Terrorism Topic of ORT Panel

By Norm King
Special to The Jewish Star

Perhaps the greatest scourge in the world today is terrorism. Terrorist acts occur around the world, especially in the Middle East, and incidents are regularly reported in the media.

The relevancy of this issue prompted the Community Forum Committee of Edmonton Women's ORT to hold a panel discussion last month on the subject.

Panelists included Dr Leslie Green, an international lawyer and Professor at the University of Alberta; Dr Don Carmichael, Associate Professor of Political Science at the U of A; and Dr Lew Hamburger, Executive Director of the Jewish Community Centre, where the panel was held. Dr Frances Adam of the U of A and Concordia College was moderator.

"Terrorism is difficult to define," stated Dr Adam. "It's a dangerous word to use, an emotional term."

Dr Green defined terrorism as an act of violence in which an innocent third party is involved. For example, he said, when the Irish Republican Army commits a murder in Germany, it is an act of terrorism. Although the IRA's conflict is with England, it has brought an innocent third party, Germany, into the conflict.

"When the PLO plants a bomb in Tel Aviv, it is a normal/abnormal act of war," Dr Green continued. "When it bombs the Israeli Embassy in Thailand, it is a terrorist act."

Dr Leslie Green (left) and Dr Lew Hamburger participated in the ORT panel on terrorism last month.

Dr Green stated that the United Nations will condemn terrorism, but not acts of violence committed in the name of a "national liberation movement". Thus, the Palestine Liberation Organization, when perpetrating a crime in the name of its movement, will not be condemned.

"It is more important to maintain rules of conduct than submit to blackmail," Dr Green said when discussing how to deal with terrorists. He cited the American Embassy takeover in Iran as an example of how not to deal with acts of this nature.

Dr Green suggested that an international reserve squad, consisting of German, Dutch, Israeli, Italian and Japanese soldiers should be formed. "The Yanks shouldn't be involved," he said emphatically.

Lew Hamburger's participation in the panel was an integral part of the evening, for he was able to talk about terrorism from the victim's standpoint.

One morning in 1977, the city of Washington, D.C., was brought to a standstill by fifteen fundamentalist Muslims who besieged a mosque, the city hall, and the B'nai B'rith building where Dr Hamburger was working at the time. For two days he and his colleagues were captives of these people.

"Being Jewish helped," Dr Hamburger said, when describing how he coped with the ordeal. "The Jewish way is that life goes on. Knowing that made the aftermath that much easier to deal with."

He also said that humour made the situation more tolerable. "My secretary and I were hiding from them in a closet," he recalled. "Finally they found us and threatened to start shooting if we didn't come out. We looked at each other, shrugged our shoulders, and opened the door."

Dr Hamburger agreed with Dr Green when it came to dealing with terrorist situations. "I would rather have had the place stormed than give in to them," he said.

Dr Hamburger, a native of Baltimore, Maryland, also agreed that Americans should not be involved in any anti-terrorist squads.

The media's coverage of terrorist actions was criticized by the panelists. Dr Green maintained that in the pursuit of a story, the media has interferred in rescue operations, and their indiscretion has caused unnecessary deaths.

Dr Hamburger recalled the media's insensitivity during his ordeal. "They kept calling my wife to ask her how she felt," he remembered. "When she wouldn't speak to them, they asked to talk to the children."

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The Jewish Star

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Nicaraguan Rebels Maintain Weapons Come from Israelis

By David Landau

JERUSALEM (JTA) — Israel issued a categorical denial on April 24 that it is supplying arms to Nicaraguan rebels, and denounced reports that it was doing so as "baseless rumours".

The denial, by Foreign Ministry spokesman Yosef Amihood, followed a report in the United States on NBC television news that Israel was supplying Soviet-made weapons to rebels fighting the Sandinista government, at the behest of the U.S.

In its report from a Contra rebel base in Honduras, NBC showed a 47-year-old C-47 transport plane landing at an airstrip some 110 miles from Managua, Nicaragua, bringing supplies for the 11,000 U.S.-backed guerrillas fighting to topple the leftist Nicaraguan government. Contra leader Enrique Bermudez told NBC, "We received some weapons from Israel. The weapons were taken from the PLO in Lebanon" during the war.

NBC claimed that Israel was supplying 25% of the rebel's arms under an agreement reached during a visit in 1982 to Honduras by then Israel Defense Minister Ariel Sharon. The report said the rebels wanted Soviet weapons because they could supplement them with arms captured from Nicaraguan forces which were supplied by Cuba and the Soviet Union. NBC also said that the aged C-47 plane that served as the Contras lifeline was supplied by the U.S.

Mr Amihood, in his statement, said Israel "denied altogether these baseless rumours ... They are ridiculous. This is a mean attempt to slur Israel's standing abroad, and her international reputation."

Jerusalem Day to Be Marked at Beth Shalom Program

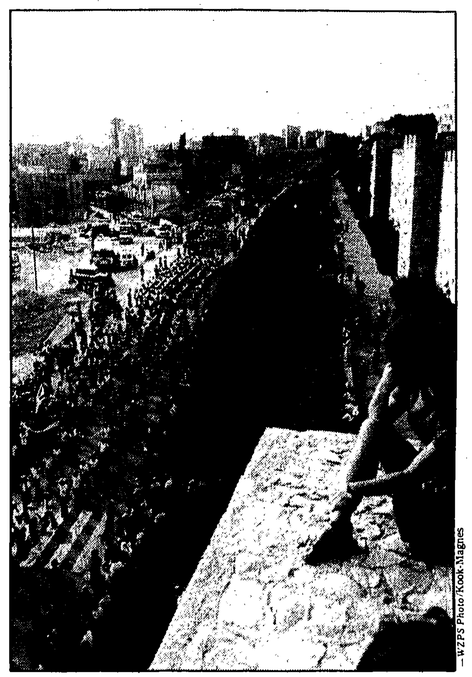
Jerusalem Day — Yom Yerushalayim — will be celebrated this year for the first time in Edmonton.

The celebration, which is being introduced to the community by Beth Shalom Congregation, will be held on Monday, May 28, at 8 p.m. at the synagogue, 11916 Jasper Ave.

The entire community is invited to the program, which will feature entertainment by the Galgalim. This international cast of highly acclaimed stars, performing in dramatic song and dance, personifies the new spirit of the reunited Yerushalayim shel Zahav — Jerusalem of Gold. Organizers say that the program will be geared to the whole family.

Jerusalem Day is celebrated as the historic day of the reunification of the city, after the Six Day War in 1967.

Tickets for Edmonton's Yom Yerushalayim are availabe from the Beth Shalom office (488-6333).



— W.Z.P.S. Photo/Kook-Magnes

JERUSALEM DAY IS MARKED — During a walk around the Old City of Jerusalem, a spectator follows the movement of the crowd. Judaism's newest holiday is assessed by Dr Irving Greenberg. See page 4.

Israel May Have to Face '1,000s of Years of Terror'

By Hugh Orgel

TEL AVIV (JTA) — Israel may have to face "thousands of years" of terrorism, according to Prime Minister Yitzhak Shamir, who made this bleak assessment in an interview last month with *Ma'ariv*, a Tel Aviv daily newspaper.

But he added that terrorist attacks were not a serious factor affecting Israel's life and development within the present reality of the country. He said that following the destruction of the terrorist infra-structure in Lebanon, the capability of the Palestine Liberation Organization to strike against Israel is now severely restricted.

Mr Shamir stated: "One must know how to fight terrorism just as one must know how to fight all the sorts of crime from which we suffer. We may have thousands, or even scores of thousands, of years of terrorism before us. Jews must know how to live with the enemies and defend themselves against them. Even when we have peace with all our Arab neighbours, I don't know if terrorism against us will disappear from the world."

Survey Finds 40-45% Get Jewish Education in Diaspora

JERUSALEM (JTA) — About 40 to 45 per cent of diaspora Jewish children aged three through 17 receive some form of Jewish education, either in day schools or in supplementary education institutions (Sunday schools or evening classes).

