TOPIC SENTENCE: “Racism is a blight on the human conscience” (Nelson Mandela) It is not ‘just a US problem’ it exists in Canada and in the Jewish community. It is not enough to be, not racist; Judaism and this moment in history demand that we be anti-racist.

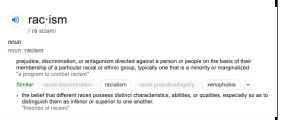
“If religion has nothing to say about the world we live in, if it addresses no reality outside our door, especially when that reality causes anguish and pain, what then do we need religion for?”

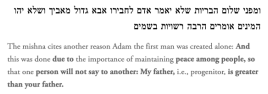
FLOW	WORDS	PICTURES	NOTES
	Rivka Campbell was raised in Toronto. Although she was born to two Jewish parents that met ___, she did not step foot in a synagogue until her late 20s, when like many Jewish parents she was seeking spirituality, community and a Jewish education for her young children. So it was one Kol Nidrei evening that Rivka took her seat in the pews of a Toronto Reform synagogue on the holiest day of the Jewish year.	Rabbi seated in the sanctuary turning to camera over my shoulder?	
	● I put my tallit over my shoulders, held my machzor close and sat down to pray. ● A moment later there is a tap on my shoulder. I hadn’t been in synagogue since I was a child, who could possibly recognize me from so long ago? ● “I turned around, “what are you doing her?” This couldn’t have been someone I knew, his question was not at all friendly; it was an inquisition. ● He said it again, a look of self righteous indignation and white privilege in his eyes” ● Never felt othered as a black Canadian but did as a Black Jew in the community. It wasn’t till I came into synagogue that people threw in my face my blackness. ● I should be able to go into any Jewish space and just be. ● Assume I’m Jewish leave it to me to ID myself. Tell your story first and maybe I’ll tell you mine.	Rivka Campbell Interview	

	• I have bi-racial children, the assumption was they had a white Jewish mother. My children have also experienced racism in our community; they have not been back to synagogue since they were Bnai mitzvah. That's how we lose JOCs.		
DATA/STATS	Rivka who was born to Jamacian Jewish parents, has lived in Israel and is the Executive Director of a Toronto Synagogue is of course not alone in her experience. Ari Kelman, an associate professor of education and Jewish studies at Stanford and co-author of a 2019 UJA study on Jews of Color in North America, found by conservative estimates that Jews of Color represent at least 12-15% of North American Jews and growing. That is a stunning statistic.	Show graphic (pie chart)	
	It's 1 in 7 North American Jews. It means that of the approx 8 million Jews in the US and Canada, about a million are Jews of Color. That is larger than the Orthodox population of the United States, more than double the entire population of Jews in Canada.	Rabbi or more charts	
	"For most of the late 20th century and into the 21st century, the default assumption is that Jews were white or that [there was] such a preponderance of Jews identifying as white that any percentage of Jews of color was so small that they didn't matter,"	Video: Ari Kelman	Trying to get him on camera
	The pain of being othered is compounded by the fact that many Jews of Color are also Jews by Choice – converts to Judaism who, so enamored with Judaism, its faith, culture and practices that they left their religion of birth to cast their lot with the Jewish people.		

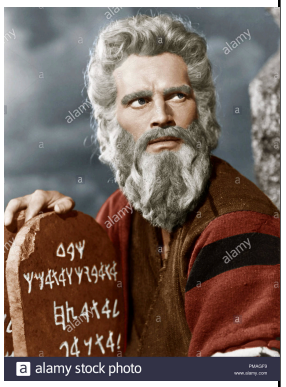
	Imagine for a moment how it must feel to make such a fundamental change in your life only to find that when coming to synagogue as a Jew of Color, familiar bias and inherent racism greet you at the door.		
	The Black Lives Matter movement and the murder of George Floyd has made us all grapple with some uncomfortable truths. For one, admitting that we all have unconscious racial biases is painful. We don't consider ourselves racist, yet during this period of *cheshbon hanefesh*, the examination of our soul and our actions that is at the course of our Jewish New Year, we may find that we have done and said racist things. Second, that Canada has its own history and present tense of systemic racism directed at black Canadians, Indigenous peoples and as we have seen particularly here in Vancouver; Asian Canadians. Rivka's story and others like it point out a third shame; we Jews harbor those prejudices against other Jews as well. Although we preach inclusivity, we are not always open or welcoming to Jews of color. It can be a tap on the shoulder at Kol Nidrei Mistaking an Asian Jewish mother picking up her children for the nanny in the carpool pickup line. Or as Slam Poet, Vanesa Hildry articulated it; it can be blatant racism with a side helping of anti-Semitism	Rabbi on bema or seated in chair	
HOOK: *Familiar example of racist behaviour*	"I meet a guy at a bar that's cute. He wears LL Bean Duck Boots and guards my bar stool when I have to go pee. He asks me out for dinner for the following Tuesday I decline; Tuesday's Yom Kippur I will be fasting.	Video from YouTube starting at 0:13 - 0:54 https://youtu.be/dv8tBjp3upk?t=13	

