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Heroic story captivates *Choices* audience

Keynote speaker **Jeannie Smith** told her mother's inspiring story of rescuing 12 Jews from the Holocaust at the 10th annual *Choices* event of the Jewish Federation of Ottawa Women's Campaign. **Louise Rachlis** reports.



The *Choices* Committee gathers with keynote speaker Jeannie Smith, November 1, at Kehillat Beth Israel. (From left) Eliana Mandel-Carsen, Shari Silber, Debbie Silverman, Jodi Kathron, Jackie Barwin (chair), Sharon Appotive (Women's Campaign chair), Jen Zaret, Jeannie Smith, Anna-Lee Chiprout, Sandra Zagon and Melanie Fremeth.

Jeannie Smith knows about "unimaginable and unthinkable" life choices, said *Choices* Chair Jackie Barwin. "Her mother, Irene, travelled the world sharing her story, and now her daughter is doing the same."

"If Mom were here tonight," said Smith, "she'd be a little woman with white fluffy hair and an accent like Zaza Gabor."

Smith, the only child of Irene Gut Opdyke, was the keynote speaker at *Choices*, the premiere annual event of the Jewish Federation of Ottawa's Women's Campaign, held November 1 at Kehillat Beth Israel.

Smith captivated the audience as she told the story of her mother's life and what happened after she walked out of school in 1939 and saw airplanes instead of sunshine as Hitler's Nazis invaded Poland.

During the Nazi occupation, Opdyke

– who was not Jewish – worked in a local hotel kitchen and would smuggle whatever food she could to Jews confined to the local ghetto. Later, she worked as a housekeeper in the villa of a high ranking Nazi officer.

Spotting a mezuzah at the villa, Opdyke knew the Jewish family who had lived there would have had a secret hiding place. She found the tunnel and orchestrated a hiding place for a group

of 12 Jews.

When the secret tunnel was discovered, the officer screamed, "How could you do this, after all I've done for you ... You've killed us all." Opdyke was blackmailed into becoming a sex slave for the officer, but managed to save the lives of the Jews whom she moved into the forest to join the partisans.

After the war, the Soviets accused Opdyke of being a spy, and she thought

her life was over. But a group of men from the United Nations helped her get to the United States. Five years later, at a restaurant to celebrate her American citizenship, she recognized one of the men from the UN. They fell in love and were married shortly after.

Smith said her mother didn't talk about what she did or what happened to her during the war for many years. Then, **See Choices on page 2**

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Choices: Annual event celebrates 10th anniversary

Continued from page 1

one day, she received a call from a college student doing a survey about the Holocaust and whether people believed that it happened.

“She left the phone with tears streaming down her face,” said Smith. “From now on, she said, ‘I will talk to anyone and go anywhere, so this will not happen again,’” Opdyke pledged.

Opdyke spent the rest of her life telling her story to audiences around the world and, eventually, in a book, *In My Hands: Memories of a Holocaust Rescuer*, published in 1999. In 1982, Opdyke was honoured by Yad Vashem as Righteous Among the Nations.

Opdyke died in 2003 and, since then Smith, who lives in Woodland, Washington, has continued to tell her mother’s story to audiences around the world. While in Ottawa, she also spoke to 250 students at Sir Robert Borden High School.

A donation to the Holocaust Education Fund of the Ottawa Jewish Community Foundation was made in Smith’s honour.

Choices, this year, was a celebration of the annual event’s 10th anniversary of



Choices keynote speaker Jeannie Smith tells the poignant story of how her mother, Irene Gut Opdyke, saved the lives of 12 Jews during the Holocaust.

bringing together a diverse cross section of women in Ottawa’s Jewish community for a special evening of schmoozing and celebrating women who lead by example.

“It’s an evening of philanthropy and



Keynote speaker Jeannie Smith, with event Chair Jackie Barwin, signs the *Choices* poster, November 1, at Kehillat Beth Israel.

community building,” said Barwin. “If you build it, they will come, and we have Jennifer Kardash to thank for the idea.”

Federation Chair Linda Kerzner noted the presence at *Choices* of Miriam Barak, wife of Israeli Ambassador Rafael Barak,

whose term as ambassador to Canada will end in late-November.

“Goodbye and thank you for your friendship ... We will miss you,” Kerzner told the ambassador’s wife on behalf of the community.



(From left) *Choices* Chair Jackie Barwin, keynote speaker Jeannie Smith, Jewish Federation of Ottawa Women’s Campaign Chair Sharon Appotive and Federation President and CEO Andrea Freedman at *Choices*, November 1, at Kehillat Beth Israel.



(From left) Daniella Kotkowsky, Rachel Lyman and Shira Rudin, Grade 8 students at the Ottawa Jewish Community School, represented members of the “next generation” at *Choices*.

Michael QAQISH
CITY COUNCILLOR
GLOUCESTER - SOUTH NEPEAN
613-580-2751
michael.qaqish@ottawa.ca
www.michaelqaqish.com

Eric Kujala
Videographer
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JNF Ottawa Negev Dinner honours Barbara Farber

A capacity crowd of nearly 600 was on hand, October 27, at the EY Centre as **Barbara Farber** was honoured by JNF Ottawa at the 2016 Negev Dinner. **Michael Regenstreif** reports.

Hundreds of friends, family, corporate supporters and community members filled the EY Centre to capacity, October 27, as community leader Barbara Farber was honoured at the 2016 Jewish National Fund (JNF) of Ottawa Negev Dinner.

Farber has been a Jewish community leader, both locally and nationally, for many years. Among many other positions, she was the first woman to serve as president of Agudath Israel Congregation and went on to serve as president of the Jewish Community Council of Ottawa/Vaad Ha'ir (now the Jewish Federation of Ottawa), vice-chair of the Canada-Israel Committee, and chair of Jewish Federations of Canada-UIA.

Farber has also served in many positions in the broader community. She is the current chair of the Ottawa Heart Institute Foundation and was the founding chair of the Queensway Carleton Hospital Foundation and the Algonquin College Foundation.

Funds raised by this year's Negev Dinner will support the Barbara and Len Farber Family Science and Sports Centre, which will be built in the Misgav region of the Galilee in northern Israel. The

centre will provide both Jewish and Arab Bedouin students and adults with science labs and sports facilities.

Farber described her vision for the centre – which was purposefully designed to build bridges between two cultures in Israel – in her Negev Dinner address.

“It will be a new facility between two existing schools,” she said. “It is our hope and dream that the bonds that are formed between Bedouin Arab and Jewish youth, while studying various sciences together, such as physics, aeronautics and robotics, and then playing sports together in the first class sports facilities on the athletic floor, will serve to promote friendships, trust and respect for one another.

“Can you imagine how these kids would feel competing with one another against other schools, nationally or internationally, together – and winning together? Those feelings, it is hoped will not only carry over to adulthood, but will be transmitted to family members at home, where generations can be influenced for good and betterment of all.”

Farber quoted former U.S. president Franklin D. Roosevelt, who said, “Today



Honouree Barbara Farber at the JNF Ottawa Negev Dinner, October 27, with Negev Dinner Chair Stephen Greenberg (left) and keynote speaker John Baird.

we are faced with the preeminent fact that, if civilization is to survive, we must cultivate the science of human relationships ... the ability of all peoples, of all kinds to live together in the same world, at peace.”

Roosevelt's words, she said, were even truer today than when he spoke them more than 70 years ago.

Among those paying tribute to Farber at the Negev Dinner were 2006 Negev Dinner honouree Steven Victor, Negev Dinner Chair Stephen Victor, Rabbi

Reuven P. Bulka, who served as MC, and David W. Scott, the honorary Negev Dinner chair.

The keynote speaker was former foreign minister John Baird, the 2012 Negev Dinner honouree.

Baird affectionately referred to Farber as his “Jewish mother” and spoke of the close ties Canada enjoys with the State of Israel. He also paid tribute to Israel's resilience and democracy despite its geographic location in a hostile region beset with conflict.



Honouree Barbara Farber receives her citation at the JNF Ottawa Negev Dinner, October 27. (From left) Rabbi Reuven Bulka, Negev Dinner MC; Steven Victor, Negev Dinner Committee member; Lynda Taller-Wakter, JNF Ottawa and Atlantic executive director; Len Farber; Barbara Farber; Stephen Greenberg, Negev Dinner chair; Dan Mader, JNF Ottawa president; David W. Scott, Negev Dinner honorary chair; and Josh Cooper, JNF Canada CEO.

Dutch survivor's diary called an Anne Frank story with a 'happy' ending

BY CNAAN LIPSHIZ

(JTA) – A Holocaust survivor dubbed “Rotterdam’s Anne Frank” in her native Netherlands published her wartime diary, which she wrote while hiding in the bombed-out city.

At *Night I Dream of Peace*, the Dutch-language diary of 89-year-old Carry Ulreich, hit bookstores in the Netherlands last month. The book generated strong interest from the national media, which likened and contrasted Ulreich’s story with that of Frank, the murdered Jewish teenager from Amsterdam whose diaries in hiding were made into one of the world’s best-read books about the Holocaust.

Ulreich, who immigrated to Israel in the years after the Second World War, was two-and-a-half years older than Frank when the Nazis invaded the Netherlands in 1940 and sent many of the country’s 140,000 Jews into hiding. Unlike Frank, whose writings have been described as offering a universal worldview, Ulreich displays a distinctly Jewish one, describing her deep emotional connection to Jewish prayer and traditions.

Whereas Frank and many of her relatives were among the 104,000 Dutch Jews murdered in the Holocaust, Ulreich

survived to have three children, 20 grandchildren and more than 60 great-grandchildren. She took her wartime diary, spread over several yellowing notebooks, to Israel but re-read it only two years ago, deciding to publish. In an interview with the Dutch newspaper Trouw, she described her story as “like Anne Frank’s, but with a happy end.”

The book, in which Ulreich documented her family’s battle to survive as the world around them became increasingly dangerous, is among a handful of detailed testimonies of life in hiding in Rotterdam, which, unlike most Dutch cities, was largely destroyed in massive aerial bombardments both by the Germans and later the Allied forces.

It affords a rare account of the sometimes awkward encounter between the Ulreichs, a Zionist and traditionalist family from Eastern Europe whose members were proud of their Jewish heritage, and their deeply religious Catholic saviours, the Zijlmans family.

Whereas the Franks, a family of secular and cosmopolitan Jews from Germany, lived apart from the people who hid them, the Ulreichs lived with the Zijlmans in conditions that required

considerable sacrifice on the part of the hosts and led to some friction as the two households interacted.

The Zijlmans, who were recognized by Yad Vashem as Righteous Among the Nations in 1977 for risking their lives to save the Ulreichs, gave their bedroom to the Ulreichs and moved into a small room where potatoes were stored. They also severed their social contacts to avoid detection as their guests lived in fear.

