

OTTAWA JEWISH BULLETIN



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Ottawa Jewish Archives photography exhibit to celebrate contributions of 24 Jewish Ottawans

The individuals included in the Face to Face exhibit “led storied lives and are part of the fabric of our community and our country.”

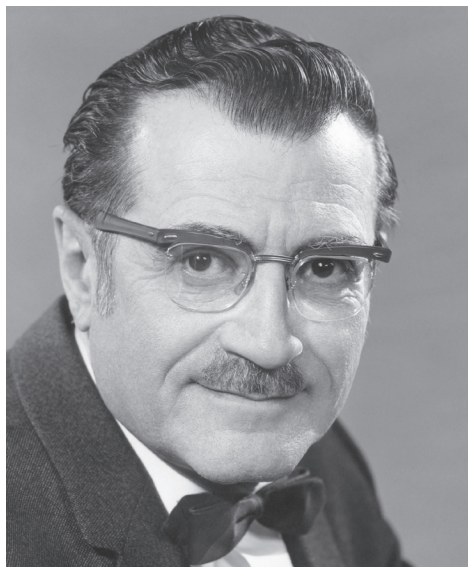
Norah Mor reports.

The Ottawa Jewish Archives is marking Canada 150 with a photography exhibit, “Face to Face – Vis à Vis: Portraits from the Ottawa Jewish Archives,” which celebrates the lives of 24 distinguished Jewish Ottawans, all now deceased, who made significant contributions to Ottawa or Canada and who have existing collections in the holdings of the Archives.

Archivist Saara Mortensen, who curated “Face to Face – Vis à Vis,” said the exhibit includes framed photographs and biographies of each individual and, when available, editorials or articles about them from the pages of the Ottawa Jewish Bulletin.

The exhibit, Mortensen explained, will be arranged like a family photo wall in order to convey a sense of community, togetherness, personal connection and shared culture and environment.

As well, a catalogue compiling the



COURTESY OF THE GITTERMAN FAMILY



OTTAWA JEWISH ARCHIVES



COURTESY OF THE LEVINE FAMILY

Sam Gitterman (left), Freda Paltiel (centre) and Gilbert Levine are among 24 Jewish Ottawans featured in “Face to Face – Vis à Vis: Portraits from the Ottawa Jewish Archives.”

photos, biographies and Bulletin articles will be available so that “we can place the individual within the context of a story and Ottawa’s Jewish community history,” Mortensen said.

As Mortensen pointed out, the exhibit will only present a glimpse of the Archives collections and the remarkable figures that have lived and worked in the city over the years.

“Visitors will be invited to add names and anecdotes of people they wish to celebrate to a pin board located in the gallery,” she said.

In addition to the opportunity to celebrate Canada’s 150th anniversary,

Mortensen said the exhibit marks the culmination of three major modernization and collections accessibility projects which are now available for free online: The Ottawa Jewish Archives catalogue; digitized versions of all issues of the Ottawa Jewish Bulletin since 1937; and the Ottawa Jewish Archives’ photographic collections. To date, over 3,500 photographs have been digitized.

A computer workstation will be available in the gallery to provide access to these new online tools.

Mortensen said she hopes the exhibit will raise awareness within the community of the Ottawa Jewish Archives

and encourage community members to make donations of materials to help preserve and document the legacy of the community. Contact the Archives at archives@jewishottawa.com because “we can only tell the stories you share with us,” Mortensen said.

A vernissage for “Face to Face – Vis à Vis: Portraits from the Ottawa Jewish Archives,” will be held on Wednesday, September 6, 7 pm, at the Soloway Jewish Community Centre (SJCC). Contact Rachel Abenhaim at 613-798-4696, ext. 236, or rabenhaim@jewishottawa.com to RSVP.

The exhibit will continue at the SJCC until May 31, 2018.

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Israeli kids from families affected by war or terrorism visit Ottawa

BY NORAH MOR

The Soloway Jewish Community Centre (SJCC) quickly filled with chatter and laughter in Hebrew as 70 bar and bat mitzvah aged Israelis from families who have been affected by war or terrorism arrived at the centre to finish up their day in Ottawa, August 16, during the final week of a month-long visit to Canada.

The youngsters were brought to Canada by the Montreal-based IVOW (Israeli Victims of War) Association. They spent three weeks at Jewish summer camps in the Laurentians north of Montreal – Y Country Camp, Camp B'nai Brith of Montreal and Camp Massad – and a final week visiting and touring Montreal, Ottawa and Toronto.

At the SJCC, the group was hosted by Ella Dagan, manager of Vered Israel Cultural and Educational Program, and Gail Lieff, manager of children and teen programs at the SJCC. They enjoyed activities in the pool and gym and an Israeli dinner prepared by Babi's Restaurant.

"This is the second year – with the support of Sara Vered – that we are hosting IVOW," said Dagan. "We are thrilled to be able to provide these children a memorable experience and a day of respite."

IVOW was established in 1983 to offer a month of fun and respite in Canada to young Israelis dealing

with tough circumstances at home. To date, more than 2,000 children have enjoyed the opportunity – free of charge.

Richard Dermer, IVOW co-president and secretary, said he felt very privileged to accompany the children on their visit to Ottawa.

"They are amazing kids, and I feel grateful and thankful for them because, in a way, they protect us," he said.

Liat Barkai, 23, and Noam Tedgi, 22, are two of the Israeli guides working with the IVOW group – both are also from families affected by war or terrorism.

They said the visit to Canada is a transformative experience for the children.

"They return to Israel completely different from when they left," said Barkai.

Tedgi participated in the program as a child and returned as a guide.

"As a child, I was ashamed of having a father who is an IDF disabled soldier. In the program, I met so many kids with similar experiences, and they became really good friends – to this day".

Irit Gross, the IVOW coordinator who accompanied the kids from Israel, said she is constantly amazed by the "endless generosity of Canadians. It's really admirable."

The visit, she added, really helps the children "let go" of some of their difficulties at home.



Israeli student Lior Shahr enjoys a piece of cake as she celebrates her 13th birthday at the SJCC during the IVOW visit to Ottawa, August 16.



Seventy Israeli kids from families affected by war or terrorism enjoy a stop at the Soloway Jewish Community Centre during their tour of Ottawa, August 16.



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Remembering Hy Bloom, an extraordinary community volunteer

BY NORAH MOR

Hy Bloom, who recorded hundreds of events for the City of Ottawa and for Ottawa's Jewish community, died June 17 at age 96 and was remembered as a special friend and extraordinary community volunteer.

Born in Ottawa on July 15, 1921, Bloom was only eight years old when he built his first microphone. He went on to become a leading sound technician and a mentor to musicians and technicians from all over North America.

Bloom founded Soundmaster Bloom Sound Enterprises in his parents' home in 1939 and became well known for designing and building innovative sound systems. He moved the business to Bank Street in the 1950s and then to MacLaren Street until 2011.

As a Jewish community volunteer, Bloom recorded countless events including public meetings, political visits, protests, military announcements, religious speeches, concerts, services and eulogies. His efforts were recognized in 2005 when the Jewish Community Council of Ottawa/Vaad Ha'Ir (now the Jewish Federa-



Hy Bloom (left) receives the Shem Tov Community Volunteer Award from Gerald Levitz, June 8, 2005.

tion of Ottawa) presented Bloom with the Shem Tov Community Volunteer Award.

Bloom "possesses a veritable 'historical society' of his own... that is invaluable to ours and future generations," wrote childhood friend Irving Aaron in his letter

nominating Bloom for the award.

"Bloom's personal archives will provide important primary sources for the understanding of who we are and how we have come to where we are today," added Rabbi Arnold Fine, then spiritual

leader of Agudath Israel Congregation, in a letter supporting the nomination.

"Hy played the most important role, preserving legacy for future generations," Ruth Aaron told the Ottawa Jewish Bulletin after he passed away.

His Jewish community recordings, she said, are now in the Ottawa Jewish Archives.

Bloom never married and had no children of his own, but he developed a special relationship with a Vietnamese refugee family.

In 1980, Bloom met Chung Nguyen, who was newly arrived in Ottawa from Vietnam, and helped him adapt to his new country.

"In the beginning," said Tu-Ann Takacs, Nguyen's eldest daughter, "Hy and my father spoke with their hands because they had no common language."

Later on, she said, "Hy advised my father on college courses and how to find a job, and guided him through the sponsorship process to bring us to Canada."

Takacs said Bloom became "Uncle Hy" to her and her sister. She would often accompany him to services at Agudath Israel Congregation.

Special program to honour inauguration of National Holocaust Monument

BY ANNETTE WILDGOOSE AND MINA COHN
FOR CENTRE FOR HOLOCAUST EDUCATION
AND SCHOLARSHIP

The National Holocaust Monument's official opening on Wednesday, September 27 is an important occasion for Canada, for Ottawa, and for all involved in making the monument a reality. In cooperation with the Monument Council, the Centre for Holocaust Education and Scholarship (CHES) will present a special program that evening to mark the monument's inauguration.

The National Holocaust Monument stands to remind Canadians of the millions who perished and the few who survived the worst genocide in history.

The evening program will offer those unable to participate in the inauguration ceremony an opportunity to come together that evening to hear about the monument and its legacy from those involved in its creation. From vision to reality, the evening will combine an understanding of the story behind the monument with the screening of powerful testimonies of survivors, which are essential to understanding the Holocaust.

The program will feature a presentation by Rabbi Daniel Friedman, chair of the Monument Council and spiritual leader of Beth Israel Synagogue in

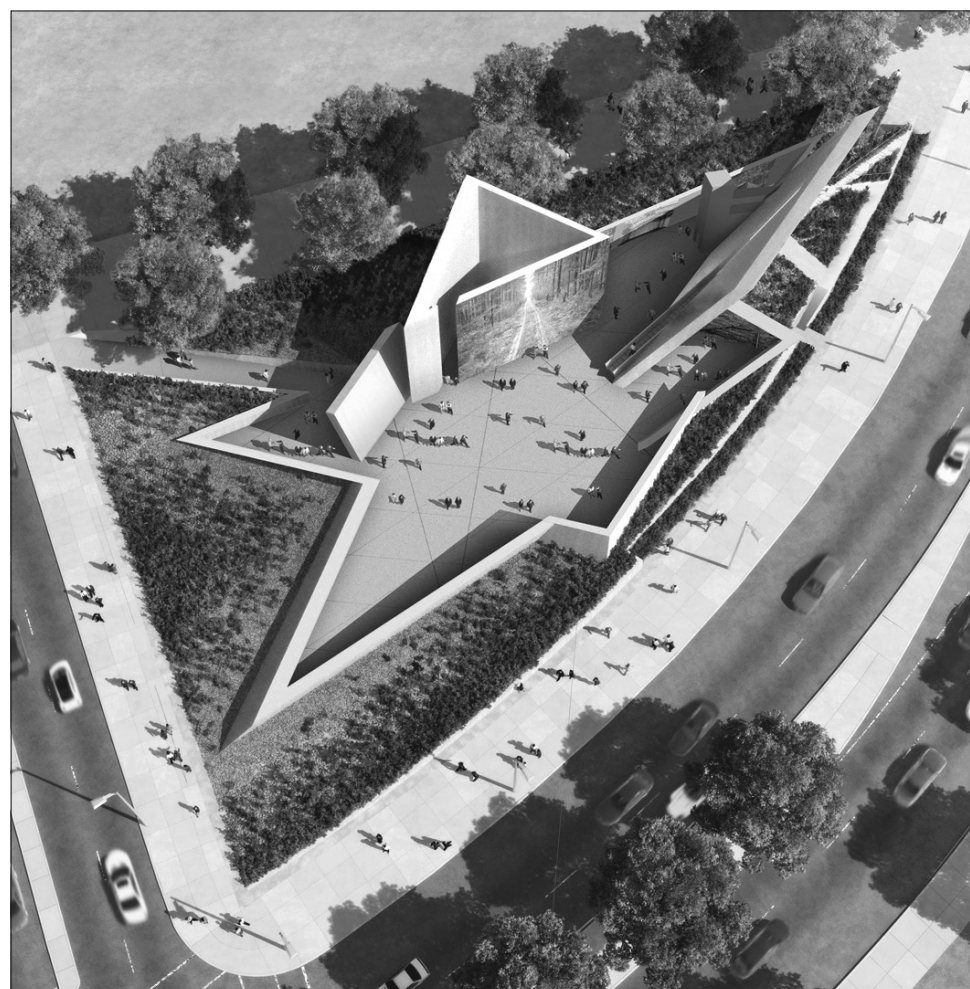
Edmonton. Rabbi Friedman will highlight the history and importance of the monument.

