



OUR Community news

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EDMONTON, ALBERTA

JANUARY 1971

UJA Given Highest Priority With Fundraising Moratorium

After two extraordinary meetings of the Community Council Board of Directors a unanimous and historic decision has been made to establish a moratorium on all fundraising activities in the Jewish Community during the months of February, March, April and May of 1971.

The decision to establish a moratorium during this four-month period was in response to a request by the State of Israel, United Israel Appeal of Canada and the Edmonton United Jewish Appeal that in view of Israel's tremendous needs in 1971 the highest priority be given to the United Jewish Appeal and Israel Bonds.

The massive objective in 1971 for the United Israel Appeal in Canada has been set at 40 million dollars which is twice as much as was raised in Canada last year and one-third more than was raised in 1967. On the basis of these needs, the Edmonton UJA objective will be set.

In a historic roll-call vote by organizations at the Community Council Board meeting, one organization after another by unanimous decision agreed to either cancel or postpone scheduled fund raising events during February, March, April and May of 1971, to clear the decks and give primacy to the United Jewish Appeal.

Although the moratorium covers a four-month period from February 1 on, there will only be two events in January, both for Israeli causes which are not considered major fund raising efforts.

The resolution by the Board of Directors, approved unanimously is

as follows:

"In keeping with the primacy of the 1971 UJA and in keeping with the spirit of the moratorium which allows for the three women's Zionist groups, Hadassah, Mizrahi and Pioneer Women to continue their previous patterns of fund raising with the fullest clearance and in cooperation with the UJA, the Community Council Board of Directors calls for

- a) a complete moratorium on all fund raising for local and overseas causes within the Jewish Community during February, March, April and May 1971 with the exception of the United Jewish Appeal.
- b) That under the terms of the moratorium the Board approves the holding of the Mizrahi Donor Dinner on January 10,

1971, the Pioneer Women Israeli Dinner and Dance on January 31, 1971 and the Hadassah Bazaar on June 9 or 16, 1971.

A Community Council Calendar meeting was held December 28 to reschedule those fund raising events usually held during the months of February to May inclusive, to the period between June 1 to December 31, 1971.

Dr. Harold Fayerman, President of the Community Council, after a period of intensive negotiation and discussions with Presidents of all organizations concerned, expressed his appreciation to all groups for their gestures of cooperation in the face of Israel's extraordinary needs.

"I am deeply grateful," commented Dr. Fayerman, "to both our local

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Community Survey Response Extraordinary

The Jewish Community Council Survey Committee, headed by Mrs. Irving Marcovitch has launched a community-wide survey to update information secured during the last survey conducted in 1966.

The survey was launched with the mailing of "fact sheet" forms to the entire community with a request that these be filled out and returned to the Jewish Community Office.

Thus far, hundreds of forms have been filled out and returned which will greatly assist the Survey Committee. Households which have not yet returned the survey form are requested to cooperate in this community undertaking.

involves securing the most basic but essential information about the Jewish Community will help the Community Council in effectively planning for future needs.

If you haven't mailed your fact sheet back yet - please do it today.

The purpose of the survey which

Background Report on Soviet Jewry

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Purim Pilgrimage to Israel

February 25 to March 18, 1971

Only \$ 795

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Israel Needs Cash - Now!

With the primacy of the United Jewish Appeal - Israel Survival Fund established for 1971, Melvin Friedman, Q.C., chairman of the Edmonton UJA Board of Directors has urged payment of pledges outstanding from the 1970 Campaign as soon as possible to help meet the massive needs of Israel.

Some \$100,000 is still outstanding from the 1970 Campaign which had total pledges of \$300,000 and an all-out effort is being made to secure the bulk of the monies outstanding prior to the start of the 1971 Campaign.

These payments are particularly important. First of all, they help to meet the immediate needs of Israel and secondly, they help to build the confidence of the Jewish community about the future of Israel.



From the Director's Desk

By Uri Rosenzweig

The recent unanimous decision by the Community Council Board of Directors to establish a fund raising moratorium in favor of the 1971 United Jewish Appeal was a more meaningful act than merely recognizing the primacy of UJA.

