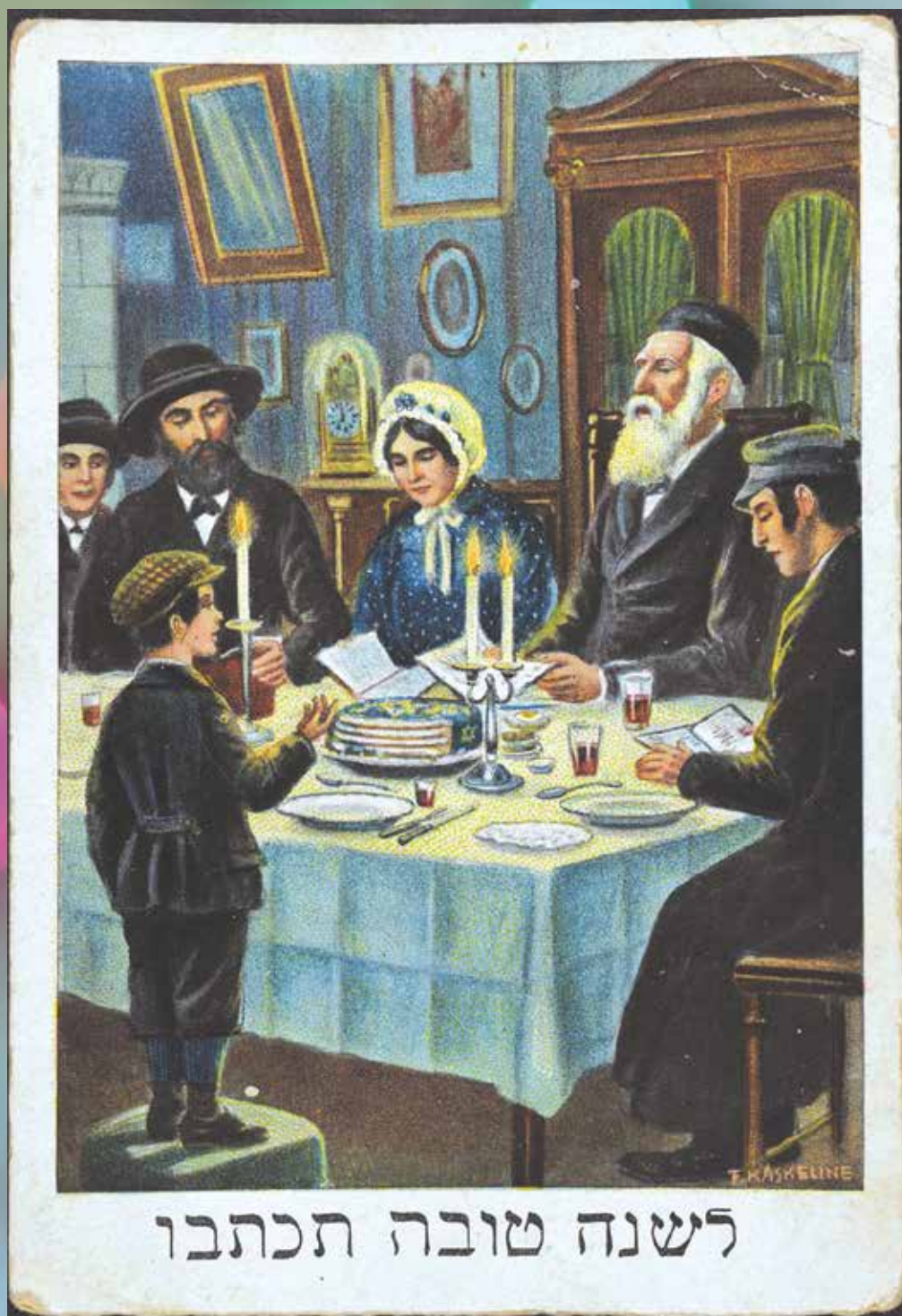


OTTAWA JEWISH BULLETIN

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Best wishes for
 a sweet, healthy
 and happy
 New Year.

*Shana Tova
 Umetukah!*

Rosh Hashanah
 5779

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 to open downtown > p. 33



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Promising young Israeli players attend Senators Summer Hockey Camp

Two Israeli girls from Ottawa's Partnership2Gether region honed their playing skills and made many friends in Ottawa this August. **Mitch Miller** reports.

Making real people connections between our Jewish community in Ottawa and our partnership region in Israel's north is at the heart of the Jewish Federation of Ottawa's Partnership2Gether (P2G) program.

Oz Lustig and Annika Sharabi are 15-year-old girls from Kibbutz Kfar Giladi who play hockey. Actually, they don't just play hockey, they have a passion for our sport. The Israeli girls learned to skate and develop their skills attending hockey school at the Canada Centre in Metulla.

This summer, Oz and Annika were in Ottawa attending the Ottawa Senators' Summer Hockey Camp at the Bell Sensplex and spending time getting to know Ottawa and our Jewish community.

As any young hockey player might be, Oz and Annika were nervous about whether their skills would be on par with the Canadian-born hockey players in their group. But, they needn't have worried.

"We're very impressed by their level of skating and hockey knowledge," said Caleigh McMillan, one of the on-ice coaches at the Senators' Camp. In fact, McMillan added, Oz and Annika "have been helping the coaches with the younger kids."

"It's great having two female athletes from Israel," said Alec Vice, development programs coordinator at the Bell

Sensplex. Vice added that it is nice to see the Senators' hockey family still has a strong connection with hockey in Israel. Vice was referring to the late Roger Neilson, a former Senators coach who spent a few summers coaching hockey in Israel, and to former Senators captain Laurie Boschman who ran a hockey camp in Israel with Olympic women's hockey gold medalist Tessa Bonhomme in 2014.

Oz and Annika loved the experience provided by the Ottawa Senators.

"The coaches are great, and it's different for us to have female coaches and to play with only girls," said Annika.

"Maybe we can invite Caleigh and the other coaches to Israel and get more girls to play at the Canada Centre," added Oz.

While they were here, the girls got to meet retired Ottawa Senators players Chris Phillips and Chris Neil, as well as current NHL player Claude Giroux, captain of the Philadelphia Flyers.

When Oz and Annika were not at the Bell Sensplex, they spent time visiting with residents at the Bess and Moe Greenberg Family Hillel Lodge, touring the Soloway Jewish Community Centre, and having a memorable visit at Camp B'nai Brith of Ottawa. At each stop, members of the Jewish community of Ottawa were happy to meet the two Israeli teens, test their own knowledge of Hebrew and then ask the big three



(From left) Israeli hockey players Oz Lustig and Annika Sharabi at Camp B'nai Brith of Ottawa with new friends Haley Miller, Molly Tanner, Alex Lender and Taylor Ages.



Jewish Federation of Ottawa's Partnership2Gether Chair Barbara Crook with hockey players Annika Sharabi (left) and Oz Lustig. The teenaged players, in Ottawa last month to attend the Ottawa Senators Summer Hockey Camp, come from Kibbutz Kfar Giladi in the Upper Galilee, Ottawa's partnership region.



Israeli hockey players Annika Sharabi (left) and Oz Lustig with NHL player Kyle Turris, a former Ottawa Senator now with the Nashville Predators.

questions: "You really play hockey in Israel?" "Where in Israel do you live?" And, "Do you know (so and so) who lives in Israel?"

An added bonus to the Israeli girls attending the Ottawa Senators Hockey Camp is that they quickly became unofficial ambassadors of Israel, of their kibbutz and of our community's partnership region. For many of the kids attending the hockey camp, it was their first opportunity to meet actual Israelis after only being exposed to short items about Israel on the nightly news. Oz

and Annika were asked how they "can play hockey in the desert," and what it's like to live through a war. One child even asked how it was that they were still alive. Now those young kids will tell their families and friends that they played hockey with two girls from Israel who listen to the same music and eat the same foods. They speak English (in addition to Hebrew and Arabic and, in Annika's case, Dutch) and dress the same as the kids here.

Bring your hockey equipment with you on your next visit to Israel, and make plans to skate with our hockey friends from Kfar Giladi in our P2G partnership region.



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Lip-sync battle: Unique and fun event to launch Federation Annual Campaign

BY PAULINE COLWIN
JEWISH FEDERATION OF OTTAWA

Every year, the Jewish Federation of Ottawa holds a Kickoff event to launch the Annual Campaign. The 2019 Kickoff – Sunday, September 16, 7 pm, at Centrepointhe Theatre – promises to be a unique, fun event. Instead of a speaker, talk, or movie, this year's Kickoff will be a "lip-sync battle."

In a lip-sync battle, performers pretend sing recorded songs. This "battle" will be a friendly competition featuring performers from our community, including rabbis, agency directors and young people. This means great music and fun choreography performed by enthusiastic, but amateur, stars.

Stuntman Stu will MC the evening. Joining him is a panel of celebrity judges to add extra humour and entertainment to a show that families will be sure to enjoy.

The Zaret Family – Debi, Neil, Adam, Josh and Jen – are co-chairs of Kickoff and I spoke with them at the Gemstone office, where Neil and Josh work, about the family's desire to make a difference and about what they hope Kickoff will achieve.

EXPLAIN HOW YOUR FAMILY BECAME CO-CHAIRS OF KICKOFF.

Adam: We were asked based on the generations that we represent and are connected with. Josh and Jen are young parents, and along with our own parents, we represent a broad demographic. When Sharon [Sharon Appotive, past Annual Campaign chair] and Micah [Micah Garten, Federation's director of development] met with us, they explained they wanted to reach people who were being missed, and to recognize there is probably a shadow community in the Ottawa Jewish community.

Debi: To give you more background, Neil and I were asked to chair Kickoff a few years ago and we declined. It wasn't in our comfort zone. When Josh, Jen



(From left) Marlowe, Josh, Jen, Debi, Adam, Fenway and Neil Zaret, outside the Gemstone office, where the family met last month to share their excitement about the September 16 lip-sync battle at Centrepointhe Theatre.

and Adam came to us and said they had been approached to chair the event, and would we consider doing it as a family, it was really hard to say no given the commitment that our children have to the event and to the community.

HOW DID YOU COME UP WITH THE IDEA OF A LIP-SYNC BATTLE?

Jen: Josh was talking to his friend Dan Vigderhous, an event producer who has done this type of event before. He also knows what it takes to make this type of event successful. Given that we were tasked with thinking outside the box, we challenged Dan to find an event that would engage the community, push people out of their comfort zones, and show people that we can look within our community for creativity and entertainment. We immediately hired Dan and engaged him to work his magic. We also liked the idea, as it will hopefully

bring people to Kickoff who had never been before.

Neil: I had never heard of lip-sync battles before this ... and my only condition when I heard the idea was that I would not be performing!

Jen: When you go to hear a speaker you may or may not know them, but when you go to this event you are going to know someone who is up on stage.

Josh: Our goal was to create unity by creating one event that serves all the generations. This is an event for the young to old.

Jen: It's also going to be nice to see diverse members of the community performing together on stage. I think seeing different heads of supplementary schools, all working together, will be great.

Debi: We are also excited to see the diversity of our community represented – whether it is people with disabilities,

seniors, rabbis, school kids, young people and old people – the whole community will come together.

WHAT IS THE FORMAT FOR THE LIP-SYNC BATTLE?

Jen: It will be similar to "Dancing with the Stars" with Stuntman Stu as the MC along with three local celebrity judges – Lawrence Wall, Lianne Lang and Abigail Bimman. Each group will perform their act and then there will be a short Q&A for each group to explain their relationship and relevance to the overall community.

Debi: There will also be a People's Choice Award. That's very important. The audience will get to vote and there will be lots of prizes to be won.

YOU ARE A BUSY FAMILY AND YET YOU HAVE MADE THIS HUGE COMMITMENT. WHAT WOULD YOU DO TO ENCOURAGE OTHERS TO GET INVOLVED?

Adam: To use a message from my father, if the next generation, like us, doesn't support the Jewish community, then it's going to disappear. Our generation has to get involved with time and money. Yes, we are busy. We have jobs, we have work travel, I have a significant other in another city, sports, fitness and all this stuff – if we can do it, then everyone can.

Josh: Also something that I know Adam, Jen, and I all practice is that you can't complain about something if you don't actually get involved yourself. For people who criticize the day schools – well, have you even gone for a tour? Or for those who say shul doesn't do anything for them – well, have you even gone to any programming? Until you actually try...

Jen and Josh: You can't complain!

Tickets for the Annual Campaign Kickoff Lip-Sync Battle are now available at the Centrepointhe Theatre box office. Visit www.meridiancentrepointhe.com or call 613-580-2700.



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Special Challenge Fund inspires gratitude, determination and confidence for Federation Annual Campaign

Reflecting on the special Challenge Fund for the Annual Campaign, Jewish Federation of Ottawa President and CEO **Andrea Freedman** says we have a historic opportunity “to build a Jewish Superhighway of meaningful Jewish experiences and journeys – where Jewish life is vibrant and where no one is left behind.”

In advance of the Jewish Federation of Ottawa’s Annual Campaign, three very generous donor families – Barbara Crook and Dan Greenberg (the Danbe Foundation); Roger and Robert Greenberg; and the Stephen Greenberg family – came together as



Jewish Federation of Ottawa President and CEO Andrea Freedman

equal partners in creating a \$500,000 Challenge Fund to match all new and increased gifts to the Campaign and support the Jewish Superhighway.

Undoubtedly, you will read and hear about this fund many times, and I do hope you will participate in the challenge by giving even more generously than in the past!

Often I use a column as an opportunity to share with community members my thinking, or share a bit about myself. Therefore, this article will not explain the ins and outs of the Challenge Fund – for that, please do read the *Case for Community* distributed with this edition of the

Ottawa Jewish Bulletin). Rather, I want to explain what this type of financial commitment means to me, as Federation CEO.

Obviously, there is a tremendous sense of gratitude to these three wonderful families who continuously lead by example and with such heart, as well as to every single community member who will take the challenge and make a new or increased gift. I give generously. I always increase my gift, and I dug even deeper this year knowing the increased portion of my gift would be matched.

Apart from gratitude, I am also experiencing two other significant emotions: determination (liberally sprinkled with a healthy dose of fear) and confidence.

Determination: Understanding and appreciating the significance of this very special gift to our community, I am determined to make sure we fully capitalize on the opportunity. By definition, a matching fund only gets us halfway to where we need to be. We have to raise an additional \$500,000 in new dollars (or forfeit some of the \$500,000 Challenge Fund if we do not hit the target). With outstanding Campaign leadership and amazingly generous donors, I believe that with our collective hard work (yes, even more than before), we can, and will, fully utilize the match. The fear exists because knowing how badly our community needs these dollars, and all the good that can be

accomplished with an additional million dollars (again, please read the *Case for Community*), I don’t want to squander even a single dollar of the match. So yes, I definitely do feel some pressure to make sure this year’s Campaign is epic.

Confidence: As CEO, it is hugely validating when three leading philanthropic families believe so strongly in Federation’s vision and work that they make such a significant additional investment to help inspire and motivate others. In preparation for this year’s Annual Campaign, Federation began introducing the concept of the Jewish Superhighway. Community members are already getting inspired and excited about the vision. More and more, I hear references to the Jewish Superhighway from others and in emails from people telling me they are ready to start building and do their part (no hard hats required).

As a sports fan, I am a big believer in momentum (sadly, my beloved Habs currently have none). Barbara and Dan, Roger and Robert, and Stephen have given us HUGE momentum. I am grateful for this beyond words. Our Campaign leadership team is determined to max out the Challenge Fund and I am confident that individual donors understand the historic opportunity we have to build a Jewish Superhighway of meaningful Jewish experiences and journeys – where Jewish life is vibrant and where no one is left behind.

High Holiday Feature Must-know High Holidays words and phrases

(My Jewish Learning via JTA) – Here are some important Hebrew words and terms you may encounter over the High Holiday season.

Akedah – Pronounced ah-keh-DAH. Literally “binding,” the Akedah refers to the biblical story of the binding of Isaac, which is traditionally read on the second day of Rosh Hashanah.

Chag sameach – Pronounced KHAG sah-MAY-akh. Literally “happy holiday,” a common greeting on Rosh Hashanah and other Jewish holidays.

Chet – Pronounced KHET (short e). Sin or wrongdoing.

Elul – Pronounced el-OOL (oo as in food). The final month of the Jewish calendar, it is designated as a time of reflection, introspection and repentance.

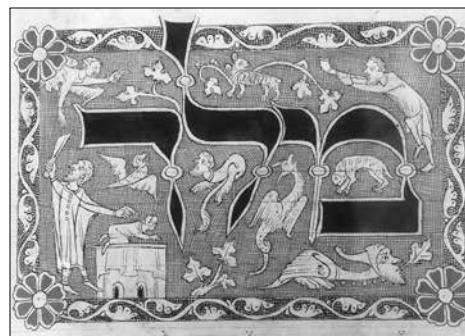
L’shana tovah u’metukah – Pronounced l’shah-NAH toe-VAH ooh-meh-too-KAH. A Hebrew greeting for the High Holi-

days season that means “For a good and sweet year.”

Machzor – Pronounced MAHKH-zohr. Literally “cycle,” the machzor is the special prayer book for the High Holidays containing the special liturgy.

Selichot – Pronounced slee-KHOTE. Literally “forgivenesses,” selichot are prayers for forgiveness. Selichot refers to two related types of penitential prayers: the prayers that customarily are recited daily at morning services during the month of Elul, as well as the name of the service late at night on the Saturday preceding Rosh Hashanah consisting of a longer series of these penitential prayers.

Shofar – Pronounced shoh-FAR or SHOH-far (rhymes with “so far”). The ram’s horn that is sounded during the month of Elul, on Rosh Hashanah and at the end of Yom Kippur. It is mentioned numerous times in the Bible in reference to its ceremonial use in the Temple and to its function as a signal horn of war.



A page from a Machzor dated from the beginning of 14th century.

Tashlich – Pronounced TAHSH-likh. Literally “cast away,” Tashlich is a ceremony observed on the afternoon of the first day of Rosh Hashanah in which sins are symbolically cast away into a natural body of water. The term and custom are derived from a verse in the Book of Micah (7:19).

Teshuvah – Pronounced tih-SHOO-vuh. Literally “return,” teshuvah is often translated as “repentance.” It is one of

the central themes and spiritual components of the High Holidays.

Tishrei – Pronounced TISH-ray. The first month in the Hebrew calendar, during which Rosh Hashanah, Yom Kippur and Sukkot all occur.

Unetaneh Tokef – Pronounced ooh-nuh-TAH-neh TOH-keff. Literally “we shall ascribe,” a religious poem recited during the Musaf Amidah that is meant to strike fear in us.

Yamim Noraim – Pronounced yah-MEEM nohr-ah-EEM. Literally “Days of Awe,” a term that refers to the High Holidays season. Sometimes it is used to refer to the 10 days from Rosh Hashanah through Yom Kippur, which are also known as the *Aseret Yimei Teshuvah*, or the 10 Days of Repentance.

Yom tov – Pronounced YOHEM TOHV or YON-tiff. This is a general term for the major Jewish festivals.

Silent auction at Federation golf tournament supports special education at Jewish day schools

BY MATTHEW HORWOOD

Special education programs at the Ottawa Jewish Community School (OJCS) and Torah Day School of Ottawa were the beneficiaries of the silent auction held at the Jewish Federation of Ottawa's 25th Annual Golf Tournament.

The tournament, held July 9 at Rideau View Golf Club in Manotick, raised more than \$223,000 in total for Federation's Annual Campaign – including \$51,000 from the silent auction, which was specifically earmarked to support special education at Ottawa's Jewish day schools.

Sarah Beutel, Federation vice-president of community building, explained that silent auctions at previous years' tournaments were for prizes, such as weekend getaways and outdoor packages. This year, however, Federation decided to "auction" special education at Jewish day schools instead.

Beutel said Federation decided to modify the silent auction, "because this year was the 25th Annual Golf Tournament and because it was something unique and a little different." Special education, she added, "is a big need in the schools, so we decided to try it out."

The auction raised more than



The Jewish Federation of Ottawa's 25th Annual Golf Tournament raised more than \$223,000 for the Annual Campaign, including \$51,000 from the silent auction earmarked to support special education projects at Ottawa Jewish Community School and Torah Day School of Ottawa.

(From left) Federation President and CEO Andrea Freedman; Annual Campaign Co-Chairs Aviva Ben-Choreen and Rabbi Reuven Bulka; and Golf Tournament Chair Ian Sherman.

\$50,000 in less than 10 minutes and the two schools will begin to use the funds for special education immediately.

OJCS Head of School Jon Mitzmacher said the school is grateful.

"With this increase in funding, we will be better able to support our current students and be better positioned to be a more inclusive Jewish day school for our community," he said.

Mitzmacher said OJCS plans to use the funds to boost literacy for students with special needs, "whether it's an uneven reading development, a diagnosed reading disorder, or a need for acceleration with accessing literature beyond grade level."

The funds will also be used to purchase individualized material, tools and furniture for students, such as standing workstations, weighted lap mats, noise-cancelling headphones, and wedge cushions.

Finally, Mitzmacher said, OJCS will use the funds to offer additional Jewish studies resource support for students, in order to "reinforce their reading and comprehension skills, as well as help them access grade-level appropriate materials."

The grant to Torah Day School of Ottawa will be used to hire a part-time social-emotional learning specialist.

"We are looking to get someone to come in and work with teachers on the social, emotional and possibly behavioral needs of children," said Rabbi Zischa Shaps, executive director of the Orthodox day school.

Rabbi Shaps said the Torah Day School is "very excited" Federation chose to make special education a focus of this year's silent auction.

"It's a great need today, especially as there is more demand for special education, so we appreciate that."

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FEDERATION REPORT



HARTLEY STERN
FEDERATION CHAIR

Dorothy and I have just come back from our annual cycling vacation with our good friends Sharon and David Appotive. This year, we toured parts of Maine, which included the exceptional beauty of both Acadia National Park and the coastal area near Camden.

We all enjoy the almost spiritual connection we get experiencing the extraordinary sights, smells and sounds that nature provides. In Maine, the

Sustaining community requires effort and commitment to navigate the ‘rolling hills’

ocean, the forests, and the vernacular architecture were spectacular – even in the prevailing fog. These sensory experiences are actually all around us, perhaps to a lesser degree, in the middle of a city. We simply are caught up in our everyday work lives and literally do not stop to smell the roses.

Cycling also provides another obvious benefit: the exercise and calorie-control that most of us, particularly those of a certain age, require. Part of the enjoyment of cycling is relieving the guilt of eating a second (or even first) piece of celebrated, Maine blueberry pie.

Another benefit of these trips is the education we receive about the history and people of a region. Maine has a long history as a major shipbuilding centre in the U.S. Great artisans built some of the world’s largest steam-driven cargo vessels, which helped the U.S. become an economic powerhouse.

Maine’s economic decline can be traced to the decline of this industry. Maine, however, has been a leader in the preservation of the lobster fishery, which could be a lesson to us all in resiliency.

We also learned that the Maine definition of “rolling hills” more closely equates to an Ottawa image of small mountains. All that to say, the educational and sensory experiences included a sense of physical satisfaction that comes after hard work, and which made the good food, good wine, and shared stories all the more enjoyable. Sleep, indeed, was never a problem.

This was, I believe, our fifth cycling trip with the Appotives. It is remarkable to me that in all that time, we never experienced an argument, or even a single harsh word. I think the comfort level we have is born out of shared values. We talk endlessly (and I mean end-

lessly) about our children and grandchildren, and always with great joy.

We also talk about how each of us might do a little more to help sustain the Jewish community, which we truly love. While I am not advocating cycling on the Jewish Superhighway (that would be decidedly unsafe), I am advocating for a spiritual connection to the community, which is an on-ramp in every community.

I am on very soft ground speaking of spirituality in our Jewish community. Our rabbis and teachers are those to whom we turn for their wisdom in this domain. I am suggesting that as we approach the High Holidays, when friends and family surround us, praying for a healthy and sweet year ahead, let us be mindful of how wonderful our Ottawa Jewish community is, and that to sustain it requires the effort and commitment to navigate the “rolling hills.”

FROM THE PULPIT



RABBI IDAN SCHER
MACHZIKEI HADAS

Many know Rosh Hashanah as the Day of Judgement.

However, as you peruse the special prayers of Rosh Hashanah, they do not seem to reflect the types of prayer we would expect for a day of judgement. Instead of prayers of apology and regret, the special Rosh Hashanah prayers seem to focus primarily on the coronation of God as Sovereign. It seems that we are being judged without having an opportunity to make our case. What’s going on?

Perhaps the answer lies in properly understanding what we mean when we speak about judgement on Rosh Hashanah. Maybe it’s not about God’s judgement on our deeds of the past year, but rather it is about our vision, our hopes and our plans for the coming year. Instead of focusing on the details, we are taking a step back to look at the big picture. What

‘Envisioning a year of an enriched Jewish identity’

As we reflect on envisioning a life lived Jewishly, it is important to remember that when it comes to our Jewish engagement, there are always greater depths to be found. There is always something that we have yet to tap into that will make our lives increasingly meaningful.

are our ultimate priorities? What is our vision for our lives and for our world? Is God at the centre of that vision?