Robert Krell, a psychiatrist and Holocaust survivor, will shed light on the term 'child survivor,' which he coined. Krell was born in the Netherlands and survived the Holocaust in hiding. He was founding president and is a board member of the Vancouver Holocaust Education Centre.

The premiere screening of two testimonies of the Ottawa Survivors Testimonial Project, which was produced by CHES in 2016, will be presented. The survivors who participated in the project were all children during the Holocaust.

The idea for the Holocaust Monument was conceived by Laura Grosman in 2007 while a student at the University of Ottawa. This largest, most complex new monument in Ottawa was designed by architect Daniel Libeskind and his team. It was established through the National Holocaust Monument Act by the federal government, with funding from contributors from across Canada.

The special program will take place on Wednesday, September 27, 7 pm, at Library and Archives Canada. Admission is free of charge but RSVP is required as space is limited. To RSVP, contact CHES at chesatcarleton@gmail.com.



A rendering of the National Holocaust Monument at the corner of Booth Street and the Sir John A. Macdonald Parkway.

Rebellious New Likudniks are crashing Netanyahu's party

BY ANDREW TOBIN

TEL AVIV (JTA) – Israeli Prime Minister Benjamin Netanyahu, under investigation for corruption, has often claimed that his left-wing political enemies are out to get him.

Now his supporters have alleged that leftists are even infiltrating his right-wing Likud party.

Last month, David Bitan, the chair of the governing coalition and an unswerving Netanyahu loyalist, pledged to block a group calling itself the New Likudniks from carrying out a “coup” against the prime minister.

“A person who doesn’t believe in the values of the Likud and comes in purely so he can blow it up and change it in a way that will harm it is criminal in every way,” Bitan told Israel’s Ynet news website. “We have the right to defend ourselves against hostile control.”

Bitan spoke for many Likud members worried about the New Likudniks, whose ranks have dramatically expanded in recent months. But the group’s officials, and its supporters within the Likud, denied it is either hostile or leftist. Rather, they said, the group simply wants the Likud to return to its moderate nationalist but liberal roots.

The New Likudniks was founded in 2011 by leaders of the social justice protests, which that summer saw hundreds of thousands of Israelis take to the streets to demand government action on behalf of the middle class. The group’s stated agenda is to push what it says are middle class interests from within Likud. It takes no position on the Israeli-Palestinian conflict.

“We are you. We are members of the middle class,” the New Likudniks website says. “Employees, students, conscripted soldiers, taxpayers. Loving the country from the left and right [and] from top to bottom.”

After hardly growing for years, the New Likudniks’ membership began to surge in late 2016, going from about 3,000 to more than 12,000 today among a total of 100,000 Likud members. The group’s Facebook page has nearly 16,000 followers.

According to officials of the group, the catalyst for its growth was Netanyahu’s high-profile vilification in November of Ilana Dayan, one of Israel’s most respected journalists. The Prime Minister’s Office accused Dayan of trying “to topple the right-wing government and bring about the establishment of a left-wing government,” and she devoted six minutes to reading the entire written statement on air, provoking public outcry.

Netanyahu has continued to provide fodder for the New Likudniks’ criticism of the party’s alleged anti-democratic tendencies, including by calling in January for the pardon of an Israeli soldier who shot dead a wounded Palestinian terrorist, backing a law passed in February that allows retroactive legalization of West Bank outposts, and this month alleging that Israel’s



Israeli Prime Minister Benjamin Netanyahu (left) talks with coalition chair David Bitan at a Likud party meeting at the Knesset in Jerusalem, June 12, 2017.

“fake news” media and law enforcement are conducting a “witch hunt” against him.

Netanyahu is the subject of two ongoing corruption investigations – one for allegedly accepting gifts from wealthy supporters and the other for allegedly trying to strike a deal for better newspaper coverage. An indictment is also pending against his wife for alleged misuse of state funds. The prime minister has denied any wrongdoing by his family.

Orad Gan Raveh, a software engineer in Modiin, north of Jerusalem, joined the New Likudniks last year. He said the Likud was a natural fit for his political views but that he is frustrated with corruption in the party and in Israel in general.

“I consider myself right-wing, and it’s one of the only democratic parties in Israel,” he said, referring to the fact that Likud is one of three major Israeli political parties that holds primaries. “Most people don’t know this, but the real power is in the hands of party electors. They decide who enters the Knesset.”

But many Likud members, as well as journalists and pundits, have questioned the right-wing credentials of the New Likudniks. They have accused members of the group of being undercover leftists desperately seeking to compensate for their diminished status in Israeli politics. After all, the Likud has now been in power for nearly a decade.

“You are the people of Meretz and the Labor Party who joined the Likud. You infiltrated the Likud,” Deputy Knesset Speaker and Likud member Nava Boker

told a leader of the New Likudniks during a TV panel discussion this month. “Your ideology contradicts the values of the Likud. Be honest. Go to the parties that fit you.”

Tamar Zanberg, a lawmaker for the left-wing Meretz party, agreed.

“[The Likud] is not your place as left-wing people, and it is one of the biggest displays of losing by the left wing,” she said on a TV panel in July. “The democratic left-wing parties, those who believe in themselves, should raise our heads and fight for our own way to replace the Likud, not to join the Likud.”

Many have compared the New Likudniks to the Feiglinites, a far-right group led by the firebrand Moshe Feiglin that tried to take over the Likud in the early 2000s to prevent Israeli territorial withdrawals. The group, which had as many as 7,000 members, eventually overcame opposition from Likud officials. But it accomplished little, and most of its members departed ahead of the latest election.

According to Hebrew media reports, Likud officials really began to take note of the New Likudniks when increasing numbers of their members began joining the protesters who for months have gathered every week outside the Petach Tikvah home of Attorney General Avichai Mandelbilit, complaining that he is dragging his feet on the various Netanyahu probes. Pro-Likud counter-protesters have also shown up.

Immediately after Bitan threatened to take action against the New Likudniks, the Likud blocked online registration for the entire party. Also, on Tuesday, Likud Knesset member Yoav Kisch announced that he plans to submit a bill to stop the group by counting all ballots cast in a primary as votes for that party in the general election. Ostensibly, the move would discourage stealth leftists from casting Likud primary votes.

The New Likudniks have already expressed disappointment in Kisch, who has denounced the group after it helped elect him to the Knesset for the first time.

Members of the New Likudniks have played into criticism of the group: Numerous members and even officials have told Israeli reporters that they are Meretz

See New Likudniks on page 16

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Celebrating Canadian Jews of the last 150 years



A series of profiles throughout 2017 spotlighting the contributions of historically important Jewish Canadians to our country.

David Croll 1900-1991

Mayor of Windsor, MPP, MP and Canada's first Jewish senator

By Brenna Mackay

David Croll was a distinguished Canadian politician who was repeatedly re-elected at the municipal, provincial and federal levels. In 1955, Croll became the first Jew senator appointed to serve in the Canadian Senate.

David Avrum Croll was born in Moscow, Russia on March 20, 1900. His family immigrated to Canada early in the 20th century and Croll grew up to become a lawyer. He entered public life during the Great Depression, serving as mayor of Windsor, Ontario from 1931 to 1934. During this time, Croll pushed for social reform by requiring the city to go into a deficit to provide assistance to those who were suffering from unemployment and poverty.

Croll entered provincial politics in 1934 becoming MPP for Windsor and Ontario minister of public wel-

fare – the first Jew in Canada to serve as a provincial cabinet minister. He also served as minister of municipal affairs and minister of labour before resigning from cabinet in a dispute with premier Mitchell Hepburn over the United Auto Workers strike against General Motors. “I would rather walk with the workers than ride with General Motors,” he said.

During the Second World War, Croll served in the Canadian Army, enlisting as a private in the Essex Scottish Regiment and rising to the rank of lieutenant-colonel. While in the Army, Croll continued to serve in the Ontario legislature until 1943 and served again as mayor of Windsor from 1939 to 1940.

Croll was elected to Parliament in Toronto's Spadina riding in the 1945 federal election – the only Liberal elected in a Toronto riding. He was re-elected in the 1949 and 1953 elections but was never appointed



to cabinet despite being the only Liberal MP from Toronto. Many believe Croll was excluded from cabinet due to anti-Semitism – it would be 1969 before a Jew, Herb Gray, was appointed to a federal cabinet.

Then-prime minister Louis St. Laurent appointed Croll to the Canadian Senate in 1955, where he became Canada's first Jewish senator. Senate appointments were then for life and Croll served as an active senator until his death in 1991.

Throughout his political career, Croll was passionate about poverty, which led him to write the influential

“Report of the Special Senate Committee on Poverty” which influenced prime minister Pierre Trudeau to triple family allowances and institute the child tax credit. In addition to his work on poverty, he worked on Senate reports on aging. In recognition of his contributions, Croll was sworn into the Queen's Privy Council for Canada, an honour typically reserved for federal cabinet ministers.

Croll died from heart failure at Ottawa's Château Laurier Hotel on June 11, 1991 just hours after attending a Senate session – he was then Canada's oldest serving senator.



Next in the series

Johnny Wayne 1918-1990 &

Frank Shuster 1916-2002



Canadian comedy duo Wayne & Shuster were the most frequent performers in the history of the Ed Sullivan Show.

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



SHARON APPOTIVE
AND AVIVA BEN-CHOREEN
ANNUAL CAMPAIGN CO-CHAIRS

Ottawa's Jewish community was founded by caring people who wanted to create a city with a thriving Jewish heritage. The schools, synagogues, aid societies, Jewish community centre, and camps were all built by previous generations and we are proud of the contributions they made. Now, as co-chairs of the Jewish Federation of Ottawa's 2018 Annual Campaign, we know quite clearly that it is our turn to step up.

We each want to make a difference in the lives of Ottawa Jews, now and in

It is our turn to step up

the future, and we each have our own special causes.

