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# OTTAWA JEWISH BULLETIN



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Best wishes  
for a sweet,  
healthy  
and happy  
New Year.  
*Shana Tova  
Umetukah!*

Rosh  
Hashanah  
5778

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# Volunteers bring much joy to daily life at Hillel Lodge

There are activities and events for the residents of Hillel Lodge virtually every day. Most are organized or enhanced by a corps of dedicated volunteers.

**Norah Mor reports.**

‘At The Bess and Moe Greenberg Family Hillel Lodge, our volunteers’ contributions in enriching the lives of the residents cannot be overemphasized. Our volunteers are very important resources who play a significant part in our home. Our volunteers help create a pleasant atmosphere and assist residents in a variety of ways: bingo, entertainment programs, birthday parties, baking, exercise, trivia/reminiscing, summer barbeques, picnics, outings and so much more. They make a world of difference!’ said Marilyn Adler, recreation and volunteer manager at Hillel Lodge, Azara Thomas, recreation assist-

ant and Abeba Thomson, volunteer administrative assistant, in an email.

One of the most popular events at the Lodge is the monthly birthday party honouring all of the residents whose birthdays fall that month.

Last month’s party was held on August 14 and was organized and run by dedicated volunteers including Evelyn Greenberg, Roz Taller, Monica Stein, Christine Gibbard, Sylvia Caplan and Ely Cohen.

Greenberg, a highly-regarded pianist, has been the MC at the monthly birthday parties since 1983. Greenberg pointed out the piano she was playing was donated by the Auxiliary of Hillel Lodge.

The Auxiliary, she said, “captures the essence of volunteering, as they work tirelessly year-round to raise money for many ‘extras’ that bring comfort and enjoyment to the residents.”

Playing songs like “Haveinu Shalom Aleichem,” “Hava Nagila” and “Tumbalalaika,” the volunteers sang, clapped and danced with the birthday celebrants and other residents.

“There’s nothing like giving pleasure by playing a happy tune,” said Greenberg, “not only for the residents, but also for the volunteers.”

Also on a musical note, volunteers Debbie Robin and Howard Kaplan led a singalong at the Lodge on August 15.

“We’ve been doing this for about



Howard Kaplan and Debbie Robin lead a singalong at Hillel Lodge, August 15.

three years now. When we sing a song that the residents love, their faces just light up,” said Robin.

“They let us know when they have fun – and this is the ‘currency,’” added Kaplan.

Volunteer Christine Gibbard, who helped organize the birthday party, was back at the Lodge on August 16 for a regular pet visit with fellow volunteers Brian Nichol and Larry Weisz. They were greeted by smiles from ear to ear when they brought dogs Daisy Mae, Princess Skyler, Rubby Lynn and Tinkerbelle Grace in to visit the residents in their rooms.

“It’s amazing to see how happy the dogs make them,” said Gibbard, “especially those with developmental and



Brian Nichol and Princess Skyler visit Bryna Monson in her room at Hillel Lodge, August 16.

physical disabilities.”

These three programs were but a small sample of the many volunteer-driven activities bringing constant joy to the residents of Hillel Lodge.

**See also Hillel Lodge Tea, page 15.**



**September 7, 2017 - May 31, 2018**

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To mark Canada’s 150th anniversary, a photography exhibition is being presented by the Ottawa Jewish Archives. The exhibition, Face to Face – Vis à Vis, highlights the contributions made by 24 notable Jewish Ottawans to Canada’s public service and political landscape. Whether they were born in Ottawa or came to the city later in life, these individuals led storied lives and are part of the fabric of our community and our country.

Information: Rachel at [rabenhaim@jewishottawa.com](mailto:rabenhaim@jewishottawa.com) or 613-798-4696 x 236 or visit [jewishottawa.com/archives](http://jewishottawa.com/archives) and [facebook.com/ottawajewisharchives](https://facebook.com/ottawajewisharchives)



Volunteers (from left) Monica Stein, Christine Gibbard, Sylvia Caplan, Eli Cohen and Roz Taller enjoy the monthly birthday at Hillel Lodge, August 14.



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# New shinshinim say they are excited and thrilled to be in Ottawa

BY NORAH MOR

**N**oa Gil and Idan Ben Ari – two recent high school graduates from Israel – arrived in Ottawa, August 24, to begin a year of volunteering in the Jewish community before returning to Israel for their military service.

Gil, who is from Haifa, and Ben Ari, from Caesarea, are Ottawa’s new shinshinim. The Shinshinim program sends young Israelis to Jewish communities in the Diaspora where they help form a gesher chai (living bridge) between Israel and Jewish communities around the world as they engage in various activities to enhance Jewish identity and affiliation to Israel.

Ottawa recently said farewell to Canaf Ahituv and Noga Weiss, the city’s first shinshinot, who completed their year here last month.

“We were looking for emissaries with an open mind for all the populations and the settings in our community,” said Scott Goldstein, director of community collaboration at the Jewish Federation of Ottawa, the community professional who supervises the Shinshinim program

here. “Noa and Idan seemed like happy people who would work together well.”

“I’ve never been to Canada before, so I didn’t know how to imagine Ottawa,” said Gil. “As much as I’m worried about the weather, I’m also very excited that it is so different from Israel.”

This is the second visit to Canada for Ben Ari, but he is experiencing Ottawa and the coming Canadian winter for the first time.

The shinshinim stay with host families while they are here and become part of the families and their day-to-day lives. Gil is currently living with Elka and Avi Miller and their children while Ben Ari is with Eliana and Sasha Carsen and their children.

“Everybody is so nice and welcoming,” said Ben Ari, a few days after arriving in Ottawa. “People approach us all the time and introduce themselves; in Israel people rarely smile at you for no reason.”

Gil said she quickly noticed how different it is to be Jewish in Ottawa as compared to Israel where being Jewish “is a given.”

“People here need to put a lot of



Shinshinim Idan Ben Ari (left) and Noa Gil enjoy a moment standing between the Canadian and Israeli flags at the Soloway Jewish Community Centre, August 30, less than a week after their arrival in Ottawa.

effort, money and time into being Jewish,” she said, noting that “Canada also has a great diversity of traditions and ways of practice that are hard to find in Israel.”

Both say that though they are slightly concerned about speaking English, “but

I’m sure it’ll improve very quickly,” said Gil.

“We’re optimistic and positive,” about working in Ottawa’s Jewish community over the next year, said Ben Ari, while Gil added that they “are very excited and plan to do a great job.”



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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.

*Johnny Wayne* 1918-1990 AND  
*Frank Shuster* 1916-2002 AND  
**Legendary Canadian  
comedy duo**

By Brenna Mackay

Johnny Wayne and Frank Shuster were a Canadian comedy duo, known as Wayne and Shuster, who were active from the 1940s until the late '80s. Among their many claims to fame was that they were the most frequent performers on "The Ed Sullivan Show." They appeared on Sullivan's Sunday night broadcast 67 times.

Wayne and Shuster met as high school students at Harbord Collegiate Insistute in Toronto. They both went on to the University of Toronto where they discovered their passion for performing. They made their radio debut on CFRB in Toronto in 1941 with their own show, "The Wife Preservers," where they offered comedic household tips. The success of this show led to their first national comedy show on CBC radio as "Shuster and Wayne."

Wayne and Shuster enlisted in the Canadian Army in 1942 and performed for troops in Europe during the Second World War. They returned to to Canada in 1946 and created "The Wayne and Shuster Show" for CBC radio. The show moved to CBC TV in 1955 and enjoyed a long run. They first appeared on "The Ed Sullivan Show" in 1958.

Throughout their career, the duo declined many offers to move to the United States, preferring to stay in Toronto. In 1965, Wayne and Shuster made a short documentary series that looked at the lives and careers of comedians such as W.C. Fields and the Marx Brothers, called "Wayne and Shuster Take an Affectionate Look At..."

After ending their weekly series, Wayne and Shuster continued making comedy specials for CBC TV until



the 1980s.

Wayne and Shuster's comedy style has been described as a combination of literate" comedy and slapstick. Many of their sketches included Shakespearean settings and characters, including "Blood Off My Toga," which was a re-telling of Shakespeare's Julius Casesar and a baseball-themed skit with characters from Hamlet and Macbeth. Other sketches were commentaries on contemporary events and pop culture. They occasionally satirized Canadian politics. When the House of Commons was about to be televised in the 1970s,

they created a segment called "Question Time" where they represented Question Period as a Las Vegas-style musical, with members of Parliament performing song-and-dance routines.

Johnny Wayne passed away in 1990. Following his death, the duo received a Gemini Award for their contributions to Canadian television and comedy and a star on Canada's Walk of Fame.

In 1996, Shuster was made a member of the Order of Canada. He passed away in 2002 at the age of 85. In 2012, Wayne and Shuster were recognized with a Heritage Toronto plaque.

*Next in the series*

*Barbara Frum* 1937-1992

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*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](mailto:mregenstreif@ottawajewishbulletin.com)

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FEDERATION  
REPORT



HARTLEY STERN  
FEDERATION CHAIR

## We are truly blessed to be Jews living in Canada

Normandy. We were all moved by the horrors of both wars, the valour of our soldiers who fought and died for our freedoms, and the respect maintained for them by the Allied countries through the beauty of the memorials, and dignity of the cemeteries. The German cemetery honouring First World War soldiers was particularly interesting because a number of them had a Magen David on the headstone. The irony that families of Jewish soldiers who fought for Germany in the first war were executed during the second was not lost on us.

My father, who is 94, entered the war as a Canadian soldier after D-Day. Although not involved in the invasion, he was involved in the Canadian liberation of the Netherlands. My mother was a Dutch Jew who survived the war

in hiding with her five brothers and parents. She met my father after coming out of hiding, married him, and I enjoy a wonderful Jewish Canadian life because of the commitment, strength and expertise of the Canadian military and the courage and tenacity of my mother's family.

It is in the context of the emotional visit to France that I witnessed the events in Charlottesville, Virginia.

After the U.S. election, the performance – or lack of performance – of the new president of the United States was the butt of many jokes – most exquisitely by Alex Baldwin and Melissa McCarthy on “Saturday Night Live.”

Subsequent to the events in Charlottesville, however, no one is laughing – except, perhaps, some neo-Nazis and

other disgusting thugs. There is very little that I can add to the commentary of many journalists and thought leaders who are all revolted by the image of neo-Nazis spewing anti-Semitic and racist bile and invectives at Jews, African Americans and other minorities. Equally, we are appalled at the president's articulation of his tolerance for this behaviour and moral equivalence with those who resisted the thugs.

As we enter the period of the High Holidays, and all of us begin to reflect on the year passed and the year to come, it is indeed important to remember how truly blessed we are to be Jews living in Canada, enjoying the freedoms we have. It is clearly a time to be reminded of the importance of the vigilance and active work required to sustain these freedoms. I challenge us all, in whatever way works, to do something next year that adds tangibly to our sustainability. There are numerous opportunities in a host of Jewish institutions in Ottawa and in Israel to give of your time and energy to sustain that which we cherish. It is the least we can do for those who fought and died for us, and for those who will come after us.

Shana Tova.

My wife Dorothy and I recently enjoyed a wonderful trip with our friends David and Sharon Appotive to France where we toured the Vimy Memorial and the cemeteries of the First World War, followed by a tour of the Second World War D-Day invasion sites, beaches, museums and cemeteries of

FROM THE  
PULPIT



RABBI HOWARD FINKELSTEIN  
BEIT TIKVAH

## Lift up the child

wherewithal for that child to develop as well, be it in the secular and/or Jewish spheres. On a generalized basis, the community takes on the responsibility to provide for the children who live there to grow educationally.

It is very comforting to read that the Jewish Federation of Ottawa leadership has made Jewish education in Ottawa its primary goal. It is heartening to read the words of the chair of the Federation and that of Ottawa Jewish Community School emphasizing the need to strengthen our commitment to Jewish education in Ottawa.

These are not simply words, but commitments to the future of the Ottawa Jewish community. Every school in this community that teaches the values of our faith must be supported and encouraged by our community membership. While schools may approach the teaching of Judaism in different ways, the end goal of each is to train and produce cadres of students who will continue their attachment to Judaism. When educational opportunities are lacking, the community lacks the necessary means to achieve continuity into the future.

One must hope that the vision enunciated in the Federation's task force report on the viability of a Jewish community high school can become reality. The legacy of Yitzhak Rabin High School can once again be revitalized with the role and involvement of interested and committed parents. We are fortunate to have institutions like Ottawa Torah Institute, Machon Sarah, Torah High and congregational programs promoting higher learning for interested students,

and we encourage their growth and success. But we have to bemoan the fact that numerous families from outside of Ottawa considering a possible move to the capital have refrained from doing so because of the lack of a Jewish community high school here.

Perhaps the most disturbing fact is that parents pull their children out of Jewish schools in our community for various reasons, and do not provide Jewish educational opportunities for them. It would be some measure of comfort if it were known that these children were being home schooled in Jewish values, texts, laws, etc. But, are they?

An article in the August 17 edition of the Canadian Jewish News describes a community of similar size to Ottawa, although not located in the Northern Hemisphere or in Israel. It is a community of some 15,000 Jews, and it has six Orthodox as well as other denominational synagogues, three thriving day schools (K-12) and 25 kosher restaurants, in addition to two mikvahs. Obviously, the cultural mindset of the Jewish community in this city in Latin America is far different from that of the mindset of what we find here in Ottawa. The panorama of Panama City's Jewish community is different from ours. But perhaps we could learn a lesson or two from our southern neighbours (not the United States).

Regardless of what mindset we have, we have, like Hagar, to pick up our children, hold their hands, and give them the waters of Torah to drink. Their survival as Jews depends on what support we give them.

Hagar, the concubine of Abraham, according to Genesis, had been banished from her master's household at the behest of Sarah who considered her and her child, Ishmael, to be detrimental to the welfare of Isaac, Sarah's only child. Hagar finds herself in the desert, abandoned and desolate. Her son was dying of thirst, and she cried out to God for help. An angel intervened and told her to pick her son up and hold his hand for support. She then saw a water spring and was able to save her son's life.

This well-known story, which we read on the first day of Rosh Hashanah, delivers a message that generations of Jews from time immemorial have learned. We give our children our support, and we do not abandon them. Naturally and instinctively, the parent nurtures his or her child, and enables that child to grow and to develop physically, emotionally and spiritually.

It also has to be emphasized that the parent provides the educational

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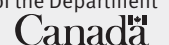
**INTERN**  
Norah Mor

The *Bulletin*, established in 1937 as “a force for constructive communal consciousness,” communicates the messages of the Jewish Federation of Ottawa and its agencies and, as the city's only Jewish newspaper, welcomes a diversity of opinion as it strives to inform and enrich the community. Viewpoints expressed in these pages do not necessarily represent the policies and values of the Federation.

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FROM THE EDITOR



MICHAEL REGENSTREIF

On September 5, I attended a sadly compelling event on leftist anti-Semitism presented by Fred Litwin's Free Thinking Film Society. The evening began with a screening of "Whitewashed: Anti-Semitism in the British Labour Party" by London-based David Hirsh, a professor at Goldsmiths University, and continued with a panel discussion featuring Hirsh and Terry Glavin, a columnist with the National Post.

Both Hirsh, a member of the Labour Party, and Glavin come from left-wing backgrounds and spoke sadly and bitterly about the anti-Semitism, often masked as anti-Zionism, which has been adopted by some leftists – particularly on the far left.

One of those leftists is rock star Roger Waters, the former front man of

## Anti-Semitism and BDS

Pink Floyd, who is coming to Ottawa to perform a concert on October 10 at the Canadian Tire Centre during his cross-Canada tour.

Waters is probably the world's best known anti-Zionist rock star. A leading proponent of the boycott, divestment and sanctions (BDS) movement against Israel, Waters, has for years been launching campaigns whenever major artists announce a concert date in Israel to bully them into cancelling.

It seems to me that an artist who accepts a concert date in Israel has already taken a stand rejecting BDS. And while a few, most notably Elvis Costello, have cancelled concerts in Israel following pressure from Waters and his followers, the list of artists who have stood up to him and rejected BDS is much longer. Just a few of the major artists who have gone ahead with their concerts in Israel in recent years are the late Leonard Cohen, Bob Dylan, Paul Simon, Paul McCartney, the Rolling Stones, Elton John, Madonna, and Diana Krall (who is married to Elvis Costello), among many others.

BDS proponents like to paint themselves as simply human rights activists standing up on behalf of oppressed Palestinians. In fact, it has been shown

time and again that BDS is a movement to delegitimize the very existence of the State of Israel. BDS is not a movement interested in establishing a Palestinian state living in peace with Israel (which goes a long way in explaining why the Palestinian Authority rejects BDS) – it is a movement that wants to eliminate Israel. And this is why anti-Semitism is at the root of the BDS movement.

As I've said before, I don't believe that all BDS supporters are anti-Semitic, or anti-Semitic in their intent. But anti-Semitism is at the root of the BDS movement because it unilaterally stigmatizes the world's only Jewish state with all responsibility for the situation of the Palestinians. It absolves the Palestinians themselves of any and all responsibility. Renowned human rights activist Irwin Cotler, a former justice minister of Canada and legendary professor of law at McGill University, refers to this stigmatization as "the new anti-Semitism" in which Israel is singled out as "the Jew among nations."

And sometimes the anti-Semitism of BDS proponents is explicit. Roger Waters, for example, has been known to paint Stars of David on the giant inflatable pig that he floats above the arena during his concerts. There is no escap-

ing the meaning of that symbolism.

In advance of Waters' Canadian tour, CIJA – the Centre for Israel and Jewish Affairs – has launched an online campaign calling for Canadians to tell Waters to leave Israel alone. There is a brief video about Waters and BDS (including a surprising revelation) that you can see at [www.cija.ca/bdsishate](http://www.cija.ca/bdsishate) and add your name to the list of Canadians rejecting Waters' stand.

Filmmaker and author Ian Halperin, who grew up in Montreal, has a new film, "Wish You Weren't Here," about contemporary anti-Semitism with a focus on Waters. B'nai Brith Canada has arranged for the film to be shown in major cities on the same night Waters performs. In Ottawa it will be shown on October 10 at Cineplex Cinemas Ottawa at 3090 Carling Avenue. Visit [www.bnaibrith.ca/rogerwaters](http://www.bnaibrith.ca/rogerwaters) for more information or tickets.

I think it's a mistake, though, to show the film on the same nights as Waters' concerts because there is then no chance of opening the eyes of some of his fans to what he is about. The film should have been scheduled for a night or two in advance of Waters coming to town so that they would have had a chance to see it.

On behalf of myself and the staff and columnists of the Ottawa Jewish Bulletin, I wish everyone Shana Tova. May you have a Peaceful, Sweet and Happy New Year.

IDEAS AND IMPRESSIONS



JASON MOSCOVITZ

Time flies. From one Rosh Hashanah to the next, we can only hope the honey stays sweet as we continue to realistically hope our tomorrows are just a little better than today.

But it is hard to be optimistic when our world teeters from one upheaval to the next. From unabated horrifying acts of terrorism, to lunatic leaders with nuclear arms, to the most savage of civil wars in Syria, to the 'leader of the western world' who may actually be a lunatic himself, we cringe at how frightening the world has become as we wonder what this new year will bring.

This is a crazy, scary time – and scary should probably go before crazy. What else could it be when people openly

## 'We wonder what this New Year will bring'

speculate on the competence and mental health of the president of the United States. 'Unfit for the job,' more and more people say.

To come out and say that Donald Trump is 'a narcissistic nut-job' would have taken an enormous amount of guts six months ago. But, now, it's a matter of the brain catching up to the stomach. With a president who governs with too many blatant lies to keep track of, with cruel bullying tactics and unending aggressive tweets, the number of Americans with solid reputations who are willing to say out loud that Trump is 'not worthy' and is 'not competent' is growing.

But, it is not as if Americans didn't know. All the president's worse traits and character flaws were right there in the open during the primaries and during the election campaign. And yet he won the presidency despite it all, or perhaps because of it all. Democracy can lead anywhere when people are that fed up with the status quo.

Let's remember that two years ago in our own country, Justin Trudeau won a majority government after it was repeatedly said by many that he was neither worthy nor competent. Voters

didn't care that Trudeau had no experience running anything. He was new, fresh and different and voters were fed up with everything old, tried and static. It was an election when voters were willing to take whatever risk was needed to achieve the change they wanted and felt the country needed.

The people are always right is the unbridled truism of democracy. How could it be, you might ask, if Trump is the president? What is of real interest isn't so much that Trump may be a bad, mad and incompetent president but, rather, how in the world did he ever get to the White House. It was a simple yet complicated matter of fed-up voters wanting to turn a corner and say they are not afraid to do what is not expected, not afraid to go against conventional thinking, and certainly eager and energized enough to follow through.

In all the post-mortems from experts who believed Trump could not win the election came the view that the pendulum desperately needed to swing back a few political notches to accommodate mostly white, middle-class Americans who felt increasingly lost, voiceless and jobless in their own country.

Last Rosh Hashanah, we saw, for the

first time, a candidate running for president of the United States who strategically appealed to the prejudices of those angry, self-proclaimed dispossessed voters. When it became clear there were no barriers of good taste that Trump wouldn't cross to get their votes, it became inevitable that anger and hatred would get churned up and flourish.

This Rosh Hashanah, we see white supremacists and neo-Nazis, who hate African Americans, Jews, and just about everybody other than themselves, organizing and demonstrating with impunity. Shockingly, the president chooses to minimize his criticism of them and their beliefs. For a president who has shown to so dislike and disregard political correctness when it comes to minority groups, his reluctance to emphatically denounce outright hate-mongers is one of those terrible things that is so scary about him.

It is not that Trump is a racist – it is that he doesn't have either the sensitivity or the judgement to know that when hatred gets uncorked, how difficult it is to get it back in the bottle.

While political correctness may have its shortcomings, an America without it is a place where hatred simmers.