A story is told about Moshe Dayan, the great Israeli military leader and politician. Speeding down an Israeli highway, he was stopped by the police. The officer immediately recognized the general and started to berate him about how he needed to act like a role model. Before the officer could even finish his thought, Dayan cut him off and said, “Officer, I only have one eye. Where would you rather me look, at the road or at the speedometer.”

This is why the Rosh Hashanah prayers are all about the coronation of God as our Sovereign. Because when we coronate God at the beginning of the year we, in essence, declare that our

upcoming year is going to look a certain way. We commit to living a life of meaning based on Judaism’s Divine precepts and values, and that commitment affects our decisions and on the way we live our lives. We commit to keeping our eye on what is important, on the priorities we set at the beginning of the year.

As we reflect on envisioning a life lived Jewishly, it is important to remember that when it comes to our Jewish engagement, there are always greater depths to be found. There is always something that we have yet to tap into that will make our lives increasingly meaningful. There are infinite layers of depth and richness that are there for the taking as long as we are willing to put in the time and effort.

The only way to discover new meaning is by opening ourselves to taking the next step in our learning, and in our engagement with Judaism, something of which Ottawa has no shortage of offerings.

This is what Rosh Hashanah is about: envisioning a year of an enriched Jewish identity and creating a clear path forward to make our visions into realities.

To conclude, I offer a quote from Antone de Saint-Exupéry: “A rock pile ceases to be a rock pile the moment a man contemplates it, bearing within him the image of a cathedral.”

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FROM THE EDITOR



MICHAEL REGENSTREIF

I was recently reminded of “What Was I Thinking,” a clever piece written in the 1990s by New York City singer-songwriter Christine Lavin. In a series of verses, Lavin documents some dumb choices made by various people that lead into a chorus that variously asks, “What was I-he-she thinking?”

The song came to mind when news surfaced about a fashion photo shoot that was held here in Ottawa at the National Holocaust Monument.

On August 12, Montreal-based designer Michèle Beaudoin posted a photo on Instagram of a model at the National Holocaust Monument wearing a rather revealing dress. She credited the model, the makeup artist and the photographer, and promised more photos to come.

What were they thinking?

The Instagram post was deleted later that same day after several irate people who witnessed the photo shoot contacted the media. Community leaders – including Rabbi Reuven Bulka, rabbi emeritus of Congregation Machzikei Hadas, and Mina Cohen, director of the Centre for Holocaust Education and Scholarship at the Max and Tessie Zelikovitz Centre for Jewish Studies at Carleton University – spoke out about how absurdly inappropriate it was to do a fashion photo shoot at what must be regarded as a sacred place.

What, indeed, were the designer and her associates thinking? In response to an Ottawa Citizen enquiry, photographer Richard Tardif told the reporter via email, “After further consideration, we decided to end the session and discontinue the project. Also, all material has been deleted.”

That sad incident in Ottawa was not the only inappropriate event related to a Holocaust site that day. Two young Israelis, on a school trip to Poland to learn about the Holocaust, were caught on video dancing naked at the site of the Majdanek concentration camp, where an estimated 78,000 Jews were murdered during the Holocaust.

A statement from Israel’s Education

Ministry said it views “with great severity any behaviour that could harm the status and values represented by the trips to Poland. In the case in question, due to the students’ improper and inappropriate behavior, disciplinary actions have been taken against them to the fullest.”

Surely, one would think that Jewish students, studying the Holocaust, would know better. What were they thinking?

CORBYN AND TRUMP

Since the 2016 U.S. presidential election, observers have been attempting to understand the hold that Donald Trump has over his right-wing base. No matter how outrageous, offensive, or even racist Trump’s statements and actions have been, his base has remained fiercely loyal.

Watching the steady stream of revelations about anti-Semitism in the British Labour Party, particularly as it relates to party leader Jeremy Corbyn – who might well be the United Kingdom’s next prime minister if the polls are correct – one begins to understand the hold that Trump has over his base. Corbyn, whose left-wing populism seems to parallel Trump’s right-wing populism, has a similar hold over his base.

No matter how disturbing the reve-

lations are about Corbyn’s associations with Hamas, Hezbollah or Black September terrorists. No matter the revelation that he has appeared on the Iranian government’s propaganda TV station to denounce the BBC for recognizing Israel’s right to exist. No matter the revelation that his principal secretary advised his supporters not to vote for candidates who have appeared in Jewish newspapers – the list of examples grows longer by the day – Corbyn’s base sticks by him with unwavering loyalty.

In late-July, the United Kingdom’s three Jewish newspapers jointly published front-page editorials declaring that a Corbyn-led government would pose an “existential threat to Jewish life” in their country.

Historically, most British Jews have found a political home in the Labour Party. But, now in 2018, Marie van der Zyl, president of the Board of Deputies of British Jews, said, “It’s like Jeremy Corbyn has declared war on the Jews.”

It is a frightening situation for the Jewish community in the U.K.

On behalf of the Ottawa Jewish Bulletin staff – myself, Eddie, Patti and Matthew – I extend our best wishes for a sweet and Happy New Year.

IDEAS AND IMPRESSIONS



JASON MOSCOVITZ

There is no better time to think of truth telling and honesty than during the High Holy Days. It is part of the personal reflection we go through as we try to be better people. As we look forward to the New Year, we sadly note that truth is gone from the political realm.

I am no fan of Donald Trump, but clearly, he is not the first democratically elected leader in world history to tell lies. His difficulty with the truth could actually stem from all the political lies and cynicism that came before him.

Now that the recent documentary series, “The Vietnam War,” is being more widely viewed on Netflix, the horrendous lies of presidents Kennedy, Johnson and Nixon can be evaluated

‘Truth is gone from the political realm’

in the full bloom of steeping visual evidence that each one of those presidents lacked the courage and the conviction to tell the truth. The truth they couldn’t tell was that the U.S. was fighting a war it couldn’t win.

Trump’s first presidential lie on Inauguration Day centred on his silly insistence that a million people attended his swearing-in. While that lie was analyzed for weeks, let’s remember Oval Office lies about the Vietnam War ultimately cost the lives of close to two million North and South Vietnamese civilians, another million North Vietnamese and Viet Cong soldiers, 200,000 South Vietnamese soldiers, and 58,000 American soldiers.

Moreover, while commentators remain fixated on Trump’s lies about his extramarital affairs with a porn star and a playboy model, they seem to forget the Iraq War was misguidedly orchestrated on the back of yet another bald-faced lie. With no solid evidence, president George W. Bush and vice-president Dick Cheney told America and the world that Saddam Hussein had stockpiled weapons of mass destruction, which no one ever found. They didn’t find a trace of them in all of Iraq. Like Vietnam, the war in Iraq

was waged on the back of a presidential whopper.

The human cost of that lie is an estimated 500,000 dead Iraqis and 5,000 dead American soldiers; but there were countless other results, which triggered many more deaths. The destabilization of the region led to an increase in terrorism rather than the intended goal of reigning it in. It cannot be forgotten that ISIS, the most savage terrorist group of all, was incubated by the American-inspired chaos in Iraq.

The saddest tale in this Rubik’s cube of horror is how the U.S. inadvertently provided the arms with which ISIS went to war. First, the Americans disbanded the Iraqi army. Many of the Iraqi soldiers then joined – or were forced to join – ISIS, with their guns, machinery and weapons. Then, when the U.S. left Iraq, ISIS cashed in on even more weaponry and military machinery the Americans left behind. ISIS won the lottery without even buying a ticket.

Truth is always the first casualty of war and that is probably the case for virtually every war ever fought. Naiveté is not what this is about, but the distasteful reality is that so many U.S. presidents told lies in recent times that spilled blood and destroyed American

lives, and now so many liberal-minded people are offended because Trump is a major league fibber about comparatively smaller matters.

American political leaders have never lived up to the tale of George Washington and the cherry tree he admitted to cutting down, and maybe that is the lesson all western democracies need. For so long our politics have been tied up in a web of virtue fixed on the premise of politicians telling the truth.

Winning an election and surviving in government often means hiding the truth or telling a lie. Campaigning in the early-1990s, Liberal leader Jean Chrétien promised to kill the GST and free trade with Mexico. Then he came to power and did neither.

In the ‘80s, the Progressive Conservatives fared no better. Brian Mulroney was once asked how Canadians could believe him when even his friends called him “lying Brian.”

So, to all those truth-seeking journalists and commentators who document Trump’s lies, let’s remember what cynics have always said: that all politicians lie.

The only regrettable difference, so close to our Jewish Days of Awe, is you no longer have to be a cynic to say it.

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The Hillel Ottawa staff gathers at the Soloway JCC.
(From left) Jewish Student Life Coordinator Sasha Kathron, Israel Fellow Tomer Dayagi and Director Dovi Chein.

Hillel Ottawa welcomes new staff and board chair

BY MATTHEW HORWOOD

Hillel Ottawa, the community organization serving Jewish students at the University of Ottawa, Carleton University and Algonquin College, has two new staff members in place for the new academic year including a new Jewish student life coordinator and, for the first time, an Israel fellow.

Dovi Chein, in his third year as director of Hillel Ottawa after previously serving as Jewish student life coordinator, said the organization has been going through a transformation over the past few years, which has “resulted in a lot of challenges, as well as great outcomes,” including, for the first time, three full-time staff.

“We all have very high expectations and hopes and

we have some pretty daunting goals,” Chein said. “We are really trying to transform the Jewish experience for students while they are in Ottawa and help build the connection they have with Judaism.”

The new Jewish student life coordinator is Sasha Kathron, an Ottawa who earned her undergraduate in behavioural psychology at Saint Lawrence College. After completing internships at a youth rehabilitation centre and a young offender’s correctional facility, Kathron spent 10 months teaching in Israel.

As Jewish student life coordinator, some of Kathron’s responsibilities include engaging with and bringing students to Hillel, planning events, facilitating positive interactions with Judaism and “making sure everyone is having a good time.”

See Hillel Ottawa on page 15

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JNF is Past, Present, Future Building Israel since 1901

Shana Tova from JNF Ottawa

High Holiday campaign and 2018 Negev Dinner campaign showcases how JNF is supporting Israel's infrastructure while sticking to our roots

During the holiday season, it is customary to reflect on one's own journey and contemplate personal growth for the coming year. Doing mitzvot, giving to charity and giving back to community are often part of the journey.

At JNF, we are always grateful when a community member chooses to support the incredible work that we do in Israel. JNF Canada has evolved as Israeli society has evolved. While Israel is a "start-up nation," not everyone in Israel is riding the start-up wave. Thousands are left behind in the undertow. These Israelis need our support and, thanks to your generosity, we are immensely honoured and proud to be a source of that support.

Helping Itzik Lugasi and Negev forests rebound from kite terror

Every High Holiday season, JNF Canada supports a mitzvah project and this year is no different. Our High Holiday campaign is to restore and re-green the forests that have been torched by arsonists' kites. The burning kites arrive from Gaza at all hours of the day, but mainly during the morning and afternoon, when the wind changes direction and blows from the west in the direction of the Israeli border communities, causing hundreds of acres of planted forests to go up in flames. These forests are not only a green lung for local residents, but also a 'security fence' between the border communities and the Gaza Strip.

"When my forest is burned down, it's not only painful to me personally – after all, these are trees that I planted 25 years ago – but there's also the knowledge that it will take the forest a long time to get back to what it was," says KKL-JNF forester Itzik Lugasi.

Please support our campaign to restore the forests. VISIT jnf.ca to donate.

Helping at-risk youth rise up to succeed in Kiryat Shmona

This year, proceeds from the JNF Ottawa Negev Dinner 2018 honouring legendary Ottawa Senators' captain Daniel Alfredsson will fund the social services infrastructure of the Israel Tennis Centre (ITC) in Kiryat Shmona, thereby making it easier for youth at risk to access essential services.

Since 1976, ITC has become one of the largest social services organizations in Israel and has provided thousands of at-risk youth with critical life skills that will enable them to succeed as adults. Municipalities now recognize ITC's Youth at Risk Program for stabilizing communities, reducing crime rates, and improving children's academic performance and behaviour. Demand has never been greater. All of these programs are open to all children living in Israel, regardless of background, religious affiliation or economic circumstance. No child is ever turned away.

From Israel's northern Kiryat Shmona to Be'er Sheva in the south, the ITCs offers specially designed programs for both at-risk youth and for children of immigrant parents, homework tutoring, English-language fluency and a Special Olympics program for special needs children, including the hearing impaired. A sport psychology program helps children with communication, focus and concentration, problem solving and issues related to stress, pressure and anger.

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SodaStream CEO Daniel Birnbaum announcing Scarlett Johansson as the company's first global brand ambassador, Jan. 10, 2014 in New York City.

PepsiCo to acquire Israel's SodaStream for \$3.2 billion

(JTA) – PepsiCo will acquire the Israeli home soda-maker manufacturer SodaStream for \$3.2 billion US, the soft drink giant announced August 20.

PepsiCo plans to maintain the Israeli company's current base of operations in the Negev. SodaStream will continue to operate as an independent subsidiary.

The American multinational agreed to acquire all of the outstanding shares of SodaStream International Ltd. for \$144 US per share.

"PepsiCo and SodaStream are an inspired match," PepsiCo Chair and CEO Indra Nooyi said in a statement.

SodaStream CEO Daniel Birnbaum "and his leadership team have built an extraordinary company that is offering consumers the ability to make great-tasting beverages while reducing the amount of waste generated. That focus is well aligned with "Performance with Purpose," our philosophy of making more nutritious products while limiting our environmental footprint. Together, we can advance our shared vision of a healthier, more-sustainable planet."

SodaStream, which manufactures home carbonation machines that work with its own line of soda flavours, has been a longtime target of the anti-Israel boycott, divestment and sanctions (BDS) movement.

In October 2014, SodaStream announced it would close its Mishor Adumim industrial park factory and move to southern Israel in the face of international pressure from the BDS movement.

Israeli politicians framed the significance of the SodaStream acquisition in national terms that went beyond the purchase of one company.

"I welcome the purchase of SodaStream," Prime Minister Benjamin Netanyahu posted on Twitter. "The recent large acquisitions of Israeli companies demonstrate not only the technological capabilities but also the business capabilities that have been developed in Israel. I welcome the huge deal that will enrich the state coffers as well as the important decision to leave the company in Israel."

Oded Revivi, who manages foreign relations for the Yesha Council, a group representing the settlement movement, said the announcement represented a "day of darkness for the #BDS and its supporters" and a "day of light for the Israeli economy."

Economy Minister Eli Cohen said the purchase evoked "pride in local industry," while Justice Ministry Ayelet Shaked said the firm was "an example of Israeli creativity, innovation, coexistence and entrepreneurship."

"Worth remembering: PepsiCo boycotted Israel until 1991. Today it bought an Israeli firm for \$3.2B and pledged it will continue to operate from Israel. The story of Israel's economy in a nutshell," tweeted Israel's consul general in New York, Dani Dayan.

Addressing his father, who is a Holocaust survivor, at a news conference Monday, Birnbaum said that he was "proud that you have seen your Zionist vision come true."



*L'Shana
Tova*

*Steven, Linda,
and Lorne Kerzner
and Jessica and
Myles Kraut*

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Jack Sherman, Patti Moran, Jack Moran,
and all of Julie's extended loving family and friends

National conference on Canadian Holocaust literature to be held in Ottawa

BY JESSE TOUFEXIS
FOR CANADIAN HOLOCAUST LITERATURE CONFERENCE

A national academic conference, "Canadian Holocaust Literature: Charting the Field," will take place in Ottawa on October 27-28. Organizers hope the conference will break ground on an emerging field in Canadian scholarship.

The conference is organized in partnership with Library and Archives Canada by professors Rebecca Margolis and Seymour Mayne of University of Ottawa's Vered Jewish Canadian Studies Program, and Ruth Panofsky of Ryerson University's Department of English.

According to organizers, a conference on this topic is overdue.

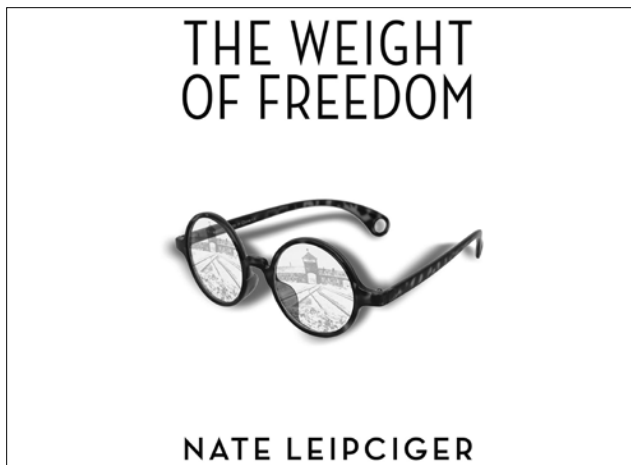
"There have been conferences devoted to the history and culture of the Holocaust," said Panofsky, "but literature has been neglected. Since there now exists a rich and diverse literature written in response to the Holocaust, a conference on Canadian Holocaust literature is most apt."

Margolis echoed this sentiment and hopes that scholars who have been working on this topic at their own institutions will "have the opportunity to learn from each other and exchange ideas."

The hope in organizing a gathering like this is to develop a foundation for future meetings on the topic.

"We hope that other conferences will follow and the full gamut of Canadian literary works on the Holocaust will get deserved scholarly attention," added Mayne.

What qualifies as literature at this conference?



Holocaust survivor Nate Leipziger, author of the memoir "The Weight of Freedom," will take part in a panel discussion during a conference on Canadian Holocaust literature, October 27-28, in Ottawa.

Margolis says not just prose and poetry, but "diverse genres: graphic novels, children's literature, comics, and memoirs." As such, the event will feature scholars in a number of literary and sociological fields, both from Canada and abroad.

The focus, however, will be wholly Canadian. Asked what excites them most about this event, Mayne and Margolis agreed with Panofsky, who said she is most excited about the 'Canadian' focus of the conference.

"The scholarly study of Holocaust literature – especially from Israel, Europe, and the United States – has a long history. But it is still a new field in the Canadian context," said Panofsky.

The conference will take place at two locations. On Saturday evening, October 27, there will be an opening panel discussion on "Memoir as a Genre of Canadian Holocaust Literature" at the Soloway Jewish Community Centre (21 Nadolny Sachs Private). Sponsored by the Azrieli Foundation's Holocaust Survivor Memoirs Program, the panel will feature Holocaust survivor author Nate Leipziger, managing editor Arielle Berger of the Azrieli Foundation's memoir, and educator Stephanie Corazza. The speakers will discuss the process of writing and producing Holocaust survivor memoirs and the ways in which this genre can serve as a foundation for Holocaust education.

Then, on Sunday, October 28, the conference proper will take place at Library and Archives Canada (395 Wellington Street), and will include panels on poetry, prose, memoir, graphic novels and comics. Presenters from across Canada will be discussing the poetry and prose of Leonard Cohen, Eli Mandel, Anne Michael, Rokhl Korn and Chava Rosenfarb; the evolution of contemporary Canadian children's literature; and Bernice Eisenstein's graphic memoir and Colin Upton's comic, "Kicking at the Darkness," among other topics.

The entire event is free of charge, but advance registration is required as space is limited. Visit <https://tinyurl.com/ydfdl57> to register.

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Meet Kara Goodwin: Federation's new director of community collaboration

BY MATTHEW HORWOOD

Kara Goodwin joined the staff of the Jewish Federation of Ottawa, August 7, as the new director of community collaboration. Goodwin's responsibilities include building connections between Jewish community agencies and partners, managing grants and allocations to fund programs, and overseeing Israeli partnership activities, such as the Shinshinim program and Partnership-2Gether.

She succeeds Scott Goldstein who has moved to London, Ontario to head up Hillel at Western University.

Goodwin grew up in Brockville, Ontario, and went on to earn her BA in English at the University of Guelph and her MA at Concordia University in Montreal. She then worked in journalism and high-tech before founding the technical communications firm, Arkeveld Communications.

Goodwin lived in Saint John, New Brunswick for 15 years before moving to Calgary, where she enrolled her children at the Calgary Jewish Academy. Goodwin said this resulted in her family becoming more involved in Jewish life.

"When you're a family coming to a new place without any connections, the Jewish Community Centre can be a really powerful support," she said. "I think a lot of our engagement in the Jewish community is about making family life better."

In Calgary, Goodwin changed career direction and began working with the Jewish community. At the

Calgary Jewish Federation, she served as director of community relations and communications and as a Holocaust education facilitator, working with second-generation Holocaust survivors to help them tell their families' stories.

Goodwin brings a passion for people and relationship building to her new job, as well as "experience in process management and improvement." She says her job is all about making complex ideas easy to understand for people.

"A big part of my role here is not only relationship building and getting people to work together with the Federation, but helping everyone understand their roles and responsibilities and how to work together efficiently and effectively," she said.

As part of Federation's Jewish Superhighway initiative, Goodwin is conducting a research project looking at the cost of Jewish life in Ottawa. In her first few weeks on the job, she also prepared for the arrival and welcome of Ottawa's new Shinshinim, Liam Afota and Inbar Haimovich. The shinshinim, young emissaries from Israel who will spend a year volunteering in the Jewish community, arrived here August 26 (watch for an interview with Liam and Inbar in the next issue of the Ottawa Jewish Bulletin).

Goodwin said her short-term goal is to getting to know the people in the Jewish community here.

"The key to success, I think, is really people. Working with people, building relationships and listening to people so we can all work together effectively is really important."



MATTHEW HORWOOD
Director of Community Collaboration Kara Goodwin in her office at the Jewish Federation of Ottawa.



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Israeli children from families affected by war or terrorism, and their leaders, gather in front of the SJCC during a visit to Ottawa, August 16.

MATTHEW HORWOOD

Israeli kids from families affected by war and terrorism visit Ottawa

BY MATTHEW HORWOOD

Israel Victims of War (IVOW) Association is a Canadian charity based in Montreal that brings a group of Israeli bar and bat mitzvah-age kids from families affected by war or terrorism to Canada each summer.

The kids spend a month attending a Jewish community summer camp and visiting Montreal, Ottawa and Toronto. About 100 kids were part of the IVOW group this year.

The IVOW group spent August 16 in Ottawa. They toured Parliament Hill, paid a visit to the Embassy of Israel and made their way to the Soloway Jewish Community Centre to play basketball and football in the gym, swim in the outdoor pool and enjoy a pizza dinner at Babi's Restaurant.

The goal of IVOW, according to its website, is to “provide Israeli children living under difficult circumstances

with a memorable and meaningful experience, and to strengthen the bond between Israel and the Canadian Jewish community.”

Gal Shachar, one of the IVOW kids, said she has greatly enjoyed her visit to Canada.

“Canada is very beautiful, and the camp was so much fun,” she said.

Moira Ben David, a project manager for IVOW, was one of the chaperones who accompanied the kids from Israel. She said she was along on the trip to “help the kids with everything they do,” and to document their activities for the IVOW newsletter.

“Our goal is to bring more kids on the trip next year, and to tell the children’s families why they should come back,” she said.

IVOW covers all costs of the Israeli children’s trip to Canada. For more information visit www.ivowassociation.ca.



Israeli children from families affected by war or terrorism enjoying the SJCC outdoor pool during a visit to Ottawa, August 16.

MATTHEW HORWOOD

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CIJA's packed policy agenda for the New Year

GUEST COLUMN

STEVE McDONALD
CIJA

The High Holidays are a fitting time to take stock of the past year and clarify what we hope to achieve in the coming months.

As the advocacy agent of the Jewish Federation of Ottawa and Jewish Federations of Canada – UIA, much of our work at the Centre for Israel and Jewish Affairs (CIJA) focuses on promoting our community's policy priorities. Whether in conversation with parliamentarians, journalists, or leaders of other faith and ethnic communities, we constantly focus on advancing the issues that matter to Jewish Canadians. A key part of this work is doing more than just identifying problems like anti-Semitic hate crimes. Rather, our goal is always to propose effective policy solutions, such as more resources and tougher laws to combat hate.

Since last Rosh Hashanah, we have achieved some important milestones. One that I'm particularly proud of is the passage of Bill C-305. This law ensures that hateful vandalism against community centres and schools associated with an identifiable group (such as JCCs and day schools) are treated with the same level of seriousness in the Criminal Code as similar hate crimes against places of worship. I'm proud that CIJA organized a campaign to push MPs from all parties to support the bill, including by offering testimony on Parliament Hill, speaking out in the media, and mobilizing more than 20 diverse faith and ethnic organizations to join our efforts.

This is just one example of how a strategic, multi-pronged campaign can achieve meaningful results for our community, and make Canada an even better country for all. We have a packed policy agenda for the year ahead that will address a wide range of key issues. While more details are on our website (www.cija.ca), I wanted to outline three areas to give you a sense of what to expect from our team in the year to come.

First, we are urging governments at all levels to do more to fight anti-Semitism. While most Canadians reject anti-Semitism, the world's oldest hatred remains alive and well on the fringes of society. Statistics Canada consistently confirms that Jewish Canadians are the most frequently targeted religious minority by hate crimes. Combatting anti-Semitism is a complex challenge requiring a smart, multi-faceted response.

