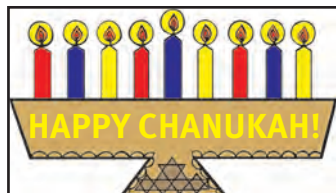


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Chanukah features and columns

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Celebrating 40 years of partnership

The Ottawa Jewish Community Foundation and Jewish Federation of Ottawa have worked together for four decades. **Louise Rachlis** speaks with current leaders of both organizations and a founder of the Foundation.

One of the founders of the Ottawa Jewish Community Foundation calls it a “miracle” that the Foundation got started back in 1971.

But the Foundation has thrived, and 2015 marks the 40th anniversary of the partnership between the Jewish Federation of Ottawa – known as the Jewish Community Council of Ottawa/Vaad Ha’Ir until 2005 – and the Ottawa Jewish Community Foundation.

The Foundation gives donors a vehicle to contribute to the long-term financial stability of the Ottawa Jewish community and to support the needs of the agencies serving it.

“The work of the Jewish Federation of Ottawa and the Foundation are synergistic,” said Andrea Freedman, president and CEO of the Federation and the Foundation. “The Federation’s Annual Campaign takes care of needs today, while the Foundation contributes to meeting today’s needs, and also secures our future. At the Foundation, we like to say that there you actually can ‘live forever’ by making a legacy gift.”

“We are working together, and our partnership is of great benefit to the



Ottawa Jewish Community Foundation Chair Lynne Oreck-Wener (left) and Jewish Federation of Ottawa Chair Steven Kimmel look forward to further collaboration as the two organizations mark 40 years of working together.

community. It’s a holistic way of looking at our community,” said Foundation Chair Lynne Oreck-Wener. “Our missions are different, but we work co-operatively. We give a significant amount to the Federation from our allocated funds every year. Working in partnership and shared staff makes so much more sense.”

“We’ve recently strengthened and expanded our relationship through legacy gifts,” said Federation Chair Steven

See Partnership on page 4

Flames of faith to be relit



Susan Bloomfield presents the menorah she inherited from her great-uncle Gerard Richel to Rabbi Menachem Blum of the Ottawa Torah Centre Chabad (OTC). Richel received the menorah as a gift from the Jewish family he hid in the attic of his home in The Netherlands during the Second World War, thus saving them from the Nazis. The menorah will be lit during Chanukah for the first time since the war at OTC. (For more about this menorah, see Rabbi Blum’s *From the Pulpit* column on page 6.)

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Hillel Lodge resident survives atomic bomb at Nagasaki > p. 3

Ottawa’s only female mashgiach > p. 11

Barbara Crook on Jerusalem synagogue attack > p. 25

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Pearls of Wisdom: Film event honours women who experienced the Holocaust

BY LOUISE RACHLIS

A quiet black and white film made a big impression, November 23, when it was screened at the Women's Collective Philanthropy Program's *Pearls of Wisdom* event on "Women and the Holocaust."

Ida (pronounced Eeda) is an award-winning 2013 Polish drama directed by Pawel Pawlikowski. It was attended by an audience of about 200 at the Chamber Theatre at Ben Franklin Place in CentrepoinTE.

"It is one of the quietest films I've ever seen and that says so incredibly much," said Canadian filmmaker Karen Shopsowitz, who led the after-film discussion. "There's so much quiet in it that we are not used to seeing in American movies."

There is no sound track, and scenes

are bleak and lonely.

In 1960s Poland, Anna, a young novice nun, is told by her prioress that, before her vows can be taken, she must visit her family. Anna travels to her aunt Wanda, a heavy-drinking judge and former prosecutor associated with the Stalinist regime, who dispassionately reveals that Anna's actual name is Ida Lebenstein, and that her parents were Jewish and were murdered during the war. Ida and Wanda embark on a journey to find their resting place.

Shopsowitz said, watching the film for a second time, she noticed so much more than in her first viewing. She said the director chose to do the film in black and white "because it placed it in the look of 1962."

Audience members commented positively on the lighting and the



PHOTO: HOWARD SANDLER

Women's Collective Philanthropy Program Co-chairs Yaffa Greenbaum (second from left) and Eileen Melnick-McCarthy (right) with Polish Deputy Ambassador Andrzej Fafara (left) and Olga Jablonska, second-secretary, press and protocol, of the Embassy of Poland, at the *Pearls of Wisdom* event, November 23

shadows, and the opportunity to "fill in the blanks yourself in the story" and put your own spin on it.

"The black and white reflected the depressive nature of the women," said audience member Michelle Meyer, a child of Holocaust survivors. "There was so much that was powerful in this film. I would like to see way more films like this."

Like the characters in *Ida*, "postwar Poland had a lot of people who weren't sure where they fit in," said Shopsowitz. "Now, Poland is having a real resurgence. It has been a very difficult thing for Poles to deal with. This film has done very well internationally. It wasn't a slam dunk in Poland."

The event was supported by the Embassy of the Republic of Poland in Ottawa.

Poland was a centre of Jewish culture, said Andrzej Fafara, Poland's deputy ambassador to Canada, and there were three-and-a-half million Polish Jews in 1939. Almost all perished in the war, killed by German Nazis, and only 100,000 remained in Poland by 1945, he said.

"The Museum of the History of Polish Jews dedicated to the 1,000-year history of Polish Jews has just opened in what was once the heart of Jewish Warsaw, one part of which became the Warsaw ghetto in 1940," he said. "We are proud to recognize this history ... and move forward and look to the future."

Women's Collective Philanthropy

Program Co-chairs Eileen Melnick-McCarthy and Yaffa Greenbaum said the event both honoured the women who experienced the Holocaust and educated "all of us" so that we never forget its legacy and lessons. The Women's Collective Philanthropy Program, a program of the Ottawa Jewish Community Foundation, is actively dedicated to helping women and children.

"This *Pearls of Wisdom* event supports our effort in raising funds for the Women's Collective Endowment Fund, which provides grants to deserving programs for women and children in the Jewish community. The call for grants is issued in January 2015," said Greenbaum.

The Women's Collective Philanthropy Endowment Fund was created in 2009 and strives to engage, educate and empower women to become catalysts for change.

"These goals complement and inform everything we do - including choosing this film," said Ottawa Jewish Community Foundation Chair Lynne Oreck-Wener, a founding member of the Women's Collective Philanthropy Program.

For more information or to become involved with the Women's Collective Philanthropy Program, contact Director of Development Arieh Rosenblum at arosenblum@jewishottawa.com or 613-798-4696, ext. 270.

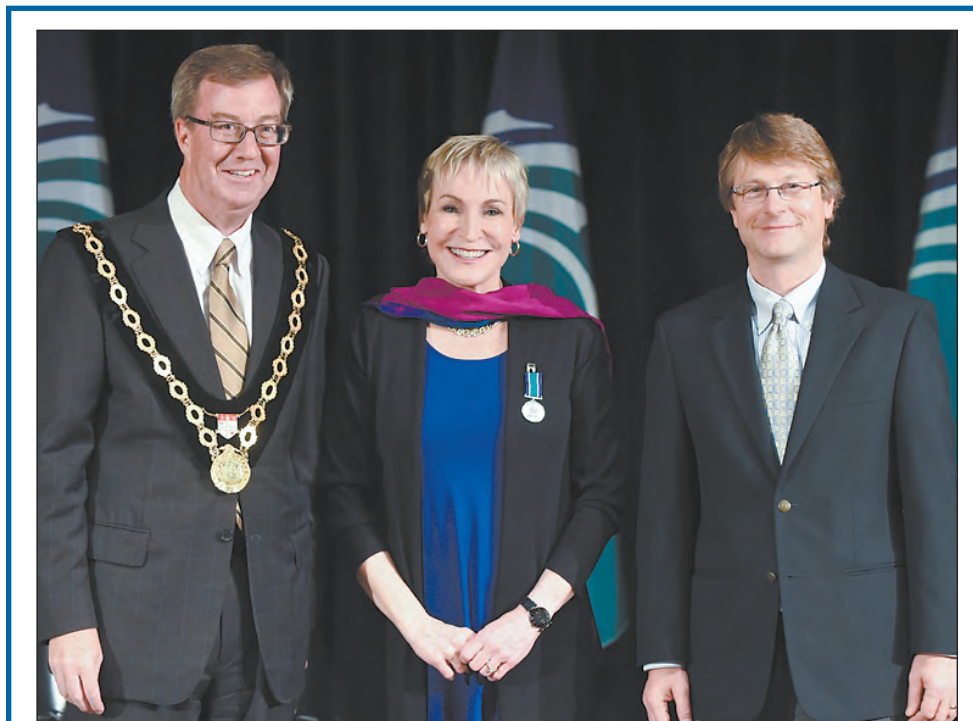


PHOTO: CITY OF OTTAWA

Order of Ottawa: In a ceremony at Ottawa City Hall, November 20, philanthropist and *Ottawa Jewish Bulletin* columnist Barbara Crook was inducted into the Order of Ottawa. Crook is seen with Mayor Jim Watson (left) and Capital Ward Councillor David Chernushenko.

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See page 31
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Hillel Lodge resident is only living Canadian who survived the atomic bomb explosion at Nagasaki

BY LOUISE RACHLIS

Hillel Lodge resident John Franken was a prisoner of war in Nagasaki, Japan when the U.S. Air Force detonated an atomic bomb there on August 9, 1945. He is now the only living Canadian to have survived the blast.

He was working in a coal mine when the bomb exploded.

“Three months before the end of the war, he was transferred to the coal mines and that’s what saved his life,” said his daughter, Roslyn Franken. “He was underground and so wasn’t injured when the bomb went off.”

“I didn’t know what was happening,” John told the *Ottawa Jewish Bulletin*. “I thought it was a big explosion in an ammunition dump. When we came out of the mine, we just waited to see what would happen. The Japanese were ready to kill us. We went to the Red Cross in the town and they told us what had happened.”

Then the men went back to the base and were transported to Manila, Philippines, to recuperate. After going to Australia to fulfil his air force contract, he went back to Indonesia, and then on a ship to England, then Holland.

Now 92, John was born in Semarang, Indonesia, then the Dutch East Indies. His parents had moved there from Holland and were running Hotel Franken. John joined the Dutch Navy Air Force at age 18. He was trained as an aircraft mechanic.

When war was declared in the Far East, the Japanese invaded the Dutch East Indies.

“My Dad and his unit were escaping to Australia. While at sea, the Japanese caught them and put them in a prisoner of war camp in Indonesia,” said Roslyn. “After that, he was transferred to Nagasaki, Japan.”



John Franken as a Dutch Navy Air Force recruit, circa 1940.

After the war, he finished his air force contract and moved to Canada a few years later.

“There weren’t a lot of jobs for [airplane mechanics] in Holland,” said Roslyn. “He saw an ad in 1951 that they were looking for mechanics for Canadair in Canada.”

“I was accepted and was building planes for the Korean War,” added John.

John lived in Montreal until he was 90, then moved to Ottawa two years ago to be closer to his daughter. He has been a Hillel Lodge resident for the past year.

He met his late wife, Sonja, a Holocaust survivor, in the Netherlands. She corresponded with him in his early days in Canada and then immigrated to join him.

“It’s a story of survival, of beating the odds,” said Roslyn.

“He spent 20 years leading a demonstration in front of the Japanese embassy asking for an apology for their wartime atrocities and crimes against humanity. CBC aired a Gemini-nominated documentary about his quest for an apology called



John Franken in his room at Hillel Lodge.

Tea at the Embassy.

“One of my father’s jobs as a POW was to transform elementary schools into where the comfort women sex slaves were kept for the soldiers,” she said.

“The [Japanese] government never said ‘sorry.’ I’m still waiting,” said John, who still speaks in schools on Remembrance Day to educate students about the horrors of the Second World War.

In 2009, he was awarded the Medal of Orange-Nassau by Queen Beatrix of The

Netherlands in recognition of his efforts.

Roslyn, a motivational speaker, is preparing a book and multi-media presentation about her parents’ lives, and about her own life as a second-generation survivor. She plans to have it ready before Holocaust Education Month next year as 2015 will mark the 70th anniversary of the end of the Second World War.

