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Understanding the context of Kristallnacht

Launch of Holocaust Education Month to take place on 75th anniversary; expert to shed light on circumstances of the Night of Broken Glass

By Louise Rachlis

"The division of the world into territorially contiguous nation-states whose internal affairs are beyond the control of any overarching power and can thus act at will toward the people over whom they rule," contributed significantly to making the Holocaust possible "and has enabled other genocides and state-directed mass killings," said historian David Engel.

Engel, a professor of Holocaust studies, Hebrew and Judaic studies, and history at New York University, a senior fellow of the Goldstein-Goren Diaspora Research

Center at Tel Aviv University, a member of the Academic Committee of the United States Holocaust Memorial Museum, and author of six books on the Holocaust and modern Jewish history, will be the keynote speaker at the launch of Holocaust Education Month in Ottawa on Sunday, November 10, 7 pm, at Agudath Israel Congregation, 1400 Coldrey Avenue.

The 75th anniversary of Kristallnacht will be the theme for Holocaust Education Month this year, and Engel will speak on "Context of Kristallnacht: Poland, Polish Jewry, and the refugee crisis." The event

will also include a short documentary about Kristallnacht and a reading by a Holocaust survivor. Admission is free.

Kristallnacht, "the Night of Broken Glass," was a series of co-ordinated attacks against Jews throughout Nazi Germany and parts of Austria on November 9 and 10, 1938.

Engel said he has been exploring how the international system of nation-states that crystallized gradually between the 17th and 20th centuries "affected the ways in which Jews pursued their physical safety and material well-being, and their efforts' relative success or failure, in the various countries in which they lived."

His work on the Holocaust, he said, has been "informed by a desire to examine the political resources that the system [of nation-states] placed at the Jews' disposal at the



David Engel is the author of six books on the Holocaust and modern Jewish history.

height of its development and the ways in which Jews deployed them at a time of grave collective existential danger."

Asked about parallels between the Nazi persecution of Jews in the years leading to the Holocaust and modern day situations, Engel said one should always be wary of "reasoning from historical analogy [as] no two situations are entirely identical. Similarities and differences need to be considered together."

As an example, he pointed to Syria, a state that has killed tens of thousands of non-combatant citizens and sent hundreds of thousands more in search of refuge in neighbouring countries. At the time of Kristallnacht in 1938, "Germany had not killed anywhere close to that number of Jews and, arguably, had not yet formulated any concrete plans for doing so – the mass killing of Jews that characterizes the Holocaust began in earnest only in the second half of 1941 and became

(Continued on page 2)

"We prayed for you," Harper tells Schalit

By Lynda Taller-Wakter
Jewish National Fund

When Prime Minister Stephen Harper expressed interest in meeting Gilad Schalit, he quickly decided to add an Ottawa stop, September 18, to his cross-country tour with JNF Canada.

"We all prayed for you," Harper told Schalit, when they met on Parliament Hill.

Schalit told the prime minister that, when he was being held prisoner in Gaza, he did not know Canada was helping to advocate

on his behalf.

Speaking later to a small gathering of JNF supporters at a Negev Dinner kickoff event on Parliament Hill, Schalit further explained that, while he knew Israel was negotiating for his release, he had no information other countries and Jews outside Israel were praying for him or working for his release during the five years he spent in captivity.

Schalit was serving in the Israel Defense Forces when he was kidnapped inside Israel by Hamas

(Continued on page 2)



Accompanied by friends and JNF officials, Gilad Schalit meets with Prime Minister Stephen Harper on Parliament Hill, September 18. (From left) friends Ben Drori and Noam Rotem; Schalit; Harper; Josh Cooper, CEO, JNF Canada; Lynda Taller-Wakter, executive director, JNF Ottawa and Atlantic Canada; Alan Blostein, president, JNF Ottawa. (PMO photo: Deborah Ransom)

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Gilad Schalit joins the Sens Army during Ottawa visit

(Continued from page 1)
and taken to Gaza via underground tunnels on June 25, 2006. He was released – in exchange for more than 1,000 Palestinian prisoners – on October 24, 2011.

Listening to the soft-spoken Schalit describe his time in captivity, one hears echoes of Beckett's *Waiting for Godot*, only in his case, he was waiting for freedom, never knowing if it would come.

Asked to describe how he was treated, Schalit said it depended on who was watching him. But he didn't provide details.

To pass his days, he said he would take his socks and form them into a ball to have something to do. He watched television with his captors, discovering among them a mutual interest in sports.

Schalit thanked people for their spiritual support, even though he is not religious.

"We all know that *kal yisrael*

arevim zeh b'zeh – all of Israel is responsible for one another – and you demonstrated this. It is one of the highest values in Judaism, and I am inspired by your commitment," he told a gathering of 3,000 people in Toronto on September 16.

Now a sports reporter for the Israeli newspaper *Yediot Achronot*, Schalit collected hockey jerseys during his Canadian tour, and JNF Ottawa presented him with an Ottawa Senators jersey and officially made him a member of the Sens Army.

What does freedom mean for Schalit? He has a girlfriend, is looking forward to succeeding and plans to study economic sustainability.

Inspired by Gilad Schalit and others who have been held in captivity, JNF Canada is establishing the Wildflower Biking Trail in Canada Ayalon Park in the name of all captured Israeli soldiers.



Gilad Schalit (left) receives an Ottawa Senators jersey from Lynda Taler-Wakter, executive director, JNF Ottawa and Atlantic Canada, and Alan Blostein, president, JNF Ottawa. (Photo: Marilyn Mikkelsen)

Engel: 278,000 Jews fled Germany before Second World War

(Continued from page 1)
a matter of state policy only late in that year."

But, he pointed out, nearly 170,000 German Jews – almost a third of the country's Jewish population in 1933 – became refugees between the time of the Nazi accession to power and Kristallnacht as a result of government actions, with another 78,000 joining them between Kristallnacht and the outbreak of the Second World War a year later.

"Then, with regard to Germany,

as now with regard to Syria, the international community was unable to restrain a government whose deeds most of its leading members found abhorrent," he said. "But, unlike then, the international community is now more acutely aware of the potential human consequences of its inability and more concerned for them."

The more than a quarter of a million German Jews fleeing Nazi Germany between 1933 and 1939 were joined by approximately 130,000

from Austria following the German annexation of the country in March 1938 and 35,000 from the Czech lands after Germany occupied them a year later.

In addition, he said, the governments of Poland and Romania were actively seeking ways to increase the emigration of Jews from their countries, meaning the countries of Western Europe, North and South America might have potentially been faced with several million people seeking entry, employment, and

public services.

"Those countries were, for the most part, still mired in the Great Depression, and both jobs and public resources were scarce. So they were naturally reluctant to open their gates to a large refugee stream. As sovereign states, they were entitled to close their borders to immigrants; there was no international mechanism that could compel them to work together to alleviate the refugees' situation," Engel said.

"The difficulties that individual

states and the international community faced then in confronting this situation were not all that different from those faced by states trying to construct coherent policies on immigration and refugees today."

As for the present day, "the weaknesses of the international system are now more visible and more widely acknowledged than they were in the 1930s and 1940s, and there is more of an active effort to overcome them. But doing so is no simple matter," he said.

If necessary, Israel will stop Iran on its own, Netanyahu warns

New York (JTA) – Israel is prepared to strike on its own, if Iran is poised to obtain a nuclear weapon, Israeli Prime Minister Benjamin Netanyahu told the United Nations General Assembly.

"Israel will not allow Iran to get nuclear weapons," Netanyahu said in his October 1 speech, the last address at this

year's opening of the General Assembly in New York. "If Israel is forced to stand alone, Israel will stand alone, but, in standing alone, Israel will know we are defending many, many others."

In a reply, an Iranian official said his country's nuclear program was peaceful, but also warned Netanyahu not

to attack.

"The Israeli prime minister had better not think about attacking Iran, let alone planning it," said the official speaking for Iran from its desk in the General Assembly.

Netanyahu's pledge to act alone, if necessary, came a day after his meeting with U.S. President Barack Obama

in which the prime minister sought assurances that the United States would maintain a credible military threat against Iran, even as it opens up diplomatic engagement with the Islamic Republic.

Netanyahu urged the international community not to believe the professions of moderation offered by Iran's newly elected president, Has-

san Rouhani.

"When it comes to Iran's nuclear weapons program, here's my advice: distrust, dismantle and verify," Netanyahu said.

Netanyahu delivered a mixed message in addressing the principal disagreement between him and the Obama administration over Iranian uranium enrichment.

On the one hand, Netanyahu kept emphasizing that he wanted to see the "weapons" or "military" program ended, which may have hinted at a degree of flexibility on his part. Successive U.S. administrations have accepted the concept of an Iranian civilian nuclear program.

On the other hand, Netanyahu maintained his opposition to any Iranian uranium



Israeli Prime Minister Benjamin speaks to the UN General Assembly, Oct. 1. (Photo: Andrew Burton/Getty Images)

enrichment.

Western powers reportedly are ready to allow Iran to enrich to 3.5 per cent, well short of its current 20 per cent level and the 90 per cent required for weaponization.

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Rambam strives to perfect art of “total education”

The total education of the Jewish child is Rambam’s standard of education for students within the Ottawa Jewish community. With its small classes and expert staff, Rambam ensures that its students receive a superior education in a warm and nurturing environment.

During this past school year, Rambam’s general studies and Judaic staff have worked to create a cross-curricular, skills-based curriculum that incorporates essential Judaic skills with the Ontario Curriculum.

The foundation of this curriculum is built upon monthly themes set by Rambam’s dedicated Judaic staff. These themes are linked across the students’ entire day to include general and French studies. Rambam’s staff has identified the curriculum

expectations that students require to be successful in both Judaic and general studies, and to prepare them academically for the high school of their choice.

This parallel approach allows students to master the skills needed for success in a systematic manner without the typical disconnect that occurs when students are exposed to multiple teachers and curriculums in a single day.

Cross-curricular planning has also been extremely beneficial in the implementation of Rambam’s French immersion program.

This year, Rambam’s senior kindergarten class is classified as French immersion, based on the standards of the CDSBEO. Rambam has also created

a systematic extended French program, which is being implemented, this year, into its grade one class.

All grades, in addition to having French woven into their general studies classes, are receiving physical education instruction in French. A kinesthetic approach is well known as being an effective way to solidify a new language. Rambam looks forward to its gradual transition to a fully French immersed general studies program.

Rambam Day School recently launched an outreach project, which offers every student, regardless of grade level, the opportunity to volunteer his or her time throughout the course of the school year. Each grade, including preschool, has been assigned a specific yearlong project that will solidify the

educational skills encompassing the school’s mission. Our goal is to ensure that students who attend Rambam Day School are prepared for their future regardless of the educational environment in which they choose to advance.

This past month, Rambam’s students visited Hillel Lodge and assisted in decorating the Sukkah for the holiday. Rambam’s senior students will also have an opportunity to volunteer their time in Ottawa hospitals throughout the year where they will be learning to work as a team to improve health and wellness.

We invite all parents who are interested to learn more about our program to visit us at Rambam.ca. Feel free to contact us at info@rambam.ca or 613-820-9484.



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Session 3: 6:00 pm - 8:30 pm

Monday, Oct. 21

Session 4: 6:00 pm - 8:30 pm

Tuesday, Oct. 22

Session 5: 6:00 pm - 8:30 pm



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Jerusalem IMAX film premiere hosted by Canadian Friends of the Hebrew University

By Louise Rachlis

When Daniel Ferguson, the Montreal-based writer, director and producer of the IMAX film *Jerusalem* gets into a project, he happily lets it take over his life.

"Years go by and you're still on the same project," he told the *Ottawa Jewish Bulletin* in an interview before attending the Canadian premiere presented by Canadian Friends of the Hebrew University of Jerusalem (CFHU), September 23, at the Canadian Museum of Civilization.

"You have to go to bed with it. It becomes part of the dinner conversation. It had better be interesting and en-

lightening in some way," he said.

Ferguson, who is not Jewish, said he felt warmly welcomed in Jerusalem while making the film. He visited the city 14 times and lived there for six months with his family while filming.

"People felt like they wanted to be ambassadors to the faith and the culture. Living there, I would go to the synagogue on Shabbat ... I don't speak and read Hebrew, but I did my best to learn the songs and the prayers. I went to Reform, Conservative and Orthodox synagogues.

"Even if you're not religious, you can still understand the culture and become emotionally attached. That gives me such a respect for tradition. Judaism is mentally complex – I knew it was, but didn't know to what degree.

"People in the West think of Jews and Israel as a monolithic entity, but you go there and it's a shock. It challenges



(From left) Writer and director Daniel Ferguson, Sara Vered and CFHU Ottawa Chapter President Susan Katz at the Canadian premiere of *Jerusalem*, September 23, at the Canadian Museum of Civilization.

(Photo: Peter Waiser)

all your assumptions to see over 100 different nationalities of Jews, and that mix is pretty thrilling ... I have nothing but absolute amazement and respect for Israel," he said.

Now 39, with degrees in history and theology from McGill University and a dip-

loma from the Vancouver Film School, Ferguson has been working in IMAX films since 1998 and likens working on a film to going to school.

You have to learn about the subject matter in depth so you'll not be "sabotaged by naiveté," he said. "For the writer, the worst thing is, after four years on a project, you don't want to have missed some major angle."

The film *Jerusalem* is 42 minutes long.

"Actually, we had enough footage to make two movies. We left a lot on the cutting room floor," he said.

"I have never seen a place like Jerusalem," he said. "It challenges your assumptions

– one Jewish, one Christian and one Muslim. Ferguson interviewed at least 100 girls of each religion before choosing the three, he said.

Ferguson asked each girl to "tell me about your city," and they took him to virtually the same places, but offered different perspectives.

"It's my hope they ultimately see the film and are able to join each other for a dialogue," he said.

Proceeds from the CFHU premiere event, which included a pre-screening reception and a question-and-answer period with Ferguson after the film was shown, will support joint medical research by the University of Ottawa and the Hebrew University.

Jerusalem will be running at the Canadian Museum of Civilization's IMAX theatre for six months.

Visit jerusalemthemovie.com to learn more about the film and see the trailer.

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Talking with Ottawa Jewish community leaders

Ron Prehogan:

Tapping into people's quest for meaning the key to reversing declines in school enrolment and synagogue membership

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.

Ron Prehogan looked around and sighed, "Ah, Classroom 5. I know it well."

Truth be told, he'd probably say the same in any part of the Joseph and Rose Ages Family Building, which houses the Soloway Jewish Community Centre (JCC).

After all, it was his input that led to its design.

As the last president of the JCC on Chapel Street, Ron and his board made suggestions about what the new JCC should include.