We are urging governments to



Steve McDonald is director of policy and strategic communications at the Centre for Israel and Jewish Affairs, the advocacy agent of the Jewish Federation of Ottawa.

strengthen law enforcement efforts to combat hate. Among other measures, this should include creating hate crime units within police agencies that currently lack them, improving the tracking of hate crime trends and data collection, and strengthening legal tools to combat hate speech.

Anti-Semitism cannot be fought effectively without a clear definition. This is why we are urging governments at all levels – as well as police and relevant agencies – to endorse and use the International Holocaust Remembrance Alliance (IHRA) working definition of anti-Semitism. The IHRA definition offers a clear, common sense framework for separating legitimate political discourse from anti-Semitic commentary, recognizing that anti-Semitism today is often expressed in hatred toward Israelis and Israel's existence.

Second, we are continuing to advocate on the need for a national strategy to improve palliative care in Canada. According to experts, nearly three-quarters of Canadians do not have access to palliative care. CIJA co-led a broad inter-faith coalition to champion this issue last year, supporting a successful bill to create a national framework on palliative care.

That framework is expected to be released by the end of 2018. CIJA consulted widely on this issue within Canada's Jewish community, gathering insights from grassroots Canadians and experts. In the coming months, we will be sharing a series of proposals on this important issue with elected officials and policymakers. Among other elements, we are urging the government to set specific goals, requirements and timeframes for expanding access to palliative care, backed by increased funding

Anti-Semitism cannot be fought effectively without a clear definition. This is why we are urging governments at all levels – as well as police and relevant agencies – to endorse and use the International Holocaust Remembrance Alliance working definition of anti-Semitism.

for homecare and hospices.

Third, we are advocating for policies to help counter extremism, radicalization, and terrorism. While Canada is one of the safest countries on the planet, we must be vigilant in protecting Canadians from terrorism and extremist violence – and the radical ideologies that fuel them. This requires ensuring Canada's laws strike the right balance between

preserving public safety and respecting individual rights and freedoms.

To cite just one example of our current efforts in this area, we are urging the federal government to amend Bill C-59, which includes a range of changes to Canada's approach to national security. Our specific focus is one provision of the bill that changes the offence of "advocacy and promotion" to "every person who counsels another person to commit a terrorism offence." This change in the law seems to restrict the crime to those who counsel a specific individual to commit terrorism, rather than those who call on a broad audience (such as social media followers) to commit acts of terror. We are urging the government to amend the bill accordingly.

These are just three issues from our current policy agenda, to give you a sense of the scope of our work. I encourage you to visit our website and connect with us to get involved in the New Year.

Shana Tova!

Shana Tova 5779

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Limmud Ottawa

Two kids battling cancer have a great summer at Camp B'nai Brith

BY MATTHEW HORWOOD

Dr. Ben Sohmer and his team went the extra mile to ensure two children battling cancer had a great summer at Camp B'nai Brith of Ottawa (CBB).

Sohmer, a physician at the University of Ottawa Heart Institute, is a member of the CBB board. As co-chair of the camp's medical committee responsible for the health and welfare of approximately 680 campers and staff, Sohmer said his job is to "arrange and organize" the team of medical professionals who work at CBB during the summer.

"I provide support for them as needed for the summer, and I liaise between the camp and parents regarding any medical conditions or diseases that kids have that come to the camp," he explained.

Sohmer said there were two children with cancer at CBB this summer.

Joy Gandell's 11-year-old daughter Talia was diagnosed with Ewing's sarcoma, a soft tissue tumor in her rib, which prevented her from attending CBB last year.

Gandell said she was initially scared to allow Talia to attend camp this year because she would be "allowing someone else to [administer] her medicine and having to trust they would give it all correctly."

Gandell spoke with CBB Assistant Director Cindy Presser Benedek about her concerns and "within minutes" she received a call from Sohmer, who alleviated her concerns.

"He explained the process to me, he read from the health form, and he really took the time to understand what Talia's needs were. That was huge," Gandell said.

Gandell said when she came to camp to drop off Talia's medication, both of the CBB staff doctors and Sohmer were there to meet her.

"They asked questions repeatedly – in different ways – to make sure they fully understood everything and that no issues would occur," she said.

Sohmer explained he was in contact with Gandell before Talia came to camp, "so that we knew what her specific medical status was, and so that the medical team and I could anticipate any potential issues."

"We wanted her mother to feel comfortable that [Talia] was in a safe place," he said.

Gandell said the staff at the camp were "amazing" and that without them Talia likely would not have stayed for the 11 weeks.

"As long as the doctor says 'yes,' [the camp staff] will bend over backwards to do whatever they can to help with the accommodations," she said.

Gandell told the Ottawa Jewish Bulletin that Talia's cancer is now in remission.

Andrew Kujavsky's 13-year-old son Charlie, who was recently diagnosed with leukemia, also attended the camp this summer.



Eleven-year-old Talia, whose cancer is in remission, enjoying her summer at Camp B'nai Brith of Ottawa.

Kujavsky said Charlie was initially "devastated" to hear he would not be able to attend camp because of his regular chemotherapy treatments.

"So I touched base with camp, and without hesitation they said they would do anything to accommodate him and allow him to have some form of camp experience," Kujavsky said.

Kujavsky said the original plan was to bring Charlie to the camp during the day and then drive him home every night. However, Kujavsky, a family physician, was scheduled to serve as a CBB doctor for a few weeks, and CBB was able to accommodate Charlie so he could come to camp between chemotherapy sessions, for a total of 16 days, and stay overnight in the camp infirmary.

"He couldn't be exposed to the general population in the cabins, but he would spend all day with his friends from 9 am to 10 pm, and then come sleep in with us [in the infirmary]," Kujavsky said. "There was never any hesitation on the camp's part. He participated in all the camp's activities, he was treated just like any other camper, and he ended up having a wonderful summer."

Kujavsky said Sohmer was "instrumental in this process," and he also credits Presser Benedek and Adam Tanner, chair of the CBB board, for ensuring kids like Charlie are able to experience camp.

"These two kids got to be kids this summer, for sure," Sohmer said.



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Hillel Ottawa: Israel fellow is new position

Continued from page 8

Kathron said the Hillel has some “pretty big” goals this year, such as increasing engagement with students.

“I hope that I can bring people to Hillel, and they will have the same love of Judaism and Ottawa’s Jewish community that I have,” Kathron said. “I think [the staff] all agree that we want Hillel and the Hillel House to feel like a second home for everyone.”

Tomer Dayagi is the new Israel fellow for the Jewish Agency at Hillel, a new position this year. Sarah Beutel, the Jewish Federation of Ottawa’s vice-president of community building, said Hillel Ottawa received a one-time grant of \$7,500 from Federation’s Innovation and Capacity Building Fund in order to help fund the position of Israel fellow.

Dayagi, who comes from Tel Aviv, is finishing his bachelor’s degree in political science and philosophy at Tel Aviv University, and served in the Israel Defense Forces for nearly five years.

Chein says the Israel Fellow Program is meant to be a catalyst for building one-on-one relationships with students, creating engaging Israel-themed programming, working with non-Jewish students to destigmatize what it means to be Israeli, and working to combat the anti-Israel boycott, divestment and sanctions movement on campus.

Dayagi said his role at Hillel Ottawa is to offer an Israeli point of view.

“I don’t represent Israel; I represent myself. But because I’m an Israeli, I give one more angle on the Israeli experience,” Dayagi said. “My goal is not to change everyone’s mind completely, but to make them realize the [Israeli-Palestinian] conflict is a very complex issue, and Israeli society has a variety of interesting things to talk about.”

Hillel Ottawa has also announced



Hillel Ottawa Community Advisory Board Chair Dorothy Stern.

that Dorothy Stern, a professor of interior design at Algonquin College, has been appointed chair of its community advisory board.

Stern said after spending so much time teaching students at Algonquin and Humber Colleges, she was open to further involvement with students.

“So when [Federation President and CEO] Andrea Freedman asked if I would like to chair the board at Hillel, I said ‘sure,’” said Stern.

The role of chair is a big responsibility, said Stern. “I’ve had several meetings with Dovi, who gives me a lot of support and helps me to understand the big picture at Hillel. I’ve been thinking very carefully about fundraising and I’m trying to understand the details,” she explained.

“It’s my first time being chair of a board, but I hope I can do a good job and motivate people who want to get involved and support Hillel, and not just be on the board,” she said.

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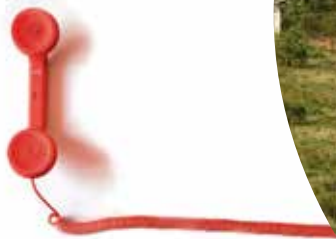
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High Holiday Kid Lit

New kids' books for the High Holidays

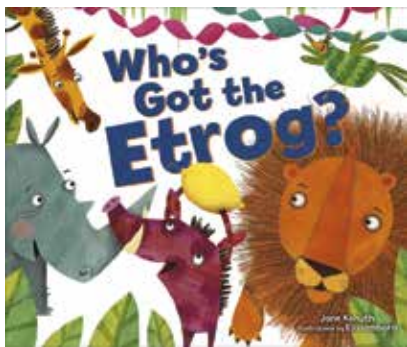
BY PENNY SCHWARTZ

(JTA) – Animals from all corners of the planet are featured in two stories among the crop of new children's books. There is also a magical story about an ordinary shoebox, while a book for older kids tells the story of Regina Jonas, the German Jewish girl who followed her dream to become the first woman ordained as a rabbi.

Who's Got the Etrog?

By Jane Kohuth
Illustrated by Elissambura
Kar-Ben, 32 pages
Ages 4-8

In this brightly illustrated story for Sukkot, Jane Kohuth weaves a playful folk-like tale told in simple poetic verse. In



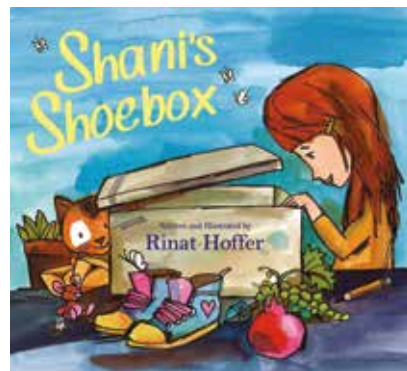
her rural village in Uganda, under a bright and full milk-bowl moon, Auntie Sanyu is preparing for the fall harvest holiday when Jews build a hut called a sukkah where they eat, welcome guests, and sometimes even sleep. Kids follow Auntie Sanyu as she decorates her sukkah and places a lulav, the bunch of green palm branches, and a bright yellow etrog, a lemon-like fruit, on a tray to be used in the holiday rituals by Auntie Sanyu's animal guests. But Warthog loves the etrog so much, he doesn't want to hand it over to the lion, parrots or giraffe. A young girl named Sara intervenes.

The story comes to life in Elissambura's boldly coloured, striking collage-style illustrations. The back page explains the history of the Ugandan Jewish community called the Abayudaya, and a glossary explains the sukkah and lulav, and terms like "Oy, vey!"

Shani's Shoebox

By Rinat Hoffman
Translated by Noga Applebaum
Green Bean Books, 32 pages
Ages 4-8

Prepare to be enchanted! Shani's Shoebox, a gently rhyming poem-story for Rosh Hasha-



nah by the award-winning Israeli illustrator and children's author Rinat Hoffman, will kick off the Jewish New Year on the right foot.

Shani's "aba," the Hebrew word for dad, surprises her with a pair of shiny new red shoes for Rosh Hashanah. Naturally, she tosses aside the ordinary looking shoebox.

"It was only a box after all, nothing more," she says.

But on Yom Kippur, Shani finds the box hidden behind stuffed animals and the next day crafts it into a sukkah. During Chanukah, a cat discovers the discarded box and uses it to stay warm in the winter. Season to season, the box takes on a magical quality, turning up in new guises and with new uses throughout a year's worth of Jewish holidays.

The next Rosh Hashanah, when Shani's father fills the box with a new pair of shoes – this time they are blue – Shani is reminded of the year's adventures.

Hoffman's colourful, animated illustrations draw in readers with vibrant energy. In one scene, as the family prepares the house for Passover, Shani is on a stool cleaning a mirror and her dad is sweeping. It's refreshing to have a children's story that depicts a father in everyday roles more commonly associated with moms, like buying shoes for his kids and cleaning the house.

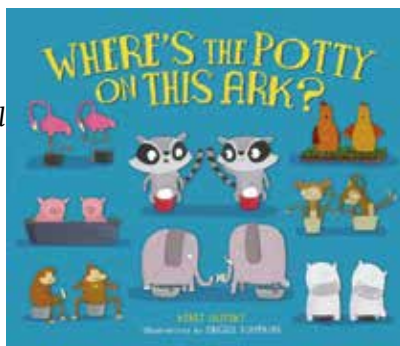
Where's the Potty on This Ark?

By Kerry Olitzky
Illustrated by Abigail Tompkins
Kar-Ben, 24 pages
Ages 1-4

Even on Noah's Ark, the animals need to use the potty. Young kids will be delightfully surprised with this inventive spin on the biblical story of Noah, from the Book of Genesis. As Noah and his wife, Naamah, greet each of the animals onto the ark, Naamah makes sure they are comfortable.

"Be careful not to hit your head on the ceiling," she warns.

The ark comes well designed, with big potties for the elephants and little ones for smaller friends. When a baby raccoon needs to use the bathroom, Mother Hen patiently guides the young one to learn how. The animals offer an empathetic lesson in taking care of one's body, complete with a prayer. And off they sail



on the ark as the rains begin.

Rabbi Kerry Olitzky's simple, lighthearted prose is paired well with Abigail Tompkins' playful illustrations. The book makes a timely read during the High Holidays because the story of Noah is read in synagogues on the second Shabbat following Simchat Torah, when the cycle of reading the Torah begins anew.

Regina Persisted: An Untold Story

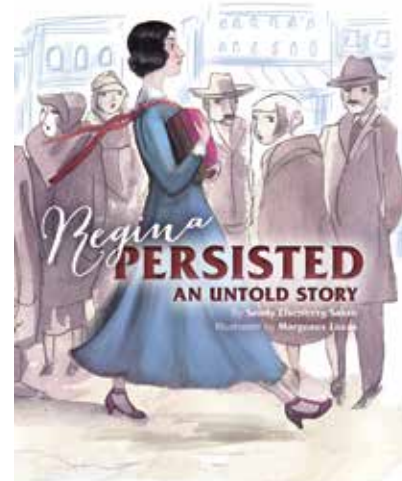
By Sandy Eisenberg Sasso
Illustrated by Margeaux Lucas
Apples & Honey Press, 32 pages
Ages 7-12

These days, when North American kids attend synagogue during the High Holidays, it's not that unusual to have a female rabbi leading Conservative, Reform and Reconstructionist

services. Older kids may be fascinated to learn about Regina Jonas, the German Jew who in 1935, against many odds and strict gender roles, became the first woman ordained as a rabbi.

In this illustrated biography, Rabbi Sandy Eisenberg Sasso traces how Jonas persisted until religious authorities finally allowed her to take the exam to become a rabbi. Margeaux Lucas' illustrations capture the period, with drawings of Berlin life. Several scenes convey the young Regina as a kind of Disney-like Belle, greeting peddlers at the market, and clutching a book, daydreaming, as she crosses the street.

The afterword tells of the tragic ending of Jonas' life in 1944, how she was murdered in the Nazi death camp at Auschwitz. It would be nearly 40 years later until another woman, the American Sally Priesand, was ordained, in the Reform movement. Today there are nearly 1,000 women rabbis around the world, among them the book's author, who herself was a trailblazer as the first woman to be ordained as a rabbi in the Reconstructionist movement. Rabbi Eisenberg Sasso also is the award-winning author of the best-selling children's book "God's Paintbrush."



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JET welcomes Rabbi Michael and Danielle Altonaga to its staff

BY LAUREN SHAPS

JET

JET (Jewish Education through Torah) is excited to welcome Rabbi Michael and Danielle Altonaga to Ottawa.

"We are thrilled to have the Altonagas join the JET team. At a time when we are exploring new and exciting ideas for growth, they will be a welcome addition to our dedicated and passionate staff," said Ellie Greenberg, chair of the JET board.

An important factor in the Altonagas' decision to move to Ottawa was the opportunity to benefit from JET's strength as a community outreach organization, with an emphasis on flexible delivery, personal relationships and meaningful Jewish learning.

Danielle Altonaga grew up in Toronto and dreamed of becoming a famous actor. As 'Danielle Miller,' she played a lead role in the YTV series "Dark Oracle" and appeared on "Corner Gas." Danielle attended the University of Toronto, graduating with a double major in English and drama. While at university, her dream evolved and she decided that she wanted to be a speaker and teacher – someone who would inspire people to learn and grow. After receiving her teaching degree from York University, she worked in student engagement



Rabbi Michael and Danielle Altonaga, seen with their son Yosef, have moved to Ottawa and joined the JET staff.

at Hillel in Toronto, and then went to Israel to pursue deeper Jewish learning. She performed stand-up comedy on the Jerusalem theatre scene, and recently

appeared in the Torah Live video, "The Power of Words."

Rabbi Michael Altonaga grew up in California with a passion for explora-

tion and truth seeking. He wandered the wilderness of Yosemite as an Eagle Scout, trekked across Europe, and found meaning in Judaism when he arrived in Israel. After studying neuroscience – with a minor in video game design – at the University of Southern California, he devoted seven years to studying Jewish wisdom at Aish HaTorah Yeshiva in Jerusalem, where he received rabbinic ordination. Rabbi Altonaga was a frequent lecturer in the Essentials Program at Aish HaTorah and also studied with university-aged students, middle-aged professionals and retirees.

The Altonagas are the proud parents of an adorable baby boy, Yosef.

Both Rabbi Michael and Danielle bring tremendous warmth, outstanding teaching and speaking skills, a love of people, and a passion to share their love of Judaism. They will be living in Alta Vista and will be hosting, teaching, and engaging in creative initiatives to enhance programming and Jewish education throughout the city. They are excited to join the JET team and make their contribution to the Ottawa Jewish community.

For more information about JET classes and programs, or to attend JET's High Holiday services with the Altonagas, contact JET at info@jetottawa.com or 613-695-4800.

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Azerbaijan's Mountain Jews museum is part of a dying community's rescue plan

BY CNAAN LIPSHIZ

KRASNAIYA SLOBODA, Azerbaijan (JTA) – For one day each summer, the hills overlooking this centuries-old Jewish town echo with the sound of wailing women.

The women ascend a narrow path from this town of several hundred residents in northern Azerbaijan to its vast cemetery. It's an annual procession on Tisha B'Av, the Jewish day of mourning for the destruction of the ancient Temples in Jerusalem.

At the cemetery, each woman sits next to a loved one's grave – usually a husband or child, but sometimes a parent or sibling. She sings mournfully for hours in Juhuri, a dying Jewish language made up of Farsi and Hebrew with Aramaic and Turkic influences that is spoken only by the Mountain Jews of the Caucasus.

Hundreds perform the ritual each year; some travel halfway across the world to attend. It is a testament to how Krasnaiya Sloboda's Mountain Jews have endured for about a millennium since Persian Jews established the town with the blessing of a local Muslim ruler.

Next year, the community hopes to strengthen its sense of identity even further with the opening in town of a multimillion-dollar Mountain Jews museum. Spearheaded by a wealthy expatriate living in Moscow, the museum will feature



Women mourn their relatives at the cemetery overlooking the Jewish town of Krasnaiya Sloboda in northern Azerbaijan on Tisha B'Av.

artifacts collected from throughout the Caucasus, including ritual objects, documents and other evidence of the Jewish life that thrived here for centuries on the border between Europe and Asia.

But amid growing emigration by Jews from the rural and impoverished area, some locals and experts on the community fear for its long-term viability and that of its language – and that the museum will be less a living tribute than

a memorial.

"The demographic trajectory isn't promising," said Chen Bram, an anthropologist from Hebrew University and Hadassah Academic College who has researched Mountain Jews for decades. "I hope this new museum doesn't eventually become a monument for an extinct community."

Estimates as to how many Jews are living in Krasnaiya Sloboda range from

500 to 1,200. Thousands have left for Moscow, Israel, Germany and North America. An exact figure is difficult to ascertain because many people who are registered as residents – meaning they own assets here – live outside the town.

"There are virtually no sources of employment, it's a graying community and its long-term viability is uncertain," Bram said.

He says the Tisha B'Av tradition gives the community "a lot of strength," but it's not enough to counterbalance the effects of a major depletion in the ranks of the community that had 8,000 members 30 years ago.

"Visit after Tisha B'Av and the High Holy Days," Bram said, "and sadly you'll see a ghost town."

That hardly seems the case in the days around Tisha B'Av. In the town's four Jewish-owned cafés, dozens of Jewish men play backgammon while sipping strong black tea from small glass cups, filtering the hot liquid through a sugar cube clenched between their front teeth.

On Tisha B'Av, which this year fell on July 22, the main Seven Dome Synagogue, which is located around the corner from the new museum, is packed with male worshippers.

They had gathered at the square in front of the 19th century wooden shul
See Mountain Jews on page 24



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PJ Library families spend Junior Day at Camp B'nai Brith

BY ABIGAIL GREENBERG
CAMP B'NAI BRITH OF OTTAWA

Thirty families from Ottawa enjoyed a day of sun and fun, August 5, at Camp B'nai Brith of Ottawa (CBB)'s annual Junior Day.

The Junior Day program, a CBB partnership with PJ Library, is open to all Jewish families with children between three and six years of age. Families have an opportunity to see the camp in action and potential campers get a sneak peak of what CBB Ottawa is all about.

"Junior Day gets kids and parents excited about the idea of camp," says CBB Associate Director Cindy Presser Benedek. "It takes away some of the stress associated with being away from home for the first time, and the families have a great time."

The day began with a round of freeze dance, led by the CBB dance staff, followed by a sing-a-long with the music staff. Next, it was over to Landsports for some soccer and football and then a competitive game of ga-ga ball.

While campers were out exploring all the camp has to offer, parents had a CBB tour from Ottawa parent volunteer Hana Shusterman and an information session with Cindy, who answered questions and gave a snapshot of a summer at CBB.

After a mac and cheese lunch, our



Three PJ Library campers ready to experience a day in the life of a camper on Junior Day at CBB, August 5.

guests took a dip in CBB's Olympic-sized pool and then headed to the beach for canoeing and boat rides. The afternoon included chalk art, bubbles, arts and crafts, and the camper's favourite, canteen.

Before heading home, everyone

enjoyed a barbecue and left sporting their new CBB of Ottawa T-shirts.

For more information on CBB – including next summer's PJ Library Junior Day – contact Cindy Benedek at cindy@cbbottawa.com.



Families enjoy a boat ride on CBB's waterfront during Junior Day for PJ Library families, August 5.

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High Holiday Feature

Five new things to do around Rosh Hashanah time with young kids

BY AMY DEUTSCH

(Kveller via JTA) – As the fall nears each year, the air gets cooler, the kids go back to school and Rosh Hashanah rolls around. The holiday itself celebrates the Jewish New Year, but also deals with more serious topics like renewal, forgiveness, and thinking about how to be a better person.

There are many ways to celebrate Rosh Hashanah, from huge family dinners to attending synagogue services to eating apples and honey.

In the spirit of change, here is a list of our favourite activities that are great to do with young kids around Rosh Hashanah time. Try out one: If all goes well, you could have a new family tradition.

APPLE PICKING

It's traditional to eat apples and honey on Rosh Hashanah to symbolize a sweet New Year. Rather than just picking up apples at the grocery store, take the kids to the nearest pick-your-own apple orchard and let them see where apples really come from. When you bring home bushels of apples, find some recipes for a new take on Rosh Hashanah's traditional apples and honey. You can also use a few apples to make apple-print tablecloths (see how at <https://tinyurl.com/yc2rkazz>) or apple-print placemats (see how at <https://tinyurl.com/yc3s3ekr>) for your Rosh Hashanah dinner. Even better, turn an apple into a honey bowl. Before you know it, apple picking and apple crafting will become an annual tradition – complete with many a great photo op!

HONEY TASTING

As it turns out, there are many different kinds of honey out there. Because bees suck nectar from all types of flowers, the honey can have a very different taste. Assemble your family for a taste test. Go to the local farmer's market and buy two or three kinds of honey. (Not only are you supporting local agriculture, but you're also showing your kids where food comes from.) At home, arrange a smorgasbord of foods to dip into the various kinds of honey – challah, apples, pretzels, bananas, etc. Which honey goes best with which foods? When you find your favourites, you can put them out at your Rosh Hashanah table. (Check with



Apple picking at an orchard is a fun activity for young children around Rosh Hashanah time.

your pediatrician but honey is usually not recommended for infants less than one year old.)