experienced and expressed by Jews	You're Jewish? Wow! You don't look Jewish. You don't act Jewish. And he says it in this tone that sounds like he is complimenting me and I say, and I say Nothing."		
WOW: "Wait I'm a racist?"!!!	"You don't look Jewish". Seems innocent enough, many of us have said it, I am ashamed to admit that I've said it; here on this bema; it was purim, days before the COVID lock down, we were rehearsing the spiel, I was trying to be funny, I wasn't even really thinking; but the pain I caused was real, I apologized, it was accepted and still the shame weighs on my conscience. Uncomfortable Truths, *Al heyt shechatani* - forgive me; I am guilty of this sin. To say to someone, anyone, "You don't look Jewish" is a racist statement. It's using the way a person looks to determine what they believe, their values and their culture.	Rabbi on Bema Sermon	
	Let's unpack that word RACIST for a moment, it's inflammatory and loaded; reflexively we push back against, "I'm not a racist" we say about ourselves; and therefore we dismiss this entire subject as not being relevant to us personally. First let's clear something up, the word "Racist" is not the worst word in the English language; it is not the equivalent of a slur. It is descriptive	Rabbi on Bema Sermon	

WHAT IS RACISM?	The dictionary defines racism as “prejudice, discrimination, or antagonism directed against a person or people on the basis of their membership of a particular racial or ethnic group, typically one that is a minority or marginalized.” Racism is a joining of racist policies and racist ideas that produces and normalizes racial inequities. If we are saying or doing racist things but do not intend to be racist then we must realize it’s not enough to just not be racist, we have to be anti-racist; to model and work to eliminate racist behavior and policies.	 Rabbi VO	
RACIST	Definitions anchor us in principles. Knowing and defining what something is helps us do the basic work of defining the kind of people and community we want to be in a language that is stable and consistent. We can’t work toward stable, consistent goals of ending racism if we don’t define what it is.	Rabbi on Bema Sermon	
	While we are talking about definitions, there is another term that we need to discuss; it’s related to racism, though less familiar but perhaps even more prevalent in the Jewish community “Ashkenormativity”. “Ashkenormativity” is the focus on cultural norms associated with Eastern European Jewry that our wider society sees as just “Jewish.” Herring, kugel and bagels are Jewish; lachmagine, kubbeh and Khachapuri – traditional Sephardic foods – are not.	Put card on screen with definition	
	Fiddler on the Roof, klezmer music - that’s Jewish. Music from the Mediterranean basin played with the Oud, qanún, Tambourines and other percussion instruments and sung in an Arabic melodic mode - that doesn’t sound Jewish.	Tevye dancing (4:21) cut to sephardic wedding scene	Need to find sephardic scene that compares to fiddler, this could work but I think i

			can do better.
	Of course it's not just food or music, it's how we see ourselves and how we assume others see us. Ashkenormativity as expressed in statements like, "You don't look Jewish" or "that doesn't sound Jewish" is othering, racializing and it's all too common among many other assumptions we make in our community when it comes to who is a Jew and what is a Jew.	Rabbi	
JEWISH TEXT	So where does all of this Ashkenormativity and inherent racism come from?	Rabbi	
	The rabbis of the Talmud would argue that the human weakness to judge people by how they look rather than their actions goes back to the story of creation; it comes from the very beginning of humanity.		
	The Talmud explains that the primary reason that "Adam and Eve were created alone, without a sibling was so one person could not say to another, 'My father was greater than your father'" If all human beings are created in God's image, and all of us are descended from the same primordial couple, how can the idea that one group of humans is inherently superior to another even be considered?	Show page of talmud on screen as I talk. (Sanhedrin 37a)  ומפני שלום הבריות שלא יאמר אדם לחבירו אבא גדול מאביך ושלא יהו המינים אומרים הרבה רשויות בשמים The mishna cites another reason Adam the first man was created alone: **And** this was done **due to** the importance of maintaining **peace among people, so** that one **person will not say to another: My father,** i.e., progenitor, **is greater than your father.**	
	In 1972 the great theologian and civil rights activist Abraham Joshua Heschel, who famously marched with Dr Martin Luther King Jr in Selma and was a trusted friend and partner to Dr King was asked about the	Picture of Heschel and MLK Jr.	

