



In Memoriam
Golda Meir 1898 - 1978

THE BOARD OF DIRECTORS AND MEMBER ORGANIZATIONS OF THE ATLANTIC JEWISH COUNCIL WISH TO CONGRATULATE RICHARD FREEDMAN ON BEING ELECTED THE NEW NATIONAL PRESIDENT OF CANADIAN YOUNG JUDEA.

Shalom: The official publication of the **Atlantic Jewish Council**, in conjunction with the Canadian Zionist Federation and Canadian Jewish Congress, Lord Nelson Arcade, 3rd floor, 5675 Spring Garden Road, B3J 1H1. The opinions expressed herein are those of the author and not necessarily of the Atlantic Jewish Council or its editorial board.

Editor and Executive Director of the Atlantic Jewish Council: Avrum Weiss
 Chairman, Publications Committee: Zack Rubin
 Chairman, Atlantic Jewish Council: Ben Medjuck
 President, Atlantic Jewish Council: Ben Prossin

Contributors

Margaret Attis
 Richard J. Birnholz
 Jennie Brown
 Lawrence Chippin
 Joel Cuperfain
 Mrs. Leah Epstein
 Rabbi Herbert Feder
 Lorna Gorber
 Samuel Jacobson
 Gary Lipschultz
 Norman Lipshultz
 Carol Lee Loebenberg

Helen Nathanson
 Nandy Nathanson
 Linda Payne
 Arthur H. Samuelson
 Rabbi Saul I. Wisemon
 Mrs. John F. Wismuller

Advertising

Shirlee Fox—422-7491

Staff photographer

Joel Cuperfain

Table of Contents

The New Year of the Trees	1	A Personal Encounter	14
Israel Bonds Brunch	3	Embodiment of Jewish Cultural Reality	15
Halifax ORT	4	In Memoriam	16
P.M. Begin Meets with Canadian leaders	4	Peace, Refugees and the Double Standard	18
The Jewish National Fund	5	Menachem Begin In Ottawa	19
Woman Who Rescued 10,000 Children	6	Nostalgia	20
Professional Services	6	Historic Galilee	20
What Peace Would Mean to Israel	7	Halifax Hadassah-Wizo	23
What's Happening In St. John's	8	Kinus Raffle	23
Fredericton News	8	The Message of Hanukah	24
Chanukah	9	Unanswered Questions	25
Public Affairs Seminar	10	Pre-School Cheder	25
Young Judea Report	10	Statement	26
Lillian Freiman Chapter	11	Statute of Limitations	27
Just For Kids	12	U.I.A. Prime Minister's Mission	28
Shaar Shalom	13	Congratulations	29
Beth Israel Sisterhood	14	Jewish Assertiveness In Combating Missionaries	30

**Deadline for next issue of Shalom :
 January 19, 1979**

The New Year Of The Trees

15th Of Shevat

TU B'SHAVAT OR
ROSH HASHANNAH LA'ILANOT

HISTORY: This holiday is one which acknowledges man's need for trees and one in which the Jew takes a direct step in providing trees for man's future needs. This holiday is celebrated in the spring of the year in Israel when the trees are beginning to bud. The holiday has been one which linked the Jew in exile to the Holy Land. The Jew prays for the rebirth of the trees in a country in which he will not be able to see the fruits of his prayers. His country is steeped in snow but his heart yearns for the country of his ancestors and he expresses this yearning in the celebration of the holiday. The holiday originated in the Talmudic period when a particular day was needed to mark the beginning of the new year for the fruit crop. It was necessary to have one specific day for tax purposes. It was decided by the rabbis that the 15th of Shevat would be the day and the name of the holiday is taken from this decision; for the Hebrew letter who's numerical value is 15 is used for the title of the holiday. After the destruction of the Temple and the exile of the Jewish people the original purpose of the holiday was lost. But the Jew continued to celebrate the holiday because of his love for the land. During the Middle ages when the Jews lived in the ghettos deprived of trees and grass they found great joy in celebrating Tu B'Shavat because for one day of the year they could become land owners again in Israel as their ancestors did and have the same concerns for the growing of the trees. During the Middle Ages there were also special prayers for the beautification of Palestine. In the sixteenth century the holiday was established as the day for eating the fruits of the trees. A holiday for family gathering and the eating of 15 kinds of fruits while saying a blessing over each one. The holiday became one in which the trees were judged by God. It was decided on this day if the trees would live and flower or if they would die and wither. These concepts grew out of the teaching that God is the creator

who has direct control over all life, man, animal and even trees. So important is the tree in Jewish literature and the planting of trees that Rabbi Yochanan Bën Zakkai said: "If a seedling were in your hand and you were told the Messiah is at hand, come and plant the seedling and then go and greet him. Avot D'Rabbi Nathan—The Biblical statutes for the planting of trees are found in Leviticus 28 and the rabbis have commented on them: "Said the Holy One, blessed be He, to Israel: Even though you may find the land filled with abundance, you must not say: 'We shall not concern ourselves with planting,' rather even as others planted (trees) for you, so shall you plant (them) for your children." Today the holiday is celebrated with children and adults planting trees near their synagogue and collecting money to be sent to Israel to purchase and plant trees. The orthodox Jew stays up all night and studies the Talmudic passages that refer to trees and eats fruit. The Jew realizes the importance of trees in his life and gives thanks to God for creating them. For the tree is the source of shade, beauty, shelter, lumber, paper products, soil conservation and the draining of swamps in Israel. It is a day when the Jew stops to think about his own role in his environment and how he can help to stop pollution and help the ecology of the earth. With the settlement of the Jews in Israel during this century, the holiday has become one associated with rebuilding the land. Money was sent on this holiday to purchase land, to buy trees to drain swamps, to plant trees for food and reforestation. When Israel became a State in 1948, more trees were needed for forests and for building. The land had been stripped of forests for centuries. Memorial forests were donated so for each tree the life of a Holocaust would be remembered. The holiday is celebrated now in Israel as a tree planting day when children and adults flock to the field and forests to plant saplings. This holiday is also seen as a symbol of

Israel. For like the tree, Israel has bloomed and grown as a country because of the love and dedication of the farmers who nurtured and tended its needs as a farmer nurtures and tends the needs of a baby tree. The first fruits of Israel was its declaration of Independence and like the fruits of the tree, the Independence for the Jewish people was sweet. In Israel, the farmers have also taken the effort to introduce new trees to the land such as the grapefruit, orange and lemon tree. The holiday has significance for the Jew, for like the tree, man should strive to walk tall within the framework of the Law. Like a tree, a man should retain spiritual strength from the Law during the good times so that during the bad times he can fall back on his inner strength for assistance, like the tree uses the inner strength stored up during the cold winter to gain energy to bud in the spring.

TRADITIONS: 1. The idea to set up a fund to purchase trees in Israel was formed by Hermann Schapira in 1884 in Europe. He collected money from Jews with two-thirds going for the purchase of land, two-thirds for the cultivation of land which included the purchase of trees and the land that was bought became the property of the Jewish people. 2. Planting trees by the Jew is considered to be an act of creation; one which man has a close relationship with God, for he plants and God causes it to grow. 3. To eat the carob fruit during the holiday is a tradition. For this fruit is the one which sustained Rabbi Simeon Bar Yochai when he lived in a cave for seventeen years. It is considered a poor man's food and in ancient Israel was not eaten by the wealthy. It is sometimes known as the boker or bokshorn for it is shaped like a ram's horn. Another name for it is St. John's Bread. 4. It is traditional to eat any fruit during this holiday which is grown in Israel. 5. Trees are planted according to Jewish tradition at the birth of a child. For the birth of a girl, a cypress tree is planted and the birth of a boy a cedar is planted. When the

child grows up and is to be married the tree is cut down and used to build the marriage canopy. 6. The tree in Jewish tradition has been the symbol of the Tree of Life, the Tree of Knowledge and the link between man and God. When a Jew says the blessing over the fruit of a tree it is also reaffirming his faith in God. Of man and trees the Bible says, "Happy is the wise righteous man, and he shall be like a tree planted by the stream of water, that brings forth its fruit in its season and whose leaf shall not wither."

CUSTOMS: 1. The different fruits that are eaten during this holiday all have symbolic meaning. The apple is the glowing splendor of God and the nut represents the three types of Jews: the hard, the medium and the soft. Almonds are of the sweetness of the Divine Revelation, figs for peace and the carob for humbleness. 2. The Sephardic Jew celebrates this holiday by embroidering a small bag and

filling it with nuts, fruits and candy to give to a child to wear around his neck as a pendant. 3. The wealthy Sephardic Jews eat over fifty kinds of fruits and says a blessing and reads a chapter from the book "P'ri Etz Hadar" (The Fruit of the Goodly Tree) between eating each fruit. 4. Money is collected to give to charity. 91 coins are given because the numerical value of the Hebrew word for tree "ilan" is 91. 5. Some Jews drink four cups of wine at this holiday. A white cup for winter, a light red cup for spring, a red one for summer and a redish white for fall.

MITZSVOT: 1. To give money to charity to buy trees to be planted in Israel. 2. To eat fruit and say the blessing over the fruit. 3. To plant trees and say the blessing over the tree. 4. To give money also for the poor so they will be able to buy their own fruit to eat and say the blessing over.

REFERENCES: The following are the sources for the information and

programming ideas found on this sheet:

The Jewish Holidays: Mordecai Soltes, *Encyclopedia Judaica*, Vol. 15, **Festivals of the Jewish Year:** Theodore Gaster, **The Joy of Jewish Living:** Paul and Rena Spiro, **The Jewish Catalog:** Richard Seigal and Michael and Sharon Strassfeld, **The Glory of the Jewish Holidays:** Hillel Seidman, **A Guide to the Minor Festivals and Feasts:** Chaim Pearl, **Activities in the Religious School:** Nathan Brilliant and Libbie Braverman, **Adventures of K Ton Ton:** Sadie Weilerstein, **Holidays are Nice:** Robert Garvey, **Jewish Holiday Party Book:** Lillian Abrams, **Jewish Holidays and Festivals:** Ben Edidin, **Tu B'Sv'vot:** Sophie Cedarbaum, **Down Holiday Lane:** Rose Golub, **Days and Ways:** Mamie Gamoran, **All About the Jewish Holidays and Customs:** Morris Epstein, **Once Upon a Jewish Holiday:** Bea Stadtler.



The State of Israel Bond Organization



"Am Yisroel Chal"

We Are One People

YOU DON'T JUST BUY A BOND YOU BUILD A NATION

ISRAEL'S RIGHT TO LIVE



MENACHEM BEGIN
Prime Minister

As Prime Minister Begin stated, "Israel Bonds gave us the tools to build and develop the country. They remain an indispensable instrument for the future."

PAY FOR YOUR BONDS AS CASH IS AN IMMEDIATE MUST

REINVEST MATURED BONDS

"We are determined to have peace. But you must help us bear the costs. The role of Israel Bonds, in a Middle East at peace, is as demanding as its role in a Middle East at war. Therefore, it is incumbent on every friend of Israel to rededicate himself, so Israel can strengthen her economy while she

struggles for independence and freedom.

"Israel Bond purchases must go up 100% so we may have peace now... for our children, and for our children's children. Let us rejoice and live in security, justice and freedom. Let us live in peace."

LET EVERYONE STAND UP AND BE COUNTED

HOWARD KARP

Atlantic Area Representative

MITCHELL FRANKLIN
Atlantic Regional Chairman

(902) 422-7491

Lord Nelson Arcade
5675 Spring Garden Rd., 3rd Floor
Halifax, N.S. B3J 1H1

Celebrate
ISRAEL'S 30th



ANNIVERSARY
in a
meaningful way

ISRAEL BONDS BRUNCH



Martin Herschorn

A canvasser's State of Israel Bonds brunch was recently held at the Lord Nelson Hotel in commencement of the bonds campaign for the Halifax-Dartmouth area.

A presentation of the Declaration of Independence [in English] was made to Dr. Richard Goldbloom of Halifax by Mr. Mitchell Franklin, Atlantic Area Chairman, in appreciation for Dr. Goldbloom's efforts on behalf of State of Israel Bonds.



Dr. Richard Goldbloom

In addition, Maxine Cordon, Doreen Gordon, Martin Hershorn, and Terry Zive were presented with the leadership award honouring Israel's thirtieth anniversary.

A special thanks to Hadassah women by the State of Israel Bond organization, who each year, as their special project, complete a canvass of all women for the purchase of bonds in the Halifax-Dartmouth area.



Left to Right: Mitchell Franklin, Terry Zive. Seated: Doreen Gordon.



Left to Right: Maxine Cordon, Mitchell Franklin. Seated: Dr. R. Goldbloom.

HALIFAX ORT IS IN BUSINESS

Halifax ORT is the proud owner of Second Hand Rose at the corner of Barrington Street and Morris Street.

Second Hand Rose is a thrift shop, but it is not an ordinary thrift shop. At Second Hand Rose, there will be new and nearly-new clothing at low, low prices. All clothing brought to the store for sale will bring a return of one-third of the sale price to the owner once the garment is sold.