"If it weren't for us, there would not be a preschool here," he said.

Ron became involved in the JCC in 1980s as a volunteer and board member before serving as president from 1995 to 1997. He went on to chair the Canadian Council of JCCs from 1997 to 1999 and joined the Jewish Community Centers of North America board in 2002, quickly heading an Israel task force.



Ron Prehogan

(Photo: Ilana Belfer)

In the 2000s, after leading a strategic planning task force for the Jewish Community Council of Ottawa/Vaad Ha'ir, Ron was involved in modernizing its governance structure and transformation to the Jewish Federation of Ottawa. He then served as Federation chair from 2005 to 2007.

But tell Ron's younger self that one day

(in 2010) he'd be honoured by Ottawa's Jewish community with the Gilbert Greenberg Distinguished Service Award and he might not believe you. He said he and his wife, Avalee, grew up with almost no Jewish education.

"Yet, it was important for both of us that ... our children be Jewish and to know what it means to be Jewish," he said.

So, in 1980, a few years after the Prehogans moved to Ottawa from Montreal, he accepted an invitation from another father in his son's playgroup to become more involved in the community.

Ron said he discovered his own sense of meaning within the community and he believes that, if the Jewish community can tap into other peoples' quests for meaning, it would be the key to solving the biggest crises the community currently faces: declining enrolment in Jewish schools and declining membership in synagogues.

"In the old days, people joined schools and synagogues and gave to UJA because that's what you had to do as a Jew ... We need a cultural shift from doing and giving

out of a sense of obligation, to doing and giving out of a sense of wanting [or] joy."

From there, sending one's kids to Jewish school, joining a synagogue or writing a cheque to the Federation's Annual Campaign will rise to the top of priority lists, he said.

If Ron's question is about how we make our schools and synagogues more inviting for people to come and join, his answer is to take the "Steve Jobs approach."

Jobs, he said, gave people what they wanted before they knew themselves. In this case, just replace iPod with the thing that will satiate their thirst for deep meaning.

Figuring out what that thing is, he said, has to start with the Federation and requires visionary leadership – which he sees in Andrea Freedman, the new president and CEO, and Bram Bregman, the new vice-president of community building.

"It's not enough [for the Federation] to just say, 'We've got all these organizations over here; they need all this money; we've got to raise the money, turn it over to them

(Continued on page 8)

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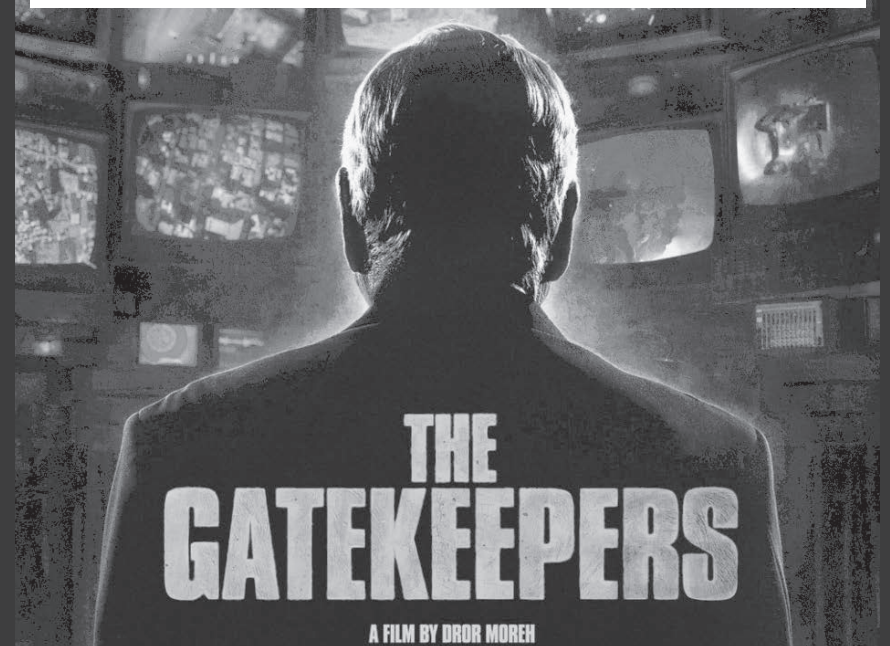
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The Federation's Annual Campaign Telethon is an amazing opportunity for our community of donors and volunteers to come together in the spirit of tzedakah.

The Telethon brings together more than 100 volunteers to reach out to more than 2,000 community members in support of our Annual Campaign.

We are extremely grateful to our telethon co-chairs, the dynamic Rivier sisters – Shelley, Marlene and Brenna – all longtime Annual Campaign canvassers and volunteers.

"We have been hearty canvassers since our children started at Ottawa Modern Jewish School (OMJS) many years ago. Marlene's children have graduated, my children have graduated, and Brenna's daughter has a couple of years left," Shelley explained when asked about the important campaign role she and her sisters have taken on.

"But, even with grown kids, our commitment did not end. We continue to canvass and share in the accomplishment of raising funds for the many worthy programs –



Federation Report

**Charles Schachnow,
Campaign Chair,
and Leiba Krantzberg,
Women's Campaign Chair**

including our own OMJS. It is such a small commitment to give back for the many years of financial support our school and, subsequently, our families, have enjoyed."

Making a gift to the Federation's Annual Campaign is just that: giving back to the community that has provided you and your family with Jewish identity, Jewish education and a Jewish way of life.

Making a gift to the campaign is about fulfilling our Jewish obligation of making the world a better place.

The Federation, powered by the Annual Campaign, is responsible for creating an inclusive and welcoming Jewish community that comprises caring, committed and educated individuals. We are focused on the

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TOGETHER we can take care of our Jewish future. TOGETHER we can change the world.

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To volunteer for Telethon, please contact Samantha Cook at scook@jewishottawa.com or 613-798-4696, ext. 232.

Abuse is at epidemic levels – we must have zero tolerance

The issue is so important it was the main theme of my Yizkor remarks on Yom Kippur.

At Yizkor, we try to remember the good old times. We remember our loved ones with gratitude and affection. But, for too many in Jewish families, the present memories are not pleasant. In the past year or so, revelations of abuse at home and at school have exploded into our awareness. These revelations are worldwide. No community is exempt. It is, without exaggeration, an epidemic.

We have seen the damage. Children of abuse are more likely to grow up alienated from everyone, unwilling to trust and to engage, because there is no trust. The psychological damage and consequences are incalculable, up to and including suicide. Spouses, usually women, living in fear of their partners, dread every moment. When you meet people who seem to be so unhappy, who seem anti-social, before you rush to condemn them, consider the distinct possibility they may be victims of abuse, because, in all likelihood, they are.

It is an epidemic. Estimates that abuse abounds in 25 per cent of our families may sound startling. I was startled when I first read this. But there is no more startle. It is all too real. And it is an epidemic resulting in no small measure from silence. In too many instances, those who knew what was going on chose to remain silent, or to handle it on their own, or to totally ignore it.

The part of abuse that hurts victims the



From the pulpit

**Rabbi
Reuven P. Bulka
Machzikei Hadas**

most is the silence, the lack of support. People who have suffered from the abuse know the abusers are evil. What hurts them even more is when people in positions of trust and responsibility ignore their cries or sometimes do not believe them.

NO MORE! The days of silence and cover up are over. The lid is off, a lid that should never have been on. Here in Ottawa, Jewish Family Services is working with the schools and individuals, to address the issue. So should it be in every community. Without pointing fingers, we all need to work on the assumption there is an issue and appropriate intervention is imperative.

But, as with bullying, we get only so far if all we do is target the evildoers. The message of zero tolerance for abuse of any kind – physical, verbal, emotional – obviously must permeate through every home, every school and every workplace.

But that is not enough.

We do not solve the abuse problem by eliminating abuse, any more than we solve the bullying problem by eliminating bullying. Our individual and collective responsibility is to assure that the home, the school,

the workplace, indeed all places, are punctuated by an atmosphere of abiding respect and harmonious interaction.

We often talk about Jewish values, as we should. The value of *Shalom Bayit*, literally "harmony in the home," is right at the top. Without such harmony, every other religious expression has no currency. It was not for naught that the great sage Hillel declared the value, "like your fellow ..." is the foundation of all else Jewish. Absent that foundation, every religious expression makes no sense. We like everyone because we are all

God's creations. How can we at once reject God's major handiwork and embrace God's dictates for us? Hillel knew this. We need to integrate this into our consciousness.

Temper tantrums have no place anywhere. Yelling and screaming have no place anywhere. Inappropriate touch has no place anywhere. Calm conversation has a place everywhere. Understanding, empathetic dialogue has a place everywhere. To create and encourage such places is our individual and collective challenge. It does not get more Jewish than that.

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Documentary offers an enthralling look at the Holy City

The remarkable documentary film *Jerusalem*, now playing at the IMAX theatre at the Canadian Museum of Civilization, is a visually stunning and compelling portrait of the city. The movie gracefully captures and explains the central religious and historic importance of the city to Jews, to Christians and to Muslims.

Director Daniel Ferguson and his team negotiated unprecedented access from government and religious authorities to take their state-of-the-art cameras into the streets and markets, to the skies in what is normally a no-fly zone, and to holy sites such as the Western Wall, the Dome of the Rock and the Church of the Holy Sepulchre. Seeing the sights so vividly captured in ultra-high definition on the IMAX domed screen is simply breathtaking.

Almost all of the short film – it flies by in less than 45 minutes – takes place in the very small area of the Old City. Using the narration of British actor Benedict Cumberbatch and commentary by American archeologist Jodi Magness, the film summarizes and explains Jerusalem's rich biblical-era history and the hows and whys of its centrality to each of the three monotheistic religions.

We see Jews praying at the Kotel, Christians re-enacting Jesus' final journey along the Via Dolorosa on Good Friday, and Muslims at prayer at the Dome of



Editor

Michael
Regenstreif

the Rock. To experience the marketplace with its Arab merchants and backgammon players via the film is as vivid as it can be without actually being there.

At the heart of *Jerusalem* are the people and the very distinct communities who live there, and we meet them through three articulate teenage girls who have lived in Jerusalem all of their lives and whose families have deep roots in the city: Revital Zacharie, a Jewish Israeli; Nadia Tadros, a Christian; and Farah Ammouri, a Muslim Arab.

Each of the girls – who, on the surface, seem so much alike – offers a tour of *her* Jerusalem, *her* Old City. They take us to some of the same places and introduce us to their families, and to some of the traditions that define their lives. They talk passionately and poignantly, and one never gets the sense that their individual visions of Jerusalem would exclude the other two.

But the fact emerges that these three girls – each eminently likable – are strangers to each other.

Each of them understands the impor-

***“I hope, one day,
we can have
the courage
to meet
the people
who are living
right next to us.”***

tance of Jerusalem to her own religious narrative, and to her own community, but none of them knows very much about why Jerusalem is so important to the others. Each of the three has spent her life walking the same streets and living so close to the others without the opportunity to meet.

It would seem the kind of exchanges we see in Ottawa, when Grade 6 students at the Ottawa Jewish Community School have fun and share educational experiences with their Muslim and Christian counterparts at Charles H. Hulse Public School, or when Temple Israel invites Christians and Muslims to an interfaith Sukkot celebration (see page 11), don't happen in Jerusalem.

As much as I loved, and was inspired, watching *Jerusalem* – I highly recommend it and plan to see it again while it's here at the Museum over the next six

months – I felt sad as the movie ended and one of the girls says, “I hope, one day, we can have the courage to meet the people who are living right next to us.”

After the lights came up at the press screening, I asked Daniel Ferguson if the three girls had a chance to meet and interact during the filming. He told me they were brought together at one point, but that each felt too bound up in the history of her own narrative to interact successfully with the others.

Perhaps, now that the film has been completed, they will have the chance to see it, to glimpse inside each other's worlds – in such close proximity to their own – and begin to find out how much they have in common. That was Ferguson's hope. And mine too.

Thanks Oliver

I'll take this opportunity to thank Oliver Javanpour who is signing off with this issue as our *World Affairs* columnist. A public policy and international relations consultant, and a community leader active in such organizations as the Jewish National Fund and Carleton University, Oliver's insights have added much to the *Ottawa Jewish Bulletin* over these past four years.

We look forward to future contributions to our pages from Oliver as a guest columnist on matters of concern to our community.

The ways and means of a future senator

I got a call from *Maclean's* magazine over the summer. A journalist was doing a profile on Senator Mike Duffy and wanted to know if I would agree to an interview. I was away and couldn't return the call on time. It would have been a good interview.

I knew Duffy 'back in the day' as the expression goes. I knew him well, and there are many things about him that make for an interesting story. He is, and always was, a unique individual.

He was, without question, a supremely talented television journalist. I remember meeting him when he first made the transition from CBC radio to CBC television. Here was a guy no one would ever have thought had the looks for TV, let alone to become such a star.

Duffy drastically changed the world of Canadian television news in 1979. He would tell political stories in front of a camera like no one else before and, I would suggest, since. He was just so good at it.

So at ease, so natural, so down-home and viewers loved him because he spoke right to them. He never lectured and he never spoke in language they didn't understand.



Jason
Moscovitz

The politicians liked him, too. He was fun to be around most of the time. He was also a great storyteller when he wasn't in front of the camera. And did he ever like to tell stories! He was a legend at the CBC, on Parliament Hill, and throughout the country.

Unfortunately, and not unusual in the business, the bigger a star he became, the bigger his ego got. The bigger his ego got, the more demanding he became.

Parliamentary press gallery members get free parking and journalists' parking is in a place called 'the pit,' way down the Hill along the Ottawa River. Who could knock free parking? But it's a long walk up and down several hundred stairs – or you can wait for the little green shuttle bus.

While all the other journalists walked or waited, Duffy had a parking sticker that

***Everyone knew
he was Mike Duffy
and that meant
having privileges
and advantages
no one else had.***

allowed him to park on top of the Hill. It was one of those remarkable things. No one asked who gave it to him or why he had it. Everyone knew he was Mike Duffy and that meant having privileges and advantages no one else had.

Whatever rules the office ran by didn't apply to Duffy. His arrival time in the morning was never questioned. Nor was anything else. He was Mike Duffy, he was the big star in his own orbit, and he could do things no one else could.

There was also a kindness about Duffy, once you penetrated the ego. He eagerly helped young journalists and he certainly did more than his part to make any newcomer in the office feel at home. It was a way for Duffy to bring people on side, which usually meant his side.

My first day on Parliament Hill was made that much more special by Duffy. On my first morning – with butterflies flying around in my stomach – he came over to not only welcome me, but to ask me to go for lunch with him. Imagine what that could have meant to me.

