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COMMUNITY RESOURCE GUIDE

FALL 2023-5784



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2023

JANUARY

6 4:17 pm
13 4:26 pm
20 4:35 pm
27 4:44 pm

FEBRUARY

3 4:55 pm
10 5:05 pm
17 5:15 pm
24 5:25 pm

MARCH

3 5:34 pm
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17 6:53 pm
24 7:02 pm
31 7:11 pm

APRIL

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14 7:29 pm
21 7:38 pm
28 7:47 pm

MAY

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12 8:05 pm
19 8:13 pm
26 8:20 pm

JUNE

2 8:27 pm
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16 8:35 pm
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30 8:37 pm

JULY

7 8:35 pm
14 8:31 pm
21 8:25 pm
28 8:18 pm

AUGUST

4 8:09 pm
11 7:59 pm
18 7:48 pm
25 7:36 pm

SEPTEMBER

1 7:23 pm
8 7:10 pm
15 6:56 pm
22 6:43 pm
29 6:29 pm

OCTOBER

6 6:16 pm
13 6:03 pm
20 5:51 pm
27 5:40 pm

NOVEMBER

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17 4:13 pm
24 4:07 pm

DECEMBER

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15 4:02 pm
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2024

JANUARY

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FEBRUARY

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MARCH

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APRIL

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NOVEMBER

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DECEMBER

6 4:02 pm
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20 4:04 pm
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Council President's Message

Fall 2023

Welcome to this Rosh Hashanah edition of the *Ottawa Jewish Directory Community Resource Guide*.

This is Na'amat Canada Ottawa's third edition of the *Resource Guide* and as its publication marks the beginning of our new year, 5784, we are hoping it brings peace, health, and happiness to us all and to the world.

As you read about prominent Jewish women or a beloved Ottawa landmark, we hope you will support our advertisers who make this *Resource Guide* possible and allow us to help those in difficulties in both Israel and Canada.

The need in Israel continues. More children require daycare, more teens are searching for direction, and more abused women are looking for shelter.

In Canada, Na'amat provides school supplies for kids in shelters. In Ottawa, we prepare new backpacks filled with the tools children need to enter school and we deliver them to eight Ottawa shelters and to Ottawa's Jewish Family Services as gifts. Approximately 180 school bags are provided annually to these shelters.

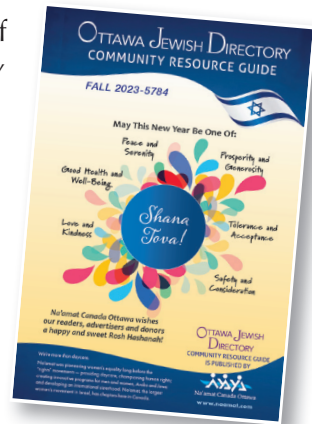
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Your donation to Na'amat goes a long way in helping children, women, and families in Israel and in Canada. Please consider making a donation to Na'amat Canada Ottawa in the attached envelope.

By involving yourself with our *Ottawa Jewish Directory Community Resource Guide* as an advertiser, a volunteer, or simply a user of our guide, you are helping to enhance the lives of women and children here and in Israel.

On behalf of Na'amat Canada Ottawa, thank you for your support.

Marilyn Schwartz
Council President
Na'amat Canada Ottawa



Na'amat Canada Ottawa

Dear Readers, the Spring/Summer 2023 edition of the *Resource Guide* erroneously reported that the Negev Desert takes up approximately 4,650 square feet of Israel's total land mass. That should have read 4,650 square miles. We apologize for the error.

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YOUR ROSH HASHANAH MENU

Compiled by Mary Rubin

Do you remember a particular Rosh Hashanah when the potatoes were overcooked and dry? Or a Rosh Hashanah when you were seated at the children's table with all the cousins who'd come to visit from afar and how you enjoyed being together? Or maybe you remember that Rosh Hashanah when, no longer at the children's table, you brought home the girlfriend (or boyfriend) for the first time and everyone was so happy to meet her (or him)?

Many people tell me they get stressed about the Rosh Hashanah menus and so they start working weeks, if not months, in advance, prepping. However

you go about it, make it easy on yourself. The food is not what people will remember most! It is so important to enjoy the moment, the togetherness! Make the holiday commemoration memorable for the celebration of a fresh start, of our Jewish identity, of our deserved freedom, of hoping to be inscribed in the Book of Life with all of our loved ones.

In honour of the High Holy Days, we asked our readers to share memories of past Rosh Hashanah celebrations. Most of our contributors talked about family traditions and Yom Tov fare. My heart was singing while reading these stories. I hope yours does, too.

OUR READERS REMINISCE

Laura Y: "When I got married, my in-laws would get offended if we did not spend the first night of the holidays with them. To avoid a continuous [hullabaloo], I decided to make an agenda: [we'd spend] Passover, the first night, with parents; the second, with in-laws. Rosh Hashanah, the first night with in-laws, the second night with parents. And I alternated each year from then on. After a while, they [both] started asking me, "Whose turn is it this year?" Peace reigned again in the family, thanks to the agenda, and we were able to enjoy the holidays in harmony!"

Maria F: "I mainly remember the big family gatherings and the need for a second table for the children, where I sat with my cousins who I did not see often. I loved those evenings! I remember my mom serving the potatoes, squash, and sweet potato, and us making a 'mixed mush' on our own plates, as if each of us were a chef!"



Marilyn S: “I grew up in northeastern Romania in a small town where there were a lot of Jewish people. For Rosh Hashanah, we went to synagogue, and after that we got ready for Yom Kippur. My parents have observed the same ritual every Yom Kippur Eve — waving a chicken over their heads. The practice is called *kapparot* (atonement) in Hebrew and *shluggen kappores* in Yiddish. We were not religious Jews, but this was a tradition we observed. My mother would open the window that opened on the main street where the farmers were walking towards the market. She would scream, ‘Hey, woman, come here!’ and she would buy a live chicken from [the chicken seller]. Then, when my father came home from work, the small ceremony would begin with holding the chicken’s feet and waving it above his head three times and saying a prayer... then my mother would do it and then it was my turn. I was terrified and hated holding the chicken’s feet while the chicken was squawking and I was worried about the chicken pooping on me. My parents said that our sins were transferred from us to the chicken and then my father would take the chicken to the *shochet* (an expert kosher slaughterer) and once the chicken was

dead our sins were gone. The dead chicken then was plucked and koshered (adding salt) by my mother and made into soup for Erev Yom Kippur. We could not afford three chickens for each one of us so one had to do. Recently, I read (in one of the Jewish papers in the US) an ad for a special hat cover, so when you do the *kapparot* the chicken does not poop on your head. What a smart idea!”



Art Lazear, 1997

Ellen G: “It is great sharing and remembering memories of my childhood experiences of Rosh Hashanah when I lived in the heart of Sandy Hill at 138 Blackburn Avenue. I vividly recall watching the parade of families dressed in their Yom Tov best, heading to Beth Shalom, from our front window.

Our father, Art Lazear, often shared stories of the market bustling with bubbies preparing for Rosh Hashanah meals by getting the freshest chickens. Perhaps this lady is proudly bringing her hens to the butcher or getting ready to swing them over [her] head. Dad’s vivid sense of humour is reflected by the signwriter boldly displaying the artist’s name in the awning behind her.”



Art Lazear, *The Market*, 1985

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Can you correctly guess the answers to these questions?

1. How many shofar blasts are traditionally heard on Rosh Hashanah if the first day does not fall on Shabbat?
 - a. 100
 - b. 50
 - c. 30
 - d. 36
2. Which animal can a shofar *not* be made of?
 - a. Ibex (mountain goat)
 - b. Ram (male sheep with big horns)
 - c. Bull (cow)
 - d. Gazelle

Answers to Trivia questions can be found on page 74.



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Why Israel Needs Our Support:

MISSILE ATTACK STRIKES REHOVOT!

