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HAPPY
HANUKKAH



Celebrating Food

By Rabbi Binyomin Halpern



Rabbi Binyomin Halpern

A number of years ago, as an older student in the WITS Yeshiva in Milwaukee, I would learn once a week with an 8th grader named Joel. One evening, Joel said to me “you know, I can summarize all the Jewish holidays in one sentence. “They tried to kill us, G-d saved us, let’s eat!”

For many of them, Joel is right. On *Chanuka* we commemorate the fact that

the Greeks tried to harm us and persecute our religious freedoms. Hashem saved us in a miraculous fashion, and we acknowledge and thank Hashem through the holiday of *Chanuka*.

However, The *Gemara* (Talmud) tells us that the enactment of *Chanuka* was to set these eight days as ‘*yamim tovim*’ or holidays, specifically with *hallel* and *hoda’a* - with praise and thanksgiving.

Praise and thanksgiving? Um, what about latkes and

jelly donuts? What about lighting candles? What does it even mean to celebrate the holiday with *hallel*? Wouldn’t we expect a little more fanfare?

Literally, *Hallel* is a series of psalms said throughout the year, and on *Chanuka*, where we thank Hashem verbally. But true *Hallel* is not mere ‘lip service.’ The word *Hallel* is related to the word *hollelut*, meaning light-headedness, and frivolity. When you really feel that you owe thanks to Hashem, the expression will be so heartfelt that you will lose your composure and will want to shout from the rooftops on the top of your lungs.

In addition to *Hallel*, we can see a similar mood of excitement by looking at the other *Chanuka* prayer, *Al Hanissim*.

Al Hanisim, the prayer of *hoda’a*, thanksgiving, is said both during the *Amida* (silent prayer) and in Birkat Hamazon (grace after the meal, commonly referred to as bentching.) It is striking however that in the *Amida*, the words immediately following *Al Hanisim* are the words *vechol hachayim yoducha* “every creation will praise You.” The vivid image of every living being joining together to praise G-d, is a powerful illustration of feeling. Here, as well, the message of giddy delight and joy abound is loud and clear. Personally, what comes to my mind is the refrain of Avraham Rosenblum, and the Diaspora Yeshiva Band - “We’ll all say HALLELUKA!”

Overall, it does seem that the goal is to try to achieve

this kind of attitude and excitement when thinking about the miracles of *Chanuka*.

I know what you are thinking, (or at least what I am thinking): “But I’m not excited. I would love to say Hallel like a Macabee would, but I’m saying it at 7:15 in the morning. My eyes are closed and I’m swaying but that’s because I’m falling asleep standing up!”

This is where Joel’s ‘let’s eat!’ comes in. Sufganiot, latkes, and chocolate coins with Hertzl’s picture (do they still make those?) are there to get us excited. Once we are ‘into it’, we can channel that excitement into our praise of Hashem as well. This is what the *gemara* means when it says that these days are to be *yamim tovim*, holidays. It does not mean that we have an actual obligation to feast for the sake of feasting. Rather, it means that we should use the feast as a *Hallel* enhancer, whetting our appetites for genuine gratitude. After all, there is nothing like a good (custard!) donut for dessert to get a great *al hanisim* in the *bentching* that follows.

In short, *Chanuka* is a chance to use food, and anything else that excites us, to celebrate and thank Hashem for blessings, past and present. By celebrating in this way, a mundane plate of latkes becomes a *seudat mitzvah* – a holy and spiritual meal infused with meaning. Let’s eat!

Rabbi Binyomin Halpern is the spiritual leader at Congregation House of Jacob Mikveh Israel in Calgary.

Naftali Bennett at COP26: Israeli start-ups should focus on climate change

By Cnaan Liphshiz

(JTA) — At the closely-watched COP26 conference on climate change in Glasgow, Israeli Prime Minister Naftali Bennett said Israel’s famed start-up sector could add a “mighty” contribution towards mitigating the climate crisis — if its entrepreneurs focus on it.

“As the country with the most start-ups per capita in the world, we must channel our efforts to saving our world,” Bennett said in a speech on Monday, the first day of the United Nations conference with dozens of world leaders scheduled to run until Nov. 12. “This is why I say to our entrepreneurs and innovators: You can be the game changers. You can help save our planet.”

The conference has been hailed by some international leaders as the “last, best hope” to produce policy needed to keep global warming within 1.5 degrees Celsius during this century — a target scientists say is needed to avoid climate catastrophe.