NEW YEAR'S CARDS

Rosh Hashanah is a great time to send cards to friends and family. Your kids can write about their summer adventures, their new teacher at school -- or even your trip to go apple picking. We love making apple-print New Year's cards – just cut or fold construction paper to the size of your choice and follow the steps at <https://tinyurl.com/yc3s3ekr> to do apple prints. Your friends and family will love the personalized touch that the homemade apple prints bring to their cards.

CHALLAH BAKING

On Rosh Hashanah, it's traditional to make a round challah instead of the normal braided shape eaten

throughout the rest of the year. Why round? Because the year is a circle. If you've never made challah before, it's like many other bread recipes – you get to punch and knead the dough. That's a great way to get out all of your frustrations before the New Year begins! Kids love playing with dough, too – try breaking off a little bit and letting them make their own challah shapes.

NATURE WALK

Fall is a great time to be outdoors and appreciate the beauty of nature. Take advantage of the temperate weather (hopefully) and head to the nearest forest or park. Walk slowly with your kids, picking out animals, insects, flowers, plants and trees. Have your kids find their favourite rocks, plants, trees, flowers or insects along the way. Talk to them about the cycle of the year and the seasons. It'll keep them engaged and help your simple walk feel like an adventure.

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Mountain Jews: Krasnaya Sloboda represents ‘a kind of last shtetl’

Continued from page 20

and chatted while waiting for the caretaker to open the building. Then they removed their shoes and stepped barefoot into the carpeted interior – a custom that resembles the behaviour of Muslims at a mosque. Many believe it is a result of centuries of coexistence in Azerbaijan, a majority Shiite country.

Another similarity is the absence of women. As with many mosques across the Muslim world, women are welcome in synagogue here only on special occasions, according to the community’s rabbi, Tsadok Ashurov. His Orthodox synagogue doesn’t even have a women’s section.

At around noon on Tisha B’Av, the men leave the synagogue, reunite with female relatives and ascend the mountain to the cemetery, where the women assume the central role.

As they wail, the men stand silently in the scorching sun at a respectful distance. Some women thump their chests repeatedly while weeping in a trance-like lament called “girye” in Juhuri over the graves of relatives who died decades ago.

Among the hundreds of visitors are mourners who travelled from their homes in Russia, Israel and North America to visit their relatives’ graves.

“You probably haven’t seen anything like this before,” David Mordechayev, an executive and journalist for STMEGI, the Moscow-based foundation of Mountain Jews, told JTA on the road leading to the cemetery. A sinuous narrow route, it gets so crowded with visitors on Tisha B’Av that a long traffic jam develops there.

To Mordechayev and other activists working to document Krasnaiya Sloboda’s Jewish heritage, it underscores how Mountain Jews from across the world care passionately about the roots of their distinct group. The community is so old and remote that it predates the Jewish people’s division into Sephardic and Ashkenazic traditions. Mountain Jews have their own language, distinct customs and unique style of reading from the Torah.

This awareness is also behind the construction of the new museum by German Zacharayev, a village native and now one of Russia’s wealthiest individuals. A three-story former synagogue, the museum scheduled to open next year will be the world’s first building devoted to the preservation of Mountain Jews and

their culture.

Preserving the heritage has been a longstanding objective for Zacharayev, who founded STMEGI. He has donated millions of dollars toward opening a yeshiva and a mikvah in Krasnaiya Sloboda.

He and other expatriates also funnel what in local terms is a fortune toward maintaining urban infrastructure for the community, where most members are low-income pensioners. Krasnaiya Sloboda has paved roads and a storm-proof electric grid that make for a striking juxtaposition with Quba, the ramshackle Muslim-majority town that lies opposite Krasnaiya Sloboda across the polluted Gudiyalchay River.

Yet despite this help and influx of visitors on Tisha B’Av, Krasnaiya Sloboda’s future is far from certain, according to Bram, the anthropologist.

Take Hanko Nurayev, 72. He returns each year on Tisha B’Av to the house he inherited here from his grandfather, but lives with his family in New York.

“I want to trade this old house for an apartment in New York or Tel Aviv,” he said. “Do you know anyone interested in such a deal?”

Mordechayev is well aware of the depletion and hopes the new museum will draw Israeli and other tourists from Baku, the Azeri capital about 100 miles away. Tourism from Israel has increased dramatically in Azerbaijan, which has five weekly flights from Israel.

“When we put this place on the touristic map, dozens of tourists will come here every day,” Mordechayev said. “That’s opportunities for guesthouses, hotels, taxi drivers, guides. It’ll provide jobs to community members.”

Without employment there is little hope of Krasnaiya Sloboda remaining a Jewish town, said Ashurov, a Mountain Jew from Russia who STMEGI hired in 2016 to serve as the town’s rabbi.

Ashurov runs a yeshiva where he teaches Jewish studies to young boys and girls, “but also extra math and English classes to give them what they need in the world, so they can find employment, be it in Russia or Israel or here,” he said. “That’s the main concern and the main reason the young are leaving this place.”

The town has a shochet, a Jew trained in the kosher slaughter of animals. Nevertheless, many residents shop at local butcher shops, considering halal meat sufficient for their needs. Local Jews are not a very observant bunch, with many of them stepping out of

synagogue to make a phone call on Shabbat in violation of traditional customs for the day of rest.

Ashurov replaced Elazar Nisimov, 35, a shochet and yeshiva graduate who served as the town’s rabbi for several years following the retirement of his predecessor. Like thousands of other Mountain Jews, Nisimov now lives in Moscow.

Mordechayev is collecting exhibits for the museum from around the Caucasus. One of them is a 19th century prayer shawl whose corners feature thick red patches, a modification that allowed it to be used as a chuppah, a Jewish wedding canopy.

The museum will also feature a 19th century horse-drawn carriage and dozens of documents, including ketubot, Jewish wedding contracts.

The collection’s undisputed jewel is the so-called Slashed Book – a disfigured copy of the Bible. According to legend, a Krasnaiya Sloboda rabbi used the book to shield himself from the sword of a Muslim general when the general’s army took over northern Azerbaijan several centuries ago.

“The general was horrified at what he’d done and feared divine retribution, so he let the Jews stay unharmed to atone for his actions,” Mordechayev said, recounting the legend.

The legend around the book goes to the heart of the tradition of mutual respect between Muslims and Jews here. Anti-Semitic incidents are unheard of and men wearing kippot or other Jewish attire attract little to no attention on the street.

Like many of the artifacts that Mordechayev is after, the book was sold to antique dealers at a vastly lower price than its market value. Rabbi Avraham Yisrael Freilich from Israel, who ran Judaica Jerusalem, in the early 2000s sold it to Elia Ilizarov, a Mountain Jew who lives in Russia, for \$250,000, according to Mordechayev. Ilizarov agreed to have the book displayed at the museum’s opening; a replica will remain there permanently.

Mordechayev is also collecting Juhuri dictionaries. The new museum aims to build the world’s largest Juhuri library to facilitate research that may allow for the preservation of the language, which is spoken by about 100,000 people worldwide.

There’s a catch, though.

“Juhuri never had an agreed-upon alphabet,” Mordechayev said. Some write it with Cyrillic letters, others use Azeri ones and still others transcribe it in Hebrew letters.

“We hope that concentrating all these books here will facilitate research, digitization and maybe standardization,” he said.

Krasnaiya Sloboda has “an enormous potential for tourism, including educational tourism, not only from Israel,” Bram said. “It’s the world’s last traditional Jewish settlement in a rural area, a kind of last shtetl.”

He said the community’s uniqueness could appeal to all denominations of Judaism.

“It can become an important educational centre and a must-go destination for world Jewry,” Bram said.

There are preliminary signs that this is already happening. On Tisha B’Av this year, several dozen yeshiva students from Moscow traveled to Krasnaiya Sloboda – the first such visit by a yeshiva in the town’s history.

The visit resonated powerfully with 20-year-old Yisrael Lazar, the son of Russian Chief Rabbi Berel Lazar, who joined the yeshiva students as their counsellor.

“For someone like me, who grew up reading about the shtetls and Jewish towns that existed before the Holocaust, this place is simply unbelievable,” he told JTA. “It’s like traveling 100 years back in time.”

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Expand the Circle: Reaching out to interfaith families

BY PAMELA ROSENBERG
SOLOWAY JEWISH COMMUNITY CENTRE

The Soloway Jewish Community Centre (SJCC), in partnership with the Jewish Federation of Ottawa and PJ Library, is launching a new program this fall designed specifically for interfaith families.

Expand the Circle welcomes families and couples of mixed faiths into a series of guided discussions and activities about Jewish beliefs and rituals.

"This initiative matters because intermarriage can be construed as a Jewish family lost or a Jewish family found. We intend to promote the latter," said SJCC Assistant Executive Director Maxine Miska.

The goal of the program is to provide a welcoming forum for families to explore Jewish traditions that will ultimately lead them to become more engaged in Jewish communal life.

"Interfaith families are part of the Jewish community and want to know how we can serve them better. Their needs may differ somewhat from other Jewish families. They have to negotiate two cultures and need to feel welcome at community and religious events," said Miska.

Leveraging the success of Federation's PJ Library program, which provides free Jewish-themed books and music to young children, and the experience and reach of the SJCC, Expand the Circle

will facilitate comfortable participation in Jewish life for interfaith families by helping them learn about customs and connecting them with similar families.

"Federation's goals are to find ways to build the Jewish community and to expand outwards, to open more doors to welcome people in, and also to connect people to Jewish life and to each other," said Federation Vice-President of Community Building Sarah Beutel. "The Expand the Circle program is exactly that – making Jewish life more accessible and welcoming for more people."

Expand the Circle is funded by Jewish Federations of North America via the Jewish Federation of Ottawa to the

SJCC. Similar programs are taking place throughout North America.

Expand the Circle is an opportunity for families to talk and learn from each other and to access resources the community might provide, such as books about interfaith families, primers on festivals and religious observances, and opportunities for children to explore their Jewish heritage.

Expand the Circle will meet monthly from October to June.

For more information about Expand the Circle, or to become involved, contact Maxine Miska at mmiska@jccottawa.com or 613-798-9818, ext. 263.

Musica Ebraica celebrates chai year

BY MINDA WERSHOF
MUSICA EBRAICA

Musica Ebraica has reached a milestone! We are celebrating our 18th year – our chai year – of bringing Jewish choral music to its audiences in Ottawa and beyond. We are excited to sing for you this special year.

Musica Ebraica was established in the summer of 2001 by a small group of dedicated singers who loved Jewish music in all its incarnations. The choir thrives on the riches of the music we sing and the joy we bring to the audience. We have musically travelled to Renaissance Italy with Solomone Rossi, to mid-19th century Berlin with Louis Lewandowski, to Calcutta to sing the songs of the Jews who lived there, to 1900s Provence, along with new contemporary pieces from Israel and North America – including commissioned pieces by Ottawa composers.

The coming season will feature two concerts. The first will be a Chanukah celebration on the first night of Chanukah, Sunday, December 2, 7 pm, at Kehillat Beth Israel (KBI). We are delighted that Cantor Jason Green of KBI will be joining the festivities.

Our closing concert in early June will be a walk down memory lane, with favourites from the archives and perhaps a new piece or two to mark the occasion.

Our new conductor is Saeideh Rajabsadeh, a recent graduate of the University of Ottawa's school of music, a young and enthusiastic musical director and singer.

Sharing the music and singing the melodies and harmonies are important to Musica Ebraica. If you can read music, or learn it quickly, love to learn history, and enjoy the camaraderie of group activities, you can find a place with Musica Ebraica.



Saeideh Rajabsadeh is the new conductor of Musica Ebraica.

Contact Saeideh Rajabsadeh at saeideh.r9406@gmail.com or Minda Wershof at pmwershof@gmail.com for more information.

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High Holiday Feature

Nine things you may not know about Yom Kippur

(My Jewish Learning via JTA) – Yom Kippur, the Day of Atonement, starts this year at sundown on Tuesday, September 18. Traditionally one of the most sombre days on the Jewish calendar, it's known for fasting and repentance – not to mention caffeine withdrawal headaches.

However, the holiday has some lesser-known associations as well.

1 The word “scapegoat” originates in an ancient Yom Kippur ritual. Jews historically have been popular scapegoats – blamed for an array of ills not of their creation. But, and we're not kidding, they really do deserve blame (or credit) for the term scapegoat. In Leviticus 16:8 (in the Torah portion Achrei Mot), the High Priest is instructed on Yom Kippur to lay his hands upon a goat while confessing the sins of the entire community – and then to throw the animal off a cliff.

2 Another animal ritual, swinging a chicken around one's head, has sparked considerable controversy, and not just from animal-rights activists. In 2015, the kapparot ritual, in which a chicken is symbolically invested with a person's sins and then slaughtered, spurred two lawsuits in the United



Orthodox Jewish girls performing the kapparot ceremony in Jerusalem, Oct. 10, 2016.

States: one by traditional Jews claiming their right to perform it was being abridged by the government and another by animal-rights activists. Centuries earlier, the ritual drew criticism from notable sages like the Ramban (13th century) and Rabbi Joseph Caro (16th century), whose objections had less to do with ani-

mal welfare than with religious integrity.

3 Yom Kippur once was a big matchmaking day. The Talmud states that both Yom Kippur and Tu B'Av (often described as the Jewish Valentine's Day) were the most joyous days of the year, when women would wear white gowns and dance in the vineyards chanting “Young man, lift up your eyes and see what you choose for yourself. Do not set your eyes on beauty, but set your eyes on a good family.” Given the aforementioned caffeine headaches and the difficulty of making a decision on an empty stomach, we're glad this particular tradition is no more.

4 Food and drink are not the only things Jews abstain from on Yom Kippur. Other traditional no-nos on Yom Kippur include bathing, wearing perfume or lotions, having sexual relations and wearing leather shoes. The less-than-attractive aroma resulting from the first two restrictions (not to mention the romantic restrictions imposed by the third) may explain why the day ceased to be an occasion for finding true love.

5 In Israel, Yom Kippur is the most bike-friendly day of the year. Although many Israelis are secular, and there is no law on the books forbidding driving on Yom Kippur, virtually all the country's Jews avoid their cars on this day. With only the occasional emergency vehicle on the road, bikers of all ages can be seen pedaling, even on major highways.

6 Eating a big meal before the holiday begins will make your fast harder rather than easier. Traditionally, the

meal eaten before beginning the fast is supposed to be large and festive, following the Talmudic dictum that it is a mitzvah (commandment) to eat on the eve of Yom Kippur, just as it is a mitzvah to fast on Yom Kippur itself. However, eating extra food – particularly in one last-minute feast – does not help to keep you going for 24 hours, says Dr. Tzvi Dwolatzky of Israel's Rambam Health Care Campus. He suggests eating small amounts of carbohydrates (bread, potato, rice, pasta), some protein (fish, chicken) and fruit.

7 On Yom Kippur in 1940, London's Jews kept calm and carried on. In the midst of the Battle of Britain, the relentless Nazi bombardment of London that began in September 1940, the city's synagogues went on with their Yom Kippur services. According to JTA, while air raid warnings “twice disturbed” the morning services on October 12, 1940, “most synagogues carried on regardless” and a “large proportion of the men attending services wore uniforms of the various forces.”

8 Yom Kippur's Kol Nidre services are the only night of the Jewish calendar when a prayer shawl is worn for evening prayers. According to the late Rabbi Louis Jacobs, the tallit is worn during Kol Nidre as “a token of special reverence for the holy day.” It is traditional to wear a tallit or a white garment for the entire holiday, with the colour white symbolizing both our spiritual purity and our removing ourselves from the vanities of the material world. Many people actually wear a white robe called a kittel.

9 A Virginia rabbi's pro-civil rights movement sermon on Yom Kippur in 1958 riled up local segregationists and sparked fears of an anti-Semitic backlash. JTA reported that Virginia's Defenders of State Sovereignty group demanded that local Jews “move quickly to refute and condemn” Rabbi Emmet Frank of Alexandria's Temple Beth El for his sermon criticizing the state's “massive resistance” to school desegregation and said that if he had intended to destroy Christian-Jewish relations, “he could not have been more effective.” While a “leading member” of the Reform temple reportedly said a “considerable” number of congregants worried Frank's stand “might result in increased anti-Semitism,” others “sided with the rabbi, holding that he held a spiritual and moral duty to speak out for social justice.” The congregation stood by Frank, and the Washington Post published an editorial calling him a “courageous clergyman.”

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Join the Malca Pass Library Book Discussion Group

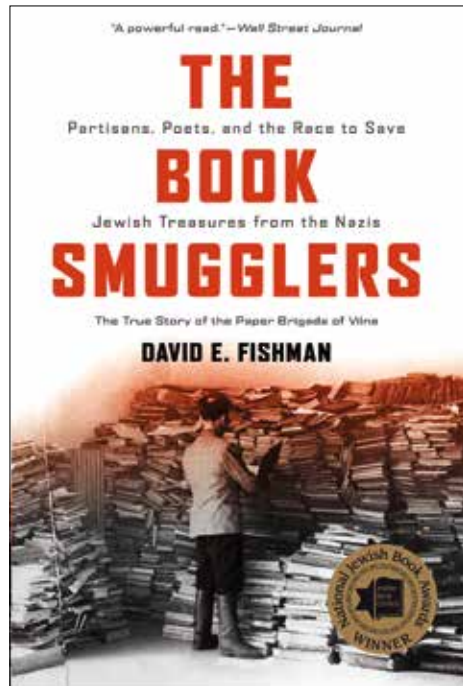
BY MAUREEN KAEEL AND
ESTELLE MELZER
MALCA PASS LIBRARY

I know, I know. Every year I praise our books and wonderful reviewers. The selection committee always works hard to provide a great line-up of both. However, our 2018-2019 schedule really is particularly exciting! It even includes a special surprise at one of the meetings.

The book group welcomes returning and new members, as well as drop-in participants, as we proudly begin our 28th year. Please join our enthusiastic group for consideration of acclaimed Canadian, Jewish, Israeli and international authors. Our format involves a review and discussion, so it is not necessary to read the book in advance of its review.

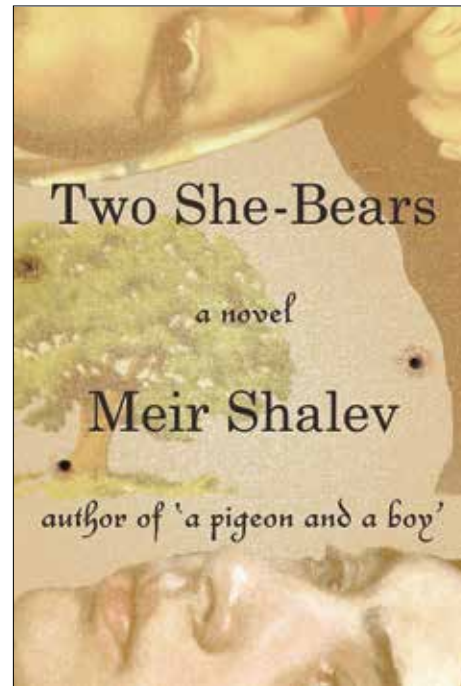
Meetings take place on Tuesdays at 7:30 p.m. at Kehillat Beth Israel, 1400 Coldrey Avenue, in the Simcha Room. Annual membership is still only \$15 per person and \$25 per couple, or \$5 per individual session.

Our schedule for 2018-2019 will include Gerald Halpern's review of *Manhattan Beach* by Jennifer Egan (October 16); Susan Landau-Chark's review of *The Book Smugglers* by David Fishman (November 6); Kinneret



Globerman's review of *A Gentleman in Moscow* by Amor Towles (March 12); Rabbi Steven Garten's review of *Two She-Bears* by Meir Shalev; Deborah Saginur's review of *A Boy in Winter* by Rachel Seiffert; and Alvina Ruprecht's review of *One Man Dancing* by Patricia Keeney (June 4).

Contact Maureen Kaell at mkaell@rogers.com or 613-224-8649 for more information about the Malca Pass



Library Book Discussion Group.

An enthusiastic group of volunteers runs the Malca Pass Library at Kehillat Beth Israel. The library is open from 10:30 am to 2:30 pm on Thursdays. It is also open for 30 minutes prior to each Book Discussion Group meeting.

If you're not available to come in on a Thursday, you can request that a book be held for pick-up at the shul office. Call the library at 613-728-3501

An enthusiastic group of volunteers runs the Malca Pass Library at Kehillat Beth Israel. The library is open from 10:30 am to 2:30 pm on Thursdays. It is also open for 30 minutes prior to each Book Discussion Group meeting.

during operating hours. The shul office is open from Monday to Thursday, 8:30 am to 4:30 pm, and Friday, 8:30 am to 2 pm.

Everyone in the community is welcome to use the Malca Pass Library. In addition to our frequently updated fiction and non-fiction sections, we have an extensive collection of Jewish-themed DVDs and music CDs. Drop by, meet our volunteer and explore the wonderful collection of Judaica, Jewish content material and other works by Jewish authors.

If you would like to join our library volunteer team and donate your time for a two-hour shift once a month, call Estelle Melzer at 613-722-0721 to help keep the treasures of the Malca Pass Library open to the Ottawa community.

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In West Bank settlements, the housing market is booming

BY BEN SALES

OFRA, West Bank (JTA) – Growing up in a Jerusalem apartment, Aaron Lipkin used to marvel at the two-story houses that he would see on weekend drives with his parents.

It made little difference to him that those houses were in Israeli West Bank settlements. A religious Zionist, he sees no problem living in the territory that the international community views as occupied.

So when he and his wife went house hunting in Jerusalem 19 years ago and couldn't find anything in their price range, they ventured north to this settlement. Ever since, they have lived there in the two-story house of Lipkin's dreams.

A generation later, Lipkin is facing the same problem. His kids want to move back to Ofra – but now it, too, is unaffordable. Lipkin bought his house in 2000 for 550,000 shekels (about \$200,000 US in 2018 dollars, correcting for inflation). Now he sees houses the same size in Ofra sell for at least 1.5 million shekels, or \$411,000 US.

In fewer than 20 years, in other words, the price of housing in the settlement has doubled.

"We're not sorry for a second when we think about the price of the house, the ease of buying it," Lipkin, the spokesperson for Ofra and a tour guide, told JTA while sitting in a chair in the corner of his spacious living room. "Today we're shaking from fear. We have five kids and we have no idea how our kids will buy their own house without becoming enslaved to a crazy mortgage."

Since the Lipkins moved across Israel's pre-1967 borders, or the Green Line, hundreds of thousands of Israelis have followed their lead. In 2000, there were fewer than 200,000 settlers living in the West Bank, excluding eastern Jerusalem, according to B'Tselem, a left-wing Israeli organization. Now the number is closer to 400,000. Moreover, home prices are rising accordingly.

Many of the settlers are ideological – committed to the principle of Jews living in what they call Judea and Samaria and Israel retaining control of the area. However, others were drawn by the quality of life offered by settlements – larger houses, more green space and intimate communities.

The Israeli government has also facilitated that comfort, building access roads that avoid Palestinian areas and increasing the number of bus lines that go directly to the settlements. The changes mean that many settlers can live their lives, if they choose, largely avoiding contact with the Palestinian villages around them. Even relatively distant settlements like Ofra have the feel of a suburb.

Now the settlements are becoming



Aaron Lipkin and his wife bought a home in the West Bank settlement of Ofra in 2000 for the 2018 equivalent of \$200,000 US. Similar houses now sell for twice as much.

more like Israel in yet another way: The country's festering housing crisis, which has seen home prices balloon for a decade, is moving across the Green Line. The safer settlements feel, the more their home prices rise to meet the national average.

According to a November 2016 paper by the Shores Institute, a research group in Israel, housing construction in the settlements did not keep up with population growth. An October 2016 paper by Israel's Center for Political Economics found that the number of average monthly salaries needed to buy a home in the settlements rose from 87 in 2003 to 152 in 2015. That's only 10 paycheques less than the national average of 162.

"There's no concern that this investment is risky because of the location of our community," said Miri Maoz-Ovadia, a spokesperson for the Binyamin Regional Council, a local authority that governs central West Bank settlements. "The concern is that the longer we wait, the prices will only go up. It's slower, but it's happening and we can see it."

Like Lipkin, Maoz-Ovadia has a professional interest in talking up the settlement housing market. And for her, too, it's personal. A year and a half ago, she and her husband bought a fixer-upper house with a yard in Kochav Yaakov, another far-flung settlement an hour's drive from Jerusalem, for 1.1 million shekels. Now the same houses are selling for 1.5 million.

"Families want to buy," Maoz-Ovadia said. "They want a house with a yard and they see potential here to get it."

The housing market is also booming in Efrat, a settlement that acts as a bedroom community for nearby Jerusalem. Right-wing politicians like Naftali Bennett, the minister of education, have

pushed annexation of so-called consensus settlements like Efrat – those that most Israelis assume will remain part of the country under any future scenario – for years.

Israel's right wing, pro-settlement government has also had an impact on the market. As he walked through an empty corner townhouse for sale in

Efrat, real estate agent Yaniv Gabbay said as the prospect of a Palestinian state – and corresponding settlement evacuation – becomes more and more distant, Israelis feel increasingly comfortable investing in West Bank property. Another townhouse in this development sold for 2 million shekels, about \$550,000 US, in 2016, before it was built. This five-bedroom unit on the corner was going for 2.6 million shekels as of May.