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**MODERN MISHPOCHA**

I always read Stephanie Shefrin's Modern Mishpocha columns with interest. I don't always agree with her views but they offer opinions of a demographic different than mine.

Coming from a generation that was an integral part of the fabric of the Jewish community, I often struggle to determine how we can engage young people these days. Stephanie's thoughts and opinions highlight several of the issues our community must deal with including opening the Soloway Jewish Community Centre (SJCC) on Saturdays; the costs of synagogue membership and participating in Jewish activities; choices in Jewish education – just to name a few.

When Stephanie first wrote about the dilemma of sending her child to a program on Saturday elsewhere than the SJCC, I was disappointed that no one from the SJCC reached out in a public way to respond. I believe the time has come to open the SJCC doors on Saturdays to allow Jewish children and families to participate in activities in a Jewish environment.

In terms of Jewish education, Stephanie, herself, is a graduate of the community day school. That she is questioning choices for her daughter is an important issue to address. She has written that Jewish summer camp will be a must for her to introduce her daughter to. Why not day school? Let's have a conversation. She is not alone in her dilemma.

Synagogue membership? If some congregations can offer \$250 memberships, why can't all synagogues do so for families under a certain age?

PJ Library is a soft spot for me. My granddaughter in Toronto attends junior kindergarten in the public system. Last Chanukah, she explained the story of the holiday in detail to her class. This was a result of her receiving PJ

Library books monthly. This so impressed me that on my recent milestone birthday, in lieu of gifts, I asked guests to make donations to PJ Library. These monies help underwrite programs being offered locally. Any opportunity we have to instill Jewishness is of benefit.

The other area of significance in my view is the university campus. Here in Ottawa, Rabbi Chaim Boyarsky of the Chabad Student Network reaches out to students offering home hospitality, Shabbat dinners, and social functions. There is no better time to reinforce Jewish roots and values than when young people are searching for identity.

Being Jewish isn't easy. But it can be fun, enriching and rewarding. Let's work on making it more accessible, more affordable, and more inviting. Make it a priority to respond and act on Stephanie's queries.

**Alyce Baker**

**HILLEL LODGE**

Concern for family and community, including the aged, has been an essential component of Jewish ethical behaviour. As Rabbi Reuven Bulka has said, "Respect, veneration, and admiration are the basic parameters within which we approach aging, the aged, and the treatment of the elderly. The rest is commentary."

My mother has been a resident of Hillel Lodge for over four years. During that time, I have seen how the employees of the Lodge embody Jewish ethical behaviour by providing a respectful, caring environment. I have also seen how residents' needs increase over time as they age and face greater health challenges. Unfortunately, I have also seen budget cuts that are now having an impact on the quality of service the  
*Continued on page 9*

*L'Shana Tova*

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ALEH Negev-Nahalat Eran is a unique rehabilitative village located in Israel's Negev region, and is part of the ALEH network of care for people with complex disabilities. The village provides a loving home to some 137 individuals, who live in assisted-living residential houses, with approximately 24 residents in each house. Residents who require supportive care live in the high-dependency hospital wing.

Residents of the Noga Home are girls with profound intellectual disabilities and severe physical impairments. Due to their complex medical conditions they are unable to participate in the vocational centre framework or go out often, and their home and courtyard serves as a safe and stimulatory haven for them during the day.

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## MAILBAG | bulletin@ottawajewishbulletin.com

Continued from page 8

Lodge can provide. This past April, Hillel Lodge had no choice but to cut staff. Despite best efforts and a devoted staff, changes in the quality of care are noticeable.

Provincial funding for long-term care is woefully inadequate and bears only a limited relationship to the real costs of operating a facility. Moreover, every year the gap is widening between the supply of funding and the demands of the more complex and frail residents who currently occupy long-term care homes. Estimates for this gap run between \$10 to \$15 per resident per day, which for the Lodge is between \$400,000 and \$600,000 per year. The Lodge has an additional tier of costs related to running a traditional Jewish home.

The actual cost for providing kosher food is approximately \$12.50 per resident per day. The province provides \$9 per day. The gap, \$3.50 per day, does not sound like much – until you consider that it affects all 121 residents, 365 days per year. Therefore, the shortfall that must be covered by the Lodge is almost \$155,000 per year.

Please write to your MPP and request that the Government of Ontario increase funding to reflect the operational costs of running long-term care facilities that provide proper and compassionate care to residents with increasing needs.

This brings me to another principle, tzedakah, an essential component of Jewish ethical behaviour that means to act justly or righteously. The Talmud states: "Charity (tzedakah) is equal in importance to all other commandments combined."

As we approach Rosh Hashanah, many members of the community reflect on the past year and consider the ethical principles that guide our lives. That reflection leads many of us to donate to charities and causes we consider worthwhile. Taking responsibility for the proper care of the aged is worthwhile. Hillel Lodge residents are in need of our help. Please consider donating generously to Hillel Lodge Foundation.

**Sherill Besser**

### **THE INHERITORS**

I would like to clarify any misinterpretations that might arise from the article about my book, *The*

*Inheritors: Moving Forward from Generational Trauma* (September 4). The inheritors of victims do not share the same syndrome as the inheritors of perpetrators, collaborators or bystanders. The Jewish inheritors of the Holocaust share a sense of sadness, grief, moral outrage and unfinished business due to gaps in information on our lost families and culture. It is the inheritors of perpetrators, etc., whose anger and violence are perpetuated, as we have seen in the U.S.A. by white supremacists, and by racist acts in Canada.

The message of my book is that if we do not process our stories, the trauma will be passed on to as many as seven generations. The book offers a variety of resources to build on our resilience (much of which is also inherited) and to help appease our sadness. A key resource is the questions at the end of each chapter that will help readers to process and even write their story. In addition, the dialogues, stories and fascinating research on memory and ways of knowing will also help us to close some gaps. Please contact me – [gbaack@rogers.com](mailto:gbaack@rogers.com) – if you would like to participate in dialogues between second and third generations or between Jewish inheritors and Indigenous people or other communities or if you simply want to talk. Much thanks to reporter Norah Mor and the Ottawa Jewish Bulletin for calling attention to the potentially transformative information in *The Inheritors* available from me or on Amazon.

**Gita Arian Baack, PhD**

## LETTERS WELCOME

**Letters to the Editor are welcome if they are brief, signed, timely, and of interest to our readership. The Bulletin reserves the right to refuse, edit or condense letters.**

*Send your letters to Michael Regenstreif  
by email to [bulletin@ottawajewishbulletin.com](mailto:bulletin@ottawajewishbulletin.com)*

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# Jewish community life as a juggling act

Reflecting on the nature of community as we approach Rosh Hashanah, Jewish Federation of Ottawa President and CEO **Andrea Freedman** calls for all of us to make more and deeper Jewish decisions.

**T**he transition from summer to fall feels dramatic. Just as daylight hours diminish, the pace of life increases dramatically. As I write this article, the flood waters are slowly receding from Houston while we are still reeling from the ugliness of Charlottesville and watching the nuclear madness in North Korea. Here in Ottawa, I spent time in court attending the sentencing hearing of the young offender who caused such pain and fear last November with his hatred. Together with other community leaders, I have been meeting with local MPs and one of the critical issues we raise during our discussions is anti-Semitism and community security.

During these troubled times, now more than ever, we need community. And fortunately, our Jewish community and Jewish peoplehood is strong.

In an unprecedented move, the Israeli government is planning to send \$1 million US in emergency aid to Houston's flood-hit Jewish community. As Diaspora Affairs Minister Naftali Bennett explained, "The Jewish State is measured by its response when our brothers around the world are in crisis. For years the Jewish

communities stood by Israel when it needed their help; now it is our turn to stand by Houston's Jewish community." It is why the Jewish Federation of Ottawa, as part of our national system, has been raising funds for the victims. It helps explain why the Jewish Federation of New Orleans was one of the first Federations to step up with financial aid, having been on the receiving end of such assistance and kindness during Hurricane Katrina.

All of this is about more than money. It is about a sense of community, a commitment to help and support one another in good times and in bad times. And this is why I am so proud to work for the Jewish Federation of Ottawa, to work for you, because our mission goes beyond a single cause and gifts to the Annual Campaign enable our community to function 24 hours a day, seven days a week.

Federation is taking an active role in the fight against anti-Semitism and hate while, at the same, funding and creating positive Jewish experiences for all ages. This is a delicate juggling act, performed on a high-wire and without a safety net, but it is necessary.

Many years ago, while working for Federation CJA in Montreal, I was conducting interviews for *madrichim* (counsellors) for Birthright Israel. One of the questions I asked was that they speak about their most formative Jewish experience. I was saddened that the overwhelming response was the riot that had recently taken place at Concordia University when Benjamin Netanyahu, the former and future Israeli prime minister, tried to speak on campus. What had seared their Jewish souls was not a positive experience while at Jewish summer camp, a favourite teacher at day school or their bat mitzvah; it was an episode of hatred and ugliness.

And, so, I remain motivated to this day, to ensur-



Jewish Federation of Ottawa President and CEO  
Andrea Freedman


ing that future generations will have a different, positive answer to that question. With Rosh Hashanah fast approaching, let this be a call to action for all of us to increasingly participate in Jewish life as individuals, as families, and as a community. Let the blast of the shofar motivate each of us to make more and deeper Jewish decisions that create positive and lasting Jewish memories.


At times like this, we need community. And our community also needs you.

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## JFS offers homecare with a difference

BY SARAH CASPI AND KATY FRADKIN  
JEWISH FAMILY SERVICES OF OTTAWA

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# Hillel Ottawa announces staff changes, plans for new academic year

BY NORAH MOR

**D**ovi Chein has been appointed to the position of director of Jewish Campus Life at Hillel Ottawa after serving as student life coordinator at Hillel Ottawa during the 2016-2017 academic year. The new student life coordinator is Leora Morris.

“We made Hillel Ottawa the place to be on campus,” said Chein reflecting on last year. “Students were excited and wanted to come to our activities.”

Among the examples of last year’s activities Chein mentioned was an “alternative Megillah reading,” where students acted out the different roles in the story.

“Through this experiential learning, while laughing and having fun, people really understood the story of Purim,” he said.

Chein also mentioned Hillel Ottawa’s “Chicken Soup Hotline,” which delivers chicken soup, homemade by Chein himself, when students are sick.

“Last winter, we piloted a new program called Hillel U, a weekly course/discussion facilitated by Rabbi Eytan Kenter on Jewish topics. Due to its stunning success, we are working on bringing it to campus again for this academic year,” Chein said.

Also in the works for this year are more Jewish-themed activities including Shabbat dinners at different synagogues and an egalitarian Tu B’Shevat seder.

Chein also said Hillel’s Israel Awareness Committee will become more proactive in positive Israeli advocacy and conduct more cultural events – some in conjunction with the Centre for Israel and Jewish Affairs – like the Canadian Cheese and Israeli Wine evening.

Morris, a graduate student at Carleton University, said she comes “from a relatively traditional family” but wasn’t really interested in Jewish-themed activities



“We made Hillel Ottawa the place to be on campus,” says Hillel Ottawa Executive Director Dovi Chein.



Leora Morris, a graduate student at Carleton University, is the new student life coordinator at Hillel Ottawa.

when she started her undergraduate studies at the University of Guelph.

At Hillel, however, she felt “at home” and realized that Judaism is important to her. She went on to serve as vice-president and co-president of Hillel Guelph.

“I got so much from Hillel. It allowed me to explore my Judaism and other aspects of my identity,” she said.

“It’s cool that Hillel is a student-run organization,” Morris added. “It offers everyone an opportunity to grow and develop.”

Morris said she plans to help Jewish students connect with each other, create friendships, and make Judaism a part of everybody’s life.”

The most important thing Morris wants students to know is that everyone is welcome at Hillel Ottawa, that “my door is always, always open, and I’m ‘all ears’ to all people, all thoughts and ideas.”

It is crucial, she said, for Hillel Ottawa to be open and inclusive for everyone – of all opinions, ways of life and identities.

“Leora is someone who cares deeply about Jewish life on campus. Her passion, engaging personality, and volunteer work have given her the foundation to become a dynamic Hillel professional,” said Chein. “Hillel Ottawa is lucky to have Leora, and I couldn’t be more excited to be working with her this year.”

On behalf of Ottawa caucus,  
best wishes to the community  
on the occasion of

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# Jewish organizations and congregations turn out for Capital Pride

BY NORAH MOR

Several Jewish organizations and congregations were represented, August 27, at Ottawa's annual Capital Pride Parade celebrating the LGBTQ+ community and its allies. The event was the culmination of Pride Week in Ottawa which included a Pride Shabbat Dinner two days earlier organized by the Centre for Israel and Jewish Affairs (CIJA) and the Jewish Federation of Ottawa at Kehillat Beth Israel.

"Faith and Pride is a key theme for the LGBTQ+ community in Canada this year," said Ariella Kimmel, CIJA's senior manager for partnerships, "because both play important roles in identity."

Kimmel said both LGBTQ+ and Jewish communities face bigotry and hatred and CIJA established a national advisory council on LGBTQ+ issues to bring the communities together.

Tomer Chervinsky of Toronto, the CIJA council chair, was in Ottawa for the Shabbat dinner and parade.

"We've come across anti-Semitism in the gay community on one hand and homophobic Jews on the other," he said. "At the council we try to bridge between the Jewish and the LGBTQ+ communities."

Jessica Burke, another member of the council, said the Shabbat dinner was very successful.

"One hundred and four people partic-



Paula Speevak, president of Or Haneshamah, blows the shofar as Paul Wertman and Rabbi Elizabeth Bolton stand by at the Capital Pride Parade, August 27.

*'One hundred and four people participated [in the Pride Shabbat dinner] and there was a great mix of community members and allies.'*

ipated," she said, "and there was a great mix of community members and allies."

In addition to CIJA, representatives of the Jewish Federation of Ottawa, the Embassy of Israel, Kehillat Beit Israel, Temple Israel and Or Haneshamah marched in the Capital Pride Parade.

Parade participant Gabriella Goliger said the presence of Jewish organizations at the parade in recent years has been important. She recalled writing a letter published in the Ottawa Jewish



CIJA staff members and its national advisory council on LGBTQ+ issues gather at the Capital Pride Parade, August 27.

(From left) Alycia Fridkin, Jonathan Lerner, Richard Marceau, Ariella Kimmel, Schuyler Smith, Jessica Burke, Tomer Chervinsky, Dan-Michael Abecassis and Tyler Gregory.

Bulletin in 2010 in which she discussed that year's Capital Pride Parade:

"I wandered lonely through the crowd of marchers, wishing I could make both my Jewish and lesbian selves visible at this grand celebration of multiple identities... How dearly I would love to stop

being Jewishly invisible at Pride."

Jon Mitzmacher, the Ottawa Jewish Community School's new head of school, attended the parade with his wife and daughters. It was important, he said, for them to join the marchers and show support to the community.



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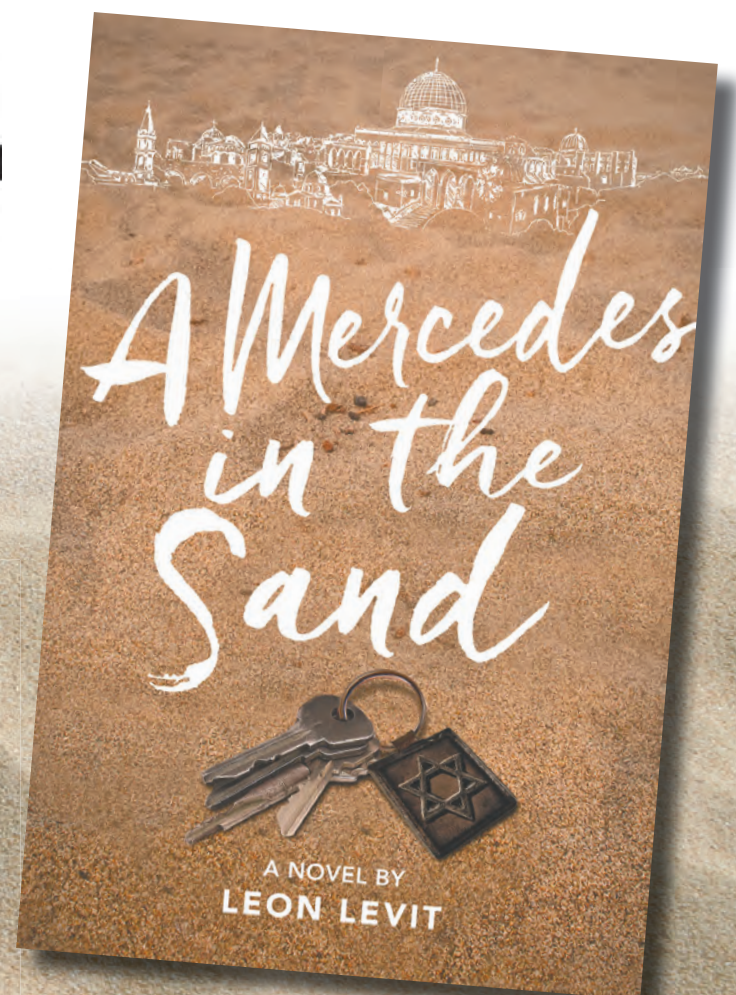
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# Ottawa teen sentenced for hateful graffiti spree

BY MICHAEL REGENSTREIF  
EDITOR

The Ottawa teen who spent a week vandalizing two synagogues, a private home used as a Jewish prayer and study centre, the Jewish Community Campus, a mosque, and a church whose minister and many congregants are Black, with anti-Semitic, Islamophobic and racist graffiti during nighttime hours last November was sentenced, August 31, to one year in custody in the youth justice system for his crimes.

The institutions affected were Congregation Machzikei Hadas, Kehillat Beth Israel, the home used by the Glebe Minyan, the Jewish Community Campus, the Ottawa Muslim Association mosque and Parkdale United Church.

In February, he pleaded guilty to a variety of charges including inciting hatred, mischief against religious buildings, threatening conduct, weapon possession, and breaching probation conditions imposed after an earlier conviction.

The teen – who cannot be named – was three weeks shy of his 18th birthday when he was arrested on November 19, 2016 and Ontario Court Justice Peter Griffiths denied the Crown's request that he be sentenced as an adult. Griffiths noted the teen had begun to make progress in his behaviour while in custody. He was given credit for time served and will thus remain in custody for three more months. The maximum possible sentence as a young offender would have been three years in custody.

During a pre-sentencing hearing on August 28, Crown attorney Moiz Karimjee asked that the teen be sentenced to another year in custody and pointed



The front doors of Congregation Machzikei Hadas defaced with swastikas, November 17, 2016.

*‘These crimes are a sad reminder that, even in a country as diverse and accepting as Canada, anti-Semitism and other forms of bigotry continue to persist among elements of society.’*

out that while in custody he carved a swastika into a desk, attacked a Muslim youth, and wrote an anti-Semitic slur.

Asked by Griffiths whether he had anything to say at the pre-sentencing hearing, the teen turned to community members in the court and said, “I’m sorry for the people in the community that I’ve affected.”

Following his release, the teen will be on probation for two more years during which he must submit to DNA sampling and will be barred from possessing weapons and going near religious institutions without permission. Any internet access during his probation must be supervised by a youth worker.

Griffiths also ordered the teen to write three essays – one each about a member of Canada’s Jewish, Muslim and Black communities – and to share those essays with the affected communities. The late singer-songwriter and poet Leonard Cohen, Ontario Attorney General Yasir Naqvi and hockey player P.K. Subban, were offered as examples of Canadians the teen could write about.

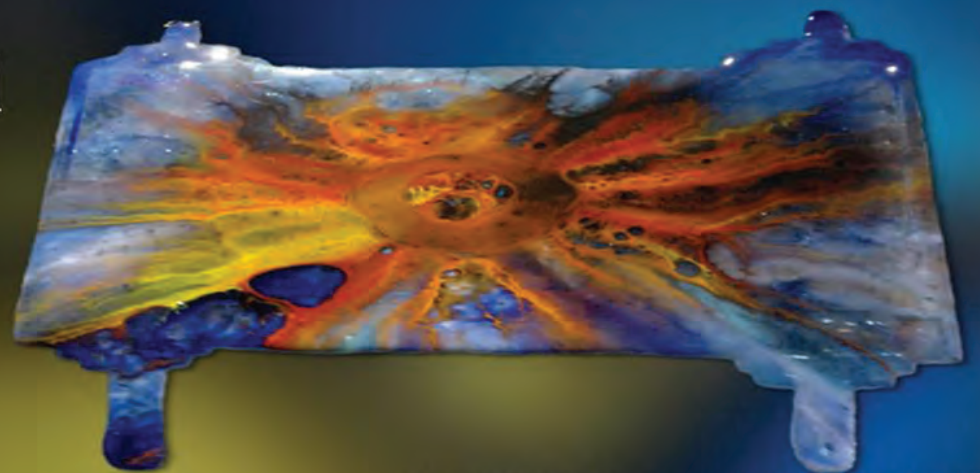
Jewish Federation of Ottawa President and CEO Andrea Freedman was among the Jewish community members who attended the teen’s court hearings, including the sentencing. She said the community hopes the teen will be rehabilitated.

“Our primary concern is the safety of our community members and we are hopeful that the progress in the offender’s behaviour noted by the judge is genuine and continues,” Freedman said following the sentencing.

“These crimes are a sad reminder that, even in a country as diverse and accepting as Canada, anti-Semitism and other forms of bigotry continue to persist among elements of society. The offender’s racist and anti-Semitic views are abhorrent, and the safest outcome for all is for him to change them. While previous attempts at outreach did not work out, we remain willing to engage with the offender in a sincere manner to work with him on altering his worldview. We are hopeful that through this type of engagement, this individual will successfully change his ways.”