Much planning and hard work has gone into this venture which would not have been possible without the willing and capable hands of Rene Dankner and Gay Silverman. They can be very proud of their leadership efforts and devotion to the cause of ORT. Without the many fellow ORTists, the project could not exist. Many hours are required to operate Second Hand Rose and we are grateful to those who have given, and will give, their time to keep the store operating. If you have some free time and wish to assist a major project and a worthwhile cause, please come to 1282 Barrington Street and offer your help in making this business grow and raising funds for our worthwhile projects.



The store is open five days a week—Monday through Friday—from 10 a.m. to 4 p.m. and offers a fine selection of men's, women's and children's clothing and accessories. We are looking for community support in acquiring clothes and in return, you can make some money for items you might normally discard with no return. Call Phyllis Bluestein, the Second Hand Rose manageress, at 423-0617 if you have clothing to sell or help to offer.

PRIME MINISTER BEGIN MEETS WITH CANADIAN LEADERS IN JERUSALEM

UNITED ISRAEL APPEAL—KEREN HAYESOD INFORMATION DEPARTMENT

Prime Minister Begin warmly received members of the Canadian National Prime Minister's Mission of the United Israel Appeal of Canada Inc. in his office on Friday, November 17. The group was headed by Al Gelmon of Calgary. Present was Dr. Avraham Avi-hai, World Chairman of United Israel Appeal—Keren Hayesod. Begin briefed the Mission on the significance of Project Renewal, the massive physical and social plan destined to rehabilitate 160 distressed neighborhoods throughout Israel. He stressed that the funds raised for Project Renewal will be strictly earmarked for this purpose. The total cost will be shared equally between the Government of Israel and Jewish communities throughout the world.

"A year ago we decided to do our utmost to liquidate this problem of poverty in Israel. I have seen communities where we have already moved several thousands of disadvantaged families. It is like two different worlds. So we are already making progress", Begin stated.

He appealed to the leaders to return to their communities with a firm commitment to Project Renewal.

"It is a great moral undertaking of our people. Let us do it together and we will be successful. You will rejoice in having a direct and personal share in this challenge" explained the Prime Minister.

In response, Mr. Gelmon declared that Project Renewal "is not just a project for Canadian Jewry, it will become a fulfillment and a reality".

Begin touched briefly on the progress in the peace negotiations with Egypt reiterating his deep desire for a successful conclusion to the talks.

Tour Visits Disadvantaged Neighborhood in Jerusalem

After meeting with Prime Minister Begin, the group proceeded to one of Jerusalem's neighborhoods included in Project Renewal.

They were briefed by the Project Manager of the construction program, social workers, and other community workers.

The human element of the project was stressed. "We're not only dealing with cement, but with people" emphasized Yitzhak Lev, a United Israel Appeal—Keren Hayesod staff person connected with Project Renewal.

"This is the only country where an armored personnel carrier is converted into an ambulance. The individual is the most important factor. I am convinced that nobody is after their own empire through Project Renewal," stated Len Smith, a first-time visitor to Israel from Calgary.

Forming smaller groups, mission members were invited into the homes of some of the disadvantaged families. The Canadians directly experienced those conditions described by Begin as "intolerable to a Jewish Society."



The Jewish National Fund



The Jewish National Fund proudly honoured Mr. Peter Herschorn on Sunday, December 3rd at a Negev Testimonial Dinner held at the Lord Nelson Hotel. Mr. Herschorn was the 11th Haligonian to be duly honoured for his continuous support of the State of Israel and his active participation in JNF projects. He is past regional chairman of the JNF of Canada and was instrumental in inaugurating the sale of Israel Bonds in Halifax, serving as the Halifax-Israel Bond Chairman for a number of years.

The Negev Dinner was an extremely successful event. Over 250 persons were present to share Peter's honour with him. David Crombie, newly elected MP for Rosedale-Toronto, and formerly mayor of Toronto, was the guest speaker. Also attending and seated at the head table were the Lieutenant Governor Clarence Gosse, Halifax Mayor Edmund Morris, Premier John Buchanan, and Nathan Scott, of Montreal, national president of the JNF.

The State of Israel has occupied a very special place in Peter's life. He established the Martin Edward Herschorn Free Student Loan Fund at the Technion Institute. He set up a forest in Canada Park, the 7,500 acre recreation area between Jerusalem and Tel Aviv. Recently, he purchased a grove in honour of his three grandchildren, the children of his daughter Nancy and Menashe Cieplinski, of Mexico City. Mr. Herschorn was presented with a plaque for his community service by his partner, Mitchell Franklin.

The Peter Herschorn Negev Testimonial Dinner successfully raised over \$53,000 from individual subscriptions and firm advertisements. The names of the subscribers appeared in a special souvenir booklet distributed to all who contributed. Due to the printer's deadline not all who contributed appeared in the booklet. We wish to acknowledge all those persons whose names did not appear.

Marvin & Lois Block

Mr. Sidney Warren

Mr. & Mrs. Lloyd M. Newman

Mr. & Mrs. Reuben David

Mr. Keith Eaton

Mr. & Mrs. Joe Glube

Mr. & Mrs. Ralph Medjuck

Mr. & Mrs. K.D. Naugler

Mr. & Mrs. Larry Bell

Mr. & Mrs. Leo Chernin

Persons who wish to purchase trees in memory or honour of loved ones can do so by calling the Atlantic Jewish Council office at 422-7491. For those wishing to subscribe to projects in Canada Park, you may contact your local chairman.



Dutch Woman Who Rescued 10,000 Children Dead at 82

by Mrs. John F. Wismuller

On August 30th Mrs. Truus Wijsmuller, better known to all as "Tante Truus," died at the age of 82 at her home near Amsterdam, Holland.

Born in the small town of Alkmaar, she later married a bank officer in Amsterdam. Not having children of her own, she gave much of her time to the welfare of under-privileged children and their families.

In the year 1933 she started her most important mission in life, the saving of thousands of Jewish children. Neither she, nor her husband, were Jewish, but their hearts were heavy, visualizing the horrors that had begun to darken the horizon of the Jews. Without letup, Truus worked and negotiated to get the children out of the hands of German, Austrian, Czechoslovakian and Polish Nazi authorities. Until the middle of May 1940, when the Dutch had to capitulate to the enemy, she had done her merciful mission.

Even on the last day of fighting in Holland she stood on the pier in IJmuiden to put 80 more youngsters on board a ship that left for England. These were the last of the 10,000 she was able to save from the Nazi hordes.

The British Prime Minister had

given permission to allow 10,000 Jewish children to seek refuge in England, but he saw no way to get them out of Europe. Mrs. Wijsmuller was asked to contact Eichmann and to see what could be done. She flew to Vienna, but when walking through the Jewish district was at once arrested. In a loud and authoritative voice she asked for the "commandant" and was able to convince him that she was in Vienna to meet Eichmann. Thus she was released.

A few days later she came face to face with Eichmann, who had his headquarters at the palace of Baron Louis von Rothschild. There just had been a pogrom and she was horrified seeing the corpses in the streets. First Eichmann had refused to see her. He was not used to negotiating with women. Yet Truus insisted, she had *chutspah*, and never took "no" for an answer.

He asked for documents, permits, explanations. She had none of those. Eichmann, dressed from head to toe in black, looked her over in a pseudo-scientific way. He was convinced that he was able to tell a Jew from a Gentile by asking them to remove their gloves, shoes and stockings.

Truus Wijsmuller obeyed his re-

quest. He made her walk back and forth, shook his head and mumbled, "so rein arisch und so verruecki"—pure Arian, and so crazy. Eichmann looked upon her request as a fantastic joke. "I let you take 600 children," he told her, "and if you can get them out of Europe within five days, I will grant you 9,400 more." What to him, and everyone else, seemed absolutely impossible, was the greatest challenge and a must to her.

And so she was allowed to round up more children, travelling without rest, all through Europe day and night, again and again.

Visited Israel many times

Sometimes she dined with high-ranking Nazis whom she despised, just to get some food for "her" children.

As she stood on the pier next to one of the ships that brought the children to freedom, she was frequently approached by some young boy or girl who kissed her tearfully goodbye: "Tante Truus, come with us, you are one of us, go with us to Palestine," but her answer was always the same: "Not yet, sweetheart, as long as there are still Jewish children to be saved, my work is not done and I have to stay here. But I will come to see you later, God willing real soon, in Palestine."

And she has kept that promise. She came to Israel many times, and was bestowed one of the highest honours there, as in her own country, Holland, and by many other governments in Europe.

Much later she wrote a book about it all: "No Time For Tears," which was her motto whenever asked how she could go on, while witnessing the horrors and heartbreak around her.

Professional Services

Compliments of
MEDJUCK and MEDJUCK
BARRISTERS AND SOLICITORS

Ralph M. Medjuck, Q.C.
Franklyn D. Medjuck, B. Com.
LLb., M. Phil

One Sackville Place
P.O. Box 1074
Halifax, Nova Scotia
B3J 2X1
1-902-429-4061

BLOCK, PROSSIN & SCHELEW
BARRISTERS, SOLICITORS & NOTARIES

Marven C. Block, B.B.A., LL.B.

Ben Y.S. Prossin, LL.B.

Jeffrey L. Schelew, B.A., LL.B.
(Also of New Brunswick Bar)

Masood Ahmed, B.S., LL.B.
(Of Lincoln's Inn Bar-at-Law)

James G. MacLean, B.Sc., LL.B.
(Also of New Brunswick Bar)

Halifax, N.S.
425-5077

Dartmouth, N.S.
434-1510

Lower Sackville, N.S.
865-3728

WHAT PEACE WOULD MEAN TO ISRAEL

by Arthur H. Samuelson

Jerusalem

"Peace," an Israeli auto mechanic told me, "is like winning a million dollars in the lottery. Sure, at first you go crazy with excitement. But suddenly the government is saying you owe them a fortune in taxes, your wife wants expensive improvements on the house, and all your relatives start coming around for handouts. Now it dawns on you that winning a million brings problems!" He fell silent for a moment, then smiled and added, "But still, you don't turn the million down."

The young mechanic's reaction, I found, fairly reflected the national mood. Euphoric at first over Sadat's dramatic visit last year, Israelis are now resigned to a long period of bumpy, sometimes acrimonious peace maneuverings—and they are even beginning to take a sober second look at the problems and opportunities that would flow from the establishment of normal relations with the Arab world.

The opportunities are obvious: Peace would make it possible for Israel to reduce its gigantic outlays for defense—thus at one stroke removing the major obstacle to the country's normal industrial development and freeing up resources for solving the country's many social problems. Nearly one-third of Israel's gross national product and one-fifth of its work force is now tied up in defense-related industries. Defense needs account for a whopping \$2 billion balance of payments deficit.

Peace and an end to the Arab boycott would, further, open up new markets for Israeli goods and services. The attendant economic stability could turn Israel into a financial center—the "Switzerland of the Middle East" that Finance Minister Simcha Ehrlich says he wants to build. Peace would also mean Jewish and Arab cooperation in developing the Middle East into a prosperous region: Already, governments and private companies are drawing up plans for joint enterprises, such as an atomic reactor in the Sinai to supply both Egypt and Israel with cheaper electricity.

But peace, if it comes, will mean

confronting an entirely new set of problems: The changeover to a peacetime economy will not be smooth or easy. Israel's technological and industrial capacity was designed, after all, to meet problems of security, not of commercial trade. Until new jobs are found for those now engaged in defense-related industries, a certain degree of unemployment—a new phenomenon in labor-starved Israel—is anticipated. Peace could also mean that for the first time in its history, Israel will have to finance its own development and no longer rely on the largesse of American foreign aid or on contributions from Jews around the world, who have always been quick to contribute in times of crisis but who can be expected to be less generous in a time of quiet.

Many Israelis are worried that peace will mean a massive influx of cheap Arab labor into the Israeli market that will bring with it new social problems. They notice that Egypt has a 25 percent unemployment rate and that the average monthly wage there is only \$93. Unlike the 60,000 Arabs from the occupied territories of the West Bank and the Gaza Strip who now work in Israel during the day and return home at night, workers from Cairo, Damascus, and Amman could become a permanent feature of Israeli society, like the *Gastarbeiter* ("foreign workers") of Western Europe. Some fear that Arab workers will endanger internal security, forming a fifth column; others are concerned about the resulting strain on social resources.

What's more, the onset of trade relations with the Arab world may not turn out to be such a boon after all. Experts have pointed out that the Arab boycott has not significantly limited Israel's growth and that peace will bring only limited trading, since the Arabs and the Israelis have little to sell each other. In addition, peace will hurt certain sectors of the Israeli economy, such as the shipping industry; few expect that Israel's national shipping line will be able to compete with the more experienced Arab firms. The port of Elath, long Israel's only trading outlet to the Red

Sea and the countries of Africa and Asia, will undoubtedly shrink in significance once the Suez Canal is opened to Israeli ships. Finally, these experts claim, it is highly unlikely that a regional common market on the European model will automatically emerge out of a political settlement. Arabs and Israelis will be too busy erecting tariffs—to protect their indigenous industries from competition—to enter into any serious cooperation.

