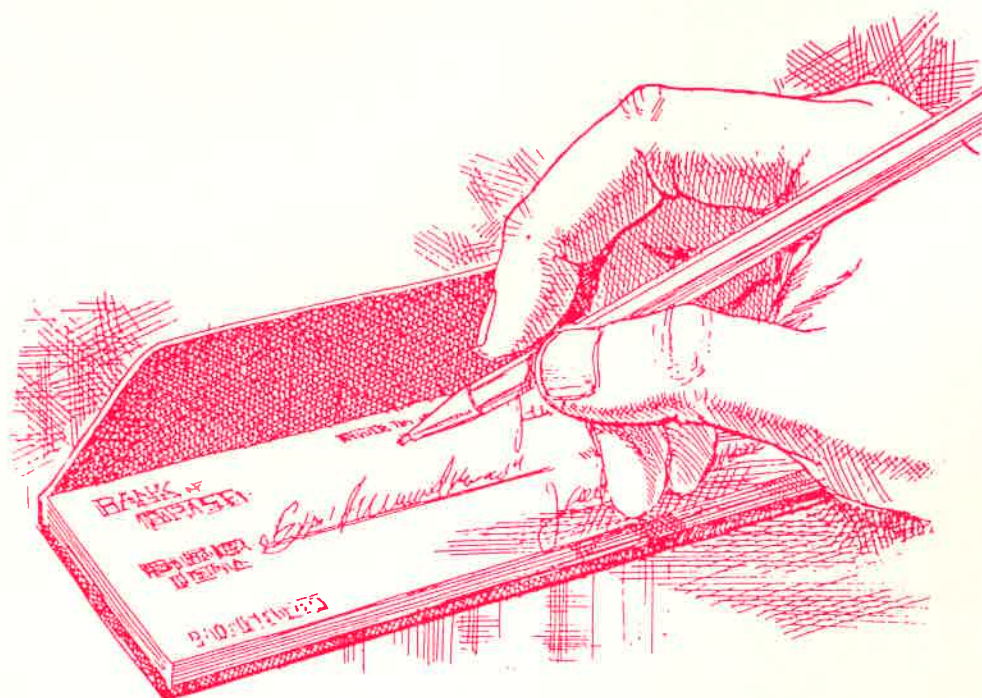


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MESSAGE FROM THE PRESIDENT



By Ivan Levine
Shalom.

A responsibility has been placed upon myself and the newly appointed Executive and Board of Directors of The Atlantic Jewish Council. Our children would express our task as "AWESOME". This new team, has many great challenges facing it.

We who live in Atlantic Canada, are facing different problems from those of Jews living here 10 or 20 years ago. The main objectives when the Atlantic Jewish Council was established were:

1. To provide a UNIFIED VOICE for Jews living in Atlantic Canada — through a process of exchanging thoughts and ideas,
2. To provide a means of organized CONTACT with smaller Jewish communities outside Halifax.

I feel the first, THE VOICE, is basically intact, with a need for more involvement and an ability to reach more people. Coming from a smaller community, Fredericton, I feel the latter aim THE CONTACT, should be enhanced, and is in need of stimulation, especially since we are facing a noticeable decline in the majority of the smaller Jewish communities outside of Halifax. These single words — VOICE / CONTACT — ENHANCE, ENRICH, STIMULATE — must not be just words, but we must ACTIVATE THEM.

A further challenge, besides living up to the founding goals of Atlantic Jewish Council, is to pinpoint what other aim and objectives Atlantic Jewish Council should respond to, and what new directions to take, if any. One of the most successful involvements is with Camp Kadimah. This too, needs a reassessment of not only Capital Expenditure requirements, but also,

responding to the increasing problem of the declining number of children in Atlantic Canada.

Atlantic Jewish Council's assistance to United Israel Appeal should be examined to determine how we can better educate our communities, so that giving is not a disdained task, but rather an opportunity where we want to donate to our life line to the past/present/future and Israel. This same principle should extend to Jewish National Fund and Bonds.

Other areas of concern and development are, the Jewish Student Federation, and of course the ongoing problem of hate literature and anti-semitism. Externally, we must be concerned and involved with encouraging peace in the Middle East, especially the West Bank, we must be unified in our voice, and be aware of the perceptions of the Press. Also, of major importance to us, should be the emigration of Jews from oppressed countries — the Soviet Union, Ethiopia, Iran, and of course Arab countries.

We are very fortunate that we have organizations such as Canadian Jewish Congress, the Canada Israel Committee, B'nai Brith and the League of Human Rights to work with us in a combined effort against these challenges.

The quality of Jewish life in Atlantic Canada, I feel, must be a new focus. In trying to obtain this goal, maybe we can have some effect, on the declining Jewish communities, which have experienced an Exodus of people to larger centers and a drop in the birth rate. Financially, most people do well in the Maritimes; spiritually, there is room in some smaller communities to improve, and maybe we can assist in trying to preserve these communities.

Politically, socially, and educationally, we have much to offer our children in a relatively safe, healthy environment with a quality of life that is more difficult to find in major cities. The proof is in the pudding, when you look at Camp Kadimah, where many come from all over North America, to experience the spirit and quality of friendship. These relationships become lasting and binding. Also when Maritimers emigrate, they usually find that their best friends in their new city are other Maritimers.

Finally, I would like to express our appreciation to the past president of Atlantic Jewish Council, **Lee Cohen**, and his Executive and Board Members. Lee gave of himself, energetically and unselfishly, during his term as President. I am looking forward to working with him, drawing upon his expertise, and oratorical ability, to accomplish the tasks which are facing us.

I would also like to thank **Martin Chernin**, and the Nominating Committee, for not just rubber stamping a new slate of officers, but taking their valuable time, to put forth their best recommendations.

Also, **David Attis**, and his committee, deserve special mention for putting so much effort into planning and so graciously hosting, the very fruitful Atlantic Jewish Council Biennial Conference. David wears many hats, including major involvement in the **Malcolm Ross** issues and his leadership role in United Israel Appeal.

I look forward to calling upon the expertise and input of the new Executive and Directors in order to make the voice of the Atlantic Jewish Council dynamic, decisive and valuable.

People who really know me know I have thick skin; I don't mind asking for assistance; I am persistent; I never feel insulted when push comes to shove in the name of charity or trying to preserve or enhance the quality of life for Jews in the Atlantic Provinces. I like to be sincere and direct. As long as we do our best and give our best then we can enhance our position locally and nationally.

A special note must be added to my speech to pay tribute to a very close commandant and strong supporter of Jewish causes, **Bernie Vigod**. He was killed tragically on his way to the Atlantic Jewish Council Conference. He was tired and advised not to go to Moncton but he felt so strongly about improving the quality of life for others that his strong determination, relentless drive and commitments would not allow him to stop. His life and work biography printed in this issue) will be in vain if we have not been touched and he has not inspired us, to carry on the admirable goals and values that he tried to establish for us all.

PLEASE NOTE
THE DEADLINE FOR SUBMISSIONS TO THE
MARCH, 1989 EDITION IS FEBRUARY 10, 1989.

IN MEMORIUM DR. BERNIE VIGOD



Bernard Vigod

Distinguished scholar and human rights activist, **Dr. Bernard Vigod**, died October 28 in a car accident near Young's Cove, N.B. He was 42.

At the time of his death, Dr. Vigod was a professor of history at the University of New Brunswick and associate dean of graduate studies and research.

The small van Dr. Vigod was driving collided with a tractor-trailer shortly after 3:30 p.m.

Dr. Vigod was born and raised in Winnipeg. He graduated from the University of Manitoba in 1968 with a Bachelor of Arts, (honors) then went on to earn a Master of Arts from Carleton University in Ottawa. He received his PhD from Queen's University in Kingston, Ont.

Dr. Vigod joined UNB's department of history in 1971 and became a full professor in 1984.

An expert on Quebec in the 20th century, Dr. Vigod was the author of **Quebec Before Duplessis: The Political Career of Louis-Alexandre Taschereau**, published in 1986. Reviewers have called this book the definitive work on Quebec politics during the pre-1940 period.

He also wrote **The Jews in Canada**, which was published in 1985, as well as several entries in the Canadian Encyclopedia and articles for many historical journals.

Bilingual himself, Dr. Vigod coordinated UNB's French language policy and organized the first courses taught in that language outside the Department of French.

He served as New Brunswick's representative on the Social Sciences and

Humanities Research Council of Canada. The 24 member council is the central funding agency for scholarly research into the social science and humanities.

Dr. Vigod was national vice president of B'nai Brith and served on the national cabinet of the League for Human Rights, Atlantic Region.

He had a special interest in human rights and in international affairs. Besides his work in B'nai Brith, Dr. Vigod, was active in Canadian Professors for Peace in the Middle East, serving as local chairman and national vice chairman at times.

A strong supporter of Israel, Dr. Vigod took part in study tours to that country.

He pushed for government action in the case of **Malcolm Ross**, the Moncton school teacher who has written books questioning whether the Holocaust happened.

Dr. Vigod also served as secretary and later chairman of the Fredericton branch of the Canadian Institute of International

Affairs.

An active member of Fredericton's Jewish community, Dr. Vigod helped organize a Holocaust memorial service, as well as a Holocaust workshop for high school teachers.

He served as chairman of the home and school association for Connaught Street School, and worked to continue the early French immersion program in Fredericton schools.

Dr. Vigod coached the 1981 Atlantic bantam "A" championship baseball team.

He was also a life-master duplicate bridge player, winning several trophies.

Dr. Vigod often served as a commentator on social issues for the national media. He was a member of the New Brunswick panel on CBC radio's national network program **Morningside**.

He is survived by his wife **Zena**; two children, **Simone**, 11 and **Michelle**, 7.

RABBI'S CORNER THE MEANING OF HALAKHA — NOT JUST A POINT OF VIEW

By Rabbi Marc Sevy

Though not a pulpit rabbi, I am responding to a request of the newly appointed Atlantic Jewish Council Executive Director **Mrs. Gillian King**, to contribute to the **Rabbi's Corner**. Thank you for the opportunity and the honour.

In the last few decades we are becoming part of an ongoing process of global trends and would be foolish to assume otherwise; after all, we cannot be immune to the ills of society.

Some recognize this phenomenon, shrug their shoulder and say: "Facts of Life"; others develop a pseudo-humorous approach and resort to the latest labelling trend. Terms such as: Cardiac Jew, Supermarket Jew, open-minded Jew, gastronomical Jew, have been given a front row seat in the "Jewish" vocabulary. The more sophisticated abbreviate the various "problems", hence resulting with: PBMS (=Pre-Bar/Bat Mitzvah Syndrome), HSS (Hebrew School Syndrome), HHS (High Holiday Syndrome), etc. In other words, what was once the norm, to which everyone was expected to conform, became a syndrome; in the better cases — a childhood "disease" to be outgrown. It will not be too

long before labels such as: UJAV, UIAV, JNFV (United Jewish Appeal Virus, United Israel Appeal Virus, and Jewish National Fund Virus) will be common. After all, they are periodical, painful and only last a few days.

Another issue is the "Jewish Identity Crisis". Here, too, there is a noticeable shift in attitudes and philosophies. Being a product of what is widely referred to as "our changing world", this ailment is manifested in confusion and disorientation.

Those who benefitted from a solid Jewish education could, in most cases, relate to the various contemporary "problems" from a more informed position. However, those who had a limited Jewish upbringing and their involvement, knowledge and affiliation with Jewish institutions is restricted to occasional social gatherings, will find their approach largely influenced by secular education, and the surrounding society.

It would not be surprising, therefore, to approach a Jewish issue with a non-Jewish attitude. The classic example for that is the amendment theory. We, as Jews, have had our "constitution" for 3300 years. It was handed down from generation to genera-

tion, from parents to children, teachers to students, rabbis to congregations.

In the course of history, the meaning of Halacha and its codification by our great scholars: the Rif (Rabbi Isaac of Fez 1013-1103), the Rambam (Rabbi Moshe ben Maimon of Spain 1135-1204), Rabbi Yosseph Kano (also referred to as "The Mechaben" — the composer from Spain 1488-1575) and the Rama (Rabbi Moshe Isenlish of Krakow 1525/30-1572) made their indelible mark on the Halacha. When the last two wrote their "compositions" (the Shulchan Anukh and the Ashkenazic commentaries respectively) were not meant to be classified as "doctoral theses" on some obscure Jewish customs. On the contrary, they were the way in which every Jew should lead his/her daily life, and perpetuate it to the descendants of the Jewish people. It is interesting to note that the printing press was invented during the sixteenth century, just after these monumental works were published and the only controversy at the time focused around the quality of the paper or print, and not as to the quality of the content which was accepted by all Jews. In one of his letters, Kano declares that his work was primarily geared toward those "who cannot afford the time to study the earlier works . . . these toiling people should be able to review my works in the course of one month", he explained. (The Shulchan Anukh, meaning in Hebrew: "the set table", is the simplification of earlier works, and it is divided into four volumes/parts, one for each week of the month). In our "modern world", with all of the "state of the art" technology, scholars find it difficult to complete the study of the

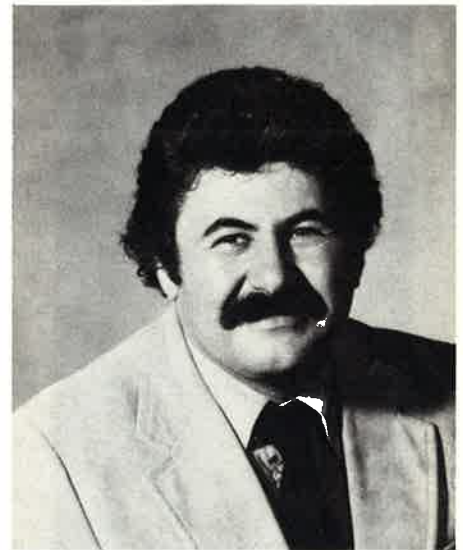
Shulchan-Anukh in four years; not to mention in all of the responses accumulated in the last two centuries.