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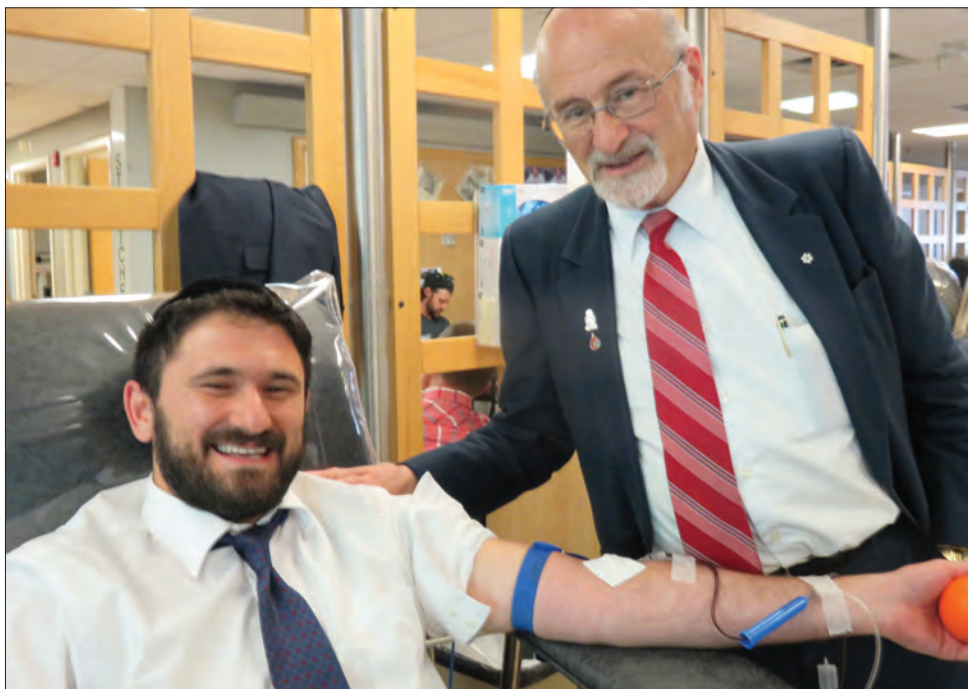
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# Lives saved thanks to second annual Rabbi Bulka Blood Drive



Rabbi Reuven Bulka offers encouragement to Rabbi Idan Scher as he donates blood during the Rabbi Bulka Blood Drive at Canadian Blood Services, August 24.

BY NORAH MOR

**C**ongregation Machzikei Hadas held its second annual Rabbi Bulka Blood Drive at Canadian Blood Services (CBS) on August 23 and 24.

The event honours Rabbi Reuven Bulka, the congregation's rabbi emeritus, who has himself donated blood hundreds of times and is a leading advocate in Ottawa for blood and organ donations.

*'Donating blood ... only takes one hour and it's such a big tzedakah.'*

"We've doubled the number of attendees from Machzikei this year," said Rabbi Idan Scher, the spiritual leader of Machzikei Hadas, as he donated blood.

Rabbi Bulka, who was on hand for the event, said many of the people who came to donate blood this year had never donated before.

"It's always a challenge to collect enough blood," Rabbi Bulka said, noting that the shelf-life of donated blood is only 30 days and that "only 3.7 per cent of eligible Canadians donate."

"Donating blood is so easy to do," Rabbi Bulka said, "it only takes one hour and it's such a big tzedakah."

Rabbi Bulka said Machzikei Hadas organizes the blood drive in August and another in December because the donations rate at CBS is lowest at those times, while the need for donated blood does not decrease.

"Nobody wants to be in a situation where there is no blood when they need it," he said.

Ariel Arenau, who organized the blood drive for Machzikei Hadas, said the daily collection goal at CBS was 114 per cent on the first day of the drive and 112 per cent on the second and noted that each donation saves up to three lives.

Machzikei Hadas has been a CBS Partners for Life since 2007. This program encourages individuals within organizations to commit to donating blood and platelets on a regular basis.

Glen Crowe of CBS said potential donors should visit the CBS website at [www.blood.ca](http://www.blood.ca) which has all the information one needs in order to donate blood. You can also schedule appointments to donate on the site or by calling 1-800-236-6283.

## Auxiliary of Hillel Lodge Annual Tea to honour residents

BY DEE GAFFEN

AUXILIARY OF HILLEL LODGE

**I**t's a very exciting time for the Auxiliary of Hillel Lodge.

Co-conveners Irma Sachs, Ruth Tal and Gloria Hanff report that plans are well underway for the Annual Tea and Fundraiser to be held at the Lodge on Sunday, October 29 at 2 pm.

This year, the Auxiliary, under the leadership of Corinne Taylor, has chosen once again to honour the residents who make Hillel Lodge their home. We are pleased to announce some exciting new dimensions to this year's event. It's a birthday party celebrating Canada's 150th, Israel's 70th and all of our residents. We'll have musical entertainment, delicious food and everything we all associate with having a great time at a wonderful birthday party.

The Auxiliary of Hillel Lodge is dedicated to enhancing the quality of life for the people who live at Hillel Lodge through a variety of outreach

programs. Besides celebrating holidays such as Sukkot, Chanukah and Purim with the residents, Auxiliary volunteers can be spotted assisting on Mother's Day and Father's Day and providing gifts to the residents on all of these occasions. Thanks to the Auxiliary, no Shabbat ever passes without fresh flowers gracing each table in the dining rooms. Funds raised by the Auxiliary also provided the purchase of the two Argo whirlpool baths in the new area on the first floor, the ongoing maintenance of all the aquariums and contribute to the recreation programs for the residents.

This year's birthday party, our Annual Tea, is a much anticipated social event for the residents, their families and their friends and allows the community to express their affection for the people at Hillel Lodge. So be sure to mark your calendar for Sunday, October 29, 2 pm and come celebrate with us!

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# Disabled IDF veterans visit Ottawa

BY NORAH MOR

**N**ine disabled Israel Defense Forces (IDF) veterans were in Ottawa, August 24, during an annual visit to Canada organized by Beit Halochem Canada, an organization that provides support to the Beit Halochem centres in Israel.

Beit Halochem's four centres in Israel provide medical care and sports, social, and recreational activities for Israelis who became disabled in the line of duty during their IDF service or as victims of terrorism.

This year, seven men and two women, aged from 32 to 60, enjoyed respite from their regular routines during their visit to Canada, staying with Jewish families in Montreal.

The Ottawa leg of the Beit Halochem Canadian tour was organized by community volunteer Ruth Aaron.

While in Ottawa, the group toured the city, were hosted by Israeli Ambassador Nimrod Brakan at his residence, and met with renowned human rights activist Irwin Cotler, a former justice minister of Canada. Before returning to Montreal, the group enjoyed an Israeli-style dinner prepared by Babi's Restaurant at the Soloway Jewish Community Centre.

Two of the participants, Meytal Barzilay and Nir Zigdon, spoke with the Ottawa Jewish Bulletin during dinner.

Barzilay, 32, said she suffered a stroke during her IDF service which left her disabled.

"After I was discharged from the army, I decided to return to service as an officer, this time as a volunteer," she said.

Barzilay served as a captain in a classified unit of the air force, "because I felt that this is my mission."

Zigdon, 33, said he was discharged from the army a



Israeli Ambassador Nimrod Brakan (centre) hosts the Beit Halochem delegation of disabled IDF veterans at his Ottawa residence, August 24.

year-and-a-half ago as a major in Geffen, the infantry battalion of IDF's officers' training camp. He served as officer during Operation Protective Edge, the 2014 conflict with Hamas in Gaza.

"We entered Gaza a few hours after the battalion lost its commander, Lieutenant-Colonel Dolev Keidar, and three other soldiers," Zigdon said "I told my subordinates that we are not only defending the residents of the villages and towns near the Gaza Strip and the

citizens of Israel – but we're defending Jews all over the world."

Being so warmly received in Canada reinforced Zigdon's feeling of Jewish peoplehood. "I really feel that we're one people with a shared destiny," he said.

The visit to Canada, Zigdon added, was very important to the group of disabled veterans.

"It gives us so much. To be able to clear our heads and take a break – it's really therapeutic," he said.



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# School bus service from Alta Vista to Jewish day schools launched

BY NORAH MOR

**C**ongregation Machzikei Hadas has launched a new school bus service to bring students from the Alta Vista area to the Ottawa Jewish Community School (OJCS), Torah Day School of Ottawa and the Westboro Jewish Montessori Preschool.

The bus is operated by 417 Bus Line with a dedicated bus driver who picks the children up at home every day and brings them back after school.

“The bus is our attempt to take away one barrier from parents who wish to give their kids a Jewish education,” said Rabbi Michael Goldstein, executive director of Machzikei Hadas, who explained that many parents in the area do not have the time they’d need to drive their children to and from the Jewish schools in Ottawa’s west end.

“Many parents have asked us to establish this bus service,” he explained.

Rabbi Goldstein credited OJCS parent Alec Mills for doing the research necessary to figure out the best routes, times, and costs for the bus service.

Seventeen children, aged three to 13, were registered for the bus service as the school year began.

“It was important for us to get the bus up and running even though it’s not at full capacity yet, because we want to encourage future registration,” said Rabbi Goldstein.

While there is a fee for the school bus service, Rabbi Goldstein emphasized “the service will be available for every child and family that needs it.”

The service is not restricted to members of Congregation Machzikei Hadas and families in the Alta Vista area are invited to contact the congregation at [office@cmhottawa.com](mailto:office@cmhottawa.com) or 613-521-9700 for more information.

Rabbi Goldstein, along with his wife, Stacy Gold-



Congregation Machzikei has launched a new school bus service to bring students from the Alta Vista area to Jewish day schools in the Ottawa’s west end.

stein, is also involved in a new initiative to bring more Jewish families to Ottawa.

“We know that living and housing expenses, especially in Toronto, are too much for many young families,” he said.

So the Goldsteins started a campaign to put Ottawa on the map for young Jewish families looking to leave places like Toronto.

“Ottawa is a very vibrant city. We’ve got high-tech, numerous industries, government and private sectors, and a connection to the Quebec market,” he said. “The

city also offers a lot of Jewish content, often at about half the price of other places.”

Response to the initiative, Rabbi Goldstein said, has been positive, with families from across the Jewish religious spectrum expressing interest in moving to Ottawa.

“We wish to encourage people to make an informed decision, to get to know different neighbourhoods and congregations, and see that Ottawa has a lot to offer,” he said. “And even if only one family moves here and sends their kids to OJCS – it will be amazing.”

## The Shabbat Project

KEEPING IT TOGETHER

Women’s Community  
Challah Bake

Thursday, October 26

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**Volunteers are also needed to make calls - by getting on the phone for Federation and making important calls for donations, you will help shape our future and strengthen our community.**

**Available shifts: Sunday September 24, 10 am-12:30 pm & 1:30-4 pm and Monday September 25, 6-8:30 pm**

For information contact Rena Garshowitz, Campaign Manager at [rgarshowitz@jewishottawa.com](mailto:rgarshowitz@jewishottawa.com) or 613-798-4696 x 272



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# Rabbi Mark Rose is new executive director at NCSY Ottawa

BY NORAH MOR

**R**abbi Mark Rose has been appointed executive director of NCSY Ottawa and its flagship program, Torah High, a Jewish supplementary program which offers high school credits for Jewish studies courses to students attending public high schools.

NCSY, the youth movement of the Orthodox Union, also offers Jewish culture clubs which bring Jewish experiences directly to public high schools with Jewish student populations in the city.

Rabbi Rose is from Calgary and moved to Ottawa late last month with wife Deborah and their six children ranging in age from a new-born to 16.

Rabbi Rose said the call to become executive director of NCSY Ottawa came “out of the blue.”

Spending a Shabbat in Ottawa, Rabbi Rose said he found the Jewish community here offers many opportunities for Jewish life, education and connections.

“At the end of the day, I love doing *keruv*, connecting people to Judaism, to the land of Israel. I think we must give people tools to understand the history of our people, of the State of Israel,” he said.

Although NCSY is an Orthodox youth organization, Rabbi Rose said, “NCSY is friendly and accommodating to everyone. It’s not ‘all or nothing.’ I’m a big believer

that even if you do one thing only, like light candles on Shabbat or have dinner with the family, it’s significant and meaningful.”

NCSY offers programs that are “socially engaging and fun – but with Jewish content,” including weekend get-togethers with NCSY chapters in nearby locations and trips to Israel.

“I’m very excited for the coming year, to work with the Torah High principal and the team of teachers,” he said.

“I want to create many more activities and make NCSY more present in schools, for example, through Jewish culture clubs, where students can meet and get to know other Jewish students, and learn some more about Judaism and Israel,” he said.

“I want to benefit the community as a whole through partnerships with other local organizations,” Rabbi Rose added.

Rabbi Rose also practices several martial arts and has taught at and managed martial arts schools.

“Practicing martial arts,” he said, “strengthens the ability to focus and encourages commitment.”

Rabbi Rose is also a musician. “I use music a lot in my teaching in the ceremonies I conduct,” he said.

Visit <https://canada.ncsy.org/chapters/ottawa/> for more information about NCSY Ottawa programs or contact Rabbi Rose at [rabbimark@ncsy.ca](mailto:rabbimark@ncsy.ca).



Rabbi Mark and Deborah Rose gather with children (front, from left) Naava, Isaiah, Tehilla, (middle, from left) Eliyahu and Aaliyah at the Glenmore Reservoir in Calgary.



**Gaby Scarowsky receives Grinspoon Award:** Gavriel (Gaby) Scarowsky (right) receives Ottawa’s 2017 Grinspoon Award for Excellence in Jewish Education from Jewish Federation of Ottawa Director of Community Collaboration Scott Goldstein.

Grinspoon Awards recognize exceptional teachers or leaders in local Jewish communities for successful innovation in Jewish education and lasting impact on the lives of Jewish individuals.

Scarowsky, the former executive director of NCSY Ottawa and Torah High, received the award, August 27, at the Torah High kickoff barbecue.

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# Why? Because continuity matters.

**O**f all of the questions I have been asked while president of the Ottawa Jewish Community School (OJCS) board, the most common is, “Why did you take this on?” The question came from family and friends, and from people I did not even know before I took on this role. To me, it is a great question. If you believe the writing and thinking of Simon Sinek, why we do what we do is the most important question to answer.

A reason for anyone to get involved in community work is to contribute their time and effort to improving and enhancing the organization or activity they deem to be important. As the foundation of our community and source of future leaders – I truly believe that our educational institutions are just that – my children’s school was a great cause to get behind.

A Jewish community day school teaches our children to love being Jewish, to work

with other Jews collaboratively and constructively, regardless of Jewish affiliation, and to be active and inspired community members. Over the past three years, while we have seen enrolment both increase and decrease, we have seen participation in school events become more and more meaningful and we have heard community sentiment turn to one of hope for the future of our beloved school.

As Jon Mitzmacher, EdD,

GUEST COLUMN

**AARON SMITH,**  
OJCS

begins his first year as head of school, and as Michael Polowin takes over as president of the OJCS board, I am excited about the school’s ongoing enhancement and to see the school structured to best serve the current and future needs of the children in our community.

It has been the collective work of the OJCS teachers and administration, and of the board that I have served, that has continued to make OJCS a school of excellence and that has supported our students in their amazing accomplishments in sports, sciences, the arts and academics. Our graduates are filling up the honour rolls at all local high schools – so, watch out world, they are going to continue to make a massive impact!

As I reflect on “why?” I come back to my own children and, by extension, the children in our community. A Jewish

day school provides children with the greatest opportunity to be immersed in Judaism and to learn that being Jewish is not just holiday celebrations – it is part of their everyday lives. Learning at a young age how lessons from the Torah and other Jewish texts can help to inspire and guide you throughout life helps our children become a mensch as they grow up. There is something very special about learning in a school devoted to the integration of Jewish and secular studies with other children from across the spectrum of Judaism.

Ultimately, I do what I do so that my children and, hopefully all children in our community, are educated on what it means to be Jewish, and why it is important to embrace our heritage collectively, and to be proud of who we are individually – while inspiring Ahavat Yisrael in the generations to come.

I hope that you are inspired to get involved in Jewish education in Ottawa and make sure that every child in our community has some form of Jewish education, our continuity depends on it.

*Happy* **HILLEL RESIDENTS** *Birthday*

**CANADA 150**

**HILLEL RESIDENTS**

**ISRAEL 70**

**The Auxiliary of Hillel Lodge  
invites you to  
A BIRTHDAY CELEBRATION TEA**

Sunday, Oct. 29th  
2:00–4:00 pm  
10 Nadolny Sachs Private



Aaron Smith’s children: Georgia is in Grade 2 and Ruben is in Grade 5 at OJCS while Jack attends junior kindergarten at Ganon Preschool.

# L'Shanah Tovah Tikatevu

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## Emerging Gen Grants available for Shabbat Project initiatives

BY BYRON PASCOE  
EMERGING GEN GRANTS REVIEW COMMITTEE

For more than five years, the Jewish Federation of Ottawa's Emerging Gen (EG) Grants have been providing grants of up to \$2,000 for members of the community's emerging generation (ages 18-45). The funds have supported innovative ideas, which include a Jewish content element, positively impact our community, and have a strong implementation plan.

Many applications over the years have revolved around one of the most commonly celebrated Jewish traditions – Shabbat dinner. Some programs have included interesting Jewish speakers while others integrated important themes.

Recent successful Shabbat dinner-related applications have included the Big Comfy Shabbat Dinner and the Pride Shabbat Dinner.

To help spread the word about EG Grants and due to the strong history of Shabbat dinner-related ideas, the EG Grants Review Committee launched an initiative to promote EG Grants in association with The Shabbat Project – [www.theshabbosproject.org](http://www.theshabbosproject.org) – taking place over the weekend of October 27-28.

The Shabbat Project is a global grassroots movement which brings Jews from around the world together to celebrate our shared heritage of Shabbat. The organization's purpose is to create a new Jewish future based on Jewish unity, pride, and values.

According to its global organizers, "The Shabbat

Project transcends the barriers that seem to separate us. It is our opportunity to rejuvenate family and community life, restore Jewish pride and identity, and strengthen Jewish unity across the globe."

Since 2013, there have been events in over 1,150 cities, in at least 95 different countries. In 2016, there were over 6,000 international partners coordinating Shabbat Project events.

The main types of events include actual Shabbat dinners, challah bakes, and Havdalah concerts (from drum circles to an Israeli-American Jewish rock band).

Although EG Grants are available year-round, the team is excited to help Ottawa's community get together and celebrate Shabbat in a significant way this October.

The EG Grant Review Committee's pitch is for members of the EG community to come up with a Shabbat Project 2017 idea and to apply for funding to help make the idea a reality.

The committee's suggestions to get your brainstorming session going include a challah bake (men's challah bake, bake for a charity, family/kids bake), Shabbat meal (kid friendly/themed, eat and learn), Havdalah (at the park, wine and cheese, picnic style), and crafts (making Shabbat candles, decorating Kiddush/Havdalah sets, making challah covers).

The application process is simple and can be found at [www.jewishottawa.com/eg](http://www.jewishottawa.com/eg). For more information, contacts Natalie Abenheim at 613-798-4696, ext. 355, or [nabenheim@jewishottawa.com](mailto:nabenheim@jewishottawa.com).

## JFS transportation services for seniors and adults with disabilities

BY LISA BOGDONOV  
JEWISH FAMILY SERVICES OF OTTAWA

Jewish Family Services of Ottawa (JFS) has been providing transportation to seniors and adults with disabilities for more than 36 years. Thanks to sustained funding from the Ontario Ministry of Health and Long Term Care, we have an in-house coordinator who recruits, trains, and supports a corps of volunteer drivers to give the extra support and assistance that taxis, Uber, and other transportation services are not able to provide.

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Through a grant from the Local Health Integration Network, the Thelma Steinman Seniors Support Services Unit at JFS was able to purchase a handicap-modified van, expanding our services with paid drivers to provide the transportation for things like Adult Day Programs. This current collaborative project among seniors' services agencies in the region now allows JFS clients to access a fleet of vans and paid drivers for things like medical appointments through the JFS transportation program.

For more information, to book a ride, or to sign up as a volunteer driver, call JFS at 613-722-2225, ext. 249.

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# Online memorial site supports Holocaust education

BY TOBY HERSCOVITCH  
CENTRE FOR HOLOCAUST EDUCATION  
AND SCHOLARSHIP

The Centre for Holocaust Education and Scholarship (CHES) recently launched an online Holocaust memorial site to honour both survivors and victims of the Holocaust whose descendants are (mostly) Canadian. Listings are by donation, helping CHES continue its mission of promoting knowledge and understanding of the history and legacy of the Holocaust.

“What makes this a first in Canada, and perhaps the world, is that it will let visitors see at a glance the diversity of survivors, particularly in Canada – by showing the countries they came from, the cities in which they settled, the devastating human losses they suffered, and the families they painstakingly rebuilt,” said CHES Director Mina Cohn.

“A second section also honours family members who were murdered in the Holocaust, without even a grave or tombstone to mark their passing. We have the responsibility to remember them and keep their names alive.”

The memorial site was conceived for descendants of survivors seeking new ways to ensure their ancestors’ trauma and struggle are not forgotten. This is especially crucial as new forms of anti-Semitism and racism take root. The site will be preserved on CHES’ Carleton University website as a lasting tribute to the courage and contributions of Holocaust survivors, and to their family members who were innocent victims of the worst genocide in human history. The site’s online forms are easy to use, asking for some basic information on the survivor or victim, such as name, birthplace, year of death, etc. Relatives can provide as much or as little of such information as they know – as every name is important – and upload a photo too, if available.

While this is mainly an opportunity for Canadian descendants to list family members who survived and those who perished, submissions by relatives and friends abroad are also welcome.

Visit [www.carleton.ca/ches/memorial](http://www.carleton.ca/ches/memorial) to view the CHES Holocaust memorial



A photo from the CHES online Holocaust memorial site: Irma (Miriam bat David) Balazs (née Galamb), born February 2, 1916 in Budapest, died in 1944 (probably) at Auschwitz – the mother of Judy Young Drache of Ottawa.

site or add a listing.

