

# OTTAWA JEWISH BULLETIN

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## Analysis: Canada's sudden shift on support for Israel at the UN

### Vote marks sudden shift in support; prompts letter-writing campaign to PM

BY MICHAEL REGENSTREIF  
 EDITOR

The Jewish community in Canada, and the broader pro-Israel community (you don't, as the old ad said, have to be Jewish to like bagels – or to support Israel), were shocked on November 19 when Canada reversed its position and voted "yes" on a nonbinding motion at the United Nations (UN) General Assembly affirming Palestinian self-determination; attacking Israel's occupation of "Palestinian territory," including East

Jerusalem; and the construction of the separation wall by "Israel, the occupying Power."

The motion – sponsored by North Korea, Egypt, Nicaragua, Zimbabwe, and the "State of Palestine" – was one of the same recurring, one-sided anti-Israel votes that are passed each year at the UN. This year, the motion was supported by 164 countries while nine (including Australia) abstained.

The only countries to vote against the motion this year were Israel, the United States, and three Pacific island nations

– the Marshall Islands, Nauru and the Federated States of Micronesia – that are heavily dependent on U.S. aid and generally follow its lead on UN votes.

Between 2006 and 2018, under prime minister Stephen Harper, and during Prime Minister Justin Trudeau's first term, Canada reliably voted against this motion and the other one-sided, anti-Israel motions at the UN.

Although Harper's Conservative government may have been slightly louder than Trudeau's Liberals in its support for Israel, until now, at least, there was little difference between the two approaches. Official government policy including support for a negotiated two-state solution and opposing settlements in occupied territories, has remained unchanged.

So why the sudden change in that particular UN vote?

As Joel Reitman and Jeff Rosenthal, co-chairs of the Centre for Israel and Jewish Affairs (CIJA) said in a statement the day after the vote, "the reversal of 15 years of Canadian opposition to the annual UN ritual of Israel-bashing represented far more than a let-down. It contradicted explicit commitments made by Liberal candidates during the recent election to maintain the principled opposition to the 20 annual resolutions whose sole purpose is to isolate and delegitimize Israel. This about-face felt more like a betrayal."

The timing of the sudden shift was strange. There was absolutely no indication during the campaign for the October 21 federal election that a change in direction of Canada's support at the UN was being contemplated.

Israeli Ambassador Nimrod Barkan

*The motion – sponsored by North Korea, Egypt, Nicaragua, Zimbabwe, and the 'State of Palestine' – was one of the same recurring, one-sided anti-Israel votes that are passed each year at the UN.*

told the Globe and Mail that Israel was only given a few hours notice that Canada intended to vote yes on the UN resolution.

"It was a surprise ... We had no inclination or hint that Canada would change its vote on the regular annual UN resolutions and we trusted Canada, knowing that this is a circus of anti-Israeli resolutions," he said.

Further to the timing of the vote, it took place just weeks after the election, and less than 24 hours before the new cabinet was sworn in. By then, Chrystia Freeland would have been well aware that she would no longer be our foreign affairs minister, and the identity of the new foreign affairs minister was still to be confirmed.

So where did the impetus to change the vote come from? Was it from bureaucrats at Global Affairs or officials in the Prime Minister's Office? Was it from the outgoing cabinet or incoming Liberal caucus? Was it from

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**Chanukah:** In this photo from the Ottawa Jewish Archives, Hillel Academy students Joel and Sharon Diener have just lit the first Chanukah candle, circa 1965.

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# After the Holocaust: Jewish refugees fleeing to Israel interned on Cyprus

BY LOUISE RACHLIS

**I**t is our responsibility to preserve the memory of the Holocaust,” said University of London historian Eliana Hadjisavvas, and “it is important to consider the aftermath and long journey” that followed it.

Hadjisavvas was speaking at “From Dachau to Cyprus,” a Holocaust Education Month event, November 27, presented by the Shoah Committee of the Jewish Federation of Ottawa and the High Commission of Cyprus in Ottawa.

She discussed Jewish refugees – Holocaust survivors – confined to internment camps on Cyprus between 1946 and 1949. The camps were created by the British government as part of its effort to stem Jewish immigration to pre-state Israel in the final years of British Mandate Palestine.

Born and raised in the U.K., but of Greek-Cypriot descent, Hadjisavvas said she always had a keen interest in Cypriot history but had come across nothing on the topic of the Cyprus internment camps. Beginning her PhD research in

2013, when little was known, she is now able to tell more about the camps that were “much more than a stopover” on the way to Israel, just 230 nautical miles away.

She showed a British video of first arrivals coming off the ships, “men, women, children and babies.”

The British military ran the detention camps, which were built using German prisoner of war labour, she said. Surrounded by barbed wire and watch towers, the camps were under constant guard.

“But 800 marriages took place in the camps, and there were work programs and cultural events put on by the American Jewish Joint Distribution Committee Relief Mission.”

The High Commission of Cyprus provided a display of photos of the internment camps, and sponsored a reception featuring Cypriot wines and delicacies at the event.

In his remarks, High Commissioner Vasilios Philippou said the photographs “present a dark period in history” and



(From left) Shelli Kimmel, chair of the Shoah Committee of the Jewish Federation of Ottawa, Holocaust survivor Rose Lipszyc, High Commissioner Vasilios Philippou of Cyprus, and historian Eliana Hadjisavvas, gather following a Holocaust Education Month program discussing the detention in Cyprus of Holocaust survivors captured by the British en route to pre-state Israel.

noted that “warm relations developed during tragic times between the Cypriot and Jewish people.”

“Cypriot workers in the camps, as well as locals, helped the detainees get clean water and food,” he said. “Many Jewish refugees tried to escape from the camps and were helped by Cypriots through underground tunnels.”

Noting the upcoming holiday, Philippou added, “Chanukah reminds us that life’s darkest moments and greatest challenges can be bright with steadfast faith and determination.”

The other featured speaker was Toronto-based Holocaust survivor Rose Lipszyc, 90, who was detained in a camp on Cyprus. She was interviewed on stage by her daughter, Professor Carol Lipszyc of the State University of New York, a poet, and author of short stories portraying the historical experience of children during the Holocaust.

“There is a tremendous need and so few of us left,” said Rose, who devotes much of her time to Holocaust education in schools. “Students relate to me because I was a young girl in the war. But if I don’t put in a sense of humour a little, they won’t listen to my story. You can’t have horror all the time.”

Born in Lublin, Poland, Rose was living with her parents and two brothers, who were three and 14 at the start of the war.

“I had a wonderful life until the age of 10, and then it all ended,” she said.

In 1940, Rose and her family were thrown out of their home by the Nazis and forced into the ghetto. She escaped forced deportation from the ghetto in 1942 and survived the war posing as a teenaged Polish worker in a German factory.

“I was liberated by the British and the only place I was going to go was Israel, she said.”

She spent a year in Italy, where she learned Hebrew, history, geography and mathematics, and met her future husband.

“Then we were going to go to Israel on a fishing boat from Venice. When we came close to the borders of Israel, three huge ships surrounded us.”

She was interned in Cyprus for four months.

A member of the Holocaust Survivors Speakers Bureau at the Neuberger Holocaust Education Centre in Toronto and is featured in “Cheating Hitler: Surviving the Holocaust,” a new documentary on the History Channel.

## Bulletin website update

BY MICHAEL REGENSTREIF, EDITOR

**T**he Ottawa Jewish Bulletin website – [www.ottawajewishbulletin.com](http://www.ottawajewishbulletin.com) – has been very problematic for the past four months. You can still access the content on the site, but we have been unable to update existing content or add new content since August 9. This is a problem we’d had before and past investments in fixing the site proved to be only temporary.

So we decided to invest in a new Bulletin website that better meets our needs and serves our readers. The new site is currently being designed and content will be transferred over early in 2020. Testing of the site is scheduled for February and we plan to go live with the new website on Monday, March 2.

The site will be dynamic and much better organized with articles and columns streamed in various categories. PDF files of current and back issues of the print edition will be easily accessible on the site. We think you’ll like what you see.

As a temporary measure, we set up a blog in August to post our columns, some articles, and PDF files of the latest print editions online. You can access the blog at <https://ojbulletin.blogspot.com/> and we will continue to post there until the new Bulletin website goes live on March 2.

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# 'It's important to explain to our children where we come from'

The lives and identities of exiled women writers were highlighted at an event commemorating Jewish refugees from Arab lands. **Louise Rachlis** reports.

**W**e arrived in Paris in 1964. I was four years old," said Chochana Boukhobza, as she began to describe her family's exile from Tunisia.

Boukhobza, author of *For the Love of the Father*, and Nina B. Lichtenstein, author of *Sephardic Women's Voices: Out of North Africa*, were the featured speakers at an evening commemorating Jewish refugees from Arab lands, organized by the Sephardi Association of Ottawa, November 25, at the Soloway Jewish Community Centre.

"The narratives of the departure of the Jews from Arab lands differ in detail by country, and from one family to another, but the substance of the stories are similar," said Isabelle Benhamou, president of the Sephardi Association of Ottawa.

Since 2014, Israel has designated November 30 as a day of commemoration for the estimated 850,000 Jews displaced from Arab countries and Iran during the 20th century.

Benhamou noted that Jews had lived in Arab lands for thousands of years, and many of their communities preceded the advent of Islam. However, in the 20th century, "Arab regimes began a campaign of massive violations of the rights of their Jewish citizens."

The Sephardi Association has "taken it upon ourselves to modify the narrative," said Benhamou. "We have included speakers from various Arab countries, heard testimonies from families who have lived the exodus, and from writers... to ensure that the truth is never forgotten."

"I tried to become French," said Boukhobza, the author of 11 novels, plus documentary films and screenplays. "Until the day I understood, at 15, that it is pointless to try to resemble others at all costs, that our differences are our only wealth, that memories are dragged behind us... and that it is better to highlight them, to take ownership of them, to incorporate them into our present."



(From left) Isabelle Benhamou, president of the Sephardi Association of Ottawa, speaker Chochana Boukhobza, event chair Viviane Ohana Sandler, and speaker Nina B. Lichtenstein gather at the event commemorating Jewish refugees from Arab lands, November 25, at the Soloway Jewish Community Centre.

Lichtenstein is a native of Oslo, Norway, who has lived in the U.S. since 1984. Her academic work focuses on the literature, culture and history of Jews primarily of North Africa.

Lichtenstein explained that her book, *Sephardic Women's Voices*, introduces non-francophone readers to the "extraordinary journeys" and experiences of being "the other" of seven Sephardic women writers who came to France.

She noted a pattern in all their stories

of being conflicted about belonging. However, "for French Jews, the arrival of the North African Jews was like a blood transfusion" for their community.

The authors answered questions following their talks.

"It's important to explain to our children where we come from... the Jewish/Arab identity is a beautiful thing," said Boukhobza in reply to a question on "the complexity that all Sephardic Jews feel."

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# Remembering Dr. Mark Dover 1927-2019

BY RABBI ZVI SOURKES

**T**almudic Law teaches us that whoever preserves a single life from Israel is considered by Scripture as if he had saved an entire world. Since the potential worth of each individual is immense, the responsibility for wrongly causing someone's death is very great.

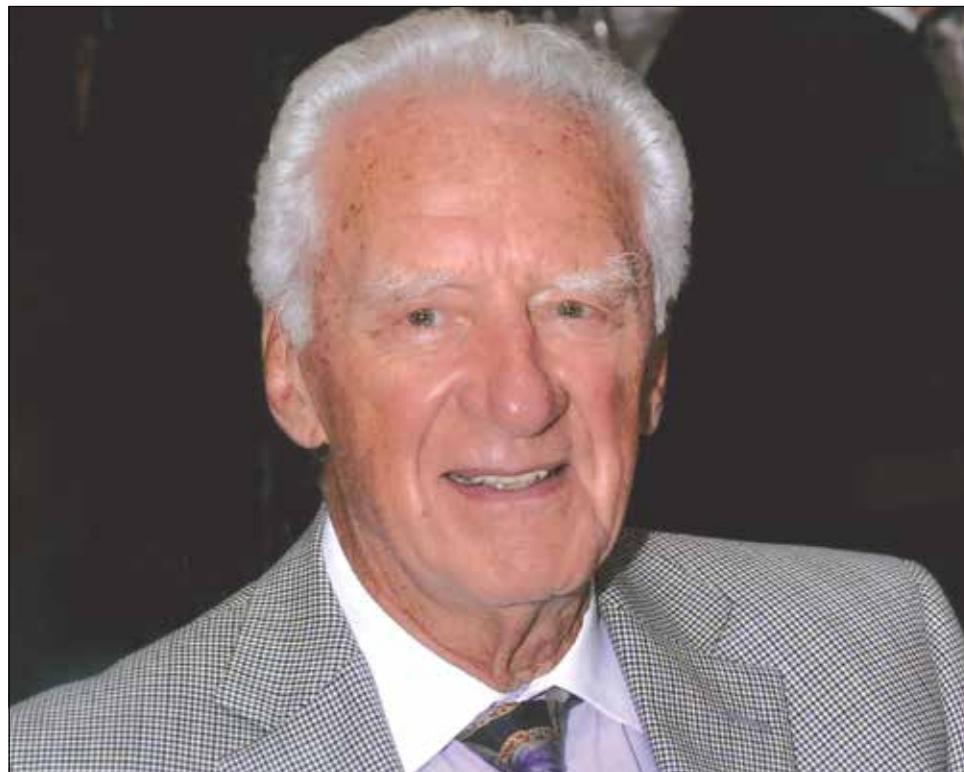
And how would we respond about someone who was responsible for saving numerous lives, engaged for decades in the medical profession?

Such a person was an Ottawa resident throughout his entire life: Dr. Mark Dover of blessed memory.

Until his passing, on October 27, less than a month before he would have turned 92, he had made an indelible mark in the community. He was the first Jewish surgeon to serve his fellow Ottawans.

Mark was my first cousin, whom I adored while growing up, as he represented the ideal role model. In the family, we called him "Big Mark," as a way of differentiating between him and an equally likeable younger cousin sporting the same name.

How incredibly prophetic we were in choosing this simple nickname. Mark went on to become a giant in the med-



Dr. Mark Dover was Ottawa's first Jewish surgeon.

ical world. Matching this expertise was his personification of the moral and ethical values of Judaism. His interaction with people of all backgrounds brought him respect and endearment from

everyone, and from everywhere.

Whenever meeting Ottawa residents, I invariably have heard, "Dr. Dover saved the life of one of my relatives." The "doctor" in him, combined with an impecca-

ble respect for human beings, were what went into developing such a person. He was the paradigm of a *Kiddush Hashem* (Sanctification of the Holy Name).