This is the basic finding of a major scientific survey of diaspora Jewish education undertaken by the Hebrew University's Institute for Contemporary Jewry on behalf of the Joint Program for Jewish Education.

The survey is the first centrally organized census of Jewish schools ever undertaken on a global scale for a single period of time (1982), using scientific techniques of data collection and processing.

The report, compiled by Prof Allie Dubb, was submitted recently to the World Zionist Organization chairman Leon Dulzin in his capacity as head of the Joint Program. It covers the entire diaspora, with the exception of the Soviet bloc countries. Rumania and Hungary, however, are included.

Dubb is the director of the Institute's Project for Jewish Educational Statistics.

U.S. Figures Below Average

In absolute terms, the report refers to some 540,000 Jewish boys and girls in the diaspora attending 3,330 educational institutions. The report showed a pronounced disparity between the United States and the rest of the diaspora in terms of school attendance. The U.S. figure, 28 per cent, is significantly lower than the overall diaspora average. In England, the figure is 47 per cent; in other countries the figures range from 67 to 100 per cent.

These percentages are of Jewish children who receive Jewish education in some form. In the U.S., 72 per cent of Jewish pupils receiving Jewish education attend supplementary education institutions.

For the entire diapsora, the proportion of pupils enrolled in the first six grades of day schools is 1.6 times higher than those enrolled in grades seven and up. This may be due, Dubb says, to a preference for public school secondary education, or to the more limited availability of Jewish secondary schools because of cost or other reasons.

The dropout rate at Bar/Bat Mitzvah in supplementary schools is found to be even higher than the drop in attendance in the day schools between elementary and secondary levels. Fully 70 per cent of supplementary school pupils quit after Bar/Bat Mitzvah.

Most Day Schools Orthodox

Another key finding was that in the entire diaspora, two-thirds of the day schools are Orthodox, ranging from ultra-religious through mainstream Orthodoxy to

(continued on page 3)

Furor Over Moscow Matzah Hints at Rise of Orthodoxy

By Zeev Ben-Shlomo

MOSCOW (JCNS) — Passover preparations in Moscow last month were overshadowed by controversy. Ultra-Orthodox Jews, including some refuseniks, complained that the matzot baked in the Moscow Synagogue bakery in Arkhipova Street did not met their strict religious requirements in this and previous years.

Some of the most outspoken critics this year were Jews in their twenties, some of whom regularly wear Chadisic dress.

Before returning to Orthodox Judaism, they grew up in secular homes, where parents, and often grandparents, were atheists.

In 1982, some Orthodox Jews were allowed to buy their own wheat, mill it themselves and bake shemura (watched) matzot.

The complaints highlight the growth of Orthodoxy in Moscow, something which would have been regarded as hardly possible ten years ago.

Apparently, a main basis of the complaints is that the bakery sometimes fails to observe a requirement concerning the maximum time that can be allowed to elapse between mixing the unleavened dough and the baking.

In previous years, matzot have been available for sale outside the Moscow Synagogue twice a week in the weeks preceding Pesach. Each individual was permitted to buy five kilograms, but so great was the demand, that queues of more than 1,000 people formed.

The religious revival among Soviet Jews has been called "the most miraculous development in recent Jewish history" by Professor Herman (Yirmiyahu) Branover of Ben-Gurion University, in Beersheva.

Professor Branover, a scientist, is a one-time Communist who became a *baal teshuva* (religious penitent). He was allowed to leave the Soviet Union in 1972.

There are now estimated to be about 2,000 *baalei teshuva* in the whole of the Soviet Union, several hundred of them in Moscow. A number dress in Chasidic garb.

All of them, Professor Branover said, "believe in the importance of sharing whatever they learn, whether it is the Hebrew alphabet, halacha or a bit of chumash and Rashi. Everyone is simultaneously a pupil and a teacher."

Visitors to the Soviet Union who see *baalei teshuva* walking about the streets of Moscow in their black suits and black hats and with their side curls, risking arrest by the KGB, find it difficult to believe their eyes.

"In my day, I would never have dared to do that. No one who has not lived in Russia can appreciate such heroism," Professor Branover added.

Maclean's Hoaxed By a Letter Writer

Special to The Jewish Star

A seemingly innocuous letter about the forthcoming elections in Israel published in the current (April 30) issue of *Maclean's* magazine bears every indication of being a hoax.

The letter is signed by "Mamzer Ben-Zona", residing in Cornwall, Ontario. In Hebrew, the name means "A Bastard, son of a prostitute". A check by *The Star* with directory assistance in that town failed to reveal a telephone number for a person with this name.

The writer of the *Maclean's* letter (who claims to be an Israeli "living abroad"), refers to "the ills plaguing Israel today" and the "disastrous policy of Israel settlements on the West Bank". The writer states that "Unfortunately, there is no Jesse Jackson in the Israeli political arena to emphasize the peace alternative and offer solutions to the economic and social problems."

Mr Jackson, a U.S. presidential candidate, has stirred considerable controversy in the American Jewish community because of unflattering remarks about Jews, past connections with the PLO, and revelations about financial support to his "PUSH" organization from Arab countries.

The policy of *Maclean's* is that it edits letters, and may condense them. It advises writers to supply their name, address, and telephone number when writing to the magazine.

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Maureen McTeer Guest Speaker

Maureen McTeer will be the featured guest speaker at ORT's Donor Luncheon on Sunday, June 10, from 11 a.m.-3 p.m., at the Convention Inn South.

This new project, which will be a closing event and awards function, is being chaired by Leah Fefferman. Program chairperson is Marilyn Cohen and publicity chairperson is Marilyn Chandler. An elegant luncheon is being planned by Ros-Lynn Calof and her committee.

To attend, members must either pay $30, or earn this amount in "donor credits".

The program will include the installation of new officers and the presentation of awards. Suggestions for awards should be submitted to Pnina Stav (487-5680).

Bat Ami

The next meeting of this chapter will be held on May 17 at the home of Shoshana Bankey. Batya Cheivers will present a program on bioenergetics.

A successful membership tea was held on March 29 at the home of Mona Brown, chapter president.

On April 12, at the home of Ruth Segal, a lecture and demonstration on biofeedback were presented by Cynthia Blackman, a certified psychologist.

Meah Shanim

On May 22, at 1 p.m., a membership luncheon will be held at the home of Pauline Uretsky. Prospective members interested in an afternoon chapter are invited to attend.

NCJW

Closing Luncheon

The closing luncheon will be held on June 20 at the home of Jean Oshry, 15313 Rio Terrace Drive. Phone Jean (487-1209) or Louise Rollingher (452-1726) for further details.

Parenting

On June 4 this very active group will be having another interesting guest speaker. The meeting will be held at the home of Evelyn Schayer, 227 Wakina Drive, at 8 p.m. Phone Evelyn (487-1642) for more information.

Afternoon Bookclub

This group will meet the second Wednesday afternoon of every month at the Jewish Community Centre in the Golda Meir room, from 2:30-3:30 p.m. Babysitting facilities are available. Those interested in joining should phone Bev Imerman (487-6257).

Piano Recital

Joseph Lai, a young and talented musician who was the recipient of Council's Western Board of Music award some years ago, and has maintained contact with Council, will be holding a piano recital on May 23rd at Convocation Hall at 8 p.m.

I.F.C.A.

The I.F.C.A. luncheon will be held on June 3 at 11:30 a.m. at the Mayfield Inn. Guest speaker is His Worship the Mayor Laurence Decore. National President Bunny Gurvey will be coming in from Winnipeg especially for this function. An interesting programme has been planned, and there are a number of exciting door prizes to be won.

Reservations are strongly advised. The price of the luncheon is $9.50 per person. Phone Val Berman (437-3508), Leah Kileny (483-4218), Jenny Marburg (487-7627) or Naomi Sharir (484-4583) for reservations. Those who are unable to attend the luncheon should send their donations to Sheila Greenberg, 278 Brookside Terrace, Edmonton T6H 4J6.

