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One brother's 'unselfish gift' to another

When **Philip Gennis** needed a kidney transplant late last year, his brother **Michael** was tested, proved to be a match, and did not hesitate to become a living donor. Well on their way to recovery, the Gennis brothers encourage all to become organ donors. **Louise Rachlis** reports.

Growing up in Ottawa, "the Gennis were raised on the premise that if someone needs help, you help."

So, when Michael Gennis' brother Philip needed a kidney, it was a no brainer.

The most common living organ donation is the kidney. In 2015, there were 221 Ontario residents who received a living kidney transplant.

On December 13, Philip Gennis received a kidney from his brother.

"I'd been dealing with decreased kidney function for 15 years, and it got progressively worse over time," said Philip, 66, a licensed insolvency trustee who lives in Toronto. "About 18 months ago, it got to the point where my brother, Michael, and my wife, Sandy, did blood matching testing and they both qualified."

"Once a transplant became a possibility, a whole bunch of people in the family put their hands up," said Michael, 59, a real estate broker. "I thought that no young people should do it. I'm extremely healthy, and my partner, Robert Birnbaum, is a physician and could look after me. I never lost a minute's sleep over it. We had a lot of people cheering for us. I never once hesitated."

Michael says that, when he talks to

people about kidney donation, many question whether they themselves would do it.

"I've used the opportunity to educate people about kidney disease, living organ donation and the fine work the Trillium Foundation does. The program at St. Michael's [Hospital in Toronto] is wonderful, as is Renewal. Renewal is a [Jewish] organization dedicated to assisting people suffering from various forms of kidney disease and helping connect donors with recipients."

<http://tinyurl.com/hbvrqat>

As the kidney donor, Michael said his health is now fine.

"My kidney function deteriorated initially, but then the remaining kidney picked up the slack. You end up with kidney function at about the 87 per cent level, and live as a normal person ... It just went beautifully," he said.

Two months before the surgery, Philip was told his skin colour was somewhat pallid, although he was asymptomatic and wasn't lacking in energy. The decision was made in November to proceed with the transplant in an effort to pre-empt dialysis, something that is taxing on the body and on the patient's quality of life. They booked a date and



Michael (left) and Philip Gennis encourage all who can to become organ donors.

had the surgery at St. Michael's Hospital.

The surgery was a complete success, as it is for most kidney recipients. One year after surgery, 90 to 97 per cent of transplanted kidneys are working at a level that makes dialysis unnecessary.

Philip is happy with his recovery.

"My kidney is functioning marvelously, and I'm back to work part-time ... The process is very organized. You're monitored [regularly] for five years at least, and annually thereafter," he said. "I

feel great. I am on a regimen of anti-rejection medications, which I will be taking for life. These medications suppress the immune system of the recipient, but this a small price to pay for a renewed quality of life. I'm only taking Tylenol for pain. I'm well on the road to recovery."

The Gennis brothers now encourage others to become organ donors.

"Everyone should sign that donor card," said Philip. "Let your family know

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At Auschwitz, a Jewish journalist confronts his anti-Polish bias

BY CNAAN LIPSHIZ

OSWIECIM, Poland (JTA) – I did a shameful thing on my first visit 20 years ago to the former Nazi death camp of Auschwitz-Birkenau.

In a guestbook outside an Auschwitz museum exhibit featuring information on 70,000 Polish non-Jews who were murdered here, I downplayed the significance of their deaths by writing: “Your pain is no credential here; it’s just the shadow of my wound.”

Those words – a quote from “Avalanche,” a Leonard Cohen song that I abused as a high school student from Israel while touring the camp that my grandmother had survived – resurfaced in my consciousness in December during my latest visit to the site, this time to attend a five-day journalists’ seminar.

Like eight other colleagues from publications such as the New York Times, Agence-France Presse and Britain’s Press Association, I signed up for the seminar to finally gain a truly structured understanding, based on observation and deliberate study, of the sprawling site I had visited at least a dozen times on brief assignments.

We got what we came for – and more. During the seminar, the first-ever designed for journalists by the museum, we saw a dozen restorers carefully polishing some of the 3,800 suitcases of Holocaust victims.

“It’s drudgery, but when the faded name once again appears on the leather, it’s like giving a headstone to a person

without a grave,” Maria Swieton, a 30-year-old restorer at the lab told me. In addition to suitcases, the museum also has 110,000 shoes and 4,500 artworks.

Our tour was the first time media were allowed access to a pilot preservation program that will cost tens of millions of dollars aimed at restoring Auschwitz barracks. Implemented for the time being on just two of the some 450 structures on the museum’s grounds, the program involves encasing them in huge tents, replacing unsalvageable parts with material fashioned to match the originals, then taking apart and cataloguing the barracks furnishings before reassembling the buildings and reinforcing the foundations.

It was an inspiring demonstration of the dedication of Polish authorities and the international donors to the Auschwitz memorial fund, whose goal is to not let the world forget what happened here and educate approximately two million people who visit the museum each year.

Yet, as the chill of the place worked its way to my bones – both metaphorically and physically, as again I had come without sufficient winter gear – my mind kept drifting back to my grandmother who survived Auschwitz, my relatives who perished here and that Cohen lyric.

I wondered what made me write it – and if the ugly sentiment was connected to the aggressive attempts by Polish authorities to control public



A barrack at Auschwitz undergoing renovation is encased in a huge tent, Dec. 1, 2016.

discourse about the Holocaust.

I broke from the group early one night and walked a lonely half-mile through the icy paths of the Auschwitz I complex. Long after the closing hours of the now deserted museum, I shivered under the yellow lights of lamps that the Nazis had Polish slave labourers install here.

The quote came back to me as I passed the gallows of Auschwitz I – the first part of the death camp that the Germans initially built in 1941 for Polish and Soviet prisoners. Eighteen months later, it became a slaughterhouse for 1.1 million Jews, 25,000 Roma and 15,000 prisoners of war.

I specifically recalled the story of Janusz Pogonowski, a fighter for the Home Army underground, who, in 1943, stood with 11 other non-Jews at those gallows while camp commander Rudolf

Hoss read out the sham verdict for plotting to escape. Instead of waiting to be executed, Pogonowski kicked the stool from under his own feet as a last act of resistance.

In addition to killing three million Polish Jews, the Nazis also killed three million Polish non-Jews, mostly civilians. I saw hundreds of their portraits – haunting mugshots of men and boys with extinguished eyes and striped uniforms – alongside photos of Jewish inmates on the walls of Blocks 5 and 6.

What could have possessed me, then, to write that callous and disrespectful sentence 20 years ago?

With hindsight, I was able to see that my competitive attitude to grief was an unwanted inheritance from my grandparents and parents, all of them Polish speakers. More than a teenager’s

See Auschwitz on page 12

Gennis: Organ donations to save a life are ‘a mitzvah’

Continued from page 1

you’ve signed the donor card and that’s your plan.”

He also notes there are no restrictions within Judaism to being an organ donor.

“Orthodox rulings allow transplant donations to save a life. It’s a mitzvah. To donate on a live basis is an even greater mitzvah.

“It’s such an unselfish gift to give another human being. It’s very difficult to show gratitude for something like this. My brother and I were close and this has brought us closer. I have a part of my brother in me. There is no greater gift than the gift of life,” said Philip.

According to the Ottawa Hospital website: “A suitable [kidney] donor is

someone who is over 18, is willing to donate a kidney, is in good health, is psychologically stable, is capable of giving informed consent, [and] is motivated to unconditionally improve the recipient’s quality of life.”

<http://tinyurl.com/hewb8cp>

The Ottawa Hospital also notes, “Donors should not have the following:

diabetes, kidney disease, serious heart disease, most types of cancers, [or] significant obesity. There are other health problems that may limit donors. These are determined on an individual basis.”

Visit the Trillium Gift of Life Network at www.giftoflife.on.ca for more information on organ donation.

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See page 23 for
Publication and
Deadline dates
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Jewish heritage trip travels from Ottawa to Spain and Morocco

BY MICHAEL SENZILET AND STEVE MENDELSON

If you ever wondered about travelling with a group, wonder no more. If the group has a clear agenda of learning and having fun, it can be a wonderful experience.

On November 2, 35 excited travellers boarded a bus at the Soloway Jewish Community Centre to begin a journey of exploration and learning in Spain and Morocco. Five more people met the group in Spain.

Led by Cantor Daniel Benlolo, our social director, and Rabbi Steven Garten, our scholar-in-residence, we travelled back in time through the Jewish experience in Spain and Morocco over the past 500 years. Both countries once had had large Jewish communities.

Rabbi Garten chose the communities to visit and explained the history of each Jewish community and how the Muslim, Christian and Jewish cultures interacted with each other over the centuries, while Cantor Benlolo entertained us with stories of his childhood experience in Morocco and his knowledge of Sephardic traditions.

Spanish Jewry once constituted one of the largest and most prosperous Jewish communities in the world. This period ended definitively with the anti-Jewish riots of 1392 and the Alhambra decree of 1492, as a result of which the majority of Jews in Spain (between 200,000 and 250,000) converted to Catholicism and those remaining (between 40,000 and 100,000) were forced into exile. An estimated 13,000 to 50,000 Jews live in Spain today, concentrated in the provinces of Malaga, Madrid and Barcelona as well as in the autonomous cities of Ceuta and Melilla.

Our journey began in Madrid and then followed the footsteps of the Jews of Spain who were forced to leave the country following the 1492 Alhambra Decree, which expelled both Jews and Muslims following the final defeat of the Moors by



Tour leaders Cantor Daniel Benlolo (left) and Rabbi Steven Garten hold a Sephardi Torah cover while visiting a functioning synagogue in Fez, Morocco.

the Spanish Catholics. In Spain, we visited Toledo, Seville, Cordoba and Granada, which had all been important Jewish communities at that time.

In Toledo, we davened Maariv outside the wall of the Nuestra Senora del Transito Church, formerly the Santa Maria la Blanca Synagogue; and we said El Male Rachamim for our lost brethren in the oldest synagogue of Cordoba.

We followed the path of the Jews of

Spain of the 15th century and crossed the Strait of Gibraltar to Morocco where we explored the history of the Jewish communities of Morocco in the important centres of Tangier, Fez, Rabat and Casablanca.

The experience of Moroccan Jewry closely dovetails with that of Spanish Jewry. The first Jews migrated to Morocco after the destruction of the First Temple in Jerusalem and settled among the Berbers. They were later met by a second wave of migration from the Iberian peninsula in the period immediately preceding and following the 1492 Alhambra Decree, when the Jews were expelled from the kingdoms of Spain, and soon afterwards, from Portugal as well.

The Moroccan Jewish community, at its peak in the 1940s, exceeded 250,000. Due to anti-Israel and anti-Semitic sentiment that emerged following the establishment of the State of Israel and the subsequent wars in 1967 and 1973, this number has been reduced to less than 5,000. The vast majority of formerly Moroccan Jews now live in Israel. In spite of the dearth of Jews in Morocco, however, we found Jewish life.