What could speak louder than a card signed by retired nurses of the Ottawa Civic Hospital who worked alongside Mark for many years? They sent it to his dear wife Nina because they had a very special attachment to her husband. Their words expressed a love and devotion toward such a rare and beautiful man. They had not forgotten him over time. He had profoundly impacted on their personal and professional lives!

Mark's family, the Ottawa Jewish community, the city at large, and his patients, are currently experiencing a void that stems from this painful loss. They miss him dearly. Our rabbis teach us that a person's legacy carries on way after his demise. We know and we pray that his memory will serve as a blessing for all of us who had come into contact with him.

May the Omnipresent console the Dover family among the other mourners of Zion and Jerusalem.

*Rabbi Zvi Sourkes, an Ottawa native, is a veteran Jewish educator, having served communities in Beverly Hills and in New York.*

*This Chanukah,  
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# Author Gila Green's journey from Ottawa to Israel

BY MICHAEL REGENSTREIF  
EDITOR

I discovered Israeli-Canadian writer Gila Green more than six years ago when I read her fascinating futuristic novel, *King of the Class*. As I noted in my review, published in the Ottawa Jewish Bulletin (August 26, 2013), the novel was set in 2019, “and there has been a two-state solution – not to Israel’s conflict with the Palestinians, but to a Jewish civil war that pitted the fundamentally Orthodox against the militantly secular. Israel, with its capital in Tel Aviv, is the secular Jewish state, while Shalem, with its capital in Jerusalem, is the religious Jewish state.”

While Israel has made it almost all the way through 2019 without such a civil war, Green’s novel was somewhat prophetic in its predictions of the ever-growing tensions between Israel’s haredi Orthodox establishment, which controls religious affairs in Israel via the Chief Rabbinate, and other denominations of Judaism and secular Jews.

Earlier this year, I read Green’s novel *Passport Control*. Set in 1992, it tells the story of a Jewish student from Ottawa studying at Haifa University. As I mentioned in my Bulletin review (August 19, 2019), the book is “a compelling story encompassing identity, politics, religion, culture clash, family dysfunction, friendship and love in the Israel of almost three decades ago.”

I had a chance to sit down with Green recently when she returned to Ottawa for readings at the Soloway Jewish Community Centre and Carleton University.

A member of the Torontow family, Green and her five siblings grew up in Ottawa, the children of an Ashkenazi Canadian mother and a Yemenite Israeli father. She graduated from Hillel Academy (now the Ottawa Jewish Community School) – “It was a high-level education and it benefitted me a lot,” she said – and attended Sir Robert Borden High School for three years.

Green finished high school in Winnipeg while the family lived there briefly and returned to Ottawa to do her bachelor’s degree in journalism, with a double-major in English literature, at Carleton.

She also studied at Haifa University around the time that *Passport Control* is set and refers to the lead character, Miriam, as her “alter ego,” while stressing that the character is entirely fictional. While some of Miriam’s details parallel Green’s, there are also many differences, including that the fictional Miriam is an

only child.

“In real life, I have five siblings and anyone who comes from a family of six will have a radically different life than an only child,” Green said.

Green’s husband is South African and after some time in Johannesburg around the time of the end of the Apartheid regime, the couple moved to Israel in 1994. They now have five children, aged from 12 to 21, and live in Beit Shemesh, a city near Jerusalem with a large English-speaking population. After moving to Israel, Green completed a master’s degree in creative writing at Bar Ilan University.

Green published two other novels in 2019. *White Zion*, which she describes as “a novel in stories,” with “characters who keep reappearing” in different stories, has an extended plot which migrates between Yemen, Ottoman Palestine and British Mandate Palestine. Green says British Mandate Palestine is a period she finds particularly “fascinating and often overlooked,” mentioning how that period impacted on Jewish and Israeli identity.

Her other new book is *No Entry*, a young adult novel set in South Africa, about a Jewish Canadian teenager who takes on murderous poaching ring. The book is the first in a projected series.



Israeli-Canadian author Gila Green reads from her book *White Zion* during a recent author’s talk at the Soloway Jewish Community Centre.

After setting her previous novels in Israel, Green said she wanted to get out of her comfort zone and challenge herself. “Can a Canadian who has been living in Israel write a convincing book set in South Africa?” she asked rhetorically.

Visit [www.gilagreenwrites.com](http://www.gilagreenwrites.com) for more information about Green and her books.

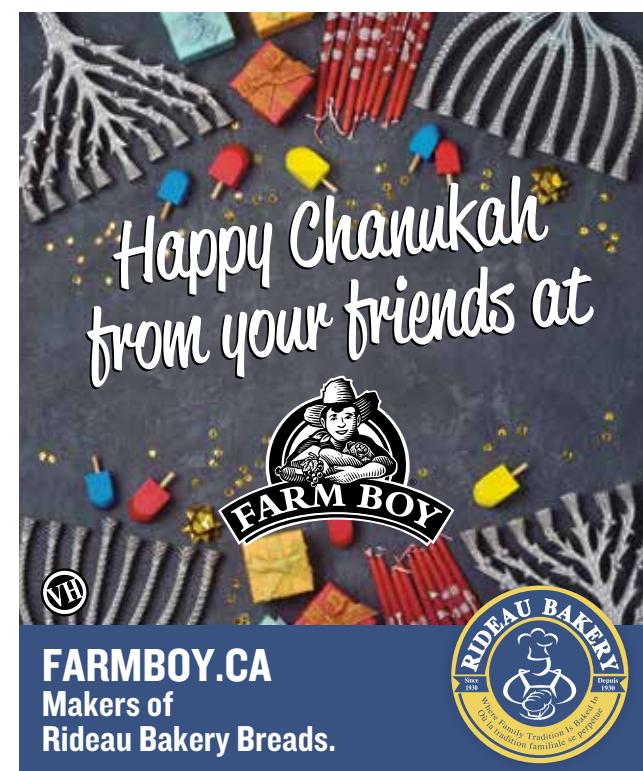
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FEDERATION  
REPORT

**MIKE ARONSON, SOLOWAY  
JEWISH COMMUNITY CENTRE**

There's much truth in the old adage, "See how time flies when you're having fun." I can't believe that my two-year term as board chair of the Soloway Jewish Community Centre (SJCC) will end at our upcoming annual general meeting on Wednesday, January 29. I hope to see you there.

This has been another year of innovation and accomplishments for the SJCC. I am proud of what our professional staff, volunteers, and our SJCC board have achieved. Their dedication, commitment and professionalism, have resulted in

## SJCC set sights on next steps for 2020

measurable success.

We grew our membership in both numbers and revenue for the second year in a row, in part by membership promotions such as "15 visits for the price of 10," and the Jewish Federation of Ottawa's Jewish Jumpstart program, both of which resulted in many new members.

We had another hugely successful Ottawa Celebrity Sports Dinner, our premier fundraising event.

We hosted community-wide events like Yom Ha'Atzmaut, which brought over 800 people to the SJCC to celebrate Israel's 71st anniversary.

Our Ganon Preschool is at capacity, and more than 70 per cent of last year's graduates continued on to the Ottawa Jewish Community School.

More than 700 children spent the summer at JCC of Ottawa Summer Camps. We added a program for two-year olds, as a stepping stone to Ganon, as well as two new Specialty Camps (Cartooning and Musical Theatre) for a total of 20 camps.

Last fall, after tornadoes hit Ottawa,

the SJCC remained open to provide hot showers and power to those who were affected by the storm.

And, we accomplished all of this within our budget, while undertaking necessary capital improvements. In fact, in the last three years we have spent \$1.3 million on infrastructure improvements such as roof restoration/replacement, a new indoor pool dehumidification system, a new elevator, and a new emergency power generator.

Time has flown by for the SJCC building as well. It's been 21 years since the move from Chapel Street to the "new" Joseph and Rose Ages Family Building. However, even with regular capital investments, after 21 years of constant use, the building is showing its age. Parts of the physical plant are nearing the end of their natural life cycle. The facility needs an upgrade to support both current and future activities and services that bring the community through our doors.

With that in mind, I am pleased to provide an update on our Capital Campaign, led by former board chair, and

committed community volunteer, Bob Wener. Our goal is to raise \$5 million to refresh the building, initiate essential repairs to our infrastructure, renovate the change rooms, develop a welcoming lobby area, and create a reserve fund. We hope to start renovations in 2020.

Our board is fully committed to this exciting venture, and have made meaningful commitments of over \$300,000, which, coupled with very generous pledges, grants and allocations, total \$2 million to date. Details on how you can make a contribution to the SJCC Capital Campaign will be available early in 2020.

While our dedicated staff continually works to deliver new programs and services that respond to the needs of our community, our ultimate goal is to strengthen a true "centre" for the community, now and into the future. Please join us as we start our journey for the next 21 years.

*Mike Aronson is chair of the board of the Soloway Jewish Community Centre.*

FROM THE  
PULPIT

**RABBI EYTAN KENTER,  
KEHILLAT BETH ISRAEL**

With a five-year-old and an 18-month-old, the time that I wake up in the morning is largely not of my own choosing. Yet, even when I can wake up on my own, we are still in the most depressing time of the year, when we wake up in darkness and return home from work in that same darkness. Shabbat starts earlier and earlier as it grows cold, snowy, and dark.

This annual reality can serve as an apt metaphor for the challenges that we all too often encounter within our world. Whether it be the problems of climate change or increased tribalization and polarization, there are immense problems that we are encountering and the fear of their growing impact permeates within us. These huge global problems can't help but worry us and the darkness of hopeless-

## 'It is never too late and it is never too dark'

*Chanukah... serves as a reminder, that light can and will return in the face of great darkness.*

ness and fear for the future can, all too often, consume us.

But then, as the end of December approaches, something remarkable happens: the light begins to return and days start getting longer. It is not a coincidence that Chanukah, the festival of lights, falls at this time of year. Not only is the lighting of this candelabra our attempt to remember the miracle of the oil from the story of Chanukah, but it also serves as a reminder, that light can and will return in the face of great darkness. While the situation looked bleak for the Maccabees, they were still able to be victorious. So too, can light overcome darkness in our lives as well.

Martin Luther King Jr. taught, "Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that." No matter how dark it may seem, light can overcome it. No matter how bad our problems may seem, our light and our love can face it, if we are willing to do what it takes to fight back. The Maccabees didn't simply hope for a better future, they made it happen. They stood

up against seemingly insurmountable odds, and with God's help, were able to win the day.

There are days when I fear the challenges we will face in the years to come will be too difficult to overcome. There are times when I worry that it is already too late to change course, that the darkness has already overwhelmed us. But then I remember the story of Chanukah, then I remember that lighting of the candles in the face of the creeping darkness. If we can find the love deep in our hearts. If we can reclaim the dedication and commitment of the Maccabees. If we can remember that light can always conquer the darkness, we know that the better future we need is still possible. Through our hard work and dedication (literally the meaning of Chanukah), we will be able to repair our world. It is never too late and it is never too dark. As long as every day we add a little more light, one candle at a time, we can once again take pride in returning the world to where it ought to be. One light, one act, and one person at a time.

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## FROM THE EDITOR



MICHAEL REGENSTREIF

Continued from page 1

Freeland or Trudeau? Or from Freeland's successor, François-Philippe Champagne? We don't know the answers to those questions.

A number of explanations have been floated for Canada's about-face on the motion. One unnamed source at Global Affairs Canada told the CBC the vote was an objection to the Trump administration's announcement the day before that the U.S. no longer considers Israeli settlements in the West Bank to be illegal. If that's the case, the decision was sudden and made at the very last moment.

Another possible explanation is that the move was part of Canada's

## Campus anti-Israel acts show antisemitism

campaign to win a temporary seat on the UN Security Council in 2021. Canada's support for Israel was the explanation for Canada not winning a seat there in 2010. But, surely, Canada's "no" votes on other anti-Israel motions won't make a Security Council seat any more likely.

As I write, on November 29, Trudeau has offered no explanation, while Champagne after being sworn in as foreign affairs minister said only, "I think people in the Jewish community in Canada and across the world see Canada as an ally but there are times when we must express our opinion and our position as we did yesterday at the UN."

Meanwhile Liberal MP Michael Levitt reflected the views of many in the Jewish community when he wrote on Facebook: "If the intent of yesterday's resolution on Palestinian self-determination was to affirm international support for a two-state solution, its lack of context, failing to recognize the historic and current security threats faced by Israel, undermines that cause."

The sudden turn on the motion by a government that until now has maintained solid support for Israel at the

UN – and, indeed, Canada voted no on other anti-Israel motions at the UN last month – and which embraced the International Holocaust Remembrance Alliance (IHRA) definition of antisemitism, and absolutely rejected the anti-Israel BDS movement, while also supporting Palestinian self-determination and a two-state solution, is highly concerning. CIJA has launched a campaign to demand the government return to its previous position.

<https://cija.ca/UN-vote/>

### ON CAMPUS

Meanwhile, there have been two recent incidents on Ontario university campuses in which criticism of Israel blatantly crossed over the line to antisemitism.

On November 14, the University of Toronto Graduate Students' Union (UTGSU) rejected a proposal to support the availability of kosher food at university cafeterias specifically because the group lobbying to make kosher food available was the university's Hillel branch, which it deemed pro-Israel. After much coverage in the local media, the UTGSU issued an apology for the wording of its original

response to the proposal for kosher food availability, while stressing it had not yet actually "deliberated the request." Meanwhile, the University of Toronto Students' Union, which represents undergraduate students, did offer its support for the availability of kosher food.

And at York University, a pro-Israel event on November 20, was attacked by a violent mob chanting slogans like, "Intifada, Intifada, go back to the ovens," references to the violent Palestinian uprisings that killed more than 1,000 Israelis, and to the Holocaust, in which the Nazis murdered six million Jews.

As the IHRA definition of antisemitism clearly states, "criticism of Israel similar to that leveled against any other country cannot be regarded as antisemitic." These incidents, though, went well beyond legitimate criticism into antisemitism.

### HAPPY CHANUKAH

On behalf of the Ottawa Jewish Bulletin, let me wish all a Happy Chanukah. This is our final edition of 2019. We look forward to returning in January with the first of our 19 issues for 2020.

## IDEAS AND IMPRESSIONS



JASON MOSCOVITZ

## How we 'welcomed' Holocaust survivors

the death marches and the death camps exclusively from books. I often wondered why survivors didn't come to my public school or my Hebrew school or my synagogue to talk about what they actually survived. I can't speak for all schools and synagogues, but I know it never happened where I went.