Letters

Communicate

To the Editor:

Since the appearance of the first Jewish newspaper in Ladino, in Amsterdam in 1675, followed a decade later by the first Yiddish paper — the Jewish press has spoken for and to the Jewish people wherever they were living.

In our times, too, new developments in communications have not undermined the importance of the Jewish newspaper. No other vehicle can replace it in informing of events in the local and wider community, in encouraging the development of a more meaningful Jewish life and last, but by no means least, in strengthening the links between Israel and the Diaspora.

It is a privilege for me to take this opportunity of wishing success to all those involved in the vital area of Jewish and Zionist press and informational work. I would like to assure you that we in Jerusalem will do everything in our power to assist your enterprise.

Uzi Narkiss
Head of the Department of Information
World Zionist Organization
Jerusalem [March 26]

'Right On'

To the Editor:

Congratulations on again winning a first prize in the Rockower Awards. You were "right on" with the "Cotler Era".

Milton Harris
President, Canadian Jewish Congress
Toronto, April 25

Thanks

On behalf of the members of National Council of Jewish Women I would like to thank you and your able staff (especially Dave Moser) for the super job you did on our ad in the Pesach 1984 edition of *The Star*. The layout and position of the advertisement was very pleasing and hopefully eye-catching.

Jenny Marburg
Edmonton, April 25

Yom Yerushalayim
Beth Shalom Congregation
Mon., May 28, 8:00 pm

Edmonton Beth Shalom Congregation is commemorating **Yom Yerushalayim** on Monday, May 28, at 8:00 pm, in an event that will include the entire community in the celebration of Jerusalem's day of re-unification. Rabbi Haim Kemelman, newly appointed rabbi of the Congregation, announced the featuring of the **Galgalim**, a highly-talented cast of stars that will present a program on Jerusalem. It will include drama, song and dances personifying the spirit of the re-united Jerusalem under Israel.

The festival of commemoration is geared to the entire family, and will be presented at **Beth Shalom Synagogue, 11916 Jasper Ave.** Guests and friends are welcome.

For tickets, please call the Office, 488-6333.

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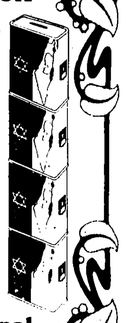
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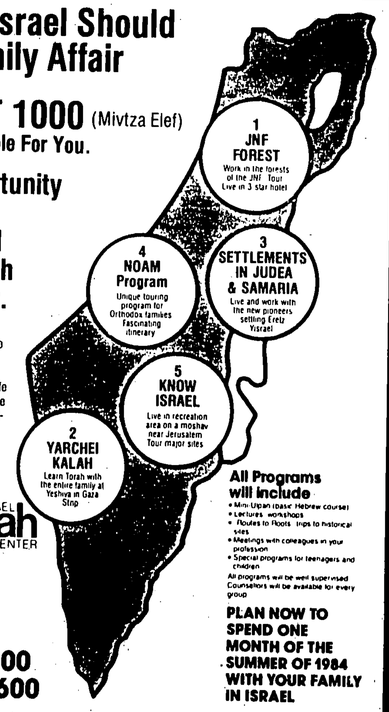

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IDF Releases Figures on Terrorist Casualties

TEL AVIV (JTA) — The Israel Defence Force published a grim list of civilian and military casualties suffered by Israelis at home and abroad and by visitors to Israel over the last nineteen years, primarily due to acts of terrorism.

In addition, 585 soldiers were killed and about 3,400 were wounded during the war in Lebanon.

According to the IDF list, made public April 5, 730 Israelis and visitors have been killed and 3,905 wounded by terrorists since the Palestine Liberation Organization began its operations against Israel in 1965.

Of that number, 719 Israelis — soldiers and civilians — were killed along the border and in terrorist assaults abroad. An additional 3,753 were wounded between 1965 and the start of the war in Lebanon on June 5, 1982.

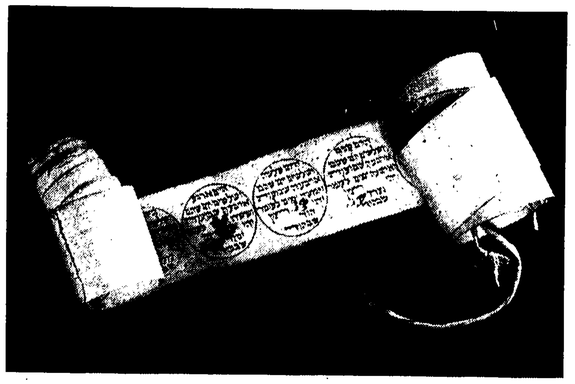
Since the war began in Lebanon, up to and including the terrorist attack in downtown Jerusalem earlier this month, eleven Israelis were killed and 152 wounded as a result of terrorist attacks in Israel and on the West Bank and Gaza Strip.

Education

(continued from page 1)

"traditional". The figure for North America is 63 per cent, and for the rest of the disapora it is 69 per cent, a two-thirds average.

There is a vast difference between North America and elsewhere, however, in the breakdown of supplementary schools. In North America, the Reform and Conservative movements had more supplementary schools than the Orthodox.



The counting of the Omer — linking Passover and Shavuot — is one of the oldest of Jewish holidays.

The 19th Century European scroll (above) was used for counting the days of the Omer. The 33rd day of the Omer (Lag B'Omer) marks a respite during the mourning (or sefirah period). This year, it falls on May 20.

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If you are financially able to 'adopt' more than one child this year, you will be making an even greater contribution to Israel's future. For those who cannot afford even one full adoption, partial adoptions are certainly welcome.

With Israel so alone in the world, we must all bear the burden of her needy children.

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Both the Wage Subsidy and the Training Programs are effective immediately and end March 31, 1985.

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Life Imprisonment

Each year, there are calls to release Rudolph Hess from Spandau Prison in West Berlin. Last month, Hess turned 90, and again the calls were heard.

Hess, the lone prisoner at Spandau, should be freed, the argument goes, on humanitarian grounds. The United States, Britain and France would agree to have him released· only the lack of compassion on the part of the Soviet Union keeps him locked up.

Whatever the Soviet Union's motives for wanting to keep Hess in Spandau, we find ourselves agreeing with its official pronouncement: "Nazi war criminals are not subject to amnesty and the Hitlerite past cannot be rehabilitated."

Rudolph Hess was, as Hitler's deputy, responsible for unspeakable atrocities. In 1946, at the Nuremberg trials, he was sentenced to life imprisonment. He has, it is reported, never repented or expressed regret for his crimes. Is there any reason why his sentence at Nuremberg should not be fully carried out? Should not "life imprisonment", in the case of Rudolph Hess, be exactly that?

Our world, it is true, could do with a large dose of humanity, but to apply it to this war criminal is misguided. We were thus disappointed to read Lawrie Joslin's column in the *Calgary Herald*, favouring the release of Hess.

Mr Joslin used the familiar argument of Hess's advanced age as a reason for his release, calling him "a pathetic figure", and a "frail old man" who "has paid a terrible price" for his crimes. Only Soviet "vindictiveness", according to Mr Joslin, keeps Hess a prisoner in West Berlin. His continued imprisonment "mocks our civilized pretensions and reminds us of the ugliness of revenge and man's inhumanity to man."

We strongly disagree with this argument, and would, in fact, turn it around. Surely it is Hess's release which would mock "our civilized pretensions". We agree that his imprisonment remains a symbol of "man's inhumanity to man" — in this case, inhumanity as made palpable by the Nazis. It is not the inhumanity of the prison, but of the prisoner.

By now, Hess the man may, as Mr Joslin claims in his column, have become irrelevant. But as a symbol of bestiality he is anything but irrelevant. It is that symbol, perhaps more than the man himself, which must remain imprisoned. There is no statute of limitations on war crimes; the passage of time does not lessen their horror; there is no length of imprisonment that counts as "punishment" or as the repayment of a debt to society.