By Mary Rubin,
in collaboration with Melissa Greenberg

Na'amat Canada Ottawa — the organization that produces the new *Ottawa Jewish Directory Community Resource Guide* (and produced the popular *Ottawa Jewish Directory*) — is home to a community of volunteers and supporters. All of us come from varied and unique backgrounds and upbringings. Some of us were immigrants when we came to Canada. Some are children of immigrants. Many are Holocaust survivors or children of Holocaust survivors. Some have long been in Ottawa, while others are newcomers. Regardless of the connection we have to this city or country, we have one thing in common that connects us all: our dedication to Israel and, specifically, to Israeli women and children.

Israel is a mature and well-developed westernized country, with innovative businesses. It is also one that many Jewish people feel no longer needs our help. Yet recent attacks on Israelis there shake us to the core and show us that Israel still needs our support so that the lives of its inhabitants continue to be possible.

When we read and watch news of terrorist attacks, fires unleashed, or rockets exploding in the Jewish homeland, we all feel it. Most of us, in the Diaspora, are too far away to comprehend the fear, pain, and trauma experienced in Israel almost daily, although it does not take long to find personal connections to these stories. This summer, one of these stories literally and figuratively hit home when I heard that someone from our own Ottawa Na'amat community experienced one of those attacks close up. That person was Pam Ravek. Listening to her story, I felt the fear.

Between May 10 and May 13, Palestinian Islamic Jihad launched 1,468 rockets at Israel. But life goes on despite threats of rocket fire from Gaza. Israelis continue to shop, go to work, visit friends and family. On May 11, a rocket with a 20 kg payload of explosives made a direct hit on an apartment building in Rehovot — the first time a rocket had ever struck the city that lies only 24 km south of Tel Aviv. An 82-year-old woman was killed in the explosion. Nearly a dozen others were injured as the rocket from Gaza evaded Israel's Iron Dome (air defence system).

Ottawan Pam Ravek and her husband Oded were visiting with Oded's 97-year-old mother for afternoon coffee. "Suddenly, a loud air raid siren reverberated through the apartment. We had 60 seconds to



Aftermath of rocket attack on apartment building in Rehovot

Photos: Pam Ravek

reach the apartment buildings' *miklat*, the reinforced security room on the first floor of the building. We never made it. With three flights to the *miklat*, even with a sense of urgency, it was slow-going down the stairs with an elderly woman." When the missile struck, Pam was thrown into the landing wall, while Oded, still on the stairs, held and hugged his mother, herself a survivor of Auschwitz and Birkenau. "I remember thinking it is so deafeningly loud, it sounds as if it's next door. Stepping outside to see the first responders rushing by, we learned that it was!"

The Raveks were but a few metres from the bomb that destroyed the adjacent apartment (with a common wall) and left the residents of the entire apartment building homeless. The news reported one dead, 11 hurt. The missile struck and destroyed one of the apartments but left the residents of the entire building of five floors stranded. Capturing the trauma, Oded's mother said, "It feels like I am still in Auschwitz. Haven't we suffered enough? How many wars have I lived through? There has never been one moment of peace."

Pam is the granddaughter of Sonia Viner, z"l, one of our telephone directory founders, and the daughter of Gladys Greenberg, a member of the Na'amat Chana Senesh chapter. Both Sonia and Gladys were tireless Na'amat volunteers. It is not a

surprise that Pam would be so connected to Israel, marrying an Israeli and having adult children who now call Israel home.

When Pam thinks back to May 11, it is still so vivid. She can "still sense the taste of sulphur, the sound of the immense thud when the missile crashed, see the smoke from the explosives and feel the crunch underfoot, broken glass strewn about from the shattered windows." The trauma is lasting, of course, but she tells us that she mainly feels sorry for the loss of neighbour Inga Abrahamyan, z"l, and for the 11 Israelis who were injured, and for their families.

Pam says that Israelis know tragedies like this all too well. "Israelis feel very secure living in and walking the streets of Israel. On the other hand, life in Israel is lived more intensely. There is always the possibility of a terrorist attack or of someone's child being hurt or killed while serving in the *tsava*, the army."

As we enjoy our freedoms in Canada, we cannot forget those in need. Na'amat funds shelters for domestic violence, legal aid clinics and centres that champion women's rights, daycares with expanded care for at-risk children, as well as high schools and youth villages that prioritize at-risk teens. Annually, 200 students receive Na'amat scholarships that promise them a brighter future. Israel still needs our support and Rosh Hashanah is the perfect time for *tzedakah*.



Surveying the damage to Rehovot apartment building following the rocket attack



Lisa MacLeod

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Prominent Canadian Jewish Women

Compiled by Mary Rubin

Rosh Hashanah is a time for review and renewal. So, for this holiday edition of the *Resource Guide*, I asked members of Na'amat Canada Ottawa to pick names of prominent Jewish Canadian women they admire and explain why. I did not realize that there were so many names! Because of space, only a few of these amazing women could be highlighted (which we've done in alphabetical order). We hope you enjoy reading about them.

Hedy Bohm (1928–present)

By Mary Rubin

(recommended by Elizabeth Gluckstal)

Hedy Bohm was born in Oradea, Transylvania. She was deported to Auschwitz with her parents and sent to forced labour, never again seeing her parents. Hedy immigrated to Canada with her husband, with visas obtained as war orphans. Her quiet life changed in 2011 when she heard Iranian President Mahmoud Ahmadinejad questioning the Holocaust at the UN. His speech motivated her to become an activist. In her new role, she participated in the documentary *The Accountant of Auschwitz* as a witness at the Oskar Gröning court proceedings, where Gröning was sentenced to four years in prison for his role in the war.

Hedy has been featured in both CTV and CBC news programs and has participated in a

myriad of Holocaust commemorative events. Her testimony of loss and suffering is documented in detail in the March of the Living Canada website. At the young age of 95, Hedy continues to dedicate her active life to Holocaust education by visiting schools virtually and in person.



Photo: March of the Living Canada

Lillian Bilsky Freiman (1885–1940)

By Anna Bilsky

Lillian was the fifth of 11 surviving children of Moses and Pauline Bilsky. The Bilskys settled in Ottawa in the 1890s and their home was always open to new immigrants and anyone needing help. Lillian followed her parents' example. As a teenager, she joined the Ottawa Ladies Hebrew Benevolent Society and, through the Children's Aid Society, she began to work with troubled youth. At 18, in 1903, she married A. J. Freiman, founder of a successful department store in Ottawa. They had three children.



Photo: Ottawa Jewish Archives

Lillian was a tireless volunteer. During WW I, she had 30 sewing machines installed in her home, where Jewish women came to make sheets, blankets, and clothing to send overseas. This group formed the basis of the Disraeli Chapter of the Imperial Order of the Daughters of the Empire. In 1916, there was a terrible explosion in Halifax harbour. Lillian immediately organized trainloads of food, clothing, and medicines to help the injured. But her heart went out to the veterans of the Great War. She set up workshops for them, temporarily housing them to help them transition back to civilian life. She formed the Ottawa chapter of the Great War Veterans' Association of Canada, now the Royal Canadian Legion. When the flu epidemic struck Ottawa in 1918, the mayor called on her to organize care for those afflicted. For five weeks, she was rarely home while she organized 1,500 volunteers to nurse the sick and arrange for food and clothing. In 1921, she met Anna Guerin, whose charity sold poppy boutonnières to raise funds

for France. Lillian gathered women to her home to make cloth poppies to help the veterans. The sale was so successful that supplies had to be brought from Montreal. The first Poppy Day was November 11, 1921. Lillian chaired the Poppy Campaign every year until her death.

