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A PRESIDENT'S EULOGY FOR A SLAIN HOSTAGE

"Beloved Hersh, with a torn and broken heart, I stand here today as the President of the State of Israel, bidding you farewell and asking for your forgiveness, from you, and from Carmel, from Eden, from Almog, from Alex, and Ori, and from all your loved ones.

I apologize on behalf of the State of Israel, that we failed to protect you in the terrible disaster of October 7, that we failed to bring you home safely.

I apologize that the country you immigrated to at the age of 7, wrapped in the Israeli flag, could not keep you safe.

Rachel, Jon, dear Libby, and Orly, grandparents, and the whole family – I ask for your forgiveness, forgiveness that we could not bring Hersh back home alive.

Most of us did not have the privilege of knowing you in life, but you have been so alive in us for eleven months now; together with many other brothers and sisters, held captive by cursed, monstrous murderers – since Simchat Torah – which turned into the day of our disaster.

Know this: We are witnesses, and we will never forget. There is no door in the world on which your beloved family did not knock for you, for your rescue and well-being.

There is no stone they left unturned, no prayer or plea they did not cry out – from one end of the world to the other – in the ears of God and man.

Michal and I met with your parents and family dozens of times in the past year, and we had the privilege of getting to know up close people of exceptional stature and to learn from them a lesson we will never forget – about a mother's and father's limitless love.

Only recently, on the evening of Tisha B'Av, together with your parents, we prayed at the President's Residence for your return, together with all the hostages. And now, our heart, already broken, is shattered into pieces. In one night, we were informed of the murder of six innocent and pure souls, each of them a whole world, with loved ones who have not slept a single full night, nor taken a full breath, for eleven months now.

Now - the State of Israel has an urgent and immediate task.

Decision-makers must do everything possible, with determination and courage, to save those who can still be saved, and to bring back all our sons and daughters, our brothers and sisters.

This is not a political goal, and it must not become a political dispute. It is a supreme moral, Jewish, and human duty of the State of Israel to its citizens.

We did not fulfill this duty. And now – we have a sacred and shared obligation, to stand up and bring them all back to their homeland. For the spirit, resilience, and unity of Israel.

Of course, we do not forget for a moment our obligation to hold accountable the despicable murderers who butchered you – Hersh – your friends, our sisters, and our brothers.

Here too, the mission is clear and binding: To continue fighting relentlessly against the murderous terrorist organization Hamas, which has once again proven that there is no end to its savagery and the crimes against humanity it is willing to commit.

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A MESSAGE FROM YOUR LIBERAL MPS FOR ROSH HASHANAH:

On October 2nd, as the sun sets, Jewish communities in Canada and around the world will gather to celebrate Rosh Hashanah, marking the beginning of the High Holidays and culminating in Yom Kippur. Rosh Hashanah is a time for joyous gatherings of family and friends, where people come together for meals and worship, strengthening their connection with God. It is also an opportunity for introspection, reflecting on the creation of the world, and embracing the coming year with hope and optimism.

This year, as we join in these celebrations, we reflect on the challenges and triumphs of the past year. We recognize how difficult the last year has been for the Jewish Canadian community and Jews around the world. In these times of reflection and renewal, we stand in solidarity with you.

Our commitment to fighting antisemitism at home and abroad remains unwavering. We are dedicated to ensuring the safety and security of Canada's Jewish community and will continue to work tirelessly to create an environment where everyone can live without fear.

We reaffirm Canada's commitment to supporting Israel's right to exist as a democratic and Jewish state, living in peace and security with its neighbours. May this New Year bring renewed hope and progress toward lasting peace.

Wishing everyone a Happy and Healthy New Year. May this Rosh Hashanah bring blessings of joy, health, and prosperity, and may we all pray for a better year ahead.

Shana Tova Umetuka!

UN MESSAGE DE VOS DÉPUTÉS LIBÉRAUX POUR ROSH HASHANAH :

Le 2 octobre, au coucher du soleil, les communautés juives du Canada et du monde entier se réuniront pour célébrer Roch Hachana, qui marque le début des Grandes Fêtes et culmine à Yom Kippour. Rosh Hashanah est une période de rassemblement joyeux de la famille et des amis, où les gens se réunissent pour les repas et le culte, renforçant ainsi leur lien avec Dieu. C'est aussi l'occasion d'une introspection, d'une réflexion sur la création du monde et d'un regard optimiste et plein d'espoir sur l'année à venir.

Cette année, alors que nous nous joignons à ces célébrations, nous réfléchissons aux défis et aux accomplissements de l'année écoulée. Nous reconnaissons à quel point l'année écoulée a été difficile pour la communauté juive canadienne et les juifs du monde entier. En ces temps de réflexion et de renouveau, nous sommes solidaires avec vous.

Notre engagement à lutter contre l'antisémitisme au Canada et à l'étranger demeure inébranlable. Nous sommes déterminés à assurer la sécurité de la communauté juive du Canada et nous continuerons à travailler sans relâche pour créer un environnement où chacun peut vivre sans crainte.

Nous réaffirmons l'engagement du Canada à soutenir le droit d'Israël à exister en tant qu'État démocratique et juif, vivant en paix et en sécurité avec ses voisins. Puisse cette nouvelle année apporter un regain d'espoir et des progrès vers une paix durable.

Nous souhaitons à tous une bonne et heureuse année. Que ce Rosh Hashanah apporte des bénédictions de joie, de santé et de prospérité, et que nous puissions tous prier pour une meilleure année à venir.

Shana Tova Umetuka!

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IT WAS ANTISEMITISM AFTER ALL

THE MYSTERY OF THE 1936 OLYMPICS HAS FINALLY BEEN SOLVED

By RAFAEL MEDOFF

A long-running mystery related to the Nazi Olympics of 1936 has finally been solved—and it has yielded an important lesson about the American Jewish experience as well.

