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# ottawa jewish bulletin



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Participants in Tamir's Judaic program gather, September 9, at the Deschenes Rapids to perform Tashlich – casting off one's sins into a large body of flowing water. (From left) Edith Garman, Debbie Appelbaum, Deby Wasserman, Cantor Daniel Benlolo, Michael Murphy, Meredith Caplan, Shirley Harris and Claire Zloten.

(Photo: Shira Benlolo)

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# Two Ethiopian-Israeli students spend August in Ottawa as counsellors at JCC Day Camp

By Ilana Belfer

On a sunny summer morning at the Soloway Jewish Community Centre (JCC), Ester Biro and Selamawit “CeCe” Tadesse were busy shuttling kids to and fro, from pool to shade, for camp activities.

The pair worked as JCC Day Camp counsellors last month as part of an inaugural exchange with Ottawa’s Jewish community and Israel at Heart, a program that provides Israel’s top Ethiopian students with scholarships to Interdisciplinary Center Herzliya and sends them on career placements abroad.

“When I came, I was very surprised that they know about Israel,” said Tadesse, 26, a psychology student and aunt to 10 nieces and nephews. “They want the connection ... It’s important to me.”

Biro, 25, is a communications and business student.

The young women said they’ve been helping their campers practise Hebrew, while they’ve been improving their English, and frequently fielding questions about Israeli life. The army was a topic the curious campers often asked them about.

“My job was non-traditional for girls,” says Biro, who served as an armour op-



Ethiopian-Israeli students Ester Biro (left) and Selamawit “CeCe” Tadesse outside the Soloway JCC, August 19. (Photo: Ilana Belfer)

erations instructor in a combat unit. Tadesse, who rose to the rank of captain during six years of service, was in three different units, including *Pikud HaOref* (Home Front Command), which trains people for emergency situations.

As Tadesse’s eight- to-10-year-old campers assumed the downward dog position on the grass for some post-swim yoga, Biro’s seven-year-old group took over

Classroom 5 at the Soloway JCC to get crafty with some dream catchers. But Lauren Lee, the JCC Day Camp director, said the real “dream” was having the women on staff.

“They’ve been so friendly, so kind ... On Shabbat, it’s very special. They’re able to sing with the kids [and] do the prayers with us,” Lee said. “They’ve really brought an element of Israeli culture to the camp,

which I feel like we’ve been working on [trying to bring] for so long.”

On the way into the Soloway JCC after yoga, brothers Tal and Nir Keren revealed their favourite part of having Tadesse as a counsellor: playing games like carousel, which involves her spinning them around. They speak in Hebrew and Tadesse translates for them. The Keren family recently moved to Ottawa from Israel. When asked if it helps that their counsellor speaks Hebrew, they nod.

It’s a familiar story for Biro, who was five when her family moved to Israel from Ethiopia, and for Tadesse, who was just two when her family arrived. Both said they didn’t have much trouble adapting, but acknowledge the struggle their parents faced, confronted with a new language and culture.

“They needed to learn it very fast because they needed to teach us,” said Biro. Her family stayed at an absorption centre in Safed for three years until they could

buy a house of their own. “It’s not easy to leave everything behind, but it was their dream for so many years.”

Yet, things still aren’t perfect for Ethiopians in Israel.

“When we come to a [job] interview most of the time, it’s not going to happen everywhere, but they look at your skin colour and not your abilities and skills so, with the Israel at Heart program, they wanted to break the cycle,” Biro explained.

After camp hours, the women, who were hosted by families in the community, toured downtown, the canal and the city’s synagogues. They had dinner at the Embassy of Israel and took a trip to Montreal.

“I told my mom, ‘I have parents here. Don’t worry,’” said Tadesse. “It’s been so comfortable to open the fridge there, to take anything you want.”

Ottawa’s Jewish community was “warm” and “welcoming” during their month here, they said.

“We learned you don’t need to live in Israel to be Jewish and to love Israel and support it,” said Biro. “I can see how people here make it happen ... They educate their children about their Jewish values.

“We feel so blessed that we have the opportunity to be here,” she said.



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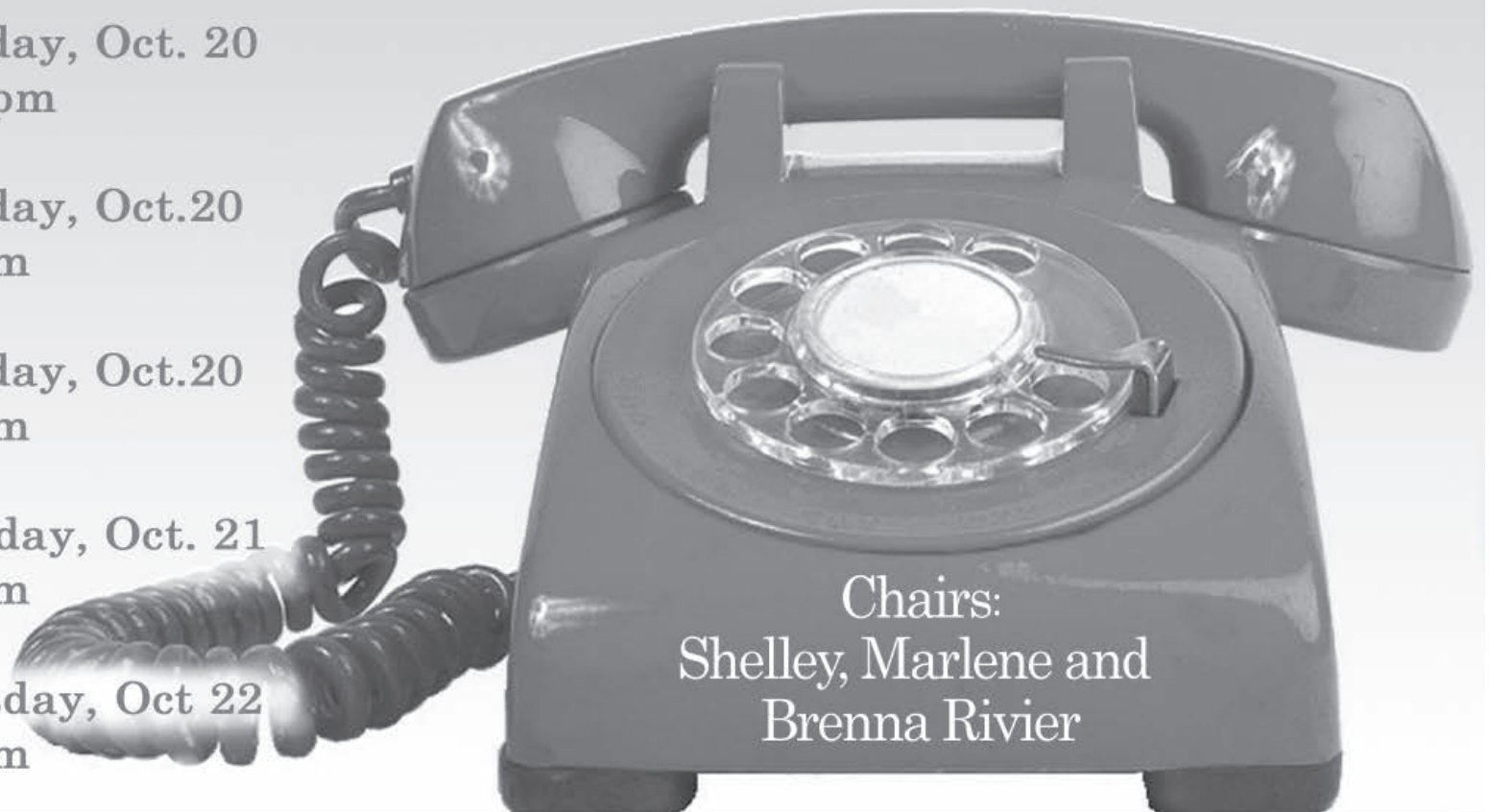
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Session 2: Sunday, Oct. 20  
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Session 3: Sunday, Oct. 20  
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Session 4: Monday, Oct. 21  
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**In Memoriam:**

**Philanthropist Inez Zelikovitz  
passes away at age 96**

By Ilana Belfer

Generous philanthropist Inez Zelikovitz died peacefully, August 23, at Hillel Lodge. She was 96 years old.

The Bess and Moe Greenberg Family Hillel Lodge was one of several causes very close to Inez's heart. During the campaign to build the current facility, her \$1 million gift helped turn the vision into reality and the Jewish Community Campus building – the Joseph and Inez Zelikovitz Long-Term Care Centre – bears her and her late husband's names.

When the Lodge's new wing, with its 21 new beds, opened with a ceremony on December 15, 2011, Inez cut the ribbon, having again been a major benefactor. The new pavilion is also named for the couple.

"Succeeding generations of residents will benefit from her kindness – people who knew her and people who never knew her," said Hillel Lodge Executive Director Stephen Schneiderman. "We were happy that we could spend her last moments with her ... she was a fiercely independent person."

Inez was one of five daughters of Barney and Henrietta Weiss, who ran the delicatessen at the Capitol Hotel at Rideau and Cumberland Streets in the 1930s and '40s.

She married Joe Zelikovitz in 1940 when he was a star halfback with the Ottawa Rough Riders football team and nicknamed "The Flying Hebrew." Joe later ran the family leather business on Rideau Street.

With no children of their own, Inez and Joe made a pact in the 1980s that the one who survived the other would donate all of their assets to charity.

After Joe died in 1998, Inez dedicated herself to fulfilling the pact.

The Ottawa Hospital Foundation, CHEO, the United Way, the Ottawa Food Bank, the University of Ottawa



**Inez Zelikovitz cuts the ribbon opening the new Joseph and Inez Zelikovitz Pavilion at Hillel Lodge, December 15, 2011**  
(Photo: Michael Regenstreif)

Heart Institute and the Perley Rideau Veteran's Health Centre Foundation are among the beneficiaries of their generosity.

Canadian Hadassah-WIZO (CHW) was also very dear to Inez. She founded the Henrietta Weiss Chapter in Ottawa as a tribute to her late mother – for whom it was named – a once active and dedicated CHW member.

When CHW Ottawa-Centre honoured Inez at their Mother's Day tea in 2011, she chose the Sarah Wetsman Davidson Hospital Tower at the Hadassah University Hospital in Ein Kerem, Jerusalem, as the beneficiary of the tea's fundraising efforts.

"She was just totally delighted with the whole experience and we remember that particular afternoon very fondly," said Esther Kulik, CHW Ottawa-Centre president. "She's been very good to Hadassah ... we're very grateful to have shared a bit of her life."

She bequeathed much of her estate to Hillel Lodge. Her will also includes bequests to the Hadassah Hospital in Jerusalem, the Hadassah-WIZO Canada Research Institute and the Hadassim Children and Youth Village.

As a reflection of their altruistic contributions, the names of Inez and Joseph Zelikovitz will certainly live on forever.

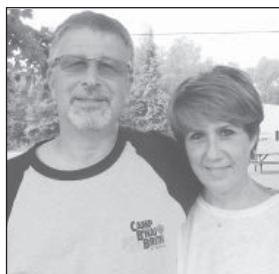
Inez is survived by sisters Bea Dubinsky and Pauline Hochberg, both of Ottawa, and Lily Miller of Florida.

A graveside service for Inez was held, August 26, at Jewish Memorial Gardens' Bank Street cemetery. She specified Hillel Lodge as the appreciated recipient of memorial donations.

A special tribute to Inez will take place at Hillel Lodge on Wednesday, October 16, 7:30 pm, as part of a menorah dedication to capital campaign donors to the Joseph and Inez Zelikovitz Pavilion.

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## Talking with Ottawa Jewish community leaders

**Norman Zagerman:**

# Community must ensure the future of our religious institutions

By Ilana Belfer

*Editor's note: Throughout 2013, the Ottawa Jewish Bulletin is speaking with a number of longtime community leaders about some of their leadership accomplishments and about challenges the community faces now and will face in the future.*

At a campaign dinner in 1942, Norman Zagerman heard his older brother speak on behalf of Ottawa's Jewish youth.

"We need a real Jewish Community Centre (JCC) which shall constitute the backbone of all the aspects of Jewish life in our community," Joel Zagerman said 71 years ago.

Little did Norman know, he'd be repeating his brother's words at a dinner 37 years later while chairing the campaign to build a new JCC on a new Jewish Community Campus in the west end. Eventually, he'd even pick out the land.

When Joel died at age 16, Norman was inspired to get more involved in the community. He was also influenced by the example of his father, Morris, the founding chair of the first JCC on Chapel Street.

He started by joining the United Palestine Appeal youth division, and later became chair of the United Jewish Appeal (UJA) young people division (for 19- and 20-year-olds) in 1948-1949.

After chairing UJA campaigns in 1969 and 1970, Norman went on to be vice-presi-



**Norman Zagerman**

(Photo: Ilana Belfer)

dent and then president, from 1973 to 1975, of the Jewish Community Council of Ottawa/Vaad Ha'ir (now the Jewish Federation of Ottawa).

During his time at the Vaad, he helped establish the Ottawa Jewish Community Foundation, which he cites as one of his biggest accomplishments. He later served as Foundation president in 1982-1983, and spent 20 years chairing the nominating committees of both the Vaad and the Foundation from 1972 to 1992.

It's no wonder he's been called the *Vaad-father*.

Norman, who worked in the family steel and lumber building supplies business – Zagerman & Co. – for about 45 years, was also regarded as an effective fundraiser for Israel and for many other causes, and has served on various boards, including those of the Ottawa General Hospital, Canadian Jewish Congress and Carleton University, his alma mater.

