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Prime Minister Justin Trudeau (centre) in quiet contemplation at the eternal flame during a visit to the National Holocaust Monument, September 27.



Prime Minister Justin Trudeau looks on as Heritage Minister Melanie Joly lights one of the six memorial candles at the inauguration of the National Holocaust Monument, September 27, at the Canadian War Museum.

Trudeau inaugurates National Holocaust Monument in Ottawa

BY BENITA BAKER

Declaring the long overdue monument to be a place where the story of the Holocaust and its survivors is brought to life, Prime Minister Justin Trudeau inaugurated the National Holocaust Monument in Ottawa on September 27.

“We now have a place here in the nation’s capital where families can come together to learn, to ask tough questions, to grieve and to remember,” said the prime minister, who began his address by wishing the gathering a “Shana Tova.”

Ironically, a streak of record-setting hot and sunny weather was brought to an abrupt end less than an hour before the scheduled 4 pm start of the ceremony when a brief but vicious storm tore

through Ottawa causing the ceremony to be moved indoors to the Canadian War Museum across the street.

The mood was sombre, yet also inspiring, at the invitation-only event. Surrounded by tanks and fighter planes, the horrors of the Holocaust were brought to life by the stories of survivors Eva Kuper and Georgette Brinberg, and the robust voice of Holocaust survivor Philip Goldig, singing a cappella the haunting Yiddish/English song “Ghetto.”

“We must confront the ugly truth that anti-Semitism is not just a thing of the past in Canada,” said the prime minister. “We need to stand up every day against the cruelty, hatred and the indifference that made the Holocaust possible.”

As he has in the past, Trudeau noted Canada’s lamentable decision in 1939 to

turn away Jewish refugees aboard the MS St. Louis.

“May this monument remind us to always open our arms and our hearts to those in need and may it continue to reflect the true resilience of the human spirit as we pledge today to stay hopeful and to never, ever forget,” he said.

Heritage Minister Melanie Joly described the monument as “not just a symbol of the past but a reminder of our collective responsibility.”

Reminding the crowd that, “it is incumbent on each and every one of us to never forget that our diversity is our strength,” Joly concluded her remarks saying, “L’chaim, à la vie, to life.”

In 2007, when then-University of Ottawa student Laura Grossman learned that Canada was the only Allied nation

without a national Holocaust monument, she began lobbying politicians to pass a private members bill to create one. The bill became law in March 2011 and the process of finding a site, selecting a design and raising funds began.

The monument, located across from the Canadian War Museum at the corner of the Sir John A. Macdonald Parkway and Booth Street, features large soaring concrete walls that rise up to form a Star of David.

Entitled *Landscape of Loss, Memory and Survival*, the monument is intended to not only commemorate victims and honour Canadian survivors but also to convey a sense of hope.

It includes a large gathering space for ceremonies, as well as plaques that tell the

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Hillel Lodge resident survived the Holocaust and fought for Israel > p.9

Stephanie Sheffrin on what has changed since starting her column > p. 23



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Monument

Continued from page 2

story of the Holocaust. Embedded in the concrete walls are towering monochromatic photographs of Holocaust scenes – barbed wire, train tracks, a synagogue. An eternal flame sits high up in the wall of a small area intended for quiet reflection. The Stairs of Hope lead up to a terrace with views of Parliament Hill and beyond.

Rabbi Daniel Friedman, chair of the National Holocaust Monument Development Council, which raised \$4.5 for the monument project, described the day as bittersweet.

“We are proud of the most incredible Holocaust monument in the world but devastated at the memory that has brought us to this point,” Rabbi Friedman said.

Friedman applauded Canadians for being at the forefront of rooting out evil.

“The mission of the monument is to ... be an everlasting reminder that evil exists in the world and that we as Canadians are committed to protecting every human being from the monsters that walk amongst us,” he said.

Hosted by Eliot Lifson, a member of the National Holocaust Monument Development Council, the afternoon’s events began with Algonquin elder Claudette Commanda giving an Indigenous blessing, and concluded with a moving rendition of “Kel Maleh Rachamim” and “Kaddish” sung by survivor Philip Goldig.

The brief storm that forced the event indoors, and knocked down many trees and power lines in the city, was over by the time the inauguration ceremony ended, allowing guests to walk through the monument.



A series of panels at the National Holocaust Monument offer commentary on the Holocaust and Canada’s response to it.



The entrance to the National Holocaust Monument.



A synagogue scene embedded in the National Holocaust Monument.



This plaque from the inauguration of the National Holocaust Monument has been removed and will be replaced.

Holocaust memorial plaque that omitted Jews to be replaced

(JTA) – The plaque marking the opening of the National Holocaust Monument will be replaced after the original failed to mention that Jews were the majority of the victims.

Heritage Minister Melanie Joly told the House of Commons on October 5 that the plaque will be replaced, and also reiterated that the monument commemorates the six million Jews and five million others killed by the Nazis and their supporters during the Holocaust.

“On the day the monument was unveiled, we noticed that the panel at the entrance conspicuously and curiously did not mention Jews,” Martin Sampson, director of communications for the Centre for Israel and Jewish Affairs, said in a statement. “We raised our concerns with the government. They were very responsive, acknowledged the error and agreed to correct it immediately.”

For more, see From the Editor by Michael Regenstreif on page 7.

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What Palestinian reconciliation means for Israel

BY ANDREW TOBIN

JERUSALEM (JTA) – Israeli Prime Minister Benjamin Netanyahu has taken a wait-and-see approach to this month's Palestinian reconciliation deal.

Netanyahu spoke out publicly and loudly against the move toward unity between the feuding Palestinian factions Fatah, which controls the Palestinian Authority, and Hamas, calling it a threat to Israel and a setback to peace. But he quietly indicated Israel could accept reconciliation if Hamas reformed.

"Israel insists that the PA [Palestinian Authority] not allow any base whatsoever for Hamas terrorist actions from PA areas in Judea and Samaria [the West Bank] or from Gaza, if the PA indeed takes responsibility for its territory," his office said in a statement after the deal was inked. "Israel will monitor developments on the ground and act accordingly."

Netanyahu reacted very differently to the failed 2014 reconciliation attempt by Fatah, which governs the West Bank as the Palestinian Authority, and Hamas, the terrorist group that runs Gaza. At the time, Israel froze negotiations and severed diplomatic relations with the Palestinian Authority.

Circumstances have since changed.

Israel has persistent fears about the costs of Palestinian reconciliation. But the prime minister's restrained response, despite calls from right-wing ministers for more aggressive measures, reflects the potential benefits of letting the attempt play out, at least for now.

On October 12, Fatah and Hamas signed a reconciliation deal in Cairo that reportedly will see the Palestinian Authority take over Gaza's border crossings and assume full administrative control of the territory in the coming months. Some 3,000 Palestinian security officers are to join the Gaza police force. Elections are to be held for a national unity government.

But Netanyahu has made clear that Israel maintains its long-standing stance against Hamas rejoining the Palestinian Authority, which it broke from when it violently seized control of Gaza in 2007, unless the terrorist group makes historic reforms, including disarming, recognizing the Jewish state and breaking off relations with Iran.

"Reconciliation between Fatah and Hamas makes peace much harder to achieve," Netanyahu wrote on his office's Facebook page after the deal was announced. "Reconciling with mass-murderers is part of the problem, not part of the solution. Say yes to peace and no to joining hands with Hamas."

Members of Netanyahu's right-wing government urged an even tougher line. But Haaretz reported that Netanyahu told top ministers on October 16 that



Hamas and Fatah leaders shake hands following the signing of a reconciliation deal at the Egyptian intelligence services headquarters in Cairo, Oct. 12, 2017.

Israel would neither cut ties with the Palestinian Authority, as advocated by Education Minister Naftali Bennett, nor act to stop reconciliation.

Israel has plenty of reasons to worry about Hamas joining the Palestinian Authority. The reconciliation deal reportedly does not address Hamas' military wing, which has repeatedly fired rockets at, terrorized and warred with Israel. After the signing, Hamas' deputy political leader, Saleh al-Aroui, said the purpose was for all Palestinian forces to "work together against the Zionist enterprise, which seeks to wipe out and trample the rights of our people."

According to Israeli analysts, Hamas could let the Palestinian Authority handle the administration of Gaza while it focuses on bolstering its terrorist infrastructure and planning new attacks on Israelis. A plan that would have PA officials who oversee the coastal strip's border crossings move back and forth between the West Bank and Gaza also raises security concerns.

However, if fully implemented, reconciliation could also bring benefits for Israel. It would address what many observers have warned is a looming humanitarian crisis in Gaza that could push Hamas into another war with Israel. Egypt, which is brokering the talks between Fatah and Hamas, would likely ease its blockade of Gaza, allowing more goods and people to move in and out of the territory. PA President Mahmoud Abbas would have to end the sanctions he has imposed on the territory to force Hamas' capitulation, including crippling electricity cuts.

At the same time, reconciliation just

might force Hamas to moderate. According to a report in Haaretz, the group agreed not to carry out terror attacks or fire rockets against Israel as part of

the deal. Dana El Kurd, a researcher at the Arab Center for Research and Policy Studies, wrote Monday in Foreign Affairs that the international backers of reconciliation seek to "neutralize Hamas' power by weakening its popular support."

While El Kurd went on to argue that this would lead to more popular discontent and violence, Israel would likely welcome this development.

Even if Israel would prefer to see Palestinian reconciliation fail on its merits, the government has diplomatic reasons to accommodate the process. Among the countries celebrating the deal are two of Israel's most important strategic partners, Egypt and the United States.

Under Egyptian President Abdel Fattah-el Sisi, Jerusalem and Cairo have cooperated closely in recent years on shared regional security concerns, including Hamas. At the UN General Assembly last month in New York, Sisi coupled his first-ever meeting with Netanyahu with a call for Palestinian unity as a step toward peace with Israel. By opposing Sisi on reconciliation, Israel could put this progress at risk.

When it comes to the United States, which has also thrown its weight behind reconciliation, Netanyahu has gone out

See Reconciliation on page 8

Executive Director

Congregation Machzikei Hadas, the largest and oldest Modern Orthodox congregation in Ottawa, Canada, is looking for a full-time
EXECUTIVE DIRECTOR (ED).

The shul is a dynamic organization. In the past year, 36 new families have joined our community, and we have run 128 programs with a total attendance of over 7,000 people (excluding daily and Shabbat and Holiday attendance, weekly recurring classes or regular and holiday programming). Average Shabbat morning attendance is 150 people. In short, we are growing every day.

The ED is a key member of the CMH team who will help the shul continue on its path of growth to be a centre of vibrant Jewish life in Ottawa. The ED must be able to work collaboratively and professionally in a team environment with a wide range of diverse stakeholders. The demands of the position include fundraising, strategic planning, financial management, administration, marketing, communications, programming, and membership development.

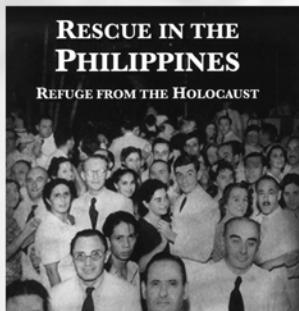


For a full job description, please visit
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Interested candidates should e-mail a cover letter and resume, including salary expectations, to Rabbi Michael Goldstein at
mgoldstein@cmhottawa.com by November 7, 2017.

Federation Programs in Recognition of

Holocaust Education Month



November 19 at 4:30 pm
Centerpointe Chamber Room,
101 Centrepointe Dr.

Rescue in the Philippines

Join us, along with a special guest from the Embassy of the Philippines, for a screening of a documentary that tells the story of how 1,200 Jews escaped the Nazis and immigrated to the Philippines with the help of

an unlikely coalition: five cigar-making brothers from Cincinnati; Manuel Quezon; the charismatic first president of the Philippines; Paul McNutt, U.S. High Commissioner; and an ambitious U.S. Army Colonel named Dwight Eisenhower.

Presented by the Jewish Federation of Ottawa in cooperation with the City of Ottawa and Embassy of the Philippines.

Light refreshments to follow.

RSVP to reserve a seat with Natalie at nabenhaim@jewishottawa.com



November 29 at 7 pm
SJCC Social Hall A, Soloway JCC,
21 Nadolny Sachs Pvt.

Author Robert Watson, Ph.D.

The Nazi Titanic

Join us as acclaimed author and speaker Robert Watson, Ph.D., tells the lesser known story of a German luxury liner that during the Second World War was transformed from

a barrack transport, to the star of a "Titanic" propaganda film, and finally bombed while housing thousands of prisoners in the final days before liberation. Unearthing forgotten documents, Watson's riveting account of this tragic story is becoming known as one of the last major tragedies of the Holocaust.