“We are simply terrified that they will report us to the Waffen-SS for neighbourhood disturbance,” Ulreich wrote of the neighbours. “Then they will come with their truck, and we’ll have to go to Westerbork and then to Poland and after that ... death?”

Westerbork was a Nazi transit camp in Holland’s northeast.

Ulreich also recalls hearing a cantor offer a prayer for Holocaust victims on a British radio transmission, which she said made the Jews cry and feel “connected with him by heart.” But she complains over the airing of the prayer on Shabbat, when Jews are not supposed to turn on the radio.

“The Christians try to support us, but they simply don’t understand these things,” she wrote.

“Carry shows, next to the enormous gratitude for the hospitality, the discomfort of two different families who sud-



Carry Ulreich in a photograph taken while in hiding in Rotterdam during the Nazi occupation.

denly have to live together,” wrote Bart Wallet, the editor of the diary and expert on Dutch Jewry with the Vrije Universiteit Amsterdam. “The tension and complete dependence are almost tangible for the reader.”

The diary also describes theological discussions between the families.

“This book reveals a lot of information about, until now, a highly undiscussed topic: the religious life in hiding,” Wallet wrote. “It shows how the Jews struggled to eat kosher and how they still tried to celebrate their holy days.”

MEMBERS' MEETING

A meeting of the members
of the Jewish Federation of Ottawa
will be held on

Tuesday, November 29, 2016

7:00 pm

Soloway Jewish Community Centre
The Joseph and Rose Ages Family Building

Meeting is open to the public.

Stay informed on key issues affecting Ottawa’s Jewish community. Members’ Meetings are an important tool to ensure you are up to date on the Jewish Federation of Ottawa’s key deliverables, priorities and outcomes. Topics to be discussed include:

- Strategic Plan Updates and Work Plans
- Volunteer Centre
- Shinshinim in our community
- Recent Jewish Women’s Renaissance Project trip to Israel

For more information contact Alecia Laliberte:
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Saturday Shabbat Services, 10:15 am.

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Dina Namer and Robert Dvorkin will perform Debussy Petite Suite;
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Holocaust Remembered

BY TRACY ANN SHAPIRO

What a terrible time, what a terrible fright,
To be pulled from your home in the middle of the night.
Paint splashed on dwellings and shop windows smashed,
Juden, Juden, Juden, a hatred unlashd.

Young ones, old ones, whole families too,
Were herded on trains to places they never knew.
Auschwitz, Buchenwald, Bergen-Belsen, Dachau,
No way to escape for they knew not how.

Achtung! Achtung! To the left; to the right,
Never knowing what was their plight.
Their heads were shaved; yellow stars they wore
Their arms tattooed forevermore.

Each year ceremonies we do hold,
As a constant reminder to young and to old.
A memorial stands to their memory,
In our Jewish community cemetery

We pray their remembrance will never be lost,
For they were victims of a Holocaust.

This poem was written by Tracy Ann Shapiro in 1983-'84 when she was a Grade 8 student at Talmud Torah Afternoon School in Ottawa.



A destroyed Jewish-owned clothing store, November 11, 1938, in Magdeburg, Germany, after Kristallnacht.

H. FREDERICK, HANOVER

Federation
Programs in
Recognition of

Holocaust Education Month



ROAD to
VALOUR

Nov 14, 2016 • 7 pm
Book-talk with co-author
Aili McConnon
SJCC, 21 Nadolny Sachs Pvt.
RSVP appreciated

“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/

In Partnership with



Nov 23, 2016 • 7 pm
Film, “Blind Love”
SJCC, 21 Nadolny Sachs Pvt.
RSVP appreciated

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
101 Centrepointe Dr.
RSVP required

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



JOHN JACKSON
JEWISH FAMILY SERVICES

JFS illustrates tikkun olam in action

their children, who are in violent relationships or have left violent relationships.

Many of the senior members of our community are ashamed to seek help after leading a fruitful and independent life and are often stunned by their physical and mental deterioration. JFS is filling that gap and helps them to sustain independent lifestyles through our Kosher Meals on Wheels program, our friendly visitor program, and our memory programs for those with early dementia. We also serve Holocaust survivors in our community who, to this day, continue to suffer consequences of their experiences during the Shoah.

In addition, JFS is a bridge builder in the broader community and works hard as the lead organization in the Ottawa Jewish community helping with the Syrian Refugee Program.

JFS is helping ensure that refugees are welcomed and find comfortable homes in Canada. This is an important project for Jews to support because, sadly, this was not the case for Jewish refugees. Indeed, Jews were not welcomed to Canada at the

Refugee support is one of the ways JFS has continued to expand its role in helping other communities. ... This work, of which JFS is a proven leader, illustrates the Jewish commitment to positive change and highlights our entire community's commitment to tikkun olam.

It is precisely this type of inter-community co-operation that will bring our fractured world together.

time of the Holocaust.

On a personal note, my father lost his eight brothers and sisters and their immediate families, and my mother lost her parents and her younger sister and her family during the Holocaust. Had my father not come to Canada prior to the Second World War to marry my mother, I

would not be here today.

Refugee support is one of the ways JFS has continued to expand its role in helping other communities. The agency does this with help from the Local Health Integration Networks, Ministry of Health, the federal government, Ministry of Citizenship, and others. This work, of which JFS is a proven leader, illustrates the Jewish commitment to positive change and highlights our entire community's commitment to tikkun olam. It is precisely this type of inter-community co-operation that will bring our fractured world together.

All this is possible because of JFS' wonderful staff led by visionary Executive Director Mark Zarecki, our volunteers (Board included), and, of course, our generous and understanding donors. It is due to all of your help that JFS achieves such successful results. We are a community and, together, we are so much stronger.

For myself, I continue to be honoured to be a part of this wonderful organization that has grown to become the voice of so many people.

We know there are many Jews in our community in need who are simply too proud to ask for help. We are here for them. We will help. Please join us in our mission and let us reach all those who need support.

Visit www.jfsottawa.com for more information or contact JFS at info@jfsottawa.com or 613-722-2225.

As chair of Jewish Family Services of Ottawa (JFS), I would like to urge our community to begin the New Year by thinking of those more disadvantaged Jewish people in our city.

Here is a quick snapshot of the many groups JFS helps throughout the year.

Miriam's Well feeds 500 individuals a month with fresh fruits and vegetables on the last Monday of every month right before welfare cheques are sent out. Many of our Jewish clients have empty food cupboards and are grateful for the assistance that arrives at this point. Our Shalom Bayit program helps Jewish women, and

FROM THE
PULPIT



RABBI HOWARD FINKELSTEIN
BEIT TIKVAH

Despite the UNESCO fiasco, our ties to the Temple Mount are resolute and historic

Samaria and turning a blind eye to the atrocities committed in Syria and Iraq. I remember, standing in line at the UN to visit this exalted shrine of anti-Israel rhetoric, that there was a video constantly playing depicting the 'criminal' activities of Israeli soldiers against Palestinians.

This unified international effort against Israel is already manifestly described in Psalms 83, which depicts a group of nations desirous of eliminating the State of Israel and its claim to be a nation among others. The names of the countries are, of course, different, although they represent the gamut of Middle Eastern nations of the ancient world.

Further, Rashi's famous comment at the beginning of his commentary on Genesis, that the nations of the world claim the Jewish people have stolen the land of the Canaanites, resonates strongly today as we perceive world events.

That this comment appears at the beginning of Genesis is not surprising. Every year, at the end of Simchat Torah, we read this comment of Rashi's as a reminder that, despite the passage of time, the claims of the world community against the legitimacy of the Jewish state

continue unabated.

There is no question that many have condemned the latest audacious and outrageous statements emanating from the UN against Israel. We applaud and appreciate the supportive statements of world leaders such as Prime Minister Justin Trudeau and U.S. President Barack Obama against this pernicious UNESCO decision. However, we should realize that these types of statements are reminiscent of ancient attempts to destroy us either physically, spiritually or through 'diplomatic' fora. And they will continue.

Attempts at appeasement and compromise will not result in a sudden shift and change of heart on the part of those who wish us harm. Our ties to the Temple Mount are resolute and historic. We do not need the approval of the world community to continue to assert our religious rights to the Temple Mount, and to continue to pray for the restoration of the Temple on that sacred ground.

Historical attempts to eradicate the State of Israel in ancient and in modern times have failed, thank God, although at great human loss to our people. But we will persevere.

By the time this column is published, the Jewish world once again will have been put through the ringer by a council of nations whose primary goal is to denigrate and to de facto undermine the presence of a Jewish state on the world scene. The latest attempt at debunking the State of Israel is the unfortunate resolution of UNESCO – the United Nations Educational, Scientific and Cultural Organization – to declare that the Jewish people have no historical or religious connection to the Temple Mount in Jerusalem.

One should not be surprised at this declaration considering the appalling record of the United Nations (UN) when it comes to the condemnation of alleged human rights violations in Judea and

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PUBLISHER
Andrea Freedman

EDITOR
Michael Regenstreif

PRODUCTION MANAGER
Brenda Van Vliet

BUSINESS MANAGER
Eddie Peltzman

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FROM THE
EDITOR

MICHAEL REGENSTREIF

One of the most prominent stories in the international Jewish media in recent weeks has been the sudden fall from grace of the prominent Israeli journalist and author Ari Shavit. We've had half a dozen articles about the Shavit situation in the online Ottawa Jewish Bulletin. www.ottawajewishbulletin.com

The roots of the Shavit story go back to the now infamous 2005 recording of real estate mogul and reality TV show star Donald Trump bragging to Access Hollywood host Billy Bush about committing serial sexual assaults.

The tape came to light on October 7 during Trump's campaign as the Republican U.S. presidential nominee – as I write, the election is four days away, but the results will be known by the time you read this. While Trump dismissed his highly offensive comments

Lessons for all of us from the Ari Shavit scandal

as just “locker room banter” about acts he did not actually commit, there have been numerous women who have since stepped forward to describe incidents of Trump behaving similarly over the years to the way he described on the tape.

In the wake of the Trump story, an editor at the Jewish Journal of Los Angeles asked reporter Danielle Berrin if she would write an article about sexual assault.

Berrin wrote a column titled, “My sexual assault, and yours: Every woman's story,” published October 19 – <http://tinyurl.com/zngfo2p> – in which she describes how she was sexually assaulted by a prominent Israeli journalist and author when she went to interview him at his hotel.

Berrin did not name the perpetrator in her column, but did mention several physical traits that led to speculation she was talking about Shavit.

The following week, Shavit acknowledged that he was, indeed, the man Berrin was talking about and issued an apology, of sorts, for the incident. For him, it was a “misunderstanding.”

“Until I read this week the article she published, I felt that we had a friendly meeting that included, among other things, elements of courtship. I did not

for a moment think that sexual harassment had occurred. But what I saw as courtship, Berrin saw as inappropriate behaviour and even harassment from me,” Shavit said. “I apologize from the depths of my heart for this misunderstanding.”