	root cause of racism in one of his final interviews only a few weeks before he died.		
	“You know, do I have to tell you that life is a drama, that we are not in the midst of an automatic progression of humanity. There are ups and downs at this very moment there is a down, there is a depression. There is a renewal of prejudice, which is a poison. As a person committed to biblical faith I would say what keeps humanity alive is the certainty that we have a father. But then I supposed I have to remember that God is either the father of all men or no men. And the idea of judging a person in terms of black, or brown or white is an eye disease.”	Video Heschel interview: “racism is eye disease” @ 10:32-11:22	
	The evidence of the “eye disease” of racism has a powerful example in the biblical story of Moses’ second marriage.	Rabbi	
	Upon seeing Moses’ new wife Miriam and Aaron, Moses sister and brother declare with disgust, “He married a Kushite Woman!”. Hearing this G-d descends in a pillar of fire and strikes Miriam with a plague of leprosy. Aaron is spared the plague but that’s for another sermon. (Numbers 12:1)	 Miriam and Aaron spoke against Moses because of the Cushite woman he had married: “He married a Cushite woman!” When I say the term “Kushite” put the following in the lower third: “Kushite: the biblical and rabbinic term understood to refer to black people as well as the geographic region of Kush in the	

		Sudan”	
	Its a cryptic passage and for centuries commentators have tried to explain what appears to be a bold faced racist rant by Miriam and Aaron against Moses and his wife who the text only describes by her skin color or nation of origin.	Rabbi	
	But let's just take a moment and picture the prophet Moses and his long white beard, with staff in arm, and the other arm holding his dark skinned African wife.	Picture of Charlton Heston as Moses,  then drop picture of Yitish Aynaw (Miss Israel 2013) next to him 	

	Perhaps they were just upset that Moses didn't marry an Israelite? But they did not speak out against his marriage to Zipporah, the Midianite. The Torah doesn't tell us the words that Miriam and Aaron said against this woman of color in their midst, but I think we can assume it wasn't far off from what Rivka experienced when her shoulder was tapped on Kol Nidrei; inherent racism, this idea that's held by so many Jews that Jews only come in one acceptable color has been an "eye disease" afflicting the Jewish people, since the time of Moses.	Rabbi sermon	
	By the way, that picture of Moses and his second wife, that's Yitish Aynaw, Miss Israel 2013.		
ISRAEL	It's important to note that there is one Jewish community in the world that has made a significant contribution to our ability to see the rich and colourful mosaic of Jewish life and culture that is multi-racial and that community is Israel. Though its far from perfect and systemic racism absolutely exists in Israel today, the country has also made great strides in part by the simple demographics of Israel today; with Jewish immigrants from all over the world, and most recently from african and middle eastern countries, the color of Israel has changed to reflect the reality of our		

	multi-racial Jewish people.		
	(2:50) "Ethiopian Jews started coming to Israel in large numbers in the mid-1980s as part of a government push to help Jews from around the world resettle in Israel. More than 20,000 of them were airlifted out of persecution and political instability into a promise of citizenship and belonging. Teddy's family was among them." (3:12) *Cut to 3:44* *"Once in Israel Ethiopian Jews found that they weren't always welcome since they lived in isolation for thousands of years some of their traditions differed from modern Judaism."* *[Hebrew with subtitles]* *Yafeh - Wow* *As an Ethiopean Jew in Israel do you feel equal to white Jews?* *[Hebrew with subtitles]* *We are Jewsh in every sense. We don't have another country. We only have the Holy Land, and that's how we feel, even though some institutions don;t want to really accept us as Jews.* *I am not lesser than anyone white, obviously; I also do everything so I won't be different. But some will always look at us unequally.* *This is actually my grandfather's synagogue.* *Oh this is the synagogue of your late grandfather* *Yeah it's a very special place. You're a Jew, it's not connected to your race or something, how you look like, you're just a Jew."*	Use excerpt from VICE video segment on anti-black racism and systemic racism in Israel start at 2:50-3:12 then cut 3:44 - 5:00	

	Before the tap on her shoulder Rivka moved to Israel, as many Jews dream of doing.	**Rabbi**	
	It was 2012, I moved to Israel like many Jews, I had dreams of life in our native land maybe I would make aliyah, who knows, What surprised me and delighted me was that it was in Israel that for the first time in my entire life I felt comfortable in my own skin and my own Jewish community. Nobody gave a hoot what I looked like. In fact the only curiosity was that I was Canada."	**Rivka**	
BRIDGE TO ANTI-BLACK RACISM IN CANADA AND US	Of course this all takes place within a much larger context, dialogues and protests surrounding systemic anti-Black racism and white privilege in the United States and also right here in Canada. Our community is also experiencing the largest increase in anti-semitic incidents in a generation, with British Columbia showing a 126% spike in anti-semtic incidents. To understand anti-Black racism in the context of Jew Hatred (or anti-semitism) One of my colleagues, Rabbi Jeff Salkin observed that,		
	"Jews experience the wave of violence against Jews; Pittsburgh, Poway, Jersey City, Monsey – as the continuation of the darkest moments of Jewish history. As one long pogrom. Black Americans experience the wave of violence against them as the continuation of the darkest moments of American history. As one long lynching. Antisemitism is the yetzer ha-ra, the evil inclination, of Western civilization. Racism is the yetzer ha-ra, the evil inclination, of American civilization. It's horrifying what we are seeing on the news, but Black Americans see and experience it every single day."	**Rabbi Jeff Salkin - Video**	

