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Is Europe's terrorism problem generating empathy toward Israel?

BY CNAAN LIPSHIZ

(JTA) – Is terrorism softening European attitudes toward Israel?

When a Palestinian terrorist used a car to ram and kill an Israeli soldier in eastern Jerusalem in 2014, the European Union (EU) urged “restraint” and, without condemning the attack, called it merely “further painful evidence of the need to undertake serious efforts towards a sustainable peace agreement.”

The statement by EU foreign relations chief Federica Mogherini was “a typical EU reaction, which blames the victim for getting attacked,” Oded Eran, a former ambassador of Israel to the European Union and a senior research fellow at the Institute for National Security Studies, said at the time.

Two years later, however, European officials had a much different reaction to a similar attack in eastern Jerusalem, which killed four Israeli soldiers on January 8.

“The European Union condemns the murder of these four young Israelis, as well as any praise or incitement for terrorist acts,” the EU said in a statement, which, unlike the 2014 communiqué omitted any reference to the fact that the attack happened in an area of Jerusalem that it considers occupied.

Unusually, following the recent attack, the Israeli flag was projected on the Brandenburg Gate in Berlin and Paris City Hall, signs of solidarity with the

Jewish state permitted by local authorities. Rotterdam City Hall flew the Israeli flag at half-mast.

To Eran and other observers of Israeli-EU relations, this change in tune is indicative of greater understanding and empathy in Europe to Israel's fight against terrorism following a wave of terrorist attacks on the continent beginning in 2012.

“I think it's a new development that sincerely stems from the change in the mind of many people in Europe, in government and beyond, who now understand better than a few years ago the impact and influence of terrorism on the daily lives of innocent victims,” Eran told JTA.

He was referring to the cumulative effect of at least a dozen major attacks on Western European soil since 2012, in which local or foreign jihadists killed hundreds of victims using methods long associated with Palestinian terrorists.

Last month, a terrorist whom the Islamic State terrorist group described as its “soldier” killed 11 people, including one Israeli tourist, at a Berlin Christmas market by plowing a stolen truck through the crowd. In July, a similar attack claimed more than 80 lives in Nice, France. Days later, an Afghan man injured four people with an axe on a train in southern Germany.

These events happened just months

See Terrorism on page 2

New ambassador arrives from Israel



Ambassador Nimrod Barkan, Israel's new ambassador to Canada, presents his credentials to Governor General David Johnston, December 12, in a ceremony at Rideau Hall.

SGT. JOHANIE MAHEU, RIDEAU HALL

Editor's note

Does this issue of the Ottawa Jewish Bulletin look better and seem easier to read? Do the photos have more clarity than in the past?

In an effort to improve our product, we've upgraded to HiBrite, a whiter, brighter and better-quality newsprint than what we've traditionally used to print the Bulletin. We hope you'll enjoy the change.

This year – 2017 – Canada celebrates the 150th anniversary of Confederation and much of the celebrations are centred here in Ottawa. As the Jewish community newspaper in our national capital, we're celebrating Canada's milestone year with a series of profiles, one per issue, spotlighting the contributions of historically important Jewish Canadians to our country. We begin the series on page 5 by calling attention to Ezekiel Hart, the first

Jew elected to public office in Canada – even before Confederation.

As part of our Canada 150 celebration, we're also inviting you to submit a short essay on what it means for you to be Jewish in Canada. See page 5 for submission details.

I'll also remind you that the Ottawa Jewish Bulletin website at www.ottawajewishbulletin.com is updated daily – often throughout the day – with breaking news stories from Ottawa, Israel and around the Jewish world. Most of these articles are over and above what we can publish in the print edition. At the website, you can also download PDF and page-flip versions of the print edition to read on your computers, tablets and smartphones. Check the site often to stay up-to-date and “like” us and follow us at www.facebook.com/OttawaJewishBulletin for updates on all new articles posted to the site.

– Michael Regenstreif

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Local, National & International

Terrorism: Attitudes shift following jihadist attacks in Europe

Continued from page 1

after the murder of over 30 people in a series of explosions in Brussels in March, and fresh on the heels of a horrific series of bombings and shootings that left 130 people dead in Paris in November 2015.

The Israeli government and Prime Minister Benjamin Netanyahu in particular have been persistently drawing equivalence between the attacks in Europe and attacks against Israelis by Palestinians.

"The terrorists who attack us have the same murderous intent as those in Paris," Netanyahu said about the November 2015 Paris attacks. "It is time for states to condemn terrorism against us like they condemn terrorism anywhere else in the world."

Some European leaders clearly see his point.

Following the Berlin attack, German

President Joachim Gauck said as much in a reply he sent to a condolence message from Israeli President Reuven Rivlin.

"You and your country are in a position to understand fully what being threatened by terrorism means for a people and a nation because in your country it has become almost a daily phenomenon. We know that you can feel with us and commiserate," Gauck said.

Israeli Ambassador to Germany Avraham Nir-Feldklein further drove home the message in a statement following the projection of the Israeli flag on the Brandenburg Gate, a gesture initiated by pro-Israel activists.

"We all find ourselves facing the same terror, from Nice through Berlin to Jerusalem, but together we will stand against evil, and we will prevail," he wrote.

On Twitter, the German Foreign Ministry shared a picture of the projection, stating it was "in solidarity with Israel." Paris Mayor Anne Hidalgo, by contrast, described the gesture in her city merely as a "tribute to the victims of the attack" in Jerusalem.

Muna Duzdar, an Austrian state secretary, insisted in an interview with JTA that "Europe always understood that Israel has a right to defend itself and have security," and that greater empathy in Europe for terror victims extends not just to Israel but to victims around the world.

But following the attacks in Europe, "now we're having the situation that we have daily terrorist attacks. I wake up and there's an attack in Israel, in Iraq, in Afghanistan, in Germany. No country is left unaffected. And it might be that someone who was affected himself has a better understanding of this."

Duzdar, who was born in Austria to Palestinian parents and heads the Palestinian Austrian Society, rejected claims that the attack was not a terrorist incident because it was directed against soldiers on land that Palestinians consider occupied.

"This attack targeted human beings,

and as far as I understand it was a jihadist who did that, whose intention was to attack people," she said.

In Belgium, the firebrand anti-Israel columnist Dyab Abou Jahjah, who for years justified violence against Israelis and Americans in the pages of the De Standaard daily, was fired Monday for the Jerusalem attack on social media.

"An attack on occupation soldiers in occupied territory is not terrorism! It is an act of Resistance. #FreePalestine," Abou Jahjah wrote.

In a statement, De Standaard editor-in-chief Karel Verhoeven wrote that Abou Jahjah "has placed himself beyond the borders of acceptable debate" by endorsing violence.

Yet, the gestures of empathy toward Israel will not likely carry over to EU policy, according to Eran, the former ambassador.

"These gestures are heartwarming and indicative of a positive change, but there is a clear distinction between empathy and policy in the corridors of the European Union, which is likely to remain as critical as ever of Israeli settlements and continue to oppose them on every international arena," he said.



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ODD ANDERSON/AFP/GETTY IMAGES

A view of the Brandenburg Gate in Berlin with the image of the Israeli flag, January 9.

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Empowering women to change the world through Jewish values

Thirty-six women from Ottawa were in Israel from November 13 to 23 taking part in a **Jewish Women's Renaissance Project** Momentum trip. Participant **Lenora Zelikovitz** reflects on her experiences and what the trip meant to her.

This past November, I had the privilege of travelling to Israel on the Jewish Women's Renaissance Project (JWRP) Momentum trip. JWRP, in partnership with the Jewish Federation of Ottawa, sponsored 36 women from Ottawa, in the hopes of connecting us to the land of Israel, to our Jewish values and to each other, in a uniquely meaningful, spiritual and empowering way. Far more than just a "trip," this incredible journey did all of that and more.

The JWRP Momentum trip, often referred to as "Birthright for Mommies," empowers women to change the world through Jewish values. Along with approximately 400 other women from around the world, we had the opportunity to tour Israel, connect with the other trip participants and discover how to bring Jewish values back to our families and communities.

The JWRP organizers ran the trip like a well-oiled machine. From the moment we landed in Tel Aviv, we boarded buses to head north, climbed Masada and floated in the Dead Sea, celebrated Havdalah with our new sisters, rode camels at Abraham's Tent, and so much more. Our needs and expectations (and range of emotions) were expertly managed by our group leaders and the guide teams travelling with us.

One of the highlights of the trip for many of us was the time we spent in the Ottawa partnership region in the Upper Galilee. While we all recognize the important role our Federation plays in

providing financial support to Israel, to be able to actually see where our money has gone and the difference it has made, and continues to make, was truly magical.

We detoured from the main JWRP itinerary for a day-and-a-half to see how our community contributes to this area. Ottawa's Jewish community is part of the P2G (Partnership 2Gether) program that pairs seven Canadian communities with five communities in the Upper Galilee. Barbara Crook, chair of Ottawa's P2G committee, spent the day with us, visiting the Hanadiv School, which is partnered with the Ottawa Jewish Community School, touring Metulla and the border area with Lebanon, visiting a rape crisis centre and an aquatic centre for disabled persons. To know that our Federation supports these communities and facilities made us all extremely proud. The appreciation shown to us by our partner communities was simply humbling and empowering. We are making a real difference.

In just nine days, we saw so much of Israel. We embraced our spiritual side in the mystical city of Safed, where we toured a mikvah. We learned about the bravery of the Jews at Masada and took pride watching a number of our new Ottawa sisters take part in a ceremony in Eretz Bereshit, where they received their Hebrew names. And, of course, there really is nothing like spending Shabbat in Jerusalem, made even more meaningful by being together with our group of incredible women.



Lenora Zelikovitz (top row, far right) in Jerusalem with other members of the Ottawa delegation on the Jewish Women's Renaissance Project Momentum trip co-sponsored by the Jewish Federation of Ottawa.

Many of us in the Diaspora have had the fortune of travelling to Israel, whether as teens, young adults, to work on a kibbutz, or perhaps with our families for bar/bat mitzvahs. Those are all meaningful experiences. But to travel to the Jewish homeland with a group of women of different ages, backgrounds and lifestyles is truly an experience of a lifetime. While it may sound like a cliché, it is anything but, when I say I have

returned home with a deeper, more personal connection to Israel that includes a heart filled with Jewish values and a sense of empowerment to share with my family and community. This experience has only solidified my involvement in my community and my commitment to Israel. Most importantly, I have developed a sincere and profound kinship with my new sisters. Remember girls, let it flow and let it go. I love you all.



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Rabbi Yair Tanger takes over the pulpit at Young Israel

BY LOUISE RACHLIS

The new spiritual leader of Young Israel of Ottawa believes that Orthodox Jews in the synagogue's vicinity need to find "common ground" more often.

"We need to work together," said Rabbi Yair Tanger. "I find that only by working together will we be a stronger community."

Young Israel is a traditional Orthodox congregation located in Westboro that welcomes the community to take part in daily, Shabbat and holiday services, as

well as family programs and activities for all ages.