Lillian and husband Archie were both ardent Zionists. Lillian established Hadassah-WIZO in Canada to raise funds for schools and hospitals in Palestine and in Canada. But Canada did not welcome Jewish immigrants. The war had left thousands of Jewish children orphaned. Lillian met with the Department of Immigration and Colonization and asked that 1,000 Jewish Ukrainian orphans be allowed to come over; the Department agreed to 200 healthy orphans. Lillian campaigned across Canada. In 1921, she went to Antwerp to oversee the transport of 151 children. She and Archie adopted Gladys, her parents adopted Esther, and she found Jewish homes for every child across Canada. She helped all who needed her, including the Joan of Arc school for girls, the Salvation Army, Big Sisters Association, and the Girl Guides. In 1934, Lillian Bilsky Freiman was the first Jewish woman to receive the Order of the British Empire because of her charitable and patriotic works. Tom Dooley, who was Archie's secretary, described her as "a bloomin' angel."

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Barbara Frum (1937–1992)

By Elizabeth Gluckstal

From her interview with a hard-of-hearing cabbage farmer to the time she helped mediate a hostage taking, Barbara Frum — legendary host of CBC radio’s *As It Happens* — is still remembered as one of the most well-loved, respected journalists and influential women in Canada. She later hosted *The Journal* with Mary Lou Finlay, the first news program hosted by two women. It was an astounding success.

Barbara’s daughter Linda recalled that her mother managed to balance her family life and career brilliantly. Although her work demands were high, Barbara always had time to be a supportive friend, an active citizen, a committed Jew, and a generous philanthropist. She had a flair for fashion, dressing in what her daughter referred to at times as “outrageous” flashy clothes. Barbara’s fans, friends, and family were shocked to learn that she had courageously fought an 18-year battle with cancer, concealing it until just before her death.



Barbara Frum interviewing Rabbi Plaut, (Toronto, ON), [197-]

Photo: Ontario Jewish Archives, 2004-5-4

Sylva Gelber (1910–2003)

By Anna Bilsky

Sylva Gelber was born in Toronto. She attended Havergal Ladies College (now Havergal College) in the 1920s and in 1929 applied to Barnard College but was rejected because “the Jewish quota was already filled.” Although she took courses at the University of Toronto and Columbia, she never got a degree. Coming from a strong Zionist family, Sylva decided to go to Palestine in 1932. There, she met Henrietta Szold and was the first student in her school of social work. Sylva worked as a medical social worker in various offices, including British Palestine’s Department of Labour, until 1948, when she came back to Canada. The reasons are unclear but a relationship with a British Officer might have been a factor. In 1989, Sylva published her memoir *No Balm in Gilead: A Personal Retrospective of Mandate Days in Palestine* about the *yishuv* experience.

Sylva came to Ottawa, where the Civil Service was beginning to expand and be less restrictive. From 1950 to 1968, Sylva was a health insurance consultant at the Department of National Health and Welfare. It was when she became the first Director of the new Women’s Bureau at the Department of Labour that her influence was really felt. She gained national recognition as an advocate of women’s rights. She pioneered the introduction of legislation for equal pay and



Photo: Sylva Gelber Music Foundation

introduced maternity leave and pension benefits for women into Canadian policies. At the same time, she served as a special advisor to the Canadian delegation to the UN General Assembly and was also a Canadian delegate to the UN's International Labour Organization conferences. Her important influence was recognized and she received honorary degrees from several universities. Sylva was awarded the Order of Canada in 1975. Her great passion was music and so, in 1973, she established the Sylva Gelber Music Foundation to support and encourage the study of music and to assist young artists to pursue careers in music.

Sylva had a wonderful smile and a great wit. She loved fast cars and always wore red shoes. She was unforgettable! All women in Canada today owe her a debt of thanks for making our lives better.

Dr. Lotta Hitschmanova (1909–1990)

By Mary Rubin (recommended by Elizabeth Gluckstal)

Dr. Lotta Hitschmanova was a well-known Canadian woman from the 1950s to the 1970s for her TV and radio public service announcements. Her unique voice, with her thick Czech accent, was unmistakable. Millions of Canadians still remember her, her messages, and the address she made famous — 56 Sparks Street.

Born Lotta Hitschmann, she was raised in Prague, Czechoslovakia (now the Czech Republic). She obtained a doctorate in philosophy at the University of Prague in 1933 and continued to study journalism and political science at the Sorbonne, where she graduated in 1935. By 1938, she was on the German list of undesirables because of her anti-Nazi rhetoric. She changed her last name to Hitschmanova and fled her country to spend the next four years in Europe, suffering from hunger. Aided by the American Unitarian Service Committee in France once, Lotta decided to dedicate her life to the service of others. Soon after coming to Canada, she founded the Unitarian Service Committee of Canada (now SeedChange), through which she educated Canadians on international aid.

In a letter to her sister Lilly in 1945, Lotta wrote about finding out about the death of her parents in Teresin: “We know they will never die for us, that they will always live in our memory. That’s the way they want us to feel about it, I am certain. Their memory obliges us to still more work against those beasts and to more watchfulness.” And so, in her post-war efforts, Lotta dedicated her life to helping refugees of war-torn countries, relentlessly and fiercely. Dr. Lotta received countless awards during her lifetime and became a Companion of the Order of Canada in 1980. She is currently one of eight Canadians short-listed to appear on the new five-dollar bank note.



Photo: SeedChange

Jacquelin Holzman (1935–present)

By Mary Rubin (recommended by Anna Bilsky)

Born Jacquelin Feldman in Ottawa, Jacquelin Holzman served first as an Ottawa city counsellor from 1982 to 1991 and then became the mayor of Ottawa until 1997. She was Ottawa's first Jewish female mayor. Although she had a conservative agenda and was dubbed the "Iron Lady of Ottawa," she was and is a fierce advocate for people with disabilities and helped establish the Tamir Foundation, as well as Para Transpo, the rehabilitation centre at The Royal (formerly the Royal Ottawa Hospital), and other agencies that provide housing and jobs for the disabled. Jacquelin has been recognized for her work as a volunteer before and after her amazing political career and she continues to surprise us with her never-ending energy.



Photo: Judy Field

Sonia Viner (1911–2003)

By Mary Rubin



Photo: Courtesy of Melissa Greenberg

Sarah Sonia Goldman was born on February 24, 1911 in Krasnostav, Russia (now Ukraine) in a large family of five girls. Her father passed away when she was only seven years old. After a traumatic escape from her natal home when she was ten years old and knew not one word of English, Sonia was determined to survive and live a happy life in Canada. She worked for a department store from an early age to help support her family.

Although life was hard for her in her formative years, and with health issues, Sonia built a solid family and became an active member of the Jewish community by serving in Pioneer Women. She chaired the *Ottawa Jewish Telephone Directory*, which was first published in 1951 and which became the main fundraiser for Na'amat Canada Ottawa (formerly Pioneer Women). Sonia not only organized the publication but also knocked on doors to sell telephone directories. She was also the first life member of the Machzikei Hadas Sisterhood and the first Chair for Pioneer Women Israel Bonds.

Sonia and her husband Arthur dedicated their lives to the Zionist movement and became philanthropists for the cause. The words empathy, wisdom, protection, devotion, love — they all intermix when her children and grandchildren attempt to describe and emulate her. Na'amat has always been proud to count her as one of its own.

If you enjoyed this article and reading about these interesting women, please email us at ojdresourceguide@naamat.com with the name of your favourite Canadian Jewish woman to be featured in a future edition of the *Resource Guide!*

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much good health, happiness, and a
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to
Rohan, Zephraim,
Magali, Katia, Jade;
Arianne, Alexandre,
and Lianne.
*Savta Merle &
GrandPapa Guy*

MAZEL TOV
to my daughter
Marian Lederman
and all the members
of Na'amat Canada
Ottawa!
Hazel Lederman

MAZEL TOV ON THE
fall edition of the *Ottawa Jewish Directory*
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Danielle and David Schneiderman

THANK YOU TO ALL
Na'amat Canada Ottawa volunteers.
Rosalie and Harold Schwartz



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In memory of our parents

Sam Albert 7 Kislev

Annette Albert 16 Kislev

Gail Levine-Novick 17 Adar

In honour of our children

Daniel (Shelley), Benjamin, Matthew & Sarah

In appreciation to our siblings, aunts, uncles,
cousins and Mitchell's father, Barry Rifkin.

