



לאחר מ' באוקטובר 1946 - תפעל מועצת העם כמועצת מדינת  
מנית, ומוסד חביצוע שלה, מנהלתי העם, יהווה את הממשלה הזמנית  
של המדינה היהודית, אשר תיקרא בשם ישראל.

מדינת ישראל תהא פתוחה לעליה יהודית ולקליטת גלויות.  
תשקוד על פיתוח הארץ לטובת כל תושביה, תהא מושתתה על  
יסודות החירות, הצדק והשלום לאור חזונו של עמא ישראל, תקיים  
שויון זכויות חברתי ומדיני גמור לכל אזרחיה בלי הבדל דת, גזע ומין,  
תבטיח חופש דת, ביטחון, לשון, חינוך ותרבות, תשמור על המקומות  
הקדושים של כל הדתות, ותהיה נאמנה לעקרונותיה של מעלות  
האומות המאוחדות.

מדינת ישראל תהא מוכנה לשתף פעולה עם המוסדות והנציגים  
של האומות המאוחדות בהגשמת החלטות העצרת מיום 29 בנובמבר  
1947 ותסעל להקמת האחדות הכלכלית של ארץ ישראל בשלמותה.

אנו קוראים לאומות המאוחדות לתת יד לעם היהודי בבנין  
מדינתו ולקבל את מדינת ישראל לתוך משפחת העמים.

אנו קוראים - גם בתוך התקפות הדמים הנערכות עלינו זרה  
חדשים - לבני העם הערבי תושבי מדינת ישראל לשמור על השלום  
ולטול חלקם בבנין המדינה על יסוד אזרחות מלאה ושווה ועל יסוד  
נציגות מתאמה בכל מוסדותיה, הזמנים והקבועים.

אנו מושיטים יד שלום ושכנות טובה לכל המדינות השכנות  
ועמיהן, וקוראים להם לשתוף פעולה ועזרה הדדית עם העם העברי  
העצמאי בארצו. מדינת ישראל מכנה לזרם חלקה במאמץ משותף  
לקידמת המזרח התיכון כולו.

אנו קוראים אל העם היהודי בכל התפוצות להתלכד סביב  
הישוב בעליה, ובבנין ולעמוד לימינו במערכה הגדולה על הגשמת  
שאיפת חירויות לאומית ישראל.

מתוך בטחון בצור ישראל הננו חותמים בחתימת ידינו  
לעדות על זהרזה זו, במושב מועצת המדינה הזמנית  
על אדמת והמולדת, בעיר תל-אביב, היום הזה ערב שבת  
ה' אייר תש"ח, 14 במאי 1948.

Handwritten signatures and stamps, including the date 17.3.48 and various official seals.

תש"ח  
5744  
1984



ISRAEL  
ANNIVERSARY  
OF INDEPENDENCE  
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DE L'INDEPENDANCE

בארץ ישראל קם העם היהודי, הדתית והמדינית, בה חי חיי קוממיות  
לאומיים וכלכליים ותרבותיים לעול  
לאחר שהוגלה העם מארצו בבנין  
פזוירי, ולא חדל מתפלה ומה  
המדינית.

מתוך קשר היסטורי  
במולדתם חענו  
מעמילים ומ  
הקמו  
עממ

החצוני לקול קריאתו של חוגג רחוק  
החכרו על זכות העם היהודי להקומה

בשפור מיום ב' בנובמבר 1917 ואשרה במנדט מטעם  
התן במיוחד תוקף בין-לאומי לקשר ההיסטורי שבין העם  
ישראל ולזכות העם היהודי להקים מחדש את ביתו הלאומי  
החוללה על עם ישראל בזמן האחרון, בה הוכרעו לטוב מיליונים  
באירופה, הוכיחה מחדש בעליל את החכמה בפתרון בעת העם היהודי  
סוד המולדת והעצמאות על ידי חיזוק המדינה היהודית בארץ ישראל  
אשר תתחל לדווח את שרי המולדת לכל יהודי ותעניק לעם היהודי  
מעמד של אומה שחזת-זכויות בתוך משפחת העמים.

שארית הפליטה שניצלה מהטבח הנאצי האיום באירופה ויהודי ארצות  
אחרות לא חדלו להעפיל לארץ ישראל, על אף כל קושי מעטה וסכנה ולא  
מסקן לנבוע את זכותם לחיי כבוד חירות ועמל-ישרים במולדת עמם.

במלחמת חורבן השניה טרם הישוב העברי בארץ את מלואיחלקו למאבק  
האומות השוכנות חירות ושלום נגד כוחות הרשע הנאצי, ובדם חייליו  
ובמאמצו המלחמתי קנה לו את הזכות להמנות עם העמים מייסדי ברית  
האומות המאוחדות.

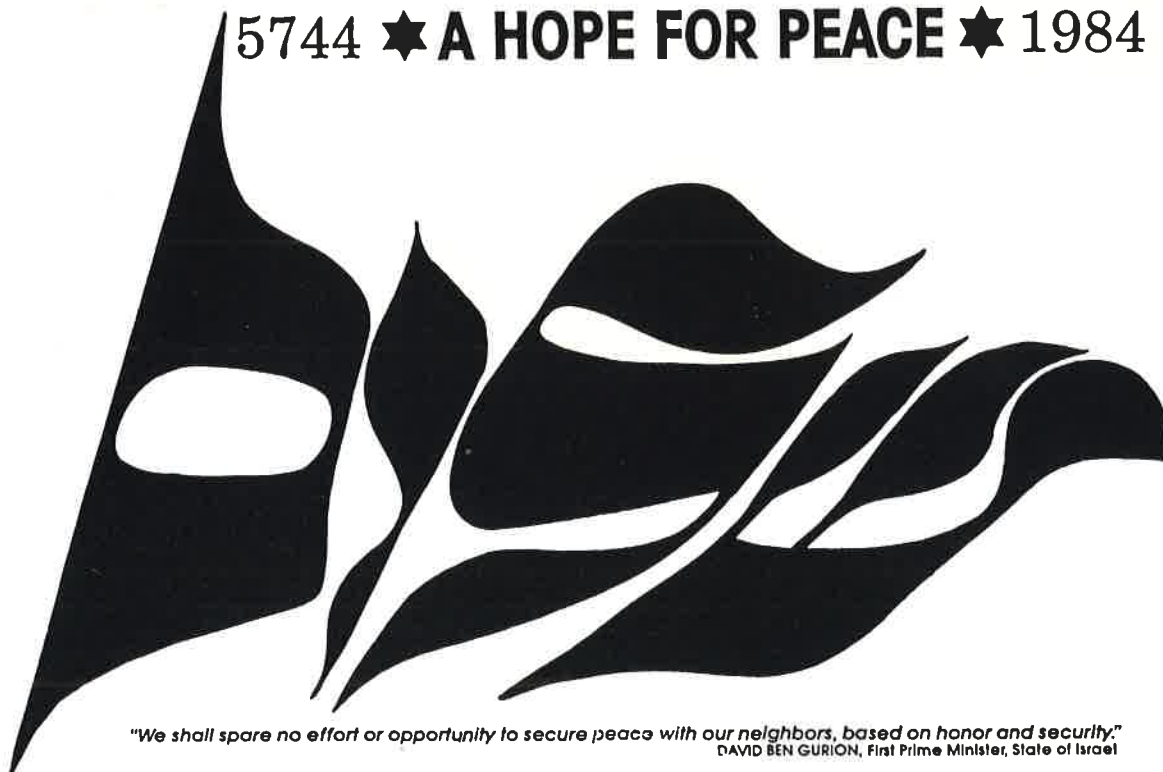
ב' 29 בנובמבר 1947 קיבלה עצרת האומות המאוחדות החלטה המחייבת  
הקמת מדינה יהודית בארץ ישראל, העצרת הבעה מארג תושבי  
ארץ ישראל לאחוז בעצמם בכל הצעדים הנדרשים מצדם להביצוע  
ההחלטה. הכרה זו של האומות המאוחדות בזכות העם היהודי להקים את  
מדינתו אינה ניתנת להפקעה.

זוהי זכותו הטבעית של העם היהודי להיות ככל עם ועם עומד ברשות  
עצמי במדינתו הרבנית.

לפיכך נתכנסנו אנו חברי מועצת העם, נציגי הישוב העברי  
והתנועה הציונית, ביום סיום המנדט הבריטי על ארץ ישראל  
ובתוקף זכותנו הטבעית וההיסטורית ועל יסוד החלטות  
עצרת האומות המאוחדות אנו מכריזים בזאת על הקמת  
מדינה יהודית בארץ ישראל, היא מדינת ישראל.

אנו קובעים שהחל מרגע סיום המנדט, הלילה, אור ליום שבת  
אייר תש"ח, 15 במאי 1948 ועד להקמת השלטונות הנבחרים והסדירים  
של המדינה בהתאם לחוקה שתקבע על ידי האספה המכוננת הנבחרת

5744 ★ A HOPE FOR PEACE ★ 1984



*"We shall spare no effort or opportunity to secure peace with our neighbors, based on honor and security."*  
DAVID BEN GURION, First Prime Minister, State of Israel

The Atlantic Jewish Community salutes the process of peace. For the first time in history, a country, Israel, which has won territory in war, will voluntarily relinquish that land to further the cause of peace.

The Halifax/Dartmouth 1984 United Jewish Appeal will take place during April and May.

Success is attainable only with your support and personal generosity when your canvasser calls.

Your contribution to the United Jewish Appeal supports vital health, education, housing, absorption and other social services. Your gift enables Israel to remain strong — and only a strong Israel can negotiate a just peace.



With deep appreciation,

Ruth M. Goldbloom  
Halifax/Dartmouth  
Chairperson 1984



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Magazine: **Guillermo Levinton**

Media Committee: **Paul Lipkus**

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President, Atlantic Jewish

Council: **Martin Chernin**

Editorial Board:

**Ben Prossin, Frank Medjuck,**

**Darrel Pink, Paul Lipkus**

## CONTRIBUTORS

Linda Berman  
Rabbi Zvi Berman  
Jennie Brown  
JoAnn Gardner  
Rosalie Indig  
Sam Jacobson  
Marilyn Kaufman  
Rabbi Eli Lagnado  
Norman Lipschutz  
Frank Medjuck  
Sheva Medjuck  
Joseph Naylor  
Joan Sichel  
Rabbi Michael Wolff  
Evan Zelikovitz

## ADVERTISING

Atlantic Jewish Council -  
422-7491

## Staff Members:

Miriam Alberstat  
Chris Walker  
Edie Young  
Zelda Zelikovitz

**Printed by Phoenix Press  
Truro, N.S.**

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*Kav-zin be-nissan . . . April 29, 1984  
42 years after . . . see page 5*



*Bar Mitzvah: "If you want to know more about  
Bar Mitzvahs, go to one." JoAnn Gardner gives  
an interesting insight. See page 22.*

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

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

# Editorial

There are strong links between the Jewish catastrophe in Europe and the rise of the State of Israel.

An old tale, as told by an anonymous storyteller from Russia, said that once, the Emperor, **Napoleon Bonaparte**, passed through a Jewish village on Tisha B'av. The officers who were with him said, "You ought to visit the Synagogue and see how the Jews worship there".

Napoleon entered the Synagogue and saw the Jews sitting in darkness, weeping bitterly. He asked them to explain their wailing. They answered that on this day Jews remembered their land and their temple that were both destroyed by the hand of the enemy. Therefore, they weep.

"And when did this happen?" asked Napoleon.

"Two thousand years ago," answered the Jews, to which Napoleon replied, "Indeed; a nation that remembers its land for two thousand years will find a way to return to it".

Indeed, we did find the way to return to our beloved land. Now, we must do our utmost to keep it.

The story teaches us that despite all of our sorrows, we, the Jewish people, keep our hope firm, and never give up.

Chag Sameach,

Guillermo Levinton  
Sheliach

**EDITOR'S NOTE: The following is an excerpt from a letter Mrs. Zelikovitz has received from her son.**

Dear Mom:

When you said you had made arrangements to have the Shalom sent to me I thought that was thoughtful, but not too much of a hassle since you're working in the office anyway. Having received them, I now realize just how much it means to me — I actually look forward to them!

I can't explain how good it feels to receive news from home and news from people in the Maritimes that I know.

PLEASE, keep them coming. My friends on Kibbutz grab them as soon as I'm finished, so you can tell Shirlee that she's reaching an "international audience".

Martin Zelikovitz  
Ashkelon, Israel



Dear Mrs. Fox:

Last December, **Dr. and Mrs. Ahmos Rolider** came to Moncton to meet with some members of the Jewish Community and of the Moncton Police Force. They also visited the University and met three groups of psychologists.

Mrs. Rolider spent two hours with a group of young children at the synagogue teaching them traditional Israeli dances and songs. Dr. Rolider met with an older group of boys and spoke to them about Israel. I attended Mrs. Rolider's class and it was most enjoyable. The children, I am sure, enjoyed both of them.

The days that they were in Moncton were very profitable for us and I wish to convey to you my sincere thanks. The assistance provided to Dr. & Mrs. Rolider by the Atlantic Jewish Council was greatly appreciated.

Yours truly,  
Louis Malenfant  
Dean of Education  
Universite De Moncton

Dear Friends:

Let us consider the nature of the event; we are celebrating Israel's 36th Anniversary. It is without parallel in the world's history. Never before has it happened that a people should survive so long in exile, or so much persecution. Never has it happened before that after 19 centuries of homelessness, a people should rebuild its national life - its State. We are witnessing a miracle of resurrection. The vision of Ezekiel concerning the "dry bones" is receiving new and wonderful fulfillment today.

What does this unique historic drama, this unprecedented act of providence signify to Jewry and the world? The miracle of the rebirth of the Jewish State was an historic necessity, expressed in the ultimate terms of religion; it was the will of God. It happened because it had to happen. No human power could prevent it. No power in the world, Arab or other, will be able to undo it.

Eretz Yisroel builds; it transforms BANIM, our children, into BONIM, builders of our historic Home and Nation.

I give to you, O Israel, threefold toast: "To Eretz Yisroel, Youth and Salvation."

Sincerely,

Rabbi Eli Lagnado

Dear Friends,

I am pleased to extend to the readers of Shalom Magazine my warmest greetings on the occasion of Israel's 36th Anniversary.

This year has been proclaimed in Israel to be "The Year of Unity" — a year in which with joint efforts we hope to further our common goals and aspirations for greater peace, security and prosperity for the State of Israel.

The Jewish Community of Canada has always shown great warmth in its active involvement in everything affecting Israel. It has a share in the development of a creative Israeli society.

As we enter our 37th year of renewed independence, we are all aware of the immense responsibilities, still ahead of us, for preserving peace and prosperity.

With every good wish.

Eliashiv Ben-Horin  
Ambassador



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If your children are away at school, if you have friends or relatives who want to keep in touch with the Atlantic Jewish Community, why not give them the ideal year-round gift? A subscription to Shalom Magazine.

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## OPINION

# HOW LONG WILL ISRAEL SURVIVE?

by Sam Jacobson

There is an old saying that "fools rush in where angels fear to tread". To prophesy the future is very dangerous and uncertain. However, it might be reasonable to study the problems of the past and examine what may happen if they continue.