Rabbi Tanger, 34, moved to Ottawa this past fall after working in Montreal for 13 years where he was rabbi at two seniors' residences: the Montefiore and the Waldorf.

"My goal first of all is to unite everyone together," he said, referring to the several Orthodox minyans or study centres in the vicinity of his synagogue, "to resolve differences, and to be very welcoming and provide outreach to the Jewish community."

Other Orthodox minyans or study

centres in the area include the Chabad-affiliated Jewish Youth Library, the Kollel of Ottawa, and Hillel Lodge.

Since taking over at Young Israel, Rabbi Tanger has instituted a weekly parsha discussion and uses social media to offer thoughts on the week's Torah reading in advance of each Shabbat. The congregation has also hosted a number of community events, including a Chanukah celebration, a children's concert, and a visit to the local fire station.

Rabbi Tanger – who is also the spiritual leader of the Sephardi Association of Ottawa – is married to Miriam Zarecki and they have a blended family of six children.

He is also a ritual scribe who transcribes Torah scrolls, tefillin, mezuzahs, ketubahs and other religious writings.

Rabbi Tanger said he's looking forward to working with Ottawa's Jewish community and hopes to see Young Israel grow through his dedication and leadership.



Rabbi Yair Tanger and his son Yoav



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Celebrating Canadian Jews of the last 150 years



This is the first in a series of profiles spotlighting the contributions of historically important Jewish Canadians to our country.

Ezekiel Hart 1767 - 1843 First Jew elected to public office in Canada

Ezekiel Hart's important contribution to Canadian history pre-dates Confederation. In 1807, Hart, who was from Trois-Rivières, Quebec, was elected to represent the area in the Legislative Assembly of Lower Canada, the first Jew elected to public office in Canada.

Hart was born May 15, 1767 in Trois-Rivières, the second son of Aaron Hart and Dorothea Judah Hart. Aaron Hart, an officer in the British army during the Seven Years' War with France, is widely believed to be Canada's first Jewish settler.

Ezekiel Hart's early business career, circa 1792, was with his father in the fur trade. During this period he married Frances Lazarus, who was from the United States.

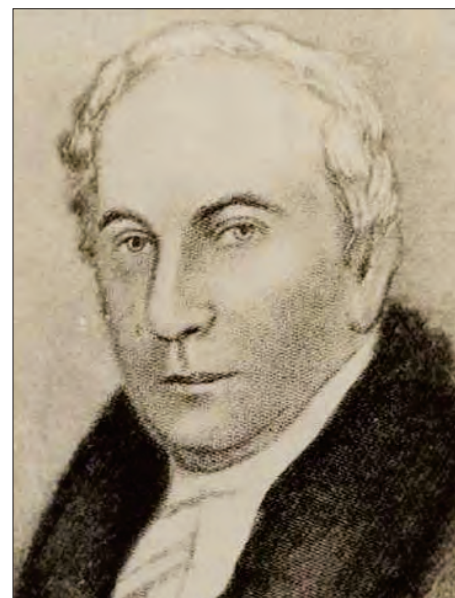
In 1796, Hart and two of his brothers founded the M. and E. Hart Company, a brewery in Trois-Rivières. Later, Hart operated an import-export business, owned a

general store and became a significant landowner after inheriting the seigneurie of Bécancour, one of seven seigneuries owned by his father.

Hart was elected to the Legislative Assembly on April 11, 1807, defeating three other candidates. However, because the election was held on Shabbat, Hart refused to be sworn in that day opting to wait for the opening of the legislature the following January to swear his oath.

Hart was sworn in on January 29, 1808 using a Hebrew Bible and with his head covered. The next day, the attorney general of Lower Canada, Jonathan Sewell, objected to seating Hart in the legislature as his oath was not taken in the prescribed manner. Hart, he said, would have to be sworn "on the true faith of a Christian."

On February 20, 1808, the legislature by a vote of 35-5 decided that "Ezekiel Hart, Esquire, professing



the Jewish religion cannot take a seat, nor sit, nor vote, in this House."

In an election later in 1808, Hart was again elected to represent Trois-Rivières. This time, though, he took the oath on a Christian Bible and assumed his seat when the legislature reconvened in 1809. However, after several days, he was again expelled because he was Jewish.

Hart continued his successful business career in Trois-Rivières but did not run for office again. He also served as an officer in the British militia during the War of 1812.

These events of 1807-1809 became



DANIEL ROBERT

known as the Hart Affair and the reverberations continued to be felt over the following decades. In 1832, the Legislative Assembly of Lower Canada passed the 1832 Emancipation Act, which gave full political rights to Jews, setting a precedent for the British Empire.

Hart died September 16, 1843 in Trois-Rivières and was buried in the Jewish cemetery there. His wife had died in 1821, but he was survived by their 10 children. In 1909, Hart's remains, and those of others in the cemetery, were transferred to the cemetery of the Spanish and Portuguese Synagogue in Montreal.

Next in the series

Samuel Bronfman 1889 - 1971

A successful businessman and devoted philanthropist, Bronfman was president of the Canadian Jewish Congress from 1939 to 1962 and a Companion to the Order of Canada.



Submit an essay

To help mark Canada's 150th, we are welcoming personal essays from readers. Please share with us! What does it mean to you to be Jewish in Canada? As a Canadian Jew, what do you hope for our future? Is there anything special in our Canadian history that has impacted you as Jew?

Please note, submission should be about 300 words and will be edited for style. Send submissions to: mregenstreif@ottawajewishbulletin.com

FEDERATION REPORT



CINDY SMITH
MITZVAH DAY

Mitzvah Day has become a perennial favourite event for Ottawa's Jewish community. It's a day when people from all corners of the community come together to volunteer their time and energy in the spirit of tikkun olam.

On behalf of the Mitzvah Day Committee, I am thrilled to say that on Sunday, February 5, the rooms and halls of the Soloway Jewish Community Centre will once again be buzzing with the collective energy of people of all ages performing good deeds at the Jewish Federation of Ottawa's 11th annual Mitzvah Day.

150 reasons to participate in 11th annual Mitzvah Day

This year, as part of celebrating Canada 150, Mitzvah Day's goal is to target the number 150 with most of our mitzvot. Our hope is to collect 150 of everything we are collecting, and to create at least 150, or multiples of 150 of the things we plan to make, decorate and organize to help those in need.

Here are just a few of the mitzvot highlights you can expect at this year's event: making a dried soup mixture to feed the hungry; creating "Shabbat in a Bag" that includes decorating a challah cover, Kiddush cup, and Shabbat card; and designing a colouring/puzzle/activity sheet for kids at CHEO.

Back by popular demand is the sing-a-long for the residents of Hillel Lodge; decorating Tzedakah boxes to fill for your favourite charity; and making sandwiches to feed the homeless through Shepherds of Good Hope and the Ottawa Mission. We'll also be braiding ready-to-bake challah to sell on-site with all proceeds going to the Ottawa Kosher Food Bank; and, in collaboration with One Match and

While there are at least 150 reasons to participate in Mitzvah Day, perhaps the best reason is to be part of a fun-filled day with members of your community to help those in need.

Canadian Blood Services, we'll be collecting swabs to become part of the bone marrow registry.

Mitzvah Day collections include non-perishable food items for the Ottawa Kosher Food Bank; boxes of crayons, markers and/or stickers to go with the colouring/activity book being created for kids at CHEO; and men's socks, gloves, snacks, toiletries, new underwear, and winter boots as part of the "bracha bags" to distribute through Street Smarts. We will also be collecting magazines and DVD movies to send to Canadian troops deployed overseas.

Of course, no Mitzvah Day would be complete if we didn't start the day with a haircut in support of Hair Donation Ottawa, a local not-for-profit that collects hair donations to create wigs for children who are suffering from medical hair-loss. Anyone interested in donating their hair for this worthwhile cause must donate a minimum of six inches and must to let us know in advance.

Mitzvah Day has also added a special component for PJ Library families that will include a PJ Library book swap and a PJ quiet zone for parents and kids to escape the chaos of Mitzvah Day and spend a little time reading a PJ book.

As always, Federation is thankful to GGFL Chartered Accountants who are the lead sponsor of Mitzvah Day 2017.

Needless to say, Mitzvah Day takes an army of dedicated people to make it a success, so, if you are interested in volunteering to lend a hand, please contact Rena Garshowitz at rgarshowitz@jewishottawa.com.

While there are at least 150 reasons to participate in Mitzvah Day, perhaps the best reason is to be part of a fun-filled day with members of your community to help those in need.

For more information or to register, please visit www.mitzvahdayottawa.com.

My husband and I and our daughters look forward to seeing you on Sunday, February 5!

FROM THE PULPIT



RABBI ELIZABETH BOLTON
OR HANESHAMAH

In December 1988, women from North America and Israel in Jerusalem for the first International Jewish Feminist conference spontaneously decided to pray on Rosh Chodesh Tevet at the Kotel. They brought a Sefer Torah and gathered on the women's side of the mechitzah.

They were physically assaulted, and thus was launched a decades-long effort, still unrealized, to allow religiously observant women to pray at the Western Wall with tallit, tefillin and Torah.

Last month, I spent 10 days in Israel, mostly in Jerusalem. I abstained from visiting the Kotel even though I was there on Rosh Chodesh Tevet, even though the event 28 years earlier was a significant moment in my own Jewish feminist journey. I became involved in the

Jewish girls and women: Read Torah at the Kotel!

International Committee for Women of the Wall, a world-wide network supporting Women of the Wall in their ongoing efforts. By August 1989, I was in rabbinical school; one of my teachers that first year was Shulamit Magnus, a scholar of Jewish history and an observant Jew who was one of the Torah readers that December day in Jerusalem.

There are many news reports available to provide updates on the current political and religious debacle around permitting all Jews to pray as they wish at this holy site. My view of the overarching issue emerges in the following excerpt of an interview drawn from a documentary broadcast on Télé-Québec this past December, entitled "Ma Foie," which explores a young Québécois' quest to find his own place in his religious tradition:

"Women in Judaism, like women in any religious tradition, are going to have varied perspectives on this notion of limits on their religious or social roles.

"That's why I think, for me, my consciousness as a young girl, in terms of becoming aware of feminism vis-à-vis Judaism was a very rich encounter but not always an easy one. So I saw the lack of egalitarianism, the lack of opportunity for women traditionally and questioned: can I stay in?

"In the end, through my explorations – which included the more typical late adolescence pulling back – I re-entered with even more fervour and even more of a sense that this is *my* tradition, I *belong*, and I need to claim my place at the centre, exactly who I am.

"By that time, there were lots of women, certainly all over North America, exploring that intersection of feminism and Judaism, and saying: 'Hey, we're not second class citizens.' Maybe some of those prayers or the lack of obligation of women to pray at fixed time – which is part of traditional Jewish law that exists – doesn't mean that I'm excluded. I'm in the stories – as they say, women hold up half the sky. So many of the stories and characters in our sacred narratives give models of *incredibly* strong women – I had incredibly strong women in my family – and I knew that I had a role to play." <http://tinyurl.com/jfcrfno>

Jewish girls and women: it's not *because* you are a woman that you can't pray at the Kotel in Jewish prayer garb. It's *because* people *believe* you shouldn't do such things *because* you are a woman.