In Fez, we ate at the Jewish Culture Club. In Rabat, some attended a full Shabbat service at La Synagogue de Talmud Torah,

an active Sephardic congregation. We also ate Shabbat dinner in a kosher restaurant. In Casablanca, we visited synagogues and museums of Jewish heritage maintained by the King of Morocco.

In both Spain and Morocco, we visited areas that had once housed Jewish populations, as well as important community buildings, including the sites of former and current synagogues. We also visited many of the important churches and mosques in each community.

It is impossible to list all the adventures we shared beyond the itinerary. Belly dancing in Casablanca was certainly a highlight, visiting the inn where Cervantes wrote "Don Quixote," watching saffron be readied for baking, swimming in the Atlantic were just a few of the experiences that did not require a scholar-in-residence or a social director.

With the help of our guides, Pablo in Spain and Rashid in Morocco, Rabbi Garten, Cantor Benlolo, and the ever-cheerful presence of Lisa Garten and Muriel Benlolo filling every other role from chanting services to entertainer, to nurse, everyone had a wonderful, safe and educational journey. We returned with new friends and many outstanding memories we will never forget.



Jewish heritage tour group from Ottawa gathers on a hilltop overlooking Toledo, Spain.



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NOMINATIONS NOW OPEN FOR THE 2017 COMMUNITY SERVICE AWARDS

Gilbert Greenberg Distinguished Service Award

The Gilbert Greenberg Distinguished Service Award is the highest tribute the Ottawa Jewish Community can bestow on an individual for exceptional service and leadership to the Jewish community over the course of many years.

Shem Tov Community Volunteer Award

The Shem Tov Community Volunteer Award recognizes an outstanding volunteer for a lifetime of service dedicated to the betterment and enrichment of Jewish life in Ottawa.

Freiman Family Young Leadership Award

The Freiman Family Young Leadership Award recognizes a member of the Ottawa Jewish community 40 and under, who has demonstrated proven leadership to the benefit of Ottawa's Jewish community.

Student Leadership Award

The Student Leadership Award recognizes a student currently pursuing a post-secondary degree who demonstrates leadership and outstanding commitment to the Ottawa Jewish community.

Ottawa's Grinspoon Award for Excellence in Jewish Education

Help recognize exceptional teachers or leaders in the Jewish community for their successful innovation in Jewish education and lasting impact on the lives of Jewish individuals by nominating them for this prestigious award.

This year's
deadline for nominations
is March 31, 2017.

Visit jewishottawa.com/awards
for more information
or to download
a nomination form.

Thank you
to all
volunteers!

All Community Service Award nominees must be members in good standing of the Jewish Federation of Ottawa (minimum gift to the Annual Campaign) and cannot previously have received the award for which they are nominated.

To be considered, nominations must include 2 letters of support, including one from an organization.

The nomination must specifically address all the outlined criteria.

Nominations for all awards will be considered for the year in which they are received and will be carried over once.

Awards will be presented at Federation's Annual General Meeting on **June 14, 2017**.

Questions, contact Rachel at 613-798-4696 x 236 or rabenhaim@jewishottawa.com



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Celebrating Canadian Jews of the last 150 years



This is the second in a series of profiles spotlighting the contributions of historically important Jewish Canadians to our country.

Samuel Bronfman 1889 - 1971

‘Mr. Sam’ founded a dynasty of business and Jewish communal leaders

Liquor baron and entrepreneur, president of Canadian Jewish Congress for more than two decades, philanthropist and supporter of Israel, Samuel Bronfman was the most influential Canadian Jew of the mid-20th century. Known for his shrewd business acumen and advocacy for Jewish causes, “Mr. Sam” helped create a dynasty of business and Jewish communal leaders.

Born in Bessarabia (now Moldova) and raised in the Canadian Prairies, Samuel Bronfman was one of eight children of Ekiel Bronfman, a Jewish agricultural pioneer from czarist Russia.

Samuel dabbled in the hotel business in Manitoba before establishing Distillers Corporation in Montreal, specializing in inexpensive liquor. Merging with Joseph E. Seagram & Sons in 1928, Bronfman soon became head of a liquor empire, retaining the Seagram name. He profited from the U.S. Prohibition (1919–‘33), benefiting

from Quebec’s comparatively lax regulations and working around prohibitionist laws by selling mail-order liquor, while simultaneously honing the art of blending whiskies in time for the law’s revocation. Interestingly, the name “Bronfman” means “liquor man” in Yiddish.

The “whisky king of America” was also one of the Jewish community’s most generous philanthropists and leaders, inspiring others to support causes ranging from Israel to Montreal’s Jewish General Hospital. Bronfman’s commitment to Jewish and Zionist causes originated from the ethical imperative in Judaism to perform tikkun olam (repair the world), but was also a reaction to his exclusion from Montreal’s elite clubs due to anti-Semitism.

During Bronfman’s tenure as president of Canadian Jewish Congress (CJC) from 1939 to 1961, the organization became the official voice of Canadian Jewry. At the outbreak of

the Second World War, Bronfman, along with CJC executive director Saul Hayes, created the CJC Committee for Refugees, as well as the United Jewish Relief Agencies. To save Jews trapped in Europe, they challenged Canadian immigration laws, which were some of the most restrictive in the world. Although they had little success during the war, in 1947, the committee persuaded the government to allow the settlement of 1,200 war orphans from Nazi Germany. Bronfman personally employed many Jewish refugees at his distillery.

After the war, Bronfman became deeply involved in supporting the State of Israel. He funded Canadian pilots in Israel’s 1948 War of Independence, helped future Israeli prime minister and president Shimon Peres procure military equipment in the 1950s, and supported Israel in the 1967 Six-Day War. Bronfman met many of Israel’s leaders, including Golda Meir in 1948 and David Ben-Gurion at the



opening of the Israel Museum (which Bronfman helped to fund) in Jerusalem in 1962.

Bronfman was married to the late Saidye Rosner Bronfman, and their children continued their parents’ philanthropic work. The late Edgar Bronfman succeeded his father as head of Seagram’s in New York and served as president of World Jewish Congress. Charles Bronfman, former owner of the Montreal Expos, created the Birthright Israel trips and served as director of Seagram’s Canadian business. Daughter Phyllis Lambert founded both the Canadian Centre for Architecture and Heritage Montreal.

Compiled by Marian Pinsky for the Museum of Jewish Montreal.
<http://imjm.ca/>



Next in the series

Herb Gray 1931–2014

The Right Honourable Herb Gray was Canada’s first Jewish federal cabinet minister, serving in several portfolios, including deputy prime minister.



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



LINDA KERZNER
FEDERATION CHAIR

We travel not to escape life, but for life not to escape us. - Anonymous

My car's licence plate reads "Travelgal," which prompts those who don't know to ask if I am a travel agent. "No," I respond, "I just love to travel."

When I was younger, travel was not a priority. I was born, grew up and was educated from Hebrew day school to university in Ottawa. I have never lived anywhere else. When I wasn't at school, I was working. Travelling wasn't an option

The relationship between my passion for travel and my role as Federation Chair

as my time and resources had to go into work and school. Once I was married with a busy career and family life, those few precious vacation weeks were focused on family time and relaxation. As with many of my contemporaries, our travelling was confined primarily to the other "holy land" – Florida. I went to Israel for the first time with my husband when I was 40. The spark to travel, explore and experience was ignited in many ways by that life-altering trip.

This was followed by trips to Europe, Puerto Rico, Mexico, Italy, the U.S., Spain, Malta, the Caribbean, China, and South America.

Why is travel the topic of my column? And what relationship is there between my passion for travel and my role and responsibilities as Chair of the Jewish Federation of Ottawa?

Perhaps I can best explain by referring

to my most significant experiences, over my term as Chair, where travel and Jewish communal work were intertwined.

Most recently, I had the honour of participating in the first joint Federation partnership with the Jewish Women's Renaissance Project trip to Israel. As Lenora Zelikovitz, a Federation Board member and participant on the trip, wrote in the January 23 edition of the Ottawa Jewish Bulletin, "This experience has only solidified my involvement in my community and my commitment to Israel."

Like Lenora, I got to connect on the ground with 35 other Ottawa Jewish women from the widest spectrum of our community. This also gave me chance to showcase what Federation is, what we do and why, how their donations make a difference to inspire and increase engagement.

Last March, while on a trip to Argentina, I had the unique opportunity of attending the World Jewish Congress (WJC) plenary in Buenos Aires. How incredible to be able to network with Jews from more than 200 countries worldwide, including a large contingent from across Canada. In addition, meeting the newly elected president of Argentina, the president of Paraguay, and Ronald Lauder, the world-renowned chair of the WJC, was both a thrill and a humbling experience. The ultimate highlight was then being able to host Ambassador Lauder here in Ottawa at a Federation event.

There were numerous more travels and resulting connections that took place over the past 18 months with similar outcomes. Volunteer work and travel experiences are inextricably linked for me. They both provide me with the opportunity to learn and grow as a person and increase my effectiveness in my role in the community.

Let me leave you with this thought from Mark Twain: "Travel is fatal to prejudice, bigotry, and narrow-mindedness ... Wholesome charitable views of people and things cannot be acquired by vegetating in one little corner of the earth all of one's lifetime."

Thank you for giving me the opportunity to live my passions, while benefitting our community.

FROM THE
PULPIT



RABBI EYTAN KENTER
KEHILLAT BETH ISRAEL

I've just returned to Ottawa from a wonderful weeklong Jewish Federation of Ottawa mission to Israel with about a dozen of my 40-ish and under peers. It was a Young Leadership mission, with each participant representing different institutions within our community.

Our mission, from January 9 to 15, travelled from Tel Aviv to Israel's north and finally to Jerusalem as we learned leadership from varied organizations and individuals. But, beyond any particular location or speaker, the primary lesson that I took away from this mission is that communal success is found in people and in relationships.

In the northernmost part of Israel, we gathered with other young leaders in the bar at Kibbutz K'far Giladi to listen to a group of amazing women share their

Lessons from Federation's Young Leadership Mission

stories of initiatives they were engaged in, which bettered that region of the country and, in some cases, even further beyond.

One woman shared her efforts to bring university-level learning out of the university's ivory tower and into the smaller, poorer communities surrounding it.

Another spoke about her group's efforts to restore an 18 billion shekel investment in the region from the government after it was pulled. And a third young woman told us about her initiative that raised 20,000 shekels to support injured Syrians being cared for at the hospital in Safed.

These impressive women saw needs within their community and leapt at it without waiting to be asked to serve.

Each of them took the initiative to bring about the change they wanted to see in their country. In doing so, each made a tremendous difference.

But, beyond any of their individual efforts, was the remarkable way that each of them also helped each other with their projects, rejecting the idea that they were competing for attention, donor dollars, and impact.

The relationships that existed between these women bolstered each of them as individuals, but also advanced their

projects because of their shared support. Every one of these women inspired us through their deeds.

More than any individual speaker, or institution that we visited, the most valuable part of the trip for me was the opportunity to get to know my fellow participants better.

Whether at a formal program or, more often, on the bus or over a glass of wine, I now know each and every one of them better than I did when we left. I know what inspires them and what drives them to be leaders. I learned about their families and their stories in a way I never could have here in Ottawa with limited time and endless distractions.

