

EREV SHABBOS

15 Elul 5786

Friday · August 28, 2026

CANDLE LIGHTING

7:43 PM

Friday · Vaughan, ON

SHABBOS ENDS

8:43 PM

Motzaei Shabbos

TORAH READING

Ki Tavo

Haftarah: Yeshayahu 60

PIRKEI AVOS

Chs. 3-4

2 Shabbosos to Rosh Hashanah

CBC'S IMPEDIMENT TO JOURNALISM

Do not refer to the Sept. 11 attacks as terrorist attacks. The hijackings led to passenger jet crashes

The memo sent to CBC reporters and editors ahead of the twenty-fifth anniversary. The instruction is in bold, the replacement wording begins below it, and the memo is signed BB, for Basem Boshra, senior director of journalistic standards and public trust at CBC News.

Screenshot of the memo as published

On September 11, 2001, four commercial airliners were hijacked. Two were flown into the towers of the World Trade Center in Manhattan, and both towers collapsed. A third was flown into the Pentagon. The fourth came down in a field in Pennsylvania after the passengers fought the men who had taken the cockpit. Nineteen hijackers from al-Qaeda carried it out. In Manhattan alone 2,753 people were killed.

The twenty-fifth anniversary falls on Friday, September 11, which this year is the twenty-ninth of Elul, the last day of 5786. Ahead of it, the Canadian Broadcasting Corporation sent an internal memo to its reporters and editors. It was not written for the public.

"Do not refer to the Sept. 11 attacks as terrorist attacks."

The memo is signed BB, for Basem Boshra, the senior director of journalistic standards and public trust at CBC News. It supplies the wording to use instead: *"The hijackings led to passenger jet crashes in Washington, D.C., Pennsylvania and Manhattan. The World Trade Center was destroyed."*

Warren Kinsella, a columnist at the Toronto Sun, received the memo and published the line. CBC confirmed to the Jerusalem Post that the memo is real. Its spokeswoman, Kerry Kelly, said it is the practice of the CBC to "exercise extreme caution before using the words *terrorist* and *terrorism*," and that "the memo was a reminder of the longstanding practice that favors the use of these terms with attribution in our reporting."

Asked where that practice was written down, Kelly directed the Jerusalem Post to a post on CBC's Editor's Blog from October 2023. It was written by Brodie Fenlon, CBC's editor-in-chief and general manager, and it was about how CBC would describe Hamas after the October 7 attacks. Fenlon wrote: "CBC News does not itself designate specific groups as *terrorists*, or specific acts as *terrorism*, regardless of the region or the events, because these words are so loaded with meaning, politics and emotion that they can end up being impediments to our journalism."

Asked in 2026 why it will not call the murder of 2,753 people in Manhattan terrorism, CBC's answer is the rule it wrote in 2023 about Hamas.

The Centre for Israel and Jewish Affairs said the memo's description of the attacks as hijackings that led to crashes was "sanitizing" history and a "collapse of journalistic standards." CBC is funded by Canadians, \$1.57 billion of public money in 2025–26. Twenty-four Canadians were killed that morning.

Well Clarified

This week's parsha has Moshe giving instructions for the day Israel crosses the Jordan. Large stones are to be set upright and coated with plaster, and the Torah written on them: "*and you shall write upon them all the words of this Torah, well clarified.*" Rashi, citing the Gemara in Sotah, explains "*well clarified*": in seventy languages. The Gemara adds that the gentile nations of the world sent their scribes to the stones and copied the Torah down.

Stone and plaster are not the fastest way to publish. Moshe could have had the words written on hides and carried by the Levi'im, who were already carrying the Aron. Whatever is written there cannot be revised later without the revision being visible. The seventy languages were not for Israel's benefit; Israel could ask Moshe what the Torah said. They were the languages of the nations, so that the parties most likely to dispute the text already held it in their own words before there was any dispute.