In 1984, he was recipient of the Gilbert Greenberg Distinguished Service Award, the Ottawa Jewish community's highest award, and was named B'nai Brith Ottawa Lodge's "Citizen of the Year" in 1988.

"I'm very proud of our community," he said, mentioning agencies and institutions such as Hillel Lodge, Tamir, Jewish Family Services and the Ottawa Jewish Community School, which, to him, are "all new."

But, in Norman's eyes, changes have come with both pros and cons.

Growth has meant dispersion and fracturing. When he was a boy, 90 per cent of the Jewish community lived in Lowertown, and York Street Public School even closed on the High Holy Days, he said.

He also had to worry about getting into a fight or being called a "dirty Jew" every

time he walked to the hockey rink. Jews weren't allowed into tennis or golf clubs, so they had to make their own.

While society's abandonment of such overt anti-Semitism is obviously for the better, Norman said adversity brought the community closer together. Without that adversity, he said he sees more intermarriage and a greater lack of Jewish identification, especially among young people.

In his opinion, the biggest challenge the community faces is "how we're going to continue the Jewish in Jewishness, really."

He pointed to low attendance rates at all the city's synagogues, and mentioned Beth Shalom, which recently sold its property, as an example. It is a community problem, he said, and it's time the Federation took notice.

"The community has to take a more active role in what's happening to the religious aspect of the community" he said.

"I don't mean they have to have a shul, but they have to find out why ... because, eventually, there's not going to be any Jews,

"If the community needs me, I'm still here, even though I'm an old man," laughed the retired father of four grown children. "I believe in it."

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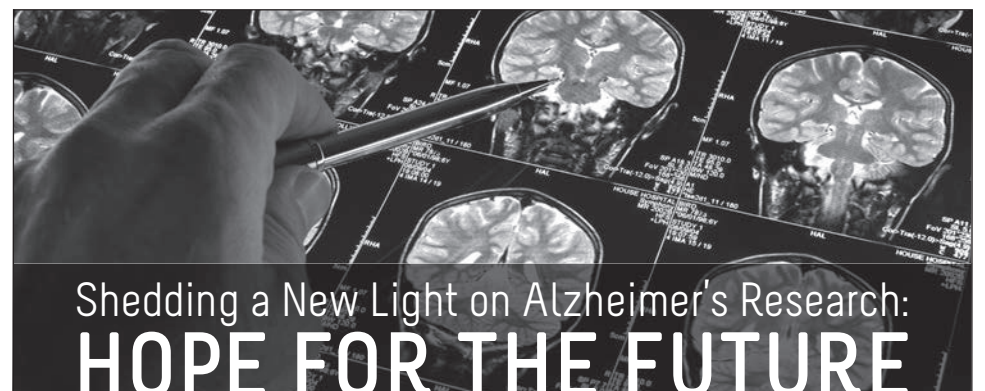


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*What sears your soul?*

This is a question I often reflect on as a donor and as a community volunteer. As chair of the Ottawa Jewish Community Foundation, I am always curious to learn about why people choose to donate to organizations. What inspires you to make financial gifts that help others and build our community? What motivates you to find the right giving vehicle to support whatever cause you feel needs attention and fits with your values?

In some respects, the Foundation has been one of Ottawa's best kept philanthropic secrets. However, over the years, we have been growing – not only in dollars, but also in the number of people connecting with the Foundation and using our organization to make extremely generous gifts through most impactful acts.

I would like to take this opportunity to share the story of one of the exceptional families who work with us in ensuring a bright future for Ottawa's Jewish community.

In 2006, Dr. Lisa Rosenkrantz and Michael Walsh established an endowment



## Federation Report

Lynne Oreck-Wener  
OJCF

fund with the Foundation, following an increase in their involvement with the Jewish Federation of Ottawa and the Ottawa Jewish Community Foundation. Soon afterward, they implemented a truly unique way to help grow their fund – by foregoing payment for professional services rendered and instead encouraging others to make charitable gifts.

Upon becoming a mohel, Lisa had the idea to make sure new parents, at a very vulnerable moment in their lives, felt connected not just to their families and the Divine, but also to the Jewish community. As she talked about their wishes to bring the values of Judaism to their new son, Lisa would remind them that the strongest way to do this was by example; that doing good

deeds – including tzedakah – was a meaningful starting point. Lisa felt this would be accomplished by having them make a donation to their shul or to the Ottawa Jewish Community Foundation for her services as mohel.

As Lisa told me, “Our fund has increased over the years by leaps and bounds, which is very gratifying. I expect it to continue to grow as long as people honour me by asking me to be the mohel at the occasion of the birth of a son. When they make a donation like this, I also continue the connection by forwarding their names to Shalom Baby, a welcoming program at the Soloway Jewish Community Centre. And so the connection continues and has a chance to flourish.”

Lisa and Michael's endowment fund supports the Federation's Annual Campaign, as they appreciate how much effort goes into the planning and co-ordination of the needs in our community. She mentioned how “many smaller agencies would not get the support they need to do the programming that is invaluable to the community. I am feeling good about starting and continuing an endowment fund that

will go on and on, supporting my Jewish community long after we are gone.”

Since 2008, 40 people have donated to the Michael Walsh and Lisa Rosenkrantz Endowment Fund as a result of her performing a bris, resulting in significant funds and lasting bonds and connections between young families and the Jewish community.

As we begin the New Year, we begin to think about new ways we can make a positive impact in our family, at work and in our community. We must ensure that our community – that every Jewish community – is healthy, highly functional, multi-generational, well organized and well funded. And, as Lisa and Michael have demonstrated, a big heart, coupled with some creativity, can do a world of good.

Building a strong, vibrant and sustainable community is a major challenge undertaken by the Ottawa Jewish Community Foundation. A legacy gift today helps build a better tomorrow, and growing your fund can affect change, both now and in the future. We are so grateful to donors like Lisa and Michael who ensure we can meet this challenge.

# The true meaning of honouring our parents

Human nature is such that every generation seeks to part ways with the past in favour of something new. Think about it. Who wants to be exactly like their parents? At one time or another we have all sworn that we'd never be like our fathers or mothers, who are simply too old fashioned! Children typically want to do things their way: to run the business and raise their children their own way and to make their own mark in the world.

Isaac, the son of Abraham and Sarah, did not seem to share this attitude. Again and again, we see Isaac following in his father's footsteps. When famine strikes Canaan, Isaac initially wants to go down to Egypt, but God commands him not to travel there, to remain in the land (Breishit, 26:2).

Why did Isaac want to go to Egypt?

“Isaac's intent was to do just as his father had done during the famine in his time,” he thought, “since my father went down to Egypt, so will I,” Rashi commented.

Furthermore, in chapter 26, verses 15 through 18, we are told of Isaac's reaction to the theft of his father's wells by the Philistines. Isaac returns to dig up the same wells and then gives them the same names, not straying from anything his father did.



## From the pulpit

Rabbi Ari Galandauer  
Young Israel

Most surprising however, is that of all the stories the Torah could have recorded about the life of Isaac, it purposefully records copycat stories, with no innovation or creativity whatsoever on the part of Isaac. What message is the Torah conveying through these seemingly mundane stories?

I remember, while growing up, how my father would always eat our leftovers as he reminded us that it's a sin to waste food, that there are people starving in many parts of the world. Exactly how finishing my dinner would help those poor people still remains a mystery, but I recall thinking that, when I grew up and had my own kids, I would never make them feel guilty for not finishing their plates. I will, therefore, never forget when my eldest was three and could not finish his plate, I turned to him sternly and said, “I know that you are going to finish your food, because it's a sin

to waste food, and ...”

I realized I was acting just as my father would, saying exactly what he would say! But, perhaps, that's not so bad.

In our quest for glory and greatness, we assume that not doing what previous generations did is a significant sign of progress. After all, are we not more advanced? They had a horse and buggy; we have luxury automobiles. They had mud huts for homes; we have condos! I should take advice from them?

That was not the attitude of our patriarch Isaac. The legacy Isaac leaves to us is that, if my father did something, then I'm going to consider it too. If such and such

was important to my parents and grandparents, then perhaps it should be important to me too. We may be blessed to live in a time where we benefit greatly from science and technology, but that doesn't mean we know better, or the past should be easily discarded.

By recording for posterity the words and deeds of Isaac, the Torah is teaching us the true meaning of honouring our parents. To look at the previous generations with awe and respect, to hold on dearly to the values and ethics they gave their lives for, and to cherish the precious gifts that they have bequeathed to us – that's true *Kibud Av V'aim*.

## Letters welcome

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

Send your letters to Michael Regenstreif, Ottawa Jewish Bulletin, 21 Nadolny Sachs Private, Ottawa, Ontario K2A 1R9; or by e-mail to [bulletin@ottawajewishbulletin.com](mailto:bulletin@ottawajewishbulletin.com).



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# Excitement is mounting about the redesign of the *Bulletin* and our new website

Anticipation continues to mount in the *Ottawa Jewish Bulletin* office about the upcoming launch of our redesigned print edition and our new dynamic website scheduled to make their debut with the community-wide Chanukah edition to be published November 25.

The mock-ups we've been seeing from the team headed by award-winning designer David Berman are exiting and will revitalize the look of the newspaper.

It's also very exciting that the *Bulletin* will be fully available online for the first time. For some years now, studies have shown that many readers have drifted away from traditional media in favour of online sources – particularly younger readers, in essence the emerging generation whose engagement has been prioritized by such organizations as the Jewish Federation of Ottawa.

The *Bulletin* has been an important presence in Ottawa's Jewish community for 76 years, and we believe that this combination of a fresh look, the addition of a dynamic online edition, as well as engagement through various social media will help ensure our efficacy for many more years to come.

Plans are also coming together for a special launch event to celebrate the



## Editor

Michael  
Regenstreif

redesign of the print edition and new website. We're inviting everyone – *Bulletin* readers and advertisers, representatives of community agencies and organizations, etc. – to join us at the Federation's members meeting on Tuesday, November 26, 7 pm, at the Soloway Jewish Community Centre.

We'll have a *guided tour* of the redesign and the website and we'll hear from several speakers, including such noted *Bulletin* columnists as Jason Moscovitz, Mira Sucharov, Barbara Crook and me.

Speaking of columnists and the emerging generation, have a look at Ilana Belfer's initial *Emerging Gen* column on page 21. Ilana begins a discussion in the column that we hope all – particularly members of the community in their 20s and 30s – will participate in.

By the way, one of the new features we're planning for the *Bulletin* is a spe-

cial section of student submissions tied to certain holidays like Chanukah, Purim, Passover and Yom Ha'Atzmaut. The first of these special sections – celebrating Chanukah – will be part of the November 25 community-wide issue in print and online.

Submissions might include essays, short poems, even art work, and we're welcoming submissions from all grade levels from all of Ottawa's day schools and supplementary schools.

Essay submissions should be relatively short for the younger grades and could increase to up to 400 words for high school students. As the schools already know, the deadline for submissions to this special section is October 31. The age and grade levels of the students will be taken into consideration when choosing submissions for publication. We're hoping all of Ottawa's Jewish schools will participate in this initiative.

### Ottawa bus tragedy

The last production day before the *Bulletin* goes to press is always busy in our office and this issue – which we were hustling to finish two days earlier than usual due to the advent of Sukkot – was no exception. On final production days,

we tie up loose ends, make final corrections, and I sit down to write the editor's column – invariably the last thing that goes into each edition of the *Bulletin*.

Just as we were settling into the office on that morning – September 18 – breaking news came of a horrible and tragic bus and train collision in Ottawa that left at least six people dead and many more injured. We quickly learned that among the injured was at least one person who is active in the Jewish community.

The accident occurred near the Fallowfield transit station in Barrhaven, when a double-decker bus heading downtown on OC Transpo route 76 hit a Via Rail passenger train en route from Montreal to Ottawa and Toronto. Apparently, for a reason not yet determined as I write just a few short hours after the accident, the bus crashed through the lowered barrier at the railway crossing and struck the train.

While most of us routinely travel hither and yon in cars and on buses, trains and airplanes without incident throughout our lives, random events like this accident are a reminder of the delicate balance in which life always hangs. Our thoughts and prayers are with all of those affected by this tragic event.

## In Montreal, 'there is no naiveté left, not even wishful thinking'

Recently, my front left tire fell victim to a pothole in Montreal. I had to buy a new one – that's how deep the pothole was. The good news is I didn't fall into a sinkhole or have an overpass fall on me. Nonetheless, Montreal is increasingly falling apart, and the decay is, literally and figuratively, everywhere.

We often hear how North American infrastructure is in desperate need of repair. In Ottawa, we are fortunate – more often than not – in that we can afford to replace aging roads, bridges and sewers before they fall apart. Money is an important part of it, as is having a plan.

Municipal officials here have a strategy and a timetable fixed around rebuilding infrastructure. Bank, Rideau and Preston Streets are examples of structural and surface renewal being done before there is a sinkhole or a sewer-break.

The Ontario Ministry of Transportation's annual exercise of replacing overpasses on the Queensway is another example of steady, planned and important structural updates. Light rail is another positive step into the future.

By comparison, in terms of the amount and quality of work being done, Montreal's *future* seems more and more to be in the past with an unfortunate set of



Jason  
Moscovitz

circumstances pointing to a picture that is bleaker than ever.

There are four major bridges linking Montreal with the South Shore and two of them are always being worked on to keep them structurally safe. One of them, the Champlain Bridge, will have to be replaced. What can happen between now and when a bridge is completed is a potential nightmare as work crews scramble to do the patchwork to keep it standing.