Most importantly, I now have a dozen new partners with whom to build, grow, and sustain our remarkable Jewish community. I know that when I need a sounding board for something, I have 24 amazing ears. I am confident that when the occasions arise that we need to work together as a Jewish community, I have 12 friends who will join me.

Over six days, I learned that my peers are not future leaders. They are current leaders, ready to serve and work for the betterment of our Jewish community.

Our community is in remarkable hands with these wonderful men and women and it was a privilege to have shared this mission with them.

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FROM THE EDITOR



MICHAEL REGENSTREIF

On International Holocaust Remembrance Day, we remember

“Today, on the 72nd anniversary of the liberation of Auschwitz-Birkenau, we remember the more than six million Jews murdered during the Holocaust and the countless other victims of Nazi brutality.

“The Holocaust serves as a tragic reminder of the horrors that can be born of racism and hate. We must always remember those who experienced the worst of humanity – in ghettos, cattle cars, and Nazi death camps – and never forget our collective responsibility to prevent the seeds of intolerance and hate from taking root in our communities, country, and world.

“As we take time today to reflect on the haunting legacy of the Holocaust, let us pay tribute to the strength and spirit of the Jewish people and the many others who persevered during one of the darkest periods of human history.

“Today, and every day, we reaffirm our commitment to stand against anti-Semitism, xenophobia, and prejudice in all its forms. It is through this commitment that we remember those we have lost and honour those whose stories must

never be forgotten.”

I’ve also read several sad – if not disturbing – reports in recent days of things that serve to trivialize the Holocaust. For example, some young people were taking selfies at Germany’s national Holocaust monument in Berlin and then posting them with mean-spirited or goofy captions on social media.

Another example, from the Czech Republic, was an “Auschwitz game” in which players are trapped in a room simulating a “gas chamber” and have to use game clues to figure a way out. “You are waiting for your last shower! But you can stay alive if you get out,” was one of the game’s marketing slogans.

When faced with criticism from the Federation of Jewish Communities in the Czech Republic, the game’s promoters claimed their intent was to promote Holocaust education. They offered tickets to the game at a special price for International Holocaust Remembrance Day.

And in Milan, Italy, the first installation there of *Stolpersteine* (stumbling stones), commemorative cobblestones marking

the homes of Jews murdered during the Holocaust, were covered over with black paint within a day of their installation on January 19.

Such stories – and others like the week-long spate of anti-Semitic, racist and Islamophobic graffiti we experienced here in Ottawa in November – underscore the need for ongoing Holocaust commemoration and, particularly, for effective Holocaust education in our schools.

And, to that, I will add that the trivialization of the term “Nazi” must stop. Too many people throw that term around for almost any reason – particularly, it seems, on social media.

But this kind of thing began long before Facebook and Twitter came along. About 25 years ago, I wrote an op-ed in the Montreal Gazette about the scourge of second-hand smoke and called for smoking to be banned in restaurants and in bars during concerts. I was called a “health Nazi” for that column. After mass shootings, I’ve seen people calling for gun control referred to as “gun Nazis.” I’ve even seen people who want folk music or jazz festivals to actually centre on folk music or jazz called “folk Nazis” and “jazz Nazis.” And that’s not to mention sitcom soup vendors who want their line-ups to flow in a prescribed way.

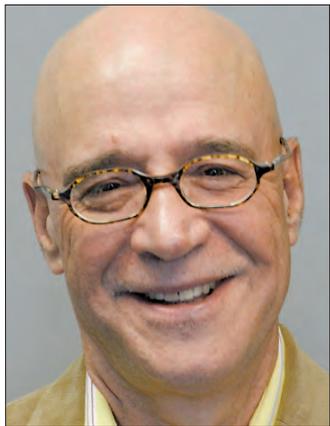
Such use of the word “Nazi” is offensive and cheapens its meaning. On International Holocaust Remembrance Day, we remember what real Nazis did.

I’m writing this column on International Holocaust Remembrance Day, marked annually on the anniversary of January 27, 1945 when the Soviet army liberated Auschwitz-Birkenau, the largest of the Nazi death camps, a place where more than a million Jews were murdered in a genocide that killed six million.

In cities around the world solemn ceremonies are being held to mark the day – including here in Ottawa where a ceremony is being held at City Hall as I write. (See a report in our next issue.)

Throughout the day, I’ve read statements from political and communal leaders commemorating this day of Holocaust remembrance. Prime Minister Justin Trudeau, for example, issued a moving statement:

IDEAS AND IMPRESSIONS



JASON MOSCOVITZ

Campaign-mode governing is a formula for failure

ness of their ways.

Trudeau certainly falls into the category of political leaders who can’t put the success of their election campaigns aside when the pressures of governing mount. Their reflex is to go back to what worked for them – but campaign-mode governing is a formula for failure.

Trudeau hit the campaign-mode default switch last month because, after 14 months in office, the first serious cracks were showing. Not just any cracks. These were stunning credibility issues. Credibility gaps for Trudeau are like flashing neon warning lights because he won such a powerful resounding personal victory. It was all on him when things were good, so when things go bad, he wears it.

Defending wealthy Canadian business people paying the Liberal Party to meet prominent Chinese business people in Trudeau’s presence at a private fund raising event were not the values Trudeau put forward in the election campaign. Nowhere close. The amazing thing is how he thinks his beautiful voice can make people believe otherwise.

As for his controversial vacation choice: How about the timing? How could this

self-professed man of the people and lover of Canada miss the launch of Canada’s 150th year anniversary celebration in the cold on Parliament Hill with thousands of Canadians? There he was, on video, in his warm snuggly office wearing a tie and pinstriped suit preaching hollow platitudes. Even his most ardent supporters had to swallow hard on that one.

It often happens in politics when you are riding a crest of popularity that you begin to think everyone else is dumb, or the people love you so much you can get away with almost anything. Either scenario can lead to political disaster.

Trudeau not being on Parliament Hill on New Year’s Eve when everyone expected him to be led to journalists asking all those pesky questions about where the Trudeau family and friends actually went on their holiday. When the Prime Minister’s Office responded with evasive answers, it was only a matter of time before the truth would be embarrassingly revealed.

Our prime minister is a lucky man to have the billionaire Aga Khan as a family friend. But, maybe, he should have remembered that, as long as he is prime minister,

he can’t go to the Aga Khan’s private villa in the Bahamas because the Aga Khan runs a foundation that got close to \$50 million last year from the Canadian government. Even by U.S. President Donald Trump’s standards, that is a “disaster” of a conflict of interest. No wonder Trudeau’s vacation destination was a secret.

Transparent Trudeau is now tarnished Trudeau, and there is a sadness that goes with it. It was nice to have a fresh start and the hope that this young, dynamic, new generational leader would be different. But the crassness of his misdeeds speaks for itself.

His fall from credibility grace led him to his January election-like appearances. Of course, he thought his looks, voice and brilliance would, like magic, re-establish his bona fides. Here is a man who thought he could talk his way out of any political problem, real or imagined.

There are times when, rather than talk, an apology needs to be said. Not many words are needed. Just a simple “I am sorry” with a promise to do better.

Instead of an apology, recklessly open-ended town hall meetings were Trudeau’s response to trouble, which led to him blurting out that the oil sands industry in Alberta is going to be phased out.

Add another monumental blunder to the list and call the last couple of months a turning point.

There is a reality about politics. The least said on a contentious subject is usually the best option. It is a difficult endeavour for a leader to talk his or her way out of trouble. Prime Minister Justin Trudeau should have known better with all those election-style town hall meetings last month.

There is something unique about political people who have tasted huge electoral success. Their egos inflate and they feel invincible. They believe the sound of their own voice is beautiful and that people can’t wait to hear it. They think they are so smart that they can literally roll up their sleeves, as Trudeau does, and convince people of the right-

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'FIELD OF DREAMS' IN ISRAEL

Howie Osterer ז"ל was involved in Israel's initial World Baseball Classic efforts in 2012 and escorted several visiting Major League Baseball players and dignitaries around Israel four years ago. Israel Baseball was deeply disappointed to lose to Spain in extra innings in that year, but the 2016 World Baseball Classic qualifying round had a happier ending in Brooklyn when Team Israel advanced to the tournament of the top 16 baseball nations.

One of my late brother's hopes for Israel Baseball has also been realized. The ground breaking ceremony for a new ballpark and training facility in Israel took place on January 6. This 'field of dreams' will be in Beit Shemesh, not far from Howie's final resting place. Members of Israel's 2017 World Baseball Classic team were on hand to make this an even more festive occasion. I have no doubt that Howie's spirit was celebrating with everyone that day.

Irv Osterer

LETTERS WELCOME

Letters to the Editor are welcome if they are brief, signed, timely, and of interest to our readership.

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The *Mailbag* column will be published as space permits.

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Scientists could 'start a chain reaction for peace,' says founder of the Malta Conferences

BY LOUISE RACHLIS
FOR TEMPLE ISRAEL

The world is getting darker by the minute,' said Zafra Lerman, but the Malta Conferences for scientists from 15 Middle East and North African countries are "a ray of light in a very dark tunnel."

The Israeli-born chemist captivated a packed sanctuary at Temple Israel, January 7, as she discussed improving the quality of life and political stability in the Middle East by building peace through science.

"We need a critical mass of scientists that can start a chain reaction for peace," said the dual Israeli-American citizen who now lives in Evanston, Illinois, near Chicago.

Scientists "see the Middle East without lines," she said, pointing to a map without borders.

The address by the 80-year-old scientist, educator and humanitarian was part of Temple Israel's year-long 50th anniversary celebrations.

As president of the Malta Conferences Foundation, Lerman organizes the Malta Conferences to encourage cross-border collaboration to meet the scientific and technological challenges of the region. The first was in

2003, and the event was so successful "they took a vote to hold a second one." The conferences continued every second year. The eighth Malta Conference will be held next December.

Important collaborations take place over water and education, because those will lead to employment and peace, she said.

"Israelis have tremendous knowledge in air and water problems. The countries are too close not to work in collaboration."

The rules for the Malta Conferences are that it be a biennial five-day conference, by invitation, with a limited number of attendees.

"The meals and the coffee breaks are more important than the lectures," Lerman said.

"Science can prolong life, or cut life very short," she said. "Governments need scientists and the scientists have a responsibility to work towards peace."

Lerman said that devoting a fraction of the annual cost of building weaponry to international scientific co-operation would "materially affect the quality of life of people in the Middle East [and would] go a great distance in bringing peace to the Middle East."



University of Ottawa student Sapir Fellas formally thanks Zafra Lerman following the Israeli-American scientist and peace activist's talk at Temple Israel, January 7.

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Music and nature unite for Tu Bshevat 2017

This year, Tu Bshevat falls on Shabbat Beshalach, the Shabbat when we sing the “Song of the Red Sea” and celebrate the exodus from Egypt. It is interesting to note the biblical “roots” of the exodus to today’s annual tree planting in Israel.

Rabbi Tzvi Hersh Weinreb, the executive-vice-president-emeritus of the Orthodox Union, has written about the spiritual significance of what our ancestors took with them on their long journey.