Having undertaken this dangerous initiative, it seems to me that there are five basic problems which Israel and world Jewry must confront together in order to secure its future as far as possible. Not being a military man, I exclude the fate of Israel regarding the dangers of aggression or world war. Up to now, Israel has been able to successfully frustrate the aggression of its neighbors. Let us hope that it will continue to do so in the future, and its neighbors will finally accept the fact that Israel is here to stay.

There are, however, five major problems which are under the control of the country and world Jewry. The solutions to these problems will determine whether Israel will be able to survive or disappear. These five major problems could come under the following headings: 1) our demography or birthdate; 2) the economic survival of Israel; 3) the strengthening of

a common culture (that will prevent world Jewry from disappearing and Israel being absorbed by a foreign culture as it happened to the Hellenic culture several thousand years ago); 4) possibly the most serious problem in my opinion is unity within Israel itself; 5) the world energy problem. While the latter is not directly controllable by Israel, it will be dealt with in a further installment of this article.

The greatest asset of any people or nation is its people. The human element is more important than its natural resources, its economy or its culture. These will all be influenced by the quality and size of its human resource. Israel need only to look at its neighbor, Lebanon, and see what happened there. About forty years ago when Lebanon became an independent nation, the Christians and Moslems were in relative balance. An arrangement was made whereby the President and Prime Minister of the country would rotate between these two parties. However, as the Christian birthrate continued to be much lower than that of the Moslems, the Christian element became a minority in the country. This, plus the influence of Moslem Syria and the military supply from Moscow, is at the root of that troubled country's civil war. Of course, the misguided policy of America to establish the Arab refugee camps on a permanent basis contributed as well. Had it not been for this misguided good intention, the PLO would never had access to Lebanese soil, starting the civil war as a consequence of it. Without the permanent establishment of the refugee camps, Lebanon would have continued to be the Switzerland of the Middle East. That is one of the tragic results of the dismal record of American foreign policy. The

fundamental cause of the internal dissension and the intrusion of Syria in this unhappy country must, in the final analysis, be laid at the reduced birthrate of the Christian element which now must give up its decisive control of this country in the near future.

Let this be a lesson for Israel! At the present time, the Jews constitute about 80% of the population within the pre 1967 boundaries, and the Arabs about 20%. The Arabs account for nearly one-third of the births. How long will it be before the Arab males over thirteen years of age, and the Arab women of childbearing age will equal or outnumber the Jews? How long will it be before they equal at least fifty percent of the important age range of the Jews? How long will it be before a civil war breaks out in Israel as it has in Lebanon? How long will it be before Israel ceases to be a Jewish State? The low birthrate of the Jewish people around the world presents a danger to the survival of Israel. In America a few decades ago, the Jews were a very strong and important minority, accounting for 4% of the total population, and were catered to by politicians. Today, they represent less than 2.7%

According to the late Professor Talmon of the Hebrew University, the declining influence of American Jewry endangers the very future of Israel. Our people must realize that reading about the Holocaust and endeavoring to find what could have been done at the time to prevent it, whether it was world Jewry, or Britain or America, achieves nothing. Either the Jews of the world must double their birthrate, or they will disappear from the face of the earth! That is the only answer to Hitler's Holocaust!

## From A Canadian Perspective . . .

by Norman Lipschutz

A letter appearing in the "Canadian Jewish News" of May 17 under the signature of **Miss R. Botwinik** of Montreal, quotes a Jewish educator as stating: "For most of our children, Yiddish is a totally foreign language." I have heard the same "wisdom" uttered by an Israeli army officer. To him, Yiddish, was a "Safa Zarah . . ." an alien tongue. Well do I realize how infuriating such opinions can sound to the ears of Yiddish lovers, but we must, if we are truly honest with ourselves, concede that Yiddish has indeed become a foreign language — not only in the eyes of our children, but to our misfortune . . . many Jewish adults con-

sider it so. It is like Miss Botwinik states, a result of our leadership's complete indifference. Our Jewish community leaders and educators have turned their back on Yiddish. This is the crux of the problem . . . our Jewish masses still love and cherish the language and culture of their parents and grandparents. Witness the excitement, the exhilaration of a Jewish audience when a Jewish performer switches to a popular Jewish refrain, and this in the isolated Atlantic Provinces. Eyes light up, indeed become moist with nostalgia and emotional fervor. The enthusiasm is overwhelming, the applause deafening. It is evident the audience understands the

lyrics and fully identifies itself with the mood of the rendition. Even the youngsters are caught up in the prevailing mood of excitement.

It is similarly true, like Miss Botwinik contends, that "Yiddish helps to bind Jews around the world by serving as an international language." It is a bulwark against assimilation. The fact that we are presently faced with a forty-percent rate of intermarriage is due in no small measure to our leadership's decision to eliminate Yiddish from our curriculum. Canadian Indians and French Canadians do battle for their mother tongue. Should Canadian Jews not follow their example?

# REFLECTIONS

by Rabbi Michael Wolff

The children who attend our Hebrew afternoon school (Cheder) recently enjoyed a special Sunday afternoon Jewish identity program. The older children were asked to complete a questionnaire where they evaluated which different aspects of being Jewish were important to them. The youth group leader, extremely shocked at the situation, told me that the kids evaluated observance of Jewish Holidays as extremely important, and the need to support the State of Israel as relatively **unimportant**. The youth group leader questioned the children's values. He wondered how Jewish children could regard the state of Israel as being of low priority in one's Jewish identity.

I, too, was surprised at the results of the questionnaire. I always took my support and love of Israel as a matter of course and assumed that everyone felt as I did. Little did I realize that we need to teach our children about Israel, as well and make them keenly aware of one's Judaism being linked with Israel. Taking Israel for gran-

ted and not noticing Israeli Independence Day as a holiday for the Jewish people can be a grave mistake, for then we are losing an opportunity to show others (especially our children) of our support for the Jewish State.

One's Jewish identity stands on two legs — religious observance and National affiliation. We are referred to as the Jewish people. Peoplehood entails a common language (Hebrew) and a homeland (Israel). What makes the Jewish people unique, distinguishable from other "peoples" or nations is our religious beliefs. A Canadian can be a member of any religious denomination and still be a Canadian. A Jew must associate with Israel and keep religious observances to be a Jew.

If I were to answer the questionnaire that the children answered, I would say religious observances and support of Israel are of equal importance. As Jews, we need both in order to survive. Religious practices enable us to identify ourselves as Jews within a secular diaspora environment. Identification with Israel gives us a homeland and a sense of belonging to a nation.

In fact, both values, religious observance and national affiliation go hand in hand. Most of the prayers that we say daily deal with a love for Israel and the

concept that God gave the land of Israel as our home. This idea is found in the Shimoneh Asrey which contains a prayer for Jerusalem and a return to Zion, and in the Grace after meals. Many of the mitzvot which a Jew is expected to perform, such as laws of charity, the Jubilee and the Sabbatical, can only be performed in the land of Israel. Clearly then, in order to be a complete Jew, one must have both affiliations.

The Jew who only observes the holidays such as Rosh Hashanah and Pesach but does not celebrate Israeli Independence is not observing all aspects of his Jewishness. Similarly, the Jew who only comes to synagogue for a JNF luncheon is not identifying himself fully as a Jew. Both sides of the Jewish personality must be shown.

In the book of Exodus, Ch. 19, verse 6 — God tells Moses to tell the Jewish people — "And you will be to me a kingdom of priests and a holy nation". We are both together spiritual and nationalistic. Neither aspects takes priority but both go together. Indeed, the finest way to celebrate Israeli Independence Day is by saying Hallel in order to link absolutely our religiosity to our peoplehood.

Next year in Jerusalem.



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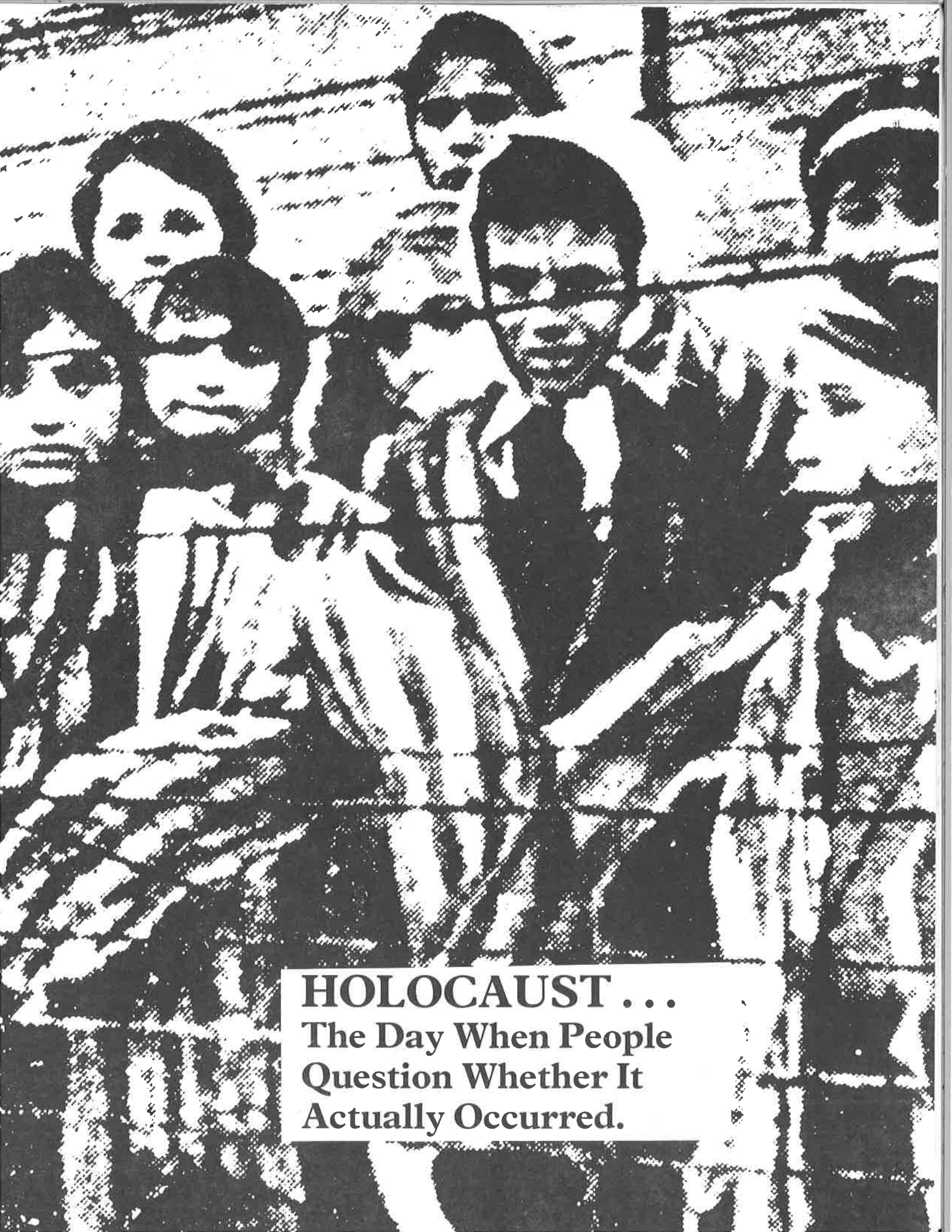
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by Guillermo Levinton

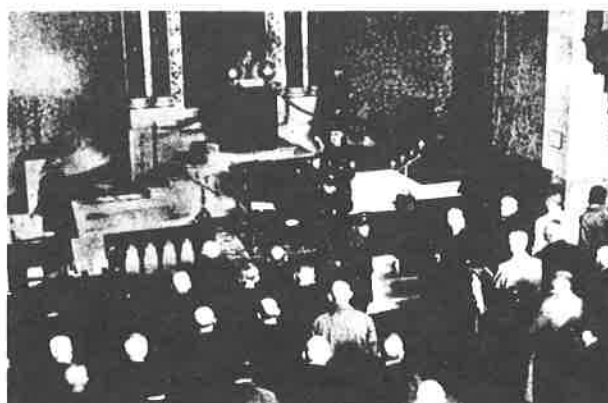
In March, 1983, **Jim Keegstra** was fired from his teaching position in Eckville, Alta., for promoting the myth of the International Jewish Conspiracy Theory. He is just one recent example of the increasing attempts by people to persuade others that the Holocaust never took place.

Dozens of pamphlets and books are being distributed throughout the world warning the readers against "Jewish Propaganda," spelling "the lie of Auschwitz," as Dr. Arthur Butz does in his book "The Hoax of the Century".

Reviewing several articles, an item in The Near East Report caught my attention. Dated February 10, 1984 it reads:

"REAGAN'S REAL FEELINGS — Ma'ariv reports that **President Reagan** told **Prime Minister Yitzhak Shamir** — during Shamir's November visit here — that the roots of his concern for Israel can be traced to World War II. During the war, **Reagan** served as a photographer in a unit assigned to film the Nazi death camps. According to Ma'ariv, **Reagan** told **Shamir** that he saved one of the death camp films for himself. He believed that the day would come when people would question whether the extermination of six million Jews had actually taken place. Years later, **Reagan** was asked by a member of his own family if such an event had really occurred. "That moment I thought", Reagan said, "this is the time for which I saved the film and I showed it to a group of people who couldn't believe their eyes. From then on (World War II) I was concerned for the Jewish people." Maariv reported that **Shamir** repeated **Reagan's** remarks at the weekly cabinet meeting which followed his trip to the United States."

There is reams of literature on the Holocaust, but many tend to avoid reading about the atrocities committed against our people. This indifference encourages others to delete the Holocaust from world history. Our generation must read and know what happened to the Jewish people only 41 years ago. We must preserve for historians, politicians, journalists and educators the historical source material; this alone can reveal the truth and counteract later revisions of that truth. In "Mein Kampf," Hitler says that he decided to go to war against the Jews in November, 1918. Whether he really decided then on the destruction of the Jews, or his goal took shape in 1924 while writing "Mein Kampf," is irrelevant; the tragedy of the Jewish people started when one event followed the other. When on January 30, 1933, Hitler was appointed Reich Chancellor, it didn't take long for an outbreak of



*Inside the Baden-Baden synagogue the men, having been made to remove their hats, have to listen to the congregation. Mr. Dreyfus, reading the Stuermer from the pulpit and to repeat the response, "It's is true, we are a dirty, filthy people." The S.S. also forced them to sing Nazi songs and do gymnastic exercises.*

*Courtesy Yad Vashem Archives  
Jerusalem*

rioting to begin against Jews by members of the S.A. (known later as the S.S.) and Stahlhelm group.

By September, 1935, the basic anti-Jewish racist legislation was passed at Nuremburg. From there the escalation to the murder of 6 million Jews (gassed, tortured, shot, stabbed or buried alive) did not take long. On July 31, 1941, Reinhard Heydrich was officially appointed by Goering to carry out the "Final Solution". On January 20, 1942, at the Wannsee Conference, the details of a plan to exterminate 11 million European Jews were drafted by the Nazi leaders.

To cover the enormity of the Holocaust is almost impossible. I will restrict it to a few examples of German atrocities extracted from documented reports:

A witness at Eichmann's trial remembered seeing an SS officer accost a woman who came too near the fence separating the ghetto from the non-Jewish part of town. She was carrying an emaciated infant about a year old. The officer snatched it from her, shot the woman twice

and then, putting the child's leg under his boot, tore the baby in two like a rag.