Lunchtime comes and we're off: not just to any restaurant, but to the Parliamentary Restaurant in the Centre Block of Parliament. Back in 1980, there was an incredible buffet with everything you would want to eat, and more – all for an unbelievable, heavily subsidized price of \$2.25 per person. Apart from the ridiculously low cost, there I was with the most famous journalist in the country, and he really knew his way around the buffet table.

After our hearty meal, Duffy waved his pinky finger in the air. Within a couple of minutes, an attendant put a chocolate sundae in front of him. He finished it, waved his finger again, and a second chocolate sundae arrived – the cost of both sundaes covered by the \$2.25.

There wasn't a third sundae, but a lasting impression was made that day on the ways and means of future-senator Mike Duffy.

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MP Mark Adler to speak on Canada-Israel relations at Emunah membership drive

By Leah Cohen
Emunah Ottawa

MP Mark Adler (York Centre) will discuss Canada-Israel relations at Emunah Ottawa's annual membership drive on November 6.

Adler, the first child of a Holocaust survivor to be elected to Parliament, is a member of the Standing Committee on Finance and the Standing Committee on Transport, Infrastructure and Communities.

He is also co-chair of the All-Party Interfaith Committee and a member of the International Council of Jewish Parliamentarians, an organization dedicated to promoting democratic values and human rights.

The pursuit of justice, as expressed in our tradition, is shared by Emunah. In Israel, the organization creatively finds ways to help children

in daycare centres, victims of abuse or terror, families in conflict, and the elderly. Emunah comes from the perspective of religious observance, yet it serves people of all faiths and ideologies.

All are welcome to hear Adler speak and to learn more about the work of Emunah. Both men and women are welcome to attend.

A parve buffet and desserts will be hosted by Barbara Crook.

The Emunah Ottawa membership drive will take place, Wednesday, November 6, 6:30 pm, in the Party Room at 400 Stewart Street.

The cost is \$25 for Emunah life members or \$36, which includes the cost of annual membership. One may also subscribe to a life membership for \$250.

RSVP to Rivka Kraus at 613-241-5613 or Leah Cohen at leahlel@yahoo.ca.



Mark Adler is the first child of a Holocaust survivor to serve as an MP.

Prehogan: Hold a 'part two' symposium

(Continued from page 5)
and our job is done," he said.

Recalling the symposium on the future of Ottawa's Jewish community held in 2007 while he was Federation chair, which led to the initiatives aimed at engaging the emerging generation, Ron suggested a "part two" symposium could be beneficial.

Ron, a partner in the law firm BrazeauSeller LLP and

president of Equitas Consultants Inc., continues to be active in the community, so he hasn't exactly 'passed the torch' to his 33-year-old son Harris.

But he has inspired Harris – who returned to Ottawa to establish his practice after graduation from dental school in Boston – to light his own torch.

Harris and his wife, Ilana, co-chaired the Federation's 2011 Annual Cam-

paign Kickoff with Ron and Avalee, and Harris is currently chairing the dental division of the 2014 Annual Campaign. He is also captain of the Red Team in the Soloway JCC Adult Recreational Ice Hockey League.

Of all his accomplish-

ments, Ron said the biggest is that he has two children married to Jews, all leading active Jewish lives, and a two-year-old grandson who spends three days per week at the Soloway JCC for activities, including *Monkey Rock* in Classroom 5.

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JNF water reservoir keeps Israel's remote Kibbutzim viable

Over the past 10 years, JNF Ottawa Negev Dinners have been key sources of funding for several JNF-KKL water projects and recycled water reservoirs in many areas of Israel: Sderot Recycled Water Reservoir (Friends of Israel), Mishmar Hayarden (Barbara Crook and Dan Greenberg), Nanotechnology Water Project (Dr. Hartley Stern) and this year's 40,000 cubic meter Yir'on Recycled Water Reservoir for Dr. Robert Roberts. The reservoir receives treated wastewater from Kibbutz Yir'on which is used to irrigate apple and kiwi orchards belonging to kibbutzim in the area. The water is used to irrigate some 20 acres (eight hectares) of apples in orchards around the reservoir.

JNF-KKL has been instrumental in developing the community of Kibbutz Yir'on and this reservoir will maintain its viability. Kibbutz Yir'on was established in 1949 and named after the biblical site of Yir'on (Joshua 19:38), whose name was preserved in the name of the Lebanese village of Yaroun just across the border. The kibbutz is situated in a beautiful but remote area, at an altitude of 700 metres above sea level. Against the background of the dramatic changes in the kibbutz movement in recent years, Kibbutz Yir'on continues to operate as a full-fledged kibbutz in the traditional format, with a high level of mutual commitment and responsibility among all the members. KKL-JNF has been involved from the earliest stage in the development of this community, including during periods when the security situation in the region was difficult.

JNF-KKL responds to challenges creatively and immediately. For example, when rockets were fired into Sderot from Gaza, JNF planted trees to create a security road for the safe passage of Israelis after a Gaza-fired rocket hit a school bus. In addition, JNF trees masked the placement of the Sderot-area Iron Shield during the Gaza operation.

Israel has just about exploited all its renewable water sources and the future of its water supply depends on the development of new sources of water, such as wastewater recycling. Building the Yir'on reservoir or treated effluents is not only a significant step towards solving the serious water problem in Israel, but is also helping save Israel's agriculture. Recycled wastewater is supplying 11 per cent of the demand for agricultural water in Israel, and every new reservoir built raises this number higher!

To those who have generously donated to the JNF Ottawa 2013 Negev Dinner, thank you for helping to keep Israel at the forefront of world agriculture and becoming a partner in developing some of the most advanced methods for saving water. The Yir'on Recycled Water Reservoir is helping to keep Kibbutz Yir'on a productive, viable community, and also solving a complex environmental problem.

There are currently 250 JNF water reservoirs in Israel. If you are thinking of investing in your own water project, please contact Executive Director Lynda Taller-Wakter in our Ottawa office at 613-798-2411 or email us at ottawa@jnf.ca for more information on JNF water reservoirs and community development in Israel.

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



Pew survey of U.S. Jews shows soaring intermarriage, assimilation rates

By Uriel Heilman

New York (JTA) – There are a lot more Jews in the United States than you may have thought – an estimated 6.8 million, according to a new study. But a growing proportion of them are unlikely to raise their children Jewish or connect with Jewish institutions.

The proportion of Jews who say they have no religion and are Jewish only on the basis of ancestry, ethnicity or culture is growing rapidly, and two-thirds of them are not raising their children Jewish at all.

Overall, the intermarriage rate is at 58 per cent, up from 43 per cent in 1990 and 17 per cent in 1970. Among non-Orthodox Jews, the intermarriage rate is 71 per cent.

The data on Jewish engagement come from the Pew Research Center Survey of U.S. Jews, a telephone survey of 3,475 Jews conducted between February and June and released on October 1.

The population estimate comes from a synthesis of existing survey data conducted by the Steinhardt Social Research Institute and the Cohen Center for Modern Jewish Studies at Brandeis University.

While the Steinhardt/Cohen study, called "American Jewish Population Estimates: 2012," is likely to be a matter of some debate by demogra-

phers and social scientists, it is the Pew study that offers an in-depth portrait that may influence Jewish policymaking for years to come.

Among the more notable findings of the Pew survey:

- Overall, 22 per cent of U.S. Jews describe themselves as having no religion, and the survey finds they are much less connected to Jewish organizations and much less likely to be raising their children Jewish. Broken down by age, 32 per cent of Jews born after 1980 – the so-called millennial generation – identify as Jews of no religion, compared to 19 per cent of baby boomers and just 7 per cent of Jews born before 1927;

- Emotional attachment to Israel has held steady over the last decade, with 69 per cent of respondents saying they feel attached or very attached to Israel. Forty-three per cent of respondents said they had been to Israel;

- Far more respondents said having a good sense of humour was essential to their Jewish identity than observing Jewish law – 42 per cent compared to 19 per cent;

- Approximately one-quarter of Jews said religion is very important in their lives, compared to 56 per cent among Americans generally;

- Less than one-third of

American Jews say they belong to a synagogue. Twenty-three per cent of U.S. Jews say they attend synagogue at least once or twice a month, compared with 62 per cent of U.S. Christians.

The Pew study is the first comprehensive national survey of American Jews in more than a decade. The last one, the 2000-2001 National Jewish Population Survey (NJPS), was conducted by the umbrella organization of North American Jewish federations and counted 5.2 million Jews, including children. But critics said that study's methodology was flawed and undercounted American Jews.

Both the Pew survey and the Steinhardt/Brandeis study put the number of U.S. Jewish adults at about 5.3 million, including Jews who do not identify as Jewish by religion. The Steinhardt/Brandeis study counted an additional 1.6 million Jewish children for a total of 6.8 million Jews in America. The Pew study counted 1.3 million Jewish children.

Overall, Jews make up about 2.2 per cent of Americans, according to Pew. By comparison, 6.06 million Jews live in Israel, according to Israel's Central Bureau of Statistics.

Because of the differenc-

es in methodologies between the new surveys and the NJPS, the increased number of U.S. Jews likely overstates any actual growth.

Leonard Saxe, one of the authors of the Steinhardt/Brandeis study, told JTA there has been some growth during the last decade, but he could not put a number on it. Saxe attributed the growth to the immigration of Russian-speaking Jews, programs to bolster Jewish identity and shifts in attitude that have enabled many children of interfaith marriages to be raised with a Jewish identity.

The Pew study found that about 10 per cent of American Jews are former Soviet Jews or their children.

About 65 per cent of American Jews live in just six states, according to the Steinhardt/Cohen estimates: New York (20 per cent), California (14 per cent), Florida (12 per cent), New Jersey (8 per cent), Massachusetts (5 per cent) and Pennsylvania (5 per cent). The other four states in the top 10 – Illinois, Maryland, Texas and Ohio – add another 15 per cent. The three most Jewish metropolitan areas are New York, South Florida and Los Angeles.

Among Jewish denominations, the Reform movement

(Continued on page 14)

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Jerusalem Post writer to speak at Agudath Israel

By Hal Grossner for Agudath Israel

Herb Keinon, diplomatic correspondent with the *Jerusalem Post*, will address the question, “Is it as bad as it seems? A non-sensationalist look at Israel’s current state affairs, from Iran to Gaza, Obama to Abbas,” when he speaks at Agudath Israel Congregation on Monday, October 21, 7:30 pm.

The congregation is delighted to invite the com-

munity to spend the evening with him.

Keinon has worked at the *Jerusalem Post* for 27 years and became its diplomatic correspondent in 2000.

As diplomatic correspondent, Keinon covers Israeli prime ministers, often travelling with them on trips abroad. Indeed, he has followed prime ministers Ehud Barak to Paris, Ariel Sharon to Texas, Ehud Olmert to Annapolis and Ben-

jamin Netanyahu to Beijing giving him an intimate perspective on Israel’s political, diplomatic and strategic challenges. In addition to writing news stories, features and analyses on major issues, Keinon also writes a popular monthly column on life in Israel.

Over the course of his journalistic career, Keinon has covered a wide variety of different beats, including Jerusalem, immigration and absorp-

tion, religious parties, the ultra-Orthodox and the settlements. He has lectured widely in Israel, the United States, Europe and Australia on the political and diplomatic situation in Israel and has appeared as a commentator on a variety of radio and television programs around the world. His book, *Lone Soldiers: Israel’s Defenders from Around the World*, is about young men and women from the Diaspora who

volunteer to serve in the Israel Defense Forces.

Keinon was born in Denver and earned a BA in political science at the University of Colorado and an MA in journalism at the University of Illinois. He has lived in Israel for 30 years.



Herb Keinon of the *Jerusalem Post* will speak about Israel's state affairs at Agudath Israel, October 21.



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Temple Israel hosts interfaith Sukkot celebration

By Merle Haltrecht
and Paul McKeague
for Temple Israel

Reminiscent of Abraham's hospitality to guests, Temple Israel reached out to Christian and Muslim communities to celebrate Sukkot, September 22, under the fragile structure of the sukkah.

Eighty members of Knox United Church, Temple Israel, the Intercultural Dialogue Institute and the Turkish Muslim community enjoyed a Middle Eastern meal, danced the hora to the klezmer music of the Ottawa Simcha Band, and learned more about each other and the role of thanksgiving in their respective religions.

"I was invited by my imam to come," said Monsour Faqiri. "I did not know what to expect, but this evening, with all three faiths together in one room giving thanks and celebrating the commonalities of our beliefs, is such a positive experience."

The crowd included babies, teens, adults and clergy of all three faiths.

"It is hoped this connection between the three communities will continue to grow and provide a bridge to the understanding of religious and cultural differences," said Annette Paquin of Temple Israel.

"This week we witnessed violence perpetrated by one faith community against another faith community. While



(From left) Edip Yavuz Zeybek of the Intercultural Dialogue Institute, Reverend Andrew Jensen of Knox United Church and Rabbi Steven Garten of Temple Israel at the interfaith Sukkot celebration, September 22, at Temple Israel.

we cannot stop events overseas we can ensure that here in Ottawa we are not faceless others," said Rabbi Steven Garten as he welcomed the guests.

"Our evening is an attempt to make all of us aware that the 'cousins Abraham' are known to each other as flesh and blood people who have names and families."

At the beginning of the event, participants mingled and asked each other questions in order to get the answers to a quiz game about the three faiths. The questions included, "What is the name of the Jewish New Year?" "Does Christianity restrict the eating of any par-

ticular foods?" And "name the holiest month in the Muslim calendar."

When they gathered outside at the sukkah, Rabbi Garten spoke to the members of three religions about the Jewish festival of Sukkot, which gives thanks for the fall harvest, while also commemorating the 40 years of Jewish wandering in the desert. He explained the importance of the lulav and etrog in the festival.

Reverend Andrew Jensen of Knox United Church said that, in the Christian religion, Thanksgiving Sunday celebrates the harvest.

"We give thanks for having enough food to last us

through the winter," he added.

The participants included Imam Mohamed Jebara, head master of the Cordova Academy, and Edip Yavuz Zeybek of the Intercultural Dialogue Institute.

"It was a wonderful Abrahamic family gathering. The evening was very peaceful



Michele Walrond holds the lulav and etrog during the interfaith Sukkot celebration at Temple Israel, September 22.

and full of joy," Zeybek said after the event.

The celebration followed an earlier event in July at which Knox United Church hosted an *iftar* meal provided by Turkish Muslims, and invited members of Temple Israel. *Iftar* is the evening meal at which Muslims break their

fast during Ramadan.

Reverend Jensen said the interfaith celebration at Temple Israel built upon the earlier gathering at Knox United.