In an Instagram Q&A on August 20, Prime Minister Benjamin Netanyahu said, "I can promise you that no settlements in the Land of Israel will be evacuated."

"Planting that type of money into a property in Efrat, they're not as nervous about what's going to happen to their money," Gabbay said. "They know there are a lot of people putting money into this area, in terms of where Efrat sits today in the political climate."

Israel's right wing is also increasing the country's settlement building. According to Peace Now, a left wing Israeli NGO that monitors settlement activity, the number of construction starts in the settlements was 17 per cent above the annual average in 2017.

On August 22, Israel announced the advancement of construction plans for

See West Bank on page 31

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Why you need the Ottawa Jewish Directory

BY EILEEN BARAK
NA'AMAT CANADA OTTAWA

Na'amat's *Ottawa Jewish Directory* is your connection to our community. When you need to find a community member's phone number or address, you can check the *Directory*. When you are planning a simcha or celebration of life after a dear one has passed on, the residential listings with postal codes, and in many cases email addresses, make it easier to prepare your mailing lists and contact people. The listings are a handy reference and an invaluable tool, literally at your fingertips, whether you are new to Ottawa or have lived here for many years.

Don't just take our word for it. Here is what a few *Directory* users say.

"Although we live in a digital age, nothing compares to the wealth of information contained in the *Directory*. Everything we need to know about our community is at our fingertips, and we have multiple copies so that we are never without it," say Barbara

Crook and Dan Greenberg.

"I find that it is the quickest way to find the contact number for any synagogue or Jewish organization, as well as for individuals," says Peter Wershof.

"I never let a summer go by without a new Directory."

And, from Ellen Kafka-Iszo: "I am elated to see that Na'amat has done wonderful things by helping out the less fortunate in surrounding areas in Israel. I never let a summer go by without a new *Directory*."

Did you know that the *Directory* also includes pertinent information such as candle-lighting times, a handy calendar of Jewish holidays, a comprehensive listing of community institutions, and that it has been published annually by Na'amat Canada Ottawa for 68 years?

This major fundraising initiative raises substantial funds for Na'amat projects both in Canada and in Israel. Na'amat runs the largest network of day-

care centres, safe shelters for the prevention of and refuge from domestic violence and abuse, innovative vocational schools for at-risk youth, legal clinics, and health centres for women in Israel. Na'amat manages a variety of projects that have been helping women and families in need for more than 90 years in Canada. For example, in Ottawa every year we prepare backpacks filled with school supplies for children and youth in local shelters.

The 2018 *Directory*, which came out in June, celebrates Israel's 70th anniversary. This year's edition contains well over 300 listing changes for people who have moved, newcomers to the city, and individuals who have passed away since last year's publication.

Na'amat Canada Ottawa is already working on the 2019 *Directory* and we need your continued support, be it to purchase a copy, put in an advertisement, or offer greetings to family and friends. For more information on the *Ottawa Jewish Directory*, or to reserve an ad or a copy, contact us at 613-788-2913 or ottawa.info@naamat.com.

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L'SHANAH TOVAH
Wishing you a sweet, happy and healthy New Year.

From the Board of Directors and staff of the
Jewish Federation of Ottawa and
the Ottawa Jewish Community Foundation

West Bank: Quality-of-life concerns and ideology blur in settlements

Continued from page 29

1,000 more housing units in the West Bank.

“Even if God knows how many people want to buy in a certain area, all of a sudden you’ve built up two new mountains worth of property,” Gabbay said. “There’s supply that’s started to catch up with the demand, but the demand hasn’t waned.”

Meanwhile, Palestinians living in Area C, the area of the West Bank fully administered by Israel, have long protested that they can’t build any houses or infrastructure.

“Area C has been allocated for the benefit of Israeli settlements or the Israeli military, at the expense of Palestinian communities,” according to the United Nations Office for the Coordination of Humanitarian Affairs. “This impedes the development of adequate housing, infrastructure and livelihoods in Palestinian communities, and has significant consequences for the entire West Bank population.”

Hagit Ofran, who heads Peace Now’s Settlement Watch project, said the main problem facing any potential settlement evacuation is the sheer number of residents who live in isolated settlements. She is less worried about Israelis who move to the West Bank for quality-of-life reasons than the tens of thousands of ideological settlers who are committed



A housing development in the Israeli West Bank settlement of Efrat, a bedroom community outside Jerusalem.

to living deep in the West Bank.

“The challenge Israelis will have in a peace agreement is evacuating thousands of families and it will cost money, and take time, and pain the heart, even if people agree to fight the settlers in this,” Ofran said. “Most of the settlers

will respect the Knesset’s decision.”

A few settlers in the northern West Bank said quality of life was the driving factor in bringing them to the territory. When Miriam Shatsky and her husband were looking to buy a home recently, a mortgage agent laughed at them after

they revealed their salaries and said they wanted to live in the central Israeli city of Modiin. A few months ago, they were able to buy a five-bedroom apartment for slightly more than \$300,000 US in Karnei Shomron, a settlement with a large English-speaking, or Anglo, population.

“Real estate in the territories was really risky and we didn’t know we wanted to settle here,” Shatsky said. “As we got better jobs, the target kept moving farther and farther away. Actually, Modiin sounded very interesting to me, but it was knocked off the table because it wasn’t affordable. A lot of Anglo communities are in places that aren’t affordable. That definitely [was] a significant factor in ending up here.”

Lipkin said that after living in the settlements for a while, the differences between quality-of-life concerns and ideology blur. With right-wing politicians frequently calling for some form of settlement annexation, Israel is doing more to absorb the settlements than to leave them. In the meantime, more Israelis keep moving in.

“You have people who come for quality of life, and after 18 years they’ll tell you ‘it’s the Land of Israel and we need to settle it,’” Lipkin said. “I don’t have a drop of worry about evacuation. I see that Judea and Samaria is part of the State of Israel.”




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Finkelstein Chabad Jewish Centre set to open in downtown Ottawa

BY MATTHEW HORWOOD

Ottawa's downtown core will soon have a multi-function Chabad centre, thanks to the efforts of Shopify COO Harley Finkelstein, his wife Lindsay, and Rabbi Chaim Boyarsky, co-director of the Chabad Student Network.

The Finkelstein Chabad Jewish Centre, which will be located at 254 Friel Street, will include a synagogue, library, commercial kitchen, student lounge, and guest suites. The building at the address is being renovated to suit the needs of the Chabad community.

Immediate plans are to have the building ready to host services this High Holiday season.

Finkelstein donated \$500,000 for the centre, and he and Rabbi Boyarsky raised nearly \$1 million in donations, bringing the total funding for the Finkelstein Chabad Jewish Centre to almost \$1.5 million.

Finkelstein first met Rabbi Boyarsky while attending law school at the University of Ottawa in 2005 and said he was "very touched and inspired" by

what Rabbi Boyarsky was doing to help Jewish students.

"I went to his house a couple times, and every time it was packed with students," Finkelstein said. "I was amazed by this man who had no connection to Ottawa or the law school, and yet he moved here to support the Ottawa Jewish community."

"At that time I had little money, but I told Rabbi Chaim, 'Look, if I can ever afford to, I want to help you build a real synagogue,'" Finkelstein said.

In 2017, Finkelstein called Rabbi Boyarsky to say he was in a position to help build a centre in downtown Ottawa where Jewish students from the University of Ottawa, Carleton University and Algonquin College could congregate.

"I felt strongly that this was the right time to do it," he said.

Speaking with the Ottawa Jewish Bulletin, Finkelstein pointed out that there hasn't been a major synagogue in downtown Ottawa since 2015, "which is insane, because we are a G7 capital."

See Chabad on page 37



Lindsay (left) and Harley Finkelstein worked with Rabbi Chaim Boyarsky to ensure Finkelstein Chabad Jewish Centre comes to fruition in downtown Ottawa.

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How the cast of a new ‘Fiddler on the Roof’ production learned Yiddish in only a month

BY JOSEFIN DOLSTEN

NEW YORK (JTA) – The National Yiddish Theatre Folksbiene’s new production of “Fiddler on the Roof” enacts a familiar story in an unfamiliar language. The actors sing about joy and hardship, and argue about the importance of tradition, in the language their characters would have spoken in the Old Country.

However, before rehearsals started in June, the majority of them had no experience with the language. Of the 26 cast members, only three spoke Yiddish fluently. Another nine had some experience with the *mama loshen*, but everyone had just a month to memorize the entire script.

The result is extraordinary, giving audience members a new experience and new understanding of one of Broadway’s best-loved musicals. (For those who don’t speak Yiddish, there are supertitles in English and Russian.)

The show was originally scheduled to close on September 2, but the run has been extended in New York City until October 25 (there are no performances on Shabbat or Jewish holidays).

This production of “Fiddler on the Roof” – or “Fidler Afn Dakh” – marks



Steven Skybel (centre) as Tevye and ensemble in the National Yiddish Theatre Folksbiene’s Production of “Fiddler on the Roof.”

the first time the musical is being performed in Yiddish in the United States. Previous Yiddish productions were

mounted in Israel in 1965 and in Montreal in 2004.

“Fiddler on the Roof,” which pre-

miered in 1964, is based on “Tevye and His Daughters,” a series of stories by the Yiddish writer Sholem Aleichem. Created by Jerry Bock, Sheldon Harnick and Joseph Stein, the musical tells the story of a poor dairy farmer living in the Russian town of Anatevka at the start of the 20th century as he grapples with tradition and the ways his daughters choose to defy it.

As part of the auditions for Folksbiene’s production, actors had to prove that they would be able to learn Yiddish quickly. Those called in for auditions were given 24 hours to memorize a recording of a song in the language. From the 2,500 applications, 26 actors were chosen for the production.

Once the cast was chosen, each member received a recording of his or her lines and songs in Yiddish in addition to private language coaching.

“It was very tedious, and it continues every day,” Zalmen Mlotek, Folksbiene’s artistic director, told JTA. “We give little notes here and there because while they know what they’re saying, of course sometimes the accent isn’t quite right.”

Members of the cast include Emmy

See Fiddler on page 50



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Ben Kingsley carried a photo of Elie Wiesel with him while filming ‘Operation Finale’

BY NAOMI PFEFFERMAN

LOS ANGELES (JTA) – Asked about why he was keen to portray Nazi criminal Adolf Eichmann in the new film “Operation Finale,” Ben Kingsley describes the traumatic childhood incident in which he first learned about the Holocaust.

The 74-year-old British actor was then in grammar school and at home alone when he turned on a documentary about the liberation of the Bergen-Belsen concentration camp.

“I remember my heart stopped beating for a while,” Kingsley, who is not Jewish but believes he may have some Jewish relatives on his mother’s side, said in a telephone interview. “I nearly passed out. And I have been indelibly connected to the Holocaust ever since.”

His connection was even more enhanced when he asked his grandmother about the atrocities, and she said, “Hitler was right” to have killed Jews.

“I went into deep shock and was unable to counter her,” Kingsley said. “But something must have clicked in my innermost soul that said ‘Grandmother, I will make you eat your words. I will pay you back for that. You have not distorted or poisoned my mind.’”

Kingsley went on to portray the Nazi hunter Simon Wiesenthal in the HBO



Ben Kingsley stars as Adolf Eichmann in “Operation Finale.”

film “Murderers Among Us”; the Jewish accountant Itzhak Stern in “Schindler’s List”; and Anne Frank’s father in a 2001 ABC miniseries. He also won an Academy Award for his turn as the titular Indian independence leader in 1982’s “Gandhi.”

During research for his Shoah-themed films, Kingsley became close

friends with Holocaust survivor, activist and author Elie Wiesel. Not long before Wiesel’s death in 2016, the actor vowed to him, “the next time I walk onto a film set that is appropriate to your story, I will dedicate my performance to you.”

So, when Kingsley was offered the Eichmann role in “Operation Finale” after Wiesel’s death – a film that opened

August 29 and focuses on the Holocaust architect’s capture – the actor jumped at the chance. Just as he famously carried a picture of Anne Frank during the filming of “Schindler’s List,” he carried a photo of Wiesel during the filming of “Operation Finale.”

“Every day as promised, I looked at a picture of Elie that I carried in my pocket and said ‘I’m doing this for you,’” Kingsley said.

“Operation Finale” tells the story of Peter Malkin and other Mossad agents who covertly hunted and captured Eichmann hiding in Argentina and brought him to Israel for trial in 1961, where he was ultimately executed. The heart of the story is the cat-and-mouse game between Malkin (played by Oscar Isaac) and Eichmann, both of whom were master manipulators, according to the film’s director, Chris Weitz (“About a Boy” and “A Better Life”).

“Each one is trying to convince the other of something,” Weitz said in a telephone interview. “Malkin wanted to convince Eichmann to sign a paper indicating that he was willing to go to trial in Jerusalem. And Eichmann is trying out various defences that he will eventually use in Israeli court. So in that regard there is the subterfuge of the escaped

See Kingsley on page 38



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Rosh Hashanah Recipes

Try something new this New Year

BY SHANNON SARNA

(JTA) – The sweetest time of year is upon us, quite literally: It's Rosh Hashanah. While I know most families have standard holiday dishes they make year after year, sometimes it's nice to swap in a new appetizer, main dish or quick but delicious new dessert to serve.

APPETIZER: BEET AND SWEET POTATO LATKES

There's no reason to save latkes for Chanukah and beets are actually a traditional food to enjoy for the New Year. That makes these appetizers the perfect symbolic, sweet and satisfying dish to serve at the holidays.



Ingredients

2 medium beets
1 small sweet potato (can also use 2 carrots)
1 medium Idaho potato
2 eggs
1/4 cup all-purpose flour
1 teaspoon fresh thyme
1 teaspoon salt
Additional sea salt for sprinkling

Directions

1. Peel beets, sweet potato and potato. Cut each in half. In 3 or 4 batches, place vegetables through food processor for a coarse grate (you can also grate coarsely by hand).
2. Place mixture in a large bowl. Add eggs, flour, thyme and salt.
3. Heat around 1/4 cup vegetable oil in a large sauté pan over medium-high heat. Form bite-size mounds of latkes, taking care not to squeeze too much liquid out of the latkes. Fry until brown and crispy on each side, then place on a wire rack on top of a baking sheet to cool. Immediately sprinkle with an additional pinch of salt while they are still hot.
4. Serve warm with applesauce, if desired.

MAIN DISH: LAMB STEW WITH POMEGRANATE

While brisket is the quintessential North American Jewish dish for holidays, in Israel and for Sephardi Jews, lamb is a far more common main dish to serve on special occasions. This lamb is sweet and savoury, and actually takes less time to cook than a brisket. It's perfect to serve on top of fluffy couscous or rice, and it's particularly striking due to the jewel-toned pomegranate seeds and fresh herbs on top.



Ingredients

3 pounds lamb stew meat, cut into 2- to 4-inch pieces
1 large onion, sliced
3 garlic cloves, minced
1-2 teaspoons salt
1 teaspoon pepper
3 cinnamon sticks
2 1/2-3 cups water or stock
3 tablespoons pomegranate molasses, plus extra for drizzling
1 cup pomegranate seeds, divided
Fresh parsley, mint and/or cilantro for serving

Directions

1. Heat a heavy casserole with a little oil over medium-high heat. Sear lamb pieces on each side until lightly golden.
2. Remove lamb.
3. Add onion and sauté until translucent. Add garlic and sauté for another 3 minutes.
4. Place lamb back into the pot and add salt, pepper, cinnamon stick, pomegranate molasses and half the pomegranate seeds.
5. Add 2 to 2 1/2 cups water or stock, until meat is covered. Bring to a boil.
6. Reduce heat to low-medium, cover and continue to cook over low heat for about 2 hours. Check on stew periodically, and add more water if needed. Lamb should be fork tender when it is done.
7. Serve stew over couscous or rice. Drizzle top of stew with additional pomegranate molasses (around 1-2 tablespoons), the remaining pomegranate seeds and freshly chopped herbs such as parsley, mint and/or cilantro.

DESSERT: EASY APPLE PIE COOKIES

This recipe comes from Sheri Silver, who always knows just how to make dessert super easy, super adorable and super delicious. The secret to these cookies is a rich crumble topping and store-bought pie crust.



Ingredients

For the streusel

4 tablespoons unsalted butter, melted
3/4 cup flour
1/4 cup light brown sugar
1/4 cup white sugar
1/2 teaspoon cinnamon
pinch of kosher salt

For the filling

2 Granny Smith apples, peeled, cored and diced
2 tablespoons brown sugar
2 tablespoons unsalted butter
juice from one lemon
pinch of kosher salt
1/2 teaspoon cinnamon
1 store-bought refrigerated pie crust, at room temperature

Directions

1. Make the streusel: Line a small baking sheet with parchment paper. Combine the streusel ingredients in a bowl, breaking up any large clumps, and spread onto your baking sheet. Set aside to dry (can be made a day ahead; store covered at room temperature).
2. Make the filling: Combine the filling ingredients in a saucepan and cook over medium heat, stirring until the mixture comes to a simmer. Cook for 5-10 minutes, until the apples are slightly softened. Remove from heat, drain the liquid and cool completely (may be made a day ahead; store in the fridge).
3. Preheat oven to 350 F. Grease and flour a 12-cup muffin tin or line with parchment paper cups. Unroll your pie crust and use a glass or cookie cutter to cut circles that are slightly larger – about 1/4 inch – than the base of your muffin cups (I used a 2 1/2-inch cutter).
4. Place the circles in the bottom of each muffin cup, pressing gently along the sides and bottoms. Spoon some apple filling into each crust and top with the streusel.
5. Bake cookies for 20 minutes, or until streusel is golden brown. Cool completely in tins on a wire rack. Serve immediately or store, covered, for up to 3 days.

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Chabad: 'It's about community'

Continued from page 33

At one time, almost all of Ottawa's Jewish congregations were located downtown. The last of these was Congregation Beth Shalom on Chapel Street, which was relocated from the downtown core in 2015. Beth Shalom rented space for a year at the Soloway Jewish Community Centre before amalgamating with Agudath Israel Congregation to form Kehillat Beth Israel.

Finkelstein said that when he was reaching out to people for donations, he was amazed to hear how many of them had been touched by Rabbi Boyarsky.

"The impact that Rabbi Chaim has had on Ottawa's Jewish community is far beyond what people realize," he said. "This man is constantly working behind the scenes to make sure that the Jewish community feels supported."

According to Rabbi Boyarsky, there are 2,000 Jews, including 300 young professionals, living downtown without a nearby synagogue to attend.

Rabbi Boyarsky said the new centre will be open to "students, young professionals and to everyone in the Jewish community."

Rabbi Boyarsky said he "never would have dreamt of this idea" if not for Finkelstein. "We thought we were going to be renting classrooms forever," he said.

Finkelstein said the building is currently undergoing renovations so that High Holiday services can be held there, but that is just the beginning.

"There will be much larger and more ambitious renovations happening over the next 12 to 18 months to ensure it looks great and can accommodate our entire Chabad community for the long term," Finkelstein said.

He added that for Rabbi Boyarsky and himself, the project is very meaningful.

"The idea that 10 years ago we had this crazy idea to build a synagogue in downtown Ottawa, and we were able to get it to fruition and get it done, is probably the most impactful thing I've ever done in my life.

"This is us standing up to say the Ottawa Jewish community is proud of what we have here, and we want to make sure it survives and thrives," Finkelstein said.

Rabbi Boyarsky says the Finkelstein Chabad Student Centre will be more than just a building.

"It isn't about the bricks and the mortar; it's about community," he said. "It's about the unity, bonds and the friendships it creates."

Rabbi Boyarsky added that he is "so thankful to Ottawa's Jewish community for coming together to make this happen."



We wish the members of the Jewish community
Shana Tova and a Happy New Year!



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Kingsley: Filmmakers relied on expertise of former Mossad agent Avner Abraham

Continued from page 35

war criminal and also the subterfuge of the spy as he's trying to turn a source."

As for Eichmann, Weitz said, "I think the evidence shows a very chameleon-like figure who is constantly trying to serve his own ends and ambitions."

Kingsley unabashedly sees his character as evil.

"What other adjective can you use?" he asked. "Not only did he commit these crimes as an architect of the Final Solution, he went to his grave proud of what he had done – utterly unrepentant."

Yet Kingsley said he chose not to portray Eichmann as "a B-movie, cartoony, comic strip villain."

"That would have done a terrible disservice to the victims and the survivors I know and love," he said. "It's important for us to accept, to stomach and to swallow that the Nazis were men and women – 'normal' people. Twisted people, but they didn't come from Mars."

Weitz, 48, had his own personal connection to the material. His father, the fashion designer John Weitz, escaped Nazi Germany in 1933 at the age of 10. Nine years later, he arrived in the United States and later became a spy for the OSS, the precursor of the CIA. He interrogated Nazi war criminals and helped liberate Ber-



(From left, facing the camera) Mélanie Laurent, Oscar Isaac, Nick Kroll and Michael Aronov in a scene from "Operation Finale."

METRO GOLDWYN MAYER PICTURES

gen-Belsen, "which forever changed him," his son said.

The filmmaker grew up with his father's war stories and ultimately helped the patriarch write multiple books about Nazi war criminals.

As research for the film, both Weitz and Kingsley relied in part on the expertise of former Mossad agent Avner Abraham, who has curated a now-tour-

ing exhibition about Eichmann. Weitz eschewed photographing the famed glass booth in which Eichmann spent his trial – a part of the exhibition – because he feared that might be "blasphemous."

The director also said he had "endless trepidations" about depicting images of the Holocaust, and so chose to do so through the lens of the Mossad agents'

memories.

"The agents' memoirs indicate that they all found it deeply unsettling to be so near the person who had taken part in the murder of their families," Weitz said. "Some of them were disappointed that all this evil could have the face of this rather unprepossessing man, which felt terribly out of scale to all the damage that had been done."

Safety Classes at the Soloway JCC

All Safety Programs are taught by instructors from Canadian Safety Tree Council.



My Safe Life Age 7 - 9

A personal safety program created for children that uses traditional gaming, digital media, video, role play and repetition to teach children life skills that keep kids safe and help them make caring and respectful decisions in their everyday lives. Children will take home a manual and a certificate of participation.

Some topics include:

A child's right to be safe and to get help; tricky people/inappropriate adult behaviours, safe strangers and strangers to avoid, bullying prevention, being assertive and getting help from busy adults, basic self-defence, building strong communities (respect, kindness, and manners) and more.

Sunday, November 4,
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Home Alone Age 9 - 12

Is your child prepared to take the first steps towards staying home alone? This program helps children gain confidence and skills to successfully stay at home alone. Safety and awareness are the common themes and all information is current and reflects what today's children are facing when home alone.

Some topics include:

Street smarts and bike safety, online and internet safety, snacking and kitchen safety, home fire safety, preventing accidents, handling emergencies, basic first aid.

Sunday, September 23 or January 20
9:00 am - 4:00 pm

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Red Cross Babysitting Age 11 - 14

Participants learn how to create and manage a babysitting business and how to supervise younger siblings or other children in a safe and responsible manner. Aspiring babysitters also learn basic first aid skills.

Some topics include:

Finding clients and making money, caring for children of all ages, creating safe environments and preventing accidents, fire safety and prevention, what to do in an emergency, good decision-making and leadership skills, basic First Aid skills.

**Sunday, October 28 or December 16
or February 24 or March 31,**
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\$85 Member • \$95 Non-Member

Please send a nut free lunch and snacks.

High Holiday Feature

A guide to the High Holidays prayers

BY RABBI ISCAH WALDMAN

(My Jewish Learning via JTA) – The High Holidays prayer book, or *machzor*, emphasizes the themes of the Days of Awe: introspection and repentance.

ROSH HASHANAH AS THE OPENING DAY OF A COURT TRIAL

“The great shofar is sounded. A still small voice is heard. This day, even the angels are alarmed, seized with fear and trembling as they declare: ‘The day of judgment is here!’”

In a loud and trumpeting voice, the cantor describes the shofar’s blast, and then softly and gently describes a “still, small voice.” This poignant line from the *musaf* (additional) service sets a tone for the High Holidays. It is a dichotomy played out over-and-over throughout the liturgy of the Days of Awe. On these days, we sing of the king, judge and awesome sovereign who sits in judgment over us, while at the same time we appeal to God’s mercy and longstanding tradition of forgiveness, likening God to a shepherd sheltering a flock.

Rosh Hashanah is the first day of court. In the liturgy, we see this played out in the number of references to God as sovereign, ruler and a most judicious king. Additions and different emphases start as early as the beginning of the *Shacharit* (morning) service, with the word *Hamelekh* (the king). While these words also appear in the liturgy of Shabbat morning, on Rosh Hashanah and Yom Kippur they are highlighted in such a way that a new leader begins the service with a powerful note on the word “king” itself.