★ ★ ★

When the Germans entered a place they rounded up all Jewish men, told them to undress and to run about naked in the streets. Anybody who stopped for air got stabbed in the back with a bayonet. Almost everybody returned home bleeding. . . Several days later it got worse . . . a new SS unit arrived. They ordered all Jewish males out. They gathered them all in the market place and told them to keep their hands on their necks. They then picked out thirty-two Jews. They also took along four Poles, among them a College teacher, a priest and an officer. All these were marched into the market place and ordered to shout: "We are traitors". Then they were loaded on a truck. I ran after the truck with another girl till we reached a small forest. There we found the men lying on the ground, in groups of five . . . All of these men had been shot".

In another town bearded Jews were ordered to shave. When they refused, the Nazis "shaved" them with a penknife or a bayonet, cutting out pieces of flesh".

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*"Bloody Wednesday" in Olkuz (Cracow district), July 31, 1940. In retaliation for killing a German policeman, the Nazi carried out a public mass execution of Jews.*

*Courtesy Yad Vashem Archives, Jerusalem*



*Jews executed in Lodz, Poland. Courtesy Yad Vashem Archives, Jerusalem.*



*Mass execution. Photograph taken from a Germany prisoner of war.*

*Shalom, March/April, 1984*

In another city the Germans gathered twenty orthodox Jews, told them to put on their prayer shawls and phylacteries, to sing religious hymns and to raise their hands to heaven. Then some German officers poured gasoline on them and burned them alive.

... An old man was holding a child in his arms. He was told by the Germans to put the child down. He pleaded with them that the child could not walk. They shot the old man on the spot. I can still hear the child shouting: Shoot me first, not Grandfather!" Then they shot the child too. (From Eichmann's Trial).

The deportees in Lubin were brought to the vicinity of the city and ordered to march some twenty to thirty kilometers in the snow, at 22 degrees below zero. The march lasted over fourteen hours. Seventy-two people were left on the road to freeze to death. Among them was a woman, found with a three-year-old baby in her arms, both frozen to death, the mother's last movement being to protect the child with her clothing. A five-year-old girl was found with a piece of cardboard attached, carrying her name; Renate Alexander. The girl was on a visit to relatives in Stettin. She was later brought to a Lublin hospital, where both hands and legs were amputated. All the surviving deportees had arrived penniless and were slowly dying.

An eye-witness report (October, 1942) describes a typical scene of this action group. The Jews dug their own graves a large trench. Under constant whipping, they were unloaded from trucks and obliged to strip and line up to await their death.

They stood around in family groups, kissed each other, said farewells and waited ... I heard no complaints, no appeal for mercy.

I watched a family of about eight persons, a man and a woman about fifty, with their grown children, about 20 to 24. An old woman with snow-white hair was holding a little baby in her arms, singing to it and tickling it. The baby was cooing with delight. The couple were looking at each other with tears in their eyes. The father was holding the hand of a boy about ten years old and speaking to him softly; the boy was fighting his tears ... (In the mass grave) people were closely wedged together and lying on top of each other so that only their heads were visible. Nearly all had blood running over their shoulders from their heads. Some of the people were still moving ... (When the new group lay down in the pit) some caressed those who were still alive and spoke to them in a low voice. (14)

# HADASSAH-WIZO



In his book "My People," Abba Eban quotes Ernest Renan's definition of a nationality: "A nation is a soul, a spiritual principle. To have a common glory in the past, a common will in the present. To have done great things together, to want to do them again — these are the conditions for the existence of a nation."

As Israel approaches its 36th anniversary as an independent nation, her people can rejoice in the fact that they have more than lived up to Renan's definition.

While they have come from disparate backgrounds and cultures, nevertheless they are Jews with a common heritage, in which they can justly take pride. Their common will has been to forge a nation where people can live in peace and prosperity.

Although the peace and prosperity are sometimes fleeting things, nevertheless, the accomplishments and the "great things" they have done together are formidable.

One of the smallest nations in the world, Israel has achieved almost unheard of advances in education, science, medicine, agriculture and technology. This knowledge is shared freely with other nations and other peoples in a search for lasting peace and improved quality of life for all.

As members of Hadassah-WIZO, we can take pride in the many services we have provided to the people of Israel and to our own Canadian communities. The many educational, medical and social welfare programs which we have instituted have been of invaluable immediate assistance to their beneficiaries and of long range importance to the nation.

Israel's "double chai" anniversary provides us with the opportunity to look back with pride and look forward to the future with hope. Throughout history the influence and importance of the Jewish people has been far greater than their members. This has been no less true of Eretz Yisrael.

The Jewish people have earned their significance and greatness through standing tall and aiming high to achieve their special sense of values. May Israel always stand fast for her ideals and continue to achieve greatness.

L'chaim.

**by Marilyn Kaufman  
Regional Chairperson  
Hadassah-Wizo (N.B.)**

Over the past two years the Moncton Chapter of Hadassah-Wizo has been inactive. It is unfortunate that what was once a viable Chapter, is now at a standstill.

Moncton has contributed greatly through the years in furthering the endeavours of Hadassah's founder, **Henrietta Szold**, in the areas of Israel's healthcare, educational and social service systems. You can be proud of those who have contributed — those from the grass roots right on up to those who sit on the National Executive.

As your new Regional Chairperson, I am asking you to look at the past achievements of your Chapter and build upon them. When it comes to our most precious possessions — our children — no effort is too great.

Interested persons are welcome to contact **Marlene Fischel** of Moncton, or myself in Fredericton.

★ ★ ★ ★ ★

The Fredericton and Saint John Chapters of Hadassah Wizo will be holding their Youth Aliyah Campaigns on Sunday, May 6, 1984. The guest speaker will be **Dr. Stephen Michael Berk**, presently a Professor of History and Coordinator of the program in Judaic Studies at Union College. **Dr. Berk** has twice visited the Soviet Union, has travelled to Egypt and has made several trips to Israel. Those of us who had the opportunity to hear him speak at our National Convention in Toronto on "Jews in Danger A-

round the World," can tell you that an informative and dynamic presentation was enthusiastically received. Please keep this date reserved on your calendar.

As your new Regional Chairperson, I wish to extend sincere wishes for a good Pesach.

## HERITAGE IN THE EYE OF THE CAMERA

Beth Hatefutsoth in Tel Aviv is the only museum in the world which presents the history of the Jews in the Diaspora.

For the second year, the Association of Friends of Beth Hatefutsoth in Israel has launched its second International Photograph Competition following its initial success which exceeded all expectations. This contest is open to amateur photographers only. Prizes, medals and certificates of participation will be awarded.

For further information concerning this contest, contact the Atlantic Jewish Council.

The deadline for this contest is May 30, 1984. All entries should be mailed to the following address: Mrs. Evelyn Pearl, 11 Applewood Crescent, Hampstead, P.Q. H3X 3V8.



# AROUND THE REGIONS...

## P.E.I. Highlights

by Joseph Naylor

A P.E.I. Community celebration of Purim was held at the home of **Myra and Jim Thorkelson**, Charlottetown. Highlighting the celebration were musical performances by the children of the Hebrew School and a narration and poem of the story of Esther written by the pupils.

A P.E.I. Community Seder will be held on Monday, April 16, starting at 6:30 p.m. at the home of **Rosalie and Don Simeone**, Charlottetown. Visitors are welcome; call the Simeones' at 894-4136.

### A Chanukah Retrospect

Community thanks to **Ann and Joe Sherman** for hosting a most enjoyable celebration last Chanukah.



## Cape Breton Events

Businessman **Irving Schwartz**, owner of a large chain of furniture stores in Nova Scotia, was recently elected president of the Cape Breton chapter of Canadian Friends of the Hebrew University, succeeding **Avvie Druker**, at a fundraising dinner in Sydney.

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**Schwartz**, a strong believer in putting money back into the community, has been involved in bringing businesses other than his own into the province. He was also chairman of a group working with native Canadians on a reservation 35 miles from Sydney in the development of an oyster farming project.

**Schwartz** sits on the board of the Sydney Human Rights Commission and the Council of Christians and Jews, as well as the advisory board of the School of Business at Dalhousie University. He is married to the former **Diane Usher** of Montreal. One of the couple's four children, **Margo**, is an alumna of the one year program for overseas students at the Hebrew University of Jerusalem.

## Yarmouth Happenings

by Rosalie Indig

The Jewish Community of Yarmouth have met various times throughout the year.

A successful Chanukah party and brunch was held in the Shul. In February we viewed the movie, "The Chosen".

We all enjoyed **Stan Burns**, the ventriloquist, who was brought to the Maritimes through the Atlantic Jewish Council. Because we have so few Jewish children, we opened this performance to the public. We appreciate the Council for including Yarmouth when they have special entertainers touring the Maritimes.

The children of Yarmouth are looking forward to a fun summer at Camp Kadiamah, 1984.

Our Hebrew School teacher, **Perry Sable**, is continuing to come on a monthly basis.

## St. John's Highlights

by Mrs. Tzvi Berman

**Mazel Tov** to **Ruth and Moshe Kantorowitz** upon the birth, in Jerusalem, of their first grandchild. The girl, unnamed at the time of the writing of this article, is the daughter of **Sharon and Meir Gazit**. We wish them a hearty mazel tov from the St. John's community where **Sharon** grew up. A special mazel tov to the great-grandmother, **Dora Pleet**, who will be

travelling to Israel to meet her great-granddaughter.



In honor of the 40th anniversary of **Etta and Harry Lipkus, Shelly and Genevieve** joined with the St. John's community and donated a Tree of Life to the Synagogue. The beautiful tree, which contains 200 bronze leaves, each of which can be engraved in honor of various occasions is already filling up.

We are pleased to see **Rosemary Skoll** who is visiting her family for 6 weeks. We want to wish her congratulations upon receiving her Bachelor's Degree.

We wish much success and congratulations to **David Skoll and Randy Mauskopf** on being chosen for their respective "Reach for the Top" teams and upon their impressive performances.

We wish a pleasant trip to **Marge Smilestein** and son, **Frank**, and to **Etta and Leon Alexander**, who are in Florida.

Welcome back to **Helen and Nardy Nathanson** who recently took their holidays in Monsarret; also to **Mr. Lewis Feraman** from his stay in Florida. His wife, **Grunia**, continues to enjoy the Florida sun.

Bon Voyage to **Moshe Kantorowitz** who will be spending Passover in Israel with his family.

Welcome back from Israel to **Tova and Philip Auerbach** who were there visiting family.

We wish a pleasant trip to **Lorraine and Larry Nathanson** who will be spending Passover in Toronto with their children.





The Canadian Hadassah-WIZO organization presented a special lithograph by native artist **Daphne Odgig** to the province of Newfoundland on the occasion of the organization's 65th anniversary.

Accepting the print on behalf of the provincial government was House of Assembly Speaker, **James Russell**. The lithograph, one of a series of paintings by Miss Odgig commissioned by EL AL Airlines of Israel in 1975, shows a section of the Wailing Wall in Jerusalem.

Shown here (left to right) are **Mrs. Pereira-Mendoza**, immediate past president, making the presentation, **Mr. Russell**, and **Mrs. Ruth Noel**, President of the Esther Wilansky Chapter of the Hadassah-WIZO organization.

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## Fredericton News

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Anniversary greetings to the following:  
**David and Anita Adilman** - 10 years;  
**Joe and Jennie Chippin** - 35 years;  
**Harry and Edyth Levine** - 40 years;  
**Jack and Betty Levine** - 36 years; **Ben and Faye Medjuck** - 48 years; **Martin and Linda Payne** - 26 years.

**Marven Rose** has returned to Toronto, after visiting his sister, **Sharon Rose**; **Jean Zisser** and son, **Martin**, have returned to Brooklyn, New York, after visiting her sister, **Rose Satten**; **Vera** and **Sam Singer** have returned to Mon-

treil after visiting her daughter, **Cheryl Abrams**, son-in-law **Joe** and family. **Brenda Budovitch** has returned to Toronto after visiting her father, **Ben Budovitch**; **Shelly Eusler** has returned to Toronto after visiting her parents, **Larry** and **Rose Eusler**; **Gary Joelman**, **Seth Chippin** and **Arnold Chippin** have returned from an extended and interesting tour of Israel; **Sandra Rose** has returned from Moncton after visiting her grandfather, **Morris Gorber**; **Joe** and **Cheryl Abrams** have returned from Fort Meyers, Florida, after visiting her sister, **Hedy Bernstein** and family; **Edyth Spiro** has returned from Toronto after visiting her son, **Michael**, daughter-in-law, **Betty** and family. **Larry** and **Carol Lifshitz** and family have returned from Chomedey, Quebec, after visiting Carol's parents, **Gertie** and **Walter Goldberg**; **Marilyn Kaufman** and daughter, **Joanna**, have returned from Toronto where **Joanna** was interviewed on the taping of the T.V. show, "Just Like Mum". Joanna is seven years old, and by watching the programme on a day home from school decided that she would like to be on the show. She wrote a letter to the T.V. station and was called to appear for a taping. Good luck, Joanna! Proud parents are **Seymour & Marilyn Kaufman**, and grandparents, **Harry** and **Sheila Chippin**.

**Ivan and Lois Levine** hosted a delightful Shabbat Kiddush celebrating the return of good health to the family. **Ivan** chanted the Haftorah; **Andrew**, eldest son chanted the Shma Yisroel; **Robert**, younger son recited the blessing over the wine; and grandfather, **Harry Levine** recited the blessing of the bread. Wishing the Levine family many years of good health and happiness.

**Condolences:** To **Linda Payne**, upon the loss of her dear mother, **Anne Snider**, Montreal. May the survivors be spared from further sorrow.

**Speedy Recovery:** To **Lou Aronoff** and **Dave Sherman**.

The annual Youth Aliyah Campaign will take place May 6.

Best wishes for a Healthy and Happy Purim and Pesach.

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## Regional Youth Events

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by **Evan Zelikovitz**

On March 11, 1984, the National Mazkirut meeting for Canadian Young Judaea was held in Toronto at the C.Y.J. National Office. Being the "de fact" Mazkir

Ezor for the Atlantic Region, I, along with my "right hand lady," **Dvora David**, attended as representatives for our Region.

Many relevant subjects were discussed, with the main focus on ways and means of helping and improving each and every Region in order to maintain a regular network and consistent flow of Young Judaea throughout the country.

**Michael Goldbach**, President of Young Judaea, stressed the importance of communication, and that it is imperative that a "definite line of communication be kept rolling throughout the country in order to keep the organization a strong one." He explained that without co-operation within the regions themselves, Young Judaea would weaken.

Other topics discussed included programming, fund raising, and the most common problems — **PARTICIPATION** and **INVOLVEMENT**. Young Judaeans is more than six weeks during the summer. It is a year-long involvement in Jewish activities and togetherness that also helps keep the summer alive. Even moreso, Y.J., as an organization, helps in the teaching of leadership abilities and in the learning of educational and moral issues which comes from our thematic programs. Halifax, being a rather small "Ken," should learn to use Y.J. to its fullest, as it will help to retain and provide a Jewish identity.

The subject of fund-raising was discussed, a necessary ingredient for any organization. One of Canadian Young Judaea's projects for this year is the making of a cookbook. Anyone interested in contributing to this worthwhile effort is asked to send in their favorite recipes to the Atlantic Jewish Council Office as soon as possible so we can complete the cookbook quickly.