AVIVA'S STORY

As a "newer" resident of Ottawa, I am amazed by what this community has achieved. My husband Jonathan and I have three daughters, Liat, Tal-Or, and Elishua, all of whom attended the Ottawa Jewish Community School and Yitzhak Rabin High School, and also took part in March of the Living. Our educational facilities and programs help anchor the next generation in our culture and deepen our Jewish roots.

In recent years, the PJ Library program has made great inroads in connecting young Jewish families. Jewish reading material is sent right into homes and creates a lasting impression.

Having lived in Israel and Canada, supporting our Jewish homeland comes naturally. Amid all the politics, we must remember that Israel alone is the protector of Jewish freedom in the world and, as such, needs our support.

Sadly, we don't need to look far away to find people in need of help. There are those among us who are lonely, hungry

or in despair. With communal effort, we can make a difference, not only overseas, but, most importantly, in our own community. This is why I volunteer. Please join me in making a difference.

We each want to make a difference in the lives of Ottawa Jews, now and in the future, and we each have our own special causes.

SHARON'S STORY

As an Ottawa-born-and-raised Jew, I am deeply committed to continuing the traditions and hard work started by the generation before me. I am filled with a deep awareness that our current success is because we stand on the shoulders of the visionaries and leaders who devoted so much energy to create a thriving Jewish community.

I grew up benefiting from Hillel Academy, JCC Day Camp, Sunday Fun Day, and Camp B'nai Brith. My husband David and I have three children, Ryan, Jaye, and Brody, who have all enjoyed

the tremendous impact of various community institutions. I also witnessed firsthand the tremendous care provided to my beloved parents at Hillel Lodge. These connections have motivated me and inspire me to give back. We also never know what is around the corner; unforeseen circumstances can arise when we, too, will need to call on one of our agencies for help. Please join me in supporting these organizations today so they will always be there for everyone in times of need.

To reach our goals, we have introduced the Chai Challenge. This is a special initiative, symbolic of the year 2018, where we are urging donors to be a lifeline and to increase their Campaign gift by a multiple of \$18. Whether you give an additional \$36 or \$1,800, every dollar adds up to make a difference.

We invite you to join us on Sunday, September 17 for the 2018 Annual Campaign Kickoff. Hillel Neuer, of UN Watch, is the keynote speaker. He is a human rights activist who emphasizes the impact of his Canadian heritage and Jewish roots on his work. We also have a special afternoon event for younger families and children, featuring a sing-along with beloved entertainers Sharon and Bram. Visit www.jewishottawa.com for tickets and more info.

FROM THE
PULPIT



RABBI S. ROBERT MORAIS,
TEMPLE ISRAEL

It's important to focus on the good in our world

I have had the opportunity to be on faculty at Camp George. Nestled in the beauty of Northern Ontario, it is one of 16 Union for Reform Judaism summer camps across North America. It is one of the most beautiful places on earth, but like so many other Jewish summer camps, its physical beauty is only one aspect or element. Its beauty also lies within the relationships and the opportunities for Jewish growth that exist for the camp participants.

Sometimes we don't pay as much attention to the opportunities that we have around us. Our Ottawa Jewish community, for example, has amazing resources, an incredible diversity of Jewish expression and experience that creates a very unique and wonderful Jewish context for us to explore and celebrate Jewish life. I am thankful to be living in a city where we come together for many communal celebrations and events. A city whose rabbis have close relationships with each other across the Jewish spectrum, where even if we fundamentally disagree on certain things, we are able to have a sense of relationship, an ability to call each other with questions, and to rely on each other for support.

In just a few weeks we will celebrate Rosh Hashanah, the Jewish New Year. An important element of our High Holiday traditions is to spend time reflecting on and appreciating those elements in our lives that give us so many blessings – whether it is our synagogue that provides a place to build relationships with each other and God, the Soloway Jewish Community Centre which helps us learn and grow and keeps our bodies healthy, the Jewish Federation of Ottawa that strives to provide for our communal needs, Jewish Family Services which helps nurture our souls, or our schools and programs of learning that help us encounter our traditions and texts.

Rosh Hashanah is also a time to be thankful for the blessings we have in our own personal lives – the blessings of family, friends, health, and the communities within which we participate. Across the Jewish world, hundreds of thousands of hours are dedicated by amazingly talented leadership to improve, enhance and grow our Jewish communities.

It's too easy to enumerate all that is wrong with our world. The good parts we often take for granted.

We live in a complicated world. It's far too easy to enumerate all that is wrong in our society. In writing this column, I could have talked about the horrific events in Charlottesville, the disheartening decisions of the Israeli government regarding the disenfranchisement of non-Orthodox expressions of Judaism, or any number of problems and challenges we face every day. And, to be sure, all of those are valid and important topics. But, it's just as important to focus on the good in our world.

The morning prayer, *Yotzer Or*, includes the line, "Ma rabu maasecha, Adonai (how plentiful are your creations, O God)." For the past 19 years,

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FROM THE EDITOR



MICHAEL REGENSTREIF

The news recently has been filled with stories about groups and individuals who would take down monuments or change the names of buildings or institutions which honour historical figures who we now know are not quite as honourable as whoever did the naming may have thought.

Here in Ottawa, for example, the federal government recently changed the name of the Langevin Block building, the office building directly across Wellington Street from Parliament Hill which houses the Prime Minister's Office. The building is now simply known as the Office of the Prime Minister and Privy Council. Prime Minister Justin Trudeau took that action

It's not a matter of changing history – it is acknowledging history

because Hector-Louis Langevin, for whom the building was named, was an architect of the residential school system that we now know was an instrument of cultural genocide against Canada's Indigenous peoples.

In the southern United States there has been a movement to remove monuments honouring leaders of the Confederacy – the group of southern states who fought the American Civil War against the U.S. – their prime issue being the right to own slaves, other human beings, as property.

The issue of the Confederate monuments came to a head on August 12 and 13 when an ugly mob of white supremacists, neo-Nazis, and KKK members went to Charlottesville, Virginia to march in defence of a statue of Robert E. Lee – the Confederate general whose surrender ended the Civil War – which the Charlottesville City Council had decided to take down.

(And while the Lee statue was the supposed *raison d'être* for the Charlottesville marches, the dominant rallying cry was the horrifyingly anti-Semitic chant, "You will not replace us/Jews will not replace us.")

In the days and weeks after the events in Charlottesville – including the terrorist incident in which a white supremacist purposefully drove his car at high speed into a crowd of counter-demonstrators murdering Heather Heyer and injuring many others – U.S. President Donald Trump made common cause with the anti-Semitic and racist mob in his defence of the Confederate statues. "They're trying to take away our culture. They're trying to take away our history," said Trump of those who would remove what are, essentially, monuments to the institution of slavery and to those who led a treasonous war against the United States.

In 2011, I wrote a column in the

Ottawa Jewish Bulletin arguing that the City of Ottawa should not name its new archives building in honour of Charlotte Whitton, the city's first female mayor. Why? Because history tells us that the anti-Semitic Whitton was responsible for ensuring that 500 Jewish refugee orphans ended up in Auschwitz instead of Canada during the Holocaust – an episode documented by historians Irving Abella and Harold Troper in *None is Too Many*.

Despite what they knew about Whitton in 2011, the mayor and most city councillors voted to name the building for her anyway. Thankfully, they eventually relented to pressure from the Jewish community and other groups and the building was not named for her.

Changing the names of buildings, streets, parks and institutions named for people responsible for tremendous wrongs, or whose legacies remain painful, or removing monuments to them, is not changing history – it is acknowledging history. And there remains much work to do in this regard. For example, just a two-minute walk from the Jewish community campus in Montreal is Isabella Avenue, which honours the queen who expelled the Jews from Spain in 1492. That's a street name that should be changed.

IDEAS AND IMPRESSIONS



JASON MOSCOVITZ

Forty years of Quebec's Bill 101

despised that. They knew more and more English-speaking residents would weaken the French majority. Bill 101 fixed that for good. How it was done was bolder than anyone thought possible.

All newcomers to Quebec, even English-speaking ones (anglophones), could only send their children to French schools. The shocker was how that provision even included Canadians from other provinces unless one of their parents had attended an English school in Quebec.

Forty years after the language law, many anglophone Quebecers still see it as draconian and mean-spirited. It was those harsh and irreconcilable conclusions that drove tens of thousands of anglophones out of Quebec. They left rather than accept what they saw as second class status.

In 1977, journalists joked that the government should have called the language law "Bill 401" instead of 101 since so many anglophone Quebecers high-tailed their way down the highway.

The fear and loathing among English-speaking Quebecers was volcanic. After any revolutionary change, there is always that feeling that the winners won on the backs of the losers and 40 years ago, many of the people who stayed risked drowning in the poison which that collective fear and loathing inevitably brought on.

What was equally obvious in 1977 was how thrilled French Quebecers were. Just seeing how upset the English-speakers were, made their day. It was payback time.

As history tells us, from the time of the conquest on the Plains of Abraham, French Quebecers felt cheated. They were the ones who felt second class. As Canada developed, French Quebecers, especially in Montreal, knew their best chance for a job meant having to speak English. Then they often had to work in English. The bosses were English and anglophones working next to them too often made more money.

The English-speaking minority in Quebec had dominated all aspects of commercial life – seemingly forever. The French ran the Catholic Church and its hospitals, the courts and the National Assembly. Priests, lawyers, doctors and politicians could speak French in the workplace. Hardly anyone else could.

French-speaking pilots were not permitted to land their planes in French; not even at Quebec airports; not even with French-speaking air traffic controllers. That humiliation became a burning election issue in 1976. It helped propel René Lévesque and the separatist Parti Québécois to power.

For years, even Canadian military

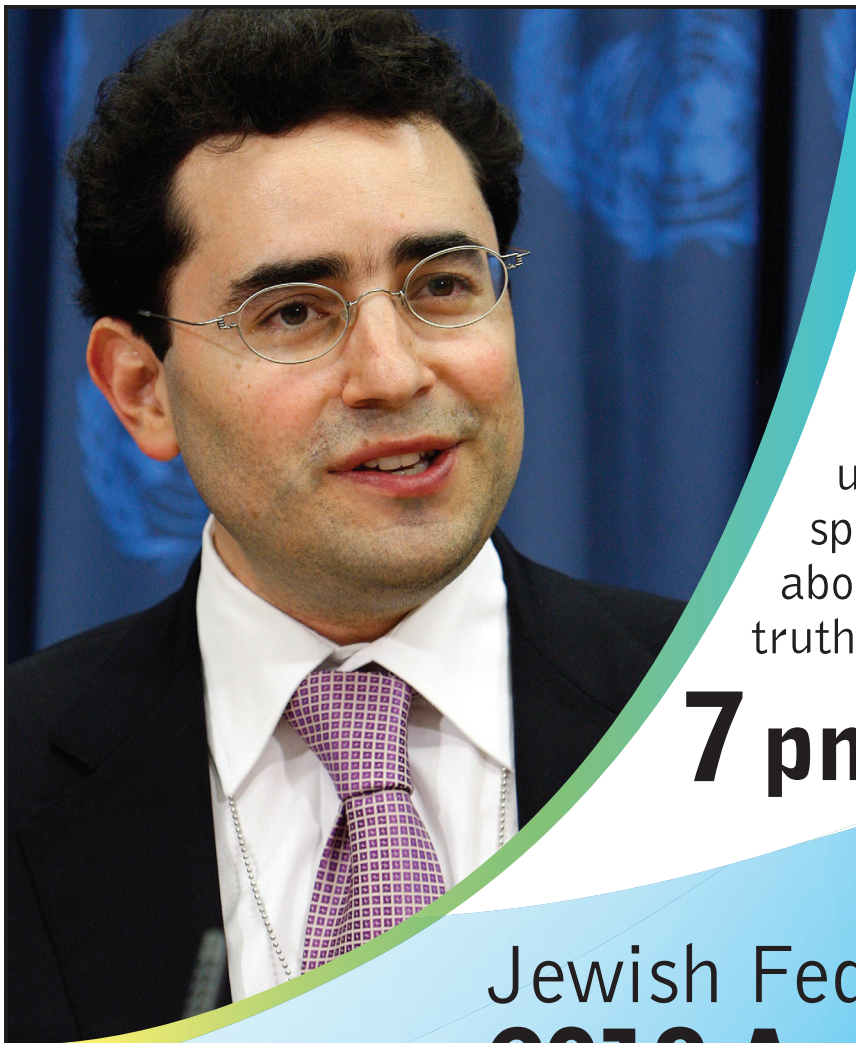
bases in Quebec had English as the dominant language. Training manuals were often in English only and, once again, unilingual English-speaking soldiers forced their language on the French majority.