“Our carbon footprint may be small, but our impact on climate change can be mighty,” Bennett added. “If we’re going to move the needle, we need to contribute Israel’s most valuable source of energy: the energy and brainpower of our people.”

Bennett’s delegation included more than 100 people from Israel — including Energy Minister Karine Elharrar, who was prevented from attending part of the opening ceremony because of accessibility issues surrounding her

wheelchair. The incident exposed the organizers to criticism in social and international media.

“It’s sad that the U.N., which promotes accessibility for people with disabilities, does not make sure its events are accessible in 2021,” Elharrar wrote on Twitter.

Following the incident, British Prime Minister Boris Johnson invited Elharrar to join his meeting with Bennett Tuesday.

“I gather there was some confusion with the arrangements yesterday. I am very, very sorry about that,” Johnson told Elharrar at that meeting, The Times of Israel reported.

Also on Monday, the Archbishop of Canterbury, the leader of the Church of England, apologized for making a statement during his speech at the opening ceremony that critics said constitutes an inappropriate Holocaust analogy.



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Hanukkah – The Most Universal of Messages



Cantor Russ Jayne

By Cantor Russ Jayne

We Jews know that stories are not simple things. As a people, we tell tales that place us in the drama of world history and connect us with a common past and a shared future. Our national stories challenge us as individuals and as a community. They provide us with contexts to work out moral dilemmas and help us reflect collectively on what it means to live life well.

We also tell stories about our personal histories. Each of us has a story that narrates the important events and experiences that we believe explain who we are in the world. Sometimes the stories we tell about ourselves expand our opportunities and at times these same stories create self-imposed obstacles.

However, stories are never just stories. We know that narratives, both personal and national, are not only about the past. We Jews know that the stories we tell help create

our future as well. Our stories explain not only who we are but also how we want to be in the world.

It is in this context that I would like to reflect upon a story about Hanukkah, but not the one you are probably thinking about. We all know the story of the Maccabees and the story of the miraculous jug of oil. These are two of the most popular stories of Hanukkah, but what I would like to present is a little known third story. The ancient rabbis never explicitly link the following story with the holiday of Hanukkah, but the connections are intriguing. It is a story told about Adam (the first human being) in the Talmudic Tractate Avodah Zarah:

Our rabbis taught: when the first man saw the daylight hours were becoming shorter and shorter, he said, “Woe is me! Perhaps because I have sinned, the world is becoming dark around me and is returning to chaos. This is the death sentence declared upon me by Heaven!” He sat for eight days in fasting and prayer. After the winter solstice when he saw the days becoming longer and longer, he said, “This is simply the way of the world!” He went and made an eight-day festival. He established it for the sake of Heaven. (BT Avodah Zarah 8a)

This Talmudic story invites us to imagine what it must have been like to experience the first winter. The nights grew longer, the days grew shorter. It was difficult to stay warm. Adam feared that G-d was returning the world to the chaos of pre-Creation. Believing he was the cause of the darkness, Adam prayed and fasted, but when he began to see that the days were growing longer and the nights were growing shorter, Adam realized that this was

simply how the world worked. There are seasons, and some periods of the year have more light and others have more darkness. It is because of this realization that Adam made an eight-day festival. Adam established these eight days celebrating the return of the sun as an offering of gratitude to G-d.

Here is a rabbinic text explaining the origins of some unknown eight-day festival, smack in the darkest part of winter, celebrating the return of light to the world... hmmm... curious. I don't think I am going out on a limb to propose the idea that one of the origins of the holiday of Hanukkah has nothing to do with the Maccabees, nor the miracle of the oil. These are highly particularistic stories. Rather, Hanukkah has, in its distant past, the most universal of messages. It is a holiday about experiencing fear, vulnerability, and darkness and not being consumed. It is a holiday that reminds us that light and security will return again, as sure as we know darkness will return. These are the cycles of life. The challenge is remembering that the darkness will, in fact, retreat. So, this too, like the stories of the Maccabees and of the oil, is a story of profound faith. It is this great, profound faith in the world that I hope will be rekindled in each and every one of us as the light of the menorah fills both our hearts and our souls this Hanukkah.

Chag Sameiach!

Cantor Russ Jayne is the Kolbo and spiritual leader of Beth Tzedec Congregation, an egalitarian conservative synagogue in Calgary.

Israel approves national budget, averting repeat election

By Asaf Shalev

(JTA) — In what was seen as a crucial test in Israel's longstanding governing crisis, the country's lawmakers managed to approve a national budget for the first time in more than three years on November 4.

