

מחנה שלום-לי

machaneh shalomli

shtillim

1977/8

ARRIVALS

Madrchin

Wednesday 14th

Joburg.	7.00	Michael
Potch.		Leon
Klerks.		
Kimb.		
Rhod.		
Durban	9.00	
P.E.	9.30	
C.T.	12.30	

Thursday 15th

Durban	9.00
E.L.	9.00
Bloem.	9.00

SHTILLI MACHANEH 1977 MASTERPLAN

Wednesday 14TH	Thursday 15TH	Friday 16TH	Saturday 17TH	Sunday 18TH	Monday 19TH	Tuesday 20TH
Introduction	BLOCK ONE — "FAMILY" — Ancient Times				BLOCK TWO	
CAMP BEGINS	Cain and Abel	Isaac and Ishmael	Joseph and brothers	YOM YISRAEL	Maccabees	Jewish Sects C

Wednesday 21ST	Thursday 22ND	Friday 23RD	Saturday 24TH	Sunday 25TH	Monday 26TH	Tuesday 27TH
"SOCIETY" — GRAECO-ROMAN PERIOD			Chassidic Shabbat		BLOCK THREE	
Roman Occupation	TIYUL Massada	Bar Kochba		VISITORS DAY	British Mandate	Ha'apelah A

Wednesday 28TH	Thursday 29TH	Friday 30TH	Saturday 31ST	Sunday 1ST	Monday 2ND	Tuesday 3RD
"NATION" — MODERN HISTORY				Yom Siyum		
Independence BOKS DAY	1948 to 1973 B	1977 : Sadat	Peace YOM SPORT		MACHANEH ENDS	

SHTILLIM MACHANEH 1977/8 MASTERPLAN

Wednesday 14TH	Thursday 15TH	Friday 16TH	Saturday 17TH	Sunday 18TH	Monday 19TH	Tuesday 20TH
CAMP BEGINS Introduction 2.30 Shichvah Mifkad	BLOCK ONE — "FAMILY" — Ancient Times Cain and Abel 11.00 Machaneh Vaad 5.00 MAIN MIFKAD	Isaac and Ishmael 2.30 Fire Drill Chevrat Madrichim	Joseph and brothers	7.30 MAIN MIFKAD YOM YISRAEL Chevrat Madrichim	BLOCK TWO Maccabees	Jewish Sects C Foofy Slide
Wednesday 21ST	**Thursday 22ND**	**Friday 23RD**	**Saturday 24TH**	**Sunday 25TH**	**Monday 26TH**	**Tuesday 27TH**
"SOCIETY" — GRAECO-ROMAN PERIOD Roman Occupation Chevrat Madrichim	TIYUL Massada	Bar Kochba Chevrat Madrichim	Chassidic Shabbat	VISITORS DAY Chevrat Madrichim	BLOCK THREE British Mandate	Ha'apelah A Obstacle Course
Wednesday 28TH	**Thursday 29TH**	**Friday 30TH**	**Saturday 31ST**	**Sunday 1ST**	**Monday 2ND**	**Tuesday 3RD**
"NATION" — MODERN HISTORY Independence BOKS DAY	1948 to 1973 B Sport Tech Chevrat Madrichim	1977 : Sadat [redacted] YOM HABONIM Chevrat Madrichim	Peace YOM SPORT	Yom Siyum	MACHANEH ENDS	

EQUIPMENT BOOKINGS

SHTILLIM MACHANEH 1977/8 MASTERPLAN

Wednesday 14TH	Thursday 15TH	Friday 16TH	Saturday 17TH	Sunday 18TH	Monday 19TH	Tuesday 20TH
11.30 Tape and P.A.	11.00 Tape and P.A.	Breakfast: Simmy 8.00 [redacted] Vappe	11.45 Tape + P.A		5.00 Tape + P.A 8.00 Tooshi + Jaffa	~~[redacted] Simmy~~ Evening: Shmulik's Shira Tapes - Life-savers' glade
Wednesday 21ST	**Thursday 22ND**	**Friday 23RD**	**Saturday 24TH**	**Sunday 25TH**	**Monday 26TH**	**Tuesday 27TH**
Morning: Nurses Shalom Afternoon: Navi Miftad	Berg + another?	Berg + another? Tarbut: Simmy	Night: Projector		Steve) = [redacted] lunch Esther) Cecil [redacted] = breakfast afternoon - Kibbutzim: Vappe Tarbut - life-savers' glade Steve + Vappe	Mft: Shluchot for Shira Raft Evening Projector
Wednesday 28TH	**Thursday 29TH**	**Friday 30TH**	**Saturday 31ST**	**Sunday 1ST**	**Monday 2ND**	**Tuesday 3RD**
Morning: Tape + P.A.	Afternoon: Shaloach for maps Tarbut: Tape Epidiascope slide-projector Projector		Shul: Shomrim Island			

SHTILLIM MACHANEH 1977/8 MASTERPLAN

CHUGGIM/ onegei Shabbat

Wednesday 14TH	Thursday 15TH	Friday 16TH	Saturday 17TH	Sunday 18TH	Monday 19TH	Tuesday 20TH
CAMP BEGINS		ACTIVE 1-1	Oneg Shabbat: JOSEPH	YOM YISRAEL PASSIVE 1-2	ACTIVE 1-2 PASSIVE 1-3	ACTIVE 1-3 C PASSIVE 1-2
Wednesday 21ST	**Thursday 22ND**	**Friday 23RD**	**Saturday 24TH**	**Sunday 25TH**	**Monday 26TH**	**Tuesday 27TH**
~~ACTIVE 1-4~~ PASSIVE 1-3	TIYUL		Oneg Shabbat: CHASSIDIM	VISITORS DAY	ACTIVE 2-1 PASSIVE 2-1	ACTIVE 2-2 A
Wednesday 28TH	**Thursday 29TH**	**Friday 30TH**	**Saturday 31ST**	**Sunday 1ST**	**Monday 2ND**	**Tuesday 3RD**
ACTIVE 2-3 BOKS DAY	B PASSIVE 2-2	ACTIVE 2-4	YOM Oneg Shabbat: SPORT PEACE PASSIVE 2-3		MACHANEH ENDS	

SHTILLIM MACHANEH 1977/8 MASTERPLAN TARBUYOT

Wednesday 14TH	Thursday 15TH	Friday 16TH	Saturday 17TH	Sunday 18TH	Monday 19TH	Tuesday 20TH
CAMP BEGINS Space & Intro. Ingenious; Light; Involvement	Brothers Light	Abraham Serious	Joseph Light	YOM YISRAEL	Chanukah	Sects C
Wednesday 21ST	**Thursday 22ND**	**Friday 23RD**	**Saturday 24TH**	**Sunday 25TH**	**Monday 26TH**	**Tuesday 27TH**
Rome	Massada TIYUL Campfire Massada	Chassidim Ruachy		VISITORS DAY INVITATIONS	Chalutziut Light + ruachy Chalutzic Evening	Hal'apelah A Raft evening: involved (+documentary + movie)
Wednesday 28TH	**Thursday 29TH**	**Friday 30TH**	**Saturday 31ST**	**Sunday 1ST**	**Monday 2ND**	**Tuesday 3RD**
BOKS DAY Own target	1948-1973 B Light + Sound: War + Peace	Peace Shabbat Light/Serious	YOM SPORT Humorous. Outstanding Bidur	General FINAL MESSIBAH	MACHANEH ENDS	

1. ~~Inspection - quick / clean selves~~
2. ~~Jafkedim~~
3. ~~Stealing~~
4. ~~birthday~~
5. ~~Money~~
6. ~~Dana = first aid.~~
7. ~~Hazyt · stamps.~~
8.

News	Ilan
Jupiter ✓	Jupiter
Neptune	Neptune ✓
Venus ✓	Venus
pluto ✓	Pluto ✓
Mars ✓	Mars ✓

Traffic plan

SHTILLIM MACHANEH 1977/8 MASTERPLAN

Wednesday 14TH	Thursday 15TH	Friday 16TH	Saturday 17TH	Sunday 18TH	Monday 19TH	Tuesday 20TH
~~X~~	Avodah: Venus	Avodah: Mars	Avodah: ~~Neptune~~	Avodah: Jupiter	Avodah: Pluto	Avodah: Venus Hon: Mars ✓ News: Pluto ✓
Toranut: Neptune	Toranut: Jupiter	Toranut: Pluto	Toranut: Venus	Toranut: Mars	Toranut: Neptune	Toranut: Jupiter
Wednesday 21ST	**Thursday 22ND**	**Friday 23RD**	**Saturday 24TH**	**Sunday 25TH**	**Monday 26TH**	**Tuesday 27TH**
Avodah: Mars ~~Hon: Neptune~~ News: ~~Venus~~ ✓ Toranut: Pluto	Avodah: ~~Neptune~~ ~~Hon: Mars~~ ~~News~~ Toranut: Venus	~~Avodah: Jupiter~~	~~Avodah: Pluto~~ Toranut: Neptune	Avodah: Venus ~~Toranut: Neptune~~	Avodah: Mars Hon: ~~Neptune~~ Pluto ✓ News: Jupiter ✓ Toranut: ~~Pluto~~ Jupiter	Avodah: Neptune Hon: Venus News: Mars Toranut: ~~Venus~~ Pluto
Wednesday 28TH	**Thursday 29TH**	**Friday 30TH**	**Saturday 31ST**	**Sunday 1ST**	**Monday 2ND**	**Tuesday 3RD**
A: Jupiter ~~Hon: Venus~~ Neptune (Mars) ~~News~~ T: ~~Mars~~ Venus	A: Pluto I: ~~Jupiter~~ ~~N~~: Neptune T: ~~Neptune~~ Mars	A: Venus ~~Hon~~: Jupiter Venus News: Neptune T: ~~Jupiter~~ Neptune	A: Mars T: ~~Pluto~~ Jupiter	A: Neptune T: ~~Venus~~ Pluto	A: Jupiter T: ~~Mars~~ Venus	A: Pluto T:

Madrelina

(H)

1. Stephen A-Guard — C.T. ✓ (Rosh)
2. Robert A-Guard — C.T. ✓ (SEEAN) 452619
3. Maurice A-Guard — C.T. ✓ 66-6661
4. Martin A-Guard — C.T. ☑ 45-4009
5. Michael Mai Trai — TV1 ✓
6. Leon Mai Trai — TV1 ✓
7. Peter A-Guard — P.E C.T. X
8. Gideon A-Guard — C.T. | Jhb. | A-Guard ☐ X
9. David ✓? — C.T. ✓ 668081
10. Desmond ☐ — C.T. ☑ ——
11. Dana Johnson Mai Trai — Jhb. X
12. Hazyl Bloem — Bloem X 71766
13. ~~Madra~~ — C.T. ☐ ~~49-6693~~
14. Wendy Mai Trai — Jhb. X 786-9691
15. Dana Palte Durban — Durban X Flat 5 199 Clark Rd. Glenwood Durban 4001
16. Claudia ✓ Mai Trai — C.T. X
17. Sharla ✓C.T. — C.T. ☑ 657231 / 494714
18. Marcelle Durban — Durban
19. Lee Mai Trai — Jhb. ✓
20. Andy Mai Trai — Jhb. ✓
21. ~~Debbie Hoch~~ — C.T. ☐ 713710
22. Laura [redacted] Wilder — C.T. 44-7308

Mai - leaving early

J [redacted]

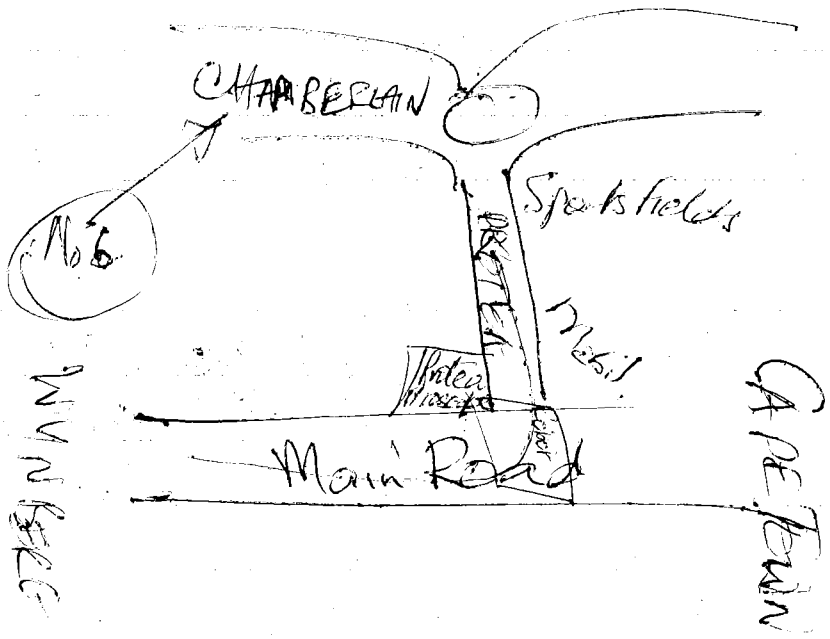
Admin: (21) Carol Shnier
(22) Gene Levick

P70 for map

Madrelina before	99	0
	33	1
	11	2
	2	3
	1	5

B Resnick Garage in Parkmore Market car

22-8591


CHAMBERLAIN
No 6
Sports fields
Main Road
CAPE TOWN

Risk of hurts) E.L. people needing accomodation in C.T. on Monday night? names + telephone nos.