Prof. Jeffrey S. Gurock, the dean of historians of American Jewry, unravels this puzzle, and much more, through the lens of the life of Marty

(Dr. Rafael Medoff is director of The David S. Wyman Institute for Holocaust Studies and author of more than 20 books about American Jewish history and the Holocaust.) -The Editor

Glickman, an iconic figure in the New York sports world as the radio announcer, for more than two decades, for the New York Knicks and the New York Giants.

Marty Glickman: The



MPP MICHAEL KERZNER WAS AT PROSSERMAN JEWISH Community Centre's (PJCC) Boot Camp and Zumbathon in September to formally congratulate the group on the work tthat will take place, thanks to a \$108,800 Capital grant from the provincial government's Ontario Trillium Foundation (OTF) in 2023. The grant, awarded last fall, is being used to enhance PJCC's outdoor ball hockey rink and create a pickleball court for the community. This infrastructure will allow PJCC to engage a wide range of participants, particularly seniors, to lead physically active lives and reduce social isolation. "I am so proud to see the success of the vital programming at the JCC which has demonstrated the inclusiveness of building a strong and vibrant community for everyone," said Kerzner, MPP for York Centre. Above, MPP Kerzner speaks with vendor at the health and wellness Shuk

Life of American Jewish Sports Legend, newly published by New York University Press, is an eminently readable story of Jews and sports, rich with riveting anecdotes and nostalgic charm. But it is also a compelling scholarly analysis of broader Jewish concerns that are as relevant today as ever.

Like many sports announcers, Glickman was himself a former athlete, a star in both football and track at Brooklyn's James Madison High School in the early 1930s. It was in his senior year that Glickman's life began to mirror the tapestry of the American Jewish experience in the interwar period.

That was when a group of Jewish alumni of Syracuse University decided to try to recruit the teen dynamo to attend their alma mater. While the alumni looked forward to the prospect of such a sterling addition to the Syracuse sports community, really (Please turn to page 10)

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THE ABANDONED JEWISH COLONY OF EDENBRIDGE

SASKATCHEWAN FARMING COLONY WAS ONCE A THRIVING JEWISH COMMUNITY

By JORDAN AMIT

In the heart of Saskatchewan, lies one of the most fascinating Jewish heritage sites in Canada, an abandoned farming colony forgotten by time. It's called Edenbridge, and was once a thriving agricultural community built by Jewish immigrants. The site contains the oldest synagogue in Saskatchewan, built 1908, just two years after they arrived in their new home.

Jordan Amit is a filmmaker and Youtuber who is passionate about history. He has a particular fascination with abandoned synagogues in once vibrant Jewish communities and has visited Edenbridge, Saskatchewan three times. If readers want to watch a short documentary he made about Jewish life in Edenbridge, visit this link: https://www.youtube.com/watch?v=40uVFs4xeZg. He can be reached at: jordanamitediting@gmail.com - The Editor

This was a community of Lithuanian Jews who fled the antisemitism, pogroms, and persecution that plagued Lithuania and the rest of Eastern Europe at the turn of the 20th century, and came to Canada via South Africa, where they spent some time in be-

tween.

The newly created province of Saskatchewan was offering cheap land as an incentive to encourage immigration and settling of the frontier. This community decided to take up the offer, and hopped on a

boat from Cape Town to Montreal. From there they took a train across this vast country, until they arrived at the closest station, Star City, Saskatchewan. With such a cosmopolitan name, they were a little disappointed when they found themselves in a place that's barely even a village.

The final leg of what must have been an incredibly difficult and tiring journey was a ride on horse

(Please turn to page 13)



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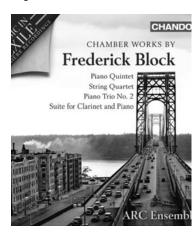
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RESCUED FROM OBLIVION

GLEN GOULD SCHOOL OF MUSIC UNCOVERS A TREASURY OF WORKS BY FREDERICK BLOCK

Frederick Block (1899-1945) was on the brink of an auspicious European career when his future was shattered by the Nazi's annexation of Austria in 1938. His brief exile in New York was tortured by recurring premonitions of his imminent death, which prompted a resolute quest to set down as many works as possible in the time he had left. On June 1, 1945, the premonitions fulfilled their promise, and his extraordinary legacy has remained unexplored since his death. For the eighth of its highly regarded "Music in Exile" recordings for Chandos, the ARC Ensemble (Artists of the Royal Conservatory) turns its attention to this forgotten Viennese émigré.

Nominated for multiple Grammy, JUNO and OPUS Klassik Awards, the ARC Ensemble is devoted to righting sins of omission, unearthing 20th century music suppressed or marginalized as a result of political and racial discrimination. The Chamber Works by Frederick Block (release date October 25, 2024) is commercial recording of this composer's works; hidden gems that richly deserve inclusion in the mainstream classical repertoire.



"Of the many exiles we have investigated, Block's story is among the most affecting, its poignancy deepened by the isolation of his final years, and the near total anonymity that followed his death," says the ARC Ensemble's Artistic Director Simon Wynberg. A musical archaeologist, Wynberg didn't have to dig deep to find Block's music, chancing on his name

in an online survey of the New York Performing Arts Library's Special Collections. The composer was unknown to him, but Wynberg's curiosity was piqued. Here was an abundance of intriguing and unknown chamber music, orchestral works, operas and vocal music, all of which survive in the composer's manuscripts.

