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Shana Tova Umetukah!

Rosh Hashanah 5777

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Attracting young families is the major challenge for many Ottawa congregations

In 2013, the Ottawa Jewish Bulletin examined the challenges facing Ottawa's synagogues. Although many challenges remain, there have been significant changes in the years since.

Michael Aarenau reports.

Several Ottawa congregations were facing existential challenges according to a headline on the front page of the November 25, 2013 edition of the Bulletin. In the years since, Ottawa's two major Conservative congregations have amalgamated; the flagship modern Orthodox, Conservative and Reform congregations have introduced new spiritual leaders; and the largest Chabad congregation has built a new synagogue building.

Perhaps the most significant change in Ottawa's congregational landscape was the amalgamation of two Conservative synagogues – Congregation Beth Shalom and Agudath Israel Congregation – to form Kehillat Beth Israel.

After a long period of negotiations, and a year of transition during which Beth Shalom occupied temporary quarters at the Soloway Jewish Community Centre following the sale of its Chapel Street building, the amalgamation became official on July 1. With more than 800 family units, Kehillat Beth Israel is both Ottawa's newest and largest congregation.

The congregation's new spiritual leader is Rabbi Eytan Kenter, most recently of Congregation B'nai Torah in Atlanta, Georgia. Other clergy include Cantor Daniel Benlolo, formerly of Beth Shalom, and native Ottawan Rabbi Deborah Zuker as director of ritual, education and outreach. Rabbi Zuker returned to the city earlier this year to assume that position at Agudath Israel.

"Our whole focus and direction has really changed," said Kehillat Beth Israel Co-President Stuart McCarthy, noting that the vast majority of the congregation's members are older than 50. "We're now actively focusing on attracting new families and enhancing our outreach

within the community."

The congregation has put a major focus on programming for young families and developed a policy to welcome interfaith families and LGBTQ individuals and families.

In 2013, Congregation Machzikei Hadas, Ottawa's largest modern Orthodox congregation, was facing an aging and declining membership, and Rabbi Reuven Bulka, its charismatic, long-time spiritual leader, was nearing retirement.

Rabbi Bulka joined Machzikei Hadas as a dynamic young rabbi in 1967. Looking for a new spiritual leader, the congregation again turned to another dynamic young clergyman, Rabbi Idan Scher. Rabbi Scher arrived in Ottawa in 2014 and worked with Rabbi Bulka as associate rabbi for one year before being installed as spiritual leader last year. Rabbi Bulka remains involved with Machzikei Hadas as rabbi emeritus.

The congregation also hired Rabbi Michael Goldstein as executive director and his wife, Stacy Goldstein, as director of family programming (the Goldsteins were the founding directors of the Glebe Shul, a JET outreach program for young professionals). The team has put an emphasis on engaging young families and has attracted 30 new family units over the past year.

Rabbi Scher says Machzikei Hadas is succeeding because it's providing "various connection points" for people to "come and experience their Judaism," and it's through this that the synagogue has become more than just a place that holds prayer services, but rather, a hub for Jewish community life.

Congregation Beit Tikvah in the Craig Henry area – which has been led for 25 years by Rabbi Howard Finkelstein who



Rabbi Reuven Bulka (left) jokes with Rabbi Idan Scher, September 1, 2015, at Rabbi Scher's installation ceremony as the new spiritual leader of Congregation Machzikei Hadas.

also serves as director of Judaic studies at the Ottawa Jewish Community School – is another modern Orthodox synagogue that hopes to renew itself by attracting more young families. To help accomplish this, Beit Tikvah President Howard Nadler said the shul hopes to soon hire a director of programming.

"Like most shuls, we have to become more modern and more in tune with what the younger generation wants," he said.

Three years ago, Temple Israel, Ottawa's only Reform congregation, was also about to begin a search for a new spiritual leader as it faced the coming retirement of Rabbi Steven Garten, who had been at the congregation for almost two decades.

Rabbi Garten retired in 2014 but – like Rabbi Bulka at Machzikei Hadas – remains involved at Temple Israel as rabbi emeritus. Rabbi Norman Klein served Temple Israel as interim rabbi while it searched for a successor for Rabbi Garten. That successor was Rabbi S. Robert Morais, a Toronto native who had served as spiritual leader of Temple Beth Israel in Jackson, Michigan. He was installed last year.

Rabbi Morais said he's been thoroughly

enjoying working with Rabbi Garten to guide Temple Israel into the future.

Although Temple Israel President Patsy Royer said there has been a slight decline in membership over the past three years, Rabbi Morais said he's noticing a much higher engagement rate amongst congregants, with more members turning up for weekly prayer services and shul programming.

Both Royer and Rabbi Morais said they are looking forward to the year-long celebration of Temple Israel's 50th anniversary. More than 20 special events will take place over the next year, beginning after the High Holidays.

The only new synagogue building in Ottawa in recent years is the Ottawa Torah Centre Chabad (OTC) in Barrhaven. OTC built and opened its new building in 2014 after operating for several years in a temporary structure on its property. According to OTC's director, Rabbi Menachem Mendel Blum, the new building has helped to facilitate a growth spurt.

"Since we opened [the new building] two years ago, it's really taken off," he

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Synagogues: New spiritual leaders at three largest shuls

Continued from page 2

said. “[We’ve] really grown now that there’s a proper facility that allows us to offer more, such as youth programs and lifecycle events – so it’s made a big difference.”

While Chabad Lubavitch is a Chassidic movement, it is also a religious outreach organization that seeks to appeal to Jews of all denominational backgrounds, and Rabbi Blum believes OTC is growing because membership isn’t required, making it less daunting for people to come in, try it out, and get hooked on what OTC has to offer.

“Our model is a little different ... We invite people to participate in Jewish life and learn and get educated and get inspired. The membership is a natural outgrowth of that, but we really do start the other way around from most shuls,” he said.

Rabbi Chaim Mendelsohn’s Chabad of Centreponte also offers a “no membership required model” and focuses primarily on bringing in unaffiliated Jews by offering Shabbat and holiday services and a variety of programs. High Holiday services this year will be held in rented facilities at 261 Centreponte Drive.

Rabbi Ari Galandauer said membership is stable at Young Israel of Ottawa and the Orthodox congregation in Westboro has been able to attract young families to the shul. However, he is concerned that there are too many groups offering Orthodox services in the area, noting that the Chabad-affiliated Jewish Youth Library, the Kollel of Ottawa, and Hillel Lodge are all within walking distance of Young Israel.

“It just doesn’t make sense,” he said. “I want to bring everyone together.”

Rabbi Galandauer said he’s spoken with the other groups in the area, but predicts it will take some time before any kind of agreement is reached.

Three years ago, Or Haneshamah, “Ottawa’s Reconstructionist Community,” had just hired Rabbi Elizabeth Bolton as its first permanent spiritual leader.

Rabbi Bolton said Or Haneshamah – which meets in facilities rented from the First Unitarian Congregation on Cleary Avenue – is mainly focused on engaging



Rabbi S. Robert Morais (left) with Rabbi Laurence Kotok of Temple B’rith Kodesh in Rochester, N.Y. (centre) and Rabbi Steven Garten during Rabbi Morais’ installation weekend at Temple Israel, November 15, 2015.

congregants through providing “various portals of entry” for everyone, which entails a wide array of meaningful programs.

The highest profile program the congregation has launched is the weekly Machaneh Shabbat program, a supplementary educational program based on a camp model. It is Ottawa’s only supplementary program for “children and elders of any age” that takes place on Shabbat.

While membership in Or Haneshamah has gone up by about 20 per cent since Rabbi Bolton’s arrival in 2013, the congregation’s president, Paula Speevak, insists she’s not focused on membership numbers, but, rather, the monthly engagement of the members, which, she said, is quite high.

Adath Shalom is a small egalitarian Conservative congregation that meets on the Jewish Community Campus. Susan Landau-Chark, president of Adath Shalom, said its small size and lay-led structure allows for greater member involvement during services and a more welcoming atmosphere. Since it has no permanent clergy – a rabbi is brought in for Rosh Hashanah and Yom Kippur – a little rent to pay, it’s able to keep membership affordable, something that its 77 family units appreciate.

However, with an aging and shrinking membership, Adath Shalom is yet another Ottawa congregation planning to take steps to attract young families to its ranks.

At one time, virtually all of Ottawa’s Orthodox congregations were located in the Lowertown and Sandy Hill neighbour-

hoods. Now, though, there is just one: the tiny, lay-led Ohev Yisroel at 516 Rideau Street. Congregation President Heshel Teitelbaum said members are quite satisfied with the close-knit, familial atmosphere that comes with its small size.

The Glebe Shul, now under the direction of Rabbi Yoey and Smin Shaps, is described as Ottawa’s “shul without walls for young professionals.”

The Glebe Shul hosts biweekly Shabbat dinners, weekly Pirkei Avot classes, and holds larger-scale events about once every six weeks. While Rabbi Shaps said he’s content with their success, he wishes there was a bigger budget that would allow for a third staff person.

“There’s really a lot you can do with this age group, and there’s a lot of interest, so we could do a lot more programming ... but we’re somewhat limited based on our budget and being just two people,” he said.

While several of Ottawa’s congregations have maintained the status quo over the past three years, there has been much change with a merger, a new building and new, younger clergy at several others. The stated challenge common to many of the city’s congregations – across all denominations – is to attract more young families.



Rabbi Eytan Kenter, seen with wife Staci Zemplak-Kenter, and son Boaz, is spiritual leader of Kehillat Beth Israel, the new congregation created by the amalgamation of Congregation Beth Shalom and Agudath Israel Congregation.

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Ottawa welcomes its first Shinshinim

Young Israelis will spend a year as full-time volunteers in Ottawa's Jewish community

BY MICHAEL AARENAU

Noga Weiss and Canaf Ahituv, two Israeli teenagers who recently graduated from high school, arrived in Ottawa, September 12, opening a new chapter in Israel-Diaspora relations for Canada's capital.

Weiss and Ahituv are part of Israel's Shinshinim program and will be volunteering in the Ottawa Jewish community for a full year. The Shinshinim program – which is derived from the Hebrew words *shnat sheirut* (year of service) – involves

sending Israelis to volunteer in Jewish communities around the world, bridging cultural divides and providing Jews in the Diaspora with an opportunity to interact with young Israelis on a personal level.

This is the first time Ottawa's Jewish community has participated in the Shinshinim program. Hosting the Shinshinim allows for the chance to interact with real Israelis and, therefore, provides an opportunity for the youth in the Jewish community to begin connecting with the State of Israel on a more personal level, said Sarah Beutel, director of



Israeli Shinshinim Canaf Ahituv (left) and Noga Weiss are welcomed as they arrive at Ottawa International Airport, September 12.

community collaboration at the Jewish Federation of Ottawa.

Prior to leaving Israel, Shinshinim undergo two weeks of intensive training from the Jewish Agency for Israel on topics ranging from Zionism to team building and from Jewish identity to cultural differences. Over the course of the next year, Weiss and Ahituv will be volunteering at the Ottawa Jewish Community School, Camp B'nai Brith, the Soloway Jewish Community Centre, and at various synagogues and Jewish supplementary schools.

In phone interviews with the Ottawa Jewish Bulletin before leaving Israel, Weiss and Ahituv said they are extremely excited to visit Canada for the first time and they can't wait to begin volunteering in Ottawa's Jewish community.

While Ahituv, who's from the small town of Mitzpe Netofa in the Lower Galilee, has briefly travelled to the United States, she mentioned she's more eager to visit Canada because her grandfather told her how nice and polite Canadians are.

"I'm really looking forward to building relationships with the community," she said.

Weiss, who's from Haifa, echoed Ahituv's sentiments and said she's particularly excited to show Canadians the fun side of Israeli culture.

"I think that we have Israeli chutzpah ... and I'm really looking forward to showing that side of Israeli culture to Canadians," Weiss said.

"I'm also looking forward to seeing how people in Canada act towards each other – which I'm guessing is politely and calmly," she joked.

While both confessed they'll miss Israel, particularly their families, friends and the weather, they're both certain they'll feel welcome in Ottawa.

Asked why they joined the Shinshinim program, they said that experiencing a different culture while giving back to the community and representing Israel from abroad was one of the most meaningful things they could do at their age.

"I really love bringing 'my Israel' everywhere I go as something to do before the army. I thought it would be good service to my country," Weiss said.

After their year in Ottawa, both Shinshinim will return to Israel to begin their military service.

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Leslie Kaufman returns to work after lifesaving liver transplant

BY LOUISE RACHLIS

Leslie Kaufman, the Jewish Federation of Ottawa's vice-president of corporate services, has returned to work following recovery from lifesaving liver transplant surgery last November at Toronto General Hospital.

"It's different in a number of ways going into work now," Kaufman said after her first morning back, September 6. "I think about how my work colleagues and the community rallied around me, and it overwhelms me how wonderful and generous this community is. We need to make the most of every day, and focus on self-improvement. I'm hoping it will continue to make me a better person."

After spending six months in hospital, Kaufman has been working out at the Soloway Jewish Community Centre gym for several months as part of her recovery process.

"I'm feeling good," she said, "leaps and bounds better than I was a year ago, or even two years ago. When a part of you is failing, it really affects every part of you. I knew something wasn't right, but it took a while for the doctors to figure it out. My disease is very rare; only 8,000 people in Canada suffer from this illness."

Kaufman's autoimmune disease is PBC – primary biliary cirrhosis or primary biliary cholangitis – which is marked by slow progressive destruction of the small bile ducts of the liver.

She was in bad shape, with a persistent cough, compression fractures in her spine, caused by osteoporosis from her illness, and hepatic encephalopathy, one of the conditions of end stage liver disease.

"When you're in that state, it's because your liver has almost shut down ... Toxins back up in the system and it builds up a level of ammonia in the brain. It can cause confusion and hallucinations ... Thanks to my angel donor for the full liver transplant, the system is whole and functioning again. It's bigger than I realized at the time."

Kaufman is currently working part-time, transitioning toward a full-time schedule over a two-month period, and taking on responsibilities slowly. The first portfolios she's working on are oversight of the Ottawa Vaad HaKashrut and some governance responsibilities for the Ottawa Jewish Community Foundation.

"As the weeks progress, I'll slowly take on oversight of other services, until I'm back full time," she said.

Back home over the summer, Kaufman enjoyed spending "quality time" with her family "that didn't involve hospital food."

Her husband, Sam Greenspon, "was such a staunch advocate for me," she said. "He's the reason I'm alive. To spend some nice time with him has been wonderful, and a time to reflect on my experience of the past year."

Kaufman said there is commonly "survivor's guilt" when you have a transplant.

"I don't know who my donor was, but I was permitted to send an anonymous note to the family to thank them for gifting me with life."

Kaufman has spent a lot of the summer rehabilitating her body after six months in the hospital and not walking "so that, when I came back to work, I could have a healthy mind and body."

Kaufman has also done fundraising for the Canadian Liver Foundation and has been involved with the Canadian PBC Society, the support organization for her disease.

She received her liver from a deceased donor after an urgent search for a living donor received widespread support from the Jewish community. Although a



"Organ donations save lives," says liver transplant recipient Leslie Kaufman now back at work at the Jewish Federation of Ottawa.

number of potential donors came forward, a liver from a deceased donor became available before all of the extensive testing necessary for a suitable match for a living donor was fully completed.

Kaufman has a message she hopes everyone will hear: "Organ donations save lives. Eight individuals can be saved from one donor. Please consider opting in at www.beadonor.ca."

Federation Programs in Recognition of

Holocaust Education Month



ROAD to VALOUR

Nov 14, 2016 • 7 pm
Book-talk with co-author Aili McConnon
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"Road to Valor" is the inspiring story of legendary cyclist and Righteous Among the Nations humanitarian **Gino Bartali**, who made the greatest comeback in Tour de France history and who, between his Tour victories, secretly aided the Italian resistance during World War II. Aili McConnon will speak about the process of writing the book and uncovering this incredible piece of history.

For a listing of Holocaust Education Month programs visit The Centre for Holocaust Education and Scholarship (CHES) carleton.ca/jewishstudies/ches/

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Nov 23, 2016 • 7 pm
Film, "Blind Love"
 SJCC, 21 Nadolny Sachs Pvt.
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The story of six blind Israelis and their guide dogs who took part in March of the Living, traveling from Auschwitz-Birkenau to Poland in memory of the victims of Nazis genocide and against prejudice, intolerance and hate.



Nov 27, 2016 • 3-6 pm
Film, "Disobedience"
Q&A with Aristide de Sousa Mendes' grandson, Louis-Philippe Mendes
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Aristides de Sousa Mendes, the Portuguese consul stationed in Bordeaux, France during World

War II granted visas to thousands of refugees, against the strict orders of his government, in a feat described by historian Yehuda Bauer as "perhaps the largest rescue action by a single individual during the Holocaust."

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FEDERATION REPORT



LINDA KERZNER
CHAIR

Typically at this time of year, the Federation Report is dedicated to a message regarding the Jewish Federation of Ottawa Annual Campaign. But, first, a little story.

My home is in the ByWard Market. It is a fascinating area to live, in part due to the incredible mosaic of people, businesses, residences, tourist attractions, media outlets, social service agencies and homeless shelters.

On Monday and Thursday evenings, members of our Jewish community volunteering on behalf of Jewish Family

A Christmas tree among the menorahs

Services walk around the market distributing gifts of socks, water and juice to the homeless people in the area. These amazing volunteers do this with the intention of helping these folks get off the street and to make sure they know where to go if they need a meal or a place to stay.

Often, at the end of their shift, we sit on a bench and chat. A few weeks ago, another community member and business owner in the market joined us. We were all chatting about the various types of involvement we have in the community, what we were doing for Rosh Hashanah and the like.

The business owner said, "Wow, when I talk with all of you all I feel like a Christmas tree among the menorahs. I'm not involved, I don't feel part of the community, and when I've tried on occasion since being back in Ottawa after a long absence, I just don't feel like I belong."

That statement caused me to reflect on "The Changing Jewish Family," a symposium

held this past spring by Montreal's Federation CJA on how people do not feel they fit the 'norm' of the traditional community member and should not feel excluded from the community.

Linda Kislowicz, president and CEO of Jewish Federations of Canada - UIA, moderated the symposium and was quoted as saying, "I think you will hear a recurring message: a desire to belong, but not necessarily in the traditional or usual way."

As someone who grew up in Ottawa and was always part of the mainstream Jewish community, I know for a fact that others like me have trouble understanding people who feel they can't fit in.

We do, however, have to take to heart the message from so many individuals, couples and families in Ottawa that there are several very real barriers to participation.

Some are geographical or financial, while others feel they simply do not fit the 'traditional' mould. These include interfaith families, immigrants, LGBT

persons, Jews from different cultural backgrounds, the physically or mentally challenged, and others.

As one symposium presenter, Rabbi Adina Lewittes, said, we need to give these families and individuals "a clear message that we want and expect their involvement in Jewish life."

In order to achieve this, we must be more open and more welcoming. Our community must adapt and our organizations and institutions have to find ways to be more inclusive.

It is essential to the sustainability of our community and, indeed, to its growth and future vibrancy, that we have a community-wide strategy to achieve these goals.

So, how does this all tie into the annual campaign?

Campaign fever is upon us. We have almost 200 volunteer canvassers, dedicated staff, 2,000 pledge cards, and an ambitious goal to increase our annual campaign to benefit 24 local agencies plus Jewish communities overseas and in Israel. Needless to say, we have lots to do.

None of this can be achieved without all our community members working together to build and maintain a thriving Ottawa Jewish community that is inclusive, accessible, educated and engaged. Our Campaign motto for 2017 says it all: Our Community. Our Responsibility. Our Future.

FROM THE PULPIT



RABBI EYTAN KENTER
KEHILLAT BETH ISRAEL

There sure have been a lot of new beginnings in my life over the past few months. I started a brand new job, at a brand new congregation, in a brand new country. My wife, Staci, and I moved into our new home and started our son in his new preschool/camp. We are meeting new friends and visiting new places. There is an excitement to all the possibilities that come with fresh starts. There is the amazement that comes with experiences never before encountered and an enthusiasm that comes with fresh opportunities.

Concurrent with that, however, are a lack of certainty and a loss of comfort that comes with the familiar. I knew (nearly) all of my congregants names at my previous congregation. I didn't need my GPS in Atlanta to get to nearly every

Rosh Hashanah is a time of new beginnings

new place I visited. I knew where the best produce could be found and where to get socks I liked. The unfortunate challenge that comes with the amazing opportunities of a new beginning is the loss of the familiar and the comfortable. The arrival of a painful process of re-acclimation in order to settle in once more to the life I once knew. That is the price we pay for a new beginning.