As well, Ottawa Holocaust survivor video testimonials can now be accessed in the digital library of the United States Holocaust Memorial Museum.

Through its National Institute for Holocaust Documentation, the U.S. museum recently created a record, in its library catalogue, for CHES and its recently-produced series of 10 video interviews with child survivors living in Ottawa. The U.S. museum has one of the most extensive records of Holocaust documentation in the world, making our local survivors’ stories more accessible than ever.

A public premiere to showcase a sampling of these testimonials will be held at Library and Archives Canada on September 27, 7 pm, during a CHES program to mark the opening of the National Holocaust Monument in Ottawa.

Visit <https://collections.ushmm.org/search/catalog/bib259235> to access the testimonials.

For more information about the video premiere, visit [www.carleton.ca/ches/events](http://www.carleton.ca/ches/events) for more information about the video premiere.

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**How to apply:**

Send resume and references to Leah Smith at [leahs@sympatico.ca](mailto:leahs@sympatico.ca)

The next issue of the *Ottawa Jewish Bulletin* will be published October 9, 2017



Mark Taylor

Ottawa City Councillor—Bay Ward / Deputy Mayor

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# High Holiday Feature Yom Kippur is a reminder of the awesome, and awful, power of words

BY RABBI JOYCE NEWMARK

(JTA) – For nearly 50 years, my father had a best friend named Al. They grew up in the same neighbourhood in Brooklyn, and after returning from serving in the Second World War, they each married and moved to the same Long Island town and opened related businesses.

They were closer than brothers. In fact, when my brother and I were growing up, our parents' wills named Al and his wife – rather than any relatives – as the people who would become our guardians should that become necessary. Even after my parents moved to Nevada, the two couples remained close, speaking on the phone every week or so and visiting back and forth every couple of years.

Almost 40 years ago, Al's daughter was getting married and my parents were planning to travel to New York for the wedding. One day, the two couples were on the phone talking about the wedding. My mother had recently undergone foot surgery and was walking around in ugly post-surgery shoes.

"I may have to wear blue jeans and sneakers, but we'll be there," she told Al's wife.

The response: "But the wedding is

formal!"

My mother was hurt. She thought the only proper response to her statement was, "We don't care what you're wearing; we just want you to be there."

Al's wife was hurt, too. She felt that my mother had to know how stressed she was trying to plan the perfect wedding and shouldn't have teased her.

Neither would apologize.

*Like many men of his generation, my father wasn't one to talk about his feelings, but from the day Al died he insisted that when you were invited to a simcha you must go, no matter the circumstances.*

The phone calls became less frequent and my parents began saying that travelling to New York would be expensive and uncomfortable – and in early September it would be hot and humid. They decided not to attend the wedding.

Nine months later Al was dead of lung cancer and my father finally flew to New York to be a pallbearer at the funeral.

Like many men of his generation, my father wasn't one to talk about his feelings, but from the day Al died he insisted that when you were invited to

a simcha you must go, no matter the circumstances. Still, it was too late to repair what had been broken.

All this hurt resulted because no one involved could take back a few unthinking words spoken in haste.

The power of words has a very real, almost physical presence on Yom Kippur. Look at the list of al chets (confessions) that we recite again and again on

my lips from lies," rather than praying "God, help me not to steal, help me not to murder."

The truth is, you can never take back words. You can't go back to the time before the words were spoken.

There's a story about a man in a small village in Eastern Europe who didn't like the rabbi. No one knew why he didn't like the rabbi; perhaps even he didn't know. But there was no doubt that he didn't like the rabbi. So, no matter what the rabbi did, this man had something nasty to say about it – often, and to whomever would listen.

One year, as the High Holidays approached, the man realized that his nasty gossip was a terrible sin, so he went to the rabbi's office to ask for forgiveness. The rabbi said, "Of course I'll forgive you, but first you must do something for me. Go home, take your fattest pillow up to the roof, open it up, and shake it out."

The man thought this was odd, but he did as he was asked. It was a windy day and the feathers from the pillow were blown in every direction. He returned to the rabbi and asked again for forgiveness.

The rabbi replied, "There's one more  
**Yom Kippur: Continued on page 31**

this day. We confess our sins of using foul language, speaking falsehoods, idle chatter, slander, disrespecting our parents and teachers, and spreading gossip. On and on; perhaps half the sins we confess are sins of speech.

Why? Because, despite our communal confessions on Yom Kippur, most of us are not thieves or doers of violence, we are not evil people – but sins of words are easy to commit. We do it every day. That's why at the end of every Amidah we recite the prayer of Mar, son of Ravina, "My God, keep my tongue from evil,

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# B'Tavon making its mark in Ottawa's kosher food scene

BY NORAH MOR

**B**'Tavon Catering, founded less than three years ago by Josh and Samantha Freedman, has quickly established its reputation as a high quality, kosher catering company in Ottawa.

"We bring fresh and quality food, beyond the client's expectations and imagination – and tailored to their specific needs and budget," Josh told the Ottawa Jewish Bulletin.

*Israeli-style food which, Josh said, "is sought after worldwide and known to be delicious and diverse," is one of B'Tavon's specialities.*

"We only serve fresh food, prepared specifically for each event."

Josh, a fourth generation Ottawan, spent much of his life in Israel and owned a pub in Eilat for many years. On returning to Ottawa with his family, he enrolled in the Cordon Bleu Ottawa Culinary Arts Institute and specialized in both cooking and baking.

"We're gradually expanding our clientele," Josh said, "and currently provide service to events for up to 300 guests."

Working from the kitchens at the

Ottawa Torah Centre Chabad and Congregation Machzikei Hadas, B'Tavon offers meat, dairy and vegetarian menus and is supervised by the Ottawa Vaad HaKashrut.

Israeli-style food which, Josh said, "is sought after worldwide and known to be delicious and diverse," is one of B'Tavon's specialities.

Noting that much of their business has come via word-of-mouth from satisfied clients, Josh says B'Tavon is ready to take on larger events and, said Josh, the company recently won a bid to provide catering to one of the Jewish Federation of Ottawa's annual events.

"We're always excited and enthusiastic to try new things and special orders," Josh said, noting that B'Tavon recently catered a strictly vegetarian wedding.

"We even made a vegan 'ice cream' from scratch – and the customers were thrilled and delighted."

In addition to Josh and Samantha, three sous-chefs and an event coordinator are currently working at B'Tavon.

"Although many people in the city have not heard of us yet," Josh said, "we are here to cater weddings, bat and bar mitzvahs, private meals – and large events of all sorts."

Visit [www.btavon.com](http://www.btavon.com) or call 613-697-2707 for more information on B'Tavon Catering.



Samantha Freedman, at work in the B'Tavon kitchen, enjoys customizing menus to meet and exceed customer's expectations.



"We only serve fresh food, prepared specifically for each event," says kosher caterer Josh Freedman of B'Tavon.

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# Fall 2017 ADULT PROGRAMS at the Soloway JCC

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Rehearsals: September 26–May 22  
Tuesday 6:45 pm–8:45 pm  
SJCC Teen Lounge  
\$204



## 150 Years of Jewish Life in Canada

with Professor Pierre Ancil



September 18–November 6  
Monday 1:00 pm–2:30 pm  
\$148 M • \$163 NM

## Masterpieces of European Literature

with Professor Gefen Bar-On Santor



September 19–October 24  
Tuesday 10:00 am–12:00 pm  
\$148 M • \$163 NM

## The Beauty, Meaning, and Intention of Psalms (Tehillim)

with Lauren Schaps



October 24–November 14  
Tuesday 1:00 pm–2:00 pm  
\$77 M • \$87 NM

## Eastern European Jewish Authors – In Translation

with Rubin Friedman



October 19–November 16  
Thursday 1:00 pm–2:30 pm  
\$117 M • \$133 NM

For course descriptions please visit [www.jccottawa.com](http://www.jccottawa.com)  
or contact Roslyn Brozovsky Wollock  
Adult Program Manager (613) 798-9818 ext. 254,  
[rwollock@jccottawa.com](mailto:rwollock@jccottawa.com)

## Mixed Media

with Violeta Borisonik



October 18–November 22  
Wednesday 12:30 pm–3:00 pm  
\$153 M • \$173 NM  
+ \$30 supply fee payable to instructor  
October 18

## Judaic Papercutting

with Hy Cooper



October 16–October 30  
Monday 7:00 pm – 8:30 pm  
\$71 M • \$ 82 NM

## Canadian Jazz: Going Strong for More than a Century

with Karl Nerenberg



September 26–October 31  
Tuesday 1:00 pm–2:30 pm  
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## Sculpture, Architecture, and Design in the Gardens and Woods of Italian Renaissance Villas

with Professor Susanne McColeman



September 18–October 30  
Monday 10:00 am–12:00 pm  
\$148 M • \$163 NM

## Beginner Spanish

with Wendy Ordonez



October 20–December 8  
Friday 10:00 am–11:30 am  
\$168 M • \$189 NM

## S'iz Besser in Yiddish

with Shirley Steinberg and Rubin Friedman



- Tuesday, October 31
- Monday, November 20
- Monday, December 4



10:00 am–11:30 am  
Free program

## Sundays At The SJCC

### Bauhaus and the White City of Tel Aviv: The Plan, The Architects, The Buildings (1920-48)

with Ian Ferguson

Sunday, October 1  
10:30 am – 12:00 pm  
Admission: \$5 at the door

### Churchill and the Jews

with Ronald I. Cohen

Sunday, October 15  
10:30 am – 12:00 pm  
Admission: \$5 at the door

### The Role of Jewish Scientists in Canada's 150 Year History

with Dr. Joe Schwarcz, Professor of Chemistry at McGill University in Montreal and Director of the McGill Office for Science & Society.

Sunday, November 26  
1:30 pm–2:45 pm  
Admission: \$10 at the door

### Canadian Jewry: Past, Present and Future

with Professor Irving Abella

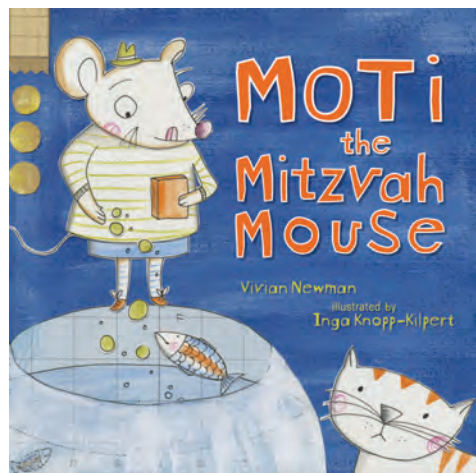
Date and Time TBA

# High Holiday Kid Lit

## New kids' books for the High Holidays

BY PENNY SCHWARTZ

(JTA) – A challah-baking Jewish giant, a young baseball champ and an endearing boy in a pumpkin patch are among the stars of five delightful new books for kids published just in time for the High Holidays.



### **Moti the Mitzvah Mouse**

By Vivian Newman  
Illustrated by Inga Knopp-Kilpert  
Kar-Ben, 24 pages

Ages 2-5

Moti, a busy little mouse with a big heart, lives under the sink at the Berman's house. When the Berman kids – and the family cat – are asleep, Moti secretly wanders the house finding ways to be helpful. Each page finds Moti doing a mitzvah: He feeds the fish, he puts away misplaced toys, and he collects loose coins left around and puts them in the tzedakah box.

Lively illustrations make this an engaging, interactive read that kids will want to read again and again.

### **It Only Takes a Minute**

By Bracha Goetz  
Illustrated by Bill Bolton  
Hachai Publishing, 20 pages

Ages 2-5

A young boy in a haredi Orthodox family discovers that small acts of kindness can make a big difference – when he remembers to do them, of course. Throughout the book, the boy learns “it only takes a minute” to do good deeds, such as saying



“thank you” or to thoughtfully say a bracha – a blessing – even when he is rushing for the school bus. At a soccer game, he takes a minute to appreciate the nature around him. While aimed at traditional religious families, the narrative touches a universal chord: that even young kids can, and should, make the effort to do what is right.



### **Big Sam: A Rosh Hashanah Tall Tale**

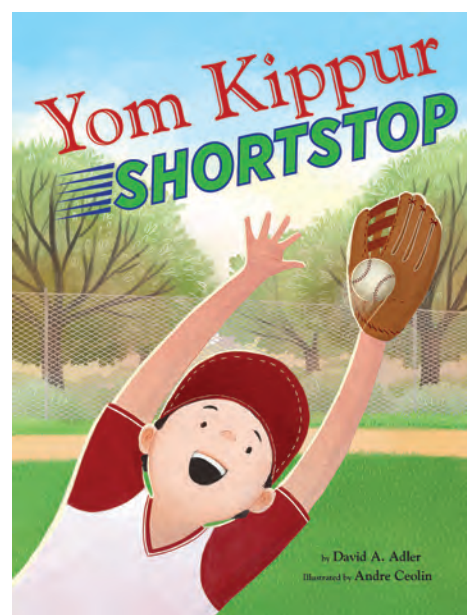
By Eric A. Kimmel  
Illustrated by Jim Starr  
Apples & Honey Press, 32 pages

Ages 3-8

Samson the Giant, known as “Big Sam” to his friends, sets out to make a giant round challah in preparation for Rosh Hashanah. Big Sam begins by digging a big hole – the Grand Canyon – to use as a mixing bowl. Step by massive step, Big Sam crisscrosses the United States, filling his bowl with a mountain of flour, a lake of oil, thousands of eggs and more.

For water, he dams up the Colorado River and then whittles a giant California redwood into a spoon for stirring.

But before he can celebrate the holiday, two bald eagles caution the giant that he's caused an awful lot of damage to the environment – flattening hills and threatening habitats. In the spirit of the holiday, Big Sam considers his misdeeds and sets about to make things right. When he's finally ready to dig in to the huge challah, Big Sam welcomes in Rosh Hashanah with his American tall-tale pals – Paul Bunyan and Slue Foot Sue among them.



### **Yom Kippur Shortstop**

By David A. Adler  
Illustrated by Andre Ceolin  
Apples & Honey Press, 32 pages

Ages 4-8

The story opens as a young boy named Jacob makes the winning catch in the last inning of his Little League game. If they win the next game, they'll be the champions – but the final game is on Yom Kippur. After reminding Jacob that Yom Kippur is an important holiday, Jacob's father says, “Think about what you want to do.”

Over the course of the next few days, Jacob does just that. Will he go to the game or spend the day at synagogue with friends and family, observing the holy Jewish day? No spoilers here, but Jacob eventually realizes that he's part of many teams: his fami-

ly, friends, his people and Little League.

This relatable, deftly told story taps into the reality facing many American Jewish families today – the conflicts between Jewish holidays and the secular calendar of school, sports, recitals and other activities. The story is, of course, inspired by the Jewish baseball legend Sandy Koufax, who sat out the opening game of the 1965 World Series because it was Yom Kippur. In his author's note, Adler introduces the Hall of Fame pitcher to his young readers.



### **The Best Sukkot Pumpkin Ever**

By Laya Steinberg  
Illustrations by Colleen Madden  
Kar-Ben, 32 pages

Ages 4-7

Micah can hardly contain his enthusiasm for picking pumpkins at Farmer Jared's pumpkin patch. He and his family join others from their synagogue helping the farmer pick the last of the season's pumpkins to donate to a soup kitchen. Micah, however, thinks he's searching for the perfect pumpkin to decorate his family's sukkah – the temporary hut Jewish families build to celebrate the fall harvest festival of Sukkot.

In this warm tale, Micah learns about generosity. He picks many more “perfect” pumpkins, turning them over to Farmer Jared to use to help feed the hungry – but what about a pumpkin for Micah's sukkah? As the day at the farm comes to an end, Micah is unexpectedly delighted when he discovers that a pumpkin headed to the compost pile offer up seeds he can plant for next year's “perfect” Sukkot pumpkin.



Scott Miller and MBM Intellectual Property Law would like to wish the Ottawa Jewish Community a very happy, healthy New Year.

Get in touch with Scott:  
E: [smiller@mbm.com](mailto:smiller@mbm.com)  
T: 613.801.1099



# Season underway at Malca Pass Library Book Discussion Group

BY MAUREEN KAEHL AND  
ESTELLE MELZER  
MALCA PASS LIBRARY

For 2017-2018, the Malca Pass Library Book Discussion Group is fortunate to have an outstanding group of reviewers! Every one of them is experienced and known for entertaining and thought provoking presentations. Because our format is based on review and discussion, attendees enjoy book group meetings even if they don't read the book in advance. In fact, the buzz following a review frequently centres on plans to read the book as soon as possible!

The book group welcomes returning and new members as well as drop-in participants. We now have about 160 people on our mailing list and are proudly beginning our 27th year. Please join our enthusiastic group for consideration of acclaimed Canadian, Jewish, Israeli and international authors.

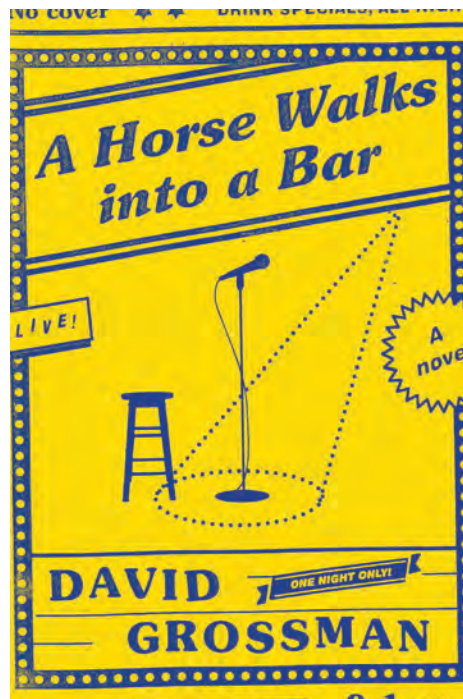
Meetings take place on Tuesdays at 7:30 pm at Kehillat Beth Israel, 1400 Coldrey Avenue, in the Simcha Room. Annual membership is only \$15 per person, \$25 per couple or \$5 per person for individual sessions.

Our 2017-2018 season is already underway and continues with Sid Kardash's review of *Judas* by Amos Oz



*The Malca Pass Library at Kehillat Beth Israel is run by an enthusiastic group of volunteers. The library is open from 10:30 am to 2:30 pm on Thursdays. It is also open for 30 minutes prior to each Book Group meeting.*

(October 17); Alvia Ruprecht's review of *The Noise of Time* by Julian Barnes (November 14); Kinneret Globerman's review of *The Last Painting of Sara de Vos* by Dominic Smith (March 13); Rabbi



Steven Garten's review of *A Horse Walks into a Bar* by David Grossman (April 17); and Deborah Saginur's review of *Do Not Say We Have Nothing* by Madeleine Thien (May 15).

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

The Malca Pass Library at Kehillat Beth Israel is run by an enthusiastic group of volunteers. The library is open from 10:30 am to 2:30 pm on Thursdays. It is also open for 30 minutes prior to each Book Group meeting.

To request that a book be held for you to be picked up, call the library at 613-728-3501 during operating hours. If you cannot come on a Thursday, you can ask for it to be held in the shul office where you can pick it up Monday-Thursday, 8:30 am to 4:30 pm (or until 2 p.m. on Fridays).

Everyone in the community is welcome to use the Malca Pass Library. In addition to our frequently updated fiction and non-fiction sections, we have an extensive collection of Jewish-themed DVDs and music CDs. Drop by, meet our volunteer and explore the wonderful collection of Judaica, Jewish content material and other works by Jewish authors.

If you would like to join our library volunteer team and donate your time for a two-hour shift once a month, call Estelle Melzer at 613-722-0721 to help keep the treasures of the Malca Pass Library open to the Ottawa community.

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## Yom Kippur: 'You can forgive'

Continued from page 26

thing. First you have to pick up all the feathers.”

Like feathers turned loose, words have a life of their own. You can't take them back and pretend they were never said because words have power. "Taking back" only happens in children's games.

You can't forget, but you can forgive.

The Torah tells us that the first luhot, the tablets of the Ten Commandments that Moses shattered after the sin of the Golden Calf, were made by God. The second luhot, given after Moses persuaded God not to destroy the Israelites, were made by Moses. God said to Moses, "Carve out two stone tablets like the first ones." The new ones would not be the same because the people's sin could not be undone or forgotten, but God could forgive them.

Rabbinic tradition holds that the sec-

ond tablets were given on Yom Kippur as a sign that God forgives and that people must forgive. Forgive doesn't mean forget, but it is possible to gather the broken pieces and build a new relationship.

The rabbis teach that both the second set of tablets and the broken pieces of the first were placed together in the Holy Ark. Why? To teach us that just as the second tablets could be broken as easily as the first, relationships are fragile, so we must guard our tongues. Moreover, even if a break occurs, the relationship can be repaired. It won't be exactly the same, but a break should not be permitted to last forever.

And most important, the time to do something about broken relationships is now and not next year or someday. Nothing is more precious than love and friendship. Because words have power – not only to hurt but to heal.

Shana Tova from the Staff of the  
Ottawa Jewish Bulletin.

Michael, Eddie, Patti and Norah

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

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 **NEW**



# Ottawa student volunteers for Magen David Adom in Israel

BY JESSE WOLFSOHN

Receiving sincere gratitude, directly from the heart, is a powerful gift; one which is driving me to achieve my dreams. I experienced this gratitude while working for as a student volunteer for Magen David Adom, the ambulance service in Israel, from May 7 until June 26.

Arriving in Israel, I spent 10 days training in Jerusalem with newfound friends from Canada, the U.S., New Zealand, and the Netherlands. There was a real sense of people uniting from around the world to help Israel. In the training course, I learned skills such as CPR with an oxygen mask, backboarding for spinal injuries, taking vital signs, and applying tourniquets, as well as basic anatomy and kinematics of various traumas and diseases.