ASHAMNU AND AVINU MALKEINU

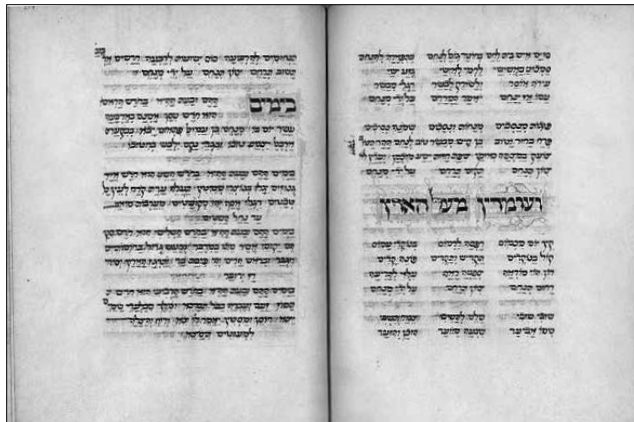
The structure of the morning service on Rosh Hashanah is similar to weekday and Shabbat services. It is, however, additional *piyyutim* (liturgical poems) such as *L’eyl Orekh Din* (to the God who sits in judgment) or *Adonai Melekh* (Adonai is king) that evoke the seriousness with which we would approach a trial with the true judge.

TORAH READINGS ON ROSH HASHANAH

The Torah reading on Rosh Hashanah is from the story of Isaac’s birth, describing God’s kindness in giving a child to Abraham and Sarah in their old age (Genesis 21). On the second day, we read the story of the binding of Isaac, which ends with a ram as a substitute for Isaac (Genesis 22). The shofar that is so prominent on Rosh Hashanah is considered symbolic of this ram.

U’NETANEH TOKEF: WHO SHALL LIVE AND WHO SHALL DIE

As the continuation of the piyyut U’netaneh Tokef quoted above tells us, on Rosh Hashanah we are inscribed into the book of life, while on Yom Kippur the book is sealed. These simple lines open us up to the possibility of *teshuvah* (repentance) and of reflection of our past deeds. U’netaneh Tokef is recited on both Rosh Hashanah and Yom Kippur as an introductory piyyut to the *kedushah* (holiness) in the *musaf* Amidah. The key line of this prayer follows on the heels of a long rhetorical piece that demands to know who among this congregation will be here next year: How many will perish and how many will be brought high? But, the liturgist notes, even those who are fated for the worst can depend on the following precept: “penitence, prayer, and good deeds can annul the severity of the decree.”



The pages of the Machzor Roma on display at the National Library of Israel.

THE SHOFAR BLASTS

The shofar is perhaps the best-known feature of Rosh Hashanah services. There are two sets of shofar blasts on each day of the holiday. The first follows the Torah service. The second is intertwined with three unique sections in the *musaf* known as *Malkhuyot* (verses relating to God’s Kingship), *Zikhronot* (verses relating to memory) and *Shofarot* (verses relating to shofar). Each of these sections contains 10 verses on each of the topics – Malkhuyot recalls that God is king, Zikhronot recalls God remembering us for the good and Shofarot gives quotes in which the shofar is sounded, in the past but mostly in the future, heralding future redemption. The sounding of the shofar is interspersed through each of these three prayer sections, showing itself to be a part of the prayer itself. In Reform and other liberal congregations that do not recite *musaf*, these sections – and the shofar sounding – are added to the morning *Shacharit*.

Rabbi Michael Strassfeld has written in his book, *The Jewish Holidays*, that these three sections, unique to Rosh Hashanah, reflect three central principles of Judaism: 1) The acceptance of God as King of Universe. 2) The acknowledgement that God intervenes in the world to punish the wicked and reward the good. 3) The recognition that God was revealed in the giving of the Torah at Sinai and again will be revealed at the end of days.

If we were to pick out one piyyut as an archetype of the theology of the Rosh Hashanah, we might choose *L’eyl orekh din* (to God who sits in judgment). The poem begins by declaring that God “probes all of our hearts” and therefore will always divine our most secret thoughts and fears. It moves on to say God suppresses wrath in judgment, so that regardless of the dark nature of our secret sins, God will suppress anger in discovering them. It ends by announcing that God acts with compassion, accepts God’s subjects and guards those who love God. We may take from this that even while we call Rosh Hashanah “*Yom ha Din* (Day of Judgment)”, we can look forward to the end of the process in which we will be loved, accepted and forgiven our sins. This is the overall theological message that the Rosh Hashanah liturgy wishes to portray: We still have hope.

YOM KIPPUR: THE DAY OF JUDGMENT

If we view Rosh Hashanah as the first day of a court case, then we would see Yom Kippur as the day on which the verdict is handed down. The tension mounts as we near the Day of Judgment, and this can be seen in the liturgy as well. The evening of Yom Kippur begins with a once-controversial prayer, Kol Nidre,

which has since become the symbol for the solemnity of the day. In this prayer, repeated three times, we pray that all vows and oaths that we have made throughout the year will be forgiven us, so that we might enter into this coming year with a clean slate, forgiven for any promises we might inadvertently have broken. Many rabbis viewed this as an unnecessary absolution that might lead people to sin by taking their vows too lightly in the future. However, this prayer had already proven to be so popular and powerful among the people, it has become a centerpiece of the holiday.

FORGIVENESS AND CONFESSIONS

All five services on Yom Kippur include a section known as *Selichot* (forgiveness prayers) and another one called the *Vidui* (confessions). The *Selichot* include a basic confession of sins, an expression of our contrition and reflections on God’s forgiving nature. We recite the 13 attributes, which are taken from a prayer that Moses recited in Exodus 34. In it, we assert that God is compassionate, patient and righteous. Included in the *Vidui* is the *Ashamnu*, which is an alphabetical acrostic of different sins we have committed. It is said in first-person plural because while each individual may not have committed these specific sins, as a community, we surely have, and on this day, our fates are intertwined.

We also read the *Al Chet*, a prayer that similarly lists transgressions we have made over the year. These two sections best reflect the theology of the day: We are in a state of self-reflection. We admit our sins fully and even beat our breasts while doing so. We place our fates in God’s hands, for God is *Tov V’Salah* (good and forgiving).

Yom Kippur *musaf* (*Shacharit* in Reform synagogues) is different from Rosh Hashanah in that we do not add *Malkhuyot*, *Zikhronot* and *Shofarot*, but instead include a section on the *Avodah*, a description of the sacrifices and rituals performed by the High Priest in the Temple on Yom Kippur. We also add a piece known as the *martyrology*, a solemn section where we recall 10 martyrs who were killed in most brutal ways, giving their lives while declaring their faith for the world to hear.

NEILAH: THE GATES ARE LOCKED

It is the final service on Yom Kippur, *Neilah* – literally “locking” (of gates) – which paints an image of the gates of heaven closing, lending urgency to our prayers and our need for repentance and forgiveness. We begin the service with a piyyut that asks God to “open the gate” and let us enter, so that we might have a final appeal before God’s decree is sealed. There is a silent *Amidah* prayer, like at all services, which is repeated by the cantor. Throughout *Neilah*, the language of being “written” in the book of life used thus far in High Holiday liturgy shifts, as we instead speak of being “sealed” in that book.

The final section of *Neilah* includes a recitation of the *Shema* and these lines: *Baruch Shem K’vod* (“Blessed be God’s name”) three times; and *Adonai Hu HaElohim* (Adonai is our God) seven times. We conclude with a long blast of the shofar.

Thus ends the period of the High Holidays. We begin with contrition and awe as we enter the courtroom for our trial. We end with the acceptance of our verdict and the assertion that Adonai is our God – powerful, all knowing and of course, compassionate.

High Holiday Feature

40 isn't just a milestone birthday; it's an important Jewish number

BY RABBI SARA LAUFER

(Kveller via JTA) – I'm a congregational rabbi, so the month of August is always a bit anxiety provoking. Whether the High Holidays are "early" or "late," they are coming, and my mental checklist goes into over-drive planning sermons, services and more.

This is to say nothing of the spiritual work. On the Jewish calendar, the month of Elul is meant to be one of anxiety for all of us. The shofar, sounded each day of the month leading up to the Jewish New Year, is a spiritual wake-up call – a reminder to look back on the year that was, with its successes and its failures, its hopes and its challenges. When was I the mother, the wife, the teacher, the daughter, the friend I wanted to be? When did I miss the mark? Who do I want to be in the year ahead and how do I want to get there?

These are questions I ask myself every year in the month preceding the High Holidays. But this year I turned 40 the day before the month of Elul began, on August 11. And, to be honest, that milestone was harder than I expected it to be.

I had turned 30 less than a year after my wedding, in the third year of my rabbinate. I looked forward to that birthday, hoping it would give me more grounding in my new roles as wife and rabbi. Now it is 10 years – plus a bunch of fertility treatments and additional pounds – later. I have two children who astound me every day and a loving spouse, plus a new job in a new city. I know that I am "hashtag blessed." I know what the alternative is to turning 40. But, still.

Social psychologists Adam Alter and Hal Hershfield

coined a term for people in the last year of a life decade: "nine-enders." Their research shows that people are more likely to do something at ages 29, 39, 49 and 59 that they didn't do – and didn't even consider – at ages 28, 38, 48 and 58, and didn't do again when they turned 30, 40, 50 or 60. The most common exam-

ple is running a marathon; nine-enders are overrepresented among first-time marathoners by a whopping 48 per cent.

My nine-ending year was a year of deep uprootedness. I didn't run a marathon, but I did move with my family from the community and city where we had spent more than a decade – and the city of my birth – to a new community and a city in which I haven't lived since graduate school. New schools, new jobs, new friendships – new everything.

In this time of transition, I find myself turning (as we're supposed to) to the words of the High Holiday prayers, and the reminder that while I can't control much in this world, the Jewish tenets of *tefillah*, *teshuvah* and *tzedakah* – usually translated as prayer, repentance, and charity – are in my hands.

Here is what these mean to me as I enter this new decade.

Tefillah: Intense and real self-reflection, in conversation with the Divine and Jewish tradition. Writer and educator Parker Palmer teaches that each of us is born with some innate gift, and part of becoming fully alive is to discover and develop our birthright competence. Can I figure that out? Can I bring my fullest self into the world?

Teshuvah: The work of deep, meaningful relation-

ships. Can I repair ones that have been strained? Can I strengthen the ones that hold me up? Can I build new ones – always hoping that in bringing my fullest self, I will encounter others in their fullest selves?

Tzedakah: My role in making this world a better place. How do I raise my children to be the people I want them to be, deeply caring and concerned about the world? What do I model, where do I give of my time and my resources?

As it happens, 40 is a significant number in Jewish tradition. The great flood lasted 40 days and 40 nights. Moses spent 40 days on Mount Sinai before bringing Torah to the people of Israel. And, perhaps most significantly, our people spent 40 years wandering in the desert before we reached the Promised Land. There are 40 days between the beginning of Elul and Yom Kippur, the Day of Atonement. In our tradition, 40 seems to be a span of time that invites discernment, if not quite fulfilment and understanding. In fact, there is a teaching that suggests 40 is the year we attain – or at least seek out – understanding. Hey, no pressure.

But for all of my existential angst, I'm thankful for the confluence of the "big 4-0" and the beginning of Elul. According to the Jewish calendar, we are supposed to be asking ourselves the big questions of life right now. We are supposed to examine our deeds and misdeeds, to prepare to repair ruptured relationships, and to consider who we are and who we want to be.

As I turn 40, I'm asking myself similar big questions: Is this the life I imagined I'd be leading? Is this the life I want to be leading? Have I fulfilled my ambitions, lived up to my potential? Will I ever feel sure? Will I ever feel settled?

And how do I train to run a marathon by the time I turn 49?

Kveller is a thriving community of women and parents, who convene online to share, celebrate and commiserate their experiences of raising kids through a Jewish lens. Visit Kveller.com.



Rabbi Sari Laufer is director of congregational engagement at Stephen Wise Temple in Los Angeles.

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September 26 – December 12
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Continues March 27 – June 12, 2019

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Humour and Satire from Antiquity to the Present with Nick Milne

October 9 – November 13
Tuesdays, 10:00 am - 12:00 pm

Italian Influences of Western Culture with Lucia Dolcetti

October 15 – November 19
Mondays, 10:00 am - 12:00 pm

Modern Drama with Pierre Brault

October 4 – November 15
Thursdays, 1:00 pm - 3:00 pm

Paper Sculpture Workshop with Violeta Borisonik

October 3 – October 10
Wednesdays, 12:30 pm - 3:30 pm OR

October 14 – October 21
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History of Canadian Music – From Indigenous to Folk to Pop with Mika Posen

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Tuesdays, 1:00 pm - 3:00 pm

Music From Around the World with Pianist Katherine Addleman & Violinist Anna Baksheeva

Wednesday, October 24, 1:00 pm - 2:15 pm
\$15 at the door

New! Yiddish Conversation Circle

All levels welcome. The first meeting will take place on: **Wednesday, September 26 from 1:00 pm - 3:00 pm** in the SJCC Boardroom.

S'iz Besser in Yiddish – It's Better in Yiddish – For Lovers of Mamaloshen with Shirley Steinberg and Rubin Friedman

*Wednesday, October 10, 1:00 pm - 2:30 pm
*Tuesday, November 20, 10:00 am - 11:30 am
*Tuesday, December 4, 10:00 am - 11:30 am

Conversational Hebrew from Scratch: Available Daytime or Evening

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Wednesdays, October 3 – November 21

Daytime with Ella Dagan, 10:00 am - 11:30 am
Evening with Yochi Sirota, 7:00 pm - 8:30 pm

Special Interest Programs at the SJCC

Joey Jacobson's War – A Jewish Canadian Airman in the Second World War with Author Peter Usher

This is the story of Joey Jacobson, as told through his own letters and diaries as well as those of his family and friends.

Sunday, October 21, 10:30 am - 12:00 pm

Free Admission • Books available for sale

'Double Threat' - Book Talk with Author Ellin Bessner

Ellin - the granddaughter of one of Ottawa's founding Jewish families, the Lieff's - brings her book and research to the Soloway JCC for a community talk about Canada's Jewish Community, and how Ottawa responded to WWII with personnel, political support, and financial support. Included are the stories of well-known local families, among them, the Maser, Zelikovitz and Saslove families.

Sunday, November 4, 10:30 am - 12:00 pm
\$5 at the door

Memoir as a Genre of Canadian Holocaust Literature: Reflections from the Azrieli Foundation's Holocaust Survivor Memoirs Program

A panel featuring survivor author **Nate Leipziger**, managing editor Arielle Berger and educator Stephanie Corazza reflects on the process of writing and producing Holocaust survivor memoirs and the ways in which this genre serves as a foundation for Holocaust education.

Saturday, October 27, 7:30 pm - 9:00 pm

Speaking Globally: Yiddish and Esperanto as World Languages with Sebastien Schulman, Executive Director of Klez Kanada

A presentation exploring the parallel histories of Yiddish and Esperanto, two languages whose speakers have been scattered across the globe.

Sunday, November 18, 10:30 am - 12:00 pm

High Holiday Feature

Try a blueberry honey cake for Rosh Hashanah

BY EMANUELLE LEE

(The Noshers via JTA) – Rosh Hashanah has a way of sneaking up on you, and it's a bittersweet feeling when it does. Bitter because it means the summer is over, but sweet because the Jewish New Year is a sweet and delicious time of year to spend with family and friends.

One other sweet spot of the Jewish New Year is honey cake – often baked, gifted and eaten in abundance during the holidays. The cake is quite sweet and usually spiked with autumnal spices, almost like a surrender to the season that is approaching.

In this embrace of autumn and of the year to come, we often forget to make the most of what's left of the summer produce. This honey cake recipe combines the best of both worlds: fresh blueberries, moist honey cake and a hint of spice. It's the perfect send-off for the last remaining blueberries of the season and the welcoming of a New Year.

INGREDIENTS:

3 cups self-rising flour
1/2 teaspoon salt
1 tablespoon baking powder
3 teaspoons cinnamon
1 teaspoon ginger powder
1/4 teaspoon all spice
1/2 cup brown sugar
2 large eggs
3/4 cup coconut or vegetable oil
1 cup honey
1 teaspoon vanilla extract

zest of 1 orange
1/4 cup orange juice
1 tablespoon whiskey
1 tablespoon almond milk
1/4 cup coffee, cooled down
2 cups blueberries (you can use frozen if you need to)
For the topping
1/4 cup toasted almonds, chopped
1 cup confectioner's sugar
juice of 2 lemons
zest of 1 orange
additional blueberries



DIRECTIONS:

1. Preheat the oven to 350 F.
2. In a large mixing bowl, combine the flour, salt, baking powder, spices and sugar; mix well.
3. In a separate bowl, combine the eggs, oil, honey, vanilla extract, orange juice, whiskey, almond milk and coffee. Combine the ingredients thoroughly with whisk or a hand mixer until smooth. Make a well in the centre of the dry ingredients and add the wet mixture into the well. Whisk until you have a smooth cake batter with no lumps, making sure there is no flour at the bottom of the bowl. Add the blueberries and mix well.
4. Grease a 9-inch cake pan with a little bit of vegetable or coconut oil.
5. Pour in the cake batter and allow it to settle and even out for a few minutes.
6. Bake for 40-50 minutes or until a skewer comes out clean when pressed into the middle of the cake.
7. Allow the cake to cool a little and then remove from the cake pan. Allow it to cool fully.
8. Meanwhile, make the glaze: Combine the confectioner's sugar with the orange zest and the lemon juice. Mix well with a spoon until smooth with no lumps and it has reached a syrupy consistency.
9. Once cooled, drizzle with glaze and sprinkle with blueberries and toasted almonds. Enjoy for up to three days and store in the refrigerator, covered. Serves 8-10.

The Noshers food blog offers an array of new and classic Jewish recipes and food news. Check it out at www.TheNoshers.com.



Lisa MacLeod, MPP
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From the staff of

OTTAWA JEWISH BULLETIN

How JTA covered the real story of ‘Operation Finale’ and Eichmann’s capture

BY BEN SALES

(JTA) – When undercover Israeli agents captured Nazi war criminal Adolf Eichmann in 1960, JTA’s reporters were just as surprised as everyone else.

An article dated May 23 of that year described an abrupt announcement of the operation by Israeli Prime Minister David Ben-Gurion to the Israeli Knesset. JTA described his mood as “hushed, almost incredulous.” Ben-Gurion’s announcement did not include the place and time of the capture, which had taken place 12 days earlier in Argentina, nor how it happened.

“For a moment, there was silence in the chamber,” the article said. “Then there was a burst of wild applause. Mr. Ben-Gurion’s promise that Eichmann will be tried under the law providing for trials of Nazis and Nazi collaborators was not lost on the House.”

The events of that story – how the Mossad found and apprehended the architect of the Holocaust in Buenos Aires – is told in the film “Operation Finale,” which opened on August 29 (see page 35).

But judging from JTA’s relentless coverage of Eichmann’s imprisonment, trial and execution, the aftermath of the capture was also a captivating drama. From the moment of the capture to his hanging two years later, JTA, then as now a news service syndicating its content to dozens of Jewish media outlets and subscribers, published more than 600 articles related to the ordeal.

On June 3, 1960, there was a brief article, gleaned from reports in the Argentine press, with some details of the Mossad operation. Agents who had been tracking Eichmann waited until he was walking home after his usual bus ride.

“A car moved quickly to the curb and Israel [sic] secret agents jumped out and seized him,” JTA reported, quoting the Argentine reports. “His family became alarmed by his absence and checked hospitals and morgues. Realizing that he must have been abducted, the family fled into hiding, without knowing that six hours after the seizure, Eichmann was on an Israeli plane headed for Tel Aviv.”



CENTRAL PRESS/GETTY IMAGES
Nazi war criminal Adolf Eichmann on trial in Jerusalem, 1961.

The reports recalled that Eichmann had been living under an assumed name in Latin America for eight years.

Until the Mossad operation was revealed, the world had no inkling that Eichmann was living as a fugitive in Argentina. Seven months earlier, JTA had reported that he was suspected to be hiding out in Kuwait. And only a few days before Ben-Gurion’s announcement, a JTA story detailed preparations for Eichmann’s trial in Frankfurt – should he ever be located.

But once he was captured, JTA reported assiduously about his hearings and imprisonment, and how they were playing in Israel and around the world. Stories covered debates over the date and place of the trial; how it would relate to Israeli elections; protests by haredi Orthodox Israelis that Eichmann was transferred on Shabbat; and how the press at large was covering the story.

A series of articles focused on an Argentine-Israeli diplomatic crisis due to the unauthorized, secret Israeli operation on Argentine soil. Argentina wanted Israel to return the Nazi, and declared Israel’s ambassador persona-non-grata. Israel refused and was backed by the United Nations Security Council.

A day after Eichmann’s capture, JTA reported that he had identified himself in an initial hearing and, in German, pleaded not guilty to 15 counts, including crimes against humanity and crimes against the Jewish people. Even so, JTA

reported that “many Jews who were survivors of Nazi extermination camps have telephoned police headquarters volunteering their services as executioners of Eichmann in the event he is convicted and sentenced to death.”

The trial itself opened nearly a year later, in April 1961. In the meantime, a film on Eichmann’s capture called “Operation Eichmann” was screened in New York. Also, the Israeli government approved a \$20,000 US payment – the equivalent of \$169,000 US in 2018 – to Eichmann’s German defence lawyer, Robert Servatius.

Two months before the trial, Servatius debuted Eichmann’s infamous defence that he was “only obeying orders” when, as a lieutenant colonel in the SS, he designed the systematic murder of six million Jews. Eichmann did not deny the facts of the Holocaust, the lawyer said, but believed he was only a “small cog in the machine.”

During the trial, Eichmann sat in a bulletproof, glass-enclosed case. The lead prosecutor was Israel’s attorney general, Gideon Hausner.

“There was only one man,” Hausner declared, “in the satanic structure of Nazism who was almost entirely concerned with the Jews and whose business was their destruction. This was Adolf Eichmann, who for years saw his destiny and calling – to which he was devoted with enthusiasm and endless zeal – the extermination of the Jews.”

At the start of the trial, according to JTA, Eichmann had a “pose of arrogant boredom.” But by the trial’s third week, “He had clearly lost weight. There was an inch gap between his neck and his shirt collar. The suit which had fitted so well two weeks ago, was sagging. His face was wan.”

Like many JTA dispatches of the day, the article carried no byline.

JTA reported on the defence team’s contention that he was not in charge of the machinery of the Holocaust. But under cross-examination, according to the news agency, he admitted that he knew the term “Final Solution” meant mass extermination and proceeded with the plan – though he evaded other

questions, including about his part in ordering poison gas for the concentration camps.

Eichmann later told the court that the Holocaust was the “gravest crime in human history.” He also said the Nazis planned to kill all 11 million Jews in Europe.

The trial concluded in August 1961, four months after its start. JTA reported that Eichmann said he received “fair and decent” treatment in his trial. In the months following, he wrote at least three volumes of memoirs, and that November his guards asked to be relieved of their assignment because “they could no longer stand the sight of the defendant.”

In December 1961, one day before he was found guilty and four days before being sentenced to death by hanging, Eichmann made a public statement.

“I carry my share of responsibility,” he said. “What was done cannot be undone. It was done as the result of mass hysteria, artificially stoked up and then used by individuals for their own ends.”

One month later, in January 1962, JTA reported that Israeli prison commissioner Arye Nir ordered Eichmann’s prison uniform changed from red to gray in order to improve his mood and keep him from suffering a nervous breakdown.

In March, Israel’s Supreme Court declined an appeal of Eichmann’s sentence. His May 31 request for clemency was declined, as was a request from philosopher Martin Buber not to execute Eichmann.

JTA reported that before Eichmann’s execution, two former Nazis tried to smuggle him a razor blade so he could kill himself. In one instance, they hid the blade under a stamp on a postcard. In another, they embedded it in a box of matches. Israeli agents found the blades both times.

Eichmann was hanged on June 1, shortly after midnight. According to a pastor’s wife who visited Eichmann with her husband before the execution, the doomed man “showed no sign of confession or repentance.”

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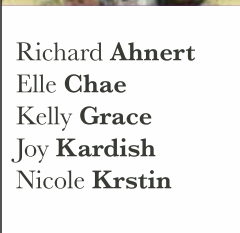
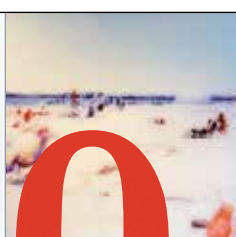


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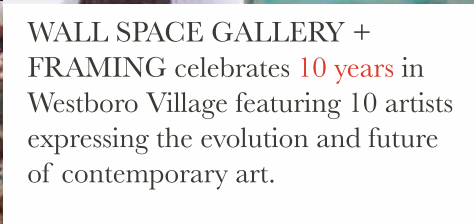
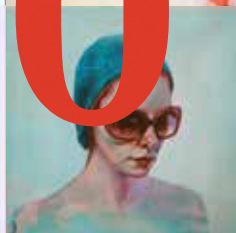
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Lost and found Yiddish songs, Jewish bluegrass, and new CDs by Jewish singer-songwriters



Yiddish Glory
The Lost Songs of World War II
www.sixdegreesrecords.com/yiddish-glory

During the Second World War, ethnomusicologists at the Kiev Cabinet for Jewish Culture set out to preserve the new Yiddish songs documenting the experiences of Jews fighting the Nazis in the Red Army, as well as those working on the home fronts, and songs reporting on such atrocities as the massacre at Babi Yar. Following Stalin's post-war anti-Semitic purge, these songs were thought lost. However, the lyrics of many of the songs were rediscovered in the 1990s in unmarked boxes found in the Vernadsky National Library of Ukraine. *Yiddish Glory: The Lost Songs of World War II* is an extraordinary album – featuring five singers and a group of superb instrumentalists – recorded in Toronto, that documents some of those songs.