Over the next few weeks, we will often extend the greeting, "A Happy and/or Healthy and/or Sweet New Year!" When expressing that sentiment, we mean the happy, healthy and sweet, but I think the new that comes with Rosh Hashanah, the New Year, is often lost. We will be attending the same services, eating the same meals, with the same people that we do every year. We find comfort in the familiar, while the shofar blasts are meant to awaken us to the reality that "Hayom Harat Olam (Today the world is born anew)." The world is full of new possibilities - will we truly take advantage?

Let me provide a benign example of this challenge. A number of years ago, my mother-in-law came to visit us in Atlanta. She is a vegetarian and my wife and I are not. For dinner on both days of Rosh Hashanah, I made dairy/vegetarian

dishes so that we could all share the same meal together (sushi one night and grilled cheese and tomato soup the next, in case you were wondering). My mother-in-law was mortified! How could we be serving sushi on Rosh Hashanah? Where were the brisket, turkey and chicken soup? To which I responded, that I wanted us all to be able to share a meal together and, since she wouldn't eat those foods, none of us would. She had changed and therefore, we all could change as a result. We could leave behind the familiar foods of the past and embrace the new foods our grandparents likely would never have recognized.

It is hard to leave behind the comfortable and the familiar and embrace the new that exists within our world and, more importantly, within us. It is scary and often challenging to do so. But, unless we are willing to take that first step and explore the amazing possibilities that come with something new, we are not truly embracing all that Rosh Hashanah has to offer. So, this New Year, let's endeavour to try something we haven't tried before: learn a new skill or meet some new people.

Today the world is born anew. Let's make the most of it.

Shana Tova!

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FROM THE EDITOR

MICHAEL REGENSTREIF



One of lowest points during the 2015 federal election campaign was the proposal made by Conservative candidates Kellie Leitch (then minister of labour and minister for the status of women) and Chris Alexander (then minister of citizenship and immigration) for an RCMP tip line to which citizens could anonymously report “barbaric cultural practices.”

The proposal was widely seen as an example of “dog whistle politics,” which is the use of code words to signal something to the greater population while scapegoating a specific group. In this particular case, it was seen as an attack on the Muslim population.

In any case, a tip line was totally unnecessary because so-called “barbaric cultural practices” – honour killings or

Canadian values change and evolve over time

female genital mutilation, for example – are crimes in Canada that must be reported to the police by anyone with knowledge they are or will be occurring.

The proposal didn’t fly with the electorate and was seen as a factor in the Conservative Party’s loss. After the election, the party, under interim leader Rona Ambrose, turned a corner and distanced itself from such proposals.

Months later, by then a candidate for the Conservative leadership, Leitch appeared on the April 21 edition of CBC News Network’s “Power & Politics” and emotionally said she wished she’d never made that announcement.

“I’ve had a lot of time to think about this since the campaign took place and, if I could go back in time, which I can’t, I would change things,” Leitch told host Rosemary Barton.

Five months ago, Leitch appeared to be through with dog whistle politics.

This month, though, Leitch, still a candidate for the Conservative leadership, floated the idea of screening potential immigrants to see if they believe in “Canadian values.”

But Leitch hasn’t really defined just what Canadian values she would be screening for.

And the thing about values is that they change over time.

For many decades, successive Canadian governments used the cruel residential school system to strip First Nations peoples of their languages and cultures. That was a Canadian value for many years.

Speaking of First Nations and Canadian values, Leitch was minister for the status of women in a government that refused, time and again, to establish a commission of inquiry into the obscene numbers of missing and murdered Aboriginal women.

During the Holocaust, it was a Canadian value that “none is too many” was the right number of Jewish refugees fleeing the Nazi genocide to admit into Canada.

There are many, many other examples from Canadian history of changing Canadian values that could be mentioned.

And it’s not just a matter of history. We continue to see the constant evolution of Canadian values.

For example, same-sex marriage is now legal and a well-accepted value in Canada. But it has only been legal in parts of Canada since 2003 and everywhere in this country since 2005. The whole nature of family values – and what constitutes a family – has changed dramatically in Canada in recent years.

And what are the “Canadian values” Leitch would screen immigrants for?

I would presume, for example, that freedom of religion and religious equality would (or should) be Canadian values. But, here in Ontario, the government privileges one religion over all the rest by publicly funding its faith-based school system and refusing to fund the schools of all other religions. Is such inequality a Canadian value?

Since the 1970s, we’ve considered multiculturalism to be a Canadian value. But the province of Quebec rejects the very concept.

I would presume that national unity is or should be a Canadian value. But there are several members of Parliament whose party is dedicated to breaking up the country.

The point is that, in a liberal democracy, one’s values are not necessarily the same as everyone else’s and they change and evolve over time. So, too, do our collective values.

Immigrants to Canada should be screened on many levels – and they are – almost always successfully.

Leitch is again playing dog whistle politics with her proposal for “Canadian values” screening. Tellingly, the interim Conservative leader, and Leitch’s fellow leadership contenders have called her on it. And that is a great Canadian value.

On behalf of the Ottawa Jewish Bulletin staff, I wish all a sweet, healthy and happy New Year.

IDEAS AND IMPRESSIONS

JASON MOSCOVITZ



This has been one terribly frightening year

restaurants, theatres or packed sports stadium. That three-pronged attack was ISIS’ boastful scream that no one in the world is safe.

There were so many terrorist attacks after Paris that, as one horrific event faded to another, each successive blood bath lost its bite on the horrific scale. When ugly circumstance results in the over use of the word “horrific,” the meaning of the word itself falls victim.

While the shock of American-born mass killers in San Bernardino and Orlando rocked the U.S., many people in civilized countries like Canada wondered how anybody in the U.S. can buy military-style automatic assault rifles and then go into a retail store and buy a thousand rounds of ammunition over the counter.

Today’s battleground against terrorism is everywhere. In countless cities, in far flung continents, authorities wonder about the next one; the next suicide bomber in a subway train; or something else besides the obvious attempt on an airplane. Look at what one terrorist did with a truck in Nice.

The enemy is often a citizen of the very country they hate enough to martyr themselves against in the name of their jihadi cause – or because of their own copycat craziness. They are protected by their country’s constitution, which provides them the freedom and opportunity to plan and commit the cruelest of mass murders.

People talk tough, mostly in America, about beating the terrorists. But where is the path to victory? The better question is this: Where is the battlefield? There are suburbs of Paris and Brussels, which are steamy virtual city-states that police and military personnel stay away from thus allowing pockets of lawlessness to take hold.

A good number of suicide bombers begin their road to mass killing by first engaging in drugs and petty crimes. They study the Qur’an in prison where they meet recruiters selling a tale of Muslims ruling the world to angry vulnerable young people, most of whom are unemployed and underprivileged.

Here is a telltale sign of how serious this is. As you may recall, last November,

one terrorist in Paris escaped in the early morning hours to Brussels. Salah Abdeslam was the most wanted and hunted man in Europe and yet he remained free for months, almost next door, in Brussels. How many full-fledged enablers were there to help this alleged mass murderer? Worse is the thought of how many sympathizers there were.

We live at a time when, in too many parts of the world, Jewish synagogues, schools and community centres need protection with heavily armed soldiers on a 24/7 basis. The daily threat to Jews is a sickening reminder of the 1930s and of every pogrom and Haman before that.

Our everyday lives are surrounded by friends, fellow students and business colleagues with opinions on Israel. They speak ill of Netanyahu’s politics, which is one thing, but, increasingly, the negative chatter is about the State of Israel itself. It is uncomfortable to hear when it comes in dribs and drabs because friends, colleagues and cohorts try to protect us from an onslaught. But they always say just enough, lest there be any doubt. Social media picks up the slack with often hateful attacks.

And, then, there is the American election with Donald Trump and Hillary Clinton.

It is time to pray.

The Jewish New Year is about renewal and hope, and that is why I don’t want to sound sour. But, during the High Holy Day period, serious thought is given to the past year as well as to the future. And, who says the state of the world is going to change for the better anytime soon?

Last November 13 in Paris, when ISIS terrorists ripped apart the lives and families of so many innocents, in cold blood for the whole world to see, something happened. While there were many terrorist attacks that preceded it, that one was different.

With that attack, came the global recognition that mass indiscriminate murder could happen in any city’s

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High Holiday Feature Here's how to turn 'epic fails' into fresh starts

BY RABBI ELANA ZELONY

(JTA) – Urbandictionary.com is an open-source site where the average citizen contributes definitions to new and old words and slang. As the High Holidays approach, I've been contemplating the phrase "epic fail." According to one entry on Urbandictionary.com, epic fail means "complete and total failure when success should have been reasonably easy to attain."

Epic fail defines most of the sins I contemplate during the High Holidays. I should have been able to succeed, but I didn't because I'm human and I have weaknesses. I spend the period that begins with the Hebrew month of Elul and culminates with Rosh Hashanah and Yom Kippur thinking of the many times when I easily could have been more kind, patient and optimistic.

It's not that I'm incapable of those behaviours. I have a normal psyche and can be a good person. However, as a human, I failed to be my best self during the past year on numerous occasions.

I know I'm not alone in my epic fail. Look at the stories we're told about the Jewish people in the Torah.

The epic fail of the Jewish people was worshipping the Golden Calf, and the epic fail of Moses was smashing the Ten Commandments carved with God's own finger. All the people had to do was wait until Moses returned with God's law, but they panicked during their leader's absence and sought security in a golden image. All Moses had to do was reprimand the people. Instead, he flies into a rage and smashes the holy tablets. They were capable of doing better.

Here's the good news. Elul, the month leading up to the High Holidays, is one of contemplation. According to the midrash, on the first day of Elul, Moses began carving a second set of tablets with his own hands. Carving the second set of tablets is about starting over again after failure.

The High Holidays cycle demands that we examine the ways we have failed, but it also gives us the strength to start anew. On the first of Elul, we begin re-carving our own smashed tablets. It's hard work to hew meaning out of stone, but the effort leads to renewed relationship and hope for the future.

On Rosh Hashanah, if I see the blisters on my friends and family's hands, I'll point to my own. We'll nod knowingly and smile at one another. We'll affirm the hard work that went into re-carving ourselves. Together, we'll celebrate the New Year as an opportunity to start all over again.

Rabbi Elana Zelony, spiritual leader of Congregation Beth Torah in Richardson, Texas, is a fellow with Rabbis Without Borders.



Rabbi Elana Zelony

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A sweet and healthy New Year Help children in Israel enjoy safe places

JNF Ottawa extends its best wishes to all for a happy, healthy and sweet New Year. While we are blessed to enjoy peace, let us take a moment to focus on individuals who confront danger daily to maintain the borders of Israel, our homeland. To this end, please consider supporting our High Holiday campaign. In the southern border community of Haluza, the need is great to ensure children have safe areas for play and activities. Your donation will support an after-school centre for children who crave the same after-school time with friends as their peers enjoy in Ottawa.

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Effective advocacy requires community's grassroots action

The Jewish community has always had a disproportionate impact on Canadian politics and public policy development. Whether by working for political parties of all stripes, volunteering for NGOs, or speaking out in the media, Canadian Jewry has a long and proud history of active engagement in the democratic process. In a country in which only two-thirds of voters cast their ballot in federal elections, and far fewer bother to engage beyond the ballot box, an active community has the power to make a remarkable difference.

Indeed, Jewish Canadians have made exceptional contributions in the fields of social justice advocacy and countering discrimination, making Canada a more welcoming home for all segments of society. At the same time, our credibility as advocates who care about the broader public good makes our non-Jewish neighbours more receptive to concerns – from anti-Semitism to Canada-Israel relations to the need for ongoing public funding for social service agencies particular to the Jewish community.

Whether advocating for universal or community causes, we often think of advocacy as consisting solely of political activities, such as lobbying, petitions, or – in times of crisis – solidarity demonstrations. And, when they galvanize citizens to take action, these initiatives can certainly have a positive impact.

Just this summer, using the Centre for Israel and Jewish Affairs (CIJA) action alert system, more than 7,500 community members sent emails to Elizabeth May and others in the Green Party's leadership to oppose the party's boycott, divestment and sanctions (BDS) initiative. While convention attendees voted to endorse BDS, May and other party officials have openly opposed BDS and acknowledged that most of the Jewish community views BDS as a form of anti-Semitism – a powerful testament to the fact that our communal voice has been heard.

As important as conventional political outreach is, we should adopt a broad definition of what it means to be a Jewish advocate. To cite Teddy Roosevelt, we should perhaps view advocacy as a commitment to “do what you can, with what you have, where you are.”

Every member of our community, by virtue of their energy, expertise, and experience, can be an advocate among their peers and in their network. Anyone active in a professional or business association is uniquely placed to share Israeli contributions to their field – and thus tell Israel's story – to their peers. Anyone who is a union member, a donor to a human rights NGO, or a trusted friend to a Christian active in their church is well-positioned to raise concerns whenever Israel is singled out or targeted for boycotts. Anyone engaged in a community group – a chamber of commerce, civic association, or a small grassroots gathering such as a book club – is in a position to highlight topics from Shoah remembrance to the history of the local Jewish community.

In fact, CIJA's work has been deeply enriched by the talents of many in our community who wouldn't define themselves as advocates. When we were formulating our approach to physician-assisted dying and palliative care – two of the most pressing issues facing Canadian policymakers this year – we received detailed and thoughtful advice from a range of Jewish medical professionals with decades of front-line experience in end-of-life care. This input informed our position and subsequent testimony on Parliament Hill, providing a

SHIMON KOFFLER FOGEL, CIJA
GUEST COLUMN



Shimon Koffler Fogel is CEO of the
Centre for Israel and Jewish Affairs.

model for how we can harness the skills and knowledge of our community when it comes to an issue that will impact every Canadian family.

Canadian Jewry is second to none when it comes to the depth and diversity of talent in our community. As we begin the New Year, I encourage you to visit us at www.cija.ca and explore how to become engaged in advocacy by doing what you can, with what you have, where you are – to benefit our community and broader society alike.

May we all be blessed with a sweet year, filled with joy and a sense of meaningful achievements.



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Ottawa's Nikki Shapiro receives Jewish Women's Renaissance Project Lay Leader Award

BY MICHAEL AARENAU

When Nikki Shapiro went to Israel on her first Jewish Women's Renaissance Project (JWRP) Momentum trip in 2011, she became inspired to make a difference and get involved. Five years later, JWRP recognized Shapiro's devotion with the JWRP Lay Leader award.

Shapiro received the award September 19 at the 2016 JWRP Leadership Conference in College Park, Maryland.

The JWRP Momentum trip – which has been described as “Birthright for moms,” brings groups of women to Israel for eight days to learn about the Jewish homeland and Jewish heritage by fostering dialogue and participation both through the trip itself and through monthly meetings during the year after they return home. The monthly meetings give participants a chance to speak about topics ranging from family and personal growth to Israel advocacy and leadership.

“JWRP is so much more than a trip. It's a program experience,” said Shapiro. “The trip is just the beginning of the journey. It's really about everything that comes afterwards.”

Shapiro credits the trip with helping her realize the importance of prioritizing family and community. Moreover, it was through the Momentum trip that she formed close bonds with her fellow participants so that, when she returned home, she wanted to “further the spark” ignited while she was in Israel.

Shapiro worked with Lauren Shaps of JET, who organized the JWRP trips in Ottawa, to chair a leadership team of participants called Sarah's Tent.

Shapiro went on to work with JWRP as chair of the Global Leadership Council, a new initiative dedicated to creating a global movement of lay leaders to spread JWRP values around the world. She now manages 25 JWRP ambassadors from 12 countries and about 100 volunteers.

Shapiro spearheaded the initiative to involve the Jewish Federation of Ottawa in organizing JWRP Momentum trips and worked with Federation to bring other organizations – including the Soloway Jewish Community Centre, the Jewish National Fund and local synagogues – on board to host JWRP programming and create more opportunities for women to become engaged in the community. A delegation of 36 women from



Nikki Shapiro is described as an inspiration to women looking to get more involved in the community.

Ottawa will be on the next JWRP Momentum trip to Israel beginning November 13.

Federation Director of Community Collaboration Sarah Beutel said she is extremely impressed with Shapiro's ability to spearhead a project that will benefit the Jewish community by providing meaningful programming to so many women.

JWRP's Director of Programs and Leadership Development Ruth Baars echoed Beutel's sentiments.

“Nikki is such an inspirational leader. She's tenacious, doesn't give up and she sees the potential in others,” she said.

Shaps said Shapiro is an inspiration to women who are looking to get more involved.

“Nikki's desire to give expands well beyond her circle of family and friends to encompass community and the entire Jewish people,” Shaps said. “Through her involvement with JET, the Jewish Federation of Ottawa and the JWRP, Nikki has modelled the capacity for every person to step up, take responsibility and make our community and the world a better place.”

Shapiro was flattered to receive the award, she said, and looks forward to continuing to work with JWRP to increase community engagement.

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May we all embrace tradition and heritage – and the changes necessary to make positive, new experiences

Anticipating celebrating Rosh Hashanah in a different locale than usual, Jewish Federation of Ottawa President and CEO **Andrea Freedman** reflects on importance of ours being a welcoming community.

With the exception of a year I spent in Israel, my brother and I have always returned to Montreal to spend Rosh Hashanah with our parents and extended family. The nostalgia of celebrating together over my mom's matzo ball soup, praying at the synagogue of my youth, and the annual ritual of catching up with old friends living in many diverse places but who all seem to gather in Montreal for the holidays, has long been a valued ritual in my life.

This year, the tradition is changing as my brother and his family are hosting a *shinshin* (young Israeli emissary) in Toronto, and the newest addition to the family has responsibilities at their synagogue and therefore cannot leave. And, so, for the first time, my parents and I will journey down the 401 and celebrate Rosh Hashanah in Toronto.

As I reflect on this change in our family's ritual, there are three key take-aways I would like to share. Firstly, the Shinshinim program is a powerful expression of the importance of the Israeli/Diaspora relationship. Here in Ottawa, we have just welcomed Canaf Ahituv and Noga Weiss – our very first shinshinim!

These two 18-year-old Israelis sacrificed spending the Jewish holidays with their

friends and family, deferred the Israeli army for a year and are giving an extra year of service to the Jewish people. Canaf and Noga will spend their time teaching our children and helping to infuse the entire community with a Zionist spirit.

The Jewish Federation of Ottawa, with the support of an incredible donor family, is thrilled to introduce the Shinshinim program and is grateful to Canaf and Noga and all the host families who will be adjusting their family traditions to benefit the entire Jewish community. In other words, the Shinshinim program involves adjustments and, in the case of Canaf and Noga, sacrifice. But the benefits to Jewish peoplehood are immeasurable.

Secondly, as I contemplate celebrating an unfamiliar Rosh Hashanah in Toronto, and on two 18-year-olds leaving what is familiar to them to enhance Jewish Ottawa, I am reminded of the responsibility we all have to be welcoming.

Recently, Federation has been sharing results of a young family survey that was conducted in the spring. One of the findings is that a relatively low number of young families would recommend to others that Ottawa is a welcoming community (21 per cent). Moving the needle on this metric will require a collective individual, as well as com-



Federation President and CEO
Andrea Freedman.

HOWARD SANDLER

Centre. We all have the power and, dare I say, responsibility, to welcome those newer to the community or those less immediately comfortable in our institutions.

Finally, I am reminded of the need to embrace tradition and change simultaneously. Celebrating Rosh Hashanah in Toronto will be different. My physical surroundings will be less familiar, the cantor may select distinctive tunes, and the rabbi will undoubtedly deliver a different type of sermon. But the same prayers will be recited and the same spirit of Jewish peoplehood will be present. In other words, the wrapping paper may be of a different variety (and the menu at the dinner table will surely include a plethora of fresh tastes), but what has bound our people together for thousands of years remains the same. Judaism has always placed a premium on welcoming the stranger. Israel has always been at the core of our belief system. And Judaism has always valued family.

This year, may we all embrace tradition and our heritage and the changes necessary to adjust and make positive new experiences for our children and for our children's children.

Shana Tova Umetukah!

munal, effort. This year, make sure to wish that unfamiliar face a Shana Tova when you walk by them at synagogue and don't forget to introduce yourself to parents you don't know as you drop your child off at school or at your child's swim lesson at the Soloway Jewish Community

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Meet Dovi Chein, Hillel Ottawa's new student life co-ordinator

BY MICHAEL AARENAU

After spending nearly a year in South Korea as an English teacher, native Ottawan Dovi Chein has returned and taken a position with Hillel Ottawa as student life co-ordinator.