1979

SHTILIM CAMPERS 1977/78 MALES

Aaron Gary	38 Alexandra Ave, Craighall, JHB	48-5539	97
Adler David	54 Link Str, Gramley Gardens, JHB	786-9699	11
Albert Joanthan	5 Rawlinson Rd, Selborne, EAST LONDON(	87463	35
Aaronson Melvin	10 Akademie Str, Dan Pienaar, BLOEMFONTEIN	31-1683	38
Belikoff Stanley	29 Haig Rd, Selborne, EAST LONDON	28339	17
Bilchik Brain	33 Wrenrose Ave, Birdhaven, JHB	788-6125	90
Bonert Anthony	2 Hoylake Rd, Greenside, JHB	41-1823	67
Borer Barry	3 Brenda Ave, Flamwood, KLERKSDORP	22681	75
Bortz Robin	13 Bodenstein Str, Baillie Park, POTCH	6975	14
Brener Jerome	15 Regel Ave, Waterkloof Ridge, PTA	70-5899	142
Bryer Haldon	67 Primrose Drive, Victory Park , JHB	46-8034	78
Bryer Leonard	" " "	"	79
Buchinsky Roy	2 Erica Str, Milnterton, CAPE TOWN	52-1295	58
Carpel Martin	108 Dan Pienaar Drive, BLOEMFONTEIN	31-2043	103
Cohen Gary?			
Davis Bryan	16 Corbel Cresc, Glenhazel JHB	40-4742	53 Level
Dembo Neville	46 - 8th Ave, Highlands North, JHB	40-3464	22
Diamond Anthony	520 Monte Bello, Montrose Str, Newlands	65-4306	130
Efron Paul	17 Daerdon Str. Morningh ill Bedfordview 663768		
Eberlin Barry	27 Highlands Gardens, Athol Str, Highlands North, JHB	786-9646	44
Elstein Evan	2 Dorchester, High Level Rd, Sea Point,	44-6369	52
Ezer Robert	30 Talana Rd, Claremont, C.T.	61-8086	144
Eyal Roner			
Factor Kevin	22 Killarney Rd, Hyde Park, JHB	788-4735	119
Factor Warren	22 Killarney Rd, Hyde Park, JHB	"	84
Feinblum Colin	1233 Park Str, Hatfield, PTA	74-5727	143
Finkelstein Mark	90 Beryl Ave, Bramley Park, JHB	40-7619	33
Fogel Lance	3 Dauphne Str, Bayswater, BLOEMFONTEIN	80040	26
Forman David	16 Kelvin Rd, Bramley Rdk JHB	40-1534	9
Frank Lloyd	72 Wilmington Cresc, Lyndhurst, JHB	40-3868	107
Friedman Paul	290 Lingbeek Str, Ludasrand, PTA	44-3413	72
Gam Stephen	37 Munday Ave, Morninghill , JHB	616-3466	146
Glaser Michael	1 Glencoe Rd, Oranjezicht, C.T.	45-1413	124
Glaun Stuart	5 Pinewood, Brampton Rd, BLOEMFONTEIN	80559	16
Goldberg Allan	7 Dormy Place, Walmer, P.E.	51-2266	112
Goldblatt Ivan	24 - 4th Ave, Lambton Germiston	34-4139	6
Gordon Jonathan	36 Pentrich Rd, Victory Park, JHB	46-1994	57
Gottlich Russel	33 Hofmeyr Drive, Emmarentia Ext, JHB	46-2622	117
Goodson Edmond	18 Toynbee Ave, Paddonhurst, BULAWAYO	69675	130
Gordon Gront	10 Park Rd, Suburbs, BULAWAYO	70540	129
Green Joshua9	21 Thistle Str, Newlands, C.T.	65-7231	145
Grill Stephen	4 Forester Cress, Kumalo, BULAWAY	80808	128
1 Kidney no contact sport Herdan David	40 Elysia Ave, Flamwood, KLERKSDORP	25389	31
Herman Barry	22 - 3rd Ave, Lambton , GERMISTON	34-7237	7
Horwitz Russel	3 De Mist Rd, BLOEMFONTEIN	31-2355	34
Israelstam Gary	7 Lynton Lane, Victory Park, JHB	46-2169	19
Johnson Saul	20 Metcalf Ave, Highlands North Ext, JHB	40-7292	92

SHTILIM CAMPERS (CONTD) MALES

Kalmeyer Jonathan	7 Linkfield Drive, Linksfield Ridge, JHB	45-1059	111
Kanowitz Selwyn	524 Dawn Ave, Lynnwood, PTA	47-3212	68
Kaplan Alan	18 Newmarket Rd, Glenhazel, JHB	40-4712	46
KANTOR DORON	12 Stirling Rd Hurlingham	783-1216	149
Katz Dan	Bridgewater, 1c Cotswold Drive, Milnerton	52-1905	54
Kazilsky Marc	7 Andrews Rd, Libradene, BOKSBURG	52-1274	118
Karro Ashley	115 Mowbray Rd, Greenside, JHB	41-3467	102
Kirshenbaum Warren	29 Minerva Ave, Bramley Park, SANDTON	40-6363	10
Klugman Russel	13 Cannon Str, Newlands, CAPE TOWN	65-2233	135
Kozinsky Brain	68 Lamont Rd, DURBAN	35-4091	64
Kraft Alan	5 Bedford Rd,St Andrews, BEDFORDVIEW	53-7716	55
Kuming David	11 Danya Rd, Victory Park, JHB	46-4609	20
Kupowitz Davin	25 Wychwood Ave, Linkside, P.E.	33-1607	106
Landauer Gregory	27 Lukin Rd, Selborne, E.L.	20-726	15
Landsman Morris	22 Oxford Rd, Parktown, JHB	41-1711	104
Lasker Reggie	" " "	"	105
Lazarus Leon	PO Box 621 EDENVALE	802-2647	30
Lerman Barry	2 Butler Rd, Kumalo, BULAWAYO	72335	126
Levin Craig	29 Morolk Rd, Berea, DURBAN	33-1121	1
London Paul	25 Adrienne Ave, Glen Athol, SANDTON	40-3814	95
Lotzof Kevin	47 Komatie Rd, Emarentia, JHB	41-4955	50
No Tzvi Klein Rose? Krall David			
Maller Peter	4 Pine Str, Irene Park, KLERKSDORP	21574	2
Michel Laurence	22 Johnson Rd, St Andrews, BEDFORDVIEW)	53-1055	70
Milner Alan			147
Mirels Ian	12 Neethling Str, Monument Township, KRUGERSDORP	728-5677	24
Mirkin Mark	29 Tiran Rd, Summerstrand, P.E.	53-1531	77
Myers Gary	70 Milford Avenue, Glendower, EDENVALE	53-3518	18
Meyers Russle	17 Atterbury Rd, Kumalo, BULAWAYO	72443	127
Noriskin Graham	43 Rahle Ave, Gramley North Ext 1, SANDTON	40-6111	71
Orelowitz Anthony	5a Ridge Rd, Mountain View, JHB	43-9357	110
Orelowitz russel	19 Grace Ave, Parkhill Gardens, GERMISTON	34-4930	23
Paiker Mark	126 Melville Str, Sunnyside, PRETORIA	44-1502	141
Parness Gavin	45 Graighall Rd, Victory Park, JHB	46-5258	21
Pikoos Barry	18 Hollywood Glen, Granille Place, Bramley North, JHB	23-8788	99
Pilossof Paul	9 Coghlan Ave, Kumalo, BULAWAYO	66060	131
Pokroy Russel	4 Somerville Ave, Melrose, JHB	47-3573	63
Raik David	89 Silwood Rd, Bramley Gardens, JHB	40-2497	76
Ress Jonathan	14 Winters Wyno, Off Rose Str, Newlands, C.T.	65-2171	29
Reitstein Julian	19 Ascot Rd, Kenilworth, C.T.	77-9387	134
Rome Gavin	15 Malopo Rd, Emmarentia, JHB	41-3984	93
Rottanburg Jonathan	Box 134 KLERKSKORP	8-1233	25
Roy Harold	51 Toon v/d Heever Str, Dan Pienaar, BLOEM	31-1654	40
Rudman Larry	3 Tulbagh Str, De Westhof, JHB	53-3648	114

SHTILIM CAMPERS (CONTD) MALES

Baacks Robin	47 St Johns Rd, CAPE TOWN	49-5746	61
Sachs Carl	71 Zonda Ave, Victory Park , JHB	46-3933	116
Sachs Stuart	" " "	"	115
Sachs David	6 Blesbok, Cres, Greenhills, RANDFORTEIN	603-4392	47
Samols Warren	7 Maxwell Mcdonald Str, Glenadrienne, JHB	783-3410	41
Samuels Brett	71 Marle Rd, Bramley North, JHB	786-9992	59
Sandler Anthony	61 Leigh Ave, Glenhazel, JHB	45-1608	56
Sarnak Mark	7 Leighton Gardens, Leighton Rd, Victory Park, JHB	46-3432	91
Satz Max	Monte Vista, 20 Glencoe Rd, Oranjezicht	45-4137	122
Scheckter Terence	29 Botha Rd. Selborne, East Ldn. 201	2-8776	125
Shefer, Michael	145 River D. Walmer, Port Elizabeth	51-2030	81
Schreiber, Daniel	51, 2nd Av. Illovo Sandton	783-0049	36
Schroder, Robert	3 Yarrow Rd., Milnerton Cape	52-1633	27
Schur, Michael	3 Barbara Rd.,St. Andrews, Bedfordview	53-2245	113
Silberman, Jonathan	33, 14th Av. Lower Houghton, JHB.	728-3386	37
Singer, Bradley	156 Mowbray Rd. Greenside, JHB.	41-1953	36
Singer, David	54, 10th Av. Boston Estate, Bellville Cape	97-2369	82
Singer, Robert	156 Mowray Rd., Greenside, JHB.	41-1953	85
Sischy, Steven	22 Benroy St., Flamwood, Klerksdorp	018-24018	32
Slon, Saul	15 Lola St., Victory Park, JHB.	46-1704	62
Snitcher, Julian	48 Edinburgh Drive, Bishopscourt, Cape	71-5939	143
Solkow, Paul	3 Tabora Way Newlands, Cape 7700	666-526	133
Spanger, Bernard	10 Steyn Av., Kelvin, Sandton	802-3048	100
Speechly, David	36 Grove Rd. Gardens, JHB.	728-4774	73
Spilkin, Mark	4 Parkin Rd. Bunkers Hill Ext. East Ldn.	84021	48
Stein, Steven	7 Invermark Crescent, Oranjezicht C.P.	45-1087	123
Stein, Brett	79 Clovelly Rd., Greenside Ext. JHB.	4184954	96
Stein, Glenn	79 Colvelly Rd. Greenside	41-4954	51
Sundelson, Hugh	44, 2nd Av. Kew, JHB.	40-7310	8
Super, Brian	12 Neethling St. Monument, Krugersdorp	664-2437	28
Troisman Michael	133 Rd No. 3, Victory Park, JHB	46-5932	39
Tutledove Daniel	105 West Rd, Avondale, SALISBURY	39230	108
Varsha Rami	15 Yaron Ave, Victory Park, JHB	46-8167	143
Wolovitz Brian	35 Churchill Str, Glendinningvale, P.E.	33-2369	5
Woolfson David	20 Heyman Rd, Suburbs, BULAWAYO	69079	132
Zawels Kevin	930 Schoeman Str, Arcadia, PRETORIA	74-2173	69
Zetisky Jonathan	459 Sibelius Str, Lukasrand, PRETORIA	44-6633	109

FEMALES:

Aaron Tracey	38 Alexandra Ave, Craighall , JHB	46-5539	98
Abrams Lesley	28 Robb Str, Wilgehoff, KROONSTAD	7490	66
Blumenthal Lauron	113 Webber Rd, Lambton, GERMISTON	34-4981	3
Blumenthal Jacqueline	99 Daleview Rd, Sunningdale, JHB	40-4651	12
Borok Ilana	472 Sibelius Str, Lukasrand, PRETORAI)	44-9781	121

SHTILIM CAMPERS (CONTD) FEMALES

Eberlin Karen	27 Highlands Gardens, Athol Str, Highlands North, JHB	786-9646	43
Epstein Karen	PO BOX 345, CARLTONVILLE	3371	4
Fels Sheryl	104 - 9th Ave, Highlands North, JHB	40-7225	137
Gutter Rumi	'Hatchalah', 11 Yeoville Rd, Vredehoek, C.T	46-1413	49
Karro Simone	115 Mowbray Rd, Greenside, JHB	41-3467	101
Kaplan Loren	18 newmarket Rd, Glenhazel, JHB	40-4712	45
London Beremice	25 Adrienne Ave, Glen Athol, SANDTON	40-3814	94
Miller Judith	156 -10th Ave, Highlands North, JHB	40-4251	87
Mintz Tessa	6 St Johns Ave, Walmer, P.E.	51-2072	89
~~Rissen Monique~~	~~62 Ascot Rd, Milnerton, C.T.~~	~~52-1525~~	~~88~~
Samols Stacey	7 Maxwell Macdonald Str, Glenadrienne, SANDTON	783-3410	42
Shap Elana	250 Ocean View Drive, Banrty Bay, C.T.	44-7320	60
Smith Cheryl	506 Sibelius Str, Lukasrand, PRETORIA	44-4100	120 Hospital
Snitcher Michelle	40 Edinburgh Drive, Bishopoint, C.T.	71-0969	139
Stein Heather	23 Hathaway Road, Gresswold, JHB	706-7304	83
Strauss Pamela	17 Glencoe Rd, Oranjezicht, C.T.	45-1425	80
Wainman Dana	41 Grace Ave, Parkhill Gardens, GERMISTON	34-6040	136
Youngleson Beverley	3 Tweed Drive, Three Rivers, VEREENIGING	01643655	74

One Rosh Ruffy

Another Owen

1977-11-17

In my capacity as Rosh Camp forms I would like to inform you about certain problems of which you should be aware of both in the writing of the tochniet and in the actual running of Shtilim Machaneh 77/78.

Historic preamble: In trying to deal with the tremendous ballagan of ages throughout the movement the extended Hanhaggah in a meeting at Sedaven High School decided that nothing should be done.

Historic preamble No. 2: Because this situation cannot continue a decision was then taken (either at Veidah or at a later meeting of the Hanhaggah) to enforce the rule that STANDARDS not ages be the criterion for deciding to which shichvah / chanich should go. This decision to be in effect from Machaneh onwards.

Now for the problem: There are a handful of guys who are in Std 5, are 13 years of age and think that they should go to Bonim. I spent many hours on the phone trying to persuade these bastards to go to Shtilim Machaneh. I eventually succeeded but not without firstly hearing their major gripes and secondly promising to ask you to somehow accommodate them. Understand, though, that the only thing I promised them was that I would write to you. It is still up to you to actually decide whether or not you'll bow to their demands and if so to what extent.

The problems then are:
1. The infamous Shtilim rope for the sea.
2. Early bedtime.
3. "Babyish" tochniet - I don't think they understand what that means. It was just additional bit of ammo in their arsenal.
4. Associating with babies - they would like to be together
5. A short tiyul - only one guy mentioned this - Make him sorry he said that.

The people (in their little cliques)are:

Gavin Factor (yes, Tony's son), Brett Stein, Ashley Karro.

Michael Shir, Larry Rudman (These two would like to be together with the following 6)

Jonathan Kallenover, Alan Kaplan, Allan Krost, Anthony Sandler, Lawrence Michael, Jonathan Silberman.

These "SHTILIM" (HA!) are all from JHB. I suggest you speak to Julian to find out whether this problem was experienced in the Cape as well. I know there were problems in Amelim-to-Bonim but I cannot remember if there were Bonim-to-Shtilim problems in the Mother City.

Owen, good luck, keep well and I'll see you at Camp.

.....

WELL HELLO THERE!

Sammy Shtil staggered off the bus lugging his huge suitcase with both hands. His little stomach felt very hollow as he looked around, wide-eyed, at all the people. Excitement, fear, awe, happiness, hope, uncertainty and energy buzzed around inside him. Shtilim Machaneh was about to begin!

