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A selection of photos highlighting the past year in Ottawa's Jewish community > pages 36, 40, 45

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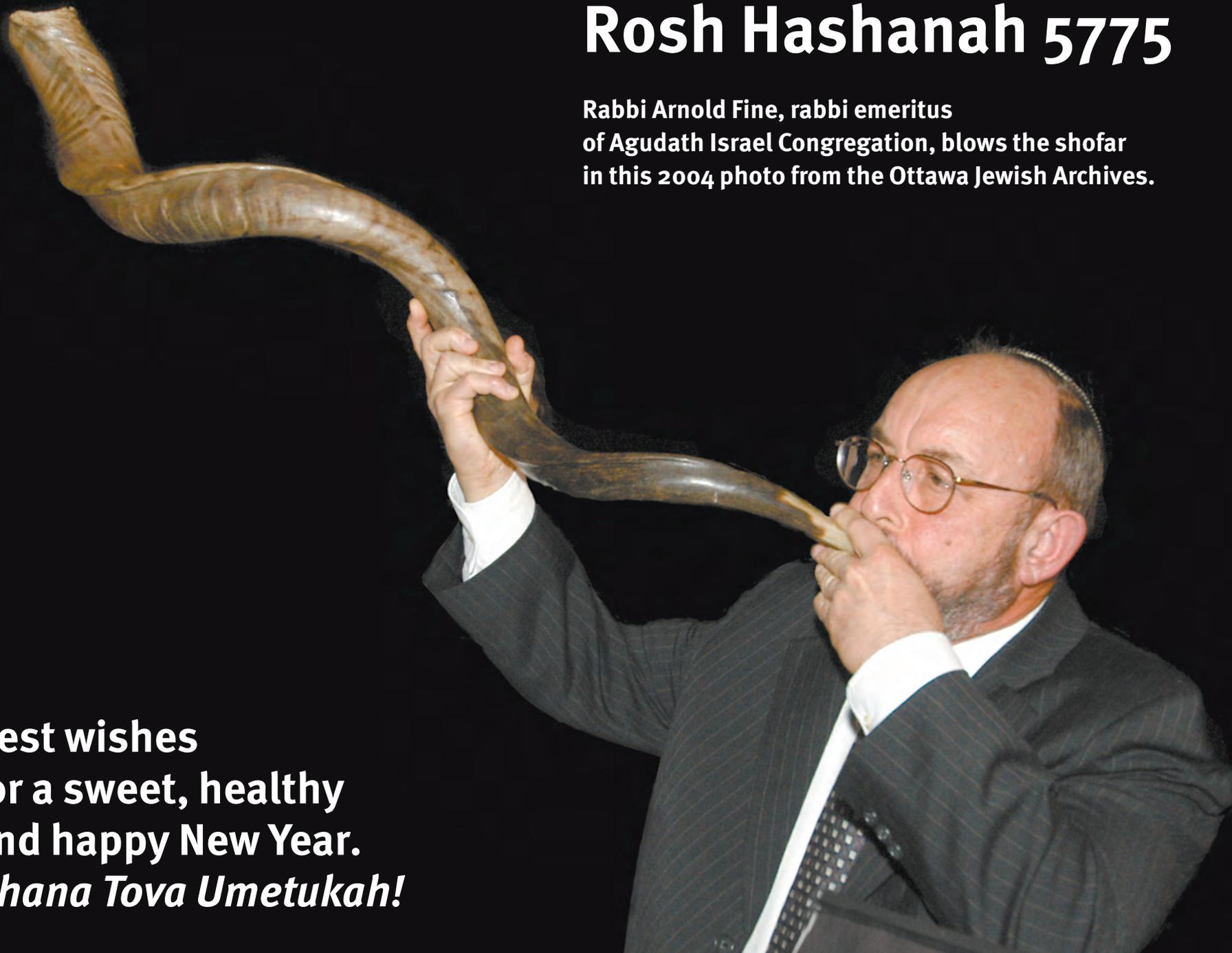


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Rosh Hashanah 5775

Rabbi Arnold Fine, rabbi emeritus of Agudath Israel Congregation, blows the shofar in this 2004 photo from the Ottawa Jewish Archives.

Best wishes for a sweet, healthy and happy New Year. Shana Tova Umetukah!

inside: Andrea Freedman on the lessons of community > p. 4

Choices: Lynda Fishman to speak on overcoming tragedy > p. 15

Alyce Baker on holiday cooking and baking > p. 54

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Sunny Tavel honoured with Kipnis-Wilson/Friedland Award at International Lion of Judah conference

BY MONIQUE ELLIOT

One of the Ottawa Jewish community's most dedicated volunteers received international recognition for her lifelong service when Sunny Tavel accepted the Kipnis-Wilson/Friedland (KWF) Award at the International Lion of Judah conference in New York City on September 9.

"I'm extremely honoured and humbled to get this award, in particular because of the people who have gone before me who have already received the award, both from our community and across North America," she said.

The KWF Award, named for the Lion of Judah's founders, is one of the highest honours a member can receive, requiring at least 10 years of commitment to the international women's philanthropy group in addition to demonstrated leadership qualities by giving back to the community.

Tavel was one of 77 KWF Award recipients from across North America and Israel to be recognized for her contributions at this year's conference. About 17,000 women worldwide are members of Lion of Judah, established in 1972 in Miami, Florida, by Norma Kipnis-Wilson and the late Toby Friedland.

"It's very exciting to think that such new ideas and new work is going on and involving more and more people all the time," she said by phone from the conference, where "the pride" gathered to share experiences and learn from each other's community initiatives.

Among Tavel's decades of community leadership and giving, she said co-chairing the Women's Division fundraising campaign in the mid-1980s and chairing the general campaign in the mid-1990s were "highlights,"

in addition to the many missions to Israel – as well as to Poland and Russia – that she has participated in.

"To be part of a movement that is so impactful of other people's lives, that meant more to me than anything," she said.

A woman can join Lion of Judah with a minimum donation of \$5,000 to her community's Annual Campaign. Tavel said she knows she is fortunate to be able to give at that level and stresses that gifts of any size are equally valuable when considering the well-being of future generations.

"It's very exciting to be involved with the community at any level," Tavel said. "We've got Jewish poverty in our community, we've got people who need us more than ever and we've got to help ourselves. And, I think, for the most part, people do."

Tavel said she is in good company with other local Lions who have committed themselves to the Ottawa Jewish community.

The KWF Awards are presented every second year. Ottawa's previous recipients are Elissa Iny (2012), Bonnie Merovitz (2010), the late Ethel Taylor (2008) and Donna Dolansky (2006).

"I feel so lucky that I can stand up and be counted," Tavel said. "I've done a lot of community work in my life, and I just got very excited this morning about something that I heard, and thought there's still a project or two left in me yet."

A Lion of Judah endowment fund that can be used to honour Ottawa's KWF recipients has recently been established with the Ottawa Jewish Community Foundation.

For information about donations and tribute cards, visit www.ojcf.ca.



"I'm extremely honoured and humbled," says Sunny Tavel of her selection as the Ottawa recipient for 2014 of the Kipnis-Wilson/Friedland Award at the International Lion of Judah conference. PHOTO: ILANA BELFER

Federation's Emerging Gen Grant funds innovative initiatives

BY BYRON PASCOE
EMERGING GEN
GRANT REVIEW COMMITTEE

From crowdfunding to ice bucket challenges, there are exciting and innovative ways to fund entrepreneurs' creative projects and important causes. The Jewish Federation of Ottawa's answer, for members of the emerging generation (18-45) with Jewish content-related initiatives is the Emerging Gen Grant.

Formerly the Micro-Grants Program, through the support of a generous local donor, the grant provides up to \$2,000 to successful applicants.

The application asks for an introduc-

tion to the idea, the proposed marketing and execution plan, its intended impact on the emerging generation, what makes the idea unique and innovative, a budget with projected revenues and expenses, and two references.

Also among the criteria the Emerging Gen Grant Review Committee considers is the initiative's Jewish content.

If a portion or all of the requested funding is granted, the funds are provided as expense reimbursements.

Some examples of projects and events that have received grants include: Elevate Yoga and Gala, a Jewish Family Services benefit event; Yom Ha'Atzmaut for Young Adults, a night out of eating,

drinking and dancing in honour of Israel's birthday; Tot Shabbat in the Glebe, a recurring gathering in the Glebe for toddlers to learn about Shabbat with a Jewish educator; Limmud Ottawa, a Jewish multidisciplinary arts and education festival; Single Dating Diva Workshop, a dating guru led workshop for singles on dating in the 21st century; *Punk Jews*, a film screening at ByTowne Cinema with a director Q&A; and the Holocaust-themed theatrical production of *Corpus* by the Counterpoint Players.

However, new applicants are not restricted to ideas similar to previously funded initiatives.

"It's an excellent example of how our

community continues supporting increased interaction and engagement amongst its emerging generation. I executed a successful event because of support from the program and encourage others to take advantage of this fantastic resource," said Robbie Moses, who applied on behalf of the Hillel Academy and Yitzhak Rabin High School Alumni Baseball and Barbecue Game.

"The Emerging Gen Grant is a great example of Federation partnering with local donors to create initiatives which meet the needs of the next generation," said Bram Bregman, Federation

See Grant on page 8

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ENRICHING LIVES

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As a community, we want to be together, we need to be together

Andrea Freedman, president and CEO of the Jewish Federation of Ottawa and the Ottawa Jewish Community Foundation, reflects on events of this past summer and how they affected Ottawa's Jewish community.

The summer of 2014 did not go as planned or expected. As a Federation and a community, we went from the optimism and enthusiasm of installing a new board of directors and passing a bold, fresh strategic plan at our annual general meeting in June, to unrelenting terror in Israel and what feels like a significant escalation in bold expressions of anti-Semitism around the globe.

Added to the mix has been uncertainty and concern for Jewish communities in Ukraine, where we see a dramatic increase in demand for aliyah, and rising needs in vulnerable populations there for whom aliyah is not an option.

Finally, summer concluded with the horrifying decapitation of two journalists, American James Foley and Steven Sotloff, who held dual U.S.-Israeli citizenship.

Rather than enjoying the wonders of a Canadian summer after a particularly harsh winter, much of this summer has been terrifying, thought provoking, and even humbling.

As I write, the cease-fire is holding and so it seems appropriate to contemplate some of the lessons learned. Not on a political or military level, but communal lessons.

Firstly, raw emotions made us yearn for opportunities to gather together and invoked in all of us a strong desire to make a difference. While there has been debate and discussion in Canadian Jewish communities about the merits of coming together in public spaces versus Jewish spaces, it is clear that, as a community, we want to be together. In fact, we need to be together.

Secondly, during times of crisis, the



PHOTO: ASHLEY FRASER

Jewish tradition teaches "we must both pray and take action," says Federation President and CEO Andrea Freedman.

organized Jewish community in Ottawa is heartwarmingly united. During each of the three Federation-organized solidarity gatherings, I was amazed at how congregations and community organizations all

worked together with the same goal of helping to spread the word.

Thirdly, our national advocacy partner, the Centre for Israel and Jewish Affairs (CIJA), has done terrific work and should be commended. We tend to notice the results of their work mostly during a time of crisis. However, it is CIJA's dogged pursuit of strategic advocacy – daily, weekly and throughout the year – which funds from our Annual Campaign help support that allows them to be so effective.

Consider the fact that CIJA took six parliamentarians on a mission to Israel in the middle of the war. The five MPs and a senator exchanged the comfort of friends and family for a daily barrage of rockets. They did not make this decision lightly, and it was only possible through the meticulous education and relationship building that CIJA has consistently provided.

Finally, we have learned that the Jewish world continues to be extremely generous. The Federation's Israel Crisis Fund raised an incredible \$195,000 through email appeals – and members of Ottawa's Jewish community also contributed to a host of other giving vehicles to help Israelis. We should be proud that our crisis fund was the third largest in Canada, behind only Toronto and Montreal.

Like so many of you, this was not the summer I had originally planned, but it is a summer I will not soon forget. There has been much loss, profound grief and way too much pain. As I said at the Rally for the People of Israel, our tradition teaches us that we must both pray and take action. As the New Year approaches, please consider what action you can take on behalf of our community.

To quote the late Robin Williams in the film *Dead Poets Society*, "The powerful play goes on and you may contribute a verse. What will your verse be?"

LETTERS WELCOME

Letters to the Editor are welcome if they are brief, signed, timely, and of interest to our readership. The *Bulletin* reserves the right to refuse, edit or condense letters. The *Mailbag* column will be published as space permits.

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Rosh Hashanah and Yom Kippur provide us with an opportunity for reflection on the previous year. But the year ahead is still an open book, full of opportunity to make the world a better place. Begin the New Year with an act of tzedakah. Volunteer. Donate. Make a difference.



**WE ALL HAVE HOPES
& DREAMS FOR THE
NEW YEAR.**

FEDERATION
REPORT



STEVEN KIMMEL
CHAIR

‘Help us translate words into deeds’

deeply about our community and so constantly question what we can do better. How can we positively impact a greater number of people?

I believe we have gained significant momentum over the past few months. Our strategic planning process was collaborative, and we reached out to many agencies, synagogues and community organizations asking for feedback as to where we could strengthen relationships. By paying attention to input, we were able to help our valued agencies with both dollars and practical assistance.

Our support for Israel has never been stronger, as witnessed by the large attendance at the recent Israel gatherings that Federation organized. On three separate occasions, in the middle of the summer, many hundreds of community members came out in solidarity with Israel.

This tremendous community spirit and Jewish peoplehood provide momen-

tum and energy for us all. As any sports fan will tell you, momentum is powerful, and it can also swing very quickly. The question is how can we use this momentum, how can we make our community even stronger?

The answer involves all of us. In June, a new five-year strategic plan was approved at our annual general meeting. It is Federation’s plan for the community. Federation now has a responsibility to implement the approved strategies and ensure the plan is actualized and does not languish on a shelf. Words like inclusion, transparency and collaboration are not simple buzzwords, but have to become part of our day-to-day operations, essence and conduct.

As your chair, I take very seriously the responsibility of translating words into deeds. I know that, in order to do, to create, to build, to help, good intentions and hard work are not sufficient. Dollars and cents are required. And this is why a key goal in the Federation’s strategic plan

is to increase the Annual Campaign.

Quite simply, the Annual Campaign is the engine of our community. Every additional dollar we allocate to agencies translates into additional needs being met in Ottawa and Israel, more people being helped, and the ability to provide increased Jewish experiences for community members.

There is no question that the Annual Campaign is of paramount importance as an engine, but I would encourage you to consider the possibility that the Campaign can also be about inclusion. Anyone and everyone can make a meaningful and beautiful gift. Anyone and everyone can participate.

We are about to begin another year in the Jewish calendar. There are many themes to the holiday, including renewal, celebration, creation, evaluation, accountability and responsibility. Each of these themes is important when we look at the potential of our community. This year, please consider how you can contribute to achieving the goals contained in Federation’s strategic plan. Help us translate words into deeds.

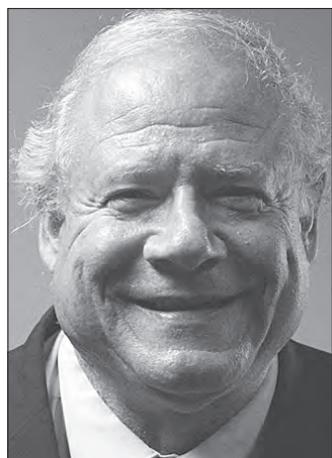
On behalf of my family, I would like to wish you all a sweet year. *Shana Tova, Am Yisroel Chai – b’shalom.*

The High Holy Days provide a meaningful time for self-reflection and introspection.

Personally, while I, of course, think about family, friends and business, I also spend a great deal of time considering our community.

Serving as chair of the Jewish Federation of Ottawa is exceptionally rewarding, but it is also demanding, particularly because, in a community of 14,000 Jews, there are at least that many opinions. But mostly because I care

FROM THE
PULPIT



RABBI NORMAN KLEIN
TEMPLE ISRAEL

The most important prayer in Jewish tradition is the prayer of gratitude

I have begun to re-evaluate our Jewish prayers in the light of how much they comfort me regarding my mother’s imminent demise. Of course, as thoughts wander over many an emotional moment, not every word or every prayer speaks to me in my current state of mind. But many do, and much is comforting and a stimulus to further celebrate my mother’s life in her few remaining days.

In the opinion of our ancient sages, the most important prayer in Jewish tradition is not a Sabbath or High Holy Day prayer, but rather the prayer of gratitude, *Modim*, found in the Amidah.

In *Modim* we say, “We thank you, O Lord, our God, for the lives which are entrusted in your Hand, for the miracles and the wonders and the loving kindness that are daily with us, evening, morning and noon.” The Talmud says, “At the end of time all prayers will be expendable, but the prayer of gratitude will never be eliminated.”

A sense of gratitude is a prerequisite for happiness, stability, maturity and self-fulfilment, perhaps even for the continued existence of humanity. Yet, our minds tend to linger on the dark corners of our existence: our wants, fears

and anxieties and things that we perceive have been denied us. Perhaps we only begin to truly understand all that God has given us in times of crisis. We fail to appreciate our good health or take care of ourselves until we become sick. We feel we don’t give enough love to our parents, but don’t realize it until it is too late and they are taken away from us.

During the High Holy Days, we repeat the refrain, “Remember us unto life.” How grateful we should be that we are alive! Interestingly, though there are prayers of petition, most Jewish prayers, instead of asking God for something, thank Him for all of His gracious benevolence to us.

Though God is not in need of our thanks, we are in need of practising gratitude. Just like a child who learns to say thank you, so are we all are better off for acknowledging our gratitude that we enjoy health and family, friends and freedom, and, when we face the end of these, the memory that we did experience them. For this and more, *Modim anachnu Lach*, O Lord, we are eternally grateful.”

L’Shana Tova Tikatayvu. May you be written in the Book of Life for a good year.

I am in a new community having just begun serving as interim rabbi at Temple Israel. As the High Holy Days approach, we reflect on the days and years past.

I remember how I felt at this time several years ago and want to share what I wrote then.

It is a new place for me, a place where I have not been and will never be again. My mother is dying. By the time you read this, she may very well be dead, or she may live a few days or weeks longer. However it goes, the end of the road is visible. Hospice has come to my mother’s home, and she is being cared for in the bosom of our family, and with the caring concern of our congregation, several members having graciously visited Florence, 93 years old, whose fine mind has not deserted her yet, as her body falls apart.

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FROM THE EDITOR



MICHAEL REGENSTREIF

‘Story of Isaac’: A new understanding of an old Leonard Cohen song

Leonard Cohen, the great singer-songwriter, poet and novelist from Montreal, turns 80 this week. A decade ago (three years before I moved to Ottawa to work at the *Ottawa Jewish Bulletin*), I was asked to write a feature for the *Canadian Jewish News* celebrating Cohen’s 70th birthday and highlighting some of the Jewish themes in his work.

One of the works I highlighted was “Story of Isaac,” a song from the 1960s, which was inspired by the biblical story of Abraham preparing to sacrifice his son to God. The song is written in the first-person from Isaac’s perspective and ultimately, I noted, Cohen turns the song into a rabbinic-style morality lesson on the ethics of one generation sacrificing the lives of the next.

One of the things that has always drawn me to Cohen’s songs is that so many of them reveal even more meaning

and nuance over time and repeated listening. I suspect that particular aspect of Cohen’s work is rooted in his boyhood study with his maternal grandfather, Rabbi Solomon Klinitsky-Klein – known as the *Sar ha Dikdook*, the Prince of the Grammarians, a prominent Talmudic scholar in both Eastern Europe and North America.

Written at the time the anti-Vietnam War movement was at its zenith, “Story of Isaac” was widely interpreted to be an anti-war song.

However, listening to the song now, just after Israel’s war with Hamas and the other terrorist groups in Gaza, I am again discovering more to be discerned from Cohen’s words.

“You who build these altars now/To sacrifice these children/You must not do it anymore,” he sings in one passage. This is the key passage I was referring to in the 2004 article about one generation sacrificing the lives of the next. This is the passage that gives the song its anti-war message.

But, now, in these words, I see a message about Gaza’s Islamist terrorists

launching their barrages of rockets at Israel knowing full well that Israel will ultimately defend itself and that a consequence will be the sacrifice of innocent Palestinian children. But that was the goal of those terrorists: to score some sort of symbolic victory through the deaths of innocent children.

And no matter how hard Israel tried to prevent such deaths – and not to excuse certain incidents, such as the four children killed playing soccer on the Gaza beach, which Israel acknowledges should never have happened – they were inevitable in a war being fought against an enemy that deliberately hides its military targets in homes, hospitals, schools and mosques.

Hamas and Islamic Jihad claim to be religiously motivated. But what they did was build altars to sacrifice their children. This is in direct contradiction to the lesson from the biblical story of Abraham and Isaac – God does not want the wanton sacrifice of children.

I was struck by another passage in “Story of Isaac” in light of the Gaza conflict.

“And if you call me brother now/
Forgive me if I inquire/“Just according to whose plan?/When it all comes down to dust/I will kill you if I must/ I will help you if I can.”

Isaac’s biblical half-brother was Ishmael, regarded as the patriarch of the Arab people and the direct ancestor of Muhammad, the founder of Islam. Seen in that light, Cohen, singing as Isaac, the Jewish patriarch, seems to be speaking prophetically, telling the descendants of Ishmael: “I will kill you if I must,” meaning that Isaac’s descendants, the Children of Israel, if forced to, will act defensively in such manners as Operation Protective Edge with its consequences; and “I will help you if I can,” meaning what will flow from a peace between the two peoples descended from Abraham.

As I mentioned, Cohen wrote “Story of Isaac” at the time of the Vietnam War, and the song has been widely interpreted in the context of the anti-war movement of that era. But he also wrote the song not too long after the Six Day War of 1967. Listening now, I think it is really the Arab-Israeli conflict he was singing about. “I will kill you if I must, I will help you if I can,” the choice, war or peace, is there for the children of Isaac’s brother to make.

HAPPY NEW YEAR

On behalf of the staff of the *Bulletin* – Brenda, Barry, Monique and myself – I wish everyone a happy, sweet and peaceful New Year. Shana Tova.

IDEAS AND IMPRESSIONS



JASON MOSCOVITZ

Images from Gaza make rational conversation difficult

contact with as we go about our lives.

I have a friendship with someone going on 40 years. He is intelligent in a sophisticated kind of way. He is, and always has been, a student of international affairs. I know him to be a fair-minded person who does not jump to emotional conclusions. He is well read and prides himself on following current events.

We had a social evening when the war in Gaza was in its second week. We spent the whole evening together and the subject of Israel and Gaza never came up. We had a great time and, when he and his wife left, I thought it didn’t come up for a reason.

When my daughter Emmanuelle’s brother-in-law was killed fighting in Gaza, my friend was someone I texted. He instantly texted back and expressed regret for the family. The next day, he initiated a conversation via text messages in which I told him I was going to Israel to be with the family. While I was in Israel, he messaged me to ask how things were going. He cared and I appreciated it.

I called him when I got back. We talked

about the shiva and we talked about the family. He told me his uncle had died in the Second World War, and the family lived with that forever. We kept talking and then, for the first time, talked about the war in Gaza. We had just touched the subject in a mildly substantive way, when he said, “Let’s remember the only people in Israel who were killed were soldiers.”

Defensively and instinctively, I replied that, at the time, three civilians had been killed as well. But then I realized how silly that sounded, so I recovered by saying there were very few civilian casualties only because of the Iron Dome. But my friend had made his point, and where was I to go from there?

Because he is too good a friend to get into an argument with, and I am sure he feels the same, the conversation turned to another subject as we realized the danger of heading to a bad place. He is no less a friend, and I know he reflects what so many people around the world think.