Much of Montreal's expressway system entering downtown from the west end was built for Expo '67, and the time has come to rebuild the Turcot Interchange before it, too, might give way after almost 50 years of inattention. Rather than rebuild portions of the elevated sections of the highway slowly and surely, Montrealers now face a massive rebuild. The work has begun, and the traffic snarls

are increasingly terrible.

The \$1 billion-plus Olympic Stadium stands broken and mostly empty in the east end of the city, while everywhere you look downtown more condos are being built without much of an urban plan as the city continues its exhaustive hunt for new tax revenue.

The Charbonneau Commission examining corruption in Quebec's construction industry continues, and the shocking testimony manages to mirror the decay you can see and feel. On every road, every bridge, every elevated expressway, Montrealers wonder how much more it cost than it should have, if the mixture of concrete was correct, how many safety corners were cut because there was not proper oversight, or who was paid off to look the other way.

While the corruption inquiry has led to the resignations of two mayors of Montreal in less than a year, as well as the mayor of nearby Laval – who was, alarmingly, charged with gangsterism among many other charges – there comes a point where it seems like the Wild West where no one follows the rules. Scandal is a word that has been known to Quebecers for a long time. There is no naiveté left, not even wishful thinking.

While we might ask ourselves whether the corruption in Ontario isn't the same as in Quebec – perhaps just more subtle or sophisticated – and while we should not be naive about it, it is a safe bet to say illegal activity here is not as ingrained in the culture as the corruption inquiry appears to be proving in Quebec.

And, while Rome burns and bridges might fall down, Quebec's government has put forth the *Charter of Quebec Values*, which is about eliminating overt religious expression in public work places. For many, the charter is an unhappy and unwanted Chapter Two. In 1977, the Quebec government passed Bill 101, the Charter of the French Language, and the controversy, stemming from the heartfelt differences between collective and individual rights, still goes on so many years later.

Many in Ottawa's Jewish community – and many more in Toronto's – left Montreal in the 1970s because they thought their future, and their children's, would be better in Ontario.

A generation later, a committed community builder in Montreal, who stayed there while hoping to see a better day for her family, recently muttered this sad conclusion: "This is certainly no place for my grandchildren."

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# Rafi Barak expected to be Israel's next ambassador in Ottawa

Israel has tapped a high level official to be its next ambassador to Canada.

Rafi Barak, until now the director-general of the Foreign Ministry, will fill the post held until recently by Miriam Ziv, who returned to Israel in August following five years of service as Israeli ambassador here.

Barak has held a number of high level positions in Israel's Foreign Ministry. Prior to serving as director-general, he variously served as the number two diplomat at Israel's embassy in Washington, as chargé d'affaires at Israel's embassy in Paris, and as deputy director-general responsible for Western Europe.

No date has yet been set



Rafi Barak, then Director-General of Israel's Foreign Ministry, speaks at the Herzliya Conference, February 6, 2011.

for Barak's arrival in Ottawa.

His appointment to Canada is currently awaiting fi-

nal approval from the Israeli cabinet.

# Beth Shalom and Agudath Israel in talks

Congregation Beth Shalom, which recently completed the sale of its property at 151-153 Chapel Street and must vacate the building by March 31, and Agudath Israel Congregation have resumed formal discussions aimed at a possible amalgamation of the two Conserva-

tive congregations.

In a September 3 letter to congregants, Presidents Ian Sherman of Beth Shalom and Howie Levine of Agudath Israel said the discussions were set to resume this month. A joint task force met last year, but was suspended when an agreement was not reached.

"With the sale of the Beth Shalom property concluded, the task force can now return to its discussions, with its goal of finalizing outstanding questions and bringing forward recommendations for the two Boards and two congregational memberships to consider," Sherman and

Levine wrote.

The two synagogue presidents added they looked forward to positive results from the task force "which can inform how an amalgamated Conservative synagogue might come together, thrive and prosper in Ottawa for years to come."

# OJCS attracts new high school students

By Sara-Lynne Levine  
OJCS

The Ottawa Jewish Community School (OJCS) began the new school year with 37 new students: 22 in our all-day kindergarten program, eight in our elementary school and seven in our high school.

Rabin division, the OJCS high school, is a laptop school known for our small classes and seminar-style approach. We've been hearing

from our new students that OJCS is a warm, welcoming school where teachers are able to offer individualized attention to all students.

For our student athletes, the flexibility of our timetable allows our students to continue their high calibre training while continuing their studies.

One of the highlights in the high school is our annual high school drama production, which is entered in

Canada's Capital Cappies program. Because of our small size, almost every student gets involved in the production, whether in acting, designing sets, lights, costumes, promotion, ticket sales, etc. For our new students interested in the arts, our drama program is an attraction.

Joining our high school at any grade level is an option for those students who meet our school requirements.

Our students graduate with more than the 30 required credits as our students also receive Ministry credits in their Jewish studies courses. Our school offers a wide range of Judaic courses for those students looking to pursue this path of study.

Contact Andrea Black at 613-722-0020 or [andrea.black@theojcs.ca](mailto:andrea.black@theojcs.ca) to learn more about OJCS, or to arrange a private tour of the school.

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**Working together to connect our youth to Israel**

When children return to school, they often reflect on what they did during their summer vacation. While JNF Ottawa was focussed on organizing the almost-sold-out Negev Dinner, KKL-JNF also had a very busy summer in Israel organizing events for children to nurture an environment of co-existence and appreciation for the Land of Israel.

A chess tournament for Jewish, Arab and Bedouin youth was held at the end of August in the Negev community of Meitar. The matches lasted for three days and, on the final day, participants took part in outdoor environmental activities under the guidance of KKL-JNF instructors. Almost 100 children between six and 16 took part in the tournament, which was held this year for the second time. The participants were from 16 different communities, including Beer Sheva, Arad, Mount Hebron, Hura, Tira and Iksal.

KKL-JNF instructors held an exciting range of games and quizzes. These activities enabled the children both to have fun and to get to know one another and start making friends. Jews, Bedouin and Arabs, boys and girls, religious and secular, younger and older, experienced chess players and raw beginners – all combined to form a single large group.

In Haifa, KKL-JNF organized activities for children of new immigrants from Ethiopia in all the absorption centres in Israel to celebrate “Cleanup Day” and to connect the new immigrants to Israeli society. The collaboration between KKL-JNF and the new immigrants from Ethiopia began a few months ago with a project called “Green Dream” for the environmental education of new immigrants.

This fall, JNF Canada’s Director of Education is planning visits to schools across the country to play educational games with children that teach them about the environment and Israel. Our Executive Director, Lynda Taller-Wakter, has already scheduled one of Israel’s chief foresters, Kalil Adar, to meet with students in January, and to have a special meeting with the Natural Resources Canada scientists to exchange knowledge about forest management. And, a bit closer to home, JNF subsidized tickets for the Gilad Schalit community event in Montreal so that many representatives of Ottawa’s emerging generation segment could attend.

Connect your child or grandchild to Israel via JNF starting at birth by inscribing them in the Sefer Ha Yeled or Yalda and later as a Bar or a Bat Mitzvah. Encourage them to donate \$18 for a tree at Tu Bishevat, and later plant a physical tree at one of JNF’s tree-planting centres in Israel. Experience the Land of Israel by hiking and biking on JNF trails and in our forests among the more than 240 million trees planted since 1901. Connecting our youth to our history and to the Land of Israel ensures a future generation that is committed to Israel. In this age of connectivity and innovation, JNF options are endless. Call JNF Ottawa at 613-798-2411.

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# Zelikovitz Centre partners with Limmud Ottawa, Oct. 19-20

By Ilana Belfer  
 for Zelikovitz Centre  
 for Jewish Studies  
 Carleton University

Carleton University’s Max and Tessie Zelikovitz Centre for Jewish Studies has partnered with Limmud Ottawa to bring the community a revolutionary Jewish educational experience at what is being described as “an inspiring weekend of Jewish learning and culture,” October 19-20, at Congregation Beth Shalom.

This will be the third annual edition of Limmud Ottawa.

“This year is building on what was accomplished last year,” said Deidre Butler, assistant professor of religion at Carleton and director of the Zelikovitz Centre.

“The atmosphere around this year’s event has transformed from last year’s excellent, more formal offering and is setting the stage for the future of Limmud in Ottawa. Everything is much more dynamic, learner-centred, inclusive and celebratory of Jewish learning.”

In accordance with Limmud’s volunteer-driven nature, the Zelikovitz Centre is providing student volunteers who are fulfilling the community service learning component of their course work, co-ordinated through the Centre’s Developing Future Leaders (DFL) program, which pairs student interns



**Biblical scholar Shawna Dolansky will present “A Goddess in the Garden? The Fall of Eve” at Limmud Ottawa, October 20.**

with partner agencies in the Jewish community. DFL is also contributing longer-term interns for more senior tasks.

At Limmud, Shawna Dolansky, biblical scholar and adjunct research professor of religion at Carleton and the Zelikovitz Centre’s assistant director, will be giving a presentation titled, “A Goddess in the Garden? The Fall of Eve.”

In this discussion of the Eden story in ancient comparative perspective, Dolansky will focus on the talking snake, magic trees and the name of earth’s first woman to reconstruct the literary pre-history of Adam and Eve.

In addition to the Zelikovitz Centre, other Limmud partners include Congregation Beth Shalom, the University of Ottawa’s Vered

sky will focus on the talking snake, magic trees and the name of earth’s first woman to reconstruct the literary pre-history of Adam and Eve.

Jewish Canadian Studies Program, Hillel Ottawa, the Canada-Israel Cultural Foundation, Agudath Israel Congregation and Or Hane-Shamah.

“I’m thrilled to have this amazing, talented crowd helping us ... the input has been nothing but value input,” said Limmud Ottawa organizer Jenny Roberge. “Limmud is a community effort.”

The Max and Tessie Zelikovitz Centre at Carleton University is Canada’s capital’s research institute for Jewish Studies. With access to Ottawa at its front steps, the Centre connects with Parliamentarians, public servants, diplomats, NGO’s, international organizations and the national media, as well as other academics and the broader community, on the basis of the innovative and cutting-edge research conducted by more than two-dozen Zelikovitz researchers.

For more information about Limmud Ottawa and details about how to register, visit [Carleton.ca/limmud](http://Carleton.ca/limmud) or email [limmudottawa@gmail.com](mailto:limmudottawa@gmail.com).

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# Jewish groups quietly aiding Syrian refugees

By Uriel Heilman

(JTA) – When Georgette Bennett decided a few months ago to help refugees from Syria’s civil war, she wanted to do it in a Jewish way.

Citing a passage from Leviticus she said her late husband often quoted, “Thou shalt not stand idly by the blood of thy neighbour,” Bennett met with the CEO of a major Jewish aid group and quickly got him to agree to head a Jewish effort for the refugees. Bennett, a former professor, journalist and philanthropist, supplied the first \$100,000.

The CEO, Alan Gill of the American Jewish Joint Distribution Committee (JDC), got more than a dozen Jewish groups to sign on to the campaign, dubbed the Jewish Coalition for Syrian Refugees in Jordan. So far, more than \$344,000 has been collected, most of it allocated to groups working with refugees in Jordan.

But, although they constitute some of the largest and most

prominent Jewish organizations in the United States, most of the 16 groups in the coalition have done little to help the cause. They have not used the mechanisms they usually employ to rally Jewish support or raise money such as mass emails and press releases.

Only three have posted prominent appeals on their websites. And only one, the JDC, has contributed any money of its own – \$50,000, according to a spokesman.

The biggest contributor, so far, has been Bennett herself, who has now put in a total of \$150,000.

“I found myself very much called by the Jewish imperative that commands us to act in the face of human suffering,” said Bennett, president of the Tanenbaum Center for Interreligious Understanding, which she founded two decades ago in memory of her husband. “What makes it near to my heart is I was a refugee. I come from a refugee family. I’m a child of Holocaust survivors. And I can’t



Syrian refugees living in camps and tents in northern Jordan are receiving aid from Jewish and Israeli groups. (Photo: IsraAid)

help but relate to the plight of these refugees.”

Jewish groups are not working with Syrian refugees directly – that’s being left to local partners on the ground, many of which asked not to be named due to the sensitiv-

ity of their work and the Jewish source of the money.

In a separate effort, the Israeli group IsraAid has been providing mattresses and food-and-hygiene packages to refugee families in urban areas in northern Jordan for the

past year. As with the coalition’s effort, IsraAid is working with locals, but Israeli staffers have been travelling to Jordan every few weeks to co-ordinate the effort.

“We do distributions in concert with local partners – they know we come from Israel,” Shachar Zahavi, the group’s director, told JTA. “Most often they’re surprised, but there is thanks. We have not encountered any hostility. Everybody’s been wonderful. We’re not representatives of the Israeli government. We’re a civil society organization.”

IsraAid, which says it has spent tens of thousands of dollars so far, is funded in part by North American Jewish groups, including the American Jewish Committee and the UJA Federation of Greater Toronto.

HIAS, the Hebrew Immigrant Aid Society, is also planning on dispatching team members to Jordan to help the Syrian refugees find new homes overseas, including in the United States. The effort,

for which HIAS has received \$50,000 from the coalition (HIAS is also a member), is not yet operational. The plan is to have people on the ground by 2014.

“As a Jewish organization, we have to be very careful in terms of how we participate in the response,” HIAS CEO Mark Hetfield told JTA. “But now we’ve found a way to participate constructively, and it’s clear our community needs to be represented in response to the Syrian refugee crisis.”