By its decision, the Council's Board of Directors, representing all major organizations in the community and the community at large, proved that given a problem facing the total community and after weighing all the facts, intelligent men and women will in most cases decide to take a reasonable course of action.

Sure, there are always narrow minded individuals who take the view "my organization is first, right or wrong". But with a broad cross-section of the community making up the Council Board, we are fortunate to have a sufficient number of individuals who place the interests of the total community above all else.

It is through this very process of reasoning together, of thinking through problems together, of working on behalf of the total community together, that affords us the only opportunity to find meaningful solutions to problems facing the organized community.

There are those in our community who genuinely (and rightfully) feel that for too long most of the important decisions in our community have been made by a handful of people, our so-called "leaders". But it is equally true that too many people are not prepared to assume the responsibilities of leadership themselves, or even show any interest in selecting others as their leaders, so that in fact the community usually gets the kind of leadership it deserves, with rare exception.

But the fact of the matter is that all the citizens of this community have the right and the power to participate in the decision making processes, provided they have the interest and initiative to exercise that right and power.

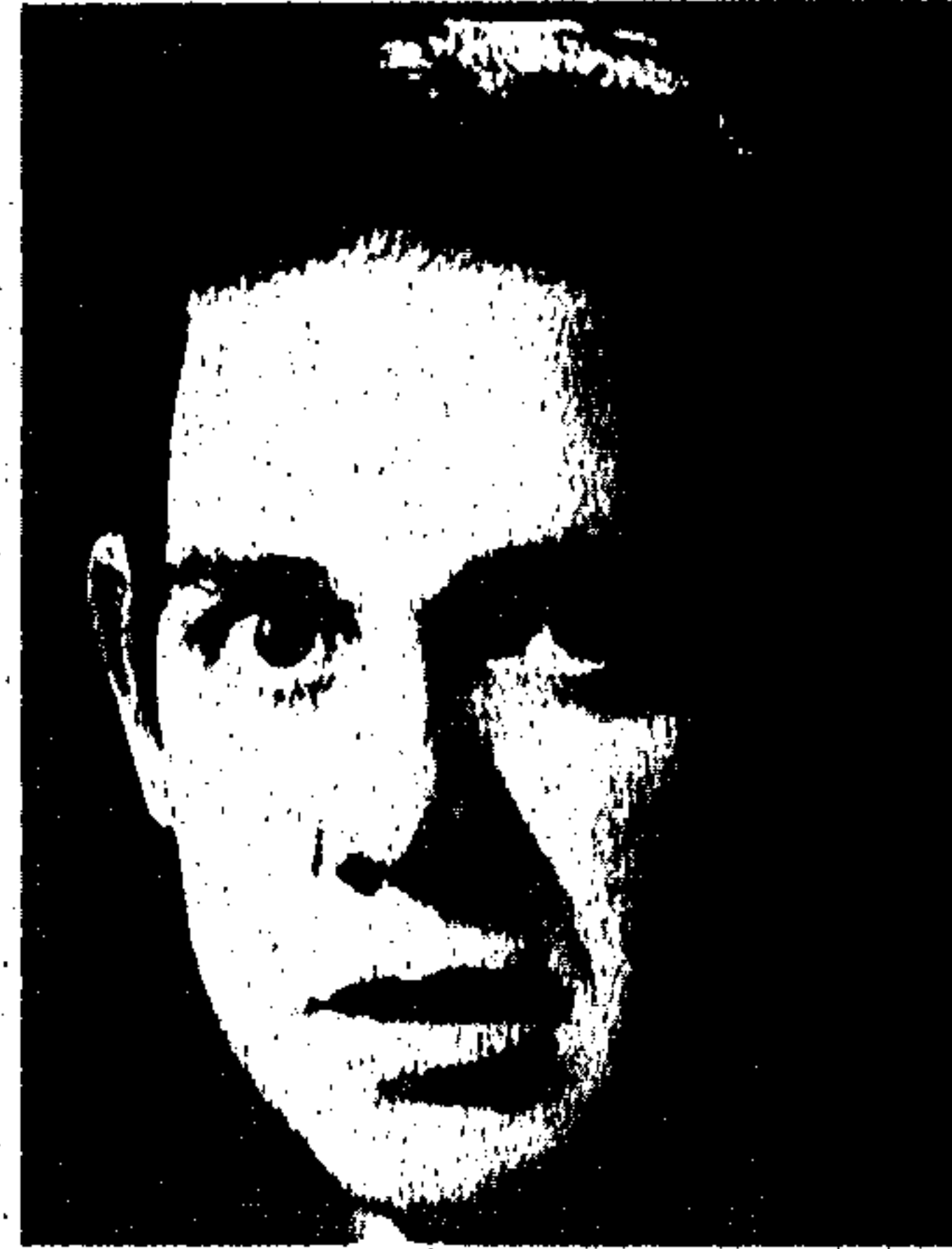
One other significant fact arises out of the recent Board decision and it is this - each community has the right and power collectively to make decisions regarding its own course of action and its future destiny no matter how great the pressures of "outside" national organizations.