Most Israelis, however, are less concerned with their ability to integrate themselves into the economy of the Middle East than they are anxious about the internal struggles for control of the state's future that will surface with the signing of a peace agreement and the opening of borders. Long-simmering conflicts—between Eastern- and Western-born Jews, over the country's purpose and identity; between religious and secular groups; and between Jewish and Arab Israelis—have never been resolved because the country has been distracted by its external problems with the Arabs.

Many Israelis, moreover, are fearful that Israel's entrance into the economic and social life of the Middle East will spell the end of the country's distinctive identity. They fear that opening the borders will bring the collapse of Israel's sense of itself as a Jewish state. They point to what happened to European and American Jewry when the obstacles preventing their absorption into the larger society were removed. They fear that when the lure of prosperity through trade with the Arabs replaces the pressures of hostility, Israel will do to itself, through assimilation and intermarriage, what those who sought their physical destruction were unable to accomplish in 30 years of active combat. They fear that Israel will become another Lebanon—that is, what they would regard as a mongrel culture, with no real roots or reason for existence.

Whatever the outcome, these complex questions of identity will continue to occupy the minds of Israelis long after the simpler questions of survival have been resolved.

WHAT'S HAPPENING IN ST. JOHN'S

by Helen Nathanson

Early November saw the community excited about having received invitations to hear Prime Minister Begin speak in Ottawa. This was followed by a cocktail party in honor of Prime Minister Trudeau, given by the Israeli Embassy. Rosalie and Morty Flomen, Shelly and Genevieve Lipkus and Helen and Nardy Nathanson were those that finally decided to attend this momentous occasion. The St. John's contingent was joined in Montreal by Dave Weiser and guest at the luncheon given by the Government of Canada in honour of the Prime Minister of Israel. Our group was placed within close proximity to the head table where we could easily see and hear all that took place. Those that went felt that they were taking part in an historical event as this was the first time a Prime Minister of Israel had been so honoured by Canada.

Hadassah girls Doris Toch and Marsha Richler were busy covering the major centres in Canada to pre-sell the "My Country—My People" colouring book. Visiting as many as 4 cities in 5 days these ladies arrived home exhausted for a few days' breather at a time. With still more centres to visit these two girls have done amazingly well in their travels. Our hats off to Doris and Marsha for this mammoth effort and exciting results.

The Sisterhood Holiday Bake Sale was once again a clean sweep. As our women baked their Jewish specialities, Ruth Kantorowitz saw that the event was covered by publicity. The afternoon of the 20th saw the power of radio and T.V. as people were lined up at the door and our tables were cleaned off in an hour. Overall chairman was Helen Nathanson.

A busy time for Sisterhood—We were fortunate to have the offer of a store in the heart of our "customer Area". Marg Smilestein saw that the ladies were kept on their toes by meeting their commitments to sell our wares. Our regular customers sought us out and in one case one of the ladies told us she saved all year to come to our thrift shop. Found money for clothing and articles no longer wanted by our members.

Our congratulations go out to Shelly Levitz who was made Director of her Youth Home for Youthdale. It's always nice to see one of our kids doing so well.

FREDERICTON NEWS

by Jennie Brown

Mazel Tov to Leona and Alfred Brown on the occasion of their son, Iaan Richard, being called to the Torah as a Bar Mitzvah on December 16th. May he bring much happiness and naches to his family.

Mazel Tov to the following who have celebrated anniversaries:

- Bessie and Harry Brown—50 years.
- Ida and Joe Tobin—54 years.
- Lil and Dave Graser—53 years.
- Polly and Oscar Jacobson—38 years.
- Amelia and Harry Goldman—36 years.
- Gertie and Sam Budovitch—31 years.
- Rosalie and Gerald Budovitch—23 years.
- Rose and Larry Eusler—28 years.
- Mary and Max Valensky—28 years.

Speedy recoveries to Bessie Rose (Sam) and Dr. Joseph Landau who have been hospitalized.

Mazel Tov to Irene Leckie upon her appointment as Dean of Nursing of the University of New Brunswick. In addition to her work at U.N.B., Dean Leckie has been president of the New Brunswick Association of Registered Nurses Association's Board of Directors, a member of the Board of Trustees of the St. John School of Nursing, and a member of the Planning Committee for the Fredericton Regional Hospital. She is residing with her sister, Nessa, who is retired as Director of Nursing from the Verdun, Quebec Hospital. She is President of the local Mentally Retarded Association and both are active in community affairs, as well as members of the Lillian Freeman Chapter of Hadassah.

A meeting of the B'nai B'rith Lodge No. 2155 was held in the vestry of the Synagogue on November 12th, with the President, Alfred Brown, presiding. The following is the executive of the B'nai B'rith for 1978-79. Vice-President, Dr. Steven Rauch; Corresponding Secretary, Dr. Israel Unger; Recording Secretary, Dr. Joseph Landau; and Financial Secretary, Marvin Abugar.

Thus far, the Lodge has organized the following sports activities. Tennis tournament held in August, a Golf tournament in September, Community Picnic in September, a bowling league from October 15th to January 7th, 1979 and Cross Country Ski lessons January 14th, 21st, 28th and February 4th, 1979 for all the ski enthusiasts.

Programme activities include a meeting December 3rd concerning the plight of small Jewish communities, the plight of Soviet Jews, and a film from the Canadian Jewish Congress in Montreal. For January, a breakfast meeting and sports award ceremonies. Fund raising meetings and final general meeting for early May, including dinner and dance. In all, a very active season for B'nai B'rith Lodge Members and families.



Service
and
Sales

We Service a Wide Range of
T.V.'s & Stereo Components

443-5800

MORE NEWS FROM FREDERICTON

The Annual Meeting of the members of the Sgoolai Israel Synagogue was held recently, with the President, Harry Lang presiding. Election of officers for 1978-79 for a two-year term was held, and the following were elected:

President—Weldon Levine

1st Vice-President—Bob Brown

2nd Vice-President—Sam Budovitch, Jr.

Treasurer—Saul Brown

Recording Secretary—Ezra Rose

Corresponding Secretary—Harold Valensky

Gabbi—Dave Graser

Assistant Gabbi—Harry Lang

The following are on the Board of Directors:

Joe Abrams

Al Ruben

Peter Pinsler

Louis Levine

Marty Payne

Max Chippin

Abe Budovitch

Mark Jacobson, Ottawa, Ontario, has returned home after visiting with his parents, Polly and Oscar Jacobson. Lionel Goldman and family, formerly of Halifax, who were visiting their parents, Amelia and Harry Goldman, have left for Montreal, where they have taken up residence. Mrs. Bernie Schwartz (nee Bertha Satter) has returned to her home in Brooklyn, New York, after visiting her parents, Rose and Sam Satter.

The November Meeting of the Lillian Freiman Chapter of Hadassah took place at the home of Doris Rauch on November 24th.

This was Day Care Center Night. Sharon Pinsler, Day Care Center chairlady, launched an informative talk on both the need for these centers and the programmes carried out in them. Sharon was assisted by Judy Budovitch who reported on Prime Minister Menachim Begin's visit to Ottawa. A successful campaign was held.

A delightful dessert party was held, and delicious refreshments served by hostesses Sarah Lang, Amelia Goldman, Jenny Chippin, and Sheila Chippin.

Following the refreshment period, a short business meeting was held.

The president, Edye Besner, thanked all who had worked to make our bazaar a success.

Two decorative pillows, which had been donated to our Chapter, were raffled off. Winners were Sandra Linton and Joan Levine.

Marlene Unger was appointed liaison officer between Hadassah and the Young Judaeans.

Winner of the Chapter Membership draw is Faye Medjuck.

CHANUKAH

The Sisterhood of the Sgoolai Israel Synagogue and the Fredericton Young Judeans are planning a Chanukah celebration for this year. On Thursday, December 21, the ladies of the Sisterhood will serve the dinner and present some gifts to all of the children. Following the meal, there will be dreidel games, a Chanukah skit, singing and Israeli

dancing. Afterwards the entire Jewish community will be invited to join in a disco dance. The coordinators for this event are Lawrence Chippin (President of the Young Judeans), Doris Rauch (President of the Sisterhood), and Rhona Ruben (Sisterhood Program Chairlady).

On Sunday evening, November 26, 1978, the Fredericton Jewish community welcomed two guests to our synagogue. Rabbi Spiro, the master of ceremonies, began the meeting by introducing Avrum Weiss to us. We were all happy to be able to meet our new Atlantic Jewish Council director in person. The second guest, Beate Klarsfeld, was introduced by Harry Lang. The audience then heard a very informative talk and saw an interesting film about the work that Mrs.

Klarsfeld has been doing on behalf of the Jewish people. Following this moving address, Doris Rauch thanked Mrs. Klarsfeld for the job she has been doing and for coming to speak to us. The evening concluded with refreshments which were prepared and served by the Sisterhood ladies: Jennie Chippin, Sheila Chippin, Sarah Lang, Amelia Goldman, Edith Spiro, Doris Rauch, and Marlene Unger.

Applications are now being taken for staff positions at Camp Kadimah. Anyone interested in working at Camp Kadimah this summer should apply immediately. As of this date, we have now received over 30 applications. The following positions are available at Kadimah this summer: program director, section heads, counselors, junior counselors, water front staff and specialists.

Public Affairs Seminar

by Mrs. Leah Epstein

Halifax Hadassah-WIZO and the Atlantic Jewish Council and Canadian Zionist Federation are planning their mid-winter Public Affairs Seminar for the weekend of January 20-21, 1979; Saturday 8:30 p.m.-10:30 p.m. and Sunday 9:30 a.m.-3:00 p.m.

Professor Amnon Cohen of Israel, who is visiting professor at York University, will be the scholar in residence. Professor Cohen was Assistant to the Governor of the West Bank for political affairs. He will speak on the Palestinians, Jerusalem and the implications of peace.

Also coming will be Mr. Mark Reznick, Research Director of the Canada-Israel Committee. He will speak on Canadian affairs pertaining to the Middle East.

The seminar will be held at the Shaar Shalom Synagogue. A lunch will be served and a nominal charge of \$2.50 will be made to defray expenses.

A large attendance is hoped for.

Fredericton Young Judea Report

Submitted by: Lawrence Chippin

Fredericton Young Judea began its first full year of operation since 1972 this September. We would like to thank all parents and children of our community for making this possible. We will strive to make this year the first step in the re-establishment of Young Judea in Fredericton for many years to come.

We would also like to thank the many people who

supported our fund raising efforts by attending our "Disco" which was held in the vestry of the Synagogue in October. The "Disco" was a tremendous success with 65 persons attending. We found it to be a real reward when we saw the children and the parents all dancing together.

Another point we would like to add is that this year Fredericton was represented at Mifgash by more delegates than ever before (15 persons).



**5380 Inglis Street
Halifax, Nova Scotia
Phone: 425-3560**

Shalom

is produced by

Ford Publishing Co. Ltd.

for the

Atlantic Jewish Council

Lillian Freiman Chapter of Hadassah-WIZO

by Lorna Gorber, Secretary, Moncton Chapter

The first three months of this year have been very busy for the Moncton chapter of Hadassah-WIZO.

The cookbook that was in the planning stages last year has been printed and is now for sale. It was a big undertaking but with the guidance of Cookie Greenberg it all came together.

Our annual bazaar was held November 30, 1978 and was very successful. Thanks to the convenors of all booths. When we have members like Sharon Rubin who, on her own, got donations for a quarter page ad in the newspaper, and Gail Zuckerman who worked until noon at the bazaar, then left for the hospital to prepare for surgery the next day, the bazaar could be nothing but successful.

Tickets for the Traditional Jewish Dinner are now for sale. The drawing will be held in March.

by Margaret Attis, Secretary of Sisterhood, Tiferes Israel Synagogue, Moncton, New Brunswick

The Sisterhood of the Tiferes Israel Synagogue began the year at a September 26, 1978 meeting with a new slate of officers.

President: Miriam Darmond

Secretary: Margaret Attis

Treasurer: Gayle Rinzler

Corresponding Secretary: Anne Selick

Program Chairwoman: Joan Selick

Kitchen Co-Chairwomen: Goldie Johnston and Gayle Rinzler

As an active Sisterhood, we feel our main purpose is giving support to our community in all cultural and educational activities. Whether providing refreshments for a B'Nai Brith function or entertaining the young children at a Simchas Torah party, we are endeavoring to bring our families together in spiritual unity.

On December 15, 1978, a Shabbat Family Dinner will be held in the Shul. Avrum Weiss, Executive Director of the Atlantic Jewish Council, will be our guest speaker. We hope this will be a rewarding experience and instill a sense of community in all of us.

The Atlantic Jewish Council Pre-school begins operation at the Beth Israel Synagogue on Monday, January 8, 1979. Our director will be Judith Singer Bates and our staff will include Elaine Goldstein and Evelyn Luner.