At this point, some of my learned and esteemed colleagues might challenge the implication that Jewish Halakha was not amended. Yes, it was! But, these amendments were not designed to shatter the foundation of our Torah, our constitution. In order to have the proper approach and basis to which a Halakhic amendment could be applied, one must have a thorough knowledge of Judaism. Here not meaning a course in "Judaic studies" at some university but rather a sincere and diligent search for "Torah Logic". It would not be sufficient to say, as many do: "To me Judaism is . . ." It is axiomatic that a person should clarify what Judaism is for itself, as do sincere Poskim (=Halakha codifiers and interpreters). That, my dear reader, could only be achieved by a constant study and practice of it.

Yes, we can delve into various philosophies, views and opinions, as many did before us. But always bear in mind that Judaism is not limited to the Bat Mitzvah when our daughters turn twelve years of age, or a Bar Mitzvah when our boys turn thirteen. The reading of a Haftorah, a kaddish or a few Shabbat prayers cannot possibly substitute the wealth of knowledge offered by our ancient tradition.

My dear reader, Judaism and Torah study should not be monopolized by the few. It was given on Mt. Sinai through a competent leader, to the people of Israel. "Baruch shenatan Torah le'amo Israel". Blessed be He who gave the Torah to his people Israel.

COMMUNITY PROFILE



Occasionally there arises from the general masses, an individual who embodies the true spirit of Community Leader, one who exemplifies the real meaning of volunteerism. One such individual is **David Attis**, a long-time member of the Moncton Jewish Community.

A native Monctonian, David, as a teenager, was an active leader in many Young Judaeon conferences. At age 17, he left Moncton to attend the University of New Brunswick, where he obtained his BA. He remained in Fredericton for ten years, when in 1968, he moved to Toronto to pursue a career as a professional actor, an interest that had been born during his university days. During his eight years in Toronto, David performed on stage, in commercials and in three motion pictures.

He returned to Moncton in 1976 and activated his "career" in Jewish Community work. Twice he was elected President of Congregation Tiferes Israel, and for several years, was the Chairman of the Moncton United Israel Appeal Campaign.

In 1984, David Attis was elected President of the Atlantic Jewish Council. During his tenure in this office, he was responsible for obtaining funding and national recognition of small communities. He was a co-founder of the Small Communities Department of Canadian Jewish Congress, and is still very active with that Committee. He is a Past Chairman of National Campus Services and is a representative of the Atlantic Jewish Council at National Budgeting Conference meetings.

Currently David is the Chairman of the Board for the Atlantic Jewish Council and was recently elected National Secretary of the Canadian Jewish Congress. A major accomplishment of late was the organizing

1988-90 A.J.C. EXECUTIVE AND BOARD

The following were installed as the 1988-90 Atlantic Jewish Council Executive at the Biennial Conference held in Moncton, October 28-30, 1988: **Ivan Levine** — President; **Lee Cohen** — Immediate Past President; **David Attis** — Chairman of the Board; **Steven Pink** — Vice-President; **Dr. Murray Schwartz** — Secretary; **Alan Stern** — Treasurer; **Mark Rosen** — Associate Treasurer (Camp Kadimah); **Victor Goldberg** — Legal Counsel; **Michael Zatzman** — Vice-President, Mainland Nova Scotia; **Harold Schwartz** — Vice-President, Cape Breton; **Judge Irwin Lampert** — Vice-President, New Brunswick; **Evelyn Carnat** — Vice-President, Prince Edward Island; **Dr. Michael Paul** — Vice-President, Newfoundland; **Martin Chernin** — Regional Chairman of United Israel Appeal Committee; **Lee Cohen** — Incoming Vice-President, Canadian Jewish Congress; **Frank Medjuck** — Youth

Committee; **Andrew Wolfson** and **Mark Rosen** — Co-chairmen, Camp Kadimah; **Dr. Murray Schwartz** — Small Communities Committee; **Michael Gisser** — Atlantic Provinces Jewish Student Federation; **Paul Lipkus**, **Larry Freeman** and **Lloyd Newman** — At Large.

The following were installed on the Board of Directors of the Atlantic Jewish Council: **Dr. Phil Simon**, Glace Bay; **Dr. Robert Cohen**, Sydney; **Dr. Francis Weil**, Moncton; **Mitchell Budovitch**, Fredericton; **Arnold Chippin**, Fredericton; **Ellis Levine**, Saint John; **Lou Michelson**, Saint John; **Irving Pink**, Yarmouth; **Dr. Howard Conter**, Halifax; **Judith Goldberg**, Halifax; **Simon Gaum**, Halifax; **Dr. Edward Pencer**, Antigonish; **Lee Cohen**, Media Relations; **Bessie Rinzler**, Halifax Massada Club; **Dr. Irwin Mendleson**, Halifax B'nai Brith; **Gerry Mendleson**, Halifax B'nai Brith; **Myrna Yazer**, Halifax Hadassah-Wizo.

of the A.J.C. Biennial Conference held in Moncton, which David undertook almost singlehandedly.

By profession, David is involved in the Coin Operated Amusement Industry and is the only licensed kosher wine distributor in Atlantic Canada.

INTERVIEWER: Why are you so involved in the Jewish Community?

DAVID ATTIS: Because I am a Jew committed to the ongoing vibrancy of our people. We have a 4,000-year old heritage which we are obligated to preserve and enhance.

INT.: What is the best thing that could happen to the Jewish Community in Atlantic Canada?

D.A.: That it continues to flourish and grow, and that we have a strong community.

INT.: What do you particularly like to do as a Jew?

D.A.: All aspects of being Jewish interest me: home, family, synagogue and at all levels, locally and nationally.

INT.: What kind of background do you come from?

D.A.: A traditional Jewish home. I'm a first generation Canadian. Our home environment was directly derived from the shtetl. We were kosher and always attended shul regularly.

INT.: Were you ever not involved?

D.A.: Yes, during my university years. When I returned to Moncton I became more involved, especially once I started raising a family.

INT.: Is there a problem in that many people say there are not enough committed Jews?

D.A.: Yes. We're too comfortable. Our priorities have changed and there are so many distractions. Our North American way of life is too soft.

INT.: What else do you do for hobbies, interests, any travel?

D.A.: None. I take no vacations. I work, my reading is all Judaica, I work for the Community and I raise four daughters. But I do have a fixation on the 60's, the **Beatles** and **Dylan**.

INT.: What is the most important thing you do?

D.A.: Raising four daughters (**Yona**, 12; **Samara**, 10; **Leyla**, 7; **Aviva**, 4) together with my wife, **Margie**.



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THE FEAR OF THE RABBIS

By Rabbi Jacob Chinitz

Whatever may be your opinion on the outcome of the Israeli elections, it was amusing to see the Labor and Civil Rights people bemoan the new victory of the Orthodox parties, even more than the supposed defeat to their peace hopes. "Now they will force religion upon us." "I'm packing my bags, who wants to live in a religious country?" "I want to live my own life, I don't want anybody telling me how to live!"

I do not share the opinions of the Orthodox parties or the Orthodox rabbis in Israel. I too regret their new strength in the Knesset. But it is only fair to examine some of the past, and some of the present, with regard to these matters, and ask ourselves if some of the blame should not be shared

precisely by those secularists, humanists and leftwingers who now seem to fear a more religious state more than they fear an Arab state.

Should not Labor, Shinui, Citizen Rights, and Mapam people ask themselves some of the following questions?

Why did our Zionist education fail to bring up a generation which would stay in the land, even when professional advancement is not available?

Why was Agudat Yisrael more successful in bringing in people from the Diaspora to vote in the election than were the leftwing parties?

If the small parties are such a plague to Israeli democracy, why were the four years of the Coalition government, when the small parties could have been kept out of

the government, not used to introduce electoral reform so that something close to the two party system could emerge?

Why are not Israeli secularists, or less than Orthodox Jews, not more favorable towards Conservative and Reform Judaism, so that the Orthodox would lose some of their votes and their blackmail value in these Coalitions?

By the same token, why are the non-Orthodox movements in Judaism so averse to use the electoral process, leaving the political field free for the Orthodox?

Why was it possible to exclude Kahane and Kach from the electoral process, on the basis of racism and fascism, but not possible to exclude Arab and communist parties who are bent upon destroying Israel as a Jewish state?

Why do all studies show that a loss of religious identity leads also to a loss of nationalistic identity, as per the works of Professor Herman.

Why do religious Jews come to Israel and secular Jews leave Israel in proportionate numbers?

Why do Israeli High School students say they feel closer to their Arab neighbors than they do to Jews living in Brooklyn?

We are aware that another series of questions could be asked about non-Zionist and anti-Zionist religious individuals and groups. But most of the religious parties, unlike the Neturei Karta and the Satmar, participate in the life of the state, and while they are motivated by their own Orthodox, even fundamentalist, prejudices, they do work for a more Jewish Israel, according to their lights, mistaken though they may be.

We are aware that the elite of the officer corps for many decades came from the Shomer Hatzair kibbutzim. But how much strength, and how much Jewishness, did the socialistic ideology of the extreme Israeli left add to the staying power of residence and identity to the State?

We are aware that there is a lot of hypocrisy in the Likud about religion, and that many members of the Rightwing parties also bemoan the new power of the rabbis. But the same questions addressed to the secular left can be addressed to the secular right. Why did you not deprive the rabbis of their strength by reforming the electoral system when you could? And why did you not encourage non-Orthodox forms of Judaism, instead of insisting that the latter were Diaspora oriented and imitative of Christianity? I recall reading an article in *Maariv* by one of the Likud MPs who attended a Reform Yom Kippur service in New York and found it to be unJewish, inauthentic and untraditional. Of course, he identified himself as Lo Dati. Just as one of the Labor figures made that classic statement: The synagogue I do not attend must be Orthodox!

It is time to recognize that a complete divorce of Jewish nationalism from Jewish religion leads to the eroding of both. That the emphasis upon democracy as the first priority leads to the diminution of the emphasis of the Jewish nature of the state. A way must be found to incorporate Jewish values emanating from the religious tradition, perhaps not in officially religious forms, but in cultural, ethnic, literary, social, and yes, governmental terms, into the life and identity of the Jewish State. If the numbers of Arabs, within Israel and in the territories, were they to be granted citizenship, is a threat to the Jewishness of the State, in quantitative terms, why not recognize that the erosion of Jewishness can take place in quantitative terms, not because of too many Arabs, but because too few remaining Jews?

JEWISH CONGREGATION DONATES ARK TO NATIONAL MUSEUM



Congregation Sons of Israel Glace Bay, left to right: Dr. Phil Simon — President, Leonard Schelew — Treasurer, Sam Carroll — Secretary, Elliott Marshall — Vice-President.

By Dr. Philip Simon

The Jewish congregation of Glace Bay has donated a beautiful Ark to "A Coat of Many Colors" which is a major exhibition section of the Canadian Museum of Civilization, located in Ottawa, Ontario.

The museum will depict two hundred years of Jewish Life in Canada and will show the countless areas in which the Jewish community has helped to shape Canadian society. The exhibition is scheduled to open in April 1990 and then go on a cross country tour. The Ark (Oran kadesh) which is used to house Torah scrolls is situated in the synagogue facing the east.

The Glace Bay Jewish Community had this Ark constructed in 1923. A prime advocate to build it was the late Mrs. Dubinsky, the mother of Judge Louis Dubinsky. The congregation commissioned

a Mr. Cohen from Montreal to come to Glace Bay. We know that he was a very learned man, a master craftsman and a keeper of the Sabbath. He was given a room in the Magonet household on Union Street and worked on the Ark for several months. The Ark is hand carved and something to behold. The Ark was varnished by a Mr. Morris Zilbert, a former resident of the town.

This Ark remained in the synagogue from 1923 to 1948 when the synagogue was renovated. Above the protests of some, the Ark was moved to the social hall next door and a new Ark was built to keep in line with the new renovation of the synagogue.

The hand carved Ark will certainly be a spectacular sight for the museum. It reflects the architecture of a bygone era and also depicts the work of a master craftsman.

ATLANTIC NAHON UPDATE

By David Ross

President, Atlantic NAHON

There is a definite need for NAHON in Atlantic Canada. It was Dante who once wrote "the hottest spots in hell are reserved for those who in times of great moral crisis, choose neutrality". Jews around the world are faced with many problems that should be a concern to each and everyone of us. The North American Highschool Organization Network (NAHON) and Atlantic NAHON fit the bill to aid the Jewish high-school students of Atlantic Canada in education of these problems and what can be done to help put them to an end.

NAHON is an independent non-affiliated movement of Jewish high school students, orientated towards Judaic social action. NAHON, founded in 1983, arose out of the necessity to unite a voice in the local, National, and International Jewish communities.

Today, NAHON's basic objectives are to outreach, unify, and update students about the problems every Jew should and has to combat. We also provide students with a JEWISH IDENTITY; as well as train them,

for we, the high school students are to be the leaders of the Jewish community in years to come.

In December 1988, the Jewish Students Network will be holding the 20th Super Convention in New York (Manhattan) December 22-27. NAHON students, especially executive, are more than welcome.

On November the 8th Atlantic NAHON held its first big programme KRISTALLNACHT which was a great success with a crowd of 41 people as well as representatives from the Atlantic Jewish Council Executive Board and the Honorable Stewart McInnes (the local MP). Mrs. Helena Jockel was the guest speaker. We will be having more programmes in the future dealing with such topics as anti-semitism and hate literature, propaganda, pro-Israel action, assimilation, women's issues, Human Rights, and aliyah, and we hope they will be as successful as KRISTALLNACHT.

That's about all for now but please keep a look out for the KRISTALLNACHT program review.

HALIFAX HADASSAH — WIZO

By Myrna Yazer, President

Halifax Hadassah-Wizo held its annual opening reception on Wednesday, September 7, 1988 at the Prince George Hotel. Sheila Zive, gave her president's report on the past year's most successful round of activities. She was later presented with the "Esther Award" for service above and beyond the call of duty. Mary Clancy, the guest speaker, spoke on "A non-Jew's View of Israel", Dr. Anne Hammerling installed the 1988-89 executive which follows — President, Myrna Yazer, Vice-President, Wendy Franklin, Treasurer, Betty Roza, Financial Secretary, Karen Conter, Secretary, Ella Morris, Past President, Sheila Zive.

A most successful Bazaar was held on Sunday, October 2 at the Halifax Forum. Chairman Sheila Zive was ably assisted by the team of Barbara Paton, Leona Freeman and Myrna Yazer.