In the coming months the Community Council Board of Directors and the community at large will be called upon to make various important decisions affecting the future and vitality of the community. If reason and understanding will prevail, if the "silent" majority will once and for all make itself heard, then I have no fear that the decisions made will be the ones most beneficial to the total community.

Jewish Family Service Annual Meeting Feb. 2nd

Daniel Pekarsky, President of the Jewish Family Services, has announced that the 16th Annual Meeting has been scheduled for Tuesday, February 2nd, 1971 at 8:00 p.m. According to the Constitution, the Jewish Community-at-large may submit nominations for the Board of Directors that will be elected at this meeting. Nine members are elected annually to serve a three-year term.

This notice is hereby given in accordance with Article 1, under membership of the Bylaws of the Jewish Family Services, "notice of nominations shall be made to the Jewish Community not less than one month prior to the annual meeting. Nominations shall be accepted from the Jewish Community-at-large if submitted in writing, with written acceptance by



Dan Pekarsky

the nominee prior to the annual meeting. If an election is necessary, it shall be held at the annual meeting by closed ballot."

Mizrachi Donor Dinner Jan. 10 with Hy Bessin

January 10 is scheduled for the Annual Donor Dinner at the Beth Israel Auditorium at 7:00 p.m. with guest speaker Mr. Hyman Bassin.

Highlight of the evening will be a tribute to the President Mrs. Freda Shlatsky on her Bar Mitzvah Year as President of the Hodel Shrage Chapter.

A luncheon meeting will be held at the Beth Israel Auditorium at 12:30 p.m. for all Mizrachi members.



Hy Bessin

fact that when the chips are down and under the leadership of the Community Council, all our organizations are prepared to place the best interests of the community above all else."

"I am well aware," continued Dr. Fayerman, "that postponing some of these events will hurt some of the organizations involved. It is no accident that the theme of the 1971 UJA across the U.S. and Canada has been set as "Survival means Sacrifice". Israel's survival has and does in fact call for sacrifice - not only in terms of Israeli lives, not only in terms of postponing other worthwhile fund raising efforts, but in terms of the gifts the Jewish Community will be called upon to give in the 1971 campaign."

January 31, 1971, as great a success as possible, particularly since the Moratorium imposed by the Edmonton Community Council from February 1, 1971 to May 31, 1971, bans all money raising projects during that period. The Financial Committee will be headed by Mrs. L. Superstein and Mrs. M. Feldman. Mrs. C. Koliger and Mrs. D. Fried will be in charge of Social arrangements. The support of the entire community is urgently needed to make this function a real success.

A Leadership Seminar is being held by Canadian Pioneer Women in Windsor, Ontario from January 31, 1971 to February 2, 1971. An Edmonton Delegation will attend.

Moratorium

Continued from page 1 organizations and particularly to Hadassah, Pioneer Women and Mizrachi for their cooperation in making this unanimous decision possible. This decision points to the

Organizations represented at the Board meeting included Beth Israel Congregation, Beth Israel Sisterhood, Beth Israel Men's Club, B'nai B'rith Lodges 732 and 2062, Hadassah, Histadrut, Mizrachi, National Council of Jewish Women, Pioneer Women, Talmud Torah, T.T. Mothers' Auxiliary and Council members at large.

Background Report on Soviet Jewry

Editor's Note:

We herewith reprint some background information on the trials, the prisoners and the position of Soviet Jewry generally, which was received from the National Jewish Community Relations Advisory Council of the U.S.A. and the American Jewish Conference on Soviet Jewry.