His book on the topic, *The Nazi Titanic*, will be available for sale following the talk.

For info, contact Natalie at nabenhaim@jewishottawa.com

Visit jewishottawa.com/HEM

Info: Natalie at nabenhaim@jewishottawa.com
or 613-798-4696 x 355

For more information related to Holocaust Education Month events, please contact CHES at chesatcarleton@gmail.com or visit carleton.ca/ches/events



"The tremendous importance of understanding the Holocaust is clearer than ever," says historian Avinoam Patt of the University of Hartford.

Historian Avinoam Patt to speak at launch of Holocaust Education Month

BY NORAH MOR

Avinoam Patt, a professor of modern Jewish history at the University of Hartford in Connecticut and director of the university's Museum of Jewish Civilization, will be the keynote speaker, November 9 at Kehillat Beth Israel, at the official launch of Holocaust Education Month in Ottawa.

Although several events are scheduled to take place earlier, the official launch event of Holocaust Education Month is held on the anniversary of Kristallnacht, the Night of Broken Glass, an anti-Semitic pogrom in Nazi Germany that took place on November 9-10, 1938.

Patt's research focuses on Jewish culture before, during and after the Holocaust including studies of Holocaust survivors, theological responses to the Holocaust, the creation of the State of Israel, and contemporary Israeli and Jewish culture.

"In the aftermath of the Holocaust, there was a huge refugee crisis," said Patt in a telephone interview with the Ottawa Jewish Bulletin from his office in Hartford.

Patt said the key focus of his address in Ottawa will be on what can be learned from that crisis – and from the refugee crisis the world is currently experiencing.

"What were the refugees experiencing then? What challenges did they face?" he said. "And how do people continue their lives after such catastrophe?"

Today's refugees ask themselves the same questions, he said. Then, as

now, they and the entire world, wonder where they will go when they cannot return to what used to be their homes.

"With the rise of anti-Semitism, Islamophobia and racism in general, the tremendous importance of understanding the Holocaust is clearer than ever," he said. "This is why it is so important to continue to teach about the Holocaust in the 21st century."

Patt said it is important to ask and consider how the Holocaust will be remembered in the future and how will this memory change over time.

"How will memory transfer from one generation to the next as survivors, the eye witnesses to the Holocaust, pass away?"

Patt's research shows that many of today's young Jews say the Holocaust plays an essential part in their Jewish identity. "What does that mean? What part or aspect of the Holocaust is so essential for them?" he asks.

The answers to these questions, he says, are relevant and vital.

The Holocaust Education Month launch will take place Thursday, November 9, 7 pm, at Kehillat Beth Israel, 1400 Coldrey Avenue. Admission is free of charge.

The event is presented by the Centre for Holocaust Education and Scholarship, Kehillat Beth Israel, the Max and Tessie Zelikovitz Centre for Jewish Studies at Carleton University, Saint Paul University, the University of Ottawa, and the Embassy of the United States.

Visit <https://jewishottawa.com/HEM> for a full listing of Holocaust Education Month events.

Celebrating Canadian Jews of the last 150 years



A series of profiles throughout 2017 spotlighting the contributions of historically important Jewish Canadians to our country.

Lillian Freiman 1885-1940
**Founder of Canadian Hadassah-
WIZO designed the first
Remembrance Day poppies**

By Brenna Mackay

Lillian Freiman (née Bilsky) was a philanthropist, community leader, and prominent Zionist. She is best known as the “Poppy Lady,” for designing and creating the first Remembrance Day poppies in 1921. She also founded the Canadian Hadassah-WIZO and was the national president of the Zionist women’s organization from 1919 until her death in 1940.

Freiman was the daughter of Moses Bilsky, Ottawa’s first Jewish settler, and his wife Pauline. She was born in 1885 while the family lived briefly in Mattawa, Ontario. She lived most of her life in Ottawa and, at age 18, married Archibald J. Freiman, who would found A.J. Freiman Limited, a department store at 73 Rideau Street in Ottawa. The couple had three children, Dorothy, Lawrence and Queene Esther, and an adopted daughter, Gladys, a Jewish war orphan from

Ukraine.

The Freimans dedicated much of their lives to advocating for the establishment of the State of Israel. Her husband served as the president of the Zionist Organization of Canada, while she was the head of Canadian Hadassah-WIZO.

When the First World War broke out, Freiman set up 30 sewing machines in her home and organized a Red Cross sewing circle to send clothing and blankets to the soldiers overseas. The circle, which she began in her home, evolved into the Disraeli Chapter of the Daughters of the Empire. She raised funds for Jews in Europe and Palestine, led Ottawa’s efforts to battle the influenza epidemic in 1918, served as treasurer of the Ottawa Welfare Bureau, and was active in such organizations as the Ottawa Women’s Canadian Club, the Institut Jeanne d’Arc for Catholic girls, and the Protestant Infants Home.



Additionally, she co-founded the Great War Veterans Association, which later became the Royal Canadian Legion. Freiman was the first woman to be named an honorary life member of the Legion.

Following the war, Freiman founded Canadian Hadassah, a Zionist women’s organization, and travelled across Canada to raise funds for the Helping Hand Fund of Hadassah. She raised about \$200,000, then an exceptional sum to be collected from the approximately 120,000 Jews then living in Canada. As president of Hadassah, she also brought the

organization into WIZO (Women’s International Zionist Organization). Freiman also chaired the United Palestine Appeal in 1934.

When John McCrae’s poem “In Flanders Fields” became famous, the poppy was developed as a symbol of remembrance for soldiers who died in action during the First World War. In 1921, Freiman started crafting the first Canadian poppies in her home. Poppy-making was soon taken over by the Vetcraft Shops, an organization that employed returning servicemen to make furniture and toys. She was a member of the National Poppy Advisory Committee and chaired Ottawa’s annual poppy campaign each year until her death.

In 1930, the publication *Women of Canada* referred to Freiman as the “Mother of the Jewish People of Canada” and, in 1934, she became the first Canadian Jew to be awarded the Order of the British Empire. In 1935, Hadassah dedicated the year to Freiman in tribute to her 50th birthday.

In failing health, Freiman died on November 2, 1940 at age 55. Among the dignitaries attending her funeral was the prime minister, William Lyon Mackenzie King. An honour guard from the Royal Canadian Legion also attended Freiman’s funeral.



Next in the series

Freda Paltiel 1924-2003

Pioneering advocate for women’s health issues



Submit an essay

To help mark Canada’s 150th, we are welcoming personal essays from readers. Please share with us! What does it mean to you to be Jewish in Canada? As a Canadian Jew, what do you hope for our future? Is there anything special in our Canadian history that has impacted you as Jew?

Please note, submission should be about 300 words and will be edited for style. Send submissions to: mregenstreif@ottawajewishbulletin.com

FEDERATION
REPORT



DEBBIE HALTON-WEISS
CHAIR OF THE SHOAH COMMITTEE

This past June, the Jewish Federation of Ottawa received a call from a concerned teacher who had witnessed some anti-Semitic behaviour in his schoolyard and was anxious to deal with it appropriately. “Duck, Duck, Goose” had turned into “Jew, Jew, Nazi,” and “Capture the Flag,” had become “Capture the Jew.” The teacher quickly recognized that his Grade 6 class was in need of some ‘emergency’ Holocaust education, as the school year was coming to an end, and he did not want his class graduating without

November marks Holocaust Education Month

addressing this ignorant behaviour.

The Shoah Committee quickly mobilized, responding to the urgency of the situation, identifying survivors, speakers, and age-appropriate educational material to support this teacher. The mandate of the Shoah (Holocaust) Committee of the Jewish Federation of Ottawa is to commemorate and preserve the legacies of the past to learn from and teach future generations about the important lessons of this horrific event. This was an educational opportunity that could not be lost. The results were positive and the school and student body were receptive. We know we made a difference in teaching these students about anti-Semitism and the Holocaust.

November marks Holocaust Education Month (HEM) and Ottawa’s organizations have developed a wide range of programming to encourage Jewish and non-Jewish participants to learn and better understand the lessons of the

Holocaust.

The Shoah Committee is holding two events. The first will be on Sunday, November 19 and is a wonderful example of successful partnerships as the Shoah Committee, along with the Embassy of the Philippines and the City of Ottawa, will be screening the documentary “Rescue in the Philippines.” This film provides a unique perspective of survival, and will be shown at Ben Franklin Place in Centrepoinette at 4:30 pm, followed by a light reception. You can reserve your seat by contacting Natalie Abenheim at 613-798-4696, ext. 355 or nabenheim@jewishottawa.com.

Following the theme of sharing lesser-known stories, on Wednesday, November 29, the Shoah Committee will host author and acclaimed speaker Robert Watson at the Soloway Jewish Community Centre at 7 pm. Watson will share the story of his award-winning book, *The Nazi Titanic*. A renowned lecturer and storyteller, Watson will

explain how a luxury ocean liner was transformed into the Titanic for a Nazi propaganda film and later turned into a death trap for prisoners, when it was mistakenly bombed by the British, days before liberation.

On a personal note, as a child of survivors, my father being the lone survivor of a multigenerational Czech Jewish family, I was taught to be tolerant, respectful, and to refrain from making negative generalizations about any one group of people – no matter how tempting. The Shoah Committee takes responsibility for what it can do in the face of increasing anti-Semitism, scapegoating, and xenophobia, by reaching out to the community with educational opportunities that combat ignorance and hatred.

Together, as a community, we can be better informed and understand that the lessons of the Holocaust can be used to create greater acceptance and tolerance among all people until “Never Again,” becomes a reality. We hope that you will join us and participate in Holocaust Education Month this November.

Visit <https://jewishottawa.com/HEM> for a full listing of Holocaust Education Month events.

FROM THE
PULPIT



RABBI ELIZABETH BOLTON
OR HANESHAMAH

The voices of the Jewish people, and the voices of individual Jews, have tremendous and complex resonance in our culture. Since I used to be a musician, primarily a vocalist, by profession, I’ve always enjoyed the word play of the Hebrew word *kol*. With the letter *kuf* it means “voice”; with the letter *kaf*, “all.”

There are all kinds of voices heard and not heard in the narratives of Abraham, Sarah and their household. Their resonance, or the echoes of their silence, has deeply impacted how we tell our story as a people. Who is in, who is out? Whom do we hear, whom do we ignore, and why?

In the Torah portion called *Chayei Sarah* (Life of Sarah), the narrative paradoxically begins with her death, signal-

With all of our voices

ing that her voice, while stilled for eternity, still reverberates in the stories that follow. Just prior to *Chayei Sarah*, in the harrowing story at the heart of *Parshat Vayera* describing the almost-sacrifice of her son, her voice is not recorded at all. Similarly, we don’t hear much from her now adult son. In *Chayei Sarah*, Isaac appears mutely, meditating in the field at dusk, as his future wife Rebecca arrives (Genesis 24:63). It is through the narrator’s voice, not his, that we learn she becomes his wife (24:67).

As the parsha closes, there is one more death, one more mute report. Isaac and his brother Ishmael bury their father Abraham together (25:9). No voices are heard, a silence with powerful and long-lasting reverberations.

In our day, we must become more and more attuned to listen for silenced and quieter voices in our communities: those without power or status, those who may not have wealth or influence, or those whose approach to Jewish life, living and ritual may be radical or different. Our communal institutions are slowly learning to hear those voices, and, more importantly, to note when they are not being heard.

Voices of the mute and muted, the disenfranchised and disempowered in our communities, include those cut off from their kin because of their choice of

spouse; those not fully welcomed due to their sexual orientation or gender expression; those whose religious quest leads them to embrace Jewishness as an identity rather than to practice Judaism as a religion; those for whom the financial barriers to engage with our institutions and programs are too high.

In Baltimore, Maryland, where I lived and served as a rabbi for 14 years, I was a member of the Baltimore Board of Rabbis which embraced members serving congregations from the Reconstructionist to the Orthodox. It was a particular delight for me to be able to pick up the phone to arrange for a visit to the Jewish nursing home for our congregation’s children and teens, and to know the voice of the colleague with whom I was speaking. Though from a very different place on the Jewish spectrum, this was a colleague with whom I was in relation, whom I knew from our meetings, from our shared endeavours, and from the *kevod harav* (honour and respect) we held for each other.

“With *kol*/all your heart, with *kol*/all your soul, and with *kol*/all your might (Deuteronomy 6:3),” says the Shema. The heart, the soul, the strength, the voice of the Jewish community lies in its all-ness. These parshot in Genesis remind us to find blessing in all of our voices.

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FROM THE EDITOR



MICHAEL REGENSTREIF

Attacks on Trudeau over plaque error are unfounded

included in the print edition, virtually every work day.)