It soon emerged that the incident with Berrin was not an isolated case. The Forward reported that J Street – a pro-peace Zionist group in the U.S. – had stopped using Shavit as a speaker at its events since a similar incident with one of its female employees who was accompanying Shavit to a J Street event where he was speaking.

This time, Shavit's response was more appropriate. He resigned his newspaper and TV positions at Haaretz and Channel 10 in Israel and issued a statement that was much more contrite than his initial response to Berrin.

“I am ashamed of the mistakes I made with regards to people in general and women in particular,” Shavit said. “I am embarrassed that I did not behave correctly to my wife and children. I am embarrassed about the consequences of what I did.”

Shavit added, “In the last few days, I have understood that I have been afflicted by blindness. For years, I did not

understand what people meant when they spoke of privileged men who do not see the damage that they cause to others. Now, I am beginning to understand.”

In social media discussions about the Shavit and Trump stories, I've read accounts by several women I know – and whose accounts I trust – of similar situations they've had to face in dealings with men in positions of power over them. And, when so many women come forward with such accounts, we have to realize they represent just the tip of the iceberg. Many women, for whatever reasons they may have, keep silent about such experiences.

There are lessons for all of us in the Shavit situation. Many men – I would hope most men – understand the boundaries of acceptable behaviour. It is time all of us, without exception, do.

In a follow-up column published November 1 in the Jewish Journal – <http://tinyurl.com/gojkyya> – Danielle Berrin points to a “silver lining” from the scandal and that is in the thoughtful conversations about it taking place around the world, in the collective reaction to it from the Jewish community, and in the ultimate response from Ari Shavit himself in realizing he must take responsibility for his actions.

Berrin concludes by saying the “Jewish ability – indeed, responsibility – to engage in *cheshbon ha-nefesh*, accounting of the soul, and *teshuvah*, repentance and return, is a model for the world.”

IDEAS AND
IMPRESSIONS

JASON MOSCOVITZ

I write this column before the U.S. election but knowing it will be published after Hillary Clinton becomes president-elect of the United States. While it is neither easy nor necessarily wise to predict an election result, my money is on the flawed and damaged Clinton.

As it happens, I am following the waning days of the election in the U.S. while enjoying a family visit to New York City. I am also relieved to say the America I'm experiencing does not reflect the ugliness and divisions of the election campaign. Of course, I know as you know, that New York City is not representative of the whole United States, but, with

Trump's campaign of anger and rage was a wake-up call

poetic licence, it has been so soothing to pretend it is.

In the subway, on the street, or at my granddaughter's daycare, I am among so many people whose origins can be traced to almost every place in the world.

Astoria, in Queens, is as diverse as it gets, but there is no apparent awareness of division or racial tension. It is a neighbourhood where people of many different races, cultures and religions get along. People easily and eagerly converse and, for a visitor who has been watching too much all-news TV, it is a pleasant surprise.

The subway from Astoria to Manhattan broke down one day, and, until a bus came to take us to the next station, we were all in it together, sharing and discussing the frustrating experience.

When we got off the bus and continued on the subway, with many stops before reaching our destination on the Lower East Side, I broke out in such a huge smile that my partner asked what I was smiling at.

I smiled because I was happy and, I suppose, proud of seeing and experiencing

what I did. Whether at home in Canada or visiting family in the United States, to experience positive vibes in racially mixed environments provides hope that life, among people, can work. And, in this sick world, that is very nice to know.

The contrast is so striking. And, now, with the shamefully groundbreaking American election campaign mercifully over, one has to wonder what's ahead in future election campaigns in other western democracies. The rise of ultra-right politicians who oppose refugees and immigrants is growing in lockstep to the number of refugees who are crying out for help.

Donald Trump is not unique to the U.S. There are politicians in a growing number of western democracies like him, and they, too, are getting ready to do battle. Ugly is one word. Hatred is another. While stirring passions the way Trump did is not elegant, it can be effective. There are so many countries where the growing number of refugees feeds the politics of building walls and xenophobia.

In Canada, we can count our blessings.

Just over a year ago, our election tone was positive. The Trudeau government won a majority largely because of its politics of positivity. Accepting desperate Syrian refugees was a selling point. Even those opposed to the Syrian refugee policy were mostly civilized about it.

Unlike the U.S., a visitor to Canada would not be surprised to see religiously and racially mixed people getting along. It would be what is expected. It is nice to think that a generation of Canadians that has grown up in such a racially mixed country doesn't even see such harmony as an achievement. It is the Canada they grew up in, and it is the Canada to be preserved and treasured.

But, while the Trump campaign of anger and rage may have shocked us, it also came as a wake-up call. Witnessing the excesses of an election campaign of madness so close by should make us wonder what the residual damage will be. It is hard to imagine anyone being left untouched.

Post-election, Americans have to deal with the anger and fear-mongering that Trump tapped into, and it's likely an idle hope that it will just go away like a bad dream. Something, too many things, have dramatically changed.

Trump's turn in the road went in a bad direction.

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The United Nations' obsession with Israel is vicious circle-of-hate

KEVIN BUDNING
GUEST COLUMN

For a moment, try and imagine that Israel is the prettiest girl in her high school class. She is smart, kind, giving, and, for the most part, admired by her peers. Now imagine that the member countries of the United Nations (UN) are her classmates. Expectedly, you're going to have students that absolutely adore her, those who are indifferent, and a sizable group who are antagonistic bullies.

These high school politics are currently taking place on the world stage. The UN is obsessed with Israel!

In September, Israeli Prime Minister Netanyahu stood before the UN General Assembly and called the UN a "moral farce." Netanyahu proved the UN's hypocrisy by highlighting that, in 2015, the UN passed 20 resolutions criticizing the State of Israel and just three criticizing all of the other countries in the world. Rather than targeting countries such as Syria, where close to 500,000 people have been slaughtered in a civil war; Saudi Arabia, where most freedoms are restricted; Iran, where capital punishment is ubiquitous; and several West African countries, where genital mutilation is a norm, the UN singled out Israel.

The same nonsensical logic also applies to the United Nations Commission on the Status of Women, which recently labelled Israel the worst violator of women's rights in the entire world.

In 2011, Newsweek/The Daily Beast published a study ranking 165 countries of the world on their treatment of women. Canada, at number 3, was near the top of the list. Israel, at number 51, was in the top third. But countries on the UN Commission on the Status of Women that condemned Israel as the world's worst violator of women's rights include Liberia (117), Iran (125), Togo (137), Saudi Arabia (147), Guinea (152), Pakistan (158), and Somalia (which ranked somewhere below the 165 countries on the list).

Even more astounding is the World Health Organization, which, this year, singled out Israel as the world's only violator of health rights. This resolution was passed with total disregard to the fact that Israel has a first world medical system, treats all faiths equally, and goes as far as saving the lives of Palestinian terrorists right after they have committed an attack.

This blatant hypocrisy was also demonstrated when UNESCO – the United Nations Educational, Scientific and Cultural Organization – passed resolutions just last

month denying the Jewish connection to the Temple-Mount in Jerusalem. This is the site where Jews believe Abraham offered his son Isaac's sacrifice and was the location of the two Jewish temples.

According to Netanyahu, denying the Jewish people's connection to the Temple Mount is "just as absurd as denying the connection between the Great Wall of China and China."

The double standard the UN places on Israel stretches far beyond the baseless resolutions that took place this past year alone. For many decades, the UN has demonstrated unparalleled polarization against the State of Israel. For example, in the General Assembly, Israel has been called an "occupying power" many hundreds of times, while other countries engaging in military occupations have never, ever, been called out as such.

The antagonistic bullies in the class consist mainly of countries belonging to the Muslim Bloc of 57 countries, which deliberately singles out, condemns and targets Israel for any and every imaginable criticism. As well, the veto power of Russia and China at the UN Security Council ensures that many of the world's worst human rights violators go unscathed, while Israel is scapegoated for so many of the world's biggest problems.

Both Kofi Annan and Ban Ki-moon, the two most recent UN secretary-generals, have pointed out the UN bias against Israel. This vicious circle-of-hate is a lose-lose situation for both Israel and the UN. Israel's reputation is severely compromised as it faces a plethora of fabricated allegations, while the UN demonstrates an inability to treat each country fairly. Eventually, it is only fair to predict, there will be countries that no longer see the point of remaining members of the United Nations.

Israel may be the prettiest girl in the class, but she sure isn't the most popular.

Kevin Budning is majoring in conflict studies and human rights at the University of Ottawa.

LETTERS WELCOME

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

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Barbara Farber poses with family and beloved mother Libby Katz at the JNF Ottawa Negev Dinner (Photo: Ellen O'Connor)

Honouring Barbara Farber at JNF Negev Dinner

On October 27, close to 600 people braved our first snowstorm of the season and gathered to pay tribute to Barbara Farber, the JNF Ottawa 2016 Negev Dinner Honouree.

Stephen Victor, a former JNF Negev Dinner Ottawa Honouree, described his first encounter with Barbara when he was a nine-year-old camper at Camp B'nai Brith and she was a three-week-old baby – the youngest camper and daughter of then-CBB director Stan Katz, z"l. Stephen lauded both her late father and her vibrant mother Libby – who was in attendance at the dinner – for contributing to the Ottawa Jewish community and to instilling Jewish values in their daughter.

Dinner Chair Stephen Greenberg commented, "I have had the privilege of knowing and working with Barbie for over 35 years ... I have seen first-hand just how much she has dedicated herself to so many organizations. When Barbie agrees to do something, you know it will be done with passion, with integrity and with distinction."

Honorary Dinner Chair David Scott spoke of his respect for the Jewish community and how Barbara Farber was "a perfect example of a member of the Jewish community doing special work to enhance conditions in the broader community, notably her election as the new Chair of the University of Ottawa Heart Institute."

Barbara acknowledged her profound regard and value for her siblings, family, parents, dear friends, her devoted husband of 46 years, Len Farber, and the love of their sons, Steven, and Michael and wife Leah, and her beautiful granddaughter Reagan. Of all the titles she holds and has held, none is dearer to her than "Bubbe."

A sincere thank you from JNF Ottawa to everyone involved in this year's event: donors, sponsors, volunteers and suppliers.

See you next year!

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Canadian university umbrella group targets BDS

MONTREAL (JTA) – An umbrella body representing 97 Canadian universities made it much tougher for the anti-Israel boycott, divestment and sanctions (BDS) movement to be promoted on campuses.

The Association of Universities and Colleges of Canada, known as Universities Canada, on October 27 added "places of origin" to its list of discrimination criteria on campuses, which was widely seen as a way to stifle anti-Israel BDS activities there. The criteria already prohibit discrimination based on race, religion and sexual orientation.

Universities have until 2020 to put the updated criteria into place.