Aside from HIAS, the members of the coalition – itself a subgroup of the Jewish Coalition for Disaster Relief – include the United Synagogue of Conservative Judaism; the Jewish Council for Public Affairs; the Union for Reform Judaism and its affiliated Religious Action Center; the Jewish Federations of North America; Ve’ahavta, a Canadian group dedicated to tikkun olam, the Jewish concept of repairing the world; the Rabbinical Assembly of (Continued on page 12)

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Speaker: **Linda Scherzer**  
former Middle East correspondent  
for CNN and Israel Television



# Books and Bagels to resume at Temple Israel

By Anne Alper  
for Temple Israel

Temple Israel is set to launch another season of our popular Sunday morning *Books and Bagels* discussion series. Three sessions have been confirmed to date and others will be announced in the coming months.

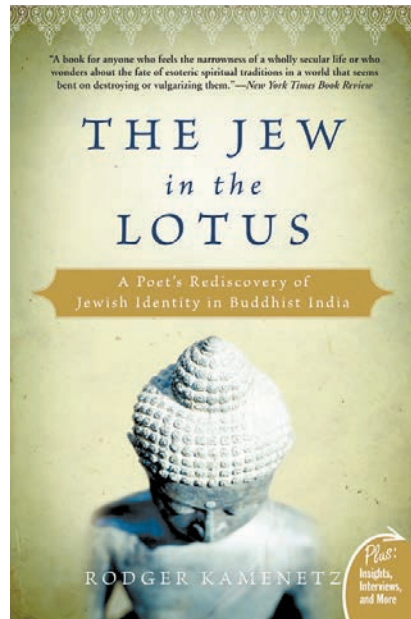
The program begins with a bagel breakfast at 9:30 am followed at 10 by a presentation and discussion of a work of fiction or non-fiction. All sessions will be held at Temple Israel, 1301 Prince of Wales Drive and pre-registration is not required. There is no charge, but a voluntary donation to cover the cost of breakfast is appreciated.

The *Books and Bagels* sessions already set include:

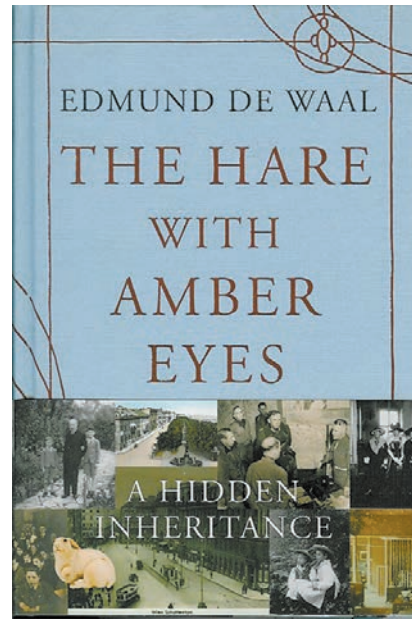
October 27- *The Jew in the Lotus* by Rodger Kamenetz will be reviewed by Lynne Young, who recently

retired as an associate professor in the School of Linguistics and Language Studies at Carleton University and is a member of Temple Israel. The book is the first recorded dialogue between experts in Judaism and Buddhism. National Public Radio commentator Andrei Codrescu described *The Jew in the Lotus*, published in 2007, as a “fascinating tale of two worlds, the Jewish and the Tibetan; a profound discussion of religion, exile, and survival in our time.” Kamenetz is a professor emeritus of English and religious studies at Louisiana State University;

November 17- *The Hare with Amber Eyes: A Hidden Inheritance* by Edmund de Waal will be reviewed by Barbara Clubb, former CEO of the Ottawa Public Library. This well-researched,

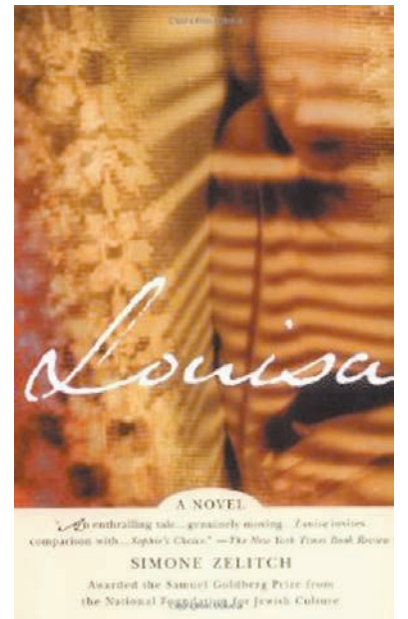


beautifully written and very moving family memoir provides an interesting account of the ascent and decline of the Ephrussi family, a grand banking family from Odessa, Vienna and Paris, who lost almost everything during the



Second World War. De Waal, a leading ceramic artist in the United Kingdom, unearthed the story when he traced the origins of a netsuke (ornamental Japanese carvings) collection he inherited;

December 15- *Louisa* by Simone Zelitch will be reviewed by Rabbi Steven Garten, spiritual leader of Temple Israel. This novel, a modern day *Book of Ruth*,



tells the story of a 50-year-old Holocaust survivor from Budapest, who arrives in Israel in 1949 with her German daughter-in-law Louisa. Zelitch, who was born in Philadelphia, has been praised for her ability to capture the essence of life in pre- and post-Holocaust Europe in this novel. She credits this to the insight she gained while spending two

years with the Peace Corps in Hungary in the 1990s.

These books are available through the Ottawa Public Library and the Greenberg Families Library at the Soloway Jewish Community Centre.

Contact Shayla Mindell at [shaylamindell@rogers.com](mailto:shaylamindell@rogers.com) or 613-594-4556 for more information about *Books and Bagels*.



## Colorado floods

A Chabad volunteer helps people clear damaged goods from their homes in Colorado, September 17. (Photo courtesy of Chabad)

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Deadline Oct. 13



Well-known actor, director and playwright Pierre Brault will direct the Soloway JCC's Purim shpiel, *Schmaltz: A Greased Purim*.

## Pierre Brault to direct Purim shpiel at Soloway JCC

By Pamela Rosenberg  
Soloway JCC

After a four-year hiatus, the Purim shpiel will return to the Soloway Jewish Community Centre (JCC) under the direction of the multi-talented Pierre Brault.

A playwright, actor, director and comedian, Brault has worked extensively in film, television and on stage. His solo plays, *Blood on the Moon* and *Portrait of an Unidentified Man*, have been presented repeatedly at the National Arts Centre and have toured extensively.

A well-established presence in the Ottawa theatre community, Brault has appeared in such plays as *The Shadow Cutter*, *Twelfth Night*, *Macbeth*, *The Ecstasy of Rita Joe*, *A Night in November*, *Doctor Faustus* and *The Barber of Seville*, to name only a few.

Brault is the artistic direc-

tor of Sleeping Dog Theatre, a local professional theatre company dedicated to the development, production and touring of new Canadian plays. He is the recipient of two best actor awards from the Ottawa and Montreal Theatre Critics' Circles, and the inaugural Audrey Ashley Award for his body-of-work contribution to the Ottawa theatre scene.

"We are delighted to have Pierre on board and, so far, the response to his directing the 2014 Purim Shpiel has been extremely positive. People are looking forward to learning from a professional of his calibre," said Roslyn Wollock, Soloway JCC manager of adult education and cultural programs.

The Purim shpiel, *Schmaltz: A Greased Purim*, is a musical megillah parody of the 1970s blockbuster *Grease*, and is the culmina-

tion of the Purim shpiel drama class that begins October 6 at the Soloway JCC.

Eighteen participants who register for the class will have the opportunity to hone their craft under the supervision of a true professional while they learn acting techniques and rehearse for the spring show.

Past Purim shpiels at the Soloway JCC include *Megillah on the Roof* (2010), *Purim According to the Beatles* (2009) and *Purim According to the Beach Boys* (2008).

Brault's association with the Soloway JCC began this past spring when his drama course, *Elements of Acting*, was offered to enthusiastic response from participants.

For more information, or to take part in the Purim shpiel, contact Roslyn Wollock at 613-798-9818, ext. 254 or [rwollock@jccottawa.com](mailto:rwollock@jccottawa.com).

## Refugees: Humanitarian responsibility

(Continued from page 10)  
the Conservative movement; Mazon, the Jewish hunger relief organization; the U.K.-based World Jewish Relief; World ORT; the Conference of Presidents of Major American Jewish Organizations; the World Jewish Congress; the American Jewish Committee; and the JDC.

Ve'ahavta and World Jewish Relief both have posted prominent calls on their web-

sites to help with the refugee crisis.

"Each group decided what they want to do based on their constituencies," JDC spokesman Michael Geller said. "They all participate in the calls. They participate in the allocations conversations."

Aside from the contributions by Bennett and the JDC, the coalition has received \$25,000 each from two anonymous donors, \$75,000

from the California-based Leichtag Foundation and about \$20,000 from grassroots donors.

"The Jewish community understands tikkun olam, understands humanitarian responsibility," said Will Recant, an assistant executive vice-president at the JDC. "When they were made aware, they started to step forward just as they did for Darfur, Rwanda and other areas of humanitarian need."

# Shaffran's poems tell the story of transformative journey

By Ilana Belfer

Rona Shaffran's new book of poetry, her first published collection, follows a lustless couple through a transformative journey from disconnect to rekindled passion.

The woman's magic-realist voyage to an exotic locale leads to a personal and, consequently, joint awakening, which causes the couple to *Ignite*, the book's title, as they grow older together.

In her personal life, too, Shaffran – a.k.a. Rona Shaffran-Tannenbaum – is no stranger to the idea of a transformational journey: after 30 years with the Auditor General of Canada's office, she went from government bureaucrat to published creative writer, starting on her new career path at 51.

"I guess it's a story about never really knowing where an event is going to take you," said Shaffran, 62, referring to her own story this time.

While waiting for a delayed flight at the Rome airport, in 2001, she struck up a conversation with the woman sitting beside her, who recommended she visit the volcanic islands on the Tyrrhenian Sea between Sicily and the Italian mainland.

"From the minute she described those islands to me ... It was like a calling," Shaffran said.

She and her husband, Brian Tannenbaum, went there

the following year.

"I felt, somehow, a sense of familiarity ... almost like a coming home," she said. "And, the landscape, it was so mesmerizing to me that I began to write ... furiously."

Until then, she'd written only intermittently, particularly in high school and university, she said, wondering aloud whether it was all "*besht*."

The ideas in the book came to her one afternoon on the hotel's terrace, staring at the "the volcano, a creature asleep; on its belly, stretches out; along the centre of the island," as she describes it in the poem "Chimera."

But she never envisioned a book, per se. Like Shaffran, that concept evolved over 11 years as she honed her craft at the Humber School for Writers, the Banff Centre Writing Studio, and Ottawa's Tree Reading Series, which she co-directed from 2009 to 2012 and where she still sits on the board.

Although she wrote the poems separately and non-sequentially, "the pieces seemed to fall together," she said.

*Ignite*, which Shaffran called a story of "hope, renewal and change," is comparable to a small novella. Each poem is a moment, or vignette, in an overall story, but can also be read individually. Thinking of it as a novel helped Shaffran dig deeper into the characters and their



Rona Shaffran

motives, she said.

In the book, "Language is used sparingly," comments Canadian poet Barry Dempster, in a quote on the back cover. "It isn't until after a page has been turned that you notice each line is bleeding just a little around the edges."

"I just find it very challenging to say a lot with few words," Shaffran explained. "It's economical, but powerful ... it's compressed, but it expands at the same time."

That stripped-down, succinct style – refined by her years in the civil service – gives readers space to inject their own imagination and experiences into Shaffran's

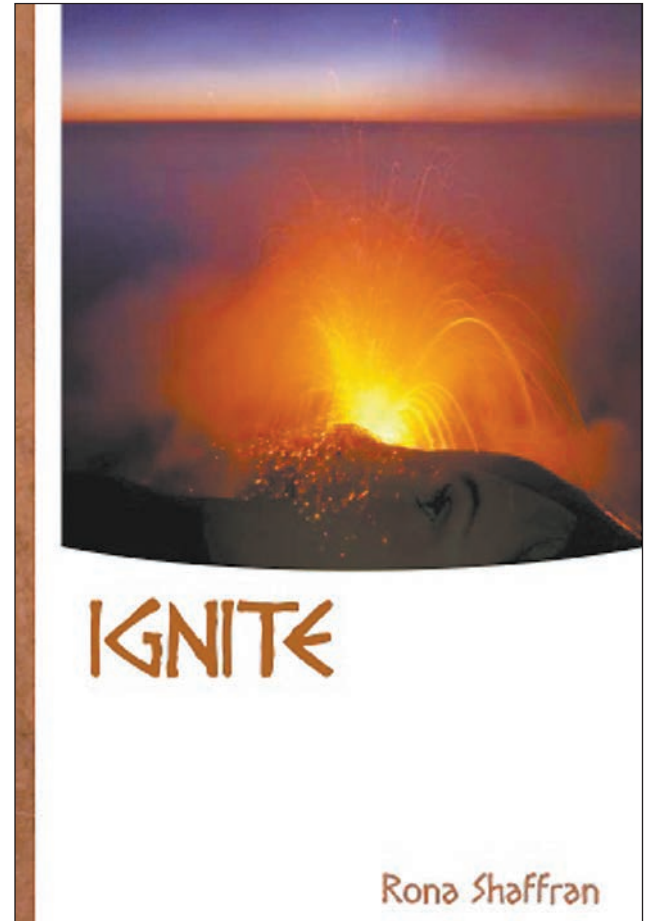
work, which is exactly what she's after.