Forty thousand survivors of the Holocaust, living in my own city, fellow Jews who had suffered so much, and yet they were almost invisible to me. So near and yet so far away. What was worse in those early postwar years was hearing disparaging remarks about survivors. As a youngster, I heard a lot about their shrewdness, how they were cunning, and dare I say, the narrative from Canadian-born Jews that the European newcomers were tough to do business with. I am deliberately using polite language to make my point.

There was even uglier talk, like suspicion around those who did not have a number tattooed on their arm. "What did they do to survive?" many Canadian-born Jews asked. Terms like "mockies" and "greenhorns" burned my ears, but I don't remember ever talking about it to anyone. I thought it was a deep dark Jewish secret that the outside world didn't need to hear about.

Last month, when I attended a Holocaust Education Month event organized

by CHES, a light went on in my head when I realized the secret was out.

The expert speakers, survivors, and survivors' family members talked about the importance of involving the second and third generations to keep the memory of the Holocaust alive by becoming the living voices of survivors.

One of the experts, Zeld Abramson, published a book earlier this year entitled, *The Montreal Shtetl: Making Home After the Holocaust*. A sociologist, Abramson interviewed people she understood: Holocaust survivors like her parents living in Montreal.

The interviews and research point to the hard life survivors had when they arrived in Montreal. They had no close family, no jobs, most didn't speak English or French, and they had no money. While the book touches on many aspects of resettlement in Canada, my ears perked up when I heard about the total disconnect between survivors and Canadian Jews.

Abramson confirmed my recollections of harsh judgement and so little outreach from Canadian Jews to help fellow Jews who survived the Shoah. She described what Jewish Montreal was like in the 1950s. Basically two different worlds. Hers and mine.

She writes of Canadian Jews show-

ing visiting newcomers how to flush the toilet as they thought these often highly cultured survivors were ignorant peasants. She told the seemingly never ending tale of survivors, like her parents, seeking help from Jewish social agencies but getting turned down.

Abramson puts forward reasons for the walls that went up. Canadian born Jews in Montreal, often second generation, knew of the antisemitism their parents suffered earlier in the century. Antisemitism didn't end in the 1950s, but it was waning and there was a palpable fear the 40,000 newly arrived European Jews would create a new wave of hatred of Jews.

There was another basic reason for the unease. Both sides may have had the same religion, but language difficulties and cultural inconsistencies kept them apart. The differences fed on themselves and created the monster of indifference from those who had everything to those who had nothing.

More than a half-century later, the dark secret of Canadian born Jews being so callous, so unhelpful and so critical of fellow Jews is documented history. Not all history is good.

But for me, facing an old childhood demon is entirely positive, because now I can finally understand it.

**T**hey say you are never too old to learn – and learning later in life is worth so much more when it completes a circle that began when you were young. My thanks to the Centre for Holocaust Education and Scholarship (CHES) at Carleton University for making it possible.

I was born a mere six years after the last Nazi concentration camp was liberated. I grew up in middle-class Jewish Montreal. I went to school with the daughters and sons of Canadian-born parents. The Holocaust survivors, the more than 40,000 who settled in Montreal, mostly lived on the poor side of Mount Royal. They arrived with nothing but their lives and their hopes.

I learned about the horrors of Nazi roundups, the ghettos, the cattle cars,



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JET volunteers prepare Mishloach Manot gift bags for distribution on Purim last year.

ISSIE SCAROWSKY

**Mishloach Manot: JET's delicious way to create community**

BY DANIELLE ALTONAGA, JET

**W**hen you think of Purim, what pops into your mind first? Costumes? Treats and wine? Hearing the Megillah?

Thanks to JET, many members of our Jewish community will think of sharing and receiving Mishloach Manot – beautiful Purim gift baskets.

On Purim, we are required to give to the needy, hear the Megillah (the story of Purim), enjoy a festive meal, and send presents – specifically of delicious food – to our fellow Jews. These food packages are called Mishloach Manot.

We learn about sending Mishloach Manot from the Megillah: “Mordechai... enjoined the [Jews] to make the 14th day of the month of Adar... as days of feasting and joy, and the sending of portions one to another, and gifts to the poor.” (Megillat Esther 9: 20-22).

The rabbis also teach us that giving Mishloach Manot encourages unity among our people – something that perhaps we need now more than ever.

Since 1997, JET has been helped members of our community participate in the mitzvah of Mishloach Manot each year. Months before Purim, JET begins to plan our community-wide Purim basket initiative. More than 100 volunteers and staff come together to bring an awesome Mishloach Manot experience to Ottawa. They research and select the finest food items, coordinate basket orders, and pack up the baskets before Purim (during a fun and spirited Mishloach Manot Packing Day). On Purim, the baskets are delivered to over 1,100 homes!

How does it work? Each sender fills out a form indicating the people whom they would like to send baskets to. Baskets are \$7.50 each, with an early bird special of \$7 each, if orders are placed before January 17, 2020. The deadline to order is Monday, January 27. This ensures the baskets are ready to go on Purim – Tuesday, March 10.

Visit [www.jetottawa.com](http://www.jetottawa.com) to place your order. If you have not ordered from JET before, contact us at 613-695-4800 or [info@jetottawa.com](mailto:info@jetottawa.com) for a personalized login code. Having trouble? Call or email the office and the JET staff will be glad to assist you.

JET sends a beautiful basket to each recipient, brimming with delicious treats, along with a scroll listing all of the people who contributed to the gift. Included in the basket is also an explanation of the holiday of Purim and the mitzvah of Mishloach Manot. For some recipients, this is the first time they have heard of the holiday! Imagine the faces of your friends and family members lighting up as they receive festive goodies, knowing that you are thinking of them, and including them in your joy and celebrations.

JET often receives inquiries from the Mishloach Manot recipients about how they can get more involved in Jewish life. The baskets are more than just delicious treats – they are a means of creating connection in the Jewish community. They encourage people to pack together, laugh together, and give to one another – and that makes for a very happy Purim indeed!

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# SJCC offers variety of adult education courses this winter

BY ROSLYN WOLLOCK  
SOLOWAY JEWISH COMMUNITY CENTRE

**F**rom classical music concerts featuring the works of Debussy, Faure and Ravel, to Yiddish programs, and a series on “Great Jewish Philosophers” taught by Rabbi Steven Garten, the Soloway Jewish Community Centre (SJCC) has courses to please many this winter.

Are you curious about how literature has contributed to the development of science and medicine? Join Professor Gefen Bar-On Santor of the University of Ottawa who will discuss this topic with her students through readings from, among others, Jane Austen, Leo Tolstoy, Jonathan Swift, Bertolt Brecht, and H.G. Wells.

If it's laughter you're looking for to help beat the winter blues, actor and comedian Pierre Brault serves up a 'serious' look at comedy through selections from the works of Aristophanes, William Shakespeare, Molière, Oscar Wilde and Neil Simon.

Avi Marcovitz, head of Jewish studies at the Ottawa Jewish Community School, who has served as director of the International School of Holocaust Studies at Yad Vashem, will bring a program of study which delves into rarely discussed elements of the Holocaust. Among the topics to be examined are: the role of IBM in the Holocaust; the place and meaning of music during the Holocaust; and the medical dilemmas of Jewish doctors during that time.

Cultural knowledge keeper and educator Claudette Commanda will teach a six-week course on the history of Canada's First Nations peoples. The course will focus on the Canadian historical, cultural, political and legal processes impacting First Nations peoples, their languages, cultures and rights.

Another first-time series will provide an overview of the history of Russian music from the mid-19th century to the mid-20th century. In addition to familiarizing students with the various aspects of specifically Russian music, teacher Adalyat Issiyeva will offer a broader perspective, comparing Russian musical traditions with those of Western Europe:



Rabbi Steven Garten teaching a class at the Soloway Jewish Community Centre.

French, German and Italian.

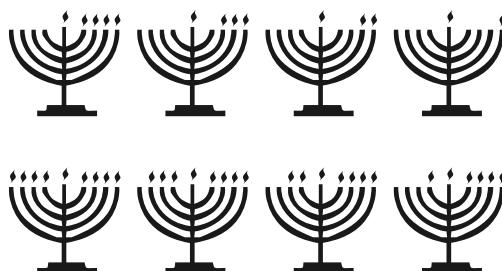
Returning in January is the SJCC Ottawa Jewish Chorus, directed by Rachel Eugster and accompanied by Aviva Lightstone, and the SJCC's conversational Hebrew program, taught by Ella Dagan.

As well, a number of special interest talks will be offered on Sundays during February and March.

Visit <https://tinyurl.com/r3macvd> to learn more about these and other programs being offered this winter or contact Roslyn Wollock, Adult Education and Cultural Programs manager, at [rwollock@jccottawa.com](mailto:rwollock@jccottawa.com) or 613-798-9818, ext. 254.

Letters to the Editor are welcome. They should be brief, signed, timely, and of interest to our readership. The Bulletin reserves the right to refuse, edit or condense letters.

Send your letters to [bulletin@ottawajewishbulletin.com](mailto:bulletin@ottawajewishbulletin.com)



חג שמח

*Happy Hanukkah*

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# Chanukah Feature

## Making Chanukah meaningful for children

BY SARAH GERSHMAN

(My Jewish Learning via JTA) – Chanukah’s proximity to Christmas can complicate the holiday. For those who try to make Chanukah more like Christmas, it inevitably seems to fall short.

Yet, while Chanukah was traditionally not one of the most central holidays of the Jewish calendar, it can offer many opportunities for fun and joyous celebration. Here are some suggestions for how you can make this Chanukah memorable while staying true to the essential meaning of the holiday.

### BRING LIGHT OUT OF DARKNESS

There are many ways to make Chanukah a real “Festival of Lights.” As Rabbi Arthur Waskow writes in his book, *Seasons of Joy*, “Chanukah is the moment when light is born from darkness, hope from despair.” Historically, this was reflected in the unlikely victory of the Maccabees over the Greeks, in the oil that brought light for eight days instead of one, and in the very act of lighting candles during the darkest time of the year.

Before lighting candles, try taking your family on a night walk. Go outside together and feel how dark it is. Even in the city, the month of December has a special darkness to it. Then come in from the cold and light the menorah.

Feel the contrast between the darkness outside and the light inside.

The oil in the Temple menorah can be understood as an early example of energy conservation. In keeping with that theme, try using environmentally sustainable candles in your menorah this year. According to Hazon, a Jewish environmental organization, “Beeswax, soy, and palm oil provide more natural alternatives to the traditional paraffin Chanukah candles.” Several vendors sell beeswax Chanukah candles, and Good-Light Natural Candles’ Chanukah candles not only claim to be “clean burning and non-toxic,” but the company “contributes to sustainable palm farming.”

Chanukah is also a wonderful time to bring light into the lives of those around us. The winter months can be especially difficult for those who need help. Why not volunteer as a family at a local soup kitchen, shelter or any place that is meaningful to you? Jewish homes for the aged often have Chanukah parties or communal menorah lightings. These are opportunities to connect your children with the older generation and help make the celebration more festive for the residents.

### GET CREATIVE

Chanukah can be a great time for simple and fun family art projects. There is a



According to Hazon, a Jewish environmental organization, “Beeswax, soy, and palm oil provide more natural alternatives to the traditional paraffin Chanukah candles.”

custom for each member of the family to have his/her own menorah. This year, why not make your own? You can buy lots of small votive candles and decorate the glass with a collage of colorful pieces of tissue paper. When the votives are lit, light shines through the tissue paper like stained glass. This is a great Chanukah for the Friday night of the holiday, when the candles are supposed to burn for at least two hours – as long as Shabbat candles burn. No matter what kind of Chanukah you use, try to place it in as visible a spot as possible to fulfil the mitzvah of *pirsumei nisa* (publicizing the miracle).

And don’t forget the decorations. Judaica stores sell lots of colourful Chanukah decorations that make the house feel more festive. You may want to choose your own theme. I know one family that decorates their house with homemade pictures of Jewish holiday objects, which symbolize to them the uniqueness of Judaism – definitely a theme of the holiday.

### MAKE EACH NIGHT SPECIAL

One of the wonderful things about Chanukah is that it lasts eight days. Giving each night a special theme can increase the excitement and take some of the attention away from presents. Themes might include “Tzedakah (charity) night,” “Sing-Off Night,” “Party Night” and, of course, “Presents Night.” I know a family that eats a different kind of potato latke for dinner each night. Apples, cauliflower or even meat can be delicious additions to the traditional potato latke.

Chanukah is also an ideal time to do

fun activities like playing music, taking pictures or making home movies documenting the year’s celebration. One family I know drips Chanukah candle wax each night on their family album. Then, the following year, they take out the album, look at the wax and try to remember where they were and what they did on each night.

### CELEBRATE OUR UNIQUENESS AS JEWS

One of the miracles of Chanukah is that the Jewish people were able to reconsecrate the Temple – our spiritual centre and a powerful symbol of our uniqueness. Chanukah today presents us with the opportunity to reconsecrate our own uniqueness as a religion, a people and a culture.

Chanukah is a time to discuss as a family some of the blessings and challenges of being Jewish in a predominantly Christian country. One way to spark discussion on this subject is to watch a movie that in some way tackles the subject of assimilation. Some suggestions include “My Big Fat Greek Wedding,” “Avalon,” “Keeping the Faith,” “The Jazz Singer,” “Monsoon Wedding” and “American Desi.”

Snowflakes could be a wonderful seasonal Chanukah symbol, as no two are alike. You can even make “Chanukah snowflakes” out of colorful paper and use them to decorate the house. And if Chanukah happens to fall on a snowy day, take a walk outside and really look at the snowflakes that fall on your hand and try to see the differences between them.

Have a joyous and meaningful Chanukah!



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# Bundle up for AJA 50+ winter registration

Popular weekly sessions of bridge, ping pong and more to return

BY ERIC VERNON  
AJA 50+

**A**h, the three sure signs of winter: snow falling, snowbirds heading out, and AJA 50+ offering a wonderful variety of outstanding programs for our January-April session.

After a very successful gala to celebrate our “chai” anniversary in October, AJA 50+ kicks off the next 18 years with an exciting slate of activities and everyone is invited to join and participate. Come in person to register at the Soloway Jewish Community Centre on Monday, December 16 from 9:30 am-noon or visit [www.aja50plus.ca](http://www.aja50plus.ca) to sign up online beginning December 17.

