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RELECTIONS OF ROSH HASHANAH

Jews approach the New Year and Day of Atonement with a fair degree of realism. Inherent in our prayers to escape the ills to which the human race is subjected is the knowledge that during the past year few of us have been spared the tragedies which are an inevitable part of life's journey. In the understanding that pain and suffering afflict us all we face the future with more than a little foreboding.

If a sense of uneasiness is understandable in our personal lives, it is also reflected in the our response to the dark blots which affect us simply because we are Jews and which show no signs of abating. The persistent danger facing Israel of war with Iran and its terrorist proxies, the harrowing thought that there are diabolical men who relish the prospect of a world without Jews, the rampant antisemitism on the streets of Canada and around the globe cannot help but leave us fraught with anxiety.

"God's in His Heaven and all's right with the world" may be the comforting message of Browning's Pippa's Passes. And many sermons during the High Holy Days will likely dwell on the ultimate compassion of the Holy One, blessed he His name. But the fact is that if there are solutions to the problems that plague our troubled universe, if the alleviation of personal pain is at all possible, it will be "we" who will have to discover the remedies.

Perhaps our prayers as we enter the synagogue over the next few weeks should not be for divine intervention but rather for the strength we require to face life's perils and the courage Jews and our allies, of which we do have many, must summon up to confront those who seek to destroy us.



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AGAINST ALL ODDS- JACK'S STORY

Submitted by **EZER MIZION**

At 45, Toronto printer Jack Mandelker felt healthy. During an annual physical, unusual bloodwork led to a diagnosis of polycythemia vera, a condition that caused his body to produce too many red blood cells. For years, monthly phlebotomies quietly became part of his life.

Then, on his 60th birthday, Jack learned the disease had progressed to myelofibrosis. His bone marrow was dying. Without a transplant, doctors told him he had approximately three years to live.

Jack needed a matching stem cell donor. Remarkably, Ezer Mizion's Bone Marrow Donor Registry found two. When the first could not proceed, Eitan, a 24-year-old Israeli and Jack's second match, stepped forward.

At Princess Margaret Cancer Centre, Jack was told he had a 30 percent chance of surviving the transplant. He decided to see it differently: a 30 percent discount on a pair of pants would be a good deal, so why not be grateful for a 30 per-

cent chance of staying alive?

Jack underwent chemotherapy and radiation before receiving Eitan's stem cells. Five weeks into his two-month hospital stay, his liver began shutting down from the medications needed to protect him while he had no immune system. His toxicity level reached 487. Doctors had never seen anyone survive at that level and told his wife he might have four days left.

His medical team pursued an experimental drug that was not approved in North America. The manufacturer initially refused because Jack was too sick. When his numbers improved slightly, it reconsidered

and rerouted a shipment already on a plane so the drug could reach Toronto the next day.

Jack received it on day four and recovered. His case helped open the door for the treatment to become available to other patients across North America.

Throughout his journey, Jack shared an extraordinary friendship with Tony, a printing customer who had the same disease and received a transplant six months earlier. Tony protected Jack's livelihood by arranging and prepaying a year's worth of printing before Jack entered hospital. Their friendship, filled with lunches, family dinners and laughter, continued until Tony

died last year.

There was a secret plan: if Jack survived three years, he and Eitan would meet at an Ezer Mizion gala in Toronto. Eitan spent those years hoping they would meet. Jack spent them hoping to survive. When they finally embraced before 300 people, there was hardly a dry eye in the room.

Jack is now celebrating ten years since his transplant: ten years made possible because Ezer Mizion found his match, Eitan answered the call, and Jack never stopped fighting.

Ezer Mizion is Israel's largest health support organization and hosts the world's largest Jewish bone marrow registry. Ezer Mizion offers an extensive range of medical and social support services to help Israel's sick, disabled, elderly, and underprivileged populations, benefiting over 670,000 people every year in 58 centers across 31 cities throughout Israel, with the help of over 30,000 volunteers.



JACK MANDELKER MEETS HIS DONOR EITAN ZABOW

OUR STORIES, THEIR INHERITANCE

RESILIENCE BEGINS WHEN FAMILIES GATHER TO CELEBRATE ROSH HASHANAH

By RICHARD K. LOWY

It's that time of year again where Jewish families around the world will gather to celebrate Rosh Hashanah. We'll dip apples in honey, wish one another a sweet New Year, and catch up on the events of the past twelve months.

But I feel this year is different.

Many of our children and grandchildren will come to the table carrying challenging questions they may not have voiced. Many have encountered antisemitism at school or university. Others have seen it on tv, online, in the workplace, or among 'friends'. Many are

trying to make sense of a world that suddenly feels less certain for them because, they are Jewish.

As parents and grandparents, it is our responsibility to lead that conversation. Not with fear, but with history, with perspective, with pride. This Rosh Hashanah, we should tell our children and grandchildren the stories that matter. Let them know where we came from. Who were their grandparents? Great-grandparents? Where did our family begin? What did they endure? What did they lose? What did they rebuild?

Every family has a story. Some stories begin in Poland. Others in Hungary, Morocco, Iraq, Iran, Ethiopia, Russia, Argentina, or Canada. Some families fled. Some fought. Some survived the Holocaust. Others arrived generations earlier and built new lives in safer places.

Different journeys. The same responsibility. Our stories are more than family history. They are our inheritance—passed from grandparents to parents, from parents to children, from grandparents to grandchildren—ensuring that every generation knows not only where we came from,

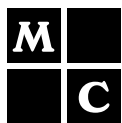
but why our Jewish stories now matter more than ever.

For my family, the Holocaust is part of my story.

Earlier this summer, I had the privilege of returning to Auschwitz with Classroom Without Borders to share the story of two teenage boys—my father, Leopold Lowy, and his friend Kalman Braun—with educators and students. I believe their story belongs not only to my family, but to every generation willing to learn from it.