Wynberg's research also unearthed an unexpected

relationship between Block and the poet Langston Hughes, a towering figure of the Harlem Renaissance. The composer, who had set several of Hughes' poems to music in Vienna, and drew on his texts for the opera Amerika, wrote to Hughes' within weeks of his arrival in New York: "I was very much enchanted by your marvellous poems," he wrote. "Yes I

(Please turn to page 25)



PIONEERING FEMALE RABBI RETIRES

RABBI DR. ELYSE GOLDSTEIN STEPS DOWN AS SPIRITUAL LEADER OF CITY SHUL

By RICHARD ROTMAN

In the Toronto Reform Rabbinate, the end of a remarkable and ground-breaking era has come: Rabbi Dr. Elyse Goldstein, Canada's longest-serving female rabbi – and from 1983-85 its only female rabbi - has retired from City Shul, the downtown synagogue she founded in 2012. Now thriving with

more than 200 families as members, City Shul is known as the 'downtown Reform Shul' and is notable for its inclusive, welcoming policies and Rabbi Goldstein's often-copied and innovative religious services.

City Shul embraces: "Non-Jews partnered with Jews. Non-Jews seeking understanding of

the richness of Judaism. Singles, couples, empty nesters. GLBTQ folks. Families of all kinds: blended, traditional, samesex, people with special needs, single parents, interfaith, interracial, typical Jews, non-typical Jews."

nered with Jews. Non-Jews For City Shul, Rabbi seeking understanding of Goldstein's retirement is

bittersweet: her congregants are not only celebrating her next career phase but are also grateful for her establishing such a spiritually connected and vibrant downtown Jewish community. During the month of June, to mark her Rabbinical Transition, City Shul observed Rabbi

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TERRORISM AND THE PALESTINIAN VOCABULARY

PA KNOWS NOTHING ABOUT ACTS OF TERROR

By MOSHE PHILLIPS

(Moshe Phillips is National Chairman of Americans For A Safe Israel, a leading pro-Israel advocacy and education organization.) - The Editor

A recent Israeli drone strike eliminated five terrorists, a terror operations room, and a warehouse full of explosives near the Palestinian Authority city of Tulkarm.

Or: Israel shelled a "refugee camp," slaughtering "five civilians, including two teenagers" in an act of wanton aggression.

The first version of the story is what actually happened. The second is the Palestinian Authority's make believe version, as published by the official PA news agency Wafa.

Why is it that in the World According to the PA, there are no Arab terrorists, they have no weapons depots or bomb factories, and they never attack innocent Israelis?

The answer may be found in a careful look at the incident near Tulkarm. It offers a fascinating study in how the PA revises news in

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IT WAS ANTISEMITISM

(Continued from page 5)

"they were out for much bigger game," as Prof. Gurock puts it; they hoped the

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presence of a star Jewish athlete on campus would

help undermine the univer-**Proud to stand with Ontario's Jewish Community Shanah Toyah**

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sity's strict quota on Jews. His success would "make it easier for other Jewish students to be admitted," alumni told him bluntly. Glickman's life was no longer entirely his own; he was becoming a symbol for all of American-Jewry.

In his freshman year at Syracuse, at the age of 18, Glickman qualified for the U.S. Olympic team that would take part in the 1936 games in Nazi Germany. A handful of athletes—non-Jews as well as Jews-who were likely to qualify for the Olympics declined to take part in the Nazi Olympics, as a protest against Hitler's merciless persecution of Germany Jewry. But most of the other athletes, including Glickman, accepted the prestigious invitation to Berlin.

Glickman's dream of international athletic stardom was shattered, however, when, at the very last minute, the U.S. coaches benched him and another Jewish track star, Sam Stoller, without explanation. (One of their replacements was Jesse Owns, the African-American speedster whose gold medal performance in Berlin confounded Adolf Hitler's racial theories.) Historians have long suspected that the antisemitic head of the U.S. Olympic team, Avery Brundage, was responsible for ousting Glickman and Stoller in order to spare Hitler the possible embarrassment of Jewish runners defeating their German rivals while he watched.

But Glickman himself wouldn't say so. "Then, and for decades thereafter,

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Glickman would use vague terms to publicly depict what had transpired," Gurock writes. "When queried, Glickman kept to himself his own certain belief that anti-Semitism...was the reason he was not permitted to run and triumph." The most he would say out loud was that "politics" had been involved, and that he was "greatly disappointed."

Glickman's position reflected the tenor of the times. His "reticence to call out prejudice and create an uproar over antisemitism was in line with the way many Jews—perhaps most Jews—of that era dealt with Jew-hatred," Gurock explains. "They were nonconfrontational, concerned about what aggressive responses might mean for their status as members of a minority group."

"Putting his past far

behind him, Glickman rose to sports broadcasting fame in the late 1940s, a time when few Americans owned televisions and therefore sports fans were heavily reliant on radio announcers. Glickman's contrarian yet personable manner, wealth of knowledge, and dramatic touch endeared him to New Yorkers. The fact that he used commonly known Yiddish words on air made him even more of a beloved figure to the city's Jewish community.

In the decades to follow, Glickman rarely spoke about the events of 1936, and when he did, he continued to avoid blaming antisemitism for his exclusion. Even at the time of the Palestinian Arab terrorist attack on Israeli athletes at the 1972 Munich Olympics, when Glickman was re-

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IT WAS ANTISEMITISM

(Continued from preceding page)

peatedly asked by journalists about his experience in Berlin, he held his tongue on the antisemitism question.

Then suddenly, in a 1979 oral history interview for the American Jewish Committee, Glickman let loose. "In order to save the Nazis from more embarrassment," he said bluntly, "the Jews were kept off the team by an American Nazi named Avery Brundage..."

It was not a one-time utterance; a dam inside Marty Glickman had burst. In his commentary in 1980 on the Moscow Olympics controversy, in interviews with reporters, and in a documentary film, Glickman said unequivocally that he had been a victim of antisemitism. So what had changed to make him finally unburden himself?