"It sends a clear statement to campuses that inclusivity is paramount and is obviously something that administrators should be taking into account and their codes of conduct will reflect that," Matthew Godwin of the Centre for Israel and Jewish Affairs told the Canadian Jewish News.

A decision in June by McGill University students in Montreal that found BDS to be "unconstitutional" was seen as helping the cause. In February, McGill students refused to ratify a pro-BDS motion that had passed previously.

Since 2013, several Canadian student unions have passed pro-BDS motions, including at Ryerson, York and McMaster universities in Ontario.

Raoul Wallenberg is dead, a Swedish government agency declares

(JTA) – A Swedish government agency has declared Raoul Wallenberg, the Swedish diplomat who saved thousands of Hungarian Jews from the Nazi gas chambers, as dead.

The Swedish Tax Authority, which registers births and deaths in Sweden, confirmed to The Associated Press that an October 31 report in the Expressen newspaper that Wallenberg had been declared dead was accurate. The decision was made last month following a request for a ruling by the trustee of Wallenberg's estate.

His date of death was set as July 31, 1952, chosen under a Swedish law that says a missing person who is presumed to have died should be declared dead five years after his disappearance.

According to the diaries of Ivan Serov, who ran the Soviet KGB from 1954 to 1958, Wallenberg was executed in a Soviet prison in 1947. The diaries, which were published in August, contain references to several previously unknown documents referring to Wallenberg, including

one recording the cremation of his body.

Wallenberg was posted to Nazi-occupied Hungary during the Second World War, where he issued protective passports to some 20,000 Hungarian Jews in the final months of the Holocaust. He disappeared in 1945 after being seen surrounded by Soviet officers in Budapest. The Soviets later claimed Wallenberg had died of heart failure in prison.

The diplomat's parents both reportedly committed suicide in 1979 in despair over his disappearance. Last November, Wallenberg family members asked Swedish authorities to declare him dead.



A passport photograph of Swedish diplomat Raoul Wallenberg taken in Budapest, Hungary, June 1944.

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Community ambassadors arrive in Ottawa from Hebrew University of Jerusalem

Daniel and Orit Tor, recent graduates of the Hebrew University of Jerusalem, are in Ottawa as the university's "community ambassadors" staffing the local office of Canadian Friends of Hebrew University. **Louise Rachlis** reports.

The first week after arriving in Ottawa from Israel, Daniel and Orit Tor headed to Parliament Hill to attend Question Period and hear Canadian leaders eulogize Shimon Peres, the former Israeli president and prime minister who died September 28.

The young Israeli couple, who got married just two months ago, are in Ottawa for the next one to two years as "community ambassadors" staffing the new Canadian Friends of Hebrew University office, located at the Soloway Jewish Community Centre.

Both are recent graduates of the Hebrew University in Jerusalem.

Orit, 24, studied political science, general history and Jewish history while Daniel, 27, studied political science and economics, and also earned a master's degree in political science and gender studies.

"We met at the university student union and started to go out after two years of friendship," Orit said.

As community ambassadors, Orit and Daniel hope to work with various organizations and individuals in Ottawa's Jewish community.

"We want to make a connection between the Hebrew University and the community in Canada," said Daniel.

Orit has worked in different programs for Jewish education, and wants to continue to do that.

Daniel volunteered at the Rape Crisis Centre in Jerusalem, and worked as a cook in the Jerusalem market.

Both have worked at Israel's Knesset and are looking forward to following politics here in Canada's national capital.

"In the long run, we want to do events to showcase the vibrant culinary world in Israel," Daniel said. "I'm already a chef and want to do workshops to interest the community. We bring our own world here ... We're really open to getting involved with any organization, not just educational."

Part of their job will involve fundraising, but it's not the main thing, they said.

Founded in 1918, the Hebrew University of Jerusalem opened officially in 1925 as Israel's premier university as well as its leading research institution. The Hebrew University is ranked internationally among the 100 leading universities in the world and first among Israeli universities.

"Hebrew University was my first choice because of its international perspective," said Orit. "It has a wonderful international school. I began my studies after spending time in Australia and South Africa. I knew I'd be working in Jewish



Hebrew University of Jerusalem community ambassadors Daniel and Orit Tor hope to strengthen connections between Hebrew U and the Jewish community in Ottawa.

education around the world."

The Hebrew University has set as its goals the training of public, scientific, educational and professional leadership; the preservation of and research into Jewish, cultural, spiritual and intellectual traditions; and the expansion of the boundaries of knowledge for the benefit of all humanity.

"We have a lovely Canadian Friends of Hebrew University board here in Ottawa," Orit said. "We've had the warmest welcome."

Daniel can be reached at dtor@cfhu.org or 343-998-3451, while Orit is at otor@cfhu.org or 343-998-6418. They have also set up a Facebook page at www.facebook.com/CFHUOttawa/.



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In Austria, an annual cleanup of a Jewish cemetery on a Catholic holiday

BY CNAAN LIPSHIZ

(JTA) – As she prepared to take inventory of one of Vienna’s oldest and least-known Jewish cemeteries, historian Tina Walzer anticipated many genealogical twists and archaeological challenges.

But, upon entering the Waehringer Cemetery in 2008, Walzer quickly saw that, before she could even begin her research, she would first need to solve a more practical problem: The headstones she sought to catalogue were hidden beneath a tangle of thorns and climbers. It was as if a jungle had swallowed up the entire five-acre graveyard.

In a country with a Jewish population that had virtually disappeared following the rise of Nazism, Walzer recruited a small army of non-Jewish volunteers. For weeks, they toiled to reverse decades of neglect at the crumbling cemetery, whose eclectic collection of headstones includes some prominent Jewish names that helped build modern Vienna.

“When we finished clearing the place, we just couldn’t let the vegetation grow back and erase our hard work,” recalled Walzer, 47, who is Jewish.

With the help of a few friends, she initiated an annual community cleanup. That year – and every year since – hundreds of volunteers groom Waehringer Cemetery on All Souls’ Day, the Catholic holiday on November 2, when millions of Austrians tend to their relatives’ graves.

Her campaign resulted in the first comprehensive study of a major heritage site of Central European Jewry. And it became one of the continent’s most successful and sustained grassroots initiatives to preserve neglected Jewish graves.

This year, some 250 Austrian non-Jews showed up on November 1, which was actually All Saints’ Day, a time when Catholics celebrate the Church’s saints, though this year’s change was due to a scheduling (and not ideological) shift. Many arrived with their own gardening equipment in hand and convened at the heavy wooden gate of the 233-year-old cemetery.

The project has been kept alive in part due to the involvement of the local Green Party, as well as the national media that advertise the Jewish cemetery initiative



Niki Kunrath, a non-Jew from Vienna, clearing out cut branches from the city’s Waehringer Jewish Cemetery, Nov. 1, 2016.

TINA WALZER

each fall.

Some volunteers feel duty-bound to come – not only because of what was done to the Jews, but also because of what the Jews buried at Waehringer Cemetery did for Vienna.

“It’s so interesting to read on these headstones names that everybody

knows,” said Niki Kunrath, a 56-year-old Waehringer regular who began volunteering through the Green Party.

Kunrath cited the Austrian railroad builder Heinrich Sichrowsky and the Epstein family of entrepreneurs, who helped build the famed Ring Road – a

See Cemetery on page 12

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Cemetery: Headstones tell the story of Viennese Jewry

Continued from page 11

boulevard that the City of Vienna somewhat subjectively crowned “the most beautiful in the world” and which houses the Imperial Palace, the Arts History Museum, the Natural History Museum and the Vienna State Opera.

All Souls’ Day is, for some volunteers, a rare opportunity to admire the final resting place, normally closed to the public, of such Austrian heritage giants – the local equivalents of Frank Lloyd Wright or France’s Georges-Eugène Haussmann.

Ultimately, though, volunteers like Kunrath volunteer here because “no one else is going to do it,” he said.

“The people buried here have no one because their families were murdered,” he said. “So, for me, coming here and cutting thorns is more important than lighting a candle on my own family’s graves.”

Some volunteers bring their children to help, but the work is intensive.

“You end up with blisters, but I should be OK because I’m wearing two pairs of gloves,” said Andreas Ohner, a 50-year-old volunteer who was born in the Vienna suburb of Baden bei Wien. Like many other volunteers, he regards the work at the cemetery also as a form of protest against Austria’s rising far-right government.

In May, a left-wing politician beat the presidential candidate of the far-right Freedom Party – whose critics accuse him of encouraging racism and the veneration of Nazism – by a minuscule 31,000-vote edge. But the vote was nullified amid irregularities, and a second election is scheduled for next month.

The success of the Waehringer initiative coincides with major progress in efforts to preserve Jewish cemeteries in Europe, especially in the eastern part of the continent, where they are particularly threatened by vandalism, theft and unregulated land usage.

In Ukraine, Poland, the Czech Republic, Belarus, Serbia and Moldova, a German-funded pilot program



Volunteers working at Vienna’s Waehringer Jewish Cemetery, Nov. 1, 2016.

TINA WALZER

known as the European Jewish Cemeteries Initiative has preserved at least 70 graveyards since its launch in 2015 with an initial budget of \$1.35 million US. But even that initiative, which also engages local volunteers, is a minor one, considering the continent is dotted with thousands of Jewish cemeteries. Those graveyards, the Council of Europe said in 2012, are “probably” more at risk of abuse than any others.

Poland and Slovakia alone have more than 2,000 Jewish cemeteries between them, many of them in disrepair. Just the fencing for all of Poland’s 1,400 Jewish cemeteries would cost approximately \$32 million US, according to the country’s chief rabbi, Michael Schudrich.

To Walzer, though, who has spent hundreds upon hundreds of hours between the Waehringer Cemetery’s paths, the graveyard is much more than a pin on the European map of rescued cemeteries. The diversity of its headstones tells the history of Viennese Jewry, from its humble Sephardic origins – reflected in headstones that are little more than stone slabs – to the elaborate temple-shaped sepulchres favoured by Reform Jews in the 19th century.

The graveyard also has darker stories, full of betrayal and cruelty, like the exhumation of 400 graves in 1942 by Vienna Natural History Museum researchers who

handpicked the remains of prominent Jews in a bid to prove their crackpot race theories. The Nazi researchers were able to locate the bodies with the help of Benjamin Marmorstein, an Austrian rabbi who is controversial for his give-and-take negotiations with Nazis that led to the murder of some Jews and the rescue of others.

After the Holocaust, only 200 of those bodies were reburied in one of Vienna’s six other Jewish cemeteries. The remaining 200 bodies have never been found.

A final nasty twist came after the Second World War, when the City of Vienna refused to offer restitution for a half-acre that was torn off the cemetery and turned into public housing, with an attached parking lot, named for the Austrian-Jewish writer Arthur Schnitzler.