A failure to do so by a Nov. 14 deadline would have meant the collapse of Israel's new government and a fifth national election since 2019.

The approval of the fiscal framework marks a victory for the coalition led by Prime Minister Naftali Bennett over his predecessor, Benjamin Netanyahu, who sought to

undermine parliamentary negotiations as more than 700 individual budgetary provisions came up for a vote.

The passage of the \$195 billion budget for 2021 will allow Israel's governmental offices to resume long-range planning and other routine functions after a hiatus imposed by Netanyahu. Many are seeing hope for an end to the political chaos that has engulfed Israel in recent years.

“A holiday for the State of Israel,” Naftali Bennett said in a tweet. “After years of chaos, we formed a government. We overcame [the delta variant]. And now, God bless, we have brought a budget to Israel.”

Bennett is governing on the slimmest of majorities, an

arrangement of 61 odd bedfellows — including parties from the right, center, left and Arab sector — in a parliament with 120 seats. A single defection would have scuttled the budget.

Netanyahu tried to break up Bennett's alliance in the weeks leading up to Thursday by disparaging the proposed budget as friendly to the rich, and highlighting provisions he characterized as handouts to the only party in the coalition representing Arab Israelis. But in the end, Netanyahu's rhetoric and meddling failed, and lawmakers approved a budget. They'll now begin debating the 2022 budget in anticipation of a March deadline for approval.

8 Days of Hanukkah at BTZ

<p>Sunday November 28 1:00-3:00pm</p> <p>Latke Drive-Thru, Pop-In Crafts and Loot Bags</p>	<p>Monday November 29 7:00pm</p> <p>Judaism's Next Top Carpenter: A Hanukkah Workshop for Teens in Grades 9-12</p>	<p>Tuesday November 30 7:00pm</p> <p>Hanukkah Party for Teens in Grades 6-8 (via Zoom)</p>
<p>Wednesday December 1 6:00pm</p> <p>Zoom Sing-Along and Cookie Bake with PJ Library® and Keshet</p>		<p>Thursday December 2 7:00pm</p> <p>Sfinge and Spirits! For Young Professionals</p>
<p>Friday December 3 5:30pm</p> <p>Family Shabbat Dinner Hanukkah Edition!</p>	<p>Saturday December 4 5:30pm</p> <p>Wicks and Flicks! Havdallah and the Movie Soul</p>	<p>Sunday December 5</p> <p>Enjoy the 8th Night of Hanukkah with your family.</p>

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Al Hanisim: A holiday prayer of thanks for everyday miracles

By Rabbi Elisha Friedman

The Al Hanisim prayer is recited on two occasions during the Jewish year: Hanukkah and Purim. On these days, we recite it during the three daily prayer services and during Birkat Hamazon, the prayer after meals.

The prayer expresses our gratitude to G-d “for the miracles and for the redemption and for the mighty deeds and for the victories and for the battles that You performed for our fathers in those days at this time.” We then proceed to retell the miracles of Purim and Hanukkah.

Which miracles? The Hanukkah passage is strange. It recounts the Maccabean victory over the Syrian-Greek superpower — “You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous and the arrogant into the hands of those engaged with Your Torah” — and nothing else.

The omission is staggering. There was a second miracle on Hanukkah, when one jar of oil, enough for one day, burned for eight. That’s why we light the menorah. Why does the holiday’s primary prayer omit any mention of this miracle? It’s like writing a prayer for Passover without the Ten Plagues. A cynic might even say that the military victory wasn’t a miracle at all. Maybe the Jews were just better strategists or more passionate on the battlefield.

When we celebrate a holiday, we look for the exciting

and the unusual. It is the supernatural which captures our attention, not the mundane. The commonplace does not deserve a holiday. And so we celebrate Hanukkah as the anniversary of a supernatural miracle by lighting the menorah.

But the act of prayer is fundamentally different. It is a celebration of the routine, of the usual, of G-d’s gifts which surround us daily. In prayer we don’t look for the once-in-a-lifetime miraculous event to praise and thank G-d. We look to thousands of small things with which He has blessed us: breathing air, going to the bathroom, eating food, the ability to hear and see and speak, to love and maintain friendships, to think and to read.

All these are mundane activities, yet according to Jewish tradition, they demand the utmost gratitude to G-d. To thank G-d only for the supernatural is an insult to the millions of everyday kindnesses he performs.

Winning a war against those bent on destroying one’s way of life demands gratitude, but it is not a celebration. War is always unpleasant, even if one wins. It involves the loss of life and inflicting suffering on others. It is a moment to soberly reflect on the tremendous blessings surrounding us — including the painful and difficult victory over our enemies.

