

Athlete-Turned-Spy

Documentary on Moe Berg is part of film festival / 4

Delicate Landscape

CBC's Matthew Lazin-Ryder takes viewers into the desert / 7

Meaningful Reads

Authors help others by sharing their stories / 15

Jewish

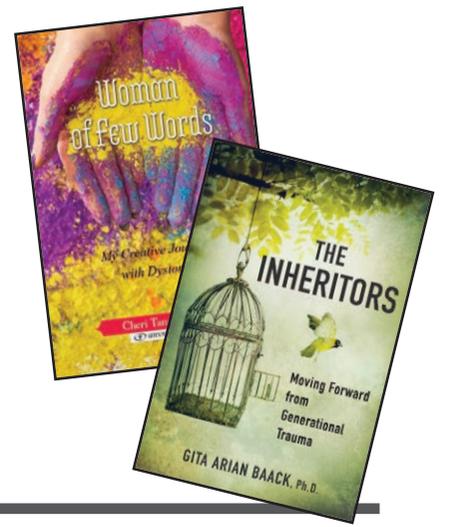
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RCMP coins reflect diversity

LAUREN KRAMER

In 2019, Superintendent Will Ng at the Richmond RCMP came up with the idea of creating a “challenge coin” unique to each of seven of Richmond’s larger communities: Jewish, Christian, Buddhist, Hindu, Muslim, Sikh and Chinese. A coin was designed for each with the guidance of the community’s spiritual leaders.

For the Jewish community, the coin was collaboratively designed by Sgt. Kevin Krieger and Congregation Beth Tikvah’s Rabbi Adam Rubin.

“I was genuinely moved and touched when the RCMP approached me to help design the coin,” Rubin told the *Independent*. “The fact that the RCMP was willing to produce a challenge coin for the Jewish community speaks volumes about its commitment to diversity and inclusion, as well as its commitment to the safety, well-being and flourishing of Jews in the Lower Mainland.”

The Jewish coin features a quote from the Talmud (in English) and an image of the Star of David and a Torah scroll. Rubin and Krieger both felt that these are widely recognized symbols of Judaism and Jewish life.



Last year, Richmond RCMP Superintendent Will Ng came up with the idea of creating a challenge coin unique to each of seven communities in Richmond.



The Jewish challenge coin was designed by Sgt. Kevin Krieger and Rabbi Adam Rubin.

“The Torah is at the very heart of our religious life, the core of who we are as a people, while the Star of David connects us to our past and to the state of Israel,” Rubin said. “The excerpt from the Talmud, ‘The entire Torah was given for the ways of peace,’ is a heartfelt expression of an essential teaching of our tradition – that peaceful relations between people is one of the goals of religious life. Given recent events in North America, Europe and elsewhere, that claim is more important than ever.”

Some 400 coins were produced in time for Rosh Hashanah last year and have been handed out by members of the police force at special community events, both in Richmond and beyond.

“The coin represents the fact that we stand in solidarity with our Jewish community against hate and antisemitism,” said Ng. “We will do our best to protect our Jewish community to en-

sure they feel safe to both live and practise their religion free from hate or prejudice.”

Rubin said he is deeply grateful to the RCMP for producing a coin with such an important message. “I hope and pray that, though this challenge coin may be fairly modest in the grand scheme of things, it plays a part both in ensuring the continued flourishing of Jews in Canada, and in helping to reinforce the crucial value of peace.”

Cpl. Adriana Peralta, who works in Richmond RCMP’s media relations, said the coins are commonly used in the RCMP as a token of appreciation for community service, or as a small gift to individuals who have served their community. “We have a large faith-based community in Richmond and our detachment came up with this particular series of coins as a way to connect with our interfaith partners and celebrate the rich diversity of our cultural groups,” she explained.

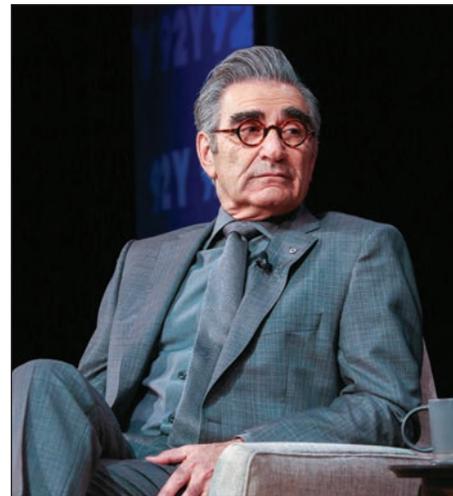
The RCMP has created a display of the seven coins at the Richmond detachment, where they are positioned below an image of the Richmond skyline. ❖

Lauren Kramer, an award-winning writer and editor, lives in Richmond. To read her work online, visit laurenkramer.net.

Schitt’s Creek in final season

Cast members gathered in New York for a panel discussion.

ALICE BURDICK SCHWEIGER



Co-creators Eugene Levy, left, and son Daniel Levy were among the *Schitt’s Creek* panelists at the 92nd Street Y in New York City on Jan. 17.

Fans of Canada’s mega-hit TV show *Schitt’s Creek* were eagerly eyeing the stage at the 92nd Street Y in New York City on Jan. 17. They had just viewed the first two episodes of the sixth and final season on a big screen and the main cast was about to appear. When the curtain lifted, the audience loudly cheered, as Eugene Levy (Johnny), Daniel Levy (David), Catherine O’Hara (Moirra) and Annie Murphy (Alexis) sat smiling.

The moderator, *Vanity Fair*’s Richard Lawson, didn’t waste any time asking why they decided to call it quits.

“We had discussed it and thought six seasons would give us enough time to tell our story,” said Daniel Levy, the show’s co-creator, co-executive producer, writer and Eugene Levy’s real-life son. “Working so closely with the show, it almost spoke to me. I felt we built enough to land the plane, so to speak. From day one, I have been aware of overstaying your welcome. I would rather leave people with a real joyful idea of what the show was and what it meant to them.”

The clever, funny, quirky *Schitt’s Creek* is a fish-out-of-water sitcom in which the ultra-wealthy Rose family – Johnny and Moira and their two adult children, David and Alexis – goes into bankruptcy and loses everything. With no money and nowhere to live, they have little choice but to relocate to Schitt’s Creek, a Podunk town that Johnny once bought David as a joke. Their new home is the town’s no-frills one-storey motel, and the foursome, who had previously been preoccupied with their

own extravagant lives, learn to become a real family. “When you get down to it, the stories are about who people are, not what they are,” said Eugene Levy.

Once settled into their new life, the Rose family has to contend with the town’s scruffy mayor, Roland Schitt (Chris Elliott), his wife, high school teacher Jocelyn (Jennifer Robertson), the sarcastic motel receptionist, Stevie Budd (Emily Hampshire), and café waitress Twyla (Eugene Levy’s real-life daughter, Sarah Levy).

Schitt’s Creek, filmed in Ontario, premiered in 2015 on CBC in Canada and Pop TV in America. It’s produced by Not a Real Company Productions Inc. In 2017, the show started airing on Netflix as well, and viewership soared. The series has won numerous awards, including Canadian Screen Awards, and an MTV Movie and TV Award for Daniel Levy.

Initially, Daniel Levy came to his dad with the show’s premise and a script. “In the beginning, it was a way to do something with your son,” recalled Eugene Levy. “We started it as a great project and wanted to make it as far as we could. We ended up getting it on the air in Canada on a real network – and I thought that was great. Cut to five years later and, thanks in a ma-

Please see **CREEK** on page 2



CREEK from page 1

jour way to Daniel, who has guided this to a brilliant conclusion, *Schitt's Creek* has received so much acclamation and passion from fans."

Each season, the writers have been able to advance storylines without crossing the line into absurdity, and the actors have been able to develop their characters' unique personalities and eccentricities.

"I wanted to make sure the actors were challenged and excited about coming back [each season] to do their parts," said Daniel Levy. "When you have a cast of this quality, an ensemble as extraordinary as we have, it would be a dishonour not to show up each season with great storylines, given the calibre of work that they do. The actors need to feel challenged and excited to come back to do their part – that's what keeps them motivated. When things flatline, people check out."

He continued, "When you create characters the audience loves, you can take them on a lot of terrific story rides. With the growth of the characters, we were able to add in a layer of sentimentality. Without sounding schmaltzy, there was such a collective sense of excitement with our cast and crew, that actors showed up to watch scenes that they weren't even in."

The show's writing has revealed the characters' different layers. Take Alexis, for example. While she is self-involved, mostly oblivious and enjoys referring to past relationships with Hollywood celebrities, she is still charming. "When

we met Alexis on paper, she was not that likeable – she was quite shallow and selfish," said Murphy about the character she plays. "But, when I got the breakdown for the audition, at the end it said, 'a young Goldie Hawn,' who is bubbly and effervescent, but grounded. I wanted to play her as a fully fleshed out human being. The writers did a good job letting her grow as a human. I have so much fun playing her." (Alexis often exaggerates her hand gestures and is fond of saying, "Ew, David!" to her brother.)

Moira, the family matriarch, has become an iconic figure over the years. Before moving to Schitt's Creek, she was a socialite, actress and inattentive mother – she didn't even recall her daughter's middle name! While she remains eccentric, self-absorbed and theatrical, she, too, is likeable. "Originally, I wanted to come up with a character I would have fun playing and people would love watching," said O'Hara, who wears a variety of wigs in every episode. "I didn't know anyone would care. But the writers kept giving me great opportunities."

Moira accentuates inappropriate syllables when she speaks. How does she choose which syllables to accentuate? "In the moment, it just makes sense," O'Hara said, laughing, and rais-



Pop TV's *Schitt's Creek*: A Screening and Conversation featured, left to right, Eugene Levy, Catherine O'Hara, Daniel Levy and Annie Murphy, and was moderated by *Vanity Fair*'s Richard Lawson.

ROD MORAT/MICHAEL PRIEST PHOTOGRAPHY

ing her voice at the word "sense."

The character of David has a few obsessive-compulsive tendencies, is occasionally hypochondriacal, is into pop culture, has a keen eye for fashion and is often sweetly sarcastic. He opened the store Rose Apothecary and started to date Patrick (played by Noah Reid), his business partner. As the series progressed, the two fell in love and, in the last season, they plan their wedding. When asked

if the sexuality addressed in the series caused advertisers to push back, Daniel Levy said he wasn't aware of any advertiser having done so. "The networks have given us a lot of freedom," he said, "and, for that, I am so grateful."

From the beginning, *Schitt's Creek* was a low-budget show. "We were just a little Canadian television show," Daniel Levy admitted, adding that they didn't exactly have the budget of

The Marvelous Mrs. Maisel. "But not having money helped. We had to maximize our budget and were forced to be creative and put the little money we had on the screen. As the expression goes, diamonds are formed under extreme pressure. Great work happens where you are pushed to the limits."

The final episode will air April 7. "It's a beautiful conclusion to the series," said Eugene Levy.

Daniel Levy wrote the last episode of the show in half a day. "Because we had exceptional writers who helped me make this show what it was, the last episode essentially wrote itself," he said. "We didn't want to backload a ton of stories, which can happen in some series finales. I didn't want to be burdened with expectations of making it any bigger than it is, because it's a small show. I didn't want it to feel any bigger than any other episode we had done. I wanted our last episode to be just a great episode of TV." ❏

Alice Burdick Schweiger is a New York City-based freelance writer who has written for many national magazines, including *Good Housekeeping*, *Family Circle*, *Woman's Day* and *The Grand Magazine*. She specializes in writing about Broadway, entertainment, travel and health, and covers Broadway for the *Jewish News*. She is co-author of the 2004 book *Secrets of the Sexually Satisfied Woman*, with Jennifer Berman and Laura Berman.



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This Week

Health

5 Asthma is the most common chronic disease in children and it's the earliest to start.

Weddings

12 No matter the style or religiosity of a Jewish wedding, the ketubah is a common denominator.

Opinion

18 With antisemitism on the rise, we must remember there are things we can do to change the world.

Know someone in this photo?



Two unidentified people on the left with Gail and Michael James on the right holding a certificate at a Jewish National Fund event.

In a regular series, the *Jewish Independent* features a "mystery photo" from the Jewish Western Bulletin Collection at the Jewish Museum and Archives of British Columbia. The *J* is partnering with the museum because we need your help to fill in the gaps that exist in the newspaper's collection and we want to highlight the importance of documenting community history. So, if you know any of the people in this image or anything about the event depicted, contact the museum at 604-257-5199 or archives@jewishmuseum.ca. To find out who has been identified in the photo, visit jewishmuseum.ca/blog.

Film 4	Weddings 13
Education 6	Milestones 14
Environment 7	Books 15
Science 8	Community Calendar 16
Tikkun Olam 10	Continuity / Obituary 19

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Milestones



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From baseball player to spy

Doc on Moe Berg's life is part of Vancouver Jewish Film Festival.

MICHAEL FOX

Near the end of John Ford's essential 1962 western, *The Man Who Shot Liberty Valance*, a newspaper editor coins the credo, "When the legend becomes fact, print the legend."

The fact, as we all know, is that Americans are all-star myth-makers and myth-lovers. Many American Jewish boys caught the bug via the improbable immigrant saga of Moe Berg, a paradoxically brilliant professional athlete who led a secret second life as a spy for the U.S. government. How much of Berg's story is true, though, and how much was legend passed among kvelling kids in the schoolyard?

Aviva Kempner, who hit a home run with her 1998 documentary about another Jewish ballplayer, *The Life and Times of Hank Greenberg*, was the obvious, natural and best-equipped filmmaker to take on the mid-20th-century mysteries at the heart of Berg's minor celebrity.

The Spy Behind Home Plate, which screens at the Vancouver Jewish Film Festival March 8 at the Rothstein Theatre, is a testament to Kempner's de-

termination and persistence. Chock full of dozens of contemporary and archival interviews, and packed with rare photos and even rarer film footage, *The Spy Behind Home Plate* is a definitive record of Berg's achievements.