Still, even after the improvement achieved by Walzer and her team of volunteers, the Waehringer Cemetery is in worse condition than some cemeteries in Central Europe’s poorer countries that, unlike Austria, were under communism.

“I can’t fully explain it, but it seems to me connected to a sort of an intellectual expulsion of Vienna’s Jews from recollection,” she said, “a collective amnesia that insulates many Austrians today from the flight or murder of 200,000 Jews.”

“But I’m optimistic this will change the more we give back to people parts of their own history.”



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Governor General David Johnston's state visit to Israel

Governor General David Johnston and his wife, Sharon Johnston, were in Israel, November 1 to 4, for an official state visit.

Their trip to the Middle East also included a state visit to Jordan, October 29 to November 1, and a visit to Ramallah and Bethlehem in the West Bank on November 4 and 5.

While in Jerusalem, Johnston met with President Reuven Rivlin and Prime Minister Benjamin Netanyahu and visited Yad Vashem, the World Holocaust Remembrance Centre, the Knesset, and the graves of Theodor Herzl and Shimon

Peres. He was also the first Canadian to plant a tree at the Grove of Nations as a symbol of peace.

In Haifa, Johnston received an honorary doctorate from Technion University and visited Hand In Hand, a bilingual school serving both Jewish and Arab students.

In Kadima Zoran, Johnston visited Phinergy, an Israeli technology company currently working in partnership Alcoa Canada to develop a battery for electric cars that will travel up to 1,800 km before needing to be charged.



Governor General David Johnston and Israeli President Reuven Rivlin meet the media in Jerusalem, November 2.

SGT. JOHANIE MAHEU, RIDEAU HALL



Governor General David Johnston talks with Chemi Peres, son of the late Shimon Peres (1923-2016), after laying a wreath from the people of Canada, at the grave on Mount Herzl in Jerusalem of the former Israeli president and prime minister who died on September 28.

SGT. JOHANIE MAHEU, RIDEAU HALL



Governor General David Johnston, with JNF-KKL Chair Danny Atar, plants a tree as a symbol of peace at the Grove of Nations in the Jerusalem Forest, November 2.

SGT. JOHANIE MAHEU, RIDEAU HALL



Governor General David Johnston lays a wreath from the people of Canada at the grave of Theodor Herzl (1860-1904), a founder of modern Zionism, on Mount Herzl in Jerusalem.

SGT. JOHANIE MAHEU, RIDEAU HALL

Opinion: Why a rabbi under the chuppah may boost Jewish engagement in intermarried homes

BY LEONARD SAXE AND FERN CHERTOK
WALTHAM, Mass. (JTA) – At a summit meeting held late last month at the National Museum of American Jewish History, several hundred communal professionals, rabbis, scholars, philanthropists and young intermarried couples gathered to discuss engagement of interfaith families in Jewish life.

There is widespread communal agreement that intermarriage has reshaped the landscape of American Jewish life, but a lack of consensus regarding how best to respond to this development. At the forefront of the controversy has been rabbinic officiation at intermarriage ceremonies.

For some, the debate over whether a rabbi or cantor should conduct an interfaith wedding hinges on theological questions. But, for many, the debate is also about the impact that rabbinic officiation might have on the Jewish character of the homes and families these couples create. Contrary to the long-held assumption that choosing a Jewish officiant is a symbolic, not a substantive act, we now have strong evidence of the association between rabbinic officiation at intermarriages and the couples' subsequent involvement in Jewish life.

Our new report, "Under the Chuppah: Rabbinic Officiation and Intermarriage (<http://tinyurl.com/jrrqhw7>)," explores the trajectories of Jewish engagement of a large group of young adult Jews married to Jewish and non-Jewish spouses. As part of a long-term follow-up study of 2001-2009 applicants to Birthright Israel, we surveyed 1,200 married young adults. We explored differences among three groups of couples: in-married couples, intermarried couples who had a sole Jewish clergy officiant (i.e., no non-Jewish co-officiant) and intermarried couples who married under other auspices such as a justice of the peace, friend or family member.

The data are unequivocal that intermarried couples whose weddings were officiated by Jewish clergy as the only



Intermarried couples whose weddings were officiated by Jewish clergy as the only officiant are more highly engaged in Jewish life than other intermarried couples, a new study has found.

officiant are more highly engaged in Jewish life than other intermarried couples.

Among the intermarried couples married by a rabbi or cantor, the overwhelming majority (85 per cent) of those who now have children reported that the religion in which their children are being raised is Judaism.

This is in stark contrast to the intermarried couples who did not have a sole Jewish officiant, of whom 23 per cent are raising their children Jewish. Consistent with these findings, one-third of intermarried couples who had a rabbi or cantor as sole officiant are synagogue members. This number is more than four times higher than the rate for intermarried couples married by another type of officiant. These differences persist even when the gender, Jewish background and college Jewish experiences of the Jewish spouse are taken into account.

On the two measures that have been at the heart of the controversy about Jewish officiation at intermarriages – synagogue membership and raising children Jewish – intermarried couples with sole Jewish clergy officiation are not very different from in-married couples (that is, Jews who marry Jews). The rates of synagogue membership are 34 per cent for the former vs. 41 per cent for the latter, and for raising children Jewish 85 per cent vs. 94 per cent.

Sole Jewish officiation at intermarriages does not, however, fully level the playing field between intermarried couples with a sole Jewish officiant and in-married couples on all measures of Jewish engagement. For example, intermarried couples who had sole Jewish officiation are somewhat less likely to have a special meal on Shabbat.

Our study does not provide a full explanation of the reasons for the

differences between intermarried couples with a sole Jewish officiant and other intermarried couples. In part, the decision to have a Jewish officiant likely reflects a continuation of the already existing Jewish trajectory of these couples. But it may also be that the involvement of Jewish clergy has an independent impact on the lives of intermarried couples. Interactions with Jewish clergy in preparation for the wedding may serve to welcome the non-Jewish partner into Judaism, establish the groundwork for a continuing relationship and affirm the couple's prior decision to raise a Jewish family. Conversely, rejection by clergy, even with a referral to another rabbi, may have a negative effect.

Rabbinic officiation at intermarriage is a relatively new phenomenon, and we are only now beginning to see its effects. What does seem apparent from our research is that most couples who engaged rabbis for officiation purposes appear to have Jewish commitments that carry over past the wedding ceremony.

Marshall McLuhan famously cautioned, "We drive into the future using only our rearview mirror." In contrast to demographic studies, which, while valuable, tell us more about the past than the future, our socio-psychological studies of intermarried young couples shed light not only on the lived experiences of contemporary Jews, but also provide critical data for thinking about the future.

We would like to think that our research, rather than viewing Jewish experience through a rearview mirror, is looking forward. We are discovering that the consequences of intermarriage that we have long expected to be devastating vis-a-vis the Jewish future may not be inevitable.

Leonard Saxe is the director of the Cohen Center for Modern Jewish Studies of the Steinhardt Social Research Institute at Brandeis University. Fern Chertok is a research scientist at the Cohen Center for Modern Jewish Studies.

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Continued on page 16

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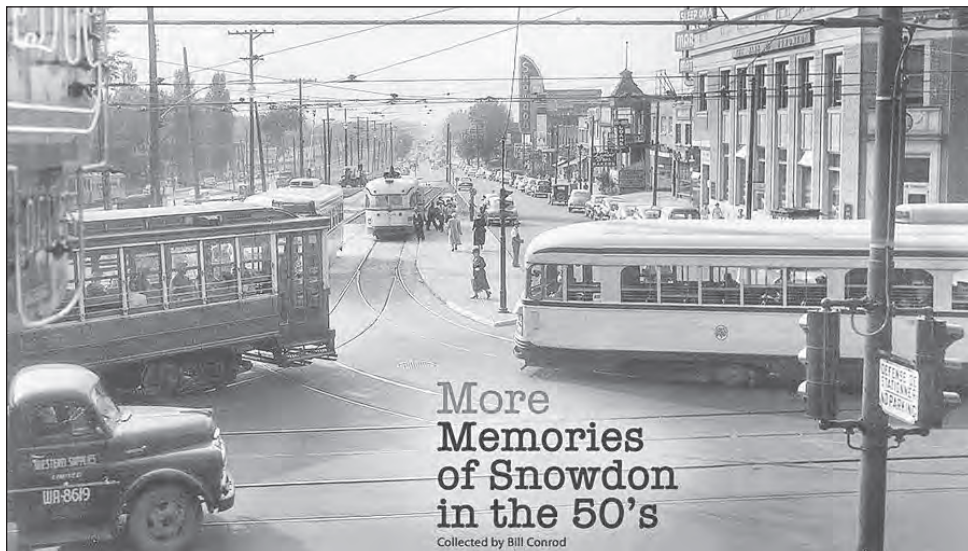


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The cover of *More Memories of Snowdon in the 50's* shows Decarie Boulevard looking north from Queen Mary Road.

Ottawa author recalls growing up in Montreal in the 1950s

By the 1950s, Snowdon was a largely Jewish neighbourhood in Montreal. Ottawa author **Bill Conrod** has put together two books gathering many people's memories of living in Snowdon in those years. **Michael Aarenau** reports.

Bill Conrod, a retired educator and former vice-principal of Algonquin College, has such fond memories of growing up in the Snowdon neighbourhood of Montreal that he put together two books of stories about the area.

The first, *Memories of Snowdon in the 50's*, is a collection of personal reflections and vignettes from Conrod and other contributors about their days growing up in Snowdon, a neighbourhood – then, and now – filled with Jewish institutions including synagogues, schools and the YM-YWHA, Montreal's Jewish community centre.

Conrod was inspired to begin collecting stories and photos for the book when he came across a photo from the period taken at the corner of Queen Mary Road and Decarie Boulevard. The corner then looked very different than it does now with the Decarie Expressway – built in time for Expo '67 – now cutting the boulevard in two.

Conrod sent the photo around to family and friends and got it published in community newspapers in Montreal along with a request for responses from people willing to share their stories about Snowdon.

Memories of Snowdon in the 50's was published in 2006. A second volume, *More Memories of Snowdon in the 50's* came out two years ago.

Conrod spoke fondly with the Ottawa Jewish Bulletin about spending afternoons watching softball games at

MacDonald Park and about how he and his friends would walk up and down Earncliffe Avenue looking for adventures.

Conrod – who is not Jewish himself – has strong memories of the vibrant Jewish community in Snowdon and how it impacted the area.

In one vignette, a non-Jewish contributor recalls how empty her public school would be during the High Holidays.

Conrod recalled how prominent the YM-YWHA on Westbury Avenue was with its pool, gym and the dances it hosted for local youth. He also remembers the many synagogues in Snowdon, including the Spanish and Portuguese, Shaare Zion and Chevra Kadisha B'nai Jacob; as well as the Talmud Torah Day School and Herzliah High School.