That is the uncomfortable place many Jews find themselves in today. Our world has been shaken upside down as several

of our friends, work colleagues, neighbours, and fellow students have stronger views than ever that Israel is the aggressor not the defender.

For those who think the media is largely responsible for this depiction, there is something to be said for the journalistic instinct of defending and quite consciously rooting for the underdog. It is as simple as saying, in any David and Goliath scenario, the favourite is never the big and powerful. The powerful are dismissed as bullies; the underdogs become impoverished heroes.

There were some journalists who wrote about human shield situations. They wrote about Hamas baiting Israel to kill civilians. There was extensive reporting of Hamas tunnels, and, while that side of the story did get out, it was drowned in the onslaught of those terrible images of too many dead Palestinian children and too many wailing mothers.

Somehow, this war has intensified the feeling that Jews are more challenged than ever to deal with the aftershocks of military action. It is the first time since the end of the Second World War that Jews in the Diaspora are being made to feel so universally uncomfortable and so ill-equipped to deal with the fallout.

These are tough times.

Just after 9/11, long before Hamas took power in Gaza, a media consultant was hired by a Jewish organization to discuss problems with Israel’s image in the world. The consultant began his talk holding up a photo of a Palestinian man holding a dead baby in his arms.

Fast forward to the present. While we know there is another side to the story, no matter how hard we try to explain it, the photos and video from Gaza this summer make it difficult to even have a rational conversation about the conflict – not just with the expected critics, but with so many people we come into

A Jewish view on the ALS Ice Bucket Challenge

Unless you have been away from civilization for the past two months, you have heard of the ALS Ice Bucket Challenge.

Individuals record themselves pouring a bucket of ice on their head, share it on social media, and then nominate friends to do the same within 24 hours or donate \$100 to ALS research. Everyone from Bill Gates to Homer Simpson has done it.

When I first saw it, I was pleased to see so many people raise awareness and funds for such a terrible illness. My dear cousin, former *Ottawa Jewish Bulletin* editor Barry Fishman, passed away from ALS, and I witnessed first-hand how devastating a disease it is.

As this social media phenomenon progressed, I began to wonder if these campaigns are the right way to perform charity. A random sampling of ice bucket challenge videos shows that many people just make the video and don't donate. However, many people *do* donate. By the beginning of September, more than \$10 million have been raised in Canada, whereas last year's ALS Walks only raised \$3.5 million.

Is this the right motivation to give? Will it lead to more giving? Will people's social media actions replace real world volunteering actions? Does this fulfil the Jewish value of *tzedakah*, giving of one's

BRAM BREGMAN GUEST COLUMN

income and time?

While every ice bucket video created and every dollar donated is positive, the Jewish concept of charity is greater than a single event. It's a life code to give 10 per cent of our net earnings, purposefully, to charities closest to us; and, according to many interpretations, to give 10 per cent of our time as well.

The Jewish way of giving begins with ensuring we are, in fact, donating 10 per cent of our net earnings. Personally, I use a spreadsheet to keep track of our household income (minus taxes and work-related expenses like parking) and every donation we make. The spreadsheet provides me a tally of how much in charity dollars we have owing to remove any guesswork from *tzedakah*.

Further, Jewish giving is purposeful; giving where it is needed, based on the mantra of "charity starts at home." We first must take care of the needy in our family, then our community, and then others. One must take care of a poor person in Ottawa before taking care of a



The Jewish way of giving *tzedakah* includes donating 10 per cent of net *earnings*, says Bram Bregman.

(47 per cent) volunteer; and 10 per cent of volunteers account for 53 per cent of total volunteer hours.

How do we change this? Does participating in social media campaigns increase real life giving and volunteering?

Perhaps we need to teach the Jewish concepts of *tzedakah* at a younger age and lead by example for our children. Interestingly, among Canadians who actively volunteer, their motivation was strongly correlated with early life experiences.

The Jewish way is not to wait to be publicly called out, whether over social media or in-person, or to give to a cause just because everyone else is giving there. Every Canadian, Jewish or not, should research causes that are meaningful for them and strive to reach giving 10 per cent of their time and money. Whether this includes ALS or not should be the result of a conscious decision, not a fleeting feeling.

I have donated to ALS in the past – because I find the cause meaningful. I hereby challenge all my friends to give 10 per cent of their net earnings, to give on an ongoing basis, and to give where it matters to them.

Bram Bregman is vice-president of Community Building for the Jewish Federation of Ottawa and may be reached at bram@jewishottawa.com.

poor person in Africa.

However, the latest statistics show that Canadian households with the highest incomes (\$120,000 or more) donate an average of \$744 annually – nowhere near 10 per cent of net earnings. Furthermore, less than half of Canadians

Grant: Looking for new ideas

Continued from page 2

vice-president of community building. "We are excited to have a diverse committee of enthusiastic young Jews who are excited to fund fresh Jewish ideas."

"It's an exciting initiative that allows the opportunity for passionate young Jewish people to actualize their innovative ideas," said Ariel Fainer, Federation's director of Emerging Generation. "This grant has funded a number of great projects, and it is now time to work harder at spreading the word about this amazing funding opportunity and the chance for people to bring their Jewish event and programming ideas to life."

"The Emerging Gen Grant is an amazing opportunity for the next generation of Jewish leaders to lead now

by targeting specific innovative events for their peers," said Kevin Barwin, a member of the Emerging Gen Grant Review Committee. "Over the last few years, we have seen some truly unique events in our community that have engaged the young non-affiliated."

While Federation supports the development of more Jewish content interactions within our community's emerging generation, we need your help to come up with and execute new ideas.

Visit www.jewishottawa.com/eg for more information about the process and application. And, if you have an idea, but are looking for partners to help execute it, contact Ariel Fainer at afainer@jewishottawa.com or 613-798-4696, ext. 241.



JEWISH RELIGIOUS OBSERVANCES 2014 - 2015

The following is a schedule of Jewish Holy Days for 2014-2015.

☆ All holy days begin the preceding sundown ☆

ROSH HASHANAH Thursday, September 25, 2014
Friday, September 26, 2014

YOM KIPPUR Saturday, October 4, 2014

SUKKOT Thursday, October 9, 2014
Friday, October 10, 2014

SHEMINI ATZERET Thursday, October 16, 2014

SIMCHAT TORAH Friday, October 17, 2014

PASSOVER Saturday, April 4, 2015
Sunday, April 5, 2015
Friday, April 10, 2015
Saturday, April 11, 2015

SHAVUOT Sunday, May 24, 2015
Monday, May 25, 2015

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Our students become tomorrow's leaders

Marlene Wolinsky, the new head of school at the Ottawa Jewish Community School, discusses educational visions that distinguish the school and prepare students for future success.

Shalom l'koolam. It was with great excitement and anticipation that I began my new role as head of school at the Ottawa Jewish Community School (OJCS). As we planned for the new school year, I drew on my 34 years as a teacher, administrator and instructional leader to build capacity and set our targets high in order to surpass provincial standards within the context of a dynamic Jewish learning environment. The trilingual curriculum at OJCS provides the means to engage our students in 21st century learning aimed at preparing them for success as they become the next generation of great leaders in our community.

So, what does success look like in today's world when we consider student outcomes? How can we best prepare our students for tomorrow's workplace?

Working collaboratively with Rabbi Howard Finkelstein, dean of Judaic Studies, and our dedicated secular, French and Judaic teachers, we will continue to focus on teaching excellence through the development of professional learning teams of teachers in order to make steady and continuous improvements to our curricula and teaching practices.

Teachers will hone their skills and methods of instruction through engagement in professional learning and will teach our students to become critical thinkers, problem solvers, innovators and positive role models whose learning extends beyond the classroom. Our programs reflect a learning environment that is rigorous, relevant and engages students in authentic learning experiences that result in meaningful outcomes. Learning is enhanced through innovative teaching practices made possible through improved access to

technology throughout the school.

As our students engage in dynamic classroom experiences, they become more responsible for their learning as they examine and identify local and world issues to effect change. Ultimately, our integrated programs offer students opportunities to explore and understand issues through the lens of Jewish ethics, values, customs and beliefs. Students make personal connections to their learning experiences as they engage in a more cohesive approach to inquiry-based learning in secular, French and Judaic studies, and they find new ways to access and use information in order to identify creative solutions to community and world issues in a global context.

This vision for learning can only be achieved in partnership with our parents, community members and agencies to strongly support our goals and values and contribute to student success through involvement in our children's education. Our parents continue their positive work as ambassadors for the school, promoting our outstanding secular, French and Judaic Departments. As we come closer together as a learning community, we all positively support one another, sharing the best of what each of us has to offer.

Through our mindful planning, our students will be the next generation of leaders to carry us forward. Our purposeful focus on the skills and abilities needed for today's learning, embedded in rich Jewish cultural experiences, will result in the development of responsible youth who are secure in their Jewish identity. Our students can then become contributing, trilingual members of our community, at home and abroad. They will be leaders who are grounded, confident, caring and possess skills and strategies to successfully achieve their life ambitions.

Through collaboration and refinement of teaching and learning practices, OJCS will continue to grow as a professional learning community, providing outstanding excellence in education unmatched by any other public or private school in Ontario. Our students will lead the way proudly to strengthen our commitment to Jewish education.

Visit us at www.theojcs.ca or call us at 613-722-0020 to learn more about why OJCS is the best place for your child to learn and thrive, or to book your tour of the school.

Wishing you Shana Tova Umetukah.



Marlene Wolinsky says OJCS "programs reflect a learning environment that is rigorous, relevant and engages students in authentic learning experiences."



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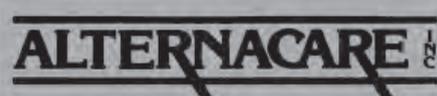
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How Jewish reporters in Muslim lands hide their identity

BY RON KAMPEAS

(JTA) – Don't bring it up. If it comes up, change the subject. If you can't change the subject, consider an outright denial.

Those are some of the strategies used by Jewish reporters working in the Arab and Muslim Middle East to conceal their religious heritage.

The dangers facing Jewish journalists in the region became evident after the beheading of a dual American-Israeli citizen, Steven Sotloff, by the jihadist group Islamic State (ISIS).

It's not known whether ISIS was aware that Sotloff was Jewish. Colleagues believe his kidnapping by ISIS-affiliated terrorists in 2012 in Syria was one of opportunity and not a deliberate targeting. James Foley, another journalist kidnapped by ISIS and beheaded last month by the terror group, was Catholic.

However, Sotloff's family in South Florida, his friends and colleagues – indeed much of the journalistic community – went to lengths to conceal his family's deep involvement in the Jewish community and his Israeli citizenship in order not to draw his captors' attention to a factor that may have exacerbated his ordeal. JTA did not report on his captivity for the same reason.

The captors of Daniel Pearl, a *Wall Street Journal* correspondent kidnapped

and beheaded by terrorists in Pakistan in 2002, made a point of his Jewishness. In the video showing his execution, they included Pearl saying "My father is Jewish, my mother is Jewish. I am a Jew" among his final words.

"We send our deepest condolences to the family of Steven Sotloff," Pearl's parents, Judea and Ruth, said in a statement emailed to JTA. "We know too well the pain of such horrific loss. Once again, the world has seen the horror of terrorism in action. We continue to find strength in the belief that, united, civilization will triumph and humanity will prevail."

As ethnic and sectarian origins loom large in every encounter, keeping Sotloff's Jewish identity under wraps made sense, said Janine Zacharia, who has reported in the region for the *Washington Post*.

"For me, the first question whenever I met anyone in the Arab world was 'where are you from,' and they weren't asking whether it was the United States or Canada – it was 'are you a Muslim or a Jew?'" said Zacharia, who was based in Jerusalem for the *Post* from 2009 until 2011, and who now lectures at Stanford University.

"I would say, 'I'm from New York or D.C.,' and, if they persisted, I would say

'My grandfather is from Greece,' which is true. I didn't want to say what my religion was," she said.

Another Jerusalem-based correspondent, who asked not to be named because she is still reporting throughout the region, said she drew on the experiences of extended family who are Christian to pretend she was as well.

"You hear it in conversation. 'You're not a Jew, are you?'" said this correspondent, who knew Sotloff. She said it was especially pronounced in Libya during the overthrow of Muammar Gadhafi there in 2011. "There was so much indoctrination against Jews, but they didn't know Jews."

Suspicion of Jews is not straightforward, correspondents said. Often it is wrapped into other issues – for instance, being based at Jerusalem, which hundreds of foreign journalists are. Many governments in the region tend to ban entry to correspondents, regardless of religious heritage, who are based in Israel.

When they are allowed in, Jerusalem correspondents travelling to Arab countries go to lengths to cover up any Israel ties: ripping tags out of clothes, leaving Israeli cash with trusted friends in transit cities, shutting down social media accounts.

It's not just an Israel address that can raise mistrust. First impressions in the region often take into account one's background and presumed loyalties.

Aaron Schachter, who was based in Lebanon and Jerusalem for the BBC in the last decade, said that, in Lebanon, asking one's background was a natural opening conversational gambit. But, when the answer was "Jewish," he said, there was a patina of suspicion that he called "creepy."

"In Lebanon, it was slightly threatening because everyone pays attention to what you are – Sunni, Shia – and it's not unusual for someone to call attention to it, but at a point it's vaguely threatening" for Jews, said Schachter, now an assignment editor for *The World*, a Public Radio International program.

"I know what you are," he recalled an interlocutor affiliated with Hezbollah, the Lebanon-based group that repeatedly waged war with Israel, as saying. The man drew the conclusion, correctly, that Schachter was Jewish from his first name.

"I know they're going to try to figure out who you are, whether a Maronite Christian or Orthodox Christian," Schachter said. "But when you have someone say 'I know what you are,'

See Reporters on page 12



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10:45am Shofar blowing

6:40pm Minchah/Maariv

Yom Kippur

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Reporters: Background, presumed loyalties raise mistrust in Muslim countries

Continued from page 10

what is the purpose of that in the course of the conversation we're having?"

One thing journalists quickly learn is that the Jewish "tells" in the West don't mean much in the Middle East. Jewish names obvious in the West are not at all so in the region and stereotypical "Jewish looks" among westerners are indistinguishable from the Mediterranean and Middle Eastern features that are common throughout the Middle East.

"My name might have been Miriam Leah Goldbergstein, and I wouldn't have worried," said Lisa Goldman, who reported for various outlets in Lebanon and then in Cairo during the Arab Spring in 2011.

A non-Jewish Baghdad correspondent for a major U.S. outlet recalled that, in 2009, she and another American staffer were alarmed when they learned that a U.S.-based staffer for the outlet was on his way in for a reporting stint. From his looks and name, she said, they immediately surmised he was Jewish.

Stoking their alarm was the fact that local Iraqi hires were unabashed in their anti-Jewish hostility, at least in conversation with the non-Jewish American staffers, said this correspondent, who asked not to be named to speak freely.

So she and the other American devised a plan: The incoming reporter would be met in Amman, Jordan, by the local Iraqi hires and taken out for dinner before travelling to Baghdad. Neither the incoming reporter nor the Iraqis knew the true agenda of the dinner, and the Iraqis were not told that the reporter was Jewish.

Afterward, she recalled, she casually asked the local hires for their impressions of the newcomer - would he fit in? Their reactions were universally positive; no

one had guessed he was Jewish.

"It's an issue," said this correspondent, who knew Sotloff and, after his kidnapping, obsessively tracked on the Internet whether his Jewishness was exposed.

"There's so much conspiracy indulgence," she said. "There's so much suspicion about spies, Israeli spies."

Jamie Tarabay, a senior staff writer for *Al Jazeera* who is not Jewish, said the anti-Jewish hostility alarmed her during her reporting in Baghdad for a number of major U.S. outlets.

"All I know is that people who might have been Jewish in Baghdad, you kept it quiet, you did not talk about it," she said.

Goldman said that the educated professionals she encountered in Lebanon and Egypt were at pains to distinguish between Jews and Zionists.

"People's minds are very muddled, they talk about the people of the book, the tolerance that the Prophet had for the Jews, but they are aware most Jews support Israel as an identity issue," said Goldman, now the director of the Israel-Palestine initiative at the New America Foundation, a think tank.

Goldman recalled a casual conversation she had in her pidgin Arabic with a cab driver in Cairo in 2011, during the uprising. The mood was festive and it began well.

"Where are you from?"

"Canada."

"Walla! Are you a Christian?"

"No, I'm Jewish," Goldman recounted.

"He must have changed colour five times and went silent."

She asked an Egyptian friend later about the encounter and was told that years of anti-Jewish government propaganda had left its mark.

"He was probably wondering where your horns were," her friend told her.



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“But in the seventh year shall be a Sabbath of rest unto the land, A Sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.”

–Leviticus 25, 4

Shana Tova from JNF Ottawa

On behalf of the JNF staff and Board, we wish everyone a happy new year and one that brings peace to our beloved land of Israel. As we pray for peace, we also usher in a year of *shmita*, the Jewish commandment that obligates every farmer in the Land of Israel, once every seven years, “to leave his/her fields fallow, relinquish ownership of the fruit, let the soil rest, and enable all people (and work animals) to take part in the land’s abundance.”

Focus on the spirit, community and tikkun olam

The *shmita* year calls for a collective break from the race of modern life – an entire year to focus on community, culture and spirit. The Bible also states that if we do not give the land a Sabbath to rest, “Then the land shall enjoy her Sabbaths” (Leviticus 26, 34). This is a dire consequence which reminds us that the land belongs to God and we are here to take care of it. At JNF-KKL, all of the Rabbinic laws regarding planting, pruning, harvesting, and sowing fields are followed, so we have an opportunity to focus on the spiritual and ecological work of the JNF: touring, building communities, and investing in water security.

Strengthen the quality of our lives and for the next generation

After thousands of rockets have damaged land and soil in Israel, the year of *shmita* will be a welcome rest. The great commentator and philosopher Maimonides wrote that some of the laws of the Sabbatical Year “are meant to make the earth more fertile and stronger through letting it lie fallow.” Indeed, research on how a one-year fallow affects soil quality has indicated that soil quality increases in the subsequent years. (“Shmita and Soil Quality,” by Gemma Harwood, Dissertation for B.Sc. in geography, University of Nottingham, England, 2011, based on research done in Israel.) Perhaps this is the lesson for all of us to focus on to strengthen the quality of our lives and for our children and grandchildren.

On October 21, celebrate Honoree Dorothy Nadolny

Our Negev Dinner campaign will fund important innovations in cardio care at the Cardiovascular Research Hub at the Hebrew University of Jerusalem, and provide improved security to thousands who live in southern Israel. We look forward to seeing you on October 21 to celebrate over 50 years of Dorothy Nadolny’s dedication to the community, and to Israel, at this year’s JNF Negev Dinner co-sponsored by Canadian Friends of the Hebrew University of Jerusalem (see the ad on page 11 for details).

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Calling all congregations! Let us celebrate Shabbat as a community

Rabbi Howard Finkelstein of Congregation Beit Tikvah invites all of Ottawa’s congregations to join a worldwide movement to celebrate Shabbat, parashat Noach, with a Shabbaton.

There is an amazing project underway, which began a few years ago in the South African Jewish community, under the leadership of Chief Rabbi Warren Goldstein who spearheaded a universal observance of Shabbat in his community.



Rabbi Howard Finkelstein calls on the community to rally together to celebrate Shabbat, October 24-25.

We are talking about Shabbat, October 24-25, parashat Noach, when Jews around the world will celebrate Shabbat as a community. In Ottawa, I was approached by Sheindl Simes, wife of our beloved Rabbi Yehuda Simes, to bring this project to our community as a *zechut* (merit) for Rabbi Simes’ speedy recovery and for others in our community who are ill.

It would be phenomenal if all of the congregations in Ottawa were to participate in this major Shabbat event by hosting a Shabbaton with meals and speakers imbued with the spirit of Shabbat in their institutions. I am contacting all of the congregational rabbis in town to bring them on board with this project to enhance Shabbat observance in Ottawa.

More information about this program can be found at www.theshabbosproject.com and www.shabbat.com.

As a community, we rallied together in bad times when the war in Gaza was at its most severe. Can we rally together as a community for beautiful occasions as well such as Shabbat?

Please join me and others as we celebrate the most important day on the Jewish calendar, Shabbat, in coming together through the spirit of camaraderie, meals, study and song. At the same time, let us add some new dimension of Shabbat enhancement in our homes, such as the review of the parasha of the week with the members of our families, lighting of Shabbat candles, etc.

At Congregation Beit Tikvah, we are hosting a challah-baking program on October 23 and a Shabbat lunch on October 25. Other congregations may choose other opportunities to enhance the beauty of Shabbat observance. The Orthodox Union website – www.ou.org – has a list of programs that can be used to make the weekend of parashat

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After Harvard, Alan Dershowitz plans an active – and combative – retirement

BY ANTHONY WEISS

CHILMARK, Mass. (JTA) – Alan Dershowitz's house is a bit of a mess.

Most of the rooms in his Martha's Vineyard home are cluttered with half-unpacked boxes filled with items from his Cambridge house, which he and his wife emptied recently and sold after he retired from his Harvard Law School professorship in June.

Dershowitz himself wears a few days growth of gray beard with his black track pants and a faded blue T-shirt that says "Martha's Vineyard" in English and in Hebrew letters, looking utterly unlike America's most famous super-lawyer. Judging solely by appearances, he looks ready to pad comfortably into retirement, with no ambitions beyond a nice walk on the beach.

But appearances can be deceiving. Even at 75, there is nothing retiring about Dershowitz.

Despite leaving Harvard after a 50-year teaching career, despite publishing last October a nostalgic memoir that ends with a letter to the editor to be published after his death (so he can have the last word), Dershowitz says he isn't slowing down.

"I'm now busier than ever," he told JTA. "When I was teaching at Harvard, there were limits on how many cases I could take. Now there are no limits. I have no excuses. So I'm involved in some of the most exciting cases in the world today."

These days, Dershowitz's practice takes him around the globe as he consults on high-profile international legal issues, such as the trial of former president Pervez Musharraf in Pakistan and a case stemming from April's deadly ferry disaster in South Korea.

Dershowitz says he has another six books he is writing or plans to write, including one provisionally titled *Abraham: The World's First (But Certainly Not Last) Jewish Lawyer*. He is working on an opera about the Polish Cantor Gershon Sirota based on Jewish liturgical music.

He wants to create an organization to serve as an alternative to J Street, the dovish Israel policy group with which he has frequently clashed. Dershowitz says his group would seek "a reasonable resolution" to the Israeli-Palestinian conflict "with compromise, but without any compromise to Israel's security."

Dershowitz also continues to churn out opinion articles

at an astonishing pace, many of them focused on Israel.

"I always have 10 ideas in my head," he said. "I wake up every morning having to write a column or an article or a chapter of a book."

Above all, Dershowitz loves to be a part of the action.

"My theory about writing books is every book is a first draft for me," he said. "I don't obsess about them. If there are mistakes in them, I'll correct them in the next edition. I want to get them out. I want my ideas out there. Life's short. I want to have as much impact as I can."

By the same token, Dershowitz professes to have few regrets about the life he has lived so far – a couple of columns he wishes he could take back, the occasional client who wasn't worth the headache, but nothing significant.

"I'm not a looker-backer," he said. "I don't tend to look back and regret. I've had wonderful children, I have a wonderful marriage."

Dershowitz is also proud of his career.

"I've never done anything for money, which was really important for me," he said. "I've earned a lot of money doing things I wanted to do and that I would have done even if I hadn't earned the money doing it."

He said that currently 60 per cent of his work is pro bono.

Dershowitz wrote his recent memoir, *Taking the Stand*, not as a kind of valedictory, but to clarify what he thought were a few misconceptions about him. One was the view that he is a right-wing Republican neo-conservative, not the pro-Israel liberal Democrat that Dershowitz considers himself to be.