Revenge and vindictiveness are not reasons to pursue Nazi war criminals, or to keep a 90-year-old man alone in a 500-cell prison. Justice is a reason; civilization is a reason; humanity is a reason.

Today, the magnitude of the Holocaust is doubted or called into question. Survivors of concentration camps live in our midst, yet their testimony is termed "a point of view". Spreading lies is called "freedom of speech", and the myth of a Jewish world-conspiracy is accepted as a "belief".

Rudolph Hess, too, is a survivor. As victimizer, he, too, can bear witness. Is it revenge to insist that his imprisonment for life serve as testimony for the crimes for which he was responsible?

We think not. Hess should remain in prison for the *sake* of humanity. He should serve as a reminder of what humanity became, a living symbol of the manifestation of evil.

Yes, cold as it may sound, Rudolph Hess the man has become irrelevant. Whether or not he has "paid his debt" is also irrelevant. But what he symbolizes, even at 90 years of age, is very relevant.

Perhaps there is some sort of poetic justice in his long life. After more than forty years in prison, he, too, must surely look forward to the only deliverance open to him — death — just as so many of his victims found their deliverance from the horrors of the Holocaust.

FOOTNOTES

None Like Moses

The ultra-Orthodox, anti-Zionist Neturei Karta sect has banned its members from using Israel's 1,000 shekel bank note, reports the *Jewish Chronicle*.

Angered by the depiction of Maimonides on the note, the sect's supreme council declared: "The Zionists want to demean Jewish values, just as they have decreased the value of the shekel."

Some sections of Agudat Israel, which is not linked with the Neturei Karta, also have reservations about using the note because it bears Maimonides' (the Rambam's) likeness.

There were hitches with the note even before it was issued. After printing had been completed, some of the letters in the small print of his name, shown alongside an example of his writings, were found to have been printed upside down.

Some people believed that they had acquired a valuable collectors' item, but bank officials pointed out that the error appeared in all the notes.

Israel in Heaven

A satellite ground station is to be set up in Israel, after the United States has supplied a major laser. The station will help the Israelis to track American satellites.

Prof Yuval Ne'eman, the Science and Technology Minister, said that two representatives of the U.S. National Aeronautics and Space Administration came to Israel to conclude a formal agreement.

Israel is also planning, with U.S. backing, to send up its own communications satellite.

FROM ISRAEL

By Elenore Lester

Rehov Sumsum

The distinguished American TV programme, "Sesame Street", now has its Israeli television version: "Rechov Sumsum". It will likely have an extensive impact.

A prickly but sweet 6-foot, 4-year-old named Kippie Ben Kipod (Kippie, son of porcupine) lives on Rehov Sumsum in Israel. He is surrounded by a collection of characters who love to talk, sing, recite jingles, get into arguments and make up.

North American youngsters who reached school age in the past 14 years would, within minutes recognize "Rehov Sumsum" as the Israeli television version of "Sesame Street".

The language is different, but like Sesame Street, it is a warm world of friends and neighbours, each with problems, hang-ups and loveable qualities.

The characters suit an Israeli *rehov*: Yonah, a religious grandmother of Yemenite background; Natan, a Sephardic university student; Avner and Rachel, a middle-aged Ashkenazi couple who run a pastry shop; Shosh, a Sephardic woman who paints signs; a couple of inseparable friends known as Arik and Bentz; a monster named Oogie who thinks a bagel is a cookie; and a couple of odd characters named Kruvie and Kermit.

The show, which began its broadcasts last September, was designed for the same purposes as its American forerunner — to prepare youngsters for school by presenting words and numbers in an interesting way, and to show that individuals must treat others with understanding.

One of the first shows to be produced in Israel entirely in colour, it also attempts to broaden children's horizons by taking them via video around their own country. Eventually, the program will be brought back to the United States to help children learn conversational Hebrew while they learn about Israeli culture, Jewish values, traditions and holidays.

The program is backed by the Instructional Television Center, a division of Israel's Ministry of Education and Culture, and by the Charles H. Revson Foundation. According to Eli Evans, president of the foundation and of American Friends of Rehov Sumsum, "It isn't just another TV show. You have to project 20 years down the road to evaluate the impact of a show like this. That's why the Israeli government is going all out for it.... It is expected to reach every child in the country. Teachers are being trained to work with it. Eventually, we hope it will also be brought to Canada, Great Britain and France."

The Israelis were concerned with positive relationships between Ashkenazim and Sephardim, religious and non-religious people, Arabs and Jews. They wanted to expose children to Israeli landscapes, historic sites, cities, traditions and folklore. They also felt a need to instill an interest in learning Hebrew, since many children come from homes in which the spoken language is Arabic, Russian or English, or in which the parents' knowledge of Hebrew is inadequate.

On Sesame Street puppets are known as muppets, and they interact with humans. Some of the muppets on Rehov Sumsum are direct translations of their Sesame Street originals. Arik and Bentz are facsimiles of Ernie and Bert. However, one of the first decisions made by the Israelis was that the main character would have to be distinctively Israeli. On Sesame Street Big Bird and Oscar play the leading roles. The Israelis decided to have one character, uniquely sabra. Since the desert fruit for which the sabra is named is prickly on the outside and sweet on the inside, the character would necessarily have a dual nature. Thus, Kippie the porcupine combines the affability of Big Bird with the grumpiness of Oscar.

One result of this co-production has been new technical skills for Israel.

Education studies show that youngsters who have watched Sesame Street during the 14 years of its broadcasting history were better prepared for school, particularly the crucial first year.

Today there are foreign language co-productions of Sesame Street in the Persian Gulf states, France, Germany, Spain, the Netherlands, Sweden and Latin America.

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YOM YERUSHALAYIM 5744

By Irving Greenberg

Jerusalem Day: Sorrow to Joy

Jerusalem Day is "struggling to enter Jewish consciousness". Significantly, it is a "second step in the shift from powerlessness and sorrow to power and joy".

A number of new Jewish holidays born in this generation are struggling to enter into the Jewish calendar and Jewish consciousness permanently. The holidays include the increasingly prominent Yom Ha'Atzmaut (Israel Independence Day) and Yom HaShoah (Holocaust Remembrance Day). The most obscure of the new days is Yom Yerushalayim (Jerusalem Day), which falls this year on May 30.

Yom Yerushalayim was officially established by the Israeli Rabbinate as a holiday to mark the unification of Jerusalem after the Six Day War in June 1967, and to celebrate its full restoration to Jewish hands for the first time in 1900 years.

A "Second Chance"

Actually, Jerusalem Day was a 'second chance' celebration of Yom Ha'Atzmaut. The original Israel Independence Day — as the declaration of the state itself — caught the Rabbinate spiritually unprepared. Although many Jews worldwide responded to Israel, many others went on politically and spiritually with 'business as usual' after May 15, 1948. The Rabbinate also did not grasp the full spiritual dimensions of the redemptive event of our lifetime, which matches the great events of Exodus (Passover) or of liberation from forced Hellenism (Chanukah). It was left to the Knesset to declare Israel Independence Day. Ever since, the day has lacked spiritual symbols and celebration rituals. Many Orthodox Jews who are accustomed to saying Psalms of Thanksgiving (Hallel) for redemption still hesitated to say a blessing over the Hallel, since not all the rabbis authorized it.

The Six Day War gave Israel to the Jewish people a second time. In the anxious months of April and May 1967, Diaspora Jewry, and even many Israelis, saw another Holocaust looming. (For many Jews, that experience opened the floodgates of emotion and consciousness of the Holocaust). Instead of Israel's being snatched away, an overwhelming Israeli triumph followed. It struck many Jews almost as a 'Second Coming' of the State of Israel.