The winter session returns with popular weekly programs chess, ping-pong, bridge and Scrabble (watch for mah-jongg again in the spring). Everyone’s favourite on-going multi-session programs “Sharing the Music that Moves You,” the Jewish film series



Jason Moscovitz, CBC Television’s former chief political reporter, and now an Ottawa Jewish Bulletin columnist, gives a talk to AJA 50+ on his life as a reporter during the winter session.

and, of course, Creative Connections for the “senior seniors,” are all back as well. Avid readers should take note that this winter, AJA 50+ debuts a novel multi-session book club! Come to the first meeting and help select the readings.

Several informative talks are sched-

*After a very successful gala to celebrate our “chai” anniversary in October, AJA 50+ kicks off the next 18 years with an exciting slate of activities and everyone is invited to join and participate.*

uled. Arts enthusiasts will enjoy a session with mixed media artist Violeta Borisonik; a celebration of the 500th anniversary of Leonardo da Vinci; highlights of the Jacob M. Lowy Collection; and an outing to the National Gallery of Canada. For the science-minded, there are talks on satellite communications in Canada, electric cars, the Apollo 11 mission and plant health. Musical interludes will feature the Silver Swing Band, a singalong with Rachel Eugster and Aviva Lightstone, a jazz performance by Deborah Davis, a house call from the Singing Doctors, and a performance by the Bel Canto Wind Quintet.

Topics for other talks include: Free Speech versus Hate Speech; Wills, Pow-

ers of Attorney and Estates; the Rights of Persons with Disabilities in Canada; Roslyn Franken’s inspiring story, “Meant to Be”; the important efforts of Cornerstone for Women and the stories of (I Didn’t Know They Were) Jewish Sports Figures. You can hear Jason Moscovitz on “My Life as a Reporter” and David Moscovic recounting his bar mitzvah at Auschwitz.

In addition, AJA 50+ will be offering fun and informative programs to get folks out and about. These include a tasty visit to a sugar shack, tours of the CBC studios and the Humane Society, and a visit to the Ottawa Airport to meet the Canine Unit.

For those seeking a more “hands-on approach,” look no further than the workshops on Cooking Vegetarian Indian Cuisine; Making Beeswax Wraps; an introduction/refresher course on knitting; and, just in time for Purim, baking hamentaschen.

Reflecting on the first 18 years of AJA 50+, it was evident that the strength of the organization lies in excellent programming. The winter 2020 session embraces that legacy and AJA 50+ looks forward to seeing you brave the elements and enjoy the many diverse activities on offer for the winter months. See you there!

## Happy Chanukah

May the lights shine brightly on the Jewish community

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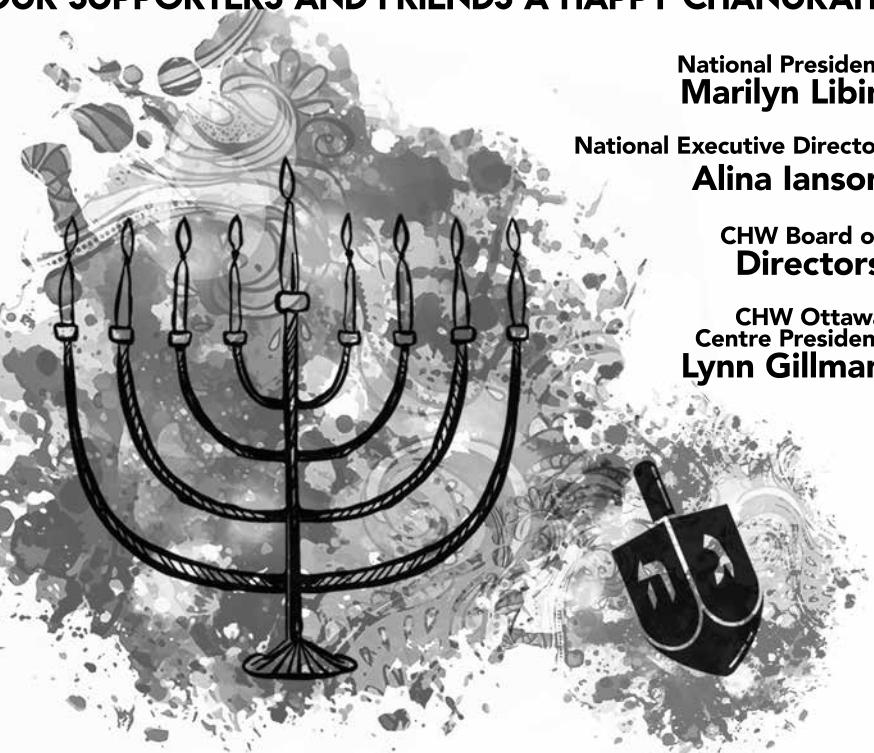
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Wishing you light and laughter as you gather with family and friends to celebrate the Festival of Lights.

Happy Hannukah  
חג חנוכה שמח

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**Torah Day School:** Constable Troy Forgie and Constable Phong Le of the Ottawa Police Service visited Torah Day School of Ottawa on November 14 to talk about internet safety and online bullying with Grade 5-8 students. Students learned about the law, ways to interact safely online, and how to respond in certain situations. Resources for parents were provided and sent home.



**SJCC archery:** Griffin Baker, 11, a Grade 6 student at the Ottawa Jewish Community School, participates in after-school archery at the Soloway Jewish Community Centre. On November 20, Griffin celebrated his first bullseye.



## Help Light Their Way

For some university students, talent and perseverance are not enough. Financial obstacles can block their path to a world-class university degree.

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# ‘What all Jews should know’

Ottawa author **Brandon Marlon**’s latest book is an ambitious project aiming to give readers an understanding of Jewish history. **Louise Rachlis** reports.

**G**rowing up in Ottawa, Brandon Marlon was always interested in Jewish history.

“I had a traditional Jewish education, but that doesn’t always include history,” he said. “I was an autodidact [a self-taught person] and had a thirst for knowledge.”

Now, he has used his historical knowledge to write *Essentials of Jewish History*, a 550-page compendium aimed at both scholars and general readers.

“It’s definitely designed for a broad Jewish audience, and also useful for professors and students,” he told the Ottawa Jewish Bulletin.

It’s both a typology of leadership roles – prophets, prophetesses, high priests, judges, kings, queens, exilarchs, courtiers, Zionists, generals, and sages – and a who’s who, assembling all of those categories in one volume.

“I knew from the outset I wanted to focus on leadership roles,” said Marlon, a dual Canadian-Israeli citizen, who just turned 40. “I wanted to populate the book with the incumbents in each category, 15 chapters in total. Each category varied in size. Sages populated half of the entire book.”

Marlon’s parents, Aaron and Shelley Sarna, and his brother, photographer Alex Sarna, live in Ottawa.

After living in Israel for some years, Marlon has returned to Ottawa, but visits Israel regularly. Growing up, Marlon

was inspired by Rabbi Jonathan Sacks, the former chief Orthodox rabbi of the United Kingdom.

“I didn’t have a Jewish history teacher per se,” he said. “However, in the last generation, things have changed in the Jewish school system and there is more recognition of history as Jewish literacy, and more recognition of history in general, [and of] the idea that all Jews should be knowledgeable about Jewish history, whether they’re observant or not.”

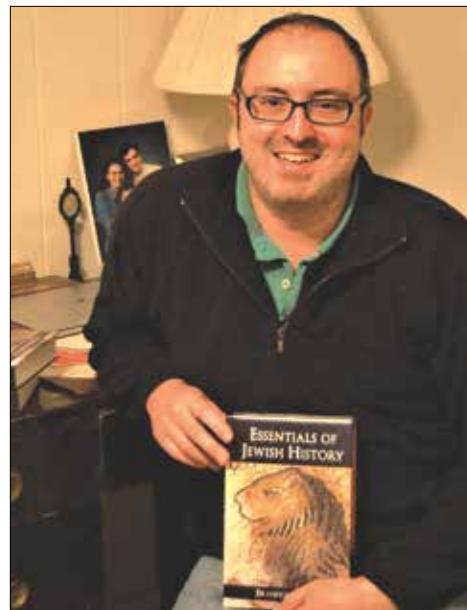
He said that *Essentials of Jewish History* “was written to meet the challenge of knowledge... of what all Jews should know. I’m proud of the fact that I could include Ashkenazi Jews, Sephardic Jews, as well as Jews who came to prominence in some of the newer denominations, Reform and Reconstructionist.”

It was also important, Marlon said, to acknowledge the role of women in Jewish history.

“Women are a key component of the Zionist movement. I want them to get their moment, not because I’m politically correct, but because it’s history. If you don’t know what the women did, you don’t know half of history. If you’re interested in history, and the great personages and events, you have to know what the women have done,” he said.

Marlon said he will be arranging author talks about the book.

“Dealing with four millennia, I never



Author Brandon Marlon holds a copy of his latest book, *Essentials of Jewish History*. He took the front cover photo of an ancient synagogue mosaic floor in Tiberias, Israel.

“I wanted to make a contribution to Jewish literacy...I hope it will find its place on the Jewish bookshelf.”

lished by Vallentine Mitchell Publishers, a Jewish academic press based in the United Kingdom. Marlon said it took three years to write the book, but four-and-a-half years to meet the publication schedule.

It was a challenge, he said, because he “had to fit people into the categories,” and he had a writing deadline. There wasn’t room to include everyone. “You have to make editorial decisions.”

He has already added a few entries to the manuscript. “There’s never an end. I’d love to do a second edition.”

*Essentials of Jewish History* is available in Canada at Chapters-Indigo and Amazon.

“I wanted to make a contribution to Jewish literacy, and I wanted to see one book with all the categories together, as concise as I could make it,” Marlon added. “I hope it will find its place on the Jewish bookshelf.”

Visit [www.brandanmarlon.com](http://www.brandanmarlon.com) for more information about Brandon Marlon and his books.

felt I was in over my head,” he said. “But I felt I was up to my neck.”

A playwright and poet, Marlon studied drama at the American Academy of Dramatic Arts in New York, and received his BA in drama and English from the University of Toronto, and his MA in English from the University of Victoria.

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# In unprecedented intervention, British chief rabbi warns against Labour Party victory

BY CNAAN LIPSHIZ

(JTA) – In an unprecedented move, Britain’s chief rabbi warned ahead of the country’s general election that the Labour Party’s antisemitism problem means that the “very soul of our nation is at stake.”

Rabbi Ephraim Mirvis made his intervention, which is an unusual foray into partisan politics for a chief rabbi, on November 26 in a column published in The Times of London.

“It is not my place to tell any person how they should vote,” Rabbi Mirvis wrote, adding: “I regret being in this situation at all.” But in the column, he listed antisemitism scandals involving only the Labour Party and its leader since 2015, the far-left politician Jeremy Corbyn.

“Many members of the Jewish community can hardly believe that this is the same party that they proudly called their political home for more than a century. It can no longer claim to be the party of diversity, equality and anti-racism. This is the Labour Party in name only,” he wrote.

Rabbi Mirvis then wondered “how complicit in prejudice would a leader of Her Majesty’s opposition have to be



British Chief Rabbi Ephraim Mirvis

in order to be considered unfit for high office,” adding: “Would associations with those who have openly incited hatred against Jews be enough? Would support for a racist mural, depicting powerful hook-nosed Jews supposedly getting rich at the expense of the weak and downtrodden be enough? Would describing as ‘friends’ those who endorse and even perpetrate the murder

*“It can no longer claim to be the party of diversity, equality and anti-racism.”*

of Jews be enough? It seems not.”

Come the December 12 election, “the very soul of our nation is at stake,” he wrote.

The Archbishop of Canterbury, the leader of the Church of England, and the Muslim Council of Britain expressed sympathy for the Jewish communities’ sentiments as expressed by Rabbi Mirvis.

His column “highlights the real fear many British Jews have, regarding the unacceptable presence of antisemitism in Britain and in politics today,” the Muslim Council wrote in a statement, in which it reiterated its concerns about alleged anti-Muslim sentiment expressed by Prime Minister Boris Johnson and his right-leaning Conservative Party.

Archbishop Justin Wells wrote on Twitter that the fact that Rabbi Mirvis “should be compelled to make such an unprec-

edented statement at this time ought to alert us to the deep sense of insecurity and fear felt by many British Jews.”

Corbyn, in 2013, defended a mural depicting Jewish men playing monopoly on the backs of dark-skinned men. In 2014, he laid a wreath on a monument commemorating Palestinian terrorists who murdered Israeli athletes at the 1972 Munich Olympics. He called Hamas and Hezbollah his friends in 2009.

Under Corbyn, antisemitism and anti-Israel vitriol proliferated in Labour Party ranks, prompting the Equality and Human Rights Commission, a government watchdog, to launch its first inquiry into the handling of racism in any mainstream British party.

Corbyn has denied harbouring or encouraging any antisemitic bias.

Amanda Bowman, vice-president of the Board of Deputies of British Jews, said Mirvis’ call is unprecedented, adding that it is “sadly reflective of how many British Jews feel.” They are “fearful that if Labour has allowed antisemitism to take hold in this way while in opposition, that things will become worse if they are in government,” she wrote in a statement.

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# Actor calls social media ‘greatest propaganda machine in history’

BY JOSEFIN DOLSTEN

NEW YORK (JTA) – Sacha Baron Cohen has made a career out of playing absurd comedic characters, from the dopey Brit Ali G to the Kazakh journalist Borat to the Israeli veteran Erran Morad. He rarely gives interviews and stays relatively far from the movie star limelight.

But on November 21, Cohen tossed aside the humorous facade to excoriate the social media industry and the “autocracy” he says it promotes in a non-ironic speech.

After receiving the international leadership award from the Anti-Defamation League (ADL) at its annual conference at the Javits Center in New York City, the British Jewish comedian slammed social media sites as the “greatest propaganda machine in history” – reserving most of his 15-minute speech to specifically critiquing Facebook and its CEO, Mark Zuckerberg.

“Facebook, YouTube and Google, Twitter and others – they reach billions of people. The algorithms these platforms depend on deliberately amplify the type of content that keeps users engaged – stories that appeal to our baser instincts and that trigger outrage and fear,” Cohen said. “It’s why YouTube recommended videos by the conspiracist Alex Jones billions of times. It’s



Sacha Baron Cohen speaks at the Anti-Defamation League conference in New York, Nov. 21, 2019.

why fake news outperforms real news, because studies show that lies spread faster than truth.

“And it’s no surprise that the greatest propaganda machine in history has spread the oldest conspiracy theory in history – the lie that Jews are somehow dangerous. As one headline put it, ‘Just Think What Goebbels Could Have Done with Facebook.’”

Cohen spent a significant part of his

speech criticizing a recent address Zuckerberg gave at Georgetown University in which the Facebook founder spoke about the importance of upholding free expression on social media. Cohen called out Facebook for allowing political ads on its platform without verifying the veracity of their claims. Twitter and Google have recently taken steps to ban such ads.