The final topic of discussion was the issue of campers and staff for Biluim Canada and Biluim Israel. At the present time, the numbers for Biluim Canada (age 16) are extremely high and only so many are able to go. I might add that Guillermo, (our Shaliach), Dvora and I spoke very highly of any future Biluimniks and possible staff members from our Region.

In closing, I want to thank Y.J. for giving us the opportunity to attend these meetings, and to stress again the importance of Y.J. for our Jewish youth. **Don't let your Jewish identity get away from you.**

Shalom, March/April, 1984

# Moncton Events

by Joan Sichel

## Sisterhood News: JNF Brunch

Ladies of Sisterhood, under the super capable supervision of President, **Terri Cohen**, catered the recent JNF Brunch in Moncton. Certificates were awarded to purchasers of projects in Galil Canada by the JNF Emissary to Eastern Canada, **Mr. Eli Hassidov. Irwin Lampert** is Vice-President, JNF Atlantic Region. Some of those honoured included **Natania Etienne, Dora Miasnik, Frank and Judy Hamilton, Steve and Judy Jacobson, Irving, Lillian and Alan Schelew, Diane and Irwin Wanderer, Arthur Safran, Louis Selick, Sam Cohen** and brothers; **Nathan Cohen**, the four **Rinzler** brothers; **David Attis, Roger Richard, Irwin Lampert** and **Betty Druckman**.

At the last Sisterhood meeting, **Rhoda Gaum**, who had recently moved to Moncton, was welcomed as a new member. **David Reed**, who has recently returned from Israel, shared his impression of the trip.

The annual Sisterhood bake sale was a great success. Convened by **Margie Attis** and **Sharon Rubin**, with the active participation of all able-bodied members, the donations of baking were magnificent, and the amount raised was greater than last year. The sales booth was manned by **Mary Feinstein, Esther Gorber, Freda Selick**, the convenors and others who dropped by to give a helping hand. Before the sale even took place, **Mary Feinstein** had sold over \$50.00 worth of her famous pickled herring.

**Best Wishes:** **Allan Hans** is recovering from surgery at home, and we wish him a speedy recovery.

**Youth Activities:** Activities for the young people in Moncton continue a pace. **Lawrence Chippin** of Halifax, was in Moncton to lead programs for the children. He was helped by **David Takiff, Natania Etienne** and **Joan Sichel**. Children attending included **Mya Rinzler, Aaron and Michael Rinzler, Josh Coleman, Nicole and Michael Druckman, Lorne Gorber, Danny Attis, Sara Weil, Shawna Rinzler, Gabrielle Rubin, Lee Lampert, Danny and Benji Sichel, Michaella and Joel Etienne**.

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February 84 — JNF Brunch in Moncton.



February 84 JNF in Moncton, **Natania Etienne** receives her certificate from **Michael Goldstein**, Executive Director, JNF Eastern Canada, in honour of her father, the late **Rabbi, Dr. David Feyerwerker**.

**The new Synagogue Brownie Pack** meets regularly, and has 8 members, who include **Yona Attis, Alina Boghen, Natacha Boudreau, Mya Rinzler, Shawna Rinzler, Gabrielle Rubin, Jennifer Savage**, and **Sara Weil**. The leaders are **Lorne Gorber, Debbie Bloomfield, Freda Selick** and **Marlene Ahern**, and the Girl Guide Packie is **Mindy Sichel**.

**Volunteers Are Great:** **Esther Gorber** has been a faithful volunteer at the Moncton Hospital for the last two years, and recently was honoured with a gold pin for her 500 hours of service. Now she

has over 600 hours. She works 3 or 4 hours every Thursday morning, sorting and delivering the patients' mail to the nursing stations. In the past summer she has also worked on the book carts, the business and admitting offices. Another loyal volunteer since her retirement is **Freda Selick**. The Support for Single Mothers group is the lucky recipient of her assistance. She regularly helps out, organizing meetings, speakers and fundraising, acting as a liason with the community. The mothers are lucky to have her listening ear. Thanks, ladies, for your good works and big hearts.

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## HALIFAX HAPPENINGS

### Beth Israel Greetings

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by Frank Medjuck

I am delighted to wish a Happy Pesach to the Shalom readers from the Beth Israel Synagogue and to welcome you to join us for services during the Yom Tovim.

May I also take this opportunity to introduce our new Board of Governors and Officers elected at the January General Membership meeting.

First Vice-President is **Phillip Alberstat**, who also chairs the Cemetary Committee and is actively involved in the Building & Properties Committee; Second Vice-President — **Paul Lipkus**; Secretary - **Joel Jacobson**, who also chairs our Youth Committee; **Mindy Jacobson** - Financial Secretary who also chairs the Kashrut Committee as well as being a key member of Chevra Kadisha for over 10 years; **Lois Block** - Board of Education; **Charles Miller** - Building Committee; **Sheldon Lipkus** - Special Projects; **Michael Zatzman & Darrel Pink** - Social & Cultural Affairs; **Edwin Rubin** - Social Action, Community Relations, Seating.

A series of Breakfast clubs on Sunday morning after the Shacharith Services has included quite a variety of speakers, including **Tom Forestal** demonstrating his famed egg-tempra technique; **David Korn** with slides on the restoration of the Citadel Fort; **Robert Fowler** from the Tenancy and Rent Review Board, and **Brenda Taylor** from the Council of Christians & Jews, on the topic of religion in the schools, ethnic history in the texts and community relations in a multi-ethnic society.

A Board Dinner in January honored **Jayson Greenblatt** and his wife, **Ann**, for returning as President for the third time, and presented them with a silvery chalah tray. **Max Kirsh** was also honored on his retirement from the Board, and the new members were welcomed and introduced to the Honorary Council of Past Presidents in attendance, including **I.K. Lubetsky**, **Earl Bowman**, **Abe Garson**, **Barry Ross** and **Steven Pink**.

A testimonial Chevra Kadisha Dinner in honor of **David & Reni Cuperfain** in March, gave the entire Halifax community the opportunity to thank them for their dedicated service over several years to so many families during their hours of sorrow and need. Speakers included **Alan**

**Stern**, President of Shaar Shalom, **Robert Wolman** and **Flo Kirsh**, as friends and co-workers, and **Jayson Greenblatt**, as Chairman of the Dinner. It was a rare and beautiful evening when many individuals expressed special thanks to **David & Reni**, and to wish them well in establishing their new home in Toronto.

In the next few weeks, we look forward to a Shabbat Dinner, the children's Model Seder, a Mother's Day Kiddush, the community Lag B'Omer picnic and bar-b-que, and of course, Pesach in all its splendor.

We hope you will be able to come and enjoy with us.

Happy Pesach!

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## THAT LOOKS KOSHER TO ME!!

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What strange phenomenon was happening on Wednesday and Thursday afternoon (Feb. 22nd & 23rd) at the Sobey's Store in Simpsons Mall? There — strewn across the floor or flung against the walls and shelves were little bodies, pen in hand! They were later seen dashing from aisle; shelf to shelf. What was happening??? Was General Manager, **Gerry Blustein** being investigated? Were these investigators on the verge of a great discovery? Well . . . most certainly, YES!!!

The students of the Beth Israel Hebrew School were on a special fact finding mission. Being that the month of Adar I has been declared Kosher Food Month — they were out to track down every Kosher Food product within the walls of this super-special store. No kosher sign be it COR, MK, UK, or K escaped their detection. They spotted every product from detergent to pickles, cheese, to chicken, aluminium foil to corn syrup!

The fact-finding mission was declared a great success and with joy and excitement they conferred manager **Gerry Blustein** with "The Kosher Mench of the Year Award" for service above and beyond the call of duty for the Halifax Jewish Community. Thanks to the dedicated moms for transporting us all!

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## YOM HA'ATZMAUT CELEBRATIONS WITH GALGALIM

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The Galgalim are coming in May! It's time to inform the community about the marvellous entertainment in store for Tuesday, May 22.



**Brynie**, an Americal olah, with Ottawa family connections, and **Moshe Zorman**, a sabra, combining their talents as they present a wonderful musical trip of Israel. The audience will experience the emotions and aspirations of Israel as seen through their eyes.

Included in the production is a series of film clips projected on a screen behind the performers. This special multi media effect transforms the Galgalim into a theatrical setting. The use of life-size puppets enchances the visual richness of the show. Perfect for the entire family, the combination of artistry and entertainment increases the audience's understanding of Israel.

Raving reviews report sold out performances and superb talents — a professional, exciting and inspiring presentation designed for people of all ages.

You are invited to come to the Queen Elizabeth Auditorium on Tuesday, May 22 as we commemorate the 36 years of Israel's Independence.



Shalom, March/April, 1984



## INTERNATIONAL GOODWILL

by Guillermo Levinton

**Michael Hattab, 17, and Amnon Gill, 16** were two of the six Israeli student delegation who came to Canada sponsored by the Israeli Ministry of Education and Foreign Affairs. They spent 10 days in the Maritimes, speaking about their lives in Israel and meeting with their Canadian counterparts.

As part of an extensive program from March 15 - March 26, 1984 the students spent all weekday mornings and part of some afternoons at schools, meeting informally with local youth organizations, gave interviews, visited the Halifax-Police Department, and enjoyed "peaceful Canada." At the schools, their presentations consisted of brief audio-visual introductions followed by a question/answer period. These sessions have proven most beneficial, both to the Israeli visitors and their Canadian counterparts in that better understanding and academic enrichment has been fostered.

While in Moncton, **Amnon and Michal** visited 3 area high schools: Riverview, Moncton High and Harrison Trimble High; participated at the youth Shabbat dinner organized by the Moncton Jewish youth at Congregation Tiferes Israel, and at Shabbat Services the following day.

On Sunday, March 18, they celebrated Purim in Halifax at the Deli Night party at the Beth Israel Synagogue. While in Halifax, the visitors addressed students at Queen Elizabeth High School, Halifax West and St. Patrick's High School. In Fredericton, they gave an excellent talk to the students at Fredericton High School.

Much of the time **Michal and Amnon** spent with our local Jewish youth, who provided our guests with a warm Maritime feeling.

**Michal** was born in France, made Aliyah with her parents in 1969, and presently lives in Jerusalem where she is a grade 12 student, a scout leader, and hopes to join the Nachal army unit next year.

**Amnon** was born and lives in Haifa where he is a grade 11 student, a scout leader and swimmer.

They were both astonished by the size of Canada, and left with a very good impression of our Region.



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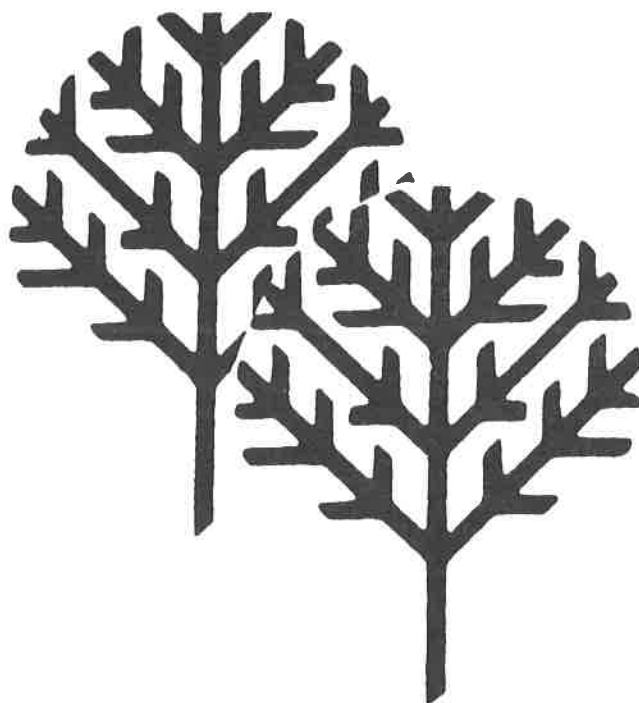
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# PERSONAL REFLECTIONS ABOUT THE JEWISH NATIONAL FUND

by Sheva Medjuck

When I was first asked to write about the work of Jewish National Fund, I recollected with great fondness my first J.N.F. blue box when I was seven years old. My little blue box sat on a kitchen shelf in our home and provided me with my first sense of the significance of Israel to my life as a Jew. Like other Jewish children around the world depositing their coins into these little boxes, we became linked together through our common effort to assist in the development of Israel. Naturally, as children we could not fully understand the goals of J.N.F. We could, however, feel the sense of pride in bringing our full boxes to be emptied and watching the nickels and dimes cascading out. Even as children we understood that our contribution was important and we were delighted that we had this opportunity to help Israel. The little blue box taught me, as a child, that Israel was an important part of every Jew's life.

Then I remember my first trip to Israel as a young teenager and with tender love I and seven other young Canadians planted into the soil of Israel with our own hands

little trees which we were quite sure would blossom forth with majestic beauty. With tears in my eyes I recited the prayer on planting trees in Israel in my faltering Hebrew. While I did not quite understand all the Hebrew words, I felt the rich earth through my fingers and fully understood the meaning of my act. Eight young Canadian Jews became committed to this sacred soil of Israel on that day.

While these memories arouse in me a sense of warmth, as they mark my growing attachment to the development of Israel, it is my visits to Israel in 1982 and in 1983 that transformed these adolescent understandings into something much deeper. I recognized that I had only vague ideas about the development of Israel and the work of J.N.F. As an educator I must admit that I felt somewhat embarrassed that my knowledge of J.N.F. somehow had not become more sophisticated than these sentimental attachments to blue boxes and planting of trees. I was overwhelmed and proud of the work of the Jewish National Fund of Canada.

The current project of J.N.F. of Canada is "Galil Canada," a multi-million dollar undertaking to develop settlements in the Galil. If you have ever been to Israel you will remember the Galil for its striking beauty. The Galil, however, is still sparsely populated by Jews not only because it is proximate to both Syria and Lebanon, but also because of its difficult rocky terrain, and its lack of schools, hospitals and other facilities. The Galil has been referred to as the Jewish State's neglected child. In order to develop the Galil a program has been established by J.N.F. to develop 33 new Jewish settlements in the area. This involves not only clearing the land and developing the infrastructure for hundreds of homesites

(sewers, water and power supply, communication networks, irrigation, and roads) but also clearing of tens of thousands of dunam of land surrounding these villages for agricultural production and for the introduction of new light and science based industries. As well, J.N.F. has undertaken to upgrade the environment surrounding all villages in the Galil. It is estimated that this will bring 50,000 new inhabitants to the Galil.

Canada's involvement, "Galil Canada," began in the late 1970s with the goal of the development of the infrastructure of eight new villages. The response by Canadians was so overwhelming that Canada increased its undertaking to fourteen new settlements.

"Galil Canada" is a bold, exciting project. Another enormous task to further develop Israel has been undertaken. Because of the rugged beauty of the Galil, one cannot help but see in the development of these villages, the pioneering and dynamic strength of Israel. It is a rare opportunity for most of us today to see rocky and barren land transformed into thriving agricultural communities. We are fortunate in that we will be able to bear witness to this triumph of the human spirit.

I have only given you a brief summary of some of the work of J.N.F. but I hope it is sufficient to help you grasp the crucial importance of this organization for the ongoing development and survival of Israel.

As for me, I hope to be in Israel again this March where I will see firsthand the progress that J.N.F. has made. Of course, I will again plant a tree with my own hands as I have always done. The symbolic importance of this gesture has not been diminished for me but has been enhanced by an understanding of its greater meaning.