“History just keeps repeating itself,” John said sadly. “I don’t understand people. The killing, the killing, the killing.”

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Partnership: 'A holistic way of looking at our community'

Continued from page 1

Kimmel. "The Federation Annual Campaign currently has more than 2,200 donors and, with the strengthening of our partnership, we will continue to have discussions and provide education to our donors."

Kimmel said that, when Andrea Freedman came on board a year-and-a-half ago, "we realigned even closer, because we now have one CEO for both organizations. It's a new and exciting way to do business."

The Foundation was launched when far-sighted community leaders Gilbert Greenberg and Bernard Shinder, as well as Vaad executive director Hy Hochberg foresaw the need for a financial resource to maintain the Jewish community's fiscal structure and safeguard its future.

"If it weren't for Gilbert Greenberg, it never would have happened," recalled Shinder, an international tax/trade attorney since 1965, who was Foundation president from 1977 to 1979 and is still a

member of its professional advisory committee.

"Gilbert walked into my office, and said to me, 'If I were a client, would you take this on?'"

"I said, 'Yes.' He said, 'Fine, I'm a client. I'm not paying.'"

So Shinder took on the task of doing the legal work to establish the Foundation.

"I went to see a prominent Jewish tax lawyer in Toronto, Wolf Goodman, and we agreed that this is going to work. Within a matter of months we had a charter."

The next step was the difficult one, said Shinder, recalling that the Department of National Revenue (now the Canada Revenue Agency) turned down the Foundation's initial requests for a charitable number. "It took a visit by me to one of their senior people, and they ultimately agreed," he said.

In the following weeks, Jewish community foundations in Montreal and



Ottawa Jewish Community Foundation past-chair Bernard Shinder (left) and then-chair David Loeb at the Foundation's Annual General Meeting in 1980 with a certificate acknowledging the establishment of the Sara Abrahamson Memorial Fund.



(From left) Laura Greenberg, Casey Swedlove, Irving Greenberg, Sol Shinder, then-chair Norman Zagerman, Sid Cohen, Chick Taylor, Martin Levinson and Hy Hochberg at the 1983 annual general meeting of the Ottawa Jewish Community Foundation.

Toronto also received their charters.

"We all consulted together. That was the beginning of the movement," said Shinder.

"This movement in Ottawa was very controversial at the time in the Jewish community. It was felt this would take away from what was then the UJA. A number of prominent people were against it happening, but they came on board later on," added Shinder.

"The first gift was made by a client of mine, Michael R. Freedman, who wanted to do something important for his 80th birthday. He gave us \$100,000. He ensured the legitimacy of the organization."

The first directors of the Foundation were Alex Betcherman, Hyman Bessin, Gilbert Greenberg, Hy Harris, Hyman Soloway, Abraham Palmer, Harold Shenkman, Bernard Shinder, Sam Taller and Norman Zagerman.

The first president of the Foundation was Gilbert Greenberg. By 1974, Casey Swedlove was serving as the Foundation's executive secretary, a role he would fulfil for more than two decades.

Browsing recently in the Ottawa Jewish Archives, Federation Vice-President

(community building) Bram Bregman found some interesting documents. The Annual Report of the Jewish Community Council of Ottawa/Vaad Ha'ir for 1974 expressed delight at the Freedman endowment, as well as the inauguration of the Harold Flagal Memorial Fund.

The 1975 report noted, as a result of "three functions in the form of two luncheons and one dinner meeting, we received 20 Letters of Intent." Six funds were now being administered: the Michael R. Freedman Endowment Fund, the Harold Shenkman Endowment Fund, the Harold Flagal Memorial Fund, the Phillip Cohen Memorial Scholarship Fund, the David Zbar Memorial Fund and the Louise Greenberg Memorial Fund.

"We have high hopes," wrote then-Foundation president Gilbert Greenberg, "that the Foundation will continue this growth, and eventually become a valuable source of revenue in the Jewish Community of Ottawa."

With the 40th anniversary of the Foundation and Federation working together, Oreck-Wener said she looks forward to "continuing the strengths of our partnership and serving the community to the best of our joint abilities."

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Remembering Howard Osterer (1955-2014)

Former Ottawan **Howard Osterer**, 59, the Jerusalem regional director of the Israel Association of Baseball, died suddenly, November 11, after suffering a heart attack while umpiring a baseball game at Kibbutz Gezer in Israel. Before making aliyah in 2008, he was well known in Ottawa's Jewish community as leader for many years of the Henry "Hank" Torontow Scout Troop. He was a teacher at the Temple Israel Religious School, a member of the Chevra Kadisha, and was responsible for reviving the SJCC's Jewish Men's Softball League. **Jordan Osterer** remembers his uncle Howie.



Former Ottawan Howard Osterer died suddenly, November 11, while umpiring a baseball game in Israel.

At the Osterer Passover seder, everyone is assigned a segment of the Haggadah to read. There's a story about four sons, each asking a different question relating to the holiday. While who did the other readings would change from year to year, Howie was consistently asked to read the role of Tam, the simple son.

Tam asks, "What's this?"

Howie loved that kind of broad question, questions with no easy answers.

My uncle embodied a distinct kind of single-minded thoughtfulness. He'd fixate on his notion of what was the right thing to do, the right joke to make, the right time to call or show up. Nothing was ever done on a small scale: even his food was usually bought in bulk. When my uncle took an interest in you, it meant he was going to keep pushing. He was going to keep nudging and pes-

tering. He was proud to get on your case.

Howie shouldered challenges not just with resilience, but with optimism. Much like the rest of his personality, this positivity wasn't entirely rational, but it was certainly sincere. He believed in people – in his family and friends, in his students and colleagues. He was a proud supporter and defender of both Canada and Israel, devoting his life to championing both nations. Howie always had flags for the two countries prominently displayed. His heart was at the intersection of the maple leaf and the Star of David.

Although Howie moved to Israel six years ago, my parents' house is still filled with boxes of his stuff. I opened two of them, and both were overflowing with books. Everything I found was quintessentially Howie: overviews of Canadian history, joke books, physical education worksheets, children's storybooks, and

even a bunch of pamphlets for the 1976 Olympics.

Howie wasn't the simple child at all, but now, everyone who knew him is asking Tam's question, "What is this?"; and such other questions as "What can we do now that he's passed away?"; "How do we make sense of the void he's left in our lives?"; "How can he be gone before his own parents?"; and "Where do we go from here?"

While I have no answers to those questions, I know that Howie rejected the idea that anything could be "too late," hence his decision to change careers and move to Israel in his 50s. He would want us to keep pursuing our passions (even if they only make sense in our own heads), to forego self-doubt,

and to never yield to despair. Howie would want us to survive, because he always endured. And that's what makes his loss so impossible to understand.

He is survived by his parents, Blanche and Joe Osterer; by his children Erin (Aaron Smith), Michael (Kimberly), Nina, Shayna (David Magazzinich) and Natalie; by his brothers Irving (Sheila) and Murray (Karen); and by his five grandchildren.

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Books are available through the Ottawa Public Library and the Greenberg Families Library at the SJCC. The Malca Pass Library and the Temple Israel Library also carry some titles.

Happy Chanukah!

Norman Klein, Interim Rabbi

Steven H. Garten, Rabbi Emeritus

Heather Cohen, Executive Director

Sheli Braun, Principal, Religious School



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FEDERATION
REPORT



ARIEL FAINDER
EMERGING GEN

I became director of Emerging Generation at a very exciting time as the Jewish Federation of Ottawa had just released its new strategic plan,

Emerging Generation sets sights on success

and it includes lofty and exciting goals specifically for the Emerging Generation (EG).

The plan presents the EG as the future of our community and says we must “engage this cohort in Jewish life while instilling a spirit of philanthropy.” Specific and measureable goals are outlined for our division, including a 30 per cent increase in dollars to be raised each year for the next five years with a doubling of the donor base in that time frame.

While there is a strong focus on Annual Campaign dollars raised and donor numbers, I think it’s important to

note the plan recognizes that the demographic will not be engaged in giving if they are not first engaged in the Jewish community.

These are big goals, but we are already well on our way! Under the leadership of Arielle Kreisman and Adam Aronson, co-chairs of the EG campaign, our canvassers have answered the call to action and the campaign is trending to finish on target of our goal.

The EG Kickoff Pre-party (generously sponsored by David Smith) was a huge success. More than 60 members of the EG division from all sectors of the community came out for sushi and

cocktails and to be inspired by Jerry Greenfield’s moving message. And more than 40 young families joined us for Sundaes in the Sukkah put on jointly by the EG division, PJ Library, Machzikei Hadas and the Glebe Shul.

We are moving in the right direction. Now we need to focus on maintaining the momentum.

How are we going to do this? We are currently putting the final touches on the EG steering committee. The committee, representing a cross-section of the demographic, will help to develop the strategic goals of the division and will help in the brainstorming of programming ideas. We will continue partnering with agencies and shuls in the community to broaden our reach to different sectors of the demographic. Most importantly, I will keep meeting with the EG in our community. I want to hear how my peers feel this division can be more engaging, stimulate more connections with the community, and can develop the Emerging Generation into the future leaders of our community.

Arielle Fainer is director of the Emerging Generation at the Jewish Federation of Ottawa. She can be reached at afainer@jewishottawa.com or 613-798-4696, ext. 240.

FROM THE
PULPIT



RABBI MENACHEM BLUM
OTTAWA TORAH CENTRE CHABAD

This issue of the *Ottawa Jewish Bulletin* is being published as Jews throughout the world prepare to celebrate the festival of Chanukah. Many of us have already cleaned and prepared our Chanukah menorahs and the smell of potato latkes fried in oil can be sensed in our kitchens.

Chanukah celebrates the military victory of the Maccabees in their war against the Greeks. Yet, we make a bigger deal about the miracle of the small jug of pure oil that was found and the lights that burned for eight days. The way we celebrate the holiday is by lighting candles and eating foods fried in oil. The military victory seems to be shoved under the rug.

One of the reasons given is that the military victory was short lived. There were many other enemies who rose up against us after the Greeks. The miracle of the oil and the symbol of the menorah, however, have an everlasting spiritual significance and timeless relevance.

The little jug of oil symbolizes the faith that exists in the deep recesses of our souls – a faith that is miraculous if we allow ourselves to find it and light it.

The flames of our faith are inextinguishable

It is a faith that has ensured our survival to this very day.

When we light our menorah at the door or by the window, we publicize that, as much as our enemies try to destroy us and take everything we have, they can never destroy our soul and our faith. Our soul is an indestructible spark of Godliness. As King Solomon said, “The candle of God is the soul of man.”

“The Germans can take away everything we owned, but our faith is something they could never take away from us, and that is the symbol of our menorah.”

This message will be so vivid for me this year as I will be lighting a menorah that belonged to a Jewish family during the Second World War. This menorah from Holland was recently presented to our shul in Barrhaven, the Ottawa Torah Centre Chabad.

A few weeks ago, I received a telephone call for Susan Bloomfield, a woman who lives a few doors down from the shul. She said she had an old menorah she would like to give to us as a gift and she told me the story of the Chanukah menorah.

Her great uncle, Gerard Richel, was a Christian man living in The Hague in the Netherlands during the Second World War.

When the Germans invaded Holland in 1940, he hid a Jewish family in the attic of his home: a couple and their teenage son. The door leading to the attic was hidden behind a dresser in the bedroom of Gerard’s six-year-old son who was very sick. Whenever the Germans would search the house, they would not go into the boy’s room, so as not to disturb the sick child.

When the war was over and the Jewish family was able to leave the attic to start building their lives again, they wanted to express their gratitude to Gerard and his family for having saved their lives. The only valuable possession they had was a menorah, which meant so much to them.

They gave Gerard the menorah to show their appreciation for what he had done for them and they told him, “The Germans can take away everything we owned, but our faith is something they could never take away from us, and that is the symbol of our menorah.”

Susan inherited the menorah and kept it for years as part of her family history. When she heard a new synagogue was being built in Barrhaven, she decided it would be the new home for her menorah. It was time for this menorah, which had not been used for more than 75 years, to be lit once again.

When we kindle our Chanukah lights next week, let us remember, as this Jewish family did during the harshest of times, that the flames of our faith are inextinguishable and no one can take that away from us.