For five and a half years, I immersed myself in their testimonies. They were
(Please turn to page 12)

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AUTHOR RICHARD K. LOWY STANDS AT THE gate of Camp BII-f, the prisoners' hospital camp at Auschwitz II-Birkenau, where his father, Leopold Lowy, and Kalman Braun reported each day as teenage slave labourers serving the SS guards in the guard shack just outside the gate.

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in Eglinton—Lawrence and
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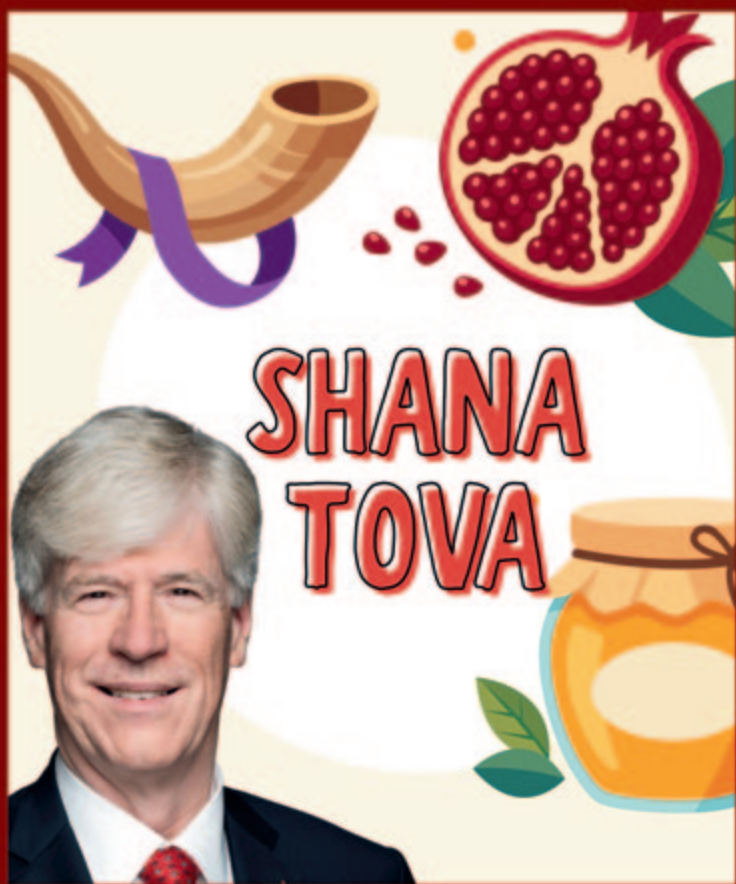


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SUNSHINE, SOLIDARITY AND TORAH ECONOMICS

WHY EDMONTON ALBERTA IS THE ULTIMATE INVESTMENT

By RABBI GAVRIEL TAL

When people from afar hear about Edmonton, Alberta, two things usually jump to mind: the glorious Edmonton Oilers and our famous winter deep freezes. But as a local for the past 4 years, allow me to share a well-kept secret: we also enjoy 320 days of gorgeous sunshine a year. Even when temperatures drop, the skies are brilliantly clear,

and our summers are spectacularly pleasant and inviting. On those crisp, sun-drenched mornings, I am constantly reminded of the unique warmth that defines not just our climate, but our local Jewish community.

Allow me to introduce myself: locally, you might know me as Rabbi Dr. Guy Tal of Beth Israel. In

Israel, however, I am known as Guy Tal, who writes economic and investment analyses for Bizportal.co.il. Combining my interests in Torah and economics yielded a weekly column exploring economic themes in the weekly Torah portion—a column that later evolved into my book series, *The Portion of Silver* (2 volumes). Through both an

economic and Torah lens, I can confidently say Edmonton offers an unbeatable communal and financial proposition.

Edmonton's Jewish community operates as a tightly knit, integrated ecosystem. Across the city, you will find four distinct congregations: Orthodox, Conservative, Reform, and Cha-

(Please turn to page 17)

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THE BALLAST THAT COULD HAVE BEEN JEWS

ROOSEVELT ADMINISTRATION COULD HAVE DONE A LOT MORE TO SAVE JEWISH REFUGEES

By RAFAEL MEDOFF

If you walk all the way to the eastern end of Manhattan's 25th Street, you come upon a small plaque explaining why the site was given the name "Bristol Basin" in June 1942. What it does not explain is the fascinating connection between that story and the plight of Jewish refugees fleeing from the Nazis.

Throughout the Holocaust years, the Roosevelt administration insisted

The following article was published in the Journal of Lost Angeles. - The Editor

that it did not have any ships to bring Jewish refugees to the United States. "There just is not any transportation available for refugees", Assistant Secretary of State Breckinridge Long told a congressional committee in 1943.

In his autobiography, Congressman Emanuel Celler (D-New York) likewise recalled how he was told by an administration

official that in order to rescue Jews, the U.S. would need to "divert shipping for the transportation of war materials and troops for the refugees."

In reality, American troop-supply ships, known as Liberty ships, were returning to the United States

empty after delivering their cargo to Europe. They had plenty of room to carry people on the return trip.

Moreover, the ships needed something heavy on board—known as ballast—to keep them from capsizing. Jewish refugees could have served that purpose. Instead, the ballast was

(Please turn to page 22)

THE TYPE OF SENATOR U.S. DEMOCRATS NEED MORE OF



SENATOR JOHN FETTERMAN'S SUPPORT FOR ISRAEL is something for which all Jews should be grateful. Since the October 7 Hamas massacre, Fetterman has stood firmly with Israel, blaming Hamas (and Iran) for ongoing violence and declaring opposition to turning Israel into a "pariah state." He champions full funding for Israel's defense systems, including the Iron Dome, and supported a bipartisan vote sanctioning the International Criminal Court over its arrest warrants targeting Israeli leaders—one of only a few Senate Democrats to do so. Fetterman has advocated striking Iran's nuclear facilities—calling it a "once-in-a-generation opportunity". He maintains that support for Israel "deserves much better from my party" and criticizes Democrats for neglecting Jewish concerns, including the antisemitic rhetoric on college campuses that crosses the line from free speech to intimidation.