Although it's an effective way to impart information, the dogged, dog-eared marriage of talking heads, vintage visuals and period music can't fully evoke the shadowy stealth and deadly risks of Berg's wartime activities. Hamstrung by her budget, Kempner wasn't able to stage reenactments or employ other strategies to illustrate the unfiled and unrecorded liaisons and conversations that Berg had in Europe in 1944 and 1945. *The Spy Behind Home Plate*, therefore, is like the steady everyday player who notches the occasional three-hit game but never achieves the transcendent grace and power of a superstar.

Morris (Moe) Berg, international man of mystery, was born in New York in 1902. His father had fled a Ukrainian shtetl for the Lower East Side, where he started a laundry before buying a drugstore in Newark.

The family moved to New Jersey

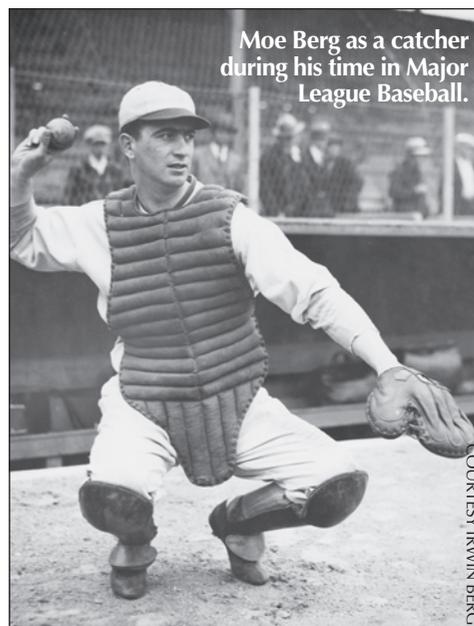
when Moe was a boy, and he grew into an excellent student and a terrific baseball player. After a year at New York University, he transferred to Princeton, where he was a star short-stop (back when the Ivy League was the top, if not the only, sports conference) and graduated Phi Beta Kappa.

While his older brother Sam fulfilled Dad's wishes and went to medical school, Moe signed a contract to play pro ball. He acceded to his father's demands up to a point by attending Columbia Law School in the off-seasons, earning his degree and passing the New York bar in 1929.

It was a false bargain: Moe despised the idea of being a lawyer, while Bernard Berg never accepted a baseball career as a legitimate pursuit. In fact, the old man refused to go to the park and see his son play.

From an athletics standpoint, his dad wasn't missing much. A knee injury early in Moe's career, compounded by primitive diagnosis and treatment, severely slowed him. Over 15 years as a backup catcher, Berg notched exactly 441 hits in 663 games.

What set Moe apart was his charm,



Moe Berg as a catcher during his time in Major League Baseball.

COURTESY IRVIN BERG

help when the United States went to war with Japan after Pearl Harbor.

In fact, in early 1942, Berg recorded a radio segment in Japanese that was broadcast in Japan and drew on the goodwill he'd accumulated over two prewar visits.

Berg had been sent on research missions to South America, but that was too far from the real action. It appears he found a home in 1943 in the newly created Office of Strategic Services (OSS), the intelligence branch that evolved into the Central Intelligence Agency after the war.

His primary and crucial assignment was to ascertain how close the Germans were to having a nuclear weapon, and to sway Italian scientists from the Axis to the Allies. To successfully carry off his cover story, Berg was briefed on the science and strategy of the Manhattan Project.

One biographer recounts, "The OSS had given the Manhattan Project its own spy, in effect, its own field agent to pursue questions of interest wherever he could in Europe. And that was Moe Berg."

Berg carried a camera everywhere on that trip, and made a point of checking out the roof of a tall Tokyo hotel in order to shoot a 360-degree panorama of the city. It's not altogether clear if he was already working officially (albeit surreptitiously) for the U.S. government, but his film was of significant

Please see **SPY** on page 14

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Using apps and robots Treating children's asthma

BEN HORODENKER IMP

Before the coronavirus arrived in Israel – there were two reported cases at press time – Sheba Medical Centre was preparing for it with different high-tech means: a telemedicine app that enables patients to receive care in the isolation, but comfort, of their own home; and robots that can treat in-hospital patients in order to minimize contact with staff.

Sheba's Datos Health-In is a telemedicine app that enables patients to remain at home. In the event of an epidemic, with more patients than isolation rooms available, the app can be a viable tool for patients who are not severely ill. With the app, patients can enter vital signs and other information, which is directly accessed by their doctor. Patients can also establish contact with their physicians at any time of day or night.

The program was launched on Feb. 9 and tested on Israelis who had been in China and who, according to Health Ministry instructions, had to be in quarantine for 14 days, the incubation period of the virus. Doctors initialized contact with the patients twice a day.

"This is one instance where telemedicine protects staff as well as other patients, by minimizing direct contact with those infected with the coronavirus," explained Dr. Galia Barkai, head of telemedicine services at Sheba.



Above: One high-tech solution for patients possibly infected with the coronavirus is a robot that can enter the patient's room and be controlled by medical staff from the outside.

Left: Sheba Medical Centre's Dr. Galia Barkai

Another high-tech solution for patients possibly infected with the coronavirus is a robot that can enter the patient's room and be controlled by medical staff from the outside. Designed by California-based virtual healthcare company Intouch Health, the robots are already in use in other departments, such as in the intensive care unit of pediatric cardiology, and the trauma unit.

"This technology is the perfect solution to provide care for in-patients infected with coronavirus, while protecting staff from contagion," said Barkai.

Screening for the virus produces results in just a few hours but, with symptoms that are not very dramatic and that are reminiscent of the flu, including fever, cough and shortness of breath, Israel's Health Ministry is only allowing those who have returned from China and a few other countries in the Far East to be tested. ■

– Courtesy International Marketing and Promotion (IMP)

REBECA KUROPATWA

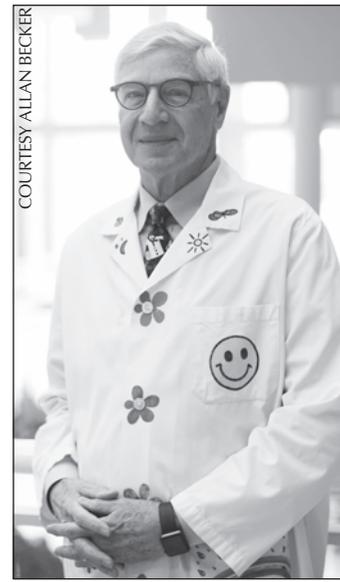
As Jewish community member Dr. Allan Becker was starting his career as a general practitioner, his daughter was diagnosed with asthma. As a result, he has devoted much of his life's work to the study of the condition.

"My interest really started when my oldest daughter began having a wheezing episode at about two years of age," Becker told the *Independent*. "It was pretty obvious that this was an infection – something we call bronchiolitis, which is fairly common in young children."

Becker was working in Dauphin, Man., at the time of his daughter's diagnosis, in the 1970s, and was beginning to see more and more kids with asthma coming into the emergency room.

"Since 1980, when I returned to academics, I've been trying to understand why the epidemic started – what the developmental origins of asthma and allergies are," said Becker, who is now based in Winnipeg. "And, really, they're the canary in the coal mine when you think about the increase in chronic diseases."

"Asthma is by far the most common chronic disease in children and it's the earliest to start," he said,



Dr. Allan Becker has devoted much of his life's work to the study of asthma and how it affects children who have it.

"but we're seeing parallel increases of other chronic diseases, like diabetes, inflammatory bowel diseases, various forms of arthritis, and others."

Over the course of a five-decade career, so far, Becker has seen chronic diseases become more prominent. And, while the reasons for this change remain elusive, it seems clear that it involves genes and the environment.

In the early 1990s, Becker and Vancouver-based Dr. Moira Chan-Yeung embarked on a study of ways to potentially prevent the development of asthma.

"Think about the environment in terms of things we breathe and eat ... and things like pets in the home, like tobacco smoke exposure, like pollution, like bad nutrition, Western-style diets, etc.," said Becker. "We started a multifaceted prevention of asthma program in 1994."

While that study did not reap substantial results, it did eventually lead to a current study examining the environmental impact on expectant mothers in

Please see **ASTHMA** on page 9



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Teaching kids reading skills

REBECA KUROPATWA

Hoot Reading allows kids to get in their desired screen time, while also improving their reading skills. Jewish community member Carly Shuler, co-founder and chief executive director of the online tutoring company, came up with the educational concept while working on *Sesame Street*.

“While I was there, I was working on a research project aimed at understanding how to help kids learn through video chat,” Shuler explained. “Fast forward a couple of years and my co-founder, Maya Kotecha, and I decided the idea was too good to stay in the lab. So, we got the rights, formed Hoot Reading, and here we are.”

“Something a lot of parents don’t know is that there is a deadline for reading,” she said. “We talk a lot about the fourth-grade reading slump, which is this phenomenon that happens in Grade 4, when children need to make the leap from learning how to read to reading to learn.”

The school system is based on the assumption that, by Grade 4, kids will be reading fluently. While some kids are indeed fluent readers by then,

some 60% of students are reading below grade level as they start Grade 5. And, from then on, the ability to read is needed for every single topic, from math to science to social studies to music and to health, not to mention for activities outside of school.

“What happens is that those kids, come Grade 4, that we thought were average students, fall behind,” said Shuler. “They lose confidence and they disengage from school. And so, while we don’t believe at Hoot Reading that earlier is better, we do believe that there is a deadline for becoming a fluent reader – and that deadline is Grade 4.”

“Hoot Reading, in particular, is good for all kids from kindergarten through to Grade 4 and, then, also any kids who are struggling after that point,” she said. “So, we have kids up to Grade 10 reading with us. They are in that 60 percentile of kids who are reading below grade level.”

The tutoring is done online with classroom teachers, one-on-one, in 20-minute lessons, two to three times a week. The app is basically Facetime meets Kindle, said Shuler. Kids and teachers can see and hear each other via video chat, and both the teachers

and the students can point to things and see where the other is pointing.

“It allows for that dialogic reading, but it’s the interactive back and forth that is so important as a child progresses as a reader,” said Shuler. “Kids can do it from the comfort of their own home, from their family car, from their sibling’s piano lesson, or wherever they are. It can really happen anywhere at any time, so parents find it very convenient.”

Weighing in on screens, Shuler said, “At Hoot Reading, we don’t believe all screens are created equal. As parents, we should be paying more attention to what our kids are doing on screens, rather than just focusing on how much time they are spending on them. There are some really great things they can do.”

“We believe screens can sometimes have a real benefit to our children’s learning, such as by allowing us to offer an affordable way to do one-on-one reading tutoring. So many kids can get access to it, whereas they couldn’t before. So, we encourage parents to think about it that way.”

Further to this, Shuler encourages parents to be reading mentors and role



With Hoot Reading, kids and teachers can see and hear each other via video chat.

models, showing their kids that they, too, are using their screens to read.

“It’s really important that our children know that we are reading, so that they can see that it can be a really fun part of their media world,” she said. “Whether we are reading on a Kindle or reading a hard copy book, we want to show them and do it in front of them ... and talk about the books and stories at the dinner table, because it’s really important that kids see reading can be fun.”

Shuler feels strongly that parents should help their kids choose apps and games that encourage reading. The ability to comprehend what you are reading and to be able to follow instructions is an important skill.

While enjoying some games that do not involve reading is OK, she recommended finding games that do provide a different medium for kids to further their love of reading.

Just like any other skill, the more you practise, the better you get at it and Shuler maintains that kids should read aloud with a grown-up for at least 10 minutes a day, five days a week.

“In the same way that, when learning to play basketball, some kids might be a little better at it than others, but the best way to improve anything is through practise,” she said. “We have to practise and we have to practise out loud, with a grown-up there. Whether

Please see **HOOT** on page 11

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Desert not a wasteland

REBECA KUROPATWA

Having always lived in and around rainforest, CBC Vancouver's Matthew Lazin-Ryder said the desert is a place he still struggles to fully understand.

"The desert has always seemed to be an imaginary place," said Lazin-Ryder, contributing producer of the radio-documentary *What Happens in the Desert*. "My only contact with the desert has been in movies, storybooks, religious metaphors and things like that. The closest I have ever gotten to the real desert is having spent a little time in New Mexico, but, even then, I don't think I was in true, scientific desert. My impression of what the desert was in my imagination was different than reality.

"One thing I wasn't prepared for in my time in New Mexico was how cold it got at night, because it can get really cold. The imaginary desert in my mind was always hot – nights are sweltering, empty spaces, desolation."

In the radio documentary, which is an episode of the CBC Radio show *Ideas*, Lazin-Ryder explores various perceptions of the desert, stemming from culture, such as movies, novels and poetry, which often only portray one aspect of the landscape.

"An example we use in the documentary is Monument Valley in Utah, which, if you've seen a western film, it's in so many movies," Lazin-Ryder, who is a member of the Jewish community, told the *Independent*. "So, Monument Valley is that part of Utah, with red sand and rock, with these big towers of rock jutting out of the middle of the desert. John Ford, legendary western director, shot over 10 movies there at Monument Valley and lots of other classic western movies have used the backdrop of this valley as the setting."

However, while it may seem that many films are shot in Monument Valley, most are actually shot in less-known locations in states like Texas, California and Arizona.

"It's never specifically that this movie or story is taking place in Monument Valley," said Lazin-Ryder. "It just becomes a symbol of the desert, which is a stand-in for an alien place, an exotic place, a place that you've never been to."

From a religious perspective, the experts Lazin-Ryder interviews often speak of duality, where the desert is both a place where God is absent and where God is felt the strongest.