STATS: Racism in Canada	We tend to think that the experience of Black Canadians and Indigenious Peoples is markedly different than that of African Americans in the US yet a 2017 UN report, which found that “anti-Black racism” is “entrenched in [Canada’s] institutions, policies and practices.” Canada has sought to portray itself as a progressive, liberal bastion, the reality is far more sinister, with Indigenous people subjugated, Black residents in Toronto 20 times as likely to be killed by the police than white residents. Asian Canadians have seen a dramatic increase in anti-Asian hate crimes, a situation exacerbated by racist slurs and assaults connected with COVID-19. Police in Vancouver reported in May that they were investigating 29 possible anti-Asian hate crimes, up from four during the same time period. A poll taken around the same time found that 24 per cent of B.C. residents of East Asian or South Asian descent said they had received slurs or insults since the pandemic began.	**Pull Quote from report**	
	Annamie Paul, who converted to Judaism in 2000 and is a candidate for the leadership of the Green Party of Canada, has a unique perspective on anti-black racism in Canada and the experiences of Jews of Color.		Annamie Paul - running for leadership of the Green Party of Canada https://www.timesofisrael.com/annamie-paul-wants-to-be-the-first-black-jewish-leader-of-a-canadian-party/
INTERVIEW WITH		**Annamie Paul on Video**	

Annamie Paul			
	Paul's observations are echoed by Balarama Holness, a leader in the Black community here in Canada and a person the New York Times calls the "Canadian Barack Obama."		
INTERVIEW WITH Darren Paris (JOC by Choice, TS member, new father	This interview would cover his choice to become jewish, his awareness of color from his youngest memory and what he thinks about now that he is raising a black jewish son; what message that should include for the community.		
INTERVIEW WITH Balarama Holness			
CALL TO ACTION		**RABBI**	
DEFINITION: ANTI-RACIST	We started with definitions of racism and ashkenormativity both of which have lead to racist policies in Canadian society and inherent racist and ashkenormative practices in our Jewish community A racist policy is any measure that produces or sustains racial inequity between racial groups. An antiracist policy is any measure that produces or sustains racial equity between racial groups. By policy, I mean written and unwritten laws, rules, procedures, processes, regulations, and guidelines that govern people. There is no such thing as a nonracist or race-neutral policy. Every policy in every institution in every community in every nation is producing or sustaining	**CARD ON SCREEN**	

	either racial inequity or equity between racial groups. Racist policies have been described by other terms: “institutional racism,” “structural racism,” and “systemic racism,” for instance. But those are vaguer terms than “racist policy.”		
	Ellie Wiesel powerfully observed that the greatest threat to human kind is not hatred but indifference.		
	“I came to a conclusion that the peril threatening human kind today is indifference, even more than hatred. There are more people who are indifferent than there are people who hate. Hate is an action. Hate takes time. Hate takes energy. And even it demands sacrifices. Indifference is nothing, but indifference to hatred is encouraging hatred, and is justifying hatred. So what we must do — I mean your peers and mine – is fight indifference.”	Elie Wiesel Video	
	To be aware of the injustice and indignity experienced by people of color in our society and in our shuls and to respond, “I am not a racist’ it to deny the complicity of indifference. The opposite of a racist is; not, not a racist. The opposite of a racist is to be anti-racist. As a Jew, a people, of all people who have known injustice, who have known indignity, who have experienced racist policies directed at the Jewish people as a race it is not sufficient to simply say we are color blind, that all people are equal. Ultimately, Judaism demands more from us. Tzedek, tzedek tirdof the Torah urges “justice, justice you shall pursue.” Why is the word justice or tzedek repeated? Because it’s not enough to be just, we must pursue and fight injustice, we have to go looking for it and eradicate it. In the context of racism, it’s not sufficient to just not be racist, we must	**Rabbi**	

	be anti-racist.		
	A racist is someone who is supporting a racist policy by their actions, inaction, indifference or expressing a racist idea. An antiracist then is someone who is actively supporting and promoting an antiracist policy by their actions or expressing an antiracist idea.	**RABBI**	
ENDING			Need an ending

INTRO:
"I've been guilty of this phrase myself and I use the word guilty on a day when we confess our sins because it is a sin. Racism in any form, even simple, attempted humor, absent minded racism is a sin. Salachti - forgive me I have sinned, I have done that."