The answer, Prof. Gurock persuasively argues, is that, once again, Glickman reflected the times. By the

late 1970s, "a new era of American Jewish self-confidence was underway as this minority group increasingly felt accepted within American society," Gurock notes. The new generation did not worry nearly as much about what non-Jews thought "about how they looked, sounded or behaved...They would not let those who would marginalize them get away with their prejudices."

In this environment, where a new generation of Jews truly felt at home in America, Marty Glickman was at long last ready to speak his truth about what happened to him in 1936. Glickman's experience thus is not only the compelling story of an individual but also a coming of age tale about American Jewry. Jeffrey Gurock brings to this story the unparalleled scholarship that has always been the hallmark of his work.

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ABANDONED JEWISH COMMUNITY

(Continued from page 6)

and cart 25 km north, until they arrived at their final destination.... the middle of nowhere.

They purchased a plot of land, 800 meters by 800 meters, and paid a grand total of \$10 for it, which adjusting for inflation, would be \$300 CAD in today's money.

But they were wholly unprepared for this venture. These were not farmers. They were European urbanites who probably knew little about farming. Moreover, they chose to establish a colony in one of the toughest environments possible, the Canadian Prairies, which has some of the harshest winters in the world.

In fact if it wasn't for the help of the local indigenous people, who taught them how to build the appropriate shelters necessary to survive the winters, they probably wouldn't have made it.

But with incredible tenacity and determination, they rolled up their sleeves, literally, and got to work. They learned how to farm, and slowly built their small community.

Legend has it that they originally wanted to call their community "Jew Town" or "Jew Bridge", based on the fact that there was a small bridge over the Carrot River nearby, but the authorities weren't too enthusiastic about this name. So they came up with the name Edenbridge, because in Yiddish, Yiddin means Jew, so Yiddin Bridge (Jew Bridge) became Edenbridge, a persounding English fectly name, but one that hides their original desire. Members of their community back home would join them later, and together with people marrying and having kids, they eventually became 50 families, a total of 170 people, at the peak of the colony in the 1920's.

They mostly grew wheat, barley and oats, as well as livestock, and as their community grew, they purchased more and more land around the original plot, to the point that they owned land across multiple kilometers in all directions.

But the Great Depression of the 1930s took a heavy toll on the colony. On top of the economic problems, there was a decadelong drought, which is devastating to any farming community. This began the slow decline of the colony, which dragged out over many years.

In later decades, the seemingly endless difficulties



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and hardships of farming on this land, modernization, the lure of urban centers like Saskatoon, Regina, and Winnipeg, and simply the passage of time, all contributed to the decline.

Some families spent the winters in the cities, and came back to farm their fields in the summertime, but even that eventually became too much of a burden.

By the 1960's most of the original settlers had died, and almost every family was permanently established in a bigger town or city.

In 1964, the synagogue ceased to serve as a place of worship, and Edenbridge simply died as a colony, remembered only by those who lived there, and the non-Jewish locals of the area. All the land was eventually sold but in 1987 a

quarter of the original field they purchased, and where they built the synagogue, was donated to the Saskatchewan Wildlife Federation. This is a provincial organization that maintains wildlife reserves across Saskatchewan, and they maintain Edenbridge as well. Forty acres of undisturbed forested land serve as a nature reserve and a heritage site.

Today if you go to Edenbridge, all that you'll see are the synagogue and the cemetery, connected to each other with a beautiful trail that cuts through the nature reserve.

Very few people come here, so if you're curious and bold enough to make the trek, you will most likely have the entire place to yourself, so you can soak up the atmosphere.





TERRORISM AND PA VOCABULARY

(Continued from page 9)

order to incite the Palestin- that. And even those who ian Arab public to hate Jews and remove Israel from the map.

Let's start with the location of the Israeli strike. According to the PA, it was "the Nur Shams refugee camp" near Tulkarm. The term "refugee camp" means that it's inhabited by refugees. Nur Shams isn't inhabited bv genuine refugees. The last time refugees moved there was during the 1948 war. Only a small number of residents are older than 76 (the average life expectancy in the PA areas is 76.5); but the overwhelming majority of the population is younger than

are older didn't necessarily flee to Nur Shams from some other place.

The reason that they are all called "refugees" is because the UN's definition of "Palestinian refugees" includes anybody who is a descendant of an actual refugee. That's like calling most American Jews "refugees" because their greatgrandparents fled from pogroms in Czarist Russia. The absurd UN definition is parroted by the mass media, and by those partisans and pundits who deliberately inflate number of "Palestinian re-

(Please turn to page 18)

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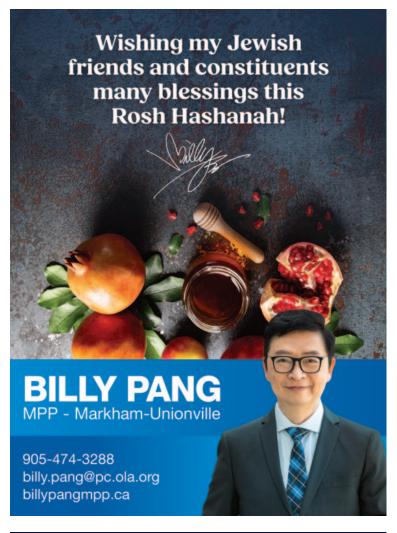
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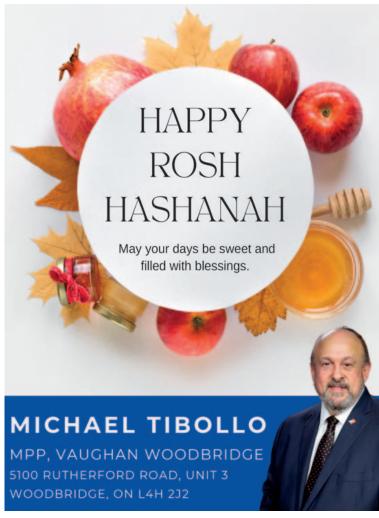
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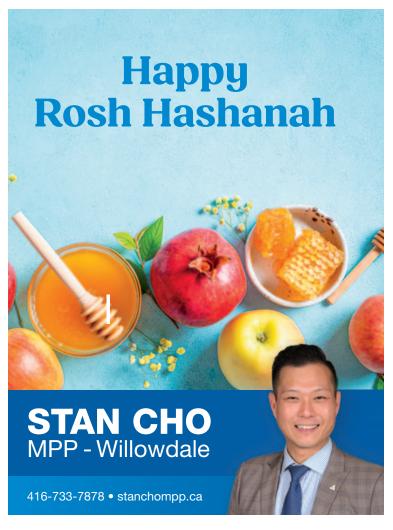