If you look hard enough, you'll find this in the Guiness Book of Records : "The strange phenomenon known as Shtilim Machaneh (ref: the species 'Shtil' of the genus 'Machaneh') is unique in the modern world. No one has succeeded in discovering or reproducing that peculiar combination of fun, imagination and insanity."

Of all the machanot, Shtilim is the greatest hanhallah and hadracha experience - it is also the most difficult. There is really no room for a lazy madrich on our hanhallah. If everyone is full of enthusiasm, however, the work load will be spread evenly and we'll all be able to have an anjoyable three weeks.

Although the circumstances under which this tochniet is being produced are somewhat unusual, I am looking forward with a great deal of excitement to working with you at M A C H A N E H SHALOMLI.

Till then ..... much love,

STEVE

oo-oOo-oo

G E N E R A L H A D R A C H A:

(OR: "How I learnt to stop worrying and love the Shtilim")

1. As soon as you have carefully read this tochniet, zap into top gear preparation. This means:

   a) Seeing you understand every aspect of the tochniet and reading up about everything you don't know about.

   b) Preparing thoroughly all your chuggim sessions and onegei Shabbat.

   c) Making a comprehensive list of all equipment needed for chuggim and giving it (by phone if necessary - it's no good posting) to Russell in the Cape Town office or myself.

   d) Collecting all materials - e.g. books, pictures, games, tapes, slides, tape recorders, etc... relevant or irrelevant to the tochniet.

   e) Thinking hard about ideas for the tochniet, especially those related to your tafkid (e.g. tarbuyot).

2. If you're coming on the train or bus, remember that hadracha must begin there, with these easily home-sick Shtilim.

3. Try and get some sleep together before Machaneh: it's not so easy to get it together at Machaneh. See that the former applies to the Shtilim on the train; hopefully not the latter!

4. At the core of Shtilim Machaneh hadracha is .....

!!!PH!!!
!!!PH!!!
!!!PH!!!

Whenever there is no tochniet and no hanhallah, Madrichim must be with the Shtilim.

Keep your eyes and ears open for problems. Home-sickness can really be cured by glucose tablets as long as channies don't see the box they come from. All problems should be mentioned at the hanhallah or to me.

5. Report any and every illness to myself.

6. Dirty Shtilim = Sick Shtilim. Thus inspection. Self-example works: shower with them wherever possible.

7. Authority ≠ authoritarianism.

8. Punctuality for all activities, especially meals .... and.. yes, getting up!

9. Strictly no swearing, smoking, lynching, tarring and feathering, and murdering in front of channies.

10. Don't call the kids nebs, brats, vomits, etc... "kids" "nebs" "brats" "vomits", "etc,.." respectively, except at hanhallot.

11. The beach is, as you know, the best aspect of Machaneh. But nevertheless, it is a big, big problem.

FIRSTLY, NO ONE IS ALLOWED ONTO THE BEACH WITHOUT A MADDIE!

Even then, the treacherous Onrust Sea is very dangerous. Two suggestions:

a) First night's tarbut consists of "Jaws" and a plastic, inflatable shark is put in the water during the first beach-time.

b) Madrichim do responsible hadracha on the beach.

I'd go for (b) but we can discuss this at the hanhallah. Finally, there is the notorious rope. Most of us don't have any great affection for it, but given the sea and the fact that the Shtilim want to swim as much as ourselves, we are going to have to accept it as a very real part of our machaneh. The Rosh Beach will draw up a daily roster; if you don't do your bit, and take the rope seriously, another maddies' problems are going to be doubled.

12. Despite point (11), we aren't slaves, you know. Toranut and avodah are educationally and practically essential to Shtilim Machaneh, but these don't work unless madrichim participate. Once again, self example works.

13. Unluckily, there's no number 13.

WELL, THAT'S THAT LOT CLEARED UP

Roshim's Seminar.

① Decision Making.

Aiming to make decisions not personality problems and when there isn't the time.
Articulate the principles of decision-making on the hanhallah to the hanhallah.

② Discipline.

2 means of punishment ⓐ Crapping
ⓑ Hane

Rules: ⓐ Beachtime = tochmet (not during rest-times)
Only official beachtime is 10.30 – 12.30 am. ∴ Arrange life-savers with Stanley for other times.
Shtilim: Rape

② Bounds: (i) Mitbach – out of bounds when on mitbach
(ii) Stores – no madrichi / chanichi
(iii) Office – " " " (Roshim allowed on business)
P.A. No mike. Or intra-chadar ochel loudspeaker ask Verny to put up amp & tape-recorder
(iv) ~~Hospital~~ Hospital: 11.00-12.30 and 4.30 - 6.00.
Appoint a rosh first aid (rotate?)
Visiting hospital is rest hour + after supper
(v) Admin. Chadar Ochel out-of-bounds
(vi) Shtichaville out of bounds for chanichim
(vii) Between Shichavot:
Visiting of others in Shtilim: 5.00 - 6.00
Shtilim mustn't go out.
(viii) No travelling to Footy Shicha (of other Shichavot) through Shtilim Site

③ No alcohol (discretion) / drugs (straight-home). No smoking in Amelim downwards
Others: no smoking in public places (exp. madrichim). No T.V. sets.

④ Bed-time: Shtil 10.00 Sol 11.00 in site 11.30 bedtime
Bon 10.30 Say 11.30 in site 1.00 bedtime
Amel 10.30 in site 11.00 bedtime Shom 12.00 in site NO BEDTIME

Rules specially for madrichim: ① Car keys handed in to Sunny

[redacted]

Park cars next to Weeks' stove

② No madrichi-chanichot relationships but with other madrichim and Shomrei etc. Chanichi

③ Loks Day - discuss on hanhallah
- Rosh orders all alcohol
(on evening of Loks' day if don't come back for lunch)

③ Keep Madrichim Site clean: HEALTH HAZARD.

④ Blanket rule is madrichim + madrichot have separate tents, wherever they put their heads.

Meal times Breakfast: 800 (Food comes 7.45).
except Shabbat 9.00 (depends on when Torani finish)
Lunch: 1.00
Supper: 6.30
except Shabbat 7.15

Note: Girls' tents: Madrichot must talk in tents at begin of Machaneh

③ Admin: All problems go to Stanley.
Shichvah Admin: responsibility to me and Stanley
Sleep in Madrichi Site + as much of Machaneh as possible
Food is on tap (can have wherever we want)
Russel: purchases during Machaneh (Buying forms) Hermanit: every day C.T.: about twice a week
Complaints about Mitbach to Stanley.
Meals in different places min. of 12 hours (night before is okay)
Mitbach: No Shtilim
Shmirah: No Shtilim
Toranit: max 3 per table.
Avodah: Toilets + Showers every day. ? to tents?

Machsan Tsiud: STA Box in Kitchen (Rachel Administrative in charge)

Fire Drill (or any Machaneh Emergency)

1. On hearing siren everyone to Shadwah Chadar Ochel
2. Organise before where in Chadar Ochel, each Gedud meets.
3. In Gedudi, they arrange themselves in tents.
4. Rosh in Middle of C.O. (=Rosh Fire Drill (leads to beach)) Rosh Gedudi (Madrich) gives list to Rosh
5. Runner (madrich) gets sent to Sming at Mizrach (tells whose missing and waits for instructions)
6. When runner comes back to C.O. EITHER: All leave for beach
7. On beach sit in Machaneh, Gedudi + Tents

OR: All leave along firebreak

Explain about dropping stuff

Shtibli EXIT: over fence/gate + stand waiting towards Tiferet's side of beach.

AT NIGHT: Central Admin wake Herhallah
Herhallah goes into site to fetch the chain

First Fire Drill = Friday 2:30

(4) **Sex education**: physical side
emotional relationship
Monitoring by tent checking.
In Shtibli, do it via middle-chain rapport.

Speak to Herhallah early

Shtibli erotic madrichot must not encourage this problem.
even affection

* Early in the Machaneh
2 groups (or more) of guys
" " " " girls
explain superficially male + female physiology.

Maybe wait for dirty chmate if it comes

⑤ Havhallah : suggestions:-

Keep down to minimum time:-

Try and start with next day

Have pre-Havhallah meeting with Robbie.

(Madrichi often prefer a well-planned day than being part of the decision-making.

Quiz, games, guest speakers...

Be honestly critical of madrichi where necessary.

BUT use discretion in each situation (after encouragement)

Simmy speaks to Chevrat Madrichim

⑥ Time

Importance of this Machaneh

Machaneh name and song.

Preparation

1. Sound and light show : Wendy etc. in Joburg
2. Machaneh Song : ~~Peter Desmond~~ + Claudia
3. Shuva : Desmond + Peter
4. Rikkud : Sharla + Maurice
5. Space Tarbut : Dave
6. Brothers' Tarbut : Gideon
7. Abraham Tarbut : Claudia
8. Joseph Tarbut : Martin
9. Chanukah Tarbut : Maurice
10. Treasure Hunt etc : Gene
11. Masada Tarbut : Debbie
12. Chassidic Tarbut : Sharla + Claudia
13. Chalutzic Evening : Desmond
14. Peace - Shabbas Tarbut : Claudia / Dave / Gideon
15. Yom Siyum : Debbie / Stephen

~~Off~~

	11 - 1:45	1:45 - 4:30
1	Andy	Leon
2	Hazyl	Lee
3	Dana P.	[illegible] Maurice
4	Dana J.	Lanva
5	Peter	Wendy
6	David	Marelle
7	Michael	Lee
8	Robbie	Martin
9	Sharla	Gideon
10		Claudia

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1. ~~Tuesday's gimmick~~
2. Madhuchri · Deena P., Michael, ~~Marcelle~~, Lanva.
3. ~~Book Move~~
4. Roks Day

MACHANEH SHALOMLI
****

(or: Extracts from Edgar Allan Poe's "Tales of Horror and Imagination")

PART ONE:

Besides the fact that the weather's bad and we can't swim, the most important fact in my life at the moment is Anwar Sadat's visit to Israel. Although the Shtilim cannot understand or feel the tremendous significance of this event, for us as senior chaverim of Habonim, most of them have heard plenty about it at home. Whatever comes of it, it provides a vivid and topical symbol of hope for peace.

MACHANEH 1977/78 is thus situated at a crucial pivot in not only South African, but also Jewish history. And of course, where the "violent" push and and the new peaceful pull coincide, we find Habonim. Hmmmm....yes... well, I thought I'd better write that down even though it hasn't anything to do with the Shtilim. Or has it?

SHTILIM MACHANEH is a foundation. On an educational level, it tries to provide an introduction to some aspects of Jewish history which may very well be concerned with the Shtil's future. On a social level, while allowing him to live alongside other people in a happy, imaginative environment, it introduces the Shtil to himself.

MACHANEH SHALOMLI therefore has two meanings and two aims:

1. 'Shalomli' = 'My Peace'. The central educational aim of the Machaneh is to make the Shtilim appreciate the meaning and importance of PEACE.

2. 'Shalomli' = 'Hello to me'. The central social aim of the Machaneh is to develop the Shtil's self-awareness, through living with other people, doing all kinds of unusual things, and simply having fun.

EDUCATION IN SHTILIM is NOT achieved by an intellectual process, as in Sollelim, Sayarim and Shomrim, nor even a practically creative process, as in Bonim and Amelim. Though we will profitably use discussions and creative activities, the uniqueness of the Shtil lies in his amazing imagination, and so the cornerstone of our education is "living tochniet". Whatever activity we are doing, the Shtil must participate completely. He must feel the emotions linked to the event. And he will, provided the madrichim enter into the spirit of make-believe TOO. Shtilim are incredibly perceptive and will recognize any patronization: there must be none of this! Once we all maintain the facade it becomes very easy... so let's get into it.

PART TWO

On Wednesday 14th December (AD 3000?), 140 Jewish delegates from Mars, Jupiter, Venus, Pluto and Neptune arrive in Jerusalem (the Chadar Ochel) to participate in a 3-week study conference on PEACE. The planets are perpetually at war, and their Jewish populations are sent to the Jewish capital to look back into Jewish history and try and find the key to peace.

Between/.....

Between the major Machaneh "pegs" are three "BLOCKS", each a self-contained entity dealing with a salient period in Jewish history:

BLOCK ONE = "Family" (Ancient Times)
BLOCK TWO = "Society" (Graeco-Roman period)
BLOCK 3 = "Nation" (Modern History)

As you can see, there is a logical as well as an historical progression. However, usually the finer threads of the tochniet get lost in the sun, sand and sea at Onrust: what is important is that each block builds up towards its own climax and the Machaneh as a whole builds up to a climax itself. A number of important things to remember in this regard:

1. The first day (Wed. 14th) is the worst. The Shtilim must be handled carefully.

2. The spirit should consciously be built up to reach a crescendo at the end of each block, especially at meals and tarbut:

   BLOCK ONE : First Shabbat (Sat. 17th)
   BLOCK TWO : Tiyul and post-tiyul (Fri.23rd) (Sat.24th)
   BLOCK THREE : Sadat's visit (Fri. 30th)

   N.B. : WHOLE MACHANEH = Last two days (Sat. 31st/ Sun 1st)

3. TIYUL - especially afterwards - can be a big "high" if handled well. Rumours must be started well beforehand.

4. VISITORS DAY is a deep "low". It's half way through the Machaneh and we must start building up immediately afterwards.

5. ROKS DAY is lekker for maddies and main ous. Most Shtilim whatever they say, are shit-scared. They'll be glad to see us come back and we must build up from there.

6. The final excitement should be manifest in YOM SPORT and the FINAL MESSIBAH.

7. Monday 2nd is just nowhere!

To help the Shtilim follow the progression, various "re-inforcement" media will be used in Jerusalem (chadar ochel). A time chart will be constructed in the form of a "Western Wall". A notice board for general items and the iton will be called "Kikar Tzion". The "Israeli Museum" will be a permanent exhibition of materials. PLEASE BRING ANY ITEMS YOU THINK MIGHT BE USEFUL FOR THE BOARD OR MUSEUM.

As I look out my window at an overcast sky, I realise that the saturated tochniet can be soaked very easily. The Shtilim are affected more than anyone else when the heavens open. IT IS IMPORTANT THAT E V E R Y O N E COMES TO MACHANEH WITH AT LEAST ONE IDEA PREPARED FOR RAINY DAY TOCHNIET.

PEGS/.....

BLOCK ONE

Thereafter, Adam and Eve experienced every manner of joy and grief that is the lot of all humankind. They toiled and moiled in order to live and bring up their two sons. Cain, the elder, was a tiller of the soil and Abel was a shepherd. But between the two brothers there was a great rivalry, and on the part of Cain a bitter enmity for his younger brother.

One day, Abel the shepherd brought a sacrifice to the Lord of the fat firstlings of his flock. Cain the tiller, too, offered a sacrifice of his fruits. But the Lord accepted Abel's offering only—Cain's he rejected. At this Cain felt humiliated, and he was filled with a desperate resentment of Abel. Whose fault was it if not his own? the Lord chided him. As long as he continued in the path of sin he would not be favored.