"*It's the way we speak, words we say like "you don't look Jewish" or allow to be said around our holiday table without comment"*

1. *shvartze (old Yiddish used to hide present day prejudice)*

It's also what we do, without really thinking. I want to teach you another word "ashkenormative"

1. https://forward.com/opinion/208473/learning-to-undo-ashkenormativity
2. https://www.heyalma.com/ashkenormativity-is-a-threat-to-all-jewish-communities/

"Ashkenormativity is the focus on cultural norms associated with Eastern European Jewry that our wider society sees as just "Jewish." Herring, kugel and bagels are Jewish; lachmagine, kubbeh and Khachapuri – traditional Sephardic foods – are not. Rice on pesach? Many will respond, "That's not how I grew up, so it can't be kosher."

Use excerpt from VICE video segment on anti-black racism and systemic racism in Israel
https://www.youtube.com/watch?v=ki-6IK5NCdQ start at 2:50-3:12 then cut 3:44 - 5:00

Also a good clip at 8:46

Another video is here: https://www.youtube.com/watch?v=5kyTPO3ezPs

Need examples of ashkenormative customs too

Of course it's not just food or how we celebrate holidays, it's how we see ourselves and how we assume others see us

Interview exploring *ashkenormativity* as a form of racism and bias in the Jewish Community.

- Rivka Campbell - JOC in Toronto
- Interviews scheduled for Thursday August 6 at 8a PT. 416 894-3653

NOTES FROM FIRST INTERVIEW:
Rivka: was a nurse and now and ED
Never felt othered as a black Canadian but did as a Black Jew in the community.

Tap on the shoulder at Kol Nidrei.

Moved to Israel - it was in Israel (2012) that she felt comfortable in her skin and her community. Nobody gave a hoot what she looked like only curiosity was she was Canada.

Moved back and decided to find a job in the Jewish community and made a pledge that as a community need to do better with Jews like me 2013. Like she felt in Israel.

Started as a social media group minority within a minority Jews of Colour (was the second largest JOC group on FB.)

The way we approach things as Canadians is different than the US. Became JOC Canada. Became a IRL group and now a non-profit.

Incredible shared history of Jamaican Jews.

Currently doing a 3 part education session for Jewish Federation. How to be welcoming even if you don't have a single face that looks like her's.

Moment a kiddush - "you're people love fried foods"

Kosher Pizza Place - you know this place is kosher right?

Been called Schwartza and Kushi

Was a dinner table with partner who is Israeli and called out an Israeli for using the word kushi (n-word in Hebrew in Israel)

Numerous micro aggressions once at city shul, was asked what's your story? The person has since owned it an apologized

I should be able to go into any Jewish space and just be Assume I'm Jewish leave it to me to ID myself. Tell your story first and maybe I'll tell you mine.

She has bi-racial children and the assumption was they had a white Jewish mother. Kids have not been back to synagogue since they were Bnai mitzvah. That's how we lose JOCs.

Wasn't until her 20s and having kids that is what brought her into synagogue.

BLM
The stories of police brutality are not new to her as a black persons. She as a person of color had become desensitized to it. We have issues here in Canada but not early to that extent. When George Floyd came out at first it was just another. Then she watched the video. It wasn't the death it was the officers indifference; The benality of evil.

The theme on FB from her post
1. Never not about about us without us
2. Lots of white posts
3. The racism of the white Jewish community started to surface. Now I see you. This was so disturbing to her

4. BLM how is it that we cannot discerned the difference between a statement and an organization. You can support the statement without supporting the org. And if you harp on the org then it's an excuse to not do the work. Same thing with Zionist organizations. Why can we say that about Israel and Zionism but not BLM.
5. Never make me pick a side ultimately I am a black person.
6. Black AS - why are you are harping on that probably more white AS but the the focus on Black is an excuse to not deal with it.

There is hope. In years I have been doing this this is the first time that I felt the Jewish community is listening to us. People are putting into place lasting change. People are listening, hearing and understanding.

It wasn't till I came into synagogue that people threw in my face my blackness.

But it's not only in Toronto and it's not only "Black Jews"

1. Interview Mary Kleiner (Vietnamese) Temple Sholom member and her experience.
    a. From Mary, things I'd love to know that would fit well here: what drew her to Judaism; what role being Jewish plays in her daily life; what are some things, even subtle, she's heard from fellow Jews that have indicated they assumed she isn't Jewish; how does she feel when her Judaism or Jewish identity are questioned...
    b. I wanted an Interview with Danny Joffre and Azure (black) and his story of growing up in Montreal, her story as a convert now both living and working in LA. What's different? What's not? But they are not comfortable speaking publicly yet. Maybe I can get them there. IF NOT I NEED ANOTHER JOC from Vancouver preferably identifiable to our audience.