A sidebar to the article on page 2 (which was also posted online) notes that a plaque at the entrance to the monument commemorating the inauguration was removed and will be replaced because it failed to specifically mention that Jews were the principal victims of “the millions of men, women and children murdered during the Holocaust.”

After visiting the National Holocaust Monument, looking at its various sections – all of them so powerful – and reading the other plaques and panels explaining the Holocaust, and also Canada’s shameful response to Jewish refugees desperate to escape the genocide, no one can be left with any doubt about the Nazi regime’s intention to wipe out European Jewry.

Still, it was a serious error that the plaque at the entrance to the monument did not specifically mention that the intent of the perpetrators of the Holocaust was the mass murder of Jews.

But it was an error that all the parties involved in the monument, including the government of Canada and the

National Holocaust Monument Development Council, quickly acknowledged, quickly accepted responsibility for, and quickly set in motion a process to correct. The plaque was removed and will be replaced with appropriate wording.

But, that was not enough for some Opposition politicians and media pundits who sought to put responsibility for the error directly on Prime Minister Justin Trudeau – as if the error was an expression of his personal feelings.

But, as Rabbi Daniel Friedman, the Edmonton-based chair of the National Holocaust Monument Development Council, explained in an op-ed published in the Ottawa Citizen and several other Canadian dailies, “On the big day, we suddenly realized that an egregious error had been made. In amongst the debates over wording and plaque positioning, somehow the one plaque that introduced the others – and made no sense outside the context of the plaques detailing the Nazi genocide of six million Jews along with homosexuals, the disabled and others – ended up mounted all on its own on a separate wall. Visitors to the site were rightly disturbed to encoun-

ter this major injustice to the memory of the six million Jews for whom the monument was built. All of the parties involved are deeply remorseful and we apologize unconditionally for the pain we have caused by this oversight.

“I want to thank the Trudeau government for acting expeditiously to amend the plaque as soon as the error was brought to its attention. Mistakes happen; most can be fixed quickly and decorously. Without questioning, the government did the right thing, which has been our experience with Trudeau’s government throughout.”

I agree with Rabbi Friedman.

I have personally heard the prime minister speak poignantly at Holocaust commemoration events and I have watched his sensitive interactions with elderly Holocaust survivors. And I have no doubt as to his knowledge of the Holocaust or his sincerity in talking about it. To suggest that he is personally at fault for this error, or that it was purposeful, is simply egregious.

I highly recommend a visit to the National Holocaust Monument. It is a profoundly moving experience. With winter quickly approaching, you’ll probably want to choose a nice autumn day to go as it is outdoors. I found that I needed to spend a good hour there when I visited, much of it in quiet contemplation.

The front page story in this issue of the Ottawa Jewish Bulletin is Benita Baker’s report on the inauguration of the National Holocaust Monument in Ottawa.

Although we published an issue after the September 27 event, the nature of our deadline and production schedule – complicated at that time of year by High Holiday work breaks – prevented us from running the story in our October 9 edition.

However, the story was published at www.ottawajewishbulletin.com even before that issue was mailed to subscribers. (It’s always good to check our website often as we post breaking news stories and other features from around the Jewish world, most of which are not

IDEAS AND IMPRESSIONS



JASON MOSCOVITZ

‘It was a crazy time when nothing made sense’

Although the footage wasn’t being seen for the first time, Burns’ depiction of uniformed American soldiers in Vietnam, in broad daylight, smoking drugs, using the barrel of a machine gun as a delivery system, says all you need to know about the breakdown in discipline. But, before you think it can’t get worse, think again.

An American soldier is on film in uniform telling an interviewer how soon after his arrival in Vietnam he was approached about scoring heroin. The documentary lays it out raw and plain: 20 per cent of American military personnel serving in Vietnam became hooked on heroin.

Both the military personnel and civilians Burns interviews are so human, and so emotional. Regardless of which side anyone was on, there is no escaping the intensity of remembered feelings as we recall living through them a half-century ago.

Many draft dodgers and deserters escaped to Canada and there are references to Montreal in some of their stories. Although not part of the documentary, it is worth recalling how we can always be proud that Lester Pearson,

our prime minister then, got a volcanic president Lyndon Johnson all riled up as he frequently railed against the war in Vietnam. It was no accident that Canada became a haven for deserters and draft dodgers.

Burns gets us to see and feel so much. The visuals and narration of when four students at Kent State University were shot dead by panicked National Guardsmen at an anti-war protest is a stark reminder of the day baby boomers realized civilization as they knew it was over.

It was a crazy time when nothing made sense because nothing could make sense. Sense was not possible when it came to Vietnam because the official story had always been based on big fat lies. Donald Trump is not the first liar in the White House. The Vietnam War turned all the presidents connected to it into certified liars.

John F. Kennedy, Johnson, and Richard Nixon – especially Johnson and Nixon – lied repeatedly. They lied to the U.S. Congress, they lied to the troops, and they lied to the people. They could not tell the truth because the truth was that Americans were getting their asses

kicked in the jungles of Vietnam.

The documentary outlines how the U.S. got into Vietnam and couldn’t get out. It shows how Americans became killers when they dropped so many bombs on North Vietnam and Cambodia because nothing else was working.

Burns does such a wonderful job weaving the importance of the leaked Pentagon Papers into his storytelling. The Pentagon Papers outlined, detailed and documented every administration’s lies about the war. Both Republicans and Democrats had the same frame of mind: there was no way the Americans could ever lose a war, even if they were actually losing.

The reality that bald-faced lies were the way three presidents dealt with their Vietnam failures made the protesters angrier, more confrontational, and in many instances, more violent, as they hit the streets to say “no” to the war. Nixon’s silent majority was said to support the war. They were the ones who went berserk when they saw protesters burn draft cards and American flags.

It was such an incredible time and Burns nimbly reminds us how the evils of Watergate and Nixon’s plumbers had their roots in his reaction to anti-war protests. Vietnam was a game changer that cost Johnson and Nixon their jobs.

And Vietnam was a game changer that taught baby boomers what freedom was.

I was late getting to Ken Burns’ PBS documentary series, “The Vietnam War.” But, what a discovery when I got there. It is a work of art.

The 10-part series holds nothing back. The writing is razor sharp. The hours of historic film and photographs are so real and so plentiful that the whole package is living history at its finest.

For baby boomers, this series is a look back to a time when a generation learned real freedom had to mean something concrete. More and more young people believed freedom of thought and freedom of speech could lead to the ultimate freedom: to stand up and say “No.” It was a time when authority figures everywhere started to lose their grip.



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SHABBAT AT SJCC

In a wide ranging letter concerning Stephanie Sherfin's Modern Mishpocha columns (September 18), Alyce Baker wondered why the Soloway Jewish Community Centre (SJCC) did not respond publicly to the issues Stephanie raised concerning the SJCC.

We did privately respond to Stephanie, and are happy to do so publicly. Stephanie wrote that there was no opportunity for Shabbat programming for children and families at the SJCC, since the centre is

closed. We responded with an invitation to let us know what young families want from the SJCC. And we extend this invitation to other young Jewish families in the community to tell us how we can make it possible for them to enjoy each other and enjoy their Shabbat at the SJCC.

The SJCC has just completed a strategic planning process. One of our top priorities is serving the needs of young professionals and young families. Through focus groups, we have a growing sense

of what they want from the SJCC and how they would like to receive these services. We are eager to welcome young Jewish families into the SJCC on their own terms, and we hope that young families will contact us to continue the discussion and shape the activities which will bring them together to enjoy each other's company.

Barry Sohn, President and COO, Soloway JCC
Sabina Wasserlauf, Chair, Soloway JCC Board of Directors

Reconciliation: Israel takes wait-and-see approach

Continued from page 3

of his way to ensure no daylight comes between him and President Donald Trump. The prime minister reportedly warned top ministers in February against confronting Trump, explaining that the president's personality must be taken "into account."

In many ways, the

Trump administration has rewarded Netanyahu. Washington reportedly has asked Israel to limit settlement expansion, and settler leaders have complained of slower-than-promised building in the West Bank and eastern Jerusalem. But U.S. officials have stayed relatively quiet as Israel has advanced such

construction, including, as Netanyahu reportedly promised, outside the settlement blocs Israel expects to keep in any peace deal.

Trump has also taken a position on Iran, Israel's arch-nemesis, very much along the lines suggested by Netanyahu. On October 16, Trump reiterated his vow to pull

the United States out of the Iran deal if Congress did not tighten its restrictions on the Islamic Republic's nuclear program – earning praise from the prime minister, who last month exhorted world leaders to "nix it or fix it."

Meanwhile, U.S. Ambassador to the United Nations Nikki Haley has vociferously defended Israel in the international body, and on October 12, the U.S. State Department announced the United States would pull out of UNESCO over its anti-Israel bias, prompting Israel to follow.

In return for all this and more from the United States, Netanyahu may feel that abiding Palestinian reconciliation is a small price to pay – especially since he may simply have to wait for the process to collapse. The issues that have doomed numerous past attempts remain outstanding, most notably Abbas' demands that Hamas disarm and bring its military wing under the command of the Palestinian Authority.

Unpopular at home and under his own diplomatic pressure, Abbas may also be playing a waiting game.

For more, see My Israel columnist Barbara Crook's commentary on page 21.

EMPLOYMENT OPPORTUNITY
Jewish Federation of Ottawa

CAMPAIGN MANAGER

Working with the Director of Development, the Campaign Manager is responsible for overseeing the operations of the Annual Campaign to maximize community participation and contributions. This position includes a wide range of organizational functions and requires an efficient individual with superior organizational skills, excellent communication and people skills and the ability to work in a fast paced environment. The applicant will work as part of a team of professionals in the development and operation of an annual fundraising campaign. The Campaign Manager provides general program support to the Director of Development and the Campaign team, including a significant number of volunteers to assure all operations run smoothly and efficiently.

For a full description and requirements please visit jewishottawa.com/careers.

Experience: A minimum of 5 years' experience in financial resource development including donor stewardship and/or development and supporting major gift solicitation.

To apply, please send a resume and cover letter to **Micah Garten, Director of Development** at mgarten@jewishottawa.com by November 13. While we thank all applicants for their interest, only those who qualify for an interview will be contacted.

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Negev Dinner 2017 – November 6
The Most Inspiring Event and Person of the Year

In support of the Lawrence Greenspon Room at Noga Home for severely disabled girls

This year's Negev Dinner proceeds will help to renovate one of the respite and therapeutic homes at the ALEH-Negev Nehalat Eran campus with state-of-the-art equipment. Named for the constellation Venus, Noga is also translated as "aura" and "brightness" to reflect the inner qualities of the girls who have come to rely on the care at ALEH.

ALEH's philosophy of care closely aligns with Mr. Greenspon's active and lifetime support of individuals with special needs.

The Noga Home was built in the early days of ALEH Negev, over 10 years ago. Continuous wear and tear over the years necessitates major renovation of the house. In addition, renovations will take into consideration the specific needs and characteristics of the residents of the house.

Residents of the Noga Home are girls with profound intellectual disabilities and severe physical impairments. Due to their complex medical conditions they are unable to participate in the vocational centre framework or go out often, and their home and courtyard serves as a safe and stimulatory haven for them during the day.

The house will be renovated to include a very spacious treatment area, as well as a high-quality sensory space, in order to provide the girls with as many rehabilitative treatments and sensory stimulation as possible within their home environment.

In honour of Remembrance Day

Be inspired by Keynote Speaker Maj. Gen. (Res) Doron Almog

When his son Eran was born with extreme autism, Maj. Gen. Doron Almog began what would become his life's mission: the establishment of the ALEH Negev-Nahalat Eran rehabilitative village in 2005 named for his son who passed away shortly after its inception. Maj. Gen. Almog has since served as chairman of the village. His contribution to security and society has been acknowledged with a number of awards including the Israel Prize for Lifetime Achievement in and special contribution to the society of Israel and the Yigal Alon Award for Exemplary Pioneering Social Activities presented to Aleh Negev.

Throughout his life, Maj. Gen. Almog has dedicated himself to his beloved country Israel. He fulfilled most of his army service both as a soldier and in leadership capacities in elite IDF units: Commander during the Yom Kippur War; Command of the first task force to land in Entebbe airport during the 1976 rescue operation; and Command of many clandestine missions to bring 6,000 Ethiopian Jews to Israel

November is JNF Blue Box Month

Please make sure you return your JNF Blue Box this month. If you need us to pick it up for you, let us know by calling or emailing.

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Daniel Arie Barak, by his grandparents, Reisa & Allan Glenns.

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Holocaust survivor Joel Berkovic fought for Israel in 1948

Hillel Lodge resident Joel Berkovic survived the Holocaust and went on to participate in the founding of the State of Israel.