From that time on Cain plotted vengeance on his brother.

Cain Kills Abel

Then one day when the two were alone in the field, "Cain rose up against Abel, his brother, and slew him." The Lord then descended upon Cain and asked him sternly: "Where is Abel, your brother?" "I know not," answered Cain. "Am I my brother's keeper?"

Deeply angered the Lord. "What have you done?" He rebuked him. "The voice of your brother's blood cries out to me from the ground."

The crime of the fratricide could not go unpunished, lest evil triumph in the world. And so the Lord pronounced a curse on Cain, the ageless curse upon the murderer. Henceforth, Cain was to be "a fugitive and a wanderer on earth."

A time came when the Lord regretted that He had ever created wretched men, for as they increased in number and their possessions multiplied, they grew in wickedness.

The earth had become corrupt and was filled with violence. According to Jewish tradition, the people of that generation were haughty, licentious and without shame. They mocked at the Lord and at everything righteous. Therefore, the Lord resolved: "I will destroy them with the earth."

I

Because Sarah had not borne any children, Abraham complained to the Lord. Had He not promised him that his seed would be as numerous as the stars and as countless as the sands of the sea?

"Behold, to me Thou hast given no seed," he lamented.

Seeing how deeply Abraham yearned for a son, Sarah persuaded him to wed her handmaiden, Hagar, who bore him a son, Ishmael. And when Sarah saw that her handmaiden had borne a son while she remained barren, she felt so humiliated and jealous that she treated Hagar harshly.

When Sarah finally conceived and gave birth to a son, Isaac, she said to Abraham with resolution: "the son of this bondswoman shall not be heir with my son. . . ."

And Abraham, who was weak before Sarah's onslaught, drove Hagar into the wilderness of Beersheba, where she strayed, abandoned and alone, with her boy Ishmael. The Lord, however, saved them through an angel.

Joseph and His Brothers

Once again the drama of rivalry and strife between brothers is repeated because of the favoritism shown a particular son by a doting parent.

"Now Israel [i.e., Jacob] loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him."

It is interesting to note at this point that the sages of the *Talmud*, in spite of the awe and reverence in which they held the Patriarch Jacob, greatly disapproved of the favoritism he showed Joseph. They deemed it unjust toward the other sons, for a father should love all his children equally, they said.

As Joseph grew older, the envy of his brothers toward him intensified. He himself unintentionally helped to increase it because of a remarkable gift for interpreting dreams and for the prophetic quality of his own dreams.

Unaware of the hostility he would arouse, Joseph once described to his brothers a dream in which it was hinted that he would reign over them.

In this dream Joseph saw them binding sheaves of wheat in the field. Suddenly his own sheaf stood up, but the sheaves of all his brothers prostrated themselves in homage to him. When Joseph repeated this dream to Jacob, his father, too, thought it was strange. "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" asked Jacob ironically.

One day, while his brothers were grazing their father's flocks near Shechem, Jacob sent Joseph to them to inquire if all went well with them. When they saw Joseph approaching they started to jeer: "Behold, this dreamer cometh." They hurriedly put their heads together and plotted to slay him and to throw his body into a pit where no one would find it. But the eldest, Reuben, was horrified. After much pleading, he induced the others not to kill Joseph but to hide him instead in a pit.

Soon after, the brothers sold Joseph to some passing Ishmaelite merchants in a camel caravan on its way from Gilead to Egypt with spices, balm and ladanum.

Now the brothers were in a quandary: how were they to break the news to their father? So they held counsel together and decided on a deception: they took Joseph's "coat of many colors," which had made them so envious before, slaughtered a he-goat and dipped the coat in its blood. Then, pretending deep grief, they brought the coat to Jacob, who immediately concluded that a wild beast had devoured Joseph.

BLOCK TWO

lexander the Great

Almost one hundred years after Ezra and Nehemiah, istery over Judea changed hands: Alexander the Great, by ashing the Persian Empire, became the overlord of Pales-a.

Alexander, the pupil of the philosopher Aristotle, was a n of generous and broad view for the times. He showed ndship for the Jews, and when he established the city Alexandria in Egypt as a world metropolis in 332 B.C.E.; invited the Jews of Judea to settle there. Moreover, he set attern of civilized tolerance for national minorities within empire.

The large cities in the vast new Hellenistic Empire had a gnetic attraction for Jews of intellect and initiative. The ıal rights and opportunities they could enjoy there, espe-lly in Egypt, siphoned off a large number of Jews from homeland. The most populated settlements during the t several centuries sprang up in Egypt, Syria and Asia ıor. In smaller numbers they colonized Cyrenaica, Carth-, Abyssinia, Morocco, Mesopotamia, the Crimea, Greece, garia, Armenia, Arabia and Spain.

This fact should help dispel the myth so widely believed: the dispersion began with the destruction of Jerusalem in C.E. There is ample evidence that during the last Hellen-period, for instance, there were some three or four mil-Jews in Palestine, and even more than that number living foreign countries! In fact, according to the Jewish philoso-r Philo of Alexandria, there were more than a million Jews ıg in Egypt in his day, two hundred and fifty thousand of ın in the city of Alexandria alone. Actually, more Jews d in that foreign metropolis than in the all-Jewish city of ısalem, which had a population of about two hundred ısand!

ws Become Greeks

arkable feature of Hellenism was that it was a n force. It was also a great cultural leveler. By various peoples of the Mediterranean world a com-n tongue—Greek, a common literature, philosophy, art, sic, dress and manners, it broke down many divisive na-ıal distinctions.

One of the explanations offered for the extraordinary size the Jewish communities in foreign lands during that period was the large number of converts to the Jewish religion. This is a fact of extraordinary historic significance. During the Hellenistic period Gentiles joined the Jewish fold in great numbers. Philo was, therefore, led to make the statement that the Laws of Moses "attract and win the attention of all, of barbarians, of Greeks, of dwellers on the mainland and islands, of nations of the east and west, of Europe and Asia, of the whole inhabited world from end to end."

Perhaps one of the reasons for this was that the Greek and Roman societies which had built their state power on the system of slavery, with all its attending evils, had begun to repel increasing numbers of people. They found the gentle and l precepts of the Jewish religion very attractive. Jewish cratic institutions, practices of mutual aid and benevo-ence, concern with spiritual rather than with the material elements of religious practice, proved alluring to them. Rabbis and preachers were constantly moving from one foreign settlement to another. They gave public lectures in the Greek language and everywhere found many attentive non-Jewish hearers. It can hardly be doubted that these Jewish missionary labors made many converts.

Ironically enough, just as other peoples were being assimilated by Jewish life and ideas, Jews, in their turn, whether in Judea itself or in other countries, were rapidly assimilating Greek culture. Except in matters of religion, Jews in almost every other way behaved like Greeks. While in Palestine there were still many who prayed in Hebrew and spoke Aramaic, outside the country almost all Jews had adopted Greek as their language. They wore Greek dress and took Greek names such as Theodotos, Menelaus, Jason and Lysimachus.

A time came when Jews were no longer able to understand Aramaic, nor, for that matter, read Hebrew. That is why the Hebrew Bible had to be translated into Greek (the well-known Septuagint version). As reverently as a latter-day Talmudist of Volozhin would quote from Rashi, so did Philo in his sermons and religious writings cite the classic Greek poets and dramatists, historians and philosophers. It was a period of broad intellectual fusion. And so Jewish writers and scholars became facile practitioners in all the fields of general Greek culture. They were philosophers, poets, historians, rhetoricians and even mural painters.

The Tradition of Martydom

It was in this time of trial that love of their religion a their people became a patriotic passion among the Jews Judea. This was the beginning of the tradition of martyrdo to die *al kiddush ha-Shem* (to sanctify His name). Especia stirring to latter-day Jews was the story of the martyrdom Hannah and her seven sons who refused to forsake the God their fathers even if it meant death. In the final agony of h seven sons she recalls to them wistfully in what spirit their l father had raised them: "He sang to us the words of Dav the Psalmist: 'Many are the afflictions of the just.'"

Out of this fervent religious emotionalism was born a m ovement of the Pious. It was to exert a fundamental trans-rmation in the character of later Jewish society and religion. was militant, austere and puritanical and, most important all, consumingly patriotic.

HE MACCABEES

Two years later, this movement flared up in rebellion. Into town of Modin, not far from Jerusalem, there came the perial Syrian commissioner Apelles to see that the decrees Antiochus were carried out. He had an altar erected to us and summoned all the inhabitants before it. "Come forth d do the command of the King," he ordered the aged priest, ttathias the Hasmonean. But Mattathias refused. When e Jew, in fear of his life, started for the altar Mattathias w a sword and pierced him through the heart. Then he lled out to his fellow townsmen: "Whosoever is zealous for Law and maintaineth the Covenant, let him come forth er me!"

exalted mood. First they fasted. Then they prayed. After that he spoke to them. During the decisive battle of Emmaus Judah exhorted his men: "It is better for us to die than to look on the calamities of our people and our Sanctuary." Many died that day, but the Jews won the battle.

This served as the signal for the revolt of the Maccabees. ttathias and his five sons fled into the mountains. There y were joined by many others, plain folk, poor farmers and eep herders for the most part. They waged guerrilla warfare m their hiding place. They lay in wait for renegades and trayers among their own people and killed them. They ke heathen altars, and where parents showed fainthearted-ss, they even circumcised infant boys by force.

Only one year later, in 167 B.C.E., when Mattathias felt at it was time for him to relinquish his leadership to more gorous hands, he called together his five sons: John, Simon, dah, Eleazar and Jonathan. Judah, known henceforth as the accabee, or "The Hammer," because of his extraordinary ill as a fighter, was appointed leader of the band. To his other Simon were entrusted all the political affairs. The old iest then concluded with the exhortation: "And now, my ildren, be ye zealous of the Law, and give your lives for e Covenant of your fathers!"

And this they did. The band of fighters Judah led was small deed. They were untrained as soldiers and fought with the ost primitive weapons. But in the course of the fighting they cked up arms from the enemy. In time they became formid-le warriors, moved to acts of valor by a passion the enemy ither possessed nor understood.

Judah was a brilliant tactician. He was consistently success-l in confusing the enemy and in beating him by surprise tacks. Before each battle Judah tried to lift his men into an

The Temple Rededicated

Before long, moved by this fervor, the army of the Jews swept into Jerusalem. They found the Temple profaned and partly in ruins. Its great gates were burned, the chambers for the priests torn down. Angrily they turned on the statue of Zeus and smashed it. The adherents of the Hellenistic party in the capital fled to Syria to escape the vengeance of the people they had betrayed.

The Temple was cleared of all debris. Its courts were swept clean and its sanctuary was purified. New Temple vessels were made, for Antiochus had taken the old ones to Antioch. Priests untainted by Hellenistic sympathies were appointed to officiate at the sacrificial altars.

On the 25th day of the month of Kislev (December) in the year 165 B.C.E., Judah rededicated the Temple during a solemn convocation of the people. He lighted the lamps of the *menorah,* offered incense on the golden altar and burnt-offerings on the altar of sacrifices.

HANNUKAH

In commemoration of the occasion, he decreed that on that same day every year the Jews were to celebrate *Hannukah,* the Festival of Dedication, for eight days. They were to burn l[illegible]ring this period, adding a new light each night. And [illegible]kah is known also as the Festival of Lights and the m[illegible] is its outstanding symbol. Since it was a festival of rejoicing, it was proper to celebrate the triumph of the Jewish people in its struggle for freedom with songs of praise and thanksgiving.

A supernatural explanation for lighting eight candles is furnished by the *Talmud.* When the priests made ready for the service of dedication, they discovered that all the holy oil in the Temple had been made impure by the pagan rites which had been carried on there. After a thorough search they found a single cruse of unprofaned oil which bore the seal of the high priest during the days of the prophet Samuel. Although the vessel contained oil sufficient for only one day, it was proclaimed a miracle since it sufficed to light up the Temple for eight days, by which time new holy oil had been prepared by the priests.

And so, every year since then, whether in good or in evil times, *Hannukah* has been faithfully and joyously celebrated

[illegible]erever Jews have lived. It is a secular holiday and work is [illegible]itted. Yet it has also a religious aspect observed both in [illegible]ynagogue and in the home. The lighting of the *Hannu-*[illegible] lamp in the home, whether burning waxen candles or oil, is a solemn ceremony performed nightly during the period. Appropriate benedictions are recited and psalms of thanksgiving are sung. The rite is concluded with the singing of *Ma'oz Tzur,* a well-beloved hymn.

Hannukah developed its own special food in East European countries, namely *latkes,* potato pancakes. All kinds of games are played, notably that of the *Hannukah draydl,* which resembles the English game of put-and-take, and gifts are exchanged between friends and family.

To Jews in all ages, the story of *Hannukah* dramatically demonstrated that there was no force in the world that could succeed in crushing the free and dedicated spirit in man.

THE ROMAN OCCUPATION

The Maccabean era lasted seventy-seven years under its Hasmonean princes. They held Judea together and returned it to its Hebraic traditions. The Hellenistic influences began to recede. Then in 63 B.C.E. Judea lost its sovereignty. The Roman legions under Pompey swept into Jerusalem and massacred many thousands.

Under the Romans there was a systematic but legal robbery of the people by means of taxation. Herod (37-4 B.C.E.), a half-Jew, was put on the throne by the Romans because he was both able and pliant. His spendthrift splendor and his vast building program, including the rebuilding of the Temple, were carried out for show. While it increased his glory, it helped ruin the country. He was followed in time by equally rapacious Roman governors who bled the people white and oppressed them without mercy.

The Essenes

The unhappy times gave rise to sects of pietists of all kinds who were preparing themselves for the imminent coming of the Messiah, son of David. Idealistic brotherhoods of the poor and of the socially rejected formed as an escape from the social evils of the day. The best known of these were the Essenes. They fled from the cruelty and corruption of the cities to the peace of the countryside. Philo, who was well acquainted with the Essenes and their mode of life, wrote about them as follows:

"There they live together, organized into corporations, free unions, boarding clubs, and are regularly occupied in various tasks for the community. For none of them wishes to have any property of his own, either a house, or a slave, or land, or herds, or anything else productive of wealth. But rather by joining together everything without exception they all have a common profit from it."

While the Essenes were pacifists who wished to do away with violence, poverty and inequality by setting an example with their own dedicated lives, the Zealots, on the contrary, were men who believed in militant action. It was they who finally rose in rebellion against Rome. Not once, but time after time it required the full armed might of the Roman legions to quell their uprisings.

The Jewish historian Josephus speaks of several contemporary "messiahs" who were the leaders of these armed revolts. Three of them were especially important: Judas of Galilee, who led a rebellion in 6 C.E., Theudas in 44 C.E. and Benjamin "the Egyptian" in 60 C.E.