Anonymous Israelites haul lumber – spiritually significant for building the future

Rabbi Weinreb writes: “Moses took Joseph’s bones, Miriam carried out tambourines, and some unnamed Israelites loaded huge trees onto their wagons. Nothing essential was forgotten. The family of Israel could proceed on its journey with having to make that unwanted U-turn.

“What great symbolic significance these three items have for our people today!

“Moses knew how vital it is for us to revere our ancestry and preserve our past.

“Those who took the trees knew the importance of houses of prayer and study.

“With her womanly wisdom Miriam grasped what we often forget. Tradition and ritual are necessary but not sufficient. The capacity for joyous celebration must also be assured.

“Let us thank Miriam for ‘schlepping’ those tambourines into the desert. Let’s credit her for enabling us to celebrate this coming Shabbat as *Shabbat Shirah*, the Sabbath of Song.”

We are as deeply rooted to the land of Israel as the acacia tree

We should credit the anonymous Israelites who truly recognized that trees would be an essential foundation for housing Jewish continuity. It is noted that they likely brought the acacia tree, which is a formidable species of tree, capable of surviving in the desert because of its incredible root system. Its roots are able to absorb water from flash floods and is said to be able to survive until the next flooding.

“The acacia is the only indigenous tree in the Arava, and its contribution to the ecosystem is vital, whereas the entire complex of flora and fauna depend on it,” says scientist Gidon Winters of the Dead Sea and Arava Science Centre. “The acacia provides food for a variety of animals, upgrades the soil for the benefit of other plants and its deep roots contribute to the stability of the ground and prevent erosion.”

An expression of our freedom – plant a tree today!

JNF is continuing the work of the ancient Israelites and has planted over 240 million trees in its 115-year history. On Tu Bshevat 2017, please plant a tree – this year we are planting for security reasons in the western Negev town of Kfar Aza.

On February 12, please answer the call for trees. Or donate online at www.jnfottawa.ca. Let’s continue a tradition that is rooted in the freedom of the Jewish people.

On a daily basis you can plant trees for all occasions. An attractive card is sent to the recipient. To order, call the JNF office (613.798.2411).



www.JNFottawa.ca

Faith 150 launches interfaith dialogue for millennial Canadians

BY ELANA MOSCOE
JEWISH FEDERATION OF OTTAWA

What happens when 30 passionate 20-somethings from a multitude of faiths gather to share their commonalities and insights?

In November, the Centre for Israel and Jewish Affairs invited me to participate in an interfaith conversation for millennials called “Let’s Talk About Faith in Our Common Life.” The event, on November 17, was organized by Cardus, a Christian-based think tank, and was hosted at its Ottawa office by Andrew Bennett, a Cardus fellow and Canada’s former ambassador for religious freedom, as part of Faith 150.

Faith 150 – in celebration of Canada’s 150th anniversary – aims to engage individuals and institutions in a rich and robust conversation by bringing together community members of all faiths to learn from one another through meaningful interactions and collaborations.

Some of the major initiatives that Faith 150 is undergoing include gathering a collective of 1,000 stories of faith to be featured on its website (www.faithincanada150.ca), building a strong, diverse inclusive Faith Alliance network, and establishing a faith-based millennial network in Canada.

At my table alone, there were representatives from the Baha’i, Muslim, Anglican and Mennonite communities, and, together, we participated in a robust discussion of the challenges we face as a person of faith in our public lives, as well as in our faith-based organizations.

I found it particularly interesting to hear from people who work within their faith-based institutions and struggle with similar challenges as the Jewish community, such as youth engagement, fundraising and unity. The event was part of a broader conversation taking place across the country as a prelude to the Faith 150 Millennial Conference this summer.

As we saw recently when multiple sites in Ottawa were targets of anti-Semitic, Islamophobic and racist vandalism, the role of a supportive interfaith community is vital. During the interfaith solidarity gathering at



“The role of a supportive interfaith community is vital,” says Elana Moscoe.

Congregation Machzikei Hadas on November 19, I was greeted by a number of familiar faces I had met two days earlier at the “Let’s Talk about Faith in Our Common Life” event.

Rabbi Idan Scher of Machzikei Hadas has chosen to be part of the Faith 150 project because he believes in the importance of interfaith dialogue.

He says that interfaith dialogue is just as important as encouraging dialogue amongst any family or any community because, “in today’s globalized world, all of humanity is one family.”

In order for this global family to work together, we need to build concrete relationships.

Correction

The Jewish National Fund of Ottawa January 23 advertorial included an old Board president photo. The current president is Dan Mader.

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Klez 10 event to benefit Ottawa Kosher Food Bank

BY RUTH KAHANE GOLDBERG
FOR KLEZ 10

Klez 10, an evening of spirited music and dance marking a decade supporting the Ottawa Kosher Food Bank, takes place on Sunday, February 26, 7 pm, at Kehillat Beth Israel, 1400 Coldrey Avenue.

The event will be hosted by Adath Shalom Congregation, Kehillat Beth Israel, Congregation Machzikei Hadas, Temple Israel, Or Haneshamah and the Glebe Minyan. As in past years, performers will be A Touch of Klez and Musica Ebraica and dance will be led by the International Folk Dancers of Ottawa.

The Ottawa Kosher Food Bank, housed at Kehillat Beth Israel and run almost entirely by volunteers, helps contend with the rising cost of groceries for 170 clients who are mainly Jewish immigrants and seniors registered with Jewish Family Services of Ottawa.

The food bank tops up clients' regular monthly food basket with a three-to-five day supply of food. Food and personal care items valued at approximately \$1,800 a year are available for a one-client family (\$150 per month), \$2,170 a year to a two-client family (\$170 per month) and \$2,520 to a family of four

(\$210 per month).

Rising costs, especially for high protein foods, has been demanding for the food bank.

"We have had to increase our appeal to the community in order to meet the increase," said Donna Strauss, Ottawa Kosher Food Bank co-chair.

Kosher meat and chicken, canned tuna and salmon, quinoa, tofu, soy products, peanut butter and beans are more costly. Fortunately, bread is donated and the Ottawa Kosher Food Bank currently gives clients grocery vouchers each month for dairy products.

"We are asking the community to donate several refrigerators so that we can provide monthly cheese, milk and eggs," said Strauss.

The annual Klez event garners significant community support.

"We are extremely proud that a musical event of such high calibre as Klez has chosen the Ottawa Kosher Food Bank as its beneficiary," said Strauss. "In addition to raising awareness and adding new benefactors from among the community, the proceeds of the Klez benefit evening also raise actual money, which enables us to provide support for 90 families for approximately six weeks."



Ottawa Jewish Bulletin file photo of volunteers Karen Fainstein (left) and Rhoda Aronson at work in the Ottawa Kosher Food Bank.

The entertainment for Klez 10 will include the spirited Touch of Klez band performing tunes such as bulgars, shers, Yiddish horas and traditional waltzes.

The International Folk Dancers of Ottawa, led by Susan Barker, will lead Yiddish dances and stimulate audience participation. The well-known Ottawa choir, Musica Ebraica, conducted by

Gloria Jean Nagy, will contribute a special selection of Yiddish and Hebrew songs.

Admission to Klez 10 is \$10 per person by cash or cheque made out to Kehillat Beth Israel (write Kosher Food Bank on the memo line).

Call Paul Adler at 613-220-3993 or Estelle Melzer at 613-722-0721 to become a private or corporate sponsor of Klez 10.

Winter Break Camps at the Soloway JCC

February 17 PD Day (OJCS, OCDSB)

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Monday, March 13- Friday March 17

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The arc of the moral universe, v.2017

Reconstructionist Judaism has been described by one of my great rabbinical school teachers, Rabbi Arthur Green, as religious humanism. He also teaches that the first and most important “commandment” of the Hebrew Bible is captured in Genesis 1:27 with the phrase “*tzelem Elohim* (the image of God).”

These are two essential teachings for me. They capture the *ikar*, the vital core that enlivens how I wish to be, and what I wish to do as a rabbi, a Jew and a person. That all beings are whole and holy wholly shapes my life and practices. Conferring wholeness and holiness to all is not solely a religious precept; it is also a moral and political one.

Seeking and working for universal human rights through a lens of *tzelem Elohim* is sometimes a treacherous endeavour these days. Rabbi Jill Jacobs, executive director of T’ruah: The Rabbinic Call for Human Rights, is regularly accused of traitorous views in the vilest language, typically by anonymous accusers on social media, but sometimes by mainstream Jewish organizational leaders. In this regard, she belongs to a large cohort of important – and Jewishly-committed – organization heads, rabbi, journalists and bloggers who are similarly targeted.

In this environment, the new U.S. president nominated a man to serve as

RABBI ELIZABETH BOLTON GUEST COLUMN

U.S. ambassador to Israel who calls Jews who support certain organizations “*kapos*” (Jews assigned by the Nazis to supervise other Jews in forced labour and concentration camps). The vituperative name-calling of Jews by Jews is reaching a new 21st century low.

What has happened in the North American Jewish community is the fraying of solidarity, and the dissolution of a shared sense of the mandate to pursue justice – drawn from a key verse in Deuteronomy 16:1, “*Tzedek, tzedek tirdof* (justice shall you surely pursue).” This is not mere biblical verse cherry-picking. There is much embedded in the texts of our people to cause shock and awe, as well as inspiration and guidance. That’s why the Reconstructionist approach to Judaism holds up its evolving nature, which, like any living organism, absorbs and wrestles internally with the challenge of what to retain and sustain for its health and survival.

We have wrestled with liturgy and excised some specifics. In the Havdallah ritual at the end of Shabbat, in the

Aleynu, the closing prayer of every public Jewish worship service, and in the blessing before the chanting of Torah, the Reconstructionist liturgy erases connotations of triumphalism, superiority or exclusive chosen-ness. We choose to say “Who has drawn us near in service,” rather than “Who has chosen us from among all peoples.” All the while, we retain our fierce commitment to sustain Judaism, Jewishness, and our ties to *Am Yisrael* (the people of Israel).

Despite such emendations, among others, we nonetheless recognize that, by sustaining in any way this Jewish identity, these religious practices, we are still seen as declaring that “He has not made us like the nations of the world, and has not placed us like the families of the earth; who has not designed out destiny to be like theirs, nor our lot like that of all their multitudes (translation of the Aleynu from “Siddur Hashalem,” Philip Birnbaum, editor). The eerie symmetry is in the separating out, by dint of slander, accusation, smear tactics and redlining (the practice of excluding Jews) certain Jewish activists and thought leaders from access to Jewish spaces and resources.

The effort proves illusory, for all of us – religious humanists and fervent fundamentalists alike – stood at Sinai. We know of *tzelem Elohim* because of the



Rabbi Elizabeth Bolton

revelation at Sinai, the gift of Torah – *matan Torah*. We hold it up, teach it and sustain its preciousness to us without ignoring difference, but by affirming how variegated we are and how vital it is that we affirm the values of *tzelem Elohim* and *Tzedek, tzedek tirdof*.