Norah Mor reports.

Joel Berkovic, 92, was born in Dubové, Czechoslovakia (now the Slovak Republic) on May 25, 1925. While both of his parents had passed away before the Second World War, much of his extended family perished in the Holocaust.

Berkovic himself survived Auschwitz and was liberated from Dachau while his sister survived Auschwitz. Both of his brothers fought the Nazis: one as a soldier in the Soviet army, the other as a partisan.

"We had the will to live, we knew we couldn't lose. We had no other choice," Berkovic told the Ottawa Jewish Bulletin about the determination he and other Holocaust survivors displayed during the darkest time in modern Jewish history.

*Joel Berkovic's story is the story
of the Jewish people in the
past century: a story of pride,
bravery and hope.*

"When the U.S. army liberated us, we believed that everything would be OK from then on. Of course, it wasn't. The war never really ended for many of us. And back then, there was no one we could ask help from."

After the war Berkovic attempted to follow his brothers to British Mandate Palestine.

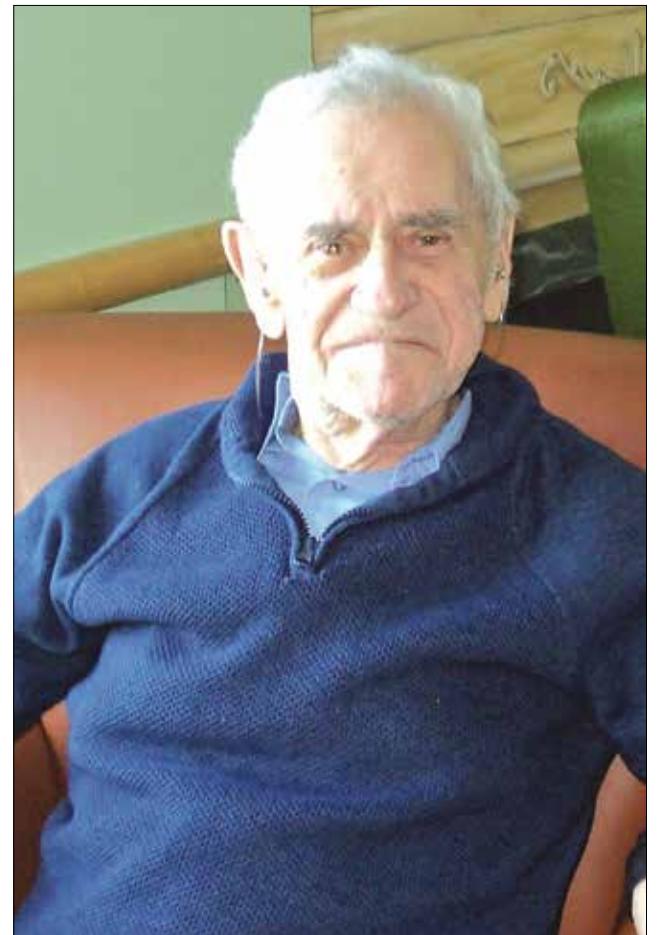
"We never forgot that we belong in Israel," he said.

However, the ship carrying Berkovic and other Jewish refugees who had survived the Holocaust was intercepted by the British and he was confined in Cyprus until after United Nations voted to partition Palestine into Jewish and Arab states 70 years ago on November 29, 1947.

In Israel, Berkovic joined Kibbutz Afikim and fought in the 1948 War of Independence. During the war, his right shoulder was wounded by shrapnel.

"We hoped for a miracle, but miracles are not easy, so we just tried our best, and we're still here," he said of the fight to establish the Jewish state.

"In the end, we won. Not because someone gave us Israel, but because we fought for it, because we believed that we deserve this. That's the main thing: we're here to stay – and no one could believe that at



Joel Berkovic speaks to the Ottawa Jewish Bulletin about the important historical events he was part of.

the time."

Berkovic was an agricultural worker on the kibbutz after the war. It was a hard life, he said, "but we had each other. We shared whatever we had: food, clothes – everything."

Berkovic's sister had made her way to Montreal after the war and he joined her there in 1957 where he married and worked in the textile industry. He eventually moved to Ottawa after his wife passed away and is now a resident of Hillel Lodge.

"I'm not special," he said modestly, "not a hero. I did what everybody else, all the chaverim did."

But Joel Berkovic's story is the story of the Jewish people in the past century: a story of pride, bravery and hope.

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Louis Sherman.

Jack and Julie Sherman

Sukkot and the Multifaith Housing Initiative

BY FRAN KLODAWSKY
AND BARBARA LEVINE
FOR MULTIFAITH HOUSING INITIATIVE

During Sukkot, we are encouraged to think of those less fortunate and not take our many blessings for granted. In this spirit, Adath Shalom, Kehillat Beth Israel, Or Haneshamah and Temple Israel each welcomed staff, volunteers and residents from the Multifaith Housing Initiative (MHI) during Sukkot to reflect on both achievements and on the work that remains to be done.

This summer, over 350 adults and children became residents of the Haven, a beautiful new community in Barrhaven designed by Hobin Architecture Inc. This project has tripled the size of MHI's rental portfolio and establishes MHI as a significant affordable housing provider in Ottawa. The Haven's residents speak with pride about their new homes, and of the sense of security and safety they finally feel. At a cost of \$20 million, the Haven was supported financially by all three levels of government as well as a mortgage from Infrastructure Ontario.



David and Chris Taylor hold the Or Haneshamah banner at the MHI Tulipathon Multifaith Walk and Fundraiser, May 1, 2017.

But none of this would have been possible without the dedication of hundreds of donors and volunteers.

The Multifaith Housing Initiative

is more than just a landlord. From its earliest days, MHI has worked to model and build inclusive and loving communities that maximize residents' access

to dignity, hope and opportunity. The board comprises people of various faiths who are committed to MHI's vision that people of good will and faith have much in common and can together achieve remarkable results.

Jewish involvement has been part of MHI from the beginning. Ottawa Jewish community members are part owners of MHI and we, in collaboration with others, should be proud of what has already been achieved. But, with 10,000 households in Ottawa waiting up to ten years for safe, affordable housing, there is much more to do. We encourage all congregations to join the Multifaith Housing Initiative and maintain your shul's membership together with 70 other faith communities; to hold events to raise awareness, and promote and participate in MHI fundraising activities. As individuals, volunteer and lend a hand and/or become a donor.

For more information, visit www.multifaithhousing.ca or call Sahada Aलो, MHI's community engagement manager, at 613-686-1825.

Zephyrs are Ottawa Jewish men's softball champs for 2017

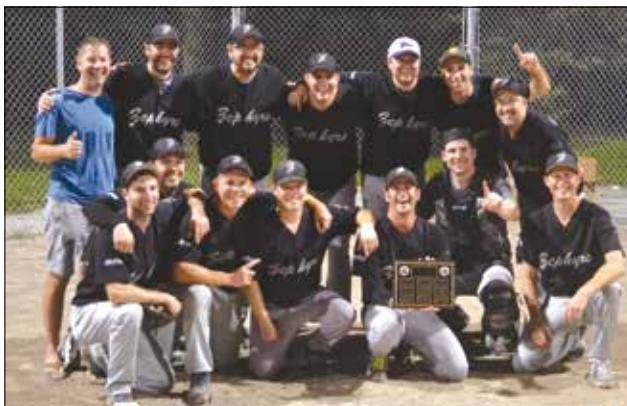
BY AMI WISE
OTTAWA JEWISH MEN'S SOFTBALL LEAGUE

The 2017 season of the Ottawa Jewish Men's Softball League (OJMSL), the oldest recreational softball league in the city, came to a close on September 24 with the Zephyrs besting the Gargoyles in a hard fought series that went the distance.

With a nod to the history of the league – we go back many decades – and our longstanding association with Ottawa's Jewish community, Jon Braun, director of athletics at the Soloway Jewish Community Centre, was on hand to present the Zephyrs with the OJMSL championship trophy.

The Zephyrs topped the Schlebs and the Gargoyles beat the Osterer family-led Otto's Subaru team to earn spots in the finals, marking a post-season in which every series was sent to a deciding final game.

The Gargoyles took the first two games of the finals 14-9 and 15-10 behind strong pitching by Normand Wong, and a steady offense led by Jordan Press, who swatted five home runs in the series. The Zephyrs battled back to take games three and four by scores of 16-9 and 16-8 with a balanced offensive attack led by



The Zephyrs celebrate their 2017 championship season in the Ottawa Jewish Men's Softball League.

(Standing, from left) Brett Nicols, Alex Anderson, Richard Sadinsky, Jonathan Isenor, Aaron Smith, Neil Schwartz, Tal Elharrar, (kneeling) Ian Speigel, Matt Arthur, Denis Forcier, Arlo Litman, Ami Wise, Josh Barber and Kevin Yemm.

standout shortstop Alex Anderson and gutsy pitching performances by Jon Isenor.

The series took a one-week break for Rosh Hashanah before the fifth and deciding game and by the time

the first pitch was delivered at 8 pm on a sweltering Tishrei 4 (September 24) at Hampton Park, the teams were raring to go.

The Gargoyles jumped to an early five run lead, but Zephyrs captain Ami Wise answered with a two-run shot scoring Neil Schwartz. In the bottom of the fifth inning, Aaron "Smitty" Smith stretched to make a brilliant over the shoulder catch in left field to kill a Gargoyles rally and preserve a one-run Zephyrs lead. The Zephyrs exploded for seven runs in the sixth and added another five in the seventh for good measure. Kevin Yemm pitched his third consecutive scoreless inning in relief to shut down the Gargoyles and secure the championship for the Zephyrs with a final score of 23-10.

While the size and religious makeup of the league has changed over the years – you don't have to be Jewish to play in the Ottawa Jewish Men's Softball League – the good natured spirit of OJMSL remains and we'll be back in 2018 when the Zephyrs will defend their title.

We're always looking for more players. If you are interested in playing ball with us next year, get in touch at amichaiwise@gmail.com.



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Holocaust Education Month 2017

For more information related to Holocaust Education Month events, please contact CHES at chesatcarleton@gmail.com or visit carleton.ca/ches/events

November 7

3:30 - 5:00 pm

University of Ottawa; Simard Hall, Room 125, 60 University Pvt.

In conversation with a survivor

Dr. Rebecca Margolis will host survivor **David Moskovic** and screen his testimonial. The public is welcome.

Presented by the Centre for Holocaust Education and Scholarship (CHES) in cooperation with the Vered Jewish Canadian Studies Program, University of Ottawa.

November 9

4:00 - 5:00 pm

University of Ottawa; Simard Hall, Room 1130 (DMS 1130), 60 University Pvt.

'The Jewish Heroes of Warsaw: The Afterlife of the Warsaw Ghetto Uprising'

A lecture by Dr. Avinoam Patt, Philip D. Feltman Professor of Modern Jewish History and Associate Director at the Maurice Greenberg Centre for Judaic Studies, at the University of Hartford, Connecticut where he is also Director of the Museum of Jewish Civilization. Hosted by Professor Jan Grabowski, Department of History, University of Ottawa

Presented by the Centre for Holocaust Education and Scholarship (CHES) in cooperation with Department of History at the University of Ottawa, the Embassy of the United States of America.

November 9

7:00 pm

Kehillat Beth Israel Synagogue, 1400 Coldrey Ave.

Launch Event for Holocaust Education Month: *An Event in Memory of Kristallnacht.*

Keynote address: 'From Destruction to Rebirth: The Return of Life in the Jewish DP Camps'

Dr. Avinoam Patt, Philip D Feltman Professor of Modern Jewish History and Associate Director at the Maurice Greenberg Centre for Judaic Studies, at the University of Hartford, Connecticut where he is also Director of the Museum of Jewish Civilization. Emcee: Laurence Wall of CBC Radio. *Presented by the Centre for Holocaust Education and Scholarship (CHES) in cooperation with the Embassy of the United States of America, Kehillat Beth Israel Synagogue, the Zelikovitz Centre for Jewish Studies at Carleton University, Saint Paul University, and the University of Ottawa.*

November 10

10:00 am

Saint Paul University; location TBA Doctoral Seminar. Graduate students and professors from institutions other than SPU are welcome but must RSVP: chesatcarleton@gmail.ca

'After Auschwitz: Jewish Theological and Religious Responses to the Holocaust.'

A lecture by Dr. Avinoam Patt, Philip D Feltman Professor of Modern Jewish History and Associate Director at the Maurice Greenberg Centre for Judaic Studies, at the University of Hartford, Connecticut where he is also Director of the Museum of Jewish Civilization. Hosted by the Dean of the Faculty of Theology, St. Paul University *Presented by the Centre for Holocaust Education and Scholarship (CHES) in cooperation with Saint Paul University and the Embassy of the United States of America.*

November 14

7:00 pm

Kehillat Beth Israel Synagogue, 1440 Coldrey Ave.

