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JNF Gala honours Freya and Lewis Wasel

By Deborah Shatz

(EJNews) - When Freya and Lewis Wasel moved to Edmonton 19 years ago, they came with a very positive attitude. Rather than asking what the Edmonton Jewish Community had to offer them, they asked what they could do to enhance the community. Over the years, they have had an extremely positive impact on almost every organization within the community; they are very deserving honourees for the 2019 Edmonton JNF Negev Gala.

On June 18, in recognition of excellence in community leadership and dedication to Israel, the “dynamic duo” was honoured by friends, family and community members at the Fantasyland Hotel Ballroom at West Edmonton Mall. The full-house audience embraced the couple with love, appreciation, respect and multiple standing ovations.

Gillian Horwitz was excellent as emcee for the event, introducing speakers such as JNF Edmonton president Sharon Bookhalter, JNF Canada CEO Lance Davis as well as a video presentation about Jewish National Fund. She warmly extolled the many virtues of the honourees and at the same time commended them for their humility, love for family, community and klal Israel. She also announced that the date was especially important for the Wasels because they were celebrating their 52nd wedding anniversary.

The kindness and generosity of Lewis and Freya was also lovingly expressed by Negev co-chairs Rebecca and Shane Asbell.

Rebecca said, “Nearly 19 years ago you moved to Edmonton to be closer to your children and soon to be grandchildren. You quickly became involved in many volunteer and leadership roles, not only in the Jewish community, but the general community as well.

“Your commitment to all that you do is admirable and inspirational. You have dedicated so much of your time, efforts, and donations to making sure that your surroundings are better places than they were before you were involved.

“You are amazing people, a real dynamic duo. This incredible event has brought together a large cross section of



Freya and Lewis Wasel were surrounded by their children and grandchildren as well as a room full of well-wishers at the Edmonton JNF Gala held earlier this month.

friends, neighbors, colleagues and relatives from near and far. This is a testament to the positive impact and deep enduring relationships that you have fostered over the years.”

JNF Edmonton Executive Director Jason Cairns said the entire 2019 Negev Campaign Team was inspirational. He said, “This year’s Negev Gala is the result of many hours of hard work, by an outstanding group of people who are genuinely dedicated to Judaism, Israel and family. They embrace people as if they are a new member of the family and treat everyone involved with a familiarity and respect that is beautiful and inspiring.

“To know Freya and Lewis is to love them. They are such

dear, caring, superb people. It is no wonder that they have produced such fine children and grandchildren, all committed to their Yiddishkeit, community and Israel.

“The Wasel and Asbell families permeate every aspect of Jewish Edmonton. They have dedicated their lives to the growth of Jewish Edmonton, taking on leadership positions in several organizations, supporting many campaigns and events both financially and as volunteers. They are the greatest example of Jewish continuity at work and it has been an honour and pleasure to work with such an outstanding family.”

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Robin Marcus receives national honour

On June 18, 2019, Edmonton Talmud Torah Judaic Coordinator and teacher Robin Marcus was awarded the Esther and Eric Exton Educational Award in appreciation of her dedication, commitment and outstanding contribution to the educational activities of the Jewish National Fund. It is awarded to the Jewish educator who has most advanced the cause of Israel and Zionistic education in Canada.

The award was presented to Robin by Sharon Bookhalter, President of JNF Edmonton at the JNF Negev Gala.

“The influence of good teachers stays with us. They are the people who really shape our lives. They are the guardians of our social character,” stated Bookhalter. “I now have the distinct pleasure of presenting the Esther and Eric Exton Education Award to our very own Robin Marcus for her outstanding work as Judaic

Coordinator at Edmonton Talmud Torah School.

“Truly an extraordinary teacher, Robin recognizes that Jewish Education is not complete unless it incorporates the connection of the Jewish people to the land of Israel.

“Devoted in every sense of the word, Robin has caringly taught a generation of students. Imagine that! In appreciation of your dedicated commitment and excellence in Jewish learning it is my pleasure to present Robin with this esteemed award. Kol Hakavod Robin.”

The Exton Award, first conceived in 1981, was initiated on the occasion of the Jewish National Fund of Canada annual meeting held in Jerusalem on May 2, 1982 in celebration of the Keren Kayemeth li’Israel. Eric Exton, National President of JNF Canada from 1980 to 1982 instituted this award and recognition of the higher value associated with creative Jewish education.



Habitat for Humanity Jewish Community Build Day

By Sam Koplowicz

You get in the car and head over to 23rd Avenue, turn left and go east, hoping this road will lead directly to Carter Place, where the safety orientation starts promptly at 8:30 a.m. And you go a long way before you get to 24th Street, into a part of the city that you have no awareness of until that day.

It was May 14, an average Tuesday in May with moderate weather, hovering clouds and a sprinkle of rain. As I drove past 50th Street thinking “when did this whole corner of Edmonton get unpacked?” I looked around in amazement at discovering more evidence of this city’s burgeoning growth.

The development, part of a very pleasant corner of south-east Edmonton, consists of 58 modern apartments and townhouses currently being completed as one of Habitat for Humanity’s largest projects ever. A number of the units, all designated for families who contribute many hundreds of hours of “sweat equity,” have already been occupied, as evidenced by the collection of tricycles and scattering of toys in some of the yards.

The Jewish Community, including Hillel, Jewish Federation, NCJWC, Na’amat, TBO, BI, BSS and TT, collaborated to plan and support the Build. More than twenty volunteers from the Jewish Community worked that day, together with a number of volunteers from various community groups, under the supervision of experienced construction workers. It was especially heartening to see Rabbi Claman there as part of the group, along with many other familiar faces. BSS, TBO and BI sponsored a delicious lunch, catered by Bliss Baked Goods,



Members of the Edmonton Jewish Community pitched in to help during the Habitat for Humanity Jewish Community Build Day. It was wonderful to see so many of the community's organizations represented for such an important project.

for all participants and on-site staff. Altogether a very genial atmosphere.