Virtual Havdallah with CJA families



On Friday November 5, every student had the chance to make Shabbat and Havdallah candles in celebration of Grandparents and Grandpals day at the CJA. On Saturday November 6, 2021, CJA families, Grandparents and Grandpals gathered for a beautiful and meaningful virtual Havdallah lead by students, to bring in a peaceful week.

The authors of Al Hanisim exclude the oil miracle as if to say, “Now we are praying, thanking G-d for His goodness and the blessing He bestows on us.” This decision suggests a larger truth about the act of prayer. When we pray, we are thanking G-d for those things that, while not as flashy as the miracle of the oil, are nevertheless crucial to our freedom and wellbeing.

Rabbi Elisha Friedman was ordained at Yeshiva University and serves as the rabbi of Congregation Keshet Israel in Harrisburg, Pennsylvania.

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Happy Hanukkah!

With best wishes,
Rabbi Mark Glickman and the Board of Trustees



BTZ Jewish Film Festival continues until Nov. 21

By AJNews staff

(AJNews) – Film buffs across Jewish Alberta are enjoying the virtual 21st Annual Beth Tzedec Calgary Jewish Film Festival which launched on November 6 and continues until November 21.

The festival showcases an impressive lineup of feature films and documentaries that explore a wide array of Jewish themes and topics. Some of the films evoke tears and some evoke laughter; and they are all engaging, informative and entertaining.

Visit the festival website (CalgaryJewishFilmFestival.ca) for a full schedule and to buy tickets to individual films. Refer to the centre spread of the October edition of Alberta Jewish News for a newspaper program that you can keep on your coffee table for easy reference.

“We hope you are enjoying the Beth Tzedec Calgary Jewish Film Festival,” said Festival Founder and Director Harvey Cyngiser. “Although we had hoped to be able to come together in person this year, the safety and well-being of our community was a top priority for us. And with that in mind, we brought the film festival to you “virtually” once again this year, so that you could enjoy this season’s exciting line-up of outstanding films from the safety, comfort and convenience of your own homes!”

Cyngiser expressed his deepest thanks to all the festival sponsors, without whom this event would not be possible. “It is their generosity, community-mindedness and commitment to Jewish culture that enables us to offer this event to the community,” he said.

“In particular, we’d like to acknowledge and thank the sponsors of some of the annual highlights of our festival.

“This year’s “*Dr. Ralph Gurevitch Tikkun Olam Screening*” sponsored annually by the Gurevitch Family Endowment Fund, featured the inspiring documentary *Yerusalem: The incredible Story of Ethiopian Jewry* on November 7.

“And we thank *Calgary Jewish Federation* for their sponsorship of the thought-provoking documentary *Love It Was Not*, as part of the annual community-wide Kristallnacht Commemoration on November 9.

“We are grateful to the *Jewish Historical Society of Southern Alberta* for their sponsorship of the entertaining mini-series *The New Jew*, which was screened as the JHSSA’s annual “*Jay Joffe Memorial Program*” on November 10.

“This year’s “*Dr. Martha Cohen Memorial Screening*” sponsored annually by the Dr. Martha Cohen bequest to Beth Tzedec Congregation, featured the charming comedy/drama *Golden Voices* on November 13.”

Visit the festival website for a full schedule and trailers to the other wonderful films that make up this year’s lineup.

Cyngiser also extended a special thank you to the dedicated Film Festival Committee members “who have spent months previewing films in order to bring you a diverse selection of engaging films that we hope will move and inspire you, entertain and delight you, enlighten and challenge you.”

Get your tickets today! Some of the advantages of the virtual arena is that viewers can screen the films at home (regardless of the weather) and that there is no such thing as a sold-out venue. The virtual platform also allows for screening flexibility. Each film is scheduled to begin at a specific time, and will be available for a 48 hour window from the start time. You can view the film at your own convenience, at any time during that 48-hour period.

Please Note: The films can only be viewed within Alberta.

Films can be streamed on any “smart” device; a smart TV, a desktop or laptop computer, a tablet, or even a smart phone. There are various ways you can connect these devices to your home TV using an HDMI cable or through device-to-TV-screen mirroring. For more information on how to connect your devices and view the films on your home TV, refer to the Technology Tips on the festival website.

Then get a snack, get comfortable and enjoy the festival.