The full dimensions of the significance of Israel, of the triumph of life and hope, as a model of redemption for the whole world, were suddenly made manifest. Determined not to repeat the errors of lack of appreciation of the first 19 years, the Rabbinate declared Yom Yerushalayim a national holiday, including Hallel (Thanksgiving) prayers, celebration, and performing of marriages. This joyous day was established despite the fact that it occurs in the middle of the *sefirah* period, a classic mourning period of the Exile, when as a sign of grief Jews would neither celebrate nor perform marriages.

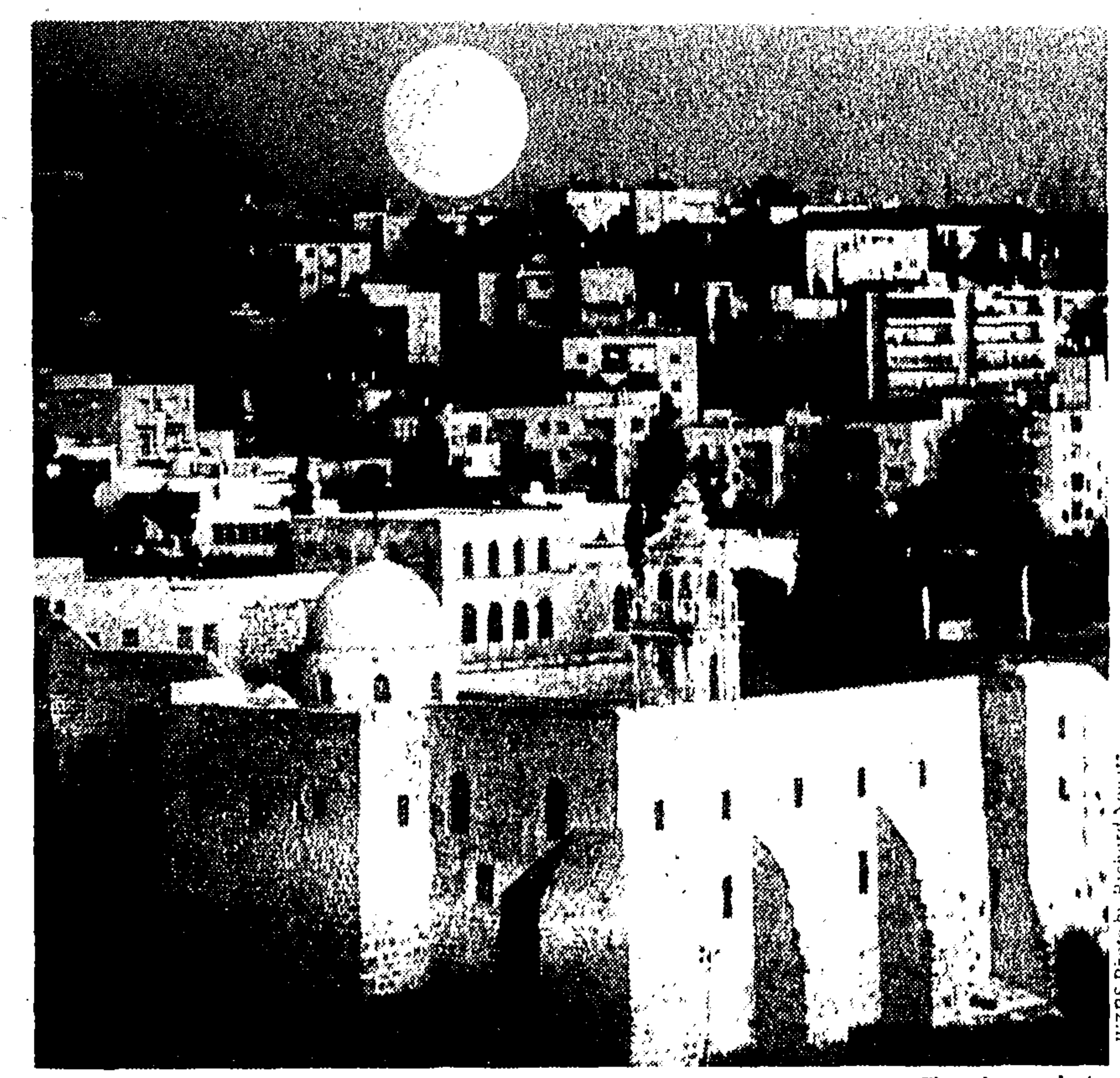
Since 1967, the euphoria of the Six Day War has subsided, and Yom Yerushalayim is also languishing. The non-observant Jews do not know what to do on this day; the observant are a small percentage of the Jewish people, so their observance is lost in the shuffle. Still others argue that it comes too soon after Yom Ha'Atzmaut, so who needs it?

Development of Holidays

But, in fact, there is good precedent for this closeness. Tisha B'Av, which commemorates/-mourns the destruction of the Temple, comes only three weeks after the Fast Day of 17 Tammuz, commemorating the breaking of the wall of Jerusalem, the onset of the final catastrophe.

Actually, it is not unusual for a holiday to be accepted in fits and starts, and to languish in neglect periodically during the period of its formation. There is evidence that Chanukah and Purim grew to maturity in the same way. *Aficionados* of Jewish history will recognize that it is a special *mitzvah* to help this holiday when it is down, because this day is a perfect sign of the process of reversing the tide of Jewish history. Jerusalem Day is a second step in the shift from powerlessness and sorrow to power and joy, and is a symbol *par excellence* of the fulfillment of Isaiah's words, "Your days of mourning shall be completed." (Isaiah 60:20)

(continued on page 5)



YOM YERUSHALAYIM — Jerusalem Day will be celebrated on May 30. The above photo shows the moon rising over the Valley of the Cross in Jerusalem.

—WZPS Photo by Richard Nowitz

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Jerusalem Day: From Sorrow to Joy

(continued from page 4)

There is a striking historic pattern to the development of Jewish holidays. During the Biblical period, all the holidays were concentrated in the first month (seven days of Passover) and the seventh month (Rosh Hashanah, Yom Kippur, seven days of Sukkot, one day of Shemini Atzeret). Only one additional holiday — Shavuot — came in a different (ie.., the third) month. Rosh Chodesh (the New Moon) was a minor happy holiday, celebrated every month as Shabbat was commemorated every week. *All* of the holidays were joyful. Even Yom Kippur, which was a day of deprivation, was considered a happy day; once the scapegoat ritual was completed, the day turned into an outburst of dance, a nature festival, and a social celebration.

Then the tragedy of the First Destruction and exile struck. Devastated by the defeat, Jews set up no less than four days of fasting and mourning.

As the centuries passed without any release, additional elements of mourning and sorrow were injected into the calendar.

The climax of this 1900 years of growing gloom and pain came in the Holocaust. So devastating was this catastrophe that Jewish suffering could go no further without ending the very existence of the Jewish people. The sheer magnitude of the Holocaust forced another grief day into the Jewish calendar (Yom HaShoah). The Israeli Rabbinate belatedly tried to incorporate commemoration of the Holocaust into the 9th Day of Av, but this was not accepted because the broad public decided that the existing days of mourning could not contain this overwhelming event.

On the other hand, the bulk of the Jewish people rose up with the conclusion that Jewish martyrdom and suffering should go no further. The Jewish people rose up to take power, to create a state to end the martyrdom, and reverse the long tide of grief in Jewish history. "Never Again!" meant no more permanent grief days as well.

In Israel's War of Independence, an aroused world Jewry beat back the invaders — by the narrowest of margins. The victory upheld the state, and the celebration of that redemption added Yom Ha'Atzmaut — a happy day — to the calendar. Significantly, Independence Day fell on the 5th of Iyar (during the *sefirah* period). Thus the modern Exodus reclaimed one day from the ranks of "sorrow days," and added it to the "days of joy". The question was: Was this a short-run respite, or was this the beginning of a major reversal of historic proportions from "sorrow to joy."