The complex is almost complete. In fact, we were doing various finishing jobs in our assigned teams. Some helped to install cabinetry, some worked on insulation, some painted an array of moldings and casement trimmings, others were busy with cleanup. The hours went by very

quickly, and at the end we really felt a sense of accomplishment, that we had contributed to providing modest but attractive housing to deserving families, mainly recent immigrants from around the world. Habitat for Humanity provides many such opportunities for meaningful volunteer work. I encourage everyone to participate at some point.

Who’s running the show in Israel between elections? An explainer.

By Marcy Oster

JERUSALEM (JTA) — With Israel coming up on its second election in five months with no ruling coalition in power, some may be asking who is actually running the government. They needn’t worry — at least not very much.

Israelis went to the polls in April expecting to elect a new government. The incumbent prime minister, Benjamin Netanyahu, seemed to be in position to form a majority coalition out of the 120 seats handed out by voters. The 21st Knesset was sworn in on April 30.

However, he failed to attract enough coalition partners on the right. In order to prevent the possibility of the center-left Blue and White party headed by former military chief of staff Benny Gantz from being tasked with forming a government, Netanyahu moved to dissolve the newly elected parliament.

On May 30, just minutes after midnight, the Knesset voted to dissolve itself and opt for another election. That Knesset had lasted for only 51 days and managed to pass one piece of legislation: the bill that

ended its record-short tenure.

So with the parliament dissolved, who’s running the show?

Transitional Knessets

In Israel’s parliamentary democracy, Knesset elections are held every four years — unless the body votes to dissolve itself and move to new balloting. That happened in late December, several months early. Between then and the April elections, Israel was led by a “transitional” government.

And here we are again. With a new vote now scheduled for Sept. 17, and the likelihood that it will take another six weeks to form a majority coalition, Israel will have been led by a “transitional” government for nearly one year, making it possibly the longest transitional government in the country’s history.

But that doesn’t mean there is a vacuum.

That’s because Israel has its Basic Laws, which together form a de facto constitution. The Basic Laws deal with issues including the government, the presidency, the military, the judiciary, “human dignity and liberty” and

Jerusalem.

The Basic Law on the Government accounts for dissolving and reforming parliaments due to, for example, a no-confidence vote, dissolution, the conviction of a prime minister for an unnamed offense or the death of a prime minister. A transitional government has the same authority as a regular government.

“There is a government and she has all the authority to function,” according to Amir Fuchs, the head of the Defending Democratic Values Program of the Israel Democracy Institute. However, he cautions, there are limits.

The current Knesset, Fuchs said, “is essentially one of a ‘double’ transitional government — it is both a ‘post-election’ government prior to the formation of a new government, and also a ‘pre-election’ government” heading into the September elections.

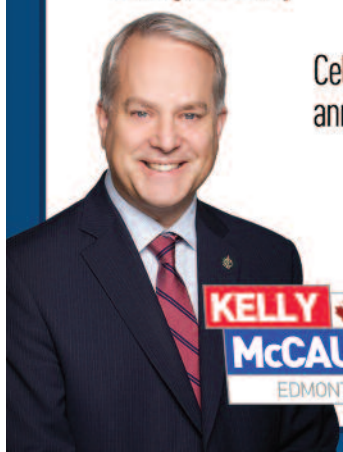
Over the years, the Israeli Supreme Court has ruled that while a transitional government should continue to run the country on a day-to-day basis, it should only

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JNF Gala *Cont. from page 1*

Proceeds of the Edmonton Negev Gala are going to a special JNF project called Airplane Park in Kiryat Shmona – Israel’s northern most city. “The Airplane Park project is an example of what JNF does best,” explained Shane Asbell, “creating fantastic green spaces to support and enhance the quality of life for residents of Kiryat Shmona and surrounding communities.”

Lewis and Freya addressed the audience, warmly welcoming everyone in attendance and expressing gratitude to the amazing and dedicated organizing committee.

“What a magnificent day this is!” said Lewis. “When Freya and I became new residents of Edmonton 19 years ago we could not have imagined anything like this happening to us. We left a home that we loved in Winnipeg and found a home that we love in Edmonton.”

Freya said that they were both proud and humbled by the honour. “While our thoughts are cloaked in pride we also feel a sense of humility in receiving and accepting this honour,” she said. “We are proud of our commitment to Edmonton and to Israel, both ancient and modern.”

Lewis explained that the families ties to Israel go as far back as 1921 and continues to present day.

Freya spoke in glowing terms about the Airplane Park project. She said, “Tonight we highlight and celebrate the work of the Jewish National Fund. It is remarkable that since its founding in 1901 it has planted a quarter billion trees in what was a barren desert. As we have seen in the video tonight, its traditional role of forestry and land development has been expanded to developing communities, supporting the environment, sustainability, and more. Humble hands and generous hearts have made this work a reality. Your presence here tonight allows this work to continue and for that you deserve a thousand thanks.

“Lewis and I have selected a worthwhile JNF project as the beneficiary of tonight’s generosity. Many projects tugged at our heart strings and we finally chose Airplane Park in Kiryat Shmona.”

Freya recently returned from a “magical” tour of the area with JNF staff, family and friends. She said, “Work on the 19-acre urban nature park is well underway. What was formerly a neglected cement canal is now the beginning of a beautiful park with a stream bed running through it.

“As you walk along the streambed, at several points, you can hear the crashing sounds of waterfalls. Development plans include a scenic walking path along the stream bed, quaint small bridges, several wading pools, hiking paths, picnic areas and quiet places where you can sit and enjoy the sights and sounds of the park. A definite highlight of the tour

was reaching a high observation point which provides a panoramic view of the Hula Valley. It is breathtaking.”

Lewis concluded his remarks to speak about the importance of volunteerism, “the generator that provides the power for the good work of charitable institutions including JNF.”