“Under this twisted logic, if Facebook were around in the 1930s, it would have allowed Hitler to post 30-second ads on his ‘solution’ to the ‘Jewish problem,’” Cohen said, saying the site should fact-check all political ads.

The actor also urged social media sites to consider delaying real-time posts that could spread hateful content, citing the gunman who attacked two mosques in New Zealand and livestreamed his attack.

“Why can’t we have more of a delay so this trauma-inducing filth can be caught and stopped before it’s posted in the first place?” he asked.

Cohen said that social media companies should be held responsible for the content spread on their sites, referencing a federal law that shields them from liability for specific posts.

“Maybe it’s time to tell Mark Zuckerberg and the CEOs of these companies: You already allowed one foreign power to interfere in our elections, you already

facilitated one genocide in Myanmar, do it again and you go to jail,” Cohen said.

The speech was not completely devoid of humour – Cohen managed to joke about a key Jewish adviser for U.S. President Donald Trump.

“Thank you, ADL, for this recognition and your work in fighting racism, hate and bigotry,” he said. “And to be clear, when I say ‘racism, hate and bigotry,’ I’m not referring to the names of Stephen Miller’s labradoodles.”

Cohen additionally addressed the idea that he promotes antisemitic stereotypes in his movies, which groups like the ADL have criticized.

“Now I’m not going to claim that everything I’ve done has been for a higher purpose,” he said. “But when Borat was able to get an entire bar in Arizona to sing ‘Throw the Jew down the well,’ it did reveal people’s indifference to antisemitism.”

Cohen said he has been “passionate about challenging bigotry and intolerance” his entire life and wrote an undergraduate thesis on the American civil rights movement “with the help of the archives of the ADL.”

The ADL said that more than 1,600 people attended the daylong event, which included a range of sessions on antisemitism and hate.

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# Porto Jewish community couldn't even afford a rabbi – now it's made a \$1 million movie coming to Amazon

BY CNAAN LIPSHIZ

(JTA) – A decade ago, the tiny Jewish Community of Porto didn't have enough money to hire a rabbi or even fix the roof of its synagogue.

Today, this Orthodox congregation of 400 people in northern Portugal has enough for both, along with a kosher hotel, a ritual bath, a cantor, security guards and a new museum.

As of this month, it's also in show business.

"Sefarad," a 90-minute melodrama produced by the community that tells its history, launches on Amazon Prime this month. According to a former community official, the film cost \$1.1 million US. A Los Angeles-based publicist hired to promote it said a "private benefactor" paid for the film.

The Porto community is tight lipped about how it came to have that kind of money. Requests for comment from the Jewish Telegraphic Agency were declined.

Yochanan Moran, a community spokesman, insisted in 2016 that private donors and tourism revenues paid for the other amenities.

But the spending spree roughly coincided with a 2015 law that granted citi-



Portuguese actor Rodrigo Santos (centre) portrays Artur Carlos de Barros Basto in "Sefarad."

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zenship to the descendants of Sephardic Jews expelled from the Iberian Peninsula during the Inquisition. The law, which preceded similar legislation in Spain, tasked the cast-strapped community in Porto and its counterpart in Lisbon with vetting thousands of citizenship applications, for which they charged handsomely.

To many in the Jewish world, the

law was a heartwarming gesture at a time of rising antisemitism. But to the Portuguese communities, it also meant a huge new source of revenue, as each application came with hundreds of dollars in fees.

It also caused some internal strife.

The community's previous president, Jose Ferrao Filipe, said he was removed

from his position because of a fight over communal resources. Its current leadership said he was trying to convert Jews to Christianity.

Filipe, a soft-spoken psychologist who in 2005 slept in the synagogue with 16 other Jews for days as they awaited Orthodox conversion by an Israeli rab-

**See Porto on page 21**

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- 5. Cat Crap Anti-Fog Cleaner** – We have a solution for that instant fog when coming inside from the frigid outdoors. Apply cat crap to both sides of the lenses and clean it off with a cloth and your glasses

will not fog up! The name might sound gross but it's nothing short of amazing!

We hope you that you all have a safe and Happy Chanukah! Visit us online at [merivalevisioncare.com](http://merivalevisioncare.com) or check us out on Instagram @eyeseeyow.



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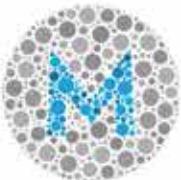
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# Develop a 20/20 vision of your fitness for 2020

**H**indsight is 20/20. It's often easier to see or understand something with clarity when you examine it retrospectively, rather than when you're in the midst of it. If you want to improve aspects of your fitness – perhaps your strength, agility, mobility or stamina – it helps to take an honest look at what you did in the recent past to move towards your goals. By gaining insight into your achievements and setbacks, you can develop the necessary perspective and create a realistic plan for moving closer towards your goals.

Start by identifying what went well (e.g., I worked out twice per week most weeks) and areas for improvement (e.g., I never attended that exercise class I said I would). Think of each of your goals as a suitcase that you must unpack. That way, you can see what you put into it. What did you do to accomplish each goal? What decisions did you make along the way and what actions did you take?

Big decisions and big achievements are the result of a series of micro decisions and micro achievements. You don't suddenly and miraculously achieve significant improvements in your strength, go from couch to marathon or anything else. Every day is an opportunity to make multiple small-scale decisions that impact your fitness and health. Those micro decisions add up over time and can bring you closer to, or further from your goals.

Suppose you're sitting at home on a cold winter's morning. You know there's an exercise class in an hour. Do you stay in the comfort of your home or do you



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*Big decisions and big achievements are the result of a series of micro decisions and micro achievements.*

get dressed and go to the class? This is a micro decision, not a huge life-changing decision. It involves weighing alternatives and deciding which one gives you the most satisfaction. If you think in terms of immediate gratification, you're more likely to choose the easier alternative of staying home. However, if you consider whether the decision you make in that moment will move you towards your goal or away from it, you may choose the alternative that requires effort. If you're already physically fit and regularly active, then skipping a class probably won't matter; but you're more likely to get up and go. If you're living with or wanting to prevent chronic lifestyle-related health issues, then skipping a class matters if it means you've already developed a behavioural pattern that's in opposition to your goals.

Every day requires you to make micro

decisions about many aspects of your life, including fitness and health. You may not even realize you're making those decisions. Will you get off the couch? Will you cook a healthy meal? Will you grab a bag of chips from the vending machine? Will you walk or drive to your destination? Will you take the elevator or stairs? Will you push yourself a bit harder while exercising or stop the exercise before the instructor finishes counting down to zero? Will you engage in negative or positive self-talk today? The list is endless.

In his century-old poem "The Road Not Taken," Robert Frost wrote, "Two roads diverged in a wood, and I – I took the one less travelled by, And that has made all the difference."

Interpretations of the poem suggest

Frost was teasing his friend who had difficulty making decisions. It seems that Frost was saying that when there is more than one path, if we take the one that is less familiar or new to us, we may experience the most benefit. Why is that? Perhaps it's because novel experiences allow us opportunities to learn and grow. It may be more comfortable to stick with the familiar and the easier path even if it's not good for us.

Stepping outside of your comfort zone and going in a different direction can be scary. When it comes to fitness and healthy living, each of us is on our own journey. There is no single path that leads us all to the same level of health and wellness, nor is it possible for everyone to achieve the same results. The shortest line between two points is a straight one, but for most people the path to better fitness and health has many bumps and detours. Choose the path that works best for you at this time and aligns with your goals. By consciously making more positive micro decisions that support your goals, you can experience more progress with your fitness and health in the year ahead.

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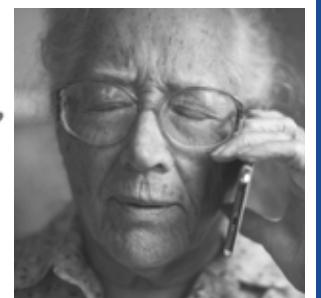
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# Porto: Town champion, film hero is Artur Carlos de Barros Basto

Continued from page 17

binic tribunal, has denied the allegations. Whatever its funding source, “Sefarad” is probably the costliest film ever produced by a Jewish community in Europe, and perhaps beyond.

Featuring dozens of extras in medieval costumes, elaborate cinematography and a backdrop set in a real Portuguese castle, the film is worthy of any Hollywood period drama. It opens with a dramatic Inquisition scene, then cuts forward several hundred years to tell the story of the Porto community’s 20th-century champion, Artur Carlos de Barros Basto, a captain in the Portuguese Army.

As violin music soars in the background, the film dramatizes Barros Basto’s rescue of Jews fleeing persecution in Eastern Europe and his outreach to reclusive communities in rural Portugal who had concealed their Jewish customs for centuries after the Inquisition. It follows the captain’s story through to his downfall due to antisemitism and false charges of sexual misconduct, all of it chronicled in terms that are understandable, if not always subtle. Lovers of Latin soap operas will not be disappointed.

In one scene, a gravel-voiced villain proclaims: “Now we’ll see, Captain Barros Basto, how you’ll get yourself out of this!” In another, a Jewish leader

*“He never lost hope in the idea of cleaning his tarnished name and being reinstated with full rights in the military, stating on the day before his death: ‘One day, they will do me justice.’”*

watching the new arrivals from the east turns to his colleagues and breathlessly declares: “Our responsibility is great. We are their last hope. Without us, they will surely die!”

Barros Basto has long been held up as a hero by Porto Jews. After reconnecting with his Jewish identity, sacrificed during his career in the pro-fascist dictatorship of Antonio de Oliveira Salazar, Barros Basto devoted his life to helping other Jews make a similar journey. He died, disgraced by the charges against him, in 1961.

The film is a logical continuation of the Porto community’s efforts to rehabilitate the captain’s reputation. In 2012, the community and Barros Basto’s granddaughter, Isabel Ferreira Lopes, successfully lobbied parliament to officially clear the captain’s name. In 2015,



Actors portraying Portuguese Jews in the film “Sefarad,” which was shot in 2018 in Porto, Portugal.

the community opened a new museum devoted entirely to Barros Basto.

“It was not hard to destroy the Jewish Community of Porto and reduce it to raw insignificance,” the community said in a statement upon the opening of the museum. “One had only to belittle and humiliate Arthur Carlos Barros Basto, the real engine of the entire organization.”

But, they added, “he never lost hope in the idea of cleaning his tarnished name and being reinstated with full rights in the military, stating on the day before his death: ‘One day, they will do me justice.’”

As a historical document, “Sefarad” has a few weaknesses. In one scene,

actors are shown praying in what Ben-Gurion University historian Eliezer Papo describes as “the Ashkenazi rocking motion” – not something the Sephardic Jews of Portugal were likely to do. Barros Basto, who is said to have used charisma and kindness to bring whole communities back to Judaism, is portrayed as being so zealous “that it’s as if he’s a little Mussolini,” Papo said.

But the film does get some historical details right, including its depiction of Sephardic Jews praying with outstretched palms.

“Compared to the nonsense you see in Hollywood,” Papo said, “this film is all right.”

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# New Arab group says it's time to stop boycotting Israel

BY JOSEFIN DOLSTEN

(JTA) – A new group of Arab thinkers is urging its countries to engage with Israel.

The Arab Council for Regional Integration group held its first conference in London last month, the New York Times reported.

Anwar Sadat, the nephew of the late Egyptian president of the same name, was among those who attended the private event, which also included journalists, artists, politicians, diplomats and Quranic scholars.

The participants say that bad ties with Israel have hurt Arab nations' economically and Palestinian efforts to build infrastructure.

"Arabs are the boycott's first – and only – victims," said Egyptian-British lawyer Eglal Gheita, according to The Times.

Former British prime minister Tony Blair addressed the conference video message. The conference was funded by American donors, according to The Times.

Organizer Mustafa el-Dessouki, the Egyptian man-

aging editor of the Saudi-owned journal Majalla, said that Arab media and political leaders were encouraging hostility toward Jews and Israel.

But many Arabs, including in Lebanon, which is an enemy state of Israel, "actually want to connect with Israelis," he said, according to The Times.

Arab states have long shunned Israel and it is common for leaders and mainstream media outlets to promote anti-Semitic rhetoric.

A coalition of Arab countries attacked Israel after it established its independence in 1948, and then again in 1967 and 1973. However, in recent years, Israel has been growing closer with the Gulf States, which share a goal of countering Iranian influence in the Middle East, though those closer relations have not yet translated into formal ties.

But the Palestinian Authority's representative in London slammed the meeting.

"They are playing into the hands of Netanyahu," said Husam Zomlot.

Wishing you a *Happy Chanukah*

**Catherine McKenney**  
City Councillor for Somerset Ward  
[catherinemckenney.ca](http://catherinemckenney.ca)

# Pastor known for antisemitic conspiracies calls effort to impeach Trump a 'Jew coup'

BY MARCY OSTER

(JTA) – The effort to impeach U.S. President Donald Trump is a "Jew coup," a Florida pastor known for his antisemitic conspiracy theories said.

Rick Wiles also said during a broadcast November 22 on his TruNews YouTube channel that the Jews also will "kill millions of Christians." His fundamentalist Christian platform regularly releases antisemitic, Islamophobic and homophobic videos.

Representatives of TruNews have attended White House news conferences and have been called on to ask Trump questions.

YouTube banned the channel following the rant.

"That's the way the Jews work, they are deceivers, they plot, they lie, they do whatever they have to do to accomplish their political agenda," Wiles said on what he calls the "Godcast."

"This is a coup led by Jews to overthrow the constitutionally elected president of the United States and it's beyond removing Donald Trump, it's removing you and me. That's what's at the heart of it. ... I am going to tell you, Church of Jesus Christ, you're next. Get it through your head! They're coming for you. There will be a purge. That's the next thing that happens when Jews take over a country, they kill millions of Christians."

**Happy Hanukkah!**

From City Councillor  
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## Chanukah Recipe

# Bake your latkes this Chanukah. You won't regret it.



Baked latkes

COURTESY OF STERLING EPICURE

BY PAULA SHOYER

(The Noshers via JTA) – Everyone loves potato latkes, but no one likes the mess of frying them or the guilt associated with eating them. These latkes are baked in the oven and easily won over my kids.

You do need to watch them so they don't burn. And my pickled applesauce is basically a tangy-spicy applesauce, which we also eat like eating with schnitzel.

Note: Latkes may be made two days in advance and reheated in the oven or frozen. Applesauce may be made four days in advance. You can also serve the latkes with classic applesauce.

Makes 25 latkes.