Tikvah Chapter of Halifax Hadassah-Wizo held a raffle on a beautiful water-color painting donated by Mrs. Ruth Shane — special thanks to her. The raffle was drawn at Bazaar and the winner was Mrs. Bette Ross. Proceeds from the raffle are being donate to the Ophthalmology Institute

of Asaf Harofe Hospital in Israel.

Excitement, Excitement, Excitement

The Dahlia and Barbara Goldberg Chapters of Halifax Hadassah-Wizo will host, along with the Halifax Sheraton Hotel, the city's first Festival of Chocolate, called — "Chocolate Sunday" in the ballroom of the Sheraton Hotel on Sunday, February 12 from 1-5 p.m. The fund-raiser is a chocolate lovers fantasy, where chocoholics can taste exhibitors samples, watch as skilled demonstrators create chocolate wonders on the spot; participate in a chocolate Bake-Off contest; etc., etc.

On January 2nd Halifax Hadassah-Wizo will kick off its 1989 Youth Aliyah Campaign with a dinner at the Lord Nelson Hotel. Chairman of the dinner will be Mrs. Marianne Ferguson, Mrs. Naomi Frankenberg, National President of Canadian Hadassah-Wizo will be our guest speaker.

A busy time ensues for members of Halifax Hadassah-Wizo. Become involved in your organization. Hadassah-Wizo is providing solutions to problems that are far more satisfactory and practical and creative than much that is done elsewhere, even here in Canada, to quote Naomi Frankenberg, "Be Proud and Be Involved!"

MASSADA NEWS

By Bessie Rinzler

A meeting of the Massada Club was held at the Beth Israel Synagogue. It was a membership Brunch and forty-two attended, members and guests.

The President welcomed all the members and the following guests; Rabbi & Mrs. Pritzker, Mrs. Smilestein and Mrs. Morgan.

At the conclusion of the Brunch, the President Bessie Rinzler, brought the meeting to order and gave her annual report as October 31st is now the end of our fiscal year.

The Vice-President, Doris Stone, read the minutes of the last meeting in the absence of the Secretary, Ella Morris.

The new in-coming Treasurer, Jean Zlatin gave the treasurer's report.

Condolences were extended to Betty Arron on the death of her husband; to Rose Rafuse on the death of her son and to Jean Zlatin on the death of her brother.

Congratulations to Bessie Goldfarb on the Bar-Mitzvah of her grand nephew.

At the conclusion of the meeting the Program Director Betty Miller gave an amusing reading which was enjoyed.

The nomination of officers were accepted and named by Marianne Ferguson.

FREDERICTON NEWS

By Jennie Brown

Anniversary greetings to the following: Harry & Amelia Goldman — 46 years; Rabbi David & Edyth Spiro — 43 years; Larry & Rose Eusler — 38 years; Ezie & Bella Rose — 34 years; Bernard & Valerie Chippin — 31 years; George & Lucy Chippin — 28 years; Alfred & Leona Brown — 24 years; Warren & Miriam Cohen — 18 years; Steven & Rhoda Fransblow — 8 years; Milton & Sandra Levine — 7 years; and Arnold & Rose Chippin — 1 year.

Mazel Tov to Joe Tobin upon the marriage of his granddaughter, Carol, daughter of Elenore Rubins, Montreal, to Brent Perry, son of Robert & Jean Perry, Toronto. The couple are residing in Toronto. Mazel Tov to Allen M. Ruben, who was elected Secretary Treasurer of the Canadian Bar Association of New Brunswick. Wife Rhoda has been re-appointed to a second three-year term to the Board of Governors of the National Theatre School of Canada. Eldest daughter, Elana, was elected to the Senate of Western

University, London, Ont. Younger daughter, **Julie**, was elected to the Executive of the Safe Grad Committee.

Julie Ruben has returned from spending the summer at Camp Biluim Israel, and **Amy**, daughter of **Mitchell & Carolyn Budovitch**, who also attended Biluim, remained in Israel to further her studies at Project Shim Sham for American, Canadian and Israeli High School students. This one-year program is sponsored by Youth Aliyah in Youth Village called Kfar Honoar, Harati, located in Kfar Honoar, Hadaissim, overlooking Carmel Mountains south of Haifa.


Speedy recoveries to Joe Tobin, Harry Goldman, **Jack Levine** and Miriam Cohen.

A Cocktail Reception in honour of the State of Israel was held on August 23rd at the Sgoelai Israel Synagogue with Mitchell Budovitch, Chairman of the State of Israel Bonds in Fredericton. Guest speaker was **Dr. Stephen Berk**, who is a noted Historian and expert on Eastern European Jewry as well as the Chairman of History at the Union College in Schenectady, NY. He spoke on behalf of the very successful Israel Bond Drive.

Sarah Jacobson and **Jennie Brown** were amongst the 325 who attended the Jacobson reunion held at the Cara Inn in Toronto, Aug. 26-28. People of all ages and occupations arrived from Israel, South Africa and every corner of North America for a weekend of catching up and meeting new faces. Each one shares a connection with a family named Jacobson, who migrated from a small Lithuanian town on the Baltic coast called Dorbyan. Many who attended never imagined they had so many relatives. Credit goes to **Raymond Whitzman**, 40, of Montreal. An accountant by profession and a genealogist by avocation, he began digging into the family heritage seven years ago. His work led to the reunion, which he began organizing a year ago. He received a standing ovation at the closing dinner Saturday evening, and a Sunday brunch culminated the weekend with fond and lasting memories.

Following Shabbat Services on October 8th, an enjoyable Kiddush prepared by the ladies of the Community, was held to honour **Sam & Gertie Budovitch**, who are leaving our Community to take up residence in Ottawa. Sam was active in the Cheva Kadisha for many years, as well as B'nai Brith and Community affairs. Gertie was active in Hadassah, holding many positions, as well as in the Sisterhood. **Carol Airst**, President of Hadassah, made a presentation on behalf of the Community, Hadassah and Sisterhood. They leave with best wishes from all, for healthy and happy years in their new surroundings.

The opening meeting of the Lillian Freiman Chapter of Hadassah-Wizo was held on September 6th, at the home of **Daisy Budovitch**. **Nancy Green**, of Calais, ME, was welcomed as a guest by **Marissa Soicher**, Co-President. A motion was



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passed that a mock bake sale be held this year, with a donation guideline to be established by a committee. **Edye Besner** and **Lil Freeman** volunteered to be the chairpersons for this sale. **Marilyn Kaufman** reported on the National Executive meeting she recently attended in Montreal. Some of the topics discussed were Chapter Budgets, Israeli tourism, Ethiopian Jewry, Soviet Jewry, our many varied projects in Israel, as well as the current political situation in Israel. She also encouraged members to write to the **Hon. Joe Clark**, asking him to investigate the current situation in Syria regarding forced marriages between Jewish girls and Syrian boys. Hostesses of the meeting were **Faye Medjuck** and **Bea Sherman**.

The October meeting was held at the home of Miriam Cohen, with the President Carol Airst presiding. **Roslyn Rosenfeld** was welcomed as a new member. It was moved by the members that the 60th Anniversary of the Chapter be held during May or June 1989. The following volunteered to be on the committee: **Lois Levine**, **Gladys Swetsky**, **Jennie Chippin** and **Marilyn Kaufman**. Each member is asked to undertake the purchase of one tree to replace those burned off this past summer in Israel. The Aviv Conference will be held in Burlington, Ont., January 20-22

for members aged 45 or younger. **Marilyn Kaufman** will attend as our Public Affairs delegate. One other delegate may attend. A rummage sale has been discussed, to be determined at a later date. Hostesses of the meeting were **Sydelle Grobe** and **Roslyn Nudelle**.

The women of the Lillian Frieman Chapter of Hadassah-Wizo in Fredericton, have compiled a cookbook, **The Best of Bazaar Baking . . . And More**. The majority of the recipes are for desserts and breads, but there are also meat, fish, vegetable and poultry recipes. Many traditional Jewish dishes are included in the 36-page booklet. For copies of this cookbook, please send \$3 each to **Doris Rauch**, 213 Lynhaven Court, Fredericton, N.B., E3B 2V5.

The B'nai Brith Lodge has resumed the family bowling league for 1988 which was successful and enjoyed by all the bowlers. Chairman **Bob Brown** presented trophies to the following for high scores for the 1987 league: **Rae Simches**, **Linda Payne**, **Zena Vigod**, **Marcie Cohen**, **Iaan Brown**, **Andrew Levine**, **Harry Lang**, **Al Ruben**, **Bob Brown** and **Lou Levine**.

The presentations were made when the community celebrated the 40th Anniversary of the State of Israel at the Synagogue.

Best wishes for a Healthy and Happy Chanukah.

BEGUN'S VISIT TO HALIFAX

Dr. Yosef Begun was in Halifax on behalf of Soviet Jewry and spent the day in media

interviews, a reception in the Red Chamber at Province House and later that evening

spoke to a crowd of 180 on the current situation regarding Soviet Jewry.



Upon his arrival in Halifax, Dr. Begun was presented with flowers by Erika Yazer.



Tina Wright and Christina MacNeil "manning" the Adopt-a-Refusenik Booth.



Group photo on the occasion of Dr. Begun's reception at Province House, Halifax, October 11, 1988.



Pictured at the evening program at the Citadel Inn, is l-r: Rabbi Marvin Pritzker; Gillian King, Executive Director Atlantic Jewish Council; Dr. Yosef Begun; Carole Moscovitch, Director of Soviet Jewry, Canadian Jewish Congress; Rabbi Jacob Chinitz; and Lee Cohen, Past President, Atlantic Jewish Council.



Mr. & Mrs. Samuel Glazman and Mrs. Golda Trager welcome Dr. Begun to Halifax.

SOVIETS PROMISE CULTURAL CENTER AND TO ALLOW HEBREW TEACHING

By Susan Birnbaum

A promise to legalize the teaching of Hebrew in the Soviet Union and the establishment of a Jewish cultural center in Moscow appear to be prime fruits of talks held in Moscow between Soviet Foreign Minister Eduard Shevardnadze and Jewish leaders.

Participants in the extraordinary two-hour discussion, which reportedly covered all substantive issues of concern to Soviet Jewry, included Edgar Bronfman and Israel Singer, president and secretary-general

respectively of the World Jewish Congress; Simcha Dinitz, chairman of the World Zionist Organization — Jewish Agency Executive; and Mendel Kaplan, chairman of the Jewish Agency Board of Governors.

Elan Steinberg, WJ Congress executive director, described the talks as taking place "in an atmosphere of warmth and openness." He said the discussion covered "general international relations, the Mideast and the Soviet Jewry question in all its aspects."

"By their actions, they are indicating that

they are eager to get the question of Jewish rights and emigration off the bargaining table. And it's action, rather than simply words, that count," said Steinberg.

A participant at the talks who asked not to be named said the discussion included a "lengthy review of emigration statistics and procedures. We were advised that the recent favorable trend in terms of numbers would continue."

The Jewish delegation also raised the issue of government anti-Semitism.

Of central importance to the talks was the establishment of a Jewish cultural center, which is expected to open in February. Agreement for the center was inked October 21 in Moscow between Isi Leiber, head of the Australian Jewish community and vice president of the WJ Congress, and Mikhail Gluz, director of the small, official Moscow Jewish Musical Theatre.

The center is expected to feature a Jewish library, including books in Russian, Hebrew, Yiddish and English. The Jewish delegation brought to Moscow the largest shipment ever of books on Jewish subjects in those languages.

The center will be named the Solomon Mikhoe's Cultural Center, after the famed Russian Yiddish Actor who was murdered by Stalin in 1949. Mikhoe's relatives, who live in Israel, will be invited to the February opening of the center.

The center is expected to be directed by refuseniks, Hebrew teachers and Jewish activists, including Yuli Kosharovsky, Mikhail Chlenov and Velvel Chernin.

Kosharovsky, one of the most critical voices among Soviet Jews, hailed the center as "the most important breakthrough on Jewish culture in the Soviet Union over the last half century and an important demonstration that perestroika (restructuring) can work even for the Jews."

The delegation was given assurances that the de facto legalization of the private teaching of Hebrew had taken place, and the law prohibiting that activity would be deleted from the revised Soviet penal code, possibly by spring.

In addition, the contract for the cultural center provides in its second phase for a facility for the teaching of Hebrew and Yiddish.

In New York, the National Conference on Soviet Jewry issued a statement saying it could not "accept the WJC/Soviet Ministry of Culture agreement at face value."

Shoshana Cardin, the conference's new chairwoman, said "We will not accept token gestures; we urge a fully functioning Jewish resource center, in which Soviet Jews will be informed about their history, tradition and modern homeland in Israel."

The normally hard-line Student Struggle for Soviet Jewry, however, said it welcomed the establishment of the cultural center.

Reprint. Daily News Bulletin, Nov. 7, 1988.

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קרן קיימת לישראל

GLACE BAY JEWISH COMMUNITY HONOURS SANDER ZILBERT AND SAUL SHORE

On Saturday, October 29th, the congregation Sons of Israel of Glace Bay honored two of its senior members for their contribution to the Jewish Community and to the needs of the State of Israel.

Mr. Saul Shore had given many years of service as president of the congregation and also undertook many projects for Israel. **Mr. Sander Zilbert** was active in the community. He has made a great contribution in the synagogue where he has participated on the High Holidays as well as on other occasions. His knowledge of halacha and Shul procedure has been most helpful and useful.

Following Shabbat services, in which the Haftorah was recited by Mr. Shore, and services conducted by Mr. Zilbert, a beautiful sit down luncheon was tendered by the ladies. **Dr. Philip Simon**, President of the congregation conducted a short program, where **Mr. Elliott Marshall** spoke on behalf of Mr. Saul Shore and **Mr. Isaac Ein** spoke on behalf of Mr. Sander Zilbert. Honorees were presented with plaques from J.N.F. A telegram from Atlantic Jewish Council also extended best wishes.

Following this president Phil Simon also summed up the dedication of both members and then beautiful portraits were presented to honorees. Grace after meals followed.



Saul Shore



Sander Zilbert

P.E.I. NEWS

By Joe Naylor

Michael Gisser, President of the Atlantic Provinces Jewish Student Federation, met with UPEI Jewish students at the home of the Carnats on October 21st. An excellent video of a talk by **Benjamin Netanyahu**, Israel's former ambassador to the United Nations, was shown.