He said, “To contribute to a strong vibrant community we knew we had to become volunteers. We know that everyone attending tonight is a volunteer in one way or another. When we work together toward common goals, we make a difference. Perhaps Elizabeth Andrew said it best: ‘Volunteers do not necessarily have the time. They just have the heart.’ As a final thought we believe that volunteerism is the ultimate exercise in democracy. We may vote in elections once a year but when we volunteer, we vote every day for the community in which we have chosen to live.”

“You have honoured us tonight more than we could ever have imagined. We wish you a good evening and say once more Todah Rabah.”

Entertainment for the evening was also magical. The concept was by family member and cultural arts administrator Leonard Stone. Throughout the evening program (and quite unexpectedly), six exceptional local singers who were embedded in the audience, rose to perform a song that told the story of Israel. With Chris Andrew as a piano accompanist, Brian Christensen sang “The Impossible Dream,” Sidney M’Sahel sang “Anotevka,” Tyson Kerr sang

“Tell me where can I go,” Sean Sonogo sang “Jerusalem of Gold” and Brett Ludwig sang “Exodus.” The truly magical moment of the evening was the finale, when Timothy Noel sang a heartrending version of Leonard Cohen’s “Hallelujah.” As he performed the song, one by one, each of the other singers joined him for a very moving close to an exceptional evening event.



JNF Canada CEO Lance Davis with Negev Gala honourees Lewis and Freya Wasel, Event Co-chairs Rebecca and Shane Asbell and Edmonton JNF Executive Director Jason Cairns.



Edmonton JNF President Sharon Bookhalter made a special presentation to Jeff Rubin and emcee Gillian Horwitz presented the certificate of honour to Freya and Lewis.



Local singers provided an exquisite program of "Israel the Miracle: as told through song." Sean Sonogo, Sidney M’Sahel, pianist Chris Andrew, Brett Ludwig, Timothy Noel, Brian Christensen and Tysen Kerr joined together for a stunning finale.

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Two women embrace during ceremonies marking the release of the Missing and Murdered Indigenous Women and Girls report in Gatineau on June 3, 2019. THE CANADIAN PRESS/Adrian Wyld

Canada's MMIWG report spurs debate on the shifting definitions of genocide

By Andrew Woolford

When the National Inquiry into Missing and Murdered Indigenous Women and Girls released its final report, it described the ongoing violence as a Canadian genocide. In the aftermath of the report's release, many public intellectuals and journalists in Canadian news outlets and others on social media have contested the use of the term genocide. I am a genocide scholar who has written widely about settler colonial genocide. Genocide, originally defined near the end of the Second World War in 1944 by Polish-Jewish lawyer Raphael Lemkin and consequently taken up by sociologists, historians, lawyers and others, is for Lemkin "a co-ordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves."

As a sociologist, I'm not interested in adjudicating this case according to an official legal definition of genocide. Rigid legal concepts can interfere with understanding the social nature of group destruction. It can flatten the analysis of group relations. It can serve as a hammer to pound a complicated history into a singular event.

One genocide is never the same as another, and therefore a static law or a fixed concept of genocide is of little use to protect us from its horrors. Understanding genocide as a process can help Canadians grapple with the ongoing threat faced by Indigenous peoples in Canada and Indigenous women and girls as outlined in the final MMIWG report.

Legal professionals over time have had to adjust their reading of genocide law. Since the Second World War, contesting ideas and debate have brought about changes to how legal scholars and courts interpret genocide. The authors of the genocide supplement for the MMIWG report draw upon these interpretations but also pose new challenges to the laws of genocide.

These questions are necessary because the history of settler colonialism in Canada includes a variety of efforts to remove, assimilate, starve and erase Indigenous nations. When one approach failed, the settler colonial mesh recalibrated.

For example, residential schools mutated into child removals and mass incarceration. Moreover, the strands of the mesh continue to entrap and strangle communities long after the supposed end of any one manifestation of group destruction.

This is the destruction to which the report draws our attention.

United Nations Convention on Genocide

The 1948 United Nations Convention on the Prevention and Punishment of Genocide (UNGC) is the basis for both international and national laws on genocide. The law is the product of a socio-political moment. In the meetings leading up to the convention on genocide, delegates from colonial nations such as South Africa, Canada, the U.S., Sweden and New Zealand voted against inclusion of cultural genocide (Article III) in the genocide convention. Colonial and masculine assumptions are evident in genocide law, as is the political will of the drafting parties to protect their own nations from accusations of genocide, hence the withdrawal of Article III from the final document.

Despite these beginnings, the law develops as people engage with it, and genocide case law has gradually addressed some of the limitations of the UNGC. For example, through decisions from bodies such as the International Criminal Tribunal for Rwanda, the groups protected from genocide have been expanded beyond narrow understandings of ethnicity, nationhood, religion and race. As well, the social death caused by mass rape has been interpreted as genocidal.

The MMIWG final report seeks to bring a grassroots, gendered and Indigenous reading of these laws to the discussion of MMIWG and how Canada's actions and omissions contributed to their deaths.

This is a valuable contribution and pushes the boundaries of the definition of genocide. Thinking on this

topic always needs to be pushed.

Genocide is a transgressive act. It overturns all expectations, violates social norms and continuously mutates to take on new and surprising forms. Different readings and interpretations of genocide are needed to truly confront the many evolving methods of group destruction.

Genocide as a process

Many genocide scholars view genocide as a process rather than an event. In my book, *This Benevolent Experiment: Indigenous Boarding Schools, Genocide, and Redress in Canada and the United States* I focus on "cultural genocide," though I treat cultural genocide as one technique of genocide rather than as a separate and distinct type.

I chart the development of Indigenous residential and boarding schools in North America and highlight the settler colonial practice of attempting to assimilate children through education.

Residential schools can be seen as situated within a series of nets that operated on all levels in society, including at the upper echelons of society among elite social

influencers, and also through government and missionary institutions as well as individual teachers, principals and communities. There was a complex coordination of activities, habits, ideologies, motives and intents that were generally directed toward eliminating Indigenous peoples as distinct peoples.