### INGREDIENTS

#### For the latkes

- 2 tablespoons sunflower or safflower oil, or more if needed
- 1/2 medium onion, quartered
- 3 scallions, ends trimmed, cut into thin slices or chopped into small pieces
- 3 medium potatoes (about 1 1/2 pounds), scrubbed clean and unpeeled
- 2 teaspoons fresh lemon juice
- 2 large eggs
- 1/2 teaspoon baking powder
- 2 tablespoons potato starch
- 1/2 teaspoon salt
- 1/4 teaspoon black pepper

#### For the pickled applesauce

- 1 teaspoon sunflower or safflower oil
- 1/3 cup red onions, chopped into 1/4-inch pieces
- 2 tablespoons apple cider vinegar
- 2 tablespoons light brown sugar
- 2 apples, peeled and cut into 1/2-inch cubes
- 1/4 teaspoon ground coriander
- 1/4 teaspoon ground ginger
- 1 cinnamon stick
- 1/4 teaspoon salt
- Pinch black pepper

### DIRECTIONS

To make the latkes, preheat the oven

*My pickled applesauce is basically a tangy-spicy applesauce, which we also eat like eating with schnitzel.*

to 450 F. When the oven is hot, pour 2 tablespoons of oil onto 2 jelly roll pans and turn them in every direction so that the oil coats the pans. Heat the pans in the oven for 5 minutes.

Place the onions and scallions in the bowl of a food processor and chop them into small pieces. Place them in a medium bowl. Shred the potatoes by hand on the large holes of a box grater or in a food processor with the shredding blade, and place in the bowl. Add the lemon juice, eggs, baking powder, potato starch, salt and pepper and mix well.

Very carefully (I mean really carefully; move very slowly) remove one of the pans and use your hands or a spoon to scoop up and drop clumps of the potato mixture, a little less than 1/4 cup, onto the pan. I use my hands. Press the mixture down to flatten it a little.

Place the pan in the oven for 10 to 12 minutes and immediately remove the second oiled pan. Repeat the same process with the remaining potato mixture and bake the second pan of latkes for 10 to 12 minutes. Bake them until the edges are well browned, and then with a slotted spatula turn them over and cook the latkes for another 8 to 10 minutes, or until the bottoms are browned.

Meanwhile, to make the applesauce, heat the oil in a small saucepan over medium heat. Add the onions and cook them for 3 minutes, until they soften. Add the vinegar and brown sugar and cook for another 3 minutes. Add the apples, coriander, ginger, cinnamon stick, salt and pepper, and cook, covered, on low heat for 15 minutes, or until the apples are soft. Let the mixture cool for 10 minutes and then purée it, using an immersion blender or a food processor.

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# Happy Chanukah!

Wishing you and your family a bright and warm holiday season.

If I can ever be of service, please contact me at:

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## Chanukah Recipe

# Lemon ricotta fritters: Easier and as delish as jelly doughnuts

BY LEANNE SHOR

(JTA) – I know that sufganiyot – jelly doughnuts – are traditional and beloved for Chanukah. But I feel confident that once you try these easy and incredibly delicious ricotta fritters, you will be converted to these sweet fried treats.

And if I'm making a confession, I have actually never loved traditional sufganiyot. Sometimes our family made our own, or bought from local bakeries, but were usually left feeling kind of "meh." They were always a bit too bready and heavy.

Around 10 years ago, my sister enlightened us all with these perfectly crisp, round fritters. They're light and creamy with a hint of fresh lemon zest. The batter comes together in just five minutes, and it is as easy as making pancakes.

We love to warm up some of my mom's homemade jellies and jams for dipping.

Since these babies are at their absolute best right when they're fresh, I like to fry them up while I make tea after the holiday meal. The "wow" factor of fresh fritters is incomparable! Our guests love the deconstructed sufganiyot because it's unexpected and gets people talking. I serve a variety of warm jellies like pomegranate, peach and blackberry.

Note: I doubt you will have any frit-



Lemon ricotta fritters are an alternative to traditional sufganiyot.

ters left over, but if you do, store them in a paper bag for one or two days at room temperature.

Makes 24 fritters.

### INGREDIENTS

1 1/2 cups all-purpose flour  
1/2 teaspoon kosher salt  
4 teaspoons baking powder  
2 teaspoons freshly grated lemon zest  
4 eggs

1/3 cup granulated sugar  
2 cups whole milk ricotta cheese  
2 1/2 teaspoons pure vanilla extract  
4-6 cups canola oil, for frying  
1/2 cup powdered sugar  
1 cup jam or jelly (I love pomegranate, peach, and blackberry but feel free to use whatever jam you like)

### DIRECTIONS

Heat the oil in a large pot on medium

heat until it reaches 365 F.

In the meantime, in a large bowl combine the eggs, ricotta, sugar and vanilla extract. Whisk to thoroughly combine. In a medium bowl, combine the flour, salt, baking powder and lemon zest; whisk to thoroughly combine.

Pour the dry ingredients into the wet ingredients and stir with a spoon until the batter just comes together and there are no lumps of flour.

If you don't have a candy thermometer, you can check if the oil is hot enough by placing a wooden spoon in the hot oil. If small bubbles form around the spoon immediately, the oil is hot enough. When the oil has come to temperature, use a No. 40 cookie scoop (2 tablespoons) to carefully scoop the batter into the hot oil without crowding the pan.

Cook for about 2-3 minutes per side until deep golden brown. Check the first fritter for doneness on the inside.

Use a slotted spoon or metal spider to remove the fritters and any excess oil, then transfer to paper towels to drain.

Dust with powdered sugar.

In a small pan, heat the jam or jelly until it becomes liquid, then transfer to a serving bowl. Serve immediately for best results.

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## Chanukah Feature

# Judith: A forgotten Chanukah heroine

BY STEPH BLACK

(Alma via JTA) – Chanukah season means latkes, menorahs and the retelling of the classic story about Judah and the Maccabees. But there's a woman from a few hundred years before Judah was around who is just as important to this story.

This Chanukah, let's bring this forgotten ancient heroine back into the spotlight.

She's not mentioned in the Torah. Her earliest known stories aren't even in Hebrew; they're in Greek. And she's on the fringes of medieval texts, at best. And though her story is interwoven with quite a few fictional elements, the story of Judith is too important not to celebrate and share. She is the feminist activist we need right now – she just happens to be from antiquity.

Judith's story starts in Jerusalem centuries before Judah's story of the Maccabean revolt. A widow of three years, she has been in deep mourning, only wearing rags and ashes. And her children are on the brink of starvation, as her city is under siege by the evil Holofernes and his armies, who have been sent by King Nebuchadnezzar of the Babylonian Empire to conquer the city and convert the Jews living there. Though they had fought back against Holofernes as best they could, the Jews were ready to surrender.

But Judith is not. Determined her city will not fall, she devises a plan and convinces her people that she can singlehandedly defeat their enemies. Judith is disgusted by the faithlessness of the leaders of Jerusalem and tells them that God will act through her.

That night, Judith sheds her mourning clothes, dresses herself in her finest jewels and, with wine and her maid, she leaves the city in the dark.

Alone, the two women walk into the enemy's camp and straight up to the royal tent (that's not something you just, like, did back then). Struck by her beauty, Holofernes asks, "Who are you? Where do you come from and where do you wish to go?"

Judith responds, "I have heard of your wisdom and skill, and since Israel has



"Judith," completed in 1525 by Vincenzo Catena, an Italian painter of the Renaissance Venetian school.

sinned, I know that you will conquer the city and take possession of it, so I came to save myself and my father's household when you take the city." She promises to help Holofernes conquer the city from the inside, and he invites her into his tent intending to seduce her. She follows him.

Inside, Holofernes indulges in a feast and drinks more than he ever has in celebration of his near victory, with Judith feeding him cheese and pouring him more and more wine. Yes, my friends, cheese and wine are the weapons of choice in this story.

Judith feasts, too, but only on what she has brought with her. Holofernes soon falls asleep. Turning her thoughts to God, Judith grabs the sword on his bedpost, and in one swift motion, beheads Holofernes as he sleeps. (OK, so the sword was a weapon, too.)

Judith then takes the head of Holofernes in her bag and swiftly leaves the tent with her maid. The two return unnoticed back to the city walls, where she commands the guards to put his head up high for all of Holofernes' armies to see upon sunrise.

When they wake, Holofernes' men see what has become of him and flee. Jerusalem is safe, thanks to Judith's actions. The

Israelites enter the camps and plunder them for their invaluable riches, much needed after years of living under siege.

Judith is given Holofernes' tent and all his possessions. She is blessed by every woman and leads them in song and dance. She praises God for giving her the courage and strength needed to save her people. Judith is celebrated for three months.

Though many offer, Judith chooses not to remarry, instead living her life as a free woman. She frees her maid before she dies at the age of 105.

This story was once told alongside the more well-known story of Judah and the Maccabees each Chanukah. Both Judah and Judith's names come from the same root and both stories are about military victories that seemed impossible. But mostly, only Judah's story is recounted and celebrated today.

There has been a movement to place Judith back in the forefront of the Chanukah story. Some even eat dairy on Chanukah to commemorate the cheese Judith fed Holofernes before taking his head. Cheese latkes, anyone?

Her story is gruesome. She is a lone woman, determined not to let the children of her city starve or be converted. But instead of cowering and surrendering like the male leaders suggest, Judith decides to take a stand, taking matters (and heads) into her own hands.

*Steph Black is a women's studies major at American University.*

[Note: According to Chabad.org, the story of Judith, "first appeared in a very ancient book named after the heroine, Yehudit (Judith), and it was written in Hebrew. However, the original text was lost, and only a Greek translation remained, and not a very accurate one at that.

"The story was retold in different versions. According to one version, it happened during the time of the Maccabean revolt against Syrian oppression, and Yehudit was a daughter of Yochanan the high priest, father of the Hasmonean family.

"At any rate, the heroic deed of Yehudit has inspired faith and courage in the hearts of Jews throughout the ages."

Chabad.org names "Bethulia, in the land of Judea," as Judith's city under siege by Holofernes.]

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Winter 2020

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## JEWISH EDUCATION

### **The Holocaust - Rarely Discussed Elements**

with Avi Marcovitz

Tuesday 1:00 pm – 3:00 pm  
January 14 – March 3

### **Great Jewish Philosophers**

with Rabbi Steven Garten

Thursday 10:00 am -11:30 am  
January 16- February 27

## GENERAL EDUCATION

### **First Nations People: The History, The Past and Contemporary Issues**

with Claudette Commanda,  
LL.B. Cultural Knowledge Keeper & Educator

Monday 10:00 am – 12:00 pm  
January 20 – March 2

### **Russian Music from Glinka to Shostakovich**

with Adalyat Issiyeva

Monday 1:00 pm – 3:00 pm  
January 20 – March 2

### **The History of Humour in the Theatre**

with Pierre Brault

Thursday 1:00 pm – 3:00 pm  
January 16 – February 20

## LITERATURE

### **Science and Medicine in Literature**

with Gefen Bar-On Santor

Tuesday 10:00 am – 12:00 pm  
January 14 – February 18

## MUSIC

### **SJCC Ottawa Jewish Chorus**

with Rachel Eugster & Aviva Lightstone

Thursday 1:30 pm – 3:00 pm  
January 16 – May 7 (12 classes)  
\$120

### **Music Concert Series**

February 10 *Themes of Love*  
with Andrew Mah & Anna Baksheeva

March 16 *Gabriel Faure*  
with Katherine Addleman  
and Sophie Bertrand

April 27 *Claude Debussy*  
with Katherine Addleman  
and Galina Rezaiepour

May 25 *Maurice Ravel*  
with Katherine Addleman

## LANGUAGE

### **Daytime Conversational Hebrew for Beginners**

- **Level 2** with Ella Dagan

Thursday 10:00 am – 11:30 am  
January 16 – March 5

### **S'iz Besser Oyf Yiddish – It's Better in Yiddish – For Lovers of Mamaloshen**

with Shirley Steinberg & Rubin Friedman

Tuesday 10:00 am-11:30 am  
Dates TBA  
Free Program.

### **Yiddish Conversation Circle**

1:00 pm-2:30 pm  
Bi-weekly  
January 15, 29; February 12, 26;  
March 11, 25

## Save the Date

### SPECIAL INTEREST

#### **Lazar Markovitch "El Lissitsky" (1875-1943): Artist, Architect, Revolutionary**

with Ian Ferguson  
Sunday, February 9  
10:30 am Social Hall A  
\$5 at the door

#### **More Than Just Mosaics: The Ancient Synagogue at Huqoq in Israel's Galilee**

with Professor Jodi Magness

Sunday, February 23  
7:00 pm  
SJCC Social Hall A

#### **Identity Politics in Ancient Israel**

with Professor Shawna Dolansky

Sunday, March 29  
7:00 pm  
SJCC Social Hall A

#### **Rare Book Collection – From the Jewish Public Library of Montreal**

Wednesday, March 25  
1:00 pm-3:00 pm  
SJCC Teen Lounge

# Opinion: If you truly want peace, start listening to us Jews and Palestinians who live in the West Bank

BY LAURA BEN-DAVID

TEKOA, WEST BANK (JTA) – I have lived in Israel for 17 years, and I have lived in the Gush Etzion region of the West Bank the entire time. To much of the world, that makes me a settler who lives on illegally occupied land.

The international community considers all Israeli settlements to be illegal under international law – including East Jerusalem, the Golan Heights and the West Bank, known as Judea and Samaria to us Israelis. Some of these areas are places that Jews have lived for centuries or even thousands of years.

These also happen to be areas in which the Palestinians would like to build their future state.

Though there has never before been a Palestinian state, many Arabs who refer to themselves as Palestinians live there – many more Arabs than Jews, each of us in our own separate towns and cities, almost exclusively Arab or Jewish.

The question of the settlements has been put back into the news with the recent announcement from U.S. Secretary of State Mike Pompeo that the United States will no longer consider Israeli



Arab women participate in a photography workshop for Jews and Muslims.

Jewish settlements in the West Bank to be illegal.

But in truth, all of this talk of settle-

ments are a distraction from what really matters: not the governments and their stalled peace process, but the people

who live on the land.

I am a professional photographer and

See West Bank on page 32

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## SOLOWAY JCC CALL FOR NOMINATIONS

**Nominate an Outstanding Teen or Community Volunteer to be recognized at the SJCC Annual General Meeting & Awards Night**

Wednesday January 29, 2020 7:00 pm  
Soloway JCC, 21 Nadolny Sachs Private  
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**GROSSMAN-KLEIN TEEN LEADERSHIP AWARD:** Presented to one male and one female teen (grade 11 or 12) who have shown outstanding dedication and service to the Jewish community throughout their teenage years.