Chein, a graduate of Rambam Day School and Yitzhak Rabin High School, holds a bachelor of arts degree in communications from the University of Ottawa, where he was active in Jewish campus life, serving on Hillel's Israel Awareness Committee for three years, including as president in his final year.

Chein said he was particularly excited to be working for Hillel Ottawa because of the personal connection he had with the organization while he was a student.

"When I first moved out of my parents' house, I lived at the Hillel House," he said.

"For four years, Hillel was there for me at every twist and turn. The directors were there for me, to celebrate during the good times or to sit down and talk during the bad times – so I thought it was a good time to come back to Ottawa and work for the organization that gave me so much."

Chein feels he has a firm understanding of Hillel campus culture and is ready to aid and assist the students in any way necessary to ensure a successful year.

"I'm looking forward to working hard and collaborating with members of the Ottawa Jewish community to ensure that Jews on campus feel welcome," he said.



Hillel Ottawa Student Life Co-ordinator
Dovi Chein was a Hillel student leader as a student.

Hillel Ottawa Executive Director Scott Goldstein is confident he picked the right person for the job.

"We had many applicants, but Dovi stood out to me as someone who was perfectly suited to take on this position. His personality, his background and his experiences really lean towards engaging students on campus and really creating a welcoming community on campus," Goldstein said.

"I'm ecstatic to have Dovi on the Hillel Ottawa team and I look forward to working with him."

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New philanthropy award established in memory of Norman Lesh

BY PAULINE COLWIN
JEWISH FEDERATION OF OTTAWA

What is a true legacy? A legacy is not measured simply by the items or work you leave behind, but by what you have created in others that lives on. Norman Lesh, who passed away last year at age 84, created an immense legacy of doing good deeds.

Now his family hopes to inspire others with his passion for philanthropy so that we all may create our own powerful legacies.

To perpetuate and memorialize his kindness and compassion, the family has created an annual grant called "The Norman Lesh Philanthropy Award." The award, to be presented at the Ottawa Jewish Community Foundation Annual General Meeting each spring, is aimed at an individual, group or charity engaged in philanthropic entrepreneurial activity that offers ongoing benefits to the Ottawa Jewish community, or the broader Ottawa community.

Born and raised in Ottawa, Norman gave his time and energy to helping the entire Ottawa community. His philanthropy transcended philosophic and religious differences, and he was involved with many diverse organizations and groups.

The list of his leadership, volunteer

roles and accomplishments is equally long.

Professionally, he ended his business career as senior vice-president of M Loeb Ltd., one of Canada's largest grocery chains. His volunteer roles included serving as president of the Ottawa Jewish Community Foundation and president of Parliament Lodge of B'nai Brith, where he was instrumental in the development of the annual Millionaire's Night Fundraiser.

He was honoured by the Jewish National Fund as their Negev Dinner honouree in 1989; he was a Hall of Fame member of Rideau Kiwanis and was awarded the International Kiwanis Legion of Honour in 2003. The Kiwanis' honours were in part because he was instrumental in creating the Rideau Kiwanis Coupon Program and Christmas cake fundraiser, which raised millions of dollars for various charities.

Despite a busy professional and family life – Norman was married to Isabel for 59 years and they had four children, Don (Liz), Sharon (Paul), Cheryl (Andre) and Steven (Hildy), and 11 grandchildren – he still made time for so much more.

"I often asked myself, 'Why was Dad so involved?'" said Steven Lesh. "Dad never really spoke of this. He just quietly went forward with his selfless efforts. My firm belief is that he quite simply wanted to help those that were less fortunate. It was

what living his life was about. Helping others was what brought joy to Dad's life."

In fact, one of the best ways to understand the type of man Norman was is to describe his actions behind the scenes.

Steven remembers how his father took care of a relative who had not previously been a close part of the family, but who was now old and living alone.

"Dad was a real busy guy with his job, his real estate management, his philanthropic work and his wife and four children, yet here he was going over to this man's apartment and making sure that he was well looked after. He never spoke of this. He just did it.

"I think this was a more meaningful life lesson to me than any of the other pursuits that led to millions of dollars for the community. This was the meaning of his life – what he was put on this Earth to do.

"He didn't study the Talmud, but he certainly led his life according to the edict of 'whoever saves one life, saves the entire world.'"

Norman Lesh's contributions have enhanced and enriched the quality of life for our community and beyond. His work has inspired and supported programs



Norman Lesh created an immense legacy of doing good deeds.

that were innovative and creative, and it is a testimony to his legacy that the award named in his honour will support similar deserving initiatives in the future. Moreover, it is his family's sincere hope that his example will also inspire others to build their own legacy through the resources of the Foundation.

For more information about The Norman Lesh Philanthropy Award, contact Foundation Director of Development Arie Rosenblum at arosenblum@jewishottawa.com or 613-798-4696, ext. 270.

Mayor Jim Watson



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Major renovations have been completed at Jewish Memorial Gardens' Bank Street Cemetery.

MICHAEL AARENAU

Renovations completed at Bank Street Cemetery

BY MICHAEL AARENAU

After years of planning, Jewish Memorial Gardens (JMG) has completed renovations to revitalize the Bank Street Cemetery.

The cemetery now has a new parking lot, an administrative building with washrooms, a series of sinks for *netilat yadayim* (hand washing), new paved walkways, new landscaping, a memorial for fallen Jewish soldiers from Ottawa, a special plaza for the Holocaust memorial, and a new gazebo overlooking the property.

JMG conducted a fundraising campaign in 2015 to undertake and then maintain the renovations. Of the almost \$6 million raised, close to \$4 million was spent on the renovations with the remainder placed in a trust fund to cover the yearly maintenance costs.

JMG Chair Jonathan Ben-Choreen Freedman said he was absolutely astounded by the generosity of the community.

"These renovations were absolutely crucial for ensuring the continued upkeep of this cemetery," he said. "Obviously, no one likes going to a cemetery, but at least now it's a peaceful place where you can visit, sit and reflect."

Freedman also noted www.jewishmemorialgardens.org has a new feature that allows visitors to easily locate a grave by providing a picture of the tombstone as well as a map of how to get there.

Freedman said that, while he is pleased Ottawa's two Jewish cemeteries are being properly maintained, he is worried about the maintenance of Jewish cemeteries in parts of Canada that no longer have sizable Jewish communities.

"We're going to have to start a discussion at the national level about what we're going to have to do with cemeteries that no longer have a Jewish community," he said. "Even Cornwall has a Jewish cemetery, but they're just a decade or two away from not having a sustainable community – and then what happens to the cemetery?"

Freedman said there are about 4,000 members of Ottawa's Jewish community buried at the Bank Street Cemetery and another 750 buried at the newer Jewish cemetery in Osgoode. About 70 burials take place each year.

An open house at the Bank Street Cemetery is scheduled for Sunday, September 25, from 11 am to 5 pm, with a donor recognition ceremony at 11 am.

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Community members save lives at Rabbi Bulka Blood Drive

BY MICHAEL AARENAU

The brave and the squeamish alike came out to Canadian Blood Services (CBS), August 25, to donate blood and make a difference at Congregation Machzikei Hadas' Rabbi Bulka Blood Drive.

The blood drive, named in honour of Rabbi Reuven Bulka, the congregation's rabbi emeritus, attracted 62 donors, saving up to 168 lives (as each donation can save up to three lives). A number of other blood donors deferred their donations to later dates due to low iron levels or because they were unavailable that day.

Rabbi Bulka, who has donated blood and platelets 345 times, said he was more than happy when Canadian Blood Services asked to name the event after him.

Rabbi Idan Scher, who succeeded Rabbi Bulka as spiritual leader of Machzikei Hadas, has given blood 20 times to date and said he was in particularly high spirits to witness a day of Jewish community action.

"The Talmud tells us 'whoever saves the life of one saves the entire world' and, today, we have the opportunity to do exactly that," Rabbi Scher said. "We have the special occasion to save lives while showing our respect for a man that has



Blood donor Harrison Freeman is congratulated by Rabbis Reuven Bulka and Idan Scher, and by Maureen Millette of Canadian Blood Services, during the Rabbi Bulka Blood Drive, August 25.

profoundly impacted all of our lives, our rabbi emeritus, Rabbi Bulka. What better

way to show our admiration for Rabbi Bulka, and what would Rabbi Bulka

appreciate more than continuing his legacy of donating blood?"

"This is something that's so quick, easy and lifesaving," Rabbi Bulka said. "Where else do you get the chance to save so many lives?"

While Rabbi Bulka was happy to see so many community members come out to save lives, he lamented the fact that only four per cent of eligible Canadians give blood.

The need to give blood becomes all the more important when you realize that half of all Canadians will either need blood or know someone who will need blood at some point in their lives.

After giving blood, donors could be found in the CBS lobby, eating doughnuts and party sandwiches donated by Rideau Bakery.

While both rabbis and donors alike brought an atmosphere of joy to CBS, perhaps the happiest person was Glenn Crowe, the event co-ordinator for CBS, who proclaimed that "Rabbi Bulka wins the Olympic gold medal for 100 metre mensch!"

Machzikei Hadas has been a CBS Partner for Life since 2007. This year, the shul has pledged to donate 118 units, which, thanks to the blood drive, they expect to exceed.

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Remembering Mauril Bélanger 1955-2016

Ottawa-Vanier member of Parliament **Mauril Bélanger**, died August 16 following a short battle with amyotrophic lateral sclerosis. At his memorial service, in the presence of the prime minister and other dignitaries, Cantor Daniel Benlolo recalled Bélanger's long friendship with the Jewish community. In this piece, former MP **Richard Marceau** of the Centre for Israel and Jewish Affairs remembers his friend.

I had the honour to serve for nine years in the House of Commons with Mauril Bélanger.

While we sat on opposite sides of the House, it quickly became clear that Mauril was a gentleman, a politician who, while a staunch Liberal, knew how to build relationships across the aisle. That is why he was appointed deputy leader of the Government in the House of Commons and chief government whip in December 2003. Those positions require an ability to work constructively with people whose chief objective is to oppose and replace you.

Mauril and I quickly developed a relationship that was friendly and respectful. His defence of the French language in Canada could not but endear him to me – and to other francophones of all stripes.

Mauril was a close friend of David Goldstein, a former board member of the Canada-Israel Committee. David suggested that the Centre for Israel and Jewish Affairs (CIJA) invite Mauril and his wife Catherine – whose father was a Hungarian Jew – on one of the parliamentary fact-finding missions that we organize. Thus, in September 2014, CIJA hosted Mauril and Catherine for a week in the Jewish state.

The trip was very special for Mauril on several levels. It was Catherine's first visit to Israel, an opportunity for her to connect with her Jewish roots – a meaningful personal connection for Mauril and an important one for his beloved wife.

Professionally, Mauril immensely enjoyed the opportunity to be in Israel, not only with his parliamentary colleagues, but also with the group of young Jewish leaders who made up part of the delegation.

As has been articulated often in the media, Mauril loved to engage with young people, and he thoroughly enjoyed spending time and conversing with these emerging leaders of Canadian Jewry while in Israel. For him, this made the trip very special, and it solidified an already strong relationship between Mauril and the Jewish community, particularly in Ottawa.

Indeed, Mauril often participated in events at Congregation Beth Shalom, which was located on Chapel Street in his riding of Ottawa-Vanier. I remember fondly that he came to my talk at Beth Shalom about my book *A Quebec Jew* when I published it. I was thrilled to autograph a copy for him – the French version, of course!

While he was sad to lose 'his synagogue,' Mauril embraced Beth Shalom's decision to relocate to the west end. More than that, he stood in the House of Commons to announce his decision to participate in the Torah procession during Beth Shalom's Farewell Weekend on March 29, 2015. He did even more: Mauril marched all the way from Chapel Street to the Soloway Jewish Community Centre. Talk about a supportive and engaged MP!

This past winter, Beth Shalom held an honorary Shabbat service for Mauril to



Ottawa-Vanier MP Mauril Bélanger (second from right) and Beth Shalom officials (from left) Ian Sherman, Cantor Daniel Benlolo, Peter Greenberg and Jay Amdur pause on Parliament Hill while carrying the congregation's Torah scrolls from the former synagogue building on Chapel Street to Beth Shalom's temporary home at the Soloway Jewish Community Centre, March 29, 2015.

celebrate his service to his riding, our city and Canada. I was proud to speak on behalf of our whole community when I conveyed our appreciation for his work. But that pride was bittersweet: to see such a voluble person needing an electronic voice generator to address the congrega-

tion at the end of the service was heartbreaking.

Mauril Bélanger died too soon, taken from us by a merciless disease that has no cure.

We will remember him, fondly, and with great respect.



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LOOKING BACK AT 5776



Shabbat Project: Ottawa community members hold battery-powered candles at the Unity Havdallah service marking the end of a special world-wide Shabbat celebration, October 24, as part of the annual Shabbat Project.

ISSIE SCAROWSKY



Mitzvah Day: Hundreds of community members of all ages gathered at the Soloway Jewish Community Centre and other locations, February 7, to perform good deeds during the Jewish Federation of Ottawa's 10th annual Mitzvah Day.

BH PHOTOGRAPHY



Tamir Choir launches CD: Cantor Daniel Benlolo conducts the Tamir Neshama Choir at a concert launching their new CD, "Sole to Soul," October 27, at Centrepointhe Studio Theatre.



Chanukah: Rabbi Howard Finkelstein leads a candle lighting ceremony at the Ottawa Jewish Community School, December 7, at one of the many Chanukah celebrations in Ottawa.



Walkathon: Rain didn't dampen the spirits of the hundreds who turned out for the Am Echad Walk/Run for Jewish Education in Ottawa, June 5, in support of all of Ottawa's Jewish day and supplementary schools.

ISSIE SCAROWSKY



Rabbi Kagedan at Limmud: Rabbi Lila Kagedan, a graduate of Yitzhak Rabin High School, and the first Orthodox woman in North America to take the title 'rabbi,' returned 'home' to participate in Limmud Ottawa, November 1.

ROBIN CHERNICK

High Holiday Feature

This Rosh Hashanah, I challenge you to focus on the positives

BY NINA BADZIN

(Kveller via JTA) – Two essential parts of preparing for Rosh Hashanah, our clean slate for the year, is asking forgiveness from anyone we wronged and making a list (mental or written) of the ways we fell short since the last time we heard the shofar.

Ideally that hard work of going to friends, family and anyone else deserving of our forgiveness happens in the weeks leading up to Rosh Hashanah. By the time Yom Kippur rolls around 10 days later, we should be ready to confess our mistakes as a community, having already considered our personal paths to *teshuvah* (repentance), and how we will do better this year.

I find the exercise of writing down all my regrets before Rosh Hashanah rather easy. If, like me, you're the kind of person with a high capacity for guilt, you probably find that task easy, too, since we already felt badly about it during the year. I regret contributing to any gossip. I regret listening to any gossip. I regret not helping individuals or organizations more. I regret not calling more. I regret

not answering the phone. I regret resorting to texts and emails. I regret the rudeness of looking at my phone in the middle of a conversation. I regret all the times I rolled my eyes. I regret any time I spoke more than I listened, both in person and online.

I find that my kids, perhaps through nature and nurture, also have no problem (OK, after some prodding) coming up with people deserving of apologies and ways they could have behaved better during the year. Surprisingly, the more challenging task for all of us is remembering the times we could have made the wrong choice but didn't.

In Rabbi Joseph Telushkin's book *A Code of Jewish Ethics Volume I: You Shall Be Holy*, he suggests that, in addition to focusing on our transgressions before Rosh Hashanah, we also make a list of the good we did this year. He provides a sample prayer modelled after the *Al Chet* (For the sin I committed by ...) recited on Yom Kippur. Instead of "For the sin I committed," he starts each line with "For the mitzvah we (or I) performed." He ends the prayer with these encouraging

words: "All these things, God, please remember and inspire us to do more acts like these in the year ahead."

I find the "For the mitzvah I performed" exercise difficult because it feels like a brag sheet, and encouraging our kids to similarly "brag" can be confusing for them, too. But the power of focusing on both the mistakes and the positive actions we performed this year is about as powerful a Rosh Hashanah preparation you can get.

By considering all the good I did in a year, I am reminded of my capacity to make the right choices, and it provides hope I can do even more good in the year ahead. Perhaps, one day, the "mitzvah list" will look longer than the regret list, but I don't believe God expects perfection. Think about the wisdom of the fact that the one major commandment for Rosh Hashanah is to hear the shofar. The shofar is our spiritual wake-up call. It would not be required every year, if we were expected to have lived flawlessly.

I challenge everyone to make a list of all the good you did this year, even if it's something you only did one time and fell



Nina Badzin is a Minneapolis-based freelance writer and mother of four. She blogs at www.ninabadzin.com and tweets @NinaBadzin.

short every other time the situation presented itself. That is the point of this prayer, to remind us that, if we were able to avoid, for example, contributing to gossip during one conversation, then we have the capacity to make that same good choice again. I'll give you a few sample ideas. Remember, even if I only made the right choice once, it counts!

For the mitzvah I performed by happily donating money to a friend's race.

See Positives on page 24

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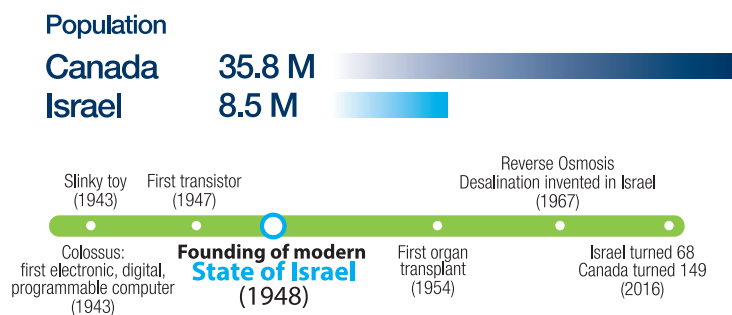
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- Israel helps **feed a hungry world**: Israeli agro-tech is growing sturdier, healthier, cheaper sources of essential nutrients that will help feed developing nations
- Israel is a leader in airport travel security — first to develop a nanotechnology-based bomb detection chip
- This year, the **4,000th child was saved** by Save a Child's Heart: 4-year old Sanusey, from Gambia



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Evelyn Greenberg honoured by Governor General: Evelyn Greenberg is congratulated by Governor General David Johnston on receiving the Sovereign's Medal for Volunteers. She received the award at a ceremony, September 7, at Rideau Hall. "For over four decades, Evelyn Greenberg has been bringing her talent as a pianist to retirement homes, hospitals and palliative care facilities, and helping out with community events to benefit young musicians and promote classical music. Notably, she visits with and entertains the elderly residents of Hillel Lodge and the Ottawa Jewish community," noted her citation.



Lisa MacLeod, MPP
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First day of school: Happy students return to the Ottawa Jewish Community School on the first day of classes for the new school year, September 6.

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Jewish geography from the pages of faded Yiddish magazines

Looking through some Yiddish children's magazines published in Poland in the 1930s that were recently donated to the Greenberg Families Library at the Soloway Jewish Community Centre, **Murray Citron** discovered correspondence between Jewish children in Canada and Jewish children in Belgium and Poland who would almost certainly perish in the Holocaust a few short years later.

BY MURRAY CITRON

In the 1930s, in Wilno, Poland, now Vilna, Lithuania, Shmuel Bastomski was a busy editor, publisher and teacher, producing a number of Yiddish periodicals for children.

There was *Ich Leyn* (I Read) for beginners, *Grinke Beymelech* (Little Green Trees) for young children, and *Der Chaver* (The Friend) for older school-age children.

This past spring, a donor brought
See Magazines on page 23



Cover of the May 1939 issue of the Yiddish children's magazine Grinke Beymelech.



JEWISH RELIGIOUS OBSERVANCES 2016 - 2017

The following is a schedule of Jewish Holy Days for 2016 - 2017

☆ All holy days begin the preceding sundown ☆

ROSH HASHANAH	Monday, October 3, 2016 Tuesday, October 4, 2016
YOM KIPPUR	Wednesday, October 12, 2016
SUKKOT	Monday, October 17, 2016 Tuesday, October 18, 2016
SHEMINI ATZERET	Monday, October 24, 2016
SIMCHAT TORAH	Tuesday, October 25, 2016
PASSOVER	Tuesday, April 11, 2017 Wednesday, April 12, 2017 Monday, April 17, 2017 Tuesday, April 18, 2017
SHAVUOT	Wednesday, May 31, 2017 Thursday, June 1, 2017

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Adath Shalom Congregation welcomes young families

BY ESTELLE MELZER

ADATH SHALOM CONGREGATION

This Rosh Hashanah, Adath Shalom Congregation will celebrate our 38th year. Our Conservative congregation was founded by a group of people who wanted a more intimate, participatory, egalitarian and spiritual synagogue experience than they were getting in the shuls they belonged to at the time.