Barrie Carnat was a speaker at the National Education Conference held

November 7th in Toronto, on the subject Education in Small Communities. The Conference was jointly sponsored by Canadian Jewish Congress and Canadian Zionist Federation.

Since **Dr. Menachem Wurzel** left the Island, the Hebrew classes for adults and youths have ceased. **Evie Carnat** is carrying on the weekly Hebrew classes for young children.

A MID-YOM TOV NIGHT'S DREAM



By Bena Medjuck

Although you may be puzzled by the title, the real purpose of this article is to find out if anyone in the Atlantic Region has ever actually slept in a Sukkah in this part of the country. If I receive no replies, I must assume that I have just recently set an Atlantic Jewish record to be inscribed in the Book of Atlantic Jewish Records (where is that book . . . ?).

But I must warn you that sleeping in the Sukkah does not include people like **Sheldon Lipkus**, who after a healthy number of L'Chaims on a fine Bartenura or Soave, dozed off into the Land of Nod.

Nor does it include **Eric Goldberg**, the 1½-year-old son of **Judith & Victor Goldberg** who, while enjoying a nap in his stroller, was wheeled into the Sukkah and woke up inside.

Nor does it include my brother **Jacob** who studied the swinging cranberry beads hanging from the branches and slipped into a hypnotic trance.

By sleeping in the Sukkah, I mean bedding down before midnight and awakening well after dawn as I did on the first night of Sukkot, Sunday evening September 25, 1988. If you wish to try it sometime, I had better pass on a few hints:

1. Hope for Sukkot season early in the Fall, preferably before October 31st when the temperature plummets;
2. Never sleep directly on the ground. If you don't have a cot, then sleep on a long table pushed into the corner so you don't roll off;
3. To minimize the cold dampness inside the Sukkah, lay an old rug on the ground. We used sheets of styrofoam or chip-board. It makes a big difference.
4. Then insulate your table with a styrofoam sheet to help retain body heat when sleeping on top. It makes a great cushion, too.
5. Strategically place pillows or stuffed pillowcases to soften your "bed".

6. Wear several layers of warm clothes and use an insulated sleeping bag. Extra blankets inside the bag must be needed depending on the temperature.

7. Place inside the sleeping bag several hot-water bottles, tightly fastened, of course. My sleeping bag retained the heat so well, that by next morning, the water in the bottles was still warm.

8. Since the greatest heat loss will be through your head, wear a sweatshirt with a hood (a hat would fall off). But do not tighten the string or even tie it, to avoid risk of strangulation. Mittens and a pair of warm socks would not be a bad idea either.

9. Also take a thermos of hot water and a supply of styrofoam cups in case you wake up in the middle of the night and require a hot drink. Turn the cups upside down so that pine needles and other outdoor objects don't fall in.

Now that you are settled in snugly, it would be the right time to put on your black sleeping mask. If you don't have one, you will find yourself securely wrapped in a

warm cocoon staring up at the bare light-bulb hanging from the ceiling. You then kick yourself for forgetting to put it on a time-clock that would have shut it off automatically.

To overcome this crisis, you try a number of desperate positions: like trying to sleep with your head inside the sleeping bag or your face down into your pillow. Then you take off one sock to wrap around your eyes provided you have another layer of socks to save your toes.

You must now be forewarned of the unexpected. Beware of fellow siblings throwing flying objects through the open roof or creating night sounds and wolf howls trying to spook you.

If you persist, you will enjoy a most exhilarating experience of fresh, crisp, clean night air, and you will awaken refreshed with a sense of singular accomplishment.

If you awaken early enough, as I did, there is still time to head inside the house, grab a few more winks in the comfort of your bed, and still get to Shul in time for Kiddush.

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AN OPEN LETTER FROM THE REGIONAL CHAIRMAN OF U.I.A.

Dear Friends,

Col. Yona Gazit came to Halifax in November to speak at a luncheon and update us on United Israel Appeal.

He spoke of the 20,000 Iranian Jews still to be rescued. Once Turkey stopped assisting their exit from Iran, an alternate route was found. Early this year, Israel made arrangements with Pakistan at a cost of \$25,000 per person.

The Soviet Union has increased the number of Jews permitted to leave, up to an expected 18,000 people versus a previous figure in 1987 of 8,000. Israel pays huge sums to the USSR as well as the travel and transit expenses for Soviet Jews to leave Russia. These events were all unpredictable.

Being Jewish has always meant accepting community responsibility. This responsibility has enabled us to endure as a people and to build a nation. The United Israel Appeal ensures our gifts turn into the dream that is Israel, the desert that grows food, the rebuilding of deteriorated neighbourhoods, the education of children to continue our heritage.

Let us remember tzedaka has always been a Jewish value.

Thank you for your gift to UIA.

Martin Chernin



Martin Chernin, Regional Chairman, United Israel Appeal; Doreen Gordon, Women's Division; Andrew Wolfson and Tom Gaum, Co-chairmen, Men's Division.

FREDERICTON HOLDS 40th BIRTHDAY PARTY FOR ISRAEL

On Sunday evening, October 23rd, the Fredericton Jewish Community held a dessert/dance at the Sgoolai Israel Synagogue in celebration of Israel's 40th birthday.

The event was co-sponsored by the Fredericton chapters of Hadassah and B'nai Brith. A beautiful assortment of desserts was prepared by Daisy Budovitch, Judy Budovitch, Jennie Chippin, Sheila Chippin, Sydelle Grobe, Marilyn Kaufman, Sarah Lang, Faye Medjuck, Roslyn Nudell, Roslyn Rosenfeld, Shelley Stephens and Gladys Swetsky.

While couples danced to the music of a live band, Joe Abrams, Iaan Brown, Arnold Chippin, Al Rubin and Mel Soicher took turns tending bar. Assisting the bartenders with soft drinks were Isaac Grobe, Andrew Levine, Paul Budovitch and Eric Budovitch.

Hadassah President Carol Airst and B'nai Brith President Arnold Chippin brought greetings to the party goers. During the evening MC Cary Grobe played a pre-

recorded tape narrated by Abba Eban which highlighted the events leading to the creation of the Jewish State. The cheder children lead by Rabbi David Spiro sang the Hatikva and several other songs.

Recollections of the older members of the community regarding the day Israel became a nation were shared with all through readings by Mitchell Abrams, Joanna Kaufman, Karen Kaufman and Simone Vigod.

Several Yiddish and Hebrew songs were sung by Marilyn Kaufman, and a Hora was danced before a "Happy Birthday Israel" cake, prepared and decorated by Rosalie Goldenberg, and topped with sparklers, was brought in by the children. The cake was cut by Faye and Ben Medjuck.

The 100 and more people who attended the gathering enjoyed the sweets and dancing. It was also an opportunity for members of the community to celebrate modern Israel's four decades of existence with their children and grandchildren.



Ruth Goldbloom, Col. Yona Gazit and Barney Harris at the November 9th U.I.A. luncheon in Halifax.

Don't lose your bearings



In these troubled times, keep sight of where we were, and where we are today.

A helpless people, ravaged by Exile and the Holocaust — creating a proud, strong, democratic nation, setting its own course.

Keep sight of where we are headed.

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And keep sight of your own role in helping shape Israel's future. You have a stake in it.

When called upon for your 1988 pledge, please give generously.



United Israel Appeal

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A.P.J.S.F. STUDENT UPDATE

By Michael Gisser

I don't know where to start this month's article. Should I start with the AJC Conference, Programs in Halifax, Sackville or Charlottetown, or with the news of an APJSF Graduate. Seeing that the Conference turned us in a new direction, that's where I'll begin.

On the weekend of Oct. 28-30, the Atlantic Jewish Council held its Biennial Conference in Moncton, N.B. We had student representation from three out of four of the Atlantic Provinces. The conference focused on the future of the AJC, and in that respect APJSF was given considerable recognition for the efforts we do in educating people on campus and overall awareness on Jewish issues. **Mike Zeldman**, Chairman of Network Canada was present and showed his support for a strong APJSF. One of the main areas where community support for APJSF was shown was in the creation of an Executive position for students to voice their concerns to the AJC. We hope to work more closely with the AJC to promote campus activities and to show that when the time comes, APJSF Alumni will make strong community leaders across Canada and especially in the Maritimes.

At the Conference, as well, we co-sponsored a Holocaust display, with Network, which was well received and, as requested by several communities, will return to Atlantic Canada in the Spring of 1989.

Unfortunately, this Conference despite its success, was deeply saddened with the loss of one of the exceptional members of the Community, **Dr. Bernie Vigod**. APJSF, along with B'nai Brith and the AJC, will attempt to continue to the best of our ability, the beliefs and goals of Dr. Vigod. On campus we will continue to make the public aware of Human Rights and of individuals, like **Malcolm Ross**, who continue to spread hatred to our world. We will all miss Dr. Vigod, but his memory will always be with us as we attempt to make this world a better place to live.

I was fortunate to have the opportunity to visit two "new" campuses, and to hopefully establish a vibrant student group at both Mt. Allison Univ., and U.P.E.I. In Sackville I was greeted by Camp Kadimah's own sportsperson, **Jon Allen**. Jon, along with fellow Mounties **Felicia Epstein** and **Brian Gold**, will attempt to establish an active APJSF "franchise" at Mt. A. They hope to work together with the Religious Studies and History Departments to do programs on Israel, the Holocaust and Soviet Jewry.

In Charlottetown, **Evie Carnat** helped organize a program for both students and some members of the community. **Ora Kendall**, **Doni Zivotofsky** and **Miriam**

Naylor all seemed very interested in doing programs on the Island. We enjoyed, that weekend, a very interesting video of **Benjamin Netanyahu** giving a lecture on Israel to an audience at McGill University. Hopefully, they enjoyed the falafel as much as the video!!

We've also been active in Halifax with three programs already completed and two scheduled later this term. We had good attendance for a Yom Kippur Breakfast and a Movie-Falafel night prior to the Dal. Faculty strike. Despite the strike, we had a relatively strong turnout for Broomball Nov. 12th. Everyone had fun and nobody was seriously injured (except for one individual who cried "It's Broken" after he collided into the boards!!). Regular participant **Daniel "I'm a Killer" Whiteman** and **Michael "Dog" Wainberg** were great in a losing effort. **Brian "Gretsky" Nathanson**

and **Mark "I'm fully geared" Simon** lead their team to victory (with the help of defensewoman **Sharon Koren**).

November 28 **Herman Newman** lectured to the students on the Holocaust and former Prez. **Lee Cohen** made his debut as a guest lecturer as he spoke on Anti-Semitism and Hate Literature at our Shabbat Dinner on December 2.

Finally I must tell all of Atlantic Canada of the endeavours of one of APJSF's proud alumni. Halifax native, **Norm Katz**, now living in Montreal, had the honour of being Tennis coach for the Montreal team at the 1988 North American Maccabi Youth Games in Chicago. The Tennis team picked up a silver and bronze medal. Congratulations **Norm** for representing Haligonians. APJSF and all our members are very proud of your accomplishments.

Until next issue — **Shalom V'Lehitraot!!**



Members of APJSF after "fighting it out" at a broomball match.

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AJC BIENNIAL CONFERENCE

By Gillian King

Friday morning November 28th and it's time to board the plane to Moncton. **Shellie Ettinger** from Congress in Montreal has joined us and together with **Christina MacNeil** and **Tina Wright** from the AJC office, we all joke about small planes and look forward to arriving in Moncton. By chance **Rabbi Wolff** is at the airport to meet the Hartman's whose flight from New York is late. They are coming to run the youth Shabbaton.

Once checked in at Keddy's, we go to Congregation Tiferes Israel to set up the registration desks and greet participants. **David** and **Margie Attis** have done a wonderful job of organizing for the oncoming events and the social hall set up for Shabbat dinner looks very elegant. The afternoon is spent greeting people, making sure out of town guests are welcomed and settled, arranging the bright blue Network Holocaust display in the Shul lobby, making last minute arrangements, and looking for a "missing" speaker, **Harold Troper**, who managed to slip out of the airport without us!

Shabbat service is well attended, the meal more so. Our first program on Anti-Semitism and Hate Literature starts with **Harold Troper** who speaks on new forms of anti-semitism. Then **Reverend James LeLand** who speaks to us from the heart, tells us in very moving expressions of why he worked against anti-semitism and how he came to understand what Judaism is about. We are all touched by his words. Then from that high point and wonderful start to the week-end comes the saddest news. **Lee Cohen** announces to us that **Bernie Vigod** has been in a fatal car accident on his way to join us that very evening. Shock waves go through the room. Everyone is saddened. Those who knew him talk about the deep loss to the community. Those of us organizing the conference get together to re-think the week-end.

A decision is made to cancel our Sunday programs. Quickly those who have not yet arrived are contacted and informed of the changes. Our entertainment is reduced. The Saturday program is intensified to complete as much as possible. That night everyone stays up late and the overtone is one of sadness.

Shabbat morning services are well attended. The lunch is followed by an excellent session led by **Sheldon Maerov**, President of the Jewish Federation of Edmonton. He leads the group by telling us about his own experiences and work in the Edmonton community. We are then separated into four working groups to talk about what we would want the Atlantic Jewish Council to be and what we would expect of it three years from now.



The Participants.

The conclusions were largely focused around more social activities, more opportunities for exchange, both in writing and in person between our various communities, more exploration of ongoing Jewish institutions more of a sense of community.

After Havdalah services and a buffet dinner our program was concluded with a business meeting. A new slate of officers

was appointed. Our new President made a brief speech and three of the Dora Wasserman Yiddish Theatre Group sang for us. A highlight of the singing was **Bagel, Bagel** with **Shirley Gonshor** dusted with flour from head to toe, weaving her way through the audience with armsful of bagels. **Jacob Haimovici** who had sung during the Shabbat services continued to do so until

late into the night, his haunting, melodious voice remembered by all of us.

We learned, we planned for our future, we rekindled friendships within the Atlantic Jewish Community, and made new acquaintances, we mourned and we lived our Jewishness. L'hitraot.



*Shirley Gonshor's rendition of **Bagel, Bagel**.*



Dora Wasserman Yiddish Theatre Group, l-r, Shirley Gonshor, Jacob Haimovici and Anna Gonshor.