**BEN KARP SOLOWAY JCC VOLUNTEER SERVICE AWARD:** Presented to a volunteer who best exemplifies communal ideals and sets an ongoing example for others.

Deadline for nominations is Monday January 6, 2020, and must include a resume of the nominee's involvement at the SJCC and in the community. Please send nominations to Maxine Miska, mmiska@jccottawa.com

**SOLOWAY JCC BOARD OF DIRECTORS** The Soloway JCC Board of Directors is seeking candidates to serve up to a three-year term as a member of the SJCC Board of Directors.

Please submit nominations to SJCC President & COO Barry Sohn, bsohn@jccottawa.com, by Monday January 6, 2020.

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**3<sup>49</sup>**

Manischewitz or Nature's Own grape juice  
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20306427002



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Kedem sparkling juice  
selected varieties  
750 mL  
20034185006



optimum  
**1,750 pts**

**6<sup>99</sup>**

Kineret Potato Latkes selected varieties 397g  
21056631/21163007



**1<sup>79</sup>**

Snappy Snax chips 142-426 g  
or Manischewitz soup 170 g  
selected varieties  
20037910/20306726001



**7<sup>49</sup>**

Foodfest Steelhead salmon  
140 g  
20754663



optimum  
**500 pts**

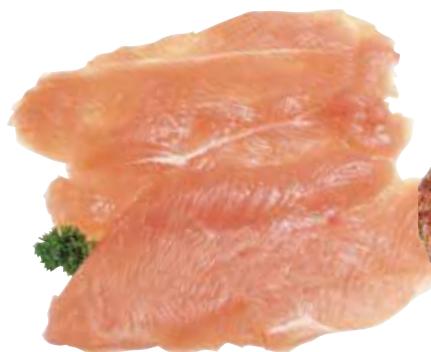
**1<sup>49</sup>**

Miki spread or hummus  
selected varieties  
200 g  
20317926/20374003



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# Unexpected songs from Leonard Cohen and a lovely album of Sephardic music



**MICHAEL REGENSTREIF  
MUSIC**

**Leonard Cohen**  
*Thanks for the Dance*  
Columbia/Legacy Records  
[www.leonardcohen.com](http://www.leonardcohen.com)



Three years ago, Leonard Cohen released an album called *You Want It Darker*. When he died less than three weeks after the CD was released, it was assumed to be his final work. But, as we now know, rough sketches for more songs – essentially Cohen reciting or gently singing his song-poems – were recorded during the sessions for that album. Near the end of his life, Cohen tasked his son, singer-songwriter Adam Cohen, with completing the songs. The result is *Thanks for the Dance*, yet another Leonard Cohen masterwork of nine song-poems, seven of which have musical settings composed or co-composed by Adam.

The album opens with “Happens to the Heart,” a sometimes-oblique look back at love and relationships and searches through religion and philosophy. Aside from Cohen’s deeply compelling voice – it is compelling throughout the album – the track is highlighted by the Spanish laud virtuosity of Javier Mas (Mas also plays guitar on several of the other songs on the album).

Then comes “Moving On,” a lovely Mediterranean-sounding reminiscence of Marianne Ihlen. Ihlen – who inspired several of Cohen’s greatest early songs, including the anthemic “So Long, Marianne” – died just four months before Cohen. Later in the album, Cohen sings “It’s Torn,” which I suspect may also have been inspired by her passing.

The Spanish poet, Federico García Lorca, was one of Cohen’s literary influences and I suspect that “The Night of Santiago,” was at least partially inspired by Lorca’s poem “Santiago.” Cohen’s song, with its gentle

flamenco arrangement, is a detailed, dream-like evocation of a seduction.

“Thanks for the Dance,” the album’s title track, is a re-imagined version of a song that originally appeared on *Blue Alert*, a 2006 album by Anjani Thomas, produced by Cohen. This version, perhaps a farewell to another lover, is set as a quiet waltz.

In “The Goal,” a very short poem-song at just over a minute in length, Cohen seems to be poignantly reflecting on his condition, knowing that death is near.

“Puppets,” a rumination on the Holocaust, war, and political chaos is certainly one of the most powerful songs on the album. Its arrangement features profoundly-performed vocals by two choirs: Cantus Domus, a choir of women from Berlin, and the Shaar Hashomayim Men’s Choir, from Cohen’s home synagogue in Montreal.

In “The Hills,” the penultimate song, Cohen again seems to be pondering the end of life. “The system is shot/I’m living on pills/For which I thank God,” he sings in the refrain.

Finally, in “Listen to the Hummingbird,” Cohen seems to be telling us what is ultimately important for us to pay attention to: “Listen to the hummingbird... Listen to the butterfly... Listen to the mind of God/Don’t Listen to Me.”

Like so much of Cohen’s other work, I suspect that more layers of meaning will be revealed each time I listen to *Thanks for the Dance*.

**Aviva Chernick**  
*La Serena*  
[www.avivachernick.com](http://www.avivachernick.com)



Singing primarily in the Judeo-Spanish language Ladino, but also in Hebrew and, very briefly, in English, Toronto-based singer Aviva Chernick’s new album, *La Serena*, is an exquisite exploration of Sephardic songs.

Chernick has studied with legendary Ladino singer and songwriter Flory Jagoda, the legendary singer of Ladino songs born 96 years ago this month in Sarajevo who has lived in the U.S. since 1946, and includes four of Jagoda’s songs in the 10-song set, including the beautiful “A Ti, Espanya (For You, Spain),” a song of

longing for Spain that has remained deep in the hearts of the descendants of many Sephardic Jews expelled from the country in 1492, and “Rikordus di mi Nona (Remembering Nona),” which Chernick sings a cappella, in which the narrator recalls Shabbats spent with her grandmother.

Among the other highlights include “La Serena (The Siren),” a haunting traditional song that speaks of the myth of a woman in a tower in the sea whose image haunts and calls out to passing sailors, and the painfully sad “Arvoles Yoran (Trees Cry for Rain),” a traditional song that Chernick notes was sung by Greek Jews on their way to the gas chambers during the Holocaust.

Chernick is beautifully supported throughout most of the album by multi-instrumentalist Joel Schwartz and on selected songs by several other musicians including percussionists Lyle Molzan and Derek Gray. The CD booklet includes English-language translations of each of the song so that the meaning of the lyrics enhances the music and the enthralling sound of Chernick’s voice.

Michael Regenstreif’s music blog, *Folk Roots/Folk Branches*, is at <https://frfb.blogspot.com/>.

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## Happy Hanukkah!

Wishing you and your loved ones peace and happiness this holiday season. Chag Sameach!



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Two Jewish boys watching the sunset in the West Bank.

Laura Ben-David

## West Bank: ‘Don’t demonize settlers – or Palestinians’

Continued from page 29

speaker. Much of my time is spent reaching out to Jews and non-Jews, left-wingers and right-wingers, religious and secular people, sharing a glimpse of Israel through my photography, speeches and articles.

One of my talks is about being an open-minded Jewish “settler” and my interactions with and support of all people, including Palestinians – a crowd-pleaser that truly crosses social lines.

While I recently had one synagogue rescind their speaking invitation when they heard the word “settler,” these stories are usually well received.

One of my favorite things to share is my experience taking a special photography class for Israeli and Palestinian women, run by the organization Roots. Prior to taking the class, it was hard for most of us to imagine interacting with each other in any way at all. In fact, my own friends were extremely concerned about my safety in taking the class. The Palestinian women were reluctant to attend at all.

But once in the class, suddenly, we were all just a bunch of women, smiling and posing for each other in the most natural of ways. It was refreshing, and truly encouraging.

Pundits are saying the United States’ actions will doom peace efforts. I say that’s nonsense. I’m not one to jump to defend anything automatically, but let’s

take a step back and look at things rationally.

From 1949 to 1967 – when there were no settlements at all nor even a single Jew living in that region – the Arab countries were not interested in peace at all, or in a Palestinian state, for that matter. It was only when Israel acquired territory and started building communities in the land that it suddenly became an issue.

Peace efforts have failed miserably until now. The one thing Oslo accomplished is separating the Israeli and Palestinian people more than ever – geographically and ideologically – and generating animosity and renewed terror. U.S. President Trump didn’t doom the peace process; it was already doomed.

If you truly support peace, it helps if you don’t demonize settlers – or Palestinians. We are both the ones closest to the conflict. Don’t you think we want a solution?

Perhaps we can put the focus back where it belongs: On the people. Saying “the settlements are an obstacle to peace” is and always has been a bogus excuse for terror attacks from extremists operating out of the West Bank and Gaza.

But being open to real conversations from real people – settlers and Palestinians – can be eye-opening and informative. Perhaps even a bit surprising. Maybe now, we can all roll up our sleeves and get some actual work done.



## ANITA

VANDENBELD M.P.  
 Ottawa West—Nepean

Wishing the Jewish Community a very

*Happy Chanukah*

Contact My Constituency Office:

1315 Richmond Road, Suite 8, Ottawa, Ontario K2B 7Y4  
 Tel - 613-990-7720 • Anita.Vandenberg@parl.gc.ca • AnitaMP.ca



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# Great technology debate and modern communication

‘Can you please put your phone away?’ That was the first thing I said to my teenage daughter as we sat down to write this column together. We had fun coming up with different topics to explore. Considering the season, I proposed that we write about gift giving. What makes a better gift – things or experiences? She countered that the article would be more interesting if we argued different sides of an issue and tried to identify points of consensus. Seemed like a reasonable approach to a parenting article.

We quickly identified technology as a common irritant between parents and children.

Most of you reading this are all too familiar with challenges related to device time. Technology raises a long list of concerns for parents. We are concerned that device use disrupts sleep, results in addiction, and exposes our kids to unnecessary (and potentially very frightening) risks. They ruin a child’s ability to focus and concentrate and have a detrimental impact on our ability to communicate with one another. Have you heard that the inventors of all of this technology don’t let their kids use it? It may be an urban legend, but if so, it captures a certain fear and disquiet that many parents share with respect to technology.

Insert adolescent eye roll.

My daughter thinks that many parents overreact



JEN PERZOW  
**MODERN  
MISHPOCHA**

and treat phones as the root of all evil.

“You think that using a phone automatically means you don’t sleep, that you never do anything else, that you do badly in school and that you don’t have any kind of social life.”

“The reality,” she shared with me, “is that if you’re not allowed to have any technology you can’t have a social life, you can’t do well in school, and it is very hard to do things because communicating is very much online.”

Bonding happens and friendships develop through device use. I’m told that she has missed out on conversations, inside jokes and experiences because she is not allowed to text late at night (but she’s still not allowed).

“If you never talk to your friends, you won’t have a friendship. Texting is the new talking so if you don’t text your friends you’re not going to have a good friendship for very long.”

My daughter also reminded me of a perceived hypocrisy in our home. According to her, parents often tell kids to limit their screen time but spend much more time on their phones than kids. I agree that there is certainly some validity to that observation. Most of us spend a lot of time on our phones. Many of us acknowledge that we need to improve our relationship with technology. I have a hard time convincing my children that I use my phone differently than they do. I’m working, I’m paying bills, and I’m signing up for activities. It’s easy to justify device use. But honestly, are there not times that we are also just wasting time?

How can we expect kids to manage technology that we as adults don’t know how to manage?

Shabbat is a great reminder and opportunity to take regular breaks from technology. My daughter concedes that socializing at shul and spending time with family and friends leaves little time to miss technology. However, she quickly adds, “If it was like that all the time then I would fail at life.” And then asks if she can go back to her phone.

There is a big difference between using devices as entertainment and using them as fundamental tools of communication. My daughter’s belief is that technology is vital to kids. Not because they are addicted to it, but because access is expected everywhere and by everyone.

# Understanding our relationship with Israel

The Reform Movement of North America has had a long and challenging relationship with the concept of a Jewish state. In 1885, a group of rabbis meeting in Pittsburgh, declared: “We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.”

For decades, this was the standard position of the Reform Movement. While there were very prominent rabbis who were nationalistically-inclined and publicly supported the Zionist enterprise, they were not in the majority.

However, in 1937, another gathering of rabbis recognized the changing environment of European Jews and reformatted their position to embrace a Jewish state as a haven for persecuted and displaced Jews. This document began the Teshuvah, turning from one extreme of anti-Zionist pronouncements to a second pronouncement in Pittsburgh.

In 1999, more than a century after the initial Pittsburgh Platform, the Reform Rabbinate declared: “We are committed to Medinat Yisrael, the State of Israel, and rejoice in its accomplishments. We affirm the unique qualities of living in Eretz Yisrael and encourage Aliyah.”

Those who are unaware of this history often have no context from which to understand the relationship of the largest North American Jewish organization to Israel.

Rabbi Rick Jacobs, president of the Union for Reform Judaism (URJ), represents a movement which is affiliated with two kibbutzim in the Negev, nearly 30 congregations in Israel, a scout movement, nursery schools, more than 20 per cent of the seats at the World Zionist Congress, and has ordained nearly 75



RABBI STEVEN H. GARTEN  
**A VIEW FROM  
THE BLEACHERS**

Israelis as Reform rabbis committed to leading a movement of progressive religious life in Israel. When the Reform movement speaks about issues related to the State of Israel it does so as an *ohavei Yisrael* (lover of Israel). It is therefore newsworthy when URJ makes statements on behalf of nearly 1.2 million North American Jews.

Last month, Rabbi Jacobs raised some Israeli and North American Jewish hackles when he raised concerns about the use of Keren Kayemet LeYisreal funds in the West Bank. More recently, his predecessor, Rabbi Eric Yoffie, began a very public debate with Rabbi Daniel Gordis about the state of the relationship between North American Jews and Israel. Rabbi Yoffie had been director of the Reform Zionist organization known as ARTZA prior to accepting the position of president of the URJ. Rabbi Gordis is an American-born Israeli author and scholar. He is senior vice-president of Shalem College in Jerusalem and author of more than a dozen books on Israel and Judaism. Twice he has been awarded the National Jewish Book Award. While ordained a Conservative rabbi, he no longer claims to speak for the movement in Israel or North America.

The debate originated with the publication of Rabbi Gordis’ newest book, *We Stand Divided: The Rift Between American Jews and Israel*. The volume’s central thesis is that liberal American Jews, that is the majority of identified Jews, blame the rift between Israel and their community on “what Israel does.” They all too

often refer to Israel’s treatment of the Palestinians and its failure to recognize alternative forms of Judaism in Israel. Rabbi Gordis disagrees, claiming that no matter what Israel might do on these issues, American Jews would still be unhappy because the real issue is not what Israel does, but what it is. The problem, as he identifies it is, is that Israel is a particularistic democracy, created to preserve the religion, culture, and language of a dominant ethnic majority. North American countries are what Gordis calls “liberal democracies.”