These layers of destructive action can be likened to a settler colonial mesh constructed to entrap Indigenous peoples within an assimilative project. But the mesh is prone to snags and tears allowing for the emergence of resistance and subversion. Indigenous people were not passive; parents refused to send their children, children ran away and communities sometimes preserved their cultures when conditions allowed.

Impact on group destruction

The MMIWG report is about the results of such processes and their effects on community and family relationships: harmful relations established through settler colonialism, their impact on intimate and everyday

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L'Chaim: To Your Good Health

Meet Israel's Guru of Happiness: July 23

(Edmonton) - We all want to be happy – but being happy is rarely what we tend to think it is. Mark Tuesday July 23, 2019 on your calendars! Canadian Friends of Hebrew University, with support from University of Alberta, is proud to announce a unique and very special lecture “The Science of Happiness” with Dr. Yoram Yovell, at the Edmonton Clinic Health Academy at U of A at 7 pm.

What is the difference between happiness and pleasure? Is happiness an experience or an action? Will love or having children make us happy? and how is happiness encoded in the brain?

In this lecture, Prof. Yovell will discuss the best current scientific insights on the path to happiness including the research of the working women in Texas, with the surprising result of what really makes women happy.

He will give us updated tools to help us achieve happiness, explain if happiness is encoding in our genes and if there is a way to change it.

With all the challenges that Israelis and their country face, studies and public opinion surveys indicate that Israelis are among the happiest people in the world. Why?

Answering the question – what makes people happy? – is the life’s work of Hebrew University Professor Yoram Yovell. A mega-star in the “science of happiness,” Yovell is a psychiatrist, brain researcher and psychoanalyst with a PhD in neurobiology and several bestselling books to his credit. He is also a familiar face on Israeli television. He will be doing a Western Canadian tour in 2019, hosted by Canadian Friends of the Hebrew University.

On a societal level, Yovell says, the countries that rank highest on the United Nations’ happiness scale are the Scandinavian countries, Switzerland, the Netherlands, Canada, New Zealand, Australia, then Israel. What these places all have in common – and what Yovell identifies as prerequisites to national happiness – is a Developed World economy with social stability, fundamental freedoms, basic infrastructure like clean water, and a good social welfare and health system.

People in these countries also tend to feel a sense of social cohesion and purpose. In Israel, for example, that cohesion and purpose are reinforced by the near universality of military service and the decision to live in the Jewish state.

These intangible values can even trump economic well-being. Once basic economic needs are met, additional average incomes do not impact much on happiness, he adds.

“For example, Israel is higher up [on the happiness scale] than countries where the mean average national income is higher, like Germany, like France, like England, like the

United States. All these places have higher incomes than Israel, but their happiness scores are lower,” says Yovell. “It has to do with the extraordinary social cohesiveness here. Even though Israeli society is more fragmented than it used to be, it’s still a very, very cohesive society and there’s a sense of mutual responsibility.”

While Israeli Arabs report being less happy than Jewish Israelis, they are happier than their Arab cousins in neighbouring states.

“That has to do with the fact that Israel is a democracy, that it has freedom of speech, that there’s a judiciary system that works, that you can still get a fair trial,” he says. “If they come to the hospital, they know that they would get equal care, and the care is good.”

Measuring happiness at the macro – national – level is easier than predicting whether an individual will be happy in their life, adds Yovell, whose work has centred on this core concern. While being part of a socially cohesive community and having a sense of purpose plays into individual happiness, Yovell and PhD student Michal Horesh are now applying Yovell’s research to the flip side of happiness – unhappiness at its worst, which leads to suicidality.

“There is a lot of effort being put into an attempt to predict suicide and we’re not terribly good at it, unfortunately,” says Yovell. “What we did learn is that what pushes most suicide victims over the edge is unbearable mental suffering. In that sense, most people who kill themselves do so not because they don’t want to live anymore, but rather because they can’t stand to suffer anymore.”

A pivotal discovery in recent decades is that the neurobiology of mental pain and physical pain partially overlap within the brain circuits that mediate the experience of pain. Knowing this, Yovell’s research has indicated that treating mental pain similarly to physical pain



might reduce suffering enough to alleviate the immediate danger of suicide.

For more information about the Science of Happiness please join Dr. Yovell on July 23 at the University of Alberta, Edmonton Clinic Health Academy located at 11405 – 87 Avenue, Lecture Theatre 2-490. Admission is free but registration is required. RSVP to edmonton@cfhu.org or call 780-444-0809. A dessert reception will be held following the lecture.

This program is co-sponsored with the University of Alberta and made possible by the Dr. Robert Rogow and Dr. Sally Rogow Memorial Endowment Fund.



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L'Chaim: To Your Good Health

The benefits of Dead Sea Salt for your skin

(Seacret) - A true wonder of nature, the infamous Dead Sea lies landlocked in the Middle East between the regions of Jordan and Israel. While it's been dubbed the Dead Sea (because no life can exist there), it's actually not a sea, but rather a salt-water lake. What makes the Dead Sea unique is that the salinity is much greater than that of any other body of water. In fact, according to scientists, the water is nearly 10 times saltier than that of oceans. Along with a very high concentration of sodium chloride, the water is also rich in a number of minerals that are advantageous to overall health. This, along with the clean, unpolluted air and pleasant weather provide an invigorating environment that is truly unlike any other in the world.

The Dead Sea's abundance of therapeutic properties has led many to travel to its shores and soak in the majestic waters. While it's known to benefit the whole body from the inside out, usage as the treatment for an array of skin conditions is particularly popular and promising. The unique composition of the water helps it to penetrate the skin deeply without causing irritation. This is because the salt from The Dead Sea contains more than 21 minerals, all of which have been proven to nourish and treat skin in a variety of ways,

leading to improved hydration and rejuvenation, allowing to feel and look healthier (and often much younger!).