Conrod's favourite location for "Jewish culture" in the area is the Snowdon Deli – which opened on Decarie Boulevard in 1946 and is still going strong.

"It's world renowned! Boris Brott, the conductor of many symphonies, touted it as the best place for smoked meat in the world," Conrod said.

Conrod remains nostalgic about Snowdon, but said he's finding it more difficult to visit as often as he used to since he's getting older.

"It was such a lovely place to grow up. It was just super," he said.

To purchase copies of *Memories of Snowdon in the '50s* or *More Memories of Snowdon in the '50s*, contact Bill Conrod at jillbillc@sympatico.ca.

Pinchas Rutenberg: From Russian Revolutionary to Builder of the Jewish State

with Professor Eugene Orenstein



Pinchas Rutenberg had been an active member of the Socialist Revolutionary Party (SR) in Czarist Russia, devoted to the Russian Revolution. Subsequent events brought him back to his Jewish identity and to the belief that only a Jewish state in Palestine could solve the Jewish Question. He became the pioneer of the electrification of Palestine under the British Mandate.

This fascinating story is told by Professor Eugene Orenstein, who during his 39 year academic career in the Department of Jewish Studies at McGill University, specialized in modern Jewish social and intellectual history, with particular emphasis on the Jewish labor and socialist movement in Eastern Europe and North America.

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Ottawa author offers a Jewish history of Timișoara, Romania

BY DAVID B. BROOKS

Timișoara is a medium sized city in western-most Romania, which, over the centuries, has passed from Roman to Hungarian rule and, subsequently, to Ottoman, Austro-Hapsburg, and Hungarian rule again. At the end of the First World War, revised borders placed Timișoara in Romania.

This history gave Timișoara a remarkably multinational and multi-religious character, part of which came from its Jewish population. As far back as any one knows, there have been Jews living in Timișoara.

Tibor Schatteles, a retired economist in

Ottawa who was born in Timișoara, offers a history of the city, and, particularly, its Jewish community, in his book, *The Jews of Timișoara: A Historical Perspective*. The book was published in Romanian in 2013 and in English in 2014.

In nearly 500 pages, Schatteles gives an almost encyclopedic history of Timișoara and explains how the city's political, cultural, economic, and intellectual flavour changed from one ruling entity to the next until, in 1989, a revolution that began in Timișoara ended nearly 50 years of communist rule in Romania. In each era, with the exception of the Nazi Axis era during the Second World War, Jews

played a significant role in the city and, in most eras, had to struggle against native and imported strains of anti-Semitism.

For me, the most interesting chapter in *The Jews of Timișoara* covers the period between the two world wars. By then, Timișoara was part of Romania, which, though still a kingdom, was trying to be liberal and democratic.

At the same time, nationalist tendencies were building, and the government sought to make Timișoara less multicultural and more Romanian. Taking advantage of the relative freedom, the Jewish community established a significant presence in manufacturing and commerce – but success in those areas did not last long. What started as good became bad as government policies put increasing restrictions on Jewish life. By the end of the period, Romania had become an overtly anti-Semitic dictatorship allied to Nazi Germany. After the Second World War, Romania became an only modestly less anti-Semitic Communist satellite of the Soviet Union.

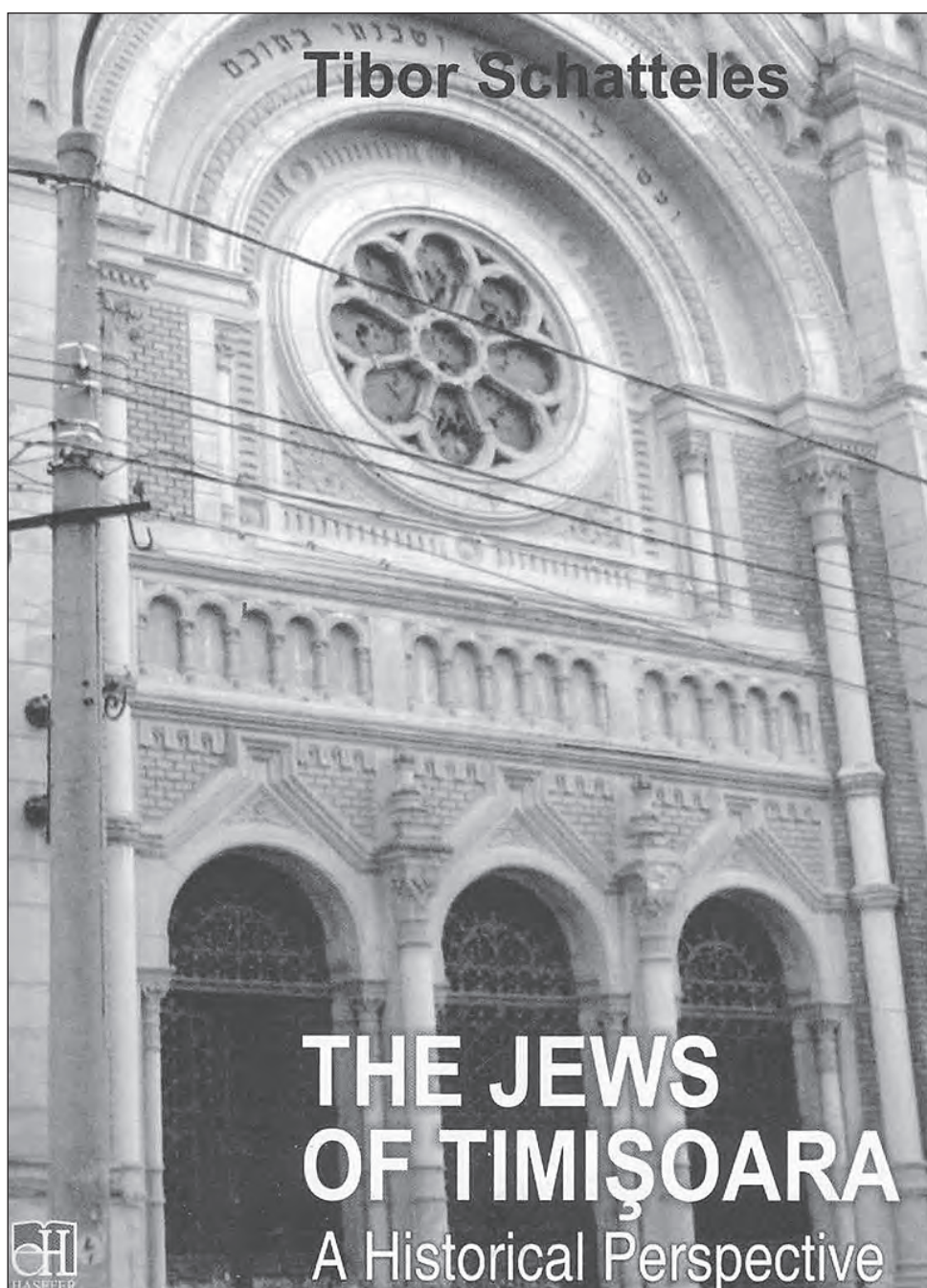


Tibor Schatteles' book details the Jewish history of Timișoara, the city in Romania where he grew up.

After spending his early life in Timișoara, author Schatteles was working in Bucharest as a mathematical economist when he left Romania illegally in 1973. The following year, he reunited with his wife, Agnes, and they immigrated to Canada, where he became a research economist in Ottawa with Statistics Canada. At his retirement in 1994, he was chief of the Price Analysis section.

In 2014, Schatteles returned to Romania to accept an honorary doctorate from the Romanian Academy of Sciences in recognition of his life's work.

Schatteles leaves the reader to contemplate the future for the Jewish community of Timișoara. The Jewish population there is now barely five per cent of what it was in 1941. Some of the synagogues and other Jewish buildings remain standing, but, as he writes, expressions of anti-Semitism can still be heard in the streets. He also notes that he wrote this book about the Jews of Timișoara because he "wants to recover a past partially expropriated by a number of biased authors."



In Appreciation

We would like to thank all those friends and family who sent expressions of kindness, cards, meals and donations in memory of **Aaron Orlik**, beloved brother and uncle. He is deeply missed. We are grateful for your thoughtfulness, support, generosity and caring.

The Families of Julie Fine, Mark, David and Joel Orlik

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Our presence at the mikvah signified something special

On October 23, Kehillat Beth Israel gave my congregation, Or Haneshamah, the incredible gift of a Sefer Torah, doubling the number of Torah scrolls owned by Or Haneshamah to two. And did we ever celebrate.

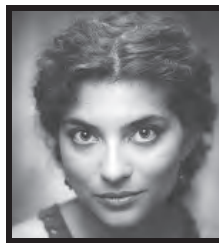
I didn't know what a Hachnasat Torah ceremony was until I found myself – with about 30 members and clergy from both congregations – parading from Kehillat Beth Israel to the Soloway Jewish Community Centre (SJCC). We took turns holding the new Torah under a chuppah as we walked, sang and cheered.

After our first stop, at the SJCC, we carried on to the First Unitarian Church, where Or Haneshamah holds services. There were tears as the two Torah scrolls “met” each other and especially as our congregation's founders, Walter and Teena Hendelman, recounted how acquiring the first Torah had transformed their little chavurah into a dedicated prayer community. The ceremony concluded with a Shehecheyanu blessing and, of course, cake.

Our congregation celebrated Simchat Torah that evening too, and afterwards the two Torah scrolls were placed together in the Ark, where they now live happily ever after.

Indeed, a Hachnasat Torah ceremony includes tropes similar to a Jewish wedding, including using a chuppah, the dancing, the singing, and, most interestingly to me, the tradition of bringing the Torah scrolls out to “meet” each other.

Additionally, members of the congregation, especially those who read or chant from the Torah or who are service leaders, go to the mikvah beforehand and perform the ritual immersion ceremony in order to



SARAH WAISVISZ
**DISPATCHES
FROM THE
DIASPORA**

prepare themselves for receiving the new Sefer Torah. Before the Torah parade in the afternoon, some congregants from Or Haneshamah went to the mikvah. We were only three women but, collectively, we represented several generations of congregational leaders – our presence signified something special about lineage that I still can't articulate.

Unlike my two friends, I had never been to the mikvah. And, although according to custom, traditional men use the mikvah, too, it is often the domain of women who, traditionally, use the mikvah regularly in accordance with the obligations of family purity.

For me, this first experience of the mikvah before receiving the new Torah seemed a fitting way, so soon after the Days of Awe, to “seal” my New Year's promises to myself.

Although I had never used the mikvah, I had, in fact, been to one before.

In 2011, I visited the ruins of the oldest mikvah in the Americas. This mikvah was built by the Jewish community of Bridgetown, Barbados, in 1651 in anticipation of their synagogue, Nidhe Israel, built in 1654.

The Jews of Bridgetown, originally from Portugal and Spain via the Netherlands and Brazil, settled there in the

17th century. Three centuries later, after the community had dwindled and the synagogue was deconsecrated, the mikvah was excavated in 2008 and restored.