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## ISRAEL — THE LIGHT OF THE JEWISH WORLD

by Guillermo Levinton

"When I look back over our history, I go through long years of oppression. Many years which in historical perspective seem devoid of any ray of light, but this is not so. For the fact that the idea of freedom remained, that hope persisted, that the flame of liberty has continued to burn is testimony to the eternity of the striving for freedom and the idea of freedom remained, that hope persisted, that the flame of liberty has continued to burn is testimony to the eternity of the striving for freedom and the idea of freedom in the Jewish People."

**Jonathan Netanyahu**

Those words are written by a young man who gave his life for the State of Israel and for his fellow Jews. Jonathan, born in the United States, was the leading officer killed at the Entebbe Rescue operation.

This year on the occasion of the 36th year of the State of Israel, it is important to remember those young boys, like Jonathan, who fought and will continue to fight for the existence of a state for the Jewish people.

The wars fought by Israel, leave behind thousands of wounded soldiers who have to face an entirely different future that they had planned, and those dead who will have no future, but that is the price we are willing to pay so that the "Flame of Liberty," so precious to Jonathan, will continue to burn eternally, and we shall never again see oppression and persecution of the Jewish people. We have a State!!

Yes, if we look back, after the Romans destroyed the Temple of Jerusalem in 70 C.E. and the Jews were dispersed

throughout the world - our history has faced continuous difficulties and many black spots. However despite all the efforts to prevent it, there always existed a Jewish community in Eretz Israel which was periodically reinforced with Jewish settlers from the diaspora and the fact persists. The land has always been an indispensable part of Jewish emotions and Jewish prayers. The return to Zion has always been a hope in Jewish thought.

"If I forget Thee, O Jerusalem . . .

Let my right hand forget its cunning  
Let my tongue cleave to the roof of my mouth

If I remember Thee not

If I set not Jerusalem

Above my chiefest joys."

Streams of endless craving, dreaming day and night, streams of tears, of waiting, centuries, decades, years turned Theodore Herzl's dream into reality. On May 14, 1948, the State of Israel was born which changed the fate of the Jewish people.

Reborn Israel is a young nation inspired by age-old memories, dreams and aspirations.

Indeed we have come a long way since the purchase of desolated land which was characterized by swamp, desert and rocky hill soil. Survivors of the terrible Holocaust in Europe and the persecuted and repressed Jews from other lands made their last effort to come and live in small huts and tents without the benefits of modern technology.

Little by little, year by year, our country has developed to such an extent, that the desolated swamps and desert were turned into a garden of trees and fertile land; where survivors and the persecuted can walk free, without fear, and have if they wish, a full Jewish life; where the small huts and tents become productive settlements and modern cities. Israel has become the most advanced country in the region and leads the world in certain fields of technology.

The rigors of the economy, security and terrain did not deter the pioneers from developing a rich intellectual and cultural life, based on the revival of the Hebrew language.

One of the first tasks of the small state was to absorb the massive influx of Jewish refugees from the displaced persons camps of Europe and from Arab countries where Jews were unwelcome.

During this period, hundreds of thousands of men, women, and children made Aliyah to Israel to help the new country survive. It was not an easy task. However, the job is far from finished, much work and challenge lies ahead of us and will require the support of the Jewish people.

To achieve results, Israel has become innovative and has introduced new programs which need support. Israel did not always succeed as it would have liked to since changing situations did not always make it possible. Political and economic upheavals in other countries shaped events within Israel. The doors were always open during the Iranian revolution, the Rhodesia change of power, the South African, the Argentinian crisis and Ethiopian Jewry.

It is recognized that Israel has become central to the Jewish experience.

Many consider the State of Israel the greatest creation of the Jewish people in our age and that the survival of this State is essential to the life of the Jewish people as a whole.

I feel the same way and will do my best to maintain the survival of Israel, to provide freedom for our children.

I am proud to be among those whose ideals guide the growth and development of Medinat Israel.

The Talmud says "Not all the darkness of the world can extinguish the light of a single candle."

I wish to add that Israel symbolizes the "light of a single candle" to the Jewish world - may this light never be extinguished.

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## U.I.A. Israel's 36th Year of Independence

by Morton Brownstein

The declaration of Independence on the 5th of Iyar 5708 was as much a pivotal moment in our personal lives as it was an objective historical event ushering in a new era. Our perception of ourselves and of the world from that time on was irrevocably changed. And, in no less measure were we seen by others to be different to what we had been before. It has been a source of discomfort to some, of outrage, of admiration, but for us, a people who had waited for 2,000 years, independence has meant redemption.

Our struggle continues. The few against the many, but it is of a different nature. Today it is a struggle of an independent people living in its homeland in freedom.

As it has been with Israel, so it has been with Jewish communities everywhere. Manifestations of Jewish pride and vigour are found where previously silence and complacency characterized the stereotype Jew. The rebirth of the State meant the renaissance of a people.

In the pattern of trial, setback and achievement, Israel has had to deal with an

extraordinary combination of economic, strategic and political interests, religious faith, social outlook, historical conceptions and international principles. They are all intimately intertwined in the struggle to preserve what is unique in us, to maintain the purity of motive which established our independence and for which so many have laid down their lives.

As Israel enters her 36th year of independence, she is beset by problems from within and from without. It would be appropriate to recall a story related by the late Yaacov Herzog, for it is a journey we have travelled before:

"The Jerusalem Talmud tells us of two great masters who were walking on the plain of Arbel as the first dawn broke. They contemplated the shafts of light penetrating the gloom, at once disappearing into darkness and rekindling themselves, until the morning set in. In prophetic vision one turned to the other and said: 'Thus shall be Israel's redemption, slowly as the dawn arises, even as the light grows, so it will be'. When the gloom seemed overwhelming, when the very survival of our people lay in question, the new dawn broke."

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## C.Z.F. ISRAEL BRIEF

### SOVIET SOLIDARITY WEEK

The world renowned King David Hotel served perhaps its most memorable banquet March 13, 1984. On bare wooden tables, Knesset members dined on a small piece of black bread, a bit of herring and a plastic cup of water, having stooped under barbed wire to attend the luncheon organized as a symbol of solidarity with Soviet Jewish Refuseniks and prisoners of Zion.

At a central solidarity evening held to cap "Solidarity with Soviet Jewry Week," world Zionist executive chairman **Arye Dulzin** called on **Prime Minister Sha-**

**mir** to demand that the U.S. stop its practice of classifying Soviet Jewish emigrants as "refugees". "This is a burden on the State of Israel — which was not created so that its visa would become merely a scrap of paper," he declared before a large audience at the Jerusalem Theatre. "The drop-outs who opt for America ruin our chances to change the fate of the remainder of Soviet Jewry."

In 1983, only 1,315 Jews were allowed to emigrate from the Soviet Union, whose leaders, Shamir told a special cabinet session, are "expected to change their policy, to decide to stop the anti-Semitic war against the Jewish people, and to open wide the gates of the Soviet Union."

A four member delegation from the Soviet Peace Committee arrived in Israel

March 17 to meet with Knesset members, organizational leaders and tour the country.

International Soviet Jewry Solidarity Day, that was on March 15, was marked by a White House declaration supporting the right of Soviet Jews to emigrate and a similar resolution by fifteen members of the Swedish parliament.

\*\*\*\*\*

### PROJECT RENEWAL

Project Renewal, the Jewish Agency-Government Slum Rehabilitation Program, will soon bail out the remedial reading programs in ten Jerusalem schools which have been endangered by budget cuts, Education and Cultural Minister **Zevulun Hammer** announced on March 15, 1984. The Ministry began fi-

Shalom, March/April, 1984

nancing remedial reading programs in a total of 114 schools, in response to a February, 1982, Hebrew University report which showed that twenty percent of the country's third graders were deficient in reading skills.

\*\*\*\*\*

## GARIN NAHAL SWORN

The first **Garin Nahal** (Pioneering Settlement Group) of the conservative movement in Israel was sworn into the I.D.F. March 14, 1984. The twelve male members of Garin Noam, together with Garin Nitzan, a civilian group of immigrants will settle the first Mesorati Kibbutz, Hanaton, in Galilee later this year.

\*\*\*\*\*

## MODERATION IN LAND DAY PLANS

Israeli Arabs marked the eighth anniversary of "Land Day" on March 30, 1984, under the official slogan: "Co-existence, fraternity, dialogue between Jews and Arabs, based on granting equal rights to the Arab Population," as adopted by the National Committee of Arab Local chairmen on March 10. This same body originally called for the general strike of Israeli Arabs on March 30, 1976, in protest against a government plan to expropriate land belonging to Arab villagers, which turned violent and left six Arabs dead, dozens wounded and many arrested.

This year's moderate resolution is aimed at focusing public attention on the Israeli Arabs' domestic problems. Many Israeli Arab leaders are reportedly now convinced that previous years' strikes and demonstrations at which Palestinian flags were sometimes hoisted, causing clashes with security forces, harmed their cause.

\*\*\*\*\*

## SCIENTIFIC SCOOPS

The Galil Institute of Technological Bacteria has revealed the "creation" of a new micro-bacteria capable of wiping out the anofeles mosquito, which causes jaundice and malaria, to which 1.8 billion people in 63 countries throughout the world are exposed during their lifetimes. Dubbed "combatant," the new micro-bacteria is expected to be the most effective in the Third World, where 240 million people presently suffer from jaundice, of which one million African children died in the past year alone.

For the "Modern World," University of Haifa scientists, in cooperation with the Mayo Clinic in Boston, are also in the final stages of developing an electronic heart, capable of reproducing all of the

heart's functions and controlling heart disorders.

\*\*\*\*\*

## FIGHT YERIDA

The Israeli cabinet, in a rare two and a half hour discussion on emigration held March 14, 1984, decided to establish a

committee of directors-general to fight Yerida. Its establishment is seen as a victory for Deputy Minister **Dov Shilansky**, who will head the committee, and a boost for his proposals to grant special benefits to demobilized soldiers and to cancel benefits to returning emigrants.

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# The Joys of Homemaking

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By Jo-Ann Gardner

## On Bar/Bat Mitzvah

When he has finished describing the institution of Bar Mitzvah, both in its original form and in its modern version, **Leon Rosten** says, "If you want to know more about Bar Mitzvahs, go to one. They're charming, innocent, and always put a lump in my throat." Like the tone of many of his definitions in **The Joys of Yiddish**, the Bar Mitzvah entry conveys amused tolerance of the foibles of others, in this case of "Mama" and "Papa" who "beam and kvell to the bursting point" at their son's Bar Mitzvah.

But not all authorities on the subject are as amused by what is generally recognized as a growing distance between the original intent of the institution and its contemporary form.

The Bar Mitzvah ceremony was created some time in the 14th century, perhaps one speculates, in response to the viscissitudes of Jewish life. By formally binding the young Jewish male to mitzvot, to the obligations and duties of an adult member of the Jewish community, Judaism guaranteed its future by continually renewing itself with succeeding generations of learned Jews who were bound to carry on the religious duties of their elders. It was no fiction to regard the Bar Mitzvah boy as a responsible adult, religiously speaking, for the preparations for his acceptance of mitzvot began long before his 13th birthday. Jewish home life, school and synagogue life were his early teachers in an ongoing relationship which preceeded and continued beyond the actual Bar Mitzvah ceremony. And, too, the young man might already be betrothed. There was every reason to regard him as a fully participating adult member of the Jewish religious community.

Times have considerably changed. As **Dr. Theodore Herzl Gaster**, the noted authority on Jewish traditions, has observed, even though feeling about the Bar Mitzvah runs high in our time, the institution has tended to lose much of its original significance and has become more and more a mere formality. The Bar Mitzvah boy (or Bat Mitzvah girl) is "not,

really a full and responsible member of the Jewish congregation nor particularly learned and knowledgeable regarding Jewish life; nowadays the ceremony is nominal, the preliminary training is perfunctory, insufficient, a mere preparation for the ceremony itself... (the Bar Mitzvah) is presented as something injected into rather than projected out of the life of the Jew..." (**Customs & Folkways of Jewish Life**)

In a recently published memoir\* in the January issue of **Midstream** magazine, **Stuart Rosenberg** describes his own Bar Mitzvah in New York in the 1930s. It is not only his own experience he writes about. This is clear in his general remarks about the Bar Mitzvah as an institution in contemporary Jewish life.

"... Nobody understood a word of all this ancient mellifluity... bored with it all, they unceremoniously went to sleep or chatted loudly with their neighbors... None of this... stood in the way of their lavish compliments on my "speech" as they pushed past me at the splendid Kiddush for the congregation, which followed the services... Most of my... friends, like 13-year olds today, needed at least one day in their lives to prove that they were still Jewish. More accurately, their parents required it, as a kind of "coming-out party" for public display and conspicuous consumption. Their reasons had nothing to do with Judasim... as one wag had put it, (the Bar Mitzvah) had... become more "Bar" than "Mitzvah."

Anyone whose only experience with Bar/Mitzvahs are limited to the classic scene described by Rabbi Rosenberg will be astonished to learn that in the Old World it was often the ceremony which was elaborate, the reception which followed, simple. Edda Servi Machlin, in her memoir and cookbook about her native Italy (**The Classic Cuisine of Italian Jews**), observed that her memories of the Bar/Bat Mitzvah celebrations in Italy in the 1930s bore no resemblance to the "over-elaborate food-laden receptions seen in America and Italy today. All that was served was "a glass of sweet vermouth, a slice of sponge cake, and home-

made ice cream." That her memories of the past made a lasting impression on her is attested to by the fact that 39 years later, in America, she arranged just such an occasion for her youngest daughter. "Like mine, her ceremony was deeply moving and followed by a very simple and intimate reception."

What is at issue, though, is not the size of the reception (or, as is often the case nowadays, receptions). That is a matter of taste. What is at issue is the quality of Jewish life in a secular society. What is at issue is the quality of Jewish life as expressed within the family, in our Jewish schools, in the synagogue. These are the true teachers of our young and they will determine whether or not the Bar Mitzvah institution is a mere formality or part of an ongoing relationship and commitment to Judaism.

Dr. Gaster suggests that our attitudes regarding Jewish education must change. "More is needed at the present time to equip a responsible Jew in a predominantly Gentile world than was required in the days when life was concentrated in a more exclusively Jewish environment and less likely to be buffeted at almost every turn by the impact of different and conflicting ideologies. An education program today has to do more than merely impart traditional lore; it has also to provide students with at least an elementary understanding of the factors which determine the status of the Jews in the contemporary world... It no longer suffices, therefore, to spend hours of instruction in mere repetitions of Bible tales, formal descriptions of Jewish observances, inspirational talks about Jewish ideals. Accordingly, to prescribe the length of time during which children must be subjected to the present curriculum is no solution. What is important is not the length but the quality of training."

The most profound advice, it seems to me, comes from Rabbi Rosenberg's beloved grandfather, who told the young Sholomel, "... You will never be alone in the world, frightened of life, as long as you are a part of your people... Be a businessman, a doctor, a lawyer, a teacher — but above all, be a learned, loyal Jew. And the harder it is to remain loyal, the greater the test to your character. You cannot struggle to be a loyal Jew, without refining your character at the same time."

If we are intelligent Jewish parents, we cannot help but create an environment for our children which will make them truly understand the meaning of being Sons and Daughters of the Commandment.