Acne is one of the most common skin disorders of all. In fact, roughly 80% of all adolescents suffer from it at some point in their lives. Pure Dead Sea salt is very high in sulfur, which has been proven to work as a powerful cleanser used to treat and prevent blemishes and reduce and soothe skin inflammation.

Various studies have also proven that Dead Sea salt has tremendous healing effects on psoriasis. Working in a variety of ways to alleviate discomfort, Dead Sea salt helps to strengthen skin tissue, improve blood circulation, eliminate toxins and balance the skin's natural pH levels.

Dead Sea salt can also help to treat eczema by exfoliating dead skin cells, rehydrating the skin and restoring depleted minerals. This aids in calming any itch, pain or other side effects, as well as disinfecting the treated area. The antiseptic properties of the Dead Sea salt remove irritants and impurities, which can greatly reduce the number of skin infections.

"It's easy to understand why salt from the Dead Sea has quickly grown to become one of the greatest sources of raw materials for skincare products," explains Candace McKeigue, Managing Director of Seacrets with Candace. "In this day and age, there's really no need to actually make the trek all the way out to the Dead Sea to benefit from the



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This article is reprinted from SeaMagazine.

A classic cake for when friends drop by

by Leanne Shor

(The Nosh via JTA) - Two defining characteristics of Israeli culture are hospitality and spontaneity. Put those together, and you end up with a lot of guests that just pop by for coffee and cake. As a host, you'd typically offer tea or coffee along with some kind of cake or cookie, either homemade or store-bought.

Growing up in Israel, marble pound cake (often store-bought) was a staple in almost every household for just those occasions. The cake usually sat out on the kitchen counter, as family members would casually slice away over the course of a few days.

Traditional pound cake originates from England, but the sweet, dense loaf also has very strong roots in Jewish and Israeli culture. Not so strange, the term for "loaf pan" in Hebrew is actually "English Cake" pan. In many homes, a simple loaf pound cake is prepared on Thursday night or Friday morning to nosh on after the Friday night meal. Any remnants of the cake are usually eaten as a sweet treat after a Shabbat lunch, when friends often stop by for coffee. A good pound cake recipe can be passed on for generations and is something to really cherish.

This recipe calls for milk for its richness and flavor, so the cake is dairy. If you'd like to make it non-dairy, simply substitute soy or almond milk.

Ingredients:

- 2 1/3 cups unbleached, all-purpose flour
- 2 tsp baking powder
- 1 1/4 tsp kosher salt
- 1.5 cups sugar
- 3 large eggs, plus one egg yolk
- 2/3 cup whole milk
- 3/4 cup grapeseed, avocado, or vegetable oil
- 2 tsp pure vanilla extract
- 1/2 tsp almond extract
- 3 Tbsp unsweetened cocoa powder
- 1 tsp instant coffee

Directions:

Preheat the oven to 350 degrees F. Line a 9x5" loaf pan with parchment paper and spray with nonstick cooking spray. Set aside.

In a large bowl, combine the flour, baking powder, salt, and sugar.

In a medium-sized bowl, combine the eggs, milk, vanilla extract, almond extract, and oil. Whisk to thoroughly combine until becomes light in color, about 2 minutes.

Make a well in the center of the dry ingredients, and pour the egg and milk mixture into the well. Whisk until



thoroughly combined, about 1-2 minutes.

Pour half of the batter into the prepared loaf pan. Add the unsweetened cocoa powder and instant coffee to the remaining batter.

Whisk to fully incorporate the cocoa powder, removing any lumps.

Gently pour the chocolate batter over the vanilla batter and use a skewer or knife to create a marble pattern. Don't overdo it. You still want to see distinct colors.

Bake for 50-55 minutes, until a toothpick comes out with moist crumbs. Allow the cake to cool completely in the pan before removing.

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L'Chaim: To Your Good Health

Why become a member of the Jewish Senior Citizens Centre?

by Lewis Wasel

Who is a senior, anyway? According to The Jewish Senior Citizens Centre (JSCC), it is anyone who is 55 years of age or older.

Why did I become a member? When I was about 57 and still working full time, I read that the Jewish Senior Citizens Centre in Edmonton was having a bus trip to see a musical at the Rosebud Theatre near Drumheller. I thought that would be a fun way to spend a day off from work and see a part of Alberta that I had never seen before. So, I signed my wife and myself up as members of the JSCC and went on that trip. I did not attend another function of the JSCC until the next year when we went on that bus tour again. Eventually we attended more programs of the JSCC. Later I accepted nomination to the board and now I am the president.

You may ask what this has to do with you or with anything. I will try to answer that question. Different people will become members of the JSCC for different reasons. There are a variety of programs that will attract a variety of interested people. There are exercise classes, Ikebana (Japanese flower arranging), book club, educational classes, bridge and mah jong, lunches, interesting speakers, holiday

celebrations such as our Purim Shpiel, a Russian club and more. The potential expansion of our programs is only limited by the imagination of our members.

The Jewish Seniors Centre is a place where members can simply meet and have some casual conversation. It is a place that is waiting to welcome you. If you are thinking of joining but are not sure, come for lunch on a Monday, Tuesday, Wednesday, or Thursday and see what it is like. It would be best to check with the Centre or look at its calendar to make sure there is a lunch on the day you would like to come. For more information, call us 780-488-4241 or email jdic@shaw.ca



The Bagel Loop was one of the successful programs hosted by the Edmonton Jewish Senior Citizens Centre in 2018.

Quebec passes law banning kippahs, turbans and hijabs for public workers

By David Lazarus

MONTREAL (JTA) — Quebec passed its so-called secularism law that bans certain public employees — teachers, judges and police officers, among them — from wearing religious symbols including kippahs, turbans and hijabs at work.

Bill 21 passed June 16, 2019 in a 73-35 vote following a marathon legislative session over the weekend that featured contentious debate. Polls have consistently shown widespread support for the legislation among the province's French-speaking majority.