Wishing you and yours a bright and a Happy Chanukah!

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FROM THE EDITOR



MICHAEL REGENSTREIF

A legendary folksinger and his Chanukah songs

known of which is “This Land is Your Land.” The vast majority of those songs were never recorded. Most were unseen and unknown sets of lyrics, without sheet music, in Guthrie’s notebooks and other papers.

In the 1990s, my friend Nora Guthrie – Guthrie’s daughter – began to organize her father’s archives. Coming across these thousands of unknown and unheard songs, she began to recruit appropriate contemporary composers to set some of them to new music.

About 15 years ago, Nora told me that she’d found dozens and dozens of Jewish-themed songs in the Woody Guthrie Archives and was going to ask the Klezmatics – one of the greatest of contemporary klezmer bands – to work on some of them.

Now, I knew that Marjorie Mazia Guthrie (née Greenblatt), Woody Guthrie’s second wife, and Nora and her brother Arlo’s mother, was Jewish. And I had the two Chanukah songs that Guthrie recorded in 1949 in my CD collection. But I’d no idea of all the other Jewish-themed songs (nor did Nora until she discovered them in the archives). There were many more Chanukah songs, songs about Jewish history, spirituality

and culture, and many celebrating the predominately Jewish neighbourhood of Coney Island in Brooklyn, where the Guthrie family lived in the 1940s and ’50s. One song, “Ilsa Koch,” written in 1947, was one of the first contemporary songs to ever address the horrors of the Holocaust.

Around the time she discovered those Jewish-themed songs in her father’s papers, Nora also learned that her grandmother, Aliza Greenblatt – whom she just knew and thought of as her “bubbie” – was a famed Yiddish poet and passionate Zionist. In researching these Jewish-themed songs of her father’s, as well as her grandmother’s work, she came to understand the profound influence the Ukrainian-born Yiddish poet had on the Oklahoma-born folksinger and songwriter.

The Klezmatics – who will be here in Ottawa on April 17 with singer Joshua Nelson at Centrepointe Theatre to perform their *Brother Moses Smote the Water* concert program – eventually, recorded two CDs of Woody Guthrie’s Jewish-themed songs. One of them, *Wonder Wheel* received the 2006 Grammy for Best Contemporary World Music Album.

The other CD is *Happy Joyous Hanukkah*, a wonderful collection of Guthrie’s Chanukah songs, which range from silly kids’ songs to “The Many and the Few,” a long ballad that is a near-perfect telling of the Chanukah legend told from the points-of-view of many of the important figures in the legend. Near the end of the song, Guthrie writes from the perspective of the City of Jerusalem in which the legend’s Chanukah miracle takes place.

“The Many and the Few” is one of the two Chanukah songs that Guthrie himself recorded in 1949, just a few months after Israel’s War of Independence, a time when Jerusalem was divided and Jews had no access to the Western Wall, the last remnant of the ancient Jewish Temple so central to the Chanukah legend.

“My name is Jerusalem where Judah came back/To build up my Temple once more/To cut down the weeds and thorny brush/That grows ‘round my windows and doors/Whole stones, whole stones, we’ll build and pray/To God as a whole-hearted Jew,” Guthrie sang, implicitly linking Jerusalem, the Temple and the Jewish people to the new modern state and its capital.

This is our final print edition of the *Ottawa Jewish Bulletin* for 2014. We return January 26 with our first issue of 2015. In the meantime, for breaking news, visit www.ottawajewishbulletin.com.

Happy Chanukah!

On page 17 of this issue, there is a JTA Chanukah feature that centres on a current exhibit at the National Museum of American Jewish History in Philadelphia, which focuses on the relationship of Chanukah music and Christmas music, specifically noting contributions of Jews like Irving Berlin, the composer of “White Christmas,” to Christmas music and of non-Jews like legendary folksinger Woody Guthrie to Chanukah music.

I was particularly happy to see the mention of Guthrie in the article as I’ve been interested in Guthrie and his songs and other writings since I was a teenager. Guthrie, one of the most important and most influential folksingers of the 20th century, wrote thousands of songs in a period of about a decade-and-a-half beginning in the late-1930s, the best

IDEAS AND IMPRESSIONS



JASON MOSCOVITZ

A time to celebrate a miracle; and to remember who our friends are

have overtaken last summer’s war in Gaza, I still can’t get past the 50-day war. I can’t accept how the world was so quick to condemn Israel so one-sidedly, so absolutely, and so intellectually dishonestly.

As critical comments about Israel still echo in world capitals and at the United Nations, a friend recently brought a treasure box of information to my attention that didn’t alter a thing, but did help me feel better. I would like to share these thoughts with you, knowing it is unlikely you would have seen any of these statements in the mainstream media. It is hard to find articles that actually defend Israel. Even when there is a military defence put forward by one of the most expert authorities imaginable.

General Martin Dempsey is the chairman of the United States Joint Chiefs of Staff. As such, he is the highest ranking military officer in the U.S. Just last month in New York, at a conference of the Carnegie Council for Ethics in International Affairs, he was asked several questions about the Israel Defense Forces (IDF) actions last summer. He didn’t flinch.

Dempsey said Israel went to “extra-

ordinary lengths” to limit collateral damage and civilian casualties in Gaza and the Pentagon had even sent a team to see what lessons could be learned from the operation.

Aware of world opinion that Israel indiscriminately killed Palestinian civilians, and especially children in Gaza, Dempsey said he thought the IDF “did what they could” to avoid civilian casualties. He brushed aside reports by Human Rights Watch and Amnesty International, both of which, predictably, accused Israel of war crimes.

“In this kind of conflict, where you are held to a standard that your enemy is not held to, you are going to be criticized for civilian casualties,” he said.

Dempsey added that Hamas’ tunnels created an almost “subterranean society,” which presented Israel with a host of other challenges, but the Israelis did everything they could to warn civilians of upcoming attacks.

“The IDF is not interested in creating civilian casualties. They’re interested in stopping the shooting of rockets and missiles out of the Gaza Strip and into Israel,” he said.

Perhaps the most surprising thing Dempsey said is that, three months ago, just after the war in Gaza, the Pentagon sent a “lessons-learned team” of senior officers to work with the IDF to see what could be learned to prevent civilian casualties in similar situations. Evidently, there is much to learn from the Israelis as the American-led coalition bombs all kinds of targets and places in Syria and Iraq in the ongoing war against ISIS.

It is hard to feel that much better, but, somehow, these days, everything is relative. I can assure you it felt a lot better than hearing from a retired Canadian general shortly after the war ended. Perhaps we shouldn’t forget what Andrew Leslie, Justin Trudeau’s potential star Liberal candidate and key adviser, said on the same subject:

“Casualties are caused by the Israelis using very heavy weapons systems, firing indiscriminately onto Palestinian women and children.”

Leslie went on to say, “Palestinian women and children who are taking refuge in UN designated compounds? Come on. Oh, it was an accident. Sorry doesn’t matter to anyone. Shooting dumb artillery close to children is dumb.”

But, despite our worries, it is almost Chanukah – a time to remember and celebrate a miracle.

And, perhaps, more than ever, a time to remember who our friends are.

As we celebrate this year, we will know the miracle of Chanukah is happening at such a bad time for the world. I can’t remember any period in my lifetime when so many horrendous things were happening at once. It has been a terrible year and, like most thinking people, I shudder at what is ahead.

With children living in Israel, I have to say there is much to be anxious about. I visited Israel last March and recall feeling reasonably comfortable, on several occasions, while walking through East Jerusalem on our way to the Damascus Gate. I won’t do it this coming year on my visit to Israel, and wonder if I ever will again.

As more recent horrific events seem to



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Harassment is a concern for everyone

Lately, the media has been full of stories about people who have been subjected to harassment, and these accounts have prompted us to consider the topic more seriously, rather than dismiss it as a minor annoyance.

Harassment can take many forms. It seems to be a persistent issue, and is difficult to resolve in a satisfactory manner. By its very nature, it is anti-social, since it isolates and seeks to demean its targets. Perpetrators employ it to their benefit, using, abusing and then discarding their victims without apparent repercussion.

Those who observe harassment are also affected by it, and are often co-opted in the process, even if they do not actively participate. Their inaction or passive attitude does not mean they are not actually involved.

In its more benign forms, harassment is a means of expressing negative reaction to people. It can be, and is, used to let others know whom we like and whom we don't like. We see it on the playground and in the classroom, when children bully their peers, or form cliques.

As adults, we often see it within family units, friendships, in our community, and at work. Most of us would agree that, although it is common, it is not ideal, and we have even provided legislation and human rights commissions to deal with more egregious examples.

Many of those who are harassed often do very little about it, citing helplessness. As observers, we find many reasons for our passive response, but we need ask only one of the following questions to determine how to act:

BARBARA OKUN
GUEST COLUMN

Would we like to be treated this way? Would we want someone we care for to be treated this way?

It takes courage and conviction to speak up, and all of us have a responsibility to do so, for ourselves and for the sake of others. Silence is empowering for the bully, and enables the perpetrator to escalate the behaviour.

The remedy can also be found in discussion, and for respected and prominent individuals to clearly state, as often as necessary, the standards of acceptability. Ideally, all of us should feel able to speak up when we see harassment or bullying taking place. We have a duty to question behaviour that seems out of place, anti-social, and cruel.

There are harassers among us. Some of them occupy positions of power, and some only aspire to it on a very small scale. The real question is how we choose to behave toward them and their targets. We cannot always claim to be ignorant or even disinterested in what is happening. If we aspire to be a moral society, we cannot leave the vulnerable among us to their own devices. Since all of us have been or may become vulnerable at some point, we must continue to be concerned about this issue.

LETTERS WELCOME

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

Send your letters to Michael Regenstreif
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Walk the Maccabee footsteps at JNF Forests and Parks

If your interest in Chanukah includes walking the paths of the Maccabees, consider visiting JNF's Ben Shemen Forest and JNF's Ayalon Canada Park.

Ben Shemen Forest

Ben Shemen Forest, the largest forest in Central Israel, offers diverse hiking routes, bicycle paths, picnic areas, archaeological sites, and many wildflowers in winter and spring.

While enjoying nature, you can visit sites related to Chanukah such as the Modi'in Lookout Tower, which symbolizes the Maccabean-founded Hasmonean revolt against the Hellenic-imposed customs and offers breath-taking views over the coastal plain and the slopes of the Samarian Hills, the Hasmonean Tombs, and the archaeological ruins at Tel Hadid.

Near the Tombs of the Maccabees, Matityahu, son of Yohanan the High Priest and father of the Maccabees, is said to be buried. Next to the building is a monument commemorating the soldiers who fell in the battle for Post 219 during Israel's 1948 War of Independence.

Ayalon Canada Park

Hike the scenic route in Ayalon Canada Park and stop at observation points to view the sites where the battles between the Hasmoneans and the Syrian Seleucids took place. Enjoy panoramic views of Ma'ale Beit Horon and Emaus, and visualize early battles of the Maccabees in the years 167 to 165 BCE.

There are remains of a fortress, considered to be from the Hasmonean period, and a secret tunnel of about 25 metres long that ends at a cistern. The carved tunnel matches the Bar Kochba period style.

Alongside the trail, you can see ancient agricultural implements carved in the rocks. Many battles were fought for control of the valley. One of the most famous was the war between Joshua and the Canaanite kings, which ended with the famous cry, "Sun, stand still in Givon, and the moon in the Ayalon Valley" (Joshua 10:12). There were also fierce battles in the Ayalon Valley between the Hasmoneans and the Seleucids in the 2nd century BCE. Many battles also took place here during the War of Independence, between the IDF and the Jordanian Legion.

Return your JNF Blue Boxes for a 2014 tax receipt

We have several drop-off locations including our JNF office. Thank you to our JNF Blue Box location participants: Congregation Machzikei Hadas, Congregation Beit Tikvah Synagogue, Congregation Beth Shalom, Agudath Israel Congregation, and Assist-2Sell 1st Options Realty in the Greenbank Plaza. Or visit JNF on December 7 at the Chanukah Fair!

Golden Book inscriptions

Murray Shenkman, on the occasion of his birthday by all his children and grandchildren.