Another thing he wanted to set straight is that there are, in fact, two Alan Dershowitzes: the hard-charging, sharp-elbowed 'Dersh' character that people see on TV (and, he acknowledges, frequently dislike) and the affable, good-natured man known to his friends and family.

"I'm a pushover when it comes to friends. I never say no, I'm easy to get along with," he said. "People on the Vineyard don't recognize the guy they see on TV."

But the transition from Alan to the Dersh can be lightning fast: Conducting a phone interview on Geraldo Rivera's radio show, one moment Dershowitz is gazing peacefully out his window at the treetops of Martha's Vineyard with his hand in his pocket, the next he is pacing back and forth, pumping his fist as he argues with Rivera.

See Dershowitz on page 16



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Choices: Overcoming tragedy is a personal journey

Lynda Fishman, who wrote an acclaimed book about overcoming the tragic deaths of her mother and sisters, will be the keynote speaker at Choices, the Jewish Federation of Ottawa Women's Campaign event. She spoke with the *Ottawa Jewish Bulletin's* **Monique Elliot**.

For Lynda Fishman, choosing to continue living was not a hastily made decision. It is a process she says she is still working through after the death of her mother and two younger sisters in an airplane crash in 1970 when she was 13 years old.

"We have choices about how to deal with these tragedies and with loss. Most people don't realize they have any choices, and some of those choices are about how to move forward," she said.

Fishman will be the keynote speaker, October 28, at this year's Choices program, an annual Women's Campaign event.

Fishman chronicled the memories of her sisters, Carla, 11, Wendy, 8, and her mother Rita Weinberg, as well as her decision to keep living, in her memoir, *Repairing Rainbows: The True Story of Family, Tragedy and Choices*, published in 2010.

The memoir details Fishman's life before and after the crash, and how she struggled to honour the memory of her sisters and mother and carry on living with her devastated, grieving father, whom she said became a "completely different man."

"I think the biggest difference was that I chose to live and my father chose to exist," the Montreal native said.

Fishman, a trained clinical social worker, is the former owner and director

of Adventure Valley Day Camp in Toronto. She is a motivational speaker, blogs for *Huffington Post Canada*, and has published articles and training manuals about bullying, childhood health and wellness, teamwork and trust, among others.

She is married with three grown children.

Event chair Shari Silber said she believes Fishman's message will inspire and uplift attendees, showing them that, no matter how dire, depressing or paralyzing any situation may seem, there are ways to not only overcome those challenges, but to thrive and live a full life.

"It makes sense for her to be the speaker because of the choices she made in her life. It fits like a glove," Silber said. "The timing was just right this year to have her."

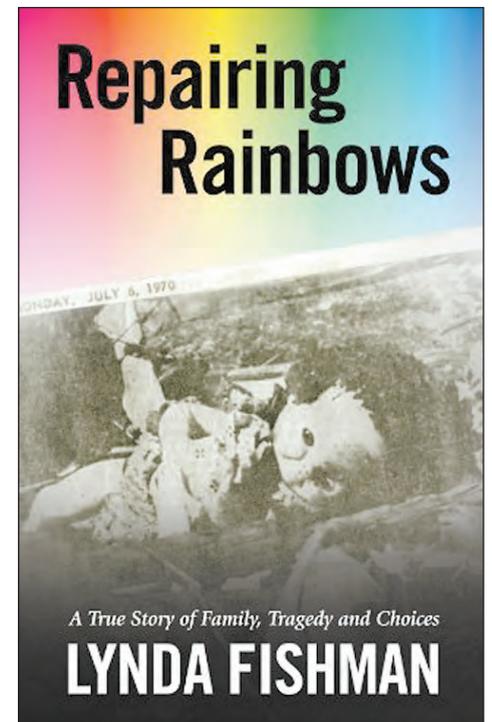
Silber has a personal connection to Fishman's story: she lived next door to Fishman's family and was best friends with Carla.

"People sometimes need the permission and the knowledge from someone who's gone through a terrible tragedy that it's OK to live again. It's OK to be happy and it's OK to get back on that path of living and find a new normal," Fishman said.

By that, Fishman said she means acknowledging that you will miss them



Lynda Fishman wrote about overcoming her family's tragedy in *Repairing Rainbows: The True Story of Family, Tragedy and Choices*.



and learning to live without your loved ones instead of worrying that you'll forget them, something she was shocked to discover so many others felt when *Repairing Rainbows* was published.

"You learn how to live without them and keep those memories alive, and how to move forward in a positive way having really worked through some of that grief," she said.

Choices will be held Tuesday, October 28 at Agudath Israel Congregation, 1400 Coldrey Ave. The cocktail reception begins at 6 pm and dinner is at 6:45. Couvert is \$36 and a minimum donation of \$150 to the 2015 Annual Campaign is required.

For more information, contact Nancy Walkington at 613-798-4696, ext. 294, or nwalkington@jewishottawa.com.



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Famed attorney Alan Dershowitz hangs out with friends on the porch of the Chilmark General Store in the Martha's Vineyard town of Chilmark, Mass.

PHOTO: ANTHONY WEISS/JTA

Dershowitz: 'People don't know ... what a mensch he is'

Continued from page 14

"You're encouraging Hamas to do what they're doing and kill babies, that's what you're doing," he shouts into the phone.

After Dershowitz signs off, he gives an excited "Whoo!" In a few moments, he has regained his previous calm.

Dershowitz says he is at peace with his combative nature.

"My wife thinks I spend too much time fighting against my enemies," he said. "But, as I tell my students, don't try to be something you're not. That's part of my personality, that's who I am."

He added: "This is my Brooklyn coming-out - if you mess with me, you're going to have to pay a consequence."

Dershowitz now plans to split his time between his native New York, Miami Beach and his summer house on Martha's Vineyard, where the decor reflects his idiosyncratic blend of ego and unpretentiousness, flamboyance and humour.

The walls are covered with photographs of Dershowitz with luminaries like former Israeli president Shimon Peres and U.S. President Barack Obama alongside images of casual family outings, as well as taped-up newspaper clippings, Roy Lichtenstein art, an old Harlem Globetrotters poster, Jewish memorabilia and maritime-themed tchotchkes.

In the bathroom is what Dershowitz calls his "rogues gallery," featuring photos and mug shots of famous and infamous individuals, many of whom he has defended. Prominent among them is O.J. Simpson, on whose legal dream team Dershowitz served. Dershowitz says the ex-football star and actor stiffed him on a sizable portion of the legal bills.

Dershowitz leads an active social life on Martha's Vineyard, moving in high-profile circles.

Obama rented the house next door

during his summer vacation, and the next house beyond that, owned by Ted Danson and Mary Steenburgen, has played host to Bill Clinton, with whom Dershowitz has dined many times and even davened once, on Rosh Hashanah.

Dershowitz often goes to multiple parties in a night, and, for the particular day on which he received JTA, he was planning to play poker with a group of friends that included comedian Larry David.

Dershowitz is also devoted to his routine of a standing noon lunch date on the front porch of the Chilmark General Store. It's there that he is at his least Dersh, kibitzing with a group of mostly Jewish, mostly older regulars, trading news, gossip and jokes.

Upon hearing that a reporter is present, the friends immediately crack that now they will finally spill the truth about Dershowitz - and then lapse into effusive praise.

"The thing people don't know about Alan is what a mensch he is," gushed Sharon Bialy, a front porch regular and a prominent Hollywood casting director. "He is so nice, and he is so kind to all the kids."

Dershowitz estimates - or at least, he says, hopes - that he has another 10 productive years ahead of him. Once he hits 85, he adds, he will be ready for a more sedate type of retirement.

In the meantime, though, he prefers to remain in the mix while there are still good arguments to be had. In his typology of Jewish lawyers from his upcoming book on Abraham, Dershowitz said, "Clearly I'm the guy who argues with God. For me, the higher the authority, the more I like to argue."

"I'm just critical of everybody and everything," he said, a touch of Dersh coming out. Then he added, "There's nobody with whom I completely agree, including myself."

Documentary reveals Jewish mother's 'Little White Lie'

BY REBECCA SPENCE

SAN FRANCISCO (JTA) – When Lacey Schwartz celebrated her bat mitzvah more than two decades ago in her hometown of Woodstock, N.Y., a synagogue-goer turned to her and said, “It’s so nice to have an Ethiopian Jew in our midst.”

Never mind that Schwartz, a striking 37-year-old with long black curls and a megawatt smile, is about as American as they come. Raised by two Ashkenazi Jewish parents in a largely white, upstate New York town, Schwartz’s complexion – darker than that of her relatives – had long been attributed to a Sicilian grandfather.

Despite lingering questions, she believed the story. But, when Schwartz enrolled at Georgetown University and the Black Student Alliance sent her a welcome letter based on a picture she submitted, Schwartz could no longer deny something was amiss.

She confronted her mother, Peggy Schwartz, only to discover that her biological father was a black man named Rodney with whom her mother had had an affair.

The discovery of her family secret and Schwartz’s coming to terms with her newly complex racial identity serves as the basis for *Little White Lie*, a moving documentary that had its official world

premiere at the San Francisco Jewish Film Festival last month.

“I started from a place where being Jewish equaled being white,” Schwartz told JTA. “So I had to push myself to expand my idea of what being Jewish was.”

Upon launching the project 10 years ago, Schwartz thought she was making a film about black Jews. At the time, she was living in what she called a “racial closet.” Schwartz identified as black in the broader world, but at home she behaved as though nothing had changed.

Many therapy sessions and a degree from Harvard Law School later, Schwartz decided to hone in on her family’s story. Her biological father had passed away just shy of her 30th birthday, and she realized that if she didn’t investigate her own narrative, she was skirting the issue.

“I wanted people to be having these conversations, but I wasn’t even talking about things in my own life,” Schwartz said.

“I felt strongly that I couldn’t talk the talk unless I walked the walk.”

Schwartz’s mother has been supportive of the project since its inception. Peggy Schwartz, 67, said she initially had some trepidation about how others might perceive her (“Will people think



Lacey Schwartz’s film *Little White Lie* tells of her discovery in adulthood that her father was black.

I’m a raving lunatic?” she quipped in a New York Jewish accent), but that quickly faded and she felt safe spilling her secrets on camera.

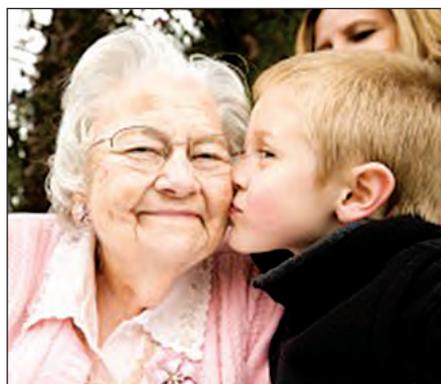
“I owed it to my daughter to no longer

be deceptive about what my life was like,” Peggy Schwartz said of her participation in the film, which is slated to air next year on PBS. “She needed to go on her path,

See Schwartz on page 18



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Schwartz: Film expected to spark conversations about Jewish diversity

and she invited me to go on mine. I'm very grateful for that."

Still, it wasn't easy. Years of silence had built emotional walls that were hard to break through, and Schwartz had to push her mother to engage in conversations about the real circumstances of her birth.

Schwartz's father, Robert, long divorced from her mother, also agreed to participate, but with markedly less enthusiasm. During a lively Q&A session following the San Francisco screening, Schwartz said that, while the man she'd always called "Daddy" went along with her process, it was not the path he might have chosen.

In a particularly moving, if awkward, scene in the film, Schwartz's father calls her mother's years-long affair and Lacey's ensuing paternity – neither of which was divulged to him – "the ultimate betrayal."

While Schwartz the filmmaker has embraced her black identity, it has not been at the expense of the strong Jewish cultural identity she developed during her formative years. Some of the earliest stirrings of the film came through her

work with Reboot, a hand-picked collective of Jewish creative professionals who come together to explore meaning, community and identity.

"Reboot is a space that encourages you to ask the questions you really want to ask about your Jewish identity," Schwartz said. "It has been inspirational."

In addition to winning grants from major Jewish funders – the Andrea and Charles Bronfman Philanthropies, the Jewish Federations of New York and San Francisco, and the Righteous Persons Foundation, among them – Schwartz's film has also received long-term support from Be'chol Lashon, a San Francisco-based non-profit that promotes racial, ethnic and cultural diversity in Jewish life.

Schwartz, who lives in Brooklyn, N.Y., with her husband and twin one-year-old sons, serves as the group's national outreach director and its New York regional director. Diane Tobin, Be'chol Lashon's founder and executive director, said the organization plans to use the film to educate teens and spark conversations about Jewish diversity.



"It's so nice to have an Ethiopian Jew in our midst," a congregant told Lacey Schwartz at her bat mitzvah more than two decades ago.

Schwartz said she hopes the film will catalyze discussion not only around race, but also the consequences of keeping family secrets.

"This is a very personal story, but it's also universal," she said. "It's a project about family secrets and the power of telling the truth."



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Artist Stuart Ziff turns on his "Jacob's Ladder" neon sculpture as Brenda Rodman blows the shofar. PHOTO: EDMON J. RODMAN

High Holidays Feature Beyond the synagogue, a shofar's call makes connections

BY EDMON J. RODMAN

LOS ANGELES (JTA) - In preparation for the High Holidays last year, my community sent its shofar blower on the road.

During the month of Elul, in the run-up to Rosh Hashanah, we are supposed to hear the shofar blown every day except Shabbat. Traditionally this is done in shul.

But our small, lay-led congregation does not meet on weekdays. So my wife, Brenda, who blows the shofar for the Movable Minyan, as our congregation is called, offered to visit member's homes to perform the ritual there.

"It will be more personal," I remember her saying.

Wanting to see how personal, I offered to be the chauffeur, scheduler and MC. Once the show went on the road to our approximately 20 households spread throughout Los Angeles, I called ahead to work out the times.

Although we had announced the shofar calls would be on Sundays, I still received a few incredulous "you're coming to do what?" kind of responses. Undaunted, we hit our first location in the Hollywood hills.

We were welcomed in and escorted to a back outdoor deck overlooking an oak and chaparral-filled canyon. In front of the family group that had gathered, I tried out my explanation as Brenda readied the small shofar she had been using for several years.

"The shofar is blown to remind us that the High Holy Days are approaching and that we should start thinking about repentance and spiritual repair," I said, suddenly aware of how personal this all was.

"Elul can be seen as an acronym for *Ani l'dodi v'dodi li* (I am for my beloved and my beloved is for me)," I said, cribbing from something I had studied. "During the year, God may call to us, but, during Elul, we must call to him - or her."

Then Brenda, who had learned to blow the shofar as the result of playing trumpet in junior high school, recited the blessing and blew.

Hearing the shofar in their homes struck people in different ways. One woman, with her cat following, took us out to her back balcony to make sure her neighbours, some of whom were Orthodox, also would hear the sound. At another home, a seven-year-old proudly brought out a full Yemenite shofar and blew it along with Brenda, much to the delight of his father.

At several homes, neighbours, as well as their children, extended family and even a boyfriend, had been invited over to hear the call.

One woman placed small figurines she had inherited from her grandparents around the living room in hopes that the sound would reach across the generations. A member in her 90s smiled and

See Shofar on page 26

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'This year will likely be harder than usual for Jewish students'

Arielle Ellis, the city-wide president of **Hillel Ottawa**, discusses the need for unity and support among Jewish students during a semester that is expected to be difficult for the pro-Israel community on our university and college campuses.

September is usually seen as a time for a fresh start – with a clean slate and ample room for self-improvement and opportunities for growth and advancement. However, this year is different as the heightened situation in Israel has affected many of us and there has been a beautifully unifying response from the Jewish community. Jewish communities throughout the Diaspora are tirelessly dedicating time and effort toward educating the world on the realities of the situation, and assisting Israel in any way possible.

Here in the Diaspora, we lead privileged lives. We are not living under constant threat, nor do we wake up every morning preparing to defend our country. Yet, we have difficulty accepting that our loved ones in Israel are dealing with an incredibly harsh reality, and we are not there to help them.

As Jewish students, regardless of our upbringing, or our level of Jewish education, we are all Jewish and always hold that common thread. One's level of observance plays minimal roles in determining one's connection to Israel. The most upsetting thing is when 'rational' and 'educated' individuals who participate in a privileged community of

openness and education continuously fault the Jewish people and Israel for exercising their right to defend themselves. Despite the irrational hatred that makes up the Hamas ideology and philosophy, there is no logical rationale. It is completely dehumanizing and exists with the very clear goal of wiping out a group of people.

The Jewish student body in Ottawa recognizes how vulnerable we are and how imperative it is that we remain united. The external community is doing us a disservice by supporting messages of anti-Israel sentiments which, let's face it, are synonymous with anti-Semitism. And yet, they have unknowingly given us the opportunity to unite as a people, displaying unwavering levels of support for our homeland.

Members of this external community are supposedly educated professionals. Many have not visited Israel, nor have they conducted appropriate amounts of research. And, for whatever reasons, these misguided individuals hold a significant amount of power, and their messages are received by far too many people.

Campus is supposed to be a safe haven for students. The frightening reality is



Arielle Ellis says Jewish university students will find unity and support through organizations like Hillel Ottawa and the Chabad Student Network.

that there are people who are going to make Jewish students on campus feel threatened and uncomfortable.

This year will likely be harder than usual for Jewish students. We must make the most of our available resources and unite as one. Organizations such as Hillel Ottawa and the Chabad Student Network provide students with a sense of comfort and belonging. Especially when times are tougher than usual, it is important that we find solace within these organizations. A strong sense of community can make all the difference in one's university experience.

Hillel Ottawa strives to provide Ottawa's Jewish students with an environment that emulates the strongest

sense of community. The unconditional warmth and support we provide will be especially helpful this year when Jewish students come into contact with opposing views and face difficult situations.

There is no doubt in my mind that this year will have its challenges. However, it will also have its triumphs. What we must remember is that we are part of this incredible thriving international Jewish community and we will continue to carry the support of our people. Furthermore, it is imperative that university students take advantage of the resources offered to them by our Jewish student organizations. Even through the toughest of times, knowing there are others there to offer support makes all the difference.

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Hillel Ottawa working to ensure university and college campuses remain safe for Jewish students

BY MONIQUE ELLIOT

Hillel Ottawa is focused on ensuring the city's campuses remain safe spaces for students in the wake of a summer of hostilities between Israel and Hamas, said Scott Goldstein, executive director of the organization that serves Jewish university and college students.

"We have things under control. We don't know exactly what to expect for the coming year, but we're preparing for the possibility of a negative environment on campus and we're working very hard to make sure it's not felt by the students," Goldstein said.

Hillel will continue its efforts to support the estimated 1,500 Jewish students in Ottawa attending the University of Ottawa, Carleton University and Algonquin College by anticipating the students' fears, needs and questions, and by liaising with administration, faculty and staff, he added.

At a recent Hillel Canada professional development day, Hillel staff from across the country brainstormed potential challenges students may face, and the responses and support systems Hillel would be able to provide them, said Donald Sylvan, executive director of Hillel Ontario.

"It is absolutely clear," Sylvan said. "We see what is in the news, we understand the implications of the Israeli-Hamas war, and we understand that it is the world that our students returning to classes right now are experiencing."

Hillel Ottawa has been collaborating with the Centre for Israel and Jewish Affairs (CIJA) and the Jewish Federation of Ottawa for additional support and advocacy. CIJA recently condemned the last-minute resolution by the Ontario branch of the Canadian Federation of Students (CFS) to endorse the boycott, divestment and sanctions campaign against Israel.

"Throughout the year, we will continue to work closely with Jewish students who want to become more politically active on their local campus, because this is the single most important way in which we can push back against boycott activists," said Judy Zelikovitz, CIJA's vice-president of university and local partner services.

Both Goldstein and Sylvan said, while the recent CFS resolution is disappointing, they anticipate minimal impact on students and few – if any – schools following suit.

"I think this is a great example of why CFS is a shrinking organization," Goldstein said. "So many university groups on campus are trying to de-federate from CFS. They have proven themselves to be a radicalized group that is not representing the average student on campus, Jewish or not."

Goldstein said the opposite is true for Hillel, which has been working with Carleton this summer in the creation of a multi-faith, multi-cultural safe space room where students can relax, use kosher microwaves to heat up their meals, and express their views in a non-judgmental environment, similar to the atmosphere at Ottawa's Hillel House at 284 Laurier Avenue East, near the University of Ottawa campus.

Among the many events Hillel Ottawa is planning for this semester are Shabbat dinners, the annual



Hillel Ottawa Executive Director Scott Goldstein says Hillel is working to foster dialogue among campus groups.

Chanukah ball, Holocaust Education Week programs and the political Israeli wine and Canadian cheese event run through Hillel's Israel Awareness Committee.

Goldstein said he hopes Hillel's message of student support, openness, non-judgment, and the need for dialogue among campus groups is clear during this unpredictable academic year.

"First and foremost, the strategy is to be there for our students," he said. "The students really know that there is a safe space on campus, no matter what their thoughts, their political ideology is and tendencies are."

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Work of the Shoah Committee is essential in today's global environment

BY JOYCE BELLMAN
SHOAH COMMITTEE

The Shoah Committee of the Jewish Federation of Ottawa has been involved in Holocaust commemoration for more than 45 years. With the progress of time, greater effort has been made to ensure continuity and the ongoing development of Holocaust education in Ottawa.

Our mandate is to sensitize the Jewish and greater Ottawa communities about the history and lessons of the Holocaust, the impact it had on humanity, and to teach the dangers of racism, prejudice and genocide to the younger generation.

The Shoah Committee members are volunteers and are responsible for Ottawa's Yom HaShoah commemoration, Holocaust Education Month, second generation

training, and the speakers' bureau. Much thought, time and effort go into researching and developing the committee's educational programs.

November is Holocaust Education Month. Over the past five years, we developed and offered numerous workshops for teachers from the various school boards in the Ottawa region.

The workshops are well attended and provide much-needed tools and educational material for the teachers to use in their classrooms. Excellence in Holocaust education by a local teacher is recognized annually by the Arie van Mansum Award.

Each year, our Holocaust Education Month programs for the general public focus on different aspects of the Holocaust.

In addition to a keynote speaker, we often integrate

movies, exhibits, concerts, theatre productions and academic panel discussions in collaboration with the embassies of a number of countries.

The committee develops and provides training for docents and encourages teachers to bring their students to our exhibits.

Our programs have heightened awareness of the role of courageous people such as Raoul Wallenberg, the Righteous Among the Nations, and Jan Karski, all of whom have stood up to the evils of the Nazi regime.

The Shoah Committee values the support of the Federation as well as the excellent working relationships we have created with local boards of education and many embassies. Maintaining those contacts is of utmost importance for furthering Holocaust education.

Throughout the school year, we maintain a speakers' bureau of Holocaust survivors who visit classrooms and bear witness to the Holocaust. We also offer workshops for second generation children of survivors to help them develop the skills needed to present their parents' stories to students at schools when our survivors are unable to do that anymore.

We feel a strong need in today's society to be vigilant, to teach the lessons of the past, to ensure continuity and ongoing development of Holocaust education in Ottawa. Given the global rise in anti-Semitism, the work of the Shoah Committee has taken on an even greater significance. Attempts to marginalize the horrors of the Holocaust and to attack vulnerable Jewish communities around the world make the committee's work all the more important.

We are interested in attracting new members to our committee and volunteers are always welcome. Personal involvement in the Holocaust is not necessary. For more information, contact Benita Siemiatycki at bsiemiatycki@jewishottawa.com or 613-798-4644.