Anglophone reporters who were lucky enough to be at the National Assembly during this amazing period would likely all recall how our franco-phone colleagues also jumped for joy. One French-speaking reporter in particular couldn't restrain his delight with the Anglos being put in their place.

For weeks after the language law was tabled, that reporter held the legislation in his hand. When he saw an English-speaking colleague, he would wave Bill 101 under their nose and gleefully ask, "It hurts, doesn't it?" Talk about payback time. Every Quebecer had a story.

That reporter's father was a labourer in one of Quebec's typical pulp and paper towns. He grew up in a company-owned tarpapered house. He saw the anglophone bosses living in the big houses on the hill. He saw the bosses' big cars and their big boats. He grew up hearing the playful sounds of English-speaking kids water-skiing in the summer before heading back to their enclaved English schools.

If I know anything 40 years later, I know that Quebec's language law made that Quebecer's children and grandchildren a lot happier than he was.



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Building a shelter for abused families in Israel Introducing JNF's High Holiday Campaign

Rosh Hashanah is described as both the head of the year and the day of judgement.

In "The Meaning of Rosh Hashanah: An in-depth analysis," published at www.aish.com, Rabbi Asher Resnick suggests that the judgment of Rosh Hashanah is not on the state of our souls, but rather on our free will choices. ... The relevant issue is whether we will appreciate what is truly valuable and make the proper choices for the coming year. ... The Rabbis are teaching us the following critical lesson: Recognizing the needs of others, seeing ourselves as responsible for others, and understanding that the greatest need any of us have is to appreciate reality more deeply – are the most important values to base our upcoming year on.

Close to 70 per cent of women and children fleeing abuse cannot get into a shelter

That's why JNF Canada has partnered with NO to Violence Against Women to build a shelter for women and children fleeing domestic abuse. Established in 1978 by Israel Prize Laureate Ruth Rasic, NO to Violence Against Women has been helping victims of domestic violence by providing emergency housing, running a 24 hour helpline and advocating for the rights of women. We have reached 75 per cent of our \$1.5 million goal – thanks in large part to our Vancouver and Winnipeg donors – to build a shelter to house 10 to 12 families at a time and to provide victims of domestic violence with a safe environment where they can start over.

JNF's project is open for women and children of all backgrounds

Our project will be instrumental in both helping to change lives and essential in building bridges between communities within Israel.

When you hear the shofar, listen for the crying hearts

An important tradition on Rosh Hashanah is to hear the sound of the shofar. Tekiah, the rally cry to recognize God and Truah, the staccato wake-up call bookend Shevarim. The Hebrew root *shever* means "broken," explains Rabbi Aaron Goldscheider, the founding director of the In Our Hearts Project – www.inourheartsproject.org – which offers guidance, strength and support after the loss of a child. The Kabbalists say that Shevarim – three medium, wailing blasts – is the sobbing cry of a Jewish heart yearning to connect, to grow, to achieve. (Tikunei Zohar – 20-21, 49a)

By focussing on a unique mitzvah project to support, JNF hopes connect crying hearts to those yearning for change.

JNF Negev Dinner honouring Lawrence Greenspon is November 6

The Negev Dinner will support an essential project at ALEH Negev Nehalat-Eran to help improve lives of girls who are severely disabled.

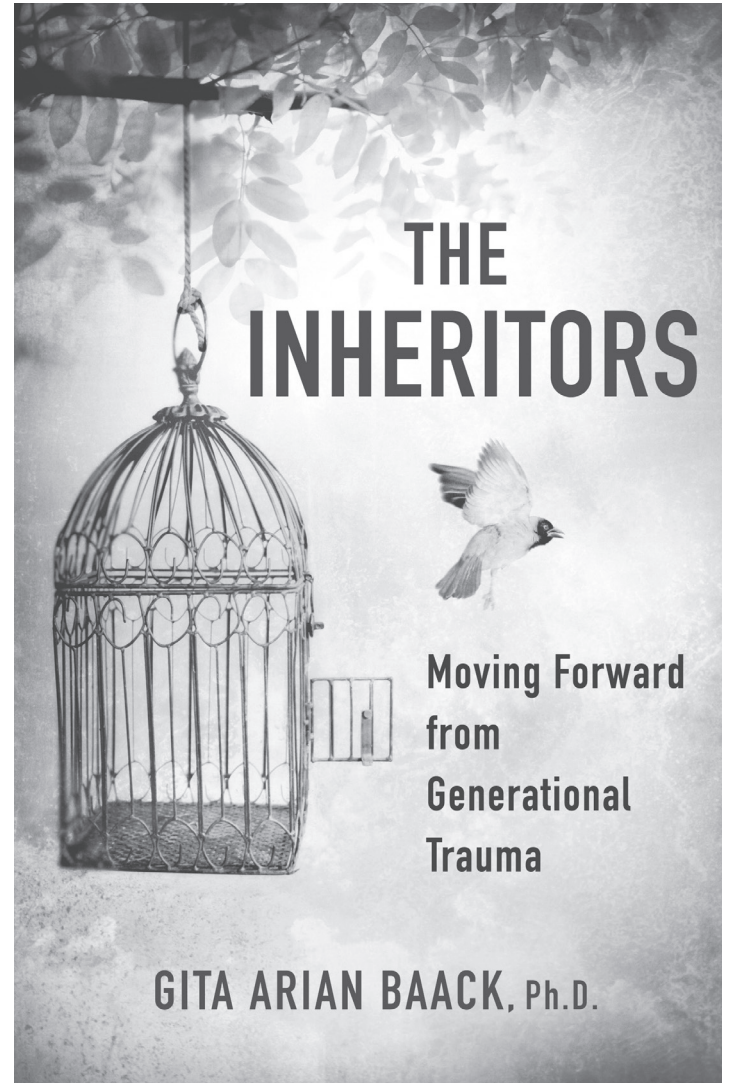
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Second and third generation Holocaust survivors may suffer from "a deep impact of the presence of absence," says author Gita Arian Baack.



Ottawa author writes new book to help inheritors of trauma

BY NORAH MOR

Inheritors," according to Ottawa-based author Gita Arian Baack, are children of victims, perpetrators or bystanders of traumatic events. They carry 'trans-generational trauma,' and may suffer from constant sadness or a sense of unfinished business, and more. If not treated, Baack says, this trauma may perpetuate cycles of pain and violence.

Among the groups of inheritors Baack writes about in her new book, *The Inheritors: Moving Forward from Generational Trauma*, are second and third generation Holocaust survivors – the children and grandchildren of Jews who survived the Holocaust.

Baack, who holds a PhD from Tilburg University on the Netherlands and an MA in human services interventions from Concordia University in Montreal, is herself a child of Holocaust survivors.

"As a child of Holocaust survivors, I was born with my extended family's death in my mind," she told the Ottawa Jewish Bulletin during an interview in her Ottawa home.

She says the information many inheritors carry is not necessarily chronological, may be full of holes or contradictory, or not coherent.

"There is a deep impact of the presence of absence," Baack said.

What's more, she said, many inheritors cannot acknowledge this absence or express pain, because "the parent is in a state that she or he cannot process, so the child is left with a void that will be passed on to her or his children."

Until the trauma is deeply processed, she explained,

the story will be perpetuated to future generations. One needs to be fully immersed in this process to be able to accept that legacy and find closure.

"Our parents were grieving and we were dealing with their shame, but we never had the ritual to let go," she said. "We never got the validation for our pain – and it was never resolved."

In the book, Baack uses personal stories, self-reflecting questions, dialogues and description of group discussions to guide the reader to overcome traumas and move on.

"At first, people only want to talk about their parents. It's hard for them to talk about their own experiences," she said. "They do not even acknowledge their own trauma, those 'phantom memories.'"

Among other groups of inheritors that Baack writes about are Indigenous peoples and descendants of slavery, the Rwandan genocide and other atrocities – including children of perpetrators and bystanders. These inheritors, she says, share some common traits with second and third generation Holocaust survivors.

Baack is seeking other second and third generation Holocaust survivors interested in participating in small group dialogue with other children and grandchildren of Holocaust survivors and/or to be part of an inter-group dialogue with Indigenous survivors. She can be reached at gbaack@rogers.com.

The Inheritors: Moving Forward from Generational Trauma is available at Amazon.ca and will be launched on Sunday, September 17, 1 pm, at Books on Beechwood, 35 Beechwood Avenue.

Can medical marijuana revive Israel's kibbutz movement?

BY ANDREW TOBIN

KIBBUTZ ELIFAZ, Israel (JTA) – By all accounts, Eilon Bdil has no personal interest in marijuana.

But as the business manager of Kibbutz Elifaz, he's a big believer in the herb. Bdil sees medical marijuana as a unique opportunity to revive his remote Negev community.

"This cannabis gold rush has to pan out for us," he said. "There's simply no other choice. We need young people with good minds to come here, and medical cannabis is what can draw them."

Elifaz is one of dozens of kibbutzim – and hundreds of local companies – seeking to join Israel's new medical marijuana industry. After decades of stagnation, the collectives are betting that the move can revitalize their finances and even their way of life.

Israel's gold rush – or "green rush," as some are calling it – took off after the government in February threw its support behind legislation that would allow the export of medical marijuana. The Knesset is expected to soon pass the measure into law. If that happens, Israeli companies would suddenly have access to a rapidly growing multibillion-dollar global industry.

Export is part of a larger government plan to make Israel a world leader in medical cannabis. Yuval Landschaft, the director of the Israeli Medical Cannabis Agency, said more than 700 companies have applied for official permission to grow, produce, distribute and dispense medical cannabis. By the end of the year, he said, the agency would give the OK to the first new medical marijuana farms and factories.

"We are really about to enter the medicalization of the Holy Land," Landschaft said. "The Torah once spread out



Eilon Bdil sits on a machine overlooking Kibbutz Elifaz, Israel, August 9, 2017.

from Israel. Now medical cannabis will spread out from Israel."