Most of the founding members had young families, and their children grew up within the circle of their shul community, celebrating at each other's bar and bat mitzvahs, births, marriages, and supporting each other through losses and mourning. They developed a very strong sense of chavurah.

The core of the membership also developed a very strong sense of responsibility to the congregation because, without a hired rabbi or cantor, the service was

run entirely by volunteers.

Adath Shalom, which meets in the chapel of the Ottawa Jewish Community School (OJCS), is still going strong, but the members miss the sounds of children in our midst. We have a monthly youth and young children's program, but would like to welcome more young families to our unique service.

Knowing that affordability is often a factor with young families, Adath Shalom is making our low fees even more attractive. Family membership is \$590 per year, but, for families with children in Hebrew school, we are offering 50 per cent off. High Holiday seats are \$180 per person, so, for a young family, seats and membership at \$295 are a bargain. Babysitting and a kiddush are included with High Holiday services. For the High Holidays, spiritual leadership will be provided by Rabbi Shimshon Hamerman, a prominent Jewish educator in Montreal. He is returning after leading an exceptionally

meaningful service last year.

This fall, Adath Shalom will offer two community-wide programs for young families. On Sunday, September 25, 10 am to noon, there is "How you can foster a love of being Jewish in your children," a workshop for parents and grandparents, led by teachers from OJCS – with input from parents and grandparents encouraged.

On Sunday, October 16 (Erev Sukkot), 1:30 to 3:30 pm, Adath Shalom will offer a Sukkah Hop. Families will visit sukkahs near the Jewish Community Campus, where they will make decorations and have treats and then gather at the campus sukkah to hang their decorations, hear Sukkot stories and, of course, have more treats.

For more information about Adath Shalom Congregation, visit www.adath-shalom.ca or call 613-240-4564. To learn more about family programs, call Estelle Melzer at 613-722-0721.

Torah Day School of Ottawa is 'all about community'

BY KATE MCEVENUE

FOR TORAH DAY SCHOOL OF OTTAWA

September is always an exhilarating month for students. This year, 120 happy faces arrived at their school with even more curiosity and anticipation than usual! They were excited

about big changes.

"I am excited about making new friends and having new teachers and learning more," said Grade 3 student Ella Green as the newly unified Torah Day School of Ottawa began its first academic year on September 6.

With all-new academic leadership, a revitalized board of directors, and Rabbi Zischa Shaps as executive director, Torah Day is a whole new experience.

Rabbi Eleazar Durden, Torah Day's new principal, brings more than 25 years' experience to the position. His hopes for the school reflect the shared vision of everyone involved: it's all about community.

"This team of educators is excited by the challenge of actualizing the school's potential. As a microcosm of the Ottawa community, the school becomes a focal point from which togetherness and solidarity can build. The impact spirals exponentially," said Rabbi Durden.

The new vice-principal, Sharon Holzschere, is excited by the challenge of bolstering the general studies curriculum. With more than 16 years of experience in education, and an expansive arts background, Holzschere is comfortable with the creative process.

"The challenge is bringing all the elements of education together – allowing students to flourish and prepare for what lies ahead," said Holzschere.

"It's amazing to see what can happen when we all work together."

Debbie Scharf, chair of the board, sees the school sustaining and growing the Jewish community.

"Torah Day will play a critical role as a community builder, by nurturing well-educated children who have a love of yiddishkeit and understand the importance of contributing to the Jewish community," she said.

Students from all Jewish backgrounds are welcome at Torah Day, and at 120 kids and growing, the new school promises to become an important hub – a space where everyone can celebrate shared values.

Thanks to the unification [of two Orthodox day schools, Torah Academy of Ottawa and Rambam Day School], students will benefit from augmented programming. Already boasting a strong Judaic studies program, the new school will enhance its general studies curricula through enriched French, music and additional co-curricular initiatives. In addition, the faculty has the advantage of building on established strengths like close, caring student-teacher relationships, creativity and resourcefulness, and extensive and diverse professional expertise.

Evan Green, vice-chair of the board, was among those involved in the unification process. He predicts a bright future for Torah Day's student.

"With an excellent Judaic and general studies education, we see our graduates leaving Torah Day abundantly prepared – whether to enter the yeshiva or secondary school of their choice."

Amid the changes, important ideals remain constant: a warm, welcoming environment, love of Torah values, and academic excellence are mainstays of the educational model here. Visit www.torahday.ca to find out more.

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Magazines: Poignant letters between Canada and Europe

Continued from page 21

11 faded but well-preserved issues of Grininke Beymelech, dating from February 1935 to May 1939, and Der Chaver for March and June 1936 to the Greenberg Families Library. Another donor brought some copies of Ich Leyn.

Everybody has read children's magazines, at one time or another, in one or another language. But there were some surprises in these magazines, even – or especially – a lifetime after they were first published.

The back cover of the March 1936 issue of Der Chaver has a headline, "Letters from the Peretz-Shul in Calgary (Canada) to the children at the Yiddish school in Antwerp."

Several letters are printed. In the first, Moshe Switzer explains to the Antwerp children that the Calgary children are writing because an earlier issue of Grininke Beymelech told them that the Antwerp Yiddish School is having its fifth anniversary, and they are sending greetings.

In the second letter, Shmuel Mordechai Huberman greets the Antwerp children and describes a recent program at the Calgary school based on the life and work of Mendele, the Zaide of Yiddish literature.

And in the third letter, Chaim Kredentser explains the curriculum.

"Our school is the only school in Calgary that teaches Yiddish. There are two groups: children who come in the morning and in the evening. The daytime children learn English, arithmetic, writing, reading and other subjects. There is a half-day for Yiddish, history and Hebrew... The evening class takes only Yiddish."

Berl Torchinsky, a Grade 3 student in Calgary, writes to the Antwerp children, "We have read your letters about your school. A lot of children from our Peretz-Shul are writing to you about our Yiddish shul. I will write to you about the English school." There are two sections in the English school, one for Grades 1, 2 and 3, and another for Grades 4 to 8. Then Berl shows he has a Yiddisher kop: "In our class there are 44 children. Our teacher is not so bad and not so good."

The latest of the issues of Grininke Beymelech that the Greenberg Library received is dated May 1939, four months before the Nazis came.

This photograph looks out at us. The caption is "Children in Spring. Two schoolgirls from the Sholom-Aleichem school in Wilno out for a walk."

We can't know their names. May they be for a blessing.

That's something he can say in a letter that will be published in Yiddish on the other side of the ocean.

The April 1936 issue of Grininke Beymelech has letters to the Calgary students from the Sholom Aleichem School in Zshetl, Poland. The first letter is graphic:

"Zshetl is a small shtetl in Poland. In our streets there are splinters, stones, pieces of pottery, glass and other broken things. The streets have no sidewalks. There are yards without gardens. There are little houses with straw roofs. We often have fires. Now also our school has burnt down."

More letters describe the night of the fire, and how the children feel without their school. They are "umetik (sad)."

But the school is being rebuilt. There is a new foundation. This is 1936. The children in Zshetl can't know what else is coming.

Still, in the 1930s, children in Calgary are writing Yiddish letters to children in Antwerp, and children in Zshetl are writing to Calgary, and all are making it into Yiddish print in Wilno. How does this come about? The record we have is only partial.

But, now it is 2016. A Google search of Bastomski, with a few lucky clicks, turns up the Winter 2014 edition of the Journal of the Jewish Historical Society of Southern Alberta with an article by Hannah Berliner Fischthal. An editorial note explains that the Calgary Peretz-Shul was founded in 1928, and continued

See Magazines on page 24



1935 school picture from the Peretz-Shul in Calgary, Alberta, in 1935.

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Positives: Let us remember to perform more mitzvahs

Continued from page 18

For the mitzvah I performed by consciously focusing on someone's positive traits even when I was angry, or at least not exaggerating the incident that made me mad.

For the mitzvah I performed by not passing on information that was not mine to share.

For the mitzvah I performed by admitting to my spouse or my children that I was wrong.

For the mitzvah I performed by graciously hosting friends for Shabbat.

For the mitzvah I performed by introducing friends to each other and introducing professional contacts to each other rather than hoarding the people in my life.

For the mitzvah I performed by remembering not to "reply all," thereby avoiding wasting everyone's time.

For the mitzvah I performed by donating my time even when I would rather be watching something on Netflix.

To repeat Rabbi Telushkin's concluding line, "For all these things, God, please remember and inspire us to do more acts like these in the year ahead."

Magazines: Letters exchanged shortly before the Holocaust

Continued from page 23

to 1987, when it amalgamated with the Calgary Hebrew School to form the Calgary Jewish Academy.

Fischthal teaches English at St. John's University in New York. She is a granddaughter of Emmanuel Rubinstein, a founder and director of the Yiddish Tsugob-Shul in Antwerp, the supplementary school of the Artisans' Union, founded in 1930. It had its fifth anniversary in 1935 and Bastomski dedicated the December 1935 issue of Grininke Beymelech to the event. He wrote an article, as did Rubenstein and M. Altman, the principal of the school. Pupils in Antwerp wrote letters in Yiddish addressed to pupils of Yiddish schools in Poland and Canada.

The following March, in an issue we don't have, Grininke Beymelech printed 14 letters from children in Calgary addressed to the pupils in Antwerp. Fischthal has translated them all, and they are in the Journal, along with her translations of the "more sophisticated" letters in Der Chaver.

Fischthal did her research at YIVO in

New York. In Grininke Beymelech, along with the letters, she discovered a 1935 group photograph from Calgary Peretz-Shul. The Journal's editors have found the photograph at the Glenbow archives and reproduced it.

There is Sam Huberman. There also are Reva, Joe and Saul Sheinin, whom I met in 1944 when they came to Toronto to be counsellors at Camp Naivelt. During that summer the counsellors put on a play based on what little was then known of the Warsaw Ghetto Uprising of 1942. How little we really knew.

Fischthal comments that the school in Calgary survived, but the pupils and teachers in Antwerp were murdered. There were also Zshetl, and Wilno.

The latest of the issues of Grininke Beymelech that the Greenberg Library received is dated May 1939, four months before the Nazis came. This photograph looks out at us. The caption is "Children in Spring. Two schoolgirls from the Sholom-Aleichem school in Wilno out for a walk."

We can't know their names. May they be for a blessing.

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LETTER FROM THE CHAIR

My fellow community members,

As we enter the New Year 5777 and the Yamim Noraim, the High Holy Days, the usual Jewish practice is to look back on our deeds of the previous year before praying for a happy and healthy year to come.

This seems to me to be a useful practice, as we can all benefit from learning from what has come before, taking pride in our achievements and recognizing our continuing challenges.

Over the past year, the Ottawa Jewish Community Foundation has continued to grow, reaching almost \$55,000,000 in assets with over \$23,000,000 in deferred gifts and about \$10,000,000 in bequests. Your Foundation has grown, it has achieved investment success and safety, and, most importantly, last year it was able to distribute nearly \$2,700,000 to beneficiary agencies, over \$2,000,000 of which went to agencies within the Ottawa Jewish community.

More than 40 years ago, a dedicated group of visionaries came together to establish the Foundation, to take responsibility for the future of our community's vital agencies and institutions, and to give forward-thinking community members a way to achieve their philanthropic aspirations. Their hard work, the work of generations of committed lay leadership since then, and the generosity of hundreds of community members in establishing endowment funds and legacies have made the Foundation capable of increasing funding for Jewish life in Ottawa now and for years to come.

I turn to you to join me, our donors, our volunteers and professional staff in meeting our community's needs. Today's needs can be met with your participation in the Federation's Annual Campaign, which I have donated to, canvassed for, and led, for more than three decades.

Tomorrow's needs are also our responsibility, and preparing a bright future for our children has always been at the pinnacle of Jewish values. Be a part of building something special for Ottawa's future. Contact Arieh Rosenblum, Director of Development, at 613-798-4696, ext. 270, or email arosenblum@jewishottawa.com, at this auspicious time of year to establish your fund, your legacy, for our future.

On behalf of the Board and staff of the Foundation, have a happy, healthy and sweet New Year, and may our community here in Ottawa, across Canada, in Israel and abroad be blessed with safety, success and peace.

Dr. Michael Landau
Chair
Ottawa Jewish Community Foundation





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High Holiday Feature

We need to stop overcooking for the holidays

BY KENDEN ALFOND

(Kveller via JTA) – As a young woman at Jewish holiday tables, I never felt comfortable with being the “woman in charge” of cooking. I associated that role with overcooking (too much food at the table) and pushing people to eat more food, even after they were full.

Yet, when I got older and started cooking for the Jewish holidays for my husband and daughter, I found myself replicating those same patterns I had witnessed as a young girl: obsessively reviewing food lists in my head and worrying about there being enough food on the table. I would always make too much food, mainly because I was afraid there was not going to be enough. So there would be two salad dressings instead of one, cake and cookies, potatoes and rice, and then, of course, there was always bread.

I spent last Rosh Hashanah as a guest at the Chabad in Phnom Penh, Cambodia, so I skipped cooking altogether. While at their table munching on kosher pickles (shipped from Israel, no less!), I had a realization, the kind that comes when you're an adult and self-aware. The realization was that the way I had been cooking (and feeling, for that matter) was not really me. It was as if I had had a lapse of connection with myself and had



Kenden Alfond has devised strategies for not overcooking during the holidays.

unconsciously taken on the role of the overcooking Jewish woman that I had resisted for so long.

It could have been a compilation of family heritage and plain poor judgment, but regardless, it was a role I had watched so many other women in my family do with sadness. At that moment, I decided I would make an effort to stop creating this type of food atmosphere for myself and others, and consciously move in a more

modern, realistic direction.

As I started paying more attention to this phenomenon, I discovered that I'm not the only one who has experienced this pattern of overcooking for holidays. Before I started my business, Jewish Food Hero, I did an informal telephone interview with 15 Jewish women to learn more about their experience with cooking for the holidays.

The majority had the same answer to the question “What keeps you up at night about the Jewish holidays?” It was: “The food, having enough food.”

When I think about the generations of women worrying about food, it's clear that at certain historical moments, this worry was warranted. If you asked any of our mothers and grandmothers, they would tell us that it is better to make too much food than too little. But this is simply not true anymore.

For our generation, most

See Food on page 27

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Food: Generate positive memories, not stomach aches

Continued from page 26

of us are fortunate not to experience food shortages, and so the worry should instead be about filling our bodies (and trash cans) with too much food. We now know the incredible damage that chronic overeating has on our bodies and society. Most importantly to me, making too much food is not something I want to teach my daughter and the next generation.

Even though I'm aware of the problem, I have to actively watch to make sure I don't follow through on the impulse to overfeed as an expression of care and love – an impulse that is deeply ingrained in me (and many of you, I'm sure). I remind myself there are many, many ways that I can express love and care. And adults and children know if they feel hunger in their own bodies, they can ask for more food using their own voice.

So, now, when I feel the familiar worry about having enough food on the holiday table, I pause and observe. I've also created certain strategies when I'm in the planning and preparation phase of cooking for a meal that supports my intention not to overcook.

They include:

1. Planning my meal around a starch, so if there is extra, I set it aside to use in the next day's meal.
2. Making fewer dishes; three to five at



We should stop overcooking and encouraging people to eat more, even after they are full, says Kendon Alfond.

any meal is plenty.

3. Keeping extra fruit on hand for those with a sweet tooth (as opposed to 10 different kinds of cake).

4. Serving water to everyone before the meal to hydrate them and allow them to start the meal without being hungry.

When I cook for people, I think about

their well-being and how I want them to feel before, during and after the meal. I want my guests to feel relaxed and nourished by the food and atmosphere. I want them to feel peaceful in their bodies. I want to generate positive holiday memories for my daughter, not ones full of stomach aches.

Rather than using food as a way to express love and control, let's relax and allow ourselves to express and generate our desired feelings in more positive ways.

Kendon Alfond is the founder of www.jewishfoodhero.com, a website about "nourishing your mind, body and spirit."

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Parents of Hadar Goldin, soldier whose body held by Hamas, travel to UN for opening of exhibit of son's artwork

(JTA) – The parents of Hadar Goldin, an Israeli soldier who was killed by Hamas in Gaza where his body is being held, flew to New York earlier this month to ask the United Nations to help bring their son home.

Leah and Simcha Goldin of Kfar Saba attended the opening, September 14, of an exhibit of their son's artwork, titled "The Final Peace," named for a misspell-

ing by Goldin, a lieutenant, in one of his drawings.

The exhibit is being held in a main exhibition area of the United Nations Headquarters and will remain up throughout the UN General Assembly, attended by world leaders.

The Goldin family decided to hold the exhibit after a curator who visited them during the shiva week saw the drawings and was impressed by Hadar Goldin's artwork.

The family previously held an exhibit of his artwork on the first anniversary of the 2014 Gaza war at the Ein Hod artists' village in northern Israel.

Goldin's unit was attacked during a

failed cease-fire initiated by the United Nations. He was killed and his remains are held by Hamas. The IDF was able to recover enough of Goldin's body to declare him dead.

The family held a funeral, and since then has engaged in a campaign to return the rest of his remains. The Goldins have traveled to the United States three times to lobby for the return of their son's body. They met with Ban when he visited Israel in June.

Hamas also holds the remains of Israeli soldier Oron Shaul, who was also killed in the Gaza war.

While in New York the Goldins met with Israeli officials, Jewish-American

officials and others.

Israel's chief negotiator Lior Lotan on September 13 told a conference that Hamas rejected an Israeli offer to free 18 Palestinians prisoners and turn over the bodies of 19 other Palestinian combatants from the Gaza war in exchange for the bodies of Goldin and Shaul.

Editor's note: Hadar Goldin was the brother-in-law of Ottawa Jewish Bulletin columnist Jason Moscovitz's daughter Emmanuel. Read Jason's moving columns about Hadar and the Goldin family in the August 25, 2014 and March 30, 2015 editions of the Ottawa Jewish Bulletin. The issues can be accessed at www.ottawajewishbulletin.com/library/

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Malca Pass Library Book Discussion Group 26th season underway

BY MAUREEN KAEHL
AND ESTELLE MELZER
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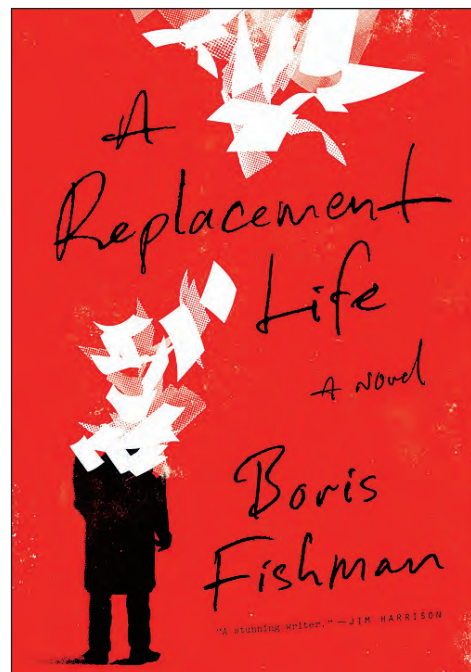
Participating in a book group could be exactly what is missing from your life. Of course, this may not be clear to you until you attend your first Malca Pass Library Book Discussion Group meeting. We have reviews. We have questions. We have comments. We have discussion. You will enjoy them all, even if you haven't read the book being reviewed.

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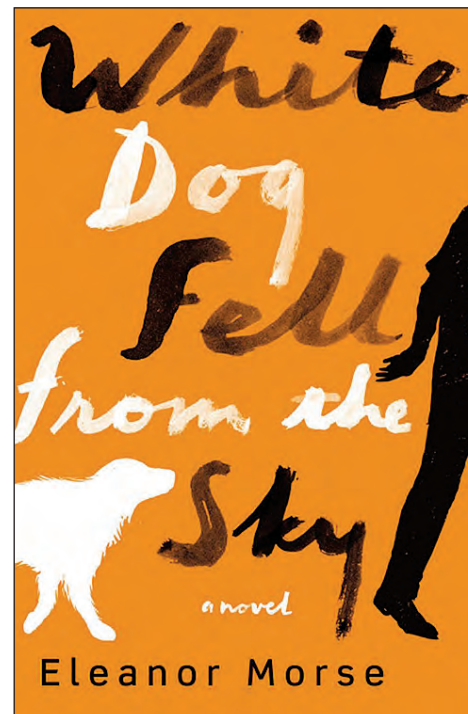
For 2016-2017, besides our always impressive returning reviewers, an exciting new reviewer will join us. You will want to meet her as well as support your "old" favourites.