SHANA TOVA

from

*Sarah Beutel and Steven Morgan
and Family*



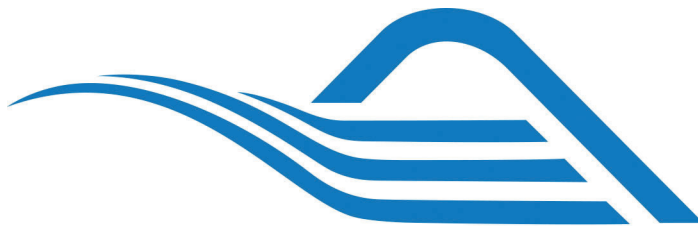
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a Shana Tova.

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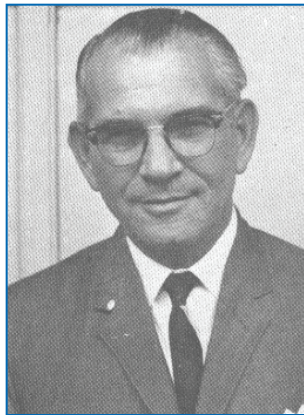


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To commemorate seven decades of support for
the *Ottawa Jewish Directory* and now the
Ottawa Jewish Directory Community Resource Guide,
we pay tribute to the Directory's founders:



ROSE BAYLIN



HARRY SHINDER



SONIA VINER



SYLVIA SHINDER

and to all the dedicated members of
Na'amat Canada Ottawa (Pioneer Women)
and the Labour Zionist Movement,
we gratefully dedicate this page.

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Tu Bi'Shevat	February 6	January 25	February 13
Purim	March 7	March 24	March 14
Erev Pesach	April 5	April 22	April 12
Pesach 1st & 2nd	April 6-7	April 23-24	April 13-14
Pesach 7th & 8th*	April 12-13*	April 29-30*	April 19-20*
Yom Ha'Shoah	April 18	May 6	April 24
Yom Ha'Zikaron	April 25	May 13	April 30
Yom Ha'Atzmaut	April 26	May 14	May 1
Lag Ba'Omer	May 9	May 26	May 16
Shavuot*	May 26-27*	June 12-13*	June 2-3*
Fast of Tisha B'Av	July 27	August 13	August 3
Erev Rosh Hashana	Sept. 15	October 2	Sept. 22
Rosh Hashana	Sept. 16-17	October 3-4	Sept. 23-24
Erev Yom Kippur	Sept. 24	October 11	October 1
Yom Kippur*	Sept. 25*	October 12*	October 2*
Sukkot	Sept. 30	October 17	October 7
Shemini Atzeret*	October 7*	October 24*	October 14*
Simchat Torah	October 8	October 25	October 15
Hanukkah (First Candle)	December 7	December 25	December 14

*Yizkor

Note: The holiday begins at sundown of the night beforehand, unless specified.



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OTTAWA JEWISH DIRECTORY COMMUNITY RESOURCE GUIDE

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Please help keep the *Ottawa Jewish Directory Community Resource Guide* current by notifying us of any changes to your organization. Thank you.

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Pauline Colwin, VP Communications	ext. 255
Andrea Freedman, President and CEO	ext. 224
Rena Garshowitz, VP Operations	ext. 297
Emily Litvack, Community Engagement Specialist.....	ext. 227
Jean Myers, Pledges, Campaigns and OVH	ext. 242
Anne Read, Director of Community Collaboration	ext. 200
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Teigan Goldsmith, Archivist.....	ext. 260
Hours: Monday to Thursday, 10 am to 4 pm	
OTTAWA JEWISH E-BULLETIN	(613) 798-4696
Pauline Colwin, VP Communications	ext. 255
Angelica Haggert, Digital Communications Specialist.....	ext. 310
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Solange Ashe, Foundation Associate (OJCF)	ext. 252
Micah Garten, VP Development	ext. 270
Solange Hosselet, Development Assistant/Tribute Cards (OJCF).....	ext. 274
Yudit Simmons, Campaign and Database Manager.....	ext. 296
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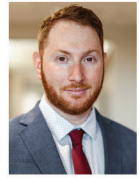


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SYNAGOGUES OF THE WORLD

Compiled by Danielle Schneiderman

Maybe you're familiar with some of these synagogues, having come across them in your travels. Or maybe you're planning a trip to one of these cities and will want to add one of these synagogues to your "must see" list. Or maybe you're just an armchair traveller or lover of history. Whatever the case may be, you're sure to fall in love with these beautiful old edifices and the history behind them.

SOME OF THE WORLD'S OLDEST SYNAGOGUES

BARCELONA, Spain: Ancient Synagogue

<https://www.sinagogamayor.com/en/sinagoga>

This synagogue was believed to have been constructed in 300 CE. The building is in the oldest section of Barcelona now known as the Gothic Quarter and served as a synagogue from the early 13th century until the Pogrom of 1391. The local Christian community occupied the building until 1987, when a businessman bought the building and uncovered the history behind it. In 2002, it opened to the public as a museum.

CAIRO, Egypt: Ben Ezra Synagogue

<http://archive.diarna.org/site/detail/public/84/>

Once the centre for Jewish worship in Egypt, the Ben Ezra is regarded as one of the oldest synagogues in the world, built in CE 882. The original building was torn down under instruction from the Islamic Caliph Al-Hakim to destroy all Jewish and Christian places of worship in 1010. The Ben Ezra was eventually rebuilt between 1024 and 1040, and served Egyptian Jews until a mass exodus to Israel in the 1950s. The synagogue has now been repurposed as a tourist attraction and museum.

DUBROVNIK, Croatia: Dubrovnik Synagogue

<http://dubrovniksynagogue.com/dubrovnik-synagogue/>

The Dubrovnik Synagogue is thought to be the oldest Sephardic synagogue in the world still in use today and the second-oldest synagogue in Europe. It is believed to have



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SYNAGOGUES OF THE WORLD

been established in 1352, gaining legal status in Dubrovnik in 1408. It is owned by the local Jewish community, with the main floor still functioning as a place of worship for Holy Days and special occasions. The synagogue is also a city museum and contains numerous Jewish ritual items and centuries-old artifacts.

KOCKI, India: Paradesi Synagogue

<https://www.wmf.org/project/paradesi-synagogue>

The Paradesi is the oldest synagogue in India. Located in Kocki, in the state of Kerala, it was built in 1568 on the land adjacent to the Mattancherry Palace. In the 17th century, it was destroyed by the Portuguese but reconstructed two years later by the Dutch. The word *paradesi* means “foreigner” and refers to the White Jews — those from Kodungallur, the Middle East, and Europe.

LINCOLN, UK: Jew’s Court

<https://www.visitlincoln.com/things-to-do/jews-court>

The Jew’s Court is thought to be on the site of a medieval synagogue built in the second half of the 12th century and part of the synagogue complex. It was repaired in the 17th century and in the 1930s, the 1990s, and in 2015. The medieval synagogue itself is thought to have been situated behind Jew’s Court, as synagogues were not generally located directly on a street. Today, the upper room of Jew’s Court continues to be used as a synagogue.

PRAGUE, Czech Republic: The Old-New Synagogue

<https://www.synagogue.cz/en/old-new-synagogue>

The oldest working synagogue in Europe, the Old-New Synagogue was built in approximately 1270 in Gothic style, with a rectangular pitched roof. The interior is maintained to this day in a state similar to how it had looked in medieval times. The synagogue was initially called the New Shul (*shul* meaning synagogue in Yiddish) to distinguish it from others in the city. It retained this name until the 16th century, when several other synagogues were built, and was renamed the Old-New Synagogue.