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(506) 454-2983

LAMPERT APPOINTED PROVINCIAL JUDGE

Justice Minister **James E. Lockyear, QC**, announced the appointment of **Irwin Lampert** of Moncton, New Brunswick, to the position of Provincial Court Judge. The appointment took effect October 1, 1988.

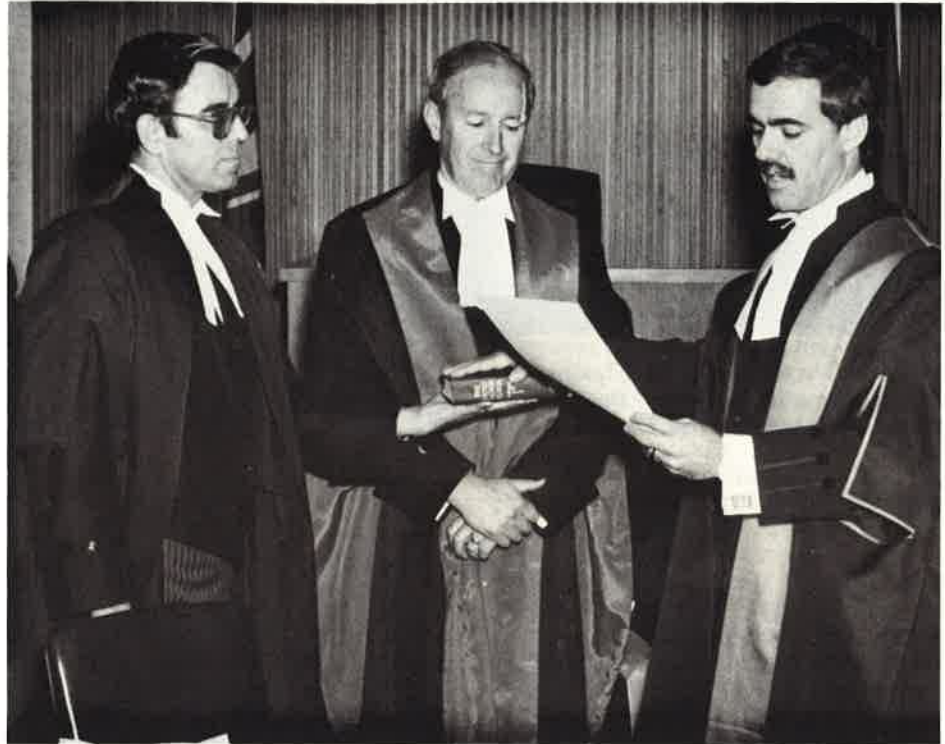
Born in Montreal, Irwin Lampert attended high school in Moncton. He received a Bachelor of Science degree from Dalhousie University and a Bachelor of Laws from the University of New Brunswick. He was admitted to the New Brunswick Bar in 1970.

Since then he has practised law in Moncton with the firm of Roy, Losier, Lampert and Gaudet and has been a partner since 1973.

In his youth, Lampert was a Queen's Scout. He served as standing agent for the Federal Justice Minister from the early seventies until 1984, and was an independent chairperson for the Correctional Service of Canada 1981-85.

Active in local affairs, he has been treasurer of the Moncton West Rotary Club, President of Tiferes Israel Synagogue, President of Moncton Barristers Society, and Secretary of the Moncton Museum Inc.

He and his wife, **Audrey Ruth Attis**, have two sons and a daughter.



Swearing in ceremony.

KRISTALLNACHT REMEMBERED



The Honourable Stewart McInnes is presented with a plaque by Atlantic NAHON President, David Ross.

By Christina MacNeil

November 9, 1938, — Kristallnacht — The Night Of Broken Glass — was a turning point in the history of German Jewry. It was the beginning of the dissolution of this once great community and an indication of what was to come — the Holocaust and the Second World War. The sound of breaking glass, the urgent knocks on doors and the acrid smoke from burning synagogues, ushered in one of the darkest periods of Jewish history and of humanity.

It has been fifty years since that fateful night. To commemorate Kristallnacht, Atlantic NAHON (North American High School Organization Network) hosted an evening at the Beth Israel Synagogue in Halifax, November 8th, to mark the Anniversary. **David Ross**, President of Atlantic NAHON, chairing the panel, opened the program by telling the forty-one in attendance that similar events were taking place all over North America and in East and West Germany.

Due to political campaign commitments, the Honourable **Stewart McInnes, M.P.**,



Atlantic NAHON members, pictured l-r Bena Medjuck, Amy Block, Jonathan Mendleson, Michael Yablon, David Ross, Leigh Perlmutter, Mrs. Helena Jockel, Joanne Yazer, Jodi Lipkus, Risa Loebenberg, and David Lipkus.

was presented with a plaque at the start of the program, which he accepted on behalf of the Government of Canada. In a brief address, Mr. McInnes noted that it was symbolic that the youth of today are carrying on the message to never forget.

David Ross then introduced the guest speaker, **Mrs. Helena Jockel**. Mrs. Jockel, a recent immigrant from Czechoslovakia and now residing in Halifax with her family, spoke emotionally of her life during the Nazi regime. As a school teacher in the late 30's, she recalled horrifying events that occurred in her classroom and in her village, that lead up to the Holocaust. She described her experience in concentration camps. Mrs. Jockel, a kind, gentle and soft spoken woman, brought her message to the young and old alike, all of whom sat enrapt during her heartfelt presentation.

Mr. Ross thanked Mrs. Jockel, those in attendance and the staff of the Atlantic Jewish Council for all the support and encouragement that was extended to him.

SHAAR SHALOM SYNAGOGUE 35 YEARS OLD

By Marianne Ferguson

On October 23rd, Shaar Shalom Synagogue celebrated its 35th Birthday with a most enjoyable party for congregants and friends.

Tables were set in the auditorium and drinks were served at the beginning of the evening. **Marianne Ferguson**, one of the Acting Presidents of the League of Shaar Shalom, welcomed the guests, followed by remarks by **Gordon Dankner**, President of Shaar Shalom and **Rabbi Jacob Chinitz**.

After this, we were treated to an outstanding musical production, written by **Ruth Chinitz** and Rabbi Chinitz and directed by Ruth Chinitz and **Florie Fineberg**. A number of members of Shaar Shalom were performing in this production, capably joined by several members of the Beth Israel Synagogue, who gave generously of their talents.

Steve Luner really brought the house down with his rendition of "Die Mesinke Ausgegeben" and Ruth Chinitz' version of "It's Tough to be a Rebitzin — but not at Shaar Shalom", was terrific, as well as Rabbi Chinitz' tale of how he came to be a Rabbi in Halifax, set to the tune of "As der Rebbe Alimelach". **Susan David** was great as the Irish-Jewish Molly O'Cohen and **Pinnie Green** as the Irish Yeshiva Bocher. These were but a few of the many really fantastic performances. As well, all the other pieces, in English, Yiddish and Hebrew, were very well received and the audience gave the players a standing ovation.



A delicious supper was served after the entertainment and just before the end, a birthday cake was wheeled into the auditorium and various people lit candles and made donations.

All in all, a good time was had by everyone and **Pinnie Green** and **Helen Sinclair**, the convenors, as well as their committee, have to be commended for making the evening such a pleasant one.

REPORT ON UIA CAMPAIGN — FREDERICTON, OCT. 1988



Pictured from left to right: Arnold Chippin, Judy Budovitch, Galina and Yossi Goldberg, and Barney Harris.

By Arnold Chippin, Chairman

As chairman of this year's UIA Campaign in Fredericton I would like to thank all those who lent me their assistance — and there were many. First I would like to thank my wife **Rose** for her assistance both with the catering and during the campaign. A special thanks to **Amelia**

Goldman for her assistance and to **Ben Medjuck** for coming out of retirement to assist our campaign. And thanks to all those too numerous to mention here (for fear of forgetting someone) who helped us canvass. I also had the good fortune of being assisted by two very capable individuals — my co-chairman, **Weldon Levine** and the head of

our Women's Division, **Judy Budovitch**.

This year is the third year that I have been heavily involved in the campaign. For the two previous years I was co-chairman. In my previous involvement I had seen a decline in the funds raised.

What I am happy to report this year is not just a halting of our decline — but a healthy increase over last year's figures. In fact a record amount was raised by the Women's Division (the fruits of many years' labour by Judy Budovitch). Our success can only be accounted for by the tremendous response and co-operation that we received from the Fredericton Community, at large.

This year's campaign featured the special guest speakers of **Galina and Yossi Goldberg** of Metula. They were accompanied by **Barney Harris** of the UIA's Toronto Office. The event was well attended. They were two of the more interesting guests that the Fredericton Community has received in recent years. Coffee, tea, canapies and pastries were also served. All who attended enjoyed themselves and those of you who were unable to make it missed one of the most enjoyable and informative drives here in a long time. So plan to attend next year's drive.

REMEMBRANCE DAY IN HALIFAX



Wreaths were laid at the Cenotaph in Halifax on Remembrance Day on behalf of the Atlantic Jewish Council and the Jewish War Veterans. Pictured here is Michael Gisser and David Block.

BOOK CORNER

In September 1988, the eyes of the world were focused on Canada as it staged its first Nazi War Crimes Trial. Since Justice **Jules Deschenes** handed down his landmark decision in 1985, war crimes have been constantly in the headlines, in Canada and around the world, opening floodgates of bitterness, anger and retribution.

OLD WOUNDS: JEWS, UKRAINIANS AND THE HUNT FOR NAZI WAR CRIMINALS IN CANADA by **Harold Troper** and **Morton Weinfeld**, explores the inter-ethnic tensions that have simmered for decades between two of Canada's largest and most politically astute communities. The book represents over two and a half years of research and writing. It is a detailed study of the ways in which the Jewish and Ukrainian communities in Canada perceived and responded to the Nazi war criminal issue in the post-war period, culminating in the Commission of Inquiry on War Criminals headed by Justice Jules Deschenes. The study relies on documents and correspondence from the two ethnic communities, coverage by the mainstream as well as Jewish and Ukrainian press, and

extensive interviews with representatives of the two communities, the Canadian government, and other informants.

The result is a penetrating, behind-the-scenes look at the Jewish and Ukrainian communities, their interactions with government and policy-makers. The book will appeal to anyone interested in the Holocaust and war criminality, the Jewish and Ukrainian communities, the role of

history in the shaping of identity, and the dynamics of ethnic politics and ethnic power in Canada today. And for those interested in Canada's political landscape, **OLD WOUNDS** sheds light on how government policy is affected by ethnic politics.

Harold Troper is Professor of History at the Ontario Institute of Studies in Education in Toronto, analyst of Canadian

immigration and co-author of the best-selling and influential **NONE IS TOO MANY**. Morton Weinfeld is Associate Professor and Chairman of the Sociology Department at McGill University, Montreal, and the author and co-author of **STUDIES OF ETHNIC RELATIONS, JEWISH SOCIOLOGY, and HOLOCAUST SURVIVORS AND THEIR FAMILIES**.

CONFERENCE DELEGATES PUSH ORGANIZATIONS FOR NATIONAL EDUCATION COMMITTEE

The Canadian Jewish Congress (CJC) and Canadian Zionist Federation (CZF) have been called upon to establish a national education committee which would deal with curriculum and serve as a resource centre and centralized body to Jewish communities across the country.

This was among a number of proposals and recommendations which came forward at the fifth National Education Conference in Toronto November 5 to 7. More than 200 Jewish leaders and educators from across Canada attended the three day event, including a number of participants from the Atlantic Region. Among them were **David Attis** of Moncton, **Dr. Murray Schwartz** of Halifax, **Dr. Harry Dubinsky** of Sydney and **Dr. Barry Carnat** of Charlottetown.

At the closing plenary the presidents of the two sponsoring organizations of the conference, CJC's **Dorothy Reitman** and CZF's **David J. Arzieli**, listened attentively as presenters from New Brunswick, Alberta and British Columbia stressed the need for a national education committee.

"A national committee for education has to be found," stated Attis, national secretary of CJC, "Resources must be found, dollars spent, a curriculum formulated and a system established."

It was emphasized that while those who live in Montreal and Toronto may not necessarily feel the need for such a national committee, many of those who live beyond these two major cities feel a national address to which they may turn for assistance and guidance is imperative. The committee would be mandated to deal with curriculum planning, textbook selection and in-service training of classroom teachers.

Reitman promised to bring this recommendation before her national officers, adding that it will be given much wider attention at the 1989 National Plenary of CJC scheduled to take place next May 7 to 9 in Montreal. She urged delegates at the NEC to make plans to attend the Plenary and repeat their concerns at that time.

The NEC dealt with a wide array of issues over the three day period. Scholar-in-Residence **Michael Rosenak** of Hebrew

University and **Dr. Samuel Schafler**, president of Boston Hebrew College, were among the many highly respected speakers.

"The level of presentations and ideas generated were on a very high level," said Conference Chairman **Sandra Brown**, who now plans to sit down with her evaluation committee to formulate positions on the various issues.

Among the topics addressed were: the pros and cons of public funding for Jewish education, recruitment and training of professional and lay leadership, recruitment and retention of students in Jewish schools, marketing methods, Jewish education as bridge to Jewish unity, Jewish values, support services and adequate funding, administration, endowment and public funding, serving the needs of gifted students and those with learning problems, tuition fees, the needs of supplementary school students in small communities and Zionist values.

The conference theme was "Yad B'Yad — Hand in Hand — the Successful Partnership of Volunteers and Professionals in Advancing Jewish Education." **Rabbi Marvin Pachino**, conference co-chairman responsible for programming, believes there was a lot to be learned from the three day event. He feels the theme was carried

through very effectively.

Dr. Schafler set the tone for the conference with his keynote address on the opening evening when he stated: "There is no Jewish future without Jewish education."

A symposium on the public funding of Jewish education saw detailed presentations come from Alberta, British Columbia, Manitoba and Quebec, four provinces which have benefitted from funding from their respective ministries of education. Although Ontario does not presently fit under this category both **Murray Segal**, chairman of the Ontario Jewish Association for Equity in Education and Toronto Board of Jewish Education Executive Director **Rabbi Irwin Witty** expressed their optimism that something will develop in early 1989.