Among these fascinating songs are “Shpatsir in Vald (A Walk in the Forest),” sung by Sophie Millman, in which a young woman and a young soldier about to go off to fight Hitler's army say their farewells; “A Shturem-vint (A Storm Wind),” sung by Psoy Korolenko, a lyric that promises to keep fighting until fascism and Hitler are defeated; and “Babi Yar,” also sung by Korolenko, based on witness accounts of the 1941 massacre of more than 33,000 Jews.

An extensive booklet includes an essay about the project, notes on all of the songs and the lyrics in Yiddish with English translations. *Yiddish Glory* is certainly one of the most powerful albums of Jewish music released in recent years.



Nefesh Mountain
Beneath the Open Sky
www.nefeshmountain.com

Although there are a significant number of virtuoso Jewish bluegrass musicians, the genre itself has rarely been a vehicle for specifically Jewish-themed music. Margot Leverett and the Klezmer Mountain Boys was a great band that combined klezmer and bluegrass traditions but Nefesh Mountain – the husband and wife duo of multi-instrumentalist Eric Lindberg and singer Doni Zasloff – are making Jewish music within a traditional bluegrass framework.

Songs like “Halleluyah,” which I suspect will eventually become a staple in non-Orthodox musical prayer services, and “On and On (L'Dor Vador),” about the continuity of generations, easily flow back and forth from English to Hebrew lyrics, while the traditional bluegrass gospel standard, “Bound for the Promised Land,” is stripped of its Christian references and rewritten by Nefesh Mountain as wishful expression for peace in the Holy Land. One of the most joyous songs is their bluegrass setting of “Oseh Shalom,” and after an intense collection of full band bluegrass tunes, they end the CD quietly with a lovely version of Irving Berlin's “Russian Lullaby.”

Joining Lindberg and Zasloff on these songs are several A-list bluegrass musicians including banjo maestro Tony Trischka, Jerry Douglas on Dobro, mandolinist Sam Bush and guitarist David Grier.

Ron Weiss
Arrow & Heart
www.ronweissmusic.com

He's best known in Ottawa as a vasectomy doctor, but Ron Weiss' profile as a musician and singer-songwriter took a giant step forward this year with the release of *Arrow & Heart*, a fully realized collection of 10 original songs blending diverse musical styles, including pop, rhythm-and-blues and folk.

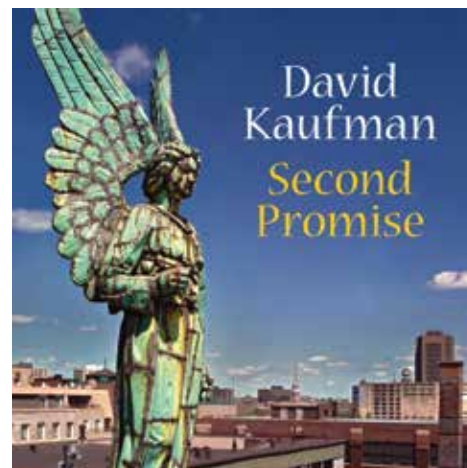
The album opens strongly with



“Armageddon” and “You Gotta Hold,” up-tempo pop tunes driven by polished horn arrangements, before slowing down with “I Just Wanted You to Know,” a pretty love ballad.

Other highlights include “You Mean Everything,” another very pretty love ballad, and “Be a Child,” a nostalgic series of childhood memories.

Arrow & Heart is enhanced by 14 other Ottawa-based musicians and singers – among them drummer Jeff Asselin, vocalists Rebecca Boelle and Jeff Rogers, and saxophonist Brian Asselin – who help Weiss bring these songs to life.



David Kaufman
Second Promise
www.davidkaufmanmusic.ca

In the 1960s, David Kaufman was a young singer and songwriter performing on the Montreal folk scene. In the '70s, he began a long career as a Toronto-based documentary filmmaker and photographer. Much of his work has been on Jewish themes – including several films about the Holocaust – and he was recently in Ottawa giving a talk at the Soloway JCC on his photography of Jewish historical sites in western Ukraine. Now, at age 70, Kaufman has recorded *Second Promise*, a CD of 13 of his songs from about a half-century ago. He describes the album as “a gift to my younger self.”

Like many of the songs of Bob Dylan or Leonard Cohen – the pre-em-

inent Jewish singer-songwriters of the period – Kaufman's work is melodic, poetic and often open to the listener's interpretation as to meaning. There are Jewish motifs to several of Kaufman's songs, including “Ruth's Song,” based on the biblical Book of Ruth, and “So Many Davids,” which seems like it was inspired by King David.

Kaufman's voice remains strong after all these years and he receives excellent support from stellar Toronto musicians and singers, including guitarist Jason Fowler, who produced the album, and harmony singer Aviva Chernick, a well-known cantorial soloist and lead singer of the Jewish world music band Jaffa Road.

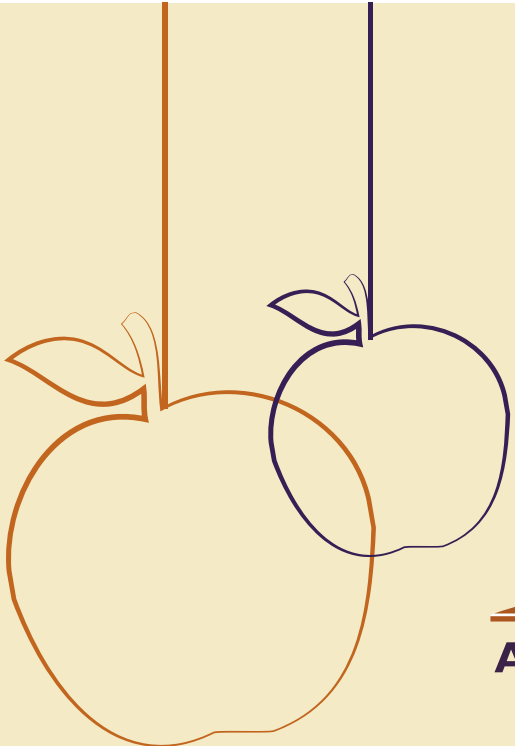


Linda Saslove
Everything
www.lindasaslove.com

Although she's a veteran performer on the Toronto music scene, singer-songwriter Linda Saslove grew up in Ottawa and gave some of her early performances at Le Hibou, a legendary Ottawa music venue of the 1960s and '70s. With *Everything*, Saslove offers 10 well-crafted and well-produced songs in an acoustic folk-pop vein and mostly dealing with various themes of love or lost love.

Saslove establishes the themes for the album on the first two tracks: “One True Love,” a love song expressing commitment, and a breakup song, “The Last Goodbye,” that details the conflicting emotions one goes through as a relationship comes apart.

Perhaps the most interesting song is the finale, “Different from You,” a song that seeks to bridge the differences that keep people apart. While most of the other songs are specifically about romantic love, “Different From You” is open to interpretation and could be about any kind of differences keeping people from understanding each other.




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High Holiday Feature

Why Jews dip apples in honey on Rosh Hashanah – and why vegans say the custom is a problem

BY JOSEFIN DOLSTEN

(JTA) – There is no commandment in Judaism to dip an apple in honey on Rosh Hashanah, but what would the Jewish New Year be without the custom?

It's a question that bedevils vegans – many of whom won't eat honey because it's an animal product.

Jeffrey Cohan, executive director of Jewish Veg, a U.S. organization for Jewish vegans, explained why vegans believe honey production is problematic. In order to produce as much honey as possible, he said that many honey producers manipulate the bees' natural living patterns, including clipping the queen's wings to prevent her from flying away, and replacing the honey produced with sugar water, which animal rights activists say is less nutritious. Some vegans regard the whole process as cruel and exploitative.

“Tza'ar ba'alei chayim' is a core Torah mandate, so to start the New Year right away by violating tza'ar ba'alei chayim does not get the year off to the best start,” he said, using the Hebrew term for the prohibition against causing unnecessary harm to animals.

One of the more common substitutes is honey made from dates, according to Cohan. Date honey is not only vegetarian, it has roots in the Bible. Dates are one of the seven species of the land of Israel mentioned in the Bible. He refers to scholars who say the description of “a land flowing with milk and honey” actually refers to date honey, not bee honey.

“Because date syrup is actually in the Torah, it makes the most sense from a Jewish perspective,” Cohan said.

Proponents of eating date honey also cite its health benefits.

Brian Finkel, co-founder of a company selling organic date honey, says the product has 25 per cent less sugar and a lower glycemic index than bee honey and is a great source of antioxidants.

Finkel, who grew up outside Chicago but moved to Israel in 2013, first tasted date honey while studying at a yeshiva in the Jewish state after finishing high school. Silan, as the product is known there, is a popu-



LIRON ALMOG/FLASH90
The Rosh Hashanah custom of dipping apples in honey had its start among Ashkenazi Jews in medieval Europe.

lar ingredient in cooking and baking, and as a dip.

“I think it goes great with apples, it goes great with challah,” he said. “I definitely encourage people to use it on those things, around the holiday time, to make the new year that much sweeter.”

Making the New Year sweeter is the whole point of the custom. Some trace it to Nehemiah 8:10, where the Jews of the Second Temple period celebrating what would eventually become Rosh Hashanah are told to “Go your way, eat the fat, and drink the sweet.”

As for the apple, the custom was started among Ashkenazi Jews in medieval Europe, when the apple as we know it had become more accessible due to cultivation, said Jordan Rosenblum, an associate professor at the University of Wisconsin-Madison who studies food and Judaism.

Apples are in season and therefore plentiful in the fall, when the holiday of Rosh Hashanah occurs. In 14th century Germany, the Jewish sage known as the Maharil described the custom of dipping apples in honey as long established and rich with mystical meaning.

Dates did not grow in Europe, but honey made by bees was available, so that became the topping of choice, said Leah Hochman, an associate professor at the Hebrew Union College-Jewish Institute of Religion who researches religion and food.

“You have all these Diaspora communities that are adapting to their new environments, and over time people used substitutes that had some sort of relationship to the seven species to honour the ever-longed-for return to Zion,” Hochman said.


The custom travelled with European Jews when many of them left for North America in the 19th century. Many settled in regions where apples grow well.

“They have that tradition, and they come to a place that's great for apple growing, so that further cements it,” Rosenblum said.

Hochman said that as apples and honey became associated with Rosh Hashanah, the combination gained a symbolic meaning.

“Over the course of time, the tradition became crucially important for understanding our wishes for a New Year, that they're sweet,” she said.

It also helped that bee honey is kosher, even though the bee itself is not. Rabbis explain that unlike milk from a non-kosher animal, which may not be consumed, bee honey is derived from the nectar of a flower and not from the bee's body.



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Stories of Canadian Jews who served in World War II

MURRAY CITRON BOOK REVIEW

Double Threat: Canadian Jews, the Military, and World War II
By Ellin Bessner
New Jewish Press
358 pages

Ellin Bessner is a Toronto journalist who has written articles about Jews in the Canadian forces and on the home front during the Second World War. Her work brought additional contacts, and led to *Double Threat: Canadian Jews, the Military, and World War II*. The author has used a great number of personal interviews, with surviving veterans where possible, and with family members, as well as published works and archives from across the country.

The book's title is from a letter prime minister Mackenzie King sent to the Canadian Jewish Congress (CJC) on March 20, 1947, two years after the war ended. Bessner tells us that King thanked Congress for the Jewish contribution: "He called the war and Hitler a 'double threat' to the country's Jewish servicemen: they had fought not only against 'Nazi and Fascist aggression' but 'also for the survival of the Jewish nation.'"

The CJC may or may not have then known of King's practice of buying up land around his Kingsmere estate to prevent Jews from moving in, and they could not yet have known of the reference to Jews as "undesirable" in his posthumously released diary.

Bessner doesn't mention these things, but she makes clear the anti-Semitism that existed in Canada as war came. In an early chapter, "Signing Up," she explains that in the early months of recruitment some service branches, especially the Navy, "weren't taking Jews." The CJC was active in encouraging Jewish enlistment for the obvi-

ous public relations reasons, but more seriously because of the importance of defeating Nazism. About 2,000 Jewish recruits apparently concealed their religion, some perhaps to keep promotions open, some because of fear of what would happen to a Jew taken prisoner.

The war was the dominant event in the life of anyone who was alive at the time. Bessner states her purpose this way: "The book tells the stories of the men and women who served on the home front and overseas: from Alaska to Ortona, from the Gulf of St. Lawrence to the Murmansk Run, from the beaches of Normandy to the glaciers of Iceland, and from West

Africa to Bergen-Belsen. It also tells the stories of those who were held prisoner by the Japanese and in German-occupied Europe."

Bessner divides the book into 15 chapters on Jewish involvement, leading from recruitment in the shadow of the Great Depression, through the early disasters of Hong Kong and Dieppe, Jewish presence in the various services, the "turn of the tide," to the final chapter, "Kaddish for D-Day." Her use of source material produces many name references and a number of briefly told stories.

One moving event, especially for Ottawa readers, involved David Molot,

who later had a drug store, but in 1944 was a medical sergeant in Italy. Private Simon Isenstein had stepped on a mine and was brought by ambulance to the 5th Casualty Clearing Station, where Molot worked. A few days later, Isenstein died in Molot's arms. Molot "commandeered a jeep, found a Jewish chaplain, and brought him back to officiate at Isenstein's burial. After the war, Molot contacted his own relatives in Western Canada to ask them to let the boy's grieving parents in Calgary know that their son had been buried as a Jew."

Bessner mentions other names known to Ottawa readers but obviously, she had to make choices on what to include. Many readers will know names of men and women who served in the Second World War not mentioned in the book.

Bessner started on the road that led to this book when she, and her husband and sons, went on a tour of the Canadian War Cemetery at Bény-sur-Mère in Normandy. She came upon the tombstone, marked with a Magen David, of G. Meltz, Royal Canadian Artillery, who died July 8, 1944, at age 25. The epitaph had these words: "HE DIED SO JEWRY SHALL SUFFER NO MORE."

The epitaph, she says, took her breath away, and she had to find out more. She didn't have far to look. Googling turned up G. Meltz's namesake, his nephew George, who lived in Richmond Hill and went to her shul. The family believes the epitaph was composed by the soldier's widow, Gertrude Shimalovitch, whom he had met and married in London, and with whom, so many years after the war, they no longer had contact.

Jewish geography is certainly a factor in *Double Threat: Canadian Jews, the Military, and World War II* – and so is Canadian history. History has never been a story, it is a process, and this book is a contribution to the process.

Author Ellin Bessner will discuss *Double Threat: Canadian Jews, the Military, and World War II* at a Soloway Jewish Community Centre "Book Talk" on Sunday, November 4, 10:30 am.



Scott Miller and MBM Intellectual Property Law would like to wish the Ottawa Jewish Community a very happy, healthy New Year.

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Fiddler: Performing in Yiddish hearkens back to Sholem Aleichem's original stories

Continued from page 34

Award nominee Jackie Hoffman playing the matchmaker Yente and Broadway actors Steven Skybell as the long-suffering Tevye and Mary Illes as his wife, Golde. Award-winning director and actor Joel Grey directs the production.

The team used a translation by Shraga Friedman, the actor and director who translated the script for and co-directed the Israeli production. Performing the show in Yiddish hearkens back to Sholem Aleichem's original stories, said Folksbiene CEO Christopher Massimine. However, it does much more.

Perhaps the biggest difference, according to Massimine, is that the word "tradition" has been replaced by "Torah." Though a Yiddish word for tradition is used in the iconic song "Tradition," Torah is used elsewhere. That raises the stakes for characters like Tevye, for whom Torah is not mere custom but represents the ultimate authority: God's law.

"A tradition can start one way and end up another way," Massimine told JTA. "You can argue with the tradition because it's not something that is set in stone – but law is."

Folksbiene, the world's oldest continuously operating Yiddish theatre, was able to acquire Friedman's director's notes, which helped shed light on his



(From left) Raquel Nobile, Rosie Jo Neddy, Rachel Zatzoff, Stephanie Lynne Mason and Samantha Hahn play the daughters in the National Yiddish Theatre Folksbiene's production of "Fiddler on the Roof."

translation and how the changes sometimes shift the play's meaning.

One such instance is at the end of the play, when the Russian government orders Jews to leave Anatevka. While

Tevye, his wife and two of his daughters head to America, another daughter, Tsaytl, and her husband say they are leaving not for Poland, as in the original production, but specifically the city of

Warsaw.

To a modern audience the mention of the city, which was home to the largest Jewish ghetto in Europe during the Second World War, is likely to bring memories of the Holocaust.

"That being said in Yiddish, it brings it all full circle," Massimine said.

Friedman made other choices to preserve the rhyme scheme: "If I Were a Rich Man" becomes "Ven Ikh Bin a Rothschild (If I were a Rothschild)," which is also the name of another story by Sholem Aleichem.

With a \$750,000 budget, the show is Folksbiene's largest and most expensive production.

Regarding the supertitles, Mlotek said, "We have a significant amount of Russian-speaking Jews whose English isn't the best, so there's a population that we wanted to serve." He said he wanted to add additional languages but the technology did not allow for it.

In addition to showing Tevye and his family speaking in what would have been their historic language, the production makes a point about Yiddish and its state today.

"It's also a portrait of the initial decline of Yiddish and why that happened," Mlotek said, "and why it's important that we treasure this language and this culture."

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Songwriter Ben Fisher records concept album on the history of the Israeli-Palestinian conflict

BY GABE FRIEDMAN

(JTA) – In 2014, early on in a three-year stint spent living in Israel, songwriter Ben Fisher took a vacation to Japan. Sitting in a hotel room in Tokyo, he spontaneously wrote a song about the founding of Tel Aviv – in about 15 minutes.

The story goes that the first Tel Aviv homesteaders chose their plots of land at random by picking seashells from the Mediterranean shoreline with numbers written in them. Fisher named the song “The Shell Lottery.”

Earlier that year, the Seattle-based songwriter had quietly released an album of country-tinged folk rock called “Charleston.” But Fisher, a self-described “huge musical nerd,” had long wanted to write a more ambitious concept album in the vein of Sufjan Stevens’ cult classic “Illinois” and “Michigan” records. “The Shell Lottery” was the moment he had been waiting for.

“I realized that it could serve as the start of something bigger, something more cohesive,” he said.

Over the course of the next year, while living in an apartment across from the Old City in Jerusalem, he went on to write most of the songs that wound

up on his folky, heartfelt 17-track opus, “Does the Land Remember Me?”

On the album, which comes out September 7, Fisher inhabits a range of characters, from early Israelis nervous about their new country, to Palestinians forced to leave their homes, to a settler imagining his eventual expulsion from the West Bank. There are history lessons on Masada, terrorist attacks and Israeli figures such as singer Meir Ariel and astronaut Ilan Ramon, the first Israeli to make it into space (he was killed in the fatal Columbia mission in 2003).

Some songs also capture the 26-year-old Fisher’s contemporary perspective on the city and country he grew to love, from his apartment on what he calls “the seam” between Jewish western Jerusalem and Arab eastern Jerusalem. Each song has an explanatory liner note giving the listener context and, in some cases, a mini history lesson.

“You hear gunshots from terrorist attacks, you see dead terrorists in the public park adjacent to the walls of the Old City,” reads the liner note for “Horses and Helpers,” one of the tracks sung from Fisher’s contemporary perspective. “You are late to work because a car has plowed into your light rail station, aiming to

Some songs capture the 26-year-old Fisher’s contemporary perspective on the city and country he grew to love

run down people going about their daily business. You’re not allowed to leave the Damascus Gate of the Old City after getting coffee with friends because there has been a stabbing attack and they’re still searching for the perpetrator.”

The goal of the project, Fisher says, is to challenge those with deeply held ideologies on Israel from all sides of the spectrum. He wants listeners to realize that there is always “another perspective” and “another story” to hear about Israel, no matter what preconceptions one might have.

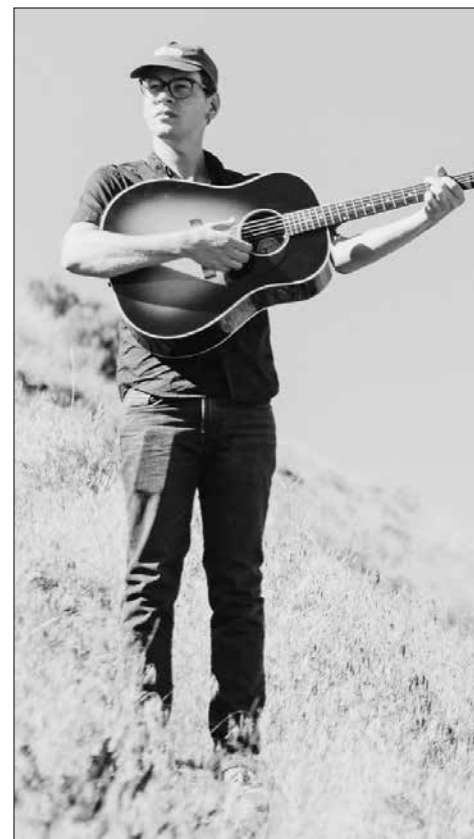
“My intent from the beginning was to write songs that a certain group of Israeli or Jewish-American society would agree with, and then have the next song be something totally out of left field, from a perspective that they had never considered from somebody they considered to be the enemy,” he said. “And all within the course of three minutes.”

Fisher’s fascination with Israel started after college when he realized he had a “black hole” in his knowledge about the Jewish state. His parents, whom he describes as “bacon-eating” Reform Jews, actually talked more about Egypt, where they lived for a time in the 1980s, than they talked about Israel. He majored in Middle Eastern studies and Arabic at the University of Washington.

But after graduating, Fisher set out to educate himself on Israel and its history. He read books on the country by Martin Gilbert, Daniel Gordis and Yossi Klein Halevi, and Israeli newspapers like Haaretz. He listened to Israeli music. He says he became a little “obsessed,” telling his parents he wanted to move to Israel with the idea of writing songs inspired by the country.

Staying with the history theme, Fisher chose to live in Jerusalem over Tel Aviv for its rich past. He worked as a bartender, then as an editor and writer for The Jerusalem Post.

“There are parts of Tel Aviv where you walk around and you could be anywhere on the Mediterranean, or even anywhere in Southern California or Florida,” Fisher said. “I like a lot of things about Tel Aviv, but Jerusalem has a history that fascinates me.”



Ben Fisher lived for three years across from Jerusalem’s Old City, or what he calls the “seam” between Arab eastern Jerusalem and Jewish western Jerusalem.

Sometime after he finished writing the album’s songs, the well-known indie songwriter Damien Jurado flew in to play a show in Tel Aviv. Jurado, one of Fisher’s idols – they had crossed paths in Seattle’s folk scene – reached out to Fisher when he arrived, saying that the airline had broken his guitar. Fisher lent Jurado his guitar.

Months later, he figured he could call on Jurado for a favour in return. To Fisher’s surprise, Jurado agreed to produce his Israel album, and the whole thing came together over six days at the in Seattle’s Studio Litho.

Fisher worries how people on both sides of the Israeli-Palestinian debate might respond to the record, but he’s also excited about its potential. He cited Lin-Manuel Miranda’s wildly popular musical “Hamilton” in talking about how art can dramatically increase people’s interest in a historical topic.

“Last time I was in New York, I saw a bunch of middle school girls at the grave of Alexander Hamilton in Trinity Church, and that was something that you know a high school teacher or a middle school teacher would never achieve in a history class,” he said.

“It takes a work of art for people to get really interested in things. People are never going to read a book about Israel. They might watch a movie, but I think an easily digested three-minute folk song is a way to get them involved.”

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Why 'Lucky Jew' imagery is so popular in Poland

BY CNAAN LIPSHI

(JTA) – Visit a few main marketplaces or trinket shops in Warsaw or Krakow, and you are almost guaranteed to find a figurine or picture of a haredi Orthodox Jew counting money.

Offensive to some and just bizarre to others, the sale of stereotypical images of Jews as good luck charms started in Poland in the 1960s. It closely followed the last large wave of Jewish emigration from the country, where 3.3 million Jews lived before the Holocaust. Only 20,000 Jews live there now.

Critics believe it is an expression of centuries of anti-Semitic bias in a country whose society and government are famously struggling with the tragic history of Poland's once-great Jewish community. The "Lucky Jew" images are "deeply rooted in negative stereotypes," Rafal Pankowski, a founder of the Warsaw-based Never Again anti-racism organization, said in a December statement. His condemnations helped force the Polish parliament's souvenir shop to drop its Lucky Jew figurines.