Critics say the real target is the Muslim community and that the new law abrogates Canadian human rights charters by invoking an override clause. Defenders say the law is in keeping with the promotion of secular neutrality by the state and will promote harmony in the province.

Some Jewish-majority municipalities have passed motions promising never to enforce the law, which has seen months of acrimonious debate and public hearings.

"The Jewish community of Quebec is profoundly disappointed by the adoption of Bill 21," Brenda Gewurz, chair of the Centre for Israel and Jewish Affairs in Quebec, said in a statement the following day. "This bill is reckless. It undermines religious freedom and equal access to

employment."

The majority right-leaning Coalition Avenir Québec government under Premier Francois Legault closed debate to push through the legislation in time for the summer recess. During the debate, one Jewish mayor was roundly criticized for comparing the bill to "ethnic cleansing."

Last-second codicils to the legislation allow for surveillance and disciplinary mechanisms that will mete out sanctions if the law is broken. Those chosen to enforce the law already are being dubbed the "secularism police."

"We are troubled by the last-minute amendments," Gewurz said. "This legislation is incoherent and in too many regards arbitrary."



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L'Chaim: To Your Good Health

Stevie Schwartzberg Memorial Golf Tournament: Sept. 8

by Laurie Mozeson

On Sunday, September 8, 2019 at The Links Golf Club in Spruce Grove, a golf tournament will be held to honour the memory of Stevie Schwartzberg z"l. Stevie passed away December 26th, 2017 from complications of Familial Dysautonomia (FD). FD is a rare and devastating, genetic neurological disorder which effects the sensory and autonomic nervous systems causing life threatening medical complications from birth. Living with FD is a daily challenge for those affected as well as their families.

Stevie's parents, Jack, Rowena and his sister Daryl "have committed to continuing Stevie's legacy by raising money for the Montreal chapter of FD. These funds will benefit a mental health program through the FD centre at NYU

Langone Medical Centre to help FD patients better cope with their disease."

Stevie Schwartzberg was born and raised in Edmonton where he had a huge circle of friends and a unique relationship with each and every one of them. He cared deeply for all his friends and their happiness was his.

With his kindness, sincerity, winning smile, laugh, sense of humour and his heart of gold, Stevie Schwartzberg lit up the room with his presence. He was a role model and inspiration, meeting every challenge with a smile on his face. Stevie was passionate about sports, especially his likes and dislikes. He was loyal to his teams and players; however it is still up in the air whether he would have cheered for The Raptors or Golden State (two teams he disliked equally). One thing that is certain is he was the only person who always rooted for Tiger Woods. It is Stevie who Tiger should thank for his 2019 Masters Tournament Win!!

It is so fitting that a golf tournament be held in remembrance of Stevie Schwartzberg. Golf begins at 12 -1 pm, final time to be determined, followed by a dinner and silent auction. To support this worthwhile project please contact Rowena & Jack Schwartzberg at 780-487-6354



A memorial golf tournament for Stevie Schwartzberg z"l will be held on September 8 at The Links Golf Club.

or steviestournament@gmail.com

Teenager Jack Hughes is first Jewish player to be No. 1 overall pick in NHL draft

by Marc Brodsky

(JTA) — Jack Hughes, even at 18, is no stranger to making history. And now he's done it again, becoming the first Jewish player to be drafted No. 1 overall by the National Hockey League.

The New Jersey Devils picked Hughes, a Florida native who grew up in Ontario, Canada, on Friday June 21, 2019. He's the son of a Jewish mother and Catholic father — both big-time hockey players back in the day — who attended Catholic high school but had a bar mitzvah.

"We did Passover when we were younger," the teen phenom told "The Michael Kay Show" on ESPN Radio on Monday.

His older brother, Quinn, was the No. 7 pick a year ago by the Vancouver Canucks. Both were members of the U.S. squad in the Men's World Championship last month in Slovakia. They have a 15-year-old brother, Luke, who appears to be following in their footsteps.

Being chosen No. 1 overall "obviously is special ... really exciting," he told Kay and his sidekicks.

Does this mean at Christmas you get to brag? they asked Hughes, a 5-10, 170-pound forward.

"Not just Christmas but the other 364 days, too," he responded, noting the siblings' competitiveness. His brother is a defenseman.

In the recently completed season, Hughes broke the U.S. National Team Development Program record for points with 190.



Jack Hughes was chosen first overall by the New Jersey Devils in the 2019 NHL Draft. (Andre Ringuette/NHLI via Getty Images)

For Hughes and his brothers, the hockey lineage comes from their parents. Mom Ellen Weinberg-Hughes was a member of the U.S. women's national squad that took silver in the 1992 World Championships, while dad Jim played for Providence College before becoming a coach and working in player development with the NHL's Boston Bruins and Toronto Maple Leafs.

"It's in my blood to be an athlete, to be a hockey player," Hughes said on the Kay show. "My parents are having a ball with it."

The Devils expect quite a bit from their top choice.

"I think he's going to

change our organization," an executive and a former star goalie with the club said, according to the Breaking Israel News website. "He's a tremendous talent."

Upon confirming Hughes' Jewishness, one of Kay's sidekicks, Peter Rosenberg, was on board as a fan, forsaking his former favorite, Pittsburgh Penguins' great Sidney Crosby (who's not Jewish).

"Dude, we're counting on you," Rosenberg told Hughes.

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EJFF delivers a very successful film festival

by Deborah Shatz

(EJNews) - Yasher Koach to Edmonton Jewish Film Festival Chair Sam Koplowicz and his talented and dedicated organizing committee for putting together an outstanding 2019 film festival. Every aspect of the festival was excellent, especially the wonderfully diverse selection of current Jewish themed films that were presented.

The EJFF, a celebration of Jewish culture, identity, religion and history through film, was held from May 21 – 30 at the Landmark Cinema 9 in Edmonton City Centre. Organized by the Jewish Federation of Edmonton, the EJFF is one of the largest and most visible Jewish cultural events in our city.