Meetings take place on Tuesdays at 7:30 pm at Kehillat Beth Israel, 1400 Coldrey Avenue, in the Simcha Room. Annual membership is \$15 per person or \$25 per couple. Individual sessions are \$5 for non-members.

Our 2016-2017 season is already underway and continues with Sophie



Kohn Kaminsky's review of *A Replacement Life* by Boris Fishman (November 22); Gerald Halpern's review of *And the Birds Rained Down* by Jocelyn Saucier (March 7); Alvina Ruprecht's review of *White Dog Fell from the Sky* by Eleanor Morse (April 25); Deborah Saginur's review of *The High Mountains of Portugal* by Yann Martel (May 16); and

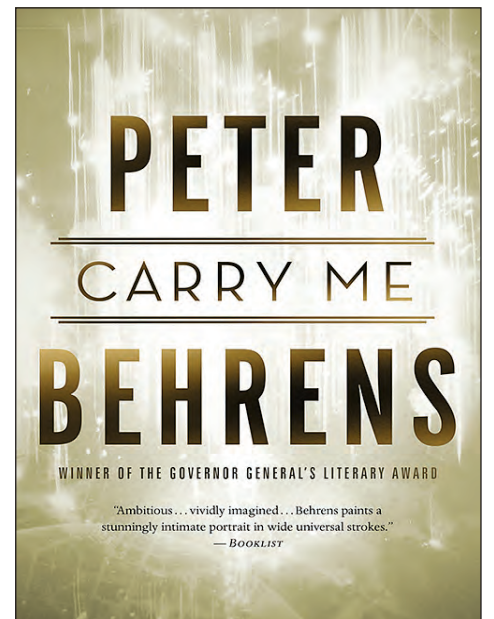


Kinneret Globerman's review of *Carry Me* by Peter Behrens (June 13).

Contact Maureen Kaell at mkaell@rogers.com or 613-224-8649 for more information about the Malca Pass Library Book Discussion Group.

The Malca Pass Library at Kehillat Beth Israel is run by an enthusiastic group of volunteers. The library is open from 10 am to 3 pm on Thursdays.

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to use the Malca Pass Library, which has frequently updated fiction and non-fiction sections, and an extensive collection of videos and music CDs. Drop by, meet our volunteers and explore the wonderful collection of Judaica, Jewish content material and other works by Jewish authors.

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COURTESY OF BE'CHOL LASHON

In anticipation of the construction of a new synagogue in Nabagoye, Uganda, the women and children there were given the honour of transferring the Torahs from the old synagogue to a temporary home.

Uganda's Abayudaya Jews see new synagogue as 'our Jerusalem'

BY JOSEFIN DOLSTEN

(JTA) – When there was no more space in the synagogue in Nabagoye, Uganda, congregants would go outside, gathering under trees. But the branches weren't enough to shield them from the rain during the East African country's wet seasons, which last about half the year.

A new 7,000-square-foot synagogue centre opened this month will solve that problem – yet there is also something larger at stake.

For the Jews of Uganda – who are known as Abayudaya – who were mostly converted by Conservative rabbis and thus are not recognized as Jewish by Israel's Orthodox Chief Rabbinate, the community centre serves as a way to cement their presence in the country.

"This is a place that gathers our people together – it is our Jerusalem," the community's leader, Rabbi Gershom Sizomu, told JTA from Kampala, where he serves as a member of the country's parliament during the week.

Even though many Ugandan Jews struggle with poverty and The Jewish Agency recently recognized the community as Jewish, making immigration to Israel a possibility under the Law of Return (which does not require approval by the Rabbinate), Rabbi Sizomu says they are not looking to leave their country.

"For people who want to move to Israel, they can do so individually," he said. "But,

as a community, we are used to being together here as a country."

The Abayudaya community, which numbers approximately 2,000 and is native to Uganda, traces its roots to the early 20th century, when a former leader read the Bible and embraced Judaism.

Diane Tobin, executive director of the nonprofit Be'chol Lashon, which worked with the community to build the synagogue, echoed that the project was about strengthening the community's status in Uganda.

"It was important to establish that these are Jews who are not seeking to make aliyah to Israel – that's not the main purpose," Tobin, who has worked with the community since 2002, told JTA. "They want to be recognized as Jews for their own sake, and building infrastructure demonstrates that they are committed to being there in Uganda."

The Abayudaya, which means "people of Judah" in the local language, have dealt with their share of hardship and persecution – such as when dictator Idi Amin banned the practice of Judaism in the 1970s – but today the situation is better. In February, Rabbi Sizomu won a hotly contested seat for the Ugandan parliament, becoming the first Jewish lawmaker to serve in the body.

The new centre will help to further improve ties with Muslim and Christian

See Uganda on page 31



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Rabbi Gershom Sizomu, leader of Uganda's Jewish community, dismantling the old synagogue, in Nabagoye.

COURTESY OF BE'CHOL LASHON

Uganda: New synagogue will be a pilgrimage destination

Continued from page 30

neighbours by making its services available to Ugandans of all religions, organizers said.

The complex includes a child care centre and a food storage facility, neither of which is widely available in Uganda. Both will be available for use for a fee by residents of any religion and could benefit as many as 10,000 people, Rabbi Sizomu estimated.

"The challenges we have do not discriminate, and we think that living together in harmony is part of this tradition – it is what we call 'tikkun olam,'" Rabbi Sizomu said, using the Hebrew phrase meaning to "repair the world," a Jewish call to social action.

"It fosters good will," Tobin said of the complex, recalling how Abayudaya ties improved with their Muslim and Christian neighbours after the Jewish community opened up wells that Be'chol Lashon helped to build.

"The Muslim well used to be closed, and because the Jewish well is open to every-

one, the other well opened up as well," she said.

Be'chol Lashon, whose mission is to promote racial and ethnic inclusiveness in the Jewish community, worked with Jews in Uganda to raise funds for the building, find an architect and draw up a plan, as well as monitor the progress on the ground. The group raised \$300,000 US.

Tobin said the new centre is "going to make the community more visible."

"The politics of religion are very specific [in Uganda], there are so many churches and mosques everywhere – that's part of the motivation to have a wonderful building [for Jews]," she said.

Indeed, the synagogue will be a Jerusalem of sorts for the community, which is scattered among villages in the country's eastern region. Members follow a biblical commandment to make pilgrimage to the ancient Temple in Jerusalem during the holidays of Passover, Shavuot and Sukkot – but they gather in Nabagoye rather than Israel.



The new synagogue in Nabagoye, Uganda

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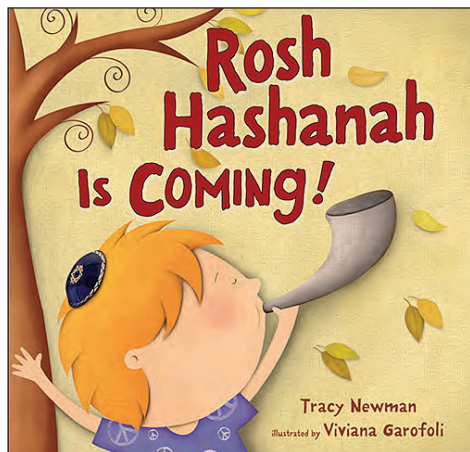
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Judaica that captivates the eye and proclaims your personal style

High Holiday Kid Lit New kids' books for the Jewish New Year

BY PENNY SCHWARTZ

(JTA) – Get ready – 5777 is arriving soon. Want to make the New Year extra sweet for a little one in your life? Check out these new books.



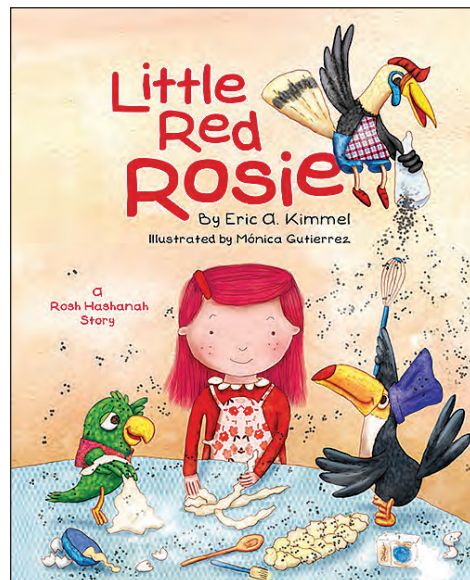
Rosh Hashanah is Coming!
By Tracy Newman
Illustrated by Viviana Garofoli
Kar-Ben, 12 pages
Ages 1-4

Families can usher in the Jewish New Year with this colourful and lively toddler board book, the fifth in the Kar-Ben board book series on Jewish holidays by Tracy Newman and Vivian Garofoli. Young kids braid a round challah, blow the shofar, set out apples and honey, and enjoy a juicy pomegranate as they get ready to celebrate the New Year.

Little Red Rosie:
A Rosh Hashanah Story
By Eric A. Kimmel
Illustrated by Monica Gutierrez
Apples & Honey Press, 32 pages
Ages 3-7

A confident young girl enlists the help of her numerous feathered friends to bake challah for the neighbourhood Rosh Hashanah dinner. With an illus-

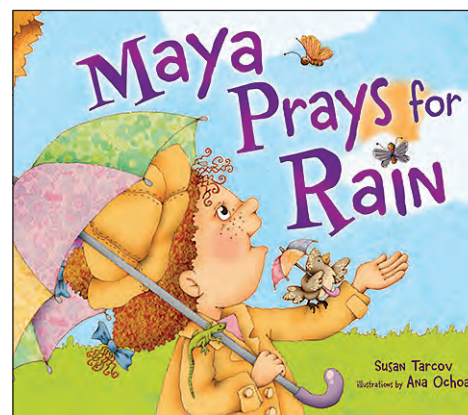
trated recipe in hand, Rosie gently leads a parrot, a toucan and a hornbill as they measure flour, add eggs, knead the dough and braid it into loaves. In one of Gutierrez's illustrations – sure to tickle young ones – poppy seeds fly through the air and land all over the kitchen table and floor.



"Who will help me clean the kitchen?" Rosie asks. They all pitch in, and Rosie saves the day when she prevents the hornbill from toppling a teetering tower of dirty dishes. When the lovely loaves are baked, Rosie and her friends recite the blessing over the challah, and the neighbours who gather around the festive table all enjoy the bread.

Maya Prays for Rain
By Susan Tarcov
Illustrated by Ana Ochoa
Kar-Ben, 32 pages
Ages 4-9

It's a warm fall day, and a spunky young girl greets her neighbours in her multicultural town. It seems like everyone is taking advantage of the sunny, dry weather by partaking in all kinds of



outdoor activities. But, when Maya learns that the evening's synagogue service for Shemini Atzeret includes a prayer for rain, she warns her neighbours to cancel their plans. Much to Maya's relief, however, she learns from her rabbi that the prayer is for Israel, where the rainy season is needed for crops and trees. "Amen," she pronounces at the end of the prayer.

The back page includes an explanation of the lesser-known holiday that comes at the end of Sukkot.

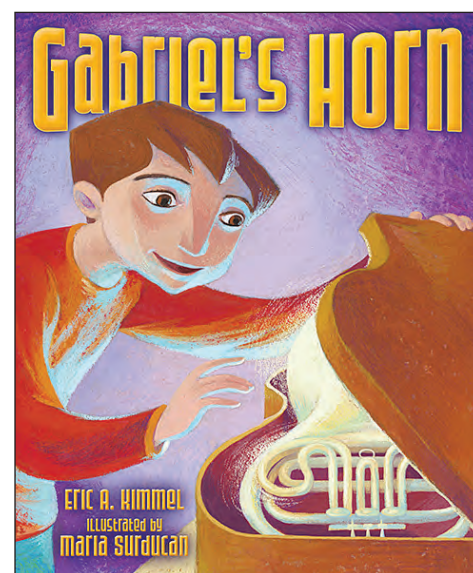
Gabriel's Horn
By Eric A. Kimmel
Illustrated by Maria Surducun
Kar-Ben, 32 pages
Ages 4-9

On the eve of Rosh Hashanah, a young African-American soldier knocks on the door of the apartment where a young boy, Gabriel, lives with his parents, who are struggling to hang on to their small antiques shop. The soldier explains he is going overseas and has no one to care for the special horn that once belonged to his grandpa, a musician, and brings good luck. Gabriel convinces his reluctant mom they can care for the horn. The name on the soldier's uniform says Tishbi – the birthplace of the prophet Elijah, who is said to appear mysteriously on Earth, often disguised as a beggar

who leaves behind him blessings of good fortune or health.

The theme of tzedakah – the Jewish obligation for charitable giving – shines through Kimmel's heartwarming tale as Gabriel's family selflessly shares its sudden good fortune through acts of kindness and generosity. Page after page, kids will wonder along with Gabriel if their newfound luck is related to the soldier and his tarnished, mysterious horn.

In a phone conversation from his home in Portland, Oregon, Kimmel told JTA that this book is a modern version of an old folktale based on a biblical Midrash. (A well-known version, "The Seven Years," was penned by I.L. Peretz.) Kimmel first retold the tale in his award-winning 1991 children's book "Days of Awe," and with "Gabriel's Horn" he revisits and contemporizes the story.



Kimmel said he continues to return to folk traditions because he sees them as the roots of so many stories.

"I really don't think kids today know them well; and often their parents and teachers don't know them, either," he said. "They are so powerful."

See Kid Lit on page 35



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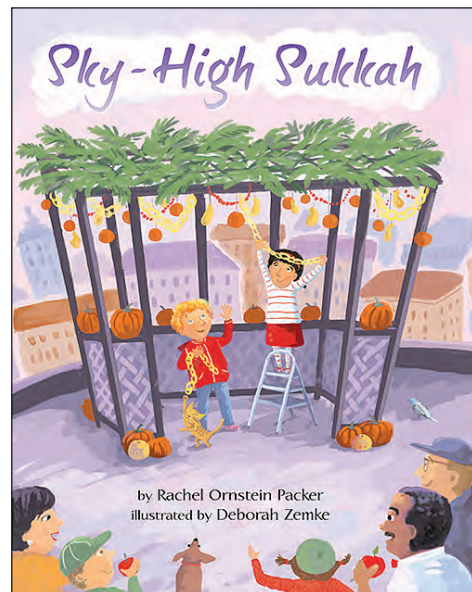


From our family
to yours,
best wishes
for a healthy
and happy
New Year.

Randi & Ian Sherman;
Inna & Jonathan;
Matthew and Adam

Kid Lit: Photo book explains how Torah scrolls are made

Continued from page 34



Sky-High Sukkah
By Rachel Ornstein Packer
Illustrated by Deborah Zemke
Apples & Honey Press, 32 pages
Ages 3-8

Poor Leah and Ari. The two friends dream of having a sukkah of their own – but living in the city poses too many obstacles, their parents tell them. The kids reveal their sad predicament to Al, the neighbourhood grocer, and explain that during Sukkot, Jewish families build a hut that they decorate with fruits like the ones Al sells. But will Leah and Ari's dreams be answered when Ari's picture of a "Sky-High Sukkah" wins a Hebrew school drawing contest for a free sukkah?

This is an endearing story that concludes happily as Leah and Ari discover that building community is just as rewarding as building a beautiful sukkah.

Zemke's lively illustrations capture the bustling urban neighbourhood and bring to life the harvest holiday with bright reds, greens, purples and oranges.



How It's Made: Torah Scroll
By Allison Ofanansky
Photographs by Eliyahu Alpern
Apples & Honey Press, 32 pages
Ages 3-8

What's a Torah scroll and how is it made? This fascinating photo essay is perfect for Simchat Torah, the holiday that marks the end of the cycle of weekly Torah readings and the beginning of the new cycle, giving kids and grown-ups a behind-the-scenes look at what is involved in this ancient Jewish tradition.

The author and photographer break down the many people, steps and materials involved, from hand-stretched parchment, special inks, and feather and reed pens to the meticulous rules for the calligraphy. The photo-filled pages reveal intriguing facts (for example, there are 304,805 letters in a Torah scroll); DIY projects (ink making), and open-ended questions for further thought (for one, how do you fix mistakes?).

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Israeli Prime Minister Benjamin Netanyahu (left) and President Mulatu Teshome of Ethiopia view lions at the presidential compound in Addis Ababa, July 7, 2016.

High Holiday Feature

Five feel-good stories from Israel that will echo into the Jewish New Year

BY ANDREW TOBIN

(JTA) – The Jewish state has nearly made it through another Jewish year and, as always, there was plenty to kvetch about in 5776.

But Rosh Hashanah, the Jewish New Year is a time to take stock and celebrate.

Before the shofar blowing begins, here are five Israeli stories from the past year worth trumpeting. Expect them to echo into 5777 and beyond.

THE OLYMPICS GAVE ISRAELIS REASON TO HOPE

For Israel, the margin between Olympic disappointment and glory can be a single medal. The country came up empty in 2012, but two Israeli judokas grappled and leg-swept their way to bronze at the Rio games in August.

Their fellow citizens rejoiced: Waving flags and singing patriotic songs, hundreds thronged Ben Gurion Airport to give Yarden Gerbi and Or Sasson a hero's welcome. The athletes were showered with flowers and hugs, and were immortalized by countless selfies. Prime Minister Benjamin Netanyahu later met with the judo team.

The Olympics have special meaning in Israel, where everyone remembers the 1972 Munich massacre of 11 athletes and coaches by Palestinian terrorists. The Rio games kicked off with Lebanese athletes refusing to share a bus to the opening ceremony with the Israeli delegation.

And days before Sasson won his medal, a defeated Egyptian adversary pointedly refused to shake his hand. Israelis booed

along with the crowd at the stadium.

Israel's new medals brought the country's total to nine since 1952.

Hoped-for windsurfing and rhythmic gymnastics successes proved elusive – and, as usual, some Israelis bemoaned inadequate national investment in the Olympics.

Yet there were reasons to be buoyant. Seven Israelis made it to the finals in Rio, and the country competed in 17 sports, up from 10 in London, including three newer ones: golf, triathlon and mountain biking. Israel Olympic Committee CEO Gili Lustig has promised to do “some thinking” about improving Israel's showing at Tokyo in 2020.

ISRAEL MADE NEW FRIENDS IN A HOSTILE WORLD

As the Olympics reminded Israelis, their country is unlikely to win any international popularity contests. But in the past year, Prime Minister Benjamin Netanyahu's government managed to find some new friends and potential allies.

Israel and Turkey officially reconciled recently following a six-year falling-out over the Mavi Marmara affair. While the deal, signed in June, may not make the countries BFFs again, it should help them co-operate amid the chaos of the Middle East. Exporting Israel's natural gas bounty and rebuilding the Gaza Strip are potential joint projects.

Meanwhile, the shared threats of Islamic extremism and Iran have brought

See Five on page 38

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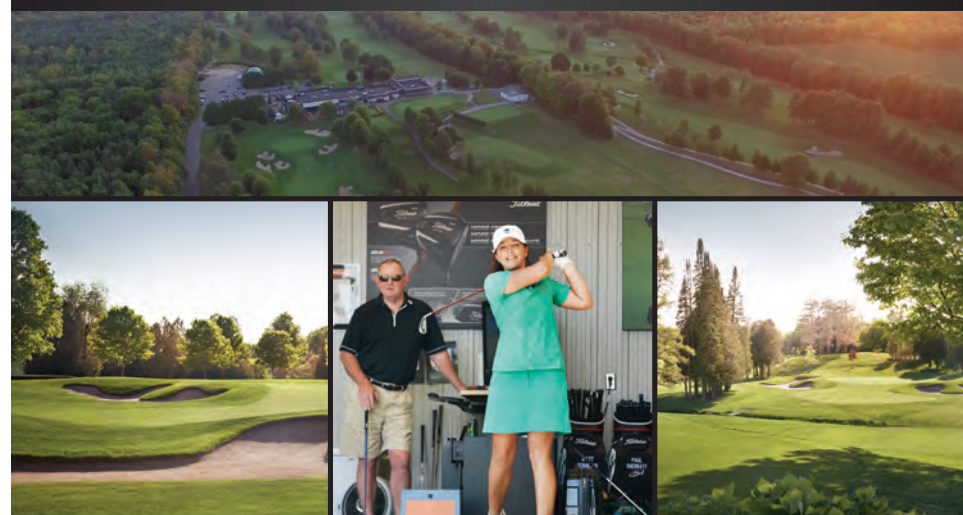
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Five: Knesset has record number of women at 28

Continued from page 37

Israel closer to the region's Sunni Muslim states, even if those states are loath to admit it. Weeks after a telling handshake with Israel's Foreign Ministry director-general, Dore Gold, Saudi government adviser Anwar Eshki publicly led a Saudi delegation to Jerusalem. And Gold flew to Cairo to reopen the Israeli Embassy there – four years after protesters stormed the building and forced its closure.