"What an amazing evening," he said. "Thank you for gathering us together, and especially for teaching our youth to dance the hora."

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Religious freedom motion passes in Ontario

Toronto (JTA) – A motion introduced by a Jewish legislator in Ontario to reaffirm the Canadian province's commitment to religious freedom passed unanimously.

Monte Kwinter, a veteran Liberal member of

the Provincial Parliament, introduced the motion as a direct response to a Quebec proposal that would ban religious symbols in the public sector workplace. The Ontario motion passed on September 19.

Speaking of potential im-

migrants to Canada, Kwinter told the *Globe and Mail*, "When they hear that one province is doing something, they assume that Canada is doing it, and it creates a negative image."

"People are saying is that going to happen in Ontario? And all we're trying to do is reassure them that we would not support anything that would, in any way, put our ethnic communities, our cultural communities at risk

in the way they're being put at risk in Quebec."

The Quebec proposal includes a ban on religious headwear – including kippahs, hijabs and turbans, as well as visible crucifixes – by public and quasi-public employees. Critics say the plan is xenophobic and racist.

The Ontario motion said the province "should oppose any legislation that would restrict or prohibit people's freedom of expression and

religion in public places and affirms that Ontario greatly values our diverse population and the social, cultural and economic contributions they make to help our society thrive."

Ontario Conservative leader Tim Hudak said governments have no right to dictate to people how and when they can express their religious beliefs."

Monte Kwinter



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Na'amat chapter celebrates 51 years

Members of Na'amat Canada Ottawa celebrate 51 years of the Chana Senesh Chapter at the opening event, September 22, at the home of Jodi Gitter. (From left) Na'amat Ottawa Treasurer Marian Lederman with Chana Senesh Chapter members Shirley Berman, Lillian Laks, Gladys Greenberg and Vera Gara.

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Employment Opportunity

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Temple Israel of Ottawa, a URJ-affiliated Reform Synagogue, has an opening for a **Youth Group Advisor**. This is a contract position providing programs, supervision and leadership development for Temple's youth group. Working under the supervision of the Director of Congregational Learning and in cooperation with Temple's Youth Group Advisory Committee, this is an ideal opportunity for someone planning a career working with teenagers or in the recreation field.

Required Skills: knowledge of and passion for Reform Judaism; successful experience programming for and working with teens (and occasionally working with their parents).

Personal Suitability: ability to work collegially with Temple's youth group advisory committee and with parents; effective communication skills; team-leading and team-building ability; patience, flexibility and the ability to serve as a role model for young people as they transition to adulthood. The successful candidate will be enthusiastic and conscientious and preferably over 21 years of age.

Duties and Responsibilities include: Leading a youth group composed of 25 high school students in programs that total 500 hours spread out over the year. Guiding them in creating and implementing programs; supervising and chaperoning them at local and regional events; and facilitating their development of skills in leadership, team building and fundraising.

Salary: This position carries an honorarium of \$5000 per year dependent on experience.

Please submit your cover letter, resume and three relevant references to:
searchcommittee@temple-israel.com



Temple Israel

For information about Temple Israel, please visit our web site www.templeisraelottawa.ca.

Elevate to benefit JFS' Shalom Bayit program and the Sexual Assault Support Centre of Ottawa

By Ilana Belfer

The Jewish Federation of Ottawa has partnered with Sheri Chiprout via its open Ottawa micro-grant initiative, to present *Elevate*, a series of two events.

The purpose of the two events is to raise funds and awareness for the Shalom Bayit program at Jewish Family Services, which assists Jewish women who are experiencing, or have experienced, domestic abuse, and for the Sexual Assault Support Centre of Ottawa.

The name *Elevate* comes from the idea of elevating love for the cause, or e-LOVE-ating and “brings that heightened love, empowerment message,” said Chiprout.

The first event, a “colourful gala,” will be held October 17 at Mercury Lounge, and will feature DJ Acro, a hula-hoop performance, tarot readings, henna tattoos, nosh, prizes and a Live H'Art wall courtesy of artist Kate Durie.

On November 24, a yoga soirée will attempt to get “an intimate group of yogis flowing and grooving” for a

flow class and meditation at an unlikely locale: Orange Art Gallery, where there will also be an AcroYoga demonstration.

“I’ve been thinking for a while about how I really need to give back to the community and be charitable,” Chiprout explained.

Chiprout, 37, an office manager for Scholars at Your Service, has put on fashion shows in support of the Ottawa Regional Cancer Foundation.

That explains *Elevate*’s party aspect.

The yoga aspect comes from her near-decade of personal practice.

“It’s done a lot of great things for my life,” she said. “I’ve dealt with anxiety disorders and stuff like that in the past, so just getting into the world of yoga and meditation has helped me in achieving peace of mind and ... being a kinder person and a happier person, and I really believe in the benefits of it.”

Chiprout said she’s always felt strongly about body-positive women’s empowerment, and that it

should not be hindered by the threat of sexual violence.

“More people than we know are impacted by it. Lately, I’ve just had one too many people I care about say that things have happened [to them],” said Chiprout, who took to her blog – *sherimuse.com* – to write: “Can’t wait to raise the OM-azing energy in this room for the Sexual Assault Support Centre and the beautiful women they support.”

Online, Chiprout is known as “Sheri Muse,” which she said goes back to when she was younger and often joked about wanting to be a muse because it sounded “so romantic.”

What started as a way to maintain a shred of anonymity in cyberspace has evolved into a brand based in four principles: “Create. Connect. Care. Collaborate.”

Chiprout said connections ensure the success of events, and *Elevate* is apt to connect several communities, including the Jewish community.

“Connection and engagement,” was one of the criteria she met in order to receive a micro-grant from the Federation’s open

Ottawa Innovation Fund, which targets members of the emerging generation to make venture-level investments in their innovative programming ideas. Another was *tikkun olam*.

“Sheri’s events are not only unique and creative, but they benefit a demographic of women in Ottawa who are not given enough attention,” said Samantha Banks, the Federation’s director of initiatives for the emerging generation.

“The micro-grant initiative likes to be on the forefront of bringing new experiences to young Jewish adults, and Sheri’s Gala/Yoga LOV-E-scapade will be sure to do just that.”

If the events are successful, Chiprout said she hopes to use the momentum to continue building her brand while supporting various causes and initiating “cool things for the community.”

“I have other ideas. I’m just kind of keeping them in the back pocket for right now.”

Visit *sherimuse.com* or call Samantha Banks at 613-798-4696, ext. 270 for more information about *Elevate*. Tickets are available online at *jewishottawa.com/eg*.



Sheri Chiprout has organized *Elevate*, a series of two events to raise funds and awareness for organizations combating domestic abuse and sexual assault.

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Pew survey predicts growth in Orthodox community

(Continued from page 9)
remains the largest: 35 per cent of respondents identified as Reform, according to the Pew study. The second-largest group is Jews of no denomination (30 per cent), followed by Conservative (18 per cent) and Orthodox (10 per cent).

As with other studies, the Pew study found that the Orthodox share of the American Jewish population is likely to grow because Orthodox Jews tend to be younger and have larger families than Jews generally. In addition, while past surveys showed

about half of respondents raised as Orthodox were no longer Orthodox, the Orthodox retention rate appears to be improving, with just a 17 per cent falloff among 18- to 29-year-olds.

Most of the denominational switching among American Jews, however, remains in the direction of less traditional Judaism.

In the Pew survey, 90 per cent of those who identified as Jewish by religion and are raising children said they are raising them Jewish. By comparison, less than one-third of those who identified themselves as Jews of no religion are raising their kids Jewish.

Among in-married Jews, 96 per cent are raising their children Jews by religion (as opposed to ethnicity), compared to 45 per cent among intermarried Jews.

On Jewish observance, some 70 per cent of respondents to the Pew survey said they participated in a Passover seder in 2012 and 53 per cent said they fasted for all or part of Yom Kippur that year. The numbers represent declines from the 2000-2001 NJPS, which found seder participation rates at 78 per cent and Yom Kippur fasting at 60 per cent.

The new Pew survey found that about 23 per cent of U.S. Jews say they always or usually light Sabbath candles and about 22 per cent reported keeping kosher at home.

While most of those sur-

veyed by Pew said they felt a strong connection to Israel, and 23 per cent reported having visited the Jewish state more than once, the respondents expressed significant reservations about the current Israeli government's policies vis-à-vis the Palestinians.

Forty-four per cent said West Bank settlement construction hurts Israel's security interests, and only 17 per cent said continued settlement construction is helpful to Israeli security. Thirty-eight per cent of respondents said the Israeli government is making a sincere peace effort with the Palestinians.

The Pew survey also asked respondents about what it means to be Jewish, offering several options. The most popular element was remembering the Holocaust at 73 per cent, followed by leading an ethical life at 69 per cent.

Fifty-six per cent cited working for justice and equality; 43 per cent said caring about Israel; 42 per cent said having a good sense of humour; and 19 per cent said observing Jewish law.

Sixty-two per cent of respondents said being Jewish is primarily a matter of ancestry and culture; 15 per cent said it was mainly a matter of religion. Most Jews said it is not necessary to believe in God to be Jewish. In the survey, 60 per cent said a person cannot be Jewish and believe that Jesus is the messiah.

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ANOTHER SUCCESSFUL BIKING FOR BUBBIES

It was a chilly autumn morning for the 5th Annual Biking for Bubbies, which took place on Sunday, September 22, 2013. A special thanks to all of the riders and volunteers who came out to support the Foundation's major fundraising event. Over \$54,000 was raised in support of the Lodge. Riders embarked on a 50 km ride, which left from the Lodge at 9:00 am. Everyone returned to enjoy a festive brunch and lively conversation. Our winner of the Trek Bike, courtesy of Bushtukah, was **Jeffrey Pleet**. Our door prize winner of the Bell answering system was **Barry Agulnik**. Congratulations! We hope to see everyone out for next year's ride.

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11:00-12:00 Shtetl Ottawa
Sustainable Food
Radical Texting
A Goddess in the Garden?
The Contradiction of Being Jewish
Yoga for Women
Jewish Meditation

12:00-13:00 Lunch
Acoustic Cafe
From Chullent to Dafina
The Quilt Project
Torah Stitch By Stitch Project
L'Chaim on the Mayim

13:00-14:00 Urbanization and Jews
Societal Challenges:
Quebec Charter of Values

14:00-15:00 Why Do Young Adults Turn Away from Shul?
Mapping Montreal Jewish History

15:00-16:00 Yiddish is Dead; Long Live Yiddish!
Jews In Law
Pluralism and Jewish Identity

16:00-17:30 Women of the Wall.
Holocaust Survivors Memoirs Publishing Program
How Do You Jew?

17:30-19:00 Kumzitz
Stand-up Comedy

ALL DAY Limmud and Art: Local Jewish artists present their works



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Biking for Bubbies raises \$54,000 for Hillel Lodge

By Carol Pascoe
for Hillel Lodge
Long-Term Care
Foundation

Hillel Lodge's fifth annual *Biking for Bubbies* bike-a-thon took place September 22 with 40 riders completing the 50-kilometre route.

The enthusiastic riders raised \$54,000 this year for a total of \$300,000 raised over the five-year history of the *Biking for Bubbies* event. The funds help to provide the Lodge's high quality of service and support a variety of programs.

Joel Diener originated the concept of *Biking for Bubbies* in 2009.

"Never in my wildest imagination did I think that this idea would turn into such an important fundraiser for the Lodge," Diener said on completing the route this year. "What has been started by me was in fantastic hands this year, and my only hope is that it is able to grow even more."

The Hillel Lodge resi-



Biking for Bubbies riders depart from Hillel Lodge on their 50-km route, September 22.

dents particularly enjoy the *Biking for Bubbies* event as an opportunity for them to welcome their special guests into their home after the completion of the bike ride. The riders and residents en-

joyed a lovely brunch and listened to live music played by A Touch of Klez.

Biking for Bubbies is an occasion when families can volunteer together. Riders Ned and Yona Steinman

raised a significant amount. Golda Feig Steinman managed a route checkpoint with Rosalie Schwartz, while Harold Schwartz has ridden all five years as a tribute to Rosalie's late mother who resided at the Lodge.



Biking for Bubbies volunteers (from left) Estelle Gunner, Maureen Molot and Ingrid Levitz at Hillel Lodge, September 22.

Jana Rand, director of development for the Hillel Lodge Long-Term Care Foundation, and Bev Glube, Foundation administrator, oversaw the handling of donations for *Biking for Bubbies* and were very pleased

the recently enhanced Lodge website made it much faster and easier for donors to contribute and receive immediate tax receipts.

Plans are already underway for *Biking for Bubbies* 2014.

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Guest column

Kollel of Ottawa celebrates 10th anniversary

By Rabbi Yonah Burr
Kollel of Ottawa

It's hard to believe it has been 10 years since 12 young families moved here in 2003 to found the Kollel of Ottawa.

What is a kollel?

A kollel is an institution of higher learning that ensures the continuity of Torah scholarship among the Jewish people. The Hebrew word "kollel" means "inclusive" and the term is meant to reflect both the all-inclusive nature of Torah study, where every detail of our lives is discussed and analyzed, as well as the inclusive nature of the institution where everyone is welcome to enjoy the deep wisdom the Torah has to offer.

Traditionally, kollelim were established for the elite few who would make Torah study their prime occupation, delving into its depths and covering wide ranging topics such as ritual law and litigation, as well as laws of

marriage, divorce and family life. This would ensure that future leaders would be qualified to serve their communities with competence and expertise.

In modern times, the concept of a community kollel, in which a community would invite a kollel into its midst as a resource to serve the community as a centre for Torah learning, was developed. Every city is different, with its own flavour, and the local kollel would reflect the personality of its host city.

It is amazing to see how this phenomenon has played itself out here in Ottawa. For the first few years, the Kollel was almost like a separate community – a community within a community. With the rabbis coming from different cities, with diverse backgrounds and little knowledge of Canadian life, there was a necessary period of adjustment. However, the Kollel has now taken its place



Rabbi Yonah Burr is rosh kollel (head of the kollel) of the Kollel of Ottawa.

among the various other institutions that create the rich infrastructure we enjoy in Ottawa's Jewish community.

Over the years, the Kollel of Ottawa has changed as we've become more focused on what we have to offer. Classes are tailored toward particular interests here, with more learning opportunities being created throughout the city, and relationships being built.

Our Kollel rabbis are taking root, and participating in many different aspects of community life. Two of our graduates are teaching in full-time positions in local schools. As well, the current Kollel families are devoting their talents to the schools

and to such other organizations NCSY and JET. Some of our families have become members at various synagogues and are enthusiastically contributing their talents there as well. This has become the new standard and is a quality we look for in our Kollel staff.