Visitors to what is now the Nidhe Israel Museum can imagine what life was like for those early Sephardic Jewish migrants to the Caribbean. The truly curious can learn that, although the mikvah was in ruins, the Jewish presence in Barbados went underground, but never disappeared.

Ottawa's Naomi Bulka Community Mikvah is much more modern, of course, but it, too, is haunted by the joyful and sad reasons that bring people there. My friends and I, like good Reconstructionists, modified our own mikvah ritual to include a psalm, from “Isaiah 43:2,” that I had first heard sung by Rabbi Shefa Gold: “When you pass through the water, I am with you, oh I am with you/I won't let the rivers overwhelm you, I will be with you – *Ki ta'avor bamayim, etha ani, etha ani/uva ne harot lo yishtafucha, lo yishtafucha.*”

Rabbi Gold's interpretation of this psalm is rhythmic, strong and insistent. It is comforting rather than a lullaby. It is a call to arms, a call to empowerment.

We sang this psalm in English and Hebrew for each other as we took turns immersing in the mikvah. The words and melody weaved around us, a kind of chuppah. As I descended the seven steps to the water, I thought of the mikvah in Barbados used by 17th century Ladino-speaking Jews, descendants of Converso Jews who had fled the Inquisition in the Iberian Peninsula and later Brazil.

I still can't quite articulate it, but I felt a surge of something like resistance, tethered by lineage and love.

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Bonding over Jewish victimhood

One of my favourite movies is Woody Allen's "Annie Hall." In one of the early scenes, Allen's character, Alvy, rants to his friend, Rob, about the supposed anti-Semitism he experienced over lunch.

"I was having lunch with some guys from NBC, so I said, 'Did you guys eat yet, or what?' and Tom Christie said, 'No, did Jew?' Not 'did you eat' but 'did JEW eat?' You get it? Did Jew eat?"

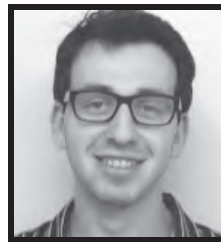
Naturally, Rob calls Alvy out on his paranoia, but sometimes I feel like the Jewish community can use a few "Robs" in the real world.

Late last year, the Canadian Jewish News (CJN) published an article investigating how comfortable Jews felt at certain Canadian universities. <http://tinyurl.com/hallfta>

While the article brought up some legitimate issues, such as the mural at York University that blatantly encouraged violence against Jewish Israelis and should thus be condemned, it also referred to some issues that aren't really issues. When it comes to campus life, methinks we protest too much.

For one thing, many of us seem to view any and all demonstrations against Israel as anti-Semitic. While there's no doubt in my mind that a lot of the criticism against Israel is rooted in anti-Semitism, particularly the arguments against its very existence and calls for BDS, it's perfectly legitimate for people to bring up fair and factual criticism about things like checkpoints and settlements, the very issues that a plurality of Israelis themselves discuss constantly.

The CJN article brought up how students at Wilfred Laurier University in Waterloo organized an Israeli checkpoint simulation, "where they yelled at participants in order to simulate what life is like for Palestinians in the



MICHAEL AARENU
CAMPUS LIFE

Have we seriously become so thin-skinned that a fake checkpoint has us running to the hills, crying anti-Semitic wolf?

While I eat a lot of meat, I don't feel I'm unsafe on campus because some vegan groups hand out graphic pamphlets in the atrium that condemn my life choices.

West Bank," and how some Jewish students felt uncomfortable seeing that.

Have we seriously become so thin-skinned that a fake checkpoint has us running to the hills, crying anti-Semitic wolf?

While I eat a lot of meat, I don't feel I'm unsafe on campus because some vegan groups hand out graphic pamphlets in the atrium that condemn my life choices.

There are numerous campus groups that protest social justice issues around the world like child marriage, access to safe abortions, and Aboriginal rights, to name a few, and their protests tend to target specific countries. But that doesn't take away their right to bring them up. I'm not sure why, when it comes to human rights issues in Israel and the Palestinian territories, many of us try to

shout over the protests with cries of anti-Semitism in an attempt to delegitimize concerns and stifle criticism.

When we put Israel on a pedestal and declare that discussion about its policies by the outside world constitutes anti-Semitism, we do ourselves and free speech a great disservice.

But this paranoia about anti-Semitism isn't just a campus problem. In September, the Anti-Defamation League ruled that the silly Internet meme, "Pepe the Feels Frog," which is often used by members of the alt-right, is a hate symbol. To equate a cartoon frog to something like a swastika, an actual hate symbol, is preposterous. Has there ever even been one act of violence committed in the name of Pepe?

So, why are we so obsessed with feeling like we're constantly being persecuted? I think it may have to do with identity.

Let's go back to Woody Allen. He is an atheist who has ridiculed Judaism in several films and, yet, everywhere he looks, he sees anti-Semitism. This is a common theme seen in works by certain other North American Jewish cultural figures. For example, in Philip Roth's *Portnoy's Complaint*, the novel's protagonist, Alexander Portnoy, rants constantly to his psychiatrist about his identity crisis. Portnoy is especially frustrated because he loathes Judaism and Jewish practice, but feels he can't escape it because it's such a defining aspect of his character. So he views those who dislike him as disliking him simply because he's Jewish, even though he does virtually nothing that would identify him as such and is unlikeable for numerous other reasons.

It seems there are some Jews who identify as Jewish only when they feel they're under threat; and so the Jewish victimhood complex is born, where they need to feel hated to feel Jewish.

So, ultimately, I hope we can work to find better things to bond over than our own "oppression." Jew know what I mean?

Build strength with my ultimate squat workout

The squat is an excellent compound exercise that targets the muscles in your lower body – glutes, hip flexors, quadriceps, hamstrings, gastrocnemius and soleus (calves) – as well as muscles in your torso. Squats strengthen your bones and, when performed properly, the ligaments and tendons associated with your knees. Regular squatting helps men and women develop a natural butt lift and strong, sexy legs, which ultimately help with functional activities and many sports.

There are many variations of squats. When trying new exercises, it's best to work with your personal trainer to ensure proper form, prevent injury and achieve desired results. Once you've mastered the basic squat and can perform two sets of eight to 10 reps, work on higher volumes such as 12 to 15 reps or progress to some of the more challenging variations.

Tip: Wear a firm-soled shoe for stability and to prevent your feet from pronating.

Before you exercise, warm up for at least five minutes. If you're out of shape, have a medical condition, or are a senior, it's advisable to get your doctor's approval before beginning a new exercise program.

1. For the **basic squat**, stand with your feet firmly planted slightly wider than shoulder width. Feet should be naturally turned out slightly, approximately 10 degrees. Place your arms straight out in front or clasp your hands. Push your hips back and lower your rear end until you look like you're sitting on an imaginary chair. Keep the weight in your heels. Pause briefly. Your knees should be bent at a 90 degree angle and centred over your feet, and your thighs should be



GLORIA SCHWARTZ
FOCUS ON
FITNESS

parallel to the floor. If your knees jut forward towards your toes, push your hips back more. Return to standing position. During the up and down movements, you should keep your chest upwards with only a slight tilt forward. Inhale as you squat down and exhale as you come up.

2. **Sumo squat** is like the basic squat, except your stance is much wider, like a sumo wrestler. This makes your inner thighs work harder.

3. For the **squat with a lateral leg raise**, lower yourself into a basic squat, then return to standing and immediately raise (do not kick) your right leg out to the side as high as you can without forcing it, then lower it back to the floor. You can do a full set on each leg or alternate the left and right legs. The leg-raising component of this squat exercise strengthens your hip abductor muscles.

3b. Another option is the **squat with rear leg raise**. Raise each leg behind you as you come up from each squat, like you're skating. This works the glutes even more.

4. I love the more advanced **jump squat** because it combines short bursts of high intensity cardiorespira-

tory exercise with strength building. Come down into a basic squat, then employ your lower body strength and your arms for momentum and jump slightly off of the floor. Land gently and go right into your next repetition.

4b. The **jump tuck** is similar, except you use full power to bring your knees up towards your chest as you explode into a jump. This exercise will really get your heart rate up.

5. **180 degree jump squat** is the same as the jump squat, except you rotate your body mid-air and land facing the opposite direction. This advanced variation lets you practise your balance and agility.

6. **Pistol squat** provides an extra strength-building opportunity for the activated hip muscles as well as core muscles, and you really have to focus on balance. Do the basic squat movement on one leg, with the free leg positioned in front of you and slightly above the floor. Keep your hands out for balance or hold onto something secure. You may find it very difficult at first. If you can't lower yourself into the imaginary chair with knee bent at 90 degrees, just lower yourself as much as you can, keeping balance a priority.

6b. The **Bulgarian split squat** is similar to the pistol squat, but you place your free leg behind you with your foot on a bench for balance.

7. You can progress to a **back squat** using a weighted bar on your shoulders – never on your spine. Competitive weight lifters and bodybuilders typically squat with their rear end low to the floor. Some evidence suggests deep squats may pose a risk to knee cartilage. Novices are therefore advised to avoid deep squats.

Enjoy your workout. You'll feel it the next day!

Three architects who transformed pre-state Jerusalem

Till We Have Built Jerusalem: Architects of a New City

By Adina Hoffman
Farrar, Strauss and Giroux
368 pages

‘A fast walker could go outside the walls of Jerusalem and walk entirely around the city in an hour. I do not know how else to make one understand how small it is.’ –Mark Twain, *Innocents Abroad*

When Mark Twain visited Palestine and commented on Jerusalem in 1867, the area was ruled by the Ottoman Empire. That changed after the First World War when Palestine came under the British Mandate. Since then, the sections of Jerusalem outside the Old City walls have greatly changed. What Adina Hoffman, who has lived in Jerusalem for 25 years, finds fascinating about these changes are the different types of architecture.

In *Till We Have Built Jerusalem: Architects of a New City*, she focuses on “three very different men – Erich Mendelsohn, Austen St. Barbe Harrison and Spyro Houris” and how they transformed the city before the declaration of the State of Israel. Her purpose is to understand their visions: “What did they see and what did they want to see when they walked the dusty streets? In 21st century Jerusalem, they’re barely remembered, and the city or cities they had in mind are vanishing as well.” Her work serves as a paean to these men and their dreams.

Hoffman first explores the life of Jewish German Mendelsohn, who is best known for designing Hadassah Hospital and the Schocken Library. Mendelsohn arrived in 1934, after leaving Nazi Germany and living in several other countries, including England. During an early visit to Jerusalem, Mendelsohn found himself less than inspired by the view from the city. Hoffman quotes from a letter to his wife: “I have visited all the buildings on Mount Scopus. A God-given piece of country between the Dead Sea and the Mediterranean has been violated by devils’ hands. A wretched, botched piece of fruit of incompetence and self-complacency.”