"The desert, in the Old Testament, is a place of deep spirituality and is also, for the Israelites, the place where they encounter God, where God travels with them," he explained. "In the Christian New Testament and Christian culture later on, the desert becomes a place, not of exile and separation from God, but a place you



COURTESY MATTHEW LAZIN-RYDER

Matthew Lazin-Ryder, contributing producer of the CBC radio-documentary *What Happens in the Desert*.

go to escape civilization and to connect with God. Simultaneously, it's a place where there are dangers ... and the devil lives there and there are poisonous creatures, and it's a place of death, wasteland and absence of God. But, at the same time, the desert is the place, both for the Israelites and early Christians, a place to go to connect with God.

"In a sense," he said, "the desert, through its absence, represents God, because you can't fully describe God – you can't fully describe absence. The desert represents this strange relationship that we have with God, in a religious metaphor – at the same time that God is everything, God is nothing, and indescribable."

In the documentary, Lazin-Ryder talks about the way the desert is portrayed in science-related and apocalyptic movies – movies that portray the future world as a desert; that climate change, if it continues apace, will leave the whole earth a desert.

"The seas will dry up, the forests will die and everything will be desert waste ... which is not particularly an ecologically valid prediction ... but, it's a helpful metaphor for people to think about the dangers of climate change," he said.

"The other thing is that, when talking about climate change and things like switching to less carbon-intensive energy, the desert becomes a very easy thing for people to say ... 'Hey! You know what would be great? Let's just put a whole bunch of solar panels and windmills and stuff in the desert, because that's empty land and it gets a lot of sun.' You can Google it – there are all kinds of plans that people have pushed, to put acres and acres of solar panels in the Mojave Desert, the Sonoran Desert or the Sahara Desert.

"It's this kind of a science-fiction idea that, hey, we have these empty spaces on the earth – let's absolutely fill them with solar panels and windmills. But, the problem with that is – it comes from this thinking about

Please see **DESERT** on page 11

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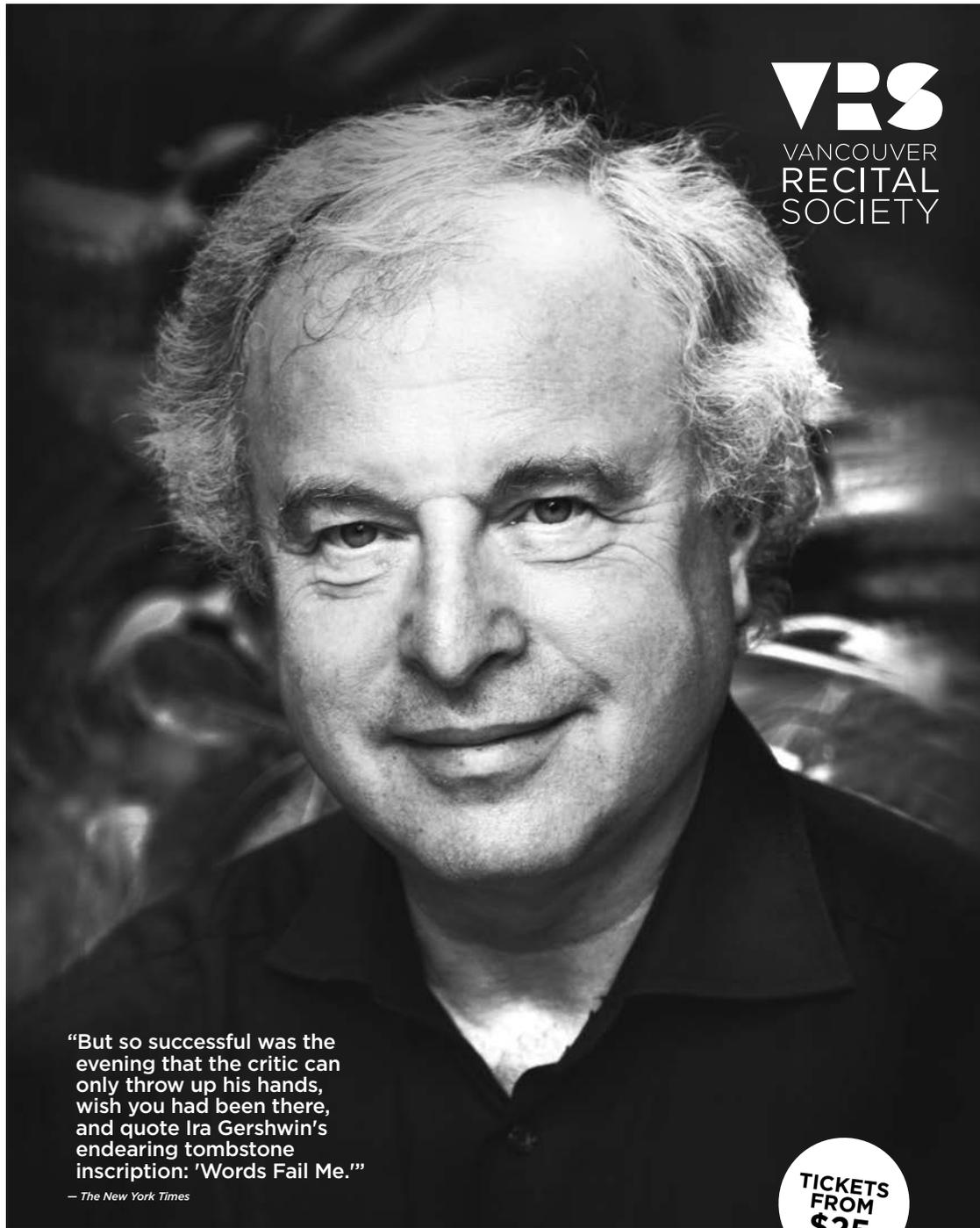
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Science



Predicting diabetes risk



A new computer algorithm can predict in the early stages of pregnancy, or even before pregnancy has occurred, which women are at a high risk of gestational diabetes.

A new computer algorithm can predict in the early stages of pregnancy, or even before pregnancy has occurred, which women are at a high risk of gestational diabetes, according to a study by researchers at the Weizmann Institute of Science.

The study, reported recently in *Nature Medicine*, analyzed data on nearly 600,000 pregnancies available from Israel’s largest health organization, Clalit Health Services.

“Our ultimate goal has been to help the health system take measures so as to prevent diabetes from occurring in pregnancy,” said senior author Prof. Eran Segal of the institute’s computer science and applied mathematics, and molecular cell biology departments.

Gestational diabetes is characterized by high blood sugar levels that develop during pregnancy in women who did not previously have diabetes. It occurs in three to nine percent of all pregnancies and is fraught with risks for both mother and baby. Typically, gestational diabetes is diagnosed between the 24th and 28th weeks of pregnancy, with the help of a glucose tolerance test in which the woman drinks a glucose solution and then undergoes a blood test to see how quickly the glucose is cleared from her blood.

In the new study, Segal and colleagues started out by applying a machine learning method to Clalit’s health records on some 450,000 pregnancies in women who gave birth between 2010 and 2017. Gestational diabetes had been diagnosed by glucose tolerance testing in about four percent of these pregnancies. After processing the dataset – made up of more than 2,000 parameters for each pregnancy, including the woman’s blood test results and her and her family’s medical histories – the scientists’ algorithm revealed that nine of the parameters were sufficient to accurately identify the women who were at a high risk of developing gestational diabetes. The nine parameters included the woman’s age, body mass index, family history of diabetes and results of her glucose tests during previous pregnancies (if any).

Next, to make sure that the nine parameters could indeed accurately predict the risk of gestational diabetes, the researchers applied them to Clalit’s health records on about 140,000 additional pregnancies that had not been part of the initial analysis. The results validated the study’s findings: the nine parameters helped accurately identify the women who ultimately developed gestational diabetes.

These findings suggest that, by having a woman answer just nine questions, it should be possible to tell in advance whether she is at a high risk of developing gestational diabetes. If this information is available early on – in the early stages of pregnancy or even before the woman has gotten pregnant – it might be possible to reduce her risk of diabetes through lifestyle measures such as exercise and diet. On the other hand, women identified by the questionnaire as being at a low risk of gestational diabetes may be spared the cost and inconvenience of the glucose testing. (Visit weizmann.ac.il/sites/gd-predictor to access the self-assessment questionnaire.)

In more general terms, this study has demonstrated the usefulness of large human-based datasets, specifically electronic health records, for deriving personalized disease predictions that can lead to preventive and therapeutic measures.

The work was led by graduate students Nitzan Shalom Artzi, Dr. Smadar Shilo and Hagai Rossmann from Segal’s lab at the Weizmann Institute of Science, who collaborated with Prof. Eran Hadar, Dr. Shiri Barbash-Hazan, Prof. Avi Ben-Haroush and Prof. Arnon Wiznitzer of the Rabin Medical Centre in Petach Tikvah; and Prof. Ran D. Balicer and Dr. Becca Feldman of Clalit Health Services. ■

— Courtesy Weizmann Institute



ASTHMA from page 5

all areas, including the benefits of decreasing stress, which Becker feels may be the most important factor.

Information about the study, called Canadian Healthy Infant Longitudinal Development (CHILD), can be found at childstudy.ca.

"CHILD started in 2008 and is an observation study, because we don't believe we know enough to prevent the disease as yet," said Becker. "We're now seeing the children at 8 and 9 years of age, and we're looking way more broadly at the environment. We're looking at stress very specifically, both for parents and children.

"We're looking much more in terms of diet, but also at the *microbiota*, the bacteria and other organisms that live in us, with us and on us, and which are likely extremely important – maybe critical – in helping to shape children's immune responses in early life."

According to Becker, there are more bacteria in our gut than there are cells in our body, and microbiota are now being considered as the cause of and potential cure for all sorts of illnesses.

One of the biggest hurdles is trying to determine if a young child who is wheezing has asthma and should be treated as such, or if the child has a respiratory infection that causes wheezing. Becker said part of the problem is how to more accurately define wheezing, which is described as a whistling noise coming from the chest.

"The key thing is that it's not just the whistling noise in the chest," said Becker. "It's also that tugging in, particularly tugging in under the ribs, with the tummy pulling in when breathing. That's a very good indication that those airways are narrowed and that the child has to work hard at moving air, particularly moving air both in and out. That's what we teach our trainees to work on with the families they see.

"And, obviously, any time a child is distressed – if they're looking dis-

tressed, particularly if there's a change in colour of the lips – those are urgent issues. And, some children have such severe narrowing of the airways that you don't hear wheezing, because they're not moving enough air, but they will be struggling to breathe. You'll see them pulling in their tummy and you'll see their shoulders heaving," he said. "And you'll often see toddlers and older kids with their hands braced on their knees, hunched forward, trying to get air in. That type of tripodding is really a worrisome sign, as is a change in lip colour – that's an emergency. Those children need to be brought to emergency quickly."

If it gets to the point that the child is given inhalers, Becker pointed out that blue puffers are for particularly bad episodes, while orange or red puffers are for management.

For a bad episode, he said, two inhalers from the blue puffer should be taken. "An inhalation and a bit of a pause, and then a second puff and inhalation ... in many cases, that will be enough to help control things," said Becker. "If it doesn't help make things better, then, in five to 10 minutes, it should be repeated. If the child is still distressed, that's an indication they need to be brought to a hospital."

The blue puffer should not be used for asthma management, he warned, as the body will develop resistance to it. So, if the controller medications are not providing enough control, he said parents should talk to the doctor who prescribed the puffer to determine a solution.

"If people are needing to use the blue puffer on an ongoing basis, even once or twice a week, week after week, that's really telling you that you don't have control of what's going on and is very worrisome," said Becker. "There should never be a death from asthma. But, sadly, every year there are some. And, these deaths are – rather surprisingly – not necessarily in kids with the most severe, persistent

asthma; they're in kids who are thought to have mild asthma. But, in fact, when you look at it, if you are using the blue puffer and need to get a new one every month or two, that's a big red flag ... needing to use the blue puffer in the middle of the night, that's a big red flag. Nighttime symptoms are really a worry – those are kids who

need to be seen and properly assessed and, in most cases, they need to be using controller medication."

Becker is proud of having led the development of a national certification for asthma educators in Canada – Canada was the first country to provide this type of certification.

"We have a children's allergy and

asthma education centre in Winnipeg attached to our children's hospital," he said. "It's one of the only real free-standing ones in North America. The website is asthma-education.com." ❧

Rebeca Kuropatwa is a Winnipeg freelance writer.

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Most volunteer angels

The seventh annual Rose's Angels took place at Richmond Jewish Day School on Feb. 16. Held under the umbrella of the Kehila Society of Richmond, the event was founded by Courtney Cohen and Lynne Fader in 2013, in memory of Cohen's grandmothers, Rose Lewin, who was a Holocaust survivor, and Babs Cohen. This year's gathering saw the largest turnout for volunteers, with approximately 80 family, friends and community members coming together to assemble more than 1,000 care packages and several hundred warmth bundles, which were delivered to partner agencies.

A total of 24 not-for-profit agencies receive the care packages for their clients. Participating agencies included, but were not limited to, Richmond Family Place, Chimo Community Services, Jewish Family Services, Richmond Food Bank, Richmond Centre for Disability, Heart of Richmond AIDS Society, RainCity Housing, Richmond Multicultural Community Services and Gilmore Park United Church.

The packages consisted of toiletries, such as shampoo, soap and toothbrush; feminine hygiene products, including tampons, hair accessories, nail file and makeup; books, note pads, and arts and craft supplies; non-perishable food items, such as juice, oatmeal, granola bars, soup, coffee packets, trail mix and chocolate; and socks, gloves and scarves.

The items included in the packages were tailored to meet the needs of the recipients, as Fader and Cohen asked the agencies involved to survey their clients as to what items they would like to receive. The feminine hygiene and makeup products are donated via the Beauty for Babs component of Rose's Angels, said Cohen.

"This event would not be possible," she said, "if it wasn't for our incredible donors and volunteers, who allow this event to be successful year after year. Individuals and businesses donate to Rose's Angels through the Kehila Society of Richmond."