The following children are registered for the morning program for 2½-3½ year olds:

Tova Rosenberg	Benjamin Alexander
Rachel Borwein	Lisa Gordon
Jacob Medjuck	
Daniel Marc Freeman	
Dayna Claman	

The following children are registered for the afternoon program for 3½-5 year olds:

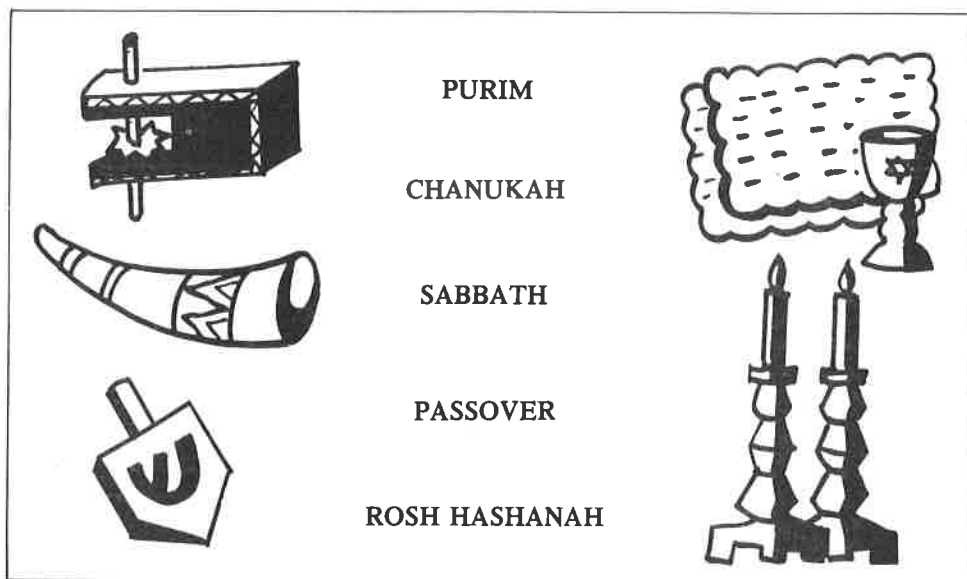
Eric Schweitzer	Joy Laing
Danyel Aharon Fisher	Noah Morantz
Jason Stuart Solomon	Allyson Franklin
David vanLierop	Miriam Zitner

There are still openings for both morning and afternoon programs. If you would like information, please call the Atlantic Jewish Council office, 422-7491.

The Shalom Magazine welcomes all contributions. The magazine is looking for articles both fiction and non-fiction, prose or poetry; dealing with any Jewish subject matter of your choice. The Shalom Magazine represents the thoughts and ideas of Atlantic Canadian Jews. When you submit articles for the publication, you help fulfill this mission.

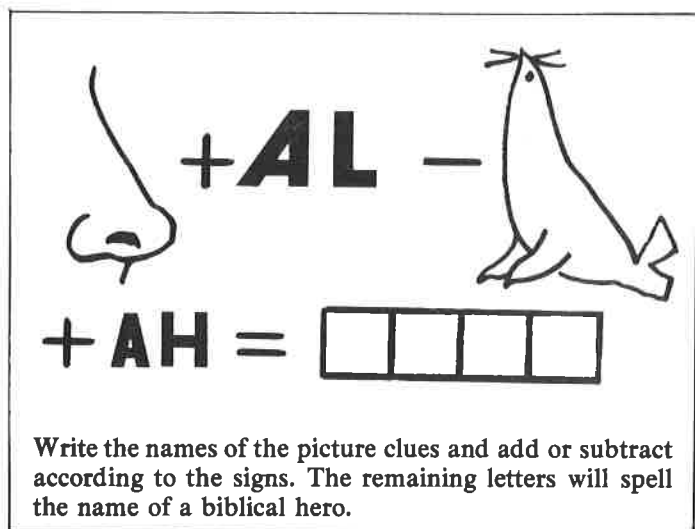
JUST FOR KIDS

Puzzles, games,
things to do—
Here's a page that's
just for you!



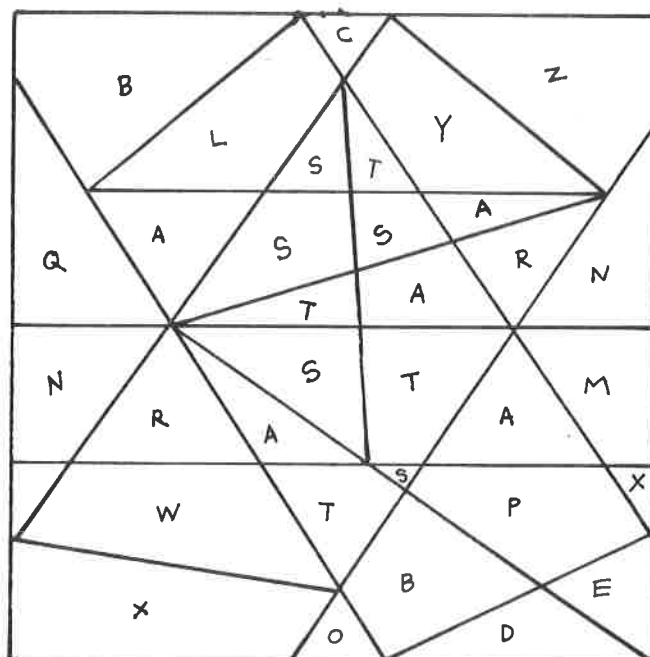
PURIM
CHANUKAH
SABBATH
PASSOVER
ROSH HASHANAH

Draw a line to connect each word and picture that go together.



Write the names of the picture clues and add or subtract according to the signs. The remaining letters will spell the name of a biblical hero.

Answer: NOAH

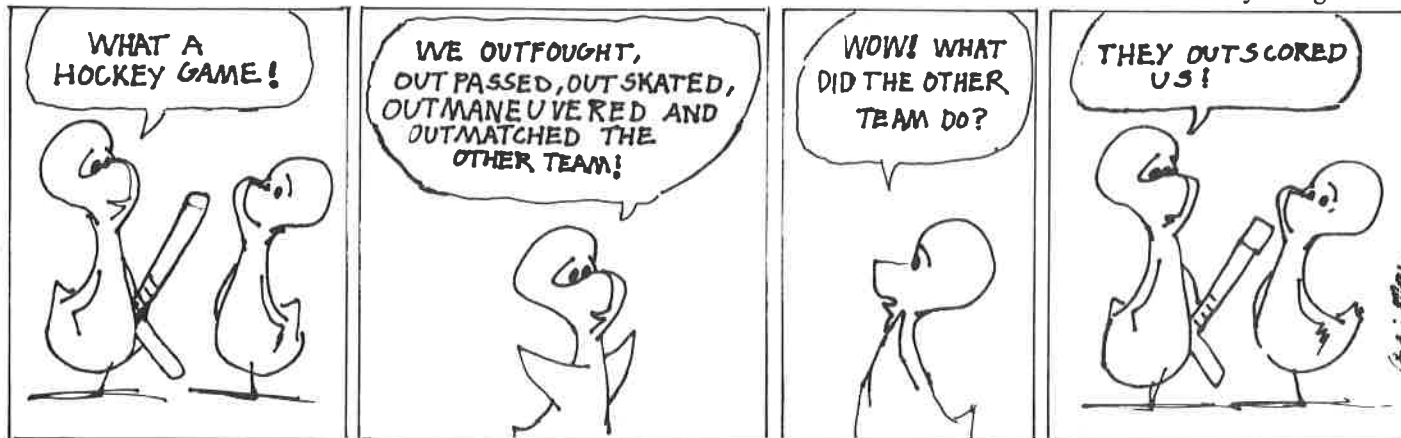


With a pencil or crayon, fill in all of the spaces that contain a letter from the word "STAR".

RIDDLE: Why didn't they play cards on Noah's Ark?
ANSWER: Because Noah was standing on the deck.

CHICKEN SOUP

by Craig Marks



Shaar Shalom 25th Anniversary



"One hundred and fifty-five members and friends of Shaar Shalom Congregation celebrated Shaar Shalom's 25th Anniversary with a gala Dinner Dance held at the Synagogue on November 4, 1978.

The President of Shaar Shalom, Norman Newman, and Dr. Richard Goldbloom presided over the evening's activities."



Now you can finish your
decorating
in the same place you started.

To put together a beautifully decorated home in the past you had to go through somewhat of an ordeal. Scurrying from store-to-store, salesman-to-salesman, memorizing patterns, styles and colors. And try to put them all together in your head. Well, we've put them all together for you at MANORHOUSE.



6210 Quinpool Road Halifax, N.S.

CALL US AT 423-8274

Beth Israel Sisterhood

by Carol Lee Loebenberg

The 2nd Annual Chanukah Book and Craft Fair was a mammoth success—due to the ingenuity and expert planning of our co-convenors, Reva Sherman and Rose Pritzker. The day saw large numbers of our community passing through the festive gym where the display of Hebrew records, Chanukah toys and books, beautiful crafts and delicious baking outdid one's wildest anticipation! It was indeed an Event—and one which we hope will continue to grow and draw the support it richly deserves. As with all such undertakings, it requires a large group of people to bring it to a successful conclusion and the list is really too numerous to enumerate. We would, however, be remiss if we did not note Naomi Fishman for her sincere and dedicated effort in organizing the Handicraft Table. To all those ladies who came, worked and donated goods, we, your Sisterhood, offer our thanks. To the young people of our

Congregation, namely—Sandra and Anita Wolman, Lisa Shulman, Rachel Sadofsky, Boni Loebenberg, Beth, Steve and Ian Sherman, Kayla Jacobson—we are indebted to all the extra hands you provided throughout the sale.

Sisterhood is proud to share with the Board of Governors of the Beth Israel Synagogue in an Appreciation Night honouring Cantor George Lieberman. It is a night of tribute to a man who has endeared himself to the entire Jewish community in the past six years that he has worked in our midst. His efforts with our youth have won him the love and affection of all those who know him. We look forward to seeing you on January 7, 1979, as we gather to offer our thanks to the Cantor.

Tickets available at Beth Israel Synagogue office, 1480 Oxford Street, Halifax, N.S.

A PERSONAL ENCOUNTER

Submitted by Linda Payne, Fredericton, N.B.

The first things to impress and thrill us as we approached Parliament Hill were the Canadian and Israeli flags lining the streets and flying atop the Chateau Laurier Hotel where today's events were to take place: red and blue never looked so good together.

The crowds began to gather around 3:30 in the afternoon. After about an hour of coffee and conversation, we took our seats to await the big moment of Mr. Begin's arrival. Let me mention here the tight security that was so evident in every corner of the hotel—both Israeli and Canadian security men were virtually everywhere—I didn't know whether to feel threatened or very secure. Mr. Begin was introduced by the chairman of the afternoon, Mr. Leo Marcus, and then, surrounded by human flesh, he entered the room and took his place at the head table. He looked exactly as he does on television and in pictures; shy smile, gentle nature—he spoke so softly that even with the microphones, one had to strain to hear him. Mr. Begin spoke for only about ten minutes. He said very little about the peace treaty, but assured us that it would be signed but we must have patience. After so many years of unrest, peace will not be accomplished overnight—but peace we will have. The essence of his speech that afternoon was to talk to us about “operation renewal”—help for the indigent Jews of Israel—there are thousands of poverty stricken Jews in Israel, a fact that so many of us are unaware of. Mr. Begin was mainly concerned for the children—“your children” he called them. One had to stop and think that here was a man

who after all that had transpired in the last few months (and how many years before that) must be so very tired, and yet he found the strength to plead for “his and our” children of Israel.

As he left the room, again surrounded by his human armor, you could only ask yourself “where was this quiet, gentle, softspoken man hiding all the power and strength that carried him to a Camp David summit meeting.

That evening was a lesson in human survival for me. There were three rooms designated for the Israeli Embassy's cocktail party in honour of Prime Minister Pierre Elliott Trudeau, one where the two P.M.'s would enter in person and the other two where you could watch the goings-on on closed circuit T.V. Needless to say, no one went to the “other” two rooms. I found myself pressed to the railing immediately below the small platform on which Mr. Begin and Mr. Trudeau were to speak. For a while, when the two premiers entered the room, I forgot about my rising panic on where I was going to find the air to breathe in order to survive. Mr. and Mrs. Begin entered first, again the shy smile, and then Mr. Trudeau, whose smile could still light up the darkest room. I felt that I was standing right in the middle of history. Here I was a Canadian Jew. How very proud I was to be standing with the leaders of two of the greatest countries in the world. Mr. Begin spoke on the beautiful welcome he received in Ottawa—he said that this day had to be counted as one of the happiest days of his life. The welcome he received in parliament that morning, he said, was one he never expected to get in the Knesset. He invited Mr. Trudeau to Israel and assured him he would be welcomed in kind there. Mr. Trudeau took the microphone, spoke a few words of welcome to Mr. Begin—and then once again, the fight for survival—the crowds began to press and surge forward, pushing to hand Mr. Begin and Mr. Trudeau their invitations to be signed.—Was it worth it? Yes, and yes again, for I too have the signature “M. Begin”—the same signature which perhaps by now appears on the peace treaty. Shalom Menachim.

The Embodiment of Jewish Cultural Reality

by Rabbi Herbert Feder

Abraham Joshua Heschel once said, "We use words as tools. We forget that words are a repository of the spirit. The tragedy of our times is that the vessels of the spirit are broken. We cannot approach the spirit unless we repair the vessels." Indicative of the importance of words in the Jewish perception of the world is the opening of our daily psalms of praise "Barukh She'amar V'Haya Ha'olam—Praised be He who spoke and the world was created." The Talmud identifies the Godly spirit or soul in man with man's capacity to see, hear, and speak.