Although he sought to make his mark on the country, it wasn’t easy. To Zionists, he seemed more interested in creating art than building a Jewish state. According to Hoffman, Mendelsohn sought to design buildings that were a fusion of Eastern and Western cultures.

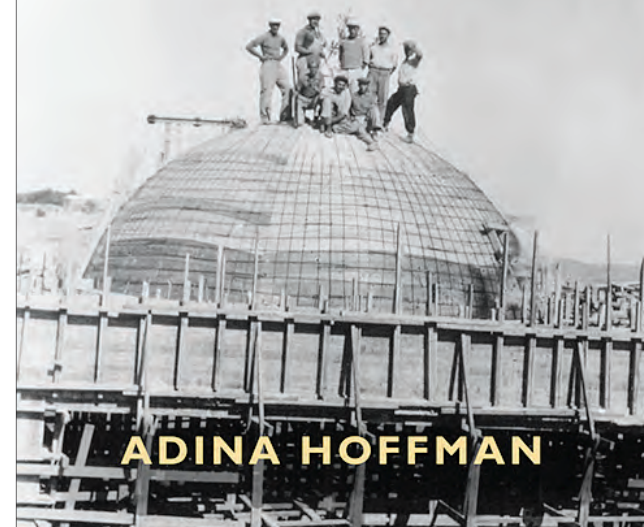
RABBI RACHEL ESSERMAN THE REPORTER, VESTAL, NY BOOK REVIEW

Unfortunately, he was stubborn and hard-headed – fighting bureaucracy and serving as a harsh task master to those who worked for him. It became increasingly difficult for him to find work in Israel, and Mendelsohn moved to the United States in 1941.

The two other architects were not Jewish. Harrison arrived in Palestine in 1921 and, according to Hoffman, “although he was essentially, even implacably, British – he counted Jane Austen as an ancestor and himself as her namesake, took tea, smoked a pipe, and ate porridge for breakfast till the end of his days – he turned his back on England and had no desire to return.” Being the official government architect did not make his life easier; he was not the first choice of those with large commissions. Harrison is best known for the Palestine Archeological Museum that was later absorbed into the Israel Museum and which is often referred to as “the Rockefeller.” He tried to create a Mediterranean style – one that would fit its surroundings, rather than impose a European style he felt didn’t fit the atmosphere. Harrison left the country in secret 15 years after his arrival, writing to friends that he’d “escaped,” although he still didn’t return to England.

The least known architect is Houris, who lived in Jerusalem during the early part of the 20th century. Hoffman spends the last section of her book searching for him in the streets and in dusty archives. She knows little about him and, at first, can only guess at his ethnicity and religious background – although it is clear he is not Jewish. This is the most personal part of the book as Hoffman often strays from her central topic to offer commentary about what is occurring in Israel. It’s uncertain how many buildings Houris designed; some still carry his name on a cornerstone and others with a similar design are attributed to him. His buildings featured “abstractly floral and richly paneled ceramics,” a style “considered by natives and tourists alike to represent the quintessence of Jerusalem.” Although Hoffman does learn some details about Houris’ life, she never gains

TILL WE HAVE BUILT JERUSALEM ARCHITECTS OF A NEW CITY



an insight into his thoughts as she did with Mendelsohn and Harrison, who left written records of their lives.

Till We Have Built Jerusalem is an unusual hybrid: it is part journalistic, part scholarly and part personal. I enjoyed the sections about Harrison and Houris more than that of Mendelsohn. Harrison seemed a far more an interesting and sympathetic character. In her section on Houris, my pleasure was less about the author’s search for the man and more about the wider history she offers.

The book includes black-and-white photos of some of the architects’ major works and elaborate descriptions of others. My one complaint is that there are no captions or a photo list. The book makes for leisurely reading because there is no great action or tension. That suits its subject, though, and readers can delight in Hoffman’s prose and her look at the many layers that make up the city of Jerusalem.

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WHAT'S GOING ON | November 14 to 27, 2016

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

For a list of Holocaust Education Month events, visit www.jewishottawa.com/HEM

MONDAY, NOVEMBER 14

"Road to Valour" Book Talk with Author Aili McConnon: The story of legendary cyclist Gino Bartali, who secretly aided the Italian resistance during the Second World War. Federation launch in recognition of Holocaust Education Month, 7 pm.
Info/RSVP: Elana Moscoe, 613-798-4696, ext 355, emoscoe@jewishottawa.com

TUESDAY, NOVEMBER 15

Jewish Family Services Annual General Meeting: Keynote Speaker is Dr. Jeff Blackmer, whose topic is the issue of ethics and assisted dying.
Kehillat Beth Israel, 1400 Coldrey Ave., 7 pm.
Info: Rotem Brajtman, 613-722-2225, rbrajtman@jfsottawa.com

SATURDAY, NOVEMBER 19

PJ Library and Temple Israel Young Family Havdalah: A meaningful Havdalah ceremony, beautiful crafts and snacks.
Temple Israel, 1301 Prince of Wales Dr., 6 pm.
Info: Ariel Fainer, 613-798-4696, ext.240, afainer@jewishottawa.com

SUNDAY, NOVEMBER 20

Limmud Ottawa 2016: Visit www.limmudottawa.ca for more information about Limmud Ottawa 2016, 8:30 am to 5 pm.
Info: Jenny Roberge, 613-608-6872, info@limmudottawa.ca

Hillel Lodge Annual Memorial Service: Honouring the memory and spirit of those we have lost this past year.

Hillel Lodge, 10 Nadolny Sachs Pvr., 11:30 am.
Info: Cindy Cherry, cindyc@hillel-ltc.com

TUESDAY, NOVEMBER 22

Malca Pass Library Book Group Meeting: "A Replacement Life" by Boris Fishman will be reviewed by Sophie Kohn Kaminsky.
Kehillat Beth Israel, 1400 Coldrey Ave., 7:30 pm.
Info: Maureen Kaell, 613-224-8649, mkaell@rogers.com

WEDNESDAY, NOVEMBER 23

"Blind Love" film screening: The story of six blind Israelis and their guide dogs who took part in March of the Living. Federation event for Holocaust Education Month, 7 pm.
Info/RSVP: Elana Moscoe, 613-798-4696, ext 355, emoscoe@jewishottawa.com

THURSDAY, NOVEMBER 24

Teachers' Workshop: "The Nuremberg of Hate and the Nuremberg of Justice:" What have we learned? What can we do? Keynote address: Irwin Cotler. HEM Program of CHES in cooperation with Temple Israel, Raul Wallenberg Centre for Human Rights and Zelikovitz Centre for Jewish Studies, Carleton University.
Temple Israel, 1301 Prince of Wales Dr., 4:30 pm.
Registration required: <http://bit.ly/CHESworkshop>
Info: Minda Chaikin, 613-234-5820, chesatcarleton@gmail.com

SUNDAY, NOVEMBER 27

"Disobedience" film screening: The story of Sousa Mendes, a Portuguese consul stationed in Bordeaux, France, who

issued visas to thousands of refugees trying to escape Nazi occupation, allowing for safe passage through Spain to Lisbon. One of the descendants, as well as Louis Phillip, grandson of Sousa Mendes, will host an introduction and Q&A. Ben Franklin Place, 101 Centrepointe Dr., 3 pm. Federation event for Holocaust Education Month.
Info/RSVP: Elana Moscoe, 613-798-4696, ext 355, emoscoe@jewishottawa.com

Yiddish Dance Workshop with Susan Barker: Learn the basic steps of Yiddish dance, also known as Ashkenazic, or Klezmer. Pre-requisite: must love to dance and move to the infectious sound of Klezmer tunes, 1:30 pm.
Info: Roslyn Wollock, 613-798-9818, ext. 254, rwollock@jccottawa.com

COMING SOON

TUESDAY, NOVEMBER 29

Jewish Federation of Ottawa Members' Meeting: Open to the public. All are welcome, 7 pm.
Info: Alecia Laliberte, 613-798-4696, ext. 236, alaliberte@jewishottawa.com

CANDLE LIGHTING BEFORE

NOVEMBER 18	4:08 PM	DECEMBER 2	3:59 PM
NOVEMBER 25	4:03 PM	DECEMBER 9	3:58 PM

BULLETIN DEADLINES

WEDNESDAY, NOVEMBER 23	FOR DECEMBER 12
WEDNESDAY, JANUARY 4	FOR JANUARY 23

UNLESS OTHERWISE NOTED, ACTIVITIES TAKE PLACE AT THE JOSEPH AND ROSE AGES FAMILY BUILDING, 21 NADOLNY SACHS PRIVATE

CONDOLENCES

Condolences are extended to the families of:

Rebecca Jean Gurevitch

Lilyan Phillip

Marc Lubelski

Barbara Zilani

May their memory be a blessing always.

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



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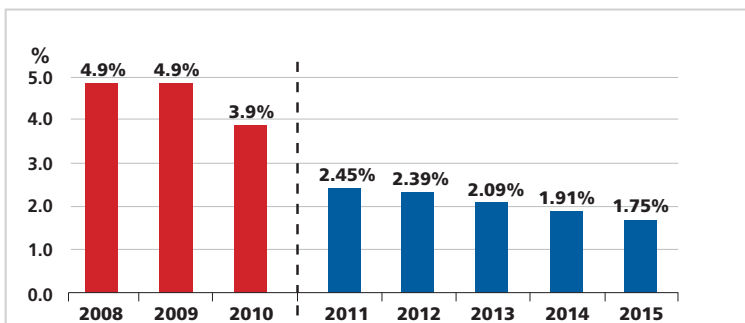
ECONOMIC DEVELOPMENT

- Innovation Centre at Bayview Yard: Grand Opening Fall 2016
- \$ 2.2 Billion in building permits
- Provincial funding secured for Stage 2 LRT
- Confederation Line to open in 2018
- Education and the Economy Summit held



TOURISM

- Year-long sesquicentennial Celebrations in 2017
- Hosted 1300 One Young World Summit delegates from 196 countries
- Tourism Summit held for industry leaders - Beyond 2017
- Ottawa Art Gallery opens in 2017



FINANCIAL DISCIPLINE

- 2.5% or lower tax promise kept every year
- Maintained front line community services
- Moody's triple A credit rating



ENVIRONMENT

- Ottawa River Action plan underway
- Planted trees and built community gardens across the City
- Converting City streetlights to green LED technology
- Record Investments in active mobility infrastructure



HELPING PEOPLE

- Record Investments in Affordable Housing and accelerated 10 year Housing Homelessness Plan
- New Low Income Transit Pass proposed for 2018
- New recreation facilities opened across the City



COMMUNITY SAFETY

- Hired 25 new police officers this year and another 25 in 2017
- Increased the number of Paramedics
- Created and implemented the Gang Exit Strategy
- 20 additional red light cameras installed