After playing a powerful role in founding and building Israel, the kibbutzim slid into social and economic crisis during the national financial crisis of the 1980s. Many young members decamped for the cities. By shifting away from their socialist roots – embracing differ-

ential salaries, members working off the kibbutz and non-members working on it – the kibbutzim, which number about 250, have largely stabilized.

Elifaz, located in the Arava Desert valley in southern Israel, is the only kibbutz that is already growing medical marijuana. It is one of just eight farms the government licensed to do so in 2010 as part of a limited system that will be replaced by the new one. (Recreational marijuana use is illegal in Israel, though it was recently largely decriminalized.)

So far, the medical marijuana business has not been particularly lucrative for Elifaz's more than 100 members and children. The vast majority of its income still comes from date and pomelo farming and tourism. Just last year, the kibbutz began paying differential salaries to its members, a reform most of the once rigidly collective communities have made.

But Bdil, 42, who was born on Elifaz and returned to raise a family here, expects the years of experience to pay off when the exporting of medical marijuana starts. He said Elifaz also would benefit from its close ties with other kibbutzim. In the same way the kibbutz produces date honey and date liquor as part of a kibbutz conglomerate, Bdil said, it would one day manufacture

cannabis products like extracts, creams and oils.

According to Nir Lobel, 37, Elifaz's secretary, the kibbutz voted to get into the medical cannabis business in part because it seemed like a natural way to update the traditional kibbutz ethos – and hopefully attract a new generation of members.

"We're pioneers, and this is a new journey. We're farmers, and this is agriculture. We care about values, and this is a way to help people who are suffering," he said.

However, Hagai Hillman, one of Israel's eight licensed cannabis growers, who co-owns a marijuana-centred pharmaceutical company called BOL Pharma, says most of the kibbutzim and companies rushing into the industry are being overly optimistic.

"For those kibbutzim that don't have money, medical cannabis is not going to be the answer. To survive in this market you need very deep pockets, and without vertical integration you're lost," he said, suggesting that profitable companies will control the medical marijuana supply chain from farm to pharmacy.

"A lot of farmers think it's like growing melons. But the future of this industry is medicalization."

Kibbutz Gezer, a largely American

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Jewish War Veterans remember Jack Edelson

BY ELLY BOLLEGRAAF
JEWISH WAR VETERANS OF CANADA OTTAWA POST

Second World War veteran Jack Edelson died on June 28 at age 93 and was remembered at the meeting of the executive of Jewish War Veterans of Canada Ottawa Post held, August 8, at the home of Ruth and Irving Aaron.

A certificate in Jack's memory and honour was presented to his wife, Annette Edelson, and a contribution was made by the Post to Canadian Magen David Adom for Israel.

"We hereby honour the memory of Jacob Isaac "Jack" Edelson for his many years of very kind, generous and supportive ways to the Jewish War Veterans of Canada Ottawa Post. This he always carried out with a gracious and lovely smile. His thoughtfulness, gentle politeness and goodness were remarkable qualities of his long life," the certificate reads.

Jack was a kosher caterer for many years and we enthusiastically reminisced about his many good deeds, including the multiple delicious and generous banquets, brunches and luncheons he served to the many Ottawa Jewish veterans and their spouses at Post functions. Jack also supervised the preparation of monthly luncheons in the kitchens of two shuls, while the ladies prepared the plates for the veterans,

Jack continued pleasing the Post with his delicious culinary expertise until the Ottawa Post stopped having these gatherings due to the decline in membership – a natural result of the passing away of aged veterans.

Jack's good deeds also included involvement with Israeli veterans who were injured and being rehabilitat-



Jewish War Veterans Ottawa Post executive presents a certificate in memory of the late Jack Edelson to his wife, Anette, August 8. (From left) Elly Bollegraaf, Ken Kavanat, Bluma Dieks-Goldenberg, Annette Edelson, David Cohen, Irving Aaron, Alex Polowin and Ruth Aaron.

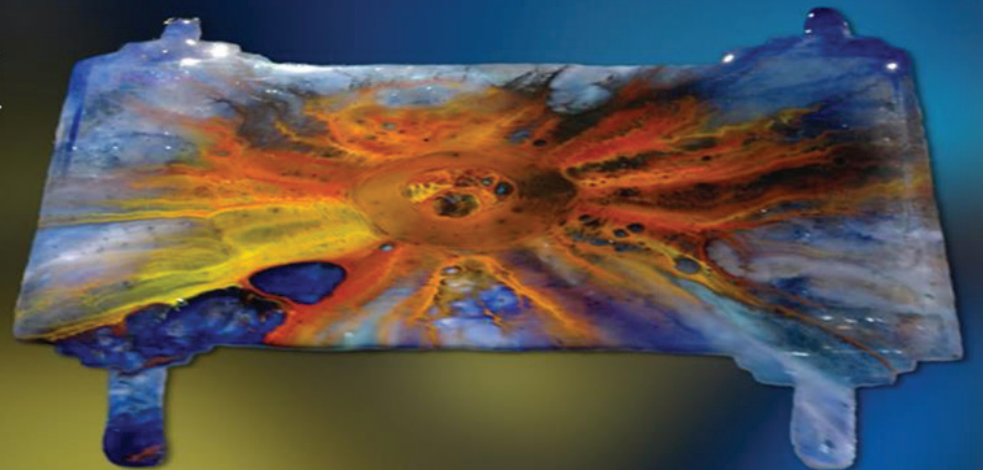
ed. Jack was also a charter member of the Royal Canadian Legion, Branch 638, in Kanata.

Jack and Annette Edelson had two children, a

daughter, Natalie, who lives in the Yukon, and a son, Benjamin Mark. Jack will be fondly missed by the community.

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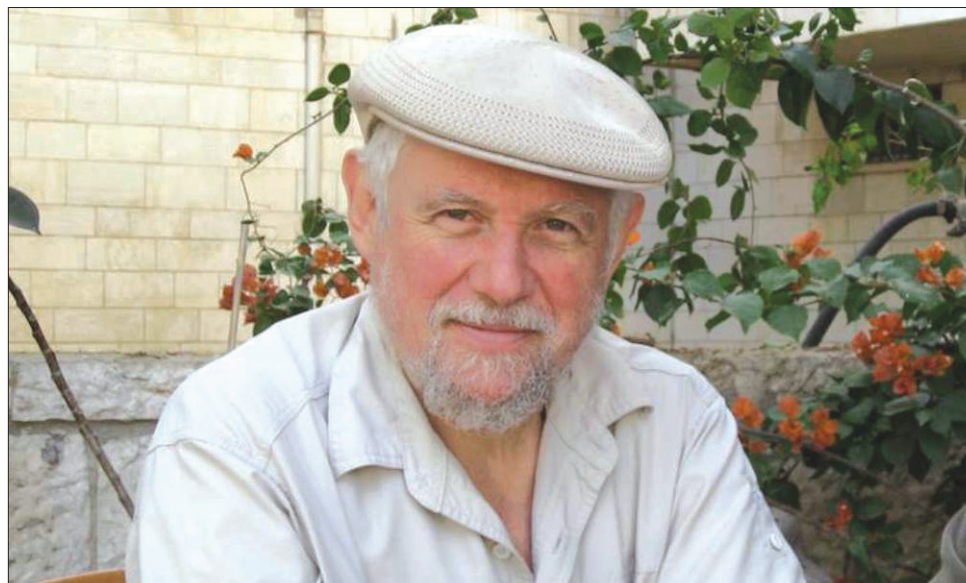
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Translating Yiddish and Hebrew poetry into English is a complex challenge, says Seymour Mayne.

Two new poetry collections from uOttawa professor Seymour Mayne

BY NORAH MOR

A book of English-language translations of Yiddish and Hebrew poetry and a journal which includes some of his own poems as well as more of his translations are the two latest publications from Seymour Mayne, a professor of English at the University of Ottawa and coordinator of uOttawa's Vered Jewish Canadian Studies program.

Being a translator, Mayne told the Ottawa Jewish Bulletin, came naturally to him.

"Growing up in our immigrant neighbourhood in Montreal, I had no choice but to be a translator," said Mayne, who spoke Yiddish, Russian and Polish at home, English and Hebrew at school, and English, French and Yiddish on the street.

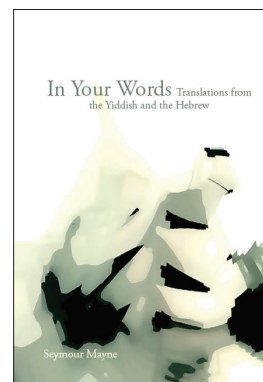
"Languages were thrust upon me," he said. "I learned early the necessity of negotiating languages, translating spontaneously the give-and-take of family talk."

It was perfectly natural, Mayne said, to switch languages in the middle of a conversation "or even mid-sentence."

The combined 2016 and 2017 editions of "Shirim: A Jewish Poetry Journal," published this summer, is subtitled "Dream the Living into Speech: A Selection of Poems and a Homage to Yiddish by Seymour Mayne" and intertwines translations of poems by Rachel Korn, Melech Ravitch and Abraham Sutzkever with Mayne's own poems and autobiographical commentaries.

His own poems, together with the translations, Mayne said, "explain and reflect the atmosphere in Montreal."

Among Mayne's poems in the Shirim collection are "For the Dentist Who



Extracted My Last Wisdom Tooth," "Curses upon the Thief or Thieves Who Stole the Old Blue Couch from my Front Porch during the Early Hours of June 7, 1986," and "Sukkah Guests."

In his preface, Shirim editor Marc Steven Dworkin describes the mix of Mayne's translations, personal poems and the autobiographical paragraphs as a "picture of

how life in Eastern Europe transported itself to life in a Canadian city... Above all – Mayne captures the Jewish drive to survive and move forward that transcends all language."

Mayne's new book, *In Your Words: Translations from the Yiddish and the Hebrew*, also published this summer, includes his translations of poems by Yiddish writers Rachel Korn, Melech Ravitch, J.I. Segal and Abraham Sutzkever, and Hebrew poets Moshe Dor, Eytan Eytan, Elisha Porat and Shlomo Vinner.

In his preface to *In Your Words*, Mayne explains that translating from Yiddish and Hebrew poses a complex challenge of transmitting old and distant languages and cultures into modern Canadian English.

"The poems show an integral part of my life. Hebrew literature and the Tanach are central to my tradition," Mayne said. "Canadian literature and culture are also part of my education, and all of them together create my personal canon."

In Your Words: Translations from the Yiddish and the Hebrew will be launched on Sunday, September 17, 2:30 pm, at Library and Archives Canada, Pellam room, 395 Wellington Street. In addition to Seymour Mayne, Sara Vered, Rebecca Margolis and Caroline Lavoie will participate in the readings.



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CIJA publishes guide to Jewish life at Canadian universities

BY NORAH MOR

The Centre for Israel and Jewish Affairs (CIJA) has published “Going Somewhere: The Canadian Guide to Jewish Campus Life.”

Produced in cooperation with Hillels at universities across Canada – including Hillel Ottawa – the guide presents information for students and parents on Jewish life on various campuses and in the cities the universities are located in.

As well, there are articles about Jewish student life in Canada which are meant to be helpful for students wherever they may be studying in Canada.

“We wanted a useful resource to allow prospective students to evaluate where they want to pursue their post-secondary education, according to their religious preferences,” said Martin Sampson, CIJA’s Ottawa-based director of communications and marketing.