Of course this all takes place within a much larger context, dialogues and protests surrounding systemic anti-Black racism in the United States and also right here in Canada.

To understand anti-Bblack racism in the context of Jew Hatred (or anti-semitism)

- *One of my colleagues, Rabbi Jeff Salkin observed that Jews experience the wave of violence against Jews –; Pittsburgh, Poway, Jersey City, Monsey – as the continuation of the darkest moments of Jewish history. As one long pogrom. Black Americans experience the wave of violence against them as the continuation of the darkest moments of American history. As one long lynching.*

- *Antisemitism is the yetzer ha-ra, the evil inclination, of Western civilization.*
- *Racism is the yetzer ha-ra, the evil inclination, of American civilization.*
- *It's horrifying what we are seeing on the news, but Black Americans see and experience it every single day. If you worry that you may be shot by the police or some terrified white person if you go for a jog in a white neighborhood then you have been living social distancing and isolation, your entire life, not just a few months of a pandemic.*

The broader moment: systemic racism and the experience of Black Canadians

To better understand this I sat down with Balarama Holness, a leader in the Black community here in Canada and a person the New York Times calls the "Canadian Barack Obama."

Show image of NY Times headline and article maybe with pull quote or narration of this piece from the article with Bob Marley music playing in background and some archival pictures of his parents.

> *FROM NY TIMES:*
> *"For Balarama Holness, the defining moment of his life happened four years before he was born. It was at a Bob Marley concert in Montreal, when the eyes of his Québécois mother and his Jamaican father interlocked as the singer wailed, "Get up, stand up, stand up for your rights!"*
>
> *It was the final year of the freewheeling 1970s, and his adventurous Francophone mother and ascetic Anglophone father were strangers in a sprawling hockey arena. But Mr. Holness said barriers of language and race momentarily collapsed as the Marley anthem washed over the crowd — a rare alchemy that he said he had spent his whole life chasing.*
>
> *"The music dissolved fictitious divisions in society," Mr. Holness said, "and somewhere between the dreadlocks, the Jamaican patois and Québécois French, the seeds of my existence were sowed, along with my future as a rebel."*
>
> *Educator, broadcaster, law student and former championship-winning professional Canadian football player, Mr. Holness, 36, aspires to be a "Canadian Obama" — another "biracial lawyer," he observes, who cut his teeth as a community organizer.*

I reached out to him as I prepared this sermon and he was kind enough to give me a few moments of his time via Zoom to help me and all us understand the experience of Black Canadians in this extraordinary time of long-overdue exploration of systemic racism.

1. Interview with Balarama Holness
2. **Scheduled for August 20 at 1p PT via zoom.**
3. https://www.nytimes.com/2020/07/10/world/canada/balarama-holness-obama.html
    a. Questions
        i. Anti-Black Racism and systemic racism appears to be an American issue going back to its founding moments. What is the experience of the Black community here in Canada?
        ii. Justice v Equality
            1. "The most threatening racist movement is not the alt right's unlikely drive for a White ethnostate but the regular American's drive for a "race-neutral" one. The construct of race neutrality actually feeds White nationalist victimhood by positing the notion that any policy protecting or advancing non-White Americans toward equity is "reverse discrimination.""
                a. That seems to be a US problem melting pot vs mosaic. Is that perception correct?
        iii. While Canada has sought to portray itself as a progressive, liberal bastion, the reality is far more sinister, with Indigenous people subjugated, Black residents in Toronto 20 times as likely to be killed by the police than white residents. Asian Canadians have seen a dramatic increase in anti-Asian hate crimes a situation exacerbated by racist slurs and assaults connected with COVID-19.
            1. Police in Vancouver reported in May that they were investigating 29 possible anti-Asian hate crimes, up from four during the same time period. A poll taken around the same time found that 24 per cent of B.C. residents of East Asian or South Asian descent said they had received slurs or insults since the pandemic began.
                a. Question from the above

Black Jewish Canadian Politician: Annamie Paul - running for leadership of the Green Party of Canada
https://www.timesofisrael.com/annamie-paul-wants-to-be-the-first-black-jewish-leader-of-a-canadian-party/

Judaism is quite clear that racism has no place in human relations.

The Talmud, Sanhedrin 37a, calls out to us urgently: "Adam was created alone….so one person will not say to another, 'My father was greater than your father' …And to tell of the greatness of the Holy One blessed be He, who stamped all people with the stamp of

Adam, the first [human] and not one of them is similar to another. Therefore, each and every person is obligated to say, 'The world was created for me.'"

But it's not sufficient in Judaism or in the moment we are facing today to simply say we are color blind, that all people are equal. Ultimately, Judaism demands more from us. Tzedek, tzedek tirdof the Torah urges "justice, justice you shall pursue." Why is the word justice or tzedek repeated? Because it's not enough to be just, we must pursue and fight injustice, we have to go looking for it and eradicate it.