All these messiahs, when captured by the Romans, were crucified, the customary form of execution for rebels. On one occasion the Romans crucified two thousand of the rebels and sold thousands more into slavery.

BLOCK THREE

Balfour Declaration.

Foreign Office,
November 2nd, 191[illegible]

Dear Lord Rothschild,

I have much pleasure in conveying to yo[illegible] on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country".

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation

Yours sincerely,

Arthur James Balfour

ational Home"

ie turbulent history of the Zionist efforts to establish a
h National Home in Palestine cannot be understood
at a knowledge of the circumstances surrounding the
ur Declaration. As soon as the Declaration was issued,
lings of discontent over the planned establishment of the
h National Home in Palestine started reverberating
ghout the Arab world. Arab nationalists appeared before
ace Conference at San Remo and spoke in opposition to
ng the Palestine Mandate to Britain. It was their indig-
laim that Palestine had been promised to them as an
state and not to the Jews.

forestall the possibility of later misunderstanding, Dr.
Weizmann, the head of the Zionist Commission, had
completely circumspect. He had conferred, almost as
s he had arrived in Palestine a year before in April,
with Emir Feisal, son and heir of King Hussein of
z. Together they had drawn up and signed, on January
9, a treaty of friendship. In this pact the Emir had de-
his sympathetic interest in the establishment of the
National Home. He also expressed his approval of the
cale immigration of Jews that was being planned and
ir settlement on the land, but with the single proviso
ie interests of the Arab population would not be af-
adversely thereby.

to the surprise of the Zionist delegation at the Peace
ence, the Arab objectors to the Mandate suddenly re-
for the first time the existence of a secret correspond-
tered into early in 1915 between Sir Henry MacMahon,
High Commissioner in Egypt, and the Grand Sherif
n of Mecca, afterwards King of Hedjaz. In it the Sherif
nsequence of a prior understanding negotiated with the
British Intelligence agent, Col. "T. E. Lawrence of
"—committed himself to start a diversionary revolt
the Turks whose entry into the war on the side of Ger-
vas regarded as imminent. In repayment for this aid,
itish government, on its part, promised to support at
per time the Arab claims for an independent state to
blished in a specified territory. But MacMahon's polit-
omises were couched in ambiguous phraseology. There
mention of Palestine in them. Yet the Arabs insisted
destine was categorically meant and included in the
with the Sherif.

as not long before the Zionist leaders discovered that
o, had been adroitly misled in their expectations. The
Declaration also had been phrased in verbal ambigu-
ich made possible various legalistic interpretations of
s general intentions and its specific promises. The
-the-scenes diplomatic origins of this curious document
ne to light years later. In 1937 a Palestine Royal Com-
, which had been appointed to study the causes for the
Arab-Jewish hostility that had erupted the year before
ly rioting and pogroms by armed Arab bands and
obs, reported to the British government: "In the evi-
ie gave before us, Mr. Lloyd-George, who was Prime
r at that time, stated that . . . the launching of the
Declaration at that time was 'due to propagandist
'" These "propagandist reasons," explained Lloyd-
were decided upon by the British Cabinet because of
at of an Allied defeat. England stood in need of all
help. "In particular, Jewish sympathy [*viz.*, shown by
ish government for the Jews] would confirm the sup-
port of the American Jewry. . . ." In return, continued the former Prime Minister, Zionist leaders promised "to do their best to rally Jewish sentiment and support throughout the world to the Allied cause."

With undiplomatic frankness the Royal Commission expressed its opinion that the term *National Home* was deliberately made ambiguous: "We have been permitted to examine the records which bear upon the question and it is clear to us that the words 'the establishment in Palestine of a National Home' were the outcome of a compromise between those Ministers who contemplated the ultimate establishment of a Jewish State and those who did not." Winston Churchill made no bones about it when he presented his interpretation of the term: "When it is asked what is meant by the development of a Jewish National Home in Palestine, it may be answered . . . the further development of the existing Jewish Community. . . ." To show that on this subject there was no difference of opinion between Tory and Labourite, Ramsay MacDonald, then Prime Minister, issued in 1930 a White Paper (the Jews bitterly called it "Black Paper") in which he gave his unqualified support to Churchill's interpretation.

Chalutzim

The post-war period was full of promise for the projected Jewish Homeland in Palestine. Impatiently the Zionist movement waited for the legalization by the Allied Supreme Council of their project so that at long last it could begin the large-scale settlement operations the Balfour Declaration had sanctioned. Even before the San Remo Peace Conference had assigned the mandate for Palestine to Great Britain on April 25, 1920, the Zionist bodies were already represented in an official advisory capacity to the British Administration in Jerusalem. A Zionist Commission, headed by Dr. Chaim Weizmann, was authorized in March, 1918, to confer with the British in all matters concerning "the establishment of the Jewish National Home." In 1921 this Commission was transformed into the Zionist Executive representing all political factions.

Before the outbreak of the world conflict the Jewish population of Palestine had been unofficially estimated at nearly 100,000. By the time it had ended, little more than 50,000 were left. A number had succumbed to the normal civilian ravages of war, to famine and disease. But many thousands had left the country either because they were ordered expelled by Djemal Pasha or because life under his despotic rule had become insupportable. The number of pioneer settlers and workers had also dwindled. When the *Histadrut*, the Labor Federation of Palestine, was being created in 1920, the combined membership of the four separate groups that took part in its amalgamation was only 4,333.

With the end of the war a new immigration wave from Europe was started on its course. During 1918-25 there were 60,000 settlers; 84,000 arrived during 1925-35. Towns began to boom: Tel-Aviv and Haifa grew into small cities. New businesses were opened; small factories began to hum, and the thud of hammers in construction work on new dwellings and schoolhouses resounded from Dan in the north to Beersheba in the southern Negev wilderness.

Still, the most important work went on among the *chalutzim* in the agricultural settlements. The romantic dream of the "Lovers of Zion" with its back-to-the-land call continued to retain its hold on the young. But to those who believed in

rooting Jewish life in the soil it appeared as neither romantic nor as a dream. One hundred new settlements were successfully founded in the tiny land in the eighteen years after the issuing of the Balfour Declaration. If the settlers had not been helped, they would probably have failed. But the various Zionist organizations and agencies throughout the world, maintained by Jewish mass-support, sustained them in their difficulties. This was especially true of the *Keren Kayemeth* (Jewish National Fund), which purchased and prepared the land for the settlements; of the *Keren Hayesod* (Palestine Foundation Fund), which financed them until they could become self-supporting, and of *Hadassah*, founded by Henrietta Szold in the United States, which provided them with medical care and public health services.

The great majority of the *chalutzim* were young. Many were imbued with labor and socialist ideals, belonged *Poale Zion, Zeire-Zion, Hapoel Hatzair* and *Hechalutz*. Ma were conservatives, middle-class General Zionists a llox *Mizrachi* adherents. In fact, in 1924 there were tw settlements founded by the *Hasidic rebbes* of Kosni and Yablona. Their disciples with their families had follow them from Poland into the Holy Land and made the da cultivation of the soil a part of their "service for the Lord."

But it must not be assumed that all came as idealists Palestine. For instance, beginning with 1924 there was striking increase in the number of brokers, traders and sho keepers whom the cold pogrom had frozen out of Polan Some of these turned to productive labor and callings an helped build up the legitimate trade and industry of th country. Others, however, went in search of "an easy *piastre* Together with fortune-hunters from the United States an other countries they engaged in feverish land speculation They created a synthetic boom in real estate, especially in Te Aviv, with inflationary results that were deplored by the re of the *Yishuv*.

's of the Soil

itziot, or pioneering on the land, has been considere the keystone to the arch which supports the State of Isra The development of a farming population has been deeme the most basic requirement for placing Jewish national lif there on a wholesome and balanced basis. The return of th Jews to the soil constituted more than a policy of certain Zio ist leaders of two generations. It was also the fervent wish thousands of plain Jews the world over, who year after yea would drop their modest coins into the blue collection boxe (*pushkas*) of the Jewish National Fund for the purpose hastening "the land redemption" of Palestine by purchas The *Hechalutz* movement in eastern and central Europea countries arose in response to this ideal evaluation of the rol of the agricultural worker in the land of Israel.

Thus, almost from the very start, groups of energetic youn men and women, many with good education and trade skill banded together with the intention of living cooperatively o the land. Most of the time their farming settlements took o the additional character of military outposts on a lonely fron tier. The "conquest of labor," the driving motivation of a agricultural settlers, was inevitably combined with the prac tical conquest of the land for the future Jewish Common wealth. They entered into those territories which by ordinar standards were considered unprofitable, forbidding and ever dangerous. They were undaunted by malaria, drought, cro failure, hunger and the quite frequent attacks by marauding

bands. Those who suffered in the process of the struggle the ungenerous soil had the comforting reassurance that were pioneers building for a brighter future.

st of the hundreds of agricultural settlements in Israel are organized on either cooperative or socialist-labor ples. The patterns they follow were set by pioneers of us *aliyahs*. The most common forms are: the *kibbutz* erly known as *kvutzah*), the collective settlement; the v *ovdim*, the workers' cooperative or small-holders' set- nt; and the *moshav-shitufi*, a type of settlement which nes features of both the *kibbutz* and the *moshav ovdim*.

kibbutz is socialistic in character. All its land is collec- owned and worked and its profits are shared equally. embers, women as well as men, pool their labor. The tion and care of the *kibbutz* children are undertaken col- ly, since mothers are taken up with field and other It operates on four fundamental principles: 1. The land settlement, purchased by the Jewish National Fund, is considered national property. 2. Self-labor: Unlike pri- colonists who hire outside labor, usually Arab, the mem- of the *kibbutz* consider themselves morally obligated to y their own toil. 3. Mutual aid: The welfare of the indi- l is to be considered as the welfare of the entire com- ty. 4. Collective production marketing and consumption ure greater economies and efficiency.

e *moshav-ovdim*, the workers' cooperative or small- rs' settlement, resembles the *kibbutz* in a number of However, it is less socialistic and more individualistic the latter. Each settler owns his own piece of land. On builds his house and cultivates the rest of it in any manner he chooses. Yet many of the collective features of the *kibbutz* are present here, too. For instance, all its members make cooperative use of expensive farm machinery: tractors, combines, incubators and cold storage. Alike with the *kibbutz*, it also benefits from the cooperative institutions established by *Histadrut*, the General Labor Federation, for marketing produce, for purchasing supplies, for obtaining credit and for extending comprehensive medical services.

The *moshav-shitufi*, although it works its land collectively like the *kibbutz*, offers even more freedom to the individual settler than the *moshav ovdim*. It, too, utilizes the cooperative institutions created by *Histadrut*. Also, like the *moshav ovdim*, it lays primary stress on a more complete home life than does the collectivistic *kibbutz*.

By the end of 1951, the *kibbutz* was represented by 214 settlements with a total population of 73,000. The *moshav ovdim* claimed 180 settlements with a population of 63,000, and the *moshav-shitufi*, 27 settlements with 3,000. In addition, there were 39 agricultural colonies worked by middle-class families with hired labor according to the standard practices of all privately owned farms. About 80% of all agricul-

"Tower and Stockade"

As part of its general defense against the anticipated Arab attacks, the *Yishuv* rushed the construction of the now legendary "tower and stockade" settlements in strategic areas and along the frontiers. These outposts were manned by the most determined of the *chalutzim*. They were literally erected overnight. Everything was planned in advance along the most efficient modern lines. Half-built sections of watchtowers and wooden skeletons for stockades, lumber, hardware and other necessary supplies and tools were loaded into a convoy of trucks. Volunteers would be mobilized from the nearest Jewish settlements for construction work. Before dawn the convoy would proceed to the selected site and the labor would begin as members of *Haganah* stood guard. The work went on feverishly, urgently, for attacks by Arabs sometimes interrupted their labor. Therefore, everything important had to be reasonably completed before nightfall. When darkness fell, the projector fixed on top of the watchtower would be turned on lighting up the entire area. Then the men and women of the convoy moved off into the darkness, leaving behind a small but determined band of permanent settlers.

Hasidism (background material)

Hasid = a pious/ religious / [illegible] person

The Hasidic Movement originated in Poland in the 18th century. It later spread to E. Europe, America and Palestine.

For centuries Jews of the diaspora had been spurned and persecuted and this culminated in the horrifying Chmielnicki massacres (1648) in which over 600 Jewish communities were wiped out.

Survivors were shattered in body and spirit. They were further disappointed by numerous false Messiahs.

Political and economic degeneration followed. Jews turned for courage and consolation to their religion and culture. They were frequently disappointed. Practices of the time were harsh, gloomy and constraining.

At the time learned Scholars and Talmudists constituted the social aristocracy. This caused bitterness among simple people who were (Am Ha-aretz - literally people of the land). Hasidism was in part a social revolt.

In 1700 Israel ben Eliezer Baal Shem Tov (Master of the Good Name) was born in Okup. He lived many years in seclusion in the Carpathians. He became an expert herbalist with great healing powers. He also studied the mystical Cabala and yearned to share his precious knowledge with the ordinary man. Later he became known as a wonder worker. People flocked to him from far and wide. The simple people were entranced and inspired by his simple, sincere and allegorical

Vetta'er Eyeem

Hine Ma Tov

Anim Malkeinu

Am Yisrael chay

UFARAT STA

Osen Shalom

Yismchu Ha Shamayim

Der Rebbe Elimelech

Yevarechecha

way of preaching. This was a language all could understand.

Thus began the Hasidic movement led by the Besht - (Baal Shem Tov)

The keynotes were joy and sincerity. The Besht preached that the divine presence permeates the world. Therefore man must trust in God and rejoice in the world created for him. The essence of prayer was sincerity. The ordinary man could open his heart to God in freedom and joy. Small Hasidic synagogues became lively places where worshipers prayed as they danced and danced as they prayed in fervent ECSTASY

"The Hasid believes that by violent excitation of the bod. body he can enter into direct communion with God and influence him. Hence he works himself up into an ecstasy by shouting, singing and vigorous gesticulation." The idea was to remove the distance between earth and heaven not by lowering heaven, but by elevating earth (and man) One could worship God through simple appreciation of every blade of grass that He created. The example of the Besht was to be close to nature.

The head of the Hasidim was the Tsaddik. Though a friend and companion of the people, he was installed in a luxurious home and his word was law. He seemed to have divine inspiration and many wonders (especially in healing) were attributed to various Tsaddikim. His home satisfied their starved social life. All were welcome to attend discussions and

Shivrim. The Tsaddik was probably a master of psychology. The great faith of his followers gave him the power to effect many cures and solutions to their problems. Hasidism also claims credit for the emancipation of woman, where Rabbinism had subordinated her, the Chassid assigned her a place equal to her partner. "The neglected woman for centuries found herself an active contributing member of the new faith".

Suggestions for Tarbut:

There are many simple, enjoyable Chassidic stories which could be read and/or acted out.