Shift to the Side of Joy

This question was answered in the Six Day War. By a far greater margin, would-be destruction was turned back. The margin of victory made clear the incredible accomplishment of two decades of state-building — the perfect symbol of this joyful discovery was an add-on to the achievement of statehood, i.e., the reunification of Jerusalem. The closing of the circle of 2,000 years of deprivation of the focus of Jewish spirituality and hope by the recovery of the Temple Mount, was recognized as the confirmation of a turn in Jewish history. A second day of celebration was added — Yom Yerushalayim.

Jerusalem Day occurred in the *sefirah* period, so another calendar day was shifted from the side of sorrow to the side of joy. If one can project the pattern, then in time, the day of the Camp David signing and the day of the signing of the final total peace will be added as the security and peace of Israel's establishment sinks in and is accepted beyond challenge. The pattern of joy will spread and suffuse the calendar.

Of course, there is no guarantee that the pattern will continue to unfold in a positive direction. Israel's right to exist is still challenged. Attempts are made to inflict crushing defeat on the Jewish people. But Jewish fate is in Jewish hands, and from year to year the people get stronger and stronger. The confidence grows that indeed an age of life and redemption has begun.

We can anticipate the fulfillment of the prophetic promise that "the [four fast days] will become days of joy and rejoicing, and good festivals for the House of Judah; so love truth and peace ..." (Zechariah 8:19).

Dr Greenberg is Director of the National Jewish Resource Center, in New York City The National Jewish Resource Center.

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Expert Advice

There is frequently a great deal of naivete about such costly long-term buys as furniture. Here are a few practical guidelines to follow:

¶ Invest in well-made timeless designs. Today's furniture has to last for years.

¶ Always bring room sizes and specific measurements with you — furniture can look misleadingly small in a large store.

¶ Don't overbuy — you can always add an extra item later.

¶ Paler furniture looks less bulky in a small space.

¶ Take care of your furniture. The worst thing for most furniture is sunlight. It can blister the veneer on wood and can fade leather.

¶ Remember, different materials need different care. Feed leather hide with special hide food to keep it supple. Don't polish rosewood very often; it needs pure beeswax. A damp chamois and dry cloth is sufficient. Silicone-polish marble every other day, then once a week, to build up a scratch-resistant surface.

¶ High-backed settees may be more comfortable, but can overwhelm the room.

¶ A round dining table looks far better in a square room, a rectangular or oval shape in a long narrow room.

¶ Seriously consider sliding doors, especially in small bedrooms. Normal doors take up a lot of opening space.

¶ Look for good after-sales service.

¶ Make use of the facilities available in shops giving free advice on interior design, with, for example, a wide selection of curtain and carpet swatches, and fabric lengths for curtains and upholstery to match duvet covers, bedspreads, etc.

Small Can Be Great

If you are the owner of a small kitchen, the first piece of advice to follow is think positively. In a small kitchen, everything is at hand. And you're more likely to be tidy.

Even if you are only planning minor alterations, there are a lot of improvements you can make.

Getting Equipped

¶ Fitting in all the appliances — work out your priorities. It may be physically impossible to fit them all in!

¶ Choose slim-line or compact appliances where possible. Some manufacturers include these in their ranges now.

Storing It Away

¶ Every inch of floor and wall space must be put to good use.

¶ Choose tall units for the walls, and consider sliding doors.

¶ Wall units are narrower than floor-standing ones, so a novel idea is to use them as base cupboards with a made-to-measure worktop. This works especially well in a narrow, galley-style room.

¶ Make the most of cupboard space with special interior fittings like wire racks and baskets, and revolving carousel units.

¶ Keep everyday cooking utensils at hand on a wire wall grid.

Pots and Pans

¶ Choose items that will do double duty, such as oven-to-tableware.

¶ Stackable saucepans and china save space. Hang cups and mugs on hooks inside the units.

¶ Put little-used items on high shelves out of the way.

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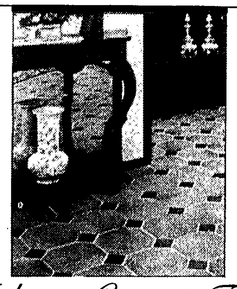
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BOOK MARKS

by Gila Wertheimer

These Holy Sparks

THESE HOLY SPARKS
The Rebirth of the Jewish People
By Arthur Waskow
San Francisco: Harper & Row, 1983, 210 pp., $11.95 US

Amongst American radicals of the 1960s — those who marched for civil rights, demonstrated against the war in Vietnam, and took over university campuses across the United States — there has been a quest for and an ongoing discovery of their Jewish roots. This movement away from the general community and toward the Jewish community began in 1967, in the wake of the Six Day War.

In seeking a Jewish identity, these well-educated, politicized Jews generally found themselves uncomfortable in the established Jewish institutions. From their discomfort grew the havurah movement, which sought to create a new type of Jewish community, a sort of Jewish counter-culture, which its founders saw as more dynamic, and more authentic, than anything existing in the mainstream. Havurah members formed study groups, went to the country to experience Shabbat in a non-urban environment, and sought creative ways to express their new Jewish consciousness.

Many of the ideas that led to the founding of the first havurot have today been adopted by established communities, and synagogues have themselves created havurot to help revitalize their institution.

Arthur Waskow, an outspoken activist against the war in Vietman during the sixties and now an activist on behalf of Jewish renewal, has written a book that speaks for the movement towards Jewish rediscovery. It is part autobiography, part personal experience, part sociology, and part philosophy.

As a metaphor for Jewish renewal, he has selected the kabbalistic story of the "holy sparks". According to this interpretation of creation, in the beginning was a holy, harmonious universe, in the shape of a seamless vessel of light. The divine energy of creation was so intense that it shattered the vessel, dispersing its sparks of holy light. The human task is now to re-gather these sparks, and repair the vessel. Waskow views Jewish action and Jewish thought in light of the human attempt to re-create that original unity. His symbol for unity is the rainbow, the sign of hope that followed the biblical flood, and to Waskow a symbol of unity in diversity.

The pattern Arthur Waskow's own life has taken will be familiar to many Jews — first, rejection of his Jewish background as devoid of meaning, followed by a commitment to the universal values of peace and social justice, in turn followed in the late sixties by a return to Jewish life. Today, he is on the faculty of the Reconstructionist Rabbinical College in Philadelphia, edits the journal *Menorah*, and is director of the Rainbow Sign, a project he initiated to seek a Jewish approach to the nuclear arms race. He holds a doctorate in history, has written eleven books, was a founding fellow of the Institute for Policy Studies, and has taught at Swarthmore College and Temple University.

On his journey towards Jewish renewal, he has carried with him a great deal from his period as an anti-war activist, but the focus of his outlook has changed. It is now centered on the Torah. His approach is creative and innovative as he shapes both his world-view and his everyday actions by the teachings of the Torah.

In his attempt to bring Jewish actions closer to Jewish tradition and thought, he seeks a return to a more intimate community framework. It is a "small is beautiful" approach, which moves away from the impersonal bureaucracies that comprise many communities. It is also a holistic approach, in which deed and thought, passion and reason, are united, with Torah at their centre. He is searching not just for a Jewish presence in events, but a Jewish perspective on issues.

His search for meaning is at times extreme, his interpretations of tradtitional Jewish thought are often unconventional, and some readers may find themselves uncomfortable with a number of his suggestions. His politics, which remains left-wing, could be termed naive, and his view of, for example, Islamic fundamentalism is purely wishful thinking. His use of the Torah to confirm his anti-capitalist point of view will not sit well with many readers, particularly at a time when a once-liberal Jewish constituency is becoming more conservative. Nevertheless, anyone who was influenced by the alternative movements of the sixties and early seventies will find an outlook that is at the same time both familiar and refreshing.

There are things to be learned from Arthur Waskow, without necessarily accepting in its entirety his analysis, his suggestions, his interpretations, or even his questions. What he offers is a fresh approach to what are for many, tired customs. He reaches out to Jews who have rejected their Jewishness, or simply moved far away from it in their everyday lives. He brings a welcome vision and energy to contemporary North American Jewish life, even if one disagrees with him on details, or is maddened by his very American perspective.