"I don't want it to be a passive experience," she said. "The exciting part is when another person connects with what you're saying."

She said she hopes her clean, minimal approach, combined with the poems' arrangement in a narrative form will help her connect with a broader audience than most poetry books reach.

"Poetry is often difficult to understand and people kind of steer away from it, but I think in this case ... the poems are understandable," she said.

Shaffran is now working



on a second book of poetry and prose, as well as starting a new reading series with Rod Pederson called "Railroad." Visit [ronashaffran.ca](http://ronashaffran.ca) for more information on Shaffran or *Ignite*.

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# Carleton's Zelikovitz Centre offers new travel course to Israel

By **Shawna Dolansky**  
**Zelikovitz Centre**  
**for Jewish Studies**  
**Carleton University**

Professors Deidre Butler and Shawna Dolansky of Carleton University's Max and Tessie Zelikovitz Centre for Jewish Studies are planning to bring a class of 18 to 22 undergraduate students to Israel from May 4 to 27 for a course entitled, "God in Israel: Historical Encounters."

Students at third-year level from all religious backgrounds and in any program, who have taken at least two courses in Jewish Studies, are welcome and encouraged to apply. Course credit will be granted by the religion program in the College of Humanities.

The Hebrew University of Jerusalem has generously offered to co-ordinate the itinerary and to provide housing for students in the dormitories on Mount Scopus.

The purpose of the course is to introduce students to the Israel behind the headlines.

By bringing Jews and non-Jews together in a positive encounter in Israel, we hope to help them understand their historical relationship with each other; to appreciate the variety of peoples who live in Israel, the complexity of the country and the ways in which the present and past are intertwined; and to experience the rich cultural diversity of the modern state.

This course will provide a chronological and geographical survey of Jewish experiences of God as they transform over time, and as they manifest in Jewish thought, belief and practice from the biblical to the modern period. Close attention will be paid to shifting historical and cultural influences in Israel, from the biblical period through the rabbinic, medieval, and modern periods. The course will culminate with a discussion of the multicultural mosaic of the State of Israel in the 21st century.

Geography will play a crucial role in grounding topical exploration in



Masada will be one of the many sites visited by Carleton students during a travel course to Israel in May.

places where those topics come alive. For example, we'll discuss biblical Israel at the Temple Mount, at Abraham's Tent and at archaeological sites; the origins of Christianity out of

Judaism in the Galilee and at the Church of the Holy Sepulchre; Second Temple Judaism at Qumran and Masada; rabbinic Judaism in ancient synagogues and in a special exhibit at the Israel Museum; the Crusades at

the Belvoir Fortress; Jewish mysticism in Safed; the Holocaust at Yad Vashem; and modern Israel at the Knesset, a kibbutz, the Baha'i Temple in Haifa and on the beaches of Tel Aviv.

Applications are being

accepted until October 15.

For more information and updates or to help subsidize a student's travel expenses, visit [tinyurl.com/israel-travel-course](http://tinyurl.com/israel-travel-course) or contact the Zelikovitz Centre at [jewish\\_studies@carleton.ca](mailto:jewish_studies@carleton.ca).

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**In Memoriam:****Rabbi Mordechai Berger passes away at 66****Shloshim memorial service, October 6**

Rabbi Mordechai Berger, a well-known spiritual leader, speaker, educator, motivator and counselor for more than 40 years, passed away, September 2, in Ottawa. He was 66 and had been hospitalized for several weeks after suffering a stroke.

Originally from Cleveland, Ohio, Rabbi Berger graduated from rabbinical school in 1968 and began his career as principal of Oholei Torah in Brooklyn, New York. He later moved to Montreal as director of the Chabad Jewish Outreach Centre at McGill University.

In 1976, Rabbi Berger became pulpit rabbi at Young Israel Synagogue of Ottawa. He also became the first Chabad emissary in Ottawa.

In Ottawa, Rabbi Berger also founded and directed Maimonides Torah Day School for more than 25 years, founded Camp Gan Israel of Ottawa, and Yeshivas Ateres Menachem, a high school program that combined Torah study with vocational studies.

In 2007, Rabbi Berger moved to Australia to become principal of Yeshiva College of Melbourne. He returned to Ottawa in 2012.

He is survived by his wife, Chaye Leah, and 12 children: Mindy Chein, Bassy Mendelsohn and Mushka Berger of Ottawa; Rabbi Yanky Berger of Australia; Dinie Berger of New York; Shternie Kagan, Nota Berger, Faiga Smith, Dovy Berger, Elka Baitelman and Levi Berger of California; and Shneur Berger of Florida, and by many grandchildren.

A memorial Shloshim service for Rabbi Berger will take place Sunday, October 6, 6:30 pm, in the Chambers Hall at Ben Franklin Place, 101 Centrepointe Drive.

The event will include a memorial lecture by Rabbi Yosef Jacobson. Special presentations and ceremony by Rabbi Berger's family will mark the impact he had on the community and around the world. Rabbis, dignitaries and community leaders will take part.

A new Torah scroll will be written in memory of Rabbi Berger.



Rabbi Mordechai Berger in Australia with grandson Avi Baitelman.

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Guest Column

# For one mother, is decision to ‘opt out’ a cop-out?

Jerusalem (JTA) – At a recent kids-included party in Jerusalem, I spent much of the time either on the floor with my daughter Mari or trailing her around to make sure she didn’t eat anything toxic.

A successful American journalist living here chatted with me for a few minutes and, as I left her to intercept my daughter before she reached a stairwell, she told me, “Don’t worry. They get older. You get your dignity back.”

Funny, I didn’t even have any spit-up on my clothes. But her words tapped into the part of me that feels inadequate. It occurred to me that being a stay-at-home mom was perhaps not the best strategy for an insecure woman. And now that Mari, who recently turned two, had just started a half-day preschool program,

I started to wonder how I came to *opt out*?

Beyond the *lean-in* versus *opt-out* debate are a million women with an infinite number of nuanced variables that contribute to the big decision.

If I were following the trend of those around me, I’d have gone back to work. In Israel, women receive 14 weeks of maternity leave and are entitled to take off another 12 without pay. At my neighbourhood park in Jerusalem, I was one of just two mothers who came every day with her baby. The other babies and toddlers were with full-time nannies or their *saftas* – some had taken early retirement to care for their grandchildren.

But, even though I’m living in this *working gal* environment, I was raised in a different one within a Jewish community on Long



Devorah Blachor wondered whether staying home after the birth of her daughter Mari was just a convenient way of surrendering to her fears and not facing the world.

Island, where the women in the 1970s and ‘80s opted out long before the phrase ever evoked the hot-button issue of work-family balance. It’s just what women did, with some, including my mother, returning to work when the youngest child started a full day of school.

Sometimes, I wonder if the social mores of my childhood have influenced me and my decision, even if

I’ve left behind most of the other values.

Another consideration that guided me away from the workplace was the state of the work to which I’d be returning (a topic that’s often not mentioned in the debate). I was a freelance journalist and documentary filmmaker whose biggest project lost funding midway through production, though I managed to finish it. I also wrote

fiction in my spare time. Journalism, documentaries and fiction: I give you the trifecta of hopeless endeavours in these declining days of old media.

When my daughter was born, the thought of returning to work was depressing. What would I have been going back to? Submissions and unacknowledged query letters, rejections and being asked to write for websites without being paid.

Yet the judgments of others still whispered in my ear.

Even now, when I tell people that Mari started school, many say things like, “You must be so happy. You’ll have your life back! You’ll have so much time now.” The subtext is that a woman at home with a baby must be unhappy and unfulfilled.

Which brings me back to my insecurity. I wonder if the staying at home option was just an escape hatch. Maybe not returning to work was a convenient way of surrendering to my fears and

(Continued on page 20)

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# The Gatekeepers to be shown at SJCC, October 23

Film screening to be followed by panel discussion

By Gabriella Goliger  
Canadian Friends  
of Peace Now

*The Gatekeepers*, an extraordinary documentary about Shin Bet, Israel's secret service agency, has made waves around the world since its release at the Jerusalem Film Festival last year.

This thought-provoking film will be shown, Wednesday, October 23, 7:00 pm, at the Soloway Jewish Community Centre.

The screening will be followed by a panel discussion featuring Professor Mira Sucharov of Carleton University and a representative (to be determined) of the Centre for Israel and Jewish Affairs.

The event will give the Ottawa Jewish community another chance to see the film following its short run at the ByTowne Cinema this past spring, plus a chance to

hear two respected Jewish political observers respond to the issues raised by the film. There will also be time for some audience responses.

The evening is sponsored by Canadian Friends of Peace Now.

*The Gatekeepers* is astonishing because it is based on frank and extensive interviews with the six living former heads of Shin Bet, the men who shaped Israel's counter-terrorism operations for more than 30 years.

These men were charged with life-or-death decisions on behalf of the government of the day, and, until this documentary was made, they rarely, if ever, spoke out in public about their work.

In *The Gatekeepers*, they share their insights and reflect on their actions and decisions, shedding light on controversies surround-



The six former Shin Bet directors featured in *The Gatekeepers*: (top, from left) Yaakov Peri (1988-1994), Avraham Shalom (1981-1986), Ami Ayalon (1996-2000); (bottom) Yuval Diskin (2005-2011), Avi Dichter (2000-2005), Carmi Gillon (1995-1996).

ing the occupation of the West Bank and Gaza and the future of Israel. The interviews are skilfully interspersed with gripping newsreel footage.

More than a year after its release, *The Gatekeepers* was still playing and stirring heated debate in Tel Aviv – testimony to the film's impact.

It has won prestigious

awards, was nominated for an Academy Award and been acclaimed by critics.

The *New York Times* critic A.O. Scott called it the best documentary of 2012, deeming it "essential, eye-opening viewing if you think you understand the Middle East."

Philip French of *The Observer* said that despite the film's sombre messages,

"There is encouragement to be found in the manifest decency and reasonableness of these six honest, articulate men."

And, of the six former Shin Bet directors at the heart of the film, *Ottawa Jewish Bulletin* Editor Michael Regenstreif wrote, "Whether they challenge your own views, or reinforce them, or some combi-

nation of both, their voices, forged with a level of experience we will never have, are important to listen to and understand."

Admission to the film screening and panel discussion is free, but donations to cover costs will be welcomed.

For more information contact Gabriella Goliger at [goliger@rogers.com](mailto:goliger@rogers.com).

## God in Israel: Historical Encounters



### Join Professors Deidre Butler and Shawna Dolansky on a trip to Israel for course credit in May 2014!

This third-year course will survey religious history through geographical exploration of famous sites all over Israel: biblical Israel at the Temple Mount, "Abraham's Tent," and an archaeological dig; origins of Christianity out of Judaism in the Galilee, and at the Church of the Holy Sepulchre; Second Temple Judaism at Qumran and Masada; Rabbinic Judaism in ancient synagogues and in a special exhibit at the Israel Museum; the Crusades at the Belvoir Fortress; Jewish mysticism in 17th century Safed; the Holocaust at Yad Vashem; modern Israel at the Knesset, a kibbutz, the Baha'i Temple in Haifa, and the beaches of Tel Aviv.

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(Continued on page 20)

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# Two years as stay-at-home mom ‘have been beautiful’

(Continued from page 16)  
not facing the world. Was my opt-out a cop-out?

Even the degree to which I opted out implies submissiveness. Unlike with my

first child, when I hired a baby sitter and worked a few hours a day, with Mari I let go of most things that had been part of the fabric of my life – writing, social life and

what I’ll call physical maintenance, a list that includes pedicures and buying new clothes. Happily for those around me, I still showered. I was still a parent to

my oldest, I still did yoga, and my partner and I built a stronger connection than we’ve ever had. Nonetheless, perhaps this intense connection I feel with my daughter is unhealthy in the same way a co-dependent romantic relationship is.

I don’t believe there is an absolute truth here for me – or for any woman navigating her own path. I only know that, after Mari was born, I tried to get in touch with the deepest part of myself. When I did, I wanted to be with her. It’s been a process to accept myself, one that requires maintaining that connection with what I truly want while

separating my self-regard from the opinion of others. I work at it every day.

And now it’s over. Mari’s in school and I’m adrift without anyone to make errands seem like an exciting adventure. As I apply for jobs, I still wonder which came first: Did I love my baby so much that my career failed, or did my career fail so I loved my baby?

Then, I think, who cares? Love comes in all kinds of different ways, but whenever and however it comes along, let it in. It’s love, and John Lennon had it right – it is the answer. At least for me. These last two years have

been beautiful.

There is one thing I have been doing outside of mothering. During Mari’s nap times, I spent my *free* hours trying to sell my novels. As much as I tried to be cheerful about it, the task of marketing my work, particularly as I lack the marketing gene, was one huge dignity-suck.

That’s what I might have told the woman at the party: Following my crawling baby around was an absolute pleasure.

*Devorah Blachor writes a mystery series under the pen name Jasmine Schwartz. Her novels include Farbissen and Fakakt.*



(Continued from page 19)

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– Jenny Roberge

# Championing the sanctity of life in the face of hatred

The September 5 *New York Times* headline caught my eye: “Months After Storm, Mennonites Stay and Rebuild.”

I wondered what the heck Mennonites had to do with a storm. Then I read about the more than 1,300 Mennonites and Amish who flocked to New York to help repair homes ravaged by Hurricane Sandy in the fall of 2012.

In the early days after the hurricane, many of these Mennonite farmers would finish their farm chores in Pennsylvania Dutch country in the middle of the night, drive to Staten Island or Queens to rebuild homes for eight or 10 hours, then return to Lancaster Country and their own farm obligations.