She added, "People want to volunteer in their community and, sometimes, they don't have the resources or connections that allow them to carry out their desire to give back. Rose's Angels has grown into a strong pillar event in our community and it's wonderful to see volunteers of all ages coming together to assemble care packages for those who they will never meet. It's inspirational."



Above: Volunteers at this year's Rose's Angels, which took place on Feb. 16 at Richmond Jewish Day School.

Right: Courtney Cohen holds a photo of her grandmothers, Rose Lewin, left, and Babs Cohen.



Rose's Angels takes place in February because, said Cohen, February is a special month – it's Heart Month, Valentine's Day and the month of her grandmother Rose Lewin's birthday. Since its inception in 2013, the annual event has created and donated more than 5,000 care packages Richmond-wide, she said.

For more information about Rose's Angels or to make a donation, contact Cohen or Fader at the Kehila Society of Richmond, 604-241-9270, or rosesangelsevent@gmail.com. For more information about the Kehila Society, visit kehilasociety.org.

– Courtesy Rose's Angels



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HOOT from page 6

that grown-up is a parent, a Hoot Reading teacher, or someone else, kids need to be practising – and that’s not what’s happening in so many households. We’re so busy nowadays, between after-school activities and all the amazing things our kids get to do. But, reading cannot fall onto the backburner, because, if kids don’t practise, they’ll probably end up in that 60% by Grade 4.”

Shuler said kids need to have what they learn in school reinforced at home and, therefore, increasing public awareness is critical.

“A lot of parents don’t know – they just think about reading in terms of literacy or illiteracy so, once their child can read, they think, ‘Great! My child can read. We’ve got this!’ But, the truth is, again, reading is a skill, and you get better at it the more you read. That’s where most parents don’t know how important it is to continue the reading out loud, even if their child is reading.”

She added that “the key is in knowing how important it is and in making sure we prioritize reading practice in the same way we prioritize brushing our teeth.”

Finding books and other material that interest kids and make them excited about reading is paramount. “Just try to keep it a positive experience as much as possible,” said Shuler, “and do what you need to do as a parent to make that happen.”

Shuler and Kotecha recently launched a new initiative, called Hoot for All, sponsored by Spin Master, that will allow them to provide reading tutoring for kids at Boys and Girls Clubs across Canada at no cost to the kids’ families.

For more information, visit hootreading.com. 📖

Rebeca Kuropatwa is a Winnipeg freelance writer.

DESERT from page 7



deserts as though they are empty, ownerless places, absent of life. And, the problem is that that’s not true. Deserts are full of life, of plants and of animals that have adapted in interesting ways. And, we also don’t quite understand the place that deserts have in the broader ecosystem, in terms of the carbon cycle.”

While we hear in the news about desertification, in actuality only some deserts may get bigger and others drier, he said. Very few reports talk about the fact that some deserts may get wetter and, in a sense, shrink.

Desert systems are intricate and delicate and we, as humans, often only notice a change when it is already too late. Lazin-Ryder gave the example of the Joshua trees in the Mojave Desert that are dying, and the efforts to preserve them.

“Those kinds of problems are expected to increase as climate change goes on,” he said. But, talking about the desert as merely land available to fix the problems that we have created, “neglects the fact that they are not absent, marginal places. They actually have a place in the world. Deserts are a natural thing that should exist on the earth,” he said. “And there will be increasing pressures to put things in the desert, to put people in the desert, to grow food in the desert – despite the fact that they are as important and as under threat as places like the rain-

forests and wetlands that we’re trying to preserve. So, on one hand, we’re afraid the future might become desert, but, on the other hand, we may want to think about how to preserve the deserts we already have, as there are many threats to the desert.”

Lazin-Ryder hopes listeners of the documentary will gain a better grasp of the nuances of the desert. For most people in the West, he said, “interaction with the desert is in an imaginary sense ... either in religious texts, fiction or movies.” The show tries to get people to consider “what those metaphors and symbols do to our thinking – not just about the desert, but of all the natural world; in what places are worth preserving, celebrating, and what places we think of as marginal, empty, dead or inherently bad.

“We get lots of stories told to us all the time, about what parts of the earth are good or bad,” he said. “I think, ultimately, beyond whether we’re talking about deserts, dry land or wet land, my ultimate hope is that it helps people think about the stories that we tell ourselves about the natural world, versus trying to gain an understanding about how the natural world actually works.”

To listen to *What Happens in the Desert*, visit cbc.ca/radio/podcasts/documentaries/the-best-of-ideas. 📻

Rebeca Kuropatwa is a Winnipeg freelance writer.

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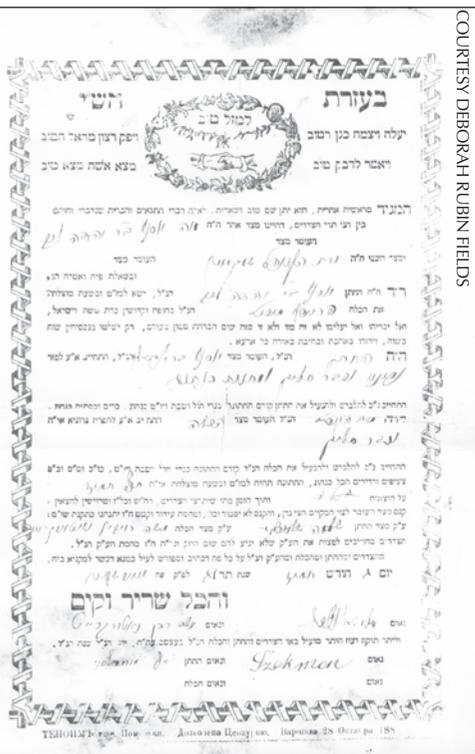
Weddings

Ketubot have a long history

DEBORAH RUBIN FIELDS

Mazal tov! So, you or someone you know is getting married. Today, Jewish weddings may be big or small, formal or informal, traditional or not. No matter the style, the *ketubah*, or Jewish marriage contract, is the common denominator.

The ketubah is a short, but ancient document. In his book *The Ketuba: Jewish Marriage Contracts through the Ages*, David Davidovitch writes: "It may be assumed that ... the ketubah was first introduced at the time of the Babylonian exile." The ketubah "testifies to the obligations undertaken by the husband towards his wife in their joint life together. The principal function of the ketuba is ... to serve as a document that safeguards the position of the woman after she has entered the marital state."



COURTESY DEBORAH RUBIN FIELDS

Above: The ketubah of the writer's maternal grandparents, from Warsaw, Poland, 1913.

Right: An illustrated ketubah from Mala, India, 1938.



COURTESY DEBORAH RUBIN FIELDS

ious Indian communities, there were differences: for example, while a ketubah from Kolkata (Calcutta) was illustrated, a ketubah from Pune was not. According to Prof. Shalom Sabar, "printed Jerusalem ketubot made their way to many countries in the east, and indirectly led to the decline of the tradition of written ketubah and hand-made illustrations. The printed ketubah (with or without decorations) slowly took the place of the hand-made ketubah throughout almost the entire Jewish world, and the ancient artistic tradition died. ... During the 1970s, the decorated ketubah and motifs connected to Jerusalem [were] revived. In an era where many people were 'searching for their roots' and acquired a renewed interest in Jewish art in its various forms, many couples began ordering hand-decorated ketubot for their weddings." (See the National Library of Israel, [web.nli.org.il/sites/NLI/English/collections/jewish-collection/ketubbot/ke-texhibit/Pages/Yemen-1925.aspx](http://www.nli.org.il/sites/NLI/English/collections/jewish-collection/ketubbot/ke-texhibit/Pages/Yemen-1925.aspx).)

Today, some couples opt to write their ketubah using egalitarian language. Their vows might reflect their responsibilities to each other, as well as responsibilities to the Jewish people and to the entire world. One example of this is the ketubah devised by Rabbi Prof. Rachel Adler. Her ketubah is called a *Lovers' Covenant*. It contains biblical verses about covenant, calling marriage a covenant of distinction. Other couples focus on specific vows to be carried out in their shared life.

Other examples of changing times are ketubot for interfaith couples and for same-sex couples. Regarding same-sex couples, Lynda Fishman of *Jessy Judaica Shop* reports that "most couples choose a ketubah first and read through the text that is offered by the artist. Most couples prefer the same-sex text, although not all artist[s] offer a same-sex text ... most do offer an egalitarian text, which can be gender-neutral." Fishman always requests the couple "speak to their rabbi/officiant first before ordering. It's very important for the officiant to approve the text first or to let us know if they would like any changes made."

Masorti (Conservative) Rabbi Diana Villa and the late Rabbi Monique Susskind Goldberg worked extensively to try and prevent the problem of *mesoravot get*, Jewish women whose husbands have refused to grant a *get*, or Jewish writ of divorce; this situation occurs more in Israel than in other Jewish communities. In a detailed paper on the issue, they urged couples to sign a prenuptial agreement.

For those living in Israel, they fur-

Please see **KETUBAH** on page 13

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In a traditional ketubah, the groom obligates himself to pay a base amount, and perhaps additional sums that are then written into the contract. He vows to work, honour, feed and support the bride. In added phrasing, he specifically agrees to provide clothing, food (thus providing food is mentioned twice in a traditional Orthodox ketubah) and conjugal rights. The groom's spelled-out duties are the key to the contract. The wife's responsibilities are not spelled out, yet details of her dowry are given.

The ketubah was written in Aramaic, for many years considered the legal language of Jewish texts, records and reports, plus the lingua franca of the Middle East. Even today, many Orthodox couples continue to use the Aramaic version. As a legal document, the ketubah requires witnessing by two individuals.

That Jewish couples have used ketubot since ancient times does not mean, however, that all ketubot are the same. They have differed from

Torah, cherubim, flowers, birds (sometimes exotic), fish (as signs of anticipated fertility), candelabra or menorah, gates, arches, columns and even emblems of particular countries. It is hard to say with certainty if, historically, unillustrated ketubot reflected the conservative nature of various Jewish communities or if only the rich could afford artists to decorate the contract.

Sometimes, these dissimilarities appeared within one country. For instance, between the 18th and 20th centuries, the ketubot of the Indian Jewish communities consisted of two distinct sections – the opening formula, or superscription, in the upper register and the contract itself beneath. The superscription was written in square Hebrew characters, whereas the contract itself was penned in a semi-cursive Hebrew script. The superscription began with an invocation to G-d, followed by blessings and good wishes to the newlyweds and ended with biblical verses relating to marriage and fertility. Yet, within var-



Couple cartoons about love

ABIGAIL KLEIN LEICHMAN ISRAEL 21C

Fans always do a double take when they see Yehuda and Maya Devir at a comics convention or in a New York City subway, or wherever. The young Israeli couple looks like they jumped right out of their virally popular webcomic *One of Those Days*.

"I suppose it's like meeting a real Bart Simpson in the street," mused Yehuda. "We act exactly the same as our characters."

Indeed, about seven million social media followers know that Maya loves super-hot showers and hates folding laundry. They know Yehuda's a big baby when he's sick and is willing to say "I'm sorry" after an argument. They sympathized with the couple's struggle to get pregnant.

Most of all, fans smile at the humorous spin the webcomic puts on everyday scenes in a marriage, from dishes in the sink to kisses on the couch.

"We get lots of emails and messages from around the world about how we changed the way couples look at their relationship and how they talk to each other," Yehuda told Israel21c. "It's amazing that we can make such a difference for people, that our work can connect Muslim, Jewish, black, white, rich, poor... it doesn't matter."

One of Those Days won the Most Creative Content Maker Award at the Inflow Global Summit 2019 Awards for social media influencers.

"We dedicated our award to our followers and supporters around the world. We have fans in Brazil, Japan, Trinidad, Iran, Iraq – basically, every country," Yehuda said. "People thank us for making them happy once a week and making them feel they are not alone. It's an amazing journey we've been on."

The Devirs' journey began in September 2016, when they packed up their diplomas in visual communication from Jerusalem's Bezalel Academy of Art and Design and moved to Tel Aviv.

The newlyweds hoped to find an affordable apartment in a nice neighbourhood. And they hoped to make a living in illustration and design. Neither aspiration was terribly realistic.

"A friend suggested we post a selfie on Facebook asking friends to help us find an apartment," said Maya. "We didn't know how to take a good selfie, but we can draw really well, so we did a cartoon of ourselves and posted that."

Not only did that illustration help them find an affordable flat in a very expensive city, but it also formed the kernel of *One of Those Days*.

While working as a freelance illustrator in the fashion, music and startup industries, Yehuda posted funny snippets on social media about being a new husband.

"Very quickly I joined him because I wanted him to make me look good," Maya said with a laugh, "and because the story belonged to both of us. The concept was to illustrate moments we both experienced."

In May 2017, Bored Panda posted a piece about the Devirs that went viral. "After a week, we gained half a million followers on Instagram," Maya said. "Since then, we never stopped gaining followers. We got tons of emails and Yehuda couldn't manage by himself. So, I left my job as art director in an ad firm and joined him full-time in October 2017. This was our dream – to create something of our own."

They take complementary roles in each cartoon. "We start the idea together and the actual illustration is Yehuda's talented hand," said Maya. "Then I add my suggestions about colour composition and typography. I also manage the business."

She said, "I opened an ecommerce shop. At first, we sold only autographed A5-sized prints of *One of Those Days* comics and Yehuda's other comic illustrations. People who were into art and comics appreciated that."

The online shop now sells three *One of Those Days* books plus mer-

chandise, including apparel, shower curtains, calendars, phone skins and other items imprinted with favourite cartoons.

The Devirs' YouTube channel has 46,000 subscribers. They have a Patreon subscription content service. They've appeared at comic-cons in Europe, India and will soon visit the United States. They are in great demand to give talks and lectures.

"Everything we do is because our fans suggested it," said Yehuda. "Now, they want a TV show and we are going to try to do it. We are working with a scriptwriter at a studio in the U.S."