Jonathan Saper, on the occasion of his graduation from medical school by his parents, Art and Marsha Saper.

Sefer Bar Mitzvah inscription

Gregory Friedenberg, inscribed by the Wright family.

See you in 2015 ... Tu B'shevat Telethon is February 8 with proceeds supporting a security planting in Southern 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).



ottawa.jnf.ca

Soloway JCC's Engaged Adult Learning to offer many courses this winter

BY ROSLYN WOLLOCK
SOLOWAY JCC

In keeping with our tradition of providing high calibre adult education options, the Soloway Jewish Community Centre (SJCC) has gathered some of the most respected and engaging professors, writers and artists in Ottawa to provide high level courses for the 2015 winter session.

Our Engaged Adult Learning program offers a wide spectrum of subjects, including new Jewish content programs, music, drama, literature and art to complement the SJCC's highly successful Judaic core programs and ongoing choir and Yiddish theatre projects. The scope of this programming is evident in a few examples of upcoming courses.

Rabbi Menachem Blum of the Ottawa Torah Centre Chabad will offer *Law and Ethics*, inviting students to discover how the application of law and logic, according to Torah, is determined by the rabbis to come up with just solutions to the ethical dilemmas life presents.

In *Rabbi Abraham Joshua Heschel: A Post-Denominational Religious Leader*, Rabbi Steven Garten will examine the life and work of the internationally known scholar, author, activist and theologian.

During *Adam and Eve in the Mirror*, Carleton University Professor Shawna Dolansky will take students on a grand tour of the history of the interpretation of the Adam and Eve story, according to Judaism, Christianity, Islam and beyond.

In *Traditional Jewish Thought versus Contemporary Jewish Life*, Rabbi Elizabeth Bolton will use biblical, rabbinic, medieval, modern and contemporary sources in a multigenerational Jewish conversation about such topics as donor insemination, tattoos, piercing and other subjects of contemporary relevance.

University of Ottawa Professor Pierre Anctil will offer a six-week course on Canadian history that will examine the period from the First World War to 1982 and the repatriation of the Constitution.

The Simplicity and Humour of Shakespeare will be taught by award-winning actor, director and playwright Pierre Brault, who will introduce a side of the bard rarely seen and appreciated, while lovers of the written word will have the chance to see why Professor Gefen Bar-On

Santor of the University of Ottawa has been asked to return for a third session to teach a new class, *Literature for the Jewish Holidays*.

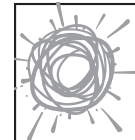
For music lovers, Carleton University Professor Susan Blyth-Schofield will offer *Golden Age of Musical Theatre (1943-1964)*, while *How to Listen to Jazz and Other Musical Genres* will be facilitated by Karl Nerenberg, a jazz pianist, award-winning broadcaster, documentary filmmaker and journalist.

And, aspiring artists can take one of the two half-day workshops on painting being offered by respected Ottawa artist Katerina Mertikas at the SJCC this winter.

The courses mentioned in this article are just some of what's on tap at the SJCC this winter.

Visit www.jccottawa.com or email rwollock@jccottawa.com for more details on these and other art, music, language and general education courses being offered this winter.

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The next issue of the Ottawa Jewish Bulletin will be published Monday, January 26, 2015.

Deadline for submissions: Wednesday, January 7, 2015.

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World travels deepen mashgiach's appreciation for kashrut

Jenny Roberge, the Ottawa Vaad HaKashrut's only authorized female mashgiach, believes there is a strong connection between kashrut and healthy eating, **Louise Rachlis** reports.

As an Ottawa mashgiach, Jenny Roberge shares and educates at every opportunity.

Mashgiach is Hebrew for "supervisor," a person who inspects and supervises kosher status, and also plays a social role, explaining kosher rules to the Jewish and non-Jewish community. It is believed Roberge is Ottawa's first female mashgiach.

Born Jenny Berger in New York City, the eldest of eight children, she has lived in Israel and travelled the world with her husband Jean, spending more than 35 years in the diplomatic service of Canada.

They were posted to New York, Costa Rica, the Philippines, London, and China, forcing her to keep kosher under very challenging circumstances.

"I taught myself a lot about the different products and how to determine if they were kosher. It became second nature."

Being posted to India was "a real challenge for kashrut. This was 1997; there wasn't a lot of exposure to kosher products," she said.

"I realized a lot of Israelis were coming to India, and, in order to raise money to help a domestic helper with cancer, I opened up a co-op to learn to make pickles, bagels, jam and marinated vegetables so they could increase their profile and get better pay."

The co-op provided money for the helper's healthcare and meanwhile Roberge was digging deeper into kashrut.

At subsequent postings in London and then Hong Kong, she became further versed in kashrut and kashrut issues, and continued to learn.

In 2008, Jenny and Jean moved back to Ottawa and their home in the Glebe, and began to attend Congregation Beth Shalom.

It was right at the time that Beth Shalom's then-spiritual leader, Rabbi Scott Rosenberg, who was also relatively new in the city, wanted to open up the Beth Shalom kitchen.

"The Ottawa Vaad HaKashrut told Rabbi Rosenberg he could do that if he could find a shomer Shabbat couple to



Ottawa mashgiach Jenny Roberge was one of the main organizers of Limmud Ottawa and is seen here at Limmud, November 2, with Shlomo Feldberg, one of the artists whose works were exhibited.

oversee the kitchen. And that's how I became transformed into a mashgiach," said Roberge.

Her mashgiach duties at Beth Shalom include supervising all catering and food preparation that takes place there.

"We're very lucky in Ottawa that we have a rabbi like Rabbi Levy Teitlebaum who is sensitive and supportive of

everyone," she said of the director of the Ottawa Vaad HaKashrut.

Roberge also speaks passionately about the role of kashrut in healthy eating and said that, in China, the government turned to kashrut authorities for help in monitoring food after a tainted food scandal erupted there.

See Roberge on page 24



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High school students step up as leaders at OJCS

BY SARA-LYNNE LEVINE
OTTAWA JEWISH COMMUNITY SCHOOL

While the Ottawa Jewish Community School (OJCS) board of directors, administration and parent ambassadors are all working on developing strategies to communicate the meaningful ways students are learning at OJCS, a new partnership initiative is taking root and may prove to be the most effective recruitment strategy yet.

Recently, Head of School Marlene Wolinsky introduced a new focus on authentic ways to highlight our students in the community and our high school students are taking the lead, creating

innovative and clever ways to reach out and share what's happening at OJCS.

"We want to showcase, in authentic ways, what our students are doing, and provide dynamic leadership opportunities while creating strong community connections," said Wolinsky. "Our high school students are strong leaders, and we want prospective parents to see our strengths and to understand why their child would thrive in this environment."

Grade 12 student Shmuel Prizant has become involved in redesigning the school website with the hope of having dedicated pages to show off the high school program.

"The school is an integral part of our

community, and we need to show all that we have to offer. I have strong connections to this school and think it is not just a place for me, but a place for everyone," said Prizant.

Grade 12 students Hannah Srour and Sonia Frenkel created a Big Brother and Big Sister program, partnering with Grade 8 students to develop relationships and ties that will help their transition to the high school level next year.

"Now that we are one school, we want to be involved with all students and bridge the gap that has been around for a while," said Srour.

"We also want to build a bridge between the graduating Grade 8 students and the Grade 12 students," added Frenkel.

One example is a games night, which took place November 20.

While still in early days, other initiatives like Torah services, new synagogue

connections, a Grade 8/high school hockey pool and the planning of a joint outing for both classes are ensuring students are learning about high school courses, programs and are engaged in leadership opportunities in authentic ways.

As we focus on developing tomorrow's Jewish leaders, we look forward to sharing more initiatives and activities.

"Our hope is that these relationships and opportunities will create strong, authentic ties to OJCS, and that will translate into increased enrolment," said Wolinsky. "Our retention numbers are the best in years, and that tells us that, once people join the OJCS community, they see how truly special it is and they stay."

To learn more about why OJCS is a place for your child to grow and thrive, or to book a private tour, contact student recruiter Andréa Black at 613-722-0020 or andrea.black@theojcs.ca.

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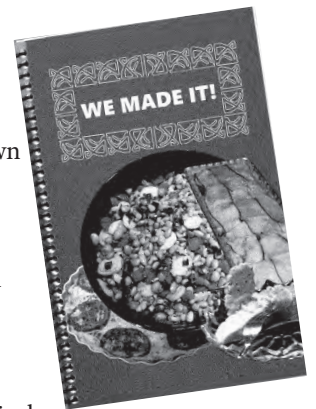
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Chanukah Feature

What makes Chanukah great in North America?

BY DIANNE ASHTON

(JTA) – As Chanukah nears, let the grousing begin.

Too much is made of a holiday that Judaism ranks as a minor festival – one whose rite takes no more than five minutes to complete each night – some North American Jews will say. Some will complain about the season's excessive commercialism or materialism.

Yet, most Jews will also participate in at least one of the many customs developed by North American Jews to augment the holiday's simple rite and express the enhanced place of Chanukah, which begins this year on the evening of December 16.

In addition to exchanging gifts (or giving them to children), they will decorate their homes, eat fried foods, sing songs, listen to holiday music and attend one or more of the many holiday festivities held at Jewish community centres, synagogues, Jewish schools and other locations.

At these venues, they will join in more elaborate versions of the domestic customs. They will light holiday candles or watch them be kindled, sing more songs than they do at home, snack on potato pancakes or jelly doughnuts, chat with their friends and neighbours, watch

or participate in amateur theatricals on the holiday's theme – generally have a good time.

Beneath the lighthearted celebrating, however, more serious meanings are often conveyed through the holiday's songs.

The word Chanukah means dedication, and the holiday has always highlighted occasions when Jews overcame challenges to their continued religious commitment. Chanukah commemorates the rededicating of the Jerusalem Temple in 165 BCE after a band of Jews led by the Maccabees retook it from the Syrians, who had conquered Judea.

Generations of Jews retold that story at Chanukah and thanked God for helping their ancestors to prevail. North American Jews found additional reasons to reaffirm their dedication at Chanukah and often voiced those reasons in original songs.

In the 1890s, two Reform rabbis, in New York City and Philadelphia, wrote a new English version of "Maoz Tsur," a song that Jews have sung at Chanukah since the 13th century.

Titled "Rock of Ages," the new song kept the melody of its predecessor, which thanked God for saving Jews in

the past, but in its shortened version substituted a homey image of domesticity bright with lights and joy and promised a future that would see "tyrants disappearing."

"Rock of Ages" offered Jews an emotional link to past traditions through its melody while reminding them of the tyranny currently besetting their coreligionists in Eastern Europe.

As millions of new Jewish immigrants from Eastern Europe came to North America over the next 30 years, the song grew popular. It became a fixture at Chanukah celebrations following the rise of Nazism in 1933, when the hope for a world free of tyranny seemed even more desperate.

Rewrites of older prayers or songs often appeared in the first half of the 20th century. One Chanukah rewrite published during the Second World War offered a new version of an older prayer that described God's saving power.

The rewrite, offered in Hebrew as "Mi Yimalel?" and in English as "Who Can Retell?" has a lively melody that fits its lyric, which aims to rouse Jews to act politically, militarily and philanthropically.

Although a "hero or sage" always

came to the aid of needy Jews in the past, it says, the current problems facing Jewry require more. Now "all Israel must arise" and "redeem itself through deed and sacrifice."

The crises facing Jews during those years influenced the ideas and emotions they expressed in this Chanukah song.

The experience of unity and strength felt in group singing may have assuaged Jews' fears during those decades of disorientation and anguish. Chanukah provided an occasion for singing songs that voiced old and new hopes while building new communal alliances and bonds.

And that, perhaps, helps explain the broad and continuing appeal of Chanukah for North American Jews. Chanukah allows Jews to join in the national merrymaking occasioned by Christmas, but also to rededicate ourselves to Judaism.

In homes, synagogues, museums, community centres and schools, it provides us with an occasion for gathering, singing, eating, lighting candles in the evenings of the shortest days of the year, exchanging gifts, voicing religious commitments and values, and enjoying being Jews.