Never believe that you can't learn that text, lead that prayer, or *lead our people* *because* you are a Jewish girl.

(See story page 11.)

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FROM THE
EDITOR

MICHAEL REGENSTREIF

As I write, at noon on January 13, we are exactly seven days – to the minute – to when Donald Trump will be sworn in as president of the United States of America.

Late in the U.S. election campaign, I wrote a column in which I noted that Trump's candidacy had endured "despite a seemingly endless string of ongoing insults variously hurled at women, Hispanics, Muslims, the handicapped, prisoners of war, leaders of his own party, and so many others." Like most observers, I had read the polls and predicted Trump would lose to Hillary Clinton. (From the Editor: Trump's campaign is an attack on democracy itself, October 31, 2016)

And, like most observers, I was proven wrong on election night when Trump managed to reach and pass the magic number of 270 Electoral College votes

Should the Simon Wiesenthal Center's Rabbi Marvin Hier offer a prayer at the Trump inauguration?

(even though Clinton won the popular vote with about three million more votes from the U.S. population at large).

Among the clergy scheduled to offer prayers at the Trump inauguration is Rabbi Marvin Hier, apparently the first rabbi to take part in an U.S. presidential inauguration in 32 years. The conventional wisdom is that Trump wanted a rabbi to participate in the inauguration because his daughter, Ivanka Trump, and his son-in-law and close adviser, Jared Kushner, and their three children, are Jewish.

Rabbi Hier is well known as the founder and dean of the Simon Wiesenthal Center. Named in honour of the famed hunter of Nazi war criminals, the Wiesenthal Center is a major institution dedicated to Holocaust remembrance and education, and to combating anti-Semitism, racism and other forms of bigotry and hatred.

Personally, I also remember Rabbi Hier from when I was a student at the Vancouver Talmud Torah in the mid-1960s and he was the spiritual leader of Congregation Schara Tzedek, a modern Orthodox shul just a few blocks away.

Many in the American Jewish community – particularly among the 71 per cent of U.S. Jewish voters who supported Clinton – object to Rabbi Hier's participation in the Trump inauguration. They cite the divisiveness stirred by Trump during the campaign as well as his hiring of Steve Bannon – the former CEO of Breitbart News, a website that has blurred or crossed the line with anti-Semitic articles and is embraced by the so-called alt-right. A petition asking Rabbi Hier to withdraw from the inauguration garnered thousands of supporters.

Many of those in the Jewish community who object to Rabbi Hier's participation in the inauguration would likely have objected to the participation of any rabbi in the event. Last summer, Rabbi Haskel Lookstein, the prominent New York Orthodox rabbi who sponsored Ivanka Trump's conversion to Judaism, was scheduled to offer a prayer at the Republican Party convention that formally nominated Trump as the party's candidate. However, Rabbi Lookstein cancelled his appearance at the convention due to the ensuing controversy.

But Trump was elected president, and I don't object to there being some measure of diversity among the religious figures offering prayers at the inauguration; that there will be a rabbi among the clergy from various Christian denominations. But it would be an even better message of inclusivity if a Muslim imam and clergy of other faiths were also scheduled to participate.

However, I question whether Rabbi Hier, as founder and dean of the Simon Wiesenthal Center, is the right rabbi for this role. So much of Trump's rhetoric during the campaign, and over the years prior, would seem to be in direct conflict with what the Wiesenthal Center – and its Museum of Tolerance – is about. Will his participation be interpreted as the Wiesenthal Center's tacit acceptance, if not approval, of Trump's ugly rhetoric?

For his part, Rabbi Hier said he accepted the invitation to participate in the inauguration because "it was the *menschlichkeit* (honourable) thing to do and I am proud to do it," adding that petitions and other calls for him to withdraw "are not going to change my mind."

According to Rabbi Hier, his participation in the inauguration will not affect how the Wiesenthal Center does business – that politics and personal relationships will not be a factor. (The Wiesenthal Center did criticize Trump for his anti-Muslim rhetoric early in the campaign.)

I hope he's right.

IDEAS AND
IMPRESSIONS

JASON MOSCOVITZ

Heartbreaking scenes from a geriatric ward

ward. You can't help but fearfully imagine being there yourself.

The term "visitor" is actually a euphemism for being there to help your hospitalized parent because the geriatric department is not a baby sitting service for old people. It is a department that delivers care at appointed times of the day. It's too bad if a patient needs something at any other time. So many desperate cries for help were ignored that I almost got used to it.

Spend a few weeks on the geriatric floor and you get the rhythm and the personalities. You get to be on a first name basis with a 20-year veteran of the geriatric cleaning staff who has seen thousands of families go through this. Her realistic look always tells you to get a grip because people in their 90s have serious issues, and you have to emotionally toughen up and step up to the plate.

The geriatric ward is often a place where patients stay until they are placed in long-term care homes. There was a little Haitian woman who had been there since June. She called men like me "Papa" and spent her days taking chairs

from the lounge and piling them up in her room. Every other day, hospital employees went to take the chairs back. The woman screamed loudly and repeatedly to call the police.

There was a Russian man who shuffled through with a hospital gown not tied in the back with his diaper in full view. He wore a black velvet kippah all week, but, somehow, it was not always there on Shabbat.

There was a Holocaust survivor who fell twice in one day at her seniors' residence and broke her neck. This 93-year-old was in a full neck brace. Her cries for help were louder than anyone's. So loud that sometimes someone on the medical team would actually peer in and ask her what was wrong, but rarely did anyone respond in an active way.

There was a good-looking male patient who was quiet most of the time, but, when he wasn't, you wanted to stay clear. When he got upset, he became really angry and often yelled terribly insensitive insults at his visiting wife. But, in a huge public institution with so little privacy, there is no reason to feel

shame. All kinds of things happen in a day, until the next day, when it starts all over again.

I remember the movie "Hurricane," in which boxing champion Rubin Carter, wrongly convicted of a triple homicide, refused to wear his prison uniform in protest. There was a woman in the geriatric floor who absolutely insisted on getting dressed every morning.

After the clothes were fussed over, this 91-year-old, who still has the trace of an athlete's body, meticulously did her make-up, her hair and her nails. She didn't say a lot as she did this daily routine. She just defiantly said it must be done.

With all the dignity she could muster, in a place where dignity is not easy to cling on to, this incredibly tenacious person set out on a daily mission to defy the odds. But she didn't succeed because no one could. It was just that kind of terrible place and sad circumstance.

But, through it all, this elderly woman kept her head high and her shoulders back as she marched, with her walker, up and down the hospital corridors. People noticed her determination and her beauty.

If I have learned anything about my mother these recent weeks, it is how hard she will fight to remain the strong willed, proud person, she has always been.

As December ended, my heart ached. It was a difficult time. I spent far too much time in the Jewish General Hospital in Montreal. I was there with an elderly parent, and for the many of you who have lived the experience, I know you know how challenging it can get.

At which age you live the experience can actually change how you react to it. I met many people in the hospital between 65 and 70, who, like me, were visiting their 90-year-old-plus parents, so mentally and physically compromised by nothing more complicated than old age. When you are a visiting senior citizen you take note of life in a geriatric

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CHANUKAH GIVING

Many thanks to our Ottawa Jewish Bulletin for publishing Staci Zemlak-Kenter's inspiring article on Chanukah gifting ("Our family's new Chanukah Tradition," December 12). Her message about donating to charity in lieu of Chanukah gelt to our kids and grandkids resonated with me. And my six grandchildren felt the same way. They understood there is a greater need than their own, and each rose to the occasion, suggesting "their" gelt be distributed to their own personal beneficiaries.

They were honoured and proud to make the choices.

The following charities have received "Chanukah gelt with a difference" this year, personally selected by my grandchildren: JNF Emergency Fund for the Fires in Israel this year; Canadian Mental Health Association; Food Allergy Canada; Kehillat Beth Israel (Bubbie's shul); Running and Reading Ottawa; breast cancer research.

Because of Staci's message, a new mindset about gift-giving at Chanukah has been established in our home and beyond.

These are the gifts that keep on giving.

Evelyn Greenberg

GRAFFITI INCIDENTS HERE AND IN ISRAEL

The front page article in the November 28 issue of the Ottawa Jewish Bulletin, and follow-up articles in the December 12 issue covered the anti-Semitic graffiti incidents in Ottawa in November.

But did you know that the same thing and even worse is happening in Israel?

On November 23, a Reform synagogue in Ra'anana was defaced with both graffiti and a knife on its door, and the synagogue was vandalized. In addition, there were death threats directed at Rabbi Gilad Kariv, director of the Reform Movement in Israel; Anat Hoffman, director of the Israel Religious Action Center and chair of Women of the Wall; and Rabbi Rick Jacobs, head of the Reform Movement in the U.S. The motivation for this action appears to be opposition to the struggle of progressive Jewish denominations for a pluralist prayer space at the Western Wall in Jerusalem.

How can this happen? It is not really that surprising when members of the Knesset, ministers of State, and prominent rabbis make speeches condemning Reform Jews as heretics, dogs, and many other insults. Religious extremists feel that any compromise is a call to action, and their leaders have made it clear repeatedly what that action should be by referring to their fellow Jews in sub-human terms.

I urge you to make your voice heard on this issue. Reach out and support the struggle for Jewish pluralism in Israel. Reach out and challenge those who are not tolerant of or not accepting of Jewish pluralism. Stand together and speak out, as we did in November in Ottawa.

This touches all of us. What happens in Ra'anana affects us all. Will the Israeli government make rabbis who preach hate and violence accountable for the actions their words inspire? Will the State of Israel be a place that respects democracy and pluralism, or will the voices promoting violence and intolerance define Israel's values as a nation and a people? Speak out, and make your voice heard on this.

Phil Kretzmar

HOCKEY GAME

As we all know, winters in Ottawa can be cold and long, and community events can provide some much-needed distraction from the weather. At the beginning of December, Rabbi Yaakov Moshe Harris of the Ottawa Torah Institute and Machon Sarah High School for Girls, partnered with Jon Braun of the Soloway Jewish Community Centre to spearhead such a community activity.

The Ottawa Sports and Entertainment Group (OSEG) graciously donated a block of tickets for the December 11 Ottawa 67's hockey game against the Peterborough Petes. In addition, they arranged for busing to and from the Jewish Community Campus to provide more opportunities for interaction among program attendees and to remove the hassle of parking.

Complementary tickets to the game were offered to students attending Jewish day schools and after-school programs in Ottawa and their families. The event brought together students and families from Torah High, Ottawa Torah Institute, Machon Sarah High School for Girls, Torah Day School of Ottawa, and the Ottawa Jewish Community School.