Thirty-one Soviet Jews, arrested and held incommunicado within the past five months - in Leningrad, Riga, Kishinev and Tbilisi - face the imminent prospect of political trials that can lead to life imprisonment, and even the death penalty.

The weight of substantial circumstantial evidence, filtered out to the outside world by close relatives and friends, leaves little room for doubt that, regardless of the legal specifications that may be brought at the trials, their thrust will be anti-Jewish.

In the larger context of recent Soviet policy, it is clear that the immediate purpose of the arrests and trials is to stifle the voices of the many Jews who in the last year undertook an overt struggle to leave the USSR for Israel, where they can maintain their Jewish identity. The long-range objective may be to crush a large-scale renaissance Jewish national consciousness among scores of thousands of Soviet Jews.

All the available information leads inexorably to the conclusion that last spring a high-level policy decision was made to undertake a nationally coordinated, concerted KGB (secret police) action against militant Jews. It employed entrapment and provocation and involved large-scale searches and seizures, confiscation of printed matter, interrogations and, ultimately, forced confessions that can be used as incriminating evidence in public trials.

The known facts are these:

At 8:30 a.m. on June 15, 1970, nine Riga Jews were apprehended at Leningrad's Smolny Airport as they were walking from the terminal to an airplane. That afternoon, Vecherny Leningrad, the main afternoon paper, carried a brief announcement of the action, indicating that those arrested had planned to hijack the plane out of the country. The same item appeared the next day in Leningradskaya Pravda, the main morning newspaper.

The Soviet press, as a matter of policy, rarely publishes crime news, and even then it is not until long after the event. The fact that these papers carried this report within less than twenty-four hours suggests that they were alerted in advance.

The fact, indeed, that the Jews were arrested while walking on the tarmac is a sure sign of the KGB's



Leib Khanokh



Ruth Aleksandrovich



Boris Maftsier

advance information and planning. The probability of a meticulously coordinated police provocation is enhanced even further by the virtual simultaneity of other actions that day.

At about the same hour of the arrests at Smolny Airport, eight Leningrad Jews were arrested in scattered places; at work, at home, on assignment some distance from the city, and even on vacation as far away as Odessa. Within a few hours searches were carried out in dozens of homes in Moscow, Leningrad, Riga and Kharkov; scores of people were detained for questioning and then released. Since June, there have been more arrests, in Tbilisi, Kishinev, Riga and again in Leningrad, bringing the number of Jewish political prisoners at this date to thirty-one.

The man in charge of the Leningrad case, involving at least the prisoners from Riga and Leningrad itself, is the chief city prosecutor, S. Ye. Soloviov, well known to local Jews as an anti-Semite. In 1961 he served as a judge in the city's criminal court and as such presided over two notorious trials involving Jews. In one case, he handed down a series of death sentences for alleged economic crimes to a group of Jews. In another, he sentenced Leningrad synagogue leaders, including an 84-year-old, to lengthy prison terms on charges of subversion - which actually reflected their determined efforts in behalf of Jewish religious observances and their active contacts with synagogue leaders in other cities.

These arrests and the ominous possibility of trials must be understood within the larger context of official policy, as reflected in the massive winter propaganda campaign against Israel, during January-March 1970. What began as a concerted nationwide chorus of condemnation of Israeli policies swiftly degenerated into a general anti-Jewish campaign. Publications in the thousands all over the country, through articles, editorials, pamphlets, letters to the editor, and caricatures, assumed an anti-Semitic tone and character.

The campaign itself was an expanded, but more intensified, version of the common Soviet propaganda line that now views Judaism as the ideological progenitor of Zionism, and Zionism as the equivalent of Nazism. The whole amalgam is a key element in the doctrine of "International Zionism" as the Jewish ally and servant of Western

imperialism - an updated and refurbished adaptation of the Tsarist "Protocols of the Elders of Zion".

A number of Jews, both prominent and obscure, were pressed into service in this campaign, to proclaim their undying loyalty, reiterate official apologies about Soviet Jewry, sign attacks on Israel and world Jewry, and brand as betrayal the desire to leave for Israel. The apex was reached at a March 4 press conference in Moscow when 52 prominent Jews were brought by the Foreign Ministry to speak to the world and, indirectly, to Soviet Jews.