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TRANI, Italy: Synagogue of Scolanova

https://www.culturalheritageonline.com/location-2970_Sinagoga-di-Scolanova.php

The 13th century Scolanova synagogue is in the Jewish Quarter of the city. It is of Apulian Romanesque architecture, with its bell-gable tops and single portal, and four lancet windows surmounted by a chiancarelle roof made with thin slabs of calcareous stone. In the 16th century, as a result of the expulsion of local Jews, the synagogue was converted into a church called the Santa Maria di Scolanova but converted back to being a synagogue in 2005. It is now one of the two surviving buildings with the Sant’Anna synagogue-museum.

OTHER HISTORICAL SYNAGOGUES

AMSTERDAM, the Netherlands: Portuguese Synagogue

<https://www.esnoga.com/>

Completed in 1675, the Portuguese Synagogue — also known as the Esnoga and the Snoge — is a late 17th-century Sephardic synagogue within the oldest Jewish community in the Netherlands, the Kahal Kados Talmud Tora. *Esnoga* is the word for synagogue in Judaeo-Spanish (or Ladino), the traditional language of Sephardi Jews. The community was founded in 1639 by Jews who had fled from Spain and Portugal to the Netherlands. Its website says, “Nothing changes in the Esnoga. Sand still covers the floor to soften the sound of footsteps, there is no central heating and the synagogue is lit by the copper chandeliers’ hundreds of candles.”

BUDAPEST, Hungary: Dohány Street Synagogue

http://www.dohany-zsinagoga.hu/?page_id=59

Built in the 1850s, the Dohány Street Synagogue is the largest synagogue in Europe and the second-largest in the world. It is part of a bigger complex that encompasses a museum and archives, a memorial for 10,000 Jewish Hungarian soldiers who lost their lives in WWI, a garden used as a cemetery for the victims of the Holocaust, as well as the Wallenberg Memorial Park.



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CHARLESTON, US: Kahal Kadosh Beth Elohim (KKBE)

<https://www.kkbe.org/>

Founded in 1749, KKBE is one of the oldest congregations in the US, with the second-oldest synagogue structure. Charleston itself is the birthplace of American Reform Judaism and Kal Kadosh is one of the earliest Reform synagogues. In 1824, a group of its members petitioned for reforms in the Sephardic Orthodox liturgy. Unsuccessful, they then created their own congregation, the Reformed Society of Israelites. Many of the Society's principles and practices have found their way into contemporary Reform Judaism. The Greek Revival-styled building was built in 1840, replete with organ and stained-glass windows.

LIVERPOOL, England: Princes Road Synagogue

<https://www.princesroad.org/>

This synagogue, located on Princes Road, is the oldest congregation in Liverpool. Construction began in 1872 by William and George Audsley and the building was consecrated in September of 1874, with Chief Rabbi Dr. Nathan M. Adler leading the ceremony. The synagogue is still very much active today, with weekly Shabbat services followed by Kiddush in its newly renovated annex.

MOSCOW, Russia: Moscow Choral Synagogue

<https://centralsynagogue.ru/>

The Moscow Choral Synagogue is one of the main synagogues in Russia and in the former Soviet Union. It started construction in 1887. Construction dragged for many years, due to city interventions. The building closed in 1892 when forced by the Russian authorities and following the expulsion of 30,000 Jews from the city. It reopened again in 1906 and its interior prayer house was restored.

NEW YORK CITY, US: Congregation Shearith Israel

<https://www.shearithisrael.org/>

The Congregation Shearith Israel — often called The Spanish and Portuguese Synagogue — is located in New York and was founded in 1654. The earliest structure



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was built in 1730 on Mill Street (now South William Street) but, by 1818, was not big enough to house the congregation and so a larger synagogue was built on the same site. As the congregation grew and relocated, several more buildings were constructed over the years. The final building was built in 1897 on what was originally a duck farm and is located on 70th Street and Central Park West.

NEW YORK CITY, US: Eldridge Street Synagogue

<https://www.eldridgestreet.org/>

The Eldridge Street Synagogue was built in 1887, during a time when more than 2.5 million Jews immigrated to the US, and was the first synagogue in America built by East European immigrants. Stars of David adorn the rooftop towers and the wooden front doors of the synagogue as expressions of the freedom these immigrants had found in the US. As the congregation size declined, the main sanctuary of the synagogue was no longer used and it deteriorated. In 1986, new generations worked to save the historic building of New York's Lower East Side, which is now the Eldridge Street Museum.

ROME, Italy: Great Synagogue (Tempio Maggiore di Roma)

<https://www.romaebraica.it/>

The Great Synagogue was designed by Vincenzo Costa and Osvaldo Armanni, and built between 1901 and 1904. The interior design is of Art Nouveau style, while the exterior Art Deco design boasts a square aluminum dome — the only square dome in Rome. The synagogue is now part of the Jewish Museum.

SYDNEY, Australia: The Great Synagogue

<https://www.greatsynagogue.org.au/>

Built in 1878 (although the congregation was founded almost 50 years before), the Great Synagogue is located in the Sydney central business district in the capital of New South Wales, Australia. The congregation is the oldest within the Sydney Jewish community, with approximately 550 families as members.



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

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The National Gallery of Canada — A Work of Art



By Mary Rubin

“This is boring!” said my friend’s son many years ago, as we stood in front of the National Gallery of Canada. He was just a child and I am sure he would have preferred going to the children’s museum in the Canadian Museum of Civilization (now the Canadian Museum of History). But he and my friend were with us and that’s where we had chosen to visit.

“But look, the National Gallery is in itself a work of art, and we are at its door!” I told him. I think that piqued his curiosity. “It was designed by Moshe Safdie, an Israeli architect with both Canadian and American citizenship. To be chosen as the architect for the National Gallery of Canada, he had to have the best design! An impressive design! An artistic design! And a representative design of what our glorious country is.” I was hoping to inspire passion in the boy for not only the beauty of the Gallery itself but for pride of Jewish heritage in the fact that its architect was Jewish.

The impressive building, designed by architect Moshe Safdie, officially opened in 1988

“Let’s go in and you will soon see how much fun it is!” My friend laughed at my attempts to intrigue her son.

But my passion for the Gallery was genuine. I have always been a great admirer of Moshe Safdie. When I was seventeen, I thought I wanted to be an architect and I studied architecture in my native Argentina at the UBA—Universidad de Buenos Aires for several years before switching careers. During those years, one of my courses was the History of Modern Architecture; together with Le Corbusier, Frank Lloyd Wright, Mies van der Rohe, Walter Gropius, and Alvar Aalto, I also learned about Moshe Safdie.

I clearly remember that day. I sat next to my friends in the university’s main amphitheatre and our architecture history professor delivered a passionate lecture about Habitat 67 and how it was originally designed with (can you believe) Lego pieces! That was the first time I heard about Moshe Safdie. We were told he designed it when he was only 23 years old — my age at the time!