At 1:30 pm on December 11, excited students, along with some siblings, parents and chaperones, boarded two buses, and headed to TD Place. Our excitement was infectious as we looked forward to an enjoyable afternoon together.

We sat as a group behind the goalie and took in the game. As a parent who was able to attend, it was wonderful to see children affiliated with various community organizations bonding and enjoying the afternoon. For some, it was their first live hockey game and others were willing to explain the rules and finer points of the game. We cheered for the home team, but, unfortunately, our collective team spirit was not enough, and the 67's lost. However, our community won through the bridges we built with one another.

A big thank you to Rabbi Harris and Jon Braun for providing this fun opportunity to bring our youth together and to OSEG for making it possible. We hope this is the first of many similar fun events for the community!

Gila Metz

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A staggering 36 million shekels is needed to restore and plan a recovery from the November fires. JNF Canada's Emergency Campaign raised \$500,000 to help the reforestation effort. Meanwhile, other areas of the country need attention, so, at Tu B'shevat, we are focussing on the vulnerable south with a security planting.

Israel's spirit is strong and determined

Danny Atar said: "Since its inception, the State of Israel has fought difficult battles against its enemies, and was always victorious in the end. This will also be the case now. This is truly a war against the despicable forces of terror, which – besides the fires that broke out due to the extreme dryness and strong winds – intentionally set fire to parks and forests, even in the heart of communities and neighbourhoods with the intention of spreading fear, destruction and loss of human lives. This time also, we will be victorious in the end."

Atar went on to say, "Whoever thought they could deter us by terror-inspired arson was very mistaken. Israel's spirit is strong and determined. Whoever wanted to scar our country's lands and to turn flowering green lands into heaps of ashes – failed. I promise that, for every tree that was burned, we'll plant two new ones. The work of rehabilitation is not simple. It will take time, patience and resources. I believe that thanks to the determination and professionalism that characterize our organization, and with the support of our dear partners abroad, we will restore our forests as quickly as possible and colour Israel green once again."

Heroic foresters and foreign firefighters

In this context, it is important to commend KKL-JNF's foresters, who courageously faced the fires raging in the forests, groves and parks and risked their lives to help save lives and Israel's woodlands.

It should be emphasized that KKL-JNF's role did not end there, and the very fact that it opened its field and forest centres to citizens and families who were evacuated from their homes earned the organization a great deal of praise. In addition, the Israeli public was inspired to volunteer for activities in forest rehabilitation.

We would also like to emphasize, with great pride, the immediate response of KKL-JNF's friends and supporters throughout the world, who, through our international offices, expressed their unity and solidarity with Israel from the very first moment, and committed themselves to contributing towards the welfare of Israel and her citizens, and future forest rehabilitation.

Sefer Bar Mitzvah

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Original Zionist dream is in peril, peace activist warns

BY GABRIELLA GOLIGER
CANADIAN FRIENDS OF PEACE NOW

Israel has strayed dangerously far from the principles and pragmatism that guided its creation back in 1948 and only a return to its founding values can save the state from disastrous consequences. This will be the argument presented by veteran peace activist Simon Rosenblum when he speaks in Ottawa.

Rosenblum is a founder and co-chair of Canadian Friends of Peace Now, which is sponsoring the event, "Hatikvah: Where Lies the Hope for Israel's Survival?" on Monday, February 6, 7 pm, at Temple Israel. Admission is free of charge.

Rosenblum will demonstrate that mainstream Zionism, going back as far as 1937, was premised on the need to partition the land. The majority of the Zionist movement firmly rejected the maximalist territorial demands of the right-wing Revisionists. David Ben-Gurion and his camp favoured compromise so that the Jewish people would have a safe and secure state of its own – one that would be both democratic and Jewish and, at the same time, provide civil liberties for all, as set out in Israel's Declaration of Independence.

However, 50 years after Israel's victory in the 1967 Six Day War, a very different reality has developed, Rosenblum contends. The ideology of "Greater Israel," once restricted to fringe groups, has prevailed. The relentless march of settlements and outposts through much of the West Bank is drawing Israel into a binational quagmire in which both the Jewish and democratic character of the state are jeopardized. Israel's security is also imperilled because military occupation of a disenfranchised population can only lead to ever-increasing strife which is unsustainable in the long run.

While fully recognizing the obstacles placed in the way of peace by the Palestinians, Rosenblum argues that Israel must do its part to keep the door open to a two-state solution. It must be willing to countenance the establishment of a Palestinian state on the basis of 1967 borders, with minor territorial adjustments. Even though serious peace negotiations are not on the immediate horizon, Israel must not continue to create facts on the ground that make a solution more difficult, if not impossible, to eventually achieve. And, says Rosenblum, those who truly care about Israel must work to protect its founding values. Otherwise, the great hope for a better future envisioned in "Hatikvah," Israel's national anthem, will fade.



Israel's founding Zionist principles of a Jewish and democratic state must be protected by ensuring the viability of a two-state solution to the conflict with the Palestinians, argues Simon Rosenblum.

Rosenblum is a semi-retired foreign policy analyst who has worked for a variety of NGOs in senior capacities. He has served, at different times, as the primary spokesperson on Israel for the Canadian Jewish Congress and for Canadian Friends of Peace Now.

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An individual's voice can make a difference, said Irwin Cotler at the CHES workshop on teaching the Holocaust, November 24 at Temple Israel.

Irwin Cotler speaks at Holocaust Education Month teachers' workshop

BY MINA COHN AND MARION SILVER
CENTRE FOR HOLOCAUST EDUCATION
AND SCHOLARSHIP

The Centre for Holocaust Education and Scholarship (CHES), based at Carleton University, offered a full complement of programs to mark Holocaust Education Month (HEM) in November.

Our final HEM program was a teachers' workshop – held November 24 at Temple Israel – reflecting on “The Nuremberg of Hate and the Nuremberg of Justice” in commemoration of 80 years since the passing of the Nazi's Nuremberg laws and 70 years since the Nuremberg war crimes trials.

The first part of the workshop, a presentation by renowned human rights activist Irwin Cotler, professor emeritus of law at McGill University, former member of Parliament and former minister of justice of Canada, and, now, the founding chair of the Raoul Wallenberg Centre for Human Rights, was open to the public.

Cotler gave an inspirational talk on the lessons of the Holocaust and stressed that the Holocaust is not only a Jewish problem. He discussed other genocides and highlighted the failure of the international community to respond to events in Syria over the past five years.

Citing the Talmudic saying that “whoever saves one life saves a whole world,” Cotler said that, in the face of inaction by politicians, the individual's voice can make a difference.

Award winning teacher Patrick Mascoc of Charles H. Hulse Public School

presented the Holocaust education program he has used with Grade 6 students over a period of many years, a program that has been applauded by community and political leaders and recognized internationally by Yad Vashem and the Daniel Pearl Foundation. Sophia Mirzayee, now a student of human rights at Carleton University, spoke about her experiences in Mascoc's classroom and the impact meeting Holocaust survivor David Shentow there had on her life.

The workshop concluded with a video excerpt from CHES' Ottawa Survivor Testimony Project.

There was a strong turnout of Ottawa educators for the workshop. Among the attendees were teachers from the Ottawa-Carleton District School Board, the Ottawa Catholic School Board, Ashbury College, the University of Ottawa Teacher Education Program, and Temple Israel. The teachers were immersed in listening to the speakers and in practising challenging and enriching teaching strategies. All activities were designed with the classroom environment in mind and with the expectation that educators would be able to bring the topic to life in their classrooms.

The teachers said they were inspired by the quality of the workshop and hand-outs and CHES has learned that teaching strategies presented at the workshop have already been implemented in area classrooms.

Following the event, Cotler encouraged CHES to offer the teachers' workshop in other communities across Canada.



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Women can read Torah at Western Wall, Israeli Supreme Court rules

JERUSALEM (JTA) – Israel's Supreme Court has ruled that women should be allowed to read from the Torah in the women's section at the Western Wall and that the alternate Robinson's Arch area of the site's plaza for egalitarian prayer does not constitute access to the wall.

The court in its decision, an interim injunction, announced on January 11, also instructed that women should not be subjected to body searches before entering the plaza, part of the Western Wall Foundation's attempts to prevent them from entering the women's side with Torah scrolls, and other Jewish ritual objects including tallit, tefillin and menorahs.

The court gave the administrator of the Western Wall, Rabbi Shmuel Rabinowitz, the Western Wall Heritage Foundation, and state agencies including the Prime Minister's Office and the Religious Services Ministry, 30 days to submit their response to the injunction.

The parties "must explain why the petitioners should not be allowed to pray in accordance with their custom at the traditional plaza, or alternatively allow them to pray in accordance with their custom at a place which has access to the Western Wall similar to [the access] at the traditional site."

The petitioners include the Original Women of the Wall (OWOW), a break off of the Women of the Wall group, who want to pray in the women's section and not at Robinson's Arch. The court combined the OWOW petition with two others. The petition challenged a 2010 directive issued by Rabbi Rabinowitz, barring women from bringing to and using a Torah scroll on the women's side.

The directive "flagrantly violates Israeli law against discrimination in access to or use of public property: the Kotel is not a synagogue, but 'a national holy site,' that is, public space," the women argued.

The Original Women of the Wall in a statement posted on Facebook called the decision a "momentous ruling."

Women of the Wall also responded to the ruling. "Just when it seemed the rabbinate's power was overwhelming the Court's verdict regarding our demand to read Torah at women's section of the Western Wall reflects both courage and wisdom, Women of the Wall head Anat Hoffman said in a statement, also posted on Facebook.

"Today, we have come much closer toward implementation of the Western Wall agreement on gender equality and religious freedom at the Wall."



Orthodox Jews trying to prevent Women of the Wall members from bringing Torah scrolls into the Western Wall compound in Jerusalem, November 2, 2016.

Women of the Wall have brought hidden Torah scrolls into the women's sections several times for their monthly prayer service in honour of the new month. They have held several bat mitzvahs with Torah scrolls, as well as bat mitzvah services without them when they have been caught. The women have also been denied access to the some 100 Torah scrolls stored on the men's side of the Western Wall Plaza.

An agreement passed by the government in January 2016 for an egalitarian prayer section at the Western Wall was negotiated by the Reform and Conservative movements, the Women of the Wall

organization, the Jewish Agency for Israel and the Israeli government.

Under the agreement, which was approved by Israel's Cabinet but has not been implemented, the egalitarian section of the wall near Robinson's Arch would be expanded and placed under the authority of a pluralist committee. The plan called for solidifying haredi Orthodox control over the site's traditional Orthodox section.

Haredi Orthodox lawmakers and some from the Jewish Home and Likud parties submitted a bill to the Knesset in December to prevent non-Orthodox public prayer at the Western Wall.

Life IN Ancient Israel

with Dr. Shawna Dolansky



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who worked, ate, loved, thought, and lived – in many ways, just like us. Understanding their experiences from an inside perspective sheds light on both similarities and differences, and above all, on the universals that make us human, transcending space, time, culture, and language.