Shalom, March/April, 1984

# HAPPENINGS AND EVENTS



**Shifra Richman** sang a selection of popular Jewish folk songs and Hebrew songs aired March 12th and March 26th on Channel 10's program Shalom at 9:00 p.m. Seen (from left

to right) are **Elaine Chernin Keyes**, producer; **Flori Fineberg**, accompanist; **Shifra Richman**, vocalist; and **Colin King**, camera-man and technician.



**Shifra Richman** is seen during a performance at the Shaar Shalom Breakfast Club. She performed a group of Jewish songs in honour of Jewish Music Month. She was accompanied by **Flori Fineberg**, President of the Women's League of Shaar Shalom.



*Youth Judaea Veidah, 1964. How many people can you recognize?*

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# THE RABBI ANSWERS ...

**"The Rabbi Answers" column is to be a regular feature in upcoming issues of Shalom Magazine. The Rabbi of all Congregations in the Atlantic Region have consented to respond to questions that are submitted; each issue will feature responses from alternate guest columnists. Questions may range from politics to ethnics to history to fine points of Jewish law. We welcome your submissions. The Rabbi answers ...**

**QUESTION:** The High Holidays have arrived. Mrs. "A", a typical once-a-year Shul goer, arrives at the Synagogue dressed in her finest furs and jewels, stays one hour and leaves. Mrs. "B," who considers herself a deeply religious person, does not attend Services because she will not drive on Yom Tov and lives too far away to walk. Who (if either) is the worst offender?

**ANSWER:** A synagogue, especially the sanctuary or room in which services are conducted, is Holy and meant for prayer. It is a place where a person can say his prayers before G-d surrounded by other people who have the same objective thereby each spurring the other to greater and deeper devotion in his prayer. It is not, as is often thought, a place for casual discussion or socializing. This is one reason why a synagogue is required to have men and women sit in separate sections of the synagogue with a physical separation or mechitza between them. While a person should dress nicely on a Yom Tov, excessive gaudiness should not be the order of the day. The fact that the woman in question stayed in the synagogue for a mere hour, when services even on Rosh Hashana last for at least five hours, indicates to me that her intention was to participate in a "fashion show" rather than to confess her sins and beg G-d for a healthy and prosperous New Year. Her once-a-year attendance would seem to confirm this assumption. She probably receives some reward for making the effort to attend services, if she at all had in mind that she was going to Shul to pray, but will probably receive no reward for saying the prayers.

Almost no information is given concerning the second woman, with the exception that she refused to ride to Shul because it was Yom Tov. Unlike many

people, and even some of those who serve in the Rabbinate, believe, it is strictly forbidden to ride on Saturdays and Holidays even if it is for such a laudable purpose as the attending of services. The violation of the Biblical prohibitions involving in riding cannot be abrogated for the fulfillment of what are at best the fulfillment of a number of Rabbinic commandments. This holds true for men, who are obligated to form a minyan and participate in certain mitzvot; how much more does it apply to the woman who is not obligated in these areas? From a strictly Halachic viewpoint, therefore, the woman was correct in her refusal to attend services on the High Holidays regardless of whether she refuses to ride only on these days or on all Saturdays and Jewish Holidays. On the negative side of the ledger, we can say that she should have made arrangements to stay with a friend or at a motel over Yom Tov that is in close proximity to the shuls; also she should not have bought a house that was so far from the Shul. I am assuming that although she did not attend the Shul services she did say relevant prayers at home.

Irrespective of whether she did pray or did not pray at home, given her present situation, the woman who did not attend services was more correct in her actions than was the first. This is because as important as attendance at services is, especially at the High Holidays, and as essential as a Shul is to the survival of the Jewish Community, attendance in Shul is not sufficient reason to violate Jewish law. Therefore, given the sketchy facts and impertinent question, it would appear to me that the first woman, the "once-a-year" visitor, is the worst offender since she violates not only the letter but the spirit of the law as well. This conclusion is correct even assuming that the first woman walked to Shul. If, however, she drove to Shul in order to make her annual pilgrimage, then there is absolutely no question that she is the worst offender.

Rabbi Tzvi Berman  
Beth El Congregation  
St. John's, Newfoundland

**In submitting questions to this column, they must be typewritten and addressed to the Atlantic Jewish Council, 1515 South Park St., Suite #304, Halifax, N.S. B3J 2L2**

## BOOKS OF INTEREST

by Jo Ann Gardner  
R.R. #1, Orangedale, N.S.

**The Plough Woman.** Memoirs of the Pioneer Women of Palestine.  
Edited by Rachel Katznelson Shazar

Herzl Press in conjunction with **Pioneer Women**, The Women's Labor Zionist Organization of America

**The Plough Woman**, Memoirs of the Pioneer women of Palestine in a collection of reminiscences by 50 women who emigrated to Palestine, mainly from Russia, sometime between 1904 and 1924. The book is divided into five sections each of which examines a different aspect of the women's struggle to find their places in the new society. 'Plough Woman' is a true designation of these early pioneers, for whether or not they actually ploughed the land, they turned over new ground now usually associated with womanly endeavors.

In her forward, Marie Syrkin puts it this way: "Without any of the fanfare that has accompanied present and manifestations of a heightened feminist consciousness, these young women in a desolate movement to liberate women not only politically, but from their own enslavement to conventional attitudes as to the role of women in society."

Fueled by their experiences in the Russian revolutionary labor movements and the Zionist movements, these city and town-bred women sought an equal share in settling the new land. Only by working alongside the men in the back-breaking work of the fields could they "slake their thirst for work on the land, and satisfy their passion for a partnership with mother earth," as one pioneer noted. Although for the most part they were untrained and untried they endured because theirs was a messianic communal cause — The transformation of a whole people — the Jewish people — into a nation living and working on its own land.

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One of the most touching stories in this regard, "How I Became a Worker" concerns the experiences of a young girl sent to help out on a remote kvutza (forerunner of the kibbutz). We feel her anxiety as she faces the unknown: "Just before my station the conductor comes around, and takes my ticket from me. My heart begins to beat fast. I try to behave calmly. I straighten out my two braids, and smooth my belt. As the train rolls in, I lean out of the window. The long stretch is as empty as a Wilderness."

After she had broken the group's only lamp chimney and ruined a batch of milk set on the above to be pasteurized, she is assigned to wash laundry. Although she doggedly pursues her task, she suffers increasing physical distress because she is inexperienced and unused to physical toil. Her hands become raw and she cannot continue: "... I couldn't rub any more, because there was no more skin on my hands. I could neither wash the clothes nor wring them out. Miserable, ashamed, humiliated at my helplessness, I began to cry."

Unsuited to housework, at least in the eyes of the other group members, she is sent to the field to follow the plough and drop in seed and just when it seems as though she has found her place in the farm's work she leaves because she realizes it is not enough to want to work. One must have skills to become a really useful member of the group and to that end she sets off to learn the art of dairymaid.

In a way, the women's strivings for equality, often in fields for which they were ill-suited, were ludicrous, especially when they were needed in the kitchens of the new farm settlements. But they had not come to Palestine to cook (nor, in most cases, could they) and they had to work out their destinies in their own terms. Any young women who has sought a place in traditionally male-dominated fields will appreciate the story of the woman who was able to earn the respect of the cement workers by hard work and will. At the end, she says simply, "There isn't very much to this story. I only tell it to help make clear the struggle which the women workers of Palestine had to wage when trying to break into a new field."

As the women assumed more traditional roles, as they married and had children, they struggled with the problem of satisfying their desire for self-fulfillment outside the family. In a brief, cogent essay,

G.M. asks the now familiar question, "Is there something wrong with me if my children don't fill up my life? Am I at fault if, after giving them, and the one more person nearest to me, a place in my heart, there is something left over which has to be filled by things outside the family and the home?" The writer, we learn from the brief biographies at the end of the book, was Golda Myerson, later Golda Meir.

In her poem, "Perhaps," included in the section on women writers, the poet Rachel catches both the early fervor and the later nostalgia of the women pioneers. She asks, "Perhaps that life was not/Perhaps I never answered morning's earliest call/To sweat in labor on my garden plot/Perhaps I never stood upon the loaded cart to gather up the hay... Perhaps I never made my body whole/In the blue and quiet gleam/Of my Kinereth (an early training farm, now a kibbutz)... were you once true, or have I dreamed a dream?"

It was not a dream, though. These women did sweat on their garden plots and gather up the hay and learn to raise geese and milk cows and make butter and dig ditches and work in the vineyards and labor in the unrelenting sun of their new-old country. They learned, too, to bake bread and establish group kitchens and serve meals and care for children — their own and others — for the common good. They achieved their goals, for they set their roots in Zion and shaped not only their own destinies but those of the people, both men and women, who came after them. Their stories are well worth reading.

## Passover Celebration

The fourth edition of "The Passover Celebration: A Haggadah for the Seder" — an abridged text suitable for interfaith observances — has been issued by the Anti-Defamation League and is being distributed in Canada by the League for Human Rights of B'nai Brith Canada.

According to Rabbis David H. Panitz and Martin A. Cohen, co-chairman of ADL's Interfaith Affairs Committee, "Christians have become increasingly interested in the Passover festival, particularly since it provides the background and setting for Easter." They described the ADL publication as an invaluable aid for those interested in conducting an interfaith seder.

The 58-page work follows the outline of the traditional Haggadah, although certain sections have been abridged to make it suitable for interfaith groups. It emphasizes the ideals and tenets that have nurtured and defined Jewish commitment through the centuries, includes traditional songs along with musical notations to facilitate communal singing and contains a section commemorating the Holocaust.

Prepared by Rabbi Leon Klenicki, co-director of ADL's Interfaith Affairs Department, "The Passover Celebration: A Haggadah for the Seder" is published in cooperation with the Archdiocese of Chicago. It contains an introduction by Gabe Huck, director of the Archdiocese's Liturgy Training Program, which elucidates the meaning of Passover for Christians.

Copies may be obtained at \$1.90 each (reduced rates for quantity orders) from the League for Human Rights, 15 Hove Street, Ste. 200, Downsview, Ontario, M3H 4Y8.

## Atlantic Canada

A conference on ethnic identity in Atlantic Canada held in April, 1981, has resulted in the publication of a series of occasional papers. Hoping to stimulate other efforts in the field of ethnic studies, the conference committee decided to publish a select number of the 28 papers given at the conference. The papers, now available are: Aspects of the Culture of the French Minority of Newfoundland's West Coast, by Gerald Thomas; Canadians From Holland — A Generation Later, by Ray MacLean; and Aspects of Irish Halifax at Confederation, by Terrence M. Punch. Other papers soon to be available are Jews on the Fringe — The Development of the Jewish Community of Atlantic Canada, by M.M. Lazar and Sheva Medjuck; and Le Nationalisme Acadien 1881 - 1981: Un siècle de Lutte, by Clarence le Breton.

All are published by the International Education Centre, Saint Mary's University, Halifax, N.S. B3H 3C3

The International Education Centre has also produced an Ethnic Heritage Series. The series was funded by the Secretary of State and is designed to present the multi-ethnic nature of Nova Scotia.

Reprint  
Cultures Canada  
Vol. 4, No. 6, 1984

## CJC Growing Together...



by Alan Rose  
Executive Vice-President  
Canadian Jewish Congress

Thirty-six years is more than a celebration of (double chai). This anniversary symbolizes the interdependence which exists within the twin dimensions of Judaism today: the flourishing of a proud Jewish state and the commitment and growth which defines the Diaspora.

Thirty-six years ago, it would have been impossible to predict what effect the re-establishment of Eretz Israel would have been on the more than eleven million world Jews. It was a birth of joy in a world desperately searching for joy, a world that could not understand the context of the Holocaust, a world still staring at the horrors of war.

Today, it seems that so much remains unchanged. We still live in a world where war between nations is far from rare and where the horrors of the Holocaust seem to have been a lesson for too few people.

As Jews in Canada, we know — above all — that we can never forget, that we cannot take our security and liberty, which we enjoy with all Canadians, for granted. In this and much more, Canadian Jewry has an important role to play, both within the context of our country and as a major constituent in the Diaspora.

In Canada, there are many issues with which Canadian Jewish Congress has been concerned during its sixty-five years which are now capturing the attention of legislatures, the media and the public. These include a broad spectrum of issues, including kosher food, minority rights, and the legislation concerning war criminals who reside in Canada. But there is a common thread which runs through all the issues we face: that of one minority,

within a country of minorities, committed to social justice for all.

And this is also a role we have within the Diaspora, a commitment that we, as Jews living in countries other than Israel, are heard and treated as partners. As we do not take our rights and freedoms in Canada for granted, it is important that Israel, our spiritual home, does not take us for granted.

Canada does have an important contribution to make within the Diaspora, and that contribution is far more than financial. We are a wellspring of cultural and intellectual strength. Our oldest Jewish communities have been there for over two hundred years, and the challenges we faced, as we were nurtured and grew into a mature community of communities, are not dissimilar to that which Israel faces today and in the future: the challenges of assimilating seemingly divergent elements of Judaism, of bringing together different Jewish ethnicities and living together, the challenges of being accepted as equals.

The Diaspora has much to share because of its history. We in Canada must ensure that as Israel matures, we continue to provide the support it will need in all aspects of its growth.

### CJC SAYS LEGISLATION MUST RESPECT HUMAN RIGHTS

The Quebec Region of Canadian Jewish Congress would like laws concerning business hours in Quebec to reflect the needs and religious practices of the Province's minority groups.

In its brief to the parliamentary commission concerning business hours (Bill 59: An Act to amend the act respecting commercial business hours), the Canadian Jewish Congress, Quebec Region, stressed that legislation of this type should take into account the recommendations of the Quebec Human Commission, which stated that: In respect for the pluralistic character of Quebec society, ... the Minister of Industry, Trade and Commerce, should accommodate business hours to enable each person the freedom to practice his religion.

The CJC brief commends the government for its inquiry into the necessity of changing business hours in Quebec and notes that approximately one-third of commerce is conducted during the weekend, thus penalizing those who must close for religious reasons. The brief recommends that those who do not work or conduct business for at least one full day, for religious reasons, during regular business hours, be permitted to open for business on Sunday.

### CJC SUPPORTS KEEGSTRA CHARGE

The Canadian Jewish Congress says that it is pleased with the decision of the Alberta Attorney General's department to charge former teacher **Jim Keegstra** with willfully promoting hatred against a group.

Keegstra, who was dismissed from his job in December, 1982, taught his students that the Holocaust, in which Nazis killed millions of Jews, was greatly exaggerated.

Keegstra is being charged under Section 281B.2 (2) of the Canadian Criminal Code with willfully promoting hatred against the Jewish people. The section, which carries a maximum prison sentence of two years, has been used only four times in the thirteen years it has existed, according to Justice Department officials. None has resulted in a lasting conviction.

The Canadian Jewish Congress has requested that the word "willfully" be dropped from that specific section of the Criminal Code, to aid prosecution of those who distort historical fact to promote hatred of a group.

### REGULATIONS CONCERNING KOSHER MEAT

Officers of Canadian Jewish Congress and leading orthodox rabbis met with Agricultural Minister **Eugene Whelan** and the Department representatives to discuss new regulations affecting kosher meat.

It is accepted for most North American Jews that only the front portion of the animal carcass is eaten. That portion of the carcass starts after the twelfth rib. This practice is recognized by Ashkenazic religious authorities. New Department of Agricultural regulations change the definition of the front carcass so that the severing line is now between the twelfth and thirteenth ribs. This means that kosher butchers and their customers have to pay for the extra weight in bone and meat but cannot use it.