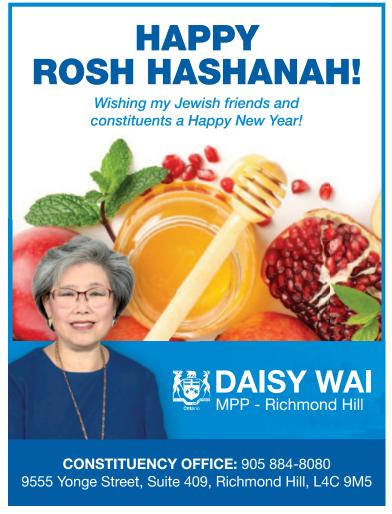


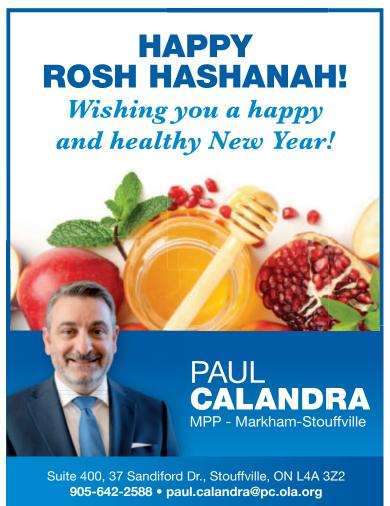
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TERROR AND THE PA VOCABULARY

(Continued from page 15)

fugees" to gain sympathy.

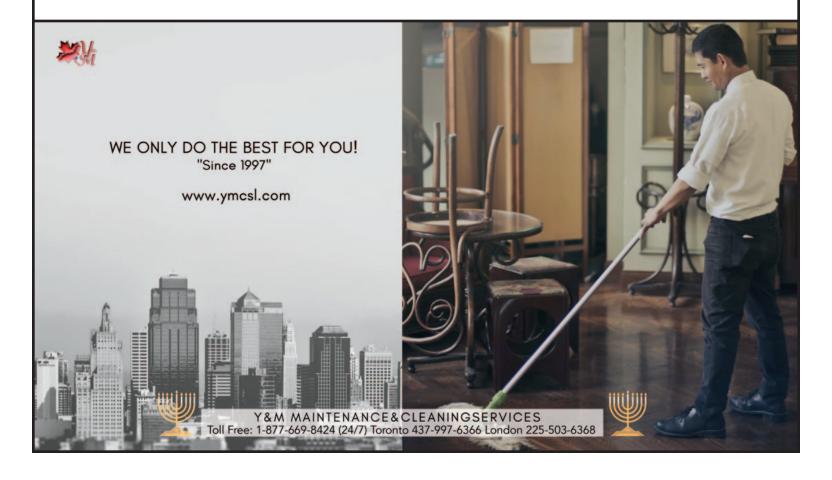
The term "refugee camp" conjures up images of people living in tents or, at best, shacks. Google images of Nur Shams, and you'll see that it consists of large, modern apartment buildings. It looks like any other Palestinian Arab town. They have electricity,

running water—and lots of terrorists.

One of them was Jibril Jibril, a 20 year-old Hamas terrorist. He was set free in last November's deal for some of the Israeli hostages in Gaza. According to Israeli media reports, Jibril immediately returned to his terrorist ways and took part



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in several attempted murders of Jews. He was one of the five eliminated in last month's drone strike.

The Israeli government released a photo of Jibril in full military attire, brandishing an automatic weapon. But how did the PA's news agency portray him? Wafa circulated a photo of him in civilian clothes, with a baseball cap and sunglasses.

The other four terrorists killed in the strike



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were in a strategic operations room in the home of Abu Shuja'a, leader of Islamic Jihad in Tulkarm, and in an adjacent warehouse full of explosives.

Not according to the PA, however. The Wafa report stated only that the barbaric Israelis "targeted a house in the al-Manshiya neighborhood in the Nur Shams camp." In the PA's fun house mirror-reality, Zionist savages go around bombing innocent people's houses for no apparent reason.

When terrorists are on the run, we imagine that they are hiding in attics or caves or similar places. But not in Nur Shams. The terrorists there are not on the run at all. The head of Islamic Jihad has his own house, with a terror operations room. Next door, he has a warehouse full of bombs.

That's yet another reminder that the PA security forces could arrest these terrorists and shut down their warehouses in five minutes—if they wanted to. But they don't want to. Because the PA considers the terrorists its brothers, not its enemies.

That's a blatant violation of the Oslo Accords, which require the PA to arrest and disarm terrorists, shut down their weapons depots and bomb factories, and outlaw terrorist groups. (Annex I, Article II, 3-c of Oslo II).

Instead of fulfilling its Oslo obligation, the PA shelters terrorists, pays salaries to terrorists and their families, and teaches Palestinian Arab children to idolize terrorists and follow in their footsteps.