In my hope for these times, I join with Unitarian preacher Theodore Parker in his declaration that “the arc of the moral universe is long, but it bends towards justice.”

Both south of the 49th parallel and here within our borders, there is work to do to bend the arc.

*Mazel Tou to
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Auschwitz: Poles and Jews united by Nazi devastation

Continued from page 2

outburst, the gesture was rooted in a troubled, bloody legacy of shared grief, grudges, nuances and caveats that continue to bedevil Polish-Jewish relations to this day.

Like many Polish leaders before him, President Andrzej Duda says the Holocaust and Second World War were tragedies that underscore the shared destiny of Jews and Poles. He also likes to highlight the actions of more than 6,500 Poles who saved Jews during the Holocaust – the highest number of any country in the world.

In line with this view – that Poles and Jews are united by the devastation caused by the Nazis – Duda’s right-wing government last year passed a bill that criminalizes terms like “Polish death camps” instead of “Nazi death camps.” And the Auschwitz-Birkenau Memorial and Museum insists that journalists use the term “German-occupied Poland” when referring to the country during the Holocaust.

But my Poland-born grandmother did not think of Polish non-Jews as fellow victims as she was marched by retreating Nazis from Auschwitz into Germany. Severely emaciated and exhausted, she also feared being caught by Pogonowski’s Home Army. Its fighters, in addition to recruiting and helping to save some Jews,



Journalists and a spokesman for the Auschwitz museum visit a former disinfection facility, Dec. 1, 2016.

also participated in anti-Jewish pogroms that made some Jews fear the partisans

more than the Nazis.

During the Nazi occupation, thousands of Jews were murdered by Poles in at least 20 towns and cities, including Jedwabne, where hundreds were butchered in 1941 without German interference.

Ironically, my grandmother and her dying friend decided they would escape the march only in Germany, where a German farmer and a soldier – perhaps a defector – saved her friend’s life and saved my grandmother’s badly infected arm from amputation. After the war and living in Lodz, her husband, my grandfather, taught my father how to fight children who called him a “dirty Jew.” Then they were let out of the country, but stripped of the Polish nationality, in 1957 during a period of relative liberalization following the death of Joseph Stalin.

Like countless other Jews of Polish descent, such stories formed the background of my understanding of Poland and coloured it with a bias.

I know I’m not the only one.

Last year, Rabbi Zev Friedman, dean of Rambam Mesivta High School in New York, rallied with his pupils outside the Polish consulate there to protest Warsaw’s curbing of free speech.

They complained about the opening last year of a criminal probe in Poland against a Jewish historian who said Poles killed more Jews during the Second World War than Poles killed Germans. The historian was suspected of “insulting the honour of the Polish nation,” which is an offence according to the country’s penal code.

Historians agree that collaboration in Poland was immensely less prevalent than in nearly all the countries in Eastern Europe, including Ukraine, Lithuania, Romania and Hungary. Poles are responsible only for a tiny fraction of the victims of the Holocaust.

Yet, Rabbi Friedman also wrote in a statement about the rally that Poland is trying “to rewrite history and deny the significant role that Polish citizens had in perpetrating the Holocaust.”

He added: “I’ve heard many survivors speak of the glee that their Polish neighbours had when Jews were being mercilessly persecuted.”

Rabbi Michael Schudrich, the chief rabbi of Poland, has heard those claims, too. And while he acknowledges that some Poles perpetrated atrocities against Jews during the Holocaust, he called testimonies saying this was prevalent “not historical accounts but reflections of the horror experienced by people who survived the Holocaust in Poland.”

I got a window seat on the plane bound for my home in the Netherlands – a country which, unlike Poland, during the Second World War had a quisling Nazi proclaimed as its leader by Adolf Hitler.

The sun was setting on the homes of ordinary and honest people who, 75 years after the Nazis turned their land into a cemetery for Jews and other “undesirables,” are still struggling to come to terms with their nation’s tormented legacy.

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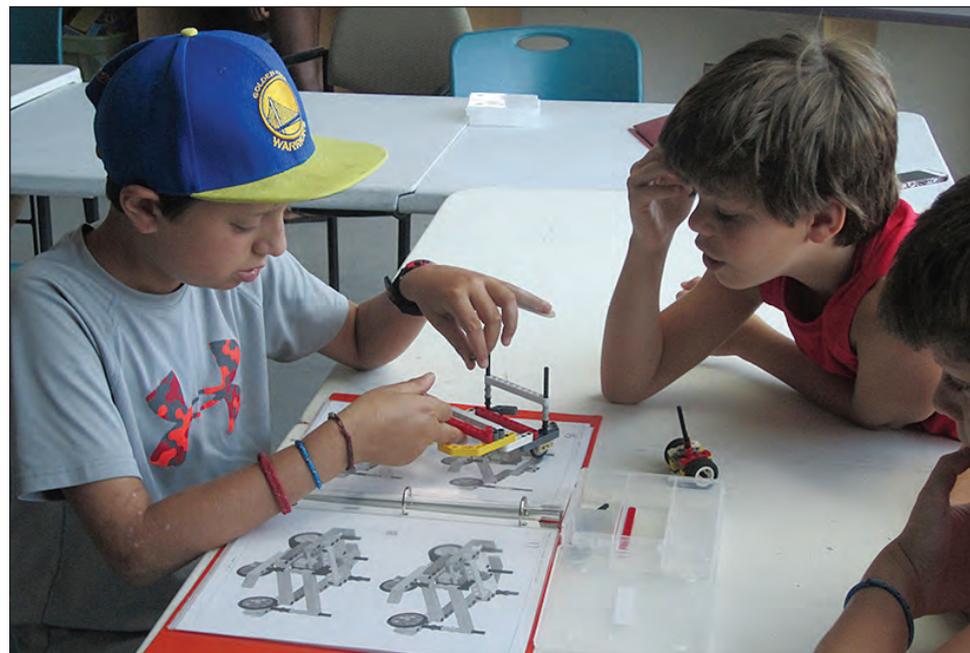
BY PAMELA ROSENBERG
SOLOWAY JEWISH COMMUNITY CENTRE

What began 14 years ago as a way for parents to fill the weeks between the end of day camp and the start of the school year has become an increasingly popular part of our summer day camp landscape offering specialty programs for kids interested in focusing on a specific skill, while still enjoying all the perks of summer camp.

JCC of Ottawa one-week specialty camps began with one basketball camp in 2003. The next summer added Girl Power to the line-up. By 2016, JCC of Ottawa featured 19 specialty camps and, this year, there is an all-time high of 20 unique camps.

“We have offered close to 30 different specialty camps over the years. In the first few years, we had four, at most, running the final week of the summer,” said Specialty Camps Director Gail Lieff. “Last summer, we had more than 200 campers registered for specialty camps.”

New for the 2017 season is LEGO Robotics and Coding with Ottawa’s famous LEGO expert Ian Dudley. This camp takes LEGO enthusiasts beyond the



Campers at LEGO Camp learn technical LEGO building skills and engineering principles.

original building block program (also offered this summer) and teaches them to build smart power functions machines and Ian’s unique sensor-driven Mindstorms EV3 robots.

Also new on the roster this year is JCC/ Next Generation Hockey Camp, a

program that takes campers to Carleton University in the morning for on-ice drills and games under the supervision of Derek Miller, a four-year professional player and former team captain at the NCAA level. In the afternoons, the team returns to the SJCC for dryland condi-

tioning with a fitness professional and a recreational swim.

“We offer well-rounded programs that are skill based and appeal to a wide range of interests,” said Gail. “One of the things that make our camps so amazing is that we partner with great local organizations and people who offer top notch programs. All our camps are run by experts in their fields.”

Some specialty camps partners include magician Michael Bourada, Raven Street Music Studios, Circle J Ranch, The Director’s Cut Studios and NCAA coach Carlos Brown.

Returning for the summer of 2017 are If we could Talk to the Animals, Horseback Riding Camp, Magic Mysteries, Girls on the Go, The Great Adventure, Band Camp, Boot Camp, Spy Kids, Summertime Splash, All-Star Basketball Camp, Girl Power, Last Blast, Radical Ray’s Junior Science, LEGO Camp and The Director’s Cut Breaking News, Music Video, Silent Motion Picture and Claymation Animation Camps.

For more information on JCC of Ottawa specialty camps, contact Gail Lieff at glicff@jccottawa.com or 613-798-9818, ext. 303.

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Kosher Love



Scenes from “Kosher Love,” a new film about love and marriage in the Orthodox world described as “an intensely intimate, quirky, and access-driven documentary packed with off-the-cuff moments, humorously revealing tensions between ancient traditions and modern times.”

Among those spotlighted in the film are a recently married Chassidic couple with their first child; a Chabad rabbi in Montreal who runs a matchmaking service; and a single, religious rapper looking to find his bashert (soul mate).

The film will debut on the CBC program “Firsthand,” on Thursday, February 16, 9 pm.

OTTAWA JEWISH BULLETIN

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The Ottawa Jewish Bulletin is seeking a university student with a flair for writing and reporting to work with us this summer.

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Books and Bagels at Temple Israel

BY ANNE ALPER
FOR TEMPLE ISRAEL

Temple Israel's Books and Bagels program continues this winter with two more reviews.

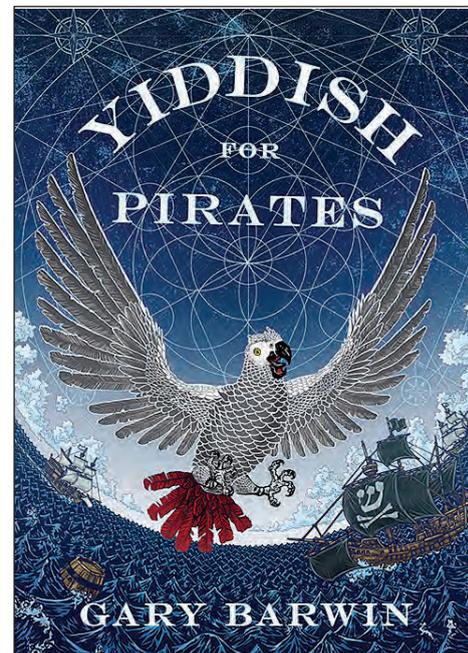
Sessions take place on Sunday mornings at Temple Israel, 1301 Prince of Wales, and begin with a bagel breakfast at 9:30 am, followed by the book review and discussion. There is no charge or pre-registration required, but a voluntary donation to cover the cost of breakfast is appreciated.

Everyone is welcome.