In an update of former prime minister Golda Meir's Africa policy, Netanyahu toured the continent for four days in July. Offering Israeli high-tech and security know-how and seeking diplomatic support, he was received in country after country like the leader of a world power.

Looking east, Gold has said Israel is building new relations with Asia, and Chinese investment in Israeli companies and venture capital funds has reached record highs. Spurred by the civil war in Syria, Netanyahu and Vladimir Putin are in regular contact, and the Russian president may be plotting an Israeli-Palestinian peace push of his own. Who isn't?

MORE WOMEN THAN EVER WERE MAKING ISRAEL'S LAWS

The 28 women elected to Israel's



Justice Minister Ayelet Shaked speaks in Jerusalem at a swearing-in ceremony for judges, July 28, 2016. Shaked is one of four female government ministers in Israel.

Knesset in 2015 set a record. Since then, political reshuffling has seen the number move a little higher.

When Avigdor Liberman became defense minister in June, his Knesset seat went to Yulia Malinovsky, a member of his hawkish Yisrael Beiteinu party – sending the number of female lawmakers

to 33. That's right, more than a quarter of the 120 legislative seats are now occupied by women.

These lawmakers span the political spectrum. From left to right, there is the anti-Zionist firebrand Haneen Zoabi of the Arab Joint List; peacenik Zehava Galon, the chair of Meretz, and self-

described "religious right-winger" Tzipi Hotovely of the ruling Likud. Notably absent are any haredi Orthodox women, whose parties prohibit them from running.

Four of the 21 government ministers are also women: Justice Minister Ayelet Shaked of Jewish Home; Culture and Sport Minister Miri Regev and Minister for Social Equality Gila Gamliel, both of Likud; and Immigrant Absorption Minister Sofa Landver of Yisrael Beiteinu.

Despite the ideological diversity, the women lawmakers sometimes come together to tackle issues related to women, including in the Knesset's Committee on the Status of Women and Gender Equality. Given lawmakers' personal experience, sexual harassment may well be on the agenda when the Knesset starts its winter session in October.

HAREDI ORTHODOX MEN IN ISRAEL ROLLED UP THEIR SLEEVES

A majority of haredi Orthodox men in Israel have jobs. That may not seem worth blowing the shofar about, but it's a first. Since officials started keeping track, most of the demographic has been out of work.

In 2015, the workforce participation

See Five on page 42

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Billy Maryniuk *by* Chaim & Raina Feig

Ann Matyas *by* Barbara & Alec Okun, Art & Marsha Saper, Joyce Willmot, Debbie & Lloyd Rossman, Noah & Sheilagh Rossman

Beverley McCrea *by* Jackie & Kevin Barwin

Marianna McCrea *by* Barbara & Pinchas Pleet

Frank Medjuck *by* Marcia & Stephen Aronson

Silvia Milians *by* Norm & Myrna Barwin, Mera & Bill Goldstein, Ros Wollock

Bob Morin *by* Jackie & Kevin Barwin

Marie Morrison *by* Anna-Lee Chiprout

Jeannette (Netty) Moses *by* Esther & ron Paritzky

Toby Nadler *by* Lily Tobin, Tobin & Brajzman families

Naomi Rose *by* Lorna Bernbaum

Eric Naor *by* Sheila Beck

Arona Yancovitch Nerenberg *by* Fern Goldman

George Oda *by* Fern Goldman & family

Virginia Orban *by* Margo & Alan Blostein

Eleonora Osipova *by* Rev Majed El Shafie

Joe Osterer *by* David & Marla Baker, Reisa & Allan Glenns, Liz & Jeff Kofsky, Audrey & Irwin Kreisman, Rhonda & Danny Levine, Sonia & Sheldon Shaffer, Randi & Ian Sherman, Sally Taller, Penny Torontow & Glenn Wolff, Alex & Lynda Wakter

Maria Pacheco *by* Joyce Willmot

Bertha Palmer *by* Marion Silver & Alan Brass,

Sally Taller

Frank Panar *by* Joel & Toby Yan

Merle Paquin *by* Norm & Myrna Barwin, Sophia & Michael Gertsman, Merle Haltrecht-Matte & Guy Matte, Linda Rossman, Irene Shanefield, Naomi Skoll, Penny Torontow & Glenn Wolff

Abraham Paritzky *by* Jacqueline & Alixandra Glance, Merle & Rickey Moses, Val & Gaby Terkel, Louis & Deborah Davis, Phyllis Rosenberg & Ralph Cynader

Youlade Lessard Pelletier *by* Jennifer & Steven Glassman

Jon Penner *by* Lorraine Atkinson, Ballum-Gagnes, Jerabek Family, Penny Lange & George Marcinek

Harriet Pinkus *by* Nikki & Michael Shapiro

Heidi Polowin *by* Sacha, Angelo, Rocco and Lorenzo Federico, Angela Gervais

Israel Rabinowitz *by* Chaim & Raina Feig, Mera & Bill Goldstein, Peggy Kleinplatz

Albert Regenstreif *by* Peggy Kleinplatz, Barbara & Alec Okun

Hinda Ritter *by* Grace & Jim Hillel

John Robertson *by* Rick Kleiman & Sylvia Howard

Rose Rozansky *by* Malcah Sussman

Emmanuel Samson *by* Pam & Sasha Molot-Berman

Anna Ruth (Rickie) Saslove *by* Lynda & Alex Wakter

Jean Scharfstein *by* Annette Albert

Dr. Walter Schwartz *by* Peggy Kleinplatz

Moe Segal *by* Carol-Sue & Jack Shapiro

David Seidman *by* Oliver Javanpour & Diane Crouse

Sunny Senzilet *by* Toby & Joel Yan

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Chafica Sourani *by* Grace & Jim Hillel

Marvin Spector *by* Toby & Joel Yan

Esther Steinberg *by* Estelle & Ian Melzer

Christine Stoffer *by* CIJA Team

Abraham Tarasofsky *by* Carl & Janice Sonnen, David Baker, Margo Borenstein, Ron & Sandy Hirsh-horn, Ruth & Floralove Katz, Norm Leckie & Robin Chernick, Jo-Ann McIntosh & Dick McLaurin, Marcel-lo Seropian, Libby Vosberg & family, Joel & Toby Yan

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Inge Walker *by* Diane Koven

Joe Waxman *by* Marion Silver & Alan Brass

Tuvia Yanai Weissman *by* Yonatan Curry

Cecil Yan *by* Toby & Joel Yan

Sonny Zabitsky *by* Reisa & Allan Glenns

Sarah Zidel *by* Carol & Laurie Pascoe

Avromi Zryl *by* Livia & Peter Brandon

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WISHING GOOD HEALTH TO:

Mira Breiner *by* Chaim & Raina Feig

Jonathan Calof *by* Raina & Chaim Feig, Lynda & Alex Wakter

Myron Cherun *by* Carol-Sue & Jack Shapiro

Lily Feig *by* Sheela & Si Morin

Martin Gordon *by* Brian & Rochelle Pearl, Harold & Rosalie Schwartz, Jackie & Lucian Sitwell

Beverly Harr *by* Sandra Marchello

Stan Labow *by* Jackie & Lucian Sitwell

Caren Lawee *by* Grace & Jim Hillel

Elliott Levitan *by* Barbara Sugarman & Sydney Kronick

Joel Morgan *by* Grace & Jim Hillel

Brian Pearl *by* Chaim & Raina Feig, Rosalie & Harold Schwartz

Stu Schwartz *by* Morris & Shelley Schachnow

Derek Smolkin *by* Nikki & Michael Shapiro

Elsa Swedko *by* Grace & Jim Hillel

Anna Tal *by* Sheela & Si Morin

Andrea Wayne *by* Toby & Joel Yan

Jerry Werger *by* Baker Families

BIRTHS:

Allan & Alyce Baker (granddaughter) *by* Margo & Alan Blostein

Bram & Chani Bregman (daughter) *by* Lynda & Alex Wakter

Paul & Suzanne Bregman (granddaughter) *by* Lynda & Alex Wakter

Sara & Leslie Breiner (granddaughter) *by* Reisa & Allan Glenns

Jordan & Chelsea Cader *by* Floralove Katz

Marcia & Barry Cantor (granddaughter) *by* Margo & Alan Blostein, Reisa & Allan Glenns, Mark & Lynn Shabinsky, Nikki & Michael Shapiro

Howard & Marlene Cohen (grandson) *by* Cheryl & Daniel Calof

Jerel & Chana Davis (twins) *by* Bertha & Kathryn Palmer

Barb & Len Farber (granddaughter) *by* Mark & Lynn Shabinsky

Sara Miller & Joe Fishman *by* Diane Koven

Yonah and Miriam Kaplovitz (daughter) *by* Lynda & Alex Wakter

Steven & Shelli Kimmel (granddaughter) *by* Cheryl & Daniel Calof

Aviva & Leo Lightstone (grandson) *by* Ros Wollock

Jeff & Rhoda Miller (granddaughter) *by* Paul & Sharon Finn

Eszra & Katharina Palmer (daughter) *by* Bertha z"l & Kathryn Palmer

Rodam family (twins) *by* Uri & Teena Goldberg

Cameron James Rotman (grandchild) *by* Bertha z"l & Kathryn Palmer

Rae & Deborah Saginur (granddaughter) *by* Ian & Estelle Melzer

Arline Guilford & Neil Sherman (great-granddaughter) *by* Sherwin & Bonnie Lyman

Menachem & Chana Steinberg (great grandson) *by* Shier & Shirley Berman

Debra & Gary Viner (grandson) *by* Jackie & Lucian Sitwell

Forrest, Anna & Adina Zeisler (daughter) *by* Lois & Jonathan Calof

HAPPY BIRTHDAY WISHES TO:

Barry Baker (75) *by* Margo & Alan Blostein, Max & Rena Cohen

Claire Bercovitch *by* Paul & Sharon Finn

Lynn Blufarb (special) *by* Bryna & Ilan Rumstein

Phil Bronsther *by* Margo & David Kardish

Toby Brooks *by* Fern Goldman

Marlene Burack *by* Margo & David Kardish

Brahm Canzer (65) *by* Bryna & Ilan Rumstein

Elaine Charlat *by* Art & Marsha Saper

Lisa Cogan *by* Norm & Myrna Barwin

Eddy Cook (65) *by* Mark & Lynn Shabinsky

Len & Barb Farber *by* Sunny & Johnny Tavel

Chaim Feig *by* Harvey Morin, Sheela & Si Morin

Gail Fine *by* Bryna & Ilan Rumstein

Ronnie Goldberg (80) *by* Grace & Jim Hillel,

Bryna & Ilan Rumstein

Ben Greenberg (85) *by* Roz Taller

Joel Greenberg (60) *by* Barbara Greenberg & Barry Bokhaut

Simon Greene (87) *by* Linda & Hillel Finestone

Regina Greenspan *by* Sheela & Si Morin

Larry Hartman (75) *by* Sheela & Si Morin

Maureen Kearns *by* Mark & Lynn Shabinsky

Miriam Keleman-Gould *by* Penni Schwartz

Arnie Kimmel (70) *by* Carol-Sue Shapiro

Shelli & Steven Kimmel (60) *by* Shelley Rothman

Raoul Korngold *by* Selma Tennenhouse & Les Perley

Stanley Labow <



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Continued from page 39

Robert Smolkin (80) by Ricki & Barry Baker
Harland Staviss (65) by Bryna & Ilan Rumstein
Shirley Steinberg (90) by Ian & Estelle Melzer
Pierre Luc St-Laurent (60) by Rochelle & David Greenberg
Sandi Whitlin by Paula & Len Bennett
Sonia Williams (60) by Fern Goldman

B'NEI MITZVAH:

Maia Lila Shalom Bender-Siegel by Lorna Bernbaum
Cole Cantor by Andrea Bertignoll
Max Cantor by David & Marla Baker, Jeff & Liz Kofsky
John & Viv Cohen (granddaughter) by Elizabeth & Steven Rubin
Rena & Max Cohen (grandson) by Mera & Bill Goldstein, Bonnie & Sherwin Lyman
Shoshana Dahdi (granddaughter) by Sonia & Sheldon Shaffer
Marnie Epstein-Atkinson by Brandi & Terry Cowl
Jacob Goldstein by Barbara Greenberg & Barry Bokhaut
Carter Henry by Rena & Max Cohen, Mera & Bill Goldstein, Helen & Sol Rauch
Amos Jack Langsner by Helen & Sol Rauch
Hayley Levine by Judi Hoffman
Bonnie & Sherwin Lyman (granddaughter) by Rena & Max Cohen, Ian & Estelle Melzer
Ruth Miller (chanting in her 80s) by Linda & Hillel Finestone
Matthew Novick by Marla & David Baker, Brian & Rochelle Pearl
Helen & Sol Rauch (grandson) by Judith & David Kalin, Esther & Irving Kulik, Elizabeth & Steven Rubin

Amanda Rosenthal (niece) by Florence Rosenthal
Ketty & Morris Samel (granddaughter) by Valerie & Gaby Terkel
Lauren Shaffer by Marla & David Baker
David Silverstein by Sharon & Paul Finn, Nikki & Michael Shapiro
Lea Sternthal by Val & Gaby Terkel
Jamie Weiner by Helen & Sol Rauch
Cynthia & Max Weinstein (grandson) by Mera & Bill Goldstein
Maayan Wolfe by Fern Goldman & Family

ENGAGEMENTS & WEDDINGS:

Mindy Bullion & Joe Benmergui by Joel & Toby Yan
Barry & Tali Burstein (Barry to Tali) by Alyce & Allan Baker
Terri Davis (Avital & Barak) by Marcia & Barry Cantor
Estelle & Sol Gunner (Michael) by Rena & Max Cohen
Avi & Penina Jacobson by Fern Goldman & Family
David & Monica Kardish by Ros Wollock
Naomi & Marvin Krym (Rafi & Sara) by Reisa & Allan Glenns, Esther & Irving Kulik, Ros Wollock
Esther & Irving Kulik by Helen & Sol Rauch
Perry & Lauren Rose by Eileen & David Swimmer
Gabe Karlin & Andrea Rosen (daughter) by Paul & Sharon Finn
Andrea Schwartz by Marcia & Barry Cantor
Ralph Pepper & Anna Silverman by Dodo & Liney Bronstein
Ayala Vital and Nadav Yosef by Nicole Goldstone & Adam Dodek
Cecile Zaifman (Jordan & Sara) by Lynda & Alex Wakter

ANNIVERSARIES:

Marcella & Wim Bekenkamp (25) by Floralove Katz
Phil & Sue Bronsther (45) by Margo & David Kardish
Len & Barb Farber by Sunny & Johnny Tavel
Selma & Murray Gilfix (40) by Annette Albert
David & Margo Kardish by Carol-Sue Shapiro
Shelli & Steven Kimmel (35) by Shelley Rothman
Rochelle & Brian Pearl (40) by Rosalie & Harold Schwartz
Sherri & Eric Peters (30) by Alex & Lynda Wakter
Edward & Leslie Pomer by Sonia & Sheldon Shaffer
Doris & Steve Rauch (50) by Rochelle & Brian Pearl, Art & Marsha Saper, Judi Hoffman, Ian & Estelle Melzer
Marvin & Harriet Ross (65) by Gloria Krugel
Sheila and Steve Senman (45) by Bryna & Ilan Rumstein
Colin & Jean Shindler (30) by Jonathan & Linda Fisher
Chris & Stephen Shugar (40) by Fern Goldman & Family, Ian & Estelle Melzer
Claude & Susan Simpson (first) by Martin & Jamie Hemmings

MAZEL TOV & IN APPRECIATION:

Anita Almstedt by Carol-Sue & Jack Shapiro
David Baker (JNF Board 1st VP) by Lisa & Fred Cogan
Baker Family (for everything) by Jon Baker & Jen Rosenberg-Baker
Norman Barwin (JNF Board Retirement) by Lisa & Fred Cogan
Shmuel Benzaquen (graduation) by Harvey Morin
Alan (JNF Board past president) & Margo Blostein by Lisa & Fred Cogan, Valerie Rackow
Rabbi Reuven Bulka by Harvey Morin

Brahm Canzer (retirement) by Bryna & Ilan Rumstein
John De Lemos by Carol-Sue & Jack Shapiro
Barbara Farber (Negdin Honouree) by Lisa & Fred Cogan
Lily Feig by Simon & Sheela Morin
Rochel Goldbaum by Ilana Albert-Novick, Lynda Taller-Wakter
Christian Centre Graduates (graduation) by Gayle Larabie
Merle Haltrecht-Matte (Shem Tov award) by Margo & Frank Rosen
John & Malcolm Harding by Merle Haltrecht-Matte
Susie & Seymour Hershenfeld by Karen & Ian Zunder
Bruce Joyce by Clary Ottman
Margo & David Kardish (move to new home) by Fay & Abe Schwartz
Linda Kerzner & Family by Nikki & Michael Shapiro
Kees Kole (retirement) by Hartley & Dorothy Stern
Amelia Rebecca Kronick (conversion) by Miriam & Michael Leber
Marian Lederman (retirement) by Alex & Lynda Wakter
Neri Loves by Carol-Sue & Jack Shapiro
Dan Mader (JNF Board President) by Lisa & Fred Cogan
Susan Livergant & Jack Marcovitch (son called to the Bar) by Sandra Marchello
Ken & Leah Miller (Mitch & Haley's accomplishments) by Rena & Max Cohen
David Ribner & family by Peggy Kleinplatz
Hennie Ross Palmer by Frayda Wiseman
Patsy Royer by Merle Haltrecht-Matte
Rav Barry & Shira Schlesinger by Judy & Mike Aranoff, Ruth & Floralove Katz, Art & Marsha Saper
Sue Carswell & Alison Schwass by Novick Family
Elaine & Sherry Sharfe by Annette Albert & Lewis Perelmutter
Jason Shinder by Josh Kofsky
Paula Silver by Esther & Irving Kulik
Melissa & Michael Springer by Karen & Ian Zunder
Otto Vass by Burt Heward
Mark & Reva Waldman by Annette Albert & Lewis Perelmutter
Helen & Rick Zipes (lots of simcha) by Mera & Bill Goldstein, Rochelle & Brian Pearl

NEW! Plant & Save A Tree. Tre-E-Cards available!

High Holiday Feature

Why the New Year is a time for saying 'thank you' to interfaith families

BY RABBI MELINDA MERSACK

(JTA) – Thank you: two simple words with tremendous meaning. Thank you for being part of our community. Thank you for raising your children with us. Thank you for being with us.

Many of us are seeking meaning in our lives and wish to be valued for the contributions we make and the people we are. While the Jewish community has traditionally struggled with welcoming interfaith families, the High Holidays present the perfect opportunity for us to put our values into action and express our gratitude to interfaith families for the investments they make in the Jewish future.

Interfaith families are a growing part of our community. Many are seeking meaning in a Jewish context. Many are exposing their children to Jewish customs and rituals, and are doing their part to transmit Jewish values and traditions to their children. Many are active members of our congregations. For such a family that chooses us and asks only to be accepted in return, why shouldn't we extend that acceptance?

The High Holidays beckon us to examine ourselves. This is our annual accounting to determine if we have lived up to our potential. We engage in *teshuvah* (repentance), *tefillah* (prayer) and *tzedakah* (acts of justice and giving) as a way to keep us on the right path to being our best selves and contribute to making our society and the world a better place. These themes translate to how we may specifically welcome interfaith families during this New Year.

Teshuvah – An opportunity to open our hearts and our doors widely to truly welcome all families who wish to be part of our communities.

Too often, I hear stories of how people have felt rejected and denied a place within a Jewish community because they fell in love with someone who isn't Jewish. Teshuvah is a way for us to mend

our past communal mistakes.

Welcome those who wish to be welcomed and support them on their personal journeys as they explore Judaism in their own way.

Tefillah – The chance to acknowledge with blessings that every member of a Jewish family is valued.