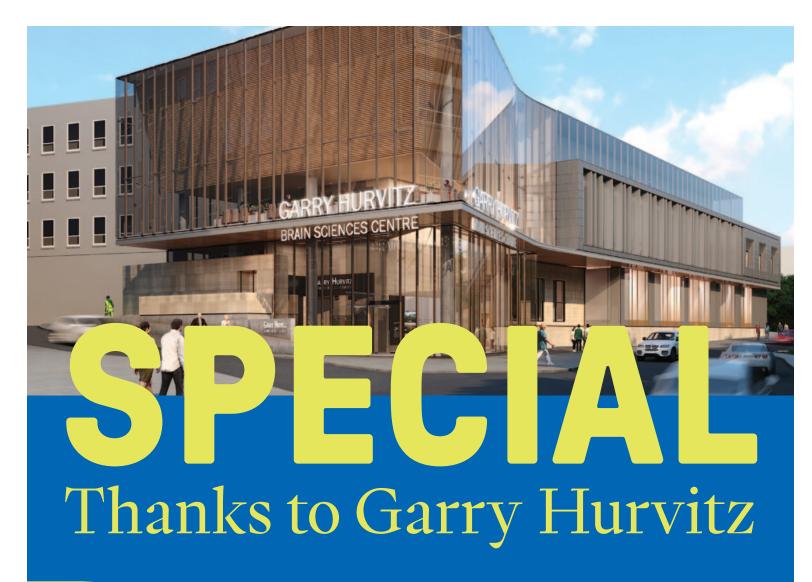
The Palestinian Authority's See No Terrorists / Hear No Terrorists / Speak of No Terrorists policy make it impossible for any reasonable person to conclude that the Palestinian Arab leadership has any real interest in peace.











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PIONEERING RABBI RETIRES

(Continued from page 8)

Goldstein becoming Rabbi Emerita with a Gala event and numerous special services at its synagogue. While City Shul searches for a new permanent spiritual leader, Rabbi Danny Gottleib, a long-time Toronto Rabbi, left a San Francisco synagogue to become City Shul's Interim Rabbi.

"In Toronto, Rabbi Goldstein's influence was two-fold," commented Rabbi Gottleib. "First, she opened the door for the acceptance of women rabbis beyond the Reform Movement. Her active involvement in the Toronto Jewish Community and becoming the first female to head the Toronto Board of Rabbis led to her acceptance by Conservative rabbinic colleagues and also by the leadership of the UJA/Federation. The number of women rabbis now serving in Reform, Reconstructionist and Conservative congregations and in Communal Roles in Toronto and across Canada were made possible by her trailblazing efforts and determination."

In the Reform Movement, the first female rabbi

was not ordained until 1972 and in the more patriarchal orthodox part of Judaism they are not accepted. The Conservative movement ordained its first female Rabbi in 1985. Rabbi Goldstein vowed to change all that from the age 13, when she announced publicly in her family's synagogue in New York that she would become a rabbi, while her rabbi said, "You mean a rebbetzin/Rabbi's wife?" "No," said Elyse, "A rabbi." And she then did, turning the rabbinate pretty much upside down after that.

In 2005 she was awarded North America's highest honour for Jewish Education, The Covenant Outstanding Award For Educators. She awarded an honorary doctorate by Ryerson University in 2017 for her work in Canada for her "Contributions to academia and society in Canada, along with bettering the culture and society of the local community."

"I consider myself to have broken the 'stained glass' ceiling," commented Rabbi Goldstein. "I had a

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young voice, a female voice that had not been heard before. There were only male voices previously and I was very happy to bring a female one to the Rabbinate here in Toronto and elsewhere. I brought forward issues that had not been considered before - domestic abuse, same sex relationships and most of all, equal female participation in all aspects of Jewish liturgy and worship."



Rabbi Goldstein broke ground in many other ways, including becoming proficient in sign language and specializing in serving the Jewish deaf while in Rabbinical School. She is on the Board of Access Education, helping to build schools in rural communities in Guatemala, where she is also serving as a volunteer Rabbi to the small group of Jews-by-Choice in Guatemala City known as Adat Israel. She founded Kolel: The Adult Centre for Liberal Jewish Learning in 1991; she was its director and principal teacher for 20 years. Kolel was recognized worldwide as a leading institution in the field of Jewish adult education.

"Rabbi Goldstein was very unusual in that she combined knowledge with teaching skill and charisma," said Rabbi Michael Stroh, founding Rabbi at Toronto's Temple Har Zion. "Kolel, the adult edu, (Please turn to following page)

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PIONEERING RABBI RETIRES

(Continued from preceding page)

cation institute she headed as the Rabbinic community under Reform auspices, was a model internationally. It stood for a Reform Judaism of knowledge and commitment."

"Rabbi Goldstein shouldered the burden of paving the way for other female Rabbis, and took it on gladly," said Tina Grimberg-Senior Rabbi at Toronto's Reconstructionist synagogue, Darchei Noam, "It was not always delicate, and she had to be tough, but she did it in a way that was also friendly and acceptable, which is one of the reasons she succeeded so magnificently. In addition, the fact that she displayed such a profound grasp of Jewish scholarship and Talmudic knowledge also opened doors for her, -

had never experienced anything quite like that."

"As City Shul looks ahead, and is seeking a new spiritual leader, we are profoundly grateful for the wonderful synagogue community that Rabbi Goldstein, a true pioneer and visionary, created and that we are so proud to belong to," said Barbara Wade Rose, City president. hope that her bond with the congregation will remain strong and central to her future as we move forward under a new spiritual leader. The indelible legacy of Rabbi Goldstein will remain in the heart of City Shul forever and always.