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We would like to express our deepest thanks to all of the sponsors of the 2021 Beth Tzedec Calgary Jewish Film Festival. It is their generosity, community-mindedness and commitment to Jewish culture that enables us to offer this event to the community.

And we'd like to acknowledge and offer a special thank you to the sponsors of two of the annual highlights of our festival:

The Dr. Martha Cohen Memorial Screening, which this year featured the charming drama *Golden Voices*, is sponsored annually by the **Dr. Martha Cohen bequest to Beth Tzedec Congregation**

The Dr. Ralph Gurevitch Tikkun Olam Screening, which this year featured the inspiring documentary *Yerusalem: The incredible Story of Ethiopian Jewry*, is sponsored annually by the **Gurevitch Family Endowment Fund**

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CJA students calmly crochet

By Lesley Machon

Grades 6-9 students at the Calgary Jewish Academy are learning terms such as yarn over, turning chain, and single stitch as they practice a new set of skills. In an effort to connect their collective cultural traditions to a personal sense of well-being in the world, Jewish students are bringing textile art out of Bubbe’s lap, and into their own hands.

As they work the rows of each emerging creation, their brains build stronger connections between left and right hemispheres. Crocheting creates new neural pathways, and is associated with improved social-emotional skills, the ability to down-regulate from agitated states, and the management of ADHD symptoms by improving focus. Overall, studies on this topic have shown intriguing positive correlations between states of calm and time spent crocheting. Some of these benefits are being experienced by students right now, in their very own classroom at the CJA.

Jodi Eichler-Levine, Jewish professor and professional knitter, speaks about the way that creating something with your hands “can be understood as a religious practice and have an intimate connection to religious identity.” To Echler-Levine, craft traditions are an important part of what it means to help maintain Jewish ways across the generations.



Congratulations to the CJA Hawks Boys Volleyball team on their Gold Medal Championship in the Calgary Independent Schools Athletics Association, Small School Division. Thank you to Coaches Mrs. Jill Morgan and Ms. Kim Campbell on a very successful season. Mazel tov to this hard working and outstanding group of young men who brought home the school’s first CISAA Banner.

The art of crochet originated in the 1800’s and was used by many of our ancestors to improve their sense of *shalom* within the *kehilah* and their own *neshamot*. Working with fabric to calm the mind is something crochet artists discovered long before tech or apps. Completing each row provides a sense of accomplishment similar to the satisfaction of levelling up in a video game, but without using screens.

Boys and girls alike signed up for this class, so

crocheting is no longer just for elders. Young Jewish teens have taken an age-old hobby and turned it into an opportunity to connect, relax, re-centre, and make things like dishcloths (and maybe eventually, kippot!). Each completed row connects to the timeless nature of textile art in Jewish culture - *l’dor v’dor*.

Lesley Machon is a Humanities Teacher at Calgary Jewish Academy.

The Easiest Jelly Donut Recipe Ever

By Shannon Sarna

There is an easy way to make sufganiyot, and it comes in a can: biscuit dough.

Using canned biscuits, you can either make full-sized sufganiyot, or smaller, donut hole-sized bites. Make sure to let them cool before filling, or your jam or pudding will run right out of the hot donuts. I prefer to dust with powdered sugar, but you could also top them with cinnamon sugar if

you prefer.

Note: You will need a wooden skewer and a piping bag for this recipe.

Ingredients

1 package refrigerated biscuit dough, vegetable oil, for frying, jam, prepared pudding, Nutella, or other filling, powdered sugar

Directions

Heat around 3 inches of oil in a large, deep pan over medium-high heat (oil should be 350 degrees F). To see if the oil is hot enough, use a thermometer or place wooden skewer into the oil. If small bubbles appear, it’s ready for frying.

Remove biscuits from the can. To make small donuts, cut into rounds using a soda cap or other small circular device. Or, you can fry the biscuits as is.

Drop the small donuts in 5-6 at a time; for full biscuits, 2-3 at a time. Fry for 1-2 minutes on each side, until just golden brown.

Using a spider or slotted spoon, remove from oil and place on a wire rack. Allow to cool completely.

Stick a wooden skewer into one side of each donut and create space inside by wiggling it around gently.

Fill a piping bag with your filling of choice and gently insert into the hole. Gently squeeze filling into each donut and dust with powdered sugar.

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Bayamim Hahem Bazman Hazeh – In Ancient Days, Just as Now



Rabbi Leonard Cohen

By Rabbi Leonard Cohen

On Erev Hanukkah, we read the Torah portion Vayeshev about Joseph and his 11 brothers. While these events took place over 3000 years ago, and while those of Hanukkah occurred over 2000 years ago, both of these provide important insight for us in our time.