Lacking a majority ethnic population that defines its national identity, the unifying principles in North America descend not from Sinai, but from the values enunciated in the founding documents of each country. These are universal values. Though they differ between the two North American countries, they are universal liberal values.

A short essay cannot do justice to the significant argument both offer to bolster their arguments. However, this is an important book to read, not because of its conclusions – but because it opens a relatively new avenue of dialogue about our relationship with the State of Israel.

Rabbi Yoffie, the epitome of the Reform Jew, believes we love Israel because of its Jewish character, not in spite of it. He argues that we can understand the distinction between liberal and particularistic democracies. He argues that even “liberal critical Jews” love the very essence of a Jewish state, its commitment to Jewish festivals, and the rhythm of the Jewish calendar. Rabbi Yoffie argues that our concern for the Jewish state and its values underpin our criticism.

The book challenges all of those who love Israel to look deeply within themselves to wrestle with understanding from whence comes unencumbered love of Israel, and from whence comes criticism of the Jewish State.

# A Canadian prime minister's 'peace' mission to Nazi Germany

## RUBIN FRIEDMAN BOOK REVIEW

### *Four Days in Hitler's Germany: Mackenzie King's Mission to Avert a Second World War*

By Robert Teigrob  
University of Toronto Press  
292 pages

Robert Teigrob, a professor of history at Ryerson University, has written *Four Days in Hitler's Germany: Mackenzie King's Mission to Avert a Second World War*, a book that gives a complete picture of Canadian prime minister Mackenzie King's short visit to Nazi Germany in 1937, citing details from his diary, his own and others' notes. For a general reader of this book with an interest in history, there is much food for thought, especially for those interested in understanding how attitudes toward Jews can influence the decisions of otherwise well-meaning and well-intentioned individuals in pursuit of "peace." To rather sacrifice this small people, along with others, for "the

greater good."

The pursuit of peace is an essential aspect of how King saw his mission. He knew that if Germany and Britain went to war, there would be little possibility for English Canada to refuse a call for assistance, but that French Canada would be indifferent or antagonistic. This domestic issue was part of his pragmatic motivation to keep the war drums silent.

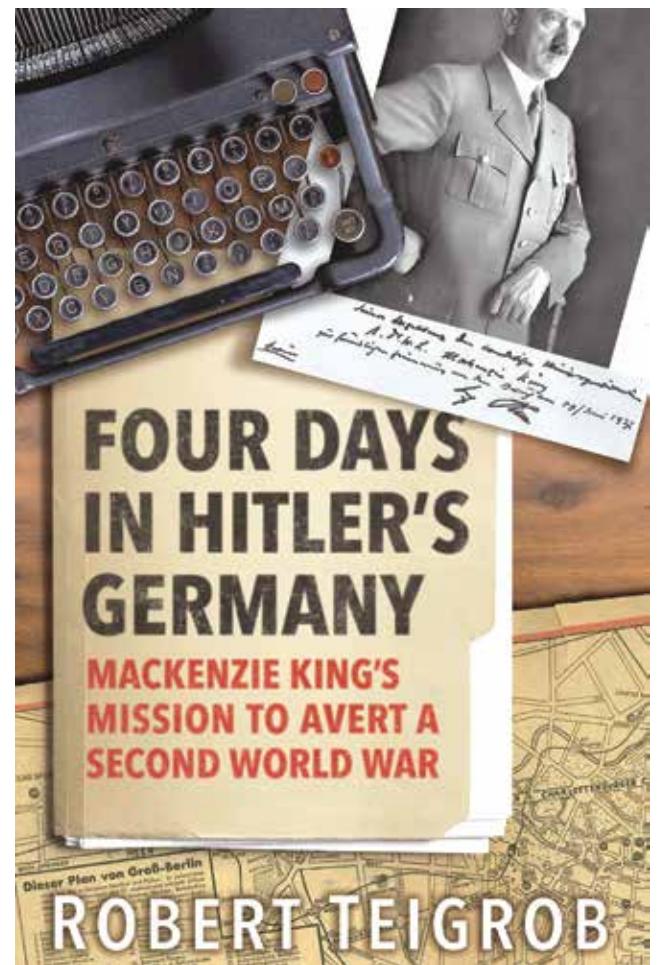
The mystic aspect of his motivation was his relation to the spirit world through his mother, through seances and through his ongoing dreams and visions, including his obsession with interpreting everything he saw or experienced as a clue reinforcing his sense of mission. He felt he had been "chosen" to help Hitler finally understand that he had "friends" who could help him achieve his "reasonable" goals, such as small adjustments to German territory, without conflict.

He seemed unaware of the content of *Mein Kampf* and the clear objectives Hitler had set. Earlier in the Nazi government's rule, King had objected strongly to the oppression of "minorities," but during his visit, it was a subject that never arose. In every meeting with high Nazi officials, he never once raised the annoying issue, likely so as not to interfere with conciliation in pursuit of his "divine" mission. In addition, he was overawed by Germany's "economic progress" and the discipline and enthusiasm in youth programs and others, examples of which were stage-managed for outside visitors.

Other factors include King's fear of communism. In his notes, he wrote about his perception that Hitler was somehow better than Stalin, whose penchant for purges was becoming well known, all the while ignoring the Nazi suppression of dissent including the purge of Hitler's early "left" followers in the "Night of the Long Knives." At that time, King had condemned Hitler's actions in strong language. But during his meetings in 1937, he seems completely to have forgotten his earlier condemnation.

King also ignored all the racist comments about Jews and every rationale that Jews, by their nature and actions, had forced the Nazis to protect the rights of "ordinary Germans" as a form of self-defence. Otherwise, the Jews would soon dominate business, the universities and the professions, not to mention their "insidious" influence on the arts.

Teigrob records King's own attitudes toward Jews and his efforts to prevent them from buying property around his estate at Kingsmere. This attitude of fear of Jewish control and influence was fairly widely shared among English-speaking elites in both Canada and the United States. He makes it clear that it was not only the opposition towards Jewish refugees in Quebec that influenced Canada's restrictive policy. In the end King's



mission did not succeed – yet he strangely held on to his ideal up to the end. Nor was he quick to admit Jews after the war.

These attitudes toward Jews still persist and seem to leak over into attitudes toward Israel where Jews are seen as having unfair advantages over Palestinians and so violence against Jews in Israel is often "understood" and "justified."

My main disagreement with Teigrob is his view that the genocide against the Jews, the Holocaust, began in one country and is not to be feared today – only sporadic acts of violence. But he ignores the reality of much of the Muslim world being taught to fear Jews and to use the same rationales for killing them as the Nazis. The fact that some of their grievances are valid only strengthens the international movement towards defining Israel and Jews as anti-human, drawing on a very ancient stereotype. It is this perception that is being spread through liberal and "progressive" circles. Perhaps the next genocide against Jews will not be driven by a single country but will it be driven by the international order to justify the liquidation of the Jewish state for "the greater good."

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 7 - 8:30 pm, weekly on Saturdays until April 25, 2020  
 Contact: Elie Benzaquen, 343-882-3702 [eliebenz@gmail.com](mailto:eliebenz@gmail.com)  
 Join us every Motzei Shabbat for a video Torah Lecture presented by top English speakers in the Jewish world, followed by open Q & A. All welcome. Please text to confirm the event as we will occasionally be out of town some weekends. Sponsor: Elie & Ilana Benzaquen

**Finding Connection to God and Meaning Through Our Prayers**  
 7 - 9 pm, Mondays through December 30, 1724 Kilborn Ave.  
 Contact: Ilana Benzaquen, 613-523-0279 [helene.ilana@gmail.com](mailto:helene.ilana@gmail.com)  
 Cost: Free. Bring your Hebrew prayer book, learn the meaning behind prayer and gain an appreciation of the prayers that are said on a daily basis.

**Jewish & Kabbilistic Secrets to Feeling Good However You Feel**  
 7 - 8:30 pm, Tuesdays through December 17, 2019, Ottawa Torah Centre, 111 Lamplighters Dr.  
 Contact: Rabbi Blum, 613-843-7770 [rabbi@theotc.org](mailto:rabbi@theotc.org)  
 Cost: \$90. This course takes a fresh approach to the battle against bad feelings, providing realistic spiritual mechanisms for remaining upbeat no matter what life brings.

**TOTally Shabbat**  
 5:30 - 6:30 pm, monthly on the 4th Friday until June 26, 2020, Temple Israel

1301 Prince of Wales Dr.  
 Contact: Sue Potechin, 613-864-8156 [tirs@templeisraelottawa.ca](mailto:tirs@templeisraelottawa.ca)  
 Multigenerational program for families with children under 6. Music, movement and stories with Rabbi Mikelberg and Morah Sue. Holiday and Shabbat themes from 5:30 - 6:00 pm followed by a pasta or pizza dinner. Families are welcome to stay for the Kabbalat Shabbat service beginning at 6:30 pm.

**TUESDAY, DECEMBER 10**

**The Life & Legacy Kickoff**  
 6 - 7:30 pm  
 Contact: Solange Ashe, 613-798-4696, ext 252 [sashe@jewishottawa.com](mailto:sashe@jewishottawa.com)  
 Light dinner to be served  
 RSVP by Dec. 5. The Ottawa Jewish Community Foundation is partnering with the Harold Grinspoon Foundation Life & Legacy program to help start a community-wide legacy giving initiative.

**FRIDAY, DECEMBER 13**

**Bible Basics with Lauren Shaps**  
 9:15 - 10:15 am  
 Contact: Lauren Shaps, 613-695-4800 [lauren@jetottawa.com](mailto:lauren@jetottawa.com)  
 Searching for wisdom and a deeper understanding of relationships and your mission in life? See how events of the Exodus speak to challenges you face today.

**SUNDAY, DECEMBER 15**

**Books and Bagels**  
 9:30 - 11:30 am  
 Contact: Shayla Mindell, 613-594-4556 [shaylamindell@rogers.com](mailto:shaylamindell@rogers.com)  
 A bagel breakfast at 9:30 is followed by the book review and discussion. Pre-

registration is not required nor is it necessary to have read the book to enjoy the session. No charge but voluntary donations are appreciated.

**Makom Ottawa pre-Chanukah and Menorah-testing Party**  
 5 - 7 pm, Location to be confirmed  
 Contact: Jessica Strauss, 613-263-1830 [jessicastrauss@gmail.com](mailto:jessicastrauss@gmail.com)  
 Cost: \$5/person, \$15/family. Chanukah crafts, menorah testing and a sing-along to get us ready for the upcoming holiday. Bring your menorah and two candles for testing. Musical instruments and song suggestions welcome.

**TUESDAY, DECEMBER 17**

**Chanukah Carnival at KBI**  
 5 - 7:30, Kehillat Beth Israel, 1400 Coldrey Ave.  
 Contact: Rabbi Zuker, 613-728-3501 [rabbizuker@kehillatbethisrael.com](mailto:rabbizuker@kehillatbethisrael.com)  
 Cost: \$18/family. Enjoy games, treats, inflatables & fun! Sing-along, pizza dinner and a chance to meet Spartacat from the Ottawa Senators.

**OJCS School Chanukah Celebration**  
 6:30 - 7:30 pm  
 Contact: Jenn Greenberg, 613-255-1312 [j.greenberg@theoics.ca](mailto:j.greenberg@theoics.ca) <http://www.theoics.ca>  
 This is a time for OJCS families to get together for Chanukah, sing some songs, light candles and enjoy an sweet treat.

**WEDNESDAY, DECEMBER 18**

**Women's Torah Study**  
 7 - 9 pm, Rabbi Zuker's home  
 Contact: Deborah Zuker, 613-728-3501 [rabbizuker@kehillatbethisrael.com](mailto:rabbizuker@kehillatbethisrael.com)  
 Torah Study on Wednesday evenings near Rosh Chodesh, on subjects related to women in the Torah and Jewish tradition.

**FRIDAY, DECEMBER 20**

**1Table Shabbat Dinner Interfaith Couples**  
 7 - 8:30 pm, Kehillat Beth Israel, 1400 Coldrey Ave.  
 Contact: Rabbi Zuker, 613-728-3501 [rabbizuker@kehillatbethisrael.com](mailto:rabbizuker@kehillatbethisrael.com)  
 Cost: \$25. A Shabbat dinner experience specially designed for interfaith couples.

**MONDAY, DECEMBER 23**

**Chanukah Night at the Sens Game! Sens vs Buffalo Sabres**  
 7:30 - 10 pm, Canadian Tire Centre, 1000 Palladium Dr.  
 Contact: Ethan Rosenberg, 613-599-0376 [rosenberge@ottawasenators.com](mailto:rosenberge@ottawasenators.com)  
 Cost: starting at \$28. Save on tickets in the 100, 200, and 300 levels. All welcome. Menorah lighting ceremony in the 2nd intermission, Chanukah treats served. Ticket link: <https://fevo.me/hanukkah2019>

**WEDNESDAY, DECEMBER 25**

**Calzones, Candles and Questions: A Beit Tikvah Trivia Night**  
 4:30 - 6:30 pm, Congregation Beit Tikvah of Ottawa, 15 Chartwell Ave.  
 Contact: Gedalia Kerzner, 613-723-1800 [programming@cbto.org](mailto:programming@cbto.org)  
 Everything is closed, but we are not! All are invited to join us for a fun-filled evening of Chanukah candle-lighting, food and trivia!

**CANDLE LIGHTING BEFORE**

FRIDAY, DECEMBER 13	4:02 PM
FRIDAY, DECEMBER 20	4:04 PM
FRIDAY, DECEMBER 27	4:08 PM
FRIDAY, JANUARY 3	4:14 PM
FRIDAY, JANUARY 10	4:21 PM

**BULLETIN DEADLINES**

FOR ISSUE	DEADLINE
JANUARY 27	JANUARY 8
FEBRUARY 10	JANUARY 22
FEBRUARY 24	FEBRUARY 5

UNLESS OTHERWISE NOTED, ACTIVITIES TAKE PLACE AT THE JOSEPH AND ROSE AGES FAMILY BUILDING, 21 NADOLNY SACHS PRIVATE

**CONDOLENCES**

Condolences are extended to the families of:

**David Balsam**  
**Nancy Pleet**  
**Phyllis Sadowski**

**May their memory be a blessing always.**

The Condolence Column is offered as a public service to the community. There is no charge. For listing in this column, please call 613 798-4696, ext. 274. Voice mail is available.



*The Maserati of SUVs.*

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