An event for descendants of survivors, registration required.

Descendants of Holocaust Survivors Speak Out: Memory, Identity and Emerging Narratives. "I don't speak because I have the power to speak, I speak because I cannot remain silent." Rabbi A. I. Kooke.

A panel discussion with Israel's Ambassador to Canada - Nimrod Barkan, Elin Beaumont, Lawrence Greenspon, and Prof. Jan Grabowski. Artur Wilczynski Canada's ambassador to Norway and Canada's representative to IHRA (TBC)

To RSVP: chesatcarleton@gmail.com *Presented by the Centre for Holocaust Education and Scholarship (CHES) in cooperation with the Embassy of Israel, the Azrieli Foundation, Library and Archives Canada.*

November 16

7:00 pm

National Arts Centre, O'Born Room **Remembering John Hirsch** in recognition of his contributions to Canadian Theatre on the 70th anniversary of his arrival to Canada as one of 1,123 Holocaust orphans. This special program, a tribute to Hirsch, will include excerpts from a one-man play entitled "Hirsch" created and written by Alon Nashman and Paul Thompson and performed by actor Alon Nashman.

Included are also reminiscences by Peter Herrndorf, CEO of the National Arts Centre, actor Marilyn Lightstone, and others. John Hirsh was born in Hungary and survived the Holocaust in Budapest. He arrived in Canada at the age of 17 in 1947, through the War Orphans Project of the Canadian Jewish Congress. He was adopted by Alex and Pauline Shack of Winnipeg. It was in Winnipeg that Hirsch started his theatre career which included years as Head of Drama at the CBC and Director of the Stratford Festival. His love for the arts and creativity as a director quickly won him recognition in Canada and beyond.

Presented by the Centre for Holocaust Education and Scholarship (CHES) in cooperation with the NAC.

November 19

4:30 pm

Centerpointe Chamber Room, 101 Centrepointe Dr.

Rescue in the Philippines

Join us, along with a special guest from the Embassy of the Philippines, for a screening of a documentary that tells the story of how 1,200 Jews escaped the Nazis and immigrated to the Philippines with the help of an unlikely coalition: five cigar-making brothers from Cincinnati; Manuel Quezon, the charismatic first president of the Philippines; Paul McNutt, U.S. High Commissioner; and an ambitious U.S. Army Colonel named Dwight Eisenhower. Light refreshments to follow.

RSVP to reserve a seat with Natalie at nabenhaim@jewishottawa.com *Presented by the Jewish Federation of Ottawa in cooperation with the City of Ottawa and Embassy of the Philippines.*

November 20

10:00 - 11:30 am

Carleton University, University Centre Room 182

In Conversation with a survivor Dr. Pamela Walker will host survivor Judy Young Drache in her Women's History Class. Students to watch survivor's testimonial beforehand.

Presented by the Centre for Holocaust Education and Scholarship (CHES) in cooperation with the Department of History at Carleton University.

November 23

4:30 - 8:30 pm

Temple Israel 1301 Prince of Wales Dr. Teachers' Workshop 2017

70 years since the arrival of 1,123 Holocaust orphans to Canada.

Immigration and Refugees: Then and Now. What Can We Learn?

Keynote address: Robbie Waisman, one of the 1,123 Jewish orphans who were admitted to Canada from 1947 to 1949. Special presentations by CBC journalist Judy Trinh, who arrived in Canada as a refugee with the Vietnamese "Boat people," and Elin Beaumont of the Educational Outreach and Program Coordinator of the Holocaust Survivor Memoirs Program at the Azrieli Foundation. Free parking and light dinner — registration required by Nov 9. RSVP at: <http://bit.ly/chesteachers> *Presented by the Centre for Holocaust Education and Scholarship (CHES) in cooperation with the Temple Israel, Zelikovitz Centre for Jewish Studies, Azrieli Foundation.*

November 28

11:35 am - 12:55 pm

Carleton University, Canal Building Room 2202

In Conversation with a survivor Dr. Deidre Butler will host survivor Kati Morrison and screen her testimonial in her "Introduction to Judaism" class. The public is welcome.

RSVP chesatcarleton@gmail.com *Presented by the Centre for Holocaust Education and Scholarship (CHES) in cooperation with the Department of Religion at Carleton University.*

November 29

7:00 pm

SJCC Social Hall A, Soloway JCC, 21 Nadolny Sachs Pvt.

Author, Robert Watson, The Nazi Titanic

Join us as acclaimed author and speaker Robert Watson, Ph.D., tells the lesser known story of a German luxury liner that during the Second World War was transformed from a barrack transport, to the star of a "Titanic" propaganda film, and finally bombed while housing thousands of prisoners in the final days before liberation. Unearthing forgotten documents, Watson's riveting account of this tragic story is becoming known as one of the last major tragedies of the Holocaust. His book on the topic, *The Nazi Titanic*, will be available for sale following the talk.

For info, contact Natalie at nabenhaim@jewishottawa.com *Presented by the Jewish Federation of Ottawa.*



FOR CURRENT UPDATES ON EVENTS,
PLEASE VISIT JEWISHOTTAWA.COM/HEM

Gershon Shafir to speak on ‘world’s most intractable conflict’



BY GABRIELLA GOLIGER
CANADIAN FRIENDS OF
PEACE NOW

After 50 years of Israeli rule over territories captured in 1967, has the situation become irreversible or is a two-state solution still doable?

This is the question Gershon Shafir tackles in a new book, *A Half Century of Occupation: Israel, Palestine and the World's Most Intractable Conflict*, and will be the subject of a talk he will give Tuesday, November 14, 7 pm, at the Soloway Jewish Community Centre.

As the title indicates, Shafir does not shy away from the

‘The state of affairs at present and in the foreseeable future is tragic, but not hopeless.’

“O” word. In fact, he unpacks and rejects the legal and verbal gymnastics used by Israeli governments to call the West Bank and East Jerusalem “disputed territories.” He describes what makes this indeed an occupation, what sort it is, and why it has lasted so long. The Israeli settler enterprise, Palestinian resistance and increasing religious nationalism in both societies are among the factors that

have interacted to entrench the status quo, he says. However, these factors have also led to a very complicated reality in the territories: “a patchwork of legal inconsistencies and competing interests that weaken the occupation’s hold and leave it vulnerable to challenge.”

Many on both the right and the left have argued that it’s too late for separate Israeli and Palestinian states. That because the settler population has become too large and widespread to consider its removal, one state for both peoples is the only option.

Shafir, however, counters that this argument is both incorrect and self-serving; that it is used by those who don’t really want to contemplate the compromises a two-state solution will require. He marshals demographic evidence to show why the settlements have not yet become an overwhelming obstacle. He presents evidence to show what could be feasible in a negotiated settlement and what is unlikely to work. He also includes a careful look at the BDS movement. His fine-grained analysis reveals “a measure of light between the clouds” as he concludes “the state of affairs at present and in the foreseeable future is tragic, but not hopeless.”

Shafir is a professor of Sociology at the University of California, San Diego and a former president of the Israel Studies Association. He is the author or editor of 10 books, among them several on the Israeli-Palestinian conflict. His new book will be on sale at the event. The talk is sponsored by Canadian Friends of Peace Now and admission is free, though donations are welcome. Contact Goliger@rogers.com for more information.

A two-state solution to Israel’s conflict with the Palestinians is still possible, says author Gershon Shafir.



From the Archives: Ottawa celebrates the Balfour Declaration

In this photo from the Ottawa Jewish Archives, the Shaffer family is seen in their automobile decorated for the Balfour Day Parade on Rideau Street in Ottawa on November 2, 1917.

The Balfour Declaration, issued 100 years ago on November 2, 1917 by the British government, said, “His Majesty’s government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.”

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Welcoming our Future Leaders

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Embassy of Israel in Canada
Jewish Community Centre (JCC)
Bess and Moe Greenberg Hillel Lodge/Jewish
Community Centre (JCC)
Ottawa Jewish Bulletin
Hillel Ottawa
Center for Israel and Jewish Affairs (CIJA)
Limmud Ottawa
Hillel Ottawa/Save a Child's Heart

Interested in learning more about the program?
Visit: carleton.ca/jewishstudies/developing-future-leaders-program/

Your support

Each of these programs is made possible through the generosity of donors. To support the Zelikovitz Centre or any of these programs please visit futurefunder.ca and search for Zelikovitz, DFL, Israel or Holocaust.

Giving Tuesday: On November 28, 2017 \$250,000 in university matching funds will be available between 12:00AM-11:59 EST, while funds last. Each gift made through **FutureFunder.ca** will be matched, dollar-for-dollar (up to a maximum of \$1,000, or until our goal is met).

Israel Travel Course in Spring 2018

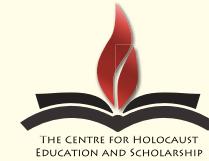
Five Thousand Years of History, Religion and Culture in 20 Days!

In May 2018, Carleton students will again be traveling to Israel and walking through ancient sites, experiencing them not only as travelers but as young scholars.

The Israel Travel Course will introduce students to the Israel behind the headlines. By bringing Jews and non-Jews together in a positive encounter, we help them understand their historical relationship with each other, appreciate the variety of people who live in Israel and experience the rich cultural diversity of the modern state.

Students will experience the rhythms of life in Israel as a culturally and religiously diverse modern country: from lunch with the Druze, to a traditional home Shabbat in Jerusalem, floating in the Dead Sea, camel riding in the Judean desert, hearing the call to prayer from Mosques against the chiming of church bells and the loud beats of dance music in the streets. Highlights include: Exploring biblical Israel at the Temple Mount, the origins of Christianity from Judaism, Second Temple Judaism, Rabbinic Judaism in ancient synagogues, Crusades at the ruins of a Crusader fortress, Jewish mysticism in 17th century Safed and learning about the Holocaust at Yad Vashem. Students will hear from Women of the Wall, meet local Jewish, Christian and Arab university students, explore biblical Nazareth, experience a modern kibbutz, visit the Baha'i Temple in Haifa and observe the meeting of secular and religious life on the beaches of Tel Aviv.

Learn more about the Israel Travel Course at carleton.ca/studyisrael/



Holocaust Education Month - November 2017

The Centre for Holocaust Education and Scholarship proudly presents a unique series of Holocaust-related lectures and workshops on the theme of Immigration and Refugees, Then and Now.

Thursday, Nov. 9 at 7 p.m. HEM Launch in Memory of Kristallnacht. **From Destruction to Rebirth: The Return of Life in the Jewish DP Camps.** Dr. Avinoam Patt, Professor of Modern Jewish History & Associate Director of Judaic Studies, University of Hartford. Kehillat Beth Israel Synagogue, 1400 Coldrey Avenue.



Photo courtesy of USHMM

Tuesday, Nov. 14, 7:00 p.m. **Descendants of Holocaust Survivors Speak Out: Memory, Identity and Emerging Narratives.** Israel's Ambassador to Canada, Nimrod Barkan; Elin Beaumont, Azrieli Foundation; defence lawyer Lawrence Greenspon, University of Ottawa Prof. Jan Grabowski. For descendants of survivors only. RSVP: chesatcarleton@gmail.com. Location: Kehillat Beth Israel Synagogue, 1400 Coldrey Avenue.

Thursday, Nov. 16, 7:00 p.m. **Remembering John Hirsch**, a special program honouring Hirsch's contributions to theatre on the 70th anniversary of his arrival in Canada as one of 1,123 Holocaust orphans. Actor Alon Nashman (in a play by Hirsch); NAC CEO Peter Herrndorf; actor Marilyn Lightstone. National Arts Centre, O'Born Room.

Thursday, Nov. 23, 4:30 p.m. to 8:30 p.m. **Teachers' Workshop 2017 commemorating 70 years since the arrival of 1,123 Holocaust orphans in Canada.** Orphan Robbie Waisman; CBC journalist Judy Trinh; Elin Beaumont, Azrieli Foundation. For teachers only. Register by Nov. 9 at <http://bit.ly/chesteachers>. Temple Israel, 1301 Prince of Wales Drive.

Plus: Don't miss our **In Conversation with a Survivor Series** hosted by Carleton University and University of Ottawa professors.

For full details of this and other programs, visit: www.carleton.ca/ches/events/2017-holocaust-education-month/

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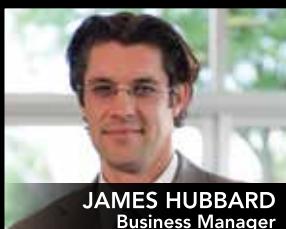


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Powerful story unfolds in an Israeli comedy club

A Horse Walks into a Bar

By David Grossman

Translated by Jessica Cohen

Alfred A. Knopf

194 pages

A *Horse Walks into a Bar* by Israeli author David Grossman is about a stand-up comic delivering a routine that starts with glib insults but transforms into a personal confession of loss, bitterness and guilt.