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WORLD REPORT

A REVIEW OF RECENT EVENTS AFFECTING JEWS
IN THE DIASPORA AND IN ISRAEL

by NOAH FREEDMAN

UK Green Members OK With Killing Zionists

Leaked internal communications from a private WhatsApp group used by UK Green Party members featured discussions about “killing Zionists” and descriptions of British Jews as a “weapon” for Israel.

The chat group, named Greens Against Imperialism, was established by Sophus Magill, an un-

elected Green Party parish councilor in Wootton Bridge on the Isle of Wight. During an online exchange in July, Magill wrote that “Zionism has to go, it’s ultimately an apartheid, ethnosupremacist ideology.”

When another member of the group asked what that meant in practical terms, Magill replied, “That it needs to go. The only solution is one equal state.” Asked if that meant wiping

(Please turn to page 15)

**Wishing my Jewish
friends and constituents
many blessings this
Rosh Hashanah!**



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RENOUNCING HIS “FREE PALESTINE” PAST

Michael Gamal, a resident of Los Angeles, is a Coptic Egyptian and former antisemite who spent nearly 20 years in anti-Israel activism. Today, he defends the victims of the cause he once supported and educates others on the dangers of anti-Zionism.-The Editor

I challenge you to name a place where a Coptic Egyptian who once considered himself anti-Zionist could spend two days in candid conversation with Jews, Druze, Muslim reformers, Iranians, Assyrians and representatives from Somaliland.

That was the scene in late June, when I traveled to London for the Tel Aviv Institute's New Middle East Laboratory, a gathering of activists, writers and community leaders brought together to explore what a genuinely different Middle East might look like.

The goal wasn't to manufacture consensus or

paper over disagreements. It was to create a space where people whose communities have spent generations talking past—and often fighting—one another could finally speak honestly.

Two years ago, I never imagined I would accept an invitation to anything like it.

For nearly two decades, I was immersed in the “Free Palestine” movement. Like many others, I viewed Israel as the primary obstacle to peace. But the Hamas-led massacre in southern Israel on Oct. 7, 2023, followed by the moral contradictions I witnessed among many pro-Palestinian activists in the West, forced me to confront assumptions I had long taken for granted. That journey led me somewhere I never expected: from seeing Israel as the villain to believing its existence is not only justified, but essential.

Even so, I arrived in London assuming that I would spend most of the time defending my views. Given my public criticism of radical Islamist ideology, I expected to be the room's resident “Islamophobe.” Instead, I found myself seated directly across from three Muslim reformers.

We spoke candidly about Islam, history, extremism and reform. They
(Please turn to page 24)

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OUR STORES, THEIR INHERITANCE

(Continued from page 6)

chosen by Dr. Josef Mengele for his heinous medical experiments because each had a twin sister. They were also chosen as servant boys to the brutal SS guards in the Hospital Camp guard shack. From this improbable and perilous vantage point, they bore witness to the daily operations of Auschwitz-Birkenau in ways few prisoners ever could.

I spent thousands of hours listening to their testimonies, comparing their recollections with historical records, and reconstructing their world step by step. Somewhere during those five and half years, I stopped seeing Auschwitz through my eyes, I had

learned to see it through theirs.

As I stood on the railway ramp surrounded by hundreds of visitors, I heard the tour guides speaking in different languages, the tourists listening quietly as they tried to absorb the enormity of what had happened there and then, there were those taking selfies. I turned away to walk in my father's footsteps to Mengele's Hospital Camp.

After twenty minutes of walking the endless road between the Hungarian Women's Camp and the Men's Labour Camp, cutting through the heart of the Auschwitz-Birkenau complex, an immense land-

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scape that seemed to stretch without end. Barbed wire disappeared into the distance. Hundreds of barracks that held up to one thousand people each, extended row after never ending row. In the sweltering 40-degree heat, I realized I wasn't walking alone. I felt their presence.

Every step I took had been taken by frightened families, children, parents, grandparents. They believed what they had been told, "you are being resettled." They obeyed the authorities. They followed instructions. They trusted that reason would eventually prevail. It never did.

When I finally reached the Hospital Camp, I stopped cold. There were the remnants of the concrete foundation of the SS guard shack. Most visitors see only a broken concrete form. I saw the building,

As I stood among the ruins, the walls rose around me. I could see the French window overlooking the electrified gate where Kalman and Leopold reported for duty each morning, waiting for the guards inside the shack to summon them. I could picture the guards at their desks, my father and Leopold stoking the coal stove to warm the duty room, and the small storage room where the boys cautiously stole scraps from the guards' unfinished meals, risking everything for one more day of survival. Eighty-two years had erased the structure. Their memories rebuilt it.

Auschwitz was never the warning. Auschwitz was the consequence.

Long before the trains arrived, there were the lies. Propaganda amplified them. Repetition made them believable. Eventually,

they became accepted as truth. People stopped seeing their Jewish neighbours as neighbours. People became comfortable with language they would once have condemned. Then came the government ordinances, the ghettos, the deportations, and finally, the death camps.

Today, we once again see the lies spreading with alarming speed, and antisemitism is finding a voice, on university campuses, across social media, and in our communities. We need to confront it wherever it appears.

But how?

The most powerful response we possess is one that begins much closer to home. At our own tables, with our own families. Kalman stated it clearly, "the avenue for the next generation is clear... Education. First at home, our children,

grandchildren... so that it is not forgotten."

The Nazis sought to erase more than Jewish lives. They sought to erase Jewish memory. Every story we tell denies them that victory. Every photograph we explain. Every name we remember. Every family story we pass to a child or grandchild. Every act of remembrance is an act of Jewish resilience. Leopold put it simply, "It's important to pass our stories to the next generation."

When I began documenting their testimonies, I thought I was preserving my father and Kalman's story. I now understand that every Jewish family is entrusted with a story of its own. Woven together, these stories become the history of our people, and it is our responsibility to preserve them, protect them and pass

(Please turn to following page)

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OUR STORIES, THEIR INHERITANCE

(Continued from preceding page)

them on.