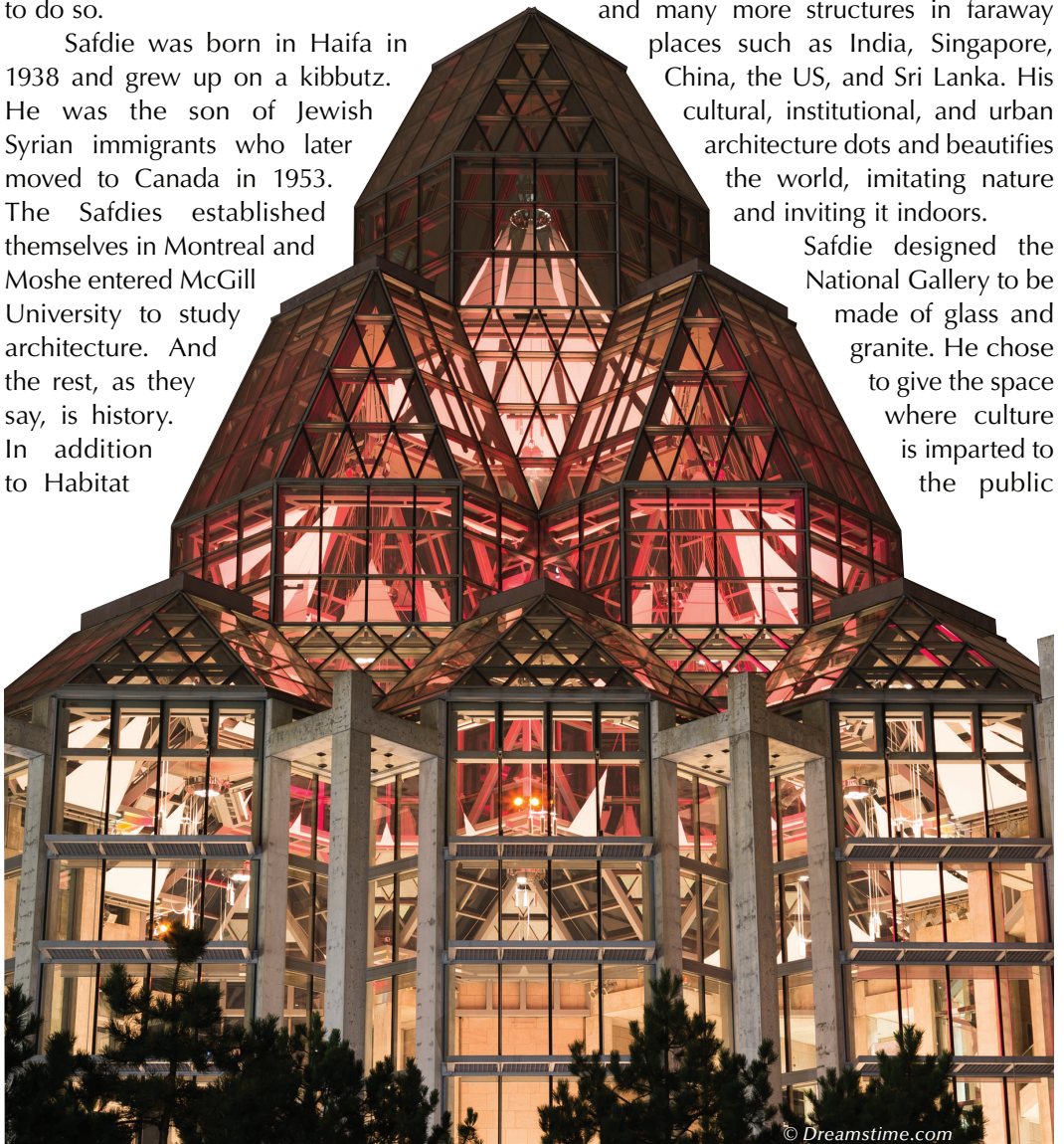
He had made a name for himself when, for his university thesis, he worked with prefabricated modular units in 3-D.

When I first visited Canada in 1980, I could not wait to visit Montreal. My main objective was not to visit Mount Royal Park, or the Saint Joseph's Oratory, or Schwartz's Deli. My goal was to visit Habitat 67. At the time, I knew Moshe Safdie's reputation was international, as per my history teacher's lecture, but I did not know that he had left his mark all around the world and continues to do so.

Safdie was born in Haifa in 1938 and grew up on a kibbutz. He was the son of Jewish Syrian immigrants who later moved to Canada in 1953. The Safdies established themselves in Montreal and Moshe entered McGill University to study architecture. And the rest, as they say, is history. In addition to Habitat

67 in Montreal, Safdie went on to develop many interesting projects. He worked on the restoration of the Old City in Jerusalem and the construction of the new city's post-reunification. He designed the famous Yeshiva Porat Yosef, the beautiful Mamilla Center and Hotel, as well as Yad Vashem; and in Tel Aviv, the Ben Gurion International Airport. He also designed the National Gallery of Canada, the Quebec City's Civilization Museum, Vancouver's Library Square, as well as the old Ottawa City Hall, and many more structures in faraway places such as India, Singapore, China, the US, and Sri Lanka. His cultural, institutional, and urban architecture dots and beautifies the world, imitating nature and inviting it indoors.

Safdie designed the National Gallery to be made of glass and granite. He chose to give the space where culture is imparted to the public



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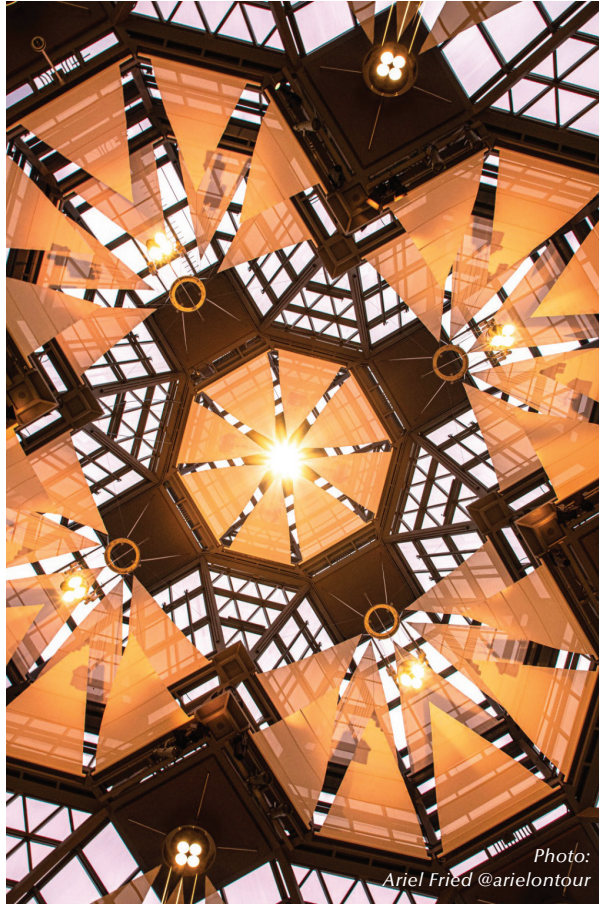
The glass dome of the Gallery's Great Hall

that air of solemnity you find in a place of religious observance. It looks like a great cathedral, with its long, wide ramp — the Colonnade — leading up to a big glass dome — the Great Hall — that extends upward toward the sky, as many gothic cathedrals do. The Great Hall is where the union of the galleries that house all the works of art meet, our cultural legacy.

The Colonnade is a ceremonial ramp, one that creates a sense of anticipation, much like the ascension to the Acropolis of Athens. Safdie wants us to walk through it, as if in some kind of procession, to come into, at its end, the very impressive Great Hall under its glass dome. The wide and airy Colonnade is reminiscent of the Propylaea (a monumental gateway) the people of Athens ascended once a year to be able to worship the goddess, Athena. In our case, we Canadians ascend through a smaller-scale gateway to be enlightened by art. For some, this ascension is only once a year, when one of the major exhibits is curated; for others, it is a regular spiritual engagement.

Safdie's use of glass lets light in with the help of mirrored surfaces, so that light permeates throughout the National Gallery. The layout of the upper Great Hall creates an expectancy of the art to be seen, room by room. The building itself imparts a notion of movement.

"For Everyone a Garden" is how the Safdie Architects website describes Moshe Safdie's approach, which is evident in the Gallery's indoor courtyard landscapes, its "secret" garden, its glass-bottomed pool. These elements permit nature and art to interrelate.



The 140-foot high ceiling windows and skylights cast diffused light into the Great Hall

"Wow! I bet I can run up the ramp faster than you two!" my friend's son exclaims, after my enthusiastic description of the Gallery. With that said, he ran toward the dome, probably ignoring all that I had just told him. For him, this was a new place to conquer, explore, and play in. For us, it was a beautiful place to enjoy friends, reflect, and learn.

Mary is a retired senior information and business analyst who enjoys dabbling in writing fictional short stories in her mother tongue.