After completing the training and passing a Hebrew test, I was stationed in Haifa, a port on a mountain by the Mediterranean, and a model of coexistence in Israel. I lived in an apartment that doubled as a bomb shelter, with a student from Louisiana. I had to survive in a foreign culture on my own. This involved grocery shopping and navigating through the public transportation system. I experienced what it truly feels like to live in Israel.

Another aspect which one would not be exposed to on an ordinary trip to Israel is the coexistence between Jews, Muslims and Christians who work together to treat individuals regardless of their background. All



Volunteer Jesse Wolfsohn of Ottawa working in a Magen David Adom ambulance in Haifa, June 19, 2017.

external defibrillator and perform chest compressions on a patient in cardiac arrest. I also dealt with a couple of suicide attempts, one of which involved me pulling back an individual who was trying to run in front of a bus. Other cases involved strokes, severe Alzheimer's disease, drug abuse, and observing a death declaration. One of my favourite cases was bringing a woman in labour to the hospital. I remember giving her water and having her squeeze my hand. I was overwhelmed with such *naches* from feeling that I helped to bring a new life into this world.

If you want to volunteer for Magen David Adom, I think it is important to understand several things. The first is that simple gestures, such as providing words of comfort, make enormous differences for those who are in need who may fear for their well-being. Second, you will need to see individuals as human beings whose lives are vibrant beyond their disease, injury or medical emergency. Third, and most important, call your parents frequently to tell them about your experiences. I am thankful that mine sent me on this program in Israel, as it helped me to discover my true passion to becoming a physician. When I say this, I mean it straight from my heart.

Visit [www.mdavolunteers.org](http://www.mdavolunteers.org) for more information about Magen David Adom's program for student volunteers aged 18 to 30 or contact Canadian Magen David Adom for Israel at [ynda@cmdai.org](mailto:ynda@cmdai.org) or 1-888-858-2632.

that mattered was that human life was being saved. To me, this was a pure sign of peace.

My time spent in the ambulances was filled with action. For example, I had to apply an automated

We wish the members of the Jewish community Shana Tova and a Happy New Year!

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# Cantor Assaf Lasry to lead Sephardi High Holiday services

BY CLEMY SROUR  
SEPHARDI ASSOCIATION OF OTTAWA

Cantor Assaf Lasry of Montreal, a professional Sephardi cantor, will lead this year's High Holidays services for the Sephardi Association of Ottawa (SAO).

SAO has held High Holiday services in Ottawa for almost 30 years and offers an authentic Sephardi High Holiday experience.

"We are excited that Chazan Lasry will be joining us to lead our community in the tunes and melodies that are so unique to Sephardi Jews," said SAO President Isabelle Benhamou.

Cantor Lasry – who was born and raised in Israel and comes from a family of Moroccan heritage – is the son of well-known Cantor Daniel Lasry of Congregation Or HaHayim in Montreal. He was trained by his father in Sephardi liturgy and has led High Holiday services in Montreal-area synagogues for the past seven years.

"We want to preserve and pass on to our children our special traditions," said Benhamou, "and Chazan Lasry will be a key part of helping us keep our traditions."

Sephardi melodies during the High Holidays consist of many *piyyutim*, sacred liturgical poems sung during services, which are a key part of the Sephardi High Holiday experience.

"Many Sephardi Jews miss the tunes they grew up with this time of the year, and we hope that the services led by Chazan Lasry will bring our community back to those years," said Benhamou. "This time of year, with the special



Cantor Assaf Lasry, the son of a well-known Sephardi cantor, was trained in Sephardi liturgy by his father.

foods, songs and customs of Sephardi Jews, it is especially important that we remember and maintain our customs."

SAO welcomes all Sephardi and non-Sephardi Jews to join us for services. "You don't have to be Sephardi to experience a really unique High Holiday experience," said Benhamou.

SAO will hold Rosh Hashanah services at Shikun Oz, 57 Bateman Drive. Services are Wednesday, September 20, 6:30 pm, and Thursday-Friday, September 21-22, 9 am.

Yom Kippur services will be held at the Best Western Hotel, 1274 Carling Avenue, on Friday, September 29, 6 pm, and Saturday, September 30, 9 am (Neilah at 6 pm).

For more information or reservations, contact SAO at [info@sephardiottawa.ca](mailto:info@sephardiottawa.ca).

# Musica Ebraica and Kol Miriam choirs announce new musical directors

Musica Ebraica, an Ottawa chamber choir founded in 2001 to perform Jewish choral music, has announced that its new musical director is Rabbi Elizabeth Bolton.

A trained mezzo-soprano and choral director, Rabbi Bolton was a cantor before studying for the rabbinate. She has been spiritual leader of Or Haneshamah, Ottawa's Reconstructionist congregation, since 2013 and was the first woman appointed to lead a Jewish congregation in Ottawa. She earned her bachelor's degree in music and women's studies at Concordia University, trained in opera in Canada and Austria, and embarked on a successful career as a singer and singing teacher in Montreal and Toronto in the 1980s before becoming a cantor.

Anyone interested in joining Musica Ebraica is welcome to sit in on a rehearsal. While sight reading music is not a requirement, familiarity with choral singing is a



Rabbi Elizabeth Bolton is the new musical director of Musica Ebraica.



Leora Nauta is the new musical director of the Kol Miriam women's choir.

plus, and the ability to hold pitch is absolutely necessary. Musica Ebraica rehearses on Sunday evenings, 7 to 9 pm, at Hillel Lodge. For more information, contact Minda Wershof at [pmwershof@gmail.com](mailto:pmwershof@gmail.com).

Kol Miriam, a women's choir founded last year by Laura Lunn, has announced that its new musical director is Leora Nauta.

Nauta has recently toured the United States and Europe, performing as a soloist in Germany, Luxembourg, Belgium, the Netherlands, Poland and England. She studied choral conducting, sacred music and organ at McGill University, the University of Notre Dame, Amsterdam Conservatory, and New England Conservatory of Music. Nauta says she is looking forward to learning more about Jewish music and its traditions.

Kol Miriam rehearses on Wednesday evenings from 7:30 to 9 pm at the home of Laura Lunn. For more information, contact Lunn at 613-715-9004.



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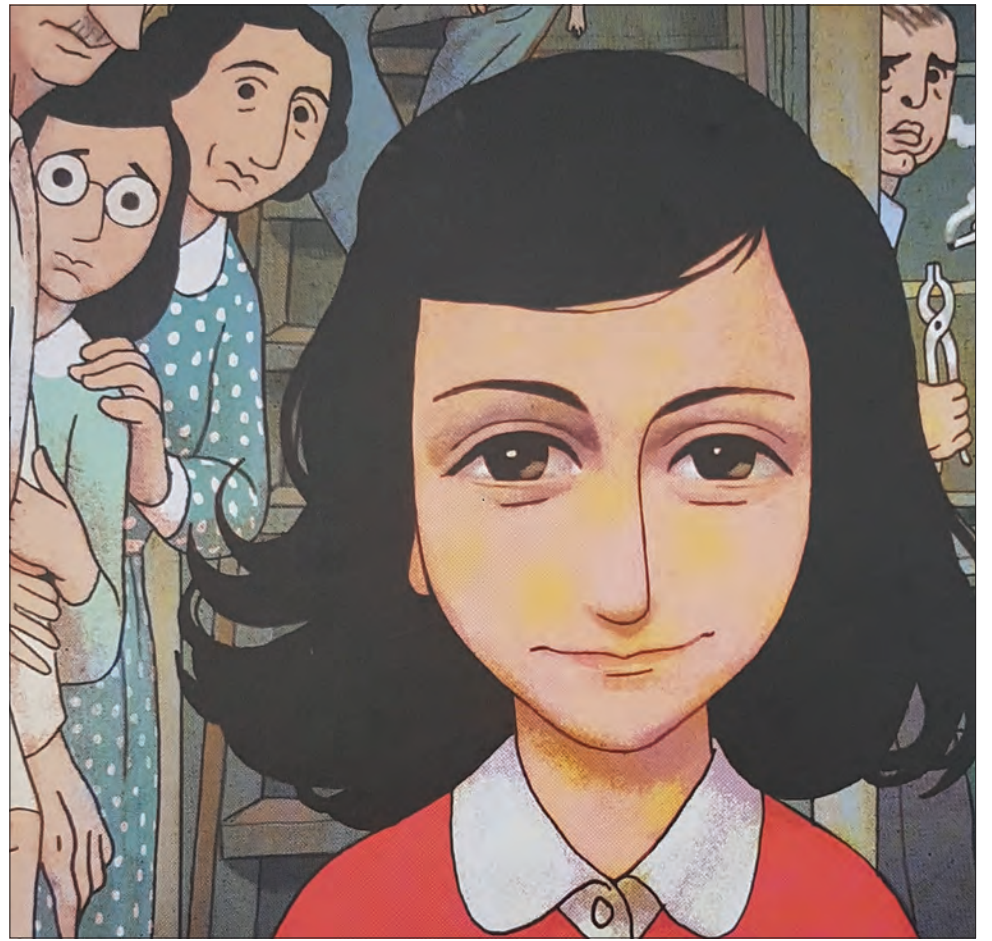
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The comic book written by Israeli film director Ari Folman is the first such publication authorized by the Anne Frank Foundation.

## Anne Frank's diary is now a comic book

**BY CNAAN LIPSHIZ**

PARIS (JTA) – In a bid to preserve interest in the Holocaust by future generations, the Basel-based Anne Frank Foundation unveiled the first authorized comic book based on the teenager's famous diary written in hiding from the Nazis in Amsterdam.

The 148-page adaptation, which is to be published September 18 in France and in some 40 languages worldwide, was presented to journalists in the French capital on September 7 by the graphic diary's illustrator, David Polonsky from Israel, and its writer, the Israeli film director Ari Folman, who is working on the first full-length authorized animation film based on the comic book.

The comic book, referred to as a graphic diary by its developers, was produced in cooperation with the Anne Frank Foundation – the organization that Anne's father, Otto, entrusted with

preserving her memory – contains colourful illustrations both of realities described in the book, including the teen's difficult relationship with her mother and sister, and her dreams and fantasies.

One full-page drawing, based on Anne's writing about wanting to become a journalist, shows an older Anne sitting at her desk with framed newspapers in the background, including a Life magazine cover featuring a picture of her.

Another shows her family members and other Jews with whom they lived in hiding for two years in Amsterdam depicted as animals, corresponding to Anne's humorous anecdotes about their personalities. Other drawings feature allusions to great visual artworks, including by Edvard Munch and Gustav Klimt.

"I'm worried we're coming to an era  
**Comic book: Continued on page 48**

### *In Appreciation*

To my dear friends, please accept my sincere thanks for your cards, visits, donations and thoughtful messages following the loss of my mother Jennie Bindman z'l. Each and every one was greatly appreciated.

*Stephen Bindman*

## High Holiday Feature

# On Rosh Hashanah: Challenge the lives we have created

BY RABBI DONNIEL HARTMAN  
SHALOM HARTMAN INSTITUTE

One of the beautiful ideas behind Rosh Hashanah and Yom Kippur is the notion that we need to reflect, review, and rethink who we are and what we have achieved in our lives. We should never see who we are and what we have created as the ultimate expression of who we ought to be. There must always be a gap between who we are and who we ought to be, between reality and our aspirations. When our aspirations are fulfilled, there must be something wrong with our aspirations.

This is the fundamental idea behind teshuvah and its challenge to us – to embark on a process of self-criticism and self-reflection. To embrace teshuvah is the ultimate aspiration of our humanity, for the highest level that humans can achieve is not one of fulfilling all our values, but of constantly maintaining a tension in which goals serve as a foundation to evaluate the lives we have created and to challenge us to move forward and beyond.

An expression of this idea is found in the biblical depiction of heroes, all of whom are imperfect. We are never given a hero who embodies everything. Sometimes it's embarrassing. The biblical heroes seem too human – permeated by too much imperfection. The Bible is teaching us that being a hero doesn't mean that one is devoid of imperfections; it means that one must do something about those imperfections.

By elevating these people to be our ideal, it challenges us to emulate them. You are going to fail like Moshe or Avraham. You are going to sin like David. There are going to be multiple dimensions of your life, whether it's in your worship of God, with your spouse,



Rabbi Donniel Hartman is president of the Shalom Hartman Institute in Jerusalem and author of "Putting God Second: How to Save Religion from Itself."

or with your children, where you're not going to be who you ought to be. Welcome to the human story. Our religion has no fantasies about human beings. It has aspirations from human beings.

For human beings to embody the aspiration of self-criticism and reflection, it is not only the individual who must be open to change but also the societies within which we live. People around us often want us to remain who we are. People don't want us to change. They have gotten used to and comfort-

able with our imperfections, for it gives legitimacy to theirs.

Some rabbis in the Talmud were deeply worried about the social pressure to maintain mediocrity and lock everyone within the status quo of their failings. As a result, in Tractate Baba Kama 94b we find the following teaching:

"It once happened with a certain man (thief) desired to repent and make restitution (to those from whom he stole). His wife said to him: Fool, if you are going to make restitution, even the

clothing which is on your back would not remain yours. He consequently refrained from repenting. It was at that time that it was declared: If robbers or usurers are prepared to make restitution, it is not right to accept it from them, and he who accepts it does not obtain approval of the sages."

A thief's desire to complete his or her process of self-correction by making restitution is clearly understood and valued. The problem is that this standard may inhibit them from beginning the process. A lifetime of harm cannot be erased and as a result may lock us in our imperfections under the argument that one can never really begin again. "Fool, if you are going to make restitution, even the clothing which is on your back would not remain yours."

In response the rabbis teach that we have a responsibility towards each other to enable these new beginnings. A Jewish society is one where we make sure that reflection, self-criticism, self-evaluation, and the ability to accept new horizons and new ideas are things society fosters and encourages, even at a high cost. We are individually responsible not to merely refrain from hindering each other's growth, but that we must be willing to forgo what is rightfully ours in order to ensure that our fellow citizens will grow and change.

A Jewish society is not simply characterized by a high level of kashrut or Shabbat observance. A Jewish society is one where we allow others to do teshuvah, where we are not threatened by others' desires to move in a new direction. A Jewish society is one which understands that to be fully human is not to accept our failings; to be fully human is to aspire to overcome them.

Shana Tova to us all.

Wishing you a  
very healthy and happy  
Rosh Hashanah!



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Shemini Atzeret is a day to take it easy near the end of Sukkot.

## High Holiday Feature

# Figuring out what Shemini Atzeret is. Finally.

BY CARLA NAUMBURG

(Kveller via JTA) – I know something about most Jewish holidays. I can tell you that Chanukah is about miracles, Passover is about slavery and freedom, and Shavuot is about cheesecake. (I have no idea why, but when it comes to matters of cheesecake, it is not mine to question.)

The one holiday that has baffled me for years is Shemini Atzeret. I can't remember the first time I became aware of it, and to be honest, I didn't care much about it until last year when my older daughter started attending Jewish day school.

I understood why we needed two days off for Rosh Hashanah and to get out of school early on the day before Yom Kippur. I was even willing to accept the two days off at the beginning and the end of Sukkot and Passover.

But Shemini Atzeret? What exactly is this holiday, and why does it merit yet another day off from school, another day in which I have to scramble for child care in hopes of getting a little work done while feeling guilty for not spending the day with my girls?

I started asking around, and I heard a variety of fairly uninspiring responses.

**Shemini Atzeret: Continued on page 49**

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## High Holiday Feature

# I was disappointed to learn we were having a girl. Is that a sin?

BY CNAAN LIPSHIZ

AMSTERDAM (JTA) – When the obstetrician told us last fall that we were expecting a girl, I was overcome with a mix of apprehension and what I can only describe as disappointment – followed immediately by shame.

I was horrified by my initial reactions. I felt guilty as I remembered my late mother, Abigail Bechler, who was a feminist trailblazer. Born and raised in Israel, she had sailed the seven seas in the 1960s as the first female deck officer of ZIM, the Israeli merchant marine. My mom, who died in 2008 at the age of 60, also taught me the essentials of household electrical repairs, the efficiency of defensive violence and a couple of languages.

It took me several months, amid the soul searching that goes on ahead of Yom Kippur, to work out how, despite her feminist education, I could dread the prospect of parenting a girl. (After all, I was more than fine with having a boy two years ago.)

Ahead of the Jewish Day of Atonement, I recognize now that my apprehension was the result of an unhelpful combination of emotions. First, there was my fear of the potential difficulties of raising a girl in a world that is unfair to women.

And that feeling was exacerbated by my insecurity in my ability to give her the tools to cope with it.

Moreover, I think my insecurity was amplified by realities that I've observed as a reporter who is often on the road: I've witnessed growing religious fanaticism in developing countries alongside growing chauvinism in the West. And from what I've seen, I think these developments make this world more unfair to women than the one my mother inhabited.

My work often takes me to remote places where women are regarded as

property – or worse.

In Dagestan, a predominantly Muslim state of the Russian Federation, I met women, including Jews, who were living under a curfew. They met me in secrecy not because I'm a journalist but because I'm a man. One of them, a forward-thinking university student, told me she would be ostracized as a "whore" if anyone saw us drinking coffee together.

I was shocked to learn of the Dagestani tradition of bride abductions – a part of courtship in which men, including Jews, kidnap their chosen ones violently on the street. In nearby Azerbaijan, I fumed at how my wife, who joined me on a reporting trip, was confined to what amounted to house arrest in the hotel by local policemen who shadowed her and harassed her whenever she dared leave the lobby unchaperoned. And I was astonished to see a synagogue in the north Azerbaijani town of Krasnaya Sloboda that banned women from entering.

In Senegal, street thugs harassed my wife in broad daylight right in front of me. It was part of a technique in which they targeted women in order to pickpocket whomever came to their defence. (It worked: They took my cellphone in Dakar.)

In Uzbekistan, I spent Shabbat with a Jewish businesswoman whose neighbours smashed her car because they were upset to see a woman driving.

In Turkey, I was exposed to the realities of life for Syrian immigrants whose husbands do not allow them to attend an occupational training course because the class was co-ed. This problem prompted a Jewish group from the United Kingdom to set up a special women-only community centre in the Turkish city of Gaziantep.

In India, I learned that the absence of indoor toilets exposes women to the risk



(DAVID KASTNER)  
Abigail Bechler, the author's mother and the first female deck officer in the Israeli merchant marine, performing daily duties at Haifa Port in 1970.)

a 70-year-old man who boasted to me about the beauty of his second wife, a girl not older than 16 who had already given him one child.

Being optimistic about women's rights came much easier to me before I witnessed all those things. Maybe because I was younger then, or maybe because I was lucky to grow up in the West during the 1980s.

In my native Israel, the Knesset in 1988 passed the Equal Employment Opportunity act – the country's first major piece of legislation on women's rights since 1951. It made discriminating against employees or candidates punishable and illegal. It ushered in the Equal Pay act of 1996, which addressed, but did not solve, salary gaps between genders, as well as legislation against sexual harassment.

In the Israel Defense Forces, I served in elite units both with and under female soldiers and officers who, in the difficult days of the second intifada and the Second Lebanon War, matched and

of rape. Many reported rapes there occur when women venture into wooded or open areas, often after dark, to relieve themselves.

And in Burundi, I broke bread with

Disappointed: Continued on page 42

*First, there was my fear of the potential difficulties of raising a girl in a world that is unfair to women.*

## Shana Tova



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# High Holiday Feature

## Golan Heights factory makes thousands of shofars each year

BY ANDREW TOBIN

GIVAT YOAV, Golan Heights (JTA) – Shimon Keinan has a business to run. He doesn't have time to teach you how to blow the shofar.

But if you come all the way to his Kol Shofar factory here, Keinan is going to make sure you walk away with the horn that's right for you.

"What should I do?" he explained to JTA. "If someone is going to blow one of my shofars on Rosh Hashanah, I have to make sure he doesn't fail."

Even now, in the busy weeks ahead of the Jewish New Year, Keinan spends much of his day helping customers pick a shofar – and how to make it sound just right. It may not help his financial bottom line, but it keeps him attuned to a higher calling.

On a recent weekday morning, Keinan, 70, was reviewing shofar orders when a family of seven showed up. The husband, Dror Yoggev, took the day off from work and made the several-hour drive from central Israel to buy his first shofar.

"My father-in-law said not to go anywhere else," he said.

Sorry, Keinan said, but he could not possibly find the time to help at the moment. Why didn't Yoggev call ahead?

Yet minutes later Keinan, whose work uniform consists of a denim apron and a black leather cap, was rummaging through boxes of shofars in the back of the factory.

"According to your skin colour, you probably want a Yemenite shofar," Keinan said, offering Yoggev a spiraling, unpol-

ished kudu horn, the type traditionally used by the Yemenite Jewish community. (A kudu is a type of African antelope.)

Yoggev explained that while his parents are from Yemen, he would be blowing the shofar at the Ashkenazi synagogue of his wife's family and thus was looking for the kind of shiny ram's horn preferred by European Jews.

"So yalla," Keinan grunted, heaving a box of dozens of ram horn shofars onto the table in the storage room. "If it takes more than 15 minutes to pick one, you're doing something wrong."

Over the next couple of hours, Yoggev blew shofars while Keinan offered guidance and criticism: "Chin up. Chest out. Blow from the centre of your mouth, not the side."

In the end, Yoggev settled on a medium-sized ram horn with a small mouth-piece.

"It suits that strange game you play with your lips," Keinan said. "Now I have to get back to work."

For Keinan, running Kol Shofar is the fulfilment of a lifelong obsession. He likes to say he was born with a shofar in his hand. But in reality, his parents, who immigrated to Israel from Morocco in 1949, when Keinan was a baby, never had enough money to buy him one. He learned to blow the shofar as a child at his Orthodox synagogue in Tiberias, a small, working-class city on the Sea of Galilee, and he built his own out of a funnel and tubing.