Happy Chanukah

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Grade 1 students perform "Peace and the Five Senses" at the Torah Academy of Ottawa Remembrance Day assembly.

Remembrance Day marked at Torah Academy of Ottawa

BY JOEL IRWIN
TORAH ACADEMY OF OTTAWA

On November 11, students and staff of Torah Academy of Ottawa held a Remembrance Day assembly honouring those who have fought and sacrificed so that we may enjoy the freedoms of modern day Canada.

The assembly included an address from our special guest, Lieutenant-Commander Peter Rohe of the Canadian Armed Forces, as well as plays, poems and reports by students.

The assembly began with Rohe speaking about why November 11 is a special day and the reason we honour the women and men who fought for us. He also discussed some of his experiences in

the Armed Forces and answered numerous questions from inquisitive students in a warm and friendly manner.

After the lieutenant-commander's presentation, Sara Vais introduced the students' presentations, which focused on the theme, "Honouring Our Soldiers." Each of the reports was accompanied by a PowerPoint presentation students generated in the school's computer lab utilizing our new SMART Board.

The performances matched the creativity of the reports and included, among others, members of the senior girls' class dealing with the effects of war on the home front, various students' poems of remembrance, and a Grade 1 class presentation, "Peace and the Five Senses."



Israeli wine and Canadian cheese: The Israel Awareness Committee of Hillel Ottawa celebrates the strength of the Canada-Israel relationship, November 18 at Cube Gallery. Members of Parliament joined students in partaking of Israeli wines and Canadian cheeses and discussing the strong bonds between the two countries. (Front, from left) Sapir Fellus, Alexandra Brenner, Baden Russell-Petigrow, (back) Brandon Silver, NDP MP Éline Michaud, Conservative MP Jeff Watson, Liberal MP Kirsty Duncan, Lorne Geller and Ilan Orzy.

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Chanukah Feature

Music hath charms to soothe December dilemma

BY HILLEL KUTTLER

(JTA) – In text accompanying a new exhibition at the National Museum of American Jewish History in Philadelphia, Sammy Davis Jr. is quoted on why he converted to Judaism.

“I became a Jew because I was ready and willing to understand the plight of a people who fought for thousands of years for a homeland,” the late entertainer said.

What immediately follows is a curator’s observation: “Davis knew that becoming a Jew also meant recording Christmas songs.”

The comment, while somewhat facetious, has a ring of truth to it: Some of the most popular Christmas tunes were written and/or sung by American Jews – notably the children of immigrants, like Irving Berlin (born Israel Isidore Beilin), who composed the iconic “White Christmas,” or, in Davis’ case, new to Judaism.

It also encapsulates the theme of the exhibition, which carries the provocative title of *’Twas the Night Before Hanukkah*.

The exhibition, which highlights the music of Chanukah and

Christmas, and the people behind some of the holidays’ songs, is auditory rather than visual, homey rather than museumy. No documents or objects are displayed. Words are mostly absent from the walls. Standing is implicitly discouraged.

The atmosphere in the small exhibition area better resembles one’s family room: comfy couches, upholstered chairs, carpeting and floor-to-ceiling windows; shelves containing books about the holidays (like on how Jewish teenagers can cope with Christmas pressures); record players for adults and children along with holiday albums; Legos from a chanukiyah kit.

“It’s more of an experience than a traditional museum exhibit that’s artifact-heavy,” co-curator Ivy Weingram said. “I like to think of the songs as the artifacts.”

Indeed, the main attractions are the iPads resting on the blue plastic-block end tables. Visitors can get cozy on the sofas and select a song to lose themselves in through the provided earphones.

The iPads offer the Jewishly numerically significant 18

Chanukah songs and 18 Christmas songs; nearly all the singers and songwriters featured are Jews.

Debbie Friedman’s “The Latke Song” and Sol Zim’s “Maoz Tsur” are among the 36, but far more fascinating are the crossovers.

Eddie Cantor (born Edward Israel Iskowitz) sings “The Only Thing I Want for Christmas.” Benny Goodman performs “Santa Claus Came in the Spring.” Opera great Richard Tucker, trained as a cantor at a Brooklyn synagogue, has “O Little Town of Bethlehem.”

And non-Jews doing Chanukah? Try Woody Guthrie’s “Hanukkah Dance,” or The Indigo Girls’ singing “Happy Joyous Hanukkah,” whose lyrics were written by Guthrie and set to a tune by Lorin Sklamberg of the Klezmatics, or Don McLean’s “Dreidel.”

What in the name of assimilation is going on here?

“All holidays, in many ways, are cultural constructions,” explained Josh Kun, a University of Southern California professor and co-curator of the exhibition with Weingram.

The exhibition grew out of the



PHOTO COURTESY OF IDELSOHN SOCIETY FOR MUSICAL PRESERVATION
A CD of Christmas and Chanukah music provided the inspiration and title for the new exhibition at the National Museum of American Jewish History in Philadelphia.

See Music on page 22

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Chanukah Kid Lit

Celebrating a Chanukah classic and some new books, too

BY PENNY SCHWARTZ

(JTA) – Back in 1984, when Eric Kimmel was an up-and-coming children’s book author, he tried his hand at a Chanukah story, one featuring goblins. Overly cautious Jewish editors rejected the manuscript, not knowing what to make of it, Kimmel recalled.

“It was strange. It didn’t look like any other Chanukah books and didn’t fit into any neat category. It wasn’t a folk tale and it was kind of creepy,” he told JTA with his signature sense of humour and tell-it-like-it-is manner.

Kimmel tucked the story away in a drawer for a while.

Years later, some keen-eyed editors, first at *Cricket* magazine and later at Holiday House, took a chance on Kimmel’s offbeat tale, *Hershel and the Hanukkah Goblins*, illustrated by the late acclaimed artist Trina Scharf Hyman.

The book went on to win a place in the hearts and homes of Jewish and non-Jewish families. “Hershel” has been in print ever since.

Now, in time for Chanukah, the eight-day Festival of Lights that begins this year on the evening of December 16, Holiday House has issued its 25th anniversary edition of *Hershel and the Hanukkah Goblins*, with a new afterword by Kimmel and Holiday House publisher John Briggs, who brought the book to light.

And Kimmel has a new Chanukah tale out this year, *Simon and the Bear*.

As *Hershel and the Hanukkah Goblins* opens, a wandering poor Jewish man named Hershel arrives in a Jewish village on a snowy day at the start of the holiday. For years, the townsfolk have been scared off by goblins from celebrating Chanukah, they tell him. The evildoers blow out the Chanukah candles, break the dreidels and throw the latkes on the floor, they bemoan.

But Hershel tells the rabbi he is not afraid.

“If I can’t outwit a few goblins, then my name isn’t Hershel of Ostropol,” Hershel says.

Each of the eight Chanukah nights, Hershel outwits the goblins, one more menacing than the next. In the end, with clever manoeuvres and quick thinking, he breaks their evil spell and returns the Festival of Lights back to the townsfolk with a triumph to match the holiday’s own miracle.

Growing up, Kimmel enjoyed hearing stories of Hershel of Ostropol from his storytelling grandmother. He sees the folk character as a hero among the people, the opposite of the fools of Chelm.

Hershel has street smarts, is practical and takes on the mighty and powerful.

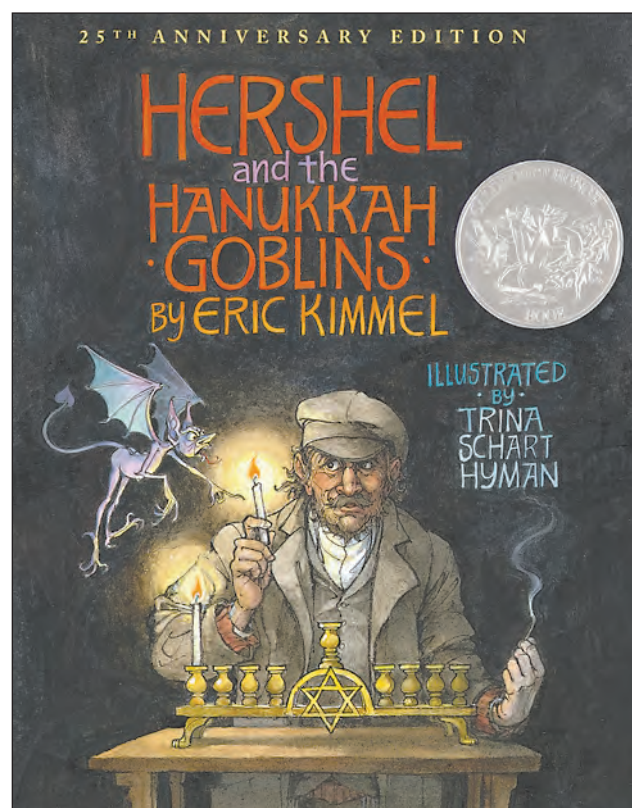
“He’s surviving day to day and using his wits,” Kimmel says.

The book was hailed as a perfect match between the master storyteller and Scharf Hyman, whose vibrant paintings set the tone with darkened scenes illuminated by the golden glow of the Chanukah candles and shiny gelt coins.

In addition to the strong pairing between art and story, *Hershel and the Hanukkah Goblins* is considered a classic because of Kimmel’s ability to tell a mesmerizing story, said Anita Silvey, author of *100 Best Books for Children* and *Everything I Need to Know I Learned From a Children’s Book*.

“Readers from different backgrounds learn about Jewish culture, but what pulls them along is a story,” Silvey wrote in an email.

Kimmel, 68, who was born and raised in Brooklyn, N.Y., has gone on to win two National Jewish Book Awards and the Sydney Taylor Award for Jewish children’s books.

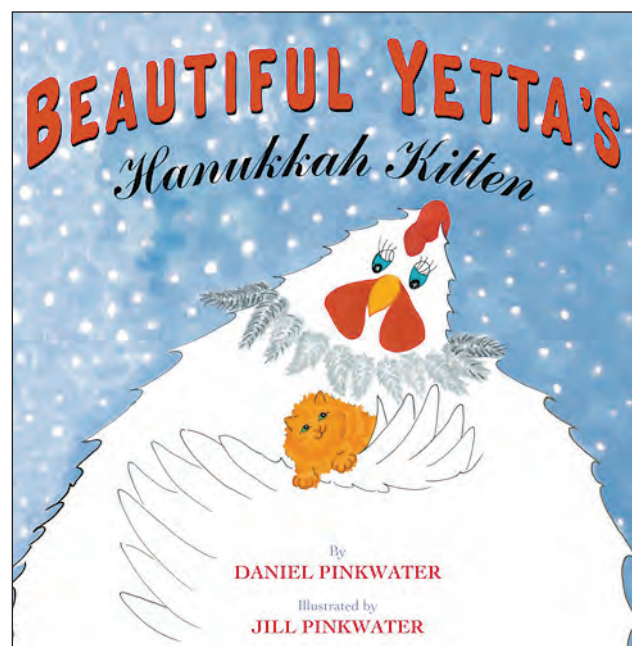


He recalls a letter from a young reader with a Latino background who said Hershel was his favourite Halloween story. Kimmel says he receives many requests for permission to turn the story into theatrical productions.

“I am always flattered,” he says.

Kimmel says *Simon and the Bear* (Disney Hyperion; ages 3-6) may be his best work. It’s a charming, witty, feel-good adventure based on a sad story that Kimmel read about the sinking of the Titanic. The book was illustrated by Matthew Trueman.