The new regulations enable Canadian meat-cutting practices to conform with those of the United States. However, **Mr. Whelan** said he was sympathetic to the problems his department's new regulations posed for Jews and would inform Canadian Jewish Congress of his decision.

The representatives of the Jewish community included CJC Executive member, **Sam Filer, Q.C.**, CJC Executive Vice-President, **Alan Rose**, and Rabbis from Toronto and Ottawa.

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# CJC Leaders Demand Chilean Government To Take Action

Leaders of Canadian Jewish Congress have met with the charge d'affaires, **Rene Rojas Callejas**, of the Embassy of Chile in Ottawa to protest the continued presence in that country of Nazi war criminal **Walter Rauff**.

The delegation was lead by **Milton Harris**, President of Canadian Jewish Congress, and included **Rabbi Erwin Schild** of Toronto as well as Congress members **Dorothy Reitman**, Chairman of Congress' National Executive, **Aba Beer**, Chairman of the National Holocaust Remembrance Committee, **Rabbi Jordan Pearlson**, Chairman of the International Affairs Committee, and **Alan Rose**, Congress Executive Vice-President.

Rauff, who is presently a Chilean citizen, was responsible for creating the portable gas trucks used to murder at least 250,000 Jews in death camps during World War II. In February of this year, the Israeli government formally requested his extradition. The Chilean government refused Israel's request, citing their law which imposes a fifteen-year statute of limitations on their citizens for any crime they committed.

Mr. Harris told the Chilean representative that "we find it incomprehensible that the Chilean government has not extradited, deported or stripped Walter Rauff of his citizenship."

Rabbi Pearlson added that "Rauff must not be left to die in peace," and Aba Beer stressed the urgency of the situation. "Time is running out".



*Photograph of Rauff taken after his capture by the U.S. Army in Milan 1945.*

## TEACHER WHO PREACHED ANTI-SEMITISM

IN JUNE

**Jim Keegstra**, the former high school teacher fired for preaching anti-Semitism in his Eckville, Alberta classroom, emerged from a courthouse last week to the cheers of supporters who carried signs charging that he was being "persecuted by Jews".

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Keegstra, who had also been Mayor of Eckville and was defeated in a re-election bid last year, faces charges of violating Canada's anti-hate laws. He appeared in a Red Deer, Alberta, provincial court only briefly to officially state his preference for trial by jury instead of a trial before a judge.

The Red Deer courthouse was packed with spectators as **Judge Ben Casson** set aside the week of June 4-8 for a preliminary hearing. If the inquiry produces sufficient evidence for trial, Keegstra will have to enter a plea of guilty or not guilty at that time.

He will be charged with promoting hatred against a religious group, which is a crime under Canadian law. Keegstra was fired for telling his students that the Holocaust was a hoax, that Jews are the root of all evil, and that there was an international Jewish conspiracy to control

the world. His anti-Semitic indoctrination raised protests from Eckville parents although no Jews live in that tiny Alberta village.

But Keegstra apparently has friends. As he left the Red Deer court with his lawyer, **Doug Christie**, a Western Canada separatist, about forty of them burst into applause. They had been picketing the court with signs reading, "Cowardly Politicians Crucifying Jim Keegstra" and "Who's Next? Keegstra Persecuted by Jews".

Keegstra, smiling broadly, refused to talk to reporters except to say he was pleased by the amount of money people have donated for his defense. His wife, who says she is "sick" of the publicity, confirmed that he has received hundreds of letters of support from all over Canada and only a few critical ones.



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## B'NAI BRITH

### Observers For Trials

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The League for Human Rights of B'nai Brith Canada will send observers to the court trials of **John Ross Taylor**, charged under the Canadian Human Rights Code, and **Ernst Zundel** and **James Keegstra**, who were charged under the the Criminal Code for propagating hatred.

The decision to send observers to the trials is a result of a new strategy established by the League at a recent ad hoc meeting of the National Cabinet to deal with issues before the courts which pertain to the interests of the League. Legal committees will also be established in the various regions of the country to gather lawyers in volunteering their time to deal with hate propaganda cases and other cases which fall under the League's mandate. When such action will be deemed appropriate, the committees will hold watching briefs at the trial level and will seek intervenant status at the appeal level.

"With the introduction of the Charter of Rights and a renewed interest in hate propaganda laws in Canada, we believe that many of the issues which are of concern to the League will be brought before the courts," stated **David Matas**, National Chairman of the League. "We believe that in order to advocate our position in an effective way, we must participate in these causes when they are before the courts."

Individuals interested in serving on such committees are welcome to contact the national office of the League at (416) 633-6224.

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#### RAOUL WALLENBERG HONORARY CITIZEN OF CANADA

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The League for Human Rights of B'nai Brith Canada has urged the federal government to name **Raoul Wallenberg**, lost hero of the Holocaust, an Honorary Citizen of Canada.

"We believe Wallenberg's devotion to the highest humanitarian ideals — ideals which Canadians fought and died for — warrants such recognition," **David Matas**, the League's national chairman, said in a letter to Secretary of State **Serge Joyal**.

This "very substantial step" would show that Canada is ready to play a leadership role in helping to "free Wallenberg from the web of Soviet untruth where he has languished for thirty-nine years," Mr. Matas said.

"To honour Wallenberg is to honour the principles of freedom and the dignity

of life for which this nation stands; it is to honour Canada."

Despite a Soviet claim in 1957 that Mr. Wallenberg died of a heart attack in prison ten years earlier, reports that he is alive have surfaced as recently as 1978.

In 1983, the United States named Mr. Wallenberg an Honorary Citizen, only the second time it had accorded a foreigner that honour. The first was Winston Churchill. Mr. Wallenberg had also been nominated for the 1983 Nobel Peace Prize by an American professor.

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## WORLD NEWS

### Egypt Refuses To Send Envoy To Israel

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Israeli Ambassador **Meir Rosenne** warned that unless Egypt returns its Ambassador to Israel soon, "Israel will have to think twice before accepting any negotiations with another Arab state".

"If the end result of such negotiations is to see that you fulfill your obligations while the other side does not, it is not very encouraging for the peace process," he told the 2,000 men and women attending the Fourth National United Jewish Appeal Young Leadership Conference at the Washington Hilton Hotel.

Noting that Syria "managed to impose the abrogation" by Lebanon of its May 17, 1983, agreement with Israel, Rosenne stressed that what was at "stake" was "whether international treaties can be abrogated, cancelled due to terrorist actions." He stressed that the agreement committed Israel to total withdrawal from Lebanon.

Rosenne said that Israel went into Lebanon to end the terrorist shelling against northern Israel. He said it did not matter how many terrorist attacks occurred each month. "The Jewish State was not established in order to keep 70,000 Jews (in northern Israel) living in shelters," he declared.

But Rosenne said he believes peace can be established in the Middle East if the Arab states will agree to negotiate with Israel freely without any pre-conditions. "The Palestinian question is not a question of territory, it is the basic Arab refusal to recognize the State of Israel," he said. The Ambassador said that Israel is committed to the "legitimate rights" of the Palestinian people under the Camp David agreements. He said Israel "cannot and will not accept any plans that are submitted and that are in violation of the agreement."

Rosenne charged that any proposals by third parties no matter how well inten-

tioned which suggests how the outcome of negotiations should be results in encouraging "recalcitrant Arab states to refuse to negotiate with Israel." Although he did not say so directly, he was apparently referring to President Reagan's September 1, 1982, peace initiative.

In a recent effort to convince Arab states to negotiate with Israel. Premier **Yitzhak Shamir** earlier this month reiterate his invitation to **King Hussein** of Jordan to enter into peace talks with Israel. Shamir repeated the invitation a few days before Hussein and PLO chief **Yasir Arafat** met in Amman for talks.

Rosenne placed the idea that negotiations must be held to determine the status of Jerusalem in this category. "Jerusalem has always been the capital of Israel," he declared. "We cannot accept this double standard to see that the only country in the world that does not have the right to decide what its capital only country in the world that does not have the right to decide what its capital is in the capital of Israel".

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## INTERNATIONAL SYMPOSIUM "THE JEWISH FAMILY"

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The International Symposium on "The Jewish Family" will take place in Israel on May 28-30, 1984. This symposium will be the first of a series of seminars and is sponsored by Minister **Sarah Doron**, Tel Aviv University and the Institute for Interdisciplinary Research of the Jewish Family Heritage.

The symposium will examine the family as the focus of human life, emphasizing the Jewish family unit throughout the world. Lectures will be presented by experts from Canada, the United States, Europe and Israel in which various aspects of Jewish life will be reviewed as well as the role the family plays in reinforcing Jewish values and attitudes.

A permanent world committee will be established which will continue the process of dialogue begun at the first symposium. This committee will serve to promote and stimulate the implementation of the proposals agreed upon at the convention. Most importantly, the committee will be responsible for setting guidelines for the following annual symposium.

During their stay in Israel, participants will also have the opportunity to visit the country's impressive sites, both historic and modern, and meet with Israelis of all walks of life.

The officially appointed agent for Canada is Discovery Tours, 3719 Chesswood Drive, Downsview, Ontario M3J 2P6.

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## UNRWA Praises Israel

BONN (JTA) — A ranking official of the United Nations Relief and Works Agency (UNRWA) has publicly praised Israel for its treatment of Palestinian refugees in areas under its control, including parts of Lebanon.

The remarks by **Olof Rydbeck**, a Commissioner of UNRWA, at a press conference here surprised observers inasmuch as the U.N. agency often has been accused of anti-Israel bias. Rydbeck, who met with Bonn government officials and members of Parliament, is trying to raise money for UNRWA work.

He said the Arab contribution to the budget of the organization set up to care for Palestinian refugees has been dwindling lately. It amounted to \$17 million in 1981, \$14 million in 1982, but only \$4 million in 1983.

Rydbeck said the Israeli authorities are cooperating with UNRWA in spite of occasional friction. He said the Israelis are contributing to the free movement of UNRWA "at least" as much as Jordan and Egypt had done or are doing in areas which were formerly or are still under their control where UNRWA facilities are located.

Questioned about reports of repressive acts by Israel against Palestinians in Lebanon, Rydbeck said that in fact Israel intervened in at least one case to prevent the massacre of Palestinians by other groups in Lebanon. He said he was concerned for the safety of Palestinians in Lebanon if the Israelis withdraw from that country because it is the Israelis who protect them.

Rydbeck also said that the figure of a half million Palestinian refugees displaced by the Israeli invasion of Lebanon in June, 1982, was inflated. According to the UNRWA official, 237,000 Palestinian refugees are registered in Lebanon of whom 190,000 receive aid.

He added that the overall number could not exceed 300,000. He based that figure on the number of Palestinian children who are registered at UNRWA institutions because they are not admitted to Lebanese schools.

Rydbeck spoke of an UNRWA school controlled by the Palestine Liberation Organization in Lebanon prior to the 1982 war which, he said, was used to train PLO fighters. He confirmed that many PLO fighters were registered as refugees and received assistance from UNRWA.

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## Israel Strategic Asset

**General John Vessey**, chairman of the Joint Chiefs of Staff, told leaders of the World Jewish Congress that Israel is a "strategic asset" to the United States and disclosed that "strategic cooperation between the armed forces of the United States and Israel have marched along steadily" despite any foot-dragging by "politicians".

In an unprecedented briefing March 8, 1984, at the Pentagon for a high-level delegation of American leaders of the WJC, Vessey said there was "no reluctance in the armed forces to help Israel". The hour-long session covered security aspects relative to the Middle East, Latin America, the East-West balance, and the strategic arms question.

Vessey stressed that Israeli-U.S. strategic cooperation should serve the common interest of both countries. He noted: "We don't want to endanger Israel's security by asking them to do something for us in the larger picture that doesn't make sense for them".

Noting that a strong Israel is a strategic asset to the United States, he added that "an Israel we have trapped into being put into greater danger because we have pushed them up against the Soviets, doesn't help Israel and doesn't really help us".

In response to criticism by **Bernice Tannenbaum**, chairman of the WJC International Affairs Commission, over a the proposed sale of Stinger missiles to Jordan and Saudi Arabia, Vessey said that the request of the weapons had been initiated by the two Arab countries. "Jordan is frightened to death of Syria," he said, and the U.S. would insure that proper "safeguards" were part of any such arms delivery.

Questioned about the widely-reported American "tilt" toward Iraq in the war with Iran, Vessey made clear that America sought to see "no winners, no losers" in the conflict. In discussing the current "cold peace" relationship between Egypt and Israel, Vessey confided that in his private talks with the Egyptians he stressed the need for that relationship "to warm up".

Vessey conceded that "we are not going to get high marks for achieving a great strategic victory in Lebanon". At the same time, he emphasized the need to retain influence in the country, stating, "We should get out of the region". He was sharply critical of those "politicians"

who had set as the basis for policy the "unrealistic" goal of a strong central government in Lebanon.

Intelligence reports, he said, pointed to "plenty of signs of instability in Syria" and took note of the rivalry between the "ruthless" Assad brothers — **President Hafex Assad** and **Rifat Assad**. The course of events might lead to Sunni elements taking control in Syria which could result in a more moderate regime, Vessey concluded.

The delegation, representing the WJC-American Section, was headed by its chairman, **Rabbi Arthur Schneier**.

## Magen David Adom ... Speedy Response

Ambulances from Magen David Adom, Israel's national emergency health service, were able to reach the scene of the recent terrorist attack in the heart of Jerusalem, within two minutes after receiving the call for help.

According to a telex received from MDA's communications center in Tel Aviv at the organization's Canadian support wing headquarters in Montreal — Canadian Red Magen David for Israel — the explosion occurred on Jaffa Road in downtown Jerusalem at 9:35 a.m. February 28, outside a men's clothing shop.

The emergency call was received by MDA in Jerusalem within one minute, and ambulances were at the scene two minutes later.

These are some of the details of the attack and MDA's speedy response, as given in the telex:

"Explosion caused by two Russian-made grenades wrapped in a piece of traditional Arab dress occurred in front of the shop at 69 Jaffa Road in Jerusalem adjacent to the centrally-located Davidka Square, causing injury to twelve passers-by . . . two other similar grenades were located by two members of the police anti-terrorist squad and neutralized. Following was the immediate reaction of MDA Jerusalem:



(continued from Page 29)

"At 9:36 a.m. Emergency phone call... registered at MDA Jerusalem.

"At 9:38 a.m. Two Micus (Mobile Intensive Care Unit Ambulances) on scene.

"One of Micus released after eleven minutes to attend cardiac case on the other side of the city while first MICU continued treatment on the spot for thirty-seven minutes then transferred a grave case to Shaare Zedek Hospital.

"At 9:43 a.m. Within seven minutes of the first call five additional MDA Ambulances arrived on the scene at two-minute intervals. In total five of the twelve injured transferred with MDA Ambulances and MICU vehicles to Shaare Zedek Hospital. Some of the slightly wounded of the twelve brought by private vehicles to Bikur Cholim Hospital".

As the telex received from Tel Aviv in Montreal implies, MDA is geared to react almost instantaneously to life-threatening situations — not only on a singular basis — even if a cardiac emergency occurs in another area of Jerusalem, minutes after a terrorist grenade attack.

The Canadian Red Magen David for Israel, MDA's arm in Canada, is located at 5180 Queen Mary Road, Suite 420, Montreal, Quebec H3W 3E7; (514) 489-5237.