This Rosh Hashanah, I hope your tables are filled with more than food and tradition. I hope they are filled with stories. Tell your children about the grandparents and great grandparents they never met. Where your family came from. What was lost, what was rebuilt. Tell them why, despite everything, we are still here.

In a world where others increasingly seek to define who Jews are, there

is no greater act of resilience than ensuring our children know both the story of our people.

This is their inheritance. This is how the Jewish people will endure.

Shana Tovah.

For readers wishing to learn more about Kalman and Leopold's story, educational resources, and the documentary Leo's Journey – The Story of the Mengele Twins, additional information is available at www.KalmanAndLeopold.com.

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WORLD REPORT*(Continued from page 10)*

Israel off the map, in essence," Magill responded, "Yes, I would like that," and added later in the conversation, "I don't think it's violent to want an illegitimate apartheid state gone from all maps, like Rhodesia." Other members of the Green Party argued that given Israel's policies, hostility against British Jews was "understandable."

In more Green Party blatant antisemitism the newly elected representative for East Anglia on the Green Party's governing council, Eleanora Sophie Folan, celebrated her victory on social media, saying, "I know there will be Zionists reading this who are utterly furious that I won. I welcome their hatred."

Folan added: "I intend

to stand by my manifesto: defend freedom of speech regarding Israel, support members when they're attacked and smeared by the feral Zionist press".

Folan, who secured her position following a vote by Green Party members, expressed gratitude to the activist group Greens for Palestine for their backing. "I'm very happy to say", she wrote, "Green members in East Anglia have elected me to be their female rep on the party's governing council (GPC). I'm so grateful to them, and to Greens for Palestine for their support."

Folan then concluded her statement with: "Inshallah, we will prevail."

(Please turn to page 25)

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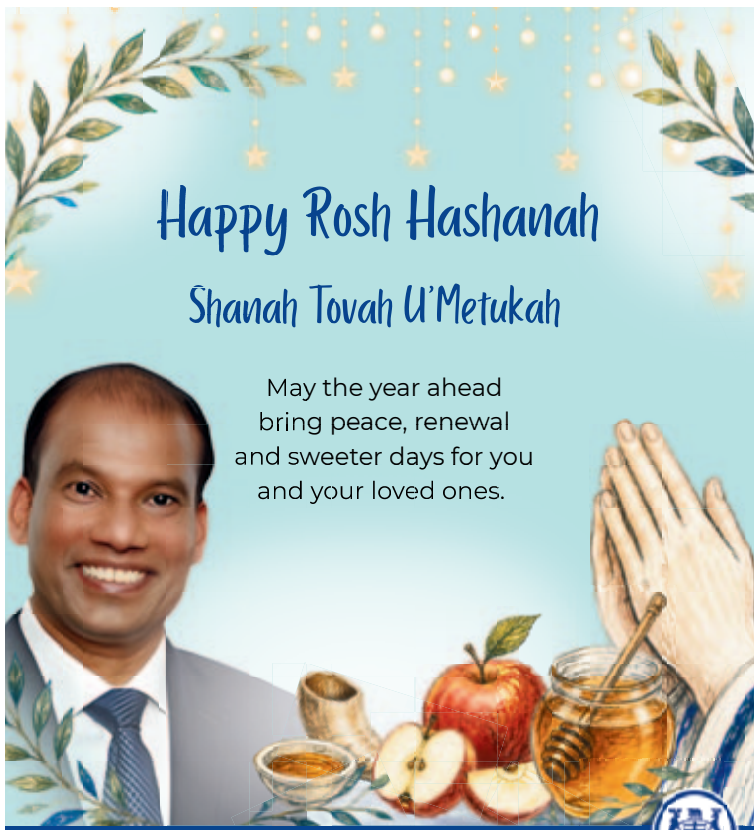


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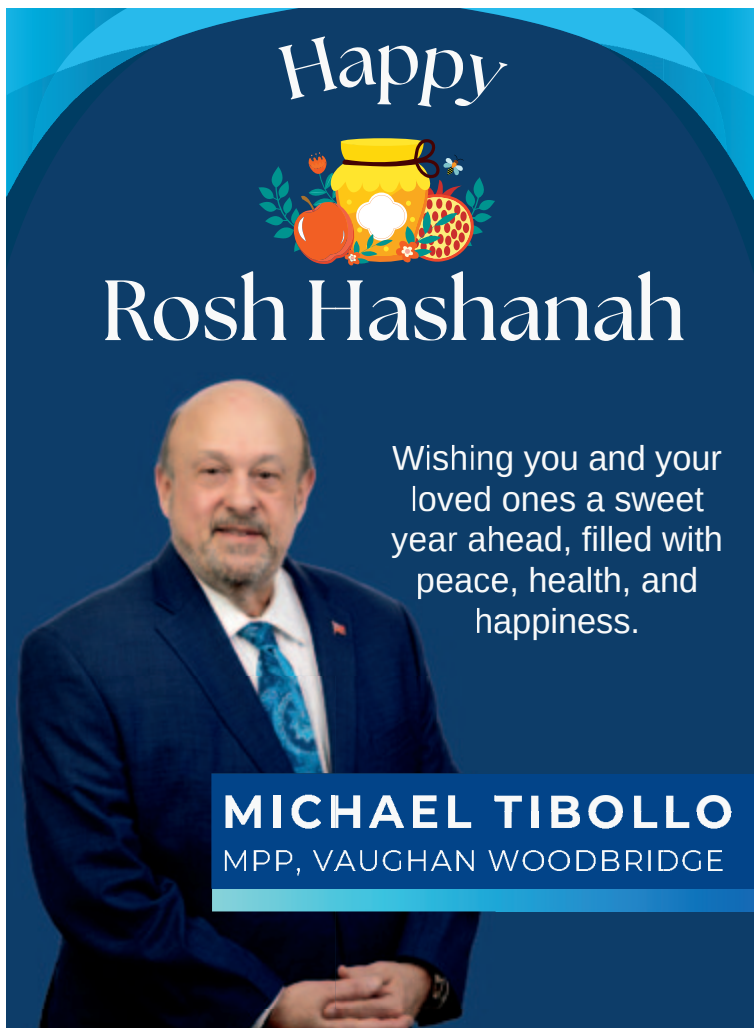


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bad, living alongside one another in remarkable harmony. We share a single Jewish day school, proudly offering the lowest tuition for a Jewish education anywhere in Canada. A central Federation connects our organizations, while Jewish Family Services (JFS) ensures a dignified safety net is always in place for those facing difficult times. Through vibrant shared events and long-standing friendships crossing denominational lines, we have built a thriving oasis in the Canadian Prairies.