When the patriarch Jacob shows special attention to his then-youngest son Joseph, it arouses the jealousy of Joseph’s brothers, who take exception to this unfair treatment. The Torah says, “*v’lo yachlu dabro l’shalom*” – they could not speak peaceably, or towards peace, with him. The word *l’shalom* is also related to the word “*shalem*”, which means complete or whole. Joseph’s brothers were so engaged in their rage and envy that they could not even talk with Joseph to make things whole.

Rabbi Lord Jonathan Sachs z”l elaborated on the idea that dialogue can lead to reconciliation, while the breakdown of speech can lead to violent conflict. He noted that, had Joseph and his brothers been able to engage in constructive dialogue, reconciliation might have been possible without entailing trauma. Such breakdown of communication is a repeated theme in the book of

Bereshit/Genesis. Yet *Bereshit* also presents the important counternarrative of reconciliation – in which families come back together, address their difficult issues, and discover ways to make themselves whole once again.

Parashat Vayeshev contains one subtle detail that inspires hope. *Bereshit/Genesis* 37:25 says of the traders who purchased Joseph as a slave, “a caravan of Ishmaelites was coming from Gilead, and their camels were carrying spices, balm, and lotus, going to take [it] down to Egypt.” What is the relevance of the traders’ cargo? Rashi comments that such a caravan, which could have borne foul-smelling items like tar and resin, instead carried spices to impart a sweet smell to Joseph’s journey to Egypt.

What a remarkable and strange detail! A young man is nearly killed and then sold into slavery, and we are concerned about the aroma? Yet here, too, the Torah provides great insight –that Joseph found encouragement, and chose to see G-d’s handiwork, even beneficence, amid despair.

After Joseph’s brothers fabricate the report of his death, their father Jacob is inconsolable: “And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said: ‘Nay, but I will go down to the grave to my son mourning.’ And his father wept for him” (*Bereshit/Genesis* 37:35). Normally such a consistent refusal to be comforted goes against Jewish principle.

There is one exception where grieving remains continual. As Rashi explains, “A person does not accept consolation for a living person who is suspected but not proven to be dead, for only with regard to the dead did G-d decree that the loss be forgotten by the heart, but it is not so decreed with regard to the living.” Thus Jacob’s grief over Joseph remains constant as long as faint hope of return persists. Rabbi Shlomo Kluger, chief *Dayyan* (rabbinic judge) of Brody, Galicia in the 1800’s, commented:

“Similarly, the fact that we, the Jewish People, have never reconciled ourselves to our exile is a sign that it is not our true state and that we will eventually return from the exile... Rabbi Levi said: Wherever a verse says, ‘Ain la’

/ ‘She did not have,’ [i.e. when Sarai and Chana did not have children] she eventually did have... Similarly, it says (*Yirmiyah* 30:17), ‘She is Zion – Doreish ain la / she has no one who seeks her,’ and eventually she will have, as is written (*Yeshayah* 59:20), ‘A redeemer will come to Zion.’ (*Kohelet* Yaakov: *Aseret Yemei Teshuvah* p.275)”

Jacob’s longing for his son Joseph is likened to the Jewish people’s longing for the land of Israel, while the return of the Jewish people to Zion is likened to a parent rediscovering a long-lost child.

The Hanukkah holiday we celebrate each year serves to remind us of the miracles of our people’s existence, and the lights of the Menorah remind us of our heritage and history, including sovereignty over a Jewish homeland. We describe these miracles as occurring “*bayamim hahem bazman hazeh*” – in those days, just as in this time.

Rambam (Maimonides) says that Hanukkah celebrates the restoration of Jewish sovereignty and “return to Israel for more than 200 years” (*Mishneh Torah*, *Megilah* v’Chanuka, 3:1) knowing full well that the history of Jewish leadership following the Maccabees – a time of corruption and evil – was far from ideal. Nonetheless, Rambam and the Jewish sages declared Hanukkah, and the continuance of Jewish rulership over the land, worthy of commemoration and celebration for Jews across the ages.

Today’s Israel is not a Messianic ideal. It is a real democratic country, home to millions of Jews from across the world, with a revived Hebrew language spoken on its streets and in its courts and parliament. Israel is both a triumph of and an ongoing challenge to the Jewish people: to strive to bring ourselves, our land and world closer to the ideals that G-d imparted.

May this Hanukkah season continue to inspire us to greatness and bring the light of kedusha, sacredness, into our lives.