Many rabbis invite those members of our community who aren't Jewish and are a link in the chain of transmission of Jewish values and traditions to their children to rise and receive a blessing to honour their commitment to Jewish life and heritage. This has a profound impact and speaks volumes about the type of community we are and can reinforce why someone would choose to be affiliated with us.

Tzedakah – Working for justice in our world is a Jewish priority that is shared with people of many faiths. As we strive to help those who are vulnerable in our communities by performing acts of tzedakah, why not actively seek to engage every member of our community, Jewish or not?

A personal invitation says with sincerity that the person who isn't Jewish is respected. It says to their Jewish partner that we value both their participation in and contributions to our community.

Thousands of families will come together in observance of Rosh Hashanah and Yom Kippur. What better time for synagogues and communities to reflect their intent to be welcoming and inclusive by publicly acknowledging and thanking the members of interfaith families who join them?

"*Al chet shechatanu l'fanecha* (for the sin we have committed against You)." As we recite these words asking forgiveness for our transgressions of the past year, may we also be mindful of how we have missed the mark by alienating interfaith families. As we seek to begin anew, may our hearts be big enough to embrace all

God's children, recognizing their contributions to our communities and our world, and may we be humble enough to tell them "thank you."

Rabbi Melinda Mersack is the director of jHUB, a program of the Jewish Federation of Cleveland and the Jewish Education Center of Cleveland, which provides new ways for interfaith couples and families to comfortably explore Jewish culture in the modern world.



Rabbi Melinda Mersack

Shinshinim

Join "Shinshinim", Canaf and Noga – young Israeli emissaries – who will share their love of Israel through various activities such as games, crafts, songs and more.

The Shinshinim's mission is to bring Israel closer to Jewish communities, to foster cross-cultural understanding, as well as nurture interest in love of and pride in Israel, particularly for our youth. Israel is integrated into the vision, mission, culture and programming. Join us for an hour after school as we explore Israel through, food, active games and much more.

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Israelis enjoy the beach in Tel Aviv, May 16, 2016.

MIRIAM ALSTER/FLASH90

Five: Will Israelis get to enjoy longer weekends?

Continued from page 38

rate for haredi men was 52 per cent, part of a 12-year rise since the figure was 36 per cent in 2003, Israel's Central Bureau of Statistics reported in February. Haredi men in Israel have long preferred Torah study to work or army service, living off yeshiva stipends, state benefits and perhaps their wives' salaries.

Haredi women are even better represented in the workforce at a rate of 73 per cent, according to the government – more or less the same as among secular Israeli women. Israel's overall workforce participation rate is 80 per cent.

Many observers see a larger trend of haredi society opening up to the outside world due in part to public and private investment – despite successful haredi reversal of political reforms aimed at integrating the community. Today, an estimated 11,000 haredi Jews are studying at institutes of higher education, 5,000 are in the army and most are said to have Internet access.

On a seemingly related note, haredi birth rates have fallen. A surge in the relative size of haredi preschool enrollment during the first decade of the millennium provoked much handwringing about the growing economic and social burden. But the trend has quietly reversed, with haredi schools accounting for less than 23 per cent of preschoolers in 2015, down from more than 25 per cent in 2008, according to the Taub Center for Policy Studies in Israel.

The share of preschoolers in Arab-Israeli schools has fallen even further. But the government has some work to do to

reach its goal of putting more Arab women to work.

THE GOVERNMENT BACKED ADDING SUNDAY TO THE ISRAELI WEEKEND

It's not often that something happens with the potential to redefine how an entire country understands the relationship between time and space.

But that something happened in Israel in June, when ministers approved a bill that would give Israelis six three-day weekends a year starting in 2017 as a step toward making Sunday a day off. The legislation is to be reworked in committee before going to the full Knesset for voting.

Israeli weekends now run from Friday afternoon through Saturday to accommodate the Jewish Sabbath and Muslim Friday prayers. Many Israelis don't work on Friday. But for religiously observant Jews, Shabbat rules prevent them from driving or visiting most entertainment venues from Friday night until Saturday night, allowing precious little time for fun.

Economists are divided on the merits of adding Sunday to the weekend. Supporters argue the plan would boost the economy by syncing Israel with the rest of the world and promoting consumption by a wider swath of Israeli society. Opponents worry it would reduce productivity, with observant Jews and Muslims getting less done on Fridays, and everyone potentially struggling through longer days to compensate for the long weekend.

But c'mon: Sunday Funday!

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World's oldest man, a Holocaust survivor in Israel, to celebrate bar mitzvah 100 years late

(JTA) – The world's oldest man, 113-year-old Yisrael Kristal, a Holocaust survivor living in Israel, was finally scheduled to celebrate his bar mitzvah this month.

Kristal's daughter, Shulimath Kristal Kuperstoch, told the DPA news agency that about 100 family members were expected to gather in Kristal's home city of Haifa to mark the rite.

"We will bless him, we will dance with him, we will be happy," she said.

Kristal was recognized as the world's oldest man in March.

He missed his bar mitzvah due to the First World War. His father was in the Russian army and his mother had died three years earlier, Kuperstoch said.

Born on September 15, 1903, in the town of Zarnow, Poland, Kristal moved to Lodz in 1920 to work in his family's candy business. He continued operating the business after the Nazis forced the city's Jews into a ghetto, where Kristal's two children died. In 1944, he was deported to Auschwitz, where his wife, whom he had married at 25, was killed.

In 1950, he moved to Haifa with his second wife and their son, working again as a confectioner. In addition to his son and daughter, Kristal has many grandchildren and great-grandchildren.

When asked at the time he was certified as the oldest living man what his secret was to long life, Kristal said: "I don't know the secret for long life. I believe that everything is determined from above and we shall never know the reasons why. There have been smarter, stronger and better-looking men than me who are no



Holocaust survivor Yisrael Kristal, 113, of Haifa, Israel is the world's oldest man.

COURTESY OF KRISTAL FAMILY

longer alive. All that is left for us to do is to keep on working as hard as we can and rebuild what is lost."

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L'Shana Tova!

May the New Year bring Peace, Health and Good News.

The Staff of the Ottawa Jewish Bulletin

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613 reasons to love pomegranates

Originally grown in Iran, India and Southeast Asia, the pomegranate symbolizes prosperity and fertility. This vibrant red fruit is important to many cultures. Jews associate the 613 seeds within the fruit with the 613 mitzvot or commandments in the Torah.

On Rosh Hashanah, we wish for “fruitfulness” in the coming year. Literally translated as a seeded-apple, the pomegranate makes its appearance in the fall. High in antioxidants and vitamin C, it is promoted as having anti-cancer properties and that it may reduce arthritis and be helpful to the heart.

The seeds – yes, you can eat them – are called arils. To prevent staining your clothes when removing seeds, place the fruit, cut into quarters, in a bowl of water. Remove the seeds while submerged (some establishments sell the seeds plucked from the shell).

PEAR POMEGRANATE SALAD

2 cups frozen and shelled edamame
(cooked according to instructions)
6 cups fresh spinach leaves
1 red pepper sliced thin
2 green onions chopped
1 cup chow mein noodles
1/4 cup toasted sesame seeds
1 Asian pear sliced thinly
Seeds of 1/2 pomegranate

Mix all ingredients and dress with the following:

Dressing

1/4 cup canola oil
1/4 cup rice vinegar
3 tablespoons sweet white miso
(fermented soybean)
1 tablespoon sesame oil
2 medium carrots chopped
1/4 inch ginger (from tube)
Salt and pepper

Process everything until carrots are finely minced and mixture is smooth.



ALYCE BAKER
**HOLIDAY COOKER
AND BAKER**

POMEGRANATE CHICKEN

2 whole chickens,
cut in small pieces
1 teaspoon minced garlic
1 teaspoon paprika
1 teaspoon rosemary
1 teaspoon onion flakes
Salt and pepper to taste
1/2 cup orange juice
1/8 cup olive oil
1 cup pomegranate
molasses
5 tablespoons honey
pomegranate seeds



Combine garlic, paprika, rosemary, onion flakes, salt and pepper, orange juice and olive oil to make a marinade. Pour over the chicken pieces and allow to marinate for 30 minutes.

Cook the chicken uncovered in the marinade for 30 minutes at 425 F.

Combine the pomegranate molasses (available in Middle Eastern grocery stores) with the honey. Pour over the chicken and roast another 45 minutes at 325 F.

Baste often.

Sprinkle with pomegranate seeds before serving.

Nice when accompanied by couscous with slivered almonds and dried apricots.

Serves 10-12

BEACH BALLS ON A BLANKET (HIP VERSION OF MEATBALLS)

1 tablespoon of olive oil
1 onion finely chopped
1 pound ground beef
1 tablespoon of pomegranate molasses
Salt and pepper to taste
1 pound puff pastry (I like using precut squares available in the frozen food kosher section at Loblaw's)
1 egg beaten

Heat oil in pan. Add the onion and sauté until soft. Cool and transfer to a bowl.

Add the ground beef to the bowl. Add the pomegranate molasses, salt and pepper. Knead well and shape into golf ball size balls. Refrigerate.

Preheat oven to 425 F.

Line a baking sheet with parchment paper.

Place puff pastry cut into 2-inch squares onto sheet. Brush with beaten egg.

Place a meatball in the centre of each square. Flatten slightly. Bake 20 minutes until golden.

Serve warm or at room temperature.

Makes 20.



BONUS: A BREAK-TH-FAST SURE WINNER: PIZZA STRATA

10 slices challah, buttered on one side
1 pound Swiss cheese, grated
1 28-ounce can plum tomatoes,
drained and chopped
1 tablespoon butter
1 clove garlic
1/3 cup minced onion
1/2 pound mushrooms, chopped
2 teaspoon dried basil
4 eggs
1 1/2 cups milk
4 tablespoons grated Parmesan cheese
Salt and pepper

Arrange bread slices in one layer, buttered side down in a 9" x 13" greased Pyrex dish.

Sprinkle grated Swiss cheese over bread. Scatter tomatoes on top.

In pan, melt butter and sauté garlic and onion until soft.

Add mushrooms and basil and cook until soft. Spoon over mixture in baking dish.

In small bowl combine eggs, milk, cheese and salt and pepper. Beat well.

Pour over casserole, cover with plastic wrap and refrigerate overnight.

Bake in 350 F oven for 45 to 60 minutes until set and golden.

Serves 16.

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Making it more about memberships and less about fees

The other day, I was out running errands and decided to try and get my daughter a new water bottle.

The choices were confounding. Plastic or stainless. Straw or no straw. A rainbow of colours or one branded with a cartoon character.

Then, there was the price. I saw bottles for \$40 and bottles for \$4. Sometimes it was clear why something was priced as it was, sometimes it wasn't.

The sticker shock that can come with buying kids' stuff always leaves me questioning the difference between something that's a good price and something that has good value. How do you know whether the cost of something is worth it?

The same conversation takes place all over Ottawa among young families when it comes to the cost of being part of the Jewish community.

And the thing that usually gets it going is the cost of synagogue membership, a fee that I routinely hear from my contemporaries is just "too expensive."

Given we're into the High Holy Day season, it's a conversation that's happening a lot, though I don't yet know how many young families in Ottawa belong to a shul. I expect we'll know a lot more about this segment of our community after September 20 (this column was written in late-August) when the Jewish Federation of Ottawa publicly releases the data they obtained in a recent survey of young families.

But among the families I do know personally who don't, it's that, over the years, a synagogue membership has come to be seen as having value only to have somewhere to go for the High Holy Days.

I'm not sure how it became a thing for synagogues to require tickets to attend Rosh Hashanah and Yom



STEPHANIE SHEFRIN
MODERN MISCHPOCHA

When my peers talk about the memberships being too expensive, it's a conversation that always revolves around the cost, the dollar amount.

We never talk about the cost of not having synagogues at all.

Kippur services.

But that's how it works in many congregations. So, the conversation about memberships turns into "Why am I paying what in some cases is upwards of \$1,200 to go to shul three days a year?"

The easy rebuttal to that point of view: you could go pray every day, if you wanted, and thus a yearly membership fee of \$1,200 actually works out to about three bucks a day.

Like those old fundraising ads – for only three dollars a day, you too can send a family to shul.

There are all sorts of pricing models out there to make a membership fee easier to stomach, beyond the age-old just having your parents buy you a High Holiday ticket.

Memberships tiered by age exist, though I'm not sure

they entirely make sense. Do I get a pay raise at age 40 that suddenly makes it more affordable? No. Memberships tiered by income require disclosure of personal financial details that make some uncomfortable.

Some synagogues recently have tried to break the "pay to pray" mindset by providing a breakdown of the actual cost of running a congregation year-round, pointing out the membership doesn't even always cover that expense.

It's useful to know, and a good step forward in badly needed transparency about how the community and congregations manage their financial resources.

But, to convince someone to pay even a modest sum to keep the lights on, they have to care if the lights are on.

When my peers talk about the memberships being too expensive, it's a conversation that always revolves around the cost, the dollar amount.

We never talk about the cost of not having synagogues at all.

I don't mean to sound fatalistic, which isn't much in the spirit of a New Year, I know.

But I'm only a couple of years away from no longer being considered part of the community's emerging generation.

So, this New Year, I resolve to work harder to make sure when I reach that milestone, I'll have institutions to emerge into that reflect what my family wants and needs.

I hope you'll join me and we can together find ways to make building our community less about the fees, more about the memberships and together, have a happy and healthy Jewish New Year.



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Improving relations between Israel's Jewish and Arab populations

One of my favourite names for a work of art is "What to Do Till the Messiah Comes." I never read the 1971 "hippie book" by Bernard Gunther. But I do remember the ballet, created in 1973 by the late Canadian choreographer Norbert Vesak.

The award-winning "Belong Pas de Deux" from the ballet, made famous by Evelyn Hart and the late David Peregrine for the Royal Winnipeg Ballet, remains one of the most breathtaking and erotic creations I have ever seen on a stage.

What does this have to do with Israel, you ask?

The name of the ballet flashed through my mind as I started thinking about Israel's many goals and challenges in the year to come. Indeed, many of these priorities would fall under the title, "What to Do Till Peace Comes."

Strengthen national security. Bridge the gap between the ultra-Orthodox and mainstream society. Grow the economy. Resume meaningful negotiations with the Palestinian Authority.

The goal that doesn't seem to attract much attention, however, is improving relations with Israel's growing Arab population – especially after an increase in terror attacks by Israeli Arabs in recent years has reinforced the "us/them" mentality.

So it was somewhat surprising to hear Israeli Public Security Minister Gilad Erdan announce recently that Israel is pushing to recruit more Arab Muslims into its police forces.

It's a bold move that won't win popularity contests among either Israeli Jews or Israeli Arabs. But it's an acknowledgment that whatever happens in peace talks and border negotiations with the Palestinian Authority, Israel has to find fair and practical solutions for accommodating Israeli Arabs within Israel's borders, present and future.

"They are not going to disappear, and hopefully we are not, either," Erdan, referring to Israeli Arabs and Jews, said in an interview with the New York Times.

Hard-core Zionists may dream of a future Israel as a completely Jewish state. But that's magical thinking.

Israel's 1.7 million Arab Muslims make up about 20 per cent of the population. But 60 per cent of Israel's murders and 40 per cent of its traffic accidents occur in Arab communities, Erdan told the Times.

The Abraham Fund Initiatives, a nonprofit that promotes coexistence and equality among Israeli Jews and Israeli Arabs, says that Arabs were charged in 58 per cent of all arsons last year, 47 per cent of robberies, 32 per cent of burglaries and 27 per cent of drug trafficking cases.

However, Israel's 450 Arab Muslim police officers



make up only 1.5 per cent of the 30,000-member national police force. Erdan wants to quadruple that number over the next three years by adding 1,350 new officers. Many of these new recruits will work in Arab cities and towns, where the Ministry has promised to open 12 new police stations.

The Israeli government also plans to invest \$4.9 million CAD in infrastructure, housing and other services in Arab communities.

Establishing stronger connections between Israeli Arabs and mainstream Jewish Israeli society will not be easy for either side.

Many Israeli Arabs identify as Palestinian, not Israeli. And they typically feel neglected, or even disproportionately targeted, by Israeli police.

Hanin Zoabi, an outspoken and controversial Arab member of the Knesset, was fined and given a six month suspended sentence earlier this year for accusing

Arab-Israeli police officers of being traitors.

Many Israeli Jews, meanwhile, have come to view all Israeli Arabs as potential terrorists. This suspicion has increased in the last year, when several of the "lone wolf" stabbings and other terror attacks have been carried out by Israeli Arabs.

Increasing the number of Arab-Israeli police officers isn't a magical solution for bridging these gaps. But it's an important step, especially combined with economic initiatives.

What's also essential is increased peace education for Muslim and Jewish children, not just in the school system, but through youth groups and shared sports activities.

A great example of this is the Barbara and Len Farber Science and Sports Centre in the Galilee's Misgav region, the chosen project of 2016 Negev Dinner honouree Barbara Farber.

"It will be a place where Israeli Arab, Bedouin and Jewish children congregate after school to play sports and to learn about science and aeronautics and work and compete together as a team," said Farber.

The young Muslim men and women training to be Israeli police officers are overcoming decades of prejudice and suspicion. If our future leaders can play and learn together as kids, much of that mistrust will never even take root.

And that's a great way to start a New Year.



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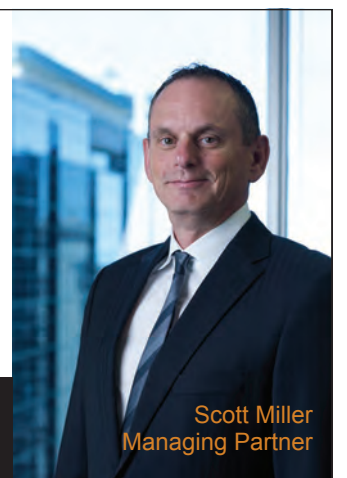
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Bikel, Broza and a virtuoso klezmer trio from Poland

Theodore Bikel

While I'm Here

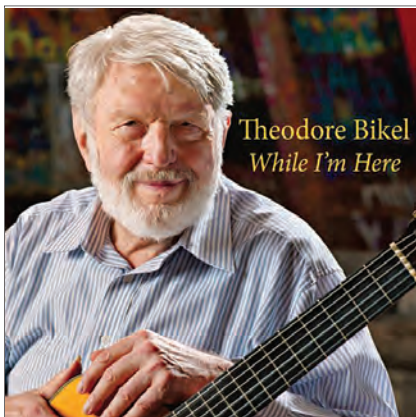
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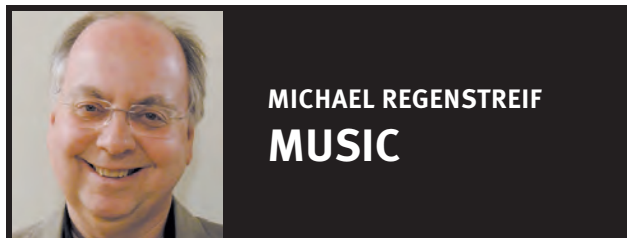
There is no doubt that Theodore Bikel – who died last year at age 91 – was one of the greatest Jewish actors and folksingers of our time. This new 2-CD collection highlights both aspects of Bikel's distinguished career.

The first CD is a compelling 62-minute set of spoken word pieces, recorded not long before he died, in which Bikel tells stories from his long life and career. Among other stories, we hear about his relationship to Judaism, his move as a young man to pre-state Palestine, his early years as an actor in Israel and London, his move to America, his passion for social justice causes, his love of Yiddish language and culture and more.

The second CD is a collection of folk and Broadway



Theodore Bikel
While I'm Here



songs – more than half of them specifically Jewish folksongs sung in Yiddish, Hebrew and Ladino – drawn from various sources recorded over many years. Many of them are recent recordings, which show that Bikel never lost any of his ability to communicate the essence of a song, while some date back to the 1960s.

“Partizaner-Marsh,” “Erev Shel Shoshanim,” “Un Az Der Rebi Tantz,” and “Oh Freedom,” the African-American civil rights anthem Bikel recorded at a 1965 synagogue concert, are just a few of the many highlights from these songs.

David Broza

East Jerusalem/West Jerusalem (DVD)

Film Movement

www.davidbroza.com/en/ejwjmovie/

I devoted my “From the Editor” column in the Ottawa Jewish Bulletin's March 3, 2014 edition to a discussion of Israeli singer-songwriter David Broza's extraordinary CD, *East Jerusalem/West Jerusalem*. Broza recorded that album in an East Jerusalem recording studio collaborating with a diverse group of Israeli, Palestinian and American – Jewish, Muslim and Christian – singers and musicians. This DVD is an 84-minute documentary about the making of that album.