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Enough already: 'I'm really tired of Israel being blamed for everything'

I admit it: I'm a wishy-washy liberal. It's very easy for me to see different sides of an issue, which makes it difficult to adhere to any particular type of political thought. That's a problem in today's divisive world because each side wants you to agree with them completely, rather than taking a nuanced stance.

However, this past summer, a growing trend has really disturbed me – in fact, disturbed me so much that I feel a rant coming on.

What's so bothersome? I'm really tired of Israel being blamed for everything that happens in the Middle East. I'm also less than thrilled with the international Jewish community being blamed not only for Israel, but for all the other ills of the world.

Seriously, in the 21st century, why are we still hearing blood libel accusations? (Hey, Jews aren't even supposed to eat the blood of animals, so why does anyone think we use human blood in our food?)

And the idea that Jews control the world? That's been a farce since the accusation was made. (However, please, please, if you really know the location of this Jewish organization that controls the world, send me its contact info immediately so I can join!)

Now, I don't think Israel is perfect, and there are things it could do differently. I do feel for the Palestinians and would not

RABBI RACHEL ESSERMAN GUEST COLUMN

want to live in Gaza. However, the idea that any nation can be perfect is perfectly absurd. After all, the United States and Canada are not perfect. Nor is France, Great Britain, Italy, India, Pakistan, Japan, China ... Do I need to list every country in the world to make my point? Everyone makes mistakes. So, why does the world expect Israel to be perfect?

Yes, serious mistakes need to be answered for, but how about asking everyone else to do the same? Where are the tribunals at the United Nations looking into the conflicts in Syria and Ukraine?

And, while we're talking about places that need help, how about focusing on Africa? There doesn't seem to be that much interest in that continent – at least until we're worried about a disease that can kill us too. The world doesn't seem to care when only Africans are dying.

And, while I'm ranting, let's talk about Israel's right to exist. Why are people still asking that question? The map of the world has changed too many times to count in the past 100 years, yet no other nation is asked to defend its

right to exist. And, while we're talking about nations made up of immigrants, should everyone but aboriginal peoples leave the U.S., Canada, Mexico, Central America and South America? I don't hear many calls for that.

Does Israel need to find a way to deal fairly with the Palestinians? Yes, it does,

but that's difficult when their government includes Hamas, an organization dedicated to the absolute destruction of the Jewish state.

I may be a liberal and I may be wishy-washy, but I've had my fill of this nonsense. Let's deal with all the problems of the world fairly, with consideration and caring for all – no matter what their race, religion or nationality.

Rabbi Rachel Esserman is editor of The Reporter, published by the Jewish Federation of Broome County (New York), where this column was originally published.

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High Holidays liturgy sends message of women's empowerment

BY RUTH MESSINGER
AMERICAN JEWISH WORLD SERVICE

(JTA) – Each year when I sit in synagogue during Rosh Hashanah and Yom Kippur, I'm struck by the complex stories we read about biblical women and by the wisdom these stories offer about ensuring the dignity of women and girls today.



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To start, consider Sarah, Hagar and Hannah, female protagonists we meet in the Rosh Hashanah liturgy. In the eyes of the biblical narrator, the significance and self-worth of these women are defined solely by their ability to have children – in particular, sons. Yet, each of these women exercises agency in different, albeit complicated, ways.

Initially, Sarah is unable to birth a child. Frustrated that God has not fulfilled the promise of giving her and her husband, Abraham, “as many offspring as there are stars,” as it says in the Bible, Sarah takes matters into her own hands. She chooses her handmaid, Hagar, as a surrogate mother and instructs Abraham to impregnate Hagar, so that Sarah can have the son she desperately wants.

Sarah eventually is able to have a biological child of her own, Isaac, and, once he is born, Sarah convinces Abraham to send Hagar away.

Now consider Hannah, who also struggles to bear children, but handles her infertility in a different way: She prays. Hannah pours out her heart to God and, ultimately, God answers her prayers by giving her a child.

Both stories are exceedingly complex and have been interpreted in myriad ways. But, for me, one core ethic that simmers through these biblical narratives is that women must have a voice in defining their own futures.

Unlike Hannah and Sarah, who actively desired children and gave birth when they were adults (Sarah was said to be 90), each year, around the world, 10 million girls under the age of 18 enter into forced marriages and often bear children against their will.

These girls are usually married off to much older men. As child brides, they generally receive little or no information about sexual and reproductive health – including contraception – or about how they should protect themselves from HIV and other sexually transmitted infections.

The consequences are dire. Girls who marry early are more likely to drop out of school, suffer from health

problems, live in poverty and experience gender-based violence. These same girls are more likely to either die in childbirth or lose their newborn infants.

Despite this sobering reality, I've witnessed the power of change when women and girls are at the helm, and when they have the political, social and economic tools to shape their own destinies.

Not long ago, I met a Muslim girl named Munija who lives in West Bengal, India. When Munija turned 15, her father, who had abandoned her family, announced that she was ready for marriage.

Munija's mother wanted a better life for her daughter. She allowed Munija to continue her education, against her father's wishes. Before school, Munija would wake up at 5 am to wash the dishes and clean the family home. After school, she would help her mother prepare dinner and study for three hours by kerosene lamp. Even though Munija worked hard, she still feared she would be married off against her will.

Fortunately, Munija learned of a grassroots organization in India known as MBBCDS that works with marginalized women and girls, and advocates for their right to an education. Through tutoring, counselling, song, dance and sports, the organization helps girls build the self-confidence to pursue their education and avoid being married at an early age.

I am proud to lead American Jewish World Service, an international development and human rights organization that supports MBBCDS and hundreds of other groups in Africa, Asia and Latin America that work tirelessly for the dignity and justice of women and girls.

Surely we do not need the stories of Sarah, Hagar and Hannah to focus our attention on 21st century problems of gender-based violence, sexual assault and child marriage; headlines suffice.

But, during this season of new beginnings – a time for returning to our truest, most compassionate selves – let's revisit the stories of biblical women to reawaken our empathy and ignite our sense of accountability for women and girls around the world today.

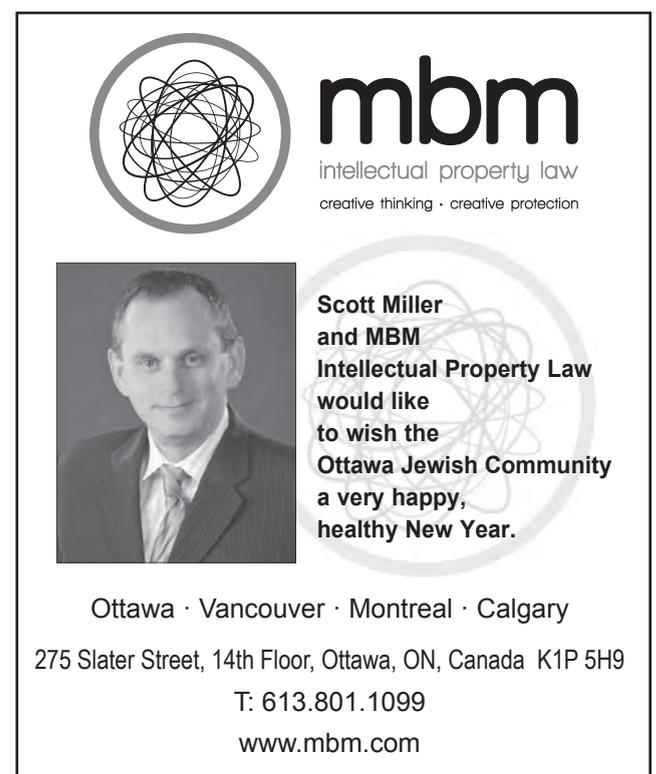


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High Holidays Feature

Who will live and who will die? Confront the ultimate question

BY DASEE BERKOWITZ

JERUSALEM (JTA) – My kids are the first to tell me that God does not have a body. “But how can He write us in a book of life? God isn’t like a person, Ima!” Indeed.

The image of an anthropomorphic God is rife, however, throughout the *machzor*, the High Holidays prayer book. God sits in judgment, counts our deeds and records them in a grand book that captures the narrative of our past year. And while the image is one that even our children may question, the metaphor is a daunting one.

Particularly poignant is the “Unataneh Tokef” prayer, which we first see in the Rosh Hashanah liturgy and then again on Yom Kippur. Allegedly written by the 11th-century sage Rabbi Amnon of Mainz, it begins, “On Rosh Hashanah it is inscribed, and on Yom Kippur it is sealed.”

Next come the dreadful musings of the author: “Who will live and who will die? Who will rest and who will wander? Who by fire and who by water?”

The poem evokes a particular feeling of angst for synagogue-goers the world over, putting us in direct confrontation with our own mortality. And, while we may find the poem theologically problematic – the tension between our free will and God’s providence – it remains a focal point of our High Holidays experience.

In that moment, the curtain falls away and we are alone as we face ultimate meaning. Will we actually die this year? Will we become infirm or impoverished, or have our lives degraded in another way? Will we lose those we love?

Could we have imagined that one year ago, when we were last confronted with this prayer, that we or our loved ones would have encountered difficult trials? With the benefit of hindsight, would we have acted any differently, been more compassionate and loving?

Since moving to Israel this summer with my family, I feel like a confrontation with ultimate meaning is not limited to the High Holidays – especially when you

move with your husband and three kids during a war.

When I had made aliyah 20 years earlier, I was single. I lived through the hope of peace with the Palestinians and the Oslo Accords, which too soon gave way to despair when Yitzchak Rabin was assassinated.

There were other painful interruptions to an otherwise carefree life of a young woman in her 20s – the Second Intifada, bus bombings and deaths of friends. While it was dangerous living here, uncertainty was something we faced daily and learned how to cope with. Friendships were stronger and plans to go, to do, to experience and to love were a part of a daily calling to make meaning. The raw beauty of life was fully seized, in part because the fear of life’s end was all too palpable.

With a family, especially during the most recent bout with Hamas, we face ultimate meaning by realizing how little is in our control. While we build a secure framework for our children of schools, playgroups and enrichment activities, ultimately the future is uncertain. No Israeli will tell you otherwise. I might think that as a parent I have a godlike ability to protect my children, but I know in my heart that I am like a giant in their eyes only.

The encounter with death makes our own lives so much more vivid. Ernest Becker knew this well when he wrote *Denial of Death* back in 1973. We put up so many defences in our day-to-day lives to feel safe and secure, to think it will all last forever and we deny the fact that, at the end of the day, we are all ultimately very fancy worm feed.

Becker wrote, “Man cuts out for himself a manageable world ... he doesn’t bite the world off in one piece as a giant would, but in small manageable pieces, as a beaver does ... he learns not to expose himself, not to stand out ... the result is that he comes to exist in the imagined infallibility of the world around him. He doesn’t have to have fears when his feet are solidly mired and his life mapped out

in a ready-made maze.”

This is how so many of us behave during 11 months of the year. But, in the month of Tishrei, as we prepare for Rosh Hashanah and Yom Kippur, we have an opportunity to take away the artifice of our manageable and prescribed lives and face our mortality directly. Like with the “Unataneh Tokef” poem, the answer to the question of “who will live and who will die,” as Rabbi Edward Feinstein notes, is “me.”

Having a death consciousness makes

us healthier, more real and more daring. We stand up for what we believe in, we repair broken relationships and we take risks – by caring about people and causes that need us.

Your life is happening right now. The metaphor of God counting our deeds in the book of life during the High Holidays enables us to make our lives count.

Dasee Berkowitz is a Jewish educational consultant and writer living in Jerusalem. She is a frequent contributor to JTA, the Forward and Kveller.com.



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Shofar: Tekiah, Shevarim, Teruah, sounds of the shofar connect community

Continued from page 19
showed her appreciation by handing us a donation for the minyan.

At the home of a rabbi, it seemed the sound of the shofar was a kind of alarm, alerting her to the time she had remaining to complete writing those services outlines and sermons for the nearing High Holidays.

At a condo not far from the ocean, Brenda demonstrated the shofar's sounds, and I explained what they were: *Tekiah*: "the longest sound, calling us together," I said. The *Shevarim*: "three broken sounds resembling sighing." And the *Teruah*: "nine rapid sounds that can be thought of as a kind of wailing."

When we visited his home, Stuart Ziff, a neon artist, asked Brenda if she wanted to blow the shofar in front of one of his works. The spiraled glass contraption, looking like something from an old Buck Rogers movie, had at its core a "Jacob's Ladder," a device that sends a crackling high voltage arc travelling upward between two wires.

As Brenda blew the shofar, Ziff joined in by pushing the 'on' button, enveloping the room in a soft pink glow.

There were other surprises. Driving up to one location, we couldn't believe how close it was to our home; it was like finding a new neighbour.

Then there was the unexpected audience.

After sounding the shofar at a downtown condo and walking back to the car, we spotted a beautiful, long, curvy shofar in a music store window. On an impulse, we walked in. With me egging her on, Brenda asked to try it out and, to the amazement of the store's mostly Latino customers and personnel who had gathered around, blew a long beautiful *Tekiah*.

"I can give you a very good price on the shofar," the salesman said.

As we walked down the street, recounting the ways her shofar had reconnected our community, Brenda explained why she didn't go for the one in the store.

"I don't need it," she said. "This one works fine."



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Sunday October 12	Succot Party	Tamir Killeen Residence 938 Killeen Avenue	2:00 to 4:00 pm
Thursday October 16	Simchat Torah Services	Congregation Beth Shalom 151 Chapel Street	6:30 pm
Wednesday December 17	Tamir Family Chanukah Party	Agudath Israel Congregation 1400 Coldrey Avenue	7:00 pm

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Jewish Family Services of Ottawa

Annual General Meeting 2014

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Topic: **Canadian Seniors in the Twenty-First Century**

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Chazan Benjamin Harrouch to lead Sephardi High Holiday services

BY ISAAC NAHON-SERFATY
SEPHARDI ASSOCIATION OF OTTAWA

Chazan Benjamin Harrouch of Montreal, a professional Sephardi cantor, will lead this year's High Holidays services for the Sephardi Association of Ottawa (SAO).

While the SAO has been holding High Holidays services for almost 25 years, until this year, they have been lay led. This year, we have decided to invite Chazan Harrouch to Ottawa to lead the community in the tunes and melodies that are unique to Sephardi Jews.

Chazan Harrouch has 16 years of chazanut experience and has led Rosh

Hashanah and Yom Kippur services in Montreal and Boca Raton, Florida. He received training in Sephardi Torah reading from the renowned chazzan and paytan Shimon Sibony in Israel, as well as from his uncle, Cantor Daniel Benlolo of Ottawa's Congregation Beth Shalom.

Born in Montreal, Chazan Harrouch's family immigrated to Canada from Morocco.

"We are very excited to have Chazan Harrouch with us for Rosh Hashanah and Yom Kippur this year," said Clemy Srour, president of the Sephardi Association of Ottawa.

Sephardic melodies during the high

holidays consist of many piyyutim, liturgical poetry sung during services, making the service very unique.

"Many Sephardi Jews miss the tunes they grew up with at this time of the year, and we hope that our services will bring our community back to those years," said Srour. "In a place like Ottawa, where most Sephardi Jews are integrated within the broader Jewish community, we have to work extra hard to keep our traditions and build a sense of Sephardi community.

"We want to preserve and pass on to our children our special traditions. This time of the year, with the special foods, songs and

customs of Sephardi Jews, it is especially important that we remember and maintain our customs."

The SAO welcomes all Sephardi and non-Sephardi Jews to join us for services.

"You don't have to be Sephardi to experience a really unique High Holiday experience," said Srour.

The SAO will hold services at Shikun Oz, 57 Bateman Drive. Rosh Hashanah services will be held Wednesday, September 24, 6:30 pm, and Thursday-Friday September 25-26, 9 am. Yom Kippur services will be Friday, October 3, 6:30 pm and Saturday, October 4, 9 am (Neilah at 6 pm). Please RSVP to ottawasephardiassociation@yahoo.com.

Jewish Family Services remains committed to Jewish client

BY GEREY MILLER
JEWISH FAMILY SERVICES OF OTTAWA

Jewish Family Services of Ottawa (JFS) remains steadfast in our commitment to improve the quality of life for members of our Jewish community. Our raison d'être, our mission, is to strengthen Jewish individual, family, and communal life. This is accomplished through direct financial assistance, counselling, case management and advocacy. JFS's pledge has always been that no Jewish person will be turned away.

"Over the years, we have provided millions of dollars in direct assistance, thousands of hours of counselling services, and provided help to hundreds of women living in abusive relationships. Hundreds of Ottawa's Jewish seniors have been able to live safely at home longer than ever before, and the quality of life for Holocaust survivors has improved drastically," said Mark Zarecki, JFS executive director.

"We are also very proud to say that all the money raised within the Jewish community goes to our Jewish clients."

Despite the success of JFS fundraising campaigns, the needs of the Jewish community, particularly for seniors, are greater than the funds we are able to generate through donations.

This year, the Friends of JFS campaign is focused on helping those living in and trying to leave abusive relationships,

breaking isolation for Jewish seniors, and providing nutritious and affordable meals through the Kosher Meals on Wheels program.

"Without the generosity of members of the Jewish community, JFS clients would have nowhere else to turn," said Zarecki.

AJA 50+ to host annual Games Day

BY FRED TABACHNICK
FOR AJA 50+

This year's AJA 50+ Bridge Tournament, Mah-Jongg and Games Day promises to be an enjoyable afternoon of competition, said Sharon Michaelson, co-ordinator of the annual event.

The fundraiser will take place on Thursday, October 23, 11:15 am to 3 pm at the Ukrainian Hall, 1000 Byron Ave.

According to Michaelson, participants can play bridge, mah-jongg, chess, Scrabble, Wizard, rummy or other games.

Duplicate bridge will be directed by Liz Schwartz.

"Form your own table or we will match you if a partner is needed. The event is open to the community, but registration deadline is October 10," said Michaelson. Cost is \$40 including lunch.

AJA's fall session of almost 40 programs is just getting underway. The only requirement is that you are at least 50 years old. The program guide and registration information can be found at www.aja50plus.ca or by contacting Annette Paquin at 613-526-2968.



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Luzer Twersky (right) consulted on and plays a Chasidic character in the forthcoming Canadian film *Felix and Meira*.

PHOTO: JULIE LANDREVILLE

Showbiz meets shtetl: Helping Hollywood get Chasidim right

BY MIRIAM MOSTER

NEW YORK (JTA) – When it comes to Chasidic characters in movies, film consultant Elli Meyer believes the real deal trumps a random actor in costume.

But that approach isn't without its challenges.

Meyer, a New York-based Lubavitcher Chasid, recounted one occasion when he was hired to cast extras for a film, but refused upon learning that shooting would take place on Yom Kippur.

"Who told you to hire Jews?" one of the producers said, according to Meyer, though ultimately the shooting was postponed.

Meyer is among a handful of Jews from haredi Orthodox backgrounds who have carved out an unusual niche in show business as occasional consultants on films and TV shows aiming to authentically depict Chasidic life.

These consultants often find themselves having to dispel misconceptions about Chasidim as they advise on language, costuming and plot, sometimes even stepping into rabbinic roles as explainers of Jewish law.

Meyer, 59, has been doing this kind of work for a decade. In 2014 alone, he has acted in, consulted on or done casting work for more than half a dozen TV shows or movies.

He said he was motivated to get into the consulting business because he was appalled by the sloppiness of many depictions of Chasidic Jews.

"They think they can slap on an Amish hat and a long black robe, and they've created a Chasid," he said of directors and producers in general.

Isaac Schonfeld, a graduate of Yeshiva

Shaar Hatorah high school in Queens and an Orthodox Jew, has consulted on several independent films.

Most recently, Schonfeld consulted for the 2013 comedy *Fading Gigolo* directed by John Turturro, who stars as a novice prostitute being pimped out to female clients by a friend played by Woody Allen. One of the major plot lines focuses on a budding romance that develops between Turturro's character and a lonely Chasidic widow who hires him as a masseur.

Schonfeld brought Turturro and several crew members to a regular social gathering he runs in New York called Chulent, which is popular among many former Chasidim and others on the margins of the haredi world.

Other acquaintances of Schonfeld also helped with the film. One, Malky Lipshitz, contributed religious artwork and consulted with Vanessa Paradis, the French actress who played the Chasidic woman in the film. Others submitted voice recordings for actor Liev Schreiber to use to practise his inflection in his role as a member of a Chasidic community patrol vying for the widow's affections.

Schonfeld pointed to one significant change that resulted from his advice. He said that Turturro had planned to name the Chasidic widow after a friend's wife named Avital, wrongly believing it to be an authentic-sounding Chasidic name. Schonfeld noted that some people have a tendency to believe that Israeli and haredi names are interchangeable.

Schonfeld recommended similar alternatives that would be more plausibly Chasidic, but would still accommodate Turturro's attachments and artistic

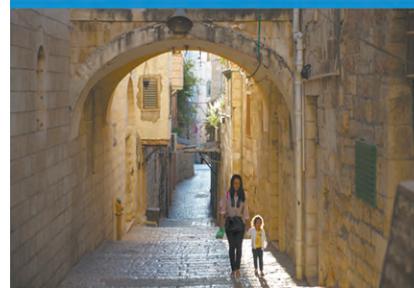
See Showbiz on page 31



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At bat for Israel: SJCC trainer plays baseball for national team

BY MONIQUE ELLIOT

An Ottawa athlete is among the stars of Israel's Senior National Baseball team.

Eitan Maoz, 24, a personal trainer at the Soloway Jewish Community Centre (SJCC) and dual Canadian-Israeli citizen, has been the team's catcher for Israel for the past three years, representing the country in various international tournaments.

Moaz said playing baseball for Israel is a great opportunity for many reasons.

"It took me out to Europe this year. I got to travel, see a part of the world I'd never seen before, and all doing it while I get to play a game I enjoy," Maoz said of his most recent games overseas.

Maoz and Israel's highest-ranked team competed in – and won – the C Pool of the European baseball championships held in Slovenia this past July. While Israel is not a European country, it is still permitted to participate in the tournament.

"This time in the C Pool there wasn't very much competition. We beat every team very handily," Maoz said.

Despite finishing in second place to Great Britain in 2011 competing in the B Pool, Maoz said Israel was "relegated" to the C Pool this year, where the competition was less intense. Israel is currently ranked 26th in world baseball standings, according to the International Baseball Federation (IBAF), the sport's recognized global governing body.

"In the B Pool [in 2011], we lost to Great Britain, and I think with the roster we had this time around, we would've beat them. They were our main competition in the B Pool," he said of the Israeli team.

The majority of the Israeli team's starting players are dual citizens from North America, where baseball is much more popular and well established.



Ottawan Eitan Maoz, a dual Israeli-Canadian citizen, is the catcher for Israel's Senior National Baseball team.

Canada is ranked 7th overall in the world and the U.S. is ranked first, according to IBAF statistics.

"It's not a very big scene," in Israel, he said. "The baseball scene out there is

growing, which is nice to see."

Eligibility rules are different in the various European baseball leagues, and the approved outsourcing of talent has helped improve the competitiveness of

smaller nations with an emerging baseball culture.

The Sir Robert Borden High School graduate got his start playing in the street with the kids in his neighbourhood and got recruited by his neighbour, who was the coach for his son's East Nepean Little League team.

"I had a natural aptitude for the sport, which led to early success," Maoz said.

A former teammate from when a 14-year-old Maoz competed in the Maccabi Games called him seven years later to ask him to play for Israel. Maoz had been playing Division I baseball at the University of North Carolina Pembroke at the time and accepted the invitation.

Maoz said he is now simply enjoying playing the game while passing on his expertise to the next generation. Maoz is a volunteer coach for the East Nepean Eagles, which won provincial championships this year. Other coaches sent Maoz texts and emails about the team's progress while he competed for Israel this summer.