At the event's opening night, Koplowicz said he was grateful for the experience of chairing the festival and he thanked the sponsors, advertisers and corporate supporters, working volunteers and JFed staff who all combined to make the festival possible. He especially singled out the invaluable assistance from committee members Mark Dolgoy and Esther Viragh as well as JFED CEO Debby Shoctor and Festival Coordinator Susan Schiffman.

He said, "I am most grateful to them for their hard work and dedication and very gratified to all of you in the audience for your warm reception."

This year's lineup featured contemporary Jewish-themed dramas, comedies, mysteries and documentaries from all over the world and guest speakers enhanced the film screenings, engaging audiences and giving everyone the opportunity to learn, to question and to gain perspective on Jewish experiences.

A lovely addition to the feature length films that were screened this year was an assortment of short films that were also screened. This gave viewers extra bang for their bucks and a bonus viewing experience as well as increasing the scope and range of the festival.

Each year, the Earl Parker Award is presented on opening night. Established in 2015 through a generous donation in memory of the late Earl Parker z'l, the award serves to promote Canadian Jewish filmmaking and increases the EJFF's presence in the Canadian arts community.

This year the award went in a different direction.

Rather than bestowing the fund on an emerging filmmaker, the award went to KlezKanada for its proposal to make a film about "Yiddish Glory, the lost songs of World War II." KlezKanada is a world renowned Jewish cultural organization focused on Klezmir music and Yiddish culture. Its signature program is an annual summer retreat held in the Laurentian mountains outside of Montreal that celebrates Jewish and Yiddish culture. This year's Earl Parker award will fund the making of this film with the KlezKanada retreat during the summer of 2019. The film will document "The Yiddish Glory Project."

"Yiddish Glory" is a Grammy Award nominated Canadian Album that tells the remarkable World War II story of folklorists in the Soviet Union who risked their lives collecting songs from Jewish Red Army soldiers, Jewish refugees, victims and survivors of Ukrainian ghettos. Following the war, the researchers were arrested by Stalin; their work was confiscated, and they died thinking the collection was lost to history. But the songs were later discovered in unmarked boxes stored in the basement of the Ukrainian National Library, and brought to life through painstaking research, for the first time in 75 years. The songs were created during the darkest chapter of European Jewish history. For some Holocaust victims, the last thing they did before being killed was writing a Yiddish song calling for revenge against fascism. The songs detail the Holocaust as it happened, and often deal with revenge on a visceral level.

This year, at KlezKanada, participants will come together to delve into this historic treasure. They will study the archives, the song's historical context, learn to play the repertoire and set lyrics to some of the original songs that were lost. These experiences will be captured on film, on site at the retreat. On its completion, the edited documentary will be used widely to spark interest and encourage support of

this extraordinary cultural work.

The award was accepted by Edmonton Jewish Film Festival committee member Sari Schiff, who is also a seasoned participant at what she lovingly calls "Klezmir Camp." She said, "I am delighted to accept this on behalf of KlezKanada. They provide a rich experience in culture, music, dance, food and I advise you all to try and get there. It is so much fun." KlezKanada sent some remarks thanking the EJFF for the award and welcoming them and the Jewish Community of Edmonton to the KlezKanada mishpocha in collaborating on this very special project.

Founded in 1996, the EJFF is the result of the hard work and talent of the volunteer Edmonton Jewish Film Festival Committee, made up of film enthusiasts and experts from throughout the community. The Committee spends each winter screening dozens of films before selecting the final film line-up for the annual Festival, which takes place each May at Landmark City Centre Cinemas.

The Jewish Federation of Edmonton is very grateful to the many generous individuals, organizations and companies who make the EJFF possible through their sponsorships and donations. Proceeds from the EJFF are the primary source of funding for Partnership 2Gether (P2G), The Jewish Federation of Edmonton's bridge-building partnership with the communities of the Galilee panhandle in Northern Israel.



Top: JFED CEO Debby Shoctor, EJFF Festival Coordinator Susan Schiffman and Festival Chair Sam Koplowicz warmly welcomed Chief Conductor of the Edmonton Symphony Alexander Prior, to the screening of "Good Thoughts, Good Words, Good Deeds: The Conductor Zubin Mehta." Bottom Esther Viragh with Debby Shoctor and Len Dolgoy with Mark Dolgoy.

FOR MORE INFORMATION PLEASE CONTACT TAL TOUBIANA AT 780-487-0183 X204 OR TALTEDJFED.ORG

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This month's update from Talmud Torah School



June was a very busy month for all of the students and teachers at Talmud Torah School with many events to wrap up the school year. Pictured above are the Grade students at their Torah Ora celebration, the Grade 6 class at their graduation, the Kindergarten / Kinderarts Shabbat celebration, photos from the Yom Ha'atzmaut celebration and the JNF visit from Yifat. For information about the school, email geraldsorokin@talmudtorahsociety.com.

MMIWG Report *Cont. from page 4*

group relations and the possibility of better relations in the future. It demands more of genocide law, and more from Canadian society, to address the intersecting settler colonial and hetero-patriarchal wrongs that have led to the injustice of MMIWG.

Rather than staunchly defend a narrow conception of genocide, it is time to demand this concept to do what it was intended to do: enable human thriving through respectful collective relations.

Andrew Woolford is a professor at the University of Manitoba. This article is republished from The Conversation under a Creative Commons license.

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Summer is Here!

Jews in Arab countries suffered unbearable discrimination

By Miriam Shepherd

LOS ANGELES (JTA) – Thursday June 20 is World Refugee Day. And according to the United Nations page devoted to this commemoration, every minute 20 people leave everything behind to escape war, persecution or terror.

I am one of those people.