Here are some other new Chanukah books for children:



Beautiful Yetta’s Hanukkah Kitten

By Daniel Pinkwater, illustrated by Jill Pinkwater
Macmillan; ages 3-8

A fun-filled collaboration between the Pinkwaters – the humorist Daniel and his artist wife, Jill – will enliven Chanukah in this new Yetta the Yiddish-speaking chicken tale. Yetta’s flown the coop from a Brooklyn poultry market and takes up with a cast of nest mates

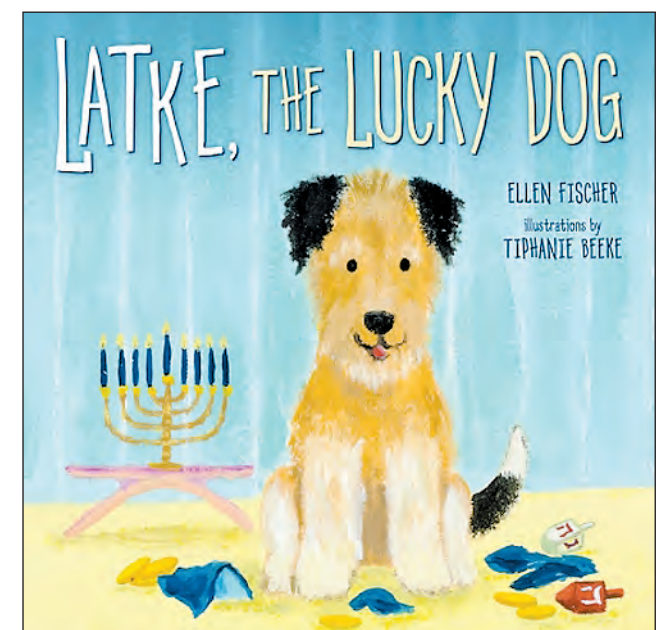
who jest in English and Yiddish translations. A lost kitten in need of care leads them to celebrate Chanukah with a warmhearted grandmother. The large-format pages sparkle with brilliant and entertaining colour illustrations.

The Dreidel That Wouldn’t Spin

By Martha Seif Simpson; illustrated by Durga Yael Benhard

Wisdom Tales; age 5 and up

In this beautifully illustrated tale set in the Old World, the keeper of a toy shop offers a mysterious dreidel to a young boy from a poor family. The boy’s humility emits a small miracle from the special dreidel. An author’s note explains the holiday, dreidels and how to play the dreidel game.



Latke, the Lucky Dog

By Ellen Fischer; illustrated by Tiphonie Beeke
Kar-Ben; ages 2-7

A newly adopted dog from a shelter is a family Chanukah gift that delights a young brother and sister. Latke, the dog, feels very lucky to be living with the loving family, but in innocence he gets into mischief and threatens to spoil the Chanukah celebrations. The story, told from Latke’s perspective, will delight dog-loving kids.

The Night Before Hanukkah

By Natasha Wing; illustrated by Amy Wummer
Grosset & Dunlap; ages 2-5

This rhyming Chanukah story for young kids is Natasha Wing’s newest entry in her best-selling series of “night-before” books. Rhymes and illustrations are lively as the story follows a family celebrating Chanukah and retelling a simple version of the holiday story.

Miracle for Shira: A Chanukah Story

By Galia Sabbag; illustrated by Erin Taylor
www.shirasseries.com; ages 4-8

This entry in a series by Galia Sabbag, a longtime Jewish educator, features the spunky and curious Shira searching for her new unusual dreidel sent by her aunt in Israel that is lost at school. Hebrew words, written also in English, are sprinkled throughout the text. Erin Taylor’s large format, animation-like illustrations enliven the story that’s a good read for kids in Jewish and religious schools.

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Soloway JCC Board of Directors

The Board of Directors of the Soloway Jewish Community Centre is seeking candidates to serve up to a three-year term as a member of the SJCC Board of Directors. All candidates must be members of the SJCC and in good standing in the Jewish community of Ottawa.

If you are interested in being on the SJCC Board of Directors please contact Soloway JCC President and COO Barry Sohn by Monday, December 22 at bsohn@jccottawa.com or 613-798-9818 x268.





For full course descriptions please visit jccottawa.com under Adult Cultural and Educational Programs
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\$80 M • \$95 NM
Instructor: Doctor Charles Moore



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Jewish composer Irving Berlin wrote "White Christmas," the best-selling song of all-time.

Music: Exhibit raises questions of identity and assimilation

Continued from page 17

2012 release by the Jewish organization Kun co-founded, the Idelsohn Society for Musical Preservation, of a two-CD set from which the museum exhibition takes its name. The CD is subtitled "The Musical Battle Between Christmas and the Festival of Lights."

As if to underscore the point, the society's website describes the CD set as the first effort at presenting 20th-century American music that's most closely identified with the two holidays' dual role.

The CD's cover, also displayed on an exhibition wall, shows a circa-1940s photograph of a teenage girl lighting a chanukiyah, while her presumed sister and mother exchange wrapped gifts beside a Christmas tree topped by a star – a Star of David.

The exhibition's goal is "to raise the big questions of Jewish American pop culture: questions of identity and of assimilation," Kun said by telephone from Los Angeles. "Chanukah grew in power alongside the dominance of Christmas."

To Kun, the Jews putting their musical talents to work in this manner were neither surrendering to nor fighting America's overwhelming Christmas tide, but rather riding it. In so doing, he said, they were embracing their new American identities. To them, Christmas was a national holiday, not a Christian one.

That's why, Kun said, their songs tended to celebrate the seasonal nature of Christmas: the chestnuts, reindeer and snow, but not the manger. That approach echoed Hollywood's Jewish moguls churning out films high on mainstream and not ethnic – and certainly not Jewish – America.

"One of the great Jewish tactics in American life," Kun said, "is that Jews do



Legendary folksinger Woody Guthrie, who was not Jewish, wrote a series of Chanukah songs in the late-1940s.

America better than anyone: "You want Christmas? We'll give you Christmas."

Along with the musical offerings and the CDs' liner notes, from whence the Davis quotation comes, the iPads provide holiday-centric YouTube clips like Adam Sandler performing "The Hanukkah Song" and the Joel Fleischman character bringing home a Christmas tree in the television series *Northern Exposure*.

Not that the museum's traditional offerings are ignored in the exhibition, which runs until March 1. Printed pamphlets and the iPads offer a guided tour of all Chanukah-related artifacts elsewhere in the building, like a chanukiyah brought to America in 1881 by an immigrant from Lodz, Poland; a 1948 photograph showing Rabbi Chaim Lipschitz teaching Philadelphia children the Chanukah blessings; and a 1962 letter explaining Saks Fifth Avenue's lack of Chanukah decorations.

Naturally, too, visitors can see Irving Berlin's piano – and the sheet music for "White Christmas."

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“Looking back, it was a difficult decision to make the change to VoIP phones, but the team at Telix made the transition easy,” Shabsove added.

“I am extremely happy with the service that Anthony and Robert have extended to my team.”

By treating their customers the way they want to be treated, Telix is on track to save businesses up to 60 per cent with unlimited North American calling, conference calling, and voicemail to email, among many other essential services.

“Since installing a Telix phone system, large monthly savings is only one of many benefits Westboro Flooring has experienced with this company” said Pamela Stanley of Westboro Flooring.

“Telix customer service is far above any expectation!”

Shabsove agreed. “The savings

speaking for themselves, but the versatility and the added efficiencies are what really get me excited. I welcome anyone to contact me for further experience sharing.”

Telix thanks the Ottawa Jewish community for its business and wishes everyone the warmest greetings of the season.

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Celebrate Chanukah with Mystic Drumz and The Road to JelloTown

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Sunday, December 21

1:30 – 3:00 at the Soloway JCC
\$5/person
Children under 2 free

Instruments and CDs will be on sale after the performance. Visit mysticdrumz.com for instrument details.



Variations on a traditional Chanukah theme

Latkes, of course, are fried pancakes, most often potato and onion with egg and matzo meal or bread crumbs to bind.

But who's to say you can't add carrot, parsnip, zucchini, apples or pears to name a few!

With a nod to an Asian influence, I tried chopped kimchi (marinated cabbage available in Asian markets) and served it with a soy dipping sauce.

For a sweeter variation, I used sweet potato, parsnip

ASIAN POTATO LATKES

2 large potatoes grated
1 beaten egg
2 chopped green onions
1/2 cup drained and chopped kimchi
Salt and pepper to taste
2 tablespoons matzo meal or bread crumbs
Mix all ingredients. Form pancakes; fry in hot oil.

SOY DIPPING SAUCE

2 tablespoons rice vinegar
1 tablespoon sesame oil
1 tablespoon honey
2 cloves minced garlic
1 tablespoon minced ginger
1 tablespoon sweet chili sauce



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and apple, flavoured with cinnamon and cardamom.

Sour cream (dairy) or Sour Supreme (pareve) can be tinged with any flavouring. I tried chipotle spice for a southwest version and you can top the latke with guacamole and salsa.

If time is short (and whose isn't?), you can also make one big latke in a fry pan and serve it in wedges like a potato rösti.

And, for a festive Chanukah meal, try brined turkey. No one will complain the bird got dried out!

VEGETABLE LATKES

Peel and grate one potato, one sweet potato, one parsnip, one apple, one small onion.
To this mixture add 2 beaten eggs, salt and pepper, dash of cinnamon and cardamom, and 3 tablespoons bread crumbs.
Form into pancakes and fry. Makes 16 latkes.

HONEY BRINED ROAST TURKEY

Whole 10-12 lb. turkey
32 cups water
1 1/2 cups salt
1 cup honey
2 teaspoons pepper
8 cloves peeled garlic
Thyme and sage to taste
4 cups chicken stock
2 lemons
2 teaspoons olive oil

Mix water, salt and honey until dissolved. Add thyme, sage, garlic and pepper. Add stock.

Line a stock pot with a large plastic bag. Place the turkey inside the bag.

Pour the brine into the bag and seal well.

Refrigerate 24 hours.

Take the turkey out of the brine and pat dry.

Place the turkey in a roasting pan.

Cut 2 lemons and squeeze the juice inside the cavity. Leave the lemons inside the turkey.

Coat the turkey lightly with oil. Season it with salt, pepper, garlic powder and dried minced garlic.

Cover pan well with foil. Roast the turkey for 2 1/2 hours at 350 degrees F. Remove foil, baste with juice and roast 1/2 hour longer.

Let sit 15 minutes before carving.

Roberge: Mashgiach sees growing interest in kashrut

Continued from page 11

"Many factories in China and India employ a mashgiach for aspects of maintaining cleanliness," she added.

"People think hechshers are about money," she said [a hechsher is a symbol indicating a product has been certified as kosher by a recognized authority], "but kashrut actually works hand in hand with the organic food [movement]. We try to keep it as organic as possible. When it's kosher, you know it's been broken down to be compatible for the health of the individual."

There is even a new hechsher for organically grown meat.

"Desire for kashrut is growing every year, and people

are becoming much more aware of its value. Because it is growing, it's a healthy sign."

Roberge added it was for these types of health-oriented reasons that many non-Jews look for the hechsher, certifying products are kosher.

She said this movement to healthier eating via kashrut also enhances Jewish identity.

"People ask questions about Judaism when they hear we are kosher," said Roberge.

In addition to her mashgiach duties, Roberge is one of the main organizers of Limmud Ottawa, the day-long festival of Jewish learning and culture whose 2014 edition took place November 2 at the Soloway Jewish

Community Centre.

She is proud that what started as "a simple shul event" at Congregation Beth Shalom has grown in four years into a community-wide festival encompassing workshops and lectures, performances and art exhibits.

Limmud is "a work in progress," said Roberge. "I hope the community not only appreciated it, but will also want to become a part of the Limmud learning community, which celebrates every aspect of Jewish life. There was a broad spectrum of our community there, and our speakers also attended other sessions and became students as well. Everybody has something to share."



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Lies, slander and incitement led terrorists to attack Jerusalem synagogue

Five more Israelis are dead and a city is held hostage because of lies and rumours.

There is little doubt that the Palestinian terrorists who slaughtered four rabbis praying at a Jerusalem synagogue, along with a Druze police officer, were motivated by rumours that Israeli Jews are about to “take over” the Al-Aqsa Mosque.

The Al-Aqsa libel was also considered to be the motive for car attacks on passengers at light rail stops in Jerusalem and Tel Aviv that killed five Israelis in October and November, including a three-month-old baby.

Although Palestinian Authority (PA) President Mahmoud Abbas, whose Fatah faction praised the baby murderer as a “heroic martyr,” eventually responded to pressure from U.S. Secretary of State John Kerry to condemn the synagogue massacre, he suggested in the same statement that it was the result of “incursions and provocations by settlers against the Al-Aqsa Mosque.”

His half-hearted condemnation was particularly disingenuous, given that he’s been fanning the flames by suggesting “the settlers and the extremists” are about to start worshipping at Al-Aqsa.