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Conference focuses on financial management for seniors

Jewish seniors, attending a financial management conference, heard from a variety of experts that they should be prepared to deal with the consequences of long-term illness.

BY LOUISE RACHLIS
FOR JEWISH YOUTH LIBRARY

The vast majority of Canadian seniors who took a recent survey said they are more concerned about having money for themselves than for their children, said gerontologist Dan Levitt, speaking at the Seniors' Financial Management Conference held at Congregation Machzikei Hadas, November 30.

But, when Levitt posed the same question to those attending the conference, the group said no, they wanted to support their children and leave a legacy to charity.

"My take of the room is that they have done smart planning for their financial health," said Levitt, an adjunct professor in gerontology at Simon Fraser University.

"It was often difficult to ascertain what could be provided within our publicly funded system and what couldn't ... There I was, a career health system advocate, and I was unprepared."

The full-day conference promoted education and learning relating to seniors' personal financial management and was co-sponsored by the Jewish Youth Library of Ottawa and Congregation Machzikei Hadas Synagogue with funding from the Government of Ontario.

"For anyone still of an eligible age and in adequate health, long-term care



From left) Speakers Sharon Sholzberg-Gray and Dan Levitt, event chair Devora Caytak, and speaker Diane Koven gather at the Seniors' Financial Management Conference, November 30, at Congregation Machzikei Hadas.

insurance is a way of protecting one's retirement savings in the event that private health care or assistance is required," said Diane Koven, a certified financial planner with Sun Life Financial. "Insurance is a form of investment which protects the other investments. A health crisis can become a financial crisis and derail even the best of investment plans," she said.

Dealing with such health crises can be a difficult challenge, said Sharon Sholzberg-Gray, who had a long career as CEO of various national health organizations.

"I can tell you that nothing I knew prepared me for the reality of dealing with our health system regarding the needs of one particular aging senior, my own husband, Herb Gray of blessed memory," she said, referring to the long-time member of Parliament and cabinet minister.

"It was often difficult to ascertain what could be provided within our publicly funded system and what couldn't ... There I was, a career health system advocate, and I was unprepared. I often worry about frail seniors on their own without resources who don't have someone to advocate on their behalf," she said.

Sholzberg-Gray offered a number of suggestions of steps that individuals and society should take:

1) Understand that it is not the health system alone that makes us healthy. The key to a healthy population is to invest money in the determinants of health, such as housing, alleviation of poverty, social services, and above all, education; 2) focus on wellness and disease prevention; 3) embrace innovation in our health system and use it to make needed services less expensive; 4) transform our health system into one that prevents unnecessary hospitalizations and focuses on keeping people well and in their communities; 5) focus more on designing healthy communities; and 6) stop thinking about magic solutions to save money by shifting more costs to individuals and to businesses.

"The very issues that that are of great concern to the public – better access to home care, care in the community, long-term care, and needed pharmaceuticals – are currently available to all; they just need to pay for them," said Sholzberg-Gray. "So why don't they? Quite simply because they can't afford to pay for them. That is an economic issue. And these are the costs that people need to plan for."

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CHANUKAH 5777 | More photos on page 16 and at www.ottawajewishbulletin.com/2017/01/chanukah/



Kehillat Beth Israel: Members of Kehillat Beth Israel celebrate the first night of Chanukah, December 24, with a skating party at the Ben Franklin Place rink.



Chabad Student Network: (From left) Rabbi Chaim Boyarsky, Mushka Teitelbaum (event chair) and Rabbi Reuven Bulka prepare to light the Chabad Student Network's giant menorah on the first night of Chanukah, December 24, at Ottawa City Hall.



Machzikei Hadas: Children gather with Rabbis Idan Scher and Michael Goldstein as the menorah was lit at the Machzikei Hadas Chanukah party on the second night, December 25.



Tamir: Tamir participants, friends and supporters prepare to light their menorahs at Tamir's pre-holiday Chanukah party, December 22, at Kehillat Beth Israel.



OTC menorah making: Families prepare for Chanukah by making their own menorahs at Ottawa Torah Centre Chabad's menorah-making workshop, December 18, at Home Depot.



Or Haneshamah: OrH members prepare to light their menorahs at their Chanukah party, December 30, the seventh night.

ARI ROSBERG

CHANUKAH 5777 | More photos on page 15 and at www.ottawajewishbulletin.com/2017/01/chanukah/



Canada-Israel Cultural Foundation: The Ottawa Simcha Band performed at the Canada-Israel Cultural Foundation's pre-holiday Chanukah party, December 11. Band member Joel Yan is seen dancing with wife Toby Yan.



Sens Game: Rabbi Menachem Blum of Ottawa Torah Centre Chabad and Jewish Federation of Ottawa President and CEO Andrea Freedman lead a pre-holiday Chanukah celebration between periods at the Ottawa Senators vs. Anaheim Ducks game, December 22, at Canadian Tire Centre.



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AGES 2-15

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Machon Sarah High School: Machon Sarah High School for Girls students pay a visit to Parliament Hill, November 29.

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speaks on

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**"only a return to Israel's founding values
can save the state from disastrous consequences"**



Based in Toronto, Simon Rosenblum is a co-chair of Canadian Friends of Peace Now and a semi-retired foreign policy analyst who has worked for a variety of NGOs in senior capacities.

He has served, at different times, as the primary spokesperson on Israel for the Canadian Jewish Congress and for Canadian Friends of Peace Now.



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REFUAH SHLEMAH TO:

Cally Kardash by Rick and Helen Zipes.

SANDRA AND SAM ZUNDER ENDOWMENT FUND

BIRTHDAY WISHES TO:

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Sam and Sandra Zunder by Philip, Lynn, Benjamin and Rebecca Zunder; by Ian Zunder; and by Miriam Ross.

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Turning good deeds into mitzvahs

When our daughter was born, she weighed six pounds, 13 ounces. One of the first memories I have from those hazy hectic minutes after her arrival was the significance of the figure 613, the number of mitzvot (commandments) listed in the Torah.

I know not all of the 613 are the good deeds that have come to define the term “doing a mitzvah.” But I took her birth weight as an omen our child would go on to a life of doing good things that would help make the world a better place.

How we’d raise our child was something I’d considered before she was born, but very much in secular or technical terms. I read up on breastfeeding, how to introduce solid foods, the pros and cons of sleep training, and parenting styles like attachment parenting or RIE (Resources for Infant Educators).

How we’d go about raising a Jewish child, well, that seemed pretty simple by comparison. We’d go to synagogue. She’d attend Jewish summer camp, and receive some kind of formal Jewish education. The usual, such as it is.

But, as we begin to consider what form that education will take, I’ve started thinking a bit more deeply about the question of how to raise a Jewish child and how much we delegate versus take on ourselves to move our role in the process beyond basics like lighting candles or marking the holidays.

Among other things, it means thinking a bit more about how to take those customs and rituals past just doing them because that’s how we were raised.

But it also means thinking about how to be a “Jewish”



STEPHANIE SHEFRIN
**MODERN
MISHPOCHA**

We’re looking forward to this year’s Mitzvah Day on Sunday, February 5, the Jewish Federation of Ottawa’s annual day of giving back to the community. We took our daughter when she was younger, and, while she had fun singing along with residents of Hillel Lodge or doing crafts to donate to them, she was a bit too small for the learning opportunity the event provides. We look forward to making it meaningful for her this year.

parent.

An example: I told my daughter we were going to visit a sick family member in the hospital and, of course, she asked, “Why?” I explained our family member was unwell and we should go visit.

“Why?” my daughter asked again.

I paused. “Because it’s a nice thing to do,” was the easy answer, “plus it’s family.”

But I thought back to a PJ Library book we have about mitzvahs and how she liked it.

“You know that book about mitzvahs?” I asked her. “Well, remember how, in that book, it talks about how visiting someone sick is a mitzvah? So, that’s what we’re doing – a mitzvah.”

The concept seemed to resonate with her, as a few days later she was playing with some wooden vegetables and told me she was chopping them up for our ill family member, because that was a mitzvah.

It was one of those golden and so infrequent moments where you think, “Hey, maybe I’ve actually got this parenting thing.”

But, before you think I’m humbly bragging, I’ll also tell you the day before that, when she asked why Santa wasn’t coming to our house, and I explained because we were Jewish, she told me she didn’t want to be Jewish.

So, like everything in parenting, teaching our kid about Jewish customs and practices is a process for both her and us.

For that reason, though, we’re looking forward to this year’s Mitzvah Day on Sunday, February 5, the Jewish Federation of Ottawa’s annual day of giving back to the community. We took our daughter when she was younger, and, while she had fun singing along with residents of Hillel Lodge or doing crafts to donate to them, she was a bit too small for the learning opportunity the event provides. We look forward to making it meaningful for her this year.

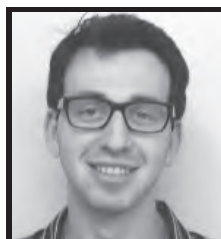
One of this year’s activities will be a station to swap PJ Library books. It’s a great idea – but we’re holding onto our mitzvah book. I have a feeling we’re not quite done with it.

Student launches kosher food initiative at uOttawa

In November, Michael Lazarus, president of the Chabad Student Network (CSN) at the University of Ottawa, began bringing kosher food options to Pivik, the student federation’s convenience store. Through his efforts, and the interest of Pivik management, kosher food availability at uOttawa has become a reality.

Pivik now carries kosher sandwiches, brownies, cookies, cheese bagels and mandel bread from Rideau Bakery, and Lazarus said he’s working with both parties to expand the menu even further.

While Lazarus concedes that kosher food at the uOttawa cafeteria will not be possible, he believes this is a milestone for Jewish university students and says the initiative has been very well received.



MICHAEL AARENAU
CAMPUS LIFE

Rabbi Chaim Boyarsky of CSN hopes one day to expand this kosher food initiative to uOttawa’s medical school and, perhaps, even get a food truck. In the near future, however, Rabbi Boyarsky hopes to bring more kosher food options to Carleton University, perhaps as early as this semester.

This will not be Carleton’s first encounter with a kosher food initiative. Lewis Novak, a recent Carleton graduate, started the “Kosher Food Project” with the hope of creating a sustainable kosher infrastructure at Carleton. He organized numerous days when the kitchens were made kosher and fresh brisket sandwiches were made available to students. Additionally, two kosher microwave ovens were purchased (and kept under lock and key to ensure that kashrut is maintained) for Jewish students to heat up their meals.

Novak welcomes the news about the uOttawa initiative and said that if even “one student is able to have kosher food because of [Lazarus’] actions, it’s a success.”

Novak said he admires Lazarus’ passion, and his positive attitude and optimism is what brings real change to the community.

Optimism is a beautiful thing, and success should be celebrated, but the question becomes: what is the

long-term viability of this effort?

The initiative was welcomed by students on the CSN Facebook page, but talk – or Facebook “likes” – is cheap. The reality is that all the heartfelt congratulations in the world will not guarantee this initiative’s continuity.