Much singing and dancing (I know a lovely Chassidic dance)

Possibly a traditional wedding acted out during the Friday night meal.

Details of the Chassidic (and traditional) Wedding.

1) Bride fasted, bathed in Mikva and cut of her hair to wear a sheitel.

2) Groom also ~~fasted~~ could not see his bride ~~till after the~~ at all till after the Chuppa when her veil was lifted. (That's how Jacob was tricked!)

3) Chuppa held in the open amidst much singing, dancing (with a bit of ~~drunkenness~~ of course!)

4) Dance between husband & wife (mitzvah tanse) both holding onto handkerchief (not touching)

5) Jester would sing to Kala who was seated on chair

P E G S

MACHANEH PEGS: see "Masterplan" at the end for pegs and "Machaneh Shalomli" above for how to use them.

DAILY PEGS: Routine is a good thing for Shtilim as it provides a happy security, but it must not become monotonous.

1. FIXED PEGS:

4.45 a.m.	:	Shtilim rise (Oh yes, they do!)
6.00 a.m.	:	Madrichim attempt to surface in vain.
6.30 a.m.	:	Madrichim surface
6.45 a.m.	:	With a super-human effort, madrichim finally leave their nice warm sleeping bags.
7.00 a.m.	:	Shtilim rise officially
7.15 a.m.	:	Beach Games and P.T. (definitely)
7.30 a.m.	:	Wash up period
8.00 a.m.	:	Aruchat Boker
8.30 a.m.	:	Prepare for inspection
9.15 a.m.	:	Inspection (very necessary at camp; points will be the incentive, not the purpose. MUST be judged seriously. note wash & change clothes
10.30 a.m.	:	Oranges/Lecol/ Coke (for madrichim).
12.30 p.m.	:	Must be off the beach to shower till 12.50. (for all machanot)
1.00 p.m.	:	Arugat Tsohoraim
1.30 p.m.	:	Rest hour (Shtilim remain in planet sites) and mini-hanhallah/P.H. ** week no sunbathing for maddies
4.00 p.m.	:	Oranges/Lecol/Gin (for madrichim).
5.15 p.m.	:	Shower/wash up - self example < procedure at machanot see they shower
6.30 p.m.	:	Aruchat Erev and Tuckshop-organic life-savers glade tuckshop (Laverne + Gerald)
9.15 p.m.	:	Cocoa/Coffee/Strait jackets (for madrichim)
		GENERAL RUACH
9.30 p.m.	:	And so to bed...stories, P.H. .....
9.45 p.m.	:	Sudden black out as a deathly hush settles over the Machaneh (we hope!)
10.00 p.m.	:	Hanhallah (Official bed-time)
11.00 p.m.	:	Check up around
11.02 p.m.	:	Well now.... its over to you.

2. UNFIXED PEGS:

a) Mifkadim: have plenty of planet gimmicks, songs, war-cries, banners, violence (shoops!) etc... ready for these. It is important.

b) Active Chuggim: We will have 8 sessions during the Machaneh (about 1 hour each). Each madrich must prepare 4 sessions of one chug, since we're switching over half way through.

Remember/.....

Remember to request equipment well beforehand.

c) Beach: There will be a beach at machaneh this year. We won't use it very much.

d) Planet meetings: (N.B. for building planet identity):

Please think up ideas which are related or unrelated to the tochniet for these meetings. I haven't included everything you can use during these times and we will discuss ideas during Hanhallot.

e) Sport: An essential part of the tochniet. Every madrich must see that every chanich participates in something.

f) Shira and Rikkud: If, like myself, you're not talented, you can make up for it with enthusiasm. We'll have general and specialized sessions but let's not make a song and dance about this. Ruach must be at the heart of our Machaneh.

g) Passive Chuggim: We will have 6 sessions during the Machaneh (about ½ an hour each). Each madrich must prepare 3 sessions of one chug (on a topic relevant to the Shtil), since we are switching over half-way through.

h) Tarbut: has to be very well prepared. We don't lack tarbutniks, but remember that imagination and involvement of chanichim are essential. Start thinking!

ORGANISATION

(or: "GETTING THINGS TOGETHER")

1. MAZLOT: (A planet in Hebrew is a "mazal". Lucky hey? The primary units of the Machaneh. There will be five:

VENUS

Rosh: Robert
Gideon
Andy
Debbie

MARS

Rosh: Maurice
Leon
Claudia
Wendy

PLUTO

Rosh: Peter
Sharla
Marcelle
Hazyl

JUPITER

Rosh: Martin
Michael
Laura Wilder
Dana Johnson

NEPTUNE

Rosh: Desmond
David
Lee
Dana Palte

The mazlot will be responsible for the following tasks, which I will allocate on a daily basis. Points will be given for each.

a) Iton - during rest time: pinned up on notice board.

b) News bulletin - (at breakfast)

c) Toranut

d) Avodah

TAFKIDIM/.....

Active Chuggin (8)

1. Sharla: Drama
2. Maunce / Martin: Self-defence
3. Karen / Carol: Sculpture
4. Dave: Photography
5. Gideon / Claudia: Cooking
6. Des / Debbie: First Aid
7. Pete: ~~[illegible]~~ Tsofut
8. Marcelle: Shell-bottle
9. Dana P.: Model construction / Collages
10. Andy: Art
11. ~~[illegible]~~ Michael: Combat fighting
12. ~~[illegible]~~ Dana J: Seashore
13. Wendy / Lee: Macrame
14. ~~[illegible]~~

1. Drama
2. Self-defence
3. Cooking
4. First Aid
5. Tsofut
6. Shell-bottle / Seashore
7. Combat fighting
8. Sculpture

Passive Chuggin' (6)

(1) Sharla: ~~Growing up~~ Dreams

(2) ~~Debbie~~ Claudia: Relationships

(3) Gideon: ~~Creative Writing~~ Archaeology

(4) David: Shyness

(5) Maunce: ~~Nature~~ Survival of the fittest

(6) Desmond: Music

(7) Marcelle: Stones

(8) Dana P:

(9) Andy: Poetry

(10) Dana J.:

(11) Martin: History of Warfare

(12) Wendy: The Chat Show

(13) Laura: Splatoning

(14) Lee:

(15) Peter:

2. TAFKIDIM

We are all seriously responsible for everything. The role of tafkid holder is that of co-ordinator - "where the buck stops"

Rosh Beach	:	David
Bidur	:	Martin, Peter, Andy
Shira	:	Desmond, Claudia
Rikkud	:	Marcelle, Wendy Dana P.
Shul	:	Robbie, Maurice, Desmond
Rosh Tiyul & P.T.	:	Maurice
Oneg shabbat	:	Gideon
First Aid	:	[redacted] Rosh 1: Shala Rosh 2: DANA
Sport	:	Boys Leon Michael Maurice
		Girls [redacted], Laura, Hazyl, Claudia [redacted]

****

DAILY TOCHNIET

N.B.: THIS IS BY NO MEANS FINAL - IT IS AS FLEXIBLE AND OPEN CHANGE AS POSSIBLE.

WEDNESDAY 14th: INTRODUCTION

Well, here goes.... It is the most difficult day and traumatic for many of the Shtilim. All maddies have to be on their toes to cure the homesick and minimize the chaos.

BEACH TIME

The Shtilim will arrive at many different times. They will be met as they get off the buses by madrichim and taken down to our site. There they will be treated as Jewish delegates from different planets who have come to a peace conference in Jerusalem. Maddies will man registration tables where each Shtil will have to give thumb prints, fore-arm sizes, hair samples, etc. for a file which we will keep and each will receive a tag with name and mazal written on for identification. The idea is to try and welcome them with a warm feeling so the approach must be personal at all times. Madrichim will take the Shtilim to the mazal sites they are allocated to (possibly via a general tour in a space vehicle?) where they will settle in. Luggage can then be fetched.

1.00 p.m.: Lunch

Settling in.

SHARP 2.30 p.m. : Opening Mifkad : welcome and prepare for Main Mifkad Simmy Nets

3.15 p.m. : Mazal meetings (very light-hearted).

1. Getting-to-know-you games:.....
2. Group Games:.....
3. Fun, Gimmicks:.....
4. ~~Gimmicks, war-cries, songs, etc. for Shtilim Mifkadim~~ Make Gimmicks for main Mifkad (each Gedud: colour + name)
5. Tour of whole machaneh important.

4.00 p.m. : Beach

Return/.....

Return from Beach in time to meet in Shtilim Site....

[redacted]

6.15 : Supper

General Rikkud - try to keep spirits up.

7.30 : Tarbut - something ingenious and funny to involve everyone. Related to space in some way. Use of sound etc... Start thinking!

2. Introduction of maddies and machaneh.

8.30 p.m.: Cocoa (we hope) and general sing song.

8.45 p.m.: Mazal meetings in sites.

1. Following from introduction to Machaneh, get Shtilim to each write and/or draw something relating to PEACE. Focus of motivation: the book MY SHALOM MY PEACE.

2. Show sealed envelope. Explain that there is a set of tasks inside which must be completed by 10.00 am the following morning for the first set of points. Try and cultivate enthusiasm for this so that they will go to bed early. Arrange a time for maddies to wake them so they can start work. Envelope can only be opened by Rosh Planet in the morning.

9.30 p.m.: P.H. and properly put to bed.

BLOCK ONE: FAMILY (ANCIENT TIMES)

The first period we look at in the search for peace lies at our very origins. The families we will be looking at can be compared to our own families. Within each, there is some kind of symbolic story about strife and the potential for peace.

Thursday - the story of Cain and Abel is the first fight in the Bible; it is between two brothers. Aim is to get the Shtilim to feel brotherhood in its positive and negative dimensions. Later they will compare the wars between nations to the fights between brothers.

Friday - the story of Isaac and Ishmael continues the theme of jealousy. Sarah is jealous of Hager and this causes all the problems which eventually lead to an ongoing conflict between Arab and Jew. It is very important to get the Shtilim to see that Arabs and Jews are in fact brothers. As we move into the Shabbat, we focus on Abraham, father of both the Jews and Arabs and symbol of peace.

Saturday - in the story of Joseph and his brothers, we find jealousy yet again. Having looked at fighting between two men and between Arabs and Jews, we now focus on fighting between Jews themselves. The 12 sons of Jacob fathered the 12 tribes - Jews have always been divided and we pick this up again in the second block.

Thursday 15th/.....

SHALOMLI PEACE CONFERENCE IN JERUSALEM

NAME: Stephen Pincus

ADDRESS: 46 African Street
Orchards
Johannesburg

AGE 19 YEARS 10 MONTHS

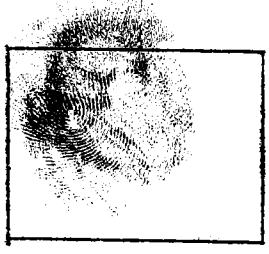
HAVE YOU BEEN TO MACHANEH BEFORE ? 1973 Yes.

1974 Yes

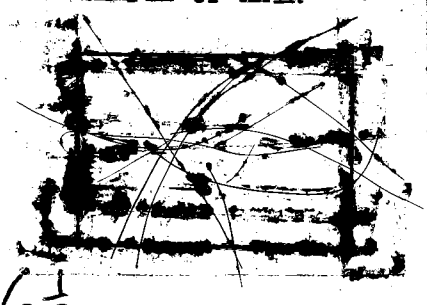
1975 No

1976 No

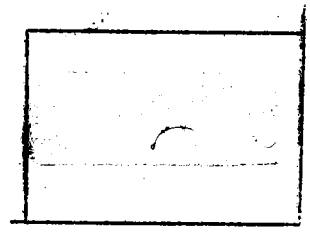
THUMBPRINT



SAMPLE OF HAIR



ONE EYEBROW HAIR



SIZE OF FOOT 6½

BELLY-BUTTON (INSIE/OUTSIE) Insie

DISTANCE BETWEEN ELBOW AND WRIST 28 cm.

FAVOURITE FOOD Potatoes

WHAT YOU LIKE DOING MOST Being Rosh of Stalin Machaneh

NO PLANET (MAZAL !!)

VENUS

DANIEL TURTLEDOVE
MICHAEL SCHUR
LARRY RUDMAN
JONNY KALMEYER
ALLAN KAPLAN
ANTHONY SANDLER
LAWRENCE MICHEL
JONATHAN SILBERMAN
STEPHEN GAM
DORON KANTOR
LEON LAZARUS
BERNARD SPANGER
KEVIN ZAWELS
JONNY ZETISKY
BARRY SERMAN
REGGIE LASKER
KEVIN LOTZOFF
IVAN GOLDBLATT
RUSSEL ORELOWITZ
EVAN ELSTEIN
CRAIG LEVIN
BRIAN KOZINSKY
ALLAN KROST
STANLEY BELIKOFF
TERENCE SCHECHTER

KAREN EBERLIN
KAREN EPSTEIN
SHERYL ELS
RUMI GUTTER

NEPTUNE

DAN KATZ
GLEN STEIN
ANTHONY DIAMOND
JONATHAN RESS
JULIAN SNITCHER
ROBERT EZER
LANCE FOGEL
RUSSEL HORWITZ
STUART GLAUN
ANTHONY BONERT
GAVIN PARNESS
RUSSEL POKROY
SAUL SLON
DANNY SCHREIBER
MARK SARNAK
RAMI VARSHA
JOSHUA GREEN
MARC KAZILSKY
CRAIG LEVIN
STUART SACKS
WARREN SOMMOLS
BRADLEY SINGER
ROBERT SINGER
HAROLD ROY
CARL SACKS
ROBIN SACKS
DAVID SACKS
DAVID SINGER.