The Kollel is open all day, from early morning until late at night. It is common to find people studying in pairs or groups, attending classes and enjoying the camaraderie and joy that comes with Torah learning. Even those who have not

formally joined the Kollel feel the pulse of the learning and are proud of this welcome addition to our city.

We mention in our daily prayers God's promise that the Torah and mitzvot will never be forgotten by his people and it is fulfilling to see this promise alive and flourishing in Ottawa.

I would like to express my appreciation to all the wonderful people who make this city what it is, and wish us all success, health and happiness to be able to celebrate our 20th anniversary together!

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October 6 - 24

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Presented by the Embassy of the Republic of Poland, the University of Ottawa, the Shoah Committee of the Jewish Federation of Ottawa, and the International Holocaust Remembrance Alliance.

October 16

Workshop for Teachers

5 – 9 pm, at the SJCC. Free of charge for teachers, pre-registration required by October 7.

October 17

Docent workshop, open to volunteer docents for the Karski exhibit at the Canadian War Museum. Bess and Moe Greenberg Family Hillel Lodge, Board Room, 5:30 pm. Pre-registration required.

October 28

Workshop for 2nd and 3rd generation of Holocaust survivors. 7 pm in the SJCC Boardroom. Presentation by Assistant Professor Anna Sheftel of Saint Paul University. RSVP required by Oct. 18 to sbeutel@jewishottawa.com.

November 4

Film screening: "Children Without a Shadow", 7– 9 pm Auditorium, 395 Wellington Street. Tickets \$10, free for students (with reservation). Tickets at the SJCC. Reception to follow. A program of the Shoah Committee of the Jewish Federation of Ottawa, the Belgian Embassy and the Vered Israel Cultural and Educational Program.

November 7

Hillel Ottawa Shabbat Dinner Honouring Holocaust Survivors. 7 pm, details TBA. For info and tickets: 613-236-2345 or email HEWOttawa@gmail.ca.

November 10

Launch Event for Holocaust Education Month, 75th Anniversary of Kristallnacht

7 pm, Agudath Israel Synagogue, 1400 Coldrey Ave. Keynote address by Professor David Engel of NYU, "The Context of Kristallnacht: Poland, Polish Jewry and the refugee crisis". Free.

Presented by the Shoah Committee of the Jewish Federation of Ottawa, the Embassy of the United States, the Agudath Israel Congregation, the Zelikovitz Centre for Jewish Studies Carleton University and the Campus Outreach Lecture Program of the U.S. Holocaust Memorial Museum's Center for Advanced Holocaust Studies, supported by the Jerome A. Yavitz Charitable Foundation, Inc. and Arlyn S. and Stephen H. Cypen.

November 12

Film and discussion "Pink Triangles: Paragraph 175", 5 pm at University of Ottawa. Presented by the LGBT Law Students Group, (Room TBA).

November 14

Exhibit Launch "Jan Karski's Mission for Humanity", 7 pm at the Canadian War Museum. By invitation only.

November 14 - 29

Exhibit "Jan Karski's Mission for Humanity" at the Canadian War Museum. Exhibit is free of charge (a fee to enter the other exhibits at the Museum). Open to the public. Guided tours available contact: sbeutel@jewishottawa.com.

This exhibition was created by the Polish History Museum in partnership with the Ministry of Foreign Affairs of the Republic of Poland and the Jan Karski Educational Foundation. It is presented by the Embassy of the Republic of Poland at the Canadian War Museum. The Canadian Chairmanship of the International Holocaust Remembrance Alliance, The Shoah Committee of the Jewish Federation of Ottawa, The Embassy of Israel, The Embassy of the United States of America, the Canadian Polish Congress, and the Centre for Israel and Jewish Affairs.

November 17

International Panel Discussion

Karski - The World Knew/ What have we learned? 2-4 pm, Canadian War Museum. Free of charge.

HOLOCAUST EDUCATION MONTH LAUNCH EVENT NOVEMBER 10

Agudath Israel • 7pm

75th Anniversary of Kristallnacht



THE CONTEXT OF KRISTALLNACHT: POLAND, POLISH JEWRY, AND THE REFUGEE CRISIS



KEYNOTE SPEAKER:
DAVID ENGEL,
PROFESSOR OF
HOLOCAUST AND
JUDAIC STUDIES,
UNIVERSITY OF NEW YORK



With grateful assistance from the US Embassy



Agudath Israel Congregation

Max and Tessie Zelikovitz Centre for Jewish Studies

Campus Outreach Lecture Program of the U.S. Holocaust Memorial Museum's Center for Advanced Holocaust Studies, supported by the Jerome A. Yavitz Charitable Foundation, Inc. and Arlyn S. and Stephen H. Cypen.



A program of the Shoah (Holocaust)
Committee of the Jewish Federation of Ottawa

For a full list of events
visit jewishottawa.com/shoah

November 20

Film screening: "Menachem and Fred", 1 pm at the Greenberg Families Library, SJCC. Free of charge for members of the SJCC, of AJA 50+ and members of the Library.

November 21

Documentary film "Desperate Hours", 7 pm. Presented by the Turkish Embassy in collaboration with the Shoah committee of Ottawa. Guest speakers: Dr. Michael Berenbaum, the film's Executive Producer, Turkish Ambassador to Canada, Tuncay Babali. Location and details TBC.

For the most up to date schedule please visit jewishottawa.com/shoah
Info: sbeutel@jewishottawa.com

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‘Why does the West continue to believe in words and not actions?’

Amazing what a calm demeanor, a sympathetic translator, a few tweets and an audience craving the comfort of self-delusion can do for a dictator these days.

All Iranian President Hassan Rouhani had to do to con the United Nations, U.S. President Barack Obama and the mainstream American media during his recent visit was to come across as the charming, tech-savvy alternative to predecessor Mahmoud Ahmadinejad.

He hailed the U.S. as a “great nation,” appeared to acknowledge that the Holocaust had actually happened and expressed confidence that this week’s talks in Geneva could resolve the impasse over Iran’s nuclear program.

CNN’s Christiane Amanpour gushed on her blog about the fact that Rouhani used a few words of English in his interview with her. And darned if he didn’t go on *Twitter* to talk about his “historic” phone conversation with Obama.

Once again, the world is ready to believe in words and images instead of facts and actions. And, once again, it’s Israel and the Jews who are being hung out to dry.

First of all, nothing has changed in Iran, except that its supreme leader, Ayatollah Ali Khamenei, appears to be giving his old friend Rouhani a bit more leeway on the public diplomacy front.

This is not the first time we’ve seen an Iranian president come across as progressive. Mohammed Khatami was “the mullah with the smiling face,” as Amanpour described her 1998 interview subject, but was unable to deliver meaningful reforms.

The ayatollah and his hardliners continue to be in charge in Iran, and the president has very little real power.

And what did Rouhani actually say in New York?

It now appears that CNN relied on Rouhani’s own translator for the English version of his comments. Independent translators attest he never actually used the word “Holocaust.”

He half-heartedly condemned the Nazis’ crimes against humanity – “if the Nazis committed a crime and however much it was” – but then went on to attack those who would use this as an excuse to displace the Palestinians. Without naming Israel, he used his UN speech to attack “the crimes and the institutionalized aggression against the innocent Palestinian people.”

And it’s hard to find any substance amidst his platitudes and posturing.

“Iran poses absolutely no threat to the world or the region,” he blithely told the UN. “In fact, in ideals as well as in actual practice, my country has been a harbinger of just peace and comprehensive security.”

He insisted Iran’s nuclear program is for “exclusively peaceful purposes,” and wrapped up with a verse from the Koran that included a reference to the Torah – a clever contrast to the anti-Semitic rants of Ahmadinejad.

It was nothing but words – albeit cleverly chosen and politely delivered. But these empty words appear to have convinced much of the world that we may be seeing the kinder, gentler Iran.

Sound familiar?

This strategy worked so well for Yasser Arafat – who talked peace in English while preaching terror in Arabic – that he ended up sharing a Nobel Peace Prize.

His successor, Mahmoud Abbas, speaks excellent English, wears tailored suits and has graduate degrees (albeit with a thesis based on Holocaust denial), so he must be a moderate.

In his most recent UN speech, the Palestinian Authority leader reminded his listeners of the illustrious history of the PLO, and managed to keep a straight face while defending its commitments to peace and non-violence:

“At the same time that the PLO affirmed its choice of peace as a strategic option ... it firmly repudiated violence and affirmed an ethical, principled rejection of terrorism in all its forms, especially state terrorism,” he said.

While professing to reject and repudiate terrorism, Abbas’ government glorifies terror and terrorists, and pays good salaries to imprisoned Palestinian terrorists, as Palestinian Media Watch has documented. And it has just announced it will distribute \$15 million U.S. as a “dignified life grant” to 5,000 released prisoners, mostly convicted terrorists.

Why does the West continue to believe in words and not actions? Why do otherwise well-meaning politicians, journalists and citizens have so much trouble acknowledging evil and hatred, no matter how blatant?

On December 21, 1924, the *New York Times* reported on Adolf Hitler’s release on parole after having been charged with conspiracy to overthrow the German government.

In the story headlined “Hitler tamed by prison,” the

Hillel Ottawa serves Ottawa’s diverse Jewish student community

With the holidays past and student life in full swing, this edition of *Campus Life* shines our spotlight on Hillel Ottawa: The Foundation for Jewish Campus Life.

Scott Goldstein, now in his second year as Hillel Ottawa director, and Noah Borer, student life co-ordinator, have been working hard to find Jewish students on campus and involve every one of them.

“What we’re trying to do here is to engage new and returning students so that they can create lasting and meaningful connections with the community and Judaism by creating positive dialogue and representing a positive voice for Judaism and Israel on campus,” said Goldstein.

“Hillel welcomed me with open arms, when I first came to Ottawa,” said Arielle Ellis, a second year student at the University of Ottawa and Hillel Ottawa’s new city-wide president.

“[Hillel] offers students a sense of community, warmth and important Jewish values, while maintaining a strong community and a great social atmosphere, Ellis added.”

As the only pluralistic Jewish organization on campus, Goldstein said the student executive board, comprising both Carleton and uOttawa students, works to ensure the programming and events Hillel hosts reflect the diverse community and caters to all walks of life.

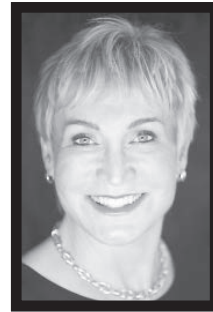
He said everyone is welcome, as long as they want to learn about Jewish culture and Jewish values, or just want to spend time with Jewish people.

The Israel Awareness Committee (IAC) is a division of Hillel Ottawa that deals with Israel-oriented issues.

The IAC, led this year by city-wide President Zane Colt, prepares students to engage in Israel advocacy and debate by promoting Israel and responding to common criticisms.

“Students are given the opportunity to engage in mock debate sessions in preparation to defend Israel,” said Colt. “This past year, students also had the opportunity to meet and speak with such members of Parliament as Foreign Minister John Baird and Joe Volpe, among others, at the annual Israeli Wine and Canadian Cheese event.”

In terms of the events for the upcoming year, there seems to be no shortage of diverse activities for students to get involved in or sink their feet into and get a feel for the community. Ellis said Hillel will continue to hold several Shabbat dinners on campus every month, while Colt and



My Israel

Barbara Crook

Times wrote that Hitler appeared to be a “sadder and wiser man.” And his behaviour during prison convinced authorities he “was no longer to be feared.”

Eleven years later, when Hitler enacted the 1935 Nuremberg laws prohibiting marriage between Jews and Aryans and denying German citizenship to Jews, the *Times* opined that the laws might actually be good for German Jews, who would have access to “the process of law in place of arbitrary bullying and local tyranny.”

Israel and the Jewish world can’t afford yet another wilful miscalculation of the intentions of its enemies. As Israeli Prime Minister Benjamin Netanyahu said after Rouhani’s trip to the UN General Assembly in New York, it’s time to “tell the truth in the face of the sweet talk and the offensive of smiles.”



Campus Life

Randy Fox

Goldstein are aiming to develop an expert speaker series to create positive debate and thought within the community.

The work Hillel Ottawa does during Holocaust Education Month is a major focus, and planning is already underway for the annual Holocaust Remembrance Dinner for the community as well as for other events and exhibits that will take place on the campuses.

Other favourite events returning this year will include the Chanukah Ball, the Purim Party, Café Ivrit and Jewish speed dating. The IAC will host its annual Israeli Wine and Canadian Cheese event as well as participate in many events – including Israel education conferences – in conjunction with other organizations.

Whether you believe in supporting Israel, supporting Jewish culture, or just want to hang out with other Jewish, the Hillel Ottawa staff and student leaders have been working hard to find ways to make all Jewish students feel comfortable and involved. They believe in the importance of facilitating the creation of lasting relationships and have found creative ways to reach out to students.

So, if you’re new on campus, or if you’ve been around but haven’t yet found a way to get involved, don’t worry. From wine and cheese to speed dating to Shabbat dinners, Hillel has an outlet for all to get involved.

For more information, contact Hillel Ottawa at info@hillelottawa.ca or 613-236-2345.

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Advocacy workshop to be held at Temple Israel, October 18-20

**By Sandra Levy
Canadian Council
for Reform Judaism**

“Nuts and Bolts of Effective Advocacy” is the title of a workshop to be held, October 18 to 20 at Temple Israel under the auspices of the Canadian Social Action Committee of the Canadian Council for Reform Judaism (CCRJ), the Union for Reform Judaism (URJ) Canada Steering Committee and the Religious Action Centre.

Barbara Weinstein, the RAC’s associate director and director of the Commission on Social Action will be

the facilitator.

The workshop will begin with Shabbat dinner and services with Rabbi Steve Garten on Friday evening.

Rabbi Rick Jacobs, the president of URJ, will be present at Shabbat morning services.

Saturday afternoon will include a mitzvah project tour and visits to Parliament Hill and an aboriginal centre. Dinner, Havdallah and an informal gathering will be held Saturday evening in a private home (information from contact below).

Sunday will be a full day (9:00 am to 4:00 pm) focusing on advocacy and programmatic training, networking opportunities and developing a concrete format for implementing advocacy goals.

The Centre for Israel and Jewish Affairs will join us with a panel discussion addressing poverty and First Nations’ issues from an advocacy perspective. Kim Wheatley, an aboriginal cultural consultant, and representatives from Idle No More, ACORN, the Multi-faith Housing Initiative will

also be on hand.

The workshop will bring together social action leaders and Reform congregants from across Canada. Members of Ottawa’s Jewish community interested in advocacy-related endeavours are welcome to attend any and all sessions.