Rabbi Leonard Cohen is the spiritual leader of Kehilat Shalom, an egalitarian Jewish congregation in Calgary.

“Jump up” campaign honours Stevie Schwartzberg OBM

By Jenna Soroka

How much of an impact can a single box jump make? With the help of social media, Daryl Schwartzberg believes it can make a significant impact. Four years ago, her brother Stevie, passed away from a rare genetic disorder called Familial Dysautonomia (FD), at the age of 35, leaving behind devastated family and friends.

Despite the numerous challenges of living with FD, Stevie lived his life with optimism and laughter. He was a Grade 9 Class of 1998 graduate of Edmonton Talmud Torah School and was very active in Edmonton BBYO. Known for his smile, love of life, and kindness, his

heart of gold was felt by everyone who had the opportunity to meet him.

To honour Stevie’s memory, his parents, Rowena and Jack Schwartzberg, established a mental health program at the Dysautonomia Center at NYU Langone back in 2018. Psychotherapy sessions are offered over the phone by licensed mental health counselor, Lily Armstrong, which have acted as a lifeline for patients during COVID. Children of Ashkenazi Jewish heritage are almost exclusively affected by FD, and only 350 people are currently living with FD globally according to the Familial Dysautonomia Foundation. As one can imagine when dealing with an incredibly rare disease, generating awareness and funds for FD support programs can be a challenge.

In recent years, the family held a successful golf tournament to help continue the mental health program established in Stevie’s honour. When COVID-19 hit, they had to find a new way to shine a light on FD that would keep the momentum going.

“A few years back I had the idea of some sort of box

jump challenge,” Daryl shared. She recounted Stevie’s love for posting videos of his box jumps and how that inspired the current Box Jump Challenge which aims to put a spotlight on FD.

One of the special features of this fundraiser is that it is about challenging yourself. No matter how big or small the box or surface you choose to jump on, the Schwartzbergs encourage you to be safe and creative when filming.

Not only has the Edmonton Jewish community stepped up to the challenge, but you can find other familiar faces, such as Dean McDermott, Canadian actor and host of *Chopped Canada*, who have jumped on board as well.

In an instagram post to promote the #JumpforFD campaign, one of Stevie’s past trainers reiterated the Schwartzbergs’ sentiments about their son’s larger than life personality and infectious smile that would light up a room. “Stevie would accept no limits, he always stepped



Stevie Schwartzberg z"l

Continued on page 14

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Chanukah – The kitchen holiday that brings light into the darkness

By Rabbi Ilana Krygier-Lapides



Rabbi Ilana Krygier-Lapides

“The miracle is these things have clogged our people’s arteries for 2000 years, yet we survived.”

Grampa Boris referring to latkes in “A Rug Rats Chanukah.”

Whenever folks who aren’t Jewish ask me about Chanukah and what kind of holiday it is, I’m always struck by the disconnect between what my answer is and what they expect it will

be. Most assume that the all-encompassing grandeur of Christmas will extend into the Festival of Lights for us Jews, but no matter how we slice it, it really doesn’t. Chanukah centres around the usual: “They tried to destroy us, We won, Let’s eat” that sums up most Jewish holidays, but unlike the symbolic awe of Pesach, or the silly manipulations of Purim, or the piousness of the Yom Tovim, or the hut-dwelling of Sukkot, Chanukah is a straight-forward military victory - with a tiny miracle thrown in.

My first memory of Chanukah as a child is of hanging out in the kitchen of our house in Maple Ridge. My sister, Jessica (z”l) and I played dreidel on the kitchen floor, while my mother, Phyllis (z”l), fried latkes and boiled hot dogs, and my Dad, Henry (z”l) tried to scrape the wax from last year’s candles off of the menorah.

We ate our simple one-course Chanukah dinner and then the *chanukiyah* was placed on top of a cookie sheet on the kitchen table (and moved to the stove overnight). With the kitchen lights out and just the glow from the candles illuminating our faces, we sang the broches and mangled a rendition of *Maoz Tzur*.

I remember the tiny, windowless kitchen at the old I.L. Peretz School. At Chanukah time, all the children were abuzz as the Mommies and Bubas sweated over sizzling frying pans; their hair and clothes saturated with the wafting aroma of onions and potatoes that made learning for the students all but impossible.

Some years there would be an evening Chanukah Concert. Dressed up in home-made dreidel crowns, and carrying aluminum foil-covered swords, students sang of the Maccabees triumph and the miracle of the oil. We kids went home clutching our little, kitchen-assembled goody-bags which contained a dreidel, a mandarin orange, and a small mesh bag of chocolate gelt. We felt like we’d won the lottery.