What must have shocked the authorities, however, was the instantaneous reaction of dozens of Soviet Jews, as individuals and in groups, in Moscow, Leningrad, Riga and elsewhere, repudiating the assertions of the "house-broken" Jews and their right to speak for all of Soviet Jewry. It was very likely in reaction to this unprecedented audacity that the regime decided to tighten their pressures.

Of course, the authorities have been aware for some time of the growing frustration and resentment of many Soviet Jews at the discrimination they face in higher education and employment, the widespread anti-Jewish propaganda, the hostility they and their children frequently encounter in the streets, at school or at work, and, not least, at the deprivation of their cultural and religious rights, foreclosing the possibility of perpetuating their heritage and maintaining their group identity.

Furious with official anti-Semitism and inspired by the spiritual self-regeneration which Israel represents to them, a rising generation of young Soviet Jews rejects this situation as intolerable. Tens of thousands have applied for exit permits to emigrate to Israel. With few exceptions, their applications have been turned down time and again.

Several hundred of the more daring have circulated appeals and open letters addressed to the Soviet leadership, to the UN Human Rights Commission, to UN Secretary General U Thant, to the International Red Cross, and also to President Richard Nixon and Israel Premier Golda Meir. In effect, they have appealed to public opinion and to the conscience of the world. Such letters have been written by individuals and by groups in every major Soviet urban center.

This wholly unanticipated upsurge of pride and national consciousness has manifestly so upset the regime that it has resorted to severely repressive measures. The striving for Jewish national identity has begun to be treated like a criminal or anti-social act, with procedures of intimidation used against many who applied for exit permits: interrogation by the KGB, expulsion from the Party, suspension from the university, discharge from employment, and general social hostility at work.

But, what of the imminence of a trial of those arrested since June? In order to better understand what may happen, it must be borne in mind that there are basically two separate groups involved in what may be called "the Leningrad case".

We know precious little about their fate. No indictment has been issued. The prisoners have been kept incommunicado. Relatives, friends and even potential defense counsel have been forbidden to visit them. They have evidently been under intensive interrogation. Since we have no precise idea of how they will be charged, it is only possible to speculate on the circumstances in which they will be tried, and the penalties they are likely to incur.