Now that temporary – and very basic – housing has been arranged for these volunteers, modern and Old Order Mennonites from Canada and the Midwest are showing up and lending their renowned carpentry skills for days or weeks at a time.

“We do this in our own community – if someone has storm damage, the neighbours all come together and help,” said Frank Hoover, who organized the first waves of volunteers. “We believe the Bible teaches us that we have to share our blessings. I think, if God blesses us, we can’t hoard that to ourselves.”

I was very moved by this example of people living and breathing their religious faith, and sharing their talents, energy and goodwill with those outside their community – as opposed to turning inwards or building barriers.

We don’t see enough of that these days, I thought.

And then I thought of Israel – always one of the first, if not the first, countries to offer assistance to other nations in times of crisis and disaster – even to those who would prefer to see “the Zionist entity” wiped off the map.

Although the totalitarian regime in Iran announced after a devastating earthquake in December 2003 that it would accept aid from any country except Israel, Israeli charities and NGOs still found ways to help victims through third-party organizations.

Within an hour of the 2011 tsunami and earthquake in Japan, Israel pledged its support. Within days, Israeli doctors, victim identification teams, earthquake specialists, water purification specialists and other humanitarian workers were on the scene.

Later, a team of Israeli post-trauma recovery experts trained teachers, nurses and other professionals in their unique *Hibuki* (Hebrew for “hug”) program.

Israeli doctors and aid workers were among the first on the ground after the 2010 Haiti earthquake, and set up a state-of-the-art field hospital within the first week.

Within 48 hours of the Boston Marathon terrorist bombings in April, Israeli law enforcement officials arrived to aid investigations by the FBI and other organizations.

Mental health professionals from the Israeli Trauma Coalition travelled to Boston to work with bombing victims, survivors and front-line workers, including more than 100 teachers in Watertown, where the surviving bomber was apprehended.

“When it comes to events like this, all of us are one family,” said Israeli President Shimon Peres. “We feel a part of the people who paid such a high price. God bless them.”

On top of what Israeli professionals and volunteers accomplish, international Jewish organizations like the American Joint Distribution Committee, Jewish federations and other grassroots Jewish organizations are also quick to lend a hand when disaster strikes.

The latest example of Israeli willingness to put saving lives ahead of political differences comes from the Syrian conflict. Although Syria does not recognize Israel’s right to exist, and Syrian citizens are not allowed to enter Israel, Israeli doctors and aid workers are quietly helping victims of the bloodshed.

In disguise, they sneak into refugee camps in Jordan –



## My Israel

Barbara Crook

where Israeli doctors are not welcome – to treat the injured and traumatized. As well, scores of Syrian patients have been treated by Israeli doctors at the Western Galilee Medical Center in Nahariya, near the Golan Heights.

## The future of our community: What do we want?

Until recently, I hadn’t thought much about the future of our community. In fact, at 23 years old, I hadn’t thought much about the future in general.

But, over the course of this summer, two factors brought the subject to my attention.

First of all, I don’t know if it’s normal to have a sort of out-of-body, existential awareness of one’s own maturity, but I swear I can practically feel my prefrontal cortex reaching its final stages, telling me to party less and plan more. Did you know the brain doesn’t fully develop until around age 25?

Secondly, I had the pleasure of spending my summer working as a reporter at the *Ottawa Jewish Bulletin*, thanks to an internship supported by the Barry Fishman Ottawa Jewish Bulletin Scholarship Fund. And with the job came the responsibility of writing five of the features the *Bulletin* has been running in 2013, profiling longtime community leaders about their accomplishments and their takes on the challenges the community faces now and into the future.

In reading the profiles published before I started writing them, and then speaking to some of the community leaders myself, I quickly spotted a recurring theme among their main concerns: my fellow young people in our 20s and 30s. The older generation is worried about us. On a scale of one-to-anxious on the Jewish mother’s neuroses scale, they’re anxious.

Many are concerned we lack commitment to sustaining and growing the community they’ve worked so hard to build, and point to shrinking enrolment in the Ottawa Jewish Community School and declining synagogue membership as evidence.

Whereas Jews were once forced to unite against a common anti-Semitic enemy, they’re concerned that contemporary secularism and multiculturalism will lead to increased intermarriage and a lost sense of Jewish identification.

Whereas many once donated to UJA campaigns or, more recently, the Jewish Federation of Ottawa’s Annual Campaign because they felt it was their duty as a Jew, they’re even seeing less of that *duty* among their own cohort, let alone among the emerging generation.

At the Annual Campaign Kickoff last month, actor Joshua Malina also brought the issue to attention during his keynote address.

“Articles, polls and focus groups tell us that a lot of our young Jewish people have little or sometimes no feeling for Israel – and often for their own Jewishness,” said Malina.

“They respond to Judaism as a cultural thing,” he continued. “I like potato knishes and Mel Brooks’ movies, but to think these would be anybody’s significant Jewish touchstones, I think, is a modern day tragedy.”

I’m wondering if they’re right.

Throughout my undergraduate degree, we’ve discussed ways in which technology affects society in my communications studies courses.

You can watch a video of some of these dedicated Israelis in action on the website of British journalist and Mideast media analyst Tom Gross at [tinyurl.com/qdk3c2c](http://tinyurl.com/qdk3c2c).

In a September 7 column in the *National Post*, Robert Fulford wrote about an Israeli organization called iL4Syrians, which operates under the radar in Syria and other countries where Israeli aid is not welcome.

Its website carries the motto: “Nobody asks permission to kill. We don’t ask permission to save lives.”

There’s something so wrong with a world in which desperately needed aid is rejected because of ignorance and evil. But there is something so right – and so true to Jewish values – about those who champion the sanctity of life in the face of hatred.



## Emerging Gen

Ilana Belfer

Unsurprisingly, people are worried about that, too. Uncertainty isn’t usually well received.

Just as Socrates feared the technology of writing would destroy the human memory, people fear modern technologies are destroying our modern society.

Take the music industry, for example. Yes, illegal music downloads are on the rise, causing CD sales to drop. But does that mean the music industry is fast approaching its death? No.

While CD sales may be spiraling downward, people – who, these days, spend most of their time staring at screens and prodding gadgets – are craving social interaction and live performances, so concert attendance and merchandise sales are way up, offsetting other losses. The music industry isn’t dying, it’s just changing.

I don’t believe Judaism and Jewish communities are dying either. They’re just changing – as they’ve always changed over time. Those who recognize that will thrive.

Many of the community leaders I spoke with recognized the need to sit down with the emerging generation and strategize, to figure out what young people want and provide them with it in order to keep them engaged with the community.

But what do we want? What’s the Jewish version of the music business’ concerts and merchandise sales that can offset other struggles to keep our community alive and well?

As many of my friends chase job opportunities in cities like Toronto, with far bigger Jewish populations, I wonder how Ottawa can compete. What will it take to bring them back one day, in order to ensure Ottawa remains a vibrant, thriving Jewish community?

An exceptional Jewish school so we have the security of knowing there will be a place for us to send our kids when the time comes? A synagogue savvy about using social media? More programs for young people at the Soloway Jewish Community Centre?

I don’t have the answers. But we should all be part of the conversation. The *Bulletin* is certainly one of the places we can have this discussion. I encourage you to write letters to the editor – [bulletin@ottawajewishbulletin.com](mailto:bulletin@ottawajewishbulletin.com) – about these questions and your own ideas.

Eventually, if we keep the discussion going, we’ll figure it out.

# Hearing each other across the discursive divide

Last spring, an intriguing piece of late-20th century Jewish institutional history was discovered and posted to the blogosphere. Dated August 14, 1987, it was a letter from Rabbi Alan J. Yuter to Rabbi Robert Gordis explaining his decision to resign from Conservative Judaism's Rabbinical Assembly and affiliate with Orthodoxy.

"While Conservative Judaism talks about Halachah, it practices Jewish style," Rabbi Yuter wrote.

The rabbi decried what he described as Conservative Judaism's "relativism," and its "suspension of difficult, inconvenient, or embarrassing rules." By way of example, he cited Conservative Judaism's "discomfort" with female purity laws.

"For most people, 'ethics' refers to the values that make them feel good. But we are commanded to be holy, not happy," he wrote, adding, "the secular community has decided that gender neutrality is a dogma, so Conservative Judaism, in its desire to be current, agrees on 'ethical' grounds." Concluding his point, he wrote, "I choose the orthodoxy of Jewish tradition over the orthodoxy of secular taste."

A generation later, what can we learn from this?

It is the kind of letter that underscores an all-too-quick desire to judge one's philosophical opponents rather than seek to understand them. And it is an example of the unhelpful and polarizing discourse that defines all too many contemporary debates.

Specifically, when Rabbi Yuter pits "tradition" against "taste," and accuses the Conservative Jewish leadership of being guided by "convenience" and the desire not to be "embarrassed," and seeking to be "happy" rather than "holy," he is blocking the potential for what is a crucial conversation around values and value trade-offs.

Let's take the issue of female purity laws. For the many committed Jews who have abandoned or relaxed the laws around female purity, how do we know whether it's out of convenience or conviction? Sure, one might eschew female purity laws out of convenience, but to truly know that, we would need to tap into the experience of women required to visit the mikvah monthly and who have chosen to abandon the practice.

Neither is the label of "taste," to which Rabbi Yuter refers, appropriate to capturing deeply held contemporary values around egalitarianism and female dignity. To some women, visiting the mikvah is affirming. To others, it feels like patriarchal bodily control. Can such an experience be boiled down to the dismissive concept of "taste"?

When I hear polarizing discourse such as this, a type of discussion seeking to cast one's opponents' practices in value-free terms, I'm reminded of the antidote proposed by Rabbi Irwin Kula.

In "Homosexuality Redux: Can We Hear Each Other?" (*Huffington Post*, May 17, 2010), Rabbi Kula tackled the problem of contemporary American debate over same-sex marriage, particularly in the context of the religious versus secular communities. He stressed that expressing oneself in the language of human experience is the only way to get past the chasm.

"The challenge is figuring out how to make more sense to each other, as there is always some partial truth, no matter how small, in another person's view, be it an emotional or psychological truth that, if better understood, would help us all grow and live more comfortably with disagreement," Rabbi Kula wrote.

"We all would be better heard if we stopped hiding behind God or abstract principles and made our arguments in the language of the experience to which those terms and principles refer," he added.

On the many issues that divide segments of our community today, how much richer would we be if we could hear each other across the discursive divide? I find myself thinking about the proposed amalgamation between Ottawa's two largest



## Values, Ethics, Community

Mira Sucharov

Conservative congregations – only one of which is currently egalitarian in its ritual practice. It is a process that has been reported on in the *Bulletin*, with one article centring on issues of gender and ritual inclusion.

Are outstanding issues existing within that context being

expressed and heard in a way that is true to the respective experiences of each party?

I also find myself thinking about additional issues surrounding inclusion and diversity in our Jewish institutions, including the question of same-sex marriage. When debating all these issues, are we as attuned to the element of human experience as we should be? Must happiness – meaning authentic, mindful serenity – be pitted against holiness? Must contemporary values surrounding rights, ethics and dignity be viewed as nothing more than faddishness?

Although the author may not have intended it, 26 years later, an old letter can contain important lessons about dialogue and divisions, and about understanding the authentic experience of others. In the ongoing challenge to meld tradition with naturally evolving ethics and values, we clearly need to keep listening.

# Canadian competitiveness continues to lose steam

The World Economic Forum (WEF) recently published its 2013-2014 Global Competitiveness Report and Canada was again in 14th place. Canada had been in ninth place prior to 2009 when a Conference Board of Canada report entitled "Canada's Competitiveness and Innovation Doldrums" noted, "Playing catch-up is not a winning formula – it is a path to mediocrity."

Canada also ranked 25th in innovation, a drop from 21st place in 2012 and from 15th in 2011. Klaus Schwab, the WEF's founder and executive chair, said innovation was increasingly the key ingredient in an economy's ability to prosper. "I predict that the traditional distinction between countries being 'developed' or 'less developed' will gradually disappear," he said. "We will instead refer to them much more in terms of being 'innovation rich' versus 'innovation poor' countries."

Switzerland has continued to top the rankings for the past five years, followed by Singapore, Finland, Germany and the United States. Qatar came in 13th and Israel 27th.

The WEF report also ranked Canada in seventh place in health and 16th in higher education. "Canada's competitiveness would be further enhanced by improvements in its innovation ecosystem such as increased company-level spending on R&D and government procurement of advanced research products," the report advised.

Aside from GDP and population, the key indicators used in determining the competitiveness index were based on: public and private institutions, infrastructure, macroeconomic environment, health and primary education, higher education and training, market efficiencies (tax rates, trade tariffs, and small business friendly), labour market efficiency, financial market development, technology readiness, market size, business sophistication, and innovation.

The ranking was based on an executive opinion survey conducted with 14,000 business leaders around the world, including 82 in Canada. Although some dismiss the WEF for its annual elite meetings in Davos and regard WEF reports as baseless, governments, the financial world and the private sector do pay attention to WEF reports.

The report doesn't say anything that isn't otherwise known. For example, the survey contrasted Canada's sound banking system to Canadian businesses being in 26th place in access to bank loans and 23rd in access to the venture capital that helps fuel commercialization and innovation, which not only hampers new startups, but also drives most of our startups to the U.S. and Israel.

The Ewing Marion Kauffman Foundation is devoted to entrepreneurship and the promotion of innovation. In its 2010 State of Entrepreneurship Address it concluded, "New and young companies and the entrepreneurs that create them are the engines of job creation and eventual economic recovery."