February 26 – Rubin Friedman will review *Yiddish for Pirates* by Gary Barwin, which received nominations for both the Governor General's Award and the Giller Prize. Set in the years around 1492, the novel tells the story of Moshe, who leaves his home to join a ship's crew. There he

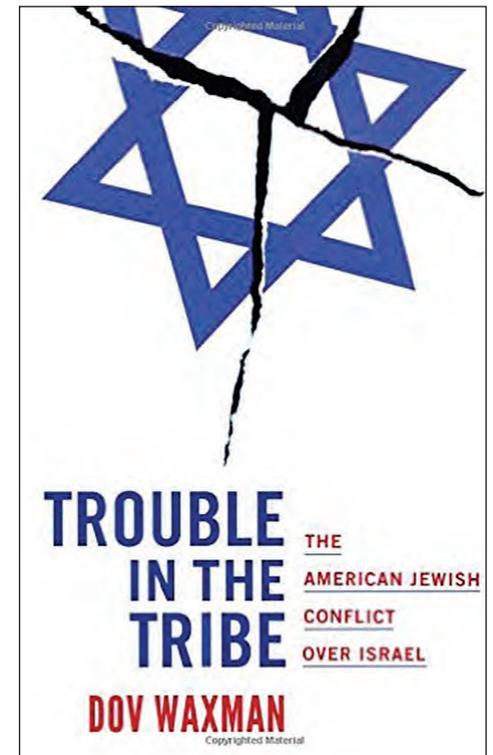
meets Aaron who will become a constant companion through his meshugenah life and astounding adventures. Aaron is a polyglot wisecracking parrot who guides us through a world of pirate ships and exploits in the high seas. Rubin's Ottawa Jewish Bulletin review of *Yiddish for Pirates* was published in the May 16, 2016 issue.

April 2 – Rabbi Steven Garten, rabbi emeritus at Temple Israel, will review *Trouble in the Tribe: The American Jewish Conflict over Israel* by Dov Waxman. In this book, Waxman argues that Israel is becoming a source of disunity for American Jewry replacing an old era of solidarity with Israel. Based on a series of in-depth interviews with American Jewish leaders and activists, he examines the impact the conflict is having on Jewish communities, Jewish organizations, and



on the pro-Israel lobby.

For more information, contact Shayla Mindell at shaylamindell@rogers.com.



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Sinai Scholars: A group of University of Ottawa students recently completed the eight-week Sinai Scholars program offered by the Chabad Student Network. (From left) Jillian Weinberger, Eryne Ginsburg, Jonny Abenaim, Rabbi Chaim Boyarsky of the Chabad Student Network, Ryan Segal, Lindsay Eiley, Danielle Katz and Shayne Itzkowitz.

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Learn more about how the Ottawa Jewish Community Foundation helps the community

Hillel Lodge celebrates the continuity of life

Judaism teaches us that we must honour and respect our elders. This basic tenet is central to the holistic care provided by The Bess and Moe Greenberg Family Hillel Lodge.

The Lodge lies at the centre of Ottawa's Jewish community. It is home to 121 residents who receive round-the-clock, 365-days-a-year care from devoted and highly trained staff in a loving and extraordinary environment. The Lodge boasts state-of-the-art equipment and therapies, quality kosher food and spiritual support including Shabbat and holiday services.

Indeed, the care provided by the Lodge reaches beyond those living there to their family and into the community at large as we all benefit from the work undertaken by this special community agency.

"We are at the heart of the community," says Stephen Schneiderman, the executive director, explaining how the Lodge is perfectly located in the middle of the Jewish campus and benefits from being near all the hustle of life from those who are using the nearby facilities: from the preschool kids, to camp and day schools, young parents and families of all ages.

In this way, the Lodge is more than a home for the elderly, as its location allows it to be part of an intergenerational hub celebrating a continuum of life. Seniors benefit from the ongoing community contact and the vibrancy of all the activities around them, while young people in turn benefit from learning from an older generation.

This continuum of life is at the basis of one of the Lodge's award-winning programs, V'Hadarta Pnei Zaken, which means "give honour to the elderly." In this program, elementary school children are partnered with a resident. They meet and build a relationship as they learn about each other. The children then create a biography celebrating the resident's life which they present at a ceremony at the Lodge.

"Often this is the most adult activity these children have so far undertaken," says Mr. Schneiderman. "The kids quickly see that the elderly are just like them plus time. People don't change, we just get older. It is extremely poignant to see and the entire exercise becomes a lesson in growing up and respect."

Mr. Schneiderman adds that on occasion, the biographies have sadly been presented posthumously.

"I've had to hide behind a pillar to wipe my tears - truly, you don't have to worry about the next generation once you see and hear their reports."

Photo: OJCS students Noah Benchimol and Kiera Vered present an album about her life to Hillel Lodge resident Sheila Bahar (being assisted by Eli Cohen).

Photo by Michael Arenau, the Ottawa Jewish Bulletin



The Lodge's calendar is full of these types of special programming all intended to improve the entire well-being of their residents.

Another very popular program is their music program. "Music touches long-term memory," Mr. Schneiderman explains, "They might have memory issues, but the songs they can remember."

For this reason, residents are offered a wide-variety of musical activity and entertainment, with one of the highlights being the acclaimed Pinchas Zukerman concert where residents enjoy hearing the highest calibre musicians.

The Lodge also arranges special pet-therapy sessions for the residents. Once or twice a month, the Humane Society brings in dogs for the residents to enjoy.

"Interacting with animals allows the resident to be in charge. They are given an opportunity to give affection and not just be the recipient," says Mr. Schneiderman explaining that pet therapy provides comfort and helps improve a resident's sense of self-efficacy and independence.

These are just a few of the many unique programs the Lodge offers that ensure our elderly are honoured, respected, celebrated and cared for. In fact, it is hard to sum up the immensity of the work the Lodge undertakes.

"There are millions of hours of care provided." Mr. Schneiderman adds, "We never close; we never stop. There are thousands of people who have been helped, residents and families too. And we need all the help we can get to support that."

Last year, the Lodge received \$139,551 through Foundation grant commitments, and more help is always needed.

"Caring for our elderly is the costliest endeavour we face. We can't do this alone. We need the community's help."

Foundation assists donors in contributing to the long-term financial support of the agencies which serve the Ottawa Jewish community. To find out more, contact Arieh Rosenblum, Director of Development, at arosenblum@jewishottawa.com or 613-798-4696 x270.

A story that seemed too fantastic to be true

**The Rabbi Saved by Hitler's Soldiers:
Rebbe Joseph Isaac Schneersohn
and His Astonishing Rescue**

By Bryan Mark Rigg
University Press of Kansas
510 pages (including notes)

On September 1, 1939, when Germany invaded Poland and started the Second World War, Rabbi Joseph Isaac Schneersohn, the sixth Lubavitcher rebbe, was living in a suburb of Warsaw. On December 14, escorted by a squad of German soldiers, he and his entourage left Warsaw in a first class railway car and travelled to Berlin where they stayed overnight. The next day, still under escort, still in a first class railway car, they went to Riga, in Latvia. The Germans left them at the Latvian border. On March 4, they flew to Sweden in an 18-seat aircraft. On March 7, they boarded the Swedish liner Drottningholm and sailed to New York.

Bryan Mark Rigg is a military historian who was brought up Baptist, discovered he was of Jewish descent, and converted to Judaism. He is the author of *Hitler's Jewish Soldiers: The Untold Story of Nazi Racial Laws and Men of Jewish Descent in the German Military*, a study of the role of mischlinge, men of partly Jewish ancestry who had received Aryanization certificates and then served in the German forces during the Second World War, published in 2002.

In doing his research, Rigg found references to the story of the rescue of Rabbi Schneersohn from occupied Poland by German personnel. The story "seemed too fantastic to believe," but Rigg followed up on it. His first book on the subject, *Rescued from the Reich: How One of Hitler's Soldiers Saved the Lubavitcher Rebbe*, was published by Yale University Press in 2004. This new book, *The Rabbi Saved by Hitler's Soldiers: Rebbe Joseph Isaac Schneersohn and His Astonishing Rescue*, is a much-expanded version, based on additional material.

I well understand Rigg's initial scepticism about this story. I first read about the incident in *The Secret of Chabad: Inside the world's most successful Jewish movement*, a book I reviewed for the Ottawa Jewish Bulletin (May 30, 2016). The story seemed so fantastic that I didn't mention it in the review.

The rebbe had lived in the Soviet Union, where he defied the authorities and persisted in organizing religious activity. He was jailed, and ultimately forced out of the country to Latvia, where he obtained citizenship. In 1929, he began a 10-month tour of Palestine and of the United States, where he met influential people, including U.S. president Hoover and U.S. Supreme Court justice Louis Brandeis, before returning to Warsaw, where he had moved.

When the war began, the rebbe had with him a number of family members, staff and followers, and his library. By this time, his health was failing. He was suffering from multiple sclerosis, and was confined to a wheelchair because of obesity.

Chabad Lubavitch members in the United States were terrified at the thought of their Rebbe falling into German hands. Chabad, in those days, was nothing like

MURRAY CITRON BOOK REVIEW

Rigg is a determined and thorough researcher, and a good writer. He tells with skill the story of how [Major Ernst] Bloch's group found the rebbe in the ruins of Warsaw, won his trust, and got him past army and SS dangers. Just as challenging, though not as dangerous, was the problem of getting visas for the rebbe and his group to enter the United States.

This was a daunting task, given the anti-Semitism of many of the immigration officials and the inefficiency of Chabad officials in providing the needed information.

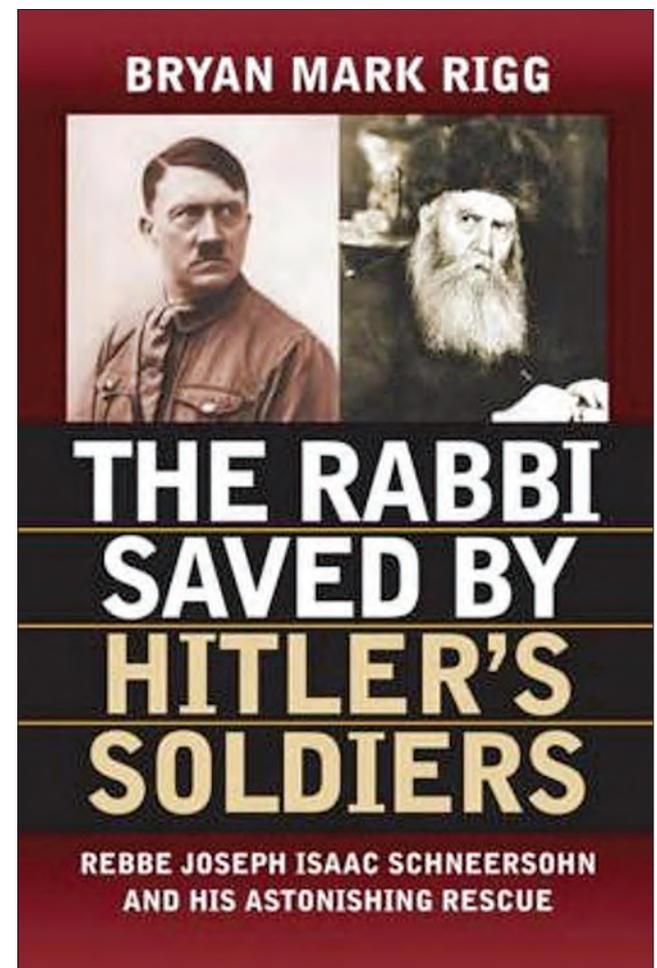
the powerful organization that exists today, but its leaders had some contacts, and the rebbe had a reputation as a religious scholar. Brandeis and others were approached, and Cordell Hull, the U.S. secretary of state, authorized the use of his name in an attempt to rescue Rabbi Schneersohn.