To consider, therefore, a structure of Jewish behaviour which doesn't recognize the part played by our language—Hebrew—would be virtually impossible, if not foolish. Knowledge of Hebrew is indispensable, for this holy language is the embodiment of the cultural reality that is Judaism and Jewishness. Our tradition has suggested that if a parent neglects to teach his children this language through which he will gain the literacy to study Torah, it is as if he has buried the child. Such strong words only underscore the contemporary necessity for insisting on basic Jewish literacy if we are to survive and revive as a people.

Some will protest that the Yiddish language fulfills the same function that Hebrew is expected to perform,

much as Aramaic did two thousand years ago. But such an argument fails to appreciate two facts: one, that the richest part of Yiddish (and Aramaic, for that matter) is its Hebrew elements, and two, that the North American Jewish Community has forgotten Yiddish anyway. As to the argument that nowadays all the great Jewish classics are available in English translation, one must insist that there is no substitute for the "real thing". This would be true of any translation, whether one tries to fully appreciate Shakespeare in French, Chekhov in Spanish, or Agnon in English. Translations are wonderful. Thank G-d for them, but how does one translate Hebrew concepts like "Ahavat Yisrael", "Kiddish Hashem", or "Gmilat Hesed"? Is any English word adequate to cover the multi-dimensional meanings of the word "Torah"? But it's more. To get to the heart of a people one must know its language. French Canadians know this; it is for this reason that they are so determined to fight for linguistic independence.

We become aware of a particularly painful cultural irony when we consider the high percentage of Jews who support and attend operatic performances in Italian, French and German and who would never suggest that these masterpieces be translated into English. Or the Jewish aficionados

of Stratford who applaud Shakespeare's comedies which so often rely for their humour on a subtle appreciation of the word-plays of Elizabethan English. Yet when it comes to our own Hebrew language we do everything to avoid preparing ourselves for true enrichment.

No one expects Hebrew to become the first language of the North American Jewish Community. There is no reason, however, that a dedicated effort to make Hebrew our second language should not be initiated and intensified. The actual preliminary study of Hebrew as a language requires no more than a month (maximum) for learning the letters and a year for learning basic grammar. Beyond that, ongoing exposure to Bible, Rabbinics and modern literature, will insure the cultivation of an improved capacity for comprehension.

Perhaps the Mitzvah of learning Hebrew is the clearest, simplest and most mechanical of all the mitzvot being suggested among our ten categories of Jewish commitment. It provides the gateway, however, to all the other mitzvot. There is a midrash which suggests that, in the final analysis, the Exodus generation was deemed fit for redemption because they had not abandoned their use of Hebrew. If we associate our attempt in North America to survive meaningfully and actively as Jews with a long range process of redemption, then let us take the midrash seriously. When did Rabbi Akiba begin to study "aleph-bet"? They say, "At Forty"! Let us begin!



Manuge Galleries Limited

- We specialize in Canadian paintings of the 19th & 20th centuries.
- Our collection includes work by the Group of Seven, Robert Pilot, Goodridge Roberts, Alan Collier, Tom Roberts, John Little, Jean Edmonds Hancock, Gary Morton, Hilton Hassell and many others.

1674 Hollis Street, Halifax, Nova Scotia B3J 1V7
Telephone (902) 423-6315, Cable Address - Esman

IN
MEMORIAM



GOLDA
MEIR

1898-1978

Peace, Refugees and the Double Standard

by Samuel Jacobson

An observer with a good memory must become very cynical as he notes the inconsistencies, the completely different standards that nations apply between those that concern themselves and those that involve others.

For example, let us take the peace negotiations going on between Egypt and Israel and the peace negotiations and peace treaties which were finally terminated during the last few decades. For example: America recently concluded a treaty with Panama. Negotiations went on for about 15 years. At the end of that time America generously gave up **partial** control of the Panama Canal but only a quarter of a century after the signing of the treaty. That is, in the year 2000 A.D. There are, of course, all kinds of conditions under which that concession was granted. It allowed America to take possession again should her interests be endangered. No one can blame them for that.

Another example: let's take the final concluding acceptance that the Second World War had really ended. As we all know, fighting stopped in 1945. However, it was not until more than 30 years later, I believe in 1976, that the Helsinki Pact finally settled the boundaries between the nations involved in the war, which was really, in a way, the peace treaty that concluded the most destructive war in human history.

Example No. 3: When America wanted to finally conclude her involvement with Vietnam, negotiations went on for several years. In the end the peace treaty that was signed did not produce peace. It resulted in an invasion by North Vietnam and a terrible massacre among the non-communists in the south. The net result was complete fiasco and embarrassment for the great American military power.

Example No. 4: Now let us look at the negotiations going on between Egypt and Israel. The world, and especially America, insists that the whole thing be settled in a matter of a few weeks. Public opinion is stirred up to become very impatient that Israel

does not immediately give in to every demand by Mr. Sadat of Egypt. He is presented as a most reasonable individual in spite of the fact that he insists that every request of his, every demand, be fulfilled 100%. Very reasonable indeed! It must be admitted that public opinion in the free world is not completely controlled by censorship as it is in the dictatorship of the right or the left. The net result however is the same. It is "directed"—it is influenced by those who have the power to engage the finest public relations technicians who know how to test men's minds. Sadat is pictured as an idealist without an evil thought. A halo can almost be seen glowing over his head. It is long forgotten that he spent some time with Hitler organizing an Arab brigade for the Russian front, that almost every Arab country in the Middle East supported Nazi Germany, that several of them had a pro Nazi revolt, that Moshe Dayan lost one eye fighting for Britain in an attack on pro Nazi Syria, that Israelis helped Britain put on the pro Nazi revolt in Iraq, that one and a half million Jews fought in the armies of the allies and that a quarter of a million died fighting for freedom.

Only ten million Jews were free from Nazi occupation. Mathematically, one half that number were males. If one considers that only a fraction of that five million were of military age, it is very probable that a higher percentage of Jewish men of military age were in uniform fighting for the allies than almost any other of the combatant nations. All that is now forgotten and ignored.

Also forgotten is the fact that Israel was willing to give back all the territory she conquered in 1967 in return for permanent peace from all the aggressors who had wanted to crush her. What was the answer then by her enemies? The same as before. No recognition, no negotiation, no peace. In other words, a determination to destroy her, which is still the goal of all her surrounding nations except Egypt.

While the super powers of the world



took 30 years to conclude a final understanding and agreement on the boundaries between them, while the Panama peace treaty will not come into effect for another quarter century, the world expects Israel and Egypt to finalize a peace treaty within a matter of weeks after 30 years of conflict.

Did the writer mention something about a double standard?

Would it not be much fairer if the Sinai Peninsula was split in two rather than all of it be given back to Egypt? And that that arrangement should come into effect at the end of this century after Egypt has proven her peaceful intentions?

Would it not be more realistic that the West Bank be completely in control of Israel and that self-rule come into effect also at the end of the century? With the Arab population in the surrounding area, including the West Bank, having been brainwashed with hate propaganda, partially financed by the noble United Nations dedicated to peace, it will probably take several decades to get that poisonous hatred out of the bloodstream of that generation.

As a result of the above mentioned many billions of dollars spent in moulding public opinion against Israel, many fairminded people ignore the fact that were it not for the PLO refugees almost 75,000 Lebanese would not have been killed, many times that number wounded, and that former prosperous country destroyed, but instead the world shed more or less sincere tears of sympathy for "The Palestinians". According to these misguided souls, these so called homeless refugees should be allowed to return to Israel. Little do they realize or want to admit to themselves, that allowing these uncounted millions to return to Israel would mean not only the destruction of the only democratic state in the Middle East, the only Jewish state in the world, but

whether they want to admit it themselves or not, are really fellow travelers and spiritual brothers who burnt six million Jews in the ovens during the Second World War.

Under a half million Arabs, mostly immigrants, recently arrived in Israel, voluntarily ran away in 1948. No census has ever been taken as to their origins and no one has died since then that has been reported.

They have been miserably housed and poorly fed and kept prisoners by their host countries while the bill was paid by the United Nations. If the truth were known, probably 90% of them were never born inside of what is now the State of Israel but came to work for Jewish Zionists at many times what they could earn in their country

of origin. In the meantime, the United Nations looked on with benevolence while they were trained and their minds poisoned to hate and kill defenceless civilians inside Israel. This while their fellow Arabs were being swamped with billions of dollars more that they could not possibly use.

During the same years, about twice as many Jews living in Arab countries were expelled and most of them received by little Israel. For a short time they also lived in camps that were probably of a comparable miserable status. However, within a few years, the Jewish refugees in Israel were housed, clothed and fed and given employment and are now self respecting, self reliant, free people. If a little country like Israel could absorb

them, why couldn't the vastly greater number and much richer Arab world do the same for their people? Why shouldn't the Arab countries accept a share of these refugees in exchange for the Jews they expelled years ago?

Perhaps Canada and many other countries who have in the past accepted refugees from Uganda and Chile, Hungary, Czechoslovakia, Vietnam and now from the shores of Cambodia, accept a share of those in the refugee camps in Lebanon and the surrounding countries and so remove one of the cancerous sources of conflict in that part of the world. Will there always be one standard for the world and another standard for Jews?

MENACHEM BEGIN IN OTTAWA

photos by Nandy Nathanson



NOSTALGIA • NOSTALGIA



Can you identify the people in this photo? If you know them please contact the Atlantic Jewish Council. All names will be printed in the February issue of the Shalom.

THE HEIGHTS AND BEAUTY OF HISTORIC GALILEE

by Norman Lipschutz

The chauffeur offers to take us on a whirlwind drive through the legendary Galil. We are to visit Biblical Nazareth, beautiful Tiberias and Kabbalist Safad, in addition to stopping in numerous other centres along the way. Our schedule also includes Lake Kinnereth, or the Sea of Galilee, the fortress city of Acre and the resort-town of Nahariyah, and to top it all, we're to observe Haifa at night from the mountaintop or Har Ha'Carmel.

We leave Tel Aviv in the early hours of the morning. It is still dark. Great expectation dominates our veins. We are driving along the Mediterranean coast. A cool breeze from the sea gently caresses our feverish features. At long last we are to share in the greatest of all adventures. We are also to climb the very hills from which a legendary figure descended to bring a unique message to his followers in Judea, later to embrace the entire civilized world.



The first couple of hours of our trip were uneventful, as the drive from Tel Aviv to the general proximity of Haifa, though picturesque, had very little attraction for us personally, having covered this distance time and time again. The scenery changes drastically, though, when the heights of Galilee begin to appear on the horizon. Here civilization has barely stepped in. Arab villages cluster romantically in the nearby cliffs. In contrast to the central and southern portions of the

country, here the Arabs predominate. Here, too, they feel very much at home. They still lead their crude mode of living. This applies to housing as well as to the manner they till their soil. Here and there one comes across an Arab shepherd-boy tending his sheep as in the days of old. One is to observe a tiny village with its clay houses dotting a mountainside; an Arab on horseback flashing through; an elderly fellah riding on the back of a donkey, followed by his wife. Women and children may be observed working in the fields, employing primitive methods. Some villages appear more progressive than others. These employ heavy machinery. But the vast majority still stick to their old practices—the very same that they applied since time immemorial.

The Arab population in these heights are known to obey orders. They appear to be an orderly element. The entire region is under military law, with a military governor in charge of municipal affairs, for fear of an insurrection. After all, the majority still sympathize with their brethren across the border, and very often co-operate with infiltrators. The Israeli government has strong reason to mistrust these citizens, but gradually restrictions are being lifted and life assuming normalization.

At this stage of our story, we have reached the heart of the Galil. We wheeze up and down the mountainside and climb the road leading towards Biblical Nazareth. As we approach this legendary town, the church spires become more noticeable, and the town itself soon comes into full view—breath-taking in every way. It emanates a contented atmosphere. It appears as if its inhabitants are at peace with themselves and the world. We immediately contact a young chap and he in turn offers to show us around the town. He doesn't speak our lingo, but we're rather fortunate in the fact that one of our company has a fair knowledge of Arabic, and we manage to make ourselves understood. We park our car on a side-road, and follow our friend through crooked and narrow streets, ever closer to the church on the hill, looking down upon Nazareth itself. The climb is proving rather strenuous, but rewarding in beauty and charm. As we near the church structure, we stop for a moment to direct our gaze at the town below. The view is magnificent. We

then mount the stairs leading up to the gate. Our guide enters through a side opening to beg for permission to enter the premises. Permission is granted after some delay, as the priest is holding classes for the town youth. At last he opens the doors of the church for us, and bids us welcome in French. Our gaze is almost immediately caught by the scene of nativity and boyhood days of Jesus depicted in life-like fashion on the right-hand side of the edifice. The scenes are astoundingly real, of perfect workmanship. Only a true artist could have created them. We proceed to inspect the magnificent altar. As we leave the church compound, we thank our host for his hospitality, and in turn are blessed by him. Our guide then leads us to yet another famous landmark, the church in the valley below. A nun bids us welcome. We're soon ready to say farewell to this great religious centre—immortalized in song and story, and from which millions the world over derive spiritual comfort. We make our way to the cab, and take off in an easterly direction to visit beautiful Tiberias, on Lake Kinnereth.