“We also wanted to let those students know about us [CIJA and Hillel], that we’re the ‘go to’ organizations for Jewish life on campuses,” he added. “That’s why we’re offering it online and free for everyone to access.”

The guide includes information about Jewish organizations and congregations, both on campuses and in the surrounding cities; about the availability of kosher food; events or activities in local Jewish communities; Jewish studies programs offered by universities – and more.

“We’ve had wonderful feedback,” said Sampson. “We see that lots and lots of people have

been downloading it in every corner of the country.”

CIJA plans to offer an updated guide next year, Sampson noted.

“The story,” he emphasized, “is that students who want to, have a rich Jewish campus life. We also saw that Hillel has a very positive place in campuses throughout the whole country.”

In Ottawa, says Hillel Ottawa Executive Director Dovi Chein, Jewish students at the University of Ottawa and Carleton University generally feel safe and welcomed on the city’s university campuses.

“But,” he said, “it does sometimes happen that students become uncomfortable in expressing their opinions or practicing their religion, and this becomes a problem.”

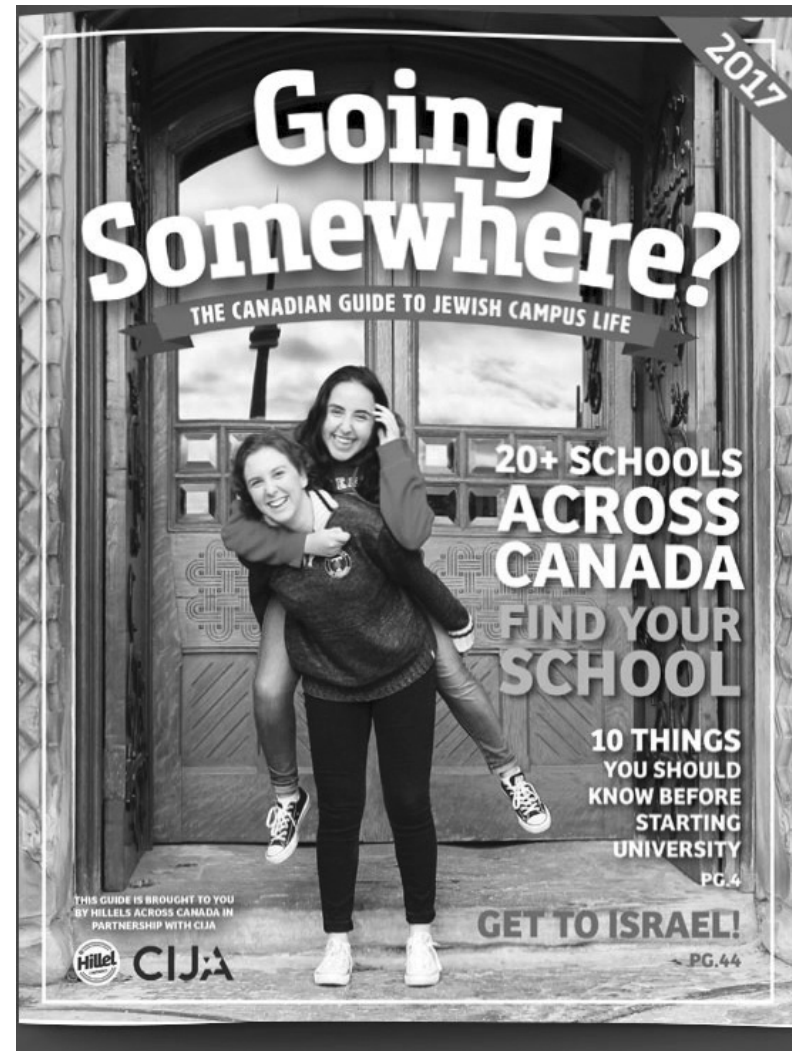
However, “the administrations in both universities do a lot to make sure that this doesn’t happen,” Chein stressed.

The biggest problem, Chein said, is the difficulty facing students wishing to lead an observant lifestyle.

“For example, there are very few options when it comes to kosher food, both on the campuses and in the city in general.”

The guide does include information on where Ottawa students can get kosher food as well as information on Jewish organizations on campus and synagogues in the city.

Visit <http://gettheguide.ca> to download the guide.



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Marijuana: A kibbutz 'green rush'

Continued from page 10

immigrant community located south of Tel Aviv, is exploring joining Elifaz in a medical cannabis business partnership with an Israeli pharmaceutical company. Laura Spector, a 62-year-old New Jersey native who immigrated to the kibbutz in 1977, is a leader of the project.

Spector said Gezer had only recently paid off the debt that it, like most kibbutzim, racked up during the Israeli financial crisis in the 1980s, and was ready to invest. She shares Bdir's interest in making a principled profit.

"I believe in medical marijuana because I believe in the plant, which can help in so many different ways," she said. "At the same time, I think there will be a huge financial advantage to Kibbutz Gezer."

According to Spector, Gezer's main asset is its land, which is located in the centre of the country and is licensed for mixed use. As such, it would be relatively easy to build processing facilities near the crops – a major advantage many kibbutzim have over other farms.

In contrast with Elifaz, Gezer is not motivated by a need for more members. The kibbutz is about 240 strong and expanding. It is building 16 houses for the founders' children and new members, with plans to add 22 more in the coming years.

Rather, Spector said, she wants Gezer

to enter the medical marijuana industry to create communal employment opportunities. For young people, the business could mean a career close to home, and for pensioners, it could provide the purpose and extra income of part-time work, she said.

"I was one of the people who pushed privatization on the kibbutz, but I think there's a certain social and economic spirit that we should keep in some ways," Spector said. "I mean, we came here for a reason."

Few kibbutzim embody the spirit of the movement better than Kibbutz Ruhama, which was established near the border of the Gaza Strip in 1943, several years before the State of Israel's founding. Today, the kibbutz's main business is the struggling KR Hamivreshet brush factory, and most of its some 200 members are of retirement age.

According to kibbutz secretary Ran Ferdman, a 40-year-old third-generation member, Ruhama voted overwhelmingly to partner with researchers to enter the medical marijuana industry, mostly in hopes of filling up their pension funds, which were emptied during the kibbutz debt crisis.

"They believed the kibbutz would exist forever, and the younger generation would take care of the older one," he said. "But everyone has to take care of himself these days."



Workers sit on a tractor at Kibbutz Ruhama, Israel, October 2016.

COURTESY OF RAN FERDMAN

New Likudniks: Group says it is committed to strengthening Likud

Continued from page 4

voters and have no intention of voting for Likud in a general election.

"In 2015, no, I did not vote Likud," group official Meirav Siton told a TV interviewer in February. "What, did I marry them? I don't understand. Like, why do I owe anything to the party when the Likud's list [of candidates] is not deserving in my eyes?"

Still, some Likud members have defended the New Likudniks.

"A large proportion of the New Likudniks hold liberal, legitimate views on the Likud's moderate side," Likud lawmaker Yehudah Glick wrote on Face-

book Sunday. "It is possible to impose sanctions against specific people if they know that their goal is to undermine the Likud from within. The burden of proof [is] on the party. Alas, if we could only bring in those we like."

Inbal Samet, another New Likudniks official, argued that voting is not the only measure of commitment to a party. She and the 44 other members of the group's leadership believe in the Likud's constitution, she said, which expresses Zionist, democratic and free market values. They support candidates who embody those values on the model of the party's founder and first prime minister, Menachem Begin.

"Candidates have to know the charter, and they have to act upon it," Samet told JTA. "A lot of things happening today are completely illiberal and do not promote equality between races, sexes and genders. These are the things we want to see promoted. In order to deal with our bigger problems, we first need a healthy society and a healthy politics."

Samet said the New Likudniks do not consider candidates' views on the Israeli-Palestinian conflict because its officials are divided on the issue and see no solution forthcoming anyway. However, she said that when people tell her they hold socialist economic views, she

makes it clear the group is not for them.

She acknowledged that some Israelis have joined the New Likudniks primarily in hope of undermining the Likud, but characterized them as misguided outliers. The group as a whole is committed to strengthening the Likud, she said, and is already doing so by testing its democratic institutions.

"I think all this will be good for the Likud in the long run because the party is going to come out the other side stronger," she said. "Is it good for the New Likudniks? As far as I'm concerned, the stronger we are, the stronger the Likud will be."

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An academic treatise on Chelm, the town of Jewish fools

MURRAY CITRON
BOOK REVIEW

How the Wise Men Got to Chelm: The Life and Times of a Yiddish Folk Tradition

By Ruth von Bernuth
New York University Press
315 pages

Who, growing up, didn't hear about Chelm, the town of Jewish fools? Who, having heard about it, ever thought that someday it would be the subject of an academic treatise?

Ruth von Bernuth, the author of *How the Wise Men Got to Chelm: The Life and Times of a Yiddish Folk Tradition*, is an associate professor of Germanic

and Slavic languages and director of the Carolina Center for Jewish Studies at the University of North Carolina. Her specialty is Germanic languages and Yiddish is a Germanic language.

Of course, the reader knows that in this context, "wise men" actually means "fools." In Ashkenazi-speak, in Chelm, the *chochomim* (wise men) are *naronim* (fools). The book's jacket illustration is of the best known Chelm story. It shows two Chelmites with a barrel in which they have trapped the moon, so the folks will never again miss out on the blessing of the new moon.

According to von Bernuth, the idea of a town of fools originated in ancient Greece, with the town called Abdera, was developed in the medieval German Lalebürg and Schildsburg, was translated to Yiddish, and settled in Chelm with 19th century stories by Ayzik Mayer Dik, the first professional Yiddish writer. From Chelm, the concept has spread wherever there is Jewish civilization.

The book begins with a chapter on Manhattan and closes with an epilogue in which Russia and Israel, where there are also Jewish fools, are featured.

The jacket illustration shows two Chelmites with a barrel in which they have trapped the moon.

Along the way, many cheerful facts turn up about Chelm. Who knew that early in his career, in 1970, Woody Allen started a *New Yorker* story called "Hassidic Tales" with the words, "A man journeyed to Chelm"? In Ottawa there must be people who know of, or have even seen, an award-winning 1999 National Film Board animated short, "Village of Idiots," about the adventures of one Shmendrik, who leaves Chelm for Warsaw, and finds only another Chelm. You can see it at <http://tinyurl.com/Village-of-Idiots-NFB>.