Maoz said he is likely going to stay in Canada for the foreseeable future and is focused on putting his sporting skills to use as a personal trainer at the SJCC.

"I like the environment here. I mean, it's easy for me too because I've grown up in this environment," he said. "I remember being at Hillel Academy and going to school there when the SJCC was being built. It's comfortable. I've known all these faces for a long time."

Maoz said he was grateful for the opportunities to do what he enjoys most and is looking forward to the continued growth and success of the Israeli team in the future.

"Hopefully it continues in the next tournament as well, and I get a couple more trips to Europe out of it," he said.

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Showbiz: Movie portrayals of Chasidic characters often depart from reality

Continued from page 29

considerations. In the end Avital was named Avigal.

But the naming of characters was a minor challenge compared to another conundrum: finding a word for “pimp” in Yiddish to be used in a scene before a rabbinic court where Allen’s character is accused of providing a male prostitute for a Chasidic woman. Finding the one word, “alfons,” rarely if ever used in contemporary Chasidic parlance, required a significant amount of research on Schonfeld’s part.

When it comes to meticulousness, *Fading Gigolo* does not stand alone. *Felix and Meira*, a forthcoming independent Canadian film that follows a Chasidic woman from Montreal, who engages in an extramarital affair with a non-Jewish man, also required significant research, consultation and visits to the haredi community.

Several former Hasidim consulted for the film in varying capacities. Rivka Katz, formerly a Lubavitcher Chasid, consulted on the script, while Luzer Twersky and Melissa Weisz, who attended Satmar

Chasidic schools growing up, both acted and consulted. Twersky plays the protagonist’s husband and Weisz has the part of a Chasidic woman, a minor character in the film.

They pointed to the verisimilitude of a scene set during a Shabbat meal.

“The *shtreiml* (fur Chasidic hat) was real, the *bekeshe* (frock coat) was real, the chicken soup was real,” Twersky said of the scene.

Even though it was not shot on the actual Sabbath, the scene seemed so authentic that Weisz, who acted in the scene, said that, on a visceral level, it felt wrong to be engaging in un-Shabbat-like activity like filmmaking.

Afterward, when conversation turned to the movie, “I got mad,” Weisz recalled, “because they shouldn’t be talking about that on Shabbos.”

But film consultants do not always agree with one another on what makes for the most authentic depiction of Chasidim.

On *Twitter*, Twersky had criticized the 2010 movie *Holy Rollers*, starring Jesse Eisenberg as a drug-running yeshiva



PHOTO: IEVA SIREIKYTE

Ellie Meyer, a Chabad Chasid, acts in and consults on films about Chasidic Jews.

student, for its costuming choices and other issues. He tweeted: “Guys with *peyos* don’t wear short suits and fedora hats.”

Meyer, who worked on the film, says he advises a “mish-mosh look,” piecing together the hat from one Chasidic sect and the side curls of another, unless the director has a particular sect in mind.

To Twersky, that was one of several of the film’s failings.

But he acknowledges that departures from authentic portrayals of Chasidic life are not always such a bad thing.

“We need to get over the fact that we don’t own the story of Chasidic Jews,” Twersky said.

He noted that artistic considerations often result in departures from reality.

“Nobody wants to see regular people doing regular things,” Twersky said. “That’s not a movie.”

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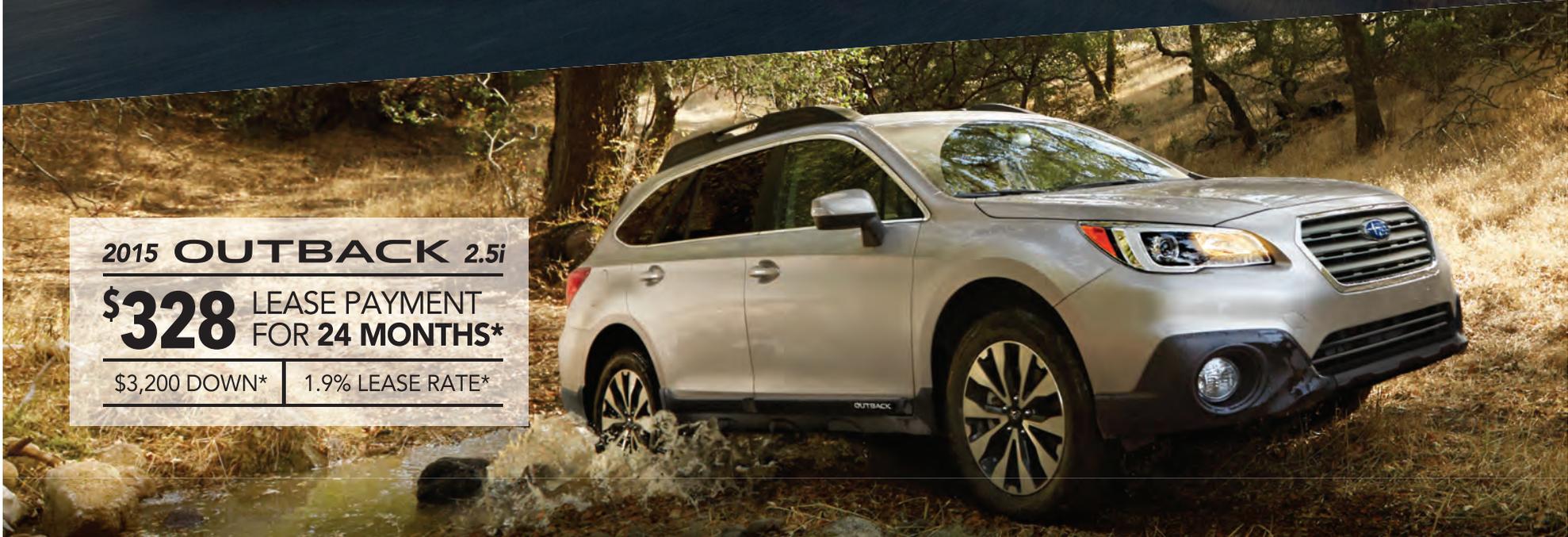
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Meet Ella Dagan, the SJCC's new Vered Israel program manager

BY PAMELA ROSENBERG
SOLOWAY JCC

How does a Russian-Israeli living in Boston end up in Ottawa? For Ella Dagan and her family it was the result of looking at a map of Canada, ruling out the big, busy cities and places that were too far from Israel, and then narrowing it down to beautiful places that were ideal for raising children.

Ella, the newest member of the Soloway Jewish Community Centre team, is the Vered Israel Educational and Cultural Program manager as well as the Shalom Baby and Family Life Centre programs co-ordinator, all hats that she wears easily being an Israeli and the mother of three young boys.

Before moving to Ottawa three years ago, the Dagan family lived in Boston where Ella was membership co-ordinator at the Jewish Community Centre of Greater Boston.

"Ever since arriving in Ottawa, I have been trying to get involved in the Jewish community. I made lots of Israeli friends and I became the information go-to person," she said. "My friends would say,

'Who needs Google? Just call Ella.' I love to know what's going on and connecting the resources and the people."

Ella's story began in the Soviet Union where she spent the first 16 years of her life. From the day she was born, her family was hoping to make aliyah. But, because of her grandfather's job in a military plant, the government wouldn't permit him to leave for fear that he held military secrets.

After her grandfather's death, the family packed whatever they could fit in their suitcases, said goodbye to their apartment and all their belongings, and left the Soviet Union for their new home in Israel.

On arrival, the family's plan was to stay with distant relatives in Nazareth Illit. The family of six stood on Ben-Gurion Street in the intense July heat trying to no avail to get a taxi to take them to their destination.

When an air-conditioned taxi stopped and the driver yelled out the window "Haifa!" they decided to jump in and take their chances. Twenty-four years later, Haifa is still the family's home.

"Everything worked out. It was all for
See Dagan on page 34



The Dagan family: Ilan and Ella with sons Ben, Ron and Guy.

Survivor Mitzvah Project aids Holocaust survivors in Eastern Europe

BY MONIQUE ELLIOT

Time is running out to help the most vulnerable and forgotten survivors of the Holocaust in Eastern Europe, said Ted Miller, founder of the recently launched Survivor Mitzvah Project (SMP) Canada.

Elderly Holocaust survivors living in poverty in countries like Ukraine,

Moldova, Russia, Lithuania, Latvia, Slovakia, Belarus and Estonia endure loneliness and harsh weather conditions, and often must choose whether to spend their meager pensions on food, heat or medication.

"They are the forgotten people and they need help in the advanced senior years of their lives," Miller said. "The

need is great and the timeline is short."

Many of these survivors are not recognized to receive reparations by the German government because they may not have been captured and sent to labour or concentration camps. However, many are the sole survivors of their families or shtetls due to the Nazi paramilitary death squads that patrolled

Eastern Europe, said Zane Buzby, co-founder of the SMP.

Miller – who lived and worked in Ottawa for many years and moved to the Perth area on retirement – was born in a displaced persons camp in Austria after his parents, originally from Ukraine, survived the Holocaust. He reached out

See Project on page 34



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Project: Time running out to help elderly survivors

Continued from page 33

to Buzby last year after reading about her Los Angeles-based charity online.

Miller said survivors' stories strongly resonate with his personal history and he has asked himself what his family members' lives would have been like if they hadn't left Europe.

"I'm just historically lucky that my parents decided to immigrate to Canada when I was 18 months old," he said.

The goal now, he said, is to directly engage Canadians in giving by making the process easier for them. Buzby said SMP has had a few Canadian donors in the past, but is glad SMP will now have a stronger presence here.

More than \$2.5 million raised by SMP has been distributed to 2,000 people in eight countries since 2006, Buzby said. One hundred per cent of donations, she explained, is mailed directly to the elderly survivors along with letters, which combat the isolation many say they feel due to having no friends or family.

"If we get \$18 or \$100, it goes right into the hands of a survivor," she said, often making trips to distribute donations personally. Buzby said the need is greater now with the harsh winter months approaching.

Those who donate through SMP Canada will now receive tax receipts, said Miller. Before founding SMP Canada, Miller said he had been sending money directly to family and friends in Ukraine, which is experiencing political and military unrest.

Russia's annexation of Crimea in March 2014 and the resulting escalation of hostilities have put Ukrainian Holocaust survivors under increased stress, Miller said, with some reporting that heating costs have risen 60 per cent.

Miller said he hopes to assemble a Canadian team to help Buzby and her small group of volunteers while they continue to write letters and send money to survivors from "the unluckiest generation" that have been located and identified.

Miller said it's important to help the elderly survivors still in Eastern Europe, "people who are still alive, who lived through the Holocaust and are still caught in the trap of these memories and this tremendous loss in these countries where life is very, very difficult."

For more information about Survivor Mitzvah Project Canada, call Miller in Perth at 1-613-267-7776 or visit www.survivormitzvahcanada.org.



Isak and Bela Vaisman of Berdychiv, Ukraine, are among the more than 2,000 Holocaust survivors in Eastern Europe who have received financial assistance through the Survivor Mitzvah Project.

Dagan: 'Who needs Google? Just call Ella!'

Continued from page 33

the best. My father, a linguistics professor, worked at Haifa University until his retirement, and my mother was a school teacher," said Ella.

"Haifa is the best place in Israel. It is the right combination of nature and

culture."

During her two years of service in the Israeli army, Ella's job was to educate the general population on everything and anything to do with chemical and biological weapons, including how to secure a gas mask properly and how to

make a safe room in their home.

From Israel, Ella and her husband Ilan, a graduate of Le Cordon Bleu chef school in Paris, moved to Providence, Rhode Island, where Ella earned her BA and MBA degrees.

The Dagens don't get back to Israel as

much as they would like to, but were there this summer for her sister's wedding. It was, Ella said, a beautiful simcha, but the trip that turned out to be more than they bargained for.

"I was so happy to see how all the people of Israel came together in difficult times," said Ella.

"We were outside next to a shopping centre when the sirens went off and people came out of their stores and ran to the street to show us where to go. People really care about each other."

For information about the Vered Israel Educational and Cultural Program, Shalom Baby, or Family Life Centre programs, contact Ella Dagan at 613-798-9818, ext. 243 or edagan@jccottawa.com.

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LOOKING BACK AT 5774



PHOTO: ASHLEY FRASER

Rabbi Reuven P. Bulka, spiritual leader of Congregation Machzikei Hadas since 1967, announced he will retire from the pulpit in 2015. He will become the Orthodox congregation's rabbi emeritus. Rabbi Bulka was honoured at a gala dinner, June 11 at the Fairmont Château Laurier.



PHOTO: ASHLEY FRASER

The redesigned *Ottawa Jewish Bulletin* print edition and new, dynamic website at www.ottawajewishbulletin.com were launched with the November 25, 2013 issue. *Bulletin* columnist Jason Moscovitz speaks at the launch event, November 26, at the Soloway Jewish Community Centre.

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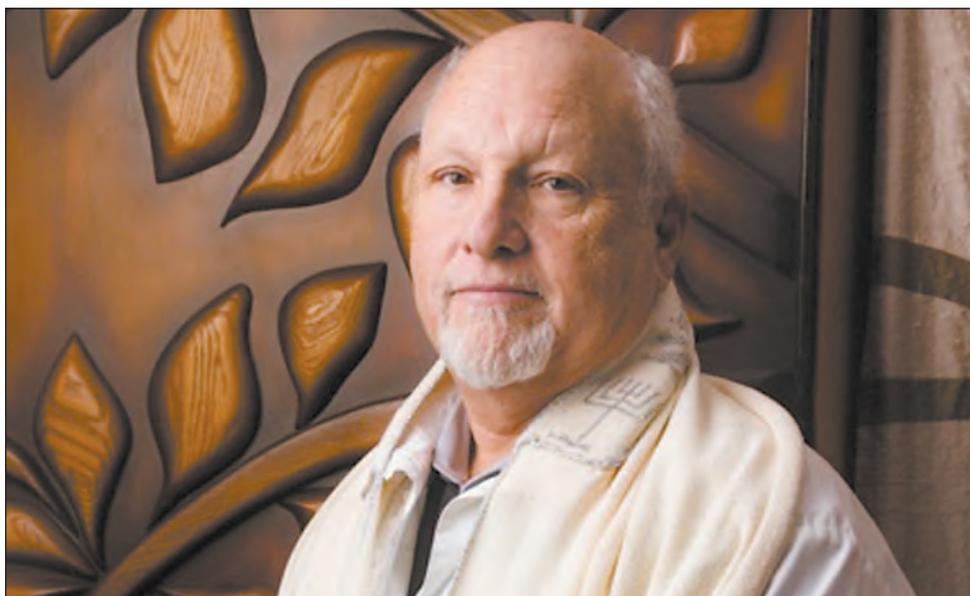
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Rabbi Steven Garten, spiritual leader of Temple Israel of Ottawa, retired June 30, 2014 after more than 19 years to become the Reform congregation's rabbi emeritus. Rabbi Garten was honoured with a "Garten Party," June 15 at Temple Israel.



LETTER FROM THE CHAIR

Dear friends,

Rosh Hashanah and Yom Kippur provide us with an opportunity to reflect on the previous year, while contemplating the year ahead. Each and every year, we are given the gift of an open book, full of promise, potential and possibility.

I encourage you to consider beginning the New Year with an act of Tzedakah and by devoting renewed energy to making a difference in our community. As you personally contemplate how best to make an impact, please know that the Ottawa Jewish Community Foundation is your partner in sustaining and growing Jewish life.

The Foundation was established in 1971 to provide donors a variety of philanthropic vehicles to contribute to the long-term financial stability and support of Ottawa's Jewish Community. I am proud to report that the Foundation now has assets in excess of \$51 million dollars. Last year, we allocated just over \$3.2 million dollars, providing assistance to 134 different community organizations in their daily work and activities, making an immediate difference in people's lives in Ottawa, across Canada, in Israel and around the world.

At this time of year, as we start anew the work of repairing the world, I invite you to consider your Jewish legacy and how – working with the Foundation – you can make a positive and lasting impact. Is this your year to take the Legacy Challenge and create a bequest for the community in your will? Is this the year to teach your child about philanthropy and open a B'nai Tzedek fund? The possibilities are endless ... and we invite you to contact our new Director of Development Arieh Rosenblum at 613-798-4696, ext. 270 to discuss your philanthropic hopes, dreams and aspirations.

From my family to yours, wishing you a peaceful, healthy and fulfilling New Year.

Shana Tova,

Lynne Oreck-Wener
Chair, Ottawa Jewish Community Foundation
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Shana Tova

From the Board and Staff of the Soloway JCC



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Understanding Shmita, Israel’s agricultural Shabbat

BY BEN SALES

TEL AVIV (JTA) – When Rosh Hashanah comes on the evening of September 24, Israel’s Jewish farmers won’t just be celebrating the start of a new year. They’ll be marking a year in which they are prohibited from doing their jobs.

Called Shmita, the Torah-mandated, yearlong farming hiatus is felt across Israel, affecting its fields, supermarkets and, of course, its politics.

The genesis of Shmita is Exodus, which commands the Israelites, “Plant your land and gather its produce for six years. But on the seventh let it lie fallow and it will rest.” Other biblical mandates prohibit planting, trimming or harvesting crops during Shmita, amounting to a total prohibition on farming.

Shmita takes place every seventh year, and here are seven things you should know about Israel’s sabbatical year.

WHAT IS SHMITA?

According to the Torah mandates, the Shmita year is something like an agricultural Shabbat. Just like everyone is commanded to rest for a day at the end of every week, Shmita is a chance to let the land rest for a year after six years of work.

It’s easy to calculate when Shmita comes around: Start from year zero in the Jewish calendar – that would be 5,775 years ago – and count off every seven years; this is Israel’s 466th Shmita.

The concept of the sabbatical year has spread to academics and clergy, many of whom receive sabbaticals to travel and study. And the root of the word “shmita” has found contemporary usage in Hebrew. Israelis use the word *mishtamet* to refer to someone who dodged mandatory military conscription.

HOW WAS SHMITA OBSERVED IN THE PAST?

Because the commandment applies only in the biblical land of Israel, it became largely theoretical once the Jews were exiled by the Roman Empire after the Bar Kochba revolt in 136 CE.

Generations of Jewish farmers in Europe, the Middle East and elsewhere had no religious imperative to let the land rest.

But, once Jews started returning to Palestine in the 1880s and founding kibbutzim, Shmita again became relevant – and problematic. At a time when Jewish farmers were struggling just to keep their farms viable, a year of no production would have been a deathblow.

To skirt that problem, rabbis in Israel created something called the *heter mechirah* (sale permit), similar to the sale of leavened food before Passover.

The permit allowed Jewish farmers to

“sell” their land to local non-Jews for a token amount, then hire non-Jews to do the forbidden labour. That way, because it wasn’t “their” land, Jews could keep their farms going without sin.

HOW IS SHMITA OBSERVED IN CONTEMPORARY ISRAEL?

As Israel’s population and agricultural sector expanded, so too has the hand-wringing over Shmita. Here are some of the Jewish legal acrobatics they use to get around it.

The sale permit: Israel’s Chief Rabbinate allows every farm to register for a sale permit like those allowed in the 1880s, and the Rabbinate “sells” all the land to a non-Jew for about \$5,000 total, according to Rabbi Haggai Bar Giora, who oversaw Shmita for Israel’s Chief Rabbinate seven years ago.

At the end of the year, the Rabbinate buys back the land on the farmers’ behalf for a similar amount. Bar Giora chose a non-Jewish buyer who observes the seven Noahide laws – the Torah’s commandments for non-Jews.

Greenhouses: Shmita only applies if the crops are grown in the land itself. Therefore, growing vegetables on tables disconnected from the land steers clear of violating the commandment.

Religious courts: Farmers aren’t allowed to sell their crops, but, if crops began growing before Shmita started, people are allowed to take them for free. So, through another legal mechanism, a Jewish religious court will hire farmers to harvest the produce and the religious court will sell it.

But you won’t be paying for the produce itself; you’re only paying for the farmer’s labour. You get the produce for “free.” Wink. Nudge.

Not observing Shmita: Most large-scale Israeli farmers use a sale permit in order to obtain rabbinic certification for their crops, Rabbi Bar Giora says. But some small, non-religious farmers who sell their produce independently ignore the sabbatical year completely and do not receive kosher certification.

WHAT HAPPENS TO FRUITS, VEGETABLES AND OTHER PLANTS THAT GROW ON THEIR OWN DURING SHMITA?

Just like Jewish environmentalists can connect to the idea of letting the land rest, social justice-minded Jews can appreciate that whatever grows on the land during Shmita is, in theory, supposed to be free for anyone, especially the poor.

When Shmita is first mentioned in Exodus, the Torah says the crops should be for “the poor of your nation, and the

See Shmita on page 39

Shmita: Impact extends beyond the produce stands

Continued from page 38

rest for wild animals.” But, given that almost all farmers in Israel get around Shmita in one way or another, walking onto a farm looking for a free lunch is ill advised.

HOW DOES SHMITA AFFECT YOU IF YOU'RE NOT A FARMER?

Because all kosher-certified produce cannot violate Shmita, Israelis shopping in major grocery stores and outdoor markets don't have to worry about Shmita.

But religious Jews – and businesses – that don't trust the legal loopholes just buy their produce from non-Jewish farmers in Israel.

An organization called Otzar Haaretz (Fruit of the Land) seeks to support Jewish farmers specifically and is organizing farmers who use religious courts and the greenhouse method to sell to supermarkets in Israel.

Customers who wish to buy from Otzar Haaretz can pay a monthly fee to get a discount on its produce.

Shmita has an impact beyond the produce stands, too.

Mickey Gitzin, founder of the religious pluralism organization Be Free Israel, says that, while “the idea that the land should rest” is a positive one, Shmita can have a negative effect on public parks.

As public property, the parks cannot be sold to a non-Jew. And, because they remain under Jewish ownership, some public community gardens don't receive care during Shmita.

WHAT DOES THIS MEAN FOR JEWS OUTSIDE ISRAEL?

Although they're not obligated to observe Shmita, Jews outside Israel have found ways of commemorating the year.

At Hazon, a Jewish sustainability organization, the Shmita Project aims to engage in a study of the textual sources of Shmita and develop programs to mark the year without letting the land lie completely fallow.

Another group, the Shmita Association, has purchased a grid of 4-square-foot plots of land in Israel that Jews abroad can purchase for \$180 and then let lie idle, enabling them to observe Shmita without being an Israeli or a farmer.

WHAT DOES THIS HAVE TO DO WITH THE ISRAELI-PALESTINIAN CONFLICT?

Because they don't want to buy from Jewish farmers during Shmita, some haredi Orthodox Jews buy from Palestinian West Bank farms. But, during the past couple of Shmita cycles, there has been backlash against buying



PHOTO: HADAS PARUSH/FLASH90

A Thai worker picks decorative flower leaves on the Kibbutz Sde Nitzan flower farm.

Palestinian-grown produce.

Jerusalem Post columnist David Weinberg recently urged Israelis to avoid supporting Palestinian farms.

“Primary reliance on Arab produce is neither realistic nor acceptable for health, nationalistic and religious

reasons,” he wrote in his September 4 column.

During the Shmita year that began in 2007, Israel's health and agriculture ministries said there was no elevated risk to eating produce grown in the Palestinian territories.

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LOOKING BACK AT 5774



PHOTO: ROBIN CHERNICK

Dancers celebrate at the musical kumzitz that concluded Limmud Ottawa, October 20, 2013 at Congregation Beth Shalom.