Others, like Jonny Daniels, founder of the From the Depths group that promotes dialogue between Jews and Poles, dismiss it as an "insensitive but ultimately harmless expression of nos-



Canadian actor Michael Rubinfeld sells "Lucky Jew" portraits of himself at a market in Krakow.

talgia," similar to how some view cigar store Indians in the United States.

However, some are simply fascinated

by the phenomenon and its significance beyond its obvious perpetuation of the notion that Jews and money are inseparable.

arable.

Take Michael Rubinfeld, a Canadian-Jewish theatre actor and producer from Winnipeg who moved to Poland in 2014 and married a Krakow Jewish woman in 2015. In recent months, he has begun selling in marketplaces pictures of himself counting coins, which he markets as part of an act, he told Vice in an interview published August 13.

"These Lucky Jews are just so politically incorrect and absurd that it instigates an equally politically incorrect response of delight in me," Rubinfeld, 39, told Vice.

His hope, he added, "is to undo the anti-Semitic image from within, through humour, in effect to push Poles into a critical awareness of the anti-Semitism running beneath the Lucky Jew iconography, while at the same time forcing Jews to question their own anti-Polish stereotypes."

To do that Rubinfeld, armed with a formidable chestnut beard, dresses up like a character from "Fiddler on the Roof," sets up a stall whose base is emblazoned with the words "Lucky Jew" and peddles his Lucky Jew self-portraits. They are also available on the

See Lucky Jews on page 55




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Lucky Jew: Figurines are common wedding and housewarming gifts

Continued from page 53

website created by Rubinfeld and his company, FestivALT.

“The whole thing doubles as a meta-commentary performance on a problematic custom and an actual straight-up business,” Graham Isador wrote in Vice.

The business side of things is going all right, Rubinfeld told JTA. Since March, when Rubinfeld began peddling the artifacts with his wife, Magda Rubinfeld Koralewska, they have sold some 40 portraits of him counting money.

Priced between \$5 and \$13, the merchandise is meant for consumption by both locals and tourists.

Rubinfeld said his critics do not grasp “the deep tradition of Jewish satire and auto-irony.” Besides, he told Vice, “When groups voluntarily adopt derogatory and stereotypical terms applied to them and then rebrand them from within, the result is to shift their meaning and weaken the stereotype.”

However, if his goal is to diminish the popularity of Poland’s Lucky Jew figurines, Rubinfeld’s act has had very limited impact, according to Daniels.

“You’d be amazed how many educated people from the elite – lawyers, journalists, and civil servants – own these figurines and images,” Daniels said.



Customers buy “Lucky Jew” figurines of Hasidic men at a market in Krakow. Some find the “Lucky Jew” phenomenon in Poland to be anti-Semitic, while others find say it is harmless and rooted in nostalgia.

They are so popular that they make common wedding and housewarming gifts. In some households, the images are turned on their heads on Friday

nights, so the money being counted may fall down on the family that owns it.

Still, Daniels believes, the figurines are “part of a longing for Jews, not

In some households, the images are turned on their heads on Friday nights, so the money being counted may fall down on the family that owns it.

hatred of them.”

Such longing prompts Polish villagers to attend mock Jewish weddings, stage Jewish music festivals and create a national graffiti campaign called “I miss you, Jew.” Similar to a vogue for Judaism in Spain and Portugal, where Jews were driven out during the Inquisition, “the figurines are an attempt at reconnecting with Jews, not mocking them,” Daniels said.

Like Rubinfeld, Daniels has used humour to get Poles to reassess the Lucky Jew figurines. In September, he posed for a cover picture in the weekly magazine of the prestigious Rzeczpospolita daily while wearing a kippah, counting coins and smiling mischievously at the camera. In the article, Daniels invited the paper’s hundreds of thousands of readers to frame the portrait and put in on the wall for good luck.

“By becoming the lucky charm Jew,” he told JTA, “my intention was to make readers see how absurd it looks from the outside, and maybe get them thinking.”

Bess and Moe Greenberg Family Hillel Lodge

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Shelley Schachnow

Shelley Schachnow was born in Ottawa on November 20, 1935 to Anne and Hyman Mayberger. She was the 2nd of five children (siblings - Charlotte, Arnie, Morty and Ruthy). Shelley shared some wonderful stories about growing up in Lowertown and attending York St. Public school and then moving on to the High School of Commerce – but her eyes really light up when she tells you about how she and her dear husband Morris met. When she tells the story, it sounds like a romantic movie filmed in the 50’s.

Shelley was working for a shul in Montreal one winter, and there was fire that caused the shul to be closed for a period of time. Unfortunately for Shelley, she was one of the last people hired and one of the first to be let go. So, she returned home to Ottawa. Shortly after returning, her grandparents (Sarah and Morris Ginsberg) were driving to Florida and suggested that Shelley join them. She was 22 years old, no job...“why not?” she thought. When they arrived in sunny Florida, one of Shelley’s cousins asked her if she wouldn’t mind staying with her aunt at a hotel nearby for a week...as the cousin wasn’t available to keep her aunt company for that one week. Shelley agreed...so now her grandparents were in one hotel a few blocks away, and she was staying with her aunt within walking distance.

Shelley noticed a handsome young man working at her aunt’s hotel, but she didn’t want to start anything seeing that she would be returning to Ottawa. When Shelley was on the beach with her grandparents one day, another young gentleman asked her to go out for dinner. Her grandmother pushed her to accept his offer. She accepted and returned to her aunt’s hotel to get ready for her date. One small problem...the gentleman thought she was staying with her grandparents. So when he went to pick her up, she wasn’t in the lobby of their hotel. Shelley saw him walk

past her aunt’s hotel...and when she went to the lobby to try and catch him, the handsome young man working at her aunt’s hotel said “you look like you’re stepping out”, and she replied “I was supposed to, but now I only look like I am stepping out”. The handsome young man didn’t have a lot of money. He had recently completed his army service, and although his home was in New York, he took a job in Florida to be closer to his mother who was vacationing there. That handsome young man was Morris Schachnow. He invited Shelley for coffee when his shift ended at 10pm. Thankfully, she accepted. When Shelley’s aunt suggested that a cot be brought up to her room for Shelley to sleep on, her aunt gave Shelley some change to tip the bellboy, and when Morris arrived with the cot and Shelley offered him the change – he replied “I’d rather have a kiss”.

After a few dates, Shelley returned home to Ottawa, and Morris called her saying that he missed her and that he was going to move to Canada. A man of his word, he moved to Canada, stayed with Shelley’s family and got himself a job at Pure Spring. Then he moved on to work at Loeb’s. Shelley will proudly tell you that Morris started at the bottom of the ladder and worked his way up to Executive Vice President at Loeb’s. In addition, Jewish community life has always been important to both Shelley and Morris. In the early 80’s, Shelley was President of the Beth Shalom Synagogue’s Sisterhood and at the same time Morris was the President of the Synagogue. We can only imagine the conversations they must have shared.

Shelley and Morris have three children – Merle, Kenny and their baby – Charles. They also have four grandchildren that they are very proud of. Shelley and Morris will be celebrating 60 years of marriage on August 24, 2018.

Shelley is usually found in her “office” in the lobby of Hillel Lodge surrounded by family and friends (and some friendly Lodge residents) who come to visit.

By Mitch Miller, Executive Director, Hillel Lodge LTC Foundation



Sacred tribalism and sacred globalism

The term “Rosh Hashanah” does not appear in the Torah. If you look in the Book of Numbers, this is all you will find: “The first day of the seventh month will be Yom Truah, shofar-blowing day.” There is no mention of round challah, chicken soup or gefilte fish. So, how did this innocuous verse develop into a Holy Day that brings thousands of Ottawa’s Jews to synagogues?

As Rabbi Ed Feinstein of Valley Beth Shalom in Encino, California explains in a 2016 Rosh Hashanah sermon (<https://tinyurl.com/y96uovng>), when our ancestors were exiled to Babylonia in 586 BCE, they were overwhelmed by a man-made mountain in the middle of the imperial capital of Babylon. The ziggurat (Tower of Babel) was called “‘Bab-El, the Gate of God,’ the place where heaven and earth touch.

“On the first of Tishrei, the Babylonian empire celebrated their festival of the New Year by renewing their covenant with Marduk as patron god of the empire... Our ancestors witnessed this rite and were overwhelmed. So they borrowed the festival, washed it clean of its pagan symbols and made it a Jewish holiday, Rosh Hashanah.”

In the Babylonian rite, as Rabbi Feinstein notes, the emperor was crowned as Marduk’s son and the ceremony sanctified the empire’s conquest of the world. On Rosh Hashanah, our tradition crowns no earthly king. We sanctify no empire. However, we do affirm two Jewish commitments: sacred tribalism and sacred globalism.

I am sure there are other explanations for this development, but this one resonates with me. It is easy to see how we massaged the messages of the Babylonian rites and rituals to reflect the worldview of Abra-



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

ham’s descendants.

We Jews have lived as a tribe since our beginnings. While in North America and post-emancipation Europe we called ourselves a religion, religion is secondary to a much deeper connection – the sense that we belong, that we are responsible for one another, that we share history and destiny, and that we share stories and ways of living. This tribalism is what drives individuals to seek out Erev Shabbat celebrations on cruise ships, and for some to identify all the Jews playing on professional sports teams. Some call it “peoplehood,” or “community,” or “culture,” but in essence, it is tribal affiliation. Our ancestors discovered that while we are born into a tribe, and our identity is nurtured by the tribe, to live exclusively in the tribe, and exclusively for the tribe, becomes stultifying. It creates a narrow world vision and makes it hard to live in the wider world.

Recent decisions of the Israeli government seem to reject this duality of sacred tribalism and sacred globalism. In a brief 10-day period, the Knesset adopted a series of controversial laws that impact on the lives of Arab, Druze, Christian, and LGBTQ citizens of Israel, as well as supporters of democracy, verbal opponents of the government’s policies, and members of the non-orthodox Jewish religious communities.

The Breaking the Silence Law, the Administrative Affairs Courts Law, the amendment to the Surrogacy Law, and the Nation-State law all go to great lengths to place sacred tribalism above sacred globalism. Throughout Israel, hundreds of thousands of Israeli citizens have gathered to protest these laws and demand changes to them, but the government of Prime Minister Benjamin Netanyahu says these laws are necessary to maintain a Zionist state.

Since the establishment of the State of Israel, it has grappled with the inherent tensions between the dual aspirations of being both a Jewish and democratic state. The new laws appears to tip the balance toward an exclusively Jewish state. The new Nation-State law seems to embrace a nationalism that sees minorities and democratic values as dangerous to the survival of the Jewish state.

The original founders of the State of Israel placed great faith in deeds and actions – and little reliance on words. They were prepared to live with the ambiguity of the Declaration of Independence, sure in their hearts that time and actions would lead them to the middle road between sacred tribalism and sacred globalism.

As we in North America prepare for the High Holy Days, it is important to acknowledge that walking a tightrope is our sacred task. We gather as a tribe to celebrate the miracle of our existence. We act in concert to insure our continued existence. We pledge ourselves to communal obligations and the importance of serving the tribe. Yet, at the exact same moment, we pledge ourselves not to conquer or subjugate humanity, but to serve an ideal of oneness of humanity.

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Parenting with a pinch of salt and pepper – lessons for the sandwich years

It was the first Sunday afternoon in June when I got a call from my mother letting me know that my dad had fallen off his bicycle and was at the hospital with a fractured pelvis. It feels like only yesterday that I was a child on a bike trying to keep up with my dad. I thought I would never be able to catch him.

It took three weeks in hospital to manage the pain and other subsequent health concerns. Meanwhile, my dad lost so much body mass that he could barely sit up in bed, let alone perform common personal care tasks. It was decided that he would have the best chance for recovery in a rehabilitative facility, where he spent six weeks as an inpatient.

My ability to visit my father and support my mother is limited because I have two young children and a full-time job. This is what defines the sandwich generation – and I know that my position is not unique. With the aging of baby boomers and postponed family formation, more Gen X and Gen Y parents are finding themselves raising young children at home, with senior parents in varying states of health.

Since my father's injury, and during this reflective time of year, I find myself thinking about the meaning of health, and how maintaining good health might differ for younger versus older people. In either case, health status can change virtually overnight. For the elderly, however, recovery speed tends to be much slower.

With modern technological and pharmaceutical advances, we've become reliant on medical interventions in times of poor health. We want a magic bullet



EMMA MALLACH
**MODERN
MISHPOCHA**

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to cure us, or at least have our doctors write us a prescription. Band-Aid solutions to health problems are unsustainable and may even cause more harm than good.

Social factors like education and income have been shown to have a very big influence on health and well-being over the entire life course. We know, for example, that every dollar invested in early childhood development can result in a savings of nine dollars

down the road on health, social and justice issues. On the flipside, social isolation and alienation can lead to negative health outcomes. Sadly, this defines the position of many seniors.

I am fortunate to live in the same city as my parents. Living in different city than your parents makes a challenging situation even more difficult, not to mention the seniors who don't have any children or a partner. I think it is crucial that, as a community, we look out for our seniors to prolong their sense of dignity and belonging.

Ranit Braun, program coordinator of the Thelma Steinman Seniors Services at Jewish Family Services of Ottawa, is doing incredible work with seniors. Since becoming a mother less than a year ago, she started a new J-baby volunteering program that brings babies together with senior residents at Hillel Lodge, which I think is an excellent example of how caring for these two groups can be aligned and take some of the burden off the caregivers in the middle.

The results of the monthly baby visits to the Lodge are promising.

"There seems to be a vibe in the room between the babies and seniors," says Ranit. "Even seniors who are not very aware, who were half-asleep, become very engaged once they see a baby. Babies respond well to this energy from the seniors."

Honouring our elders and fulfilling our caregiver responsibilities to our children can sometimes be done in concert. The health of our youngest and oldest have the greatest to gain.

New! SJCC Ottawa Jewish Chorus

Join Ottawa soprano Rachel Eugster and keyboard accompanist Aviva Lightstone for this exciting new ensemble dedicated to the exploration and performance of Jewish choral music (Hebrew, Yiddish, Ladino), pop, classical, contemporary, gospel and world music.

Primarily a singer and actor, Rachel has performed at the Gladstone (Bear & Co., Plosive, Three Sisters) and with Dragon's Tea Trio, the "folkazzical" voice guitar and cello ensemble. Rachel has conducted choirs in settings as varied as Aiyue (the choral society of Ottawa's Chinese community) and the Parkdale United Church. She works frequently as a music director for theatrical productions, with a central focus on vocal ensemble, and served for a number of years as a lay chazzan. She holds a BA with Honors in Music and Theater from Marlboro College, and a Master of Music degree from the Peabody Conservatory. Rachel has worked on both side of the border in settings ranging from barns in Vermont or parks in Ottawa to the stage of the Kennedy Centre.

Open to anyone with an interest in singing.
In partnership with AJA50+



Rachel Eugster

Open House:

Thursday, September 27, 1:30 pm - 3:00 pm

Rehearsals:

Thursday, October 4 - Thursday, December 13,
1:30 pm - 3:00 pm

\$100 • 10 weeks

For more information contact: Roslyn Wollock, Adult Education Manager
rwollock@jccottawa.com • (613)798-9818 ext. 254



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Ten tips to prevent exercise-related injuries

Whether you're an exercise enthusiast or a star athlete, incurring injuries during workouts is not uncommon and can sideline you for weeks or months. Lifting weight that is too heavy, using poor form, or not warming up adequately are just some of the causes of injuries. Common injuries include sprains, knee and shoulder injuries, pulled and strained muscles, tendinitis, and shin splints. I've put together some valuable tips you can incorporate into your practice to minimize your risk of injuries.

1. Start with a warm-up. A few minutes of moderate-level cardio exercises before your workout increases the oxygenated blood flowing to all the parts of your body and gradually and safely increases your heart rate. Get on a cardio machine such as a stationary bike, a treadmill or an elliptical. If you don't have access to machines, you can jog or walk on the spot or do some dynamic stretches. Five to 10 minutes is adequate for most people.
2. Progress slowly. Whatever you're doing in your workout, build up the difficulty level slowly and safely over time. This includes the intensity, duration and frequency of cardio exercise, as well as the amount of weight and number of repetitions in strength-building exercises. If you're new to a group fitness class, trying to keep up with the instructor or experienced participants may result in injury.
3. Know when to have someone spot you. For example, if you're attempting a bench press with heavy weights or weights that are heavier than what you're used to, ask someone competent to spot you. The spotter's position as well as their handgrip



GLORIA SCHWARTZ
FOCUS ON FITNESS

- position (e.g., mixed grip) can mean the difference between a failed lift and a failed lift resulting in a serious injury.
4. Learn how to use the equipment correctly. Your safest bet is to get proper instruction from a qualified personal trainer. You'll find many well-intentioned people who are happy to show you how to use a piece of gym equipment, but that doesn't mean they know what they're doing or that they know the best practices for safety.
 5. Employ good form. Each exercise requires a particular stance (e.g., maintaining the spine's natural curves or a specific positioning of the feet) or engagement of various muscles (e.g., the abdominals). Something as basic as a bicep curl or a squat can lead to injury if not performed correctly.
 6. Cross-train. Don't do the same thing day after day. It can lead to an overuse injury. It's tempting to want to do your favourite types of exercise and avoid other activities, but it's a good idea to mix things up. If your passion is running, add some strength training on alternate days. If you only do weight lifting, try something aerobic.
 7. Wear appropriate workout attire. Baggy-legged pants may be your fashion choice, but they can

be a tripping hazard at the gym especially on the treadmill. Well-worn sneakers may feel comfortable, but if they don't give your feet the proper support, you can end up with pain in your feet, knees or hips. Clothing that chafes can result in sore and irritated skin on various parts of your body. Invest in a few staple articles of athletic wear and a pair of running shoes.

8. Eat and hydrate. People trying to lose weight may think that working out on an empty stomach is a fast track to a svelte figure; however, you can become weak, dizzy and even faint and hurt yourself. Eat something nutritious before your workout to give you energy and drink water during your workout so you can perform optimally and safely.
 9. Get a good night's sleep. Teenage athletes who get less than eight hours of sleep per night on a regular basis are at significantly increased risk for sports-related injuries (<https://tinyurl.com/ydhngjec>). Similarly, chronic sleep deprivation at any age can negatively affect cognitive function, which can lead to accidents or injuries due to lack of focus. Sleep allows microscopic tears that naturally occur to your muscle fibres during workouts to heal. Such recovery strengthens and develops your muscles and helps prevent injuries during subsequent workouts.
 10. Cool down after exercise. Slowly bring your heart rate back down to normal with five to 10 minutes of easy walking or cycling. If you don't take the time to cool down, you can experience a sudden drop in blood pressure and get dizzy or faint.
- Now that you have great safety tips, go do some exercise!



SOLOWAY JCC / OTTAWA SYNAGOGUE MEMBERSHIP RECIPROCAL PROGRAM



We are working together to make membership at Jewish institutions more accessible for families.

Kehillat Beth Israel • Congregation Beit Tikvah
Congregation Machzikei Hadas • Adath Shalom • Temple Israel • Young Israel

- SJCC Annual Members receive a 20% discount on a new membership at any of the participating synagogues.
- Members at any of the participating synagogues receive a 20% discount at the SJCC.
- New to both? Get 20% off an SJCC and a synagogue membership.

Please present proof of payment at either the SJCC or the synagogue to redeem this offer.

For more information contact SJCC Membership Director Patrice Berdowski
(613) 798-9818 ext 233, pberdowski@jccottawa.com or any of the above synagogues.



WHAT'S GOING ON | September 3 to September 16, 2018

FOR MORE CALENDAR LISTINGS, VISIT WWW.JEWISHOTTAWA.COM/COMMUNITY-CALENDAR

HIGH HOLIDAYS EVENTS

Rosh Hashanah: September 9 to 11
Yom Kippur: September 18 & 19

For more holiday events, visit jewishottawa.com/highholidays

Rabbi Shimshon Hamerman returns to Adath Shalom Congregation

Tickets contact: Elaine Hauptman at 613-829-6990.
Renowned Montreal Jewish educator, Rabbi Shimshon Hamerman, will provide spiritual leadership on the High Holy Days at Adath Shalom Congregation. Services held at the Soloway Jewish Community Centre.

JET's High Holiday Services

9 am - 9 pm, NCSY Centre, 261 Centrepointhe Dr.
Contact: info@jetottawa.com
Expect a warm and welcoming environment with inspiring explanations, user friendly services and a sweet table Kiddush to bring in the sweet new year!

Rosh Hashanah Family High Holiday Celebration

September 9: 5:30 - 7:30 pm, Temple Israel
1301 Prince of Wales Dr.
Contact: Catherine Loves reception@templeisraelottawa.com
A warm, musical and participatory family service for all ages and stages led by rabbinical student Dara Lithwick.
Free and open to the public.

CSN Services & Brisket Dinner

6 - 8 pm, Finkelstein Chabad Jewish Centre, 254 Friel Ave.
Sign up at www.chabadstudentnetwork.com

Traditional High Holiday services and meals blended with contemporary messages and insights in a warm and welcoming environment. Delicious Rosh Hashanah dinner with brisket.

ONGOING EVENTS

Mah-Jong at KBI

1:30 - 3:30 pm Thursdays until December 31, 2018
Kehillat Beth Israel
1400 Coldrey Ave.
Contact: Deborah Zuker rabbizuker@kehillatbethisrael.com
Cost: \$2. Beginners and experienced players welcome. Bring sets and cards if you have them.

MONDAY, SEPTEMBER 3

JOIN Rosh Hashanah Party!

1 - 3 pm, Kehillat Beth Israel
1400 Coldrey Ave.
RSVP: maddy128@hotmail.com
JOIN - Jewish Ottawa Inclusion Network, Kehillat Beth Israel, and Autism Ontario invites families to an inclusive Rosh Hashanah party. Open to the community. Adults and families with kids with special needs are encouraged to attend. There will be a sensory break area available, snacks and crafts for kids of all abilities, and a special visit by Little Ray's Reptile Zoo!

SEPTEMBER 5-6

Pre-High Holidays Blood Drive

Wednesday, September 5: 3:30 - 7:30 pm
Thursday, September 6: 10 am - 4 pm
Ottawa's Blood Donor Centre
1575 Carling Ave.
Register at: <https://blood.ca/en/blood/>

join-your-organization, entering your details and including the Machzikei ID number: MACH006465.
End the year off right by saving a life! Sponsored by Congregation Machzikei Hadas

WEDNESDAY, SEPTEMBER 5

Women's Torah Study with Rabbi Zuker

7 - 9 pm
Join us as we study topics related to women in Torah and Jewish tradition. This study session takes place in Rabbi Zuker's home, space is limited. For more information or to RSVP: rabbizuker@kehillatbethisrael.com

SUNDAY, SEPTEMBER 16

10th Annual Biking for Bubbies

The Bess and Moe Greenberg Hillel Lodge
10 Nadolny Sachs Pvt.
Contact: Mitch Miller, mmiller@hillel-ltc.com
Supporting the 121 residents who call the Hillel Lodge their home. A 36 km bike event (with a 1 km walk for those who do not bike).

Apple Picking

11 am - 1 pm, Log Cabin Orchards, 621 Cabin Rd.
Contact: Eliana Mandel-Carsen Talmudtorahottawa@gmail.com
Hay rides, a petting zoo and apples to pick. Thanks to the contribution from a Jewish Federation of Ottawa EG grant snacks and one basket of apples will be provided free of charge. Sponsored by OTT, KBI, Machzikei Hadas, Beit Tikvah

Annual Campaign Kickoff 2019

7 pm, Centrepointhe Theatre Main Stage
101 Centrepointhe Dr.
Contact: Tanya Poirier tpoirier@jewishottawa.com
Featuring Lip Sync Battle, MC Stuntman Stu, community performers and celebrity judges. Tickets at centrepointetheatres.com

COMING SOON

SUNDAY, SEPTEMBER 23

USY & Kadimah Sukkah Decorating & Pizza Party!

12 - 2 pm, Kehillat Beth Israel
1400 Coldrey Ave.
Contact: Deborah Zuker rabbizuker@kehillatbethisrael.com
We need your help to decorate the KBI Sukkah! Bring your friends, appetite and your ideas to make our sukkah beautiful!

THURSDAY, SEPTEMBER 27

SJCC Ottawa Jewish Chorus Open House

1:30 - 3 pm
Contact: Roslyn Wollock rwollock@jccottawa.com
An exciting new ensemble dedicated to the exploration and performance of Jewish choral music.

CANDLE LIGHTING BEFORE

SEPTEMBER 7	7:11
SEPTEMBER 14	6:58
SEPTEMBER 21	6:44

BULLETIN DEADLINES

THURSDAY SEPTEMBER 20	FOR OCTOBER 15**
WEDNESDAY OCTOBER 10	FOR OCTOBER 29
* Early deadline: Community-wide Issue ** Early deadline: holiday closures (all dates subject to change)	

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

CONDOLENCES

Condolences are extended to the families of:

Walter Cole

Rose Weiner, Montreal
(Mother of Joel Weiner)

Marc Joseph Giroux

Riva Sherman

Connie Rimer

Mark Siegel

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,
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Voice mail is available.

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