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SUNSHINE, TORAH AND ECONOMICS

(Continued from page 8)

or Quebec. Alberta is a place of genuine economic opportunity and upward mobility.

In my book, I attempt, among other things, to analyze Judaism's approach to wealth, kindness, and the integration of material and spiritual matters. Within these few short lines, let's start with the fact that in Judaism, as I explore in the articles on Parashat Yitro and Parashat Vayikra, contrary to the doctrines of thinkers like Karl Marx, the right to private property and the fruits of human effort are viewed as an essential part of personal and national development. This right must be zealously respected, an ideal established by the profound prohibition of "You shall not covet," which demands that we respect the property rights of others even in our

hearts.

Building an economy on such uncompromising respect for the property of others is not meant to breed selfishness, but to enable true generosity. Reflecting on the Mishnah in Pirkei Avot, Rabbi Samson Raphael Hirsch contrasts the pious ideal with the misguided collectivist approach of saying "Mine is yours and yours is mine". He explains that this forced communal ownership: "uproots the right to property, and thereby any possibility of genuine independence, and it simultaneously precludes the possibility of voluntary acts of charity". True kindness requires economic freedom so that a person can willingly choose the pious path of "Mine is yours and yours is yours". As he notes: "For only if I give

it out of free will, that I can keep it for myself from a legal point of view, and no one else has the right to demand it from me, only then do I do an act of charity". As Rabbi Hirsch concludes: "Right is the foundation of society; kindness is its completion".

However, even when we successfully achieve financial independence and prosperity, the relentless pursuit of a livelihood can easily become a trap. In Parashat Ki Tisa, I discuss Judaism's timeless remedy for the modern epidemic of workaholicism: the Sabbath. When the Israelites were engaged in the grand, urgent national project of building the Tabernacle, the Torah explicitly commanded them to halt their work for Shabbat. As Rashi comments: "Even though you may be pursued with zeal for the work, do not postpone Shabbat because of it".

(Please turn to following page)

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SUNSHINE, TORAH AND ECONOMICS

(Continued from page 8)

Drawing on the concept of the "two Shabbats," ("shabetotai") Rabbi Yaakov Tzvi Mecklenburg explains that true rest requires both a physical cessation of the body from mundane labor and a settling of the soul to engage in spiritual matters. A truly successful economic system must recognize its own limits, carving out sacred boundaries to ensure we do not lose our souls pursuing wealth.

Finally, how do we ensure our prosperity does not become its own form of bondage? In The Portion of Silver II, in the chapter for Chol Hamoed Pesach, I explore the challenge of achieving true freedom. The Exodus granted us physical liberty, but the Torah warns against replacing physical slavery with servitude to materialism. Jewish holidays, including Passover, coincide with agricultural milestones like the spring harvest—times of financial abundance that often devolved into unrestrained materialistic revelry in the ancient world. As the Malbim explains, the Torah deliberately linked our spiritual holidays to these agricultural seasons, transforming them into days of gratitude and connection to the Creator.

The Torah does not reject economic success; rather, it builds spiritual meaning upon the materialistic one, creating a combination of economic abundance with spiritual

blessing. As I note in the book's introduction, quoting Rabbi Bahye ben Asher from Kad Haqemach: "The trait of wealth has both benefits and drawbacks... With wealth, one can perform worthy deeds and noble endeavors through which one finds favor and wisdom in the eyes of G-d and man, such as acts of charity, yet warning that "the drawback is that in its abundance, there are many harms and great obstacles, for it is a cause of the trait of pride and arrogance."

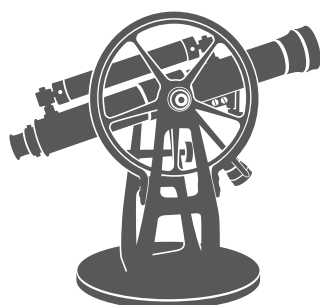
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Book link:

https://www.amazon.ca/gp/product/B0GCM77LWN?ref=dbs_m_mng_rwt_calw_tpbk_0&storeType=ebooks&qid=1767358509&sr=1-4



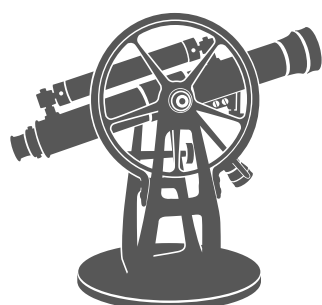
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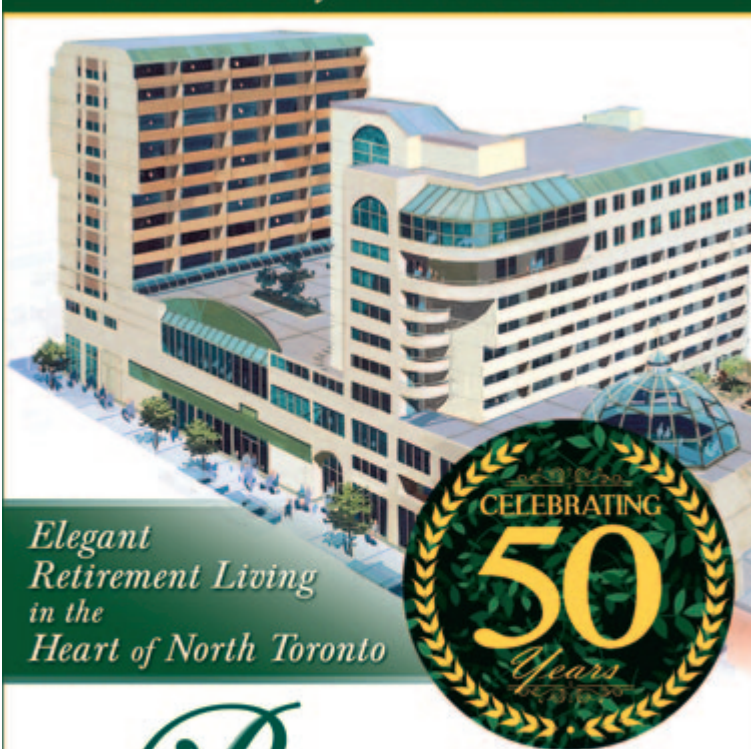
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COULD HAVE BEEN JEWS