And while this 'routine' is the one we experience from beginning to end, the book is also about personal responsibility, how we judge people and do or do not reach out to them, how we deal with our own demons, memories, and shame, and the heart of much that is self-reproach in life and literature.

Grossman brings out much that is laughable and absurd through the comic's routine but as it continues, the audience, the narrator, and we with them, sense that this comic will not only skirt disaster and bitterness but might actually plunge in. Unlike a writer like Shalom Aleichem, who in most stories wants to leave us laughing, Grossman will force us to see the whole catastrophe.

That constant sense of approaching danger holds the narrator, who has a personal connection to the comic which is only revealed gradually.

From the start there are hints of Kafka's story about a talking ape's presentation/confession to an academy. The comic comes in, adopts a pose, "crouching like a monkey," and opens with "Oh wait, this isn't Caesarea." The Netanya audience laughs and we are off on our journey with him and the narrator, each into his own personal hell/purgatory.

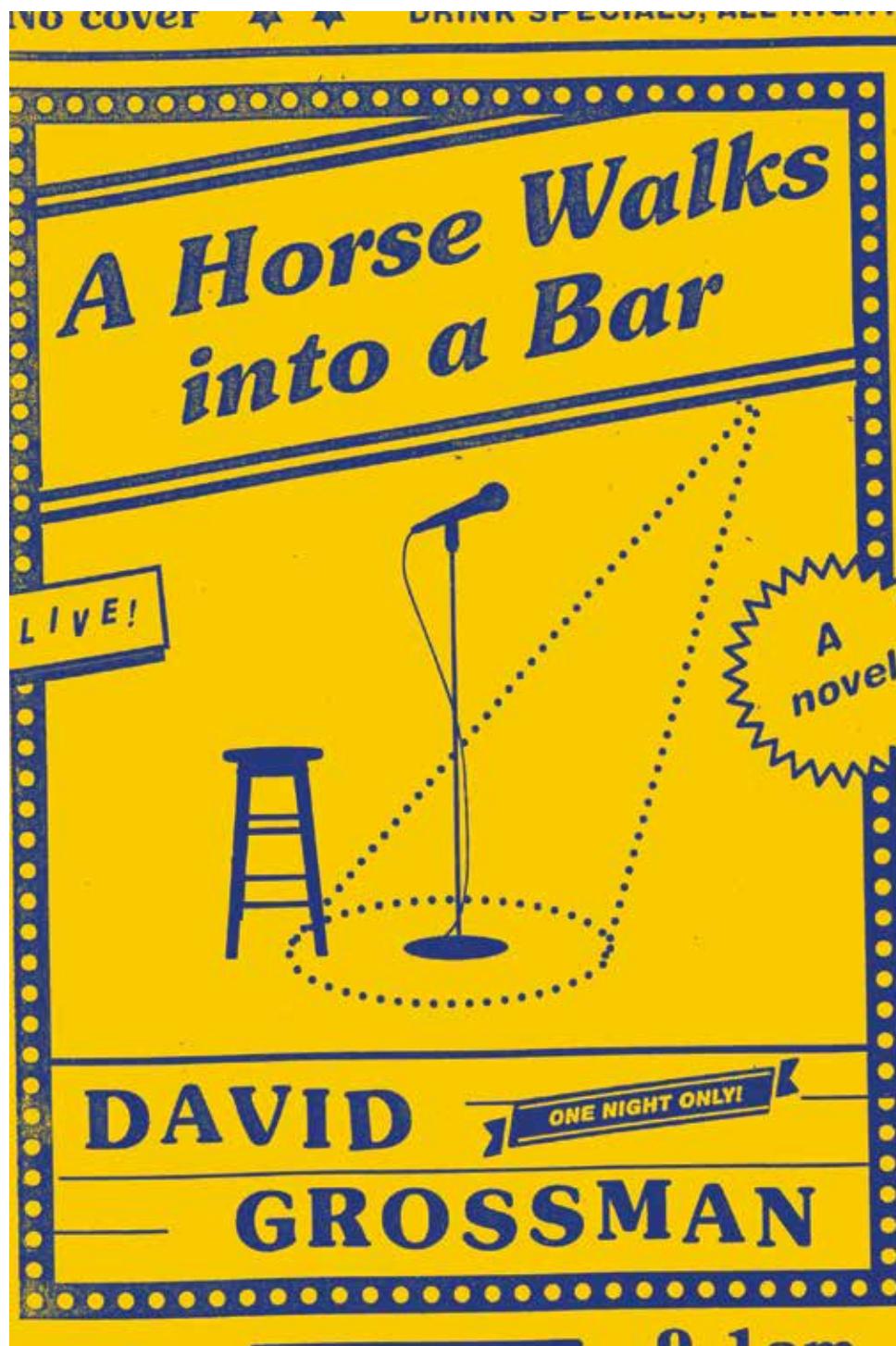
We are plunged into the middle of an unknown place; uncertain of what is to



come, kept off balance by the comic's alternation between caustic attacks on members of the audience, standard jokes, and self-flagellation. We are experiencing a kind of "divine comedy," an entertainment that reveals not only the pain of the comic, which he may evoke in the reader, but also the emotions of horror, shame, regret and guilt that leave us with the same conundrum of how to go on.

Grossman deftly uses the audience but, in particular, the narrator of the book, to reveal how we may all be connected to this story. The narrator is a retired judge who has been persuaded to come and watch the show by the comic because they knew each other as preteens at a time when each was feeling alienated and alone. Through the routine, and the narrator's own comments about the past, the judge realizes that he is there not only to judge the comic, but his own culpability in betraying his friend, and even his tendency to be judgmental and aloof. There are hints in the comic's jokes of a judgment even broader on Israeli society and how it deals with people's differences, their sense of aloneness.

The heart of the comic's personal guilt is that when he was called from his pre-army camp in the Negev because one of his Holocaust survivor parents died, he did not know which one until he got to the funeral. On the journey north, he thought about which one it was. In his mind, his decision about who he would meet was going to determine who was actually dead. The whole emotional roller coaster of trying



to decide who he hoped he would see even alienated him from himself. No one at the camp reached out to him, not even his friend.

In this routine, the comic was seeking a kind of absolution through being judged. But the judge discovers he, too, is seeking the same absolution. We are left with the sense that only through self

and mutual forgiveness can our guilt, shame, and pain be assuaged.

A Horse Walks into a Bar provides a very human message in a time and place where we have much to forgive each other for.

A Horse Walks into a Bar by David Grossman was the winner of the Mann Booker International Prize for 2017.

The Kristallnacht story of Bernie Tash

BY FLORALOVE KATZ

Bernie Tash, my beloved Uncle Bernie, was born Bernhard Tachauer in 1920 in Marktbreit, Germany.

In November 1938, he was in Frankfurt with a group of young men apprenticing to become master carpenters. On the morning of November 10, they learned that their synagogue had been set on fire. A few minutes later, police stormed into their residence and ordered them down to the sidewalk. They lined the boys up, punched and beat them, and told them to “get out and never come back!”

Bernie boarded a train with the small change in his pocket, hoping to get home to Marktbreit, a four-hour journey. He had to change trains in Würzburg. On the platform, there, he ran into an official from a Jewish organization in Munich, a Frau Renner. She was unable to help him or even to offer advice. She, herself, was frantic, and told Bernie that all the Jewish men and boys in Munich had been rounded up and that their synagogue had been burned to the ground.

Bernie arrived in Marktbreit very late. His already terrified parents were horrified to see him back. At around midnight, a mob of hoodlums stormed into their home, smashed all of their furniture, belongings, and the mirrors on the walls – before leaving abruptly.

Late the next night, Bernie and his parents managed to get on a train to Treuchtlingen. By then, they had learned that the pogrom – which became known as Kristallnacht, the Night of Broken Glass – was nationwide and that Jewish life had come to a horrific end in Germany. Bernie’s exhausted parents encouraged him to go on alone. That was the last time he ever saw them.

Somehow, in all the chaos, assaults, screams and terror, Bernie was allowed by a station master and train conductor to travel on to Munich – even though he was penniless and unable to pay his fare. In so doing, they effectively saved his life. From there, he somehow made his way to Great Britain, where this gentle, traumatized young man was interned as an “enemy alien” at Kitchner Camp, Isle of Man for 14 months. He was then moved to Canada, where again he was interned as an enemy alien, behind barbed wire in an internment camp for European Jewish refugees



Bernie and Dorothy Tash in Montreal, circa 1946.

forcibly removed from Britain, at Isle aux Noix, for another two years.

Released after the war, Bernie contributed to Canada through volunteerism and numerous other ways throughout his life. He and my Aunt Dorothy produced two wonderful, intelligent offspring. Bernie’s “golden hands” and “perfect eye” built hundreds of

homes, graceful cabinetry, sturdy chairs for even the smallest child, and every possible creative wooden solution to a storage dilemma. His hallmark compassion and sensitivity added light and soft humour to all of those fortunate to know, and to love him. But he quietly mourned the murder of his beloved parents until his death in 2004.

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Candice and Stan Wilder Mazel Tov on Michael's engagement to Bryna by Ruth and Irving Aaron

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In Memory of:

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Freda Saphier Mazel Tov on your special Birthday by Cheryl and Manny Gluck

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Jonah Poplove by Sol and Estelle Gunner

R'Fuah Shlema:

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R'Fuah Shlema:

Chaim and Raina Feig by Janet Kaiman and Brenda Levine and Families

In Memory of:

Jonah Poplove by the Kimmel, Kaiman and Levine Families

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Carole and Norman Zagerman Family Fund

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Dr. Mark Dover Mazel Tov on your very special Birthday by Norman and Carole Zagerman

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Sandra (Leon) Benary by Seymour and Joy Mender

In Honour of:

Sol and Estelle Gunner Mazel Tov on the birth of your granddaughter by Joy, Seymour, Jess and Sean, David and Jared
Jewel Lowenstein Happy 75th Birthday by Joy and Seymour Mender
Joel Paul Best wishes on your birthday by Ethlyn, Barry and Sarah Agulnik

Recreation Program

In Memory of:

Jonah Poplove by Annette Albert

In Honour of:

Phyllis Cleiman Mazel Tov on your special Birthday by Sandy and Al Bennett

In Memory of:

Lois Doctor by the residents, staff and Boards of the Lodge and LTC Foundation
Lisa Glaser by the residents, staff and Boards of the Lodge and LTC Foundation
Mother of Judi Hoffman by Janet and Norman Ironstone and Francoise and Ron Vexler

In Honour of:

Max Cohen Very best wishes on your very special Birthday by Sandy, Arron, Jeff, Barb and Maya Fishbain

Shanon and Kerrin Gordon Mazel Tov on the birth of your daughter by Nicole Goldstone and Adam Dodek

Steve and Laurie Gordon Mazel Tov on the birth of your granddaughter by Nicole Goldstone and Adam Dodek

Jeff and Felice Pleet In appreciation of your kindness by Mindy Bullion and Joel Benmergui
Allan and Rhona Glube In appreciation by the 70ish in 2017 Reunion Group

Jerry Robbins Best wishes on your special Birthday by Phyllis and Bill Cleiman

Sol and Estelle Gunner Mazel Tov on the birth of your granddaughter by Phyllis and Bill Cleiman

Sol and Helen Rauch Chag Sameach and many thanks by Eric Elkin and Molly Hirsch

R'Fuah Shlema:

Dina Teitlebaum by Nicole Goldstone and Adam Dodek

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Semer Ensemble to perform Jewish music from recordings destroyed by the Nazis on Kristallnacht



ADAM BERRY

The Semer Ensemble will perform a special concert, "Rescued Treasure," featuring Jewish music originally recorded in Berlin on the Semer label in the 1930s, on Thursday, November 9, 7:30 pm, at Southminster United Church, 15 Aylmer Avenue (at Bank Street) in Old Ottawa South.

The masters of these recordings were destroyed by the Nazis on Kristallnacht in 1938 and the label's music catalogue was reconstructed from private collections many decades later.

The Semer Ensemble includes such stellar musicians and singers as Alan Bern (Brave Old World, The Other Europeans) and Lorin Sklamberg (The Klezmatiks).

The group is touring North America in November and the Ottawa concert takes place on the 79th anniversary of Kristallnacht. The concert is presented by Concerts By the Canal in partnership with the Embassy of the Federal Republic of Germany. Visit <http://bit.ly/2yjBGSy> for tickets or more information.