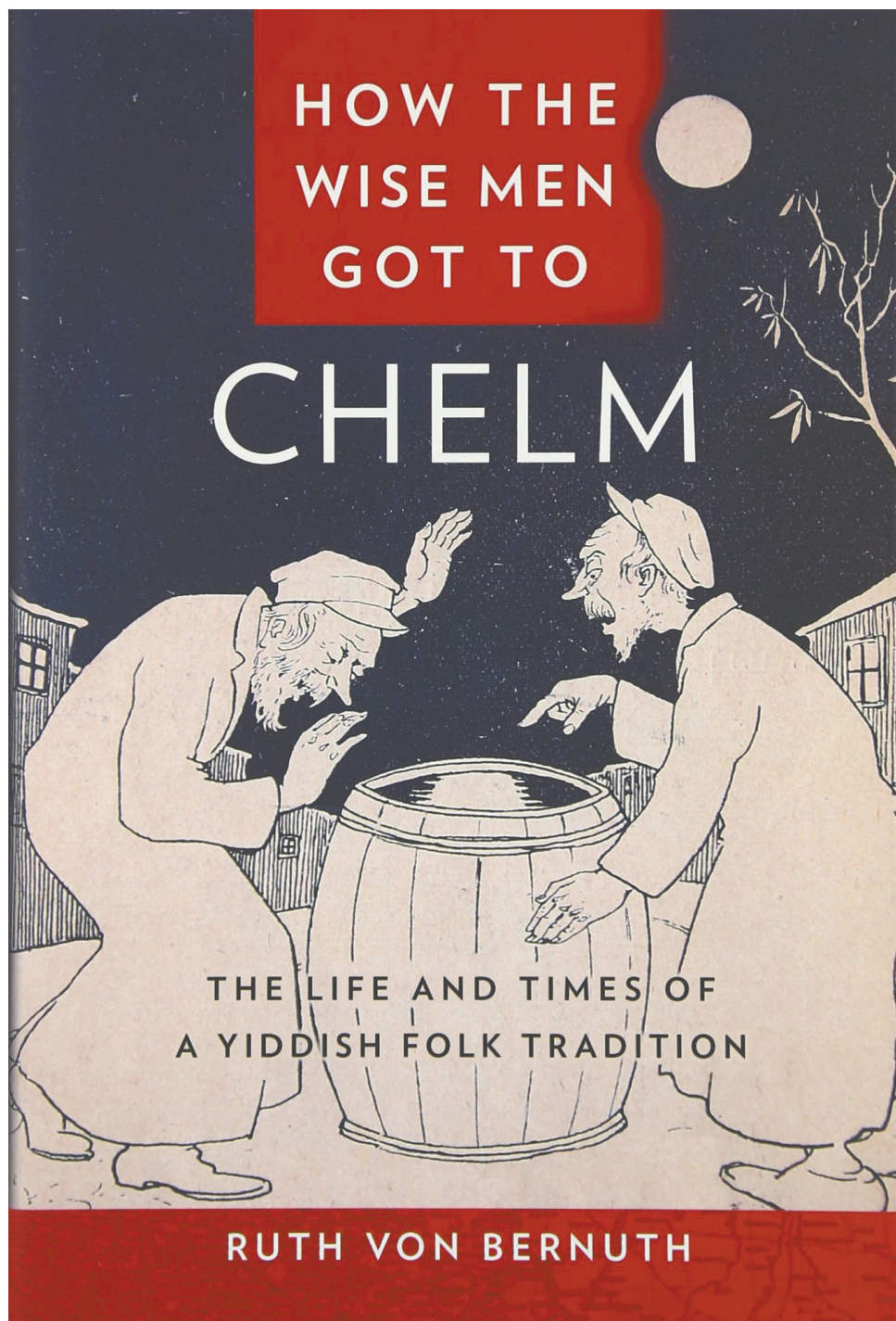
Folly is not only cheerful or comic. It is wisdom's mirror, as Cervantes and Jonathan Swift knew. Many passages in von Bernuth's book show how the stories of the wise men of Chelm were used by 18th and 19th century maskilim to satirize "narrow-minded small-town Jewish communities of Eastern Europe: dogmatic community rabbis, irrational

Chasidic rebbes and their credulous followers, and even differently enlightened maskilic rivals."

In America, the book quotes from "Tshiribim," a Yiddish folksong associated with the Barry Sisters, "*Zogt ver zaynen di narische, ver zaynen di khakhomim* (Tell me, who are the foolish and who the wise)."

And, in present-day Israel, there is a blog called "Chelm-on-the-Med," which has that name "because in so many ways, Israeli public and private life seem modelled after Chelm."

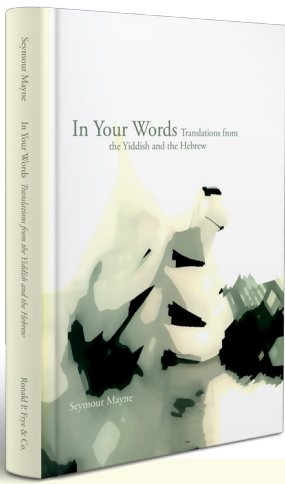
I do have a concern about the book's presentation. Von Bernuth begins her narrative in the middle and then goes back and tells the rest of the story. As a history, it would be easier to follow if it began at the beginning and went from there. It may be that an editor suggested starting in New York, with Woody Allen, to get the attention of the American audience. The result, as interesting as the material is, is that the story is sometimes hard to follow, with some confusion and repetition. Some of the chapters read as if they might have begun as learned articles that were then dubbed into the book. For readers who want to do some skipping, one possibility would be to read the first chapter and the epilogue, and then go back to other chapters that look interesting.



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Mapping your networks can reveal ways for self-improvement

Stuck in a rut? Not feeling physically fit? Looking for better ways to improve your fitness and overall health? Not sure how to get started? Create a map that helps you discover specific areas for improvement.

Start by thinking of your existing networks. You have a network of immediate and extended family members; a social network of friends and acquaintances; a career network of colleagues and partners; a volunteer network; an extracurricular network of people involved in any sports, exercise, hobbies and other activities you engage in; a health and wellness services providers network that may include your physician, dentist, therapist, fitness professionals and others. The list goes on. These are just some of the categories or spheres of influence and individuals you come into contact with on a regular, semi-regular or occasional basis.

In the business world, influence is typically defined as the ability to effect change in the action, beliefs, and choices of others. When it comes to influence, we tend to think of how we can influence others to get what we want. It takes self-reflection, awareness and an openness to change to think in terms of how we can improve ourselves. As the expression goes, it takes a village to raise a child. My experience of personal transformation and working with others on their transformations suggests that, for many people, it takes a village to embrace and stick with a healthy lifestyle in the long term.

There are many people who can contribute to your success by being positive role models in one way or another. They may each possess various characteristics



GLORIA SCHWARTZ
FOCUS ON FITNESS

While it may feel awkward at first, an email, phone call or face-to-face conversation is a great way to learn and improve.

...most people would be flattered if they were approached for advice.

or demonstrate behaviours that you find inspiring or that you can use as helpful tips. The people in your life may be influencers, doers, shapers, and potential 'teachers.' They don't have to be celebrities or exceptional. Ordinary people can have a profound impact.

Start by writing down each group or network, then write down a few names, let's say two or three, in each group. Next to each person's name, write down at least one strength, skill, behaviour or knowledge asset that person has demonstrated which you think could help you work towards your fitness and wellness goals. For example, under "Social network," you list your best friend John, your good friend Sue, and your acquaintance Sam. You've noticed time and again that John is very punctual. You like that Sue is emotionally supportive and that Sam seems like a real go-getter.

Next, you can drill down into this map by identify-

ing how the qualities you identified in others can help you move forward with your goals. How, for example, can you apply punctuality – which you noticed in your friend John – to yourself? Can you think of times when you could benefit from being more punctual than you typically are? Do you miss out on exercise classes you meant to attend because you're often running late and can't seem to get there on time? What can you do to improve in that area? Write down at least one action item such as "Set watch back ten minutes."

Similarly, how can the emotional support that you get from Sue become something you derive from yourself? Sue isn't always around. What can you do to give yourself understanding, kindness, honesty and caring? If you mess up your diet, can you forgive yourself and move forward in a positive manner rather than feel disappointed with yourself and give up? Your action item might be to write a positive affirmation that you can refer to when you have a moment of self-doubt.

Sam is a go-getter. He doesn't just talk about doing things, he does them. Are you like Sam? Are you able to make a plan and follow through, or do you give up easily? What action item or strategy would be useful? If you're unsure, ask Sam for advice.

Observe or directly ask for guidance. While it may feel awkward at first, an email, phone call or face-to-face conversation is a great way to learn and improve. Will people be receptive to your questions? There's only one way to find out. The worst that can happen is they don't return your call. But most people would be flattered if they were approached for advice.

After you flesh out your map's groupings into individuals and their qualities, you'll have dozens of positive ideas to explore and potentially apply to yourself.

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- 3 MAKE YOUR CONTRIBUTION**
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After Charlottesville

“I’m OK,” was the message sent by my best friend, Camille Rudney, from Charlottesville, Virginia on August 12 at 1:49 pm.

When I read her message, I knew something must have gone terribly wrong at the rally she was attending. And indeed it had. A car driven by James Alex Fields, Jr. had plowed into a group of counter protesters killing 32-year-old Heather Heyer and injuring at least 19 others.

Since then, U.S. President Donald Trump accused the counter-protestors of being radical, violent, “alt-left” extremists equally to blame for the “hatred, bigotry and violence on many sides” in Charlottesville.

As Camille explained, the counter-protesters were the ones being attacked, and that they had to defend themselves because it was clear no one else would. At one point, she said, a line of cops leaned over a barricade and watched as people were beaten by the neo-Nazis. Those same cops then escorted the neo-Nazis across the parking lot to their cars.

During Friday’s march on the campus of the University of Virginia, hundreds of white men and women wielded torches and chanted, “You will not replace us / Jews will not replace us.”

The day after the Charlottesville events, I reached out to Tema Smith, a friend, who, like me, is of Black and Jewish ancestry. “Sometimes grief and fear are so huge that they eclipse my words, my energy, my rage, even though I know and I agree ... that we also need to keep speaking and raging,” she wrote.

“I wonder, at times like these, if it’s possible to take turns – like, this weekend you and I had to just keep breathing, but maybe in the coming days we can take the baton from those who were not so winded by their



SARAH WAISVISZ
DISPATCHES FROM THE DIASPORA

A few days have gone by – yet I still have tears behind my eyes. I am a pacifist and a poet, but I am tired and I am angry and I am frightened. I am Jewish and Black and mixed-race and queer, which means that what those neo-Nazis stand for is the eradication of undesirables like me. Maybe like you?

breaking hearts? Because in a few days they will be tired and maybe we will feel stronger.”

That day, I couldn’t write anything articulate because I couldn’t stop thinking about how my friends were almost mowed down and how Heather didn’t make it.

A few days have gone by – yet I still have tears behind my eyes. I am a pacifist and a poet, but I am tired and I am angry and I am frightened. I am Jewish and Black and mixed-race and queer, which means that what those neo-Nazis stand for is the eradication of undesirables like me. Maybe like you?

In “Skin in the Game: How Anti-Semitism Animates White Nationalism,” published in the Summer

2017 edition of The Public Eye magazine, American civil rights organizer Erik K. Ward, senior fellow at the Southern Poverty Law Center, explains how “American white nationalism, which emerged in the wake of the 1960s civil rights struggle and descends from white supremacy, is a revolutionary social movement committed to building a whites-only nation, and anti-Semitism forms its theoretical core” and “positions Jews as the absolute other, the driving force of white dispossession.”

Ward also notes that white nationalists refer to the U.S. as the “ZOG, or Zionist Occupied Government” and that “at the bedrock of [their] movement is an explicit claim that Jews are a race of their own, and that their ostensible position as white folks in the U.S. represents the greatest trick the devil ever played.” According to Ward, to deny the inherent connection between anti-Semitism and white nationalism does a dangerous disservice and hinders the process of working towards civil rights for all peoples everywhere.