For those unable to attend in person, there will be remote interactive participation available.

In order to build on our shared commitment to social justice, and to develop strategies and programs we can implement across Canada, this workshop will bring together various people from various walks of life.

The registration fee is \$36. For more information, contact Sandy Levy, co-ordinator CCRJ programming and administration, at slevy@ccrj.ca or 416-630-0375, ext. 223.

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Katz; by Sharon and Paul Finn and family; by Steve and Michelle Steinowicz; by Bonnie and Chuck Merovitz; by Edna Cooper; by Kay and Morry Rotman; by Sharon and Jerry Cooper; by Michelle and Steve Steinowicz; by Deb, Norm and Vicky Ferkin and by Mark and Debbie Bernstein

Joel Cohen by Max and Ellie Greenberg by Jerry and Lily Penso and by Laura Penso and Tommy Gelb.

Susan Goodman by Jerry and Lily Penso

Don Leger by Sharon and Paul Finn and family

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Rabbi Mordechai Berger by Sharon and Paul Finn

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General

Happy New Year to Lois and Jerry Nudelman from Lily Feig and by Thelma and Mish Granik

Happy New Year wishes to Ethel and Mel Rimmer by Debbie Rimmer, Randy and Bella

In appreciation to Mark Palmer and Laurie Oakley by Eva Esrock on behalf of Lara

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Genealogical detective work connects woman to grandparents she never knew

The most common genealogical question I'm asked is how to find relatives' graves in Ottawa's Jewish cemeteries. For the Jewish Genealogical Society of Ottawa, Hymie Reichstein and I maintain a database of all the burials, as well as a photograph of each of the monuments. In 2003, we compiled the file by collecting lists of burials from all the synagogues and then walked every row of the cemeteries taking pictures of the more than 4,000 gravestones. The database is maintained on an almost daily basis and, each fall, we take pictures of all new graves.

Most questions about the cemetery database come from two sources.

The first is the Jewish Online Worldwide Burial Registry (JOWBR) – jewishgen.org/databases/cemetery – which generates enquires from around the world. On that site, you can search by surname and locate where relatives are buried. While some cemeteries on JOWBR post pictures, we chose not to. There is, however, a link to our society, and, when we receive an email request, we will email the photograph, usually the same day.

The second source of enquiries is from the Jewish Memorial Gardens website at jewishmemorialgardens.org, which has a link to our society under the "Information Sources" tab.

By encouraging researchers to write to us, Hymie and I have been able to provide much more than burial information and a picture. Through our society's subscriptions to databases, access to local resources and our knowledge of the history of Ottawa's Jewish community, we have often been able to give more information about the people being researched than could be found in the gravestone pictures.

Often, we have been able to connect those enquiring from afar with family members in Ottawa.

A few days before Rosh Hashanah, I received an email from a woman in Toronto who was looking for the location of her grandparents' graves. This case would prove to be different, though.

On checking the database, I discovered we had no record of her grandparents being in the cemetery. I went online and looked up the names on newspapers.com, a pay site that has archived versions of the *Ottawa Journal*, a very valuable resource for Ottawa research. I found the death notice and a story in the paper from 1950 that clearly stated the gentleman was buried at the Jewish cemetery on Metcalfe Road, which we now refer to as the Bank Street Cemetery. There were also other mentions of the family in *Journal* editions from the 1930s and '40s, and I was able to determine what the man did for a living and that the couple lived in the By-Ward Market area.

How could this couple not appear in our database? I dreaded having to respond that I couldn't find her bubby and zaida. I composed my reply very carefully and asked if there was a chance that a monument had not been erected after their deaths. She responded that her father and uncle had been estranged from their parents, so had never purchased a gravestone. She now felt the need to connect with the grandparents she had never known, which is why she was enquiring.

Determined to help her, I assumed the grandparents would have belonged to one of the three synagogues in Lowertown in the 1940s. Two of them, Adath Jeshurun and Agudath Achim, merged in 1956 to become Congregation



Connecting the branches

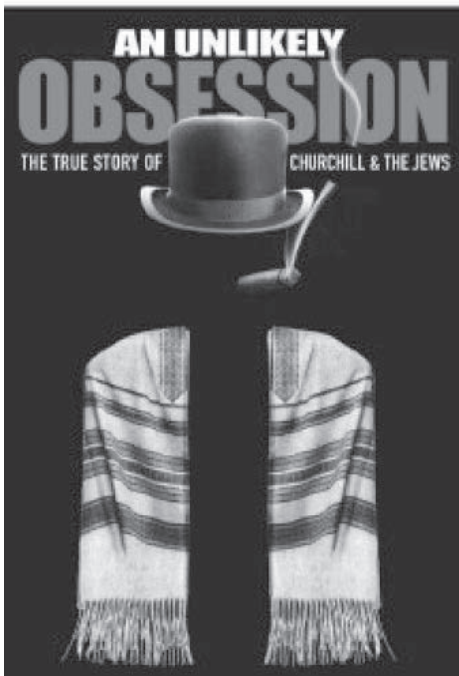
John Diener

Beth Shalom. I contacted the shul, but a search through their records did not turn up anything. Hymie got on the case and visited the Ottawa Jewish Archives, where he found a Chevra Kadisha book that listed both dates of death and that they belonged to Adath Jeshurun. Meanwhile, I discovered a picture of the grandfather in a collection posted by the Ottawa Jewish Archives at virtualmuseum.ca.

I sent the granddaughter the picture, which was the first time that she had ever seen a photo of her grandfather. She wrote an emotional email thanking us for our efforts and telling us how our discoveries had given special meaning to this year's High Holidays. I also pointed out to her that her grandfather's yahrzeit was that week, so she lit a candle for him for the very first time.

Knowing now that the grandparents had belonged to Adath Jeshurun and when they passed away, I visited the cemetery and have almost certainly determined where they are buried. Once approval is obtained from the synagogue, she intends to purchase a marker for the gravesites. This couple is finally being properly remembered, more than six decades after their passing.

Don't Miss These Two Incredible Films!

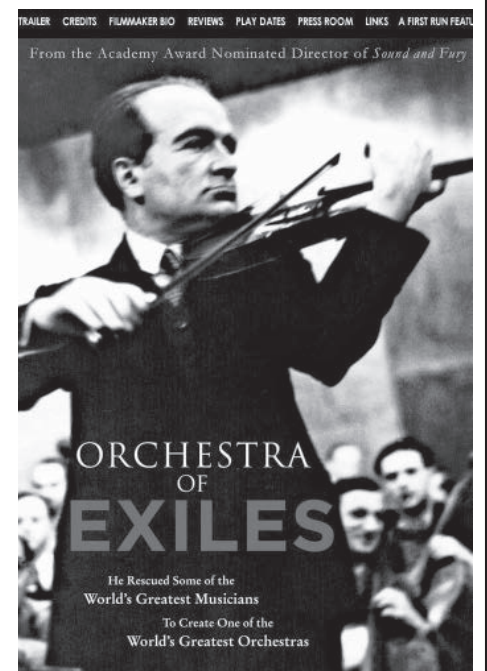


Winston Churchill & The Jews, November 3rd, 12:00 PM

A powerful documentary that examines Winston Churchill's relationship to Jews and Jewish issues. Drawing on a treasure trove of interviews featuring Churchill family members, Lord Conrad Black, Sir Martin Gilbert, Alan Dershowitz and others, the film shows how Churchill grew beyond the kind of friendship with individual British Jews to an unlikely obsession in becoming a supporter of Jewish causes—most notably being responsible for determining the future status of the Jewish National Home in Palestine.

Orchestra of Exiles, November 3rd, 1:30 PM

The thrilling story of how one man helped save Europe's premiere Jewish musicians from obliteration by the Nazis. In the early 1930s, Hitler began firing Jewish musicians across Europe. Violinist Bronislaw Huberman moved these great musicians to Palestine and formed a symphony that would become the Israel Philharmonic Orchestra. With courage, resourcefulness an entourage of allies including Arturo Toscanini and Albert Einstein, Huberman saved nearly 1000 Jews—and guaranteed the survival of Europe's musical heritage. After the film, Floralove Katz will sing some songs of the Holocaust.



An Unlikely Obsession: Winston Churchill & The Jews, November 3rd, 12:00 PM

Orchestra of Exiles, November 3rd, 1:30 PM

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Community Conversations:

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Her Life, Her Work, Her World



Thursday, October 17
7:30 pm
Free admission

A chance for the community to ask Justice Abella questions about how she became a judge of the Supreme Court of Canada, what her job entails, her role in creating the term and concept of “employment equity”, growing up in the Toronto Jewish community and her family during the Holocaust.

Dr. Vardit Ravitsky

(Assistant Professor in the Bioethics programs at the Faculty of Medicine, University of Montreal)

“Be Fruitful and Multiply”

Ethical Reflections on the Use of Reproductive Technologies in the Jewish World



Thursday, October 24
7:30 pm
\$5 at the door

In Israel, as well as in Jewish communities around the world, cultural and historical forces create a pro-natalist attitude that influences the ways reproductive technologies are embraced and used. This talk will explore these social forces and the role they play in shaping the Halachic approaches and Israeli public policy in the dilemmas surrounding reproduction.

Vardit Ravitsky, PhD, is an assistant professor in the Bioethics Program at the Faculty of Medicine, University of Montreal and currently serves as Interim Director of the Program.

Strangers in a Strange Land:

Exploring Early Jewish History of British Columbia



Sunday, October 27
10:30 am – 12:00 pm
Facilitator: Lillooet Nordlinger
\$5 at the door

The role that Jewish migrants have played in the history of British Columbia has long been overlooked. But Jews have played an integral role in the region at least since the gold rush era of the 1850s and 1860s. This talk will explore the lives of some of BC’s early Jewish settlers by surveying the threads that existed in British Columbia society between Jews and non-Jews.

Lillooet Nordlinger is an historian and a research fellow at Carleton University’s Max and Tessie Zelikovitz Centre for Jewish Studies. She is also the author of A Jewish Presence in the History of British Columbia published by Midtown Press.



For information contact Roslyn Brozovsky Wollock | 613-798-9818 x254 | rwollock@jccottawa.com

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For information contact Gail Lief 613-798-9818 x303 | glieff@jccottawa.com

Reflections on the writings of Philip Roth

It was big news in the Jewish world of letters last fall when Philip Roth announced he was retiring. At 79 (he is now 80) and with 31 books to his name, few could have been surprised. Still, it felt like a loss. Having read 19 of his books, and having reviewed the last three of his titles for the *Ottawa Jewish Bulletin*, I was a little shaken by his announcement. By way of a farewell to his prodigious output, here are a few reflections on what Roth's writing has meant to me, a Canadian Jewish woman four decades his junior.

Roth's focus on a particular world – often mid-20th century Newark, New Jersey – provided a type of counterpoint to my own upbringing in 1980s Western Canada. Urban life where Jewish identity was juxtaposed against other minority affiliations, the polio epidemic of the 1940s and 1950s, and life in the shadow of Cold War American politics are all central to so many of the issues that both haunt and animate North American – and by extension, Jewish – identity today. By the time I was growing up, many of those fears seemed far-flung, at least for a short time, until the nuclear crisis peaked again in the 1980s and the AIDS scourge replaced polio as my generation's communicable disease menace.

I was a young undergraduate student in Montreal, majoring in the politics and culture of the Middle East, when I first encountered Roth's writing. His novelistic approach, where politics and ideas are pressed into the service of plot and character, added an important thread to my own explorations of the region, and of my own identity as a Canadian Jew engaging with that far-flung place.

In both *The Counterlife* and *Operation Shylock*, Roth introduced me to a literary way of examining the tensions surrounding Israeli politics and Diaspora-Israel identity, themes that would come to dominate my professional concerns and much of my personal intellectual life.

And *Portnoy's Complaint* drew me into the tensions of 1960s American Jewish insecurities – both sexual and sociological – while American Jews renegotiated their relationship to an idealized Israel.

The Human Stain made use of a plot conceit so creative, yet so obvious, as to turn the idea of racial identity on its head, in the process bringing to light subtle issues around Jewish identity – an identity not primarily physical or racial. (Though, since then, new and fascinating scholarly debates have arisen around the genetic component of Jewish peoplehood.)

In *Patrimony*, a memoir of his own father's decline, Roth introduced me to the bittersweet experience of caring for an aging parent decades before this might ever need to be a reality for me. It's a theme I would come back to – in my own reading and in my university teaching – in such other filial works as *Maus*, Art Spiegelman's memoir of his father's Holocaust experiences. And, when Roth lingers on anxieties surrounding his protagonists' aging, as he does in his last few short novels, his writing becomes particularly revealing, vulnerable and universal.

Many of Roth's books opened my eyes to the psycholog-



Values, Ethics, Community

Mira Sucharov

ical and physiological world of male sexuality. As I wrote in my September 9 column discussing the Bechdel Test for films, women rightly clamour for stories that mirror their own experiences. But being privy to the kind of eloquent parsing of male dreams and desires can be a particular literary gift all its own. And who isn't pleased to have read about the original dubious use of certain refrigerator staples – in this case, a piece of liver – before apple pie took on a

new meaning in the teen flick *American Pie*?

And while critics have often accused Roth of a particular brand of misogyny, the topic continues to be visited by literary analysts. As David Remnick wrote in the *New Yorker* (March 20), a forthcoming book by Claudia Roth Pierpont (no relation) promises to "survey the variety, depth, and complexity of Roth's female characters."

And then there are beautifully rendered, carefully crafted sentences full of textured meaning and inflection, but always perfectly clear.

Recently, Roth fans have been taking guided tours of his old neighbourhood in Newark, including the modest house in which he grew up, his school, Weequahic High, and the Newark Public Library. For now, I am content to have his world spring from the pages of his novels. I just wish there were more.

Mira Sucharov, an associate professor of political science at Carleton University, blogs at Haaretz.com.

Signing off after four years of World Affairs columns

It has been little over four years since I began contributing to the *Ottawa Jewish Bulletin*. I would never have thought it would last this long, but I am grateful for the platform to share my thoughts with our community.

This will be my last *World Affairs* column as a regular contributor and I'd like to thank all of you for your kind comments and good wishes. I would also like to wish the *Bulletin* success as it moves toward its redesign and online version.

In our home, the *Bulletin* is a source of local information, and pieces of it are often cut out, put in calendars or shared with friends and neighbours. Frequently, an interesting piece is scanned and emailed to friends in Israel.

Navigating international relations, public policy and diplomacy requires a great deal of analysis. It is almost second nature when observing an event or news that one can't help but start the analysis and make the associations between key elements.