(Continued from page 9)

found in the English city of Bristol—or, more precisely, in the city's remnants.

Situated on the southwest coast of England, Bristol was heavily bombed by the Germans beginning in the summer of 1940. Some 85,000 homes and other buildings were destroyed. Liberty ships that off-loaded American men and weapons in the port of Bristol then loaded up on rubble from the bombed-out buildings in order to make the journey safely back across the Atlantic.

Not only did the rubble keep the Liberty ships afloat, but it served a second important purpose. When the ships reached New York City, they dumped the debris in the East River, between 23rd Street and 34th Street. There it served as part of the foundation for a highway which was then under

construction, known as the East River Drive.

In June 1942, New York City Mayor Fiorello La Guardia headlined an event saluting the people of Bristol. LaGuardia, British Consul-General Godfrey Haggard, and other dignitaries—including twenty-six Bristol-born British Royal Marines—gathered in the small promenade at the end of East 25th Street to install a plaque proclaiming the site “Bristol Basin.”

“Brought here in ballast from overseas, these fragments that once were homes shall testify while men love freedom to the resolution and fortitude of the people of Britain,” the plaque declares. “They saw their homes struck down without warning. It was not their walls but their valor that kept them free.”

Mayor La Guardia called the naming of the site

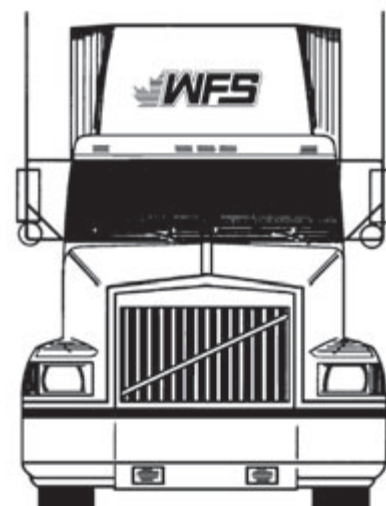
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"a reminder of the fury and cruelty of the Nazi forces." Nazi cruelty was also of particular concern to Jewish rescue advocates in the United States, who noticed the irony in the Roosevelt administration's choice of "ballast of rubble".

The huge mounds brought from Bristol to Manhattan demonstrated that bringing Jewish refugees to the United States would be "no problem at all," the editors of *The Answer* (published by the rescue activists known as the Bergson Group) wrote. They argued: "It is as important to devote shipping space to help secure the foundations of humanity by saving lives as it is to bring rubble for filling in foundations for River driveways."

The editors of the *Baltimore Jewish Times* likewise cited the Bristol precedent. They pointed out that the Roosevelt administration's claim that ship ping "is not available was

disproven by the fact that U.S. ships were "going out of their way to find ballast on return trips" from England. Not only that, but the Allies recently had used supposedly "unavailable" ships to bring many thousands of Polish (non-Jewish) refugees to Mexico, the editors noted.

Similar calls were made in the years to follow. When the Germans began the mass deportation of Hungary's Jews to Auschwitz in 1944, Freda Kirchwey, editor of the political affairs journal *The Nation*, urged President Roosevelt to "immediately establish ports of asylum for Jewish refugees...Troopships which have delivered their loads at Mediterranean ports could be diverted for a single errand of mercy."

Ultimately, the real obstacle to rescue was not a lack of ships. It was President Franklin D. Roosevelt's opposition to bringing any significant number of

European Jewish refugees to the United States. Late in the war, public and congressional pressure convinced the president to make one small election-year gesture: he authorized the temporary admission of one group of 982 refugees. There was no difficulty finding a ship for them.

The final irony of this story has to do with the construction of the East -

River Drive, which was completed with the help of the rubble from Bristol - the rubble that was chosen to serve as ballast instead of Jewish refugees. Today known as the FDR Drive, it was renamed to honor a president who is deservedly revered for his many achievements, but whose legacy is tarnished by his tragic abandonment of the Jews.

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RENOUNCING HIS "FREE PALESTINE" PAST

(Continued from page 11)

didn't dismiss my concerns, and I didn't dismiss theirs. We challenged one another without questioning each other's motives. By the end of those conversations, I realized we were united by something more important than the issues that divided us: a belief that our communities deserved a future free from those who weaponize religion to justify violence.

One encounter, in particular, changed the way I think about these discussions.

Among the participants was Hussain Abdul-Hussain, whose book *The Arab Case for Israel* I had very enthusiastically recommended only weeks earlier. During a discussion about Islamic texts often cited by extremists, he made an observation that has stayed with me ever since: "I don't want to encourage self-hatred."

His point wasn't that difficult truths should be ignored or that extremism should be excused. It was that confronting destructive ideas should never require an entire people to despise themselves or inherit collective guilt. That distinction crystallized something I had been struggling to articulate.

I arrived in London assuming that I would spend most of the time defending my views.

In the months leading up to the conference, I had begun asking whether I was communicating in the most effective way possible. I still believe radical Islamist ideology deserves scrutiny. But was I creating opportunities for reform-minded Muslims and Arabs to join that conversation? Or was I making it harder for them to hear what I was actually trying to say?

The conversations in

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London didn't answer all my questions completely. They did, however, convince me that persuasion and coalition-building require more than simply being right. They require creating space for people who share your goals, even if they arrive there via a different path.