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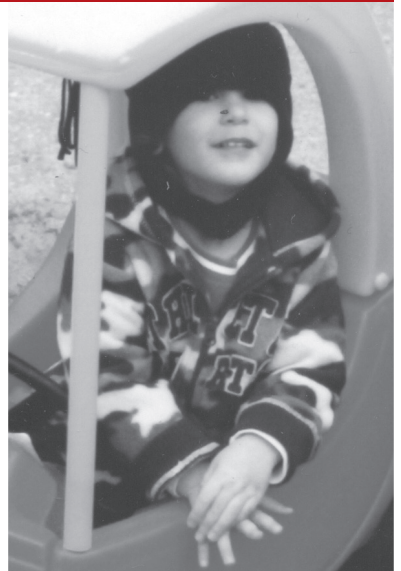


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My Head Is Killing Me!

By Dr. Lucian Donald Sitwell, Neurologist

Headache is one of the main reasons for a consultation with a neurologist. In general practice, headaches constitute 5% of all family doctor visits. Migraine and tension headaches are the most common headache types.

A tension headache tends to be a band-like, vice-like headache, which can be associated with increased sensitivity to sound but not associated with any nausea or increased sensitivity to light. Usually, tension headaches are not severe and are not dangerous. Most often, they can be controlled with occasional analgesic medications.

A migraine headache tends to be more severe and can be associated with throbbing pain, which can be one-sided or bilateral; worsening of pain with minor exertion; nausea and/or vomiting; and increased sensitivity to both light and sound. In 10% to 20% of sufferers, there can be an accompanying aura, which can manifest as a visual disturbance (visual loss, zig-zag lines, blurred vision, and more), numbness, or weakness. A large proportion of migraines are thought to be genetic but can be triggered by stress, sleep disturbances, hormonal fluctuations, and certain foods (such as, for example, chocolate, cheese, and red wine).

There is no permanent cure for migraines, but they can be controlled through lifestyle modification, including regular sleep patterns, regular mealtimes, stress management, avoidance of excessive caffeine intake, and avoidance of the known dietary triggers. Less severe migraines can occasionally be controlled by over-



the-counter medications, such as Aspirin, acetaminophen, ibuprofen, and naproxen, to name a few. But severe migraines frequently require a special prescription of anti-migraine medications.

Most headaches are benign, but there are symptoms that could indicate a more serious diagnosis, requiring a visit with your health care provider. These “red flags” include:

- associated infection (which may be accompanied by fever, chills, night sweats, or muscle pain)
- new headaches that develop in the setting of cancer, weight loss, systemic disease (lupus or other inflammatory diseases, for example), or pregnancy
- associated confusion, double vision, ringing in the ears, a stiff neck, or weakness on one side of the body
- new-onset migraine; that is, no previous history of migraine
- a regular headache waking you up at night.

Please consult with your doctor for more information.

Dr. Sitwell obtained his fellowships in internal medicine and neurology from the University of Ottawa. He is Director of the headache clinic at The Ottawa Hospital.



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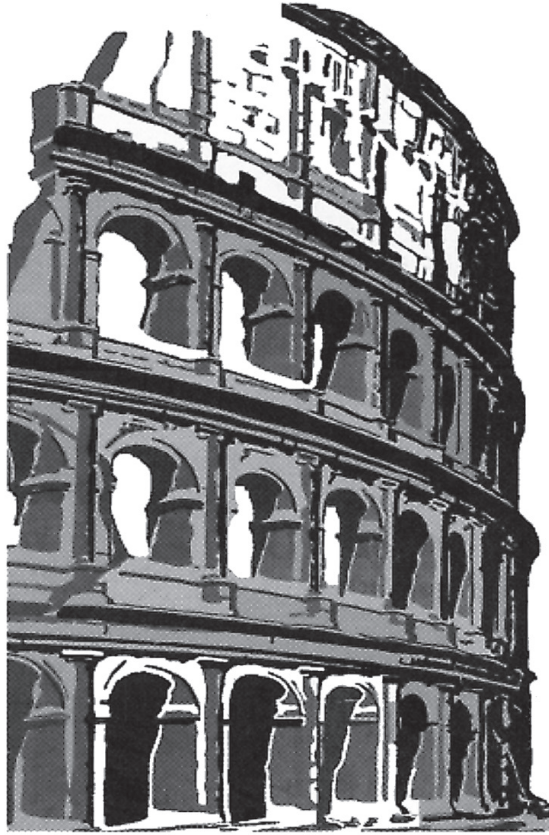


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Sylvia Klein

By Hannah Bernstein

Picture this: A bright and sunny March afternoon, with sunlight streaming into a house, walls lined with brightly coloured photographs and paintings, tables dotted with sculptures both large and small, shelves lined with ceramics. This is the home of Sylvia Klein, who — in a two-hour interview and tour — shared with me her background and career as both an artist and teacher.

Sylvia was born in Lisbon, Portugal, in 1941, the morning after her parents arrived there. This followed a harrowing train journey that originated in Milan, Italy, and took the family through Switzerland, France, and Spain, and eventually to Lisbon. It was not a relaxed family vacation train ride through Europe. “There were Gestapo on the train,”

explains Sylvia. “They got to Lisbon at night. The next morning my mother walked to the hospital and gave birth to me.”

The family moved to Montreal in 1944, where Sylvia grew up as a self-described arty kid. “Being an only child, my mother kept supplying me with the biggest box of crayons possible.” In high school, Sylvia took classes at the Montreal Museum of Fine Arts and even had a session with Arthur Lismer.

As an aside, Sylvia looks very much the arty kid now grown up, with her long signature braid pinned to the side of her head. With a chuckle, she explains that she let her hair grow when she started painting and her daughter was little. “And then my hair was long and I braided it, and the braid got longer.” When asked why she kept it, her response: “Even if I got caught in the rain, my hair wouldn’t look different.

“It’s comfortable for working; and besides, it’s my security blanket!”

Sylvia attended Baron Byng High School, received her Bachelor of Arts from Sir George Williams University (now Concordia), then moved to Ottawa with her husband in 1970. She received her master’s from OISE — the Ontario Institute for Studies in Education — in the early 1980s.

After attaining teacher accreditation in the early 1970s, Sylvia began a 40-year career as both a working artist and teacher. The two jobs were closely intertwined. “I always wanted to teach. Very early on, I read that if you want to be a good art teacher, you have to be an artist. And I really took that to heart. That’s the way I taught. I was completely immersed in my art.”



One of Sylvia’s favourite compositions

Photos: Hannah Bernstein

Sylvia taught locally at several high schools, including, among others, the High School of Commerce, Glebe Collegiate, and Lisgar Collegiate. After retiring from the Ottawa-Carleton District School Board in 2000, she continued teaching in the Jewish community at Machon Sarah High School and Yitzhak Rabin High School for another 12 years. "I was an intuitive teacher because I was a practising artist. Art was my life. That was the way I lived."

Sylvia continues to "shep nachus" from her many successful students who pursued art careers themselves, including one who runs the diploma program at the Ottawa School of Art, another who just had an exhibit at the Diefenbunker, an industrial engineer, a ceramics teacher at an Ottawa school, and one who has a piece in an LRT station. "I became a role model for them. I guess it was my authenticity that got conveyed."

Sylvia's creative side as a teacher first began with ceramics and, to a lesser extent, painting, but she soon turned to photography. "I bought a macro lens to photograph my students' work and that got me hooked on photography."

Her photographs have been exhibited internationally, including in New York City, Holland, and Germany. Here in Ottawa, Sylvia has exhibited at the Shenkman Arts Centre, Cube Gallery, and SAW Gallery. The National Gallery of Canada has two of her pieces in its collection, the Canada Council Art Bank also has two pieces, and Ottawa City Hall has one large piece and several smaller ones on display and in the archives.

Sylvia's photographs are bold and bright, dark and dramatic, dynamic and futuristic. When it comes to photography, "it's always about the way the light illuminates something."