While there is no concrete information on how many students at uOttawa actually keep kosher, it’s safe to assume the number is low. Factor in the reality that kosher food is more expensive than non-kosher food; and the possibility of Pivik losing money on its gamble and ending the agreement with the Rideau Bakery is a reality that cannot be ignored.

Therefore the Jewish student body at uOttawa must come together in support of this effort. Facebook likes aren’t going to keep kosher food on the shelves for years to come. It is using the service that will.

So I’m calling on every Jewish student at uOttawa to buy just ONE kosher product from Pivik each month. (Of course, if you adore the irresistibly tasty goodness of a Rideau Bakery cheese bagel, then, by all means, buy as many as you want, as often as you want.) The fact is that a lot of people buying something at least once a month will make a big difference in creating a stable enterprise.

I’m calling for a unified effort among Jewish students to foster a more inclusive university experience for everyone. This is an opportunity to create real togetherness among Jewish students. The reality is that it can be tough to find something that all Jews agree on. In a world full of divisiveness, it’s nice to find a cause that everyone can get behind. You can bring Jews together on campus and keep kosher food available for your fellow Jewish students for as little as the cost of a brownie!

OBITUARY

Morel Oprisan

At the age of 70, Morel Oprisan passed away on Friday, January 6, 2017 at Ottawa Hospital General Campus. Beloved husband of Marilyn Oprisan (nee English.) Father of Miranda, and Marta. Grandfather of Julia, and Coral. Dear brother of Victoria Oprisan. Memorial donations may be made to Tiny Paws Dog Rescue Canada <http://www.tpdr.ca/donations.html>



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On behalf of the residents and their families, we extend sincere appreciation to the following individuals and families who made card donations to the Hillel Lodge Long-Term Care Foundation **between November 23, 2016 and January 3, 2017 inclusive.**

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Rabbi and Mrs. Yaakov Moshe Harris Mazel Tov on the birth of your daughter by Ruth and Irving Aaron

In Memory of:

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Samuel and Jean Akerman Memorial Fund

In Memory of:

Freda Hartman by Sheila and Larry Hartman

Boris and Dolly Blacher Family Fund

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Rose Bregman by Neil Blacher and Marilyn Adler

Jenny and Murray Citron Endowment Fund

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Rose Bregman by Murray Citron
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Sid and Barbara Cohen Family Fund

In Honour of:

Sunny and John Tavel Mazel Tov on your 50th Anniversary by Sid and Barbara Cohen

Bryna and Murray Cohen Mazel Tov on the birth of your grandson by Sid and Barbara Cohen

Nell Gluck Memorial Fund

In Honour of:

Linda Hatfield we wish you continued health and happiness on your milestone Birthday by Julia Gluck and Ted and Jess Overton

In Memory of:

Jane Carol Langevin by Cheryle and Manny Gluck

Yvonne Robinson by Julia Gluck and Ted Overton

Rose Bregman by Maureen and Henry Molot

Fern Butler by Henry and Maureen Molot
Marguerite Neron by Julia Gluck and Ted Overton

R'Fuah Shlema:

Cally Kardash by Henry and Maureen Molot

Melanie Nesbitt by Julia Gluck and Ted Overton

Gila Levant Mazel Tov on your Bat Mitzvah by Julia Gluck and Ted Overton

Moe Greenberg and Elissa Greenberg Iny Fund

In Memory of:

Rose Bregman by Andrea Shabinsky Borer

Gunner Family Fund

In Honour of:

Ann Lazear Best wishes on your milestone Birthday by Sol and Estelle Gunner

Joy and Seymour Mender Mazel Tov on the engagement of Jess to Sean by Sol and Estelle Gunner

R'Fuah Shlema:

Marjorie Berman by Sol and Estelle Gunner

Frank and Lily Hoffenberg Family Fund

In Memory of:

David Addison by Ron and Rose Ann Hoffenberg

Evelyn and Isadore Hoffman Family Fund

In Memory of:

Rose Bregman by Issie and Evelyn Hoffman

David, Harvey, Victor Kardish Family Fund

In Honour of:

Abe Feinstein Mazel Tov on receiving the Order of Ottawa Award by Margo and David Kardish

Abe Feinstein wishing you many more years of happiness on your special Birthday by Margo, David, Aaron and Gail Kardish

In Memory of:

Rose Bregman by Margo, David, Aaron and Gail Kardish

Ed Saslove by Margo and David Kardish

Fern Butler by Margo and David Kardish

Sid Cohen by Margo, David, Aaron and Gail Kardish

Ken and Leah Miller Family Fund

In Honour of:

Annie and Bunny Breslow Wishing you good health as you celebrate your 70th wedding Anniversary by Ken and Leah Miller

In Memory of:

Sidney Levine by Ken and Leah Miller

Irma and Harold Sachs Family Fund

R'Fuah Shlema:

Cally Kardash by Irma Sachs

Schachter/Ingber Family Fund

In Honour of:

Suzan and Marvin Mandell Mazel Tov on your 50th Anniversary by Rachel and Howard Schachter

Harold and Lillian Shoihet Memorial Fund

In Honour of:

Mark and Barbara Siegel Mazel Tov on the engagement of your daughter Taylor to Dovv Chein by David and Jessica Shoihet

In Memory of:

Rose Bregman by Dovid and Jessica Shoihet

Label and Leona Silver Family Fund

In Memory of:

Rose Bregman by David Silver

Monica and Alvin Stein Family Fund

In Memory of:

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Ed Saslove by Arnie Swedler and Rhoda Zaitlin

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R'Fuah Shlema:

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Rose Bregman by Rhoda and Mike Aronson, Ruth and Lawrence Mendell, Carol and Laurie Pascoe

Rachel Fogel by Andee, Nancy and Stephanie Fortune

David Abrams by Ethel Naor and Carol and Laurie Pascoe

Barry Tarasofsky by Violet and Ben Segal

In Honour of:

Sharon and David Appotive Mazel Tov on the birth of your grandson Brayden by Barbara and Steve Levinson

Cindi and Mark Resnick Mazel Tov on Ben's marriage to Hilary by Barbara and Steve Levinson

Sharon and Paul Finn Mazel Tov on Davina being called to the New York Bar Association by Barbara and Steve Levinson

Minda and Peter Wershof Mazel Tov on the birth of your granddaughter by Carol and Laurie Pascoe

Joanne MacKenzie and Steve Feder Mazel Tov on the birth of your new grandson by Rhoda and Mike Aronson

Minda and Peter Wershof Mazel Tov on the birth of your granddaughter by Rhoda and

(Continued on page 24)

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CIJA and interfaith partners push for national palliative care strategy

STEVE MCDONALD, CIJA
GUEST COLUMN

The recent debate over medical assistance in dying has shed light on a largely overlooked but crucial area of health policy: palliative care. Although there are sharp disagreements – including within the Jewish community – on the issue of euthanasia, there is a broad consensus that all patients should have access to high-quality palliative care as an end-of-life option.

Those who have had loved ones who have been hospice patients will know that palliative care is a comprehensive, medical approach to ensuring those who are terminally ill live out their days in minimal pain and in dignity. Palliative care includes a wide range of services from pain management to caregiver services to psychological, social and spiritual support.

The Centre for Israel and Jewish Affairs (CIJA) has made a priority of advocating for a pan-Canadian palliative care strategy that increases the accessibility and quality of palliative care for all Canadians. In addition to ongoing federal funding (the federal government recently earmarked

\$3 billion for provincial homecare and palliative care), we have suggested that a national strategy should also consider flexible tax benefits for family caregivers. We have done so in partnership with various faith communities, including Catholic, Evangelical, and Muslim leaders, who share our concerns regarding deficiencies in the palliative care system.

This is an issue that is only going to grow as Canada's population ages. According to Statistics Canada, the growth rate among Canadians aged 65-plus is four times higher than the national average. Currently, one in six Canadians is over 65; by 2024, this figure will be one in five.

Information from the Canadian Hospice Palliative Care Association (CHPCA) paints a depressing picture of the current state of palliative care. In 2014, the CHPCA estimated that only 15 to 30 per cent of Canadians approaching the end of life have access to palliative care, in which professionals are present to manage one's physical, psychological, social and spiritual needs. CHPCA further noted that Canadians pay approximately one-quarter of the expenses involved in palliative care,

a significant financial cost for those dealing with one of the most painful aspects of life.

Experts and parliamentarians report that access and quality in palliative care varies significantly across Canada, a situation that is wholly unacceptable, given the positive impact effective palliative care has on the lives of patients and family alike. Having witnessed the extraordinary care my grandmother received in a hospice centre at the end of her life, I can attest to the personal attention, compassion and dignity that high-quality palliative care offers. May we all have access to this option at such a difficult juncture in our lives.

Cicely Saunders, a pioneer of the modern movement for palliative care, once said: "How people die remains in the memory of those who live on." Just as it is important to live well, it is vital that we ensure that our loved ones arrive at the end of their journey in physical comfort, psychological security and spiritual peace. A compassionate nation such as Canada can no longer allow its citizens to be denied access to quality end-of-life care. That's why CIJA will continue pushing for a national, well-funded palliative care strategy.

Steve McDonald is deputy director, communications and public affairs, at the Centre for Israel and Jewish Affairs.



Chag HaSigd: The Jewish Federation of Ottawa Shinshinim (Israeli youth volunteering in our community for a year of service) organized a Chag HaSigd event, December 1, at the Soloway Jewish Community Centre. Chag HaSigd is an Ethiopian Jewish holiday and the event included a coffee ceremony and special Ethiopian food. Members of Ottawa's Ethiopian Jewish community, including the Aklilu and Minywab families, participated.