Perhaps the biggest surprise was that some of the strongest voices defending Israel's place in the Middle East were not Jewish at all.

They were Arab intellectuals, Iranian dissidents, Muslim reformers and others who have experienced firsthand what Islamist movements do to the societies they claim to represent. They disagreed with one another on history, politics, religion, and even aspects of the Israeli-Palestinian conflict. Yet they shared a conviction that extremism threatens all of their com-

munities, not just Israel.

This is a story that rarely breaks through outside the region.

The Middle East is often portrayed as a collection of rigid, irreconcilable camps: Arab versus Israeli or Muslim versus Jew. Sitting in that room, I saw something different taking shape. I saw an emerging coalition of people who refused to let extremists define their identity, dictate their politics or determine their future.

Earlier, I challenged you to imagine a room where people from communities with generations of conflict choose dialogue over division.

Two years ago, I never imagined I would find myself in that room. Today, I believe the future of the Middle East depends on building many more rooms like it.

ernment of the Jewish state as 'evil' as Hamas, 'struggled' to say that Israel has a right to exist as a Jewish state, and empathized with a terrorist who tried to murder Jewish schoolchildren at Temple Israel in the Detroit suburbs – and yet, Michigan Democrats just picked him as their nom-

inee for the United States Senate.

Michigan's Jewish community does not need this explained to them. They lived it. They watched the smoke rise over Walnut Lake Road in March. Then they watched Abdul El-Sayed reach for a micro-

(Please turn to following page)

WORLD REPORT

(Continued from page 15)

Jewish Republicans React to El-Sayed Win

The Republican Jewish Coalition released the following statement from CEO Matt Brooks on

the Democrats' nomination of Abdul El-Sayed as their candidate for U.S. Senate in Michigan: "Abdul El-Sayed is a direct threat to Michigan's Jewish community. El-Sayed has called the gov-

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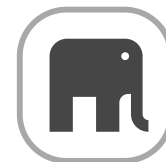
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VISA

WORLD REPORT

(Continued from preceding page)

phone and offer his rationale for why the attack happened: not to blame the terrorist, but to place the blame 6,000 miles away and the burden on the Jews of West Bloomfield. Their own rabbi called it what it was: offensive. El-Sayed later told his own supporters that saying it was a 'risk.' It wasn't a risk, but it was a clear revelation.

El-Sayed has campaigned arm-in-arm with Hasan Piker while Michigan State's Hillel was warning students about a 'known antisemite' on their campus. He wants to strip Israel not just of the weapons it uses to defend itself, but of the defensive systems that intercept the rockets aimed at innocent civilians. He said 'I call bullshit' on any definition of antisemitism that touches his politics. His campaign's primary organizing principle is that a pro-Israel Jewish American advocacy group is a hidden hand behind everything wrong in Michigan — an argument so ugly that even opponent Haley Stevens herself called it blatant antisemitism.

There is nothing complicated about the choice this November.

Mike Rogers is a distinguished Army veteran and former FBI special agent who chaired the House Intelligence Committee. He spent fourteen years in Congress as one of the most reliable pro-America, pro-Israel voices in the House, and he has been unflinching about confronting antisemitism wherever it appears. The RJC is honored to have endorsed Mike Rogers, and we are proud to stand with him. Rogers came within 0.34% of victory in 2024—we will help to ensure that he wins in 2026."

Recent polls give El-Sayed a slight edge over Rogers.

New Ice Cream Flavour From Ben & Jerry's

Ben & Jerry's Israel operation has come up with a flavor that does not leave much to interpretation. Called "Milk and Honey," a nod to the biblical description of the Land of Israel, its namesake ingredients are supplied by Israeli cows and bees and its chocolate fudge pieces come shaped like Stars of David.

The company, which split from its American counterpart after a contentious 2021 boycott fight, is billing the new pint as its "most Israeli flavor ever" and, on its website, as a "symbol of hope, rehabilitation, and positive action" after the Hamas-led Oct. 7 attack.

A Ray of Hope Among the EFTO

While serious concerns remain, this year's Elementary Teachers' Federation of Ontario (ETFO) Annual Meeting avoided some of the deeply divisive outcomes Jewish educators and their allies had feared, with delegates stopping short of endorsing the anti-

(Please turn to page 28)

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WORLD REPORT*(Continued from page 26)*

Israel Boycott, Divestment, and Sanctions (BDS) movement and voting to establish a Jewish Members Standing Committee.

After debate began on a motion from the Peel

delegation calling for ETFO to formally endorse BDS, the motion was referred for further study and a report back to the union's Representative Council. The referral was moved by ETFO's

Provincial President and supported by another member of the Provincial Executive.

CJLC is hopeful that the lack of immediate support for BDS from ETFO's leadership reflects a growing recognition that a campaign targeting Israel for boycott is deeply divisive within the labour movement and alienates many Jewish union members.

Jewish educators and their allies came into this meeting organized, prepared, and determined to stand together against anti-semitism and antizionist hate," said Leslie Wolfe, Labour Education Consultant for CJLC. "Their colleagues who stood with them demonstrated exactly what union solidarity should look like. With CJLC's support, members and allies worked together for months to ensure these issues would not simply go unchallenged. There is still significant work ahead, but after what Jewish members have ex-

perienced in recent years, these developments are welcome. They also show what can happen when Jewish educators and their allies organize, stand together, and refuse to be marginalized.

CJLC also welcomes ETFO's decision to establish a Jewish Members Standing Committee, giving Jewish educators a dedicated forum within their union at a time when many have reported feeling increasingly isolated.

Both a motion brought forward by the Upper Grand local calling on ETFO to adopt the International Holocaust Remembrance Alliance (IHRA) working definition of anti-semitism and a motion brought by the Toronto local to formally recognize the Ontario Human Rights Code were not reached before the meeting concluded.