## World Affairs

Oliver Javanpour

Robert E. Litan, Kauffman's vice president for research and policy, said, "Between 1980 and 2005, virtually all net new jobs created in the U.S. were created by firms that were five years old or less. That is about 40 million jobs. That means the established firms created no new net jobs during that period."

Large firms know this. As noted in another Kauffman report, "Where will the Jobs Come From? (November 2009)," one of the ways multinationals create jobs is by acquiring younger, smaller firms to bring innovation into their companies. Based on such reasoning, some attribute the demise of Nortel partly to a dearth of small innovative feeder firms in Canada.

According to Schwab, the WEF rankings reflect the uneven way the world is recovering from the financial crash of 2008.

"Much of the developing world is still seeing relatively strong growth – despite some risk of overheating – while most advanced economies continue to experience sluggish recovery, persistent unemployment and financial vulnerability, with no clear horizon for improvement," he said.

This is a significant revelation. Although we know some of the contributing factors, such as the high cost of labour and taxes – including unemployment insurance and health costs – there are also attitudinal and cultural adjustments that need to be made both by the private and public sectors in the first world.

"By not maximizing the value of its institutions, infrastructure, natural and human resources, and financial and goods markets, Canada is missing out on major opportunities," noted the Conference Board report.

"Much more can be done to improve productivity, economic performance, and global competitiveness," added Michael Bloom, the Conference Board's vice-president of organizational effectiveness and learning, in a press release.

Job creation should be the number one priority for federal and provincial governments. Canada is desperate for a sound national strategy on innovation that is not entirely dependent on doling out funding to universities or giving large tax credits to multinationals. Clearly, job creation depends on the entrepreneurial spirit found in small- and medium-sized firms. With this in mind, we can design a unique, made-in-Canada solution to get our entrepreneurs innovating and employing our way out of this mess.

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Rabbi Steven Garten and Lisa Hans by Louise and Lorne Rachlis.

Adele Gorenstein and Helen Lexier by Louise and Lorne Rachlis.

Diane Koven by Louise and Lorne Rachlis.

Isabel and Jacques Ohayon by Louise and Lorne Rachlis.

Harry and Ruth Rachlis by Louise and Lorne Rachlis.

Robin Chernick and Norm Leckie by Louise and Lorne Rachlis.

**Condolences to:**

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Sol and Zelaine Shinder and family by Elizabeth and Fred Cogan and family.

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Myra Abramovitch by Elizabeth and Fred Cogan and family.

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## SANDI AND EDDY COOK ENDOWMENT FUND

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Ingrid Levitz on the birth of her new granddaughter, Livia Faye, by Sandi and Eddy Cook.

Millie Weinstein on becoming a great grandmother to Van Seger Stevens by Sandi and Eddy Cook and family.

Daphne and Stanley Arron on becoming grand-

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### Birthday Wishes to:

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Lawrence Weinstein by Sandi and Eddy Cook and family.

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Betty Valberg by Sandi and Eddy Cook and family.

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### Happy Rosh Hashana to:

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The Eisenstein family by Joan Sacksner.

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Ingrid Levitz on the arrival of her new granddaughter, Livia Faye, by Barbara and Len Farber.

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## SALLY AND ELLIOTT LEVITAN ENDOWMENT FUND

### Mazal Tov to:

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Daphne and Stanley Arron on the birth of their grandson, Van Seger Stevens, by Sally and Elliott Levitan.

Ingrid Levitz on the birth of her granddaughter, Livia Faye, by Sally and Elliott Levitan.

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### In Memory of:

Inez Zelikovitz by Sally and Elliott Levitan.

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Pat and Morris Neuman on the wedding of their daughter by Roslyn and Arnie Kimmel.

Steven and Rosalyn Fremeth on the wedding of their daughter by Roslyn and Arnie Kimmel.

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Mark and Nina Dover by Mark and Jequitta Molot; by Michael and Shirley Molot; and by Judith and Vince Piazza.

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Harry and Sally Weltman by Anne Monson; and by David and Joy Kardish.

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### Mazal Tov to:

Millie Weinstein on the birth of her new great grandson, Van Seger Stevens, by Miriam Pleet.

Daphne and Stanley Arron on the birth of their new grandson, Van Seger Stevens, by Miriam Pleet.

### Birthday Wishes to:

Pearl Moritzer by Miriam Pleet.

## Ottawa Jewish Community Foundation Legacy Challenge Fund



**Everyone has the ability to create a Jewish legacy**

The OJCF Legacy Challenge asks you to consider making a gift to the Foundation in your estate plans and wills. Leaving a gift in a will or as part of your estate plans helps ensure the vibrancy and long-term sustainability of our community for years to come, creating a lasting and personal legacy.

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**What is the OJCF Legacy Challenge Fund?**

If you decide to name the Ottawa Jewish Community Foundation as recipient of a bequest through your will, the OJCF Legacy Challenge Fund will pay for the professional/legal services to help create this bequest or codicil up to a maximum of \$1,000.

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For more information on how this challenge program works, please visit [www.OJCF.ca](http://www.OJCF.ca) or contact Jared Isaacson at 613-798-4696 extension 248 or email [jisaacson@ojcf.ca](mailto:jisaacson@ojcf.ca).

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Arlene and Norman Glube on the birth of their new grandson, Misha, by Gerald and Mary-Belle Pulvermacher.

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### R'fuah Sh'leimah to:

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### Happy Rosh Hashana to:

Bev and Bryan Glube and family by Elayne and Wesley Schacter and family.

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Sally Goodman on the loss of her beloved

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Sharon and David Appotive by Debi and Neil Zaret; by Hartley and Dorothy Stern; and by Phil Rimer and Lori Caplan and families.

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Heidi and Stephen Polowin on the birth of their grandson, Nathan, by Dodie and Bram Potechin.

### Anniversary Wishes to:

Heidi and Stephen Polowin by Dodie and Bram Potechin.

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### R'fuah Sh'leimah to:

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### Happy Rosh Hashana to:

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## MOSES, CHENYA AND HENRY TORONTOW MEMORIAL FUND

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## THE WOMEN'S COLLECTIVE PHILANTHROPY PROGRAM

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## WOMEN'S COLLECTIVE ENDOWMENT FUND

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Lauren Bronstein on her engagement by Lynne Oreck-Wener and Robert, Taryn, Eleni and Hart Wener.

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Teri Cohan-Link and Baruch Link by Yaffa Greenbaum and Jack Shinder and family.

Arlene and Irv Hahn by Yaffa Greenbaum and Jack Shinder and family.

Sharon Umansky and Steve Tanny by Yaffa Greenbaum and Jack Shinder and family.

Ruth and Andrew Baron by Yaffa Greenbaum and Jack Shinder and family.

Sylvia Greenspoon and Richard Levine by Yaffa Greenbaum and Jack Shinder and family.

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Helen and Rick Zipes by Bonnie and Chuck Merovitz and family.

Marjorie and Michael Feldman by Bonnie and Chuck Merovitz and family.

Lynn and Brian Keller by Bonnie and Chuck Merovitz and family.

Lynne Oreck-Wener and Robert Wener by Bonnie and Chuck Merovitz and family.

Elli and Irwin Horner and family by Bonnie and Chuck Merovitz and family.

Billy and Cassie Leibovitch and by Bonnie and Chuck Merovitz and family.

### In Memory of:

Evelyn Potechin by Yaffa Greenbaum and Jack Shinder.

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### LIEFF FAMILY

### B'NAI MITZVAH FUND

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Peter Stelcner on the loss of his beloved mother by Francie Greenspoon and Norman Lieff.

## JONATHAN, MATTHEW AND ADAM SHERMAN

### B'NAI MITZVAH FUND

### Happy Rosh Hashana to:

Bea and Murray Garceau by Norma and Stanley Goldstein.

Ethel and David Malek by Norma and Stanley Goldstein.

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## Options for strengthening your legs

If you want strong legs that serve you well and look good, you have to devote some time to developing them. Weight-bearing exercises will increase the muscle mass and bone density in your legs at any age.

The two major muscle groups in your upper legs are the quadriceps at the front and the hamstrings at the back. The quadriceps, which extend the knee and lower leg, consist of four muscles while the hamstrings, a group of three muscles, are involved in hip and knee movement. The calves in your lower legs consist of two muscles and are connected to your heels by the Achilles tendons.

One way to strengthen your legs is with exercise machines designed to target these different muscle groups: the leg extension for quads, the hamstring curl and the calf raise machine. The leg press machine works all three groups to some extent, plus the gluteus maximus.

Beginners may like to use machines because they seem straight forward. You sit on the machine and follow the instructions. However, machines can lead to injury, if you don't use them correctly. Machines have you moving in one plane in a manner that's often unnatural. For example, you can injure your back using the leg press machine, if you bend your knees too deeply, because your spine can't maintain proper alignment. Similarly, you can aggravate a knee condition using the leg extension machine, if you hyperextend or use too much weight. Have a professional trainer assess you and show you safe and effective exercises.

Another drawback of machines is that they may not work all of the muscles in the group. The seated leg curl machine only targets two of your three hamstring muscles. To work the third or outer hamstring muscle, you'll also need to use a leg curl machine on which you lay face down. Your gym may not have both machines. Working all of the muscles in a group is important for optimal strength and symmetry, but, if you're a beginner, you may not care.

Strengthening your leg muscles using your own body weight is a good alternative to machines. Body weight exercises involve more natural movements and engage multiple muscle groups. They also simultaneously develop other aspects of fitness. For example, stationary lunges provide your quadriceps as well as your gluteal muscles and hamstrings with an excellent workout. Lunges also help improve balance and co-ordination, because they engage stabilizer muscles – benefits you won't get using a machine. Again, it's important to learn the proper form to avoid developing an acute or chronic injury.

You can strengthen your calves on a step, if you don't have access to a calf raise machine. Stand with the balls of your feet on one step and your heels off the step. Hold a handrail for safety. Slowly push up onto the balls of your feet as high as you can go, then slowly lower your heels back to the starting position. Continue lowering your heels below the step and you'll get a nice stretch in the Achilles tendon. Never bounce or make sudden movements as this can cause injury. When you can easily do two sets of 12 to 15 reps, you can make the exercise more challenging by holding a dumbbell in one hand with that arm down at your side. This additional weight means you're pushing up your body weight plus the weight of the dumbbell.

Some other ways to strengthen your leg muscles and simultaneously develop your cardiovascular fitness are cycling, swimming and sprinting. If you're ready for something more advanced, try explosive plyometric exercises such as box jumps. This type of exercise will not only strengthen all your leg muscles and glutes simultaneously, but it'll give you an intense cardiovascular workout and build your speed, power and co-ordination. Plus it's fun and looks really cool.

What if your legs are very weak? Perhaps you walk with a cane or a walker. You may find chair exercises the best place to start. From a seated position with your feet on the floor, raise one lower leg until it is parallel to the floor and then lower it. If that's too difficult, just raise it as much as you can. Never force



## Focus on Fitness

Gloria Schwartz

yourself and stop if anything hurts. Repeat up to 15 times, then repeat with the other leg. Other chair exercises for legs include marching in place and pushing up onto the balls of your feet. Eventually, you can graduate to using ankle weights.

Gloria Schwartz is a certified personal trainer at the Soloway JCC.

## 'Everyday people living their lives in the shadow of extraordinary events'

*The Property*  
By Rutu Modan  
Translated by Jessica Cohen  
Drawn & Quarterly  
222 pages

## Book Review

Mira Sucharov

Fans of Rutu Modan's graphic novels have waited patiently for *The Property*, a post-Holocaust tale of memory and restitution.

Like *Exit Wounds*, her 2007 work, *The Property* addresses questions surrounding love, loss and identity. Set over a six-day period, the story traces the relationship between Mica and her grandmother, Regina, as they journey from Tel Aviv to Warsaw to search for Regina's family's apartment building taken during the Second World War.

Enter a handsome and charming Polish tour guide, and a well-meaning, if annoying, family acquaintance, an elderly Polish widower and his restaurateur daughter, and a city struggling to find its way with the dark past haunting it. Along the way, the characters discover much about each other and about themselves.

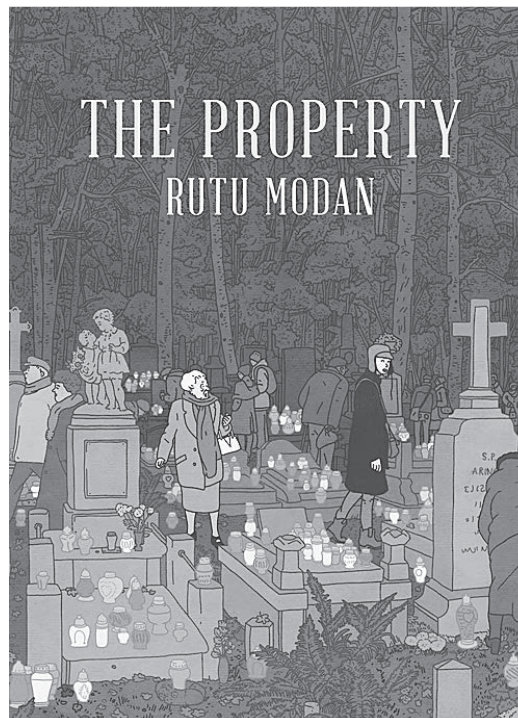
Since Art Spiegelman's Holocaust graphic novel *Maus* appeared in 1986, fans of the graphic novel form have had a plethora of subjects to explore through the genre. I have found that themes surrounding personal and communal identity lend themselves especially well to this art form.