We have witnessed some significant and historic events over the past four years, and I am delighted to have been able to analyze and articulate some of the key components and their potential impact in this column. Some of the major stories and events I wrote about included the Arab Spring, the Iranian Spring, the European and North American Occupy movements, the European financial crises, the continuing erosion of the UN's abilities and relevance, the radicalization of Western youth, the elimination of hundreds of terror bosses globally, the proxy wars in the Middle East, the Israeli economic boom and innovation, the rise of anti-Semitism in Europe, the spread of deep global Islamic fundamentalism, nuclear Iran, and significant U.S. intelligence leaks.

The causes and symptoms of these events can still be felt by all of us, and we are more eager than ever to see some of them resolved. With the advent of the Internet, 24 hour news channels and social media, we are exposed to more than we can handle – both emotionally and knowledge-wise.

More and more, analyses have become polarized, and politics, international relations and global diplomacy have succumbed to the same polarization. It is uncertain why this polarization is occurring, but we are more divided now than we were five, 10 or 20 years ago. There is such a huge gap between polar opposites that we are unable to find a middle to meet in. This is a global phenomenon. Every two-bit political scientist and ethicist has an opinion and would like you to subscribe to their Twitter feed where they'll tweet every 20 minutes to let you know why they're right and



World Affairs

Oliver Javanpour

everyone else is wrong.

Lately, I've become fascinated by *guilt*, a phenomenon unique to educated middle class North Americans and Europeans. Guilt for doing well, guilt for having been associated with colonialism (even if your country was never a colonial power anywhere in Africa or Middle East), guilt for having access to water, guilt for having access to education – the list goes on. If this is not enough, we dig up issues from the past and evaluate them based on today's values, standards and norms without any comparisons to how things were in other parts of the world during the same time. I can tell you no Middle Easterner feels guilty selling oil to North Americans for \$120 per barrel.

Some of our guilt manifests itself in our overzealousness on so-called *social justice* issues. We are divided not only on what constitutes social justice, or the lack thereof, but also how to address these issues. One could speculate about whether this constant feeling of guilt could be one of the many drivers behind all the inflexibilities that have led to polarization.

Then there is the topic of peace in the Middle East. Public opinion is divided and polarized in the West as to whose fault it is that there is not peace between Israel and the Palestinians. And then, there is a solid Middle Eastern interpretation, which says peace will prevail when Jews leave the land of Israel. I wonder now how anti-Semitism will be manifested if peace is actually achieved between Israel and a Palestinian state, because, with peace, it will no longer be possible to disguise anti-Semitism as anti-Zionism.

There are many global events, some violent and reprehensible, resulting from or nourishing our polarization. Whether from the left or the right, historically a polarized global atmosphere has never been a safe environment for Jews.

Oliver Javanpour is the CEO of Cyrus Echo, a public policy and international relations consulting firm in Ottawa.

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Reliability of health and fitness tweets

I recently started using *Twitter*. It's a convenient way to access and share information on any topic. Amongst the individuals and businesses I follow are other personal trainers and several health and fitness magazines. Caveat emptor: Plenty of misinformation is propagated on *Twitter*. As with other media, you shouldn't accept everything you read at face value.

The nature of *Twitter* is to tweet frequently in order to attract a growing number of followers. Tweets are limited to 140 characters, but can include photos and links. Who has time to compose multiple tweets every day, not to mention fact-checking? Ghost tweeters are sometimes hired by businesses to tweet on their behalf. As a result, one should question the reliability of any information or the expertise of the author behind every tweet.

Sometimes I come across misinformation and blatant falsehoods from supposedly expert sources. On September 17, *Health* magazine – @goodhealth – tweeted, "Do you want to turn fat to muscle?"

This is physically impossible. Even the alchemists couldn't turn base metals into gold. You can reduce your percentage of body fat and you can increase muscle mass, but you can't turn one into the other. Followers, baited with the tweet, likely followed its link to an article that opened with, "The truth is you can't turn one type of tissue into another." It went on to describe a series of high intensity training exercises aimed at burning calories and building muscles. So the magazine's tweeter had used a false message to get attention. OK, maybe I have a bee in my bonnet, but I have high standards and expect a certain level of integrity from authority figures, especially since they are influential.

That same day, I noticed a tweet from *Prevention* magazine

– @PreventionMag – that read, "Aside from gluten-sensitivity, is wheat wrecking your gut?"

The tweet included a link to an article containing quotes from Dr. William Davis, author of the controversial bestseller, *Wheat Belly*. Davis claims that, because strains of wheat have been crossbred (but not genetically modified) since the 1980s, wheat consumption results in detrimental health effects, not just for people living with Celiac disease (gluten intolerance), but for all human beings. He attributes 75 autoimmune diseases to wheat consumption – everything from lupus to rheumatoid arthritis.

When I read such articles, I have to question whether the information is ground-breaking, thought-provoking or fear-mongering. I can't answer with certainty as I'm not a scientist, but my gut (pun intended) told me that suggesting none of us should eat wheat and attributing a host of diseases to this grain may be far-fetched.

According to an article about going gluten-free in the September 16 issue of *MacLean's* magazine, "*Wheat Belly* has been heavily criticized by scores of physicians and lauded by many, many more gluten avoiders as proof their dietary restraint is justified." If you're an anti-wheatite and disagree with my view, feel free to send me a bouquet of bagels.

Another tweet I read with a raised eyebrow came from *BodyProud Body* – @bodyproudbody. "Ginger aids in weight loss and detoxification."

It seems everyone is keen to detoxify. Detoxification means removing toxic substances from our bodies. Humans have kidneys and a liver to remove what the body doesn't need – not necessarily toxic substances. In any case, enquiring minds want to know and I felt compelled to do a bit of Googling.



Focus on Fitness

Gloria Schwartz

I found many sites purporting that everything from drinking ginger-infused tea, to soaking in a ginger-laced hot bath detoxifies the body.

According to *livestrong.com*, ginger has health benefits; however, "While there is no scientific evidence to suggest that you can detox with ginger, the belief persists."

I tweeted *BodyProud Body* with a request for scientific evidence of how ginger aids in detoxification. They did not respond.

More often than not, I find that the businesses I mentioned do tweet sound information. That's why I follow them. But I think it's important to keep them accountable. These days, survival of the fittest requires reading tweets with a discerning eye. Blind faith can lead to a disappointing lack of results. Even worse, with incorrect or incomplete information, you can injure yourself or adopt detrimental habits.

Of course, there are lots of tweeters who take the time to ensure their tweets consistently offer high quality content. One of my favourites is U.K.-based personal trainer Alessio d'Ambrosio – @AlessioPT. His tweets are straightforward and link to legitimate fitness, sports, health and nutrition articles. You may want to follow him to keep abreast of his latest tips. You can also follow me. My *Twitter* handle is @TrainerGloria.

Gloria Schwartz is a certified personal trainer at Soloway JCC.

Literary archeology focuses on origins of biblical legends

From Gods to God: How the Bible Debunked, Suppressed, or Changed Ancient Myths and Legends

By Avigdor Shinan and Yair Zakovitch

Translated by Valerie Zakovitch

Jewish Publication Society

320 pages

(*The Reporter*) – Was Judaism the first religion of the early Israelites? Based on archeological evidence, scholars believe our ancestors worshipped more than one deity. According to Avigdor Shinan, a professor of Jewish studies at the Hebrew University of Jerusalem, and Yair Zakovitch, a professor emeritus of Bible studies at Hebrew University, the biblical text was written to promote a different idea: that the Israelites were to worship only one God.

In *From Gods to God: How the Bible Debunked, Suppressed, or Changed Ancient Myths and Legends*, Shinan and Zakovitch show how, before the Bible appeared in written form, numerous oral traditions presented different variations of the tales about the patriarchs and the Israelite kingdoms. Their book searches for the other versions by a method described as literary archeology in order to recover these lost traditions.

Shinan and Zakovitch note that "the official, written version of a story (i.e., the Bible's version) was meant to dispute views and opinions that were accepted when the story was still making its way orally through the world. By fixing the stories in writing, biblical writers aimed to establish what they deemed to be the *correct* version, the tradition that was worthy of preservation, and to eliminate traditions or viewpoints they considered unsuitable or impossible to accept.

However, the biblical writers were unable to eliminate all tales with which they were uncomfortable, although they attempted to mould them into a more acceptable form.

Echoes of the missing stories can be found in other Middle Eastern literature or reappear later in everything from rabbinic midrash (stories) to extra-biblical literature such as the "Testaments of the Twelve Patriarchs." Searching through this material allows the authors to uncover oral traditions, which they carefully note are not historical fact, but rather unwritten legends passed from generation to generation.

From Gods to God explores a variety of biblical stories in order to discover these "ancient oral traditions." For me, the most interesting chapters explore how the biblical writers portray Moses, emphasizing he was an ordinary man chosen by God. Yet, hints of a different story appear throughout the Bible, which suggest Moses was, in fact, once treated as an entirely different kind of hero: a semi-divine being like those found in Greek myths. The fact that Moses' birth deliberately receives little notice when compared to stories of other important biblical figures (for example, Isaac and Samson, both of whose parents learned of the upcoming birth from God or a visiting angel) leads the authors to suggest that the biblical account "was meant to contend with another one: one that brimmed with wonders and miracles." The Bible, however, seeks to downplay even those miracles it recounts (for example, when Moses splits the Sea of Reeds and releases water from a rock) by announcing it was not Moses who performed the deed, but God. Although the biblical text explicitly states that Moses died – thereby making him a mortal, rather than divine – some Jewish traditions claim Moses ascended to heaven without dying. Shinan and Zakovitch believe the biblical writers found the idea of Moses' immortality troubling, because they thought people might worship him, rather than God.

Some of the other chapters focus on:

- How the snake featured in the Garden of Eden is a tamer version of an immortal serpent who fought with God before the creation of the world.

Book Review

Rabbi Rachel Esserman

- The two biblical traditions behind the eating of matzo on Passover. Are we commanded to remember the bread of affliction our ancestors ate while they were slaves, or does matzo serve to remind us of the unleavened bread they consumed while hurriedly leaving Egypt?

- Why the original story of the Golden Calf treated its creation not as a sin, but "as symbolic of the presence of Israel's God," something no different from "the cherubs, those winged creatures that served as God's chariot ... in the Temple in Jerusalem."

- The question of whether the law was given to the Israelites at Mount Sinai or in the land of Israel after Joshua made the people put away their foreign idols.

- A curious note in the *Book of Chronicles* suggests Jacob's son, Ephraim, never journeyed to Egypt, putting into doubt whether or not an Exodus ever occurred.

- The question of who really killed Goliath: King David or little-known hero Elhanan, son of Jarre.

- The real reason Reuben slept with Bilhah, the concubine of his father, Jacob.

Shinan and Zakovitch succeed in their aim "to open a window through which readers might glimpse traditions that existed before the Bible came into being," and the strategies the biblical writers used to adopt and redefine them "in order to make them suit the lofty ideals of monotheism, to elevate them to the morals and value system the Bible sought to install in its readers."

Some chapters are more convincing than others, but all were intriguing. Readers interested in the legends of ancient Israelites or examining the possibilities of the biblical text from a different viewpoint will enjoy exploring the lessons of *From Gods to God*.

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Michael Eliesen by Cindy Mayberger, the Grainger family and the Mayberger family.

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.

The **OJCF Legacy Challenge** is your chance to personally commit to the ongoing growth and vitality of our shared community. We hope you will accept this challenge.

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.

Who is eligible?

All donors choosing to leave \$10,000 (or more) or 1% (or more) of their estate to the Ottawa Jewish Community Foundation are eligible to participate in the OJCF Legacy Challenge.

For more information on how this challenge program works, please visit www.OJCF.ca or contact Jared Isaacson at 613-798-4696 extension 248 or email jisaacson@ojcf.ca.

FOUNDATION DONATIONS

In Memory of:
Maxwell Finestone by Charles Schachnow.

**PEARL AND DAVID MOSKOVIC
ENDOWMENT FUND**
Birthday Wishes to:
David Moskovic by Evelyn Greenberg.

**JEAN AND MAX NAEMARK
ENDOWMENT FUND**
Mazal Tov to:
Reba Diener on the marriage of her grandson Josh to Michelle by Jean Naemark.

**NANCY AND LARRY PLEET
ENDOWMENT FUND**
Birthday Wishes to:
Nancy Pleet by Jeffrey, Felice, Erin, Jordan, Zachary and Mitchell Pleet; by Pinchas and Barbara Pleet; and by Miriam Pleet and Tina and Howard Pleet.

**EVELYN AND NORMAN POTECHIN
ENDOWMENT FUND**
In Memory of:
Norman Potechin by Michelle Abbott and Adam Perzo and family; by Rhoda and Jeffrey Miller; by Howard Miller; by Mark and Lynda Hundert; by Gilles Brisebois; by John and Donna Riddell; by Donna and Eric Levin; by Beverly Kaye and Lindsey Kaye Levitt; by Fran and John Spinks; by Cathy and Dan Sigler; by Libby and Stanley Katz; by Barbara and Lenny Farber; by Toni and Ira Dubinsky; by Anna and Hy Rabinovitch; by Carol and Laurie Pascoe; by Alan and Linda Gilbert; by Joy and David Kardish; by Anne Monson; by Tobin and Holly Kardish; by Josh and Ellen Kardish; and by Sasha and Jay Slack.
Evelyn and Norman Potechin by Barry Levitt; by Gordon and Ena Garmaise; by Teri Walderman; by Marilyn Levitt; and by Debi and Neil Zaret.

**FLORENCE AND GDALYAH ROSENFELD
ENDOWMENT FUND**
In Memory of:
Norman and Evelyn Potechin by Anita Rosenfeld; and by Florence Rosenfeld.

**SAMUEL AND RUTH ROTHMAN
MEMORIAL FUND**
In Memory of:
Jack Berman by Sheldon and Corinne Taylor.

SHELLEY AND SID ROTHMAN FAMILY FUND
In Memory of:
Norman Potechin by Shelley Rothman.

HERMINA SCHACHNOW MEMORIAL FUND
R’fuah Sh’leimah to:
Morris Schachnow by Nina and Jack Rezmovitz and Linda and Stan Udaskin; and by Barbara and Lenny Farber.

HAROLD SHAFFER MEMORIAL FUND
Mazal Tov to:
Louis and Lysette Kohn on the engagement of their daughters, Julie to Andrew, and Melissa to Jamie, by Sheldon and Sonia Shaffer.