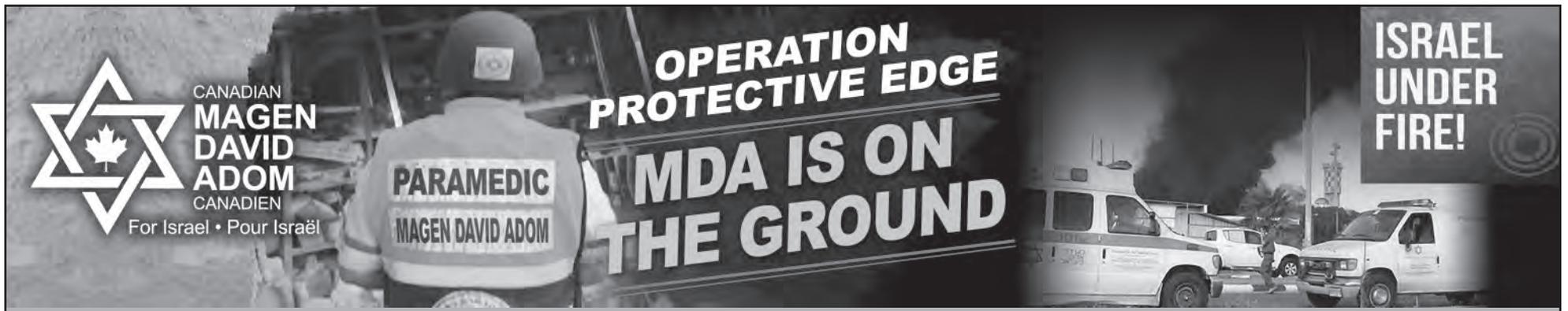
PHOTO: CPL. CARBE ORELLANA, RIDEAU HALL ©HER MAJESTY THE QUEEN IN RIGHT OF CANADA REPRESENTED BY THE OFFICE OF THE SECRETARY TO THE GOVERNOR GENERAL (2013)

Ambassador Rafael Barak (left), Israel's new ambassador to Canada, presented his credentials to Governor General David Johnston at Rideau Hall, November 25, 2013.



PHOTO: FRANCIE GREENSPOON

More than 500 people turned out, February 9, 2014, for the Jewish Federation of Ottawa's eighth annual Mitzvah Day. A group of students from the Temple Israel Religious School holds the tzedakah boxes they decorated to bring home and fill with coins to be donated to the charity of their choice.



Operation *Protective Edge*: 50 days of saving lives

During the 50 days of Operation "Protective Edge" MDA teams all over the country were on high alert in order to enable them to save lives in a swift and professional manner. Now, at the height of the cease fire, MDA sums up the past two months in numbers. During Operation "Protective Edge" MDA teams treated 842 casualties as a result of rockets being fired at Israel.

These were two especially busy months for MDA personnel. During the 50 days of Operation "Protective Edge" MDA teams all over the country were on a record high alert, and manned all the rescue vehicles of the organization, including about 1,000 ambulances, Mobile Intensive Care Units, 4x4 vehicles, MDA medicycles and more. All MDA personnel, including about 1,800 workers and about 12,000 volunteers took part in the high alert and activities of MDA in order to save lives.



of his wounds, and another person severely injured by gunshot wounds in a shooting terrorist attack on Mount Scopus.

Summary of the injured treated:

During the 50 days of Operation "Protective Edge", MDA teams treated 842 civilians, including 6 who were killed by rocket shrapnel and another 36 who were injured by shrapnel in varying degrees, including: 10 casualties in serious condition, 6 in moderate condition and 20 who were slightly wounded. In addition, MDA teams also treated 33 people who were injured by shattered glass and building debris, 18 who were injured in road traffic accidents which occurred when the sirens were heard, including 1 person in serious condition, and the rest lightly or moderately wounded. 159 people were injured as a result of falling and trauma on the way to the shelters and 581 people suffered anxiety attacks.

Victims were treated in terrorist attacks, including 1 who was moderately injured after being stabbed at the entrance to Ma'ale Adumim, 7 victims from the tractor terrorist attack including a young man of about 25 years of age who died

Units of Blood:

The MDA Blood Services which were reinforced by the Blood Services Unit of the IDF collected 35,000 units of blood from all over the country, some from areas under fire. 77% of the units of blood were donated by civilians and another 23% were donated by IDF soldiers. In addition 331 volunteers donated approximately 1,000 units of plasma. The laboratory teams of the Blood Services worked in the shelters and provided in total 59,000 units and blood components to the hospitals and the IDF.

Additional activities:

In addition to the extensive activity saving human lives, MDA teams also carried out during the past two months other tasks which included providing protection at demonstrations and public events, and MDA teams even took part in the difficult task of informing the families of those killed and being present at the funerals of those who fell during "Protective Edge".



MDA youth volunteers took part in the past two months in important humanitarian activities, collecting hygiene items for the IDF soldiers fighting in the Gaza strip, Judea and Samaria and in the North, and transferred thousands of gift packages to the front line. In addition, the youth volunteers visited the many wounded in the hospitals all over the country.

Within the framework of the humanitarian activities of MDA, members of the organization set up 4 shelters in different areas of the country (Beer Sheva,

In cooperation with the Foreign Ministry, the co-ordinator of activities in the West Bank, and the Red Crescent Societies of Turkey and the Palestinian authority, MDA teams worked together to trans-

'This is the time to thank all the 15,000 MDA workers and volunteers, who during the past month have shown their strength and dedication and their values and have been the "Protective Edge" for the citizens of Israel all over the country...'

– MDA Director General, Eli Bin

Dimona, Kiryat Ono), and MDA teams distributed 125 First Aid kits in shelters in Yeruham and Dimona. In addition, MDA set up stations where people could refresh themselves and placed 4 mobile shower units in the collection areas of the IDF soldiers.

port patients and injured victims from the Gaza Strip to hospitals in Israel and abroad for further medical treatment. During two instances in the past month the joint teams transferred 2 victims in severe condition, 6 moderately wounded and 33 lightly wounded victims.

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Life at the Lodge

HILLEL LODGE ADMISSIONS: INFORMATION YOU NEED TO KNOW

By Carol Pascoe

Much has been written on these pages about the high quality of care and devotion provided to the residents of Hillel Lodge. It is a fact that, in the Ottawa long-term care network, Hillel Lodge has a "gold standard" reputation. As family needs change to include the care of aging or unwell family members, the Lodge strives to distribute current information on all aspects of Lodge Life, via the revitalized website (www.hillel-ltc.com) as well as this column.

The purpose of this column is to answer questions related to the admission process, and to dispel myths that have circulated in the community. A previous *Life at the Lodge* column described in detail the legislated process for admission: Since 1993, the authority has rested with the Champlain Community Care Access Centre (CCAC) to review each application against a set of eligibility factors. Worth repeating is the fact that, as a publicly funded institution, Hillel Lodge has the obligation to consider all applications coming from the CCAC.

This column will elaborate on the different types of accommodation and numbers of beds, as well as the prioritizing categories of wait times for admission after application.

ACCOMMODATION/BEDS:

The Lodge has five resident home areas consisting of 73 private rooms with 2-piece bathrooms, 16 semi-private (single) rooms with shared 2-piece bathroom and 32 basic rooms (shared) with 2-piece bathroom.

WAIT TIMES:

PRIORITIZING CATEGORIES:

Once a potential resident has been approved by CCAC for admission, there are four categories that influence the processing

wait time at Hillel Lodge:

1. Crisis in the general Ottawa community is defined as the need for urgent placement (as categorized by CCAC). The applicant is required to accept the next available bed in any of the Ottawa region's long-term care facilities. That availability might be at Hillel Lodge.
2. Spousal reunification: If the applicant has a spouse currently residing in Hillel Lodge.
3. Members of the Jewish community who need assistance/care, as assessed by CCAC
4. All others in the general Ottawa community who need assistance/care, as assessed by CCAC.

Facts about the wait times:

Overall, wait times are shorter than they were a few years ago. At the time of the opening of the new wing, a significant number of applicants on the wait list was accommodated.

For the Special Care Unit, the wait time is anywhere from immediate up to six months.

The wait time for category 3 is currently three to six months, shorter than it had been a few years ago.

Applicants who specify that any type of accommodation is acceptable have a good chance of internally transferring to a preferred type of accommodation, once they are in the Lodge.

MYTHS VS REALITY:

The management of the Lodge is always available to answer questions. In particular when it comes to the admission process, Director of Social Work, Program and Support Services, Joanna Abrams brings 27 years of experience and expertise. Joanna's messages

to the community are: "Currently, we do see more complex admissions of persons with multiple chronic medical conditions. We are challenged by legislative requirements that have removed our ability to match the applicant's level of care need with the appropriate resident home area.

"We do, however, successfully manage these challenges and we want the community to continue to specify Hillel Lodge as their **number one choice** on CCAC applications. We are pleased to report that the wait list is shorter for the Jewish community than it used to be."

Joanna assures the community that all applications are treated according to the eligibility factors outlined above, and "it is not who you know or who you are in the community" that influences admission.

Joanna also addresses a rumour circulating about religious observance at the Lodge. Hillel Lodge is the Jewish Home for the Aged, and houses residents of all spectrums of Jewish observance as well as persons of other faiths.

The mandate of the Lodge is to ensure all residents and their families are comfortable with the ritual and customs observed at the Lodge. Residents have the option of participating or not in Jewish religious or cultural activities conducted in the public areas of the Lodge, and, of course, have the privacy of their own room at all times.

Hopefully the realities of the admission process are clearer now, but readers are encouraged to tour the Lodge, ask questions, participate in community programs on site, eat at the Café, and become familiar with daily life at the Lodge.

For further information or to arrange a tour, please contact Joanna Abrams or Linda Yeung at 613-728-3900, ext. 114 or at joanna@hillel-ltc.com, linda@hillel-ltc.com.

**Hillel Lodge is proud of the quality care we provide to our residents.
Donations to the Lodge can be made in several ways: by going to our web site
at www.hillel-ltc.com; contacting the Long-Term Care Foundation
at 613-728-3990; or e-mailing us at: donations@hillel-ltc.com.**

Congratulations to the Israeli Brunch for a Resounding Success!

On June 9th, Alyce Baker brought together a group of dedicated ladies to devote their time and talents to bring back the Israeli Brunch.

What a terrific event it was! At the beautiful home of Sharon Appotive, guests were treated to a wide assortment of scrumptious food. The décor was exemplary as friends and acquaintances reunited.

The proceeds for the event have been directed to Hillel Lodge. The funds raised will be used

to purchase new bedroom furniture for an entire floor at the Lodge.

Hillel Lodge and our residents wish to thank Chair Alyce Baker, Myra Aronson, Rozzi Kanigsberg, Francoise Vexler, Wendy Kramer, Naomi Cracower, Elissa Iny, Hana Cammy, Nikki Shapiro, Diane Abramson, Arlene Glube, Judi Hoffman, Beverly Cogan-Gluzman, Paula Smith.

The event was in celebration of Bess Swedlove's 100th birthday. A cookbook was produced, courtesy

of Carol-Sue Shapiro in honour of her mother, Bess. An event enjoyed by all.

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Drop into the LTC Foundation office to purchase your copy (\$25 each). The proceeds will be

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Donors who make a \$100 contribution will receive a complimentary copy of the "WE MADE IT" cookbook. Tax receipts will be issued.

Donations and purchases of the cookbooks can be made at the Hillel Lodge LTC Foundation office, or call us directly at 613.728.3990, or email Jana Rand, Director of Development, jana@hillel-ltc.com.



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Card Donations

Card donations go a long way to improving the quality of life for our residents. Thank you for considering their needs and contributing to their well-being.

On behalf of the residents and their families, we extend sincere appreciation to the following individuals and families who made card donations to the Hillel Lodge Long-Term Care Foundation between August 19 to 27, 2014 inclusive.

HONOUR FUNDS

Unlike a bequest or gift of life insurance, which are realized some time in the future, a named Honour Fund (i.e., endowment fund) is established during your lifetime.

By making a contribution of \$1,000 or more, you can create a permanent remembrance for a loved one, honour a family member, declare what the Lodge has meant to you and/or support a cause that you believe in.

A Hillel Lodge Honour Fund is a permanent pool of capital that earns interest or income each year. This income then supports the priorities designated by you, the donor.

Ruth and Irving Aaron Family Fund

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Sandra and Norman Slover Mazal tov on your anniversary with love by Roz and Nordau Kanigsberg

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In Honour of:

Annie Brozovsky Mazal tov on the birth of

your twin great-grandchildren by Gale, Victor and Sydney Kardish

Bram and Chani Bregman Mazal tov on the birth of your twins by Gale, Victor and Sydney Kardish

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David and Susan Cohen Happy 25th wedding anniversary by Eli, Sharon, Melanie and Netanya Cohen

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Dr. Esther Greenglass and Dr. George Hiriki Best wishes for a happy and healthy New Year with love by Ruth Pellatt and Myra Presser

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LOOKING BACK AT 5774 IN OTTAWA



PHOTO: MONIQUE ELLIOT

Ottawa's Jewish community filled Congregation Machzikei Hadas Congregation to capacity, July 3, 2014 for a *Zachor* service organized by the Jewish Federation of Ottawa for Naftali Fraenkel, Gilad Shaar and Eyal Yifrach, the three Israeli teenagers kidnapped on June 12 and found murdered on June 30. The community came together again, July 16 and August 6, for solidarity with Israel gatherings during Operation Protective Edge.



PHOTO: ISSIE SCAROWSKY

Eager children run at the start line of the Am Echad Walk/Run for Jewish Education in Ottawa, June 8, 2014. More than 500 students, parents, grandparents and community members participated.

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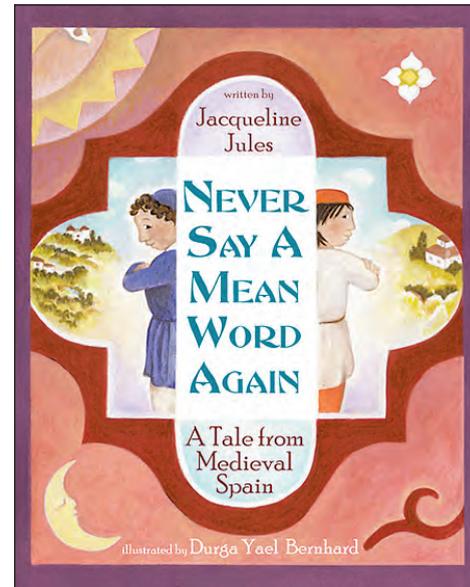
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High Holiday Kid Lit

A tale from Spain highlights new children's books for the holidays

BY PENNY SCHWARTZ
JTA



**Never Say a Mean Word Again:
A Tale from Medieval Spain**
By Jacqueline Jules
Illustrated by Durga Yael Bernhard
Wisdom Tales, 32 pages
Ages 4-8

Fourteen years ago, sitting in her synagogue during Saturday morning services, Jacqueline Jules was browsing some Torah commentary when a story about a medieval poet struck an inspirational chord.

"It was an 'aha' moment. This will be my next writing project, my next children's book," recalled Jules, an award-winning children's writer.

The historical note that captured her imagination was a reference to Samuel HaNagid, a Jewish Talmudic scholar who in the early 11th century served as vizier, the highest adviser, to the Muslim royal court in Granada.

According to the legend, HaNagid is said to have made friends with a man who cursed him "by tearing out his angry tongue and giving him a kind one."

"I was smitten by the story," said Jules, adding that she saw the tale as a powerful metaphor for turning a violent act into an act of kindness.

Over the next dozen years, Jules discovered that turning the tale into a story for children was challenging and she wrote as many as 20 versions of the tale. Finally, in *Never Say a Mean Word: A Tale from Medieval Spain*, she has reimagined the tale into one about two young boys.

Themes of forgiveness and starting anew in the book resonate with those

emphasized during Rosh Hashanah and Yom Kippur.

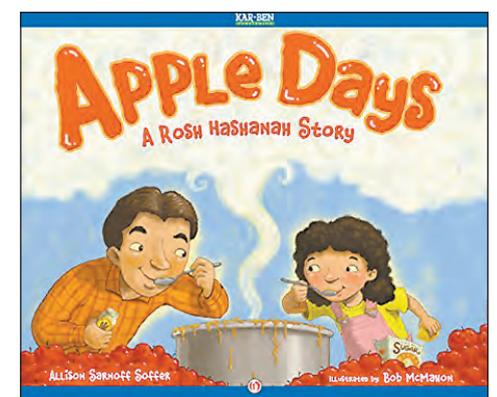
In the opening pages, Samuel, an innocent, head-in-the-clouds fellow who is the son of the vizier, has one accidental encounter after another with Hamza, the tax collector's quick-witted son. Hamza refuses to accept Samuel's apologies and taunts him with cruel names like "Donkey brain" and "Stupid."

Samuel's father refuses to punish Hamza. Instead, he gives his son a broad directive: "Make sure Hamza never says a mean word to you again."

As Samuel tries to exact a stern lesson on Hamza, the story takes a surprising turn and misunderstandings give way to an emerging friendship.

Bernhard's simple yet expressive illustrations evoke the colours, landscape, architecture and patterns of the era. One full-page illustration depicts Samuel's imagined scheme of a monkey perched on a stone wall while clamping Hamza's lips.

The book explores tough questions such as what constitutes fair punishment and how do you get someone to stop calling you names.



Apple Days: A Rosh Hashanah Story
By Allison Sarnoff Soffer;
Illustrated by Bob McMahon
Kar-Ben, 32 pages
Ages 2-7

Katy, an eager, bubbly young girl, is counting down the days until she goes apple picking with her mother – a yearly family tradition at Rosh Hashanah. They will peel, chop and cook the apples with cinnamon and sugar to make applesauce for her favourite holiday.

This year, Katy is especially excited, she tells her classmates, because she is also expecting a new baby cousin. She also spreads the word to other friends, as well as her neighbours, shopkeepers and rabbi.

See Kid Lit on page 48

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Kid Lit: Ehrlich-Klein tells Rochel's story with sensitivity

Continued from page 46

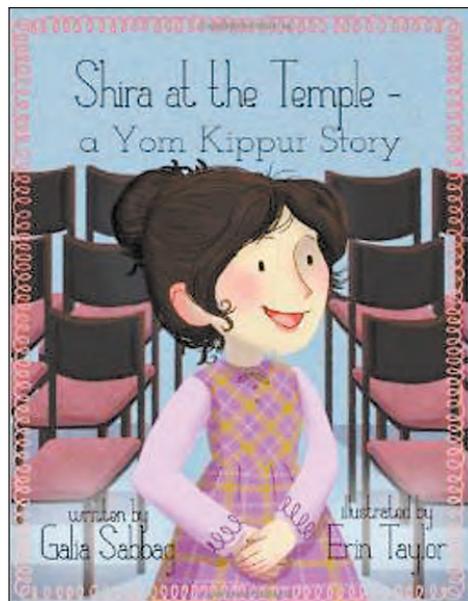
But, when the new baby arrives early and Katy's mom has to leave town, the girl's disappointment is palpable. With the help of her dad and a surprise from her friends, teachers and rabbi, Katy rises to the challenge.

Soffer's first children's book is an entertaining read that will delight young children who will share Katy's enthusiasm. McMahon's colourful, cartoon-like illustrations radiate high spirit and energy.

Shira at the Temple: A Yom Kippur Story

By Galia Sabbag; illustrated by Erin Taylor
CreateSpace Independent Publishing,
24 pages
Ages 4-9

Shira is a spirited young girl who wants to participate in Yom Kippur, a day she learns is the holiest of the Jewish year.



But Shira is not content to sit back and observe the grown-ups as they pray, mostly in Hebrew, through the long religious service. She wants to have her prayers count, but she worries that she

does not know how to read Hebrew.

At the blowing of the shofar, Shira becomes inspired to do something, surprising the rabbi and the congregation with her own heartfelt prayer. Taylor's cartoon-like illustrations are colourful and animated.

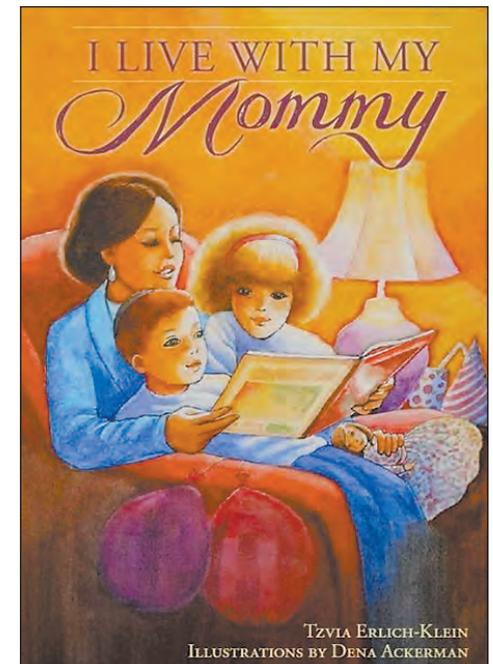
This is one of a series of Shira books written by Sabbag, who was born and raised in Israel but now lives in Atlanta, where she's been a teacher at a Jewish day school. The Shira character, Sabbag writes on her website, is a composite of many of her students over the years and reflects her desire to convey the joy children experience in Jewish ritual and spirituality.

I Live with My Mommy

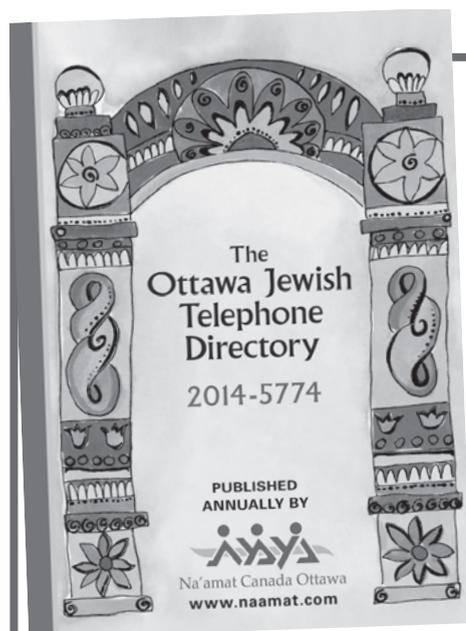
By Tzvia Ehrlich-Klein
Illustrated by Dena Ackerman
Menucha Publishers, 32 pages
Ages 4-9

This sensitive story is told from the perspective of Rochel, a five-year-old girl from a haredi Orthodox family whose parents are divorced. She and her younger brother live with their mother; their father lives in a different house. The story traces the challenges facing Rochel as her family celebrates Shabbat and holidays, including Sukkot.

Rochel is a believable, authentic character whose emotions, including sadness and anxiety, are universal. She is reassured by her mother's message that the divorce is not her fault and God – referred to as Hashem – loves all children. Ehrlich-Klein deserves high marks for writing honestly and authentically about a subject not often dealt with in children's books for haredi Orthodox families.