Dropping out of school at 16, Keinan worked as a welder and was finally able



Some of the thousands of horns lying around the Kol Shofar factory in the Golan Heights, Sept. 6, 2017.

to save enough money to buy a real shofar, which he blew every Rosh Hashanah at his synagogue as well as at the nearby Ashkenazi one. After marrying, he moved to Givat Yoav in the 1970s, where he built a metal workshop that doubled as a turkey farm and raised four children.

In the 1990s, Keinan got a chance to turn his passion into a profession when his rabbi introduced him to an elderly shofar maker in Jaffa who wanted to retire. For two years, Keinan drove to the man's factory twice a week, more than

two hours each way, to learn his techniques. In 1998, he turned the turkey farm into a shofar factory.

Today, Kol Shofar, which still looks a bit like a farm, with thin metal walls and concrete and dirt floors, is one of just two in Israel – the other being the much older Bareshet-Ribak Shofarot Israel, which has locations in Haifa and Tel Aviv.

Keinan said he sells about 7,000 shofars a year, at least 90 per cent of them mail orders. Half are sold to Israelis, he

**Factory: Continued on page 43**



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# Disappointed: 'I feel frightened by the signs of regression'



Cnaan Liphshiz with his son and daughter, May 28, 2017.

(COURTESY OF LIPHSHIZ)

Continued from page 39

outperformed men. And my friends who served in the Israeli Air Force reported back proudly of the inspiring progress of the first female cadet, Roni Zuckerman, who enlisted with us in the summer of 1999 to eventually become Israel's first fighter pilot.

I would like to tell myself that when it comes to women's rights, the West and the Third World – and particularly the Muslim world – occupy different realities. That would be a comforting thought that agrees with the feminist education my mother gave me.

Except over the past decade, I have seen chauvinism and misogyny making a comeback in Western societies, too.

In the Netherlands, harassment and catcalling on the street made it impossible for my wife to wear knee-length skirts or even a dress in the predominantly Muslim neighbourhood of The Hague where we used to live. We left when the harassment began happening regardless of how she dressed, presumably because she looks European. Meanwhile, the devoutly Christian SGP party has suffered no loss at the ballots – it has three seats out of 150 – for its policy of discrimination against women.

In Marseille, when a graduation ceremony this summer of a Jewish Bible study group featured women reading from the Torah, it provoked a rabbinical edict, protests, threats and insults.

And in Israel, the IDF is suddenly facing repeated walkouts by devout soldiers who disobey orders at ceremonies and cultural events because they feel it is immoral to listen to women sing. Meanwhile, the army is cautiously planning to begin training female recruits to serve in the armored corps – amid vocal opposition to the prospect by religious soldiers and commanders, and some lawmakers, who say women have no place inside a tank.

In the United States, there is also reason for pessimism: The fight for a woman's right to have an abortion has

only become more complicated, not to mention the recent election as president of a man who spoke of women in the most vulgar and demeaning ways.

Of course, in spite of all this, there is progress being made on women's rights issues – not only in the West but the Third World and in Muslim societies. Some examples include the formation of France's most egalitarian government under President Emmanuel Macron, and the hiring of female clergy in British, Israeli and North American Orthodox synagogues. And although women's rights have taken major hits in Muslim countries in recent years, there are signs of reform. In Saudi Arabia, for example, where women are not allowed to drive, there's been a relaxing of rules requiring women to get a male guardian's permission to obtain various government services.

Yet for the first time in decades, I feel frightened by the signs of regression.

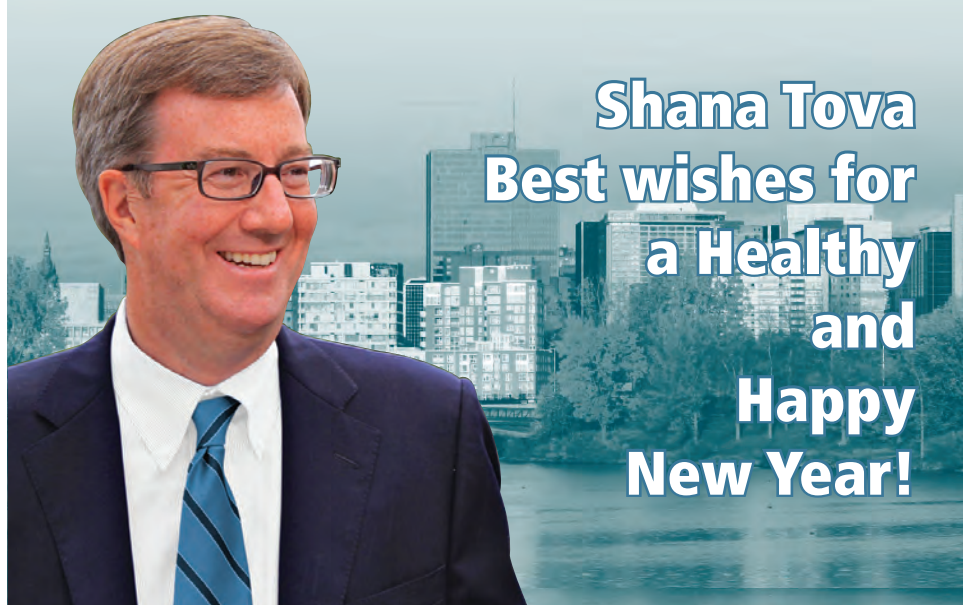
It seems to me that a dark undercurrent is swelling under the wave of progress that took my mother to sea in the 1960s. Back then, Iranian and Afghani women wore jeans. I know because my mom took photos of them.

At the obstetrician's office, I think I must have felt sorry for my daughter. As a girl – and later a woman – she will have to negotiate straits being narrowed by oppressive zealots on both sides, as even the progressive Dutch society in which she's growing up is finding itself squeezed between modernity and its antitheses.

On the plus side, now that she's here, that feeling of pity has long given way to joy. My daughter, now four months old, is a plump and smiley baby who enjoys my anguished grimaces as she pulls mercilessly on my beard. And my sense of helplessness has been replaced by a newfound determination to prepare her for the challenges that I know await her.

The essentials of household electrical repairs are as good a place as any to start.

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Shimon Keinan and son Hanan posing for a photo at their Kol Shofar Shofar factory in Givat Yoav, Golan Heights, Sept. 6, 2017.

## Factory: 'Our shofars are the best'

Continued from page 41

said, while most of the rest go to Jews in North America and Europe. Among his clients are famous Israeli rabbis, he said, including current Sephardi Chief Rabbi Yitzhak Yosef. The months between Tisha B'Av and Sukkot are his busiest time of year.

According to Keinan, the hardest part of producing shofars is obtaining the raw materials. Every two or three years he travels to Africa to buy ram and ibex horns. He gets the ram horns – by far the most popular shofar material because of their recommendation by the Jewish sages – from his native Morocco, where millions of the animals are ritually slaughtered every year for the Muslim festival of Eid.

At the moment, the shofar factory is packed with thousands of horns. They fill boxes, shelves and shopping carts; some are heaped in huge piles on the floor. Keinan estimated that he has 20,000 ram horns, 2,000 kudu horns and a few ibex horns on hand. The ibex horns are rare because they come from Israel, where the wild goat is protected. An ibex horn shofar costs about \$1,000, compared to about \$100 for a ram horn.

Some 15 years ago, Keinan's son, Hanan, 42, started accompanying his father on his Africa trips. Soon thereafter, he returned to Givat Yoav with his wife and children to join the family business full time. Along with his father,

he handcrafts every shofar the factory produces, while three other employees help run the factory and the office.

While the younger Keinan acknowledged that he cannot match his father's passion for shofars – and he's also not religious, he added – Hanan has helped upgrade Kol Shofar's production process with new techniques and machines.

Kol Shofar's first two steps for producing shofars are family secrets, but they involve treating the horns to remove the gamey smell and applying heat to straighten them. After that, the narrow end of the horn is sawed off, a hole is drilled in the end and a special tool is used to expand the hole into a mouthpiece. The last step is buffing and shining the exterior.

Hanan Keinan has also pushed to expand the factory's tourist business – in recent years, he and his father paved the driveway and built a visitors centre, parking area and restrooms. Some 7,000 people took tours of the factory last year, which at about \$9 per person is a significant new revenue stream.

But while his son may have a head for business, Shimon remains the heart of the factory.

"He's not afraid to give visitors a hard time, but when it comes to shofars, he has a serious desire to deliver knowledge and perfection," Hanan Keinan said. "I think that is a big part of the reason our shofars are really the best."



Dror Yoggev blowing a shofar while Shimon Keinan watches at his Kol Shofar factory in Givat Yoav, Golan Heights, Sept. 6, 2017.

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# High Holiday Feature

## In Orthodox synagogues: Simchat Torah doesn't have to be a 'men's holiday' only

BY SARAH RUDOLPH

(Kveller via JTA) – There seems to be a widespread misconception in the Orthodox world that the upcoming holiday of Simchat Torah is a “men’s holiday.”

I can understand the confusion, stemming from what we celebrate and how we celebrate it. Simchat Torah has evolved as a celebration of the annual cycle of weekly Torah readings – readings that in Orthodox shuls occur purely on the men’s side of the *mechitzah* (divider). And we celebrate it by taking all the Torah scrolls out of the ark – also on the men’s side – and dancing seven circuits, or *hakafos*, with them. There is much joyful singing, generally in a masculine timbre, and the dancing men take turns holding the heavy scrolls.

With so much action naturally taking place on the other side, I can understand – sort of – why things tend to be much less lively on my side of the *mechitzah*. Depending on the community, the women might dance, but it is rarely as exuberant, as populated or as sustained as the men’s dancing. My childhood memories of the holiday involve a core group of women who enjoyed dancing and would try to get things going, while most of the women might join for a few minutes in between their primary activities of chatting, chasing sugared-up children (did I mention excessive candy often plays a role in the celebrations?) and watching the men. From what I have experienced and heard since, my shul was fairly typical, though in many places the women don’t dance at all – or even show up.

My husband likes to tell of the girl he once dated who was surprised at the suggestion that she might go to shul on Simchat Torah.

“Why would I go?” she asked. “I have no one to watch!”

For her, I think, it was accepted as a matter of course that dancing on Sim-

chat Torah is what men do, and she wouldn’t have ever imagined that she could – or should – have a part in it.

For others, the questions around women and Simchat Torah are more fraught – and many focus on the Torah scrolls themselves, arguing that if the women can’t dance with a Torah, then they feel excluded, like their dancing is pointless. Indeed, in more recent years, as this sort of discomfort with gender disparities has increased, many rabbis have concluded that there is no real halachic problem with a woman carrying a Torah scroll, and in some Orthodox shuls a scroll or two will be passed to the women’s side for the dancing.

This is the part where I have a harder time understanding.

So often I hear some version of either, “My rabbi lets the women have a Torah, so the women’s dancing is nice,” or “The women in my shul don’t have a Torah, so it’s lame; they just stand around talking and watching the men dance.”

It is really easy to blame the men and the rabbis. It is really easy to say, “If only we were granted equal rights and could dance with a Torah scroll, we would dance and celebrate, too.” It is really easy to say, “I’m not going to shul if the women are just going to sit around schmoozing and watching the men. It’s a men’s holiday; I don’t feel a part of it.”

It’s really easy to say those things, but if I may be frank, I think it’s all baloney. We have an equal right to Torah. I’m not talking about holding the scroll; that, to my mind, is secondary. The real point is that we have an equal right to rejoice in our sacred heritage. Nobody is making us chat; ultimately, no one is stopping us from dancing. If it’s a men’s holiday, that is because we let it be. We can unite and take back Simchat Torah. We can choose to dance.



(GERSHON ELINSON/FLASH90)

Orthodox standards about women carrying Torah scrolls have complicated their relationship to the holiday.

And we don’t need a scroll to do it.

What are we dancing for, after all?

On Simchat Torah, I dance for the concept of Torah, not the object. I dance for myself and my love of Torah study. I dance for the joy of the completed cycle of reading, and I dance for the joy of beginning all over again. I dance because I will shortly have tears in my eyes, like I do every year, as I listen to the account of Moses’ death in the last few verses of the Torah. I dance because I will shortly be awed, as I am every year, when we begin again and read, “And it was evening, and it was morning, one day.” The very beginning of everything; something, where there had

been nothing.

I, too, can make something from nothing, in my own little way. I can walk into a women’s section full of schmoozing women and wild kids, grab some hands and create a circle of joy. I can rejoice in Torah, and nothing – no object or lack of it, no *mechitzah*, and no rows of chairs presenting a logistical challenge – will stop me.

I only hope, this year, the other women on my side get up and dance, too.

*Sarah Rudolph lives in Cleveland with her family. She has been teaching Jewish text studies for over 10 years to students ranging from elementary school to retirement age.*



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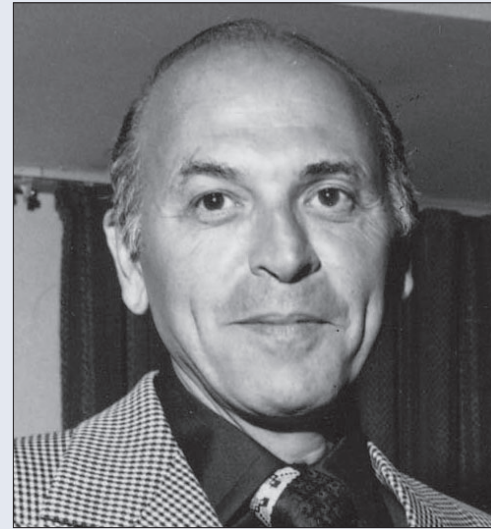
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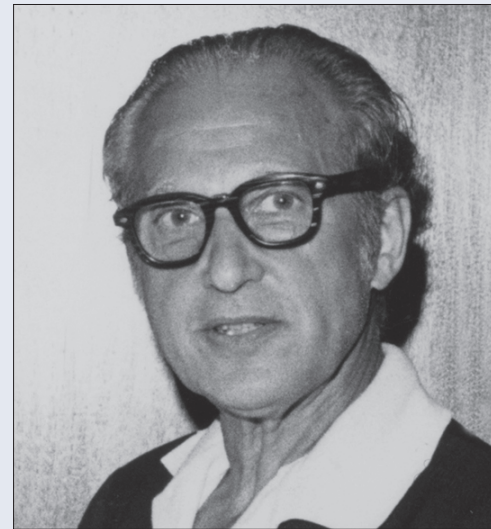
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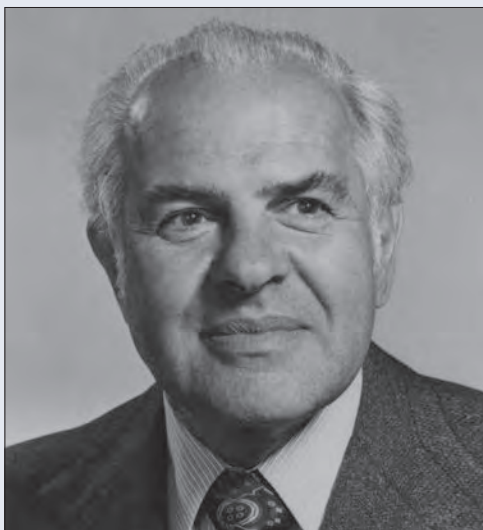
Shinder z"l



Hy Hochberg z"l



Zagerman



Hyman Soloway z"l



Zagerman



## *The legacy of 13 great leaders*

In 1971, a group of innovative, discerning and community-minded people joined together to create The Jewish Community Council, which today we call the Ottawa Jewish Community Foundation. These leaders understood the Talmud precept: "As my ancestors planted for me, so do I plant for those who will come after me."

They foresaw the need for a financial resource to maintain the Jewish community's fiscal structure and safeguard our future.

With this vision of a flourishing community, the Foundation was launched by these giants: Bernard Shinder, Norman Zagerman, and of blessed memory, Alex Betcherman z"l, Hyman Bessin z"l, Gilbert Greenberg z"l, Hy Harris z"l, Hy Hochberg z"l, Hyman Soloway z"l, David Loeb z"l, Abe Palmer z"l, Harold Shenkman z"l, Casey Swedlove z"l and Sam Taller z"l.

The very first Endowment Fund, which was created by Michael Freedman z"l, was for \$100,000. As of the spring of 2017, there is now **\$61 million under management.**

In the past 45 years, following in the tradition started by our founders, the Foundation has successfully acted as a steward for these gifts and has linked the past, the present and the future while building trust with everyone we serve.

In the last 10 years alone, the Foundation has been able to distribute more than **\$23 million to charitable causes**, the vast majority right here in Jewish Ottawa.

This tremendous growth is a testament to the founders' foresight. None of this would have been possible without the vision and leadership of those 13 men. The tremendous impact they have made is difficult to sum up - the fruits of their work have touched every aspect of our community, enriching lives and ensuring our future success.

**Their powerful legacy will be felt for generations to come and for this we are deeply grateful.**

Visit [ojcf.ca](http://ojcf.ca)

# Comic book: Project authorized by Anne Frank Foundation

Continued from page 36

where there won't be Holocaust survivors on Earth, no living witnesses to tell the story," said Folman, who was born to Holocaust survivors whom he said told him and his sister "way, way too many" horrible stories from the genocide. As they disappear, "the entire story of the Holocaust risks becoming something ancient so it's essential to find ways to preserve" interest in the Holocaust, he said during a Q&A in Paris.

Anne, her sister and parents and several other Jews were deported in 1944 to be murdered following a raid by Nazi soldiers on the so-called secret annex

where they lived in hiding with help from the Dutch resistance. Anne died seven months later in a concentration camp. Her mother and sister also died. Only Otto survived, and he edited his younger daughter's writings and had them published in 1947.

Folman, who is well-known internationally for his film about Israel's Lebanon War, "Waltz with Bashir," said his first reaction was to "immediately say no" after being approached by the Anne Frank Foundation.

Folman and Polonsky initially turned down the offer, they said, because artistically they doubted their ability to

make a contribution that would stand out from the many films, books, theatre shows, operas and musicals that have been based on the story of Anne Frank – perhaps the world's most famous Holocaust victim following the publication in dozens of languages of her diary over the last seven decades.

There has been "too much done around the story," Folman said. But he reconsidered after talking to his 95-year-old mother, who said she is now "living with the goal of seeing the premiere" of the film he is making about Anne Frank.

Since the 1940s, many authorized and unauthorized adaptations of the Anne

Frank story have been created in many media. In Japan alone, the Anne Frank story has been the subject of several comic books – graphic novels in the Japanese manga style. But these publications were not authorized by the Anne Frank Foundation for historical accuracy corresponding to Anne's actual writings.

The film, Folman told JTA, will treat also the last "horrendous" seven months in Anne Frank's life, despite the absence of material on this period written by her.

"We used other historical sources to address this part of her life," he said. "It was a condition of mine to work on this."

Advertorial

B.H.

## Westboro Jewish Montessori Preschool Dedicated to Fostering Excellence in Jewish Early Childhood Education

By Michael Aarenau

With an experienced staff, a dynamic style of teaching, a balanced and forward-thinking curriculum and hundreds of past students, it's hard not to view the Westboro Jewish Montessori Preschool (WJMP) as on the cutting edge of early Jewish childhood education. Upon walking into one of their lively classrooms or speaking with their passionate faculty, it becomes all the more clear that WJMP is dedicated to building a strong educational foundation for Jewish children of all backgrounds.

"WJMP is all about providing children with a love of Judaism and a love of learning," said Director Devora Caytak. "It's about building a strong foundation [because] when children are exposed to it, it never leaves them."

Head Teacher Erin Gailor, who has over 30 years of teaching experience, believes that WJMP sets itself apart through its strong implementation of the Montessori method of teaching, where children of different ages interact with each other and learn from one another, all while receiving individualized attention from the teacher that allows them to advance at their own pace.

"In a regular classroom, there are children at all different levels and the slower learners tend to get left behind because the teacher has to finish the lesson. But with our system, it's not a race. We work with the child at their own pace and at a given time, they all catch on," she said. "We want to do what's best for the child so we don't force them, we work with them."

Gailor explained that she believes every child leaves WJMP with a love of learning and the feeling that they can do anything that they put their minds to, saying that all of the kids develop into kind, helpful and independent children.

At WJMP, students are exposed to a wide breadth of subjects and activities, ranging from literacy to geography and from music to science and technology.



NAC Musicians visit WJMP

There's also ample exposure to Judaism, where the children celebrate Shabbat, learn to read Hebrew and learn all about the Jewish holidays and Jewish history and traditions. And of course, on top of all that, there's abundant time for play, circle time, nap time, lunch, field trips and more!



Unlike other preschools that teach language and mathematics by rote, WJMP makes the lesson come alive, with their use of didactic materials that speak to each individual child in their own unique way.

Dr. Karen Mandel, a pediatric oncologist, sent her son to WJMP for all three years and said that she was truly touched by the lengths the staff were willing to go to create a warm and nurturing environment for him.

"My son is crazy about dinosaurs and they went and bought dinosaurs for the classroom to engage with my son. That to me, just showed how much they care for each individual child," she said.



Our students enjoying their work in the classroom

Mandel also mentioned how much she appreciated the inclusion of diversity in the school, where more secular families like hers felt welcomed and accommodated and where every family got along regardless of religious observance, noting that WJMP struck the perfect balance between Jewish and secular

material to keep every parent happy.

For Rose-Anne Freedman-Goldstein, who sent her three kids to WJMP several years ago and whose two young grandchildren also attended, the school largely imbued her family with the Jewish foundations that anchor them to this day.

"So I think the most important thing that my kids got from there was their love of Yiddishkeit, their love of Judaism. My kids were always very happy and content with being Jewish and I think that's something really important that they've carried throughout their lives. Everything kind of revolved around it and it was given to them in such a loving way," she said.

After years of educating hundreds of preschoolers and providing them with the very best in Jewish early childhood education, WJMP temporarily moved to the lower level of the Ottawa Jewish Community School this past January, while they await their building permit to expand their long-time home base on Switzer Avenue.

The expansion and major renovations of their old building is more than necessary to better accommodate the influx of children the school and Camp Gan Israel have received in recent years and upon the renovation's completion, the children will return to make good use of the new and improved facility.