In the context of racism, it's not sufficient to just not be racist, we must be anti-racist.

Lay out those steps and calls to action

Only white people can end racism. Only white Jews can end the unwelcoming and hurtful impact of ashkenormativism in our Jewish community.

Notes from How to Be an Anti-racist by Ibram X Kendi
https://a.co/1HdGdpA

- Definitions anchor us in principles. This is not a light point: If we don't do the basic work of defining the kind of people we want to be in language that is stable and consistent, we can't work toward stable, consistent goals.
- Racism is a marriage of racist policies and racist ideas that produces and normalizes racial inequities.
- Racial inequity is when two or more racial groups are not standing on approximately equal footing.
- A racist policy is any measure that produces or sustains racial inequity between racial groups. An antiracist policy is any measure that produces or sustains racial equity between racial groups. By policy, I mean written and unwritten laws, rules, procedures, processes, regulations, and guidelines that govern people. There is no such thing as a nonracist or race-neutral policy. Every policy in every institution in every community in every nation is producing or sustaining either racial inequity or equity between racial groups.
- Racist policies have been described by other terms: "institutional racism," "structural racism," and "systemic racism," for instance. But those are vaguer terms than "racist policy." When I use them I find myself having to immediately explain what they mean. "Racist policy" is more tangible and exacting, and more likely to be immediately understood by people, including its victims, who may not have the benefit of extensive fluency in racial terms. "Racist policy" says exactly what the problem is

and where the problem is. “Institutional racism” and “structural racism” and “systemic racism” are redundant. Racism itself is institutional, structural, and systemic.
    - A racist is someone who is supporting a racist policy by their actions or inaction or expressing a racist idea. An antiracist is someone who is supporting an antiracist policy by their actions or expressing an antiracist idea.
- How many of us would agree with this statement: “ ‘Racist’ isn’t a descriptive word. It’s a pejorative word. It is the equivalent of saying, ‘I don’t like you.’ ” These are actually the words of White supremacist Richard Spencer, who, like Trump, identifies as “not racist.” How many of us who despise the Trumps and White supremacists of the world share their self-definition of “not racist”? What’s the problem with being “not racist”? It is a claim that signifies neutrality: “I am not a racist, but neither am I aggressively against racism.” But there is no neutrality in the racism struggle. The opposite of “racist” isn’t “not racist.” It is “antiracist.” What’s the difference? One endorses either the idea of a racial hierarchy as a racist, or racial equality as an antiracist. One either believes problems are rooted in groups of people, as a racist, or locates the roots of problems in power and policies, as an antiracist. One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an antiracist. There is no in-between safe space of “not racist.” The claim of “not racist” neutrality is a mask for racism. This may seem harsh, but it’s important at the outset that we apply one of the core principles of antiracism, which is to return the word “racist” itself back to its proper usage. “Racist” is not—as Richard Spencer argues—a pejorative. It is not the worst word in the English language; it is not the equivalent of a slur. It is descriptive, and the only way to undo racism is to consistently identify and describe it—and then dismantle it. The attempt to turn this usefully descriptive term into an almost unusable slur is, of course, designed to do the opposite: to freeze us into inaction.

- Same way in how I teach to use Jew Hatred instead of Anti-Semitism to describe our people’s historic persecution
    - Antisemitism means hatred of Jews. The word first appeared in the 19th century, when classification of people into different races was considered normal. Many people in Europe thought the 'white race’ was better than other races.
        - Racism is based on the idea that there are different human races: the 'white race', the 'black race', the 'yellow race', and the 'red race'. People of the same race are assumed to share certain characteristics.Hitler and the National Socialists (Nazis) also believed that people could be divided into races. And they believed that the races were in competition with each other. According to the Nazis, the Jews were a weak, dangerous, and inferior race that did not belong in Germany. The ideas of Hitler and the Nazis were racist. After the Second World War, science showed that the classification of humanity into different races is wrong. There is only one race: the human race.
        - Herschel interview: “racism is eye disease” @ 11:11

Steps to end these practices: how to be an anti-racist

Jews of Color Resources:

- https://www.youtube.com/watch?v=VD3Zfr5jBzw (April Baskin)
- https://urj.org/blog/were-multiracial-jewish-family-we-dont-have-answers-heres-place-start
-

Sermon Snippets:

- "If religion has nothing to say about the world we live in, if it addresses no reality outside our door, especially when that reality causes anguish and pain, what then do we need religion for?"
- Rabbi Jonathan Sacks in his book, The Dignity of Difference. Sacks argues that God asks us to respect the freedom and dignity of every person, especially those not like us. Sacks is speaking globally, asserting that in our day when peoples of different religions, cultures and languages have been brought closer together than ever before through globalization and technology that we have to respect people who do not look like, pray, or speak like we do. He argues that seeing difference as a threat is a primordial instinct going back to humanity's tribal past, and that it is massively dysfunctional in an age in which our several destinies are interlinked. Even as that applies on an international level, it is that much more urgent closer to home, within our own society.
- President Shimon Peres told his personal story at the central Holocaust Memorial Day ceremony at Yad Vashem.