Poppies by Benoit Aubry of Ottawa

On November 11

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Hamas and PA ‘dancing at their pretend wedding’

Wedding bells are once again ringing for Hamas and the Palestinian Authority (PA).

But don't rush out to rent a tux or check out their gift registry at WeaponsRUs just yet.

This match made in hell faces the same obstacles as the last time these frenemies tried to make nice with each other in 2014.

And make no mistake. Whatever the two parties say about Palestinian unity and building bridges, this latest attempt at a shotgun wedding has nothing to do with advancing the peace process or Hamas becoming more moderate.

It's all about protecting a fiefdom, in the case of PA President Mahmoud Abbas, and finding money to keep the lights on in Gaza for Hamas.

Let's go back in time to set the context.

In 2006, Palestinians held general elections for the first time in 10 years. Before these elections, the Palestinian Legislative Council (PLC) had been dominated by Abbas' Fatah movement.

But this time around, Hamas won 74 of 132 seats, and briefly formed a government. Israel and the Quartet on the Middle East soon imposed sanctions, and the U.S. encouraged other governments to suspend aid to the new entity.

After initially refusing to form a coalition government with Hamas, Abbas signed an agreement for a national unity government in February 2007.

Four months later, however, all bets were off. After a week of bloody clashes between Hamas and Fatah that left 118 people dead and more than 550 wounded, Hamas took control of Gaza and Fatah retreated to Ramallah.

Now in his 12th year of what was supposed to be a four-year term, Abbas hasn't risked calling elections



BARBARA CROOK
MY ISRAEL

since then.

But things have worked out reasonably well for the two sides. Abbas and Fatah get to be portrayed as the good guys, even though they have continued to fund Hamas's operations in Gaza. That includes water, electricity and generous payments to terrorists and their families.

Every two years or so, Hamas provokes a war against Israel, hides behind civilian targets and then sets up Israel as the bad guy.

Not only have Abbas's hands stayed clean, but he gets to play statesman and worm his way into international bodies – most recently Interpol – despite his regime's glorification of terrorists and refusal to recognize Israel as a Jewish state.

So what led to the latest attempt at a unity government?

To start, Abbas pulled the plug on Hamas's funding last April. The ostensible reason was pressure from the U.S., which is soon to pass the Taylor-Force Act that would cut off funding to the PA if it continues to pay terrorist salaries.

The funding cut was also retaliation for Hamas's overtures to Muhammad Dahlan, a former ally who has been Abbas's arch enemy since 2011.

Instead of punishing Hamas for favouring Dahlan, however, Abbas's plan backfired.

Dahlan is based in the United Arab Emirates (UAE),

which is allied with Egypt. Both countries have wanted Hamas to sever ties with Qatar and the Muslim Brotherhood, and Dahlan helped make that happen.

As a reward, and in hopes of weakening Hamas' ties with Iran, Egypt permitted longer hours for border crossings with Gaza, and allowed residents of Gaza to pass through Egypt on their pilgrimages to Mecca. And the UAE started paying some of Hamas's bills.

So Abbas, in danger of becoming the odd man out, essentially surrendered to Hamas by proposing the unity government. The only concession Hamas had to make was to dismantle its civil governing authority, which was formed only after Abbas cut off funding in the spring.

The PA will restore its funding, and Hamas can concentrate on building tunnels and planning its next war with Israel.

At time of writing, the two sides have signed an interim reconciliation deal in Cairo – but without resolving any of their major conflicts.

Among other issues, Hamas refuses to disarm, and Fatah doesn't want to pay Hamas' 40,000 employees in Gaza. And Israel won't accept any reconciliation that does not include accepting international agreements and recognizing Israel.

We'll know more when all factions meet again on November 21.

Whatever the outcome, the leaders of the PA and Hamas are playing political games to secure power and score points against Israel. Their pawns are the residents of Gaza, who are living in literal and figurative darkness while their leaders profit from foreign aid and the willful ignorance of the international community.

They may be dancing at their pretend wedding, but they're really dancing on the graves of their own people – and that of the peace process.

Blame the Gee-Gees for Panda Game on Yom Kippur

Not since the Oscars have so many stars collided: The holiest day of Judaism, Yom Kippur, and the holiest day of university athletics, the Panda Game, both fell this year on September 30.

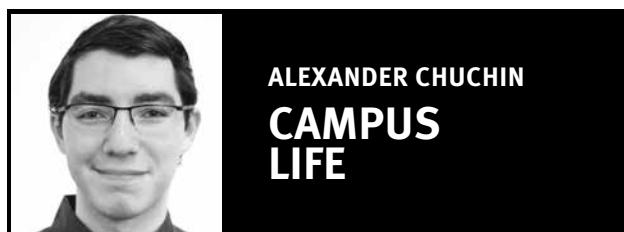
The Panda Game, on Ottawa's campuses, is a big deal. A very big deal. For the perplexed, it is the oldest athletics rivalry between the Carleton Ravens and the University of Ottawa Gee-Gees. It is, by far, the most popular college football game in the country.

Last year, the Panda Game was the largest Canadian Interuniversity Sport regular-season football game in at least two decades. This year eclipsed it. The Canadian Football League hypes it as “more than a game,” so much so that at the start, the over 24,000 fans “march in like members of a religious congregation at a service.”

Maybe. But for the students torn between Yom Kippur and Pedro, the adorable if terrifying panda mascot that Wikipedia somehow claims is a “national icon,” the choice is starker: Join the festivities, or respect your faith.

Most of the Ottawa Jewish students I talked to did the obvious. They went to shul. At the Chabad Student Network's Kol Nidre service at Tabaret Hall, for instance, the pews were almost filled. This could explain the divine retribution that the Gee-Gees faced – they lost this year in double overtime, again, just like they lost the last four consecutive years. (My prayers this year were answered.)

But there were quite a few faces missing. They went home, rather than to stay here. Amanda Wagner, a third year Carleton University student, told me that



ALEXANDER CHUCHIN
CAMPUS
LIFE

“it wasn't hard to pick to not to go to Panda Game because, to me, Yom Kippur is an important holiday.” Yet, she added, her plans changed: “Normally, I would stay in Ottawa. [This year,] I decided to go home to Toronto for the holiday so that I wouldn't get jealous of my friends... partying while I spend the day fasting.”

All of this could have been solved by pushing the Panda Game to the Sunday – or to another week. So why not? Faced with the terrible burden of local Jewish journalistic integrity, I decided to find the truth. It may even shock you to read another three hundred words.

Football might involve two teams, but it needs four partners to play the administrative tango. The national sports association – obnoxiously called U SPORTS – “is not responsible for scheduling pre-season or regular season games,” having earned the mantle to only manage national championships. Instead, it transfers the responsibilities to Ontario University Athletics (OUA), the independent provincial arm that tentatively schedules competitions for 23 sports.

Most football games are booked by the OUA each Saturday at 1 pm. Their CEO, Gord Grace, explained over the phone that it is largely a matter of technicality

because any host university can request to change the date based on campus needs. In fact, many universities changed sporting dates the week of Sukkot because of Thanksgiving; their schedule, unlike the Ten Commandments, is flexible.

Likewise, Carleton University is blameless. I was surprised to find out that not only does Carleton University pay attention to the dates of the High Holidays, they even pushed Homecoming away from major festivities to “try to bring as many alumni back to campus.”

The last culprit is guilty. Since the Panda Game alternates between Carleton and uOttawa, this year's hosts were the Gee-Gees. Although uOttawa could have requested – and, according to the OUA, they would have most likely accepted – a change in date, they yielded. More troublingly, when asked, their spokesperson said instead “that all scheduling is done at the league level.” In short, nothing else could have been done.

Compare this with the response from McMaster and Laurier universities which accidentally scheduled homecoming games on Yom Kippur. Both told me they deeply regret scheduling on the same weekend as Yom Kippur and will consciously work to avoid conflicts with significant holidays in the future. Laurier University also hosted a kosher breakfast the day after with the university's football team and senior administration. University of Ottawa's Sports Services did no such thing. They should have been more upfront in their answer: Jewish holidays don't matter. At least it would have been honest.

Strengthen your body, mind and spirit by helping yourself and by helping others

I'm not a big believer in making New Year's resolutions, but this Rosh Hashanah I made a simple resolution that has the potential to have a profound impact on myself and others. I set a goal to do one extra thing each week to better myself and one thing each week to help others. True fitness encompasses the body, mind and spirit. Each of us has the power to work towards achieving our full potential. This is a lifelong endeavour and though our motivation may ebb and flow, it's a worthwhile pursuit.

Self-improvement starts with acknowledging areas within ourselves that warrant change. In my case, I'd had a lazy summer in which I slacked off with my exercise. Although I ran my usual half-marathon in September, I hadn't trained properly for it. I managed to complete it despite the extreme heat on race day and my lack of preparation in the preceding months, but I knew I could do better. I normally enjoy strength training several times per week, but this past summer I lost most of my motivation. The results showed. I gained some unwanted weight and felt a bit flabby. My pants were tight.

Success is not built solely on good intentions. Just a few days after getting back to the gym and the physical activities I enjoy, I pulled my lower back out. I wish I had a glamorous story about how that happened but it was really just a matter of coughing hard. Bending and getting up from a chair were moderately painful so I avoided exercises that might aggravate my condition, such as squatting and kickboxing. Instead, I did what I advise clients to do when they have aches and pains: I went swimming and I modified my strength training exercises.



GLORIA SCHWARTZ
FOCUS ON FITNESS

The commitment I made to regularly do good things for others enhanced my spiritual fitness.

The worst thing to do when not feeling well is to avoid all physical activities. Swimming and other gentle exercises made me feel more energetic during this period. Once I was back into a routine and rededicated to my own health, I was mentally ready to do more for others.

The commitment I made to regularly do good things for others enhanced my spiritual fitness. The first week of the New Year, I delivered a health and wellness workshop at a dress-for-success women's conference. I did this as a volunteer and spent about 20 hours preparing my presentation.

The next week, I heard that the Ottawa Kosher Food Bank was low on supplies so I bought a cart full of canned goods and dropped them off. After learning of an old friend's difficult situation with a very ill spouse, I reached out, reconnected and invited him to my

home for Yom Kippur breaking-the-fast.

Another day, I raked all the pine cones from my front lawn and did my neighbour's lawn, too. While I've heard that the best way to give to charity is to do it anonymously, I believe that sharing one's good deeds inspires others to perform acts of kindness. The interesting thing about doing mitzvot is that it's like exercise for the soul. In a world that sometimes seems frightening and hopeless, consciously doing good deeds helps remind us that there is more good than evil in the world. Whether you give of your time or your money to those less fortunate or simply smile as you pass a stranger, it's a gift to yourself as well. Giving lifts your spirit.

If you are stuck in a rut and want to do something similar, identify what you'd like to do for yourself and ways you can help others. The best way to help others is to ensure you're looking after yourself. When you're not feeling well, you're not in the best position to give of yourself. The more we practice something, the more habit-forming it becomes. At first, we may have to really think about "What exercise should I do today?" or "How can I help someone less fortunate today?" Eventually it becomes second-nature.

The best gift may be the gift of compassion, whether it's compassion for yourself and tending to your health or compassion for others. Whether your contributions to yourself and others are big or small, whether they involve your time, money, energy or skills, they add up and make a difference. I'd like to challenge everyone to do one extra thing each week that makes a difference to your own well-being and that of others.

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edagan@jccottawa.com

What's changed since I started writing this column?

It's been about two years since I started filling this space with my musings on parenthood, framed through a Jewish lens.

In a letter to the editor (September 18), Alyce Baker wondered aloud whether some of the subjects I've raised have been addressed by the community leadership.

Thanks Alyce, for taking the time to write. Thanks to all of you, really, who've told me personally, or via likes or shares on Facebook, that you've enjoyed some of what I've been writing over this time.

It's not just Alyce's letter prompting this column but also the excellent sermon delivered by my rabbi, Eytan Kenter, on the second day of Rosh Hashanah. If you haven't read it, go, now, to the Kehillat Beth Israel (KBI) website, have a read and then come back. <http://tinyurl.com/y8ujjhhv>

While I was in shul on Rosh Hashanah, I didn't hear Rabbi Kenter's sermon. I was downstairs at KBI's family service. For the second year in row, Rabbi Deborah Zuker put together a program that was meaningful for both adults and young children alike – equal parts prayer and play – and kol hakovod to her for doing it.

Rabbi Zuker was the first to respond publicly to one of my columns – the one where I talked about wanting to find a way to be with other Jewish families on Saturday mornings that was more Shabbat-like than a Monkey Rock class but less, shall we say, rigid, than a traditional Shabbat at shul.