AARON TRACEY
LESLEY ABRAMS
TESSA MINTZ
SIMONE KARRO

JUPITER

EDMUND GERODSON
PAUL LONDON
NEVILLE DEMBO
BARRY EBERLIN
SAUL JOHNSON
MARK FIENKELSTEIN
DAVID RAIK
GRAHAM NORISKIN
BRYAN DAVIS
DAVID ADLER
DAVID HORMAN
WARREN KIRCHELBAUM
HUGH LUNDELSON
MAX SATZ
STEPHEN STEIN
MICHAEL GLAZER
ALLAN GOLDBERG
GREGORY LANDAUER
MARK SPILKIN
MICHAEL TRIESMAN
DAVID SPEECHLY
GAVIN KUPOWITZ
ROBIN BORTZ
MICHAEL SHEFER
GAVIN KUPOWITZ

ILANA BOROK
CHERYL SMITH
PAULLA STRAUSS
ELANA SHARP
MICHELLE SNITCHER

MARS:

JONNY GORDON
ROY BUCHINSKY
DAVID WOLFSON
BARRY BORER
LEONARD BRYER
ROBIN SAACKS
ROBERT SCHRODER
DAVID HERDON
STEPHEN SISCHY
PETER MALLER
GRANT GORDON
STEPHEN GRILL
PAUL PILOSSOF
RUSSEL MEYERS
GAVIN ROME
DAVID SACKS
BRETT SAMUELS
BARRY HERMAN
ALLAN MILNER
BRYAN SUPER
IAN MIRELS
BRYAN WOLOWITZ
DAVID MIRKIN
GARY MYERS
JONATHAN ROTTANBURG

JUDY MILLER
JACKIE BLUMENTHAL
KAREN KAPLAN
BERENICE LONDON
HEATHER STEIN

PLUTO

MARTIN CARPEL
KEVIN FACTOR

HELDON BRYER

GARY AAREN

WARREN FACTOR

JONNY ALBERT

MELVIN ARONSON

BRIAN BILCHICK

ANTHONY ORELOWITZ

JEROME BRENER

PAUL FRIEDMAN

LLOYD FRANK

RUSSEL GOTTLICH

ASHLEY KARRO

BRETT STEIN

RUSSEL KLUGMAN

PAUL SOLKOV

MORRIS LANDSMAN

DARRYL PIKOOS

JULIAN REITSTEIN

RONEN AYAL

DAVID KUMING

GARY ISRAELSON

COLIN FEINBLUM

MARK PAIKER

MICHAEL TREISMAN

BEV YOUNGLESON

LAUREN BLUMENTHAL

DENA WAINER

STACEY SAMOLS

M E M O R A N D U M

FROM: Your Mazal Commander

TO : Mazal

DATE: Thursday 15th December 1977

ATTENTION COMRADES!

While you are at this conference in Jerusalem, you need a lot of protection. You also need a comfortable place to live during the next three weeks. There is a competition to see which mazal does these things the best:

1. You must build a strong people-proof fence around your whole site. Make it so that it will last the whole machaneh - not just a string fence which will disappear in an hour or two.

2. You must build a proper entrance* through which you and the madrichim can walk. It should be very impressive and must have a banner with your mazal name on it.

3. You must make a mazal notice board.

4. You must make a big colourful mazal flag and a glag-pole in the middle of your site.

5. You must find a mazal meeting place which should be a secret hideaway. Make whatever you need to put inside it.

6. You must make a big gadget for everyone's cases* and you can make other gadgets such as writing desks, revolving shower-lines, or anything else you can think of.

INSPECTION WILL BE AT 10.00 A.M. - and points will be awarded for all 6 things.

HAPPY WORKING!

****

*underlined are practical essentials.

Cain and Abel – As Bel-Pan Sees Them

We feel privileged to be able to adorn our pages today with two of the works of one of the truly great artists of our day, Bel-Pan of Ugarit. Originally from the island of Crete, Bel-Pan fled to these shores when civil war broke out in Crete some years ago. Since then he has been living in Ugarit. As his name reflects, Bel-Pan is striving for some sort of artistic synthesis or unity between east and west. Here are his impressions of Cain and Abel.

This is Cain, the farmer — subjugator of the soil, subduer of the wild camel; he made the plough. The picture gives full expression to Cain's tremendous strength. Here is the man of action. His aim in life is to produce, and he is quick to crush anything that comes in his way. Was it inevitable that he should turn murderer?





And this is Abe the shepherd: meek, tranquil, dreamy, the very personification of quiet submission. There he sits, in his innocence and his simplicity, while the sheep graze. Yet the shadow of death already hovers over Abel's peaceful face. Why was this gentle creature condemned to die?

THURSDAY 15th : CAIN AND ABEL (Man vs Man)

Gimmick: Sealed envelope (see above). The purpose is to create a sense of urgency and expectation amongst the chanichim and generate ruach to a sufficient height for the first day, as well as to provide a comfortable home for the next three weeks. The more dramatic and exciting the transformation is the better the effect it will have. Thus all mazlot should rise before sunrise (and if this is handled correctly, they will!) to hear the contents of the envelope. (see memorandum at end of tochniet). Madrichim must supervise and participate. A spirit of chavershaft must be built up which will contrast with::

a.) Any jealousy that arises after awarding of points.
b) the story of Cain and Abel.

10.00 am : inspection
10.30 am : Beach note: all going together (11.00 Machaneh Vaad)
12.30 am : End of beach time
1.00 pm : Lunch - Active and Passive chuggim lists.
1.30 pm : Rest and P.H. See that they write letters. All letters must be given unsealed to me to post (tell them that thats the way we work it for efficiency etc... if they ask.)

2.20 pm : Go down to Tel (Archaeological site). Visit from Archaeology Expert who will give a semi-serious talk on archaeological technique. Our central gimmick in Block one is the Tel which will be dug on A-Guard. More about this at the Hanhallah.

3.00 pm : Mazal meetings:

a. Each Mazal will dig for 10 minutes.

b. As a form of 'getting-to-know-you' get each and every chanich to talk about their brothers and sisters (or their hopes for them if they haven't any). Madrichim should each prepare something about their own brothers/sisters which relates to the themes of conflict and brotherly/sisterly love. Relate morning's inspection to theme of jealousy.

c. Sketch the story of Cain and Abel and let the channies discuss the following points briefly:

i) Why did Cain kill Abel?

ii) What does Cain mean when he says: "Am I my brother's keeper?"

iii) Why is Cain's punishment appropriate?

iv) Cain and Abel were the first brothers. Why do you think jealousy between brothers is so common?

~~d. Acting out story/sociodrama.~~

e. Games to do with brotherhood - The Cains vs The Abels Waterfight/catches

f. Handing out "Chronicles" article.

g. Gimmick for Friday night

4.00 pm : Lecol

4.45/.....

4.15 pm : Organised sport -- all participate.
The following must be set up: volley ball net, goal posts, nets for netball.

5.30 pm MAIN MIFKAD IN BLUE SHIRTS.

5.30 pm : Showers

6.30 pm : Supper Brief Machaveh on Fire Drill (Say prochaim next 2 days)

7.00 pm : Specialized Rikkud and Shira (rotating)

8.00 pm : Tarbut-- if first night is an involvement tarbut, here we can have a very funny bidur. Possibly can include something to do with 'brothers'.

FRIDAY 16th : ABRAHAM, ISHMAEL AND ISAAC (Arabs vs Jews)

Breakfast Gimmick: Shofar? Seaweed. Treating one mazal group well? Steve and Robbie argument... Red Rover, or Wide Game.

9.00 am : Very ruachy mifkad. Admin. as Arabs → war (Kafias)

9.15 am : Down to the dig/mazal meetings:

1. Each mazal will dig for 10 minutes.
2. Gimmick to get across idea that Jews and Arabs are brothers; Discuss this point.
3. Games -- continuing a story (Abraham)
4. David Kossof (?) Bible story on Abraham
5. Hand out "Chronicles" article.

10.15 am : Long walk along the beach -- come to Bedouin tent with Bedioins dressed up. He invites us in (hospitality) and talks about himself. Anyone with a pet camel? Tigger? Eat Cruton, Wash feet.

11.00 am : Beach

12.30 pm : FIRE DRILL

2.30 pm : Active Chuggim

3.15 pm : Massive high-powered Shabbat Shira session.

3.45 pm : Zap into Shabbat Preparation: imperative that everyone is involved -- music on -- the ruach is more important than the art. Split into groups - different tasks

5.15 pm : Shower, mature Shtilim and immature madrichim shave, put on sparkling Shabbat shirts.

6.30 pm : Shul and Supper mit much ruach. Chanuch

7.30 pm : General Rikkud -- involve everyone in Israeli dances.

8.00 pm : Shabbat Tarbut -- theme is Abraham. Let's keep ruach going..... Make Wendy Menelle

SATURDAY 17th: JOSEPH AND HIS BROTHERS.

8.00 am : Rise (they won't be tired enough yet to want to rise later, though we will be!) No inspection. Breakfast,

9.15 am : Shul

10.00 : Beach

2.45 pm : Original and well prepared Oneg Shabbat on JOSEPH. Gideon, start thinking! Others responsible! Desmond, Vivian, Maurice. Maybe a walk to a different setting.

Later: SPORT on the beach

7.00 pm : Passive Chuggim

7.45/.....

Son and Heir

WELL, Abraham and Sarah, who had moved so often in the past twenty-five years, moved again. And this time not because God had said so, but because Abraham was being extra-considerate to Sarah who was soon to present him with a son and heir.

Sarah had brooded rather after that awful business at Sodom and Gomorrah when his nephew Lot had lost his wife. Sarah had brought Lot up, and this trouble had worried her. So Abraham and Sarah moved south, south down to Beersheba, with all they possessed. Flocks, servants, everything, a whole village of people. Abraham was a cattleman, and rich. Also he was old and wise and rather special and people liked him at sight. Not surprising really, for God had chosen him very carefully indeed.

They all settled into Beersheba quite quickly and Abraham improved the wells and planted trees and made friends and waited for his son to arrive. Sarah, who didn't like to be laughed at, had told no one of God's promise but servants have sharp ears, and proud old Abraham had dropped a word or two, and by the time the baby was due the whole place was buzzing with excitement. This was no freakish thing, no devil's work, this was a miracle promised by God.

And the day came, a calm cool beautiful day, and Sarah was delivered of a boy. The promised son. The 'descendant' who was to continue the line of Abraham and make a new and special people. All promised by God. Sarah, old Sarah, looked at her son and wept with joy. She'd waited so long.

Abraham named his baby son Isaac, which sounds rather like the Hebrew word for laughter. Certainly there was much laughter. A fat healthy baby, no halo, quite ordinary. Slept a lot and was made much of. The celebrations went on for days. People came from far and wide and Abraham would point out gently to his rather heathen visitors that to this God, the only

God, nothing was impossible. God would listen to his old lieutenant and smile.

Now, you might ask, where did all this leave young Ishmael, Abraham's son by Hagar, the concubine chosen for him by Sarah? Well, Ishmael was now about fourteen years old and a fine lad. He loved his new brother and spent a lot of time amusing baby Isaac. Abraham was pleased to see it, but less pleased at the atmosphere of tension that began between Sarah and the much younger Hagar.

Abraham waited for Sarah to speak her thoughts and one day she came out with it. 'I know it was my idea,' she said, 'that you should have a son by Hagar my servant, but the way things have worked out I don't want my servant's son to be equal to mine. My son is your true heir; God said so.'

Abraham was troubled by all this but knew better than to argue with a woman's logic so he told it all to God, who listened and said, 'Sarah is right, and you are to do as she says. Send Hagar and Ishmael away, but don't you worry for either of them, I will look after everything. Ishmael will be the father of twelve princes and they also will become a great nation.' They did too. We call them Arabs. 'Don't worry!'

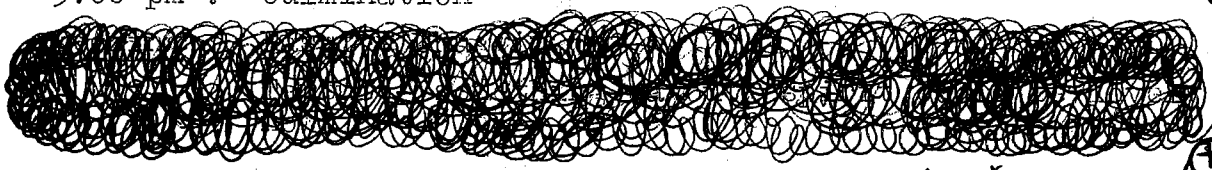
Abraham was comforted by this and he arranged everything in his usual kind and considerate way. Then he and Sarah settled down to enjoy to the full every minute of the growing up of the son they'd waited so long for. The seasons came and went and baby Isaac grew into a fine boy. His old parents were careful not to spoil him and he was a credit to them. Abraham prayed his thanks to God every day but heard little *from* God for years. But one night God spoke to him again. And what God said was something that brought all his happiness to an abrupt and sudden end.

7.45 pm : Tarbut. It shouldn't be too difficult to get some-thing together on Joseph.

SUNDAY 18th : YOM YISRAEL

We are still guessing about the tochniet. Hopefully Shtilim will get a lekker project.

5.00 pm : Culmination



TIYUL RUMOURS SHOULD START ABOUT NOW!

BLOCK TWO - SOCIETY (Graeco-Roman Period)

The Jews have always been separated, not only from other peoples but from each other. This period emphasizes the strife of the Jewish people, both within and without. It is one of the most colourful and exciting periods in Jewish history. In putting this tochniet across, it is imperative that we and the Shtilim live each event and feel the spirit of the times.

MONDAY 19th : MACCABEES

Breakfast Gimmick: "Bacon" served (really Makon).
Three way argument: a. eat; b. not eat; c. fight.

9.45 am : Mazal Meetings:

1. Story of Channukah: note the 3 groups (cf. gimmick)
2. Build: Menorahs
3. Games: Jews and Greeks, etc...

10.40 am : Beach

2.30 pm : Active Chuggim 1.2

3.30 pm : Seeing as we are in the Hellenic Era (you know "the holiness in beauty")

Exercise is very important; cosequently we all go down to the Gymnasium (Beach) for Beach games in Mazlot - this must be jacked up.

Later Afternoon - specialized Shira/Rikkud (rotating).

Evening - Passive Chuggim 1.3

Tarbut: Channukah evening.

Girls - latkes; Boys - menorahs; Games - Savivon

TUESDAY 20th : THE SECTS

9.00 am : Active Chuggim 1.3

10.00 am: Mazal Meetings:

1. Gimmicks to put across sects.
2. Some kind of research project leading up to fact sheets.

3. Games/.....

3. Games: Division games with small groups competing.

4. Herod - puppet ruler during this period beautified Jerusalem We must beautify our sites - clean up, extra gadget?

11.00 am : Beach

Afternoon: TOCHNIET C

Evening : Specialized Shiva

Tarbut : A treasure-cum-scavenger hunt in sects (really massive one) using a secret Shtil-discovered cave behind the hospital. Theme: sects and Dead Sea scrolls.

WEDNESDAY 21st : ROMAN OCCUPATION

Plenty of "Ave-ing", "Hailing" etc... today. Add "us" to everything. Possible Gimmick including Tiyul scare!

Wake Shtilim early. Emergency meeting - Roman Armies (Admin) about to occupy site. Have to flee - provisions packed quickly. Escape to Beach and met by rebel leader (a shaliach). Prepare for war:

1. Some massive beach game. (Wide Game)

Breakfast

2. Live onown resources - explore rock pools and collect shells

(Nurses) demonstrates mouth-to-mouth and bandages. General FIRST AID. (Life-ies) give a saving demonstration.

4. Conserve energy (ie Beach time).

(BATTLE) 12.30 : Attack Romans (admin) armed with mud pies, etc...

Now for lunch and a long rest!

Note: Even if gimmick isn't used, I think this is a good time for First Aid, etc...

Alternative for morning: Preparation for War with Rome (see above). Mazal meetings to do with Rome. Chariot races? Roman Orgy on the beach!