Relationships proved to be a universal kind of language for the Devirs. "When we decided to move into the stage of being parents and saw it wouldn't be that easy for us, this was a turning point," Yehuda confided. "Would we really talk about the unpleasant experience of trying to get pregnant? It's a super-personal subject."

Maya felt that Yehuda's humorous and colourful style would put the right spin on the topic and could be supportive for other couples in a similar situation. And so they introduced comics about ovulation, periods and



Yehuda and Maya Devir and their self-drawn webcomic characters in *One of Those Days*.



Israeli and Jewish people, it was especially unbelievable to get supportive reactions from our huge fan base in the Arab world. The Israeli part is not important. We're just the cartoon couple about love."

Now living on Maya's childhood kibbutz, the couple puts Ariel in the care of her two grandmothers when they travel to shows and lectures. The difficulty of parting with their baby became another comic that went viral because it was so relatable.

"It's hard for Maya and me to leave her," said Yehuda, "but, when she's older, she'll join us." ❖

Israel21c is a nonprofit educational foundation with a mission to focus media and public attention on the 21st-century Israel that exists beyond the conflict. For more, or to donate, visit israel21c.org.

KETUBAH from page 12

ther recommend using their Agreement for Mutual Respect. "The principle guiding financial agreement is that the husband guarantees at the time of the wedding to pay his wife a large sum of money in the future should she want a divorce and should he refuse to give her a get, even though their life together has ended. The purpose of the agreement is to have the husband give the get quickly in order to be rid of the heavy debt." (See *To Learn and to Teach* [2007], the fourth booklet of a series published by the Schechter Institute of Jewish Studies).

While prenuptial agreements are less common in the Orthodox world, the Orthodox organization Chupa Pratit requires couples to sign a *halachic* (according to Jewish law)

prenup stipulating financial sanctions if one partner refuses to consent to a divorce, to prevent incidents of "chained" women, or men. (See chuppot.org.il/en.)

The National Library of Israel has an online collection of more than 4,200 ketubot from collections all over the world. Whatever direction you decide to go in when choosing yours, good luck with your preparations. And may your shared life be as hearty and as long-lived as the ketubah itself. ❖

Deborah Rubin Fields is an Israel-based features writer. She is also the author of *Take a Peek Inside: A Child's Guide to Radiology Exams*, published in English, Hebrew and Arabic.

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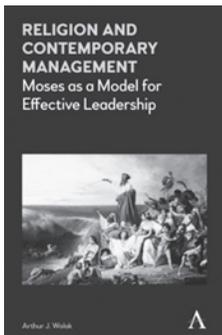


Lev Hillel Gibbons

Kara Mintzberg and Josh Gibbons are thrilled to announce the birth of Lev Hillel, brother to Nomi and Yael. Proud grandparents are Cyndi and Max Mintzberg, and great-grandfather Dr. Lynn Gillis (Cape Town).

Mazal tov to Eli Sera, son of David and Berna Sera, and Hilary Sera, daughter of Josh Sera, on the occasion of their b'nai mitzvah, March 14, 2020, at Temple Sholom Synagogue.

Last fall, Dr. Arthur J. Wolak's book *Religion and Contemporary Management: Moses as a Model for Effective Leadership* was published again by Anthem Press, this time in softcover. It has received numerous positive reviews, including from the *Independent*. (See jewishindependent.ca/leadership-tips-from-moses.) For more information, visit anthempres.com/religion-and-contemporary-management-pb.



Part of Dina Goldstein's 11-photograph series *Snapshots from the Garden of Eden* is "Princess in the Tower" (2017).

© DINA GOLDSTEIN

On Feb. 20, Vancouver-based artist Dina Goldstein's *Snapshots from the Garden of Eden* opened at the Museum of Jewish Montreal (imjm.ca). The exhibit will be on display until May 17.

A collection of 11 large-scale black-and-white photographs, *Snapshots* reimagines modernized versions of characters and passages from Jewish fairytales, folk stories and legends collected in the book *Leaves from the Garden of Eden* by award-winning folklorist Howard Schwartz. Drawn from Jewish oral and written traditions across the centuries, the stories span the Jewish world – from Italy to Afghanistan – bringing to life the diversity and vibrancy of this overlooked area of Jewish storytelling and heritage.

Renowned for her reinterpretations of cultural symbols, Goldstein's *Snapshots* reframes Jewish lore both famed and forgotten through the eyes of the 21st century. "The resonance of Goldstein's work stems from her ability to weave intricate visual narratives," said curator Alyssa Stokvis-Hauer, "where the history of Jewish folklore is catapulted into the modern era with a cast of characters and film noir-esque scenes that are provocative, imaginative and layered with meaning."

Playing with visual and narrative archetypes, Goldstein creates new connections and relevance by merging the traditional and whimsical with contemporary themes of technology, desire, justice and identity, exploring and reinvigorating the history and role of Jewish folk narratives in broader cultural memory.

Commissioned in 2017 by the Contemporary Jewish Museum in San Francisco for an exhibition on Schwartz's *Leaves from the Garden of Eden*, Goldstein's photographic series has already been exhibited across Europe and North America. (For more on Goldstein, see jewishindependent.ca/modern-ancient-jewish-rites and jewishindependent.ca/challenging-viewers-beliefs. Her website is dinagoldstein.com.)

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SPY from page 4

Kempner accords a great deal of screen time to this episode in Berg's clandestine career as a professional spook. It's a great story, in which the solidly built former catcher is assigned to attend a conference in Switzerland and determine – from the keynote speech by a visiting German scientist, Werner Heisenberg – if the Nazis are within reach of perfecting the bomb.

Berg carries a pistol to the symposium, with orders to use it on Heisenberg if he deems it necessary. It would be churlish of me to recount the outcome of Berg's suicide mission except to say that the catcher-turned-spy who spoke seven languages lived unhappily ever after the war.

Kempner leaves us wanting to know more about Berg's later years. By the weirdest of coincidences, Sam Berg headed a group of doctors sent to Nagasaki to study the effects of radiation poisoning. Incredibly, Moe and Sam



Moe Berg in a military jeep in California with his brother Sam during the war, July 1942.

COURTESY MIKHAEL BERG

never knew about each other's exploits. This lone fact reveals that there's still more to know about Moe Berg's story.

The Vancouver Jewish Film Festival runs until March 8. For tickets and the movie schedule, visit vjff.org.

Michael Fox is a writer and film critic living in San Francisco.



Life with inherited trauma

SAM MARGOLIS

Dr. Gita Arian Baack, author of *The Inheritors: Moving Forward from Generational Trauma*, was in town earlier this month to speak at the Cherie Smith JCC Jewish Book Festival and hold a three-day experiential workshop with the Second Generation Group in Vancouver.

The Ottawa-based counselor began her festival presentation with a quote from the late Israeli novelist Amos Oz, who wrote, “Our past belongs to us, but we do not belong to it.” For Baack, the quote underscores her message to inheritors of the Shoah – that “we were given life and an obligation to bear witness and honour the martyrs and heroes of the Holocaust. And that we also have the right to live full and joyful lives.”

“Generational trauma stems from devastating events which transpired before we were born,” Baack told the *Independent*. “In the case of the Holocaust, we have experienced it from birth; it is as if we were there. We carry an unrelenting sadness, sense of absence and betrayal.”

The ultimate question her book explores is: “How can we live a full life despite the difficult trauma we inherited?”

Prior to writing *The Inheritors*, Baack conducted doctoral research into the subject of intergenerational trauma and resilience, yet what she uncovered did not fit or go deeply enough into either. Often, resilience is described as bouncing back with support from others. But, she said, “You don’t bounce back from the Holocaust!”

She was resolved to unravel answers to these and other questions, such as why are so many of us resilient and compassionate despite our inherited trauma? Do we carry memory from one generation to another? How do we move forward, when the usual therapies for trauma have proven not to work for us?

“We are also faced with the difficulty of piecing together our family stories,” said Baack. “Much of our family stories are full of holes, unknowns and even secrets, our roots destroyed. Understandably, we have strong emotions but don’t know how to deal with them; for example, excessive sadness, fear of authority, worry, lack of trust, lack of safety, etc.”

Further, inherited trauma is often frozen, embedded in the brain stem, also known as the primitive brain – accessing it is difficult, but it can be done, she said.

Baack noted that ancient wisdom, the Bible and new epigenetic scientific research explain that trauma is passed onto generations in the DNA, and even the cells, for as many as seven generations. She strongly believes that this is the case if it is acknowledged and processed; if it is not, then it can take longer than seven generations.

Though Baack’s own experience is being a child of Holocaust survivors, *The Inheritors* encompasses others who have been victimized: Canada’s indigenous population, survivors of the Rwandan genocide and of several other horrible episodes of recent history. The book also looks at trauma on a personal level, from those who have suffered as a result of natural disaster, an accident, economic hardship, the justice or education system, illness or loss of a loved one.

The intent of *The Inheritors* is to serve as a tool for moving forward, said Baack. The book is filled with dialogues, poetry and stories from people of different backgrounds. Readers are invited to explore their story, and there are questions at the end of each chapter to help them process that story and, in so doing, transform their pain. At the least, in the end, they will have a written story as a legacy to their descendants.

The Inheritors has had other, unexpected, impacts. For example, the conductor of the North Carolina State University orchestra commissioned composer and flutist Allison Loggins-Hull to write a piece for an upcoming performance and she has chosen to write a work inspired by the book – *Inheritors Overture* will premiere on April 5 in Raleigh, N.C.

The group dialogues that Baack conducts offer a means of validation through other people with similar experiences and various experiential tools that can help further a deeper exploration of their trauma stories, the “undiscussables” and the unknowns. Group participants, she said, are often surprised by the creativity, laughter and camaraderie that arise.

The Inheritors is dedicated to (and inspired by) Baack’s two half-siblings. “From my earliest beginnings, I remember carrying a great sadness for my siblings, Henush and Halina Arian, who were only 4 and 3 years old, respectively, when they were killed,” she writes. There was no information about the circumstances of their death or burials, “But their existence was real and has mattered to me in an extraordinary way. And so I don’t fight the sadness; I embrace it. It has a special place. I am the carrier of their memory. This burden is the most cherished of all my burdens.”

At the age of 4 or 5, Baack had what she describes as a “knowing” or “inherited memory.” A “felt sense” told her, even at that young age, that her siblings, two of 1.5 million children killed by the Nazis, had both been shot in the back. When she asked her father how her half-siblings died, he said he didn’t know. Nonetheless, the memory (and feeling) she had inherited persisted, and could be placed on a spot in the middle of her back, with a knowing that her half siblings had been shot in that place.

Her research revealed that the timing of their deaths was before gas chambers had been built, and children under 5 were regularly shot. In 2019, a tour guide in Krakow pointed to the very street where the children and their mother were shot. To Baack, it was a stunning confirmation of her lifelong memory.

Baack has been consulting and coaching individuals and organizations for more than 30 years. She recently founded the Centre for Transformational Dialogue to help individuals and communities that have inherited devastating legacies. She also has written a book of verse, *Poems of Angst and Awe*, published in 2017.

For more information, visit gitabaack.com. Baack continues to research inherited memory and wishes to hear from others on the subject. She can be reached at gbaack@rogers.com. ■

Sam Margolis has written for the *Globe and Mail*, the *National Post*, *UPI* and *MSNBC*.

Belief in God gives strength

CYNTHIA RAMSAY

Happiness is a choice,” writes Cheri Tannenbaum in her book *Woman of Few Words: My Creative Journey with Dystonia* (Gefen Publishing House, 2019).

No one would blame Tannenbaum for not being happy, for staying in bed, for giving up. But that’s not who she is. “From the first day of my illness to this very day,” she writes, “I wake up each morning, say Modeh Ani (the prayer said upon waking in the morning), push myself out of bed, and consciously and deliberately choose life.”

Born in Edmonton, Tannenbaum is the oldest child of Samuel (z”l) and Frances Belzberg; the family moved to Vancouver when she was 16. With refreshing honesty, Tannenbaum shares her struggles with anorexia, but also some of the ways in which she was a “happy, fun-loving, gregarious, outgoing flower child” when she was in her teens. She writes about how she became religious, and it is her strong belief in God that has buoyed her since she became ill with dystonia at the age of 20, the first sign of which was that her “handwriting suddenly became totally illegible.” As well, her voice became monotonic, and other symptoms appeared, including severe difficulties in walking and, eventually, speaking, a symptom that, very much later in life, was remedied, as the unexpected result of medication intended for another purpose.

Woman of Few Words details Tannenbaum’s life with dystonia, which, according to the Dystonia Medical Research Foundation, which was founded by her parents, “is characterized by involuntary muscle contractions and spasms.” She openly talks about the time she attempted suicide and the difficulties she had in having children. She offers thoughts on living with the illness and lessons she has learned, as well as several pages on dystonia and many inspirational quotes from various sources.

Tannenbaum has a bachelor’s in psychology and a master’s in human development. She has followed her passion – art – in more than one creative direction. She has a long-lasting marriage, three children, grandchildren, and family and friends who care about her, and she has lived in several places in the world, making her home in Efrat, Israel. As she writes, “Dystonia is not my essence, nor does it define me.” It does, however, present many challenges.

“If I didn’t have the belief that there is an all-loving, all-powerful G-d who runs the world and has a master plan, then all challenges are just random; things that happen are just occurrences coming from nowhere.... Most probably, those challenges would feel meaningless and purposeless,” she told the *Independent*.

Tannenbaum responds to every reader who sends her a note. “The notes I have gotten have been extremely positive, telling me how I have helped them or given them a different perspective, etc.”

She said, “If I were to have gotten only one response that I have touched one person’s soul then I have accomplished what I set out to do – baruch Hashem, I have gotten more than one.”

Tannenbaum’s mother shared some of the ways in which her daughter’s illness affected the family.