**SHMELZER-HOROVITCH
ENDOWMENT FUND**
Best Wishes to:
Sol Shmelzer by Roberta and Jenna Gold.

**FAYE AND JOSEPH SHULMAN
ENDOWMENT FUND**
In Memory of:
Norman Potechin by Brian and Nadine Mordfield.

**JULES AND BARBARA SIGLER
COMMUNITY ENDOWMENT FUND**
In Memory of:
Rabbi Mordecai Berger by the Sigler family.

**SAMUEL AND KATHERINE SIGLER
MEMORIAL FUND**
In Memory of:
Rabbi Mordecai Berger by the Sigler family.

LINDA SILVERMAN MEMORIAL FUND
In Memory of:
Ronald Bass by Phyllis and Marvin Silverman.

**STELLA AND LOUIS SLACK
MEMORIAL FUND**
In Memory of:
Maxwell Finestone by Myra and Lester Aronson.
Mazal Tov to:
Sharon and David Appotive on the engagement of their son Ryan to Yoni, by Myra and Lester Aronson and family.

**MOE AND CHARLOTTE SLACK
MEMORIAL FUND**
In Memory of:
Benita Langdon by Marlene Levine and Andrew Siman.

SAM AND SUE SLACK ENDOWMENT FUND
Mazal Tov to:
Sharon and David Appotive on the engagement of their son Ryan to Yoni, by Debi and Neil Zaret and family; by Noreen Slack and Gerald Redmond; by Sol and Estelle Gunner; and by Harvey Slack.

**DORIS AND RICHARD STERN
FAMILY FUND**
Condolences to:
Marcy Frankel Wajs and family on the loss of a beloved father by Doris and Richard Stern.
Harvey and Susie Blumenthal on the loss of a beloved father by Doris and Richard Stern.

**PHYLLIS AND MAX STERNTHAL
FAMILY FUND**
In Memory of:
Betty and John Valberg by Phyllis and Max Sternthal.
Maxwell Finestone by Phyllis and Max Sternthal.

THE TARANTOUR FAMILY FUND
Mazal Tov to:
Evelyn Greenberg on receiving the Queen Elizabeth II Diamond Jubilee Medal Award by Ann Lazear and family.
Anniversary Wishes to:
Sam and Myra Krane by Ann Lazear and family.

LISE AND MARK THAW FAMILY FUND
In Memory of:
Don Leger by Joany and Andy Katz and family.
Happy Rosh Hashana to:
Lise and Mark Thaw by Joany and Andy Katz and family.

**ELIZABETH AND ARNON VERED FAMILY
COMMUNITY FUND**
R’fuah Sh’leimah to:
Arnie Vered by Gary and Jody Roodman.

**STEPHEN AND GAIL VICTOR
ENDOWMENT FUND**
Mazel Tov to:
Adele Tate on the birth of her granddaughter by Sandy Marchello.

IRVING AND DIANE WEXLER FAMILY FUND
In Observance of the Yahrzeit of:
Freda Marion Cohen and Abraham Joseph Cohen by Diane Wexler.

SAM AND HELENE ZARET MEMORIAL FUND
Mazal Tov to:
William and Marilyn Newman on the birth of their grandson by Debi and Neil Zaret and family.
Happy Rosh Hashana to:
Debi and Neil Zaret by Shirley Cohen and Joan Gross.

**ZIPES KARANOFSKY FAMILY
ENDOWMENT FUND**
In Memory of:
Maxwell Finestone by Rick and Helen Zipes.
Norman Potechin by Rick and Helen Zipes.

**THE WOMEN’S COLLECTIVE
PHILANTHROPY PROGRAM**
Providing support for services and programs that directly benefit women and children.

WOMEN’S COLLECTIVE ENDOWMENT FUND
In Appreciation to:
Harry Prizant by Lynne Oreck-Wener.

Happy Rosh Hashana to:
Naomi and Marvin Krym by Bonnie and Chuck Merovitz.

Mazal Tov to:
Susan Halprin and Bryan Klein and the birth of their granddaughter, Lyla Bea, by Lynne, Bobby, Taryn, Eleni and Hart Wener.
Rifka and Sholom Eisenstat on the engagement of Ayala and Matt, by Rhoda, Joe, Shayna, Elliot, Yoni and Josh Levitan.
Sharon and David Appotive on the engagement of their son Ryan to Yoni, by Rhoda and Joe Levitan.

Condolences to:
Marcia Aronson on the loss of a beloved sister by Diane Koven.

**THE SAUL AND EDNA GOLDFARB
B’NAI MITZVAH PROGRAM**

**RYAN JEREMY BAKER
B’NAI MITZVAH FUND**
In Memory of:
Maxwell Finestone by Benita and Steven Baker.
Mazal Tov to:
Dorothy Kushner on the birth of her great grand-child, Maya, by Benita, Steven, Alexander and Ryan Baker.
Teri and Marc Hirschberg on the birth of their granddaughter, Maya, by Benita, Steven, Alexander and Ryan Baker.

**STACEY SAMANTHA KATZ
B’NAI MITZVAH FUND**
Birthday Wishes to:
Lawrence Weinstein by Joany and Andy Katz and family.
Happy Rosh Hashana to:
Alissa and Yaacov Attias and family by Joany and Andy Katz and family.
Linda Signer and family by Joany and Andy Katz and family.

SIMON SIGLER B’NAI MITZVAH FUND
In Memory of:
Rabbi Mordecai Berger by the Sigler family.

**SIMON SIGLER
RAMBAM SCHOLARSHIP FUND**
In Memory of:
Rabbi Mordecai Berger by the Sigler family.

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Move over quinoa, there's a freaking awesome new grain in town

Travelling in Israel recently, I was served a mixed grains risotto. When I asked the chef what assortment of grains he used, he listed spelt, bulgur and freekeh. Because of his Israeli accent, I thought I'd misheard the last grain and asked him to repeat it. It sounded like he was saying "freaking." Finally, he wrote it down for me: "FREEKEH."

He explained that freekeh is made from young durum wheat. The wheat is harvested while the grains are still young, soft and green. Next, the grains are piled up into big hills and allowed to dry out in the sun. Now, here's where it gets bizarre. After they are dried, they set fire to the piles and actually burn them!

In the burning process, they are careful to let only the straw and chaff burn, not the seeds. The high moisture content of the seeds prevents them from burning. Finally, the burned wheat kernels are rubbed to remove the charred bits and ensure that the flavour, texture and colour are perfect.

It turns out that freekeh is nothing new. Its roots can be traced back to biblical times. The story of how it came to be is one of those amazing examples of culinary serendipity.

Once upon a time, some 2,000 years ago, peace in the Middle East was still the big issue of the day. A tiny village was attacked and its field of green wheat was set on fire. The villagers were quite resourceful, and, rather than chuck the whole lot, they rubbed off the burned chaff to see if they could salvage the inner seed. They cooked it up and were thrilled to discover that the charred grain was good. In fact, it was delicious! They called it *farikeh*, from the root work *fariq*, which means rubbing in Arabic. They found it slightly smoky, earthy and nutty in flavour with a firm chewy texture, and were instantly smitten.

Freekeh has been a mainstay in Middle Eastern cuisines ever since. North Americans are just now discovering and loving it. Aside from the great taste and texture, freekeh is a nutritional powerhouse. It has four times the fibre of brown rice, more protein than mature wheat, and is an excellent source of probiotics. Rich in iron, zinc, potassium and calcium, I am predicting freekeh will soon dethrone quinoa and become the new *it* super-grain. Well, I am hoping it will! My feelings about quinoa are no secret.

I was very excited to start creating with freekeh once I got home from my trip. I was sure I was going to have to order freekeh online, since I was convinced it had not made its way to Ottawa yet. But I was pleasantly surprised to find boxes of it on the shelf of Bulk Barn. I noticed Walmart is also carrying it.

With the markets overflowing with gorgeous tomatoes and corn, I got to work. The firm texture and nutty, slightly smoky flavour of freekeh was a perfect complement to the sweet corn, tart tomatoes and salty olives and feta.

I made a lemon and garlic vinaigrette to dress the salad. The balance of texture and flavours was in perfect harmony. Chewy, nutty and slightly smoky freekeh, sweet crunchy corn, creamy salty feta, briny olives, fresh sweet-tart tomatoes and a bite of heat from some diced jalapeño and a fresh note with some basil from the garden. The whole thing was topped off with a lemon garlic dressing. It was freaking perfection.

You could add a can of white beans or chickpeas for extra protein. My sister says chickpeas make everything better. Toasted pine nuts added just before serving would also add a great little crunch. This fall, I am going to make it with diced roasted squash, cauliflower, raisins and a pinch of cumin.

I think freekeh would be a wonderful substitute for barley in mushroom barley soup. It would be yummy stuffed into peppers or squash, or cooked pilaf style with dried cherries and pistachios! The possibilities are endless.



**Made
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**Cindy
Feingold**

Freekeh Salad with Lemon Garlic Vinaigrette

Serves 4

- 1 cup freekeh
- 2 1/2 cups water
- 1/2 teaspoon kosher salt
- 2 cups of fresh corn kernels
(cut from 2 ears of corn)
- 1 tablespoon olive oil
- 1 pint of little cherry or grape tomatoes, halved
(a mix of red and yellow is pretty,
if you can find them)
- 8 olives, pitted and halved
(I used a mix of black Kalamata and green)
- 1/2 jalapeño pepper, seeded and finely diced
- 3 ounces feta, crumbled
- 12 basil leaves, julienned
- Salt and pepper to taste
- 3 tablespoons lemon juice
- 1/2 teaspoon salt
- 1 teaspoon sugar
- 1 clove garlic, finely minced or grated on Microplane
- 6 tablespoons olive oil

Combine freekeh, water and salt in a medium-sized saucepan. Bring to a boil. Stir, reduce heat to low and cover pot with a tight fitting lid and allow freekeh to simmer for 20-30 minutes. Check freekeh after 20 minutes. If all the water has boiled away, add an additional half-cup. The finished texture should be chewy, but not crunchy.

While freekeh is cooking, heat 1 tablespoon olive oil in a large skillet. Add corn and cook over medium heat for about 5 minutes, until corn is just beginning to char. Season corn with salt and pepper and set aside.

Once freekeh is cooked, remove it from pot and spread it out onto a sheet pan so it can cool for at least 15 minutes.

In a large bowl, combine freekeh, corn, tomatoes, olives, jalapeño, feta and basil. Toss with a few tablespoons of dressing. Taste to see if more dressing or seasoning is required.

Salad can be made several hours ahead and left at room temperature.



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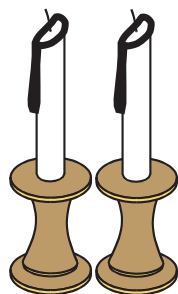
October 14 to 27, 2013

For more community listings,
visit 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 and Requests -



CANDLELIGHTING BEFORE

Oct 18	☆	5:51 pm
Oct 25	☆	5:40 pm
Nov 1	☆	5:29 pm
Nov 8	☆	4:20 pm
Nov 15	☆	4:12 pm

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.

TUESDAY, OCTOBER 15

Malca Pass Library Book Discussion of "The Rainbow Troops" by Andrea Hirata, reviewed by Gerald Halpern, Agudath Israel Congregation, 1400 Coldrey Avenue, 7:30 pm. Info: 613-224-8649.

Ottawa Jewish Community School Annual General Meeting.

Everyone welcome, 31 Nadolny Sachs Private, 7:00 pm. Info: 613-722-0020.

WEDNESDAY, OCTOBER 16

Power Breakfast, sponsored by the Ottawa Jewish Community Foundation. Topic: "Estate & Philanthropic Planning: From Strategy to Execution," 7:15 am. Info: 613-798-4696, ext. 252.

THURSDAY, OCTOBER 17

AJA 50+ Bridge and Mah Jong Fundraiser will also include chess, scrabble and wizard, and lunch and prizes. Agudath Israel Congregation, 1400 Coldrey Avenue, 11:15 am. Info: www.aja50plus.ca.

Standing Together: Protecting Religious Freedom. Rabbi Reuven Bulka of Machzikei Hadas Congregation and Rev. Majed El Shafie, founder of One Free World International, will stand in support of the Christian communities in Syria and Egypt.

Machzikei Hadas Congregation, 2310 Virginia Drive, 7:00 pm. Info: info@onefreeworldinternational.org.

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 & 153 Chapel Street. Info: limmudottawa@gmail.com

MONDAY, OCTOBER 21

16th Annual Ottawa Celebrity Sports Dinner featuring Pete Rose, MLB's hits leader. MC: Broadcaster Rod Black. Hampton

Inn & Conference Centre, 100 Coventry Road, 6:00 pm. Info: www.celebritysportsdinner.com.

WEDNESDAY, OCTOBER 23

Screening of "The Gatekeepers," followed by panel discussion with Mira Sucharov of Carleton University and David Cooper, Centre of Israel and Jewish Affairs. Sponsored by Canadian Friends of Peace Now, 7:00 pm. Info: goliger@rogers.com.

THURSDAY, OCTOBER 24

"Be fruitful and multiply," a discussion on the ethics of the use of reproductive technologies in the Jewish world. Speaker: Dr. Vardit Ravitsky, assistant professor in Bioethics at the Faculty of Medicine, University of Montreal, 7:30 pm. Info: 613-798-9818, ext. 254.

SUNDAY, OCTOBER 27

Books and Bagels, sponsored by Temple Israel. Dr. Lynne Young will review, "The Jew in the Lotus," by Rodger Kamenetz. 9:30 am breakfast; 10:00 am presentation, 1301 Prince of Wales Drive. 613-594-4556.

Pearls of Wisdom, sponsored by the Women's Collective Philanthropy Program of the Ottawa Jewish Community Foundation. "Financial Literacy: Women and Our Money; Knowing It, Growing It and Giving It, 4:00 pm. Info: 613-798-4696, ext. 252.



Time changes
Sunday
November 3, 2:00 am

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 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:

Eva Chodos

Leonard Katz

Erryl Marcia Molot

Eric J. Schwartz

May their memory
be a blessing always.

The CONDOLENCE COLUMN

is offered
as a public service
to the community.
There is no charge.

For a listing
in this column,
please call
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ext. 274.

Voice mail is available.

BULLETIN DEADLINES

OCTOBER 23
FOR NOVEMBER 11
NOVEMBER 4
FOR NOVEMBER 25 *
NOVEMBER 20
FOR DECEMBER 9

* Community-wide Issue
(all dates subject to change)

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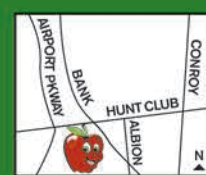
Leeks contain notable amounts of the flavonoid kaempferol, which has been shown to help protect our blood vessel linings from damage. Potatoes contain a variety of phytonutrients, which have antioxidant activity. When you try them together in our soup recipe, all you'll notice is how delicious they are.

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