The majesty of the Sea of Galilee appears on the horizon in all its exotic composition. Bordered by a mountain-line, this body of water possesses profound attachment. We come ever closer to Tveria. Here the temperature is very mild and rather pleasant, especially it being the winter season. The town is a famous winter resort. Honeymoon couples are fond of patronizing its many hotels which dot the shoreline. Numerous rheumatic sufferers also find relief in the refreshing waters of its mineral-springs. Tiberias is truly a haven for young and old alike.

Fishing boats swing gently along the shore, in preparation of a big catch. We stop briefly and glory in the sight of the legendary Kinnereth. To mind comes a song exalting the beauty of this renowned lake, and it is with a feeling of regret that we take leave of this tourist paradise. As we resume our journey, the cabdriver is constantly endeavoring to pick up speed. It is tough going, especially as the cab makes its way up and down mountainsides. The terrain is giving our driver aches and pains. He

MacFarland's

RENTS

Rosen  *thal*

"DISHES"

Find us fast
in the



**Yellow
Pages**

.... under "RENTAL"

explains that he'd like to be out of this territory by nightfall, as the country is unfamiliar to him, especially at night; then again, Arab marauders have been known to attack by-passing vehicles in the general area. The machine itself is beginning to display signs of emotion, and like a temperamental prima-donna, it demands constant attention. In no uncertain terms the driver gives it to understand that this is hardly the place or the time. Though the strain is enormous, he zig-zags up and down the strange and weird mountain passes. Time and again we're to behold the Kinnereth, and gradually it contracts to map-size proportion. We move further away from it. Eventually it disappears in the mist of the distant hills. Overjoyed to have made your acquaintance, oh Kinnereth of mine! Perhaps in the nigh future we shall have occasion to enter into a more prolonged relationship!

We next pay a visit to Safad, or Tzfas—famous in Biblical lore for its Kabbalist movement. It is a small town and claims numerous newcomers among its inhabitants. It nestles in picturesque surroundings, with the neighboring hills giving it a shangri-la appearance. The main business section appeared rather quiet on that sunlit afternoon. All traffic generally halts during noon hours when the sun's rays are at their strongest and man's mood at its worst. This town is visited by thousands of tourists, for venerated tombs of renowned Rabbis are to be found in its vicinity. Our mood too was none too bright, as we ran out of film, and the only store handling this type of ware closed with

the rest for the midday siesta. We then decided to continue on our way, after a hasty snack in the town's restaurant.

In the late afternoon we have reached the old fortress-town of Acre, lying across the Bay from Haifa. We drove up to the Citadel, and inspected the old fortifications. Still remaining are the cannons with which the Turks fought off Napoleon's spirited attack. They are prominently displayed in the fortress conclave, pointing with pride to the holes in the Citadel—guarding the approaches to the historic Bay. In the immediate neighborhood stands the mighty Acre prison. Even mention of its name makes man's heart shudder. It was in its environs that many of Israel's freedom-fighters spent lonely and torturous hours. However, at this stage of our story, it holds no terrors. The structure was converted into an asylum, and is simply one more on the long list of Israel's tourist attractions.

We continue on our tour of inspection, and visit the narrow streets of the Old City. They give one the impression of blind alleys, and little else. We finally make our way back from the opposite direction. The driver appears to be in great haste to reach a repair shop, for one of the tires had suffered a relapse. This is promptly adjusted, and we are ready to resume our journey.

We only have time to visit one more important town before the evening shadows are to engulf the sector. We drive along the coast in a southerly direction, and stop briefly at Nahariyah—a settlement established by Israelis of German extraction. Here the traveller would discover very

modern bathing facilities and a variety of hotels for his comfort. This is hardly the season for the tourist trade; however, we're being shown around the neighborhood, and the health resorts win our entire approval. We're also proud possessors of a variety of souvenirs that we have gathered along the seashore. It makes a colorful display.

We continue on our way, stopping over at some other settlement, to visit with relatives and friends. After a few minutes we direct our gaze in the general direction of Haifa. Night has already fallen over the city. We drive up to the top of Mount Carmel and look down upon the City—and it is a sight to behold! Haifa has donned its festival robes. It is like a dream come true—literally a myriad of lights flickering up and down the mountain-side, extending to the harbour area and to the ships at sea. It is truly a colorful array of fanfare. We shall have occasion to come back to this striking display as we pay Haifa a more extensive visit, but for the present suffice it to say that for inspiration and beauty, this centre in Israel is supreme.

We must rush along. Our driver is scheduled to attend a union meeting in Tel Aviv that night. For one day, we have accomplished miracles. We have visited so many wondrous places, and give thanks to God Almighty for He had given us this day to tread on the historic land of legendary Galilee. One day it will become the driving power behind modern Israel, as its virgin soil is being redeemed by the sweat and toil of our idealistic Chalutzim.



Deborah-Lynn Morrissey presents

FIVE WOMEN

Preview

January 18, 1979 at 8:00 p.m.
historic properties
halifax, n.s. b3j 1s9

(902) 423-8624



MIC MAC MALL
DARTMOUTH, N.S.
TEL. 469-3484

EXCLUSIVE
LADIES FASHIONS

HIGHFIELD SQUARE
MONCTON, N.B.
TEL. 854-4802

Mona Lisa Ltd.

Halifax Hadassah Wizo Happenings

The Barbara Goldberg Chapter held a successful Bake Sale at the Simpson's Mall convened by Bunny Shore and Bonni Katz Webber. These girls will also be doing Christmas Wrapping at the Bayers Road Shopping Center. The project will be convened by Bonnie Katz and Lea McKnight.

Ladies division Israel Bonds is being looked after by Maxine Cordon and Doreen Gordon.

The Golda Meir Chapter is planning a Spring Boutique Sale, while the Orah Chapter hopes to have a bingo.

Avivah Chapter has begun planning for their annual Dinner-Dance.

Ottawa K1A 0A2,
November 17, 1978.

Dear Mrs. Epstein:

Thank you for your petition concerning the Arab boycott of Israel.

As you will no doubt know by now, on August 21, the government announced its intention to introduce legislation in the upcoming session of Parliament to cover foreign economic boycotts. This legislation will require that all Canadian companies and individuals report to the government all requests for information and undertakings related to a foreign economic boycott. Recent policy changes also provide strict guidelines with regard to negative certificates of origin, statements of fact and statements of intent.

These policy changes were discussed fully with leaders of the Canada Israel Committee and have received their public endorsement. I have asked my staff to enclose a copy of the government's statement for further information on the policy changes.

I hope that this reply will allay your concern and thank you for having informed me of the views of the signatories of the petition.

Yours sincerely,
P.E. Trudeau

Mrs. Leah Epstein,
1074 Wellington Street,
Halifax, Nova Scotia.

KINUS RAFFLE

by Joel Cuperfain

Every two years, Young Judaea holds its national convention, Kinus. In order to help finance the Kinus, Y.J. publishes an ad book to defer the cost of attending the convention. Every ken (center) in Y.J. has a quota which it has to raise for the ad book. In Halifax, we decided that just in case we can't reach our quota, (which, by the way, we did), we would hold a raffle as well, and if we should make a profit on the raffle it would just increase our subsidy that much more. And so with the help of our younger members, we held our own raffle, and it was quite successful, we earned \$290 in ticket sales. Thanks go to all those in the community who supported the raffle, the many members who sold tickets, and to Gil Korn who won the prize for most ticket sales.

Congratulations go to our winners, Susan Plaunt who won the television and Lisa Shulman, the winner of the clock radio.

The Message of Hanukah

Rabbi Saul I. Wisemon

More important than colored lights, decorated trees with tinsel, or greeting cards, is the religious message of this holiday season of our Christian neighbors. "Peace on earth, good will to men"—these words are sung, recited and engraved upon cards. This is the proclamation of the holiday season.

But one is forced to admit that high sounding as this statement is, it tragically remains only a statement. Despite the sincere, but extremely vague pronouncements of the heads of churches, there is no peace on earth, and no good will among men. In our contemporary world, peace has come to mean only a cease-fire, or armistice, a rest period between wars. Good will among men has proved to be either an ecumenical dialogue or a contribution to the fund for the neediest. We have not yet faced the fact that we must treat human beings as creatures made in God's image, as living beings who are valuable for themselves, and not because of the use we can make of them.

The Hebrew word for "peace" (shalom) is related to the word "shalome", which means "whole". And it should remind us that there can be no peace among men unless we learn to look upon others in their completeness. What does this mean?

It means I must realize that my fellow man is more than a competitor, either in business, sports, or in the classroom. It signifies that my fellow man is infinitely more than my employee. It should denote that my fellow man is more than a representative of an ethnic group or of an economic class. It should signify that the moral lesson to be learned from the opening chapters of the Bible is that we being children of a common ancestor, every person is equal and valuable in the sight of God.

The people with whom we work and associate are, to be sure, our friends, competitors, co-religionists, fellow-citizens, but they are also human beings whom we should love and understand. We are in the midst of a tremendously great and fatal danger to our interpersonal relationships if we will fragmentize our fellow man. The phrase "putting things together" has gained much currency in our time. It is the totality of a human being and a common cause which precedes every effort to achieve good will among men and peace on earth.

As we prepare to kindle the lights of Hanukah, let us ever remember the words of the prophet, "Not by might nor by power, but by My spirit saith the Lord of Hosts."

Dry Bones



 **ROYAL BANK**
serving
The Atlantic Provinces

Unanswered Questions

by Gary Lipschutz
Glace Bay, age 14
Everyday Life

What do you do when somebody (knowing you are Jewish) recites an anti-Semitic joke or makes an anti-Semitic remark to you? Do you knock them down and romp all over their faces? Do you wring their necks and not let go until they turn blue and apologize? Do you sarcastically tell them, "If you had told Jesus that one, he would've seen to your excommunication," in a calm but convincing voice? Do you say, "You're very ignorant and unlike stupidity (which you probably also have), ignorance, once obtained, can never be eliminated?" Or do you just ignore them and their remarks and walk away pretending that nothing has happened?

Then, after the above occurs, what do you say to yourself? Is it something like this: "Eh, Those 'meshoganahs' don't know any better anyway," or "Why was it me they had to pick on, why not him or her across the street instead? They're more Jewish than I am," or do you just recite a certain word or phrase you wouldn't dare say in public?

What if it's a little more serious—what if a gentile does something really rotten to deliberately hurt you mentally or physically or both, for the simple reason that you're Jewish?

Do you immediately try to discover a scheme that will get revenge? In other words, do you believe in "an eye for an eye" and "a tooth for a tooth"? If so, will your scheme be less harsh, equal, or more drastic? Won't you rather do better by showing this person the way in which you're different and that you're proud and not ashamed to be Jewish and that you won't do anything to give your race a bad reputation like this person has done? Or do you again, just ignore the entire incident, pretending that nothing has happened, just to prove to yourself that you have control over your mind, despite your pride and emotions?

What about discrimination?

Let's say you applied for a job and you knew another person who wasn't

Jewish who applied for the same one and you happen to know this person very well, so well that you know for sure this person has no connections whatsoever. It so happens, you know for a fact that you are better qualified for the job in every possible way, but what happens? This person gets it instead of you. What would your reaction be? Would you attempt to do something about it? Could you? If so, what would it involve?

Holocaust

Why did G-d ever permit such a thing to happen to us—the chosen people?

Maybe it was meant to be. What did we do to deserve such a tragedy? Could it have possibly been a form of punishment from G-d for the mockery created towards him ever since the time of Moses to the twentieth century? Is it possible that we, the Jewish people as a whole, had it coming to us in order to pay for the wrong-doings of a few who could have provoked the Holocaust?

If this is all true, are we yet convinced of our wrong-doings in the past? Could there still be "a few" in the crowd—even now—provoking hatred and distrust against the Jews or even among the Jewish people?

What makes a Jew despise another Jew? During the Holocaust, what did

the Jewish leaders do to help save the victims from the Nazis? Even today, why is so little being done to locate the murderers? Why are we being so neglectful in searching for more and more facts in order to find out more about what had really happened and why? Can we now say that we all learned our lesson? Have we all really changed our way of life from the times before the Holocaust? **Could the Holocaust be repeated in the future?**

We are the chosen people. But what does the phrase: "The Chosen People" really mean? Chosen for what? To be better? To prosper? To suffer?

In the Holocaust, even if some were guilty, why should the lives of millions of innocents have been taken for the sins of a few?

Mid-East Peace Talks

What will occur in the Middle East in the future? Will there ever be **total peace** among the Palestinians and Israelis as well as the Egyptians, Jordanians, Syrians, and Lebanese? Will everybody there ever desire peace more than they do, land, before there is a greater number of deaths than there is already?

Some of these questions can now be answered by some people, others can be answered only upon assumption, and still others—to this day—remain unanswered and always will be.