What happens within a teachers' union also matters beyond the convent-

(Please turn to page 31)



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WORLD REPORT*(Continued from page 28)*

tion floor. Parents should be able to trust that Ontario's public schools are places where every student belongs and educators are focused on teaching — not

importing divisive international political conflicts into classrooms.

This year's meeting demonstrated the importance of Jewish educators and allies organizing together and refusing to be pushed to the margins. CJLC will continue working alongside them to ensure antisemitism and anti-Zionist hate do not go unchecked and to push for an ETFO in which solidarity includes everyone.

The above item was submitted by the Canadian Jewish Labour Committee, a grassroots organization dedicated to uniting Jewish workers, advancing inclusion in unions, and combating antisemitism within the Canadian Labour movement. Founded by Jewish union members the CJLC stands up to discrimination.

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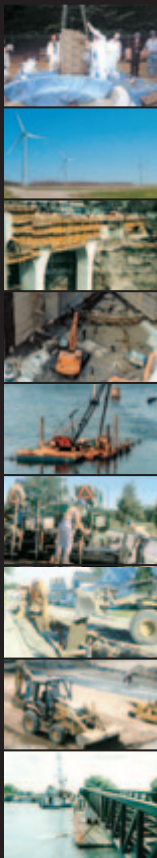
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North American Medical Schools Hotbed of Hatred

At the University of California, Los Angeles David Geffen School of Medicine, Jews were labeled as oppressors. Patients were afraid to be identified as Jews at the University of California, San Francisco, and protesters targeted medical schools in New York City and demanded the destruction of the State of Israel. The vilification of Israel on display at the University of Manitoba has led many to wonder how Canadian Jews can receive “un-biased healthcare”.

These are some of the antisemitic incidents that erupted in hospitals, dental schools, psychology conferences and elsewhere since Oct. 7, according to a recently published study in the Rambam Maimonides Medical Journal.

“After Oct. 7, the landscape shifted in a seismic way, not that antisemi-

tism was brand new, because we do have a history of quotas to limit Jewish enrollment in medicine and other examples of discrimination against Jewish doctors,” said Hedy Wald, clinical professor of family medicine at Brown University’s Warren Alpert Medical School and a co-author of the study.

“But you had medical students and health professionals posting horrific things on social media, very antisemitic, very anti-Israel biased, and starting to see this appear in medical journals,” said Wald, who holds a doctorate in clinical psychology from Yeshiva University.

She and her co-author, Dr. Steven Roth, Michael Reese endowed professor at the University of Illinois College of Medicine and associate head for research for faculty development and for faculty affairs in the anesthesiology department, found examples of Jew-hatred in medicine that amounted to a “tsunami of hate.”

That came “in the sacred space that we inhabit—providing healthcare to people when they’re most vulnerable and actually watching this right before our eyes,” she said.

The report found medical school faculty and health practitioners posting antisemitic tropes and dentists in Miami and Boston losing their jobs after tearing posters of the hostages taken from Israel by Hamas on Oct. 7.

Readers may recall, and the Rambam study uses it as evidence, the valedictorian address two years ago by Dr. Glen Newman to the graduating class at the University of Manitoba. Dr. Newman called for a Gaza ceasefire, criticized medical silence on what he saw as a humanitarian crisis and accused Israel of a

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"genocidal war". What's even more worrying is that the doctor's speech was cheered by graduates and he was given a standing ovation. True after complaints, including one from billionaire philanthropist Dr. Ernest Rudy, after whom the school of medicine is named, who called the address nothing more than "hate speech and lies", the university removed the speech and the reaction from the video of the ceremony but the views of Newman and the applauding students are indicative of a major problem in schools of medicine across this country. Certainly, the University of Toronto is no exception as Dr. Ayelet Kuper pointed out in her 2022 study.

"We must take firm action", concludes the Rambam Maimonides Medical Journal, "to counter all of this more broadly as a 'malignant normality,' which is manifested in the ethical perversion and complicity of physicians in Nazism and the Holocaust. It is our duty and moral responsibility within clinical care, research, teaching, systems policy and administrative leadership in the health care field".

Judge in Argentina Given the Boot

For the first time in the country's history an Argentine federal judge was removed from office for a series of antisemitic posts on his social media accounts that constituted misconduct incompatible with his role as an impartial arbiter, an impeachment panel ruled.

Alfredo Eugenio López, who headed Federal Court No. 4 in the coastal city of Mar del Plata, was removed by Argentina's Jury of Impeachment, a special panel composed of judges, law-makers and lawyers.

In López's social media posts, the judge referred to Jews as "a brood of vipers," Israel as a "fictitious state" and Argentinian Jews as "foreigners."

According to the panel, the judge committed acts of "discrimination and the denial of equal rights against the Argentine Jewish community. For the purposes of these proceedings, it is particularly significant that, by acting in this manner, he shattered public confidence in his continued fitness to administer justice impartially."

(Please turn to following page)

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Project Montreal Motion Defeated

*The following is part
of a statement released by
B'nai Brith Canada.*

A divisive and irresponsible motion put forth by Project Montreal vilifying the State of Israel was roundly defeated in Montreal's city council's recent meeting.

After significant debate, the City Council voted to amend Project Montreal's original document, which would have cut the city's ties with the State of Israel and denounced it as an "apartheid" regime perpetrating what it described as "genocide."

The resulting motion neither singles out Israel nor requires Montreal to suspend its ties with the country. It also does not accuse Israel of committing "genocide" or "apartheid."

In response to this positive outcome, Paola Samuel, B'nai Brith Canada's Regional Director for Quebec and Atlantic Canada, offered the following statement:

"We are pleased that the City Council did not adopt the deceitful and distorted language contained in the original motion. We applaud Mayor Soraya Martinez and her governing Ensemble Montreal party for standing up for the citizens of Montreal, including the Jewish community.

"During a press conference at City Hall Monday afternoon, Mayor Martinez correctly pointed out that the role of city council is not to dictate foreign policy. Divisions concerning the conflict in the Middle East, as evidenced in B'nai Brith Canada's Annual Audit of Antisemitic Incidents, are contributing to a significant increase in hostility and violence targeting the Jewish community."

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