“Cheri’s illness was slow in showing itself so, at first, her tripping or falling or dropping things was almost a joke for her siblings,” said Belzberg, who has three other children. “I took her to our family doctor, who said it was just teen angst, then that it was physiological, so she saw a psychiatrist, who said she was fine, so back to the GP.”

“As her condition became worse, I began shopping for different kinds of medical advice locally and even to Scripps Clinic in California, and still no answers.

“In the meantime,” said Belzberg, “Cheri met Harvey, married and moved to Los Angeles... and her condition worsened.”

Belzberg said it took almost five years for them to get a diagnosis and a name for her daughter’s condition: dystonia muscular deformans. “There were, at that time, three known patients,” said Belzberg. “Today, we have several hundred on this continent alone.”

With no known patients and no known treatment or cure, Belzberg said, “My husband mobilized with the help of two doctors from UCLA [University of California, Los Angeles], Dr. John Menkes and Dr. Charles Markham; we gathered about five or six known neurologists from across the U.S. and began to do research. Meetings were set up for every two weeks and both my husband and I monitored the meetings between the experts... with the whole purpose of finding everything there was to know about the disease and how to treat it.

“Word got out that this was being addressed and there was more interest from within the research community,” she said. “We got a grant from the NIH [National Institutes of Health], plus our own... financial support, to establish ourselves, and began a series of research conferences with different doctors with different specialties. That was almost 40 years ago and, this June, there will be the Samuel Belzberg 6th International Dystonia Symposium in Dublin, Ireland, the latest in our international annual meetings.

“Through our persistence, as parents, we have created an international research body with a large patient list and researchers waiting to have their grants financed,” said Belzberg. “We also – as parents and ones who are crucially and emotionally involved – started our own scientific board and monitored them ourselves. We set a precedent – no other research board that we know of allows lay people to actually participate, verbally, in the discussions as they ponder their findings.”

Belzberg noted that funding is always a concern because dystonia “is not a well-known disease or a recognizable name, though we fall in the category of MS [multiple sclerosis] and Parkinson’s.”

Asked what advice she would have for a parent of a child with a chronic illness, Belzberg said, “Every family has to deal with their own crises emotionally, spiritually, within their own strengths, and persist in finding answers. Chronic illnesses can be very wearing both for the patient and the family, so it takes a great deal of tolerance and understanding on the part of each to make it through the day.”

For someone who just found out they have a chronic illness, Tannenbaum said, “I would first give them a big hug and sit with them, hold their hands and just listen to them vent – how they feel about the diagnosis, their anger, their fear, their hopelessness, their ‘why me?’

“When they would be ready to hear me, I would tell them that there is a G-d, master of the universe, who loves you more than anyone else loves you in the whole wide world. Everything G-d does is for the good, even though I know it doesn’t feel that way right now. This is a test that G-d knows you can pass; otherwise, He wouldn’t have given it to you.... This is an opportunity for you to grow and to bring out your hidden potential and strengths that you never knew existed within you. Through this test, you can create miracles. Through this test, you can bring good and G-d into the world. Depending on your attitude and perspective, you will be able to help and change other people’s lives. This test is bringing you farther along to fulfilling the potential that only you can do.” ■

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Community Calendar

Arts and Culture

Three Echoes: Hope and Transformation, the art of Sidi Schaffer, Sorour Abdollahi and Devora. Until Feb. 29 at Amelia Douglas Gallery. 604-527-5495 or douglascollege.ca/artsevents.

Outback Rabbis, about two Chassidic rabbis who leave Melbourne to seek out "lost Jews" in other parts of Australia. Feb. 29, 8 p.m., at Chabad Richmond. By donation. Refreshments provided. RSVP: chabadrichmond/movienight.

Reading Otherwise: Queer Art and Culture Discussion Group. March 2, 16 and 30, 1 p.m., at Belkin Art Gallery. Email belkin.gallery@ubc.ca for the readings. Email maxim.greer@gmail.com for more information on the group.

subTEXT, a comedy by Tyler Dwiggin, presented by KDHS. March 4-5, 7 p.m., at Rothstein Theatre. \$10/adult, \$8/student from kdhs-subtext.eventbrite.ca.

Vancouver International Dance Festival, March 6 to 28, includes *Epilogos* by Shay Kuebler/Radical System Art March 6-7, 8 p.m., at Vancouver Playhouse. \$50-\$35. vidf.ca or 604-662-4966.

Cipher, a thriller about "the Beacon Hill Body," a fictional 63-year-old Vancouver Island cold-case murder. Choreographer: Tara Cheyenne Friedenberg. Until March 7 at Granville Island Stage. From \$29. artsclub.ca.

Vancouver Jewish Film Festival, includes award-winning films; guest speakers; panel discussions; and more. Until March 8. vjff.org.

Cindy Sherman: a retrospective of more than 170 works by the American artist known for her conceptual portraits. Until March 8 at Vancouver Art Gallery. vanart-gallery.bc.ca.

Vancouver Chopin Society presents pianist Dina Yoffe in recital, with works by Schubert and Chopin. March 13, 7:30 p.m., at Vancouver Playhouse. \$15-\$50 from chopinsociety.org/dina-yoffe-2.html.

Community Longing and Belonging group art exhibit, in celebration of Jewish Disability Awareness and Inclusion Month. How do we make meaning of the concept of community, the real and the imagined spaces we inhabit? What does community longing look like and what are the possibilities for belonging in an ever-changing world? Runs to March 29 at Zack Gallery.

Earl Parker Award for Jewish Film: a \$1,500 prize. Eligible projects must be related to Jewish identity, themes or culture, and may be fictional or non-fictional. Competition is open to Canadian residents of any age. Deadline to register: April 6. More information: Susan Schiffman, susans@edjfed.org, or jewishedmonton.org/edmonton-jewish-film-festival-home/earl-parker-award-for-jewish-film.

Treasured Belongings: The Hahn Family & the Search for a Stolen Legacy. Until Nov. 27 at Vancouver Holocaust Education Centre.

Mir Zingen: The Vancouver Jewish Folk Choir Turns 40. Exhibit at jewishmuseum.ca/exhibit/yiddish-folk-choir.

Ongoing

Read and discuss works of Jewish writers in English. Meets 2nd and 4th Sat of month, 10:30 a.m., at Peretz Centre. Call Al Stein, 604-731-1193, with questions or to confirm attendance.

The Sunday Service, improv comedy troupe includes Ryan Beil. Sun, 8-11 p.m., at Fox Theatre.

Anthology of Jewish Music, Tues, 9 a.m., at 100.5 FM and coopradio.org. Jewish world music, Ladino, Yiddish, cantorial, Israeli pop music and showtunes.

Actor's Drop In, everyone welcome to read/act scenes from movies, TV, member writing. Tues, 7 p.m., at Cineworks. \$7. 604-872-4638 or meetup.com/vancouver-actors-drop-in.

Vancouver Jewish Folk Choir, all singers welcome. Learn and sing traditional and contemporary songs of the Jewish people in Yiddish, Hebrew, Ladino and English. Tues, 7:30 p.m., at Peretz Centre.

JCC Choir, led by Noa Cohen. Open to everyone over 18 years old; no experience required. Thurs, 7:30 p.m., at JCCGV. \$450 (\$405 for centre members). jccgv.com/adults/evening-programs. [Until June 25]

Community

Shabbat Soul with Rabbi Dresner and Irwin Keller, supported by band and vocalists. Feb. 28, 7 p.m., service with Keller's teaching for Parashat Terumah, The Gift of the Quakers; and 8 p.m. vegetarian potluck dinner at Or Shalom. An Or Shalom, Limmud Vancouver and JQT Vancouver event. Register at orshalom.ca/shabbat-soul.

Casino Night, with live DJ, food stations, entertainment and more. Fundraiser for Beth Israel: \$180/person. March 5, 5:30 p.m., at Parq Vancouver Hotel. Register via bethisrael.ca.

Come On Over! fundraiser for Or Shalom. March 6-8 at members' homes. \$75/adult (\$50 tax receipt); children under 14 by donation (tax receipt for portion over \$25). orshalom.ca/comeonover.

Purim show for teens and adults. March 9, 7:35 p.m. maariv/Megillah, 9 p.m. second Megillah reading, followed by Theatre Sports, at Schara Tzedek.

Purim, with Junky Klezmer Band, margarita groggers, an illuminated Megillah chapter by Avril Orloff and a costume parade. Bring a non-perishable, healthy food donations for the food bank. March 9, 7 p.m., at Or Shalom.

Purim shpiel *That's Estertainment!* written by Jonathan Berkowitz and Christie Menzo. Music, Megillah and Purim treats with Beth Tikvah, Beth Israel and Har El. March 9, 7 p.m., at Beth Israel.

Ongoing

Sholem Aleichem Speakers Series. Fri, 11:30 a.m., at the Peretz Centre.

Kabbalat Shabbat, third Fri of month, 7 p.m., at Chabad Downtown. chabadcitycentre.com.

Shabbat dinner. Fri, 7:45 p.m., at the Kollel. Everyone welcome. Free. thekollel.com.

Chanting and Chocolate, Hebrew kirtan. Last Sun of month, 7:30 p.m., at Or Shalom. 604-222-3379. \$10 to support the education of five Ugandan orphans. chantingandchocolate.com.

Education

Tikkun Olam weekend with Rabbi Bruce Aft, scholar-in-residence, on Five Minutes to Live ... How We Can Make a Difference; "What do the *Lion King*, *A Beautiful Day in the Neighbourhood* and *Peter, Paul and Mary* have in common that can inspire us to live a life that matters? Feb. 28-29 at Temple Sholom. Schedule and registration via templesholom.ca.

Limmud Vancouver learning festival. Feb. 29-March 1. Register at limmudvancouver.ca.

Torah Inspired Leadership Study Group: learning based on writings of Rabbi Lord Jonathan Sacks, facilitated by Jeff Balin. March 4, 7 p.m., at Temple Sholom. RSVP via templesholom.ca.

Feminist Jewish Liturgy, with Cantor Shira Stanford-Asiyo. Also explores approaches taken to create feminist prayer forms. March 5, 7 p.m., at Temple Sholom. Register via templesholom.ca.

Infused, a Rohr Jewish Learning Institute course for women, presented by the Jewish Academy, taught by Malky Bitton. March 8, 7:30 p.m., at Lubavitch BC. Optional textbook, \$25. malky@chabad-citycentre.com or 778-688-1274.

Ongoing

Daf Yomi class, a page of Talmud each day, 8 p.m., led by Asaf Cohen at the Kollel.

Trace your Jewish ancestry with Jewish Genealogy Society members. To book a time, email jewishgenbc@gmail.com or reserve with Marcy, 604-257-5199 or info@jewishmuseum.ca.

Torah study for men. Every second Fri, 8 a.m., at Caffè Artigiano on Main. orshalom.ca.

Torah study, 1st and 3rd Sat, 8:30 a.m., at Temple Sholom. 604-266-7190.

A Tale of Two Souls: on Tanya. Sat, 9:30 a.m., at Chabad Richmond. 604-277-6427.

Kabbalah and Contemporary Issues with Rabbi Baitelman and Yisroel Arustamov: accessible, engaging insights and discussion. Sat, 1:30 p.m., Tues, 11 a.m. and Thurs, 7:30 p.m., at Chabad Richmond. rabbi@chabadrichmond.com or 604-277-6427.

Tanya classes with Rabbi Wineberg. Sun, 8:30 a.m., at Lubavitch Centre.

Parashah with Rabbi Pacht after 8:30 a.m. service and breakfast, at Schara Tzedek.

Minyanairs Club, service, breakfast, video. Sun, 9:30 a.m., at Chabad Richmond. 604-277-6427.

Shiur and breakfast with Rabbi Rosenfeld. Sun, 10 a.m., at Lubavitch Centre.

Mishnah: explore the laws of Judaism, their origins and rationale. Men and women welcome. Sun, 10:15 a.m., at the Kollel.

Kollel Boker: Chumash and Tanya study. Mon-Thurs, 9 a.m., at the Kollel.

Neviim (The Prophets), with Rabbi Levi. Mon, 9 a.m., at the Bayit. thebayit.ca.

English conversation group meetings led by ESL teacher. Mon, 10:30 a.m., at Waldman Library. New members welcome. Registration: Miri, mital@jewish-vancouver.com.

Lunch & Learn, last Mon of month, 11:30 a.m., at Burquest. burquest.org.

Torah Talks with Rabbi Rosenblatt. Mon, 7 p.m., Talmud Talks with Rabbi Federgrun Mon, 8 p.m., at Schara Tzedek.

Knowing the One: course based on "The Gate of Unity and Faith," the second section of Tanya, led by Rabbi Bitton. Mon, 7:30 p.m., Jewish Academy. jewishacademy.ca or 778-688-1273.

Torah and Tea, Mon, 7:30 p.m., at the Bayit. thebayit.ca.

Torah studies, Tues 11 a.m., Thurs 7:30 p.m. and Shabbat 1:30 p.m. at Chabad Richmond. 604-277-6427.

Women's Weekly Torah Study with Ayala Wilchfort. Wed, 9:45 a.m., at Schara Tzedek.

Brunch & Learn with Rabbi Varnai. Wed, 10 a.m., at the Bayit. thebayit.ca.

Kabbalah for Everyone with Rabbi Yeshayahu. Wed, 7:30 p.m., at the Kollel.

Tea & Talmud group study with Rabbi Stein. 2nd & 4th Thurs of month, 7:45 p.m., at Beth Israel. Drop-in. No registration required.

Torah studies with Rabbi Rosenfeld. Thurs, 8 p.m., at Lubavitch Centre.

Learn Talmud with Rabbi Mendy Feigelstock. Thurs, 8 p.m., at the Bayit. thebayit.ca.

Parashah with Rabbi Estrin. Thurs, 8 p.m., Schara Tzedek Chapel.

Genealogy: help from library staff to search your family history. Call 604-257-5181 for appointment.