Try answering some yourself—especially those under the subtitle: **Holocaust**. You will be amazed at some of the answers that will come to your mind.

PRE-SCHOOL CHEDER

This is the third year that the Sgoelai Israel Sisterhood of Fredericton is sponsoring a pre-school cheder group. Four and five year old boys and girls meet once a week for one hour. These weekly sessions include songs, stories, creative dramatics, crafts, and games related to our Jewish heritage. The holidays, Hebrew vocabulary, and the aleph-bet are emphasized. The students this year are Andrew Levine, Linda Rauch, Kevin Besner, Tara Abrams, and Jonathan Pinsler. The teacher is Doris Rauch.

STATEMENT:

BY HONOURABLE BARNEY DANSON
AND HONOURABLE JOHN ROBERTS

August 21, 1978.

The Honourable Barney Danson and the Honourable John Roberts announced today the Government's commitment to introduce legislation in the next session of Parliament to require all Canadian companies or individuals to report requests made in connection with a business transaction for information or for undertakings related to a foreign economic boycott. At the same time, the Government has described more clearly those boycott practices which it finds unacceptable.

The Government's present policy clearly requires all companies seeking Government assistance to report requests to accept boycott provisions that may be at variance with the Government's policy. Government services and assistance are denied to companies accepting such boycott provisions. The Government now intends to introduce legislation to require all companies and individuals, whether or not they ask for or receive Government support, to report boycott requests. This will enable the Government to develop a statistical factual base for the determination of the magnitude and impact of such boycotts on Canadian business. Overall figures will be included in the semi-annual reports on the operation of the Government's anti-boycott policy. The names of those firms or individuals who agree to foreign boycott provisions which are contrary to Canadian policy will also be reported to Parliament.

The Government also proposes, as Mr. Horner indicated in his statement of May 31, that negative certificates of origin, those which state that goods, services or components do not originate in a specified country, will be prohibited. Certification of origin must be positive in nature, i.e. stating the countries from which they do originate. This will be effective as of October 1, 1978, except in the case of contracts that have been concluded prior to that date.

Statements of fact on commercial dealings, past or present, with any country are, as at present, permitted, but statements of intention not to engage in such dealings in the future continue to be unacceptable.

To make this policy more effective the Government has decided that Statements of Fact related to boycott policy in a contract must be accompanied by a clause establishing clearly that such Statements of Fact are not an indication of intent restricting the company's future actions.

The Canadian Government seeks to reinforce normal trade relations between all friendly countries. It does, however, admit the right of countries to impose primary boycotts against other countries. The purpose of the Government's policy is to resist the application of boycotts either in a discriminatory way in Canada or in ways that would limit the trading opportunities of Canadian companies.

DRESDEN ARMS MOTOR HOTEL

"THE FINEST LITTLE HOTEL IN TOWN"

- Free Parking
- Air Conditioned
- 94 Modern Rooms
- Cocktail Lounge
- Licenced Dining Room
- Meeting & Banquet Rooms
- Colour TV, Cablevision
- Heated Indoor Pool, Sauna
- Free Telex Reservations

5530 Artillery Place
Halifax, N.S.
between Citadel Hill
and the Public Gardens

— 422-1625 —

telex: 019-21808

Enjoy FAMILY WEEKENDS
at the DRESDEN ARMS

November 1 to April 30
39.95 (plus tax)

In Friday — Out Sunday
In Saturday — Out Monday

(Children 12 & under, no charge,
if in same room as parents)

Affiliated with

FISKE INNS

Statute of Limitations

Interim Report

On September 6th, 1978 Alan Rose, Executive Vice President of Canadian Jewish Congress, sent a letter to Max von Podewils, the Ambassador of the Federal Republic of West Germany in Ottawa, regarding the Statute of Limitations, expressing concern and insisting that the Statute be extended. Mr. Rose also stressed the importance of the continued operation of the Federal War Crimes Information Centre in Ludwigsberg, which was to be closed at the year's end.

A copy of this letter was circulated among members of the National Holocaust Remembrance Committee with a covering letter from Aba Beer in which Mr. Beer stressed the importance of taking various forms of action to oppose the Statute of Limitations.

On November 15th, 1978 Aba Beer met with the Press Attaché of the West German Embassy in Ottawa in order to clarify a number of details concerning the Statute of Limitations and in order to reiterate the stand of the Holocaust Committee and of the Association of Survivors of Nazi Oppression with regard to the Statute.

Postcard campaigns have been mounted to oppose the Statute of Limitations. Flyers and postcards (sample attached hereto) are currently being distributed at major Jewish functions taking place in the various cities. Postcards will also be distributed to all Jewish schools, to synagogues (to be mailed out with synagogue bulletins), Jewish organizations, lands-manschaften, Hillels, etc. The aim of the campaign is to make the Jewish and general public aware of the Statute of Limitations and of the travesty of justice its coming into effect would allow. These postcard campaigns have been launched in Toronto, Los Angeles, and in other communities across North America.

At a meeting of the National Officers of Canadian Jewish Congress it was decided that representations should be made to the Consul-Generals and Consuls of the Federal Republic of Germany with respect to the Statute of Limitations. Such a delegation, led by Rabbi W. Gunther Plaut, will meet

with the West German Ambassador in Ottawa on December 7th, 1978. In Toronto a delegation met with the German Consul on December 4th. Similar delegations will make representations to the German Consulates in the coming months.

On the international level the Statute of Limitations has attracted much attention. The society for Christian-Jewish Cooperation has petitioned the German parliament to rescind the Statute.

On November 20th the Knesset adopted the following resolution concerning the Statute of Limitations, with the support of all parties:

"The Knesset determines that the crimes of the Nazis have no equal for sheer horror and savagery, in the annals of mankind. These terrible crimes should not be dealt with in the

routine fashion of applying to them the concept of limitation. It is inconceivable that perpetrators of genocide should, as of a given date, be free citizens, immune to legal action and no longer subject to punishment.

The Knesset demands of the Government of the Federal Republic of Germany and its lawmakers that all the necessary steps be taken to prevent the application of the Statute of Limitations to these unforgivable crimes.

The Knesset demands of the Government of Israel to persevere in its activities and its struggle, aimed at the punishment of the Nazi murderers.

The Knesset calls upon the Parliaments of the world to join Israel's struggle for the abolishment of the Statute of Limitations and for bringing the Nazi criminals to justice as soon as possible".

Israel's Ambassador to Canada, Mr. Mordechai Shalev, has conveyed the text of this resolution to the Honourable James A. Jerome, Speaker of the House of Commons, in Ottawa.

COMPLIMENTS OF

L.H. CHERNIN & SONS LTD.

**GLACE BAY
NOVA SCOTIA**

UIA Prime Minister's Mission

Endorses Project Renewal

Project Renewal took top-billing on the itinerary of the Canadian Prime Minister's Mission to Israel, held November 14-21, 1978. The group toured the Shen Ari neighborhood, Jaffa D, of Tel Aviv, one of the 160 distressed neighborhoods earmarked for rehabilitation through Project Renewal.

Canadian communities are seriously considering becoming a "partner community" to Shen Ari, sharing in the costs of the rehabilitation with the Israeli government. Overall cost of the program is estimated to be \$10 million to be spent over a 5-year period. The Canadians will supply half of this sum through the United Israel Appeal—Keren Hayesod.

Mayor Lahat Speaks to the Mission

Before touring the neighborhood, the mission was invited to the office of Tel Aviv Mayor Shlomo Lahat. The mayor encouraged the group to actively involve themselves in the implementation of Project Renewal.

"You should become an integrated part of the planning board. You must be able to see exactly in a year or two what has been done", stated Lahat. The Mayor informed the group that a detailed blueprint of the building program for the Shen-Ari neighborhood should be ready in 3-4 months.

"If we can't show people there's a chance to improve their lives, more and more of them will refuse to identify with the state and its aspirations. This social problem is indeed more serious than the problems of the border," Lahat said.

Tour of Shen Ari Neighborhood

The group proceeded to Shen Ari where they received the latest information on building plans from Zohar Sapir, the Project Manager for the distressed neighborhoods.

He emphasized that there are close to 5000 people in 45 buildings in the neighborhood. Project Renewal will affect 900 families.

"The two main problems of Shen Ari, Jaffa D are social and physical. There exists a high incidence of insanity, prostitution and crime. Secondly, the apartments are extremely small—47 square yards for a family averaging 6-8 people. The renewal scheme will enlarge these apartments by 20 square yards", explained Sapir.

A number of families were visited. Some of the scenes were shocking—leaking pipes, lack of proper heating facilities, 3 or 4 persons sleeping in a room not more than 8 x 10 feet.

"The poverty I've seen these past few days is like a festering sore that could erupt any time. 300,000 Israelis live in conditions similar to what we see. This statistic alone could do more damage than any war," commented Al Gelmon, leader of the mission.

The men returned from their visit to Shen Ari firmly convinced of the need to share in the neighborhood's renewal, but also mindful of the need for proper planning.



Prime Minister Menachem Begin talks about Project Renewal with [left to right] Mission leader Al Gelmon from Calgary, Zvi Caspi, Israeli Consul to Montreal and Dr. Avraham Avi-Hai, World Chairman of United Israel Appeal—Keren Hayesod, at a special meeting held in Begin's office for the Canadian UIA Prime Minister's Mission in Israel November 14-21.



Members of the national UIA Prime Minister's Mission tour Jaffo D, the distressed neighborhood in Tel Aviv, chosen to be a "Partner Community" to Western Canada in its commitment to Project Renewal. The group is being briefed by the project Manager of Jaffo D, and UIA-KH Staff members.

"The need for Project Renewal has been demonstrated. But this project carries within it a real weakness if it stops simply at fund-raising. We as fund-raisers couldn't discuss national defense, but regarding the issue of urban planning, we do have knowledge. Communication lines between Israel and her Diaspora partners must be opened. Personal involvement must be encouraged," stated Morley Blankenstein, an architect from Winnipeg.

"Our role will be to formulate the right questions that will be helpful to Israelis engaged in the planning. At this stage in time, we must accept at face value that this is a new project. Not all the answers exist, but asking the right questions is an important first step," summed up mission member Harold Zlotnick, from Vancouver.

Atlantic Canada representatives on this trip were Martin Payne (Fredericton) and Jack Rafuse (Halifax).

As of December 31, 1978, when the Statute of Limitations comes into force in West Germany, it will no longer be possible to institute proceedings against Nazi war criminals in that country. This in effect means that Germany will become a haven for the many Nazi criminals who have not yet been charged, and that those responsible for humanity's most heinous crimes will no longer have to fear detection and prosecution.

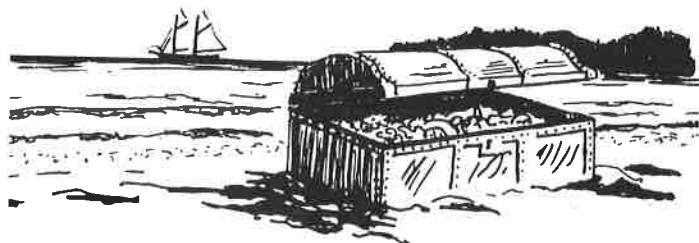
NO TIME LIMIT SHOULD BE PLACED ON THE PUNISHMENT OF PERPETRATORS OF ATROCITIES AND MASS MURDER.

The Statute of Limitations has been postponed twice. It should be rescinded.

Join a world-wide protest—sign and send a postcard to the German Government.

THIS TIME WE CANNOT REMAIN SILENT.

The Sea Chest



Nova Scotia Crafts
and
Eskimo Gallery

1593 Dresden Row
Halifax, N.S.
423-8810

Unique Gift Selections
Presented from
Around the World

Historic Properties
Halifax, N.S.
422-2707

Congratulations

Congratulations to **Mrs. Ruth Goldbloom** and **Mr. Mitchell Franklin** who have recently been honoured at the Canadian Council of Christians and Jews' National Human Relations Award Banquet November 6 at the Lord Nelson Hotel, Halifax.

Mr. Franklin was born in Montreal and educated in Ottawa. He is president of the Franklin Group of Companies primarily located in the Atlantic Provinces. His companies include real estate, hotels and various retail enterprises.

Mrs. Goldbloom is the former Ruth Mariam Schwartz, born in New Waterford. She was educated in New Brunswick and moved to Halifax in 1967 where she became active in auxiliary work with the Izaak Walton Killam Hospital for children. She is presently chairman of the board of governors of Mount Saint Vincent University.

Lady Timothy Eaton, an early supporter of the Canadian Council of Christians and Jews, was the first recipient of the National Human Relations Award in 1951. Another prominent member of our community honoured in this manner was the late Noa Heinisch, of Halifax.

Jewish Assertiveness In Combating Missionaries

Shima, September 1978
by Richard J. Birnholz

Five years ago, I was confronted with a seemingly isolated problem. One of the students in my 10th grade Confirmation class decided to forgo Confirmation. She said she was not sure she really wanted to be Jewish. Christianity was much more appealing. My attempts to change her mind were unsuccessful, so I let her drop out of the program.