BOOK FAIR
Hoshal Beth Israel is holding a book fair on Sun., May 27, from 11 am to 9 pm at the Beth Israel Auditorium. Come choose from the largest selection of Judaica ever offered for sale in Edmonton — books for all ages, children's items, and gifts for the home.

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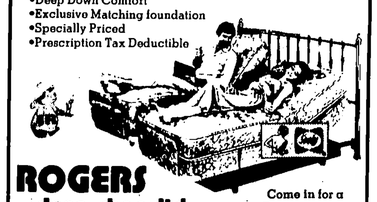
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ON MAY 5, OVER 6000 YOUNG PEOPLE WILL BE CLEANING UP ALBERTA'S HIGHWAYS.

Every year on a Saturday in May, a group of young Albertans make a special effort to clean up Alberta's highways.

Over 6,000 members of our 4-H Clubs and Junior Wardens will take part in removing the litter left along Alberta's roadsides by careless motorists. More than 6,000 km of provincial primary highway right-of-way will be cleaned and about 50,000 refuse bags will be filled.

Saturday, May 5th, is the big day.*

Although these terrific young people will be wearing safety vests and bright clothing and supervised by their parents and leaders, you, as the operator of a vehicle that day, must be extra cautious.

Watch out for our young volunteers! Look for the road signs!

Please do your part. Use extra care and caution. Drive safely while these young people are on our highways.

They'll be working hard all day to make sure Alberta's highways are clean, neat and tidy for the summer season ahead.

The very least we can do is make sure they all return home safely Saturday night.

Ward Woare
Minister of Transportation
Alberta TRANSPORTATION

*In the event of inclement weather, the clean-up will take place the following Saturday, May 12th.

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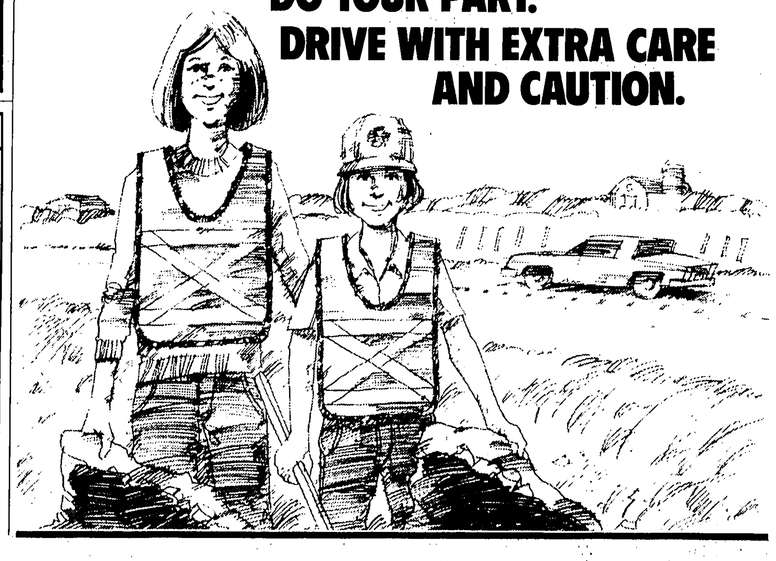

Your Wedding

For Bride & Groom

By Rabbi Stephen Fuchs

"It is not good for man to be alone; I will make a fitting helpmate for him." (Genesis 2:1) In this verse one finds the initial expression of what became the classical Jewish view of marriage.

The ancient Rabbis considered marriage both the norm and the ideal. They frowned upon celibacy and viewed marriage as a necessity for complete human fulfillment.

They carefully examined scripture for insights into this divinely ordained relationship. In pondering the Genesis account of the Garden of Eden, the Rabbis asked: "Why does Scripture portray Eve as evolving from Adam's Rib?" They answered their own question by asserting, "She was not taken from his head to be superior to him, or from his foot to be beneath him. Rather she was taken from his side to be equal to him, and from near his heart to be loved."

The Jewish marriage ceremony takes place under a *chuppah*, a wedding canopy which symbolizes the home the couple will establish. Its purpose is to remind the bride and groom of the important role each must play in the creation of a meaningful Jewish home life.

The Hebrew word for marriage is *kiddushin*, which literally translated means "holiness". Through the marriage ceremony a man and a woman consecrate themselves to one another. The Hebrew concept of holiness contains the notion of uniqueness. In the marriage ceremony the partners set one another apart from the rest of the world and enter into a uniquely holy partnership.

WEDDING CEREMONY — A Jewish wedding ceremony takes place under a chuppah, a wedding canopy, symbolizing the home the couple will build together.

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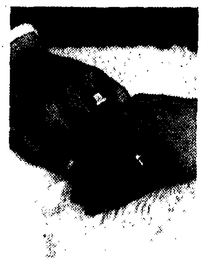

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Supplement to the Jewish Star
MAY - 1984

Dear Prospective Client,

It is our pleasure to inform you about the exciting game **Jewish Brain Teaser.** This game fulfills a need for all people who are interested in enriching their knowledge of Judaism. While playing the game, you will enjoy finding out how much you already know, and how pleasant it is to learn new facts about Judaism.

The **Jewish Brain Teaser** contains 5,000 questions, divided into six different categories:

1. History — This category covers Jewish history from Biblical times to the present. Some questions also relate to Canadian Jewish history.

2. Bible — This category includes questions from all 24 books of the Bible, allowing you to study many facts in an easy, readily understood, manner.

3. Text and Biography — This category covers many different legal, religious, and practical works, such as the Talmud (Mishnah and Gemara); Shulchan Aruch (Code of Law); the daily and holiday prayer books; the Passover Haggadah; and Midrash (legends and stories). It also acquaints the player with the history, biography, and significance of some of the great Sages of Judaism.

4. Customs and Laws — This category deals with many customs and laws, and reveals how they are observed by different streams in Judaism, and Jewish communities across the ages and continents. Here may be found a great many of the laws and customs relating to the holidays; Jewish life cycle events; the synagogue; prayer; social interaction; as well as questions about the differing practices and views of Orthodox, Reform, and Conservative Judaism.

5. Literature and Culture — Jews have contributed a great deal to the development of world cultures and literatures. This category will enable the player to become acquainted with many of those Jews who have gained fame and prominence in sports, drama, music, literature, singing, architecture, business — and in many additional fields.

6. Geography — This category covers the geography of Israel and of the major Jewish communities the world over. The player will learn about the distribution of Jews throughout the world; about interesting and important places in Israel; and about the major Jewish institutions in every part of the globe.

A Board Game — Jewish Brain Teaser is played on a board game in the shape of a Star of David, printed in seven colours. All the game pieces are readily identified by their different colours.

Multi-coloured Cards — The game cards are also printed in colours for ease of identification, with 10 questions per card.

Playing the Game — The game can be played on three different levels:

Beginners — For those with little familiarity with Judaism, questions marked with a Star of David (✡) may be selected as more likely to match their level of knowledge;

Advanced — For those with a sound acquaintance with Judaism, the questions which are not marked with a Star of David may be selected as the most appropriate ones;

The Challenger — Those who are playing in a mixed group will find it challenging to answer both starred and un-starred questions.

We have no doubt that you will enjoy the **Jewish Brain Teaser.** In fact, if you do not find it challenging and entertaining you may return it to us (postage prepaid) within 10 days of purchase, for a full refund.

To obtain this exciting and educational game, just fill in the order form below, and mail it with your cheque or money order (customers may also charge their order to their VISA account). Act today!

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The Jewish Star

Vol. IV, No. 7 | Copyright © 1984 The Jewish Star Newspaper, Ltd. | — EDMONTON EDITION — | PRINTED IN CANADA | June 1984

—Carol Gootter Photo/JTA

150,000 HAVE NOT FORGOTTEN — More than 150,000 New Yorkers expressed their solidarity with Soviet Jewry last month, at a rally at which Avital Shcharansky was one of the featured speakers. She is shown above holding a placard with a photograph of her imprisoned husband, Anatoly.