If *The Property* is ostensibly about ownership, the book forces us to ask what it means to own memories, property, deeds and titles. And can one own one's own story? In a provocative plot device, Mica's love interest sketches her grandmother's story in the form of a comic in his private journal, an act that enrages Mica.

"And who are you, Superman?" she asks him, fuming. "Or Spider-Man, who saves the Poles from the Jews who come to take back their property?"

Another thematic moment is represented by Mica's getting caught up in a re-enactment of a wartime roundup of Jews. In Modan's world, representation, past and present, are complex and overlapping.

*The Property* is a quick and absorbing read, with charming drawings rendered in Modan's simple, trademark style, with a modestly executed font, and a muted colour pallet. The book



is in parts sad, sentimental, serious and sexy.

The implied use of three languages – Hebrew, English and Polish, each represented through different text styles – helps anchor the narrative in different expressions of past and present. Mica and her grandmother speak Hebrew, the language of Jewish national re-awakening, to each other. Mica and her Polish paramour speak English, while Regina and her reunited love interest speak in their native Polish.

The city itself is treated with some complexity, with traditional Polish pastries being enjoyed and various mentions of the characters doing something as prosaic as "going shopping." One touching scene between Regina and her old lover takes place in the Warsaw Fotoplastikon, a photograph-viewing museum

with a large, round and technician-operated contraption at its centre. Unlike much Holocaust discourse and literature, Modan draws out the complexity of Poland as a vibrant, living country not solely defined by its Holocaust history.

With only six days at the core of the book and multiple side-plots to explore and conclude, some might see the story as ending too swiftly and tidily. One might say, however, that the neatness of the plot contrasts handily with the heft and darkness of the background themes.

Mica and Regina travel to Poland from Tel Aviv and back on a flight full of Israeli youth attending what is implied to be a March of the Living-type trip. The demeanor of the hormone-filled teens is markedly different as they return from the life-changing experience of visiting the Nazi camps.

Reading *The Property*, one is more subtly changed, perhaps. The book does not have the shockingly original heft, detail or complexity of *Maus*. But it does have Modan's subtly charming and beguiling style of a graphic novelist who delivers, through word and picture, a story of everyday people living their lives in the shadow of extraordinary events.

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## Learning from Chef Ezra

Last month marked my ninth visit to Israel. Each time I go, I discover and observe something new. Six of those visits have been to celebrate the bar and bat mitzvahs of my daughter and nieces and nephews on my husband's side of the family. While we all live in North America, over the past 10 years, we have made the journey to Israel to celebrate these milestones in our children's lives.

On my first visit to Israel, I was a fresh-faced 24-year-old. I thought the country was quite beautiful, but, to be honest, the people put me off. They seemed so abrupt and, quite frankly, rude. Everyone pushed and shoved to get onto the buses. Hadn't they learned how to say *slicha* (excuse me).

It wasn't until almost 20 years later, when I returned for my second visit, that I truly came to love and understand the people of this tiny but mighty nation. This time, I visited with my husband. His oldest brother served as a paratrooper in the Israel Defense Forces and had made several lifelong friends. These friends basically adopted my husband's entire extended family. Native-born Israelis are called *sabras*, named after a relative of the prickly pear cactus. Like the fruit, they seem tough, but are really very sweet on the inside, once you get to know them.

While all our trips have been quite magical, this journey was extra special as it was the last b'nai mitzvah we will celebrate for this generation on my husband's side of the family. There is a lot of good-natured ribbing among my husband and his five siblings, regarding who among them has the most controlling personality. Most would agree that my husband's sister, Auntie M, gets the award for bossiest sibling. With five brothers, she has had to take charge to get her way. Ask any of her four children and they will surely agree! In this instance, Auntie M's quest for control and fine attention to detail was whole-heartedly welcomed. She planned an extraordinary ad-



## Made with Love

Cindy Feingold

venture for our huge contingent of family and friends.

While in Jerusalem, several of us had the opportunity to participate in a culinary workshop with Chef Ezra Kedem of Jerusalem's Arcadia Restaurant. He is considered to be at the forefront of new Israeli cuisine, and his stellar restaurant showcases his unique culinary style.

Ezra was destined to become a chef. His childhood was spent at the knee of his mother and grandmother, visiting the food markets of Machne Yehuda, Bethlehem, Ramallah and Jerusalem's Old City markets. Ezra soaked up the traditions and cultures of both the Jerusalemite and Iraqi-Jewish kitchens of his childhood.

After his military service, he studied in New York at the French Culinary Institute, apprenticing for Chef Jacques Pepin for 18 months, and then went on to intern at Alison Dominik for Sicilian-born Chef Tom Valenti.

Several months ago, Chef Ezra opened a private studio kitchen in the charming Jerusalem neighbourhood of Ein Kerem. With a breathtaking view of the Judean hills, he has created a small kitchen workshop, organic garden and stunning glass dining room. He holds private events and cooking classes there, featuring seasonal produce.

We were blown away with the complex flavours he was able to create with such simple fresh ingredients. He taught us many new techniques. His generous and compassionate nature made us feel instantly at ease. Making guests feel at home is what he excels at. Ever the consummate host, large chilled glasses of Israeli Chardonnay appeared. When most of us murmured that it was only 10 am, steaming mugs of cappuccino were quickly summoned forth.

Chef Ezra is not only charming and a wonderful teacher, he is also a very compassionate man. We discovered that, in his spare time, he conducts food therapy workshops for physically and developmentally challenged individuals.

We began with eggplant Carpaccio. Chef Ezra explained that, while most people associate Carpaccio with beef, it could really refer to any food that is sliced or pounded thinly. In this rendition, eggplants are stabbed with a fork and then set over the gas flame to char for a good 20 to 30 minutes. Then they are peeled and sliced, leaving the seeds in the centre to be discarded.

The soft flesh is gently flattened with a fork and the resulting Carpaccio is dressed with raw tahini, yogurt, tomato, garlic, olive oil, lemon juice, parsley and chopped walnuts. It is not an exaggeration to say the plates were literally licked clean.

After the eggplant Carpaccio, Chef Ezra showed us how to make goat cheese ravioli, sautéed in sage butter. We also made a risotto with spelt, freekeh (green wheat) and bulgur. We learned how to take the sharp bite out of onions by massaging them with apple cider vinegar for a few minutes and we got ample opportunity to practise our knife skills.

Our session ended in the glass dining room, where we shared a chocolate tart, topped with grape compote and coffee sauce, followed by a stellar shredded and caramelized phyllo tart, topped with a plum compote and mascarpone cheese.

We all learned new techniques we will be able to practise at home. Learning from Chef Ezra was a joy! He has a calm, Zen-like manner that instantly puts you at ease, and his murmurs of encouragement had us all feeling like rock stars in the kitchen. If you're visiting Jerusalem, you will be immensely rewarded by a visit to Chef Ezra Kedem's breathtaking studio!

### Eggplant Carpaccio

Serves 4 as an appetizer

1 large eggplant or 2 medium eggplants  
1/4 cup raw tahini  
1/4 cup plain yogurt  
1 ripe tomato, peeled, and finely chopped  
2 tablespoons olive oil  
1-2 tablespoons freshly squeezed lemon juice  
1 clove garlic, finely minced  
Kosher salt  
Freshly ground black pepper  
1/4 cup finely chopped parsley  
1/4 cup walnuts, toasted and chopped

Over the flame of a gas stove, or on a gas barbecue, char the eggplant over high heat, turning it occasionally with tongs to ensure it gets charred on all sides, including the top and bottom. Press eggplant with tongs to test for readiness. It must feel quite soft. This will take about 20 minutes. Be patient.

Let eggplant cool slightly; then, using the side of a knife, scrape off all the charred skin. Cut the flesh away from the seeds. The easiest way to do this is to cut off all four sides and leave the seeds in the centre.

Divide eggplant flesh evenly among four plates. Using the back of a fork, flatten the eggplant on the plate so that it lies in a thin layer.

Spread a bit of minced garlic over the eggplant. Drizzle eggplant with olive oil and lemon juice. Sprinkle with salt and pepper.

Drizzle raw tahini, yogurt and diced tomatoes around the edge of the plate.

Finish with a fine topping of minced parsley and chopped walnuts. This is best served warm, but will also taste great at room temperature.



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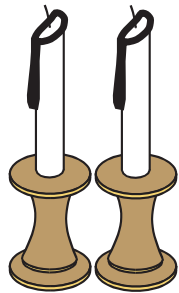
# WHAT'S GOING ON September 30 to October 13, 2013

For more community listings,  
visit [jewishottawa.com](http://jewishottawa.com)  
Select "Click to see  
more months"



## WEEKLY EVENTS TUESDAYS

**Israeli Folkdancing:** Learn contemporary Israeli dances in a friendly atmosphere. No partner required. Introductory Steps - 6:30 pm; Beginners



## CANDLELIGHTING BEFORE

- Oct 4 ☆ 6:16 pm
- Oct 11 ☆ 6:03 pm
- Oct 18 ☆ 5:51 pm
- Oct 25 ☆ 5:40 pm

and Requests - 7:00 pm; Intermediate and Advanced Requests - 8:30 pm, Ottawa Jewish Community School Gymnasium, 31 Nadolny Sachs Private. Info: 613-256-6272.

## WEDNESDAYS

**Drop-In Playgroup** for newborn to 3 years of age, 9:00 am. Info: 613-798-9818, ext. 263.

## FRIDAYS

**Shabbat Drop-in:** After playtime, recite blessings, sing songs and enjoy a snack of challah and juice, 9:30 am. Info: 613-798-9818, ext. 263.

## MONDAY, SEPTEMBER 30

**March of the Living registration opens** for students in grades 10 to 12. Trip to Poland and Israel departs April 2014. Registration and information: [www.marchoftheliving.org](http://www.marchoftheliving.org).

## TUESDAY, OCTOBER 1

**CHW Ottawa launches "Memories,"** a locally made documentary featuring women who reminisce about their early days with CHW in Ottawa, Temple Israel, 1301 Prince of Wales Drive, 7:15 pm. Info: 613-699-0802.

## SUNDAY, OCTOBER 6

**Janie Respitz** talks about the lives and outstanding work of Sir Moses Montefiore and Baron Maurice de Hirsch, two 19th century philanthropists who devoted their lives to aiding oppressed Jewry, 10:30 am. Info: 613-798-9818, ext. 254.

**The Best of Hebrew U,** sponsored by Canadian Friends of Hebrew University. Topic: "Israel Today: Medicine, Food, Religion, Society," 5:30 pm. Info: [skimmel@cfhu.org](mailto:skimmel@cfhu.org).

## TUESDAY, OCTOBER 8

**CHOICES,** sponsored by the Women's Campaign of the Jewish Federation of Ottawa, with guest speaker Linda Scherzer, former Middle East correspondent with CNN and Israel television, Agudath Israel Congregation, 1400 Coldrey Avenue, 6:00 pm. Info: 613-798-4696, ext. 274.

## THURSDAY, OCTOBER 10

**Weizmann Canada Lecture Series** presents Dr. Joel Sussman, head of the Department of Structural Biology at the Weizmann Institute of Science, who will describe his work on the structure of the atom and how it leads to understanding the development of certain neurological diseases and their cures, including Alzheimer's disease and autism. Ben Franklin Place, 101 Centrepointe Drive, 7:30 pm. Info: 613-342-0777.

# COMING SOON

**TUESDAY, OCTOBER 15**  
Ottawa Jewish Community School  
Annual General Meeting, 7:00 pm.  
Info: 613-722-0020.

**WEDNESDAY, OCTOBER 16**  
Ottawa Jewish Community Foundation  
3rd Annual Power Breakfast, 7:15 am.  
Info: 613-798-4696, ext. 252.

**THURSDAY, OCTOBER 17**  
Supreme Court Justice Rosalie Abella will lead an interactive discussion describing her life story; attendees will have an opportunity to ask her about the events and decisions that shaped her legal career and other aspects of her life.  
Sponsored by the SJCC, 7:30 pm.  
Info: 613-798-9818, ext. 254.

**SATURDAY-SUNDAY  
OCTOBER 19-20**  
Limmud Ottawa, a weekend of inspirational learning,  
Congregation Beth Shalom, 151 Chapel Street.  
Info: [limmudottawa@gmail.com](mailto:limmudottawa@gmail.com)

Unless otherwise noted, activities take place at The Joseph and Rose Ages Family Building, 21 Nadolny Sachs Private.

This information is taken from the community calendar maintained by the Jewish Ottawa InfoCentre. Organizations which would like their events to be listed, no matter where they are to be held, should send the information to InfoCentre co-ordinator Benita Siemiatycki via e-mail at [bsiemiatycki@jewishottawa.com](mailto:bsiemiatycki@jewishottawa.com) or fax at 613-798-4695. She can also be reached by telephone at 613-798-4644. Accurate details must be provided and all events must be open to the Jewish public.

# Condolences

*Condolences are extended  
to the families of:*

- |                        |   |
|------------------------|---|
| Ronald Bass            | Jeanette Lessem                                       |
| Rabbi Mordechai Berger | Norman Potechin                                       |
| Joel "Yacie" Cohen     | Jeana Roden   |
| Maxwell Finestone      | <i>May their memory<br/>be a blessing<br/>always.</i> |
| Susan Goodman          |   |
| Benita Langdon         |   |

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

# BULLETIN DEADLINES

OCTOBER 9  
FOR OCTOBER 28  
OCTOBER 23  
FOR NOVEMBER 11  
NOVEMBER 4  
FOR NOVEMBER 25 \*  
\* Community-wide Issue  
(all dates subject to change)

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