She wrote a letter then outlining the ways KBI was hoping to fill that gap and in the months since, there have been dozens of wonderful family programs we've come to really enjoy. I know other shuls are equally trying to incorporate the needs of young families into



STEPHANIE SHEFRIN
**MODERN
MISHPOCHA**

We need to all stand together to build true community – and no matter our religious perspectives, in an era of rising anti-Semitism, the strength of that community must be paramount above all others.

their rituals and celebrations.

In the aftermath of the column, the Soloway Jewish Community Centre (SJCC) also reached out to me and suggested they'd be willing to open the doors on Saturday morning for Jewish-themed programming. The take-away for me was that I'd have to be willing to run it, and in truth, life intervened and it was an idea that just never got off the ground.

But that the SJCC was open to some Saturday programming is in my view a good sign and brings me back to Rabbi Kenter's sermon. You've read it by now, right? Good.

One of the crucial points he raises, in my view, is the extent to which inclusivity – a major buzzword in Federation circles these days – means as much as it could here in Ottawa. He cites a few examples where people are being (and I'll use the word though

he doesn't) basically discriminated against based on which synagogue they do or don't attend.

He cites examples like use of the community mikvah or the fact that he's not allowed to supervise kashrut in the kitchen at his own shul.

If our community is truly dedicated to the notion of inclusivity, why was it when several Jewish institutions representing all walks of Jewish life were defaced last year with hateful graffiti, a community unity rally was held on a Saturday at a synagogue well beyond walking distance for so many others who are shomer Shabbat?

One of the reasons I think PJ Library programming grows in popularity is because its true aim is to reach Jewish people across the religious spectrum. For that reason, sometimes I think it's unfortunate that those in attendance don't often represent that spectrum.

We need to all stand together to build true community – and no matter our religious perspectives, in an era of rising anti-Semitism, the strength of that community must be paramount above all others. As we know all too well from not just the past – which shul you attend matters not at all to those who hate us.

I raised in a recent column the question of whether PJ Library ought to continue to be free, and whether it motivates people to go beyond passively attending events to also give of their time or money.

Turns out, the folks at PJ Library did ask participants that question in a survey and the answer is a general yes – I heard about it directly from them a few weeks ago.

So, yes, much has changed in the landscape of our community since I started writing, and many good things have begun to happen. But we need to keep working at it to make it better for all of us.

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Reviewer is Ruben Friedman.

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Ottawa - November 14, 7:00 pm
Soloway Jewish Community Centre - 21 Nadolny Sachs Private



Gershon Shafir is Professor of Sociology at the University of California-San Diego, past president of the Israel Studies Association and author of a number of books on Israeli society and politics and on human rights.

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How this pristine 15th-century Hebrew Bible survived the Inquisition

BY CNAAN LIPSHIZ

COIMBRA, Portugal (JTA) – From its mountaintop perch, the University of Coimbra towers majestically over the downtown square that used to be the regional headquarters of the Portuguese Inquisition.

It's a fitting location for the 737-year-old university, the seventh oldest in the world, which outsmarted and outlived the campaign of persecution against Jews and freethinkers unleashed by the Catholic Church and Portugal's rulers in 1536.

"This place was almost literally an ivory tower of knowledge during those dark times," António Eugénio Maia do Amaral, assistant director of the university's 500-year-old library, told JTA.

Thanks to the university's undocumented policy of subterfuge against the Inquisition – Amaral said its librarians essentially hid many books that censors would likely have wanted to destroy, reintroducing them to the indexes only after the Inquisition was abolished in 1821 – Coimbra was in possession of a collection of rare, pristine Jewish manuscripts found nowhere else.

One such manuscript is the Abravanel Hebrew Bible.

Ranked by the university in a 2012 statement as its rarest artifact, the handwritten Bible from the 15th century is perfectly preserved. The book is filled with drawings on parchment that are so vibrant they seem to have been recently created.

The Abravanel – a distinguished, wealthy Sephardic family with branches in Spain and Portugal that fled to Amsterdam and the Balkans during the Inquisition – commissioned 20 such Bibles. The volume in Coimbra is among the best preserved of the handful whose whereabouts are known today.

The book is worth more than \$3 million US, according to the university's Joane Library, which in 2013 was recognized as a UNESCO World Heritage Site. That's where the Bible is kept – along with hundreds of other precious manuscripts – inside a huge vault with special climate control and aerial disinfection facilities.

The vault is typically only opened to scholars. Yet Amaral took JTA inside to see the Bible. There was a brief moment of confusion when the employee asked to locate the book said she could not find it in the index system. But Amaral, who has worked at the library for more than 20 years, shrugged and said calmly that he would have to "let the fingers do the looking" once inside the vault.

Amaral may have been laid back, but he was anything but cavalier. He expertly navigated the labyrinthine vault – two cards with digital keys are required for access – while donning librarian gloves. He took care not to breathe directly on the books he handled, so as not to introduce moisture.

Alongside its technological solutions, the library employs a uniquely time-tested and green method for pest control:



The 15th-century Abravanel Hebrew Bible at Portugal's Coimbra University.

For centuries, it has been home to a colony of nocturnal, insect-eating bats. In the evenings, when the library is closed, the tables beneath their flight paths are covered with furs in order to protect them from the bats' excrement.

The University of Coimbra has little information on how exactly it came to possess the Abravanel Hebrew Bible, possibly because it was hidden or scrubbed from the library's indexes to hide it from Inquisition agents.

What makes the Abravanel Bible so rare, however, isn't just its age – it's the pristine condition. Across the Iberian Peninsula, numerous books remain that Jews smuggled out during centuries of Inquisition, at risk to their own lives, but they are damaged. One such specimen: a 1282 copy of the Mishneh Torah, the code of Jewish religious law authored by Rabbi Moshe ben Maimon, or Maimonides. The book has whole passages that an Inquisition censor singed away, making them lost forever. It's kept at the 400-year-old library at the Portuguese Synagogue in Amsterdam, which was founded by refugees from the Inquisition.

The second-rarest specimen at Coimbra's library is another Bible dating to the 15th century. The Latin-language volume was one of the world's first printed books, prepared by partners of Johannes Gutenberg, the inventor of the print machine. Printed in 1462 – just 12 years after the original 42-line Gutenberg Bible which is on display in Mainz, Germany – the one in Coimbra is the only surviving copy of an edition of four 48-line Bibles printed by two of his partners.

Language differences aside, the printed book looks similar to the handwritten one. Both have illustrations and hand-drawn margins that writers used to keep their text straight before the invention of print.

That's no accident, Amaral said.

"The margins and drawings were added to the printed copy to make it seem as though it was handwritten," he said.

This retrograding was partly done for aesthetic reasons – readers were used to seeing them – and partly as a "precaution," Amaral said, because some Christian fanatics considered print machines "the works of the devil."

Thousands were murdered during a series of Portuguese Inquisitions that followed the Spanish Inquisition of 1492. At least 200,000 Jews fled the Iberian Peninsula for the Netherlands, South America and the Middle East during the period, which lasted nearly three centuries. Thousands more stayed and practiced Judaism in secret for generations.

The library's archives also contain rare, chilling records that reveal the bureaucracy behind the Inquisition's barbarity. For example, the minutes of a 1729 trial against Manuel Benosh, a Portuguese Jew, indicated that he was "released" by the Inquisition to civil authorities with an instruction that he be "punished in flesh" – a euphemism for a death sentence by burning.

Outside of Lisbon, Coimbra University is the largest owner of Portuguese Inquisition verdicts.

"It was a mission that made this place not only a victim and opponent of the horrors of the Inquisition, but also a witness to them," Amaral said.

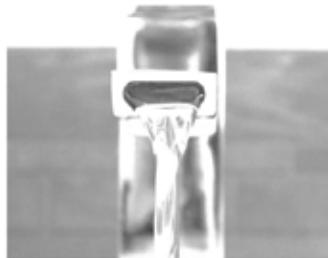
True to its tradition of defiance, the library was also one of the few institutions to openly refuse to comply with the censorship policies of the regime of António de Oliveira Salazar, Portugal's pro-fascist dictator of 34 years, until 1968.

"Again there were the same tricks as during the Inquisition," Amaral said. "In the end, we now see who has prevailed."

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WHAT'S GOING ON | October 30 to November 12, 2017

FOR MORE CALENDAR LISTINGS, VISIT WWW.JEWISHOTTAWA.COM/COMMUNITY-CALENDAR

WEEKLY TO TUESDAY, DECEMBER 19

CBTO's Beit Midrash Adult Learning

7:45 - 8:15 pm
Congregation Beit Tikvah of Ottawa, 15 Chartwell Ave.
Contact: Elisheva Brantz, shul@cbto.org
Rabbi Durden will give a class on Mishna. Men and women.

TUESDAY, OCTOBER 31

Great Debates in Jewish History

7 - 8:30 pm, weekly until December 5
Ottawa Torah Centre Chabad, 111 Lamplighters Dr.
Contact: Rabbi Blum, 613-843-7770, rabbi@theotc.org
A six-week JLI Course taught by Rabbi Blum. Cost: \$90.
Exploring fundamental conflicts that pitted the greatest Jewish minds against each other.

WEDNESDAY, NOVEMBER 1

Jewish Federation of Ottawa - CHOICES

5:30 - 9 pm
Kehillat Beth Israel, 1400 Coldrey Ave.
Contact: Judy Toombs, jtoombs@jewishottawa.com
Gillian Presner will share how recent challenges have led her to a second "coming of age." Cost \$54.

Belfour Declaration Program

7:30 - 9:30 pm
Congregation Beit Tikvah of Ottawa, 15 Chartwell Ave.
Contact: Elisheva Brantz, shul@cbto.org
Marking the 100th anniversary of the Balfour Declaration. A movie and video followed by audience discussion.

THURSDAY, NOVEMBER 2

Jewish Family Services of Ottawa AGM

7 - 9 pm
Kehillat Beth Israel, 1400 Coldrey Ave.
Contact: Gabriella Stern Young, 613-722-2225, gyoung@jfsottawa.com
How Jewish Family Services Makes a Difference

MONDAY, NOVEMBER 6

JNF Ottawa 2017 Negev Dinner

5:30 - 9:30 pm
Infinity Convention Centre, 2901 Gibford Dr.
Contact: Ilana Albert-Novick, 613-798-2411, ottawa@jnf.ca
Dinner in honour of Lawrence Greenspon. Cost: \$300

TUESDAY, NOVEMBER 7

In conversation with a Holocaust survivor

3:30 - 5 pm
University of Ottawa, Simard Hall, 60 University Pvt.
Contact: 613-695-9700, chesatcarleton@gmail.com
Professor Rebecca Margolis will host survivor David Moskovic and screen his testimonial.

WEDNESDAY, NOVEMBER 8

Jewish Federation of Ottawa JWRP Trip to Israel for Women - Info Session

7 - 8:30 pm
Soloway JCC, Boardroom
Contact: Sarah Beutel, 613-798-4696, sbeutel@jewishottawa.com
Information session to learn about this trip for women who

have children under the age of 18 living at home. Find more at www.JWRP.org

THURSDAY, NOVEMBER 9

Holocaust Education Month Launch Event

7 - 9 pm
Kehillat Beth Israel Synagogue 1400 Coldrey Avenue
Contact: 613-695-9700, chesatcarleton@gmail.com
Keynote speaker: Professor Avinoam Patt

FRIDAY, NOVEMBER 10

OTC Shabbat Dinner with the Jewish neo-Nazi

5:45 - 10 pm
Ottawa Torah Centre, 111 Lamplighters Dr.
Contact: Rabbi Blum, 613-843-7770, rabbi@theotc.org
Enjoy a Shabbat dinner and hear the story of an American Jewish neo-Nazi commander's turn-around. Cost: \$30

CANDLE LIGHTING BEFORE

NOVEMBER 3	5:29 PM	NOVEMBER 24	4:07 PM
NOVEMBER 10	4:20 PM	DECEMBER 1	4:03 PM
NOVEMBER 17	4:12 PM	DECEMBER 8	4:01 PM

BULLETIN DEADLINES

WEDNESDAY, OCTOBER 25	FOR NOVEMBER 13
WEDNESDAY, NOVEMBER 8	FOR NOVEMBER 27
WEDNESDAY, NOVEMBER 22	FOR DECEMBER 11

* 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:

Jacob Gellert, Montreal
(brother of Zvi Gellert)

Bernard Hattin, Toronto
(father of Lisa Garmin)

Aubrey Goldstein

Valerie Simmons

Mark Allen Steinberg

*May their memory
be a blessing always.*

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



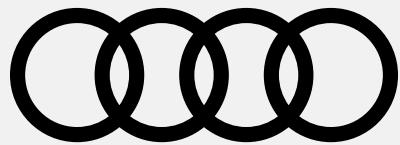
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