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RESCUED FROM OBLIVION

(Continued from page 7)

had found a poet of our time for our time! A poet who is writing with blood and not with ink; I felt a real great heart and not the usual construction of a cold intellect. "The two corresponded and letters indicate that

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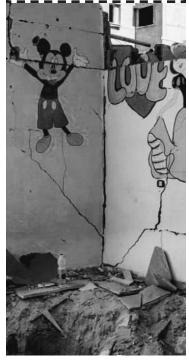
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they may well have met.

Excerpts from Amerika were performed at a memorial concert on radio station WNYC in 1945, shortly after Block's death. WNYC, along with WQXR, briefly kept his works alive with occasional concerts, with the last known performance of his works – until now – taking place in 1951, also on WNYC.

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(PHOTO CREDIT: IDF)



THE ENTRANCE TO the tunnel in Southern Gaza where the bodies of Hersh Goldberg-Polin, Eden Yerushalmi, Carmel Gat, Almog Sarusi, Alexander Lobanov, and Ori Danino were found. Families have been informed that personal items, including a chessboard and notebooks, would be returned.

Wynberg ordered scans of the scores, and during a series of "Block Parties," in which the ARC Ensemble read through a selection of Block's works, he was delighted to find that the ensemble shared his enthusiasm. "This is sophisticated, stylish music, harmonically rich and emotionally intense," he says. "While it certainly hearkens back to the world of the late 19th and early 20th century, Block's language has a strongly original stamp."

The exploration of (Please turn to following page)

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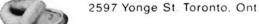


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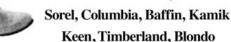
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RESCUED FROM OBLIVION

(Continued from preceding page)

Block's life reveals the now familiar exile story, an exceptionally well-trained, gifted musician, whose Jewish identity made him an immediate target when Germany annexed Austria. The only child of a prosperous Viennese family, Block had enjoyed the rare luxury of a musical life absent any need for an independent income. After waiting a year in London for visas, Block and his wife Ina arrived in New York in the summer of 1940.

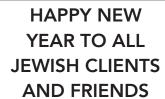
Here he found work scoring and arranging for radio orchestras - principally CBS - and arranging orchestral works for publication in versions for solo piano, projects that kept the Blocks housed and fed. But in tandem with these timeconsuming activities, he produced an enormous amount of chamber music. "Composers need to create, even if there is no immediate possibility of performance, and in Block's case, New York offered only occasional opportunities," says Wynberg.

The premonitions that haunted him, and his death from stomach cancer, were almost certainly precipitated by the stresses of separation: from Vienna,

from his language and culture, and from his mother Berta, a widow who had remained in Vienna, and who was murdered in Treblinka in 1942. During the last years of his life Frederick Block scarcely left his apartment in Washington Heights.

His friend and colleague Otto Janowitz wrote: "He was a composer who didn't belong to any school or movement, who didn't want to prove anything by his composing, who was not abstract or romantic, but who with indefatigable in-

(Please turn to page 28)



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RESCUED FROM OBLIVION

(Continued from page 26)

industry finished work after work unconcerned about of Frederick Block features criticism, success, unfortunately not even about performances, just following honestly his urge to create."

The Chamber Works his Piano Trio no. 2, op. 26 [1930], an engaging piece with allusions to Vienna; the String Quartet, op 23

[1930], whose middle movement evokes the centuriesmarionette theater tradition that Block would have grown up with; the Suite for Clarinet and Piano, op. 73 [1944], an impressive, idiomatic work in five fleeting movements, and the Piano Quintet, op. 19

[1929], characterized by lush chromatic harmony reminiscent of Korngold and Mahler.

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Gould School in Toronto for its many concerts, re-This recording features violinists Erika Raum and ñas; and pianist Kevin



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Israeli comedian Orel Tsabari prank-calls the Katara Hills Hotel in Qatar to book a room for Hamas leader Yahya Sinwar

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"I want to book a room for our boss so he can rest because he has gone through a very difficult time. May his memory be erased", Orel Tsabari told the operator.

When the woman on the line asked for his

name, he identified himself as "Abu Ibrahim."

"I want to book a name for our boss. His name is Yahya Sinwar," Tsabari continued as the hosts on Channel 12 held

back laughter.

Without pause, the woman on the line responded, "Of course, welcome." She added, "Its an honor for us!"

Tsabari then asked, "Do you know him? Do you like him?"

She said, "Of course," and confirmed with Tsabari that it was the Palestinian leader he was calling about.

She then added that Sinwar is "always invited."

"He doesn't have a credit card, and he doesn't have a bank account. Can he give you a suitcase of dollars?" Tsabari then asked. "He will return your Qatari suitcase of dollars to you."

She confirmed that it was not a problem.

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Tsabari then asked if there would be a tv in the room and insisted that the reservation must be made in secret so the Palestinian people would not know that the "Palestinian leader is enjoying himself in a hotel while the Palestinian people are suffering from Israeli bombardments."

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The Katara Hills representative agreed.

Tsabari then told her, "I am telling you honestly, I am from the Mossad, and I want to know if you can help us."

"We will come to the hotel, and then we will kill Ismail Haniyeh and everything," Tsabari continued. The representative asked for clarification, and Tsabari repeated that he was from the Mossad. She then hung up.

Tsabari said he was shocked by two things. "Is

she really so pathetic to believe someone would call to book a room for Sinwar? And secondly, the way she glorifies such a vile and despicable person, and even agrees to cooperate with 'keeping the secret' so that the Palestinian people won't get angry... it just proves the hypocrisy, the absurdity of idolizing a mass murderer."

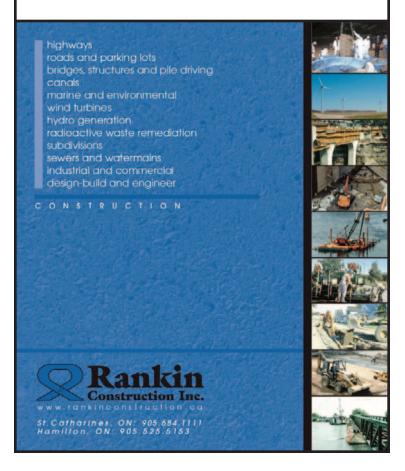
He concluded, "But hey... at least it turned out funny, and if we don't laugh, we'll cry. And we exposed their hypocrisy."