UPCOMING COMMUNITY CALENDAR DEADLINES: March 13 - March 4, 5 p.m. • March 20 - March 11, 5 p.m.

Feb. 28 – March 15, 2020

Family

Community Shabbaton, hosted by VHA and Schara Tzedek, with guests from Chai Lifeline Canada. Feb. 29. scharatzedek.com.

Toddler Tuesdays story, art and music program for 2- and 3-year-olds. March 3, 10:30-11:15 a.m., at Vancouver Talmud Torah. RSVP to vttschool.jumbula.com or 604-736-7307, ext. 3402.

Baby Loves Shabbat, monthly class for babies (1 month to 2 years) and their caregivers. March 6, 9:30 a.m., at Schara Tzedek. Register at scharatzedek.com or 604-736-7607.

Spring into Shabbat with PJ Library and BI neighbourhoods. March 6, 5 p.m., at Beth Israel. Register by March 2 to 604-731-4161 or via bethisrael.ca.

Purim Family Shabbat with dinner, crafts (making groggers) and services. March 6, 5:45 p.m., at Temple Sholom. \$12/adult, \$8/child, \$46/family of 5. RSVP by March 4, 4 p.m., via templesholom.ca.

Purim party, with bouncy castle, ball pit, costume parade, photobooth, arts and crafts, tattoos, scavenger hunt and carnival treats, plus VJFF presents *Young Abraham* kids movie, JQT presents Purim drag storytime and music by Mx. Fortunate, and Hockey Academy of Israel presents a shootout with visiting players from Israel. March 8, 11 a.m.-1:30 p.m., at JCC.

Back to the Purim Future: March 9 at Beth Israel, 3:20 p.m. dance party with Jordan Zwicker SK-Grade 3, video and table games grades 4-8+ (\$18), followed by 5:15 p.m. futuristic shpiel, Megillah reading, costume parade and carnival (\$5/person for optional pizza dinner). Register via bethisrael.ca or 604-731-4161.

Superhero Purim: Come dressed as your favourite superhero! March 9, 5:45 p.m. pizza dinner (\$7/person); 6:15 p.m. Megillah reading, spiel and costume parade, featuring the Amazing Scruffles; 7 p.m. Super Hero Supreme performance, followed by refreshments, at Temple Sholom. Register via templesholom.ca.

The Purim Experience, with Families That Give, for families with kids ages 0-8 (older siblings welcome). Listen to the Megillah reading, bring mishloach manot for a friend, enjoy pizza and snacks, plus bouncy castles, face-painting and more, donate a toonie for charity. March 10, 11:30 a.m., at Schara Tzedek. RSVP to chaya@scharatzedek.com, 604-736-7607 or via scharatzedek.com.

Purim seudah with Beth Hamidrash and Schara Tzedek. \$30/adult, \$15/ages 6-12, \$5/ages 3-5, free for ages 0-2. March 10, 5 p.m., at Schara Tzedek. Register at scharatzedek.com.

Ongoing

Friday morning play group, drop-in for kids under 3 and their caregivers; siblings welcome. Unstructured play. Fri, 8:30-10 a.m., at Beth Israel. rabbidavidbluman@bethisrael.ca.

Betty Averbach Family Shabbat Dinner, 1st Fri of month, 5:30 p.m., at the Bayit. thebayit.ca.

Sunday Family Storytime: bring your kids ages 3-6 for story and song. Sun, 11 a.m., Waldman Library.

Coffee and Chill for women of all ages, with or without young children. Mon, 9-11 a.m., Schara Tzedek playroom. Coffee and refreshments.

Coffee & Knishes drop-in kids program. 1st and 3rd Tues of month, 10:15 a.m.-12:30 p.m., at Burquest. burquest.org.

Kids After-School Club, held by the Bayit with Kehila Society of Richmond. Tues, 4-5:30 p.m., at the Bayit.

Health

Making Informed Decisions: Medical Advice from Our Members, with Drs. Jonathon Leipsic (cardiac risks) and Brian Bressler (colon cancer screening). March 1, 1 p.m., at Schara Tzedek. RSVP at scharatzedek.com.

Sweat for Tzedekah, for women only, with Yael Segal. March 3, 1 or 2 p.m., at Kondi Studio. Limited space. Arrive 15 minutes before class starts. Donations support Schara Tzedek's tikkun olam efforts: Sweat for One, \$36; Sweat for the Community, \$72; Sweat for Am Yisrael, \$180. 604-736-7607.

Expressive Arts workshops with Bonnie Nish, director of Pandora's Poetry Collective, and Ruby Cone, certified expressive arts therapist. All welcome. March 4, 11, 18 and 25, 5:30 p.m., at Waldman Library. By donation to cover supplies. Registration required. jccgv.com.

Ongoing

Jewish meditation led by Matthew Gindin two Sun a month, 7-8:15 p.m. Information: Deborah, devora@telus.net.

Support group for persons with a mood disorder, 2nd and 4th Tues of month, 6 p.m., at Raven Song Centre. Information: davemda@gmail.com.

JACS Recovery Group: an anonymous support group for adults living with addiction to connect with those who share the experiences of addiction and Jewish life. Tues, 7 p.m. Contact: Shelley Karrel, shelley@jacsvancouver.com.

Meetings

National Council of Jewish Women of Canada AGM, includes guest speaker Anna-Mae Wiesenthal, a teacher at King David High School and a PhD candidate in Holocaust and genocide studies, on the "othering" of Jews during the Holocaust and First Nations during the settler "colonial" period. March 8, 1:45 p.m. registration, 2 p.m. program, at JCC Snider Senior Lounge. Confirm attendance at form-ca.keela.co/national-council-of-jewish-women-vancouver/NCJWC VancouverAGM.

Ongoing

Men's Walking Group, Sun, 9:30 a.m. sharp start at Granville Island Hotel; stay for coffee after an hour walk. Contact mensclub@templesholom.ca.

The Bagel Club, adults with special needs, meets Sun, 1 p.m., or Community Kitchen, Mon, 4:30 p.m., at JCCGV. 604-257-5111, ext. 710.

Marjorie Groberman Open Duplicate Bridge Club Tues & Thurs, 11 a.m., at JCC. \$11. Contact: Bryan, bmaksymetz@gmail.com or 778-558-7496. For information on bridge lessons and other bridge-related activities: jccgv.com/adults/daytime-programs.

Circle of Friends for Women mid-50s or better. Meetings include speakers and other programming. Tues, 1-3 p.m., at JCC. \$5 drop-in. Contact: Cori Friedman, 604-244-3737.

Jewish Genealogy Society of B.C. meets 1st Tues of month, 7:30 p.m., at Temple Sholom. All welcome.

Seniors

Music of the Heart screens, as part of the JSA Snider Foundation Empowerment Series, co-sponsored by JCC Adults 55+. Light nosh follows. \$5 suggested donation. March 11, 11 a.m., at JCC Wosk Auditorium. RSVP by March 9 to Lisa Cohen Quay, 604-257-5111, ext. 208, or lisa@jccgv.bc.ca. Drop-ins welcome. (This event was postponed from January.)

Ongoing

Israel Connect: looking for local retiree volunteers to connect online with Israeli teens weekly, to help them improve their English-language skills. Computer with camera and basic computer skills required, but no previous tutoring experience necessary. To volunteer, call Shelley at Chabad Richmond, 604-789-5806.

Yoga with Chair classes with Annette Wertman. Sat and Sun, 11:15 a.m., at Legacy Senior Living, 611 West 41st Ave. \$5 drop-in.

Kehila Seniors programs and lunch Mon, 9:30 a.m.-2 p.m., includes a wellness clinic (some services cost) at Kehila Society. Transportation available for Richmond residents (call Toby, 604-241-9270). Lunch: \$10. kehila@uniserve.com.

Chair yoga with Bonnie Grasso. Tues, Wed and Fri, 9:30 a.m., at JCCGV. \$5nm/\$3m. jccgv.com.

Torah class, Tues, 11 a.m., at Chabad Richmond. 604-277-6427.

JFS Seniors (Kosher) Lunch, Tues, noon, alternating between Temple Sholom and Beth Israel. \$13. Reservations and information: Queenie Hamovich at JFS, 604-558-5709.

Discussion group: Worldwide Politics. Listen, add your views. Tues, 1:30 p.m., at Beth Israel.

Shirley Stein's News and Views: discussion of current affairs. \$2 donation drop-in. Wed, 10:30 a.m., at Waldman Library.

Community Kitchen Club lunch and concert. Last Wed of month, 11:30 a.m., at Burquest. burquest.org.

Art club: arts and crafts. Wed, 1 p.m., at Chabad Richmond. 604-277-6427.

Games Afternoon: bring your own or play one of the shul's. Thurs, 12:30-4 p.m., at Beth Israel.

L'Chaim Adult Day Centre for fragile older adults, at JCCGV. Fee provides kosher lunch. 604-257-5111, ext. 400.

JCC Adults 55+ offers many programs, classes, events. Membership not required. Information: Lisa Quay, 604-638-7283 or lisa@jccgv.bc.ca.

Speakers

Irwin Keller: interactive Torah experience with Or Shalom actors during service, 10 a.m., and a tisch on dreams and how Jewish texts understand them at 1:15 p.m., with a vegetarian potluck lunch at 12:15 p.m., on Feb. 29, at Or Shalom.

The Book of Esther: a multifaceted discussion, Christian and Jewish perspectives, with Dr. David Silver of UBC and Rev. Nick Miesel of St. Mark's and Corpus Christi colleges. March 2, 6:30 p.m. buffet dinner, followed by discussion. \$20. Register at 604-731-4161 or via bethisrael.ca.

Ongoing

Sholem Aleichem Speaker Series: Fri, 11:30 a.m., at Peretz Centre.

Youth

NCSY Whistler Shabbaton for grades 8-12, March 6-8. Includes skiing, ziplining and more; Maple Grill catering. Limited spots. Register at vancouver.ncsy.org.

Spring break art camps: clay, drawing, painting for ages 6-19 with Suzy Birstein at her Kitsilano Garden Studio. March 16-20 and March 23-27, 9:30 a.m.-noon, 1-3:30 p.m., or 9:30 a.m.-3:30 p.m. \$185 for half day; \$370 for full day. Includes instruction, materials, firings. Register: suzybirstein.com or 778-877-7943.

Ongoing

Queerious at the JCCGV, a safe place for teens to explore LGBTQ2S+ topics through arts, food, speakers and more. Contact queerious@jccgv.bc.ca for schedule.



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Email: editor@jewishindependent.ca. Subject Line: "Community Calendar"

Antisemitism, Part 2 of 2

Last week in this space, we addressed some of the challenges facing the Jewish people globally, which were put into stark relief by the latest edition of an Anti-Defamation League report titled Global 100. The most recent annual review of antisemitic attitudes worldwide paints a disheartening picture.

There are (at least) two inferences to draw from the report: that what we've been doing to confront antisemitism isn't working or, perhaps more disturbing, they are working and, without them, the situation would be much worse.

First, a point that deserves repeating. Antisemitic ideas are most rampant in places where there are few or no Jews, because antisemitism is far less about Jews than about the antisemites and their need for scapegoating or other psychosocial outlets. But that fact is of limited comfort for the Jewish woman attacked on the subway or the hundreds of people evacuated from Jewish community centres around New York state last Sunday due to bomb threats.

We who are writing these words and you who are reading them can, for the most part, do little about the global situation, but the familiar saying, "Think globally, act locally," rings as true as ever. While there are myriad organizations working nationally and internationally in the interests of the Jewish community and Israel – and we would like to see more of that, as well as some means of quantifying their results – the greatest impacts most of us can have are probably right here in our own neighbourhoods.

Again, advertising the great achievements of Jews and Israel may not be the best strategy. There is no need for, or value in, diminishing Jewish achievement and pride, but there is value in simultaneously reinforcing the universal humanity of Jewish people.

Without reopening that can of worms about whether Trump (or Bolsinaro or Orban or Modi or Mohammad bin Salman) is bad for the Jews – because we have national and international organizations operating on those macro-diplomatic fronts – what can ordinary folks like us, who feel afraid, helpless and perhaps disenfranchised, do to have an impact and, no less crucially, feel less isolated and disempowered?

As individuals, we can engage with others in our midst: with the church down the street, the service clubs in our communities, the ethnocultural groups that abound in Vancouver and across Canada, and the pet parents we meet at the dog park. The objective, we think, should not be a full court press to persuade these people that Jews are awesome. The point should be to rebuild the relationships that Jewish communities and individuals have enjoyed with the broader Canadian mosaic; not to advocate for these other groups and individuals to stand with us, but to stand with them so that, together, we form bonds of mutual understanding and care.

It is sometimes noted, especially on social media and in conversations among

friends – you've certainly heard it – that some of the most concerning voices today are not coming from far-right radicals (though these are troubling) but from ostensibly reasonable people on the left. Ameliorating this challenge is not going to come from declaring them the enemy and polarizing our voices with their opposite – which is what is happening quite frequently in a perilous form of the-enemy-of-my-enemy-is-my-friend construction (see Trump/Bolsinaro/Orban/Modi/MBS above). The challenge will be addressed by rebuilding or strengthening the bridges between our communities and causes – not because it is the expedient thing to do, but because it is the right thing to do.

Last week on the front page, we featured two (of many) individuals in our community who are leading local voices in the movement against climate change, each using different strategies toward the same goal. They are not doing this as ambassadors of the Jewish people, of course, but they are doing so as Jews, motivated by their values and urgent commitment to saving the planet. They are Jewish allies in a diverse mix of dedicated activists.

Countless other Jewish community members are working across faiths and cultures to advance all the communities they encounter. Holocaust survivors are partnering with indigenous residential schools survivors in joint educational initiatives, and there are Jews who are actively supporting the Japanese community's call for redress from the B.C. government for its role in the grave mistreatment of Japanese-Canadians during the Second World War. Local Jewish groups and individuals are doing everything from working to stop human trafficking to sponsoring Syrian refugees to participating in interfaith activities to making food for the homeless.