“We will not allow our holy places to be contaminated,” Abbas told thousands in Ramallah a week before the synagogue murders.

“Keep them away from us and we will stay away from them, but if they enter Al-Aqsa, [we] will protect Al-Aqsa and the church [sic] and the entire country.”

Abbas ignores the fact that Israeli Prime Minister Benjamin Netanyahu insists he does not intend to change the status quo at the site – where Jews have been



allowed to visit but forbidden from praying since Israel captured East Jerusalem in 1967.

He also neglects to mention that, while Al Aqsa is the third holiest site in Islam, it is situated on the ruins of the First and Second Temples, the holiest site in Judaism.

Apparently, Abbas thinks Jews visiting their own holiest place would be “contaminating” a Muslim holy site.

Then again, on many occasions, Abbas has denied that there is any Jewish connection to the Temple Mount.

“Every day, we find these [settlers and extremists] trying to enter the [Al-Aqsa] Mosque by any means, in order to establish facts on the ground as they wish,” he said in a speech broadcast on official PA TV in October.

“The fact Israel is trying to establish on the ground is the division of the Al-Aqsa Mosque according to time and place, with the empty excuse that it [Israel] has a claim to it. These are empty and false claims, and a falsification of the history we all know.”

Furthermore, a week before the synagogue murders,

the official PA daily newspaper incited against “the rabbis of the secret societies,” claiming they are responsible for everything from arming ISIS to deepening the split between Sunni and Shia Muslims.

As Palestinian Media Watch reported, the article in *Al-Hayat Al-Jadida* went on to say that the greatest sin of these rabbis and the “Zionist settlers” is destroying the character of “Palestine” and Arab Jerusalem, and “desecrating” Al-Aqsa.

The only real desecration happening at Al-Aqsa is the documented destruction of Jewish artifacts and antiquities during site renovations. Despite a 2004 High Court ruling prohibiting the removal of earth from the site until its contents can be combed for artifacts, the Waqf (Islamic trust) that controls the site has been moving mounds of earth from the Temple Mount to dumps in East Jerusalem.

Israeli archaeologist Yitzchak Dvira and his crew have sifted through some of these piles and have found such artifacts as seals bearing the names of priests mentioned in the Book of Jeremiah, support beams from the First Temple, and remnants of the structure of the Second Temple.

Among the many disturbing aspects of the synagogue massacre is that it was not carried out by masked terrorists who sneaked through checkpoints or tunnels, but by Palestinians who lived and worked in Israel.

And, as Yishai Schwartz pointed out in the *New Republic*, the ultra-Orthodox victims lived in internationally recognized Israel and never served in the army. And they never would have approached the Temple Mount because they believed God’s law forbids it.

“In other words, these worshippers should be among the least offensive to Palestinians,” he wrote.

If only the truth carried as much weight as the lies, slander and incitement that make murder preferable to peace.

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Terrorist attack will only serve to harden hearts

The slaughter of four worshippers at a Har Nof synagogue in Jerusalem, November 18, by two Palestinian terrorists – with an Israeli policeman subsequently killed in the shoot-out with the terrorists – was a shocking act of inhumanity.

I have cousins who live in the primarily Orthodox neighbourhood and have visited it often. I have heard Yiddish spoken on the balconies and watched children playing in the stairwells of the multi-story apartment buildings nestled into the Jerusalem hills. I have celebrated Purim there dressed as Luke Skywalker and eaten matzo there at midnight during a Passover seder. Today, my heart breaks for the blood-drenched area.

In addition to sadness and outrage, there are at least two main issues to consider when thinking about terrorism, which we can define as violence targeting non-combatants for political ends.

First is the ethics. While I have read at least one scholarly essay defending terrorism as ethical under certain circumstances, my understanding of what is just and unjust when it comes to political violence dictates that terrorism is distinctly unethical. Civilians should never be targeted. Neither should uniformed soldiers who are not in a combat role.

The second issue is strategic: does terrorism work? On this question, political scientist Robert Pape's research has been widely cited. Using a large database of suicide campaigns, Pape concludes that suicide terrorism is effective in achieving the group's goals in a majority of cases. And, while subsequent studies have cast doubt on the overall effectiveness of terrorism, Pape's article, "The Strategic Logic of Suicide Terrorism (*American Political Science Review*, August 2003)," has some fascinating things to say about how the Israeli leadership responded to Palestinian terrorism in the mid-1990s.

Consider this quote, from then-prime minister Yitzhak Rabin, on April 13, 1994:

"I can't recall in the past any suicidal terror acts by the



MIRA SUCHAROV
**VALUES, ETHICS,
COMMUNITY**

PLO. We have seen by now at least six acts of this type by Hamas and Islamic Jihad ... The only response to them and to the enemies of peace on the part of Israel is to accelerate the negotiations."

My understanding of what is just and unjust when it comes to political violence dictates that terrorism is distinctly unethical. Civilians should never be targeted. Neither should uniformed soldiers who are not in a combat role.

And, in 1995, an interviewer asked Rabin, "What is the logic of withdrawing from towns and villages, when you know that terror might continue to strike at us from there?"

Rabin's answer: "What is the alternative, to have double the amount of terror? ... Some 119 Israelis ... have been killed or murdered since January 1, 1994 – 77 of them in suicide bombings perpetrated by Islamic radical fanatics... All the bombers were Palestinians who came from areas under our control."

It's difficult to imagine Benjamin Netanyahu, today's Israeli prime minister, conveying a similar sentiment. In

the wake of the Har Nof attack, Netanyahu drew a straight line between the murders and both Hamas and the PA: "The human animals who perpetrated this slaughter were full of hatred and incitement ... Hamas, the Islamic Movement and the Palestinian Authority are disseminating countless lies and falsehoods against the State of Israel."

Meanwhile, the Shin Bet chief contradicted the prime minister's claim that Abbas is involved in incitement.

"Abbas is not interested in terror and is not inciting to terror. He's not even doing so behind closed doors," *Ynet News* reported Yoram Cohen telling a Knesset committee.

And, while it's difficult to know on whom to pin the attack (relatives of the attackers claim they were not part of any organization, while Hamas praised it), this kind of situation suggests a strategic crossroads. There is an opportunity to take the path that Rabin tried to take when he differentiated Hamas from the PLO: try to show the public that these are lone-wolf attackers, not backed by the Palestinian Authority. But there is also a temptation: for those who believe there is no partner for peace, and that the Palestinians are at base full of hate and nothing more, this heinous act will only confirm their world view.

One last point: observers will note that, after the withdrawals that Rabin initiated, terrorism did not cease. Neither did Israel's 2005 withdrawal from Gaza lead to peace. It's important to remember, though, that those initial withdrawals have not led to a peace treaty. The two treaties that Israel has signed – with Egypt and Jordan – have both held. Israel still controls the overall security situation in the West Bank, and re-enters evacuated towns at will. In Gaza, Israel still controls land, air, and sea access, as well as the population registry. It's unlikely that political violence will end until the Palestinians achieve sovereignty. Still, in today's climate, the Jerusalem bloodshed will likely only serve to harden hearts further.

Mira Sucharov is an associate professor of political science at Carleton University.

Celebrating Chanukah on campus and in the community

It truly is the most wonderful time of the year. Granted, the temperature drops below zero, the beauty of the fall foliage is lost under the heaps of snow we get in Ottawa and, of course, all our favourite winter accessories make their annual appearance. All this aside though, Chanukah is quickly approaching, in itself contributing to it being the best time of the year.

Chanukah is one of the more underrated Jewish holidays, concealed somewhat by the shadows of Christmas. While there may not be a huge menorah in the middle of the Rideau Centre; or a Maccabee meet-and-greet comparable to Santa Claus; or enough Chanukah films to match the ever-growing number of Christmas movies, Chanukah holds a special place in my heart.

The holiday of Chanukah has always been a personal favourite of mine, and not just because of the sufganiyot and latkes we get to consume. When I was younger, I would naturally associate this holiday with eight days of receiving gifts. I would spend weeks on end creating wish lists that I would (incredibly obviously) hint at my parents and extended family for. This was a holiday I would look forward to year-round. It still is, however for very different – and less shallow – reasons.

To me, Chanukah is a celebration of family and togetherness. It celebrates a story of defying the odds,



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achieving extraordinary triumph and success. Chanukah is a holiday rich with unique traditions, of every family celebrating the eight nights in its own special way.

In my family, for the longest time, Chanukah meant congregating at my late grandmother's house, being surrounded by exceptional company, and having a delicious meal.

I loved every moment of those family dinners, and would give anything to be able to go back in time to re-experience one today, as a young adult. The unifying beauty I find in all Jewish holidays is that they each hold a strong emphasis on togetherness and family. Not one day passes where I don't think about my lost relatives, and the incredible memories we've shared. Holidays, though, serve as an extra reminder for me to truly appreciate family and the precious moments I get to have with them.

As I'm sure many other students can relate, we now often find ourselves in difficult positions where we have to choose between staying at school or celebrating the holidays at home with our loved ones. While some of us are lucky enough to end final exams before the start of Chanukah, others are not. Luckily, there are many Chanukah programs and traditions to be found here in Ottawa.

I can truly attest to Ottawa having become my home away from home. The warmth of the Jewish community here is unmatched, the resources available for Jewish students are flourishing, and they really do make all the difference in one's university career.

For those who will be staying in Ottawa over Chanukah, try to take the opportunity to attend a community or student event! There will be a candle lighting taking place on both campuses, as well as many more community events to take part in.

Don't hesitate to get involved! Though you may be away from home for the holiday, you still can celebrate Chanukah. The warmth of the Jewish student community on our campuses – manifested through such organizations as Hillel Ottawa and the Rohr Chabad Student Network – and Ottawa's broader Jewish community conveys a family-like environment, complete with exceptional company and delicious foods.

Chag Sameach, everyone!

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Barbara Fine on the engagement of her
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Jeffrey Miller and family.
Rhoda and Jeffrey Miller on their daughter,
Sara's engagement to Joe by Sharon and David
Appotive.

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R'fuah Sh'leimah to:
David Ben-Reuven by Malca and Chuck
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Rabbi and Menachem Rodal on the birth and

naming of Chani by Alti and Berel Rodal.
Rabbi and Menachem Rodal on the birth and
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School of Business Award by Randi and Ian
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Birthday Wishes to:
Lynda White by Doris and Richard Stern.

Continued on page 29



May
the joy
of Chanukah
and
the peace
and goodwill
of the season
fill our hearts
and inspire us
to lead lives
of compassion.

Happy
Chanukah



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Condolences to:

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Mazel Tov to:

Roz and Steve Fremeth on their fourth grandchild, Madelyn Kenzie Suaret by Rick and Helen Zipes.

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Mazel Tov to:

The Schneiderman family on Rebekah's Bat Mitzvah by Vera and Malcolm Glube.

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Do fitness tracking devices really work?

I participated in the Jewish Women's Renaissance Project Walk to Israel fundraiser last month. The goal was to walk a total of 100 miles by averaging 10,000 steps per day.

People from various cities signed up for the challenge. In Ottawa, I registered with JET (Jewish Education through Torah). Each participant purchased an activity tracker – I call it a pedometer on steroids. It not only counts your steps, but also shares your data (with your permission) with other participants. I could look at my smart phone or laptop at any time and see how many steps each walker, including myself, had accumulated.

I must admit I was initially reluctant to get one of these trackers. I thought it would be a waste of money. After all, I'm intrinsically motivated to exercise regularly. Plus, I tend to be a late adopter of technology, preferring to do things the old-fashioned way. What value could such a gadget offer me? Nonetheless, I decided to give it a whirl and purchased a \$99 FitBit bracelet. There are other brands and models at various price points.

The first day after I began wearing my tracking bracelet, I realized that, although I regularly work out, I don't walk a lot. When I'm not working out or training clients, I tend to sit – and that is unhealthy. Initially, I was only walking about 5,000 steps per day, which was half my goal. I had to make a conscious effort to sit less and walk more.