Dr. Yehuda Lipsitz, executive director of the CJC Ontario Region, was overwhelmed with the conference's success and says there is a lot to build on for the next such event in 1991. He has been actively involved in the organization of every one since 1972. Funding for the conference was provided, in part, by CJC, CZF and the Toronto Jewish Congress endowment fund. It was supported by a grant from the Secretary of State for Multiculturalism.

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REMEMBRANCE . . . AND CELEBRATION

Yom Hashoa — Holocaust Memorial Day — In Auschwitz
Yom Ha'atzmaut — Israel Independence Day — In Jerusalem
April 30 — May 11, 1989

The United Israel Appeal of Canada invites you to share a unique experience: Light a candle in Auschwitz for the six million Jews who perished in the concentration camps — on Yom Hashoa. Holocaust Memorial Day (May 2nd).

Celebrate Jewish sovereignty and rejoice in the streets of Jerusalem — on Yom Ha'atzmaut, Israel's Independence Day (May 10th).

This experience will give you a real meaning of Israel's existence as a Jewish state. That is why we have scheduled the two most significant dates relating to Jewish history in our own times in the itinerary of a single mission.

We will begin in Poland, where you will witness the horror of the extermination of European Jews during World War II.

In Auschwitz-Birkenau, largest of all death camps built by the Nazis, we will honour their memory on the very day set aside by Jews the world over as a remembrance of the Holocaust.

In Warsaw, we will visit the sites of the Jewish Ghetto. Today, there are only monuments there commemorating the great uprising. A new monument was recently dedicated at Umschlagplatz, the notorious deportation station.

We will go to the Jewish Cemetery, which miraculously survived the Nazi occupation and still reflects what was once such a major Jewish centre.

There is the Jewish historical Institute (now part of the Polish Academy of Science), and the Nozyk Synagogue, the only functioning synagogue left in Warsaw, and the Jewish Cultural House, where the State Yiddish Theatre

performs today. And then, we will fly to Israel — leaving behind the shadows of the past, arriving in the midst of the lively Israeli scene. At the Kotel (the western Wall in Jerusalem), we will recite the traditional blessing "She'he'heyenu".

Informed speakers will address us about current issues. We will visit locations related to our work for Israel — an absorption centre for new immigrants, northern border settlements, a Youth Aliya village for Ethiopian youngsters, and Or Yehuda, our Project Renewal twinned community in Israel.

Israel's 41st anniversary will be the culmination of our visit. Actually, Independence Day is preceded by "Yom Hazikaron", — on which the entire nation remembers its fallen soldiers and defenders. The proximity of dates is symbolic, as Israel's Independence was achieved at a high cost of life. We will share this experience as well.

Special programs are planned for Independence Day: a festive dinner-dance at a major Jerusalem hotel, and other activities for the day, as mission members from Canada and other countries will join in the spirit of Jewish togetherness to mark the day.

The U.I.A. of Canada Inc. is offering this mission to a limited number of participants from small communities in the Ontario, Atlantic and Saskatchewan regions. February 15th, 1989, is the cut-off date for registration.

Contact: Atlantic Jewish Council, Gillian King, Executive Director, (902) 422-7491.

Uzbekistan.

"Probably not much different work than your rabbis in New York," he said as he handed the newly slaughtered chicken to a group of women, who would now pluck it clean.

Jews have lived in Central Asia almost since the start of the Christian era, preserving their religion through the reigns of **Genghis Khan** and **Tamerlane**, who made this city the seat of his empire, and through the growth of Islam and the establishment of Soviet rule. Today, Uzbekistan has the biggest Jewish population in Central Asia, about 100,000 people. But it is a miniscule number compared to the tens of millions of Muslims in the region.

Jews say that although they have suffered discrimination under Soviet rule, especially during the Stalin era, they have held their community together more successfully than have European Jews, mainly because of the many nationalities in the republic.

There are two synagogues in Samarkand, the same number as in Moscow, which has a Jewish population many times greater. And while Moscow has no kosher stores, Samarkand has six.

"We live with Russians, Uzbeks, Tadzhiks, Koreans, Kirghizis," said **Menashe Elezerov**, whose great-grand father designed one of the Samarkand synagogues 105 years ago. "Who notices us?"

The streets of old Samarkand, winding and narrow and lined with clay and brick buildings, seem as crowded and busy today as they must have been in the Middle Ages, when the city was at the center of the world's silk trade.

With people dressed in lushly colored clothing and embroidered skullcaps, some riding donkeys or drinking green tea on carpeted benches, others selling breads and melons in the streets, the atmosphere was incongruously exotic, at odds with the blocky Soviet-style construction and placards elsewhere.

The main synagogue, the oldest in the city, is a small stone building tucked away on a tiny street several blocks from the old city's bustling market and its grand, ancient mosques with their splendidly colored domes.

It was there that Rabbi Kuyenov received his religious education from his father, who in turn was taught by his father, all of them natives of Samarkand.

Resources were meager: a Bible and a prayerbook. There were no copies of the Talmud, and the family members were prevented by the state from studying at rabbinical institutes. Rabbi Kuyenov said the most valuable tools for preparing rabbis in Uzbekistan were the traditions passed down orally from elders to their disciples.

"There is no need to worry, though," he said. "The teachings go on. There will always be rabbis in Samarkand."

Outside the synagogue on a recent day,

NOT SO EXOTIC, THE JEWS OF SAMARKAND

By Esther B. Fein

There were a dozen people, nearly twice as many chickens, a few roosters and a pair of doves waiting for **Rabbi Bakhor Kuyenov** when he came to work one recent day.

"Will you be inviting me to dinner?" he asked as he took a panicked chicken from the first woman in line, recited a prayer and

prepared to slaughter the bird according to Jewish custom.

Rabbi Kuyenov is one of the spiritual leaders of the 15,000 Jews of Samarkand, and his job includes teaching, consoling, arranging marriages and butchering kosher meat in the Jewish quarter of this ancient Muslim city in the Soviet Republic of

there was a long line of people, each with a squawking bird tucked under an arm or flapping in a bag.

Inside, a little boy burst into laughter and nearly dropped the chicken he was holding by its feet as he watched a dove wriggle free of the rabbi, flutter for a moment, then plunge to the floor.

With feathers floating in the air, Rabbi Kuyenov held court as he butchered the birds.

"How is that nice granddaughter of yours?" he asked a woman who had brought a plump black rooster.

"Still without a husband," the woman answered

The rabbi quizzed a boy on the Jewish holy days, and he had a few questions for an American visitor.

"Tell me about these elections of yours," he said. "What kind of men are these, Mr. George Bush and Mr. Michael Dukakis?"

Told a bit about personalities and politics, the rabbi answered, "That's all fine, but what I would really like to know is, who will be better for Israel?"

Told that both candidates had promised to support Israel, he gestured heavenward and said, "God willing."

Rabbi Kuyenov said he would spend the next hour or so slaughtering birds for his congregants because one of the butchers, **Rabbi Shlomo Babayev**, had another obligation.

Rabbi Babayev also works as a mohel, performing circumcisions, and this day was the eighth day since the birth of **Angela and Abram Banglyev's** son, **Emmanuel**, the time for his circumcision. Rabbi Babayev seemed to enjoy his double duty. "Ours is a small community," he said as he set off for the Banglyev home, freshly dressed in a clean shirt and tie.

The courtyard of the Banglyev home was filled with relatives and friends, the tables heaped with plov, a Uzbek dish of rice and lamb, and with matzohs, salads and sweets.

Inside, Mrs. Banglyev fretted over her infant. Her husband, like a king presiding over a palace ceremony, donned a gold brocaded robe and crowned his head with an ornately embroidered yarmulke.

"Today this baby is our prince," said an uncle, **David Banglyev**.

As the baby lay atop a velvet cushion, Rabbi Babayev chanted prayers. A man with a Japanese video recorder filmed the scene. "It's a cousin from Israel," said **Riva Khafizova**, a friend.

Visits from relatives who emigrated to Israel are new for the Jews of Samarkand. The loosening of travel restrictions by the authorities has reunited family members who thought they had said farewell forever.

"Thank God for the health of **Gorbachev**," said **Gavriel Babayev**, 70 years old. "My daughter 15 years ago went to Tel Aviv. I kissed her goodbye thinking this was the last time I'd touch her face. Now she's here. I thank God I lived for the day."

Reprint. *New York Times*, Oct. 31, 1988

WISHES GRANTED AT SHAARE ZEDEK MEDICAL CENTRE



A patient at Shaare Zedek Medical Center, Jerusalem, gets her wish as a nurse presents her with a new ring.

Old age and confinement to a permanent care institution do not negate the desires for something special to brighten one's life and have a bit of joy. Often, in fact, the desires are even stronger than they were "on the outside."

Recognizing this need, the social workers at Shaare Zedek Medical Center in Jerusalem recently organized a "wish day" for the patients in the Department of Continuing Care. For several weeks, occupational therapist **Tova Reich** using her talents as a detective, unearthed the dearest wishes of those patients sufficiently articulate to express themselves. Then, in keeping with its reputation as "the hospital with a heart," Shaare Zedek arranged a lavish party for the patients during which all the wishes were granted.

Most of the wishes were easily fulfilled — a piece of jewelry, a ring, a day's outing — but two necessitated some ingenuity. **Jacqueline Schwartz** wanted to visit her native Paris. Since she couldn't go there, Paris was brought to her and to her fellow patients. The French Cultural Service provided a beautiful color film and all of the

guests at the party were able to share her pleasure in once again seeing the Eiffel Tower, the bridges over the Seine, the Champs Elysees and other famous sites.

Rachel Krilski's wish was bit more difficult — she longed to see her daughter in Moscow. As this was impossible to arrange, Shaare Zedek surprised her with a phone call to her daughter which came through just as the party was ending. Even hard-boiled journalists were touched and excited as Mrs. Krilski was wheeled into a special room to speak at length with her daughter.

Shaare Zedek's Continuing Care Department is unique in Israel and was the first of its kind in Greater Jerusalem. Many of the patients have their own furniture and decorations in order to make their hospital rooms, which most will inhabit for the remainder of their lives, more like home.

As usual, Shaare Zedek Medical Center adds an extra measure of caring to the care given all patients. The hospital is represented in Canada by the Canadian Shaare Zedek Hospital Foundation, with offices in Montreal, Winnipeg and Toronto.

REFUSENIKS IN MOSCOW DISCUSS THE MOTIVATIONS OF 'NESHIRA'

Two longtime refuseniks offered different reasons why the majority of Jews leaving the Soviet Union prefer to go to the United States rather than to Israel.

According to **Yuri Cherniak**, who heads a scientific seminar for refuseniks, Soviet Jews fear moving to an "all Jewish society."

But **Yuli Kosharovsky**, who first applied for an exit visa 17 years ago, believes it is simply because America offers a more comfortable life.

The "neshira" or dropout rate — the number of Jews emigrating on Israeli visas who end up settling in other countries — is running about 90 percent.

In an attempt to curb the problem, the Israeli government decided last summer to deny visas to Soviet Jews who are not committed to settling in Israel. But the policy has not been implemented yet.

According to Cherniak, Jews born and

brought up in the Soviet Union are wary of settling in Israel, because they "can hardly absorb the idea of living in surroundings which are different from what they have experienced here.

"So they prefer to move to the United States, which seems to be, overall, more consistent with their previous experiences in a non-Jewish dominated society," Cherniak said.

Kosharovsky, however, stressed that "people seek better and more comfortable lives, and the United States has more to offer than Israel. It's just as simple as that," he told the Jewish Telegraphic Agency during an interview in his Moscow apartment.

Kosharovsky denied that Jews are "cheating" when they accept Israeli visas but settle elsewhere. "They want out and there is no easy way to get out of this

country," he said. "The only way available for them is to say they want to go to Israel and to travel on Israeli papers.

"Otherwise, they would be stuck here. You really can't blame them for that," he said.

Kosharovsky said he favors the idea of direct flights to Israel to reduce the number of "dropouts."

According to recent statistics, more Soviet Jews are applying now for tourist visas to Israel than for immigration visas. "It's encouraging," a diplomat said here.

"When the Soviet tourists come back from Israel, they will tell the truth about what they saw in that country. That is likely to be very different from the horrible picture drawn by the official Soviet media," the diplomat said.

Reprint. Daily News Bulletin (JTA), November 2, 1988.

CANADIAN JEWISH PRINCESS TURNS YEMENITE BRIDE

By Rose Wolfe Malichi

My mother had always dreamed that her only daughter would marry under the stars in Israel. What Jewish mother would wish otherwise? Of course, as long as the groom was Jewish and came from a good family, but "Just what and where is Yemen?" she asked on the long distance call from Montreal.

The nine years since my aliya to Israel from Canada have sped by and with them the most unexpected of events which I believe can only happen to a "once-upon-a-time Jewish princess". Moreso this princess who chose to fulfill her romantic Zionist dream in the Holy Land. When age seemed ripe, as the prophets might have thought, I was indeed blessed by having met my husband, a Yemenite Israeli.

In keeping with my family's heritage and what some on-lookers might think was "tribal African worship", we had a traditional Yemenite wedding, with all the original customs. My childhood visions of a white dress and waltzing with my father while my mother looked on and wept, were suddenly transposed into a Cinderella fairytale for a night I will long remember.

A "Henna", the original Yemenite wedding ceremony, is a ritual that has been carried out for hundreds of years and still today in some Yemenite-Israeli families. It

may be performed in its entirety including the "chupa", or the evening prior to the traditional Jewish wedding as we know it. I am referring to the popular throwing of bouquet and reading of telegrams, followed by the couple's six pieces of Samsonite luggage and ten days in the Bahamas. My wedding did not keep with this tradition. It was so much more.

My husband's parents were certain that I would not want to go through with the traditional ceremony, but having majored in Theater Arts at university, I envisioned a fanfare of spectacle and thus, my first major performance to what was certain to be a captive audience. The "Henna", the honoring of the bride and groom, symbolizes the giving over of the bride to the groom's family and vice-versa. In Yemen, in days of yore, the ceremony would begin one week before the chupa. We decided to have our "Henna" for only one evening, two days before the actual marriage ceremony.