When digital photography became the norm, she made the transition to an iPad seamlessly, without ever looking back. When asked if the change was difficult: "It was hit and miss. I am self-taught. I do all my photography on my iPad."

Regarding mentors, Sylvia pauses to reflect, then credits her mother. "My mother was a wonderful person. She was creative in everything she did: in cooking, sewing, crocheting, and knitting. Without a doubt, my mother was my mentor."

For her inspiration, Sylvia names two 20th century artists, Louise Nevelson and Kazimir Malevich, whose work she saw exhibited in New York City on one of her first trips there. (Louise Nevelson was an American sculptor known for her monochromatic, wooden wall pieces and outdoor sculptures. Kazimir Malevich was a Ukrainian artist and art theorist, whose pioneering work and writing influenced the Russian avant-garde movement and the development of abstract art in the 20th century.)

Asked if she has a most treasured piece of art, Sylvia points to one of her paintings





that hangs on one of the walls in her home. It's one of her early works and was in a show at the Cube Gallery. What makes it particularly striking is that the painting itself can be hung in a square or diamond orientation. And within that orientation, the image can be rotated. "Years ago, I read that a good painting can be looked at from any direction. I have tried to do that a lot with my work. I see it as interactive with the audience."

Sylvia's current works are tabletop sculptures, and, as the name implies, they fit neatly on the table. "They are intimate pieces. You can pick them up and they are multifaceted. Plus, there's a surprise element when you turn them over and read the words or messages written on the back. I like that.

"They are an homage to both Louise and Kazimir. Most are on the theme of love or the lack thereof. No one would believe how much time was spent working on the surfaces, so when you touch them, they feel lovely. They are very small pieces but big pieces of art."

After close to two hours, it's time to wind things up. Sylvia's carefully chosen words summarize a long, successful, and

productive career: "I'm blessed. My parents managed to get out of Europe in 1944 when they brought me to Canada. I do art, which makes me happy. When I can help people with their art, it gives me great pleasure, great satisfaction. I see my students and the good relationship I have with them as equals."

Sylvia's art journey continues. To learn more about it, visit her website at www.sylviaklein.ca or contact her by email at sylviaklein@mac.com.

Hannah Bernstein is currently President of AJA 50+ (Active Jewish Adults). Following a lengthy career in communications, she is embracing retirement, with interests in Israeli dance, writing, and spending quality time with her family.



Three of Sylvia Klein's tabletop sculptures



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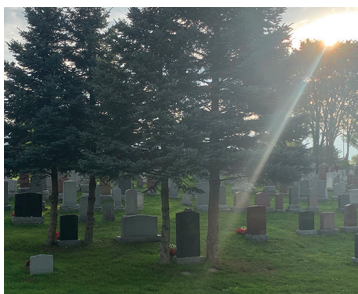
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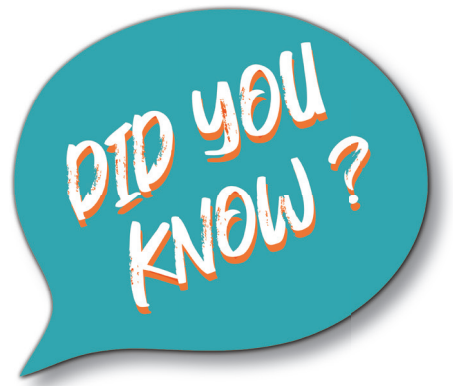
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In this issue of the *Ottawa Jewish Directory Community Resource Guide*, we thought to give our publication not only a new year's flavour but to also add an historical spice to it. For this reason, we feature our prominent Jewish women article, and in this item, a few interesting nuggets of history we dug out from the Ottawa Jewish Archives.



Many thanks to Teigan Goldsmith, our archivist, who researched and found the answers to these questions in the annals of our Ottawa Jewish Archives.

Can you name the first Jewish baby born in Ottawa?

It's believed that Harry Dover was the first Jewish baby born in Ottawa. His father John Dover is first recorded in the *The Ottawa Directory 1890–91*. John was born in Yourbrick, Lithuania, moved to New York in 1885, and then arrived in Ottawa, with his wife Minnie, in 1889, and began a peddling business.

Do you know how much the Jewish population grew throughout the years in Ottawa?

According to a 1952 Canadian Jewish population study created by the Canadian Jewish Community Series, here's what the population looked like in Ottawa:

1861 – 4	1911 – 1,776
1871 – 0	1921 – 2,799
1881 – 20	1931 – 3,316
1891 – 46	1941 – 3,809
1901 – 398	1951 – 4,484

Fifty years after that survey was published, the 2001 census listed the Jewish population in Ottawa as being 13,445.

What was the first synagogue in Ottawa?

Adath Jeshurun was the first synagogue in Ottawa. It opened in 1905, but the congregation was formed in 1891 and met in random locations until the completed brick-and-mortar synagogue opened. The synagogue structure was located at 375 King Edward Avenue and still stands today, although it is now operated by a Seventh-day Adventist Church group.

What was the first Jewish school opened in Ottawa?

The Ottawa Talmud Torah was the first Jewish education centre to open in the nation's capital. Originally, all the synagogue congregations had their own educational programs, but they amalgamated to form the Ottawa Talmud Torah. The board was established in 1923 — the same year the board received its letters patent, the legal operating papers required to establish the school. A building at 171 George Street was purchased to house the school. Casper Caplan was the Ottawa Talmud Torah's first president.

Who was the first community Rabbi?

Rabbi A. H. Freedman was Ottawa's first community Rabbi. He served Ottawa's four congregations and was selected for the position in 1933.

What was the first Jewish *tzaitung* (newspaper) in Ottawa?

The *Ottawa Jewish Bulletin* was the first Jewish newspaper in Ottawa; it published its first issue on October 22, 1937.

Did you know that Grassroots for Affordable Jewish Education, or GAJE, is suing the Ontario government for discriminatory refusal to fund Jewish day schools?

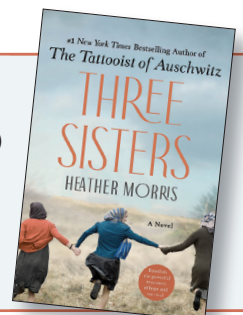
As its website indicates, "GAJE's lawsuit addresses the fundamental unfairness of school funding in Ontario. In this province, Roman Catholic schools receive full public funding while the schools of other religions receive nothing. This arrangement stands in stark contrast to five other provinces — Quebec and all the provinces west of Ontario — where independent schools, including religious schools, receive public funding. We believe that Ontario's discriminatory policy breaches the Canadian *Charter of Rights and Freedoms*, and that this discrimination must finally end.

Years of waiting, lobbying and hoping for successive Ontario governments to change this policy have been in vain. We are now turning to the courts for a just solution.

"We are asking the court to declare that the failure by the governments of Ontario and Canada to fully fund Jewish day schools in Ontario breaches the Canadian *Charter of Rights and Freedoms*."

Three Sisters by Heather Morris

This latest must-read by Morris (author of *The Tattooist of Auschwitz*) is a story of family, courage, and resilience, inspired by the true story of the lives of the Meller sisters. Livia Ravek (née Meller) is the 97-year-old at the centre of our Rechovt article (see page 15) in this fall edition.



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ANSWERS TO HOLIDAY TRIVIA QUESTIONS FROM PAGE 9

1. The answer is "a." Traditionally we blow 100 blasts — thirty before the Amidah, thirty during the silent Amidah, and thirty during the chazzan's repetition of the Amidah. It is customary to blow yet another 10 blasts after the repetition of the Amidah, for a total of 100 blasts. However, 30 is the minimum.
2. The answer is "c." The shofar cannot originate from cattle for a couple of reasons. First, it reminds us of the sin of the golden calf and second, cattle horns are one solid piece of bone; the horns preferred for a shofar have a soft tissue core and a keratin sheath. Ram horns are most popular for shofars but ibex and gazelle horns can also be used.



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