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(Continued from page)

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In Memory of:

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Rose Bregman by Ellie, Arie, Yoni, Yael and Itzy Kamil

R'Fuah Shlema:

Cally Kardash by Ellie and Arie Kamil

In Honour of:

Evelyn Greenberg Mazel Tov on receiving the Governor General's Sovereigns Medal for Volunteers and the Lifetime Achievement Award from the Musician's Association of Ottawa by Beth Roodman

IN MEMORY OF:

Rosalie Shapiro by Golda and Ned Steinman and Ruth and Dale Fyman

Lilyan Phillip by Golda and Ned Steinman

Freda Hartman by Sandy and Phillip Genis, Evelyn Monson, Sylvia Monson and Cynthia Cowan

Gertrude Pearl by Murray and Caroline Cole

Hana Schwalb by Ilana and Eric Rabin

Rose Bregman by Debra David and Brian Mandell, Stephen and Debra Schneiderman, Frayda and Charles Wiseman, the residents, staff and Boards of the Lodge and LTC Foundation, Wendy Goodman, Pinchas and Barbara Pleet, Stan and Cathy Levine, Michael and Marilyn Wollock, Jozef and Vera Straus, Sheila Bahar, Lucian and Jackie Sitwell, Golda and Ned Steinman and Lana and Stephen Tanner

Shirley Antflick by Phyllis and Bill Cleiman

David Abrams by Stephen Schneiderman, Morag Burch and Patty Haas

Hy Pantel by Debra and Stephen Schneiderman

Gaston Seropian by the residents, staff and Boards of the Lodge and LTC Foundation, Diana and Alvin Malomet and Evelyn Monson

Anna Clarke by Stephen and Debra Schneiderman and the residents, staff and

Boards of the Lodge and LTC Foundation

Eddy Saslove by Richard Addleman

Edward Shulman by Rhoda and Mike Aronson

Sid Cohen by Stephen and Debra Schneiderman

IN HONOUR OF:

Edward and Judith Borts Mazel Tov on your granddaughter's Bat Mitzvah by Golda and Ned Steinman

Sunny and John Tavel Mazel Tov on celebrating your 50th Anniversary by Bill and Jane James

Debi Shore Happy special Birthday by Stephen and Debra Schneiderman

Joe Levitt Happy 80th Birthday by Phyllis and Bill Cleiman

Joy and Seymour Mender Mazel Tov on the engagement of Jess to Sean by Stephen and Debra Schneiderman

No U.S. government has done more to alienate Israel

Petulant. Petty. And personal. That's the only way to describe how outgoing U.S. President Barack Obama and outgoing U.S. Secretary of State John Kerry used their final days in office to punish Israel – and especially Israeli Prime Minister Benjamin Netanyahu.

As I speculated in my November 28 column about what the election of Donald Trump might mean for Israel, Obama decided to make up for eight years of weak foreign policy and a complete misunderstanding of the Middle East by taking a parting shot at Israel.

Make that two parting shots. The U.S. decision not to veto United Nations Security Council Resolution 2234, declaring that Israel has no right to any territory conquered in 1967, was soon followed by Kerry's speech, chastising Israel and blaming settlements for the failure of the peace process.

By the time you read this, it's possible that the lame-duck duo will have rallied other countries behind their anti-Israel stance, or even let the UN recognize "Palestine" and grant it full membership.

Desperate politicians do desperate things.

Kerry, of course, claims that no U.S. government has done more for Israel. In fact, no U.S. government has done more to **alienate** Israel.

Scolding Israel on the international stage appears to be the Obama administration's idea of tough love to bring Israel to its senses and re-energize the peace process.

It's likely to have the opposite effect. And, as much as it's an attack on Israel, it's not doing the Palestinians any favours either.

As Caroline Glick of the Jerusalem Post points out, Resolution 2334 "effectively abrogates" Resolution 242. That 1967 resolution stipulated that, in exchange for



BARBARA CROOK
MY ISRAEL

Arab recognition of Israel's right to exist in secure and defensible borders, Israel would cede some of the territories it took over in 1967.

Resolution 242 is deliberately phrased to ensure that Israel would not be expected to cede all of the lands it took control over in the Six Day War," Glick writes. <http://tinyurl.com/go5vvgc>

But Resolution 2334 rejects that assumption. It states that Israel has no right to any of the land it took over in 1967 – including the Western Wall and the Old City.

Gee, wasn't all this supposed to be negotiated in peace talks? Now that the UN has declared that Israel has no right to hold any territory from 1967, there is absolutely no motivation for the Palestinians to return to negotiations.

Israel isn't doing itself any favours by turning a blind eye to unauthorized "outposts" deep within territory that is bound to be part of a future Palestinian state if the elusive two-state solution ever becomes a reality.

And it's foolish to assume that, just because terror attacks have decreased dramatically since the construction of the separation barrier, there's no urgency for Israel to try to revive negotiations.

But what the Obama administration consistently failed to acknowledge over the past eight years is the Palestinian Authority's role in stalling the peace process.

If settlements were indeed the major obstacle to peace, then the Palestinians could have had a peace deal years ago. Former Israeli prime ministers Ehud Barak and Ehud Olmert were willing to risk Israel's long-term security by offering the Palestinian Authority vast amounts of land in exchange for peace.

Olmert was even prepared to divide Jerusalem into Israeli- and Palestinian-controlled neighbourhoods, and to relinquish sovereignty at the Temple Mount and the entire Old City.

The Palestinians walked away. When Netanyahu acceded to the U.S. request for a settlement freeze in 2010 as a precondition to resume peace talks, the Palestinian Authority rejected the gesture until the freeze was about to expire.

Focusing on settlements clouds the real issue: The Palestinian Authority leadership doesn't really want the pre-1967 borders. It wants things the way they were before that pesky Israel became a Jewish state in 1948.

"We have refused and still refuse to say that Israel is a Jewish state," senior Palestinian Liberation Organization official Hanan Ashrawi said in response to Kerry's speech. Ashrawi also rejects any part of Jerusalem as Israel's capital. <http://tinyurl.com/jqvnd8f>

Israel is not blameless. And I fear that Trump's apparent bromance with Netanyahu and his obsession with obliterating Obama's legacy – not to mention his choice of David Friedman, a vociferous opponent of a two-state solution, as the new ambassador to Israel – will encourage the Netanyahu government to move further right.

That won't help anyone in the long term.

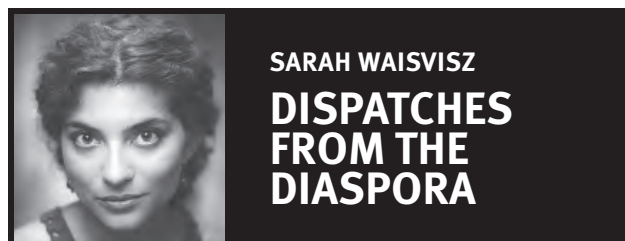
But, unless Western politicians acknowledge and address the real obstacles to peace, there's no motivation for either side to return to negotiations.

Reflections on death and mourning

Knowing that the death of a loved one is inevitable, early rabbis developed practices for death and mourning that are still relevant today. Although our tradition can seem rigid at times, I find there is much that is helpful and meaningful in our Jewish ritual practices for mourning and the end of life.

Since ancient times, the first thing a Jewish community established was sacred burial ground and a place to prepare bodies for burial, according to a strict set of ritual obligations fulfilled by the Chevra Kadisha, the "holy society" responsible for caring for the bodies of the dead. Members of the Chevra Kadisha are responsible for respecting the set of obligations related to purification of the deceased's body, and their work is especially sacred because the recipient can never return the attention.

Depending on the level of our observance, Jewish rituals related to death and mourning can be strict or soft, but they are there for us to take comfort in. The Mourner's Kaddish is an ancient Aramaic text, but contemporary prayers, songs and readings exist to round out the traditional practices. After a death, the Shiva lasts seven days, and family, community members and friends can visit the mourners in their home to share in their grief and offer comfort. Many of us have been to a Shiva house or participated in a Shiva minyan, and we can attest to how meaningful it can be. I like the custom of bringing food to a Shiva house, since in our grief we often can't take care of ourselves optimally. And when we show up for mourners in their grief, it matters.



SARAH WAISVISZ
DISPATCHES FROM THE DIASPORA

While other traditions honour death and grief in their own ways with sombre funerals, memorial services, several days of singing and dancing, rousing wakes, or uplifting "celebrations of life," few other traditions that I know of continue to observe and honour other benchmarks of time for a full year after a death, in particular after the death of a parent.

In December, a few of us held a casual service and ritual in honour of the 30 days that followed the death of my friend's beloved step-father. The term for the 30 days of mourning after a death is Shloshim, and, traditionally, a study service or ritual is held to mark the end of this period. In our case, it was the only mourning ritual held for and by us in Ottawa, since our loved one had died in Europe. We gathered in my friend's home to share stories and memories. We were several generations united and committed to sharing our love and our hopes for healing. This was the first Shloshim service I had participated in in a home, but sometimes we hold these types of events with Or Haneshamah, my congregation, when we gather to study a sacred text or topic from a Jewish perspective, in honour of the deceased.

Shloshim, and other obligations such as saying the Mourner's Kaddish during a minyan, or remembering loved ones during Yizkor services, means that our tradition acknowledges that grief and mourning are ongoing and the pain of loss shifts and changes over time.

Traditional Jews practise other prohibitions especially in the case of the death of a parent. These practices of mourning last one year and include not listening to live music, not participating in festive feasts or celebrations, and not cutting beards or hair. Another friend of mine told me she found the obligations helpful rather than onerous in her state of grief, because she didn't feel up to attending parties and concerts in any case, and her obligation to forgo them gave her an "out," a free pass, that she could use in secular society. Like our obligations around food, doing things mindfully and differently when we are grieving does not so much remind us of our loss, but rather makes space for it.

Our tradition is ancient and imperfect, but it is so wise. Like our calendar with its seasonally resonant rhythm of festivals and holidays, and our weekly celebration of Shabbat, living Jewishly can help us feel grounded in our constantly shifting contemporary world.

When we gathered for our Shloshim service, we held space for each other. We held space for our love and for our sorrow, and, in so doing, we held each other up in compassion.

Ufros Aleynu sukkat shelomeha. Shelter us with peace, Oh God; let us feel the refuge of your love.

Dedicated to Eelco Buitenhuis, in blessed memory.

Mystery novel is set in a Montreal Chassidic community

The Chassidic Trauma Unit

By Abraham Boyarsky
8th House Publishing
224 pages

The *Chassidic Trauma Unit*, set in a fictionalized Chassidic community in Montreal, is the latest of several novels by Abraham Boyarsky, a professor of mathematics at Concordia University.

The protagonist, Sender Pleskin, is a member of the Bubmer Chassidic community, which came from Hungary to Montreal, and has a shul there on St. Viateur Street, which straddles the Montreal neighbourhoods of Outremont and Mile End, an area populated by several Chassidic groups.

Sender began his working life by managing kosher food service at the Jewish General Hospital, and soon saw the need for a service run on Chassidic principles to give advice and assistance to people in all the forms of distress. He and his assistants are self-taught, but have the respect and co-operation of medical personnel in Montreal.

Like other professionals, Sender deals with a lot of cases when in his office. Asked to help a pious lady whose son has inexplicably lost consciousness in hospital, Sender and his assistants explore a number of options. Although pious and strictly observant, Sender is prepared to break rules to find out what he needs to know, and is willing to visit a nightclub, and even to shave off his beard.

Showing the influence of books like *The Yiddish*

MURRAY CITRON BOOK REVIEW

Policemen's Union by Michael Chabon and *The Maltese Falcon* by Dashiell Hammett, Sender is exposed to great danger, but he solves the mystery, which turns out to be plenty sinister.

A good detective story, besides presenting a puzzle, gives the reader a feel for the location in which the story takes place, and also for its social ambience. Sender and his assistants lead us through hospital corridors, and also through the winter streets of Montreal, the more relaxed life of the Eastern Townships, and, of course, Shacharit, Mincha and Maariv, and some shul intrigue.