In his article Ward writes, “We do not yet have a fully activated white nationalist administration. If we did, we’d know.” I am afraid that, in the span of but a few weeks, Ward’s worry has come true. But are we ready to admit it?

As for me, I still don’t know what to write. My eyes are raw from crying, and I find myself clenching and unclenching my fists. The palms of my hands are imprinted with the crescent moon shape of my nails. It’s hard to focus with the pressure behind my eyes and the soreness in my chest where my heart broke apart.

“I’m OK,” wrote Camille. But we’re not.

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Punk bands prove shofar isn't just for the High Holidays

BY MICHAEL CROLAND

(JTA) – Schmekel – a transgender Jewish punk band based in Brooklyn – opened its 2011 album with “I’m Sorry, It’s Yom Kippur.” The song features lyrics like “I’m sorry I came out to you in such an awkward way” and “I’m sorry I said you have schmutz on your head when it was Ash Wednesday.”

Naturally, since the song is about Judaism’s holiest day of the year, it begins with the sound of the shofar, an ancient Jewish wind instrument made of a ram’s horn. Singer Lucian Kahn calls out for a *tekiah* (blast), and bassist Nogga Schwartz responds by sounding the shofar.

“The shofar is just a part of Yom Kippur,” said Schwartz, 32, who as a teenager blew the instrument in synagogue on Rosh Hashanah and Yom Kippur. “We thought it would sound good to open up with it as it helps bring thoughts of the holiday.”

The shofar, traditionally made of a ram’s horn, is most prominently heard on the High Holidays as a reminder to look inward and seek forgiveness for mistakes made in the past year. But other traditional uses in Jewish practice include everything from funerals and excommunication ceremonies to the warning of imminent danger.

Recent years have seen a new twist in the practice of blowing the shofar: Jewish punk bands incorporating the sound into their music. The bands use the ancient horn as a way of both making mayhem and honouring tradition – but always as a blatantly Jewish symbol that conjures associations with the High Holidays or Jewishness in general.

Using a shofar “invites the listener into a musical world that is contemporary, but also in discourse with tradition and identity,” Eliahu Adelman, a musicologist based in Israel, told JTA. “Many bands that play music affiliated with a specific ethnicity often combine elements of traditional music with contemporary.”

This fits in with the Jewish punk bands’ larger approach of putting a Jewish stamp on punk rock. Approximately two dozen Jewish punk bands have emerged, mostly during the past 20 years: Moshich Oi! and The Shondes are among the best known. They play punk rock with an overtly Jewish focus, finding resonant entry points to Jewish culture and religion, such as lyrics about wooing actress Natalie Portman or by throwing bagels and gefilte fish at fans.

Steve “Gangsta Rabbi” Lieberman, a one-man band from Long Island, is one such punk rocker. He plays an eclectic variety of instruments, and learned to blow the shofar at his synagogue in Bellmore, New York, in 1973, when he was in Grade 10. Thirty years later he wanted to add new instruments to his collection and thought he’d give the shofar another try.

There was one obstacle, however: Lieberman is a



Bram Presser of the Jewish punk band Yidcore blows a shofar at a Judaica store in Melbourne, Australia.

vegetarian who only plays animal-free instruments. So when he found a wooden shofar on eBay, listed as “Hebrew Shofar (Ram’s Horn)-Wooden,” he figured it was made for him.

Conventionally, the shofar is played with three different sounds: the *tekiah* (a sustained blast), *shevarim* (three broken sounds), and *teruah* (nine staccato sounds). But Jewish punks – in true punk fashion – did things their own way.

In 2004, Lieberman played his wooden shofar in his cover of “Tie Me Kangaroo Down, Sport.” The Australian folksong sometimes includes a didgeridoo, an indigenous Australian wind instrument, but the shofar allowed Lieberman to put a Jewish spin on his version.

Since the Jewish punks embraced the shofar, its use has spread among other musicians, both Jews and non-Jews. In 2006, Madonna included a shofar in her song “Isaac.” In 2013 Macklemore, a non-Jewish rapper, sounded one in a commercial. That same year, electronic musician Alvin Curran released an album of avant-garde shofar songs, “Shofar Rags,” as part of Tzadik Records’ Radical Jewish Culture series. In 2014, on his album “Shofarot Verses” in the same series, jazz saxophonist Paul Shapiro played the shofar in the liturgical song “Ashamnu.”

An early punk-shofar pioneer was Bram Presser, the

go-to shofar player for the Jewish community in his native Melbourne, Australia. He’s better known as the front man for the comedic Jewish punk band Yidcore, which was notorious for “shofar shots” – one person poured kosher wine down the horn and another drank out of the mouthpiece. Members of the band, and the audience, imbibed during shows, and the drinking continued backstage.

Presser, 41, played the shofar on at least 10 Yidcore songs. He explains that in the 2004 song “Hora (New Version),” the sequence of *teruah*, *shevarim*, and *tekiah gedolah* (great blast) created “general cacophony” and “irreverent chaos.” In “They Tried to Kill Us. They Failed. Let’s Eat!” the shofar was part of a jubilant celebration.

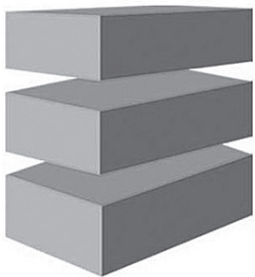
Not every Yidcore song with a shofar was for the sake of punk rock frenzy. The lyrics of the Hebrew song “Hakotel” mention a shofar at the Kotel, the Western Wall, and when Yidcore covered the song in 2002, Presser played standard shofar parts to “create a bustling Kotel scene.”

“The shofar is essentially an ancient instrument,” Presser said. “Why shouldn’t it be played like one?”

“That it also makes a great siphon for alcoholic beverages is just an added bonus.”

Michael Croland is the author of “Oy Oy Oy Gevalt! Jews and Punk,” published last year by Praeger.

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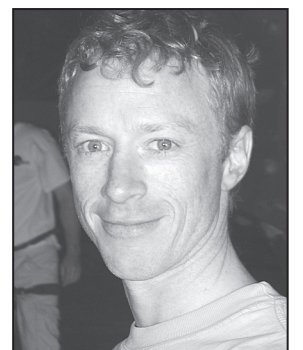
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WHAT'S GOING ON | September 4 to 17, 2017

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

MONDAY, SEPTEMBER 4

**The Canadian Jewish Experience (CJE)
A Tribute to Canada 150 (Exhibit)**
30 Metcalfe Street, 10am - 6pm every day until
December 12, 2017
Contact: Tova Lynch, 2017cje@gmail.com

CBTO's Annual BBQ

Beit Tikvah, 15 Chartwell Ave., 4 - 6:30pm
www.cbto.org
Contact: Elisheva Brantz, shul@cbto.org
Enjoy delicious food with old friends and newmembers.

WEDNESDAY, SEPTEMBER 6

**Launch of Exhibit: Face to Face -
Vis à Vis by the Ottawa Jewish Archives**
7 - 8pm
<http://jewishottawa.com/ottawa-jewish-archives>
Contact: Saara Mortensen, 613-798-4696, ext. 260
SMortensen@jewishottawa.com
Exhibit continues until May 31, 2018.

THURSDAY, SEPTEMBER 7

EG Axe Throwing Tournament
BATL Ottawa, 2615 Lancaster Rd., Unit 29
7 - 11pm
<http://jewishottawa.com/eg>
Contact: Ariel Aronson, 613-798-4696 ext.240

aaronson@jewishottawa.com
Lessons and axe throwing tournament.\$43.00, Capacity: 24

PJ Library Parent Book Club

Teen Lounge, 7:30 - 9:30pm
Every 2 months on the 1st Thursday until November 2, 2017
Contact: Ariel Aronson, 613-798-4696 ext.240
aaronson@jewishottawa.com
Snacks, wine, and book of the month discussion.

SUNDAY, SEPTEMBER 10

9th annual Biking for Bubbies

Hillel Lodge 9 - 11am
Contact: Mitch Miller, 613.728.3990
mmiller@hillel-ltc.com
<https://www.hillel-ltc.com/2017-biking/>
Support the wonderful Bubbies and Zadies of Hillel Lodge.

Family Apple Picking with Kehillat Beth Israel

10am - 12:00pm
Mountain Orchard, 10175 Clark Rd., Mountain
Contact: Deborah Zuker, rabbizuker@kehillatbethisrael.com
A fun morning of Apple Picking. FREE and open to everyone

PJ Library and Ottawa Torah Centre Rosh Hashanah Celebration

111 Lamplighters Dr., 12 - 2pm
<http://www.theotc.org/>
Contact: Ariel Aronson, 613-798-4696 ext.240
aaronson@jewishottawa.com

MONDAY, SEPTEMBER 11

Parenting Seminars: RESPs & Technology

CBB of Ottawa and OJCS
7 - 9pm
Contact: Cindy Presser Benedek,
613-244-9210
cbb.ojcs.seminar@gmail.com
<http://www.cbbottawa.com/>
RESPs - What others won't tell you.

SUNDAY, SEPTEMBER 17

Jewish Federation of Ottawa Annual Campaign Kickoff 2018

3 - 5pm
Contact: Rena Garshowitz
rgarshowitz@jewishottawa.com

CANDLE LIGHTING BEFORE

SEPTEMBER 1	7:22 PM	SEPTEMBER 22	6:42 PM
SEPTEMBER 8	7:09 PM	SEPTEMBER 29	6:28 PM
SEPTEMBER 15	6:55 PM		

BULLETIN DEADLINES

MONDAY, SEPTEMBER 18	FOR OCTOBER 9
WEDNESDAY, OCTOBER 4	FOR OCTOBER 30
WEDNESDAY, OCTOBER 25	FOR NOVEMBER 13

* Early deadline: Community-wide Issue ** Early deadline: holiday closures
(all dates subject to change)

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:

Eileen Dubrovsky, Montreal
(sister of Lois Nudelman)

Baila Kaufman, Pittsburgh
(mother of Leslie Kaufman)

Ethel Kesler, Montreal
(mother of Steven Kesler)
(sister of Libby Katz)

Jerry Nudelman

Louis Sherman

Harold Wolf

*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.



PARTNERS IN COURAGE

SUNDAY, SEPTEMBER 10, 2017
1:00PM - 4:00PM EST/EDT

Every day, extraordinary and committed people devote themselves to creating a more just and equal society in Israel.

Meet three individuals whose powerful work alters the way we see and understand social change in Israel. Ayelet Waldman, writer and editor of *Kingdom of Olives and Ash*; Mutasim Ali, leading activist of Israel's African asylum seeker community; and Peter Beinart, well-known political commentator and author of *The Crisis of Zionism* will join us for this Seventh Annual Shira Herzog Symposium.

To join us via livestream, please send an email to info@nifcan.org

New Israel Fund of Canada
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www.nifcan.org

ISRAELI DANCING... IN OTTAWA

Contemporary Israeli dances, old favourites, great music, exercise, all in a fun and friendly atmosphere.

What have you been waiting for?

Join us Tuesday evenings in the gym of the Ottawa Jewish Community School, 31 Nadolny Sachs Private (off Carling Avenue and Broadview)

From 7 to 10 pm, starting Tuesday, September 12, 2017.

Learn beginner steps and easier dances to start, progressing to intermediate and advanced dances. No experience or partner necessary. All ages welcome.

Cost: \$5/evening (pay at the door)

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