The pages of this paper are filled regularly with stories that are not, let's say, Jewish-specific, but of Jewish people making positive contributions to the world. Motivated by a vast range of factors, often by their Jewish values, these points of light in the world are acting on issues important to them and building interpersonal and cross-community bridges in the process.

When we began this two-part conversation last week, we pointed out that, if we had the solution to antisemitism, you would have heard it. We don't. It seems nobody does. The work being done at the national and international levels by the vast network of Jewish and Zionist organizations is mostly admirable and should be supported. But each of us also needs to look closer to home and remember that, as Margaret Mead said, a small group of thoughtful, committed citizens can change the world – and perhaps make some friends along the way.

While celebrating and preserving what is unique in our Jewishness, we should also enhance what was successful in parts of the 20th century: allying with the diversity of individuals and groups in our multicultural society to remind them – and ourselves – that we are not alone, but part of a larger human enterprise. ❧

Adding colour to our lives

MAX ROYTENBERG

Life is such an adventure, but its appeal for us depends so much on our attitude. One of the amazing things about this fact – that our attitude makes all the difference – is that this appears to be a law of nature. How we "reflect off" the events in our lives is crucial to our fate.

Most of us know a little bit about the nature of sight, the mechanics of seeing. We know less about the role played by light in our world. Light travels in units called photons. We know that these photons travel really fast, even when they have to bounce around in a world full of atoms to get where they are headed, which is everywhere. Photons travel so fast, we don't notice that random atoms are impeding their progress a bit. In spite of that, they reflect off all the objects in our world and succeed in entering our eyes.

The lenses in our eyes focus this reflected light onto the light-sensitive rods and cones on the retina at the back of our eyeballs. (The rods work in dim or dark situations and the cones in bright light.) These create variable electrical charges sent along the optic nerve to the brain. Our brains interpret these stimuli as the visions that we see before our eyes. Did you know that the curvature of our eyes results in the images we receive being upside down? Our brains turn them right-side up for us.

What we are seeing is the reflected light. Any light absorbed by the objects we are looking at, we will not see. The same is true about colour. We only see the colours that the objects we are looking at reflect. All other colours are the ones that have been absorbed by these objects and we will not see them. Colour is all about light reflecting off the things in the world around us.

In the same way, it is our reactions to the realities we face in life that determine the kinds of lives we will lead. Different reactions, different lives. What does it mean to say that our reactions can be of overwhelming importance in determining our fates? It means that, to an important extent, our fates are in our own hands. (What does that do to the blame-games we have been nursing all our lives?)

I am getting to be what some people might term "an old guy." Others, less kind, might say, "an old fool." One would have to be foolish to live a whole life without understanding the principle I have enunciated above. And yet, it is only at this late date that this has become so clear to me.

Of course, I always knew I had to hustle my butt if I wanted to achieve the things I desired for my family and me. Yet, I never achieved the clarity of insight that I now have. I would venture to say that there are others of my fellow travelers who

might have been, who might still be, wanting in this matter.

When all is said and done, there is no substitute for having a positive attitude. There are so many good things in our lives that we have to appreciate, that we have to be grateful for. There are so many people we pass every day who are less fortunate than we are. But that does not absolve us from the need to actively present our own best case to the world, to be up and at 'em every day, meeting the challenges we all face and will face. Without that, we are beat before we start.

Being open to the positive is a necessity if we hope to take advantage of any opportunities that might come our way if we reach out. Like the photons of light in our world, we move forward in our lives toward our goals in spite of impediments we might face; or we find paths to goals we hadn't considered before.

I am not talking merely about amassing material possessions. I am talking about spending time working out how to ensure we are adding the colour we want to see in our lives. If all of this is dependent wholly on ourselves to determine what the elements of our lives are going to be – not our parents or our partners or our bosses or the economy – then what are we going to do about it? If, in spite of our positive attitude, we are not happy, if we are not satisfied, what are we going to do about it? I must confess, I never had this moment of clarity until I was 70 years of age. That's a whole lot of living to have gone through without thinking about such things.

At the age of 71, unheralded, I flew across half a continent to try and reconnect with a woman I had known when we were teenagers more than 50 years before. I can report that we can look back now at almost 15 years of happily married life. We are keeping each other alive.

So, what I am writing about here is seeing the reflections off the objects (subjects?) that make up the elements of our lives. We have to be aware of the reflections streaming into our eyes, and consciously translate the images making their way into our brain. What colours are being reflected? Are we absorbing what those images are telling us? Or are we seeing them without really seeing them, same old, same old? And, if we do see them, and we don't like what we see, what are we going to do about it? It is never too late to make an effort, I can tell you that! ❧

Max Roytenberg is a Vancouver-based poet, writer and blogger. His book *Hero in My Own Eyes: Tripping a Life Fantastic* is available from Amazon and other online booksellers.

Correction

In the article "Zack Gallery's new director," (*Jewish Independent*, Feb. 21) it was incorrectly stated that Hope Forstner was the first Zack Gallery director to be a professional artist – in reality, she is one of a small number of directors in the gallery's history to be a professional artist.

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Camp helps lift spirits

REBECA KUROPATWA

The late Stewart Silver was born and raised in Montreal. He had worked as a standup comedian, and moved to Toronto in hopes of furthering his career. Justine Silver grew up in a Houston suburb. In late 1990, she followed her sister, who had moved to Toronto, and, there, she joined Jewish online dating site Jdate. So had Stewart.

"There was a thing where you had to describe your perfect date," recalled Justine. "Profile after profile included long romantic dinners and were all gushy and gross ... but his said, 'Yeah, after we grab a drink, we step out of the restaurant and trip over a big bag of money.' I was like, 'Oh my gosh ... that's the perfect date!'"

The couple took their time getting to know each other and, after a year and a half, got married.

To all appearances, Stewart was a healthy 44-year-old. He had biked up hills in Christie Pits Park the day before he had a fatal heart attack while the couple was having a conversation on Nov. 16, 2011.

Left shocked and widowed, Justine embarked on a healing path, including taking a hiatus from her event-planning business.

"It's been quite some time since then and there's been grief bursts," said Silver. "In the early days, there was a lot of therapy and some peer support groups. Then, I found Camp Widow and have been to a few of those. I was pleased it wasn't at all associated with any religion and was welcoming.... There was one in Tampa, and so a couple of widow friends that I had met up with, here, in Toronto, in a peer support group for young people who'd lost their spouses under the age of 55 ... decided to make a whole trip of it. We went to the beach, museum, and then to Camp Widow. It's a very transformational experience when you feel that you're surrounded by people who understand the topsy-turvy world that you're starting to barely understand yourself."

The first camp Silver went to, in Tampa, was in the spring of 2018. Then, in November 2018 and November 2019, she attended the camps in Toronto. She and her friends have already signed up for the next November 2020 camp in Toronto.

While it's called a "camp," the weekend is more like a conference, with people coming together for sessions on various topics.

"One of the neat things I like at Camp Widow is that the name tags, everyone has one, but there are a couple features to it," said Silver. "One of them, there's a ribbon at the bottom. For example, in my work as an event planner, if you're a presenter, your ribbon will say 'presenter,' or, if you're on the organizing committee, it will say 'organizing committee' or 'volunteer.'"

"But, these [also] have the number of years ago that your loss occurred. So, for me, that was six years. So, let's say it's a teal ribbon. All of a sudden, you notice the six-year people ... and there's a bond, because you're in a different place than, say, the six-month people. Everyone is compassionate to everyone else, but it's just a really interesting way to bond with people."

As far as the camp schedule, there are some group meals, as well as meals on your own. There are various types of sessions offered.

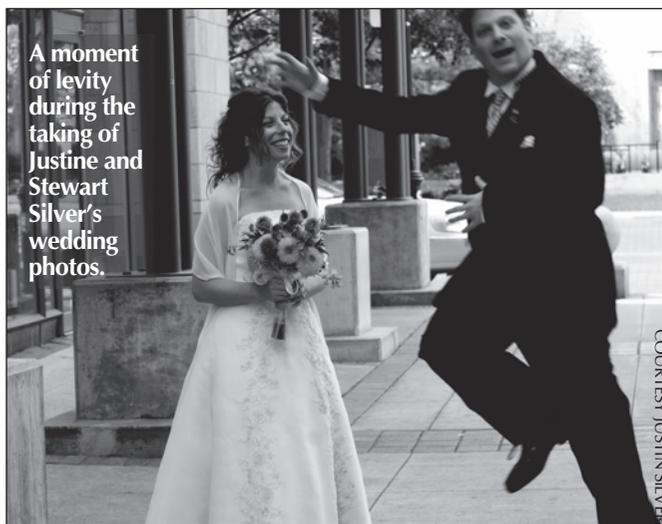
"There are tracks, like for people who are five years out, one year, or one to five," said Silver. "I can't remember the exact breakdown, but you can decide to go to everything along a certain track, or you can decide in the moment what you'll do, which sessions you'll go to. Then, there are some networking evening events, different ways of getting to know people."

One is designed like speed-dating, but not for that purpose. You get the chance to talk to someone for a certain amount of time, and then you move on to the next person and chat with them. "It's really interesting to see where the commonalities fall," said Silver.

On Saturday night, there is a banquet with a theme and people dress up – some participants may not have gone out since their loss. After dinner, each person says the name of their loved one out loud, while some 200 others quietly listen. Then, there is a dance, which gives the opportunity to destress and socialize. The DJ doesn't play any music that could potentially trigger anyone's grief, like slow songs.

At the camp, there are people from their mid-20s to people in their 70s and 80s; people from all religions, cultures and political leanings.

For Silver, Camp Widow "creates community and support amongst widows and widowers.... Sometimes, when you've lost someone, it can be very isolating, which can be in different and unexpected ways. I wouldn't say never, but it doesn't go away. The intensity definitely lessens and you find new ways to live with grief. And there are plenty of people who, we say, are 're-partnered.' When you've been widowed and then you meet someone else and you have a boyfriend/girlfriend, wife/husband or partner, we say you're 're-part-



nered,' because we don't think that means you're not still widowed."

The camp also provides tools and connections that widows and widowers may not otherwise find on their own.

"I feel camaraderie in sharing my story and being heard, or hearing someone else's story and being helpful to them," said Silver. "At this past Camp Widow, I did an art thing. I can do crafty things OK, but I'm not really an artist. But, one of the workshops I went to was all about healing through art and it was just a whole different facet. We all had paint and they set it up so well.... We had a white piece of paper and I got white paint and I painted a white heart. Then, I put a line through it – a squiggly line, like it was broken – and you could barely see it ... like you couldn't see that my husband had a heart problem.... Then, everyone shared in the room what theirs was about. When you do that, it's like opening up a wound, and then the scar heals better next time."

Six months ago – eight years into her healing journey – Silver and her older sister, Eileen Jadd, who is a social worker, started the charity Good Grief Bereavement Healing Services.

"We have a roster of counselors in different parts of Toronto for bereaved people," said Silver. "We're also offering workshops on eye movement desensitization, which is a thing for trauma victims. It really helps you compartmentalize the trauma, so you can talk about it without being retraumatized. So, we're doing a workshop on that."

"We're starting a group on sibling loss and, eventually, will have a physical building. We want to have a centre, so people who've lost someone, it's like a snap of the fingers and they'll know where to go. When you know there's an accident, you know to dial 911. We want it to be, 'Wow, you're in need, you've lost someone, and you know exactly where to go.'"

"I think widows and widowers need their person's name to be said. People are so afraid of saying it, because they don't want to bring it up in fear. But, they want their names to be said, so that's a big part of it. I happen to talk about Stewart all the time, but a lot of people don't have those opportunities in their own lives."

In addition to talking about him when memories arise, Silver said, "Every year, I go to shul and I say his name and a prayer for him, and commemorate it that way. I remind people that we got married in that synagogue, and I remind people that he was a person that existed and stood in that space with me, and that his influence is still there. Just because he's not standing next to me in that moment ... he's still there. In those ways, we talk about him."

Camp Widow is put on by Soaring Spirits International. For more information, visit soaringspirits.org, campwidow.org, widowedresilience.org and goodgriefhealing.ca. ❖

Rebeca Kuropatwa is a Winnipeg freelance writer.

WILLIAM GEOFFREY DONAWA Jan. 30, 1932 - Feb. 12, 2020

Born in Trinidad-Tobago, schooled in Barbados and Trinidad, Bill's athleticism introduced him to Vancouver, where he competed in the javelin throw at the 1954 Vancouver Commonwealth Games.

Veterinary school in Guelph, Ont., followed his graduate degree in agriculture from the University of British Columbia.

Bill and his first wife, Margaret Wendy Love, then moved to Barbados, where Bill, the first black veterinarian in that country, operated his veterinary clinic for 25 years.

His creative mind and interest in food led to the development of several restaurants in Barbados, beginning with Brown Sugar and his pride and joy, Pisces.

When Bill retired, he settled in Victoria, B.C. At the age of 70, he met and married Roslyn Kushner Belle and moved to Vancouver, where, for 18 years, their love and mutual support brought happiness and fulfilment to both.

The essence of Bill – his quiet intelligence, sense of integrity, warmth, strength of character, kind and generous spirit, sense of honour and wry sense of humour – will be sorely missed by his sons Christopher and Jacob, grandson Amari, his widow Roslyn and family – Lindsay, Jordan, Connor; Bo Ellen; Rob, Nancy, Danielle, Josh – and by Bill's friends.

Appreciation and thanks to Bill's companions over the past few years, for their amazing care – a cut-above. They truly walked the Parkinson's journey with us.

If you wish to make a donation in memory of Bill, please consider the family council at the Louis Brier Home and Hospital, or the Jewish Community Centre of Greater Vancouver's Parkinson's wellness program PWR! Moves. ❖

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