Two hundred and fifty guests, cold meats, salads, pita bread, strings of bright lights, music, all in my in-laws' garden in Tel Aviv. Having been partially briefed by the 'elders', I had a vague idea of what to expect. I was "queen for a day" and from the early hours of the morning, was waited on hand and foot by the family. Five o'clock in the afternoon and Rachel arrived. A women in

her 70's, she wore a floral housedress and had her head covered with an old kerchief. She was carrying two tattered leather cases and a bouquet of red and white carnations. My "dresser", and with her, the robes, jewelry and headress I would be wearing that night.

Rachel dressed and "garnished" Yemenite brides for a living. Her rental fee, a mere \$10 for the evening. Her riches, sterling silver jewelry, a gold embroidered floor length gown with matching harem pants, were the only possessions she brought with her from Yemen 30 years ago. The history, the clothes and jewelry belonged to her great grandmother.

Standing in a small bedroom with only Rachel and my mother and wearing no more than a cotton shirt, Rachel began. She took four cloth diapers and wrapped them around my neck. She then helped me into a black embroidered dress. The dress itself weighed close to 10 pounds, but little did I know that this was only the beginning. Next, she put a heavily weighted breastplate over the diapers. I felt as though I was preparing for a joust! Opening a small jewelled case, neither I nor my mother could believe what we saw. Strands of beads and silver medallions, pendants, bracelets and a selection of nearly 100 rings. She placed necklace after necklace around my neck.

With each one, she blessed me, wishing me good health, happiness and many, many children. The detailed filigree work of each piece, the gold and silver mesh, glistened and as I counted 22 separate pieces, I began to feel the weight of each one. Why the diapers? By this time, I realized they served as padding for this 5'2" Canadian. Next, the bracelets, and Rachel carefully closed five around each wrist. Rings, two on each finger, including my thumbs. "I have to sit down before I fall down", I told her. "You will stand and be proud. Today is like no other", she replied. She then opened up a large cardboard box and took out a gold embroidered headdress. It was nearly a foot and a half high and she pinned it to my head, strapping its gold chain laces around my chin. On it, she attached the carnations and bouquets of mint leaves that hung down below my ears.

All this time, I was not allowed to look in the mirror, but kept looking at my mother, standing in the corner in her chiffon cocktail dress, tissue clutched in her hand. "I feel like I'm watching a National Geographic film and you're the star", she said. "The 'kalah' (bride) is ready now", Rachel said, as she went to call my husband so that the ceremony could commence.

The crowd gathered outside in the garden and the music began. Music? The orchestra was like no other I had seen before. Rachel, with a large tin can and a stick and one aging aunt, with the lid of a pot and a wooden spoon. They chanted wedding songs and prayers in Yemenite, keeping the beat with their homemade percussion instruments. My husband, in a sparkling silver and black robe, met us at the front door, and off we went, arm in arm. Everyone seemed to know the tunes and joined in the singing. The older men bent down to kiss my forehead, as I, with my 35 pounds of jewelry, tried to be graceful.

After heaving myself out of my chair, I somehow managed to dance and twirl to the tune in Yemen. In addition to the chorus, we had hired a Yemenite singer, who also came equipped with his own tin can and yardstick. He sang in Yemenite, which sounds like a mixture of old Hebrew and Arabic. The dance step, somewhat like a 'horrah' step, starts off very slowly and then, while the tempo turns into a quickening frenzy, feet begin to fly. Men and women alike danced in circles for hours, with my husband and I in the center. My every step was an effort, but I still managed to dance up a storm.

Eleven o'clock and everyone is looking at "safta" (grandmother). She is a woman of 94, who has blessed each one of her 32 grandchildren at birth and now, would be giving her eldest grandson over to his new bride. In her hands was a bowl of "henna", the ground up seeds of the henna plant. Mixed with water, this powder turns into a dark brown mud. As we know it today, women use henna to highlight their hair. This was the same cosmetic mixture, only



Canadian Rose Malichi in traditional Yemenite dress at the "Henna" ceremony prior to her wedding.

this was "homegrown". When placed on the skin, henna leaves an orange/brown stain that washes off only after two weeks.

The mixture was ready and my husband and I took our seats at a festive white table decorated with red roses and tiny lit candles. Grandmother arose and only when all the guests were silent, sang a prayer in our honor. She then took my husband's hand and on his palm put a circle of henna. In her broken Hebrew she recited a prayer, explaining that this stain of color placed on him by his family, was symbolic of a seal upon his hand, and his heart. He was now going to his bride and would always be a blessed and honored member of his family. She then blessed me and put a dab of henna on my hand and repeated the procedure with my parents, brothers and sisters. My mother covered her hand with a plastic bag. "Wait 'til I tell the girls at bridge", she laughed, and kissed us both.

My father asked for his first grandchild before our first anniversary, as did most of our guests. This, too, is in keeping with Yemenite tradition!

We continued dancing until 4:00 am, until the last of our guests had gone. Looking back, now three years later, the joy of our simcha will forever hold a special place in my heart. I had, in one brief evening, experienced the riches and flavors of generations of Jews from a place called Yemen. They had now become my family. I am so proud. The love, the ritual, still alive after hundreds of years. I knew no more of Yemenite customs than my mother-in-law knew of Canadian ice hockey. But it was there, at the "Henna", that two worlds so juxtaposed, were brought together. With it, this "mixed marriage" of ours now holds in it generations of Jewish customs that I only hope will survive the next hundred years.

MEIR SHEETRIT — LOOKING TO MAKE AN IMPACT



*Meir Sheetrut, 41, Treasurer of the World Zionist Organization and Jewish Agency.
WZPS photo by Scoop 80.*

By Simon Griver

Many eyebrows were raised earlier this year when **Meir Sheetrut** became Treasurer of the Jewish Agency and the World Zionist Organization. After all, it was remembered that the Likud Knesset member, known as a radical young fire-brand, had once

recommended that the Jewish Agency be closed down.

However, in an interview with the WZPS, Sheetrut insisted that his criticism of the Jewish Agency had been quoted out of context. "What I actually said," he recalled, "was that the Jewish Agency should be

closed down if it did not change its goals. That's why I took on the job — to change those goals."

Sheetrut sees the Jewish Agency's role as raising the quality of life in Israel, thus attracting more immigrants while decreasing *yerida*. "And the key to a better quality of life is better education," he asserts. "Education is our priority. We must channel more funds into education in Israel, and plough more back into the Diaspora for Jewish and Zionist education. This will also undermine the libel that we are a 'schnorrer' state."

"Within Israel," he continues, "the Jewish agency can take the lead by initiating a nationwide program of afternoon education in the schools. At present school finishes at noon. Funds for additional education are desperately needed, especially in the poor neighbourhoods where parents cannot afford extra lessons for their children. Extra curricular activities on the importance of democracy, civic pride and politeness can be devised." Sheetrut feels that at least \$100 million must be allocated to this cause. His ideas, he claims, have been enthusiastically received by members of the Jewish Agency Board of Governors with whom he has spoken.

If sheer energy and persuasive charm can change the Jewish Agency, then Sheetrut is the man for the job. At 41, he retains the brash confidence that made him the grass roots, rebellious leader of a depressed development town in the early 70's. In fact he looks considerably younger than 41; with baby face looks, he is the youngest of nine children of a Moroccan family that immigrated to Israel in 1957.

Sheetrut talks ambitiously and his list of achievements proves that he can translate talk into deeds. Elected as mayor of Yavne in 1974 as a Likud candidate, he succeeded in radically transforming the town from a neglected backwater into a prosperous settlement.

Realizing that a newly built highway would change Yavne into an outer suburb of Tel Aviv, he established a large "build your own home" villa section and a thriving industrial park which altered the entire image of the town. He stepped down as mayor in 1978 after the town was granted city status.

Meanwhile, Sheetrut had been elected to the Knesset in 1981 and reelected in 1984. Considered one of the Likud's brightest young talents, he was asked by former Defense Minister **Moshe Arens** to take on the Jewish Agency job after previous Likud candidates had been rejected by the overseas philanthropists on the Jewish Agency Board of Governors.

Though Sheetrut is street-wise he is also

something of an intellectual. He supplemented his B.Sc. in microbiology and biochemistry from Bar Ilan University, with a B.A. in Political Science and an M.A. in Public Administration which he has just received from Bar Ilan.

"I had hoped to be a cabinet minister," he said, "if the Likud wins the upcoming elections. But I was prepared to sacrifice that opportunity because I see this task as equally exciting and challenging."

Sheetrit will not be drawn into specifics about the kind of changes he envisages, claiming he has not been in the job long enough to reach conclusions. Clearly, if \$100 million is to be found for afternoon education, and more money for Diaspora education, then cuts must be made elsewhere.

"The Jewish Agency and the WZO must be catalysts for change. I sense that their relationship must be changed, though I am not yet sure if that means separating or unifying them or merely altering the status quo."

Sheetrit advocates bringing more Diaspora Zionists into the Jewish lay leadership abroad. "We should be more frank with each other about aliya," he says. "If a Diaspora Zionist does not intend making aliya he should say so. There is plenty that can be done abroad to help Israel, like investing in our economy or

influencing foreign government's policies."

Nevertheless, he stresses that aliya is the lifeblood of Israel. He has no time for Diaspora Jews who complain from afar about Israel's bureaucracy. "Let them come here and change things," he says. "If two million Jews came here from America then Israel would run more like America."

Sheetrit both agrees and disagrees with Diaspora criticism that the Jewish Agency is too politicized. "It is difficult to divorce politics from the issues confronting the Jewish Agency and the Zionist movement," he explains. "Israel and the Jewish people

are highly politicized. But once a politician is elected to a post within the Jewish Agency he must leave his politics behind him and fulfill his role with the best interests of Israel and the Jewish people in mind. Maybe that has not always been the case."

Sheetrit is determined to make an impact on the Jewish Agency and WZO. So that he can devote his full energies to his new job he is not standing for the Knesset elections in November. But if he sees that his ideas are falling on deaf ears then he says he will resign and return to the wider political sphere.

MAKE OR YEHUDA YOUR ADDRESS IN ISRAEL THIS SUMMER

AN INVITATION TO THE YOUTH OF THE ONTARIO AND ATLANTIC COMMUNITIES — FROM THE YOUTH OF OR YEHUDA

The United Israel Appeal of Canada is now accepting a limited number of candidates for its annual Youth to Youth Exchange Program between Canada and Israel. It will run for 3 weeks, **August 10 - August 31st, 1989**, and is open to all teenagers between 16 & 18 years of age residing in Canadian communities twinned with the Project Renewal community of Yehuda.*

The program's unique features will enable participants to:

- * Live with an Or Yehuda family and learn first hand about the Israeli way of life.
- * Gain friendships with Israeli youth of the same age, who will work and travel with the group throughout its stay in Israel.
- * Travel off-the-beaten path, with an itinerary specifically designed to encompass experiences not available to standard tourist groups.
- * Share in the rewards of participating in worthwhile work projects in the Project Renewal community of Or Yehuda.

Contact Eli Rubenstein for details at:

United Israel Appeal of Canada Inc.
4600 Bathurst St. #315
Willowdale, Ontario
M2R 3V3
Telephone: (416) 636-7655

Atlantic Jewish Council
1515 South Park St.
Suite 304
Halifax, N.S. B3J 2L2
Telephone: (902) 422-7491

The Youth to Youth Exchange Program to Or Yehuda is subsidized, in part, by the United Israel Appeal of Canada Inc.

*Includes Hamilton, London, Windsor, Halifax and the smaller communities of Ontario and the Atlantic Region.

THANK YOU FROM THE VIGOD FAMILY

We are simply overwhelmed by the many moving cards, letters and contributions we received in memory of Bernie. We are unable to answer each one personally.

We thank everyone who gave us support and comfort during our time of sorrow. We gratefully acknowledge and deeply appreciate your thoughtfulness and many acts of kindness.

Sincerely,

The Family of Bernie Vigod

U.S. MAY ONE DAY LIMIT ENTRY OF JEWS FROM THE SOVIET UNION

The United States may one day not be able to accommodate all of the Soviet Jews seeking refuge in America, the Reagan administration's top human rights specialist said in New York.

"There may be limits as to the number of Jews allowed to emigrate to the United States, particularly when there is another country of refuge — Israel," said **Richard Schifter**, assistant secretary of state for human rights and humanitarian affairs.

Noting that the current rate of Jewish emigration is 20 times what it was in January 1987, Schifter said, "The work done over the years under Morris' direction has paid off."

But he said that while the struggle to win freedom for thousands of Jews remaining in the Soviet Union continues, the new challenge is "finding a new home for them."

Saying that the American Jewish

community will have to do more to help immigrants adjust to their new lives, including providing better job counseling, Schifter said, "We must reach into our pockets to contribute to this cause."

This summer, the U.S. Embassy in Moscow temporarily stopped issuing entry visas for Soviet Jews and other ethnic minorities wishing to emigrate to the United States, saying it had run out of funds earmarked for this purpose.

Rather than immediately ask Congress for additional funding, the Reagan administration began urging private relief organizations to take in more of the burden.

Analysts noted at the time the irony that after pressing the Soviets for years to increase emigration levels, the United States now finds itself in a position of not being able to accommodate all of the newcomers.

Morris Abram did not address this

subject in his own remarks, which focused largely on praising the Reagan administration for its strong support for Soviet Jewry and outlining some goals for the future.

The ongoing chairman acknowledged that there had been significant progress since the summit in increasing Jewish emigration.

But he appeared to cast doubts on the significance of reports that the Soviet Union is allowing the opening of various Jewish cultural facilities.

If the Soviets want to demonstrate their good faith about allowing Jewish culture to flourish in the USSR, Abram said, they should repeal all laws restricting the study of Hebrew and permit synagogues and Jewish institutions to be open whenever the communities desire.

Reprint. Daily News Bulletin (JTA), November 2, 1988.

SIMCHA DINITZ'S DREAM: AN ISRAELI UNIVERSITY TEACHING IN ENGLISH

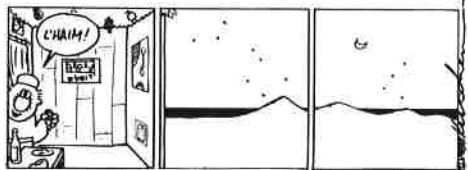
The newly elected chairman of the Jewish Agency, **Simcha Dinitz**, has now the authority and the resources to try and implement his dream of the eventuality of an Israeli University teaching in English.