WJMP is open to children age 18 months to 2.5 years for the toddler program and 2.5 up to 6 years old for the Casa program and is licensed to look after up to 30 children. Moreover, WJMP offers tuition at competitive rates (subsidies are available for lower income families through the City of Ottawa's Childcare Registry).

For more information on what WJMP can do for your family or to register your child for the upcoming school year, please contact Devora Caytak at (613)-406-7712 or she can be reached by email at [office.jewishyouthlibrary@gmail.com](mailto:office.jewishyouthlibrary@gmail.com). Their website can be perused at [www.Westborojewishmontessoripreschool.org](http://www.Westborojewishmontessoripreschool.org).

# Shemini Atzeret: A day to stop 'doing' and just 'be'

Continued from page 38

es, most of them about Shemini Atzeret being the eighth day of the seven-day holiday of Sukkot.

I didn't buy it. Judaism is all about narratives and meaning and symbolism. I just couldn't believe that we would have a holiday that was nothing more than an extra day.

A little research gave me some more information about the holiday, all of which was helpful but not entirely clear. Shemini Atzeret is clearly connected to Sukkot (*shemini* means eighth in Hebrew), but according to the Talmud, it is also its own independent holiday. In the Diaspora, a second day is added to all Jewish holidays except Yom Kippur, so Shemini Atzeret coincides with the eighth day of Sukkot everywhere except Israel. In Israel, Shemini Atzeret and Simchat Torah fall on the same day. In the Diaspora, Simchat Torah is celebrated on the day after Shemini Atzeret.

You follow?

I also learned there are a few ways in which Shemini Atzeret is different from Sukkot, several of which are related to the ancient Temple service and no longer relevant. The other ones have to do with subtle differences in the liturgy, such as saying the Shehechyanu, reciting the prayer for rain for the first time in the season, and saying the Yizkor prayers. Other than that, there are no specific rituals or objects mentioned other than avoiding work.

And that's where it gets interesting. Most Jewish holidays have a fairly clear reason for their existence (commemoration of a historical event, redemption, etc.) and a fairly clear set of activities we're supposed to engage in to honour the holiday (eat matzo, light the menorah, etc.). Shemini Atzeret doesn't have any of these. What

it does have is a word – *atzeret* – which many people define as “assembly,” although as Rabbi Paul Steinberg notes, “The inherent problem is that no one really knows exactly what *atzeret* means.” It is possible it comes from the Hebrew “*atzar*,” which has been variously translated as to stop, to pause, to hold back or to keep in.

The midrash basically says that Shemini Atzeret is like God's after-party with the Jewish people. We've just been through the World Series of Jewish holidays, and we were seriously busy. We were eating too much, not eating at all, praying our little tushies off, building our sukkahs and then welcoming everyone in town to come dine with us. There are so many messages, so many ideas, so many lessons and learnings that happen through all of this – about gratitude and blessings and the errors of our ways and the joys of redemption and the transitory nature of life and the importance of welcoming neighbours, all the while celebrating the crazy, chaotic, unpredictable beauty of this world we live in.

Needless to say, it's a lot.

Shemini Atzeret is the vacation to recover from the holiday. (If you've ever gone on a trip with kids, you know exactly what I'm talking about.) But in this case, we're not doing laundry and shopping for groceries. We're just taking it all in. The story is that after we just spent seven days rejoicing in the beauty of nature during Sukkot (after all, what's more welcoming than building a little house with no door on it?), now God wants one more day with us, the Jewish people, to just be together. To just chill and take it all in, to stop, pause, hold back and keep in.

According to my friend Rabbi Ariel Burger, this

is a day of just being, an opportunity to process everything that has happened, to integrate what we have struggled with and learned. I don't know about you, but that makes my little social work heart soar.

It turns out it is just an extra day after all – just the kind of extra day that most of us need.

I'm not sure how, or even if, we'll honor Shemini Atzeret this year in my house. It's true that my girls don't have school, but I'd already planned to take them to visit their great-grandmothers in New York. But I can tell you this: Shemini Atzeret has gone from two words that meant nothing to me to a day that will forever remind me that sometimes I do need to stop 'doing' and just 'be' for a while.

Maybe our family will enjoy one last meal in the sukkah under the changing leaves of fall. That I can definitely do. (And in case you were wondering, you can still eat in your sukkah, but please don't shake your lulav and etrog, and don't say the Sukkot blessings. Shemini Atzeret might get jealous.)

*We've just been through the World Series of Jewish holidays, and we were seriously busy. We were eating too much, not eating at all, praying our little tushies off, building our sukkahs and then welcoming everyone in town to come dine with us.*

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### CHALLAH KUGEL

This kugel is sweet and is suitable for either a dairy or meat meal.

- 1 large challah unsliced
- 2 eggs
- 1/4 cup oil
- 1/3 cup applesauce
- 1/2 cup sugar
- 1/2 teaspoon cinnamon
- 1/4 teaspoon salt
- 1/3 cup raisins
- Cinnamon sugar mixture



Thinly slice off the crust from the challah. Tear the bread into pieces and place in a large bowl. Cover with water and let soak for a few minutes. Remove the challah from the water and squeeze out all the liquid. Knead the bread for about 20 seconds. Add the remaining ingredients and mix. Pour into a greased 9 by 9 Pyrex dish. Sprinkle with cinnamon sugar mixture. Bake at 350 F. for 65 minutes.



ALYCE BAKER  
**HOLIDAY COOKER AND BAKER**

## Feeding a family

As I sit at my desk composing my Yom Tov column, it is 30 degrees and we are enjoying the full intensity of a summer that was late getting started. The furthest thing from my mind is cooking for the upcoming holidays. Yet I'm staring at an August 28 deadline for the Rosh Hashanah issue of the Ottawa Jewish Bulletin.

So, as I try to guide my brain to think about fall, food and family, what comes to my mind is "Keep it simple, stupid!"

When testing these recipes, I tried them out on our family while we spent time at a cottage and food was often a focal point. I received thumbs up and I hope you will too!

Like most families, holidays are a time for everyone to gather together. So, 10, 20, or more mouths to feed are not uncommon. With that in mind, here are some recipes to feed a crowd that you can make ahead for Rosh Hashanah and Yom Kippur.

### SUGAR SMOKED TURKEY

- 10-12 pound turkey
- 3/4 cup salt
- Vegetable oil
- 3/4 cup brown sugar

Rinse turkey well and drain but do not pat dry. With hands rub salt well inside and out of turkey.

Wrap with plastic wrap and refrigerate 48 hours. On Day 3, rub turkey with vegetable oil and bake at 325 degrees for 4 hours. Tent the turkey with foil when placing in oven.

Cool on counter then cover and refrigerate overnight.

Before you refrigerate discard the drippings to prevent turkey from being too salty.

On Day 4, prepare the gas barbecue by making a tray from aluminum foil and sprinkle with brown sugar. Place tray directly on the coals. Place the turkey on the grill and close the barbecue and "smoke" for 20 minutes. Remove the turkey and refrigerate several hours. Slice and serve at room temp.

Note: The brown sugar will caramelize in the barbecue and "smoke."

### CRUNCHY HONEY GARLIC CHICKEN

- 8 large boneless skinless chicken breasts
- 2 cups flour
- 4 teaspoons salt
- 3 teaspoons pepper
- 1 teaspoons nutmeg
- 2 teaspoons thyme
- 2 teaspoons sage
- 2 tablespoons paprika
- 1/2 teaspoons cayenne pepper
- 4 eggs
- 8 tablespoons water
- Canola oil for frying
- 2 tablespoons olive oil
- 4 cloves garlic
- 1 cup honey
- 1/4 cup low sodium soya sauce

- Sift dry ingredients in one bowl. Whisk eggs and water in another bowl.
- Season chicken with salt and pepper.
- Dip chicken in flour and spice mix, then dip chicken in egg mixture, then dip again in flour mixture.
- Fry chicken in canola oil on medium heat (4-5 minutes per side).
- Slice chicken crosswise (I got 45 pieces).
- Dip in sauce and place in a large pan.
- Bake at 375 for 15-20 minutes.



Cook till soft but not brown. Add 1 cup of honey and 1/4 cup soya sauce. Simmer 5 minutes and cool before dipping chicken in sauce. Reheat and serve.

**Honey Garlic Sauce**  
In saucepan add 2 tablespoons olive oil and minced garlic.

Pound breasts to 1/2-inch thickness.

### CINNAMON SUGAR DOUGHNUT MUFFINS

- 1 1/2 cups flour
- 1/2 cup sugar
- 1 1/2 teaspoons baking powder
- 1/8 teaspoon salt
- 1/2 teaspoon cinnamon
- 1/8 teaspoon nutmeg
- 1 teaspoon vanilla
- 1 large egg
- 1/2 cup milk
- 1/3 cup melted butter



Preheat oven to 350 F. Grease 12 muffin-cups pan.

Whisk together dry ingredients. In another bowl, beat egg and then add milk, vanilla and melted butter. Add wet ingredients to dry ingredients and stir just until moist.

Spoon batter into muffin-cups and bake 20 minutes.

Cool 5 minutes before removing from pan.

#### Topping

Melt 5 tablespoons butter.

Mix together 1/3 cup sugar and 2 teaspoons cinnamon.

Dip donut muffins in butter and then in cinnamon sugar mixture. Serve warm.

### BLUEBERRY CHEESECAKE FRENCH TOAST

- 1 1/2 cups blueberries (toss with flour)
- 8 large eggs
- 1/3 cup sugar
- 1 teaspoon vanilla
- 1 loaf French bread (cubed)
- 1 package cream cheese (8 oz.)
- 1 1/2 cups milk

- Spray 9 by 13 Pyrex dish. Layer half the bread cubes. With Mixmaster, cream sugar, cream cheese and vanilla. Drop by teaspoons over bread. Toss blueberries with flour and sprinkle over cheese. Cover with remaining bread cubes.

Whisk eggs and milk and pour over bread.

Press bread down with spatula. Cover and refrigerate overnight.

Bake at 350 degrees F. for 50 minutes.

**Riley Brockington**  
City Councillor (River Ward)  
Counseiller Municipal (Quartier Rivière)  
**613-580-2486**

Wishing everyone a Happy New Year as you celebrate Rosh Hashanah with family and friends.

Riley.Brockington@Ottawa.ca

RileyBrockington.ca



(councillor)

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# Caspi's insightful songs and Beyond the Pale's klezmer tunes

**Shawna Caspi**  
Forest Fire  
[www.shawnacaspi.com](http://www.shawnacaspi.com)

Earlier this year, the Ottawa Jewish Archives completed a project to make the complete collection of Ottawa Jewish Bulletin back issues available online. Issues from 1937 through 2009 are now available at <https://archive.org/details/ottawajewisharchives> while all issues since 2007 are at [www.ottawajewishbulletin.com](http://www.ottawajewishbulletin.com).



While looking randomly at Bulletin back issues online, I came across a poignant poem about the Holocaust by Shawna Caspi, a Grade 6 student at Ottawa Talmud Torah Afternoon School, published in our November 14, 1994 edition.

More than two decades later, Caspi has become an accomplished guitarist, singer and insightful songwriter – which is well documented on “Forest Fire,” her fourth CD, a collection of seven original songs and two covers performed quietly, yet with confidence and strength, in contemporary folk-rooted settings.

The album opens with “Love in a Moving Van,” in which she uses the inherent difficulties in a couple’s



do-it-yourself move with a U-Haul truck as metaphors for the difficulties in maintaining a relationship over time.

Among the other highlights are “Devil’s Rolling Pin,” which uses a driving, minor-key setting to celebrate the discovery of exciting new music at the end of an otherwise difficult day; the heartrending “Never Enough,” an observational song about a mother’s efforts to change the ways of a wayward son; and “Brave Parade,” a song of courage “in an angry age,” written by Ottawa songwriter Lynn Miles.

Caspi’s singing and guitar playing gets fine support from producer Don Kerr on drums, fiddler Rosalyn Dennett, Dave Matheson on keyboards, bassist Ben Whiteley and multi-instrumentalist Joel Schwartz.

Caspi is also a visual artist and did the impressionistic painting of the forest fire on the CD cover.

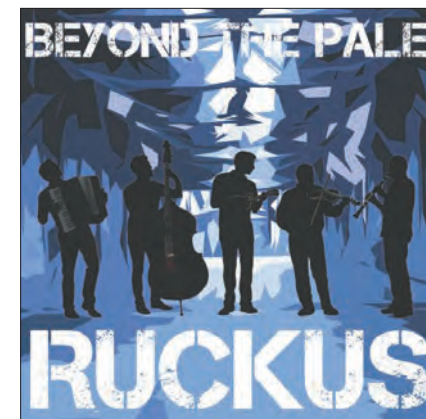
**Beyond the Pale**  
Ruckus  
Borealis Records  
[www.beyondthepale.net](http://www.beyondthepale.net)

“Ruckus” – an exciting, all-instrumental set of 13 tunes – is the first CD in eight years from Beyond the Pale,

the Toronto-based klezmer band led by mandolinist Eric Stein, artistic director of Ashkenaz, Toronto’s biennial festival of Yiddish and Jewish culture.

In addition to Stein, the band includes violinist Aleksandar Gajic, bassist Brett Higgins, accordionist Milos Popovic and clarinetist Martin Van De Ven.

Almost equally divided between traditional klezmer and Balkan tunes and original compositions by the various members of the band, Beyond the Pale uses traditional styles as a starting point in their compositions and adaptations as they incorporate influences from classical



music, jazz and bluegrass into their playing.

For example, the moods in Stein’s “The Whole Thing” shift from a classical feel to a Parisian café mode, while Gajic’s haunting “Andale”

seems like it is rooted in slow Middle Eastern forms.

Among the other highlights are “Mila’s Dance,” a playful tune composed by Van De Ven and “Oltelnor,” a toe-tapping traditional klezmer tune that I don’t think I’d heard before. Actually, in the hands of Beyond the Pale’s virtuoso musicians, every tune is a highlight.

## Children's Safety Classes

### NEW! My Safe Life with Safety Tree

Age 7-10

A personal safety program created for children that use traditional gaming, digital media, video, role play and repetition to teach life skills that keep kids safe and help them make caring and respectful decisions in their everyday lives. Children will take home a manual and a certificate of participation.

Topics include: A child’s right to be safe and to get help, tricky people/inappropriate adult behaviours, safe strangers and strangers to avoid, bullying prevention, being assertive and getting help from busy adults, basic self-defence, building strong communities (respect, kindness, and manners) and more.

Sunday, 9:00 am–4:00 pm  
November 5 **or** January 21

\$77 per person

### NEW! Home Alone Safety for Kids with Safety Tree

Age 9-12

Is your child prepared to take the first steps towards staying home alone? This program helps children gain confidence and skills to successfully stay at home alone. Safety and awareness are the common themes and all information is current and reflects what today’s children are facing when home alone.

Some topics include: street smarts and bike safety, online and internet safety, snacking and kitchen safety, home fire safety, preventing accidents, handling emergencies, basic first aid.

Sunday, 9:00 am–4:00 pm  
November 12 **or** February 25

\$77 per person

### Supersitters with St. John Ambulance

Age: 11+

This class prepares future babysitters for the challenges of looking after children and includes safety, conflict resolution and emergency procedures. Participants will participate in both theory and practical elements and successfully complete a test before receiving their certificate. Please bring a doll or teddy bear big enough to put a diaper on, pen, paper, and a nut free lunch and snacks. You must be 11 years old by the day of the class.

9:00 am–4:00 pm  
Sunday, October 22, **or** Wednesday, January 3,  
**or** Sunday, March 4

\$87 per person



# Rosh Hashanah traditions beyond apples and honey

In North America, the eating of apples and honey is so symbolic of Rosh Hashanah that many of us likely have a greeting card near us right now emblazoned with the image of a slice of apple dripping with honey and a note wishing us a sweet New Year. Yet Mizrahi and Sephardi Jews do not tend to eat apples dipped in honey because it is essentially an Ashkenazic custom. But, not to worry, Mizrahi and Sephardi Jews instead celebrate Rosh Hashanah with a ritualized and meaningful seder that, overall, seems like a way sweeter deal.

I asked my friend Lydia Nacawa to tell me about the traditions surrounding her family's Rosh Hashanah seder, which was always held after Erev Rosh Hashanah services and after evening services on the first day of Rosh Hashanah. Lydia was raised in Montreal in a Jewish Egyptian family. Her paternal grandmother, Fortunée Sakal, was brought up in Cairo and, as the family matriarch, ruled both the Cairo kitchen and the Montreal kitchen with the culinary skills and loving hands Lydia herself has inherited.

The family's Rosh Hashanah seder did not follow instructions written in a Haggadah, Lydia explains. "We just had an old wine-stained photocopy of the blessings in a certain order, and a well-thumbed Sid-dur. We laughed at the familiar confusion each year regarding what would come next, but as long as we got all of the blessings in, mistakes in 'order' weren't a big deal." The memorable feelings linger regarding the ritual itself, the family recipes that always graced the Rosh Hashanah seder table, and the specific blessings that were made on several symbolic foods.

Rahel Musleah is a writer born and raised in Calcutta, India from an Indian Jewish family originally from Baghdad, Iraq. In "A Sephardic Rosh Hashanah Seder"



SARAH WAISVISZ  
DISPATCHES  
FROM THE  
DIASPORA

*The seeds of the pomegranate are offered up with the blessing "May we be as full of mitzvot as the pomegranate is full of seeds."*

on the My Jewish Learning website – <http://tinyurl.com/y6uw9uy3> – she explains that blessings recited during the seder reflect a desire for peace, bounty, strength, and goodness for the new year ahead. The blessing formula begins with "Yehi ratzon (May it be God's will)" and each blessing is recited in a specific order (seder), although that order can be different from community to community. It is the Talmud that suggests we eat the following five foods at the beginning of the year because they connote prosperity and bounty: pumpkin/gourd/courgette; rubia (like a long green bean/black eyed pea pod); leeks or scallions; beets, or beet root or spinach; and dates.

In Lydia's family, the symbolic foods were carefully prepared under Nonna Fortunée's supervision. Lydia remembers quiches made with courgette or spinach, and her voice trails wistfully as she recalls the "exquisite" meatballs with chopped leeks inside, each meatball handmade, fried golden in oil, and then simmered

in a lemony chicken broth (also homemade) – this dish, of course, overachieved with its correspondence to the blessing for leeks. The sweet table following the meal was an exercise in over achievement as well, bountiful with tray upon tray of bite-sized pastries dusted with confectioners' sugar.

Pomegranates are also on the table, as is honey, and, in many families, apples are too, although they are typically served in a spicy pink preserve on Musleah's table or mixed with sweet wine and even more sugar, as in Lydia's family. The seeds of the pomegranate are offered up with the blessing "May we be as full of mitzvot as the pomegranate is full of seeds." The presence of a whole fish, fish head, or sheep's head on the table might scandalize some guests (especially non-Jews and Ashkenazim) but it is to ensure that the family is at the head, not at the tail of the year, that they become leaders rather than stragglers.

Musleah's family begins their seder with a recitation of a religious poem by Abraham Hazzan Girondi from 13th century Spain. Each verse of the poem declares "Let the year end with all its curses!" until the last line reflects a change in tone: "Let the new year begin with all its blessings!"

Lydia tells me that the blessings are as special as the symbolic foods and that each blessing is a pun on the name of the food itself. For example, the Hebrew word for gourd sounds like the Hebrew word meaning to rend or tear, so the blessing over the gourd is "May any bad decree be torn up and that our merits be read before you." The overall joke, of course, is that once all the special foods have been blessed and tasted, no one is hungry enough to eat the main course. Just kidding. Please pass those meatballs. And Happy New Year!

*L'Shanah Tovah*

*Wishing you a sweet,  
happy and healthy  
New Year.*

*From the Board of Directors and staff*



*of the Jewish Federation*

*of Ottawa and the*

*Ottawa Jewish Community Foundation*



# Let's start 5778 with our hearts and purses open

**W**e enter a new year in the eye of a storm. At time of writing, residents of Texas and Louisiana are assessing the death and destruction from Hurricane Harvey, and facing a rebuilding process that could take years and billions of dollars.

Ironically, the natural disaster – exacerbated by human failure to learn from the mistakes made before, during and after Hurricane Katrina 12 years ago – may have averted a national fiscal disaster in the U.S.

After firing most of his top advisors and reaching new lows of erratic behavior over the summer, U.S. President Donald Trump was set for a man-made storm against Congress before the natural storm hit. He had threatened to shut down the government if he didn't get approval for his \$12 billion border wall with Mexico.

But Mother Nature may have done what saner human minds could not: Reset the president's priorities and provide a common cause for Trump and elected officials.

Trump is so eager to be seen as a competent manager in the face of natural disaster that he may have to eschew pettiness and temper tantrums – albeit temporarily – to focus on repairing and rebuilding in the wake of the hurricane.

As former Senate Republican budget adviser G. William Hoagland told The New York Times, "They don't need money to build a wall in Texas, but to rebuild the shoreline in Texas."

While the Harvey aftermath may keep Trump away from his more foolish priorities, however, it could also affect his involvement in the latest Israeli-Palestinian peace initiative.

Son-in-law and special adviser Jared Kushner, accompanied by special envoy Jason Greenblatt and



deputy national security adviser Dina Powell, is dutifully traipsing around the Middle East, trying to keep everyone engaged.

You know there's no good news when the most exciting announcement is that Kushner and company have managed to prevent Palestinian Authority President (PA) Mahmoud Abbas and his representatives from abandoning the talks.

Let's be realistic. Nothing has changed for the better in this process, and it will not be one of Trump's priorities for the foreseeable future.

Abbas is 82 and a weak leader with a very limited power base. The U.S. may talk of supplanting Hamas and putting him in charge of Gaza, but that's a dream.