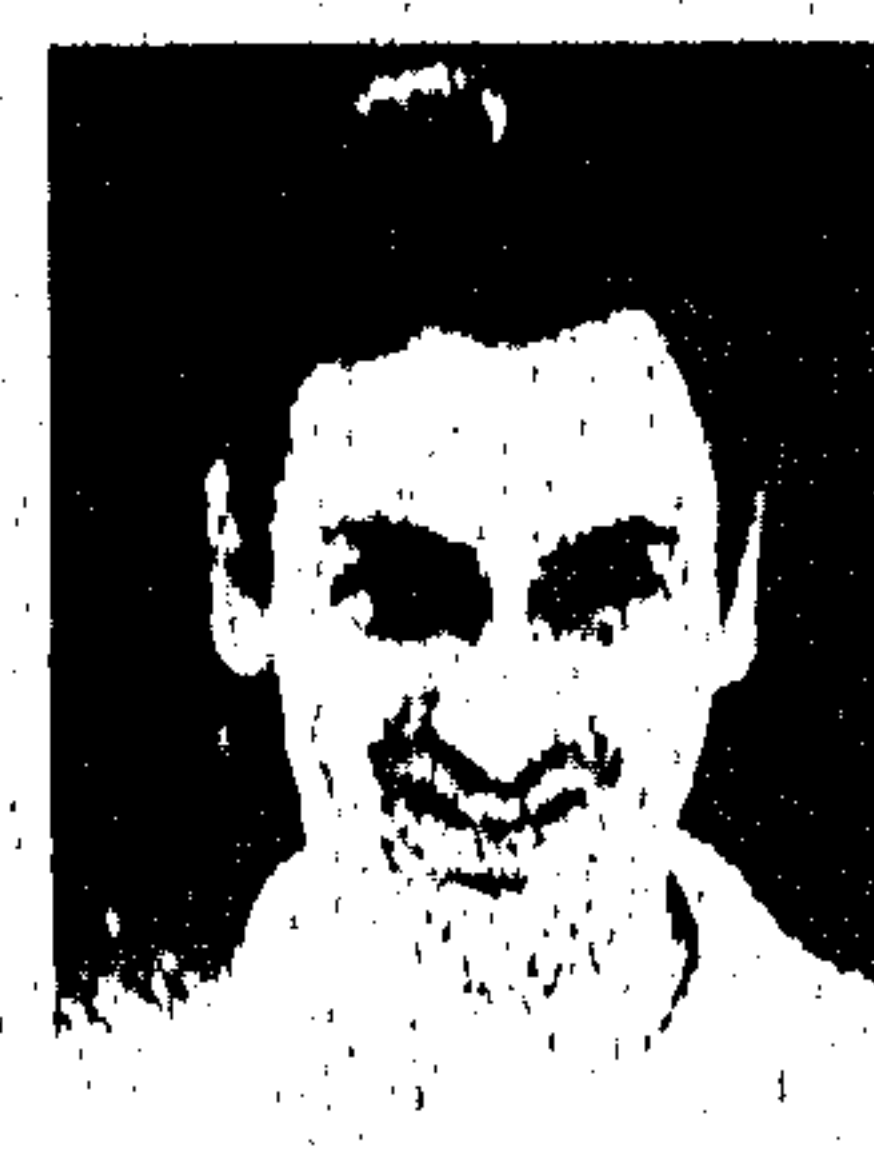
According to law, conspiracy to hijack an airplane is considered treason and is therefore subject to the death penalty. Even knowledge of such a plan and failure to report it can be subsumed under a charge of anti-Soviet activity and entail life imprisonment. Attempted hijacking can be treated as a plot to damage or steal State property, and may also entail the death penalty.

About the Riga group, relatives and friends living abroad, but in the closest feasible contact at home, believe that the Riga Jews were entrapped by someone planted in their midst. Privy to their passion-

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Hillel Shur



Wolf Zabinsson



Hillel Batman

Pioneer Women Dinner Dance Jan. 31

At a recent Pioneer Women's Convention held in Montreal, Golda Meir, Prime Minister of Israel, sent the following message:-

"By working with renewed effort, you are playing a meaningful role in the upbuilding of our people. Every new school, each new Child Centre, Vocational Enterprise and Welfare

Institution, is an addition of strength to the people of Israel and its spirit."

With that call for help, it is more imperative than ever for Edmonton Pioneer Women to make their Annual Dinner and Dance (music by Frank Sklove & his Orchestra) being held at the Edmonton Inn,

Our COMMUNITY NEWS

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Background Report on Soviet Jewry

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ate desire to emigrate to Israel, and their repeatedly frustrated applications for exit permits, he gained their confidence by posing as a pilot and offering to fly them out of the country in the airplane he claimed he was normally scheduled to pilot on a routine domestic flight.

About the Leningrad group, we have learned in a letter from the wives, mothers and sisters of eight of them that police interrogators informed the women that the prisoners have confessed to anti-Soviet activity, and the attempted hijacking of a plane. The women make it clear that they believe these were forced confessions.

More immediately and directly relevant to our present concern is the case of Boris Kochubiyevsky, the first of the Soviet Jewish political prisoners -- a 33-year-old electronics engineer of Kiev, in the Ukraine. Kochubiyevsky was arrested in December 1968, and five months later he was tried and sentenced to three years of forced labor for "anti-Soviet slander". His "slander" consisted of a public defense of Israel in June 1967, his assertion in September 1968 that Babi Yar -- the ravine outside Kiev where the Nazis slaughtered scores of thousands of Jews in 1941 -- was a tragedy for the Jewish people. Also included were his statements, in a November 1968 letter to the Soviet leadership, that it was impossible for him to live as a Jew in the USSR since there are no Jewish educational cultural or communal institutions, and that he consequently wanted to go to Israel.

In short, the accusations against Kochubiyevsky were essentially identical with the regime's real grievances against its present Jewish prisoners. His trial is now being viewed as a harbinger of gloom for additional trials, and as a foreboding precedent. In the Kochubiyevsky case, Khronika, the generally reliable "Chronicle of Current Events" disseminated by the Soviet democratic underground, reported segments of the trial transcript as well as reports by persons present at the trial which painted the following picture.