Meanwhile Yeshiva University, in New York City, will award Mr Shcharansky an honorary Doctor of Humane Letters at its 53rd annual commencement ceremony. It is the first time in the university's history that an award is being presented in absentia.

Conditions Still Bad for Falashas, CAEJ Sources Say

Special to The Jewish Star

TORONTO — At the head office of the Canadian Association for Ethiopian Jews (CAEJ), reports are received weekly from Falashas who have escaped the country, telling of their suffering in Ethiopia and of the special discrimination they bore because of being Jews.

One letter received last month, from a father in Ethiopia, describes the situation there as "desperate". He goes on to say, "I reach out to you, in a final desperate plea and ask you to aid to bring them on aliyah to Israel."

"We frequently get letters like this," states Susan Pollack Schechtman, administrative director of CAEJ, which is a registered, non-profit charitable organization. "No Jew has it easy in Ethiopia. In that particular letter, the man writes that one member of his family was thrown into jail and another lost his job, leaving no means of support for his family."

Mrs Schechtman notes that there has been some publicity lately that Jews in Ethiopia have it no worse than any other Ethiopians. The facts are, she points out, that Ethiopia, for all Ethiopians, is a country caught between drought, famine and civil war. A news item printed in May reported that Ethiopia was afflicted by "an unprecedented drought" and that the country's food reserves would run out in about two months.

In Ethiopia, the average life expectancy is 40 years; the per capita income is $120 yearly; the illiteracy rate is between 92% and 96%; more than 38% of the people are malnourished. For Jews, conditions are even worse.

According to a report on "Torture in the '80s", recently published by Amnesty International, "members of the Falasha community [are] imprisoned for refusing to obey restrictions on practising their religion."

(continued on page 8)

ISRAEL MARKS TRUMAN CENTENARY — Yehuda Blum, Israel's Ambassador to the United Nations, represented Israel on May 8 at the ceremony marking the 100th anniversary of the birth of U.S. President Harry Truman.

A statement from Prime Minister Yitzhak Shamir noted that Truman was the first world leader to recognize the newly-born Jewish state on May 14, 1948. "Today we all know that [President Truman's] trust in history and the Jewish people has borne fruit", Mr Shamir said.

Holocaust Hoax Book is Banned from Country

TORONTO (JTA) — The Canadian government has banned the importation of a book, *The Hoax of the Twentieth Century*, by Arthur Butz, an associate professor of chemical engineering at Northwestern University in Evanston, Illinois, it was reported by the League of Human Rights of B'nai B'rith.

Prof. Butz claimed, in his book, that a hoax had been perpetrated to make people believe that during World War II the Nazis had attempted to murder the Jews of Europe. He also asserted that the Nazis had not murdered six million Jews. When the book first appeared in the United States several years ago it was denounced by Jewish and non-Jewish religious and secular leaders and historians.

League officials said that the League had asked the Canadian government last March to ban the importation of the book. They said that in April, the League received a letter from Revenue Canada that the book had been banned under a provision of the Customs Tariff Act which prohibits importation of material "of an immoral or indecent character." The League also said it had asked the Minister responsible for the Canadian postal services to ban the mailing of the book.

David Matas, League chairman, said "the import prohibition strengthens the argument for a mailing prohibition by the Post Office. It is as reprehensible for hate propaganda to be circulated within Canada as for such material to enter Canada from abroad. We are very pleased that a ban has been imposed on importation. We now look forward to a ban on the mailing of this hate propaganda" in Canada.

Belzberg Helps to Inspire Women's UJA Campaign

"One must pay rent to the community in which one lives," Fran Belzberg told a special meeting of the Women's Division of Edmonton UJA campaign last month.

The dynamic Vancouver community leader told her listeners that they must work hard to insure continued progress in the community. Mrs Belzberg was described as an "active communal leader" when she resided in Edmonton during the 1950s. In 1958, her husband, Sam, was a co-chairman of the first combined United Jewish Appeal Campaign in Edmonton. The campaign goal that year was $120,000.

At the May 2 meeting, Mrs Belzberg spoke emotionally of her recent trip to Eastern Europe and her audience with Pope John Paul II. From this experience, she stressed her belief that it is up to Diaspora Jewry to keep Israel strong. She also spoke proudly of Israel's many accomplishments in only 36 years. To reinforce her commitment, she returned her air fare from Vancouver to Edmonton as her contribution to Edmonton Women's Division Campaign.

Beneficiaries Explain Needs

Following Mrs Belzberg's talk here, Campaign Chairpeople Valda Levin and Betty Mayer reported that pledges to the Women's Division have increased over 20 per cent in the 1984 Campaign. This year, to inject renewed energy into the local community and Israel, each woman is being asked to give her gift as a multiple of *chai* (18).

To help understand the community better, Judy Goldsand, speaking on behalf of the Jewish Federation of Edmonton, introduced representatives from each beneficiary, who highlighted their agency's funding and needs.

Organizational representatives were: Rebecca Shandling, Principal, Talmud Torah; Marjie Margolis, Program Director, Jewish Community Centre; Sandie Bornstein, board member, Jewish Family Services; Malka Fry, professional co-ordinator for the Senior Citizens' Centre; Rivvy Meloff, Camp Director, B'nai B'rith Camp Scholarships; and Robin Winestock, advisor to the Hillel Students Association at the University of Alberta.

Social arrangements for the day were made by Diane Marcovitch. Gene Edelman of Bon Ton Bakery provided buns and bagels for the lunch, and Elexis Schloss provided the floral arrangements.

Despite Rauff's Death, Centre Presses Vatican

NEW YORK (JTA) — The Simon Wiesenthal Center said last month that it will continue to press the Vatican to conduct an investigation into church-related activities in Italy involving Walter Rauff, the Nazi war criminal and inventor of the mobile gas vans, despite his death at the age of 77 last month in Chile of a heart attack.

"It does not put the matter to rest," said Gerald Margolis, director of the Los Angeles-based Wiesenthal Center. He said the Center will continue to urge Pope

(continued on page 3)

Israelis, Soviet Jews Drawn to Organized Crime in U.S.

By Wolf Blitzer

WASHINGTON (JCNS) — Israeli and Soviet Jewish immigrants to America are becoming increasingly involved in organised crime in New York City, according to a US Senate Judiciary Committee report published recently.

The report said that former Israelis were believed to be engaged "in a myriad of organised criminal activities." About 1,000 individuals, with a few key members, were estimated to be involved.

It noted that the organised Israeli crime network was based largely in New York, but there were indications that it was spreading throughout the northeastern part of the country and that "the group has been operating on an international level for some time."

All Types of Crimes Committed

Thus the report said that the group was "well entrenched in southern California, Arizona and southern Florida, as well as having extensive contacts in the Near East, southern Europe, South America, Canada and Mexico." Several members had served prison sentences in Israel.

According to the report, the authorities in California and Arizona have said that this group was involved in insurance frauds, fictitious billing, bankruptcy fraud, extortion, narcotics trafficking, illegal immigration and homicide.

"Although not all of these activities have surfaced yet in the New York area," the report said, "it has been documented that these Israelis are heavily involved in the importation and distribution of narcotics, specifically cocaine and heroin, through the use of a highly sophisticated syndicate."

A major investigation in New York revealed that Israeli immigrant merchants had been "actively involved in the counterfeiting of credit cards, fraudulent purchases and false billing. These crimes

(continued on page 3)

SHAVUOT BEGINS JUNE 5 — Shavuot, which marks the giving of the Torah, calls for a "spiritual homecoming": see page 4.

The papercut above, by Israeli artist Ya'acov Ne'eman, symbolizes aspects of Shavuot, from the harvest to the giving of the Torah.

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