While I'm not particularly competitive, I found myself wanting to be at or near the top of the leader board at the end of each day. I felt more compelled to get those steps in. But I'm not convinced the device itself was driving my motivation. I believe it was the Hawthorne Effect – which I studied long ago as a psychology major. Named after an experiment in the 1920s and '30s to increase workers' productivity at the Hawthorne Work Electric Company, this is the phenomenon whereby people tend to work harder and perform better, not due to the manipulation of independent variables, but due to being observed. Knowing other participants could view my step count motivated me to walk more.

A major drawback of these wearable technologies that purport to change behaviour is that people who most



**GLORIA SCHWARTZ
FOCUS ON
FITNESS**

need motivation are unlikely to try them. You have to be prepared psychologically to change before you can take action.

The opportunity to be part of a group was an incentive for some of the participants to try the device. We organized weekly group walks at an indoor track. The fact that the 10,000-steps-per-day challenge was a month long, rather than open-ended, made the goal seem more achievable.

Another weakness of these devices is that they attempt to provide a cookie-cutter solution. Positive phrases and happy face icons are not quite the same as a real-life trainer or dietician and may be inadequate for maintaining motivation in the long term. The devices' websites enable you to manually enter what you eat and services include automatic calorie count estimation. However, trainers and dieticians go beyond the numbers

by getting to know you, providing customized exercise and dietary programs, and steering you back on track when you're performing sub-optimally.

One can get distracted by the technology. The ability to review your progress on the website's dashboard where your up-to-the-minute steps and other data are presented can become addictive.

As with most exercise gadgets, fitness equipment and gym memberships, the novelty factor wears off quickly. There are three key factors that affect ongoing use: habit formation, social motivation and goal reinforcement. A 2013 survey revealed that one in 10 American adults own an activity tracker. The reality is that a third of tracker owners stopped using it within six months and half of all tracker owners no longer use their tracker ("Inside Wearables," *Endeavour Partners*, January 2014). A follow-up study showed that the rate of adoption of wearables is increasing (probably due to marketing), but wearable abandonment is continuing at a constant rate.

Have a Happy Chanukah. If you skip the fried latkes and doughnuts, you won't have to walk off as many excess calories – tracker or no tracker.

Gloria Schwartz is a personal trainer at the Soloway JCC and the author of *Personal Best: Train Your Brain and Transform Your Body for Life*.

**NEXT EDITION DEADLINE:
WEDNESDAY, JANUARY 7, 2015**

**Readers and advertisers are advised
the next edition of the
Ottawa Jewish Bulletin
will be published
on Monday, January 26, 2015.**

The thumbnail shows the front page of the Ottawa Jewish Bulletin. The main headline reads "Farber: 'Never again' has become 'again and again'". Other visible headlines include "PLANT A TREE" and "Brit milah". The cover also features a photo of a group of people and a section titled "inside:" with sub-headlines like "Andrea Frobenius" and "Harlowe Cook on a Star".

Anti-Semitism in 1970s suburbia

Enemy in the Garden:
A Novel of Intrigue and Suspense
By Harriet Pike
CreateSpace
241 pages

Nora Miller's *sha shtil* Jewish life in 1970s suburban Long Island ends dramatically one morning as she spots a swastika burned into her lawn. This symbol, the dreaded logo of the Third Reich, has its intended effect, terrorizing Nora and leaving her to wonder how her hitherto innocuous Jewish existence could have sparked such a hateful action.

Searching for answers, Nora soon regards her neighbours in a new and different, not to say paranoid, light. Looking at women with their children at a playground, she wonders, "Did these Aryan mothers already have the [anti-Semitism] virus and are [they] transmitting it to their children?"

When the police follow up in what to Nora is a rather desultory fashion, she takes matters into her own hands in two dramatically different ways. First, she somewhat strangely considers writing a master's thesis on anti-Semitism in America. It turns out, she had been thinking about graduate school and this incident sparks in her the instant brainwave to research and craft a dissertation on the topic. Now, if the academic route were her sole response, there would be no novel of suspense and intrigue, so it is the second course of action that Nora takes that propels the story.

Perhaps now paying more attention, Nora hears about an organization in her town called the American Clan, a self-described "extreme white supremacist group." It seems rather unlikely that Nora would be unaware of this group, but as she ruefully acknowledges, "You apparently edit out things you don't want to acknowledge."

Determined to get to the bottom of the perceived hate crime perpetrated against her, Nora begins attending Clan meetings hoping, apparently, that she doesn't look "too Jewish." This ultimately sets off a chain of events that leads to the Clan's kidnapping of her husband and her efforts, together with a private investigator she hires, to rescue/ransom him back. Whether she can ever get her former life back is something entirely else to ponder.

While *Enemy in the Garden's* storyline has its moments, the novel suffers from a number of basic literary faults. Specifically, the dialogue is often clumsy and the action

ERIC VERNON BOOK REVIEW

somewhat predictable to aficionados of the thriller genre. As well, if Pike had actually written *Enemy in the Garden* in the late 1970s, the book might resonate more fully with readers familiar with its milieu.

As it is, contemporary readers, steeped in the *new anti-Semitism* as it pertains to Israel and anti-Zionism, may not have the longer historical view to fully appreciate Nora Miller's visceral responses and actions.

For this, one needs some understanding of how the anti-Semitism virus manifested itself in the last four decades or so of the 20th century. It would help to empathize with Nora if one were aware of the white supremacist organizations and neo-Nazi groups that came out of the woodwork in the 1960s in Canada and the United States in response to the changing faces of the countries. While they tended to be equal-opportunity haters, the top item on their agendas was a particularly noxious and dangerous brand of anti-Semitism and its newest incarnation, Holocaust denial.

Canada ultimately dealt with the likes of Ernst Zundel and James Keegstra through a legislative and legal anti-hate framework. In the United States, however, the First Amendment to the American constitution has served to shield hate speech. Add in the expansive interpretation of the Second Amendment providing constitutional protection of the "right to bear arms" and the result was often armed and dangerous right-wing extremist militias like Pike's American Clan.

So, while *Enemy in the Garden* may fall somewhat flat as a piece of fiction, it does serve a useful purpose as a resource for reflection. Anyone teaching a course based on Nora's putative MA thesis, or simply interested in the topic of anti-Semitism in American (or Canadian) society, will find the book helpful in framing a series of discussion questions or topics for thoughtful consideration. In fact, Pike appends a Reading Group Guide to the narrative comprising seven such questions to get the ball rolling.

While the new anti-Semitism represented by the anti-Israel phenomena of the boycott, divestment and

ENEMY IN THE GARDEN

A Novel of Intrigue and Suspense



Harriet Pike

sanctions movement and the apartheid libel remains predominant in today's consciousness, old style anti-Semitism hasn't completely disappeared.

Enemy in the Garden may make readers think about their own reactions to seeing, for example, the odd swastika daubed on a community facility. Is it a one-off or symptomatic of something deeper? How shattering is the impact on a community that imagines itself well integrated into a society in which they live as proud and visible Jews? In what ways should we respond individually and communally to such an abhorrent deed and what role can our non-Jewish neighbours play? What is our responsibility as Jews to the larger issue of combating racism in all its forms?

In the end, then, the best part of Harriet Pike's book may well be its title. Anti-Semitism in any and all of its manifestations is a weed that must be plucked to allow the health and beauty of the garden to thrive.

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WEDNESDAY, JANUARY 7, 2015**

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WHAT'S GOING ON | December 7, 2014 to January 25, 2015

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

SUNDAY, DECEMBER 7

Chanukah Party: Jewish Federation of Ottawa, PJ Library, Soloway JCC and the OJCS party with crafts, snacks, entertainment, book reading and menorah lighting, 10 am to noon.
Info: Ariel Fainer, 613-798-4696, ext. 240, afainer@jewishottawa.com

Chanukah Gift Fair: Get great gifts and everything you need for a Chanukah celebration, plus an entire day of fun for the whole family, 10 am to 4 pm.
Info: Ella Dagan, 613-798-9818, ext. 243, edagan@jccottawa.com

"A New Life on the Land – Jewish Farmers in Canada" Film, followed by a discussion with filmmaker Dov Okouneff. From Western homesteaders to Czech Jewish farmers escaping Hitler, to Montreal Jews settling in the Laurentians, to present-day organic vegetable growers in Ontario, the film visits their stories. 1:30 to 3 pm.
Info: Roslyn Wollock, 613-798-9818 ext. 254, rwollock@jccottawa.com

Chocolate Chances: Torah Academy fundraiser featuring raffle draws and silent auction, as well as a Viennese table of delicious desserts. Torah Academy of Ottawa, 1119 Lazard St., 7 to 9:30 pm.
Info: Rabbi Zischa Shaps, 613-274-0110, torahacademyottawa@gmail.com

FRIDAY, DECEMBER 12

Agudath Israel Scholar in Residence with Rabbi Lionel Moses: Kabbalat Shabbat dinner and lecture, Agudath Israel, 1400 Coldrey Ave., 4 to 5:10 pm. Continues Saturday, December 13.
Info/Reserve: Susan Grossner, 613-728-3501 susan@agudathisrael.net

WEDNESDAY, DECEMBER 17

OJCS Story Time: Morning of stories, songs and snacks, For toddlers (four and under) and parents. OJCS Library, 31 Nadolny Sachs Pvt., 9:30 to 10:30 am.
Info/RSVP: Andréa Black, 613-722-0020, andrea.black@theojcs.ca

THURSDAY, DECEMBER 18

Chanukah songs from the Peace Tower: Dominion carillonneur Andrea McCrady will perform Chanukah songs on the Peace Tower bells, 12 to 12:20 pm.
Chanukah Celebration sponsored by Jewish Federation of Ottawa, PJ Library, Agudath Israel Congregation and Loblaws College Square with stories, songs, crafts and menorah lighting. Community Room, Loblaws College Square, 1980 Baseline Rd., 7 to 10 pm.
Info/RSVP: youth@agudathisrael.net

SATURDAY, DECEMBER 20

Sephardi Chanukah Celebration:

Features Isaac Muzikansky who will perform Sephardi and Israeli music. Sephardi treats and crafts for kids. Shikun Oz, 57 Bateman Dr., 6:45 to 10 pm.
Info: Clemy Srour, 613-825-9225, ottawasephardiassociation@yahoo.com

SUNDAY, DECEMBER 21

JCC Family Chanukah Celebration with Mystic Drumz: Celebrate the 5th day of Chanukah with a lighting of the menorah, an interactive show by Mystic Drumz, followed by latkes and soufganyiot., 1:30 to 3 pm.
Info: Gail Lieff, 613-798-9818, ext. 303, glieff@jccottawa.com

FRIDAY, JANUARY 23

JET Winter Shabbaton featuring Rabbi Ken Spiro: with lectures and sumptuous Shabbat meals. Victoria Park Suites Hotel, 377 O'Connor St., 4:30 to 10 pm. Continues on Saturday, January 24.
Info/RSVP: 613-695-4800, info@jetottawa.com

CANDLE LIGHTING BEFORE

DECEMBER 12	3:59 PM	JANUARY 9	4:18 PM
DECEMBER 19	4:01 PM	JANUARY 16	4:27 PM
DECEMBER 26	4:05 PM	JANUARY 23	4:36 PM
JANUARY 2	4:11 PM	JANUARY 30	4:46 PM

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JANUARY 7	FOR JANUARY 26
JANUARY 21	FOR FEBRUARY 9

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(brother of Alan and Bob Abelson)

Anita Landis

May their memory be a blessing always.

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May it be sparkling with fun
and lit up with smiles!

Special thanks to those who participated in our youth Shabbat and to all our campers and staff who joined us at our fabulous reunion - A great time was had by all!

DID YOU KNOW?

- Most units are full/closed in the 1st half.
- Space still left in our 2nd half sessions.
- Many of our campers like the 2nd half best of all.
- 2nd half programs will include great CBB of Ottawa traditions such as:
 - Israel Day
 - Hagganah night
 - Carnival
 - Stanley Cup
 - Girls Touch Football
 - Staff Switch Day
 - Camp Play
 - Colour War
 - Grey Cup

Financial Assistance Available & Confidentially Handled

For more information please contact:
Jonathan Pivnick, Camp Director - director@cbbottawa.com

613.244.9210

Visit us online at: cbbottawa.com

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CELEBRATING 80 YEARS OF SMILES AND RUACH