Although Tel Aviv and Beersheba Universities were cooperative and enthusiastic to this possibility, the Hebrew University of Jerusalem where Dinitz served as vice president for five years, approached it more conservatively. However, Dinitz believes that they will see "that this is a great idea", and indeed that the new University should be housed in the Hebrew University's Givat Ram campus in West Jerusalem. Dinitz said that two internationally known scholars are working on the blueprints, and he hopes to get the ball rolling by meeting with top-level representatives from the government, the World Zionist Organization, the Council for Higher Education and individual universities. If the Hebrew University buildings are made available, the envisioned university should be self-supporting with students paying some \$5,000 a year in tuition. This is a great deal more than the average in Israeli universities, but a great deal less than average private American university charges.

Dinitz would like to see two or three famed Jewish Nobel laureates attached to the teaching staff during the first year to give the unique institution a dramatic and prestigious start.

Dinitz regards the project as the embodiment of what he believes must be the twin foci of Zionist effort at the end of the 20th century: Jewish education and some experience in Israel for as many young people in the Diaspora as possible, and with the language barrier removed Jewish youngsters could live and study here not merely for summers or one year programs, but for a full university cycle, and all the students would carry with them through life a profound and sustained Jewish-Israeli learning experience.

Reprint. Zionist Information Views October 1988.



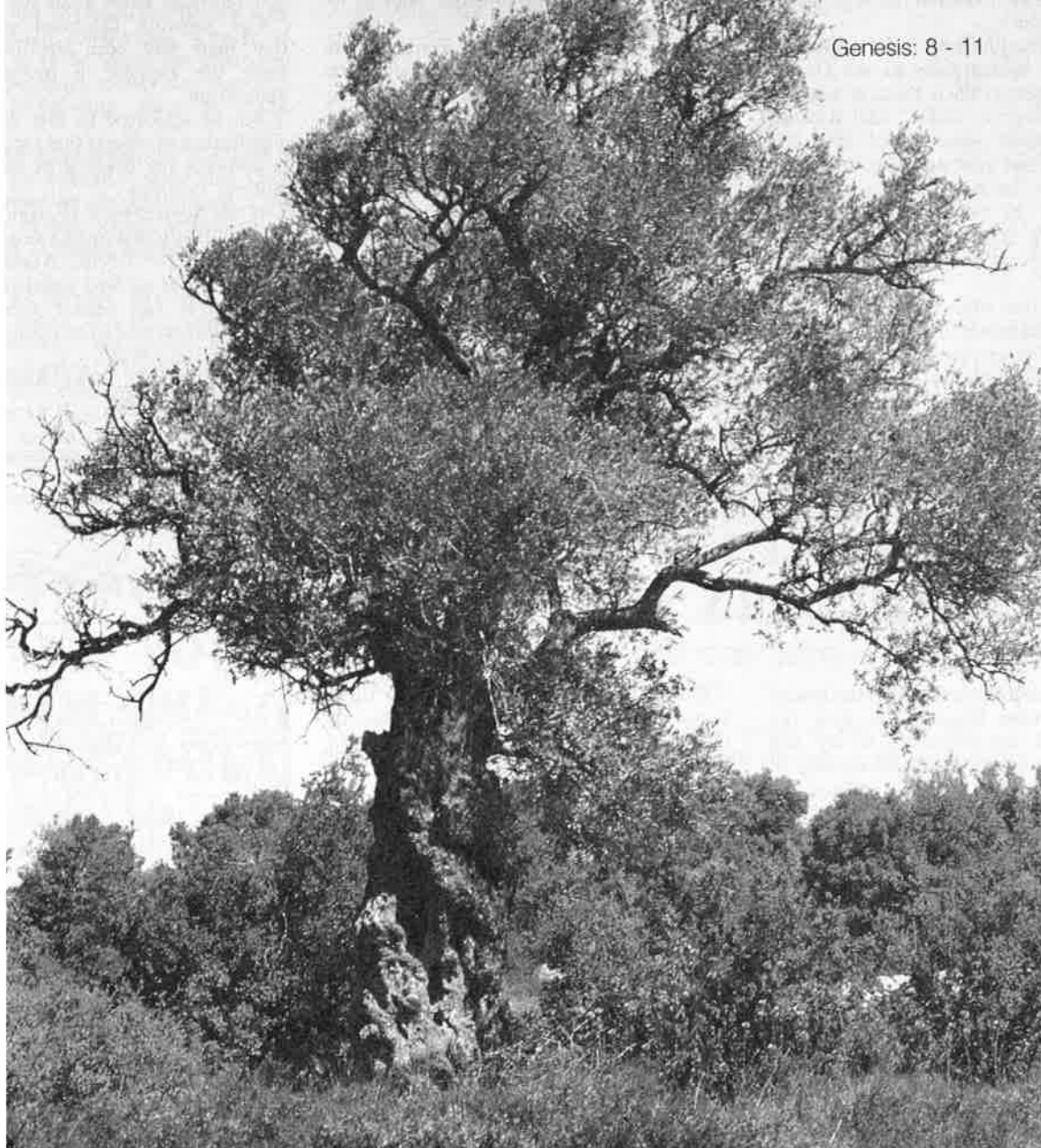
35 year old Jewish gentleman from Manitoba is looking for room & board in Halifax for a few months.
Please call AJC office at 422-7491.

IS THERE A HANNUKAH TREE?

"...the olive leaf is a light to the world"

והנה עלה זית טרף בבִּיָּה

Genesis: 8 - 11



By Yosef Ben Shlomo HaKohen

There is an ancient connection between Hannukah and the olive tree. It was olive oil that was used to light the menorah of the Temple — a tradition that began after the exodus from Egypt. For it was in the Sinai desert that the people were commanded to light the menorah of the Tabernacle with

"pure olive oil of pounded olives". Centuries later, when the Maccabees entered Jerusalem to rededicate the Temple, they found a small jar of pure olive oil to use in the lighting of the menorah.

It was this small amount of oil that burned for eight days — an event that became known as the miracle of Hannukah.

Our ancestors saw a link between the menorah and the olive tree, as expressed in the vision of the prophet Zechariah: "I saw a menorah of gold . . . There were two olive trees beside the menorah, one on each side of it" (Zechariah 4,2). For it is not only the olive oil which gives forth light, but also the olive tree itself. **Nogah Hareuveni**, Director

of Biblical Landscape Reserve, explains in his book **Nature In Our Biblical Heritage**, that the underside of the olive leaf is covered with miniature whitish scales, while the upper side is dark green. This contrast of shades produces a unique silvery sheen when the wind rustles the leaves. And when a strong wind blows through the trees of an olive grove, one can notice shafts of silvery light that seem to jump from tree to tree.

And so, perhaps it was only natural that the prophet Zechariah saw two olive trees standing on either side of the menorah. His vision became part of the passage read by Jews in synagogues around the world on the Sabbath of Hannukah. Yet despite this vivid image, Jews never developed a custom of putting olive trees next to their Hannukah menorahs. One reason may be

because Jewish tradition opposes the cutting down of trees, especially fruit-bearing trees, for any reason other than for fuel or shelter.

However, while the Jews were encouraged to respect trees and plant life, they were forbidden to defy any aspect of nature — perhaps in order to discourage the people from emulating the nature worship of their pagan neighbors. For while the prophets saw the wisdom of the Creator reflected in nature, they strongly opposed the worship of nature. And this could be another reason why Jews do not put trees next to the menorah.

Therefore, only one part of the olive tree became part of the celebration and lore of Hannukah, and that was the oil of the olive. The sages noted that one must first go

through the difficult process of pressing the olives and refining the resulting mixture before one gets the pure olive oil that will give light. They saw in the olive a reminder that there is a certain light that comes into the world only after great effort and hardship. The light from the leaves of the olive tree, on the other hand, does not come as a result of human effort. It comes and goes with the wind and has no power to sustain itself.

And so it became a Hannukah custom for Jewish men and women to light the menorah with the oil from olives. For in this small fruit of the Land of Israel lies a great message — the promise of enduring light to those who struggle in the search for truth and freedom.

Professional Page

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The Board of Governors of
B'nai Brith Canada
mourns the tragic and untimely passing
on Oct. 28 of

PROF. BERNIE VIGOD

A National Vice President and
Chairman of the Atlantic Region Cabinet of
the League for Human Rights

He will be sorely missed by his family, colleagues and students at
the University of New Brunswick, the entire Maritime Jewish com-
munity and the members of B'nai Brith.

Dr. Brian Feldman
President

Frank Dimant
Executive Vice President

The remembrance of the righteous shall be for a blessing.

Proverbs 10:7

RECIPE EXCHANGE



SMOKED SALMON QUICHE

1 (9") pie shell, baked	1 (1 L)
¼ lb. smoked salmon	120 g
¼ cup green onion, chopped	50 ml
½ cup Swiss cheese, grated	125 ml
3 eggs	3
1 cup milk	250 ml
½ tsp. salt	2 ml
¼ tsp. pepper	0.5 ml
1 tbsp. butter	15 ml

Chop salmon coarsely. Combine with green onion and cheese, and spread in bottom of shell. Blend eggs, milk, and seasoning. Pour into pie shell, dot with butter, and bake at 350°F (180°C) 30 to 35 minutes until a knife inserted in the center comes out clean.

ED NOTE: If anyone has a recipe or two they would like to share in Shalom, we would be happy to receive it.

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**SUNDAY, JULY 2
TO
SUNDAY, AUG. 13
1989**

VISITING DAY: SUNDAY, JULY 30, 1989

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

Fees: \$1,695.00 — Camper
\$1,695.00 — C.I.T.

There is a reduction in camper fees for families with 3 or more campers; first 2 campers — regular fees; 3rd camper — \$1,495.00; 4th or more — \$1,345.00.

Applications received after April 30, 1989 will be subject to a \$50.00 surcharge, for a total fee of \$1,745.00, camper or C.I.T.

I am interested in Camp Kadimah, Summer, 1989.

Please send me complete information and _____ application forms.

Complete and return to Camp Kadimah

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

Child's Full Name _____

Age as of December 31, 1989 _____

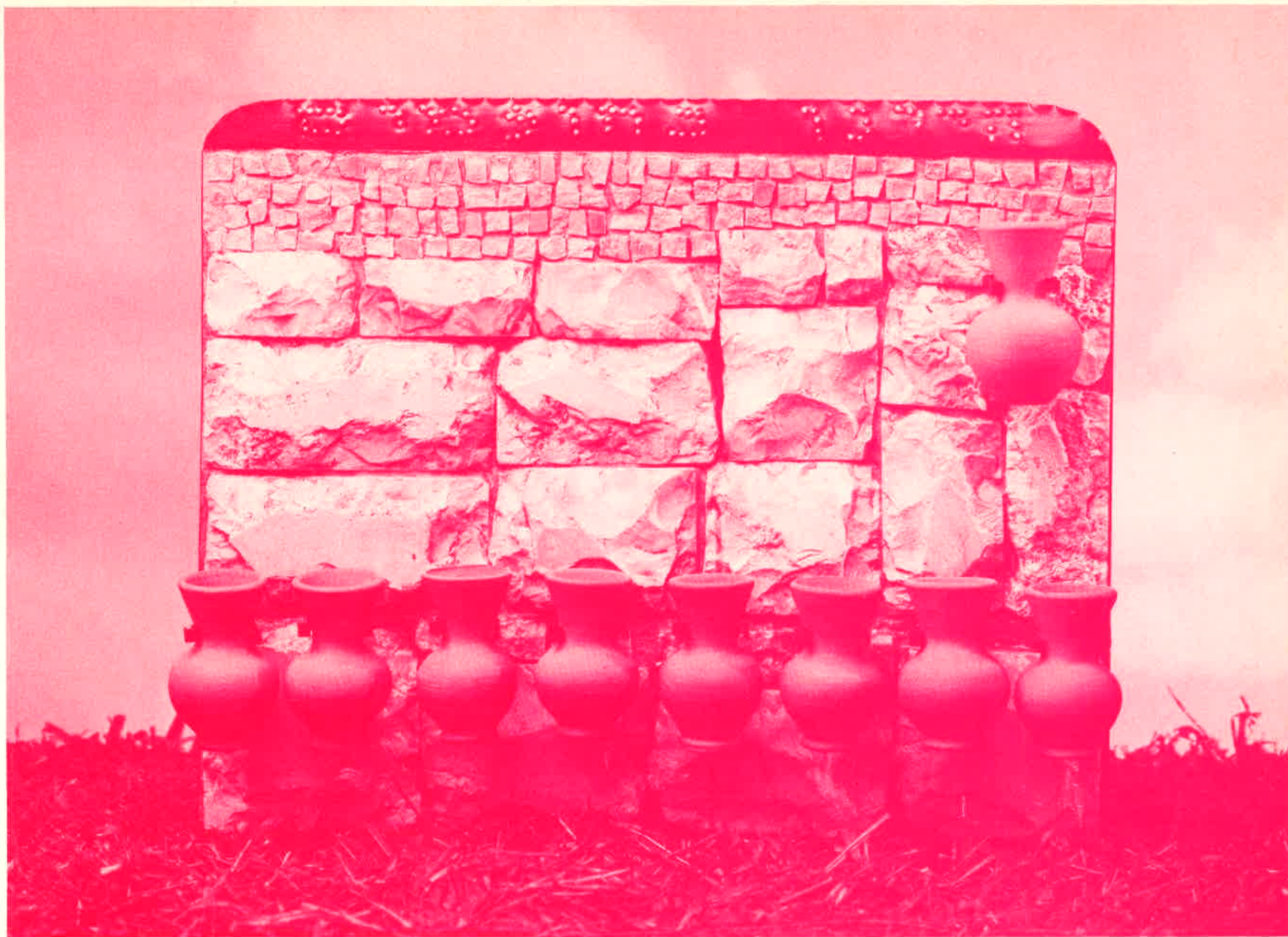
Grade completed as of June 30, 1989 _____

Previous Camp Kadimah Camper? yes _____ no _____

Address _____

City _____ Province _____

Postal Code _____ Phone Number _____



HAPPY CHANUKAH!