A year later, the problem resurfaced in a slightly different way with another Confirmation student. This time my student was confirmed with flying colors. If anyone was secure in her Judaism it was she. But during the summer immediately following Confirmation, she went on a bicycle trip through Europe with non-Jewish friends from school. The group "talked a lot about religion" and spent a great deal of time "praying together." "It was beautiful," she told me later, "to see members of a religious group get along so well." Within a few months after her return she left Judaism and was baptised into a fundamentalist Protestant denomination.

It had become obvious that the defection from Judaism and conversion to Christianity phenomenon was more than an isolated problem. Only a few young people were bowing to the conversionist pressure, but many more of my students were being approached by classmate proselytizers. I spoke with my students and their parents about the problem, but they insisted that proselytizing had been going on in the schools for some time and there was no way to stop it. I was upset by their prognosis, but decided it was part of the price we Jews have to pay for being part of a tolerant minority.

The third year produced the proverbial last straw. The very first day of Confirmation class I was greeted by a student wearing a cross around her neck. I asked her why she was wearing it and she, without batting an eyelash, replied, "I am a Jew, but I also believe that Jesus Christ is the long awaited Messiah who died for our sins." I queried her further.

"Where did you learn this?" I asked. "At Henry S. Jacobs Camp," she replied, "... during SOFTY (Southern Federation of Temple Youth) Camp." I didn't know whether to laugh or cry. Five other rabbis and I had just spent ten hot, tiring days at our Union Camp in Utica, Mississippi, trying to instill a love for Judaism in our SOFTYites and here one of my own youth groupers turned up espousing the one concept which distinguishes the Christian from the Jew. The girl's parents accurately described the irony of the bizarre tragicomedy: "We sent our daughter to SOFTY Camp to learn about Judaism and she came back transformed into a Hebrew Christian. What in the world," they asked, "did you rabbis do with our daughter for ten days?"

If we rabbis had been at fault the problem might have been easier to solve. But the real culprits were a couple of the girl's SOFTYite friends who had been converted to the Jews for Jesus movement prior to attending camp. They brought their literature with them as well as their perfectly memorized arguments and appeals. While we taught basic Jewish thought in the morning, these two proselytizers held their own formal, but highly effective, seminars around the pool and in the bunks in the afternoon. In retrospect, it is a miracle we did not lose more students that summer.

This incident, together with reports from the schools describing verbal attacks on individual Jews by three and four member conversionist "God squads," convinced me I had to act.

It would be better to prepare our



SEE IT ALL IN OUR NEW SHOWROOM

Personal service from
Ralph and Bernie Sadofsky



DARTMOUTH SHOPPING CENTER
WYSE ROAD, DARTMOUTH, N.S.
469-4161

students to deal with such encounters wherever and whenever they might occur and thus vaccinate them against infection.

But how to prepare them became the major problem. Ideally, the best method would have been to give them such intensive training in Bible and theology that they could easily detect and expose the flaws in the conversionist's argument. But such training is highly impractical. Missionaries enjoy the luxury of picking the verses they wish to use against us and they reserve the right to switch and inter-change these verses at will. The proselytizer only has to memorize a handful of verses; the Jewish student, to be fully prepared, would have to learn all 300 verses which missionaries have been known to use. This would take years and still be imperfect at best, because not all our young people are equally equipped to debate abstract theological concepts.

The average Jewish student is not a fighter, especially in religious matters. Our Jewish ethical heritage places a strong emphasis on tolerance, so our students have learned to be polite and deferential even in the face of conversionist attacks. Unless these students could be made to feel they had permission to "*fight back*" all attempts to counter the conversionists would be for naught.

The missionary's approach initiates the contact by quoting a verse and then challenging the Jew to disprove the fundamentalist interpretation; the missionary automatically sets the rules for the exchange. He makes the unsuspecting Jew think he has to refute the verse to win the point. It never occurs to the Jew that he can win by simply refusing to answer, or by changing the rules of the game and putting the missionary on the defensive. This important piece of tactical information would also have to be communicated in an effective approach.

The Jewish response to evangelism would have to meet the very delicately balanced objectives. It would have to be easy to learn and remember, yet comprehensive enough to cover the most frequently used conversionist verses. It would have to appeal to the Jewish student's sense of tolerance and fair play, yet be devastating enough to put the proselytizer on the defensive and make the Jew feel victorious. The latter would also have to be accom-

plished without drawing the Jew into a prolonged debate he is not prepared to handle. After much deliberation, I created Jewish Assertiveness Training to meet these two goals.

The training material consists of five hand-out sheets. Each sheet begins with a statement of one of the major claims missionaries generally make. The first says the Old Testament predicts Jesus' coming as the Messiah, the second that Jews are slaves to a harsh and unforgiving faith and are in need of Jesus' saving grace, the third that Judaism is a second-class faith which can be made complete only with Jesus' teachings, the fourth that Jews who reject Jesus are doomed to eternal damnation and the fifth that Jewish suffering is punishment for killing Christ. These claims are then followed by the proof verses the conversionist normally uses.

The next section of the hand-out sheet is called The Jewish Answer. It contains the Jewish interpretation of the missionary's verses. When, for example, the fundamentalist contends that Jesus is the "*Suffering Servant*" referred to in Isaiah 53, the Jewish answer section explains how the chapter has been interpreted out of historical context. It suggests that the prophet Isaiah himself is the more likely servant who suffers because he has the courage to tell the Israelites of their immorality.

The Jewish answer is given so the Jew will know why we consider the fundamentalist interpretation wrong. But during the Jewish Assertiveness Training sessions, the student is cautioned never to use these explanations in countering conversionist claims.

Playing the conversionist's game can only get the Jew in trouble. Somewhere in the debate he is bound to be quoted a verse he cannot explain; when that happens he automatically loses.

Instead, my students are asked to memorize two or three Strategy Answers. The strategy answers appear in the fourth and final section of each hand-out. They consist of only a few short sentences. They are designed to startle the proselytizer, put him on the defensive by making him re-think his own position and, most importantly, tell him in a subtle way to move on because the Jewish student has no patience for such arrogance.

If, for example, the conversionist

says, "*You're going to hell if you don't believe in Jesus,*" the strategy answer recommends the Jew retort, "*Thank you for being concerned.*" The Jew should then turn his back and walk away without another word. Or if the proselytizer asks, "*How can you ignore Jesus when half the world believes in him and the Bible proves he is the son of God?*," the Jew should ask back, "*How can you ignore Buddha or Allah when more than half the world believes in them and their religious teachings point to their divinity?*" And again the Jew should immediately walk away. These strategy answers are the key to the effectiveness of the Jewish Assertiveness Training program.

I hold the training sessions first for my 7th-9th graders and then for my 10th-12th graders. Each group meets for an intensive weekend experience including four hours on Saturday morning and four hours on Sunday morning. I train adults from my congregation to serve as teachers. We try to maintain a 3 to 1 student-teacher ratio. I choose teachers who I know will understand the Jewish answer to each claim and will quickly grasp the concepts behind the strategy answers. Once they have learned this information, I schedule the weekend.

During the first five hours, the students spend an hour at a time studying each of the five basic conversionist claims and accompanying material. Thirty minutes are spent on the conversionist proof and the Jewish answer, but the remainder of each hour is spent drilling the strategy answers. The adult facilitator throws out the conversionist claim and the students try to give a strategy response as quickly as possible. The final three hours of the weekend are spent in what is called the hot box. Here, two or more facilitators sit with six to eight students and shoot out five basic claims in rapid fire succession. Students are challenged in this way to sharpen their strategy answer skills. Fifteen-minute breaks are taken in between each 45-minute hot box. At the completion of the training weekend, students should be able to give a strategy answer to any conversionist almost without thinking. A short back-to-reality session is held before the students are released to help them distinguish between a Christian who asks an honest question about Judaism and the conversionist who asks as an

entre to his devious work. Students are cautioned to use strategy answers only when they suspect a proselytizing motive.

In some ways the program has been extremely successful. The students have welcomed it with open arms. Reports of conversionist confrontations dropped sharply within six months after the first training session. And, best of all, my young people stopped defecting. In fact, the student who became a Jew for Jesus was so impressed with the Jewish intellectual and strategy answers, she changed her thinking and gave up Jesus.

The finest indicator of success was the call I received from the leader of the Jews for Jesus group which was performing in Jackson. He complained that he was having trouble with some of my students because they seemed to be hostile toward members of his group. He didn't like this hostility or the fact that some of the Jews for Jesus literature was disappearing from school bulletin boards. I certainly did not recommend the latter to my students, but I am not surprised that their new sense of assertiveness would lead to such action. It was nice for once to see my students feel like the winners at this game.

The program, however, is not perfect. In its present form, it utilizes the crudest of all pedagogical methods—teacher dominated information dissemination and student memorization. A few of the brighter students pondered the Jewish intellectual and strategy answers and asked good questions. Their involvement indicated that some real learning was occurring. But the majority of the students approached the task much as we presented it—in mindless fashion. This greatly affected retention. Though the students remembered to turn their backs on the conversionists, they quickly forgot what to say or why. These results suggest that more sophisticated pedagogical approaches must be introduced if the program is to enjoy long-range success.

The program's isolation from the rest of the religious school curriculum was introduced as an emergency measure and has since retained its independent standing as an extra-curricular enrichment program. But this approach is short-sighted and restrictive. If the assertiveness concept could be worked into every facet of the religious school program, especially beginning in the primary grades, our students would have a much deeper

well from which to draw strength.

Finally, assertiveness training carries the risk of misapplication and/or over-zealous application. Too much of even a good thing can prove harmful. When a student moves in one weekend from feeling powerless to feeling powerful, he does not always hear the caution to use the newly found power with restraint. Like a child who has just received a new bike, he wants to try it out right away.

At present I am not sure how to make the transition go more smoothly or how to teach my students the real difference between assertiveness which is desirable and aggressiveness which is not. Nor have I refined a methodology for helping my students differentiate between the conversionist and the honest information seeker. Misapplication has not been as great a problem as over-zealous application, but both need more attention. The early introduction of the assertiveness theme might provide a good solution to this problem. If the assertiveness concept were taught to our children at the same time they are learning the value of tolerance, the desired balance might surface in later years. Further experimentation is clearly indicated.



Atlantic Canada's Talent Agency

1255 Yonge St., Toronto, Ontario, Canada M4T 1W6 416) 961-9677
5670 Spring Garden Rd., Halifax, N.S. B3J 1H6 (902) 429-0174



**MILLER & JOHNSON
AUCTIONEERS LTD.**

Regular Weekly Auctions of
Home Furnishings and Antiques
**WE SPECIALIZE IN LIQUIDATION
and CLOSE-OUT SALES — ANYWHERE**

Phone 425-3366 or 425-3606

2882 Gottingen Street, (Corner Macara) Halifax, Nova Scotia



ENCYCLOPAEDIA BRITANNICA PUBLICATIONS LTD.

HARRY HOMENIUK
MARITIMES DIVISION MANAGER

Suite 412
6080 Young Street
Halifax, Nova Scotia

Telephone
422-1316



Woodward Fabric & Draperies

170 VICTORIA RD., DARTMOUTH, N. S.

Residential & Commercial Decorating Specialist

DRAPERIES BEDSPREADS SLIPCOVERS

ROMAN SHADES WALLPAPER

CALL FOR APPOINTMENT 469-3246

The 1979 Youth Aliyah Campaign

January 29th-February 12th

IF HE WERE
YOUR CHILD
YOU'D WANT
SOMEONE
TO DO SOMETHING...

YOUTH ALIYAH
YOUTH ALIYAH



An opening luncheon will be held for all five chapters on Monday, January 29th—1 p.m. at Shaar Shalom Synagogue.

Our guest speaker will be Linda Yarkony, a member of the Barbara Goldberg Chapter.

This year's campaign chairmen are: Leona Freeman and Ruth Goldbloom, Canvass Chairman—Ruth Shane and Shirlee Medjuck—Scholarships and Bursaries.

The work of Youth Aliyah in Israel is vital. So many people depend on our financial support.

Please be generous when your canvasser calls. The Chapter Chairmen are: Orah-Bea Zemel—Rose Argand, Tikvah—Gertrude Shane, Aliyah—Lenore Schelew, Barbara Goldberg—Bonnie Bultz, Golda Meir—Muriel Jacobson.

The 1979 Youth Aliyah Campaign will commence with a luncheon on January 29th—1 p.m. at the Shaar Shalom Synagogue.

All they want to be are Jews. All they want from you is help.



Imagine.

Imagine being deprived of your religion
and your cultural heritage.

Imagine the harassment and persecution
which goes with it.

Imagine you're one of the over 160,000
Jews now living in Russia who want to settle
in Israel.

If it's tough to imagine, it's tougher in
reality.

It's costing Israel over one billion dollars a
year to provide the housing, jobs and
education necessary to give Soviet Jews a new
opportunity.

It takes about \$60,000 just to absorb a
family of four.

And all this at a time when the Israel we
created can barely look after itself.

That's why your United Jewish
Appeal is asking you
for more than ever before this year.

Only you can give the gift of freedom and
a new life.

Please.



We are one.

GIVE TO THE UNITED JEWISH APPEAL

Pay Your Pledge To The United Jewish Appeal