## PRESIDENT REAGAN... GOOD RELATIONS WITH ISRAEL

President **Ronald Reagan's** speech before the U.J.A.'s Young Leadership Conference here in Washington was decidedly pro-Israel, but it also contained troubling elements. The President strongly endorsed a good, multi-dimensional United States-Israel relationship. He restated his determination to block Middle East terrorists and the trouble-making Soviet Union. However, he also indicated that he intends to go ahead with arms sales to Jordan and Saudi Arabia. Unfortunately, the press (following the guidance of the President's own staff in a press briefing) focused primarily on the arms sale angle and overlooked President Reagan's critically important points regarding the U.S.-Israel relationship.

The President clearly and unambiguously stated that Israel is America's ally and that the two nations are "bound together by the ties of friendship, shared ideals, and mutual interests." He ex-

plained the military relationship, noting that the U.S.-Israel strategic relationship has been "elevated and formalized. This is the first time in Israel's history that a formal, strategic relationship has existed."

He endorsed the Free Trade Area that would "launch a new era of closer economic relations" between Israel and the United States. He pointed to the conversion of U.S. military aid to Israel from loans to grants and said that this "will ensure that Israel maintains its qualitative military edge". He declared that if Israel is forced out of the United Nations "the United States and Israel will walk out together". he said that the United States will not negotiate with the Palestine Liberation Organization.

Perhaps most important of all, he said that "friendship between Israel and the United States is closer and stronger than ever before. **And I intend to keep it that way**".

The President did, however, restate his determination to sell sophisticated weaponry to Jordan. (On March 1, 1984, the Administration informed Congress that it intended to sell Jordan 1,613 Stinger surface-to-air missiles and 315 launchers.) He said that Jordan needs the weaponry to defend itself against Syria and the terrorist threat. The sad fact is, however, that there is no guarantee that the U.S.-supplied weaponry would not fall into the hands of terrorists. This seems especially likely at a time when Jordan is busily mending its fences with the P.L.O. (and when there are reports that Jordan is even considering bringing Damascus into its Middle East negotiating efforts.) That is why Israel opposes any new arms sale to Jordan and it is why a majority of the House and Senate agree that Jordan should get no new U.S. arms until **King Hussein** agrees to recognize and negotiate with Israel. Those who doubt the wisdom of the proposed Jordanian sale — those who believe that it would be dangerous for Israel and America — are unlikely to have been convinced otherwise by the President's speech.

Nevertheless, the President's address was a significant one. U.S.-Israel relations are on track. The President's personal commitment to a strong Israel was made crystal clear. Potentially dangerous detours loom just ahead. The proposed Stinger sale is the most significant one. Only the next several months will tell.

Reprint

Near East Report

VOL XXVIII No. 11, March 16, 1984

Shalom, March/April, 1984



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# A MOMENT OF HEBREW

## UNIT VII חלק ראשון PESACH

# רגע של עברית

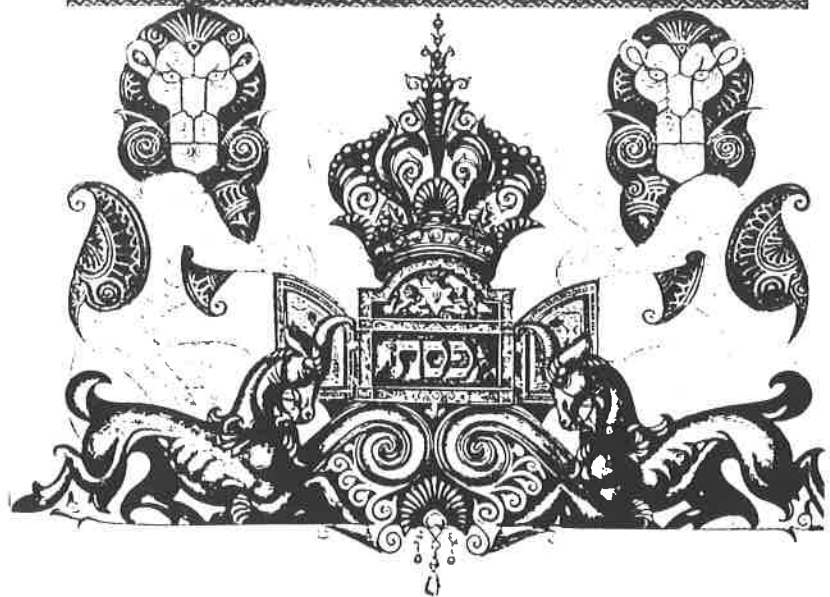
The Seder Service concludes with the most simple and elementary of the table-songs. It is a composition in the style of "The House that Jack Built," beginning with the Kid disposed of (or, with a slight difference in punctuation, acquired) by the father for two small coins, and ending with the passing of the Cause of the death of the butcher who slew the ox which drank the water which quenched the fire which burned the stick which beat the dog which bit the cat which ate this same animal: *That father sold for two zuzim: an only kid, an only kid. Then came a cat and ate the kid that father sold for two zuzim: an only kid, an only kid. Then came a dog and bit the cat that ate the kid that father sold for two zuzim, an only kid, an only kid. Then came a stick and beat the dog that bit the cat that ate the kid that father sold for two zuzim: an only kid, an only kid. Then came a fire and burned the stick that beat the dog that bit the cat that ate the kid that father sold for two zuzim: an only kid, an only kid. Then came water and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father sold for two zuzim: an only kid, an only kid. Then came an ox and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father sold for two zuzim: an only kid, an only kid. Then came the slaughterer and slaughtered the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father sold for two zuzim: an only kid, an only kid. Then came the Angel of Death and slew the slaughterer who slaughtered the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father sold for two zuzim: an only kid, an only kid. Then came the Holy One (Blessed be He!) and smote the Angel of Death who slew the slaughterer who slaughtered the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father sold for two zuzim: an only kid, an only kid.*

The structure has its parallel in every language in Europe and many beyond. Children throughout the world sing and tell a ramshackle narrative very much like it, and conceivably (though the remotest history of any folk composition is always

hard to trace) even based upon it. Child-like though it is in form and appeal, it is not out of place in a liturgical setting; for it demonstrates in the simplest form and language how every created being has some sort of responsibility for its actions.

Man must face judgement in the hour of death: and even Death itself must render an account before the throne of God. The fact of the inclusion of this composition in the Seder Service has moreover led successive generations of scholars to look in it for some profounder significance. It is widely assumed accordingly that it is fact an allegory of Jewish History — of the History of that people whose record begins with their distinction as God's own people at Sinai, with the Ten Commandments engraved on the Two Tables of Stone (here symbolised by the Two Zuzim, this being a silver coin of small denomination, equivalent to the

fourth part of a shekel). The Cat that devoured the kid thus represents the power of Babylon, which destroyed Jerusalem and laid waste the Temple in the sixth century before the beginning of the Christian era. The Dog is Persia, which overthrew Babylon: the Stick — Greece, which vanquished Persia: the Fire — Rome, conqueror of Greece: the Water — the Barbarian invaders who overwhelmed Rome: the Ox — the Moslem Powers which absorbed the most flourishing part of the Mediterranean world: the Slaughterer — the Crusading armies of the European nations, which overthrew the Moslem power. But the reign of violence will be brought to a close by Heavenly intervention, and in the end the Divine Power will establish on earth justice, brotherly love and the true Kingdom of God.





# פגילת העצמאות

## Declaration of Israel's Independence

Issued at Tel Aviv on May 14, 1948 (5th of Iyar, 5708)

The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from Palestine, the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and the restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their statehood. In recent decades they returned in masses. They reclaimed the wilderness, revived their language, built cities and villages and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace yet were ever prepared to defend themselves. They brought the blessing of progress to all inhabitants of the country.

In the year 1897 the First Zionist Congress, inspired by Theodor Herzl's vision of the Jewish State, proclaimed the right of the Jewish people to national revival in their own country.

This right was acknowledged by the Balfour Declaration of November 2, 1917, and re-affirmed by the Mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish people with Palestine and their right to reconstitute their National Home.

The Nazi holocaust, which engulfed millions of Jews in Europe, proved anew the urgency of the re-establishment of the Jewish State, which would solve the problem of Jewish homelessness by opening the gates to all Jews and lifting the Jewish people to equality in the family of nations.

The survivors of the European catastrophe, as well as Jews from other lands, proclaiming their right to a life of dignity, freedom and labor, and undeterred by hazards, hardships and obstacles, have tried unceasingly to enter Palestine.

In the Second World War the Jewish people in Palestine made a full contribution in the struggle of the freedom-loving nations against the Nazi evil. The sacrifices of their soldiers and the efforts of their workers gained them title to rank with the peoples who founded the United Nations.

On November 29, 1947, the General Assembly of the United Nations adopted a Resolution for the establishment of an independent Jewish State in Palestine, and called upon the inhabitants of the country to take such steps as may be necessary on their part to put the plan into effect.

This recognition by the United Nations of the right of the Jewish people to establish their independent State may not be revoked. It is, moreover, the self-evident right of the Jewish people to be a nation, as all other nations, in its own sovereign State.

ACCORDINGLY, WE, the members of the National Council, representing the Jewish people in Palestine and the Zionist movement of the world, met together in solemn assembly today, the day of termination of the British Mandate for Palestine, by virtue of the natural and historic right of the Jewish people and of the Resolution of the General Assembly of the United Nations,

HEREBY PROCLAIM the establishment of the Jewish State in Palestine, to be called ISRAEL.

WE HEREBY DECLARE that as from the termination of the Mandate at midnight, this night of the 14th to 15th May, 1948, and until the setting up of the duly elected bodies of the State in accordance with a Constitution, to be drawn up by a Constituent Assembly not later than the first day of October, 1948, the present National Council shall act as the provisional administration, shall constitute the Provisional Government of the State of Israel.

THE STATE OF ISRAEL will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the precepts of liberty, justice and peace taught by the Hebrew Prophets; will uphold the full social and political equality of all its citizens, without distinction of race, creed or sex; will guarantee full freedom of conscience, worship, education and culture; will safeguard the sanctity and inviolability of the shrines and Holy Places of all religions; and will dedicate itself to the principles of the Charter of the United Nations.

THE STATE OF ISRAEL will be ready to cooperate with the organs and representatives of the United Nations in the implementation of the Resolution of the Assembly of November 29, 1947, and will take steps to bring about the Economic Union over the whole of Palestine.

We appeal to the United Nations to assist the Jewish people in the building of its State and to admit Israel into the family of nations.

In the midst of wanton aggression, we yet call upon the Arab inhabitants of the State of Israel to return to the ways of peace and play their part in the development of the State, with full and equal citizenship and due representation in all its bodies and institutions—provisional or permanent.

We offer peace and unity to all the neighboring states and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all.

Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for the fulfillment of the dream of generations—the redemption of Israel.

With trust in Almighty God, we set our hand to this Declaration, at this Session of the Provisional State Council, in the city of Tel Aviv, on this Sabbath eve, the fifth of Iyar, 5708, the fourteenth day of May, 1948.

Handwritten signatures and stamps, including the date 14/5/48 and the word "ISRAEL".



# CAMP KADIMAH

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TO  
MONDAY, AUGUST 13  
1984**

VISITING DAY: SUNDAY, JULY 29, 1984

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GOSHRIM	— ages 10-11 yrs.
KOCHOT	— ages 12-13 yrs.
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C.I.T.	— age 16 yrs.

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Grade completed as of June 30, 1984 \_\_\_\_\_

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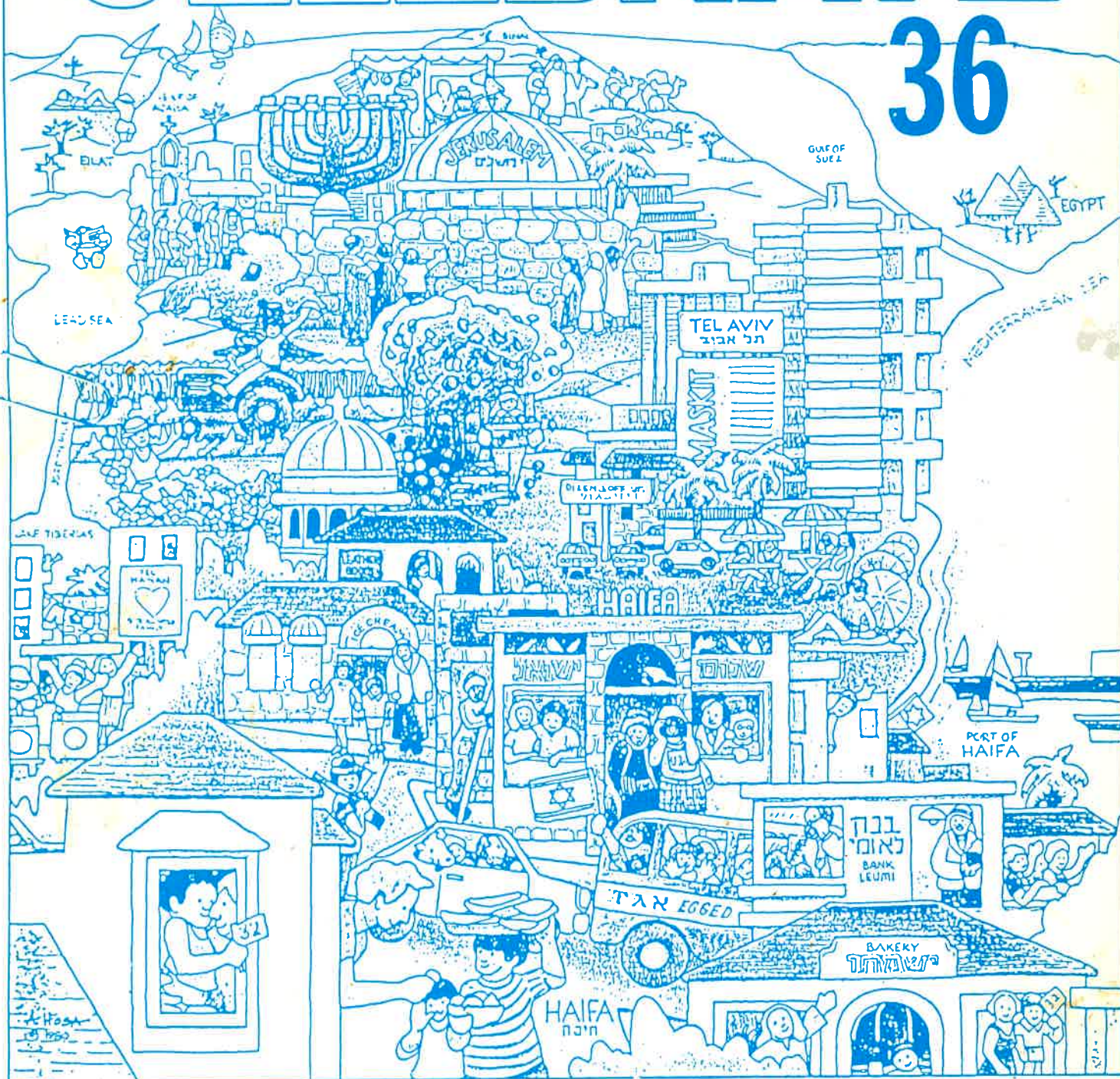
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# CELEBRATE

# 36



## יום העצמאות למדינת ישראל Israel Independence Day

MONDAY, MAY 7, 1984