In 1948, when I was 6 months old, my mother risked everything to escape Tunisia with my siblings and me in search of a better life. My father stayed behind until he could meet us years later at our final destination. We crammed into a ship called the Negba and endured a difficult journey to France. We waited for a year until it was our turn, at last, to enter the land that my mother had always considered our home: Eretz Israel.

I am just one of 850,000 Jewish refugees from Arab countries and Iran who left, fled or were expelled from the countries where they had lived, in many cases, since the Babylonian period. In the years that followed the independence of the State of Israel, Jews in Arab countries suffered unbearable discrimination and acts of violence that led to their forced expulsion. Jews were forced out of Morocco, Algeria, Tunisia, Egypt, Libya, Iraq, Yemen, Turkey, Lebanon, Syria and later Iran. They left behind their property and belongings, carrying only necessities as they escaped to safety. Entire Jewish communities were wiped out, and centuries of religious customs, traditions, culture and music vanished from the Middle East and

North Africa.

Like my family, nearly half of these refugees settled in Israel.

Our stories remain largely untold. Many still do not know of our collective trauma.

I carried my roots with me, even as I grew up in Israel. My life changed at the age of 11 when I was given the opportunity to live on a kibbutz. My father had since passed away in Israel, and my mother was struggling to provide for us.

It was on this kibbutz where my life as an Israeli really began and where I discovered a true sense of family. I learned about the land and people of Israel and came to understand that I was blessed to live in a time where the centuries-old dream of the Jewish people was a reality. I fell in love with my country.

My family's path has led us to America, where my husband and I have raised our children, but I have never forgotten where I come from.

Yet it seems that to international bodies and human rights organizations, we are invisible. Aren't we just as deserving of global sympathy as any other refugees?

Beginning in 2014, the State of Israel sought to correct this injustice by passing into law a memorial day to commemorate the tragedy of these Jews who were forced to flee their homes. Now, every year on Nov. 30, my story and the stories of hundreds and thousands of other Mizrahi Jews are honored.

But if we aim to recognize every refugee story on World Refugee Day, this story must also be told today.

In Tunisia, the Jewish community was repressed. Today

Aviv Dancers Perform



The Aviv Dancers performed at the recent P2G steering committee meeting that was in Edmonton earlier this month.

I have many privileges that my family in Tunisia did not. I am blessed to engage in work through the Israeli American Council that strengthens Jewish

identity, bridges Israeli Americans and Jewish Americans, and ensures the continuity of the Jewish people.

There is no greater way to pay tribute to my past than by ensuring that this history is present for our future generations. That is how I answer those who sought to erase my history.

The views and opinions expressed in this article are those of the author and do not necessarily reflect the views of JTA or its parent company, 70 Faces Media.

Who's running the show *Cont. from page 2*

announce new initiatives that are "important or necessary," Fuchs told the Jewish Telegraphic Agency.

Netanyahu is still in charge.

Since the dissolution of the 21st Knesset, Netanyahu has fired two government ministers – Ayelet Shaked (Justice) and Naftali Bennett (Education) — and appointed several new ministers, which he still has the authority to do under the Basic Law.

Shaked and Bennett had remained in their ministerial positions even though they were not re-elected in April. They could have stayed in the posts until the September vote had Netanyahu not fired them, saying they clearly had lost the confidence of the people who did not re-elect them. Pundits, however, say Netanyahu wanted to lower the profile of his two right-wing rivals in a new election campaign.

Netanyahu earlier this month replaced Shaked with loyalist Amir Ohana. He gave the Foreign Ministry portfolio, which he had been holding himself since the formation of the government in May 2015, to Transportation Minister Yisrael Katz. On Monday he named Union of Right-Wing Parties head Rafi Peretz to fill Bennett's education slot and the same union's Bezalel Smotrich as transportation minister. He also reportedly will add members to the high-level Security Cabinet.

Only Agriculture Minister Uri Ariel of the Jewish Home party remains in the Cabinet as a hold-over from the 20th

Knesset. He was not re-elected in April.

Jonathan Rynhold, a political studies professor at Bar-Ilan University, said that while firing a government minister between elections is "legitimate, it just doesn't smell quite right."

Rynhold noted that each ministry is staffed with career civil servants and that during an interim period such as the current one, they may operate with "some more leeway than normal."

The prime ministership has its advantages.

Netanyahu's firing and appointing of new ministers does not look like a leader who is trying not to rock the boat, said Gayil Talshir of the Department of Political Science at The Hebrew University of Jerusalem.

Netanyahu is using his time at the head of the transitional government to attempt to delegitimize his opponents, Talshir said, in particular the Yisrael Beiteinu party headed by Avigdor Liberman, who Netanyahu blames for the failure to form a government after the April elections.

Talshir said Netanyahu is working "to make sure that come the new election he has a stronger coalition which is loyal to him personally and not an ideal."

While Netanyahu hopes that Yisrael Beiteinu will fail to cross the electoral threshold in September, the party is polling at about eight seats, up from the five it won in April.

Meanwhile, Talshir said, the announcement on Thursday of across-the-board budget cuts to government ministries in a bid to halt the growing state deficit is an example of a major policy decision that should not be implemented during a transitional government.

It's not exactly business as usual.

So how does the interim status of the government affect Israel right now?

Some examples:

The authority of the new government ministers will be limited by their inexperience and by the high court's previous rulings about not making drastic changes.

The country's chief of police stepped down in December, less than a month before the 20th Knesset dissolved. The spot will continue to remain unfilled – actually filled by an interim chief — until well after the September elections.

The government will not be able to start negotiating a new budget for 2020, nor will it be able to make any decisions about economic reform.

The government cannot even make a final decision on establishing the new Golan Heights community of Ramat Trump, which it dedicated on Sunday, until a permanent government is in place.

"We are kind of stuck," Fuchs said. "It's a wasted year."

This, he said, is the "real cost of the new election."

Bar-Ilan's Rynhold agrees.

The current Knesset lawmakers "continue to run the country," he said. "What they can't do is pass laws."

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