The implausible setup is stated early and keeps getting more implausible, so the reader can relax and have fun along with the author. But this is a Jewish story, and the novel probes conflicts between people

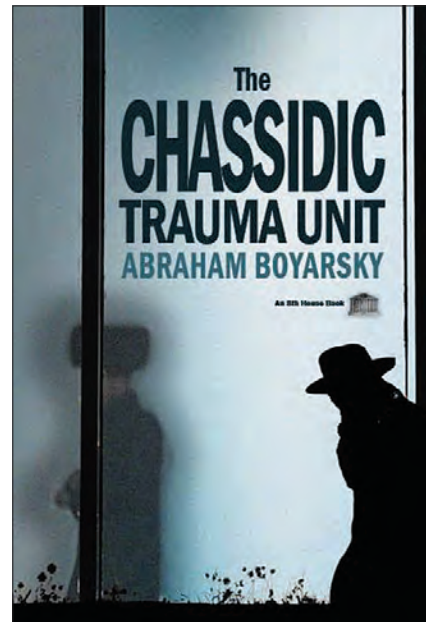
trying to lead a religious life and rabbis trying to control how they do it. The shadow of Europe is always there, as is the reality of poverty in the Chassidic community.

Sender's literary ancestry goes back further than *The Maltese Falcon*'s Sam Spade. He was brought up by a foster-mother descended from Rabbi Judah ben Bezalel Loew, the 16th century Maharal of Prague, creator of the Golem. As this review is being written, Outremont has

passed a zoning bylaw aimed at preventing a new Chassidic shul. A legal challenge is expected. If the borough counsellors of Outremont could have been brought into this novel, rest assured Sender Pleskin would have taken care of the situation.

I do have one comment about the book's style. Boyarsky unnecessarily uses English-language versions of some terms like ear locks, prayer shawl, and phylacteries when the Yiddish or Hebrew versions are more commonly part of the vocabulary. If the text had used *peyes*, *tallis*, or *tefillin*, Jewish readers – and, probably, most gentile readers – would understand what is meant, and the text, particularly the dialogue, would seem less artificial.

A short glossary for readers who might not know such words would have done the trick.



Stressed out about what to make for dinner?

It's not always easy to get a nutritious, home-cooked meal on the table. Time management is a skill we may think we've mastered; yet, there are days when we simply do the best we can. We're tired and the kids are hungry, so we order a pizza, grab something at the drive-thru or heat up a store-bought processed meal. Sometimes life can seem like a balancing act, and we may feel guilty with our less-than-optimal diets.

We want to eat food that's appetizing and flavourful, but also nourishing for ourselves and our children. Wouldn't it be a piece of cake to eat well if only we weren't over-worked and bombarded with unhealthy temptations? Perhaps people had an easier time sticking to a healthy diet a few generations ago, when everything was made from scratch with wholesome, organic ingredients. Let's put things into perspective by taking a glance back at how Canadians fed themselves and their families long before today's modern conveniences were invented.

This year – 2017 – marks Canada's sesquicentennial, the 150th anniversary of Confederation. That got me thinking about what life in Canada may have been like in the 1800s. What did average Canadians eat? Where did they get their food? How did they prepare it? What challenges did they face and how do those challenges compare to our present-day reality?

In *The Canadian Emigrant Housekeeper's Guide*, published in 1861 by Mrs. C. P. Traill, the author describes what prospective settlers' wives could expect when they arrived in rural Canada. If you find it annoying to have to drive to the grocery store in a blizzard because you ran out of bread, imagine living in a time when you not only had to bake the bread, but the ingredients were not readily available. You would've had to collect the eggs, milk the cows, churn the butter and



GLORIA SCHWARTZ FOCUS ON FITNESS

Next time we're not feeling in the mood to cook, let's think of how much harder it would've been in the past.

Let's appreciate what we have and what our predecessors did not, namely far more food choices and less domestic drudgery.

even make the yeast. In fact, unless you lived in a city, almost everything you and your family needed to survive had to be cultivated, harvested, raised, trapped, shot, plucked, scaled, butchered, gutted, picked, chopped, preserved and cooked with your own hands.

Traill describes a number of wild [and non-kosher] animals that newcomers could consider as food, such as bear, woodchuck and groundhog. She provides many cooking suggestions, including making delectable pies out of pigeons. In those days, there was no refrigeration, just root cellars. Meat could be dried or cured, but "when fresh meat is scarce, as it often is in the woods, the black and even the red squirrel may be eaten, as a wholesome change of diet ... They are roasted like rabbits, or cut in pieces and fried, fricasseed, or made into stews or pies." While not all of Traill's culinary

delights would appeal to those who keep kosher, she certainly had sound knowledge of surviving and thriving off of the land.

Traill outlines the gamut of practical household knowledge that a housewife in the backwoods needed to know. In addition to cooking, she describes tending to the sugar bush and making maple syrup; cheese making; beekeeping and making honey; soap making; shearing sheep and using a spinning wheel. Such dawn-till-dusk chores would make my head spin!

"The greatest heroine in life is she who, knowing her duty, resolves not only to do it, but to do it to the best of her abilities, with heart and mind bent upon the work," writes the author. While I find her commitment and enthusiasm inspiring, truthfully, I'm exhausted just thinking about the endless effort required to get food on the table.

For better or for worse, we live in modern times. Most of us can purchase milk, eggs, butter, bread, meat, spices, local produce as well as exotic fruits and vegetables from faraway lands – pretty much whatever we desire. We can order groceries with a phone call or online, or drive or bus to a nearby superstore for one-stop shopping. Technology and innovation have given us incredible conveniences for food preparation and related tasks that we take for granted – such as freezers, microwave ovens, dishwashers, even the lowly can opener. These would've been unimaginable to Traill and her contemporaries.

Next time we're not feeling in the mood to cook, let's think of how much harder it would've been in the past. Let's appreciate what we have and what our predecessors did not, namely far more food choices and less domestic drudgery. And those are good things if you don't care for squirrel.

WHAT'S GOING ON | January 23 to February 5, 2017

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

WEDNESDAY, FEBRUARY 1

Soloway JCC AGM and Awards Night: Soloway JCC Annual General Meeting and Awards Night, in recognition of SJCC volunteers and community leaders, 7 pm.
Info: Maxine Miska, 613-798-9818, ext 263, mmiska@jccottawa.com

Women's Torah Study with Rabbi Zuker: Join Rabbi Deborah Zuker in her home for a monthly Women's Torah Study, on subjects related to women in the Torah and Jewish tradition. Members and non-members welcome. Also March 1, March 29, April 26, June 21, 7 pm.
Info/RSVP: Rabbi Deborah Zuker, rabbizuker@kehillatbethisrael.com

Simple Truths—Pivotal Jewish Insights for Centred Living: Simple Truths explores fundamental Jewish viewpoints that help us be victorious in our everyday struggles by finding our centre and aligning with our inner truth. Series of 7 lectures, geared for women. Jewish Youth Library of Ottawa, 192 Switzer Ave., 7:30 pm. Also February 2, 9 am.
Info: Devora Caytak, 613-729-7712, office.jewishyouthlibrary@gmail.com

SUNDAY, FEBRUARY 5

Mitzvah Day: Celebrating Canada's 150th with activities for all ages. Soloway JCC, 21 Nadolny Sachs Pvt., 9 am.
Register for or volunteer to help run an activity at

www.mitzvahdayottawa.com.
Info: Rena Garshowitz, 613-798-4696, ext. 241, rgarshowitz@jewishottawa.com

MONDAY, FEBRUARY 6

Hatikvah: Where Lies the Hope for Israel's Survival?
A talk with peace activist Simon Rosenblum, co-chair of Canadian Friends of Peace Now and a semi-retired foreign policy analyst. He contends that "only a return to Israel's founding values can save the state from disastrous consequences."
Temple Israel, 1301 Prince of Wales Dr., 7 pm.
Info: Gabriella Goliger, 613-222-3838, goliger@rogers.com

COMING SOON

THURSDAY, FEBRUARY 9

Panel Discussion – Hate Speech & Hate Crimes:
Presented by the Bora Laskin Law Society with Lawrence Greenspon, Andrea Freedman, Ewart Walters and Robert Yip, 7 pm.
Info/RSVP: Tamara Mosher-Kuczer, laskinsociety@gmail.com

SUNDAY, FEBRUARY 12

JNF Canada Tu Bi'Shevat Telethon:
This Tu Bi'Shevat, plant a tree, buy a Tree Bank or consider supporting your own project through a Legacy Gift when our volunteers call., 10 am to 3:30 pm.
Info: Ilana Albert-Novick, 613-798-2411, ottawa@jnf.ca

TUESDAY, FEBRUARY 14

Modern Dilemmas. Talmudic Debates. Your Solutions.
Apply mind-bending, brain-twisting, hair-splitting Talmudic reasoning to solve real-life modern dilemmas – situations that happened yet seem impossible to solve. What do you do when your gut tells you one thing and your brain tells you another?
Ottawa Torah Centre, 111 Lamplighters Dr., 7 pm.
Info: Rabbi Menachem Blum, 613-843-7770, rabbi@theotc.org

SUNDAY, MARCH 5

OJCS Dance for Haiti Fundraiser: Join the students of the Ottawa Jewish Community School in a dance party to raise funds for Save the Children Haiti. Dee Ciple will lead you through easy-to-follow fun dance moves. Breakfast available. Fun for everyone.
The OJCS, 31 Nadolny Sachs Pvt., 9:30 am.
Info: Estelle Melzer, 613-722-0721, estelle.melzer@gmail.com

CANDLE LIGHTING BEFORE

JANUARY 27	4:42 PM	FEBRUARY 17	5:12 PM
FEBRUARY 3	4:52 PM	FEBRUARY 24	5:22 PM
FEBRUARY 10	5:02 PM	MARCH 3	5:32 PM

BULLETIN DEADLINES

WEDNESDAY, FEBRUARY 1	FOR FEBRUARY 20
MONDAY, FEBRUARY 13 **	FOR MARCH 6

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

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:

David Abrams

Rose Bregman

Fern Butler

Sid Cohen

Frances Karanofsky

Margaret Koffman

Herbert Horace Lewis

Hyman Mestel

Morel Oprisan

B. Martin Sage

Edgar Saslove

Beulah Wagman

*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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the SJCC
9-11:45 am



**Celebrating
Canada's 150TH
let's go for it!**

150 care packages
150 swabs for bone marrow registry
150 egg, 150 cheese, 150 jam sandwiches
150 centimetres of hair for donations



activities
for all
ages!

register
for
activities

help
run an
activity

VISIT

mitzvahdayottawa.com

What we are collecting this year:

- non-perishable food for the Kosher Food Bank
- new warm adult socks & underwear, gloves, snacks, toiletries & gently used winter boots for Street Smarts
- new packs of crayons, markers and stickers for CHEO
- magazines and DVD movies for Canadian troops

NEW: PJ Library Book Swap

NEW: Ready-to-bake challah braids will be available for sale for \$5, proceeds to the Kosher Food Bank

Info: Rena at 613-798-4696 x 241 or rgarshowitz@jewishottawa.com



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