Afternoon: Active Chuggim 1.4; Shira/Riklud; Sport

Evening : Tip Top class Roman Games. Tarbut - needs much preparation.

THURSDAY 22nd : 2ND EXILE (10.10 on Tisha Ba'av)

Well, out with those woppas.....

Singing: "Habonim are on t...(shhhhshhhh!)

"I love to go a wandering" and

"Climb every mountain".....

We all march out of the Onrust Campsite. Gimmick: At breakfast I read out a letter from the Bonim and Amelim who challenge us to give up our Shtilim identity or fight. A quick decision to go into the mountains. The morning consists of a lekker climb to our sleeping-site.

Before moving/....

Before moving into the afternoon hitcharut, we relate the experience to the basic story of Massada (leave details for evening). Now on the mountain our culture must be consolidated. Hence the Hitcharut, which includes cooking, site-building, and various other competitions, not in Mazlot. At this point tiyul must be built into the spirited climax it has to be. "Don't let the rain come down!"

Evening: Really incredible Massada Tarbut around a camp fire. Bring material.

FRIDAY 23rd : MASSADA

Look up at a clear blue sky. The high-light of the walk down is the view on the camp site. In some way, we must try to utilise the caves on the way down. Project: making little bows and arrows. Buzz groups later in the day to deal with the story of Bar Kochva's heroism and sum up Block Two.

To try and bridge the time gap between Blocks 2 and 3 and also simply because it can be really lekker, I suggest we treat the Shabbat as a Block on Chassidut.

Afternoon - cooling off and preparing for a magnifiscent Shabbat. Shul with Rabbi Rosen.

Tarbut : Chassidic Evening or "The Joy of being Jewish". Simmy Rabbi Rosen

SATURDAY 24th: CHASSIDIM

Morning: Shul with Bonim/Amclim (Rabbi Rosen). - Beach

Afternoon: Oneg Shabbat on Chassidim. I would like Wendy, Lee and Dana Johnson to start getting it together before Machaneh. Sharla Lee Wendy Gideon Dana

Also - Watermelon etc... hunt (buried on the beach). Hazyl Laurie

Mid-afternoon: Talk at Kayani Machaneh

Evening: Before Visitors Day, it must be incredible and should involve Shtilim. Start boggling your minds!

Suggestions: Circus? Carnival?

SUNDAY 25th : VISITORS DAY MOAN! MOAN!

1. Inspection
2. Shifts
3. Tarbut

Invitations Wendy Lee (Rassie Chuggin)

"1 000 miles from home"....

VISITORS DAY IS DIFFICULT FOR SHTILIM MACHANEH. It is NOT a free day for Shtilim Madrichim (perhaps we can get a toranut together - ie some maddies go for half the day, others for the other half.) Tell someone to pleccccz bring us some lekker graze. Tarbut: Invitations to this tarbut will be sent out in the post to every Shtil. Two ideas: 1. Dressing up and great fun activity; 2. Separate Mazal Tarbuyot.

BLOCK THREE: "NATION" (MODERN HISTORY)

This is (for us) the climax of Jewish history and of our machaneh. It is a Block packed with creative ideas and we can't afford to let tochniet fizzle out at this stage. You must read up about the period if you are not sure about the exact events.

Monday 26th/.....

MONDAY 26th: BRITISH MANDATE

Mifkad: British Mandate

Gimmicks: X. Watermelon promised and refused.
X. Sand castles and bashing them down.

Mazlot Meetings:

1. Give outline of mandate and Balfour Declaration.
2. Games to do with early aliyot.

ACTIVE CHUGGIM 2.1

Beach

Colonial lunch and ascot - can be very exciting. We will have visitors (eg King and Queen) and plenty of funny colonial speeches. Maddies will wait on the chanichim. After lunch split up and dress up for Ascot (bookies, lords and ladies, jockies, horses) and then betting and races.

Afternoon - rest.

General meeting - in reaction against the British way of life, we decide to be Jewish.

X. Collect and found Rometha Biblical Zoo (Jerusalem). Animals can be arranged.

(2) Building Kibbutzim in Mazlot. (Shaliach)

Evening: Passive Chuggim 2.1

Tarbut: Chalutzic evening.

TUESDAY 27th: WHITE PAPER AND HA'APELAH

Breakfast: living tochniet in the form of British Admin soldiers → protest. (This requires a great deal of skill in handling).

Mazal meetings: Madrichim will rotate mazlot for some form of change. One madrich from each group will dress up as a character and tell the mazal the story of how he, personally escaped from the Holocaust and made his way, under terrifying conditions to Eretz Yizrael. Negotiating through naval blockades, suffering etc... Refer to Leon Uris' EXODUS for useful information. Stories must be as dramatic as possible to create some kind of emotional involvement on the part of the Shtilim. Use gimmicks songs, props, anything which you feel will help to get your message across.

Shira in preparation for evening. Possibly we will get the Shlichim/Shlichot to help here. Old stirring-type Yishuv songs.

Beach.

Afternoon Tochniet A: (Hopefully obstacle course.)

5.00 pm: Surprise of surprise - the entire machaneh goes down to the beach either if we can arrange it with a lifeguard for a late swim, or for mass games, beach games that is, of some sort.

At some stage/.....

Wednes (1) Active Chuggim
(2) Beach
(3) U.N. voting → Nominal
Lunch.
(4) Campaigns
(5) Elections

At some stage Robbie arrives and informs us that she has tried to get back to the site but was prevented in doing so, that cordon has been thrown around our entire machaneh and none of us are allowed back. Of course we send off some scouts ie suitably primed Shtilim who return to announce that they too were unable to get through and that they have been informed by British command that they were not allowed in. This is disasterous and we decide that we've got to get in somehow and the best way is to find a new route and preferably utilize it at nightfall.

Supper is brought to us in the beach. Immediately after supper, after careful priming, the suggestion is made that the best route is across the lagoon over Shomrim Island through the Amelim site, through the Bonim site and down the fire-break. We immediately, after supper, set about constructing rafts. Once this is done, we will still await proper nightfall and thus have medurah and ruachy type tarbut with singing to keep our spirits up for the long journey ahead. When it is suitably dark we all pitch our raft and begin to make our way across only to discover that there is a British raft equipped with search-lights floating on the water, however, we all manage to get past pretty safely. Apart from a few madrichim who are, regrettably caught, and detained. We return to the machaneh site where tarbut as such is completed, possibly a film on Illegal Immigration.

Note: Those who have done this before /or trouble makers will be primed.

WEDNESDAY 28th: INDEPENDENCE

Breakfast Gimmick: Wake early. Admin, after cock yesterday, request Mitbach workers.

Mazal Meetings:

1. Gimmick: Mock trial on participation, alongside British in World War 2.
   Conclusion must be to help British despite past.
2. Games : bull fights, battleships, (for war), Red Rover (for heroism).
3. Creative: Making parachutes.
4. Flag ceremony and mazal competitions.

do torcaut for the Shchavot

Other Shchavot primed beforehand

Active Chuggim 2.3

Beach

Lunch - U.N. voting on Israeli independence on tape. Need for a new government (no mention of Roks Day yet) - campaigns and elections, of President, Prime Minister, Cabinet. (The elections depending on the situation might have to be rigged.) During the elections the British flag is up on a flag-pole, and when the results are announced, this is lowered, as "God Save the King"

is sung and the new Israeli flag is raised to the sounds of 'Hatikvah'. I hand over my command (in the form of a hat) to the new President, Robbie does likewise to the new Prime Minister and we all ride away (about 4.30 pm) into the sunset....

It's time for fun
sun
ggrrraazzze

..... and getting our sanity together!

Note: The sealed envelope method (only to the organizational side) will be used for instructions as to how to run the machaneh during Roks Day. I will meet with the Cabinet as well.

THURSDAY 29th: 1948 - 1973

Please note: Though we will probably come back to plenty of mud and water, the majority of the Shtilim are glad to see us and can't understand all the rough and tumble. Let's be aware of this.

Lunchtime: arrive back - clean, refreshed, sane enough to last another 4 days!

Afternoon: TOCHNIET B

(1) OR (2)

Mazal meetings: brief discussions on the history of the State ('48-'73).

Focus: The problem of peace (especially Palestinians).

Whole Machaneh: Building a giant map of Israel on the ground.

Evening: Passive Chuggim 2.3

Tarbut : Polished light and sound show on Israel '48-'73 (War and Peace) - music, readings, pictures (for epidiascope), slides, movies, etc...

Pleeezz everyone start getting everything you've got in the way of materials together now.

FRIDAY 30th: 1977 - SADAT and Yom HABONIM

MORNING

Simulation Game in U.N. framework. Properly controlled but should (usually does) end up in an explosive war situation. Focus is on Arab-Israel conflict.

Beach

2.30 pm : Active Chuggim 2.4

3.30 pm : Climax of Tochniet - President Sadat (Harry?) visits the Machaneh (Israeli Parliament) in answer to the morning mess. This must be really polished.

(*) 4.15 pm : Zap into final Shabbat preparation. From now on the Machaneh must be in top gear.

Shul, Supper .....

Tarbut: Light and/or serious Shabbat spirit emphasizing PEACE.

VAS BYT - MIN DAE !!!

(*) Yom Habonim

(1) Lunch: Shomrim with Shtilim (only chanies)

(2) After lunch till 2:45 Shomrim-Shtilim combined activity (Consult with Sammy)

(3) Shomrim-Shtilim Project 2:45-5:00 (Shift in new sites) Mifkad in new Shchunah Places

(4) Mifkad

End of Camp

Sunday

6.00 Shkulin Rise

6.30 - 8.00 Pack suitcases; get labels (for those without) + equipment to Machsan Tzrif by 7.45 except C.T. by 7.45

① Kosh. Cases Michael
② Kosh Equip Laura

8.00 Breakfast

900 Tent rep. to admin Chadar Ochel)

8.45 - 9.30 Dismantle "sites":

③ Kosh Staves Leor
~~④ Kosh Ropes~~
⑤ Kosh String Dana P.
⑥ Kosh Hessian Gideon
⑦ Kosh Chickenparade Peter

① Staves → Shelter
~~② Rope → Machsan Tzrif~~ ④ Rope Maurice
③ String → Kept for tying up tents
④ Hessian → Machsan Tzrif
⑤ Chickenparade (first one)

9.30 - 11.00 Final Messibah

11.00 ... Tents (... Beach?) stmch.

Rep. to supervise ← stash in Shelter for tmch to reach (see * on green sheet)

⑧ Shedrival up for tents Reinhard
⑨ Kosh Tents

* Chicken parade to Mizrad (road)

1.00 Lunch.

2.00 - 4.00 Rest and Final Messibah

To Kosh Benches
⑪ Kosh Trestles
⑫ Kosh Tabletops Martin

Davening 4.00 - 6.00 { Trestles, Benches → Shomrei Ulam
Table Tops → Machsan.

6.30 Supper

7.30 Mifkad Erish

8.30 Final Messibah.

Monday

① Clean up.
② Electricity, Water
③ Kremlin

7.00 Bleeen

8.00 Mar Tzrif (Glib, Pokel Kents, Kleinhaus Road).

12.30 C.T. Fe & Dunbs.

1.00 P.E.

SHTILLIM MACHANEH 1977/8 MASTERPLAN

Wednesday 14TH	Thursday 15TH	Friday 16TH	Saturday 17TH	Sunday 18TH	Monday 19TH	Tuesday 20TH
Wednesday 21ST	Thursday 22ND	Friday 23RD	Saturday 24TH	Sunday 25TH	Monday 26TH	Tuesday 27TH
Wednesday 28TH	Thursday 29TH	Friday 30TH	Saturday 31ST	Sunday 1ST	Monday 2ND	Tuesday 3RD

1·00 Breakfast
0·00 Shul
0·30 Beach
Early lunch and 4pm Sport
Evening :- Movie : Kazakdan

SATURDAY 31st : PEACE

Shul

Beach

Oneg Shabbat: Theme is peace and it is difficult but important to get this activity togeth, Gideon, Dave and Claudia, please try beforehand.

Afternoon: Yom Sport and spirit should be sufficiently high for a great Shtilim partition.

Supper : Must be the best meal at Inch yet: 100 % involvement in ruach.

Tarbut : Must be our best and funniest yet - entertainment. Tarbutniks ... give it everything you've got.

SUNDAY 1st : YOM SIYUM

Siyum in the form of some giant board-game played by the entire machaneh. We must plan this well.

Final Chazal meetings to include another piece of drawing and/or writing to be compared to that done on the first day.

Beach

Strike camp and prepare for final messiba

Mifkad Eish

Tarbut is final Messibah which must be of highest participatory standard. We'll discuss this before.

Note: Meals and all activities today must be....perfect.

MONDAY 2nd: NOWHERE DAY

So, that's that, is it?

With one or two tears, a warm kiss and a wave of the hand... ... we say ciao.

NEWS HEADLINE:

"21 SHTILIM MADRICHIM HIT FALKENBERG"

Chevre,

Thanks a million.

So much love,

STEVE

Monday
7·00am Bloem
8·00am Jhb. (Mai Train)
12-30 p.m. Cape Town
1·00pm. P-E.

Kazabay ✓

~~Mary Poppins Abroad~~

Exodus

② Riddler on the

③ Mary Poppins

④ The Yellow Submarine

Peter } Choir
Gene }

Claudia } folk dancing
Marcelle }

Self-defence Paine

Drama { Carol Sheila Hazyl

Gym Andy + Da

Leon } Stuffed ban
Debbie }
Laura }

Martin Desmond
Jenny Dana J.
Elmike Dave Gideon

REPORT

Shuchvat Hashtilim nooch Hashtilim down. There are 149 Shtilim and 20 Madrichim, making a total of 169 on Mifgad. Machaneh Shalomli, meaning "peace for me" and "hello to me" was set within a peace conference, where the delegates lived the theme of peace through three periods of Jewish history: The early Biblical era, the Greek and Roman occupation, and modern Israel. During the past three weeks every participant in The Machaneh was introduced in some way to him or herself. Shtilim Machaneh 1977/1978, conceived as an imaginative creation, nurtured as a happy experience, ultimately grew into an overwhelming success.

Shuchvat Hashtilim Nooch Hashtilim Bagin
Shuchvat Hashtilim Hamesh Dan
Shuchvat Hashtilim Hamesh Hashtilim
"Sahar bagin . . ."
Shuchvat Hashtilim Noach.

① Skum
② Books
③ Bahar Bagai
④ Pocket Money ⓐ 50c
ⓑ Sents
⑤ Photos.
⑥ Times tomorrow

7.00 Bloem

8.00 Thb (Clerks Potem Rhod (Comb.

12.30 C.T.
E.L.
Dubs

1.00 P.E.

3	Nep	108	118½	125
1	Mars	128	135	143
3	Venus	108	115	122
1	Jup.	128	135	143
2	Pluto	118½	125½	133