The chapter moves from Gerizim to Eival, and from writing to speech. Six tribes stand on one mountain and six on the other, the Levi'im in the valley between them, and the Levi'im read out twelve curses "*in a loud voice,*" one at a time, each naming an act and declaring the man who does it cursed, each answered by the whole nation with amen. The Rashbam notes what the items have in common: they are things a man does in secret. The blind man is misdirected on a road with no witnesses. The reason they are proclaimed aloud, before six hundred thousand people, is precisely that nobody would otherwise say them aloud at all.

Israel is made to hear its own voice saying amen to each, so that afterwards no one can claim the terms were never published.

Of the twelve, consider the boundary marker. Theft takes a field; moving a marker takes it while leaving it where it stands. A stone that marks where one man's land ends is lifted at night and set down a few paces inside the neighbour's wheat. The field looks the same in the morning. The neighbour goes on working land that is no longer described as his, and the only record of what the boundary used to be is the stone that was moved. Moving the marker works only if it is done quietly, which is why the parsha answers it in a loud voice.

He Says It Aloud

The parsha begins earlier than the stones, with a farmer carrying his first fruit to the Beis HaMikdash. The deed is done with his own hands, and the Torah is not finished with him. He must also say it: "*and you shall respond and say before Hashem your God.*" "*Respond*" (v'anisa) is an expression of raising the voice: he says it aloud, and with joy. A person arouses his thoughts and pictures the truth in his heart "*by the power of the words of his mouth.*" What a man says aloud has an impact on him.

A language guide does the same work on a newsroom. Reporters who file three thousand words on the anniversary without writing the word terrorism are not concealing a view they hold. They are being given one.

The internal CBC memo was meant for its own reporters and editors, and for nobody else. It forbids the phrase terrorist attacks and supplies hijackings and passenger jet crashes in its place, so that what nineteen men did in Manhattan now reads as three aviation accidents and a building that fell down. The twenty-ninth of Elul ends the year, and the next morning Israel stands and sounds the shofar. It is a voice with no words in it, a cry of the heart, and no language guide can amend it.

SOURCES

Devarim 26:1–11 and 27:2–26 with Rashi · Rashbam on 27:15 and 27:24 · Sotah 32a and 35b · Sifri on v'anisa · Sefer HaChinuch 606 · Sichah of Parshas Tavo, 21 Elul 5751 · The memo, Kelly and the \$1.57 billion: Kinsella in the Toronto Sun, the Jerusalem Post, the National Post and Fox News · Fenlon, CBC Editor's Blog, October 2023 · CIJA via Fox News.

THE ROAD TO 5787 · ELUL 5786 THROUGH TISHREI 5787

ELUL

15 Elul · Aug 28 Founding of Tomchei Temimim
18 Elul · Aug 31 Chai Elul
29 Elul · Sep 11 Erev Rosh Hashanah

DAYS OF AWE

1–2 Tishrei · Sep 12–13 Rosh Hashanah
3 Tishrei · Sep 14 Tzom Gedaliah
8 Tishrei · Sep 19 Shabbos Teshuvah
10 Tishrei · Sep 21 Yom Kippur

SUKKOS

15–16 Tishrei · Sep 26–27 Sukkos
17–21 Tishrei · Sep 28–Oct 2 Chol HaMoed
22 Tishrei · Oct 3 Shemini Atzeres
23 Tishrei · Oct 4 Simchas Torah

DAILY RAMBAM · DAY 208

Sefer HaMitzvos: negative commandments 308 and 307. Mishneh Torah, three chapters: Tum'as Tzaraas 2–4. One chapter: Ishus 2.

Negative Commandment 308. Not to cut away or burn the signs of tzaraas so that its appearance changes: השמר בנגע, הַצָּרַעַת, "*take care with the affliction of tzaraas*" (Devarim 24:8). The Mishnah: one who plucks out the signs of impurity, or burns away the raw flesh, transgresses. **307.** Not to shave the nesek (Vayikra 13:33). Mishneh Torah: Tum'as Tzaraas 2–4, Ishus 2.