AND ONE OTHER TSABARI PRANK

Tsabari, posing as a member of Hezbollah, contacted a Syrian real estate agent with a peculiar request: he wanted to purchase a property that had a direct view of Israel. The reason? So he could launch rockets at Israel from the comfort of his home.

The real-estate agent showed no hesitation in willing to accommodate the ridiculous request. The agent's nonchalant response to such a provocative inquiry added a layer of humor and irony to the situation, playing directly into Tsabari's comedic style.

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FALSIFYING GAZA WAR POLL RESULTS TO EXAGGERATE PUBLIC SUPPORT

The IDF claims that it has evidence that Hamas has altered the results of respected Palestinian surveys to bolster the image of Yahya Sinwar to rally support for the October 7th attacks and other acts of terror.

The documents also claim that the surveys were altered for international consumption and for those living in the Palestinian territories. No evidence of any collaboration between Hamas and the polsters was found.

How would you rate your satisfaction with the performance of the Palestinian authorities?

Are you satisfied or not?

FAKED RESULT		ACTUAL RESULT
Hamas	62%	31.9%
Yahya Sinwar	52%	22.1%
Fatah	32%	30.7%
Mahmoud Abbas	22%	22.1%

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MUSICIANS UNDER THE RADAR

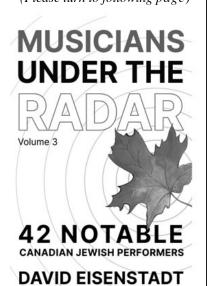
DAVID EISENSTADT'S THIRD BOOK

What do jazz trumpeter Freddie Stone, Anvil's heavy metal guitarist Steve 'Lips" Kudlow, Bonanza's Ben Cartwright, Lorne Greene, The Band's Robbie Robertson, and singer/songwriter Mendelson Joe have in common?

They're all talented Canadian Jewish musicians who appear in David Eisenstadt's latest book, MUSI-CIANS UNDER THE RADAR – 46 Notable Canadian Jewish Performers (www.undertheradarbook.com).

In this 3rd volume, Eisenstadt continues to profile musical artists from a historical, rather than critical, perspective. "I selected performers who are not that visible in today's music world," he said. Eisenstadt identified musicians who are Canadian (not necessarily Canadian born), Jewish, all genres, all genders, alive or dead.

"42 became a natural step from my second volume which featured 36 (published in 2023) and my first book (published in 2021) which highlighted 30 - the end point for journalism stories. The entire initiative began in the early (Please turn to following page)



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TO JEWISH COMMUNITY OF HAMILTON AND AREA MAY YOUR YEAR BE BLESSED WITH HEALTH AND PROSPERITY.



(Continued from preceding page)

days of the pandemic, took on a new life and became my hobby."

Eisenstadt is already hard at work on a eagerly awaited fourth volume. "My selections often come from readers or other artist nominations," he said. "My sources are never-ending."

All three volumes are available on Amazon.

MUSICIANS UNDER November 2021)

THE RADAR – 46 NOTABLE CANADIAN JEWISH PER-FORMERS (Adhemar Press / June 2024)

MUSICIANS UNDER THE RADAR – 36 NOTABLE CANADIAN JEWISH PER-FORMERS (Adhemar Press / April 2023).

UNDER THE RADAR - 30 NOTABLE CA-NADIAN JEWISH MUSI-CIANS (Baronel Books /

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MUSICIANS UNDER THE RADAR DANIEL MARQUEZ WINS JEWQ TORAH CHAMPIONSHIP

In a remarkable display of knowledge, dedication, and passion for Jewish heritage, Daniel Marquez, a third-grade student at Sheridan Park Public School, was awarded the highest prize at the International JewQ Torah Championship. Held in Stamford this past April. This prestigious competition saw Daniel outperforming over 4,000

participants from 25 countries to bring home the ultimate champion trophy, marking a significant achievement for the local Jewish community.

Daniel emerged victorious after months of intensive study, rigorous testing, and competitive regional semi-finals. "Representing Mississauga on such an international stage was a huge honor,"Daniel



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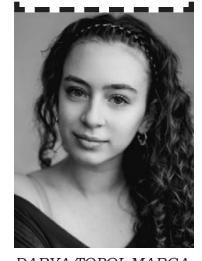


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HAPPY NEW YEAR TO ALL OUR FRIENDS AND CUSTOMERS IN WINDSOR



FOLLOWING IN
HER GRANDFATHER
TOPOL'S
FOOTSTEPS



DARYA TOPOL MARGAlith, granddaughter ot the late Chaim Topol, recently made her professional stage debut Golde's fourth daughter Schprintze in a production of Fiddler on the Roof at Regent's Park Open Air Theatre in London, England. Darya's mother, Adi, played Chava in the 1994 revival at the London Palladium. Daya's oldest sister, Yali, is also an actress and is sad her grandfather will nerver see any of the productions she is in.

shared, reflecting on his journey to the championship finals.

Daniel's victory is especially noteworthy given his recent introduction to formal Jewish education. This year marks Daniel's first at the Miriam Robbins Chabad Hebrew School at the Chabad Jewish Centre, serving Mississauga, Oakville, Milton and Brampton. Having had no prior Jewish education. His journey began with an inspiring summer at Chabad's Summer Day Camp, Mississauga, and Oakville's only Jewish camp, which sparked his interest in his heritage.

Photo Credit Yossi Jerufi/Merkos 302

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