Some prosecution witnesses were provocateurs. Several repudiated the testimony they gave at the preliminary hearings; one admitted to having given his testimony while drunk; others said they testified under pressure from the KGB interrogators. The general public was kept away, while friends and relatives were not permitted inside the courtroom. At the same time, the KGB packed the court room with its own members, as well as with citizens who were mobilized and instructed to act hostile to the defense. Witnesses were sent out of

court immediately after their testimony, which is against Soviet legal procedures. The judge acted like a prosecutor, indulging in remarks that were hostile to the defense in both tone and substance and generally permitting anti-Semitic and hooligan behavior in his court. At the same time, the defense counsel assumed the role of assistant prosecutor, not only accepting the basic validity of the charges against his client but actually indicating his disbelief of Kochubiyevsky's own defense.

It is, of course, entirely conceivable that Soviet authorities will attempt to underplay or even avoid, in any direct way, the essentially anti-Jewish and political character of this case. Very likely apprehensive about an outcry of protest in the outside world over a mass anti-Jewish trial they may seek to divert attention -- through an emphasis on forced confessions -- to the narrow legal question of a hijacking plot. This would serve them especially well at a period when much of the civilized world has gone through a period of shock with regard to airplane hijackings.

But regardless of how the trial is conducted, and how Soviet propaganda handles it, it will be difficult to shift the focus from the fact that people are on trial for their convictions, and that Jews are being persecuted as Jews. They had no desire to criticize, attack, change, subvert or overthrow the Soviet system. On the contrary, their only desire was to leave that system altogether, and to exercise their elementary human right to leave their country of origin and settle in Israel, which they now regard as their ancestral homeland and as the sole place where they will be able to live as Jews.

The materials confiscated from those interrogated and arrested demonstrate conclusively that this will be a Jewish case. Among the items seized were Hebrew grammars, Jewish history books, open letters of appeal for help to leave for Israel, postal cards from Israel, and Jewish encyclopedias. In short, as some have written, everything with the words "Jew," "Jewish," "Judaism" was confiscated.

Within days after the June 15 action, a young Leningrad Jew, Viktor Boguslavsky, wrote an impassioned letter to the Soviet Prosecutor-General, Rudenko, pleading the innocence of his arrested friends, noting that "A lively interest in the fate of one's people and love for one's people can not be considered an offense. Their only crime was that they were born Jews and they sought to remain Jews."

In July, Viktor Boguslavsky was arrested.



Jewish survival used to mean running.

The Jewish people have been running for nearly 4,000 years. Because running was the only way to escape the brutal tortures and mass murders that millions of Jews were forced to suffer.

Those who escaped often became the victims of new persecution. Simply because they were Jewish. And as the slaughter continued, so did the exodus.

But the Jewish people survived, praying that one day there would be an end to all the running.

For a Jew who is in danger anywhere in the world, Israel is the realization of that hope. After 4,000 years the people of Israel need to run no more. But the threats to their survival are still as real as ever.

Along the frontiers school buses are ambushed and children sleep in underground shelters to escape the nightmare of artillery barrages. And students and teachers take time away from their universities to defend the life of their country.

To meet these daily threats to their survival the people of Israel spend virtually all their resources, energy and money on defense. And if that survival is to be meaningful schools are needed to educate the young; doctors, nurses and medical centers are needed to give proper care to the sick, the crippled and those who are too old to care for themselves; help is needed for the thousands of homeless Jews who come to Israel each week to stop running.

These humanitarian needs have always been the responsibility of free world Jewry.

We've built homes. We've cared for the old and the young. We've trained doctors, technicians and teachers, and we've settled more than 1,500,000 homeless Jews.

This year alone, the gates of Israel will open to 50,000 more immigrants. The new arrivals will need food, clothing and housing. They must learn a new language. And they must develop vocational skills.

They will come to Israel to stay, And they will stand as free Jews with their heads high and their backs straight.

We must stand with them. For as long as they need our help.

**Pay Your
UJA Pledge Today!**

Survival means sacrifice.