THIS IS OUR CALLING AS JEWS - TO BE ANTI-RACIST

CLOSING STORY
President Shimon Peres told his personal story at the central Holocaust Memorial Day ceremony at Yad Vashem.

"I was born in Wieszniev. Half of the townspeople came to Israel. The other half perished," said Peres. "After the war, I learned that on Sunday August 30th, a dark dawn had come upon my hometown. The Nazis who had seized it ordered the Jews to pack their belongings and present themselves at their doorsteps.

"The SS officers passed by striking them and told them to proceed towards the synagogue.

“One of them cried out ‘Jews, save yourselves!’ The Germans shot down those who tried to escape. The rest reached the synagogue which was made of wood. The doors were locked. All were burned alive.

“That was the last day of Rabbi Zvi Meltzer, my grandfather, my mentor. He was consumed by fire with his Tallit on his head.

“That was the last Jewish day in Wieszniev. “Not even a single Jew remained alive.”

Peres recalled his visit to Wieszniev after the war and said, “Not a Jewish mark remains. Not a house, not a synagogue, not a school, not a cemetery, only a heap of stones.

“As I stood there, the last Kol Nidrei prayer emitted by my grandfather’s sweet voice rang in my ears.

“My lips murmured the Kadish.”

He added that Hitler chose to identify the Jews as his greatest enemy because “the moral strength of the Jews was more dangerous to him than the military menace of his neighbors.

“The Nazis feared that the Jewish conviction that all men are born in the image of God would damage the fascist lie according to which there is a superior race,” said Peres.

“They feared the prophetic vision may dent the Nazi sword.

“I am proud to be an arch enemy to the Nazi evil. “I am proud of our fathers’ legacy being absolutely opposed to racism. “I am proud of our belief that there is no one Man superior to another Man.

“There is no superior race, only deep roots.”

Peres reminded the audience of Israel’s non-Jewish citizens and of the importance of them not being discriminated again. “We are obligated to make sure that none of them are ever discriminated because of their nationality or religion,” he said. “This is the essence of the existence of the State of Israel. Israel is a defense shield, a safe haven

and a great spirit. Had the State of Israel existed during those days, I am convinced that things would have been different. We have paid a high price but we have not lost faith."

- towards the end of the Parasha, we read about how Miriam, Moses' sister, engaged in the sin of Lashon Hara (literally "evil speech") complaining about Tziporah, Moses' dark skinned Ethiopian wife. Miriam's Divine punishment was that her hand turned white with leprosy, which was surely poetic justice! Despite Miriam's trespass, Moses prayed on her behalf, and she was quickly healed.
- The Chafetz Chaim wrote the definitive book on Lashon Harah and often expanded on the many ways that we must understand this law. He once said "If you say that the rabbi cannot sing and that the cantor cannot learn, that is Lashon Hara. But if you say that the cantor cannot sing and the rabbi cannot learn, that's murder!" Properly chosen words can comfort, heal, and uplift. Poorly chosen words can inflict pain and cause lasting damage.
    - Just one more word about the Chafetz Chaim whose real name was Rabbi Israel Meir HaKohen Kagan. He became known as the Chafetz Chaim after his book of the same title. "Chafetz Chaim" means "desires life" and comes from the verse in Psalms: "Who is the man who desires life, who loves days to see goodness? Guard your tongue from evil and your lips from speaking deceitfully. Shun evil and do good, seek peace and pursue it." (Psalm 34)

MARY KLEINER INTERVIEW:

	Many of us at Temple Sholom know past Sisterhood President and current Executive Board Member Mary Kleiner as an extremely dedicated volunteer and lay leader who seems to be involved in nearly every project and program of our congregation; but Mary's experience has not always matched her contribution.	Images of Mary and her activities around Temple Sholom. (we also have this video we made of them but it it is a few kids ago, maybe it runs without sound as I do a VO)	

INTERVIEW WITH JOC - CONVERTED TO JUDAISM	Interview with Mary Kleiner 1. what drew her to Judaism? 2. what role being Jewish plays in her daily life? 3. what are some things, even subtle, she's heard from fellow Jews that have indicated they assumed she isn't Jewish? 4. how does she feel when her Judaism or Jewish identity are questioned?	Interview with Mary Kleiner	I did the interview - viewable from the link. BUT I do not think I got anything really new worthy from the conversation. She has not had any negative experiences as a JOC.