Robert Pell, a U.S. State Department official, had been at the Evian international conference of 1938, organized to help refugees. It accomplished nothing, but Pell had become friendly with Helmut Wohlthat, a German official. Pell wrote to him through the U. S. Embassy in Berlin, and he contacted Admiral Wilhelm Canaris, head of the Abwehr, the German military intelligence bureau.

Canaris had on his staff Major Ernst Bloch, a decorated First World War veteran, the son of a Jewish father, who had been severely wounded, and who, with Canaris' support, had received an Aryanization certificate. He put Bloch in charge of the assignment, along with two soldiers of quarter-Jewish descent.

Rigg is a determined and thorough researcher, and a good writer. He tells with skill the story of how Bloch's group found the rebbe in the ruins of Warsaw, won his trust, and got him past army and SS dangers.

Just as challenging, though not as dangerous, was the problem of getting visas for the rebbe and his group to enter the United States. This was a daunting task, given the anti-Semitism of many of the immigration officials, and the inefficiency of Chabad officials in providing the needed information. Again, Rigg's research and writing skills make for a good story. Rigg is especially good on the travails of Max Rhoades, the able and well-connected Washington lawyer whom Chabad hired, who got the



job done, but apparently never got paid for his work.

The story is told in the first two-thirds of the book. The rest of the book deals with the later lives of some of the key people involved in the story, and also contains some analysis.

In a chapter titled "The Rebbe and the Holocaust," Rigg quotes many of the rebbe's writings to show a theology, which Rigg does not accept, and which Rigg says would have made him a difficult leader for a non-Lubavitcher to work with.

For example, in 1941, the rebbe wrote in his newspaper, citing Maimonides, "When a great calamity befalls our people, it is incumbent upon us to offer prayers to the Almighty and acknowledge that the trouble is in punishment for inobservance of Torah."

Rigg suggests that passage, and other writings of the rebbe he quotes, show that the Rebbe believed the Holocaust was God's punishment for the Jews' abandonment of their faith.

Rigg objects to this and quotes the rebbe's successor, his son-in-law, Rabbi Menachem Mendel Schneerson, for a different opinion: "To say that those very people were deserving of what transpired, that it was punishment for their sins, heaven forbid, is unthinkable."

In his analysis, Rigg is also critical of Rabbi Schneersohn for not assisting with any further attempts to rescue Jews from Nazi-controlled lands, and the Holocaust, after his arrival in America.

Rigg also reports he has received threats about his writing and lecturing on the subject, and bribes have been offered to him to change what he says.

Will the Trump administration address the real obstacles to peace?

The Obama administration is gone. Donald Trump is U.S. president. And now we get to see what this changing of the guard will mean for Israel.

I'm writing this column just 72 hours after Trump was sworn in. When he finally tired of – or was dissuaded from – tweeting and ranting about the media coverage of the inauguration, he managed a 30-minute conversation with Israeli Prime Minister Benjamin Netanyahu.

Trump described the conversation as “very nice,” and Netanyahu’s office described it as “very warm.” Trump invited the Israeli prime minister to Washington this month.

According to the Jerusalem Post, the topics they discussed included the Iran nuclear agreement and the Palestinian situation. The two leaders may also have discussed the potential move of the U.S. Embassy from Tel Aviv to Jerusalem, although at time of writing Trump had gone silent on what was a major issue in his campaign.

It appears that Trump intends to blow up as much of former president Barack Obama’s legacy as possible, including the ways he dealt with Israel and the Palestinians.

And, like so many U.S. presidents before him, he has vowed to bring about a peace deal during his presidency. Like them, he may find it easier to proclaim than to accomplish.

The only refreshing thing about his “America-first” inaugural address was his refusal to use euphemisms when he talked about terror.

“We will reinforce old alliances and form new ones, and unite the world against radical Islamic terrorism, which we will eradicate from the face of the earth,” he said.



Let me be clear. Most Muslims are not terrorists, and Trump’s rants about banning Muslim immigration to the U.S. are racist, offensive and ignorant.

But most terror in Israel and the rest of the world is carried out in the name of violent and regressive interpretations of Islam.

Calling any terrorists “insurgents” and “radicals” – favourite labels of most Western politicians and media – legitimizes their actions by implying that they are fighting for a true cause. In the case of Islamist terrorists, conquering the world as we know it and replacing it with a barbaric form of Islam from the Dark Ages is not a cause – it is destruction and genocide.

Calling something by its real name is always a good start. But the real test will be whether the Trump administration – especially his son-in-law and key adviser Jared Kushner and new ambassador to Israel David Friedman – can go a step further.

It’s easy to label Hamas, Hezbollah, Al-Qaeda and ISIS as terrorist organizations and declare them enemies. And it’s just as simple to see Hamas as the bad guy and the Palestinian Authority (PA) as a potential ally when discussing the peace process.

But no U.S. administration has been able or willing to acknowledge that, despite its self-styled moderate

secularism, the PA’s Fatah leadership uses the tools and techniques of radical Islam to deny Israel’s right to exist and incite its citizens to violence against Israel.

Yes, I’m a broken record on this subject. But the distinction between Hamas and Fatah is getting even more dangerously blurred.

In January, senior PA leaders participated in a “Palestinian Martyrs’ Day” in Gaza. The event, under the auspices of PA Prime Minister Rami Hamdallah, was attended by the PA minister of labour and a representative of PA President Mahmoud Abbas.

It was designed to “end the rift” between Fatah and Hamas. The honoured martyrs included terrorists from Fatah, Hamas and the Popular Front for the Liberation of Palestine. <http://tinyurl.com/jbwn6fd>

I have little respect for Trump or his abilities. But, if Kushner is as smart as he’s reputed to be, maybe he can avoid the traps of sugar-coating Fatah, trusting Abbas and seeing the conflict with Israel only in territorial terms.

He can take advantage of a Republican-controlled Senate and House of Representatives to encourage the Trump administration to make aid to the Palestinian Authority conditional on its abandoning policies of hate education, glorifying terrorism and paying salaries to terrorists and their families.

Because of presidential vetoes, these aid freezes have never been given a chance to work in the past. I’d love to see the Trump regime impose these freezes and give them time to take effect, no matter how unpopular this would be.

This would motivate the Palestinians to return to negotiations. More important, if coupled with U.S. demands for the PA to replace hate incitement with peace education, the Trump administration would be addressing the real obstacles to peace.

Trump might just be the only president crazy enough to try it.

On memory and nostalgia in diasporan communities

I am sitting at an outdoor terrace in Paris on January 5 at about 7 pm. This brasserie is by the Marais, the old Jewish quarter in Paris, a neighbourhood that used to thrive with commerce and traditional life: kosher butchers, bakeries and Judaica shops. There were schools, places of worship, mikvahs and bookstores. Today, the neighbourhood has been taken over by famous fashion designers and stores like American Apparel, as well as bars and gay dance clubs for men.

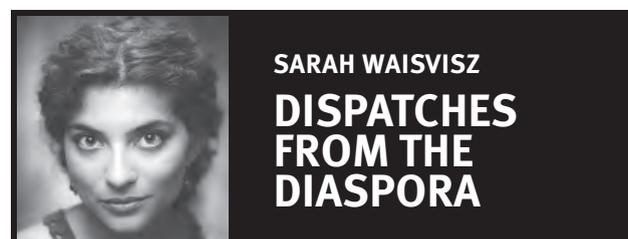
What do we do, in the Diaspora, when our landmarks begin to disappear? What happens when we lose our touchstones, those spaces we have built from our memories to remind us of what we have lost?

In the past two years, the kosher grocery store in the Marais has closed, as well as the bakery where I liked to buy poppy seed strudel and drink lemon tea. The falafel shops are still here, but I don’t see any children.

Apparently, it’s been years already since Jewish families lived here in significant numbers. They have long since moved to the suburbs, to Israel, or integrated into non-Jewish neighbourhoods. But Paris’ oldest synagogue was built here. This is the historic heart of Jewish Paris and instead I am having a drink on a heated terrace.

My mind flits to my upcoming trip to Guinea. I am in Paris on an extended layover and I am heading out soon. In Guinea, I will study dance every day as well as drumming. The conditions in which I will live will seem challenging at times.

Why do I want to go there? I know it’s impossible, but



I feel I need to go to the source, to go deep. I need to return to the source, not simply by learning about West African culture and what life was like before contact with the West, but I want to experience it in my body. I want to begin from a place largely of unknowing and see what I can learn from a sensory, kinetic and emotive perspective.

Going to Guinea is about connecting to my African ancestors, more distant than the Jewish connection that pulls me to the Marais. But both forces compel me nevertheless, and I feel obligated to listen to that call to Guinea, just as I felt compelled a few years ago to travel to the Netherlands, Czech Republic, Poland, Hungary, Austria looking, as I went, for the traces of my Jewish European family.

It may be a simplistic analysis, but it seems to me that, when the landmarks and neighbourhoods in the Diaspora are lost, we also lose our triggers for memory and nostalgia, which function together for diasporans. They make us morose as well as joyful, and they help to nourish connections over time to the homelands and

communities we can never recover.

When I go to Guinea, I will be in the presence of an indigenous and ancient culture that continues to thrive. I will want to find myself there. I will want to find something familiar there. But, likely, I won’t, and I need to brace myself for that rejection.

And, yet, when I visit New York, the Caribbean, the American South, and even Toronto and Paris, when I am in communities populated by diasporan Africans, I am recognized there and I recognize myself in the shared experience of celebration and separation. Not only the desire to connect to the source, but also the sense of loss.

That dual experience is what we hear in jazz music and blues, and also in hip-hop, zouk and calypso. It is what we see in the creased faces of women selling Malian cloth at the entrance to the subway. It is what we read in the writings of African Canadian and African American writers who long for Africa in their prose and poetry while also fighting to be accepted where they live. This is the experience of loss and resilience at once.

Diasporan communities thrive when they provide touchstones for memory and shared experiences. Without covering over rupture, the art and communities made by diasporans make life possible in the aftermath of trauma and in the new world. When the neighbourhoods holding the traditional bakeries, gathering places and bookstores are colonized by new forces, will we still be able to remember all that we have lost? Or will we be even more at sea?

When a house becomes a home

The other day, I was at my parents' house. I call it their house, but it was also the house I grew up in.

My mother sold it recently – mazel tov – and is moving into a condominium, not far from where I live now; a fresh start for her that I know will be wonderful.

I haven't lived in that house for 15 years, the last time a six-month stretch in between my undergraduate and master's degrees. Most of the belongings I still had there were ancient, like camp photo albums that made me grateful I came of age long before social media.

All that stuff, of course, took twice as long to pack as I thought it would. Every picture needed one last look before going into the keep or toss pile. And that was just my own stuff. How my mother did that with decades of family belongings is beyond me.

Somewhere in all the packing, I paused to reflect on when, exactly, the house stopped feeling like my home.