The film and the music made by Broza and his friends show what is possible in the Middle East when Israelis and Palestinians come together to make music, share meals and walks, and relate to each other as friends and



collaborators.

Beyond the making of the album, some of the most inspiring scenes of are of Broza and Palestinian hip-hop artist Muhammad Mughrabi conducting music workshops for children in a Palestinian refugee camp, and of Broza and Palestinian musician and filmmaker Issa Freij talking together as they walk through the streets of the city on Jerusalem Day.

That walk by Broza and Freij also includes a sad and discouraging moment as the pair encounters competing demonstrations in which one group chants “Death to the Jews” while the other chants “Death to the Arabs.”

Broza's album *East Jerusalem/West Jerusalem* was a remarkable achievement and this documentary shows how it came to be.

Kroke

Ten

Oriente Musik

www.kroke.com.pl

Kroke is a trio – Tomasz Kukurba on viola, Jerzy Bawol on accordion, and Tomasz Lato on double bass – formed more than 20 years ago by three graduates of the Academy of Music in Kraków, Poland (Kroke is Yiddish for Kraków), to play traditional klezmer music.

While their music – which is mostly instrumental, but with vocalizing that usually seems wordless – remains inspired by klezmer music, *Ten*, obviously their 10th album, is filled entirely with their lovely, sometimes brooding, original compositions.

The interplay of the three musicians (plus percussionist Slawek Berny on six of the nine tracks and vocalist Anna Maria Jopek on one) is quite remarkable. The instruments weave in and around each other sometimes supporting a soloist, sometimes achieving a unified almost-orchestral sound.

Among the highlights are “Mirrors,” the longest piece at seven minutes, a musical conversation in which each textures and tempos constantly shift; “Once Upon a Time,” which seems like it could be a soundtrack to a fairytale's walk in the woods; and “Passacaglia for 3,” a quietly layered composition highlighted by the pulsing, heartbeat-like pacing of Lato's bass.



Wishing you a
very healthy and happy
Rosh Hashanah!



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On the nature of Judaism in a secular society

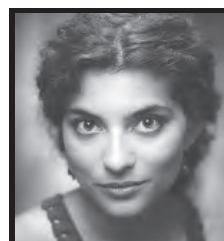
I am in Paris once again and making plans to attend Friday night services at the Reform synagogue I discovered two years ago. During the time I spent here in the fall of 2014, I attended Friday and Saturday services, including a bar mitzvah. During that time, I began to understand why Reform Judaism is so popular in France.

In 1791, French Jews were “emancipated” and permitted to be legal citizens of the country where they had lived for hundreds of years. This granting of citizenship rights to French Jews inspired other countries to do the same and it sparked an intellectual debate in Jewish and non-Jewish circles: What was Judaism, if you could also be French and German? Was Judaism a religion, an ethnicity, a race? A national identity? Reform Judaism has its roots in these questions.

Later, Reconstructionist Judaism was founded in the 1930s in America by the Orthodox-trained Rabbi Mordecai Kaplan, whose definition of Judaism as the evolving religious civilization of the Jewish people led to the development of what Rabbi Dan Ehrenkrantz describes as an “approach to Jewish life [that] is deeply immersed in tradition while simultaneously responding to the present and providing a pathway to the future.”

France, today, is a determinedly secular country, where few people attend public worship and marriage is uncommon. If you are Jewish, you are usually either totally secular, or Reform, or Orthodox. There is very little in the middle, no matter if you are Sephardi, Ashkenazi, or Mizrahi.

If you are Reform, it means you are secular in your non-shul life but involved in your synagogue, where your prayer book is mostly in French and includes several prayers for the Republic of France. You are proud of your Judaism but, often, you are the only one in your family to pursue the faith of your grandparents.



SARAH WAISVISZ
DISPATCHES
FROM THE
DIASPORA

France, today, is a determinedly secular country, where few people attend public worship

and marriage is uncommon. If you are Jewish, you are usually either totally secular, or Reform, or Orthodox. There is very little in the middle, no matter if you are Sephardi, Ashkenazi, or Mizrahi.

However, you don't necessarily wear any Judaica or talk too much about it. Being openly Jewish in France is an active choice that people make, not something they take for granted.

At the Paris synagogue, Communauté juive libérale d'Île-de-France, I made friends with several members of Rabbi Pauline Bebe's conversion class. They were deeply committed. Since, for various reasons, they had not been raised Jewish – most of them had a Jewish parent or a Jewish grandparent, but were raised secular or Catholic – they were now, as part of their process, deciding how they were going to integrate Jewish customs and laws into their lives, including whether or

not to keep kosher totally or perhaps be vegetarian in a country devoted to meat, including ham.

They were making choices about how to be observant and to what degree, which is something most people born Jewish do not even consider. These friends of mine, who were deciding to keep kosher at home after a lifetime of quiche lorraine and baguette jambon-beurre, nevertheless get together after services on Friday evening or Saturday afternoon and troop over to the nearest café or brasserie to have a drink or non-kosher meal together.

My own paradox is particular, too. I travelled to Paris by plane on Shabbat, but, when I return home, I need to begin practising my Torah portion for the service I am leading on Yom Kippur.

I am not Reform, but I can understand the need to build your own ritual framework depending on your context. Is that kind of practice one that is typical of Reform? It also seems to be a natural practice for the ever-questioning Reconstructionists I know.

As far as I can understand, Reconstructionist Judaism privileges living Jewishly in the contemporary world and finding, with integrity and care, a balance between the spirit of our tradition and the demands of modernity. Rabbi Lester Bronstein describes it “as a serious modern attempt to understand Judaism as a discipline, as a life path and as a response to the holiness that fills our world.”

I often think about whether I should translate Rabbi Kaplan's 1934 book *Judaism as a Civilization* into French to see if Reconstructionism can take off in France. While that would be interesting for me, it might not impact the French Jews I know – those friends of mine I will be meeting for wine and frites at the brasserie after Friday night services – who already negotiate quite ably between their various civilizations.

From fears to fitness: Planning an active vacation

If your idea of an active vacation is walking from the tour bus into a restaurant, you may want to rethink the concept. Walking leisurely while sightseeing may be active if you're normally sedentary – and it's definitely a step up from snoozing on a beach – however you may be missing out on a different type of adventure if you dismiss the idea of active travel. With active travel, you don't need to squeeze in exercise or feel guilty; physical activities are a core component of the itinerary.

There are numerous types of active vacations such as those that focus on cycling or hiking. You can take these trips on your own or with an organized tour, on a budget or the sky's the limit. It helps to know what to look for so that you choose a trip that's well suited to your interests and abilities.

To celebrate our 25th wedding anniversary, my husband and I decided to scratch two destinations off of our bucket list during our summer vacation: the Galapagos Islands in Ecuador, and Machu Picchu, one of the Seven New Wonders of the World, in Peru. My expectation was nothing more than to see the famous blue-footed boobies, giant tortoises and beautiful scenery. What I got were some mind-blowing and life-changing experiences.

Many organized trips such as our Galapagos cruise offer several levels of physical difficulty. For example, our daily options included a short, gentle walk on the beach versus a moderately challenging hike on terrain that ranged from uneven and rocky to slippery lava fields and uphill hiking.

To get from ship to shore, we had to travel back and



GLORIA SCHWARTZ
FOCUS ON
FITNESS

forth twice daily in a 16-passenger motorized zodiac, then climb over the side of the raft into water or onto land. A few of the older passengers skipped some excursions due to the physical demands of the disembarkment. The zodiac trips were sometimes wet and wild – exhilarating for most of us, but not for people who suffer from seasickness. On a couple of days, our small ship rocked, and walking on the deck felt more like surfing.

Our daily offerings also included snorkelling in shallow or deep water. On one occasion, the sea was so rough that I – not the best of swimmers – had to surrender to the elements and climb back into the zodiac.

Strength, balance and flexibility were definitely a plus for this sort of trip, as was an adventurous spirit. On one snorkelling excursion, I had the unexpected thrill of a lifetime when I swam for several minutes with a Galapagos sea turtle. Though I sometimes feel uneasy in the ocean, I was able to overcome my negative thoughts and enjoy a magical feeling of being at one with nature.

Something else to consider when choosing an active vacation is fear of heights. The bus ride up to Machu Picchu was thrilling – but not for everyone as the bus

zig-zagged along a windy, narrow road with death-defying curves.

Altitude sickness in Peru affected most of us in some way. I found myself unusually out of breath and having heart palpitations when I walked uphill. I also had a mild headache for two days. Some people had nosebleeds and vomiting from the altitude. It's impossible to predict how you'll feel.

There were no washroom facilities on most of the Galapagos Islands and very limited availability and unsanitary conditions at Machu Picchu. This definitely can be a deterrent if you have a medical condition and cannot go without a washroom for hours at a time.

If you have mobility issues or are out of shape, activities that require stamina may be difficult or unpleasant. However, if you're willing to train and get in shape well in advance of your departure, it will put you in a better position.

On our second day at Machu Picchu, we hiked up the iconic mountain, Huayna Picchu. The steep trail, carved into the rocks by Incas, has hundreds of uneven steps known as “death stairs.” The hike seemed daunting, but, when I finally stood at the summit at an elevation of 2,720 metres and looked down at the literally breath-taking view of Machu Picchu, I felt a sense of accomplishment and wonder.

Now that you're aware of some considerations and possible gotchas, all you have to do is plan your active vacation with them and workarounds in mind and prepare for the experience of a lifetime. Google “active vacations” for more ideas.

Friedman's memoir is a wonderful tale of resilience

Fitting Into Toronto:
Part II of Our Family Holocaust Chronicle
By Rubin Friedman
240 pages

The cover photo of Rubin Friedman's *Fitting Into Toronto: Part II of Our Family Holocaust Chronicle* speaks volumes. The nattily dressed Friedman family stands in front of the family store as befits the family of the man who once made tailored suits for Marshall McLuhan. In the background lurk two large "Clearance Sale" signs, which foreshadow the family's business woes. None of the people in the photo can really be said to be smiling. Dapper young Rubin looks like he is squinting into the sun rather than smiling. His older brother Sheldon – a teenager dressed as a man – wears a forced smile as if his cheeks have been stretched by invisible wires. Their parents appear uncomfortable as if they are posing for today's "don't smile" passport photos. Rubin's mother and father are standing next to each other without touching. Rubin's mother has her hands in her dress pockets as if she is waiting impatiently.

No one appears happy. This assessment may come as a surprise to readers who are familiar with Rubin Friedman as the Ottawa Jewish Bulletin's "Humour Me, Please" columnist from 2003 to 2012. At times, Rubin regaled Bulletin readers with entertaining tales from his childhood in 1950s Toronto. Some of those stories are included in *Fitting into Toronto*, the second in Friedman's family Holocaust chronicle.

Fitting Into Toronto is an entertaining family memoir, but it is also a window into 1950s Toronto, the Jewish immigrant world of Holocaust survivors, and the stresses brought on in dealing with mental illness within a family. These are all serious subjects and now – some 60 years after many of the events in the book – Rubin has found a way to use humour to come to terms with them.

Anti-Semitism was rampant in 1950s Toronto. When Rubin was six, his older brother – Ottawa Jewish Community School Principal Sheldon Friedman – pulled him aside and told him that from then on he would call him "Norm" because "Rubin" sounded too Jewish. The name stuck for almost 10 years.

Rubin explains how his immigrant parents viewed their place in genteel Toronto. "My parents took it as a

ADAM DODEK BOOK REVIEW

given that we were small Jewish elements immersed in a vast non-Jewish ocean. The important thing for them was that we participated in but did not merge completely with the water. We were taught to swim and to avoid being overwhelmed or drowned in the oncoming waves."

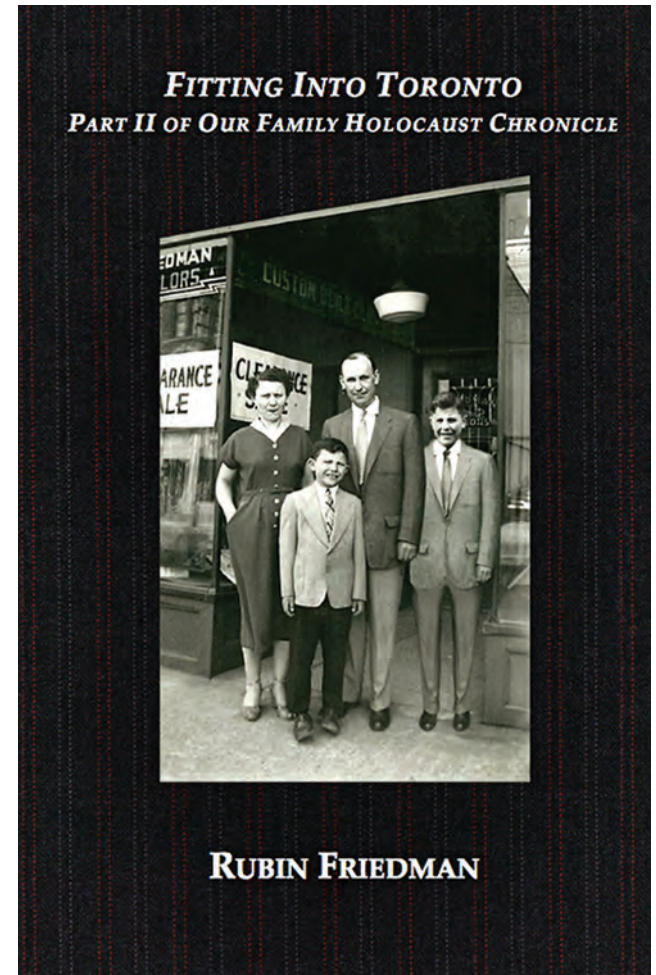
By his own admission, young Rubin was a *vilde chaya* (a wild animal). Certainly, his escapades seem more at home with a junior edition of "The Hangover" movie series than with the stereotypical "nice Jewish boy" growing up in Toronto: breaking windows, visiting a nice Jewish neighbour's apartment that turned out to be a brothel, stealing from nuns, etc.

The Holocaust was ever present in the Friedman family, even when it wasn't talked about. In one of many of Rubin's bizarre encounters, he befriended an Austrian immigrant boy whose father wore a "black uniform" during the war, implying that Rubin's new found playmate's father had served in the SS.

The Friedman family was hardly a first generation immigrant success story. The father was a talented tailor, but a horrible business man who made one bad business decision after another. The only way the family could afford to send Rubin to cheder was for his father to make a thick wool winter coat for the principal each year. The financial pressures put stress on the relationship between Friedman's parents and on the family as a whole.

Rubin's father grew increasingly distant and detached. His mother was so concerned she got her husband to go see a doctor, not a regular occurrence in those years for what we now know was mental illness. His father was diagnosed with anxiety and depression with suicidal thoughts. He underwent electroshock therapy, which made him even more distant, rarely speaking more than a few words.

Sheldon ended up shouldering immense responsibility, which placed great pressure on him. Rubin immersed himself at school, which became the only identity he



had. As he approached his teenage years, Rubin felt unworthy and unloved. Later, he, too, would suffer from depression and anxiety.

Remarkably, both Friedman children enjoyed personal and professional success: Rubin as a public servant, both in and outside government, and his brother Sheldon as a respected educator.

Fitting Into Toronto is more than a family memoir. It is a story of resilience, a word very much in vogue these days. If one really wants to understand true resilience – the ability to persevere in the first of serious challenges brought on by life – Rubin Friedman's memoir is a wonderful tale.

Adam Dodek is a law professor at the University of Ottawa.



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WHAT'S GOING ON | September 26 to October 9, 2016

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

The list of Rosh Hashanah events is current to the Bulletin deadline. For an up-to-date listing, visit <http://jewishottawa.com/highholidays>

MONDAY, SEPTEMBER 26

SuperWeek:

Federation's 2017 Annual Campaign Telethon, 6:30 pm.
Info: Dawn Paterson, 613-798-4696, ext 272, dpaterson@jewishottawa.com

WEDNESDAY, SEPTEMBER 28

Mozart at the Opera, with Music Critic Jean-Jacques Van Vlasselaer:

Lecture series with extracts of Mozart's five most famous operas. Week 2: Abduction from the Seralgio, 1:30 pm.
Info: Maxine Miska, mmiska@jccottawa.com

THURSDAY, SEPTEMBER 29

Hebrew Sing Along - Shira B'Tzibur: Community Erev Shira B'Tzibur, featuring local voices, wonderful song leaders -- Israeli House members. Different songs, from Palmach era to the modern Israeli hits. Feel free to suggest your favourite songs, 7 pm.
Info/RSVP: edagan@jccottawa.com

SUNDAY, OCTOBER 2

Rosh Hashanah Seder: Join the Gelbe Minyan for its second annual Rosh Hashanah Seder. There will be vegan and gluten-free options. Please bring a non-alcoholic beverage to share.
The Glebe Minyan, 91A Fourth Ave., 6 pm.
Info: Anna Maranta, 613-867-5505, glebeminyan@gmail.com

MONDAY, OCTOBER 3 and TUESDAY, OCTOBER 4

JET High Holiday services – Rosh Hashanah: Service times: Morning services begin at 8:30 am both days. Mincha is at 6:25 pm on the first night and 6:20 pm on the other two nights. There will also be a special Family Shofar blowing service from 5 to 6 pm on October 3. Kids program and light supper will be provided.
NCSY Centre, 261 Centrepointhe Dr., 8:30 am to 1:30 pm.
Info: Anna Grunfeld, annarotenberg@gmail.com

Young Family High Holy Day Services at KBI: Designed for children six and under and their parents/caregivers, the programs include songs, stories, prayers, and activities introducing High Holy Day themes. On the first day, it's our new Family & Tot Prayer Service, led by Rabbi Zuker, featuring "Traveling Tashlich," songs, stories, snacks, and more. On the second day, there will be an abbreviated Family & Tot Prayer Service, followed by a performance of "Felicity Falls" by Rag and Bone Puppet Theatre and a kid-friendly snack.
Kehillat Beth Israel, 1400 Coldrey Ave., 10:15 to 11:30 am.
Info/Pre-registration: Rabbi Deborah Zuker, rabbizuker@kehillatbethisrael.com

TUESDAY, OCTOBER 4

Tashlich: Casting Out the Old: Each year, Jews gather at a body of natural water to ritually cast off the 'sins' of the past year, scattering symbolic crumbs of bread so that the fish, and birds may transform these 'wrongdoings' into their food. This year, the Glebe Minyan will meet at Fourth Ave and the Rideau Canal. Then, we will convene for our weekly Torah Study. Everyone welcome for light snacks and study.

The Glebe Minyan, 64 Powell Ave., 5:30 to 8:30 pm.
Info: Anna Maranta, 613-867-5505, glebeminyan@gmail.com

WEDNESDAY, OCTOBER 5

Mozart at the Opera, with Music Critic Jean-Jacques Van Vlasselaer:

Lecture series with extracts of Mozart's five most famous operas. Week 3: The Marriage of Figaro, 1:30 pm.
Info: Maxine Miska, mmiska@jccottawa.com

Kol Miriam Ladies Choir: Ladies, please come sing with the Ladies Hakhel Jewish choir. Every Wednesday except October 12 and December 21. This is a women's only event. Hillel Lodge, 10 Nadolny Sachs Pvt., 7:30 to 9 pm.
Info: Laura Lunn, 613-715-9004, llunn@magma.ca

SUNDAY, OCTOBER 9

PJ Library and Beit Tikvah Love the Holidays: An exciting celebration of the Jewish High Holiday with holidays crafts, delicious holiday treats, and a PJ Library story time. Congregation Beit Tikvah, 15 Chartwell Ave., 10 am to 12 pm.
Info: Ariel Fainer, afainer@jewishottawa.com

CANDLE LIGHTING BEFORE

SEPTEMBER 30	6:24 PM	SECOND DAY ROSH HASHANAH
FIRST DAY ROSH HASHANAH		OCTOBER 3 AFTER 7:20 PM
OCTOBER 2	6:20 PM	OCTOBER 7 6:10 PM

BULLETIN DEADLINES

WEDNESDAY, OCTOBER 5 **	FOR OCTOBER 31
WEDNESDAY, OCTOBER 26	FOR NOVEMBER 14

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

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Vivienne Kalman, Boston
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Mildred Lazar

Moses Litwack, Toronto
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Marsha Magidson

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Erika Schaffer

May their memory be a blessing always.

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



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