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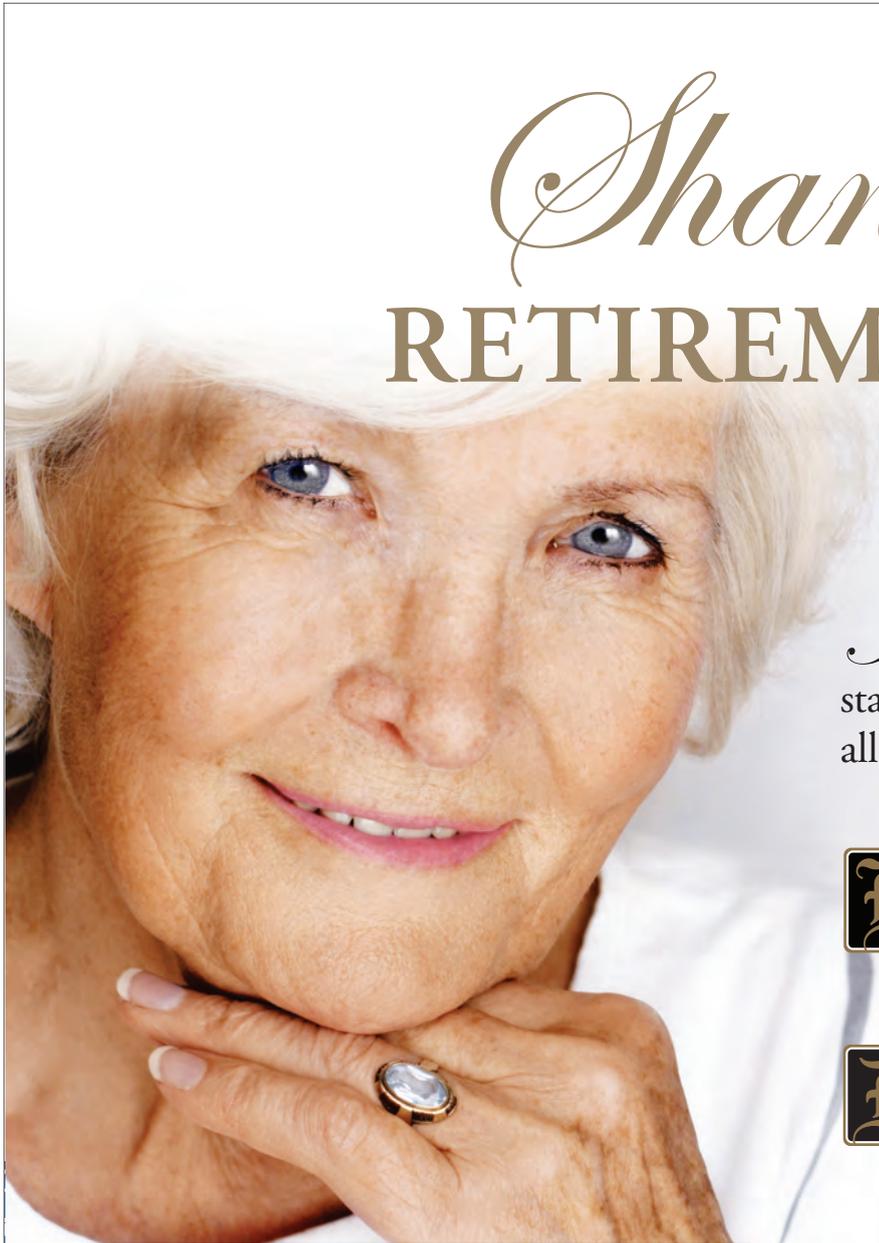
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Continued on page 52

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We cannot wish ISIS away

I hope the New Year will bring a lot of happiness, fulfilment and peace to all of us. Though the events of the past year will continue to worry us in the New Year, one can't help being overwhelmed and bewildered at the same time. The level of savagery in certain inhumane events recently in Iraq, Syria and Nigeria is truly overwhelming.

I'm bewildered by our collective response to these horrifying events perpetrated by the likes of ISIS and Boko Haram. These extraordinarily brutal crimes overshadow other brutal behaviours of fundamentalists in Pakistan and Afghanistan and by the Taliban and al-Qaida, to which we have become far too desensitized to respond with shock and awe.

While these horrible events were taking place, Hamas, the terrorist organization that controls Gaza, felt left out. So Hamas decided to attack Israel to start a war in order to increase its popularity and perhaps influence global public opinion to have more freedom and access to weapons.

The past year certainly has not been a peaceful year, where few acted against aggression and terror. We also saw a significant rise in anti-Semitism that got worse after Israel decided to defend itself against terror and aggression.

Firebombing synagogues and Jewish community centres in France and Germany and a continued sharp rise in anti-Semitism in Europe over the past year continue to be a concern to world Jewry. While apologists may shortsightedly blame Israel's policies on the dramatic rise in global anti-Semitism (blaming Jews for anti-Semitism), clearly Europe – including the United Kingdom – has a serious problem with Islamist extremism. Parts of London and Manchester and some cities in France have been “declared” quasi-Sharia ruled areas, where even police have difficulty enforcing the law.

The massacres conducted by ISIS, the kidnappings of hundreds of teenage girls and Christian women, the bombing of innocent civilians in cities by Boko Haram, and the anti-Semitism in Europe have a direct relationship. Anti-Semitism and the boycott, divestment and sanctions movement are the proverbial canaries in the coalmine. It is becoming more and more evident that *Islamofascism* is on the rise globally and is homed particularly in Europe.

Unlike decades past where fundamentalist Islam was being imported to Europe, today the continent is home to a significant brain trust that has developed a unique seventh-century view of Islam.

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It is promoting, planning and implementing its vision step by step. It is also no surprise that Europe is home to the largest number of homegrown terrorists, radicalized Muslims and converts. Europe continues to be the largest exporter of radicalized terrorists from the Western world to the Middle East conflict zones.

Anti-Semitism is the tip of the iceberg and what most don't realize is that the plights of Christians in the Middle East and North Africa, and the slaughter of Zoroastrians and Assyrians in Iraq over the past year, are further indications that fundamentalist Islam is targeting non-Muslims of all kinds. The minority non-Muslims in the Middle East and North Africa are easy pickings, but there should be no mistake that they are not only after Jews. We also should not forget the persecution of the Baha'is in Iran for the past 30 years, and the Armenian genocide of 1915 at the hands of the last Islamic caliphate, the Ottoman government.

While naive apologists look for “root causes” of radicalization and Islamofascism, the mainstream media is beginning to catch on. Who is next?

While we watch beheadings and pogroms in the Middle East with horror, or watch Hamas and Hezbollah fire rockets to kill Jews simply because of who they are, it is becoming evident to more people that these radicals won't stop at the Jews.

The United Nations, fixated with Jews and Israel, is powerless or unwilling to investigate or to seek help addressing these significant crimes. As bystanders and overly politically-correct people, we have remained silent. Our leaders have waffled with evasiveness so as not to offend the Islamists. Our politicians are far more interested in votes than in taking a stand before such evil. How can we continue to endure such an outrage to humanity?

I lived my younger years in the Middle East and did my military service in the region. I've experienced both the gentler times and the evil perpetrated by these thugs first hand. In my wildest dreams, I would have never thought that such ideologies and radicalization could find a home and a ground swell of support in Europe and North America.

I hope that in this New Year we will all embrace reality and stand up to these thugs. We cannot wish ISIS away – we have to take them at their word.

Oliver Javanpour is the CEO of Cyrus Echo, a public policy and international relations consulting firm in Ottawa. His World Affairs column appeared in the Ottawa Jewish Bulletin from 2009 to 2013.



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Levine; Natalie & Alvin Miller; Nikki & Michael Shapiro; Michael & Debbie Silverman
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Beth Trachman & Alan Goodstein by Margo & David Kardish
Sheila & Larry Hartman (50) by Sheela & Si Morin
Grace & Jim Hillel (50) by Bryna & Ilan Rumstein
Margo & David Kardish (40) by Beverley & Abe Feinstein; Reisa & Allan Glens; Marsha & Art Saper
Jack & Wendy Klein (30) by Margo & Judah Silverman
Phyllis & Milt Levitt (50) by Rhoda & Marvin Shabinsky
Shirley & Andre Mires (50) by Roz Taller
Flo & Joel Morgan (50) by Lew Perelmutter & Annette Albert
Joel & Alana Perelmutter by Annette Albert
Carol-Sue & Jack Shapiro by Alyce & Allan Baker; Margo & David Kardish
Dorys & Morris Silver (65) by Fern Goldman
Mr. & Mrs. David Slipacoff by Alyce & Allan Baker
Roz & Fred Tabachnick (50) by Grace & Jim Hillel

MAZEL TOV TO:

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Michael Baker (award) by Marla & David Baker
Mitchell Bellman (award) by Ellen & Rayz"l Fathi
Rabbi Bulka (Order of Canada) by Ellen & Rayz"l Fathi; Morris & Leah Melamed
Jim Farrow by Risë & Murray
Tamara Fathi (award) by Brandon, Tyler & Aaron Fathi; Ellen & Rayz"l Fathi;
Alyssa Gaffen (graduation) by Myra & Sam Krane
Erin Gailor (award) by Ruth & Dale Fyman; Floralove Katz
Michael Kurin (graduation) by Michelle & Howard Burke
Andrea Locke (graduation) by Annette Albert
Henry Molot (award) by Barbara Sugarman & Sydney Kronick; Ellen & Rayz"l Fathi
Liz Parsons by Fern Goldman
Jeremy Rosenberg (new business) by Claire Bercovitch
Jim Spatz (Halifax Negev Dinner honouree) by Marcia & Stephen Aronson; Jamie & Wendy Cohen
Noah Beauvais; Cody Halligan; Caleb Heathcock; Rachel Heathcock; Kaija Heikkila; Alexa Irwin; Stephen Larabie; Kelly Lloyd; Hanna Neilson; Cierra Pilon; Melissa Radford; Courtney Reid; Loren Smith (graduation) by Gayle Larabie

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What are you making for Rosh Hashanah?

As we all lead lives dictated by work, family, Jewish holidays and other factors, it is usually around three weeks before a Yom Tov that many of us begin to contemplate our holiday menu.

Will it be the same as last year? Or should we scrap the favourites in favour of something new?

As my shopping cart makes its way through the aisles and I visit with many members of the community, we all are in Rosh Hashanah mode.

As much as we complain about the stress of cooking, and all it entails, we must admit it has to be easier now than when previous generations did not have food processors, microwaves, pre-salted and soaked meat, cleaned chickens, etc.

And when the family's favourites hit the table and I reap the benefits of the pleased and smiling faces, all the toil becomes worthwhile.

APPLE AND CRANBERRY PIE IN PHYLLO

Serves 10

8 cups sliced peeled apples
1 cup fresh cranberries
1/2 cup brown sugar
1/4 cup flour
1/2 tsp cinnamon
Pinch nutmeg
1/4 cup chopped walnuts
1/4 cup bread crumbs
8 sheets phyllo pastry
1/2 cup melted margarine
Icing sugar

Preheat oven to 400 F.

Combine apples, cranberries, brown sugar, flour, cinnamon and nutmeg. Set aside.

Combine breadcrumbs and walnuts.

Place 1 sheet of phyllo pastry on the counter. Brush with margarine. Sprinkle with some of the nut mixture down the middle of the pastry and then fold over right side and then left side. Place 1/3 inside 10-inch springform pan letting the other 2/3 hang out over the side of the pan. Repeat this with the other 7 sheets of phyllo so that the entire pan is covered. Sprinkle remaining nut mixture in the centre of the pan.

Spoon in the apple cranberry mixture.

Fold pastry one sheet at a time over the apples so they are completely covered.

Bake for 15 minutes. Reduce temperature to 350 F, cover the pan loosely with foil and bake for 50 minutes. Dust with icing sugar before serving.

Note: Do not be intimidated by phyllo. Just cover the sheets with a damp tea towel and it is very easy to work with.



ALYCE BAKER

HOLIDAY COOKING AND BAKING

So, what am I making?

Certain foods – brisket, noodle pudding and apple cake – are synonymous with Rosh Hashanah. Depending on your family's ethnic origins, you either like your food savoury or sweet. In our home, a noodle pudding always has a dash of cinnamon and a cup of pineapple, apricots or orange segments.

The other addition I love to use is cranberries. Either fresh, frozen or dried, their tartness embellishes any recipe. I have used cranberries in both a main and a dessert. A sweet year to everyone!

BRISKET WITH PORTOBELLO MUSHROOMS AND DRIED CRANBERRIES

Serves 12-16

1 1/2 cups red wine
1 1/2 cups chicken broth
1 cup frozen cranberry juice concentrate, thawed
1/3 cup soya sauce
1/2 cup flour
1 large onion, sliced
4 garlic cloves, chopped
6 lb brisket

2 cups portobello mushrooms, sliced

1 1/2 cups dried cranberries

Preheat oven to 325 F.

Place the first 5 ingredients into a large roasting pan and mix well. Add the onion and garlic.

Season brisket with salt and pepper and place in roaster. Spoon the liquid mixture over the brisket.

Cover tightly with foil and bake for 3 1/2 hours. Cool and slice.

Place brisket back in pan and surround with 2 cups sliced portobello mushrooms and 1 1/2 cups dried cranberries. Cover pan with foil.

Increase oven temperature to 350 F and bake 30 minutes.

Breaking the Yom Kippur fast

I like my food to look round and neat. Especially for a buffet, I dislike heaping casseroles and rather prefer individualized units that can be scooped easily off a platter. When our family gathers, there can be upwards of 30 to 40 people. That's a lot of food to cook!

I am always conscious of being able to prepare as much as I possibly can ahead of time. At Passover this year, I made these fishcakes instead of gefilte fish, and they were a huge hit. The best part was they could be made days ahead and then either reheated or served at room temperature.

The smoked salmon blintz cups were first attempted for a ladies' bridge day and also were well received. I have frozen them individually, and they reheated beautifully.

The final recipe, caramel s'mores, is a crowd pleaser. They take two minutes to assemble and are a real treat.

FISH CAKES

Makes 8 patties

1 pound of skinless cod or haddock
1/2 cup breadcrumbs
2 green onions sliced thin
1/4 cup chopped parsley
1 egg beaten
2 tsp Dijon mustard
1/4 tsp each salt and pepper
4 tsp vegetable oil

Pulse fish in processor until it's in small pieces, but not a paste. Transfer to a bowl and add bread crumbs, onions, parsley, egg, mustard, salt and pepper. Shape into patties.

Heat oil on medium heat in fry pan and cook on both sides until golden.

Note: I multiplied this recipe by 4 and produced 40 fish cakes.

SMOKED SALMON BLINTZ CUPS

Serves 12

1 cup ricotta cheese
1/2 cup chopped smoked salmon
1/2 cup softened cream cheese
2 tbsp. chopped fresh dill
1/2 tsp. pepper
2 cups flour
2 tsp. baking powder
1/2 tsp salt
6 large eggs
2/3 cup milk
4 tbsp melted butter
4 tbsp sugar

Preheat oven to 350 F.

Combine first 5 ingredients and set aside

Combine next 3 ingredients in a bowl and make a well.

Whisk next 4 ingredients in a separate bowl and add to well. Whisk together until smooth.

Pour a small amount of batter into each of 12 greased ramekins. Spoon smoked salmon mixture over batter. Cover with more batter.

Bake for 18 minutes until puffed but firm to the touch. Let stand 5 minutes, then remove blintz cups from ramekins.

Can be served warm or at room temperature.

CARAMEL S'MORES

Makes 12 servings

Line a baking sheet with parchment paper.

Place 12 brownies (you can use bought) on the sheet.

Top each brownie with a marshmallow. Broil for about 1 minute until marshmallow is golden.

Push a wooden skewer through each marshmallow-covered brownie and place on a serving platter.

Pour caramel sauce around brownies. Yummy!

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If you know someone who could benefit from this great program please contact Ella Dagan at 798-9818 ext. 243, edagan@jccottawa.com



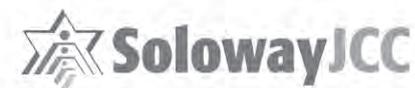
For a list of upcoming programs visit us at shalombabyottawa.ca and like us on Facebook.



Get Fit this Fall at the SJCC

- **Prenatal Yoga:** Flowing energetic movements and focused relaxation that prepares the body and mind for birth and motherhood. Wednesday 6:00 pm – 7:00 pm
- **Pilates Accessories:** Pilates exercises using fitness circles, small balls and flex bands. Tuesday 9:15 am – 10:15 am
- **Unleash your Pro-Tential:** An exciting high intensity workout that includes cardio and muscle building. Tuesday 8:00 pm – 8:45 pm & Thursday 8:15 pm – 9:00 pm
- **Heart Wise Exercise Programs:** Vitality Plus and Aquafit classes for those interested in heart friendly, safe exercises. Please see the Group Fitness Schedule for class days and times.
- Plus over 30 group fitness classes per week included in membership like Beginner, Basic and Power Yoga, Bootcamp and PowerPump.

For further information on the above and all fitness programs visit jccottawa.com or contact Carla Gencher (613) 798-9818 ext. 278, cgencher@jccottawa.com



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9:00 am – 4:00 pm

Choose from one of the following four, one day courses:

Sunday, September 28

Sunday, November 23

Monday, December 29

Sunday, March 1

\$85 per person

(min. of 10 participants required for each session)

Contact:

Gail Lief (613) 798-9818 ext. 303

glieff@jccottawa.com



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BBYO Connect provides middle school students with a positive experience in which they can get together with camp, school, and synagogue friends, as well as meet new friends. Focused on service, social, and Judaic programming, BBYO Connect builds a network of teens across North America at a critical age when middle school students begin to strengthen their identities, form social circles and prepare for high school and beyond.



For more information contact Gail Lief (613) 798-9818 ext. 303, glieff@jccottawa.com

ADULT PROGRAMS at the Soloway JCC

For further course details and other course choices please consult our fall program guide, the SJCC website at www.jccottawa.com or Roslyn Wollock, Adult Program Manager, at (613) 798-9818 ext. 254.

Enlightened Jewish Education

The Hebrew Bible In Its Ancient Setting

September 15 – November 17
Monday 10:00 am – 11:30 am
\$165 M • \$185 NM
Instructor: Professor Shawna Dolansky
No class: October 13



Off-campus option is available for this course.

Maimonides – Heretical Rabbi?

September 15 – October 6
Monday 1:00 pm – 2:30 pm
\$85 M • \$105 NM
Instructor: Rabbi Steven Garten
No class: October 13



Kohelet – (Wisdom Literature)

October 29 – November 12
Wednesday 1:00 pm – 2:30 pm
\$65 M • \$75 NM
Instructor: Rabbi Liz Bolton



Let's Talk About Israel

October 14 – November 18
Tuesday 10:00 am – 11:30 am
\$115 M • \$130 NM
Instructor: Professor Mira Sucharov



Sundays At The SJCC

Sitcoms & Jewish Identities from the Goldbergs to the Goldbergs

with Jennifer Cherniak

Sunday, October 5
10:30 am – 12:00 pm
\$5 at the door



Great Jewish Women: The Lives of Donna Gracia Mendez Nasi and Gluckl of Hamel

with Janie Respitz

Sunday, October 19
10:30 am – 12:30 pm
\$10 at the door



Fiddler on The Roof Celebrates 50 Years

With Professor Gefen Bar-On Santor

Sunday, November 16
10:30 am – 12:00 pm
\$5 at the door.



General Education

History of Pre-Colonial Africa

October 7 – November 11
Tuesday 1:00 pm – 2:30 pm
\$115 M • \$130 NM
Instructor: Professor Mohammed Ali, Carleton University



An Anecdotal History of Ottawa

October 23 – November 20
Thursday 1:00 pm – 3:00 pm
\$100 M • \$120 NM
Instructor: Phil Jenkins



Introduction to Creative Writing

September 29 – November 17
Monday 9:30 am – 12:00 pm
\$120 M • \$135 NM
Instructor: Anna C. Rumin Ph.D
No class: October 13



Literature

The Canadian Short Story

October 7 – November 11
Tuesday 9:45 am – 11:45 am
\$115 M • \$130 NM
Instructor: Nick Milne, Department of English, University of Ottawa



Music

Soloway JCC Shiru Lach Choir

September 16, 2014 – May 26, 2015
Tuesday 6:30 pm – 8:30 pm
\$185
Director: Ellen Asherman
Accompanist: Aviva Lightstone

Guitar 101: with Classical Guitarist Andrew Mah

Monday September 29 – November 24
Beginner 1:00 pm – 2:30 pm
Level 2 7:00 pm – 8:30 pm
\$160 M • \$175 NM
No class: October 13



Art

Mosaic Glass Art

September 29 – November 10
Monday 9:30 am-12:00 pm
\$75 M • \$95 NM
Instructor: Trish Rossiter
No Class: Monday, October 13



Dare To Use Color! – Drawing & Collage

October 23 – December 4
Thursday 9:30 am – 12:15 pm
\$140 M • \$155 NM
Instructor: Tami Ellis (Ottawa School of Art)



Judaic Paper Cutting

November 17 – December 1
Mondays 9:45 am – 11:45 am
\$45 M • \$55 NM
Instructor: Hyman Cooper



Language

Modern Conversational Hebrew – Daytime

October 22 – December 10
Wednesday 9:30 am – 11:00 am
\$135 M • \$155 NM
Instructor: Ilana Rabin



Modern Conversational Hebrew – Evening

Level 1
September 15 – November 10
Monday 7:00 pm – 8:30 pm
\$135 M • \$155 NM
No class: October 13



Level 4
September 10 – November 19
Wednesday 7:00 pm – 8:30 pm
\$135 M • \$155 NM
No Class: September 24, October 8 and 15

Instructor: Miriam Litman

Basic Traveler's Spanish for Your Vacation

October 23 – December 11
Thursday 9:30 am – 11:00 am
\$135 M • \$155 NM
Instructor: Wendy Ordonez



Posen's songs, Shtreiml's innovations, Isle of Klezbos' fresh approach

Shelley Posen
Roseberry Road
www.shelleyposen.com

On *Roseberry Road*, Shelley Posen – an Ottawa singer-songwriter whose catalogue includes many Jewish-themed songs – presents a set of 16 well-crafted songs in a variety of styles written over the past decade-and-a-half.

The album opening title song – named for the street in suburban Toronto where Posen spent his early childhood – is among the highlights. It's a sweet, lovely and nostalgic reminiscence filled with personal and very specific memories.

Another is "The Campfire Song," about singing around a campfire and the kind of songs that get sung there. I developed my earliest appreciation for folk music from sing-alongs at summer camp in the 1960s, and the song brings back a lot of those memories.

A few other favourites include "The Gazebo on the Oswegatche," which seems like it could have been a 1920s pop tune; "The Basket's Song," which Posen sings from the perspective of a basket woven in 1903 as it tells its history from creation to museum exhibit (Posen is curator of Canadian folk life at the Canadian Museum of History); "Canoeing My Troubles Away," a country waltz that celebrates getting away from city life; and the closer, "Thanks for the Song," an end-of-the-night farewell after a fulfilling concert or any kind of gathering for singing and sharing music.

Posen uses a wide variety of styles on these songs, and each features musicians specifically chosen to bring something special to it.



MICHAEL REGENSTREIF
MUSIC

Shtreiml
Eastern Hora
www.shtreiml.com

Shtreiml, a Montreal-based band that has made several notable appearances in Ottawa, including concerts at the National Arts Centre and at the community Yom Ha'Atzmaut celebration in 2010, is one of the most innovative ensembles on the contemporary klezmer scene. Their music – almost all the material on this set was composed by Shtreiml founder Jason Rosenblatt, a harmonica virtuoso – is steeped in Eastern European Jewish music, but is also highly influenced by Turkish traditional music, jazz, rock and blues.

With a rock solid rhythm section – bassist Joel Kerr and drummer Thierry Arsenault – the band soars with Rosenblatt on harmonica, Rachel Lemisch on trombone, and Ismail Fencioglu – who brings the Turkish musical influence – on oud. Several guests, including guitarists Adam Stotland (a former Shtreiml member now working as a cantor at a Montreal synagogue) and Avi Fox-Rosen, horn players Craig Pedersen and Tevet Sela, and percussionist Ziya Tabassian, enhance a number of the songs.



Among the highlights on *Eastern Hora* are "Waltz Azoi," a melancholy and haunting showcase for Rosenblatt's harmonica skills (with a brilliant bass solo by Kerr); "Rayrus Spielt," which features Lemisch's expressive work on the slide trombone; Fencioglu's "Cifetelli" (the only tune not composed by Rosenblatt), on which he demonstrates his amazing flexibility on the oud; and "After Party Freilach," a workout for the full band and guests.