Sure, over time, the belongings I kept in my childhood bedroom dwindled down. I remember going for a visit once and realizing I'd lost a sense of where my mother kept things in the kitchen, and discovering at that moment an awareness that I really no longer "lived" in that house.

But, still, it was always the place I called home, even after I married and my husband and I set up a house of our own.

It could be that my sense of home was always attached to that red brick house and its black trim because of circumstance, an understanding in the first



STEPHANIE SHEFRIN
**MODERN
MISHPOCHA**

In my parents' house, the fourth stair from the bottom had a particular creak. ... it signalled that it was a very particular time: my father was going to bed and now the house was quiet and dark for the night. In the house I live in now, the hallway outside my daughter's room also makes a particular creak. There was a night ... I stepped on the creaky part by accident. ... The creak on our floors, I realized, would one day be the same kind of soundtrack for her.

years of my marriage that where my husband and I were living was temporary. He was still in the training phase of his career and I in the early stages of mine.

We never put down real roots in the cities we lived because we didn't think we'd stay; so those cities were never "home," and the houses we lived in there weren't

either.

The choice to move to Ottawa was simple. We both had excellent job offers that would allow us to get ahead in our careers. My family was here, and raising my own children near them was important to me.

Yet, it was still difficult to come back. It was difficult to adjust to living in the city and not be at my parents' house; to explore and learn it my own way, not just doing the things they did. Getting involved in Jewish life here was challenging for that reason as well – it was important to me to find my own way in, my own way to contribute, and not just do it because my parents had.

And, then, there was the house. It felt so bizarre to me to be living in Ottawa in another neighbourhood, another space.

But, like many life lessons it seems these days, I learned the new meaning of home because of our child.

In my parents' house, the fourth stair from the bottom had a particular creak. Hearing it at night was like the National Research Council long dash on CBC radio – it signalled that it was a very particular time: my father was going to bed and now the house was quiet and dark for the night.

In the house I live in now, the hallway outside my daughter's room also makes a particular creak.

There was a night, she was probably around six months old, that I stepped on the creaky part by accident. Normally, I'd try to skitter around it, terrified of waking her.

She didn't wake up, but the sound triggered the memory of that creaky step at my parent's. The creak on our floors, I realized, would one day be the same kind of soundtrack for her.

With that, my own house finally became home.

Make your everyday food super

Sitting at a Shabbat dinner with a group of friends, the conversation inevitably turns to family and food.

"What's doing with your son?" asks my friend whom I haven't seen in a while.

We talk about our children who are becoming young adults, and where and what they're studying. Then we segue from offspring to brisket recipes. I confess that I made my first-ever brisket last Rosh Hashanah. I don't eat a lot of red meat, especially fatty cuts, and the thought of handling a giant slab of beef always intimidated me. I recount how I wanted to impress my guests with my culinary skills, so I asked friends for no-fail recipes.

I eventually settled on a three-ingredient recipe that I saw on "Diners, Drive-Ins and Dives" – the antithesis of sound nutrition, but must-see TV for those who appreciate food porn. While I enjoy watching the show, if I routinely ate what the program glorifies – everything deep-fried or smothered in gravy – my life expectancy would take a nose dive.

On one episode, the owner of a Jewish deli demonstrated how she makes mouth-watering slow-cooked brisket rubbed with brown sugar, ketchup and powdered onion soup mix – or what I refer to as the Holy Trinity of heart disease: sugar, salt and more salt!

My brisket turned out delicious and, admittedly, I enjoyed it in moderation. But I very rarely cook like that. I usually season chicken, fish or lean meat with herbs and spices (never salt), sometimes a drizzle of olive oil or lemon juice depending on what I'm making, and I bake or stir fry it. My typical meals may be considered bland by some dinner guests who are unaccustomed to heart-healthy cooking. I can tell when they break into a sweat and frantically ask for the salt shaker.



GLORIA SCHWARTZ
**FOCUS ON
FITNESS**

I think the term "superfood" is a marketing gimmick. The bottom line is, if you think about what you eat, and how you prepare it, it's really not that hard to eat healthy. Your number one ingredient should be mindfulness. You don't necessarily need to buy so-called superfoods.

Many people, including top chefs, think food needs salt to taste good, but my taste buds have adapted. When I dine out at restaurants, I often find the food too salty for my palate and I have to drink a lot of water to quench my thirst.

In addition to cooking without salt and minimizing the use of added sugar or sweeteners, I try to focus on eating well in general and not being tricked into thinking that a particular food fad can solve all of my problems. One year, goji berries was de rigeur. If only we ate goji berries, we'd be slim and healthy. Of course, that's not true.

I was recently shopping at Costco and enjoying some free samples, one of which was a slice of a banana sprinkled with hemp hearts (a fancy name for raw, shelled hemp seeds). Hemp hearts look like sesame

seeds, but taste like sunflower seeds. They come from the hemp plant and are a good source of heart-healthy omega-3 fatty acids, protein and soluble and non-soluble fibre (benefits of fibre include keeping you feeling full longer, preventing constipation, and lowering your risk of some cancers and heart disease).

I asked the sample lady whether hemp comes from the same plant as marijuana.

"Yes," she replied. "But hemp hearts come from the male plant and Cannabis comes from the female plant."

I decided to kibbitz with her. "Where can I get the female plants?" I asked with a smirk.

"Come to my house later Mama," she replied. "I grow them."

"Really?" I asked, wide-eyed.

"Yes, but I pour vodka on them so they don't make you high and I use them for medicinal purposes," she explained.

"What a waste of vodka!" I replied.

She was a good sport. I bought a package of the hemp hearts. You can put them on food or in a smoothie. The recommended serving size is three tablespoons, which would probably make me gag; but I am finding a sprinkle here or there adds a pleasantly distinctive taste and texture.

If you eat healthy most of the time, do you really need this product which is promoted as a superfood? I think the term "superfood" is a marketing gimmick. Yes, hemp seeds have health benefits. You can Google to find out more about them. The bottom line is, if you think about what you eat, and how you prepare it, it's really not that hard to eat healthy. Your number one ingredient should be mindfulness. You don't necessarily need to buy so-called superfoods. Make your everyday meals "super" by preparing them with a focus on health.

WHAT'S GOING ON | February 6 to 19, 2017
FOR MORE CALENDAR LISTINGS, VISIT WWW.JEWISHOTTAWA.COM/COMMUNITY-CALENDAR

MONDAY, FEBRUARY 6

Hatikvah: Where Lies the Hope for Israel's Survival?
A talk with peace activist Simon Rosenblum, co-chair of Canadian Friends of Peace Now and a semi-retired foreign policy analyst.
Temple Israel, 1301 Prince of Wales Dr., 7 pm.
Info: Gabriella Goliger, 613-222-3838, goliger@rogers.com

TUESDAY, FEBRUARY 7

Modern Dilemmas. Talmudic Debates. Your Solutions.
Apply mind-bending, brain-twisting, hair-splitting Talmudic reasoning to solve real-life modern dilemmas – situations that happened yet seem impossible to solve.
Weekly until March 7.
Ottawa Torah Centre, 111 Lamplighters Dr., 7 pm.
Info: Rabbi Menachem Blum, 613-843-7770, rabbi@theotc.org

THURSDAY, FEBRUARY 9

Panel Discussion – Hate Speech & Hate Crimes:
Presented by the Bora Laskin Law Society with Lawrence Greenspon, Andrea Freedman, Ewart Walters and Robert Yip, 7 pm.
Info/RSVP: Tamara Mosher-Kuczer, laskinsociety@gmail.com

SUNDAY, FEBRUARY 12

JNF Canada Tu Bi'Shevat Telethon:
This Tu Bi'Shevat, plant a tree, buy a Tree Bank or consider supporting your own project through a Legacy

Gift when our volunteers call., 10 am to 3:30 pm.
Info: Ilana Albert-Novick, 613-798-2411, ottawa@jnf.ca

FRIDAY, FEBRUARY 17

New Friends Teddy Bear Shabbat: Tots and their teddy bear friends are invited to bring a new friend to KBI for this Teddy Bear Shabbat, featuring a kid-friendly dinner, service, stories, dessert, and more.
Kehillat Beth Israel, 1400 Coldrey Ave., 5:30 pm.
Info/RSVP: Emily Anzarouth, youth@kehillatbethisrael.com

SATURDAY, FEBRUARY 18

Saturday Night at the Movies with Chazzan Benlolo:
Join Chazzan Benlolo for the first film of a three-part Jewish film festival featuring movies, discussions and light refreshments: "Wunderkinder," three musically talented children develop a deep friendship extending beyond their different religions and nationalities.
Weekly until March 4.
Kehillat Beth Israel, 1400 Coldrey Ave., 7 pm.
Info/RSVP: Cantor Daniel Benlolo, 613-728-3501, chazzan@kehillatbethisrael.com

COMING SOON

SUNDAY, FEBRUARY 26

Temple Israel Books and Bagels:
"Yiddish for Pirates," by Gary Barwin, will be reviewed by Rubin Friedman.

Temple Israel, 1300 Prince of Wales Dr., 09:30 am.
Info: Shayla Mindell, booksnbagels@templeisraelottawa.ca

WEDNESDAY, MARCH 1

Women's Torah Study with Rabbi Zuker:
Join Rabbi Deborah Zuker in her home for a monthly Women's Torah Study, on subjects related to women in the Torah and Jewish tradition.
Also March 29, April 26, June 21, 7 pm.
Info/RSVP: Rabbi Deborah Zuker, rabbizuker@kehillatbethisrael.com

SUNDAY, MARCH 5

OJCS Dance for Haiti Fundraiser: Join the students of the Ottawa Jewish Community School in a dance party to raise funds for Save the Children Haiti. Dee Ciple will lead you through easy-to-follow fun dance moves. Breakfast available. Fun for everyone.
The OJCS, 31 Nadolny Sachs Pvt., 9:30 am.
Info: Estelle Melzer, 613-722-0721, estelle.melzer@gmail.com

CANDLE LIGHTING BEFORE

FEBRUARY 10	5:02 PM	FEBRUARY 24	5:22 PM
FEBRUARY 17	5:12 PM	MARCH 3	5:32 PM

BULLETIN DEADLINES

MONDAY, FEBRUARY 13 **	FOR MARCH 6
WEDNESDAY, MARCH 1	FOR MARCH 20

* Early deadline: Community-wide Issue ** Early deadline: holiday closures

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:

Gustave Hecht

Teena Hendelman

Dr. Ivan Goldman

Marilyn Sadowski Goldstein

*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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Save the date: Lag Ba'Omer Event

Two great community institutions,
one great event! Let's celebrate
Lag Ba'Omer together.

Date: Sunday, May 14th

Time: Buses leave OJCS @ 11am
and return to OJCS by 3:30pm

Where: Camp B'nai Brith of Ottawa
7861 Chemin River,
Quyon, QC, J0X 2V0



And don't miss the
Open House at CBB of Ottawa
June 11th, 10am - 1pm

For more information, please contact:

Jonathan Pivnick, Director - director@cbbottawa.com
Cindy Presser Benedek, Associate Director - cindy@cbbottawa.com

Financial Assistance Available and Confidentially Handled

613.244.9210



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