Israeli Prime Minister Benjamin Netanyahu, meanwhile, is facing yet another corruption probe. Even if he were inclined to make concessions to advance the peace process, he cannot risk alienating his power base at this time.

So don't expect a settlement freeze, which is usually one of the PA's preconditions for continuing talks.

"There will be no more uprooting of settlements in the land of Israel," he told an audience in the Israeli settlement of Barkan late last month. "It has been proven that it does not help peace.

"We've uprooted settlements. What did we get? We

received missiles. It will not happen anymore."

With peace remaining as elusive as this time last year, what is a lover of Israel to do to celebrate the arrival of 5778?

I've decided to focus on the many wonderful things that are still happening in our spiritual homeland. I'm inspired by Miriam Ballin, a Jerusalem family therapist who has returned to her native Houston with other Israeli mental health professionals to provide psychological support to survivors of the hurricane's floods.

This is in addition to the work done by IsraAID and iAID, which were among the first international organizations to send teams to Texas to help with cleanup and repair and provide counselling services.

The twist is that Ballin, 33, is a *haredi* (ultra-Orthodox) Jew who has navigated the expectations and strictures of her community to become the first female medic for United Hatzalah, a mostly haredi volunteer emergency service in Jerusalem.

Last year, she spearheaded the creation of a new psychotrauma unit for the organization. Its 200 members include medics, psychiatrists, psychologists and social workers trained in the psychology of crises.

"I'll be there with my head cover on, in my skirt, doing the work I do," the mother of five told the Jerusalem Post. "I'll roll up my sleeves and get the job done."

We may not be able to stop world leaders from being petty and intransigent. We may not have the skills to lend hands-on assistance in a disaster zone.

But we can vow to start 5778 with our sleeves rolled up, and our hearts and purses open. We can remember that repairing the world starts with kindness and compassion in our own community.

Shana Tova.

## New! Soloway JCC Cultural Membership

The SJCC's new Cultural Membership gives you member pricing on Jewish educational programs, concerts, lectures, exhibits, Jewish Film Society programs plus access to the Greenberg Families Library and its extensive collection of Jewish themed books, films and music.

For more information on the Cultural Membership contact Membership Director Patrice Berdowski (613) 798-9818 ext 233, pberdowski@jccottawa.com or stop by the SJCC Front Desk

**\$300**

Tax Receipt of \$180

No access to fitness facilities or pools



# It's not Greek to me: What I learned about sports at Olympia

This summer I sprinted in the Olympic stadium and stood on the winner's podium. No, I'm not dreaming. One of the ports of call on my Mediterranean cruise was Katakolon, Greece which is a short bus ride from Olympia, the site of the ancient Olympic Games which first took place in 776 BCE. I was fascinated by the archeological ruins as well as by the history and Greek mythology.

The ancient Olympics began as a religious festival in honour of Zeus, the legendary king of the Greek gods and goddesses of Mount Olympus. Opening ceremonies included animal sacrifices. Only Greek-born males were allowed to compete. Unmarried females participated in foot races in a separate festival to honour Hera, the wife of Zeus.

The Greeks put great effort into physical training, mental conditioning and nutrition. Many of their training practices are employed today such as cross-training, post-exercise rest and recovery, eating carbohydrates for energy and protein for muscle building. Training took place in the gymnasium which is derived from the Greek word "gymnos" meaning naked. Athletes trained and competed in the nude!

The Olympic events took place in the stadium. Greek males, girls and single women were allowed to watch the events. Married women, slaves and foreigners were forbidden from watching; there was a separate building where they stayed during the events and waited for news of the victors.

The ancient Olympics had only one winner per event. There were heats to reduce the competition. The final winner would enter the colossal Temple of Zeus. Inside it was a 40-foot wooden, gold and ivory statue of Zeus seated on a throne with Nike, the winged goddess



GLORIA SCHWARTZ  
**FOCUS ON FITNESS**

*During the ancient Olympics, the victors were immortalized with statues in the Temple of Zeus. Sculptors employed a new style that emphasized movement and muscles.*

of victory on his hand. The statue was removed over 1,600 years ago and was accidentally destroyed in a fire. All that remains of the temple today are its columns. After being crowned with a wreath made of branches from a sacred olive tree, the victor would return to the stadium where up to 40,000 spectators would cheer.

Olympic foot races were popular and varied in length. The shortest race was a single length of the stadium. The unit of measure was the stade (192 metres). There was also a two-stade race and races up to 24 stades (4.6 km). While touring the site, I placed my foot on the marble slab, a vestige of the ancient starting line. Our tour guide asked if anyone wanted to run the length of the stadium. I eagerly volunteered, then two men followed suit. When our guide shouted, "Go!" I took off like a rocket as I imagined myself running in ancient times. I was in the lead for most of the distance but then the two men overtook me. I jokingly declared myself the "female victor" and excitedly posed for pho-

tos on the winner's podium with my arms in the air and fists clenched like the goddess of victory.

During the ancient Olympics, the victors were immortalized with statues in the Temple of Zeus. Sculptors employed a new style that emphasized movement and muscles. Statues of athletes caught cheating or bribing were erected along the pathway leading to the stadium as a tactic to dissuade others from taking such action.

Original Olympic sports included boxing, chariot racing and horse racing, running, wrestling, discus and javelin throwing and the long jump. There was also pankration – a violent sport combining wrestling and boxing. It was similar to modern mixed martial arts. There were few rules and combatants would beat each other to a pulp.

The ancient Olympics took place every four years and continued under the Roman Empire. It was in 394 CE that a Christian emperor abolished the Olympic Games due to their Hellenic polytheistic foundations.

The first modern Olympics took place in 1896 in Athens. It was no longer limited to Greek-born athletes but females were still barred from competing. Over time, women's events were added. In 2012, all Olympic sports had female representation after women's boxing was added. 2012 was also the first time all participating countries included female athletes. There is still gender inequality to some degree. Men can't participate in synchronized swimming or rhythmic gymnastics and several sports limit women to shorter distances and fewer sub-events.

While some ancient Olympic practices are unacceptable by today's standards, the Greeks were very advanced in many ways and had a profound impact on modern sport that we can all appreciate.

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### Rosh Hashanah

Wednesday, Sept. 20	6:30 pm
Thursday, Sept. 21	9:00 am
Friday, Sept. 22	9:00 am

### Yom Kippur

Friday, Sept. 29 (Kol Nidrei)	6:00 pm
Saturday, Sept. 30	9:00 am
Ne'ila	6:00 pm

Rosh Hashanah services take place at Shikun Oz, 57 Bateman  
Please note that Yom Kippur services take place at the  
Best Western Hotel (1274 Carling) - a block of rooms has been reserved.  
Please contact the hotel to book.

Please RSVP by emailing [info@sephardiottawa.ca](mailto:info@sephardiottawa.ca)

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**TIZKU LESHANIM RABOT, NEIMOT, V'TOVOT**

# A parent's version of the Yom Kippur prayer, Al Chet

I'd been a parent about four weeks when it came time for the Jewish High Holy Days. I was breastfeeding, and with the anxiety about how, exactly, I was going to do that at synagogue came another thought – "Hey, I don't *have* to fast this year."

It felt like I'd received some kind of get-out-of-jail-free card.

But, that I thought of fasting, as some sort of negative obligation, did force me to wonder why I did it at all.

I've written in this space before about how parenting makes me reflect on why I do what I do, and, for me, those reflections surface keenly around the Jewish holidays. I think about how I was raised to mark them and, in what way, if at all, do I want that to be different now?

Mostly I think about this in the context of what my daughter's experiences will be. But, ahead of this year's holidays, I'm also thinking about what I want my own to look like.

As a kid, my entire concept of Yom Kippur, in particular, with the literal image of God sitting with a book open, poised to inscribe my name on the Jewish equivalent of Santa's naughty or nice list, is what the holiday meant to me. And I feared it.

So, when I became old enough to fast, I did it out of fear of judgement, not just from God per se, but that of my friends and family who expected me to be fasting along with them.

I don't know that I ever developed a more adult conception of the holiday. When, as an adult, I'd sit in the sanctuary and we'd recite the Al Chet prayer – a list of 44 sins – and ask for forgiveness, I'd still have



STEPHANIE SHEFRIN  
**MODERN  
MISHPOCHA**

*From whom can I seek forgiveness for the sins I commit as a parent? It could be from God. Some will argue that's the only forgiveness that matters. It could be from my daughter, if not now, then in years to come. This year, I'll also try something else – forgiving myself.*

that image of the open book in my eyes as I murmured the sins aloud with the congregation.

As a parent, it feels some days like the list of potential sins we're committing is far longer than those in the Al Chet.

And the judgement we fear isn't just that of God, but of our peers. Ask any mother about making the choice to breastfeed or not and she will tell you that the judgement which will greet her decision – whatever it is – ranks among her many anxieties.

Indeed, we get so much advice about what we should do, not do, must do, can't do, could you ever truly seek forgiveness for it all?

For the sin I have committed by allowing my daughter to watch Netflix for more than 20 minutes a day;

For the sin I have committed by letting her sleep in my bed;

For the sin I have committed by feeding her Kraft Dinner, the actual kind, not the organic super healthy whole wheat variety;

For the sin I have committed by looking at my phone while she's on the play structure;

For the sin I have committed by not signing her up for enough after-school activities/for signing her up for too many activities;

And those are just the simple ones.

From whom can I seek forgiveness for the sins I commit as a parent?

It could be from God. Some will argue that's the only forgiveness that matters.

It could be from my daughter, if not now, then in years to come.

This year, I'll also try something else – forgiving myself.

I'll try to reflect on the things I've done as a mother in the past year that, maybe, I'm not so proud of, and sort them into issues that I feel need to be dealt with, and those that – no matter what others might think – just don't.

And I'll add another line to my own parenting Al Chet:

For the sin I've committed by ever making you feel judged as a parent, I ask your forgiveness. And – I forgive you too.

May your apples be crunchy, your honey sweet, and may you all have a healthy, happy and meaningful New Year.

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Grade 8 - Grade 12

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- **Saturday, October 21**  
Escape Room (cost and time to be determined)
- **Saturday, November 18**  
Laserquest (cost and time to be to be determined)
- **Sunday, December 17**  
Chanukah Program with Jewish Youth Ottawa at the SJCC 3:00 pm – 5:30 pm
- **Sunday, January 14**  
Tobogganing at Carlington Hill (weather depending)/Bowling at Merivale Bowl



Contact: Gail Lief | 613-798-9818 x303 | glieff@jccottawa.com

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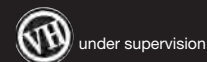
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OTTAWA JEWISH COMMUNITY FOUNDATION

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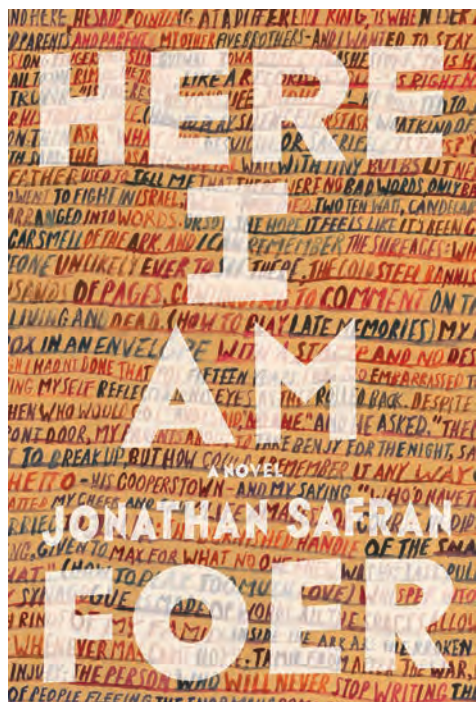
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# Four awesome books for the Days of Awe (and after)



**Here I Am: A Novel**  
By Jonathan Safran Foer  
Penguin Canada

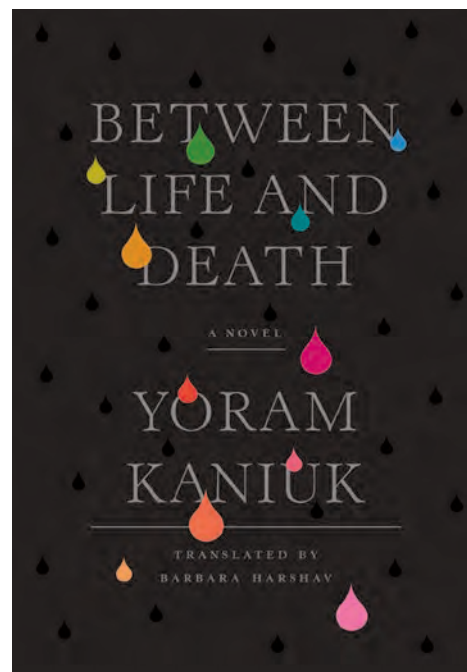
592 pages  
Here he is! Foer's latest effort, his first novel in more than a decade, is (as expected) both extremely long and incredibly complex. Inspired by Abraham's concise claim of fatherly responsibility in the Book of Genesis, the 592-page narrative follows a Jewish American family as it fractures over a tumultuous four weeks during which

## VICTOR WISHNA BOOK REVIEW

the world itself literally splits apart when a devastating earthquake in the Middle East leads to a major military escalation in Israel. The stakes are high – but the questions raised by Foer are personal and get to the fundamental duties of being an American, a Jew, a parent and a spouse.

**Between Life and Death**  
By Yoram Kaniuk  
Translated by Barbara Harshav  
Restless Books

208 pages  
In the highly regarded Israeli writer's final work – he died in 2013 – Kaniuk has crafted a dreamlike, autobiographical novel describing the four months he spent comatose in a Tel Aviv hospital, somewhere between the worlds of the living and the dead. A mix of memory, illusion and imagination, the writing shifts from recollection of a childhood spent among Holocaust survivors to a retelling of the 1948 War of Independence to a reflection on what it means to die. Originally published in Hebrew



in 2007, *Between Life and Death* now has a chance to enthrall English-language readers thanks to Harshav's faithful and lyrical translation.

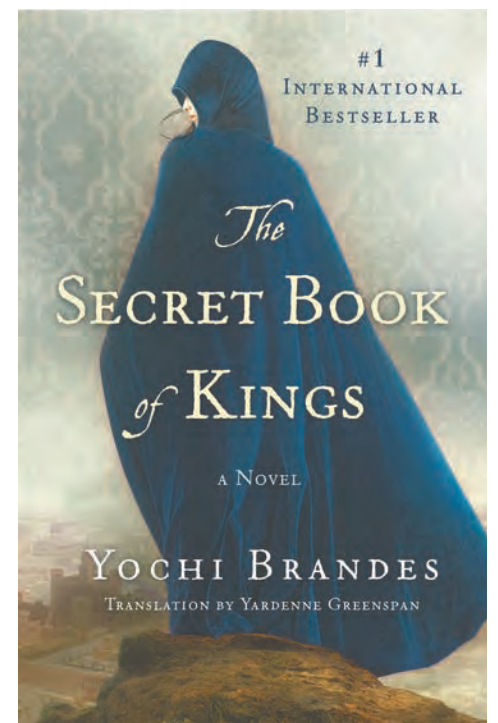


**Hungry Heart: Adventures in Life, Love, and Writing**

By Jennifer Weiner  
Atria Books

416 pages  
The best-selling author behind the plus-size heroine-driven novels like *Good in Bed* and *In Her Shoes* puts herself in the protagonist's role with this honest and entertaining collection of first-person essays. From her earliest days as the

daughter of bookish Jewish parents in suburban New England – she learned to read at four and had her first poem published at eight – Weiner's memoir takes readers through ups and downs such as her first publisher's advance, marriage, motherhood and weight issues, as well as divorce and the trials of miscarriage (then there's the part where her beloved father abandons his four kids and their late-in-life lesbian mother). You'll also find some insightful parenting tips and plenty of examples from her uproarious Twitter feed.



**The Secret Book of Kings: A Novel**

By Yochi Brandes  
Translated by Yardenne Greenspan  
St. Martin's Press

416 pages  
Triggering comparisons to *The Red Tent*, Brandes, an Israeli biblical scholar descended from a line of Chasidic rabbis, has penned an imaginative look at the ancient kingdoms of Israel. Brandes is one of the best-selling novelists in Israel, and her latest is now available in Greenspan's flowing English translation. Based on textual sources about Kings Saul, David and Solomon, the plot is rife with little twists to original narratives that only knowledgeable, critical readers may spot. As such, this adventure story/mystery is also a dramatic act of modern biblical interpretation – yet just as compelling a read for the uninitiated.

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**WHAT'S GOING ON** | September 18 to October 8, 2017  
FOR MORE CALENDAR LISTINGS, VISIT [WWW.JEWISHOTTAWA.COM/COMMUNITY-CALENDAR](http://WWW.JEWISHOTTAWA.COM/COMMUNITY-CALENDAR)

**HIGH HOLIDAY SERVICES**

Details on High Holiday services can be found at <https://jewishottawa.com/highholidays>

**ONGOING EVENTS**

**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](mailto:2017cje@gmail.com)

**Chanting & Chocolate: Joyful singing from the heart**

7:30 - 9 pm Monthly on the last Monday until Aug. 27, 2018  
Temple Israel, 1301 Prince of Wales Dr.  
Contact: Lorne Mallin, [lorne.mallin@gmail.com](mailto:lorne.mallin@gmail.com)  
<http://chantingandchocolate.com>  
Cost \$10 suggested donation. Sacred Hebrew chanting.

**CBTO's Beit Midrash Adult Learning**

Tuesday evenings through Dec. 19, 2017  
7:45 - 8:15 pm  
Congregation Beit Tikvah of Ottawa  
15 Chartwell Ave  
Contact: Elisheva Brantz, 613-723-1800  
[shul@cbto.org](mailto:shul@cbto.org), <http://www.cbto.org>  
Rabbi Eleazar Durden gives a class on Mishna Brura. Men and women welcome.

**Ottawa Israeli Dance**

7 - 10 pm every week on Tuesday until December 19, 2017  
Contact: Judy, [judy@ottawaisraelidance.ca](mailto:judy@ottawaisraelidance.ca)  
Contemporary Israeli dance. All ages welcome.  
Cost: \$5/evening at the door  
[www.ottawaisraelidance.ca](http://www.ottawaisraelidance.ca)

**MONDAY, SEPTEMBER 18**

**March of the Living - Info Session**

7 - 9 pm  
Contact: Natalie Abenhaim, 613-798-4696 ext. 355  
[nabenhaim@jewishottawa.com](mailto:nabenhaim@jewishottawa.com)  
Speak to past-participants, learn about registration and how to participate in the trip.

**SUNDAY, SEPTEMBER 24**

**Book Launch - The New Spice Box**

7 pm at National Library and Archives Canada  
395 Wellington St.  
Books will be available for purchase and signing. Admission is free. To attend please register at [bac-lac.gc.ca/events](http://bac-lac.gc.ca/events)

**Jewish Federation of Ottawa Telethon**

9:30 am - 8:30 pm  
Sunday, 9:30 am to 8:30 pm  
Monday, 6 to 8:30 pm  
Contact: Samantha Sharkey, 613-798-4696, ext. 241  
[ssharkey@jewishottawa.com](mailto:ssharkey@jewishottawa.com)

**TUESDAY, SEPTEMBER 26**

**Lecture on Judaism, Zionism and Israel**

7 - 8:30 pm  
Contact: Sarah Beutel, 613-798-4696, ext. 253  
[sbeutel@jewishottawa.com](mailto:sbeutel@jewishottawa.com)  
How the Past Configured the Present: 2017. Presented by Professor Jacob Kovalio of Carleton University. Free.

**WEDNESDAY, SEPTEMBER 27**

**From Vision To Reality**

7 - 9 pm Library and Archives Canada  
395 Wellington St.

Contact: 613-327-9554, [chesatcarleton@gmail.com](mailto:chesatcarleton@gmail.com)  
[www.carleton.ca/ches](http://www.carleton.ca/ches)  
Honouring the inauguration of the National Holocaust Monument. Registration required by September 18th.

**SATURDAY, OCTOBER 7**

**Tot Shabbat**

10:30 - 11:30 am  
Kehillat Beth Israel, 1400 Coldrey Ave.  
Contact: Deborah Zuker  
[rabbizuker@kehillatbethisrael.com](mailto:rabbizuker@kehillatbethisrael.com)  
A fun tot-style service with songs, prayers, stories, snacks and more.

**SUNDAY, OCTOBER 8**

**PJ Library presents Temple Israel Sukkot Party**

1 - 3 pm  
Temple Israel, 1301 Prince of Wales Dr.  
(613) 224-1802 [TIRS@templeisraelottawa.ca](mailto:TIRS@templeisraelottawa.ca)  
<http://templeisraelottawa.ca/>  
Contact: Ariel Aronson, 613-798-4696 ext.240  
[aaronson@jewishottawa.com](mailto:aaronson@jewishottawa.com)  
\$10 - PJ Library and Temple Israel join forces for a Sukkot Party!

**CANDLE LIGHTING BEFORE**

SEPTEMBER 22	6:42 PM	OCTOBER 13	6:03 PM
SEPTEMBER 29	6:29 PM	OCTOBER 20	5:50 PM
OCTOBER 6	6:15 PM	OCTOBER 27	5:39 PM

**BULLETIN DEADLINES**

WEDNESDAY, OCTOBER 4**	FOR OCTOBER 30
WEDNESDAY, OCTOBER 25	FOR NOVEMBER 13
WEDNESDAY, NOVEMBER 8	FOR NOVEMBER 27

\* 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:**

**Arnold Glassman**, Los Angeles  
(father of Steven Glassman)

**Leonard Kirsh**

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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For more information contact Jonny Cracower directly  
by phone: 613.296.7890, or by email: [jonny@mizrahidevelopments.ca](mailto:jonny@mizrahidevelopments.ca)

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Monday–Friday: 9am–7pm, Saturday: 10am–6pm, Sunday: 11am–5pm

[1451Wellington.ca](http://1451Wellington.ca)



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