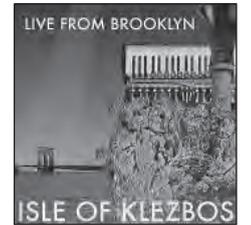
Two of the pieces, "The Old Mill" and "Lullaby for Halleli," are contemplative solos performed by Rosenblatt at the piano.

Isle of Klezbos
Live from Brooklyn
www.klezbos.com

For a more traditional, but still very fresh-sounding, approach to klezmer music, you won't go wrong with *Live from Brooklyn* by Isle of Klezbos, an all-woman sextet from New York led by drummer Eve Sicular.

The album, recorded at concerts in Brooklyn, includes some arrangements of familiar tunes like "Uncle Moses Wedding Dance," rollicking Yiddish songs like "A Glezele Yash," and some original pieces, including Sicular's "East Hapsburg Waltz," dedicated to the memory of her grandmother.

Perhaps the biggest surprise on the album is the lovely arrangement of "Molly's Theme," here called "When Gomer Met Molly," composed by Earl Hagen for a 1968 episode of the TV show *Gomer Pyle USMC*, which featured a guest-starring spot by legendary Yiddish theatre actress Molly Picon. It's a beautiful and distinctly Jewish-sounding melody.



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Thoughts on preparing for Israel-engagement on campus

With September upon us and the Gaza war behind us, university students may be anticipating Israel-on-campus discourse this semester with extra trepidation. I often hear Jewish parents wondering about how we can best prepare our kids to “face” Israel’s opponents on campus. Having once been an active Jewish undergraduate student, and now as a professor who specializes in the topic of Israel/Palestine, here are some of my thoughts about the best way to approach the topic of Israel on campus.

CRITICAL THINKING ABOVE ALL ELSE

In today’s political climate, no one is served by advancing talking points rather than asking tough questions and truly listening. Jewish students should not have to see themselves as ambassadors of the Jewish State. Israel has its own cadre of *hasbara* professionals. As a place to create intelligent and productive global citizens, the role of the university is to help students absorb information and apply conceptual reasoning in a critically engaged way. Jewish students should not have to leave their critical faculties at the door on the subject of Israel, nor should they have to consider the classroom environment – with its natural predilection for analyzing multiple sides of a problem – as hermetically sealed from the rest of the campus, where more informal discussion and occasional activism takes place.

PUT ASIDE THE LABELS

Students would be forgiven for believing they must adopt a label like “pro-Israel” or “pro-Palestine” either before arriving on campus or while there. But, as I consistently try to show my students, those terms mean



MIRA SUCHAROV
**VALUES, ETHICS,
COMMUNITY**

little. To some, being pro-Israel means supporting the settler enterprise while to others, it means spurring Israel to make peace with the Palestinian Authority. Similarly, being pro-Palestine may mean supporting Hamas’ war effort, just as it might mean supporting Abbas’ attempt to reach a peace agreement with the Israeli government. By assuming a monolithic stance, students mentally close out possibilities. Students who care about the region must take time to consider what is best for the individuals and nations living there.

FOCUS ON THE ‘WHY’ QUESTIONS

While the out-of-classroom campus climate can, unfortunately, tend towards the *blame game*, where activists point fingers at one side or another, students would be best served by focusing on the ‘why’ questions. Analyzing why each set of political actors take the actions they do is ultimately the best thing students can do to deepen their understanding of the region and, perhaps, to ultimately be in a position to help bring about desired outcomes. Importantly, addressing the ‘why’ questions is not the same as providing moral justifications. “Why does Hamas shoot rockets?” could be addressed by an array of possible answers, all of which should be put on the table and evaluated using

the best knowledge we have, before making gut assumptions. Focusing on these explanatory questions can also help to further dialogue with people whose instinctual political allegiances may be different.

PRACTISE EMPATHY

Moving from the ‘why’ questions to the ‘what should be’ questions is best done through a position of empathy. Understanding the narratives, experiences, and emotional and material reality of each ‘side’ is essential to prescribing political outcomes that will stick. Just as demanding that Israel give up its Jewish identity is going to be a non-starter, so too is not recognizing that no people is going to accept living under occupation in perpetuity.

START EARLY

Finally, it’s all good and fine to hope that our community’s Jewish students are primed for Israel engagement on campus, but the kind of critical engagement that enables students to deploy all their intellectual and cultural tools must start early. Our community needs to ensure that spoken Hebrew instruction in our day and supplementary schools is a priority, thus paving the way for our students to engage with Israel and Israelis in a more intimate and nuanced way whether via social media or, ideally, in person. Similarly, our elementary and high schools should ensure that wide-ranging discussion on Israel and the Israeli-Palestinian relationship is encouraged, and that groupthink is avoided. An informed and critically engaged citizen will be one who can contribute most potently. And *that* is ultimately good for Jewish continuity, to boot.

Mira Sucharov is an associate professor of political science at Carleton University.

Your **Ottawa Caucus** extends their best wishes to the readers of the Ottawa Jewish Bulletin on the occasion of

Rosh Hashanah



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Part of rebuilding Gaza needs to be ending corruption, hatred and ignorance

If the current truce holds and Operation Protective Edge is indeed behind us, the next step will be rebuilding Gaza.

Virtually every recent analysis of this lengthy and daunting process has focused on bricks and mortar. But physical rebuilding won't mean a thing without also tearing down the culture of hate and ignorance that is at the root of Hamas' regular attacks on Israel that lead to such responses at Protective Edge.

Western countries, particularly the U.S., need to use their considerable influence on allies such as Qatar and Turkey, who are the biggest supporters of Hamas.

And, if the United Nations (UN) really wants to help the people of Gaza instead of being Hamas's biggest enabler, it has to stop treating Palestinians as permanent refugees with hopes of one day flooding into Israel.

None of this will be easy – or fast. But we can't keep focusing only on infrastructure issues, then be "shocked" every couple of years when Hamas resumes rocket attacks, Israel retaliates and thousands of lives are lost or irrevocably damaged.

The international organization Shelter Cluster estimates that rebuilding Gaza – including addressing the housing deficits that existed before the latest war – could take 20 years and more than \$6 billion.

Israel has agreed to loosen its longstanding blockade to allow humanitarian aid and reconstruction materials into Gaza, but many border restrictions will remain in place.

Britain, France and Germany have proposed the creation of an international mechanism to monitor goods going into Gaza so that Hamas and other terrorist groups would not divert construction materials like iron



and cement into weapons, weapons manufacturing facilities or tunnels to be used to attack Israel.

But rebuilding also means taking a hard look at the countries that support Hamas and using diplomatic and economic pressure to weaken these deadly ties.

Qatar, an oil-rich emirate with the world's highest gross domestic product per capita, presents itself as a liberal, progressive society.

Yet it openly supports the Muslim Brotherhood, harbours leading Islamist radicals and provides a luxurious haven for Hamas leader Khaled Meshal.

Turkey also continues to support Hamas. Indeed, the Hamas leader promoting the kidnappings of Israelis in the West Bank, Saleh al-Aroui, operates from Turkey.

The U.S. is Qatar's largest foreign investor, and the Erdoğan regime in Turkey desperately needs to shore up its shaky relations with the U.S.

Instead of wasting efforts to revive its moribund peace talks between Israel and the Palestinian Authority, the U.S. should be using its clout to get these countries to reduce or end their support of Hamas.

While the physical infrastructure of Gaza is rebuilt, the world must finally address the culture of hate that allows Hamas to teach its children the only meaningful goal in

life is Islamic world domination – which starts with the destruction of Israel.

As I have written in the past, even the broadcasts and textbooks of the supposedly "moderate" Palestinian Authority promote violence and deny Israel's right to exist. The situation in Gaza is even worse.

Children's programs on Hamas's Al-Aqsa TV feature hosts in cuddly animal costumes encouraging kids to kill the Jews.

Hamas refuses to use UN textbooks that promote human rights because they don't match the "ideology and philosophy" of the local population. In other words, they don't promote the "right" of armed resistance against Israel.

Even if it succeeds in teaching human rights in schools, however, the UN itself is a major part of the problem in Gaza.

The United Nations Relief and Works Agency (UNRWA) runs 245 schools in Gaza. It also operates dozens of medical clinics and distributes food to many of the territory's 1.7 million residents.

Without UNRWA programs, the humanitarian crisis in Gaza would be much worse. But it has never had an exit strategy to force the government – whether it's Hamas or the new "unity government" whose future is in doubt – to take responsibility for its own citizens in need.

And, by continuing to define Palestinians who left Israel in 1948 as "refugees," and granting that status to their descendants, UNRWA's very existence promotes the myth this population will one day return en masse to Israel. This in turn perpetuates the conflict with Israel, which plays right into Hamas' hands.

Whoever defined insanity as doing the same thing over and over and expecting different results could well have been predicting the recurring crises in Gaza.

Yes, we have to fix the buildings. But, if we don't want to repeat this exercise, we must make sure their foundations are steel and concrete – not corruption, hatred and ignorance.

Lifestyle Quiz: Are you a Cleaner, Keener, Gleaner or Wiener?

The Jewish High Holidays are a time to reflect. I've put together a fun, informal quiz that may shed some light on the type of lifestyle you currently lead.

Begin by answering each question.

1. How often do you weigh yourself?

- A-Daily; B-Weekly; C-When I overeat;
- D-Never. I don't care.

2. Can you run 100 metres without stopping?

- A-Yes; B-No; C-I don't know; D-Why would I?

3. Which grocery label most appeals to you?

- A-Low-sodium; B-Gluten-free; C-Low-fat;
- D-Super-sized.

4. How many squats can you do in one minute?

- A-More than 20; B-10 to 20; C-Less than 10;
- D-Oy! My tuchas hurts just thinking about it!

5. What's in your kitchen pantry?

- A-Flax seeds; B-Lentils; C-Cookies;
- D-Not much. I ate all the cookies last night.

6. What's your favourite potato dish?

- A-Sweet potatoes (lower on the glycemic index);
- B-Any potatoes boiled or baked;
- C-Mashed with cream, salt and butter; D-Poutine.

7. When do you visit a medical doctor?

- A-As recommended;
- B-As recommended, but sometimes I forget to go;
- C-When I'm really sick;
- D-Never. I'm afraid what he/she may find.



8. When did you last have a vigorous workout?

- A-Today; B-This week; C-This month; D-1992.

9. What would you do if your clothes felt tight?

- A-Improve my dietary and exercise habits;
- B-Eat less; C-Exercise more;
- D-Buy a new wardrobe.

10. Which song lyric best represents you?

- A-"Work it harder, make it better." (Daft Punk);
- B-"I am the champion." (Katy Perry);
- C-"So eat it. Eat it." (Weird Al Yankovic);
- D-"Here for a good time, not a long time." (Trooper)

Score 1 point for each A, 2 points for each B, 3 points for each C and 4 points for each D. Add up your score.

10 to 12 points: The Cleaner. You are very health conscious. You make exercise and what some call "clean eating" a high priority. You take ownership of your wellness and make no excuses. You seek professional help as needed to maximize your health and fitness. Be careful not to obsess about food, exercise or your appearance.

13 to 22 points: The Keener. You try to take care of yourself, but you don't always make your well-being a priority. You sometimes fall prey to current fitness and diet fads or misinformation. Get information from more reliable sources.

23 to 30 points: The Gleaner. You pick and choose what's convenient. You sporadically attend to your health needs with a crash diet or exercise. Your efforts are often short-lived and leave you feeling disappointed. You may benefit from fitness coaching and nutritional guidance.

31 to 40 points: The Wiener. You prefer to enjoy life in the present with little regard for health consequences. You may laugh off your bad eating habits and deny that your health or appearance troubles you. Nothing will change until you decide to make a real commitment to yourself and seek help.

I hope the quiz provided a few laughs and some serious food for thought. May you be inscribed in the Book of Life. May God bless you with the will to improve your fitness and overall health.

Gloria Schwartz is a personal trainer at the Soloway JCC and the author of Personal Best: Train Your Brain and Transform Your Body for Life.

Breaking news at
www.ottawajewishbulletin.com

Waldman's characters learn about life and their relationship to Judaism

Love and Treasure

By Ayelet Waldman
Alfred A. Knopf
352 pages

It's a necklace – a “gold-filigreed pendant” that “bore the image, in vitreous enamel, of a peacock, a perfect gemstone staring from the tip of each painted feather” – that sets the story in motion. Jack Wiseman tells his granddaughter, Natalie Stein, about the necklace in order to relieve her of her post-divorce misery. Yet, his explanation leads not only to the tale of his army service during the Second World War, but also to a mission for Natalie.

What makes Ayelet Waldman's wonderful novel *Love and Treasure* resonate for Jewish readers is that Jack obtained the necklace from a “treasure train,” much like the real life “Hungarian Gold Train,” which carried valuables stolen from Hungarian Jews towards Berlin in 1945. Waldman ties three stories – the Second World War narrative, the contemporary one and revelations of the necklace's original owner – in unexpected and moving ways.

Although Jack has experienced some anti-Semitism during his army service – along with complaints that the U.S. was “fighting Hitler for the sake of the Jews” – he realizes “the men's antagonism was born of ignorance; Jack and the others in the division were the first Jews many of them ever met.”

What he's unprepared for is the treatment of the displaced persons, whom many of the American soldiers see as slightly less human than other Austrian citizens. Jack is ordered to unload the material from the treasure train his unit discovered and guard the warehouse where it's stored.

What gets under Jack's skin, though, is how the military brass treats the treasure as its own, requisitioning items to decorate their lodgings and supply their kitchens and dining rooms – with no plans to return it. Then he meets Ilona, a displaced person living in Salzburg with the hope of being reunited with her sister. Something changes in Jack as he finds himself desperately searching for ways to help her.

RABBI RACHEL ESSERMAN BOOK REVIEW

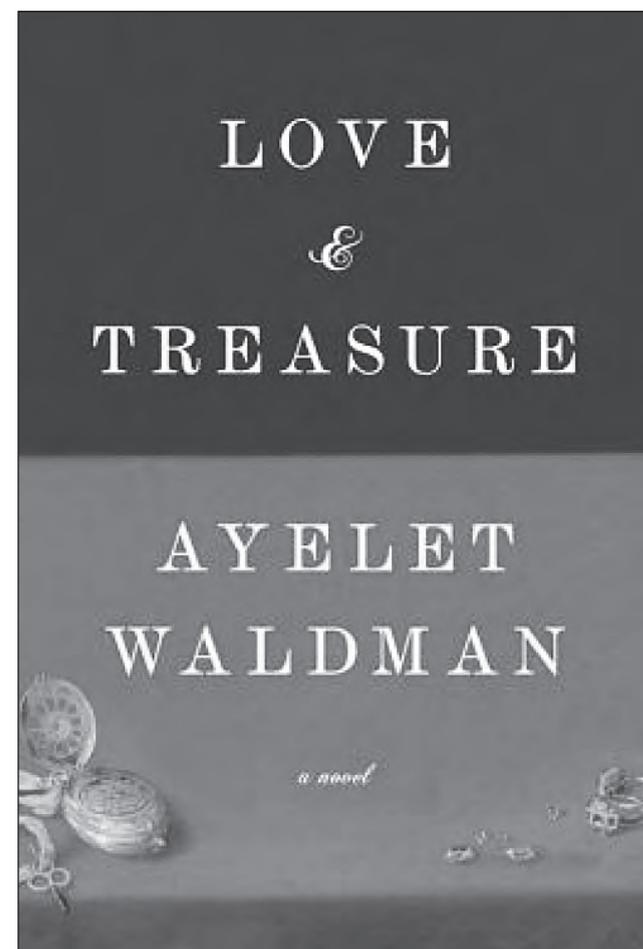
What connects the different narrations is that each character learns the true meaning of love: the importance of putting the loved one's needs above one's own.

At first, I was disappointed when, in section two, the story moved to Natalie, or rather more accurately, Amitai Shasho, whose Syrian-born parents moved to Israel after the founding of the Jewish state. Amitai, who saw how Sephardim were treated as second-class citizens, left Israel as an adult to become part of the tight-knit Syrian Jewish community in the United States.

Although I missed Jack, the brash, outspoken Amitai grew on me, particularly as he comes to care about Natalie's mission – and tries to keep her from discovering his Holocaust reclamation work that, while not illegal, focuses more on monetary gain than pursuing justice. Their discoveries lead to the true story of the necklace, but to reveal more would spoil the many surprises Waldman offers.

While the author does not skimp on plot, her greatest strength is character development and shows how the characters learn something important about their life and, in several cases, their relationship to Judaism.

In a pessimistic mood, one notes, “Everyone despises us. This is the one lesson I've learned. Every single person despises the Jews, even the ones who say they don't. Even the Jews themselves ... Except [the ones] from Palestine. They despise us, but they don't despise



themselves. That is a miracle. A Jew who doesn't hate himself.”

Another character discovers how Jewish history – all parts of Jewish history – belongs to him: He was brought “to the realization that, merely by virtue of being a Jew, even a Jew from a different time and place, it was his history, too. Not personally, but collectively. It belonged to him, as he belonged to all those Jews rising up to the infinite ceiling in the Hall of Names” [at Yad Vashem].

What connects the different narrations is that each character learns the true meaning of love: the importance of putting the loved one's needs above one's own. That's the real treasure they share, even when that love can never be acted upon.

I read *Love and Treasure* slowly, savouring both prose and story. Waldman's book is one of the finest novels of the year.

This review originally appeared in The Reporter, Vestal, NY.



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Couvert \$10

This event is part of Holocaust Education Month,
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Information:
Mike at mbazuk@ojcf.ca
or 613-798-4696 x 252
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Study: All women of Ashkenazi descent should be screened for BRCA

JERUSALEM (JTA) – All women of Ashkenazi descent should be screened from age 30 for the BRCA gene mutation that can cause breast cancer, an Israeli study recommends.

The study, by a research team headed by Prof. Ephrat Levy-Lahad of Shaare Zedek Medical Center was published September 5 in the journal *Proceedings of the National Academy of Sciences of the United States of America*.

Until now, Ashkenazi women have been tested for the BRCA1 and BRCA2

genes only if a close blood relative developed breast or ovarian cancer or were identified as carrying the gene.

The research was conducted on a random group of Jewish women of Ashkenazi origin, who did not necessarily have a family history of the disease.

Many of the women identified during the study as being mutation carriers would not have known otherwise, according to the study. The mutation can be handed down to women through their fathers.

Ashkenazi Jews descend from just 350 individuals, study finds

NEW YORK (JTA) – A new study concludes that all Ashkenazi Jews can trace their ancestry to a "bottleneck" of just 350 individuals, dating back to between 600 and 800 years ago.

The study, published September 9 in the *Nature Communications* journal, was authored by Shai Carmi, a computer science professor at Columbia University, and more than 20 medical researchers from Yale, Columbia, Yeshiva University's Albert Einstein College of Medicine, Memorial Sloan-Kettering Cancer Center, Hebrew University of Jerusalem, and other institutions.

Researchers analyzed genomes of 128 Ashkenazi Jews and compared them to those of non-Jewish Europeans in order

to determine which genetic markers are unique to Ashkenazi Jews.

They found that the Ashkenazi Jews' genetic similarities were so acute that one of the study's researchers, Columbia professor Itsik Pe'er, told the *Live Science* website that among Ashkenazi Jews, "everyone is a 30th cousin."

The findings will enable researchers to catalogue nearly all of the genetic variations from the founding population, the study's authors said. Such thorough genetic cataloging could help clinicians interpret individual genetic mutations, improve disease mapping and provide insight into the histories of Middle Eastern and European populations, the study said.

Breaking news at www.ottawajewishbulletin.com

WHAT'S GOING ON | September 22 to October 5, 2014
FOR MORE COMMUNITY LISTINGS, VISIT WWW.JEWISHOTTAWA.COM AND SELECT 'CLICK TO SEE MORE MONTHS'

MONDAY, SEPTEMBER 22

March of the Living Information Meeting
Information Session to discuss March of the Living trip to take place in April 2015 for students who will be in grades 10, 11, 12 in the 2014-2015 school year. Guest speaker Michael Soberman, national director, Canada-Israel Experience, 7 to 9 pm.
Info: Benita Siemiatycki, 613-798-4644, bsiemiatycki@jewishottawa.com

FRIDAY, SEPTEMBER 26

Kabbalat Shabbat and Dinner:
Services include song, mediation and learning, followed by a dairy vegetarian potluck and more conversation. Please bring something to share – food, beverages, dessert, and/or a donation to cover expenses. Everyone is welcome.
The Glebe Minyan, 91A Fourth Avenue, 6 to 9 pm.
Info: Anna Maranta, 613-867-5505, glebeminyan@gmail.com

SUNDAY, SEPTEMBER 28

Jewish Federation of Ottawa Superweek:
Canvassing the community for support to the Federation's 2015 Annual Campaign, 9:30 am to 8:30 pm. Also Monday and Tuesday, September 29 and 30, 6 to 8:30 pm.
Info: Dawn Paterson, 613-798-4696, dpaterson@jewishottawa.com

COMING SOON

FRIDAY, OCTOBER 10

Shabbat in the Sukkah:
Come to the Glebe Minyan for Shabbat in the Sukkah! Admission: New socks, T-shirts or underwear plus a vegetarian contribution to share. Black bean chilli, challah, apple cider and treats provided. The Glebe Minyan, 64 Powell Avenue, 5 to 9 pm.
Info: Anna Maranta, 613-867-5505, glebeminyan@gmail.com

TUESDAY, OCTOBER 14

Pancake Breakfast in the Sukkah:
Morning and holiday services facilitated by Cantor Daniel Benlolo in the Community Sukkah at the SJCC. Pancake breakfast to follow, 7:30 to 9:30 am
Info: anita@bethshalom.ca

Malca Pass Library Book Discussion Group:
"A Guide for the Perplexed" by Dara Horn will be reviewed by Sophie Kohn-Kaminsky. Agudath Israel Congregation, 1400 Coldrey Avenue, 7:30 to 9 pm.
Info: 613-728-3501, mkaell@rogers.com

TUESDAY, OCTOBER 28

Choices: Cocktail reception and dinner, with guest speaker Lynda Fishman, author of

"Repairing Rainbows."
Agudath Israel Congregation, 1400 Coldrey Avenue, cocktails 6 pm, dinner 6:45 pm.
Info: Nancy Walkington, 613-798-4696, ext. 294 nwalkington@jewishottawa.com

SUNDAY, NOVEMBER 2

Limmud 4th Annual Festival of Learning and Culture:
The defining festival of Jewish learning through the study of culture, politics, language, cuisine, history, spirituality, music, Torah, literature, medicine, philosophy or other means, Limmud respects diversity and is committed to creating an inclusive environment. Open to anyone interested in Jewish learning, 8 am to 8 pm.
Info: Jenny Roberge, 613-608-6872.

CANDLE LIGHTING BEFORE

FIRST DAY ROSH HASHANAH	SEP 26	6:34 PM
SEP 24	6:38 PM	OCT 3
6:20 PM		
SECOND DAY ROSH HASHANAH	FIRST DAY SUKKOT	
SEP 25	AFTER 7:37 PM	OCT 28
		6:12 PM

BULLETIN DEADLINES

SEPTEMBER 29**	FOR OCTOBER 27
OCTOBER 22	FOR NOVEMBER 10
NOVEMBER 5	FOR NOVEMBER 24

** Early deadline because of holiday closures (all dates subject to change)

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Allen Pearl, Toronto
(brother of Brian Pearl)

Shafica Saleh

Edward (Ted) Sheinfeld

Gerald Thaw

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.

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Sunday, Sept. 28
Session 1: 9:30 am - 12:00 pm
Session 2: 1:30 pm - 4:00 pm
Session 3: 6:00 pm - 8:30 pm

Monday, Sept. 29
Session 4: 6:00 pm - 8:30 pm
Tuesday, Sept. 30
Session 5: 6:00 pm - 8:30 pm

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