Later, as a fresh-faced teacher at the newly amalgamated Talmud Torah/Peretz School hybrid, the Calgary Jewish Academy, the latke lunch blossomed into an occasion for government relations, cultural outreach, and school marketing. I remember a very jolly, red-faced Premier Ralph Klein announcing that he never missed a latke lunch if he could help it. Alumni, who not long before were themselves on the stage singing the dreidel song, sat at tables of honour showing off brace-less teeth and the beginnings of facial hair, flirting and talking about how the gym looked so small, the teachers so tired, the students so

tiny. The parents, busily active in the little kitchen at the base of the gym-stairs cranked out hundreds of latkes, cookies, and carrot sticks, and kvelled at their little ones looking so smart in their white tops and blue bottoms.

Later, my own little family created traditions in the kitchen: lighting multiple menorahs, gifting Chanukah-themed, wrapping-paper-covered presents, playing dreidel, and enthusiastically, but ultimately futilely, attempting to make latkes as well as my Buba used to.

This year, the first year for my husband and me in an empty nest, our kitchen Chanukah will be different yet again. Online delivery will send slick gifts straight to our grateful adult-children’s doors. And through the miracle of Zoom, we will light the menorahs in our respective kitchens together, stretching from B.C. to Calgary, to Montreal, and further on to Israel.

Does the kitchen-ness of Chanukah mean that it’s not important? Absolutely not. In fact, the small, humbleness of the holiday may be the thing that makes it so very vital. The simple magic of lighting a small candle, eating unpretentious food, and playing a no-talent-required, luck-of-the-spin game while gathered in the kitchen with those we love, might be one of the most poignant, spiritual Jewish experiences many of us have. And if that’s so, then the joy of bringing light into the darkness can light our souls and spark our hearts, even in the coldest winter – one candle at a time.

From my family to yours, Chag Chanukah Sameach, a freylechen Chanukah, a very Happy Chanukah.

Rabbi Ilana Krygier Lapides is a freelance, non-denominational officiant and educator in Calgary. The focus of her Rabbinate is in helping people of all ages and affiliation to create positive and meaningful relationships with their Judaism. For more information about her practice, visit www.RockyMountainRabbi.com or email Rabbi Ilana at RockyMountainRabbi@gmail.com

Education Minister removes official document that urges both-sides approach to Nazism

By Jeremy Appel

Alberta’s Ministry of Education has disavowed and deleted a document from its website that encourages educators to portray positive aspects of Nazism, as well as settler Canadians’ treatment of Indigenous peoples.

The ministry’s Guidelines for Recognizing Diversity and Promoting Respect, which is dated January 2020 and can still be seen on the Wayback Machine, recommends class resources provide “both the positive and negative behaviours and attitudes of the various groups portrayed.”

As an example, it asks whether a video that depicts Nazi atrocities in the Second World War also acknowledges that prior to the war, the “German government’s policies substantially strengthened the country’s economy.”

Additionally, the same section suggests resources that “dwell on the mistreatment of FNMI (First Nations, Métis and Inuit) people by Caucasians” should also include examples of non-Indigenous people who opposed these policies.

“Without omitting or glossing over the many instances when members of one group have cruelly wronged persons of another group, the resource should attempt to provide some balance by presenting factors causing the behaviour or portraying positive qualities exhibited by members of the group that have acted inappropriately,” the document reads.

On Twitter, Education Minister Adriana LaGrange said on Nov. 12 that the document “contains extremely disturbing and completely unacceptable views,” and denied she, nor anyone at the ministry, had seen the official document that is labelled as having been created by

Alberta Education.

“To be clear, this document has nothing to do with the curriculum process and the content dates back to some years ago. Under no circumstances would my office approve horrendous content like this being taught to Alberta students,” she added.

Earlier that day, Friends of the Simon Wiesenthal Centre said it wrote to LaGrange asking for the content to be removed.

“It is shocking that the Alberta Ministry of Education would consider the genocidal Nazi regime as a good example of a group that had positive behaviours, given Nazis murdered six million Jews and millions of others, in addition to completely destroying their country because they initiated a war,” FSWC president Michael Levitt, a former Liberal MP, said in a statement.

The Centre for Israel and Jewish Affairs (CIJA) publicly called on the government to substantially revise the document.

“Striving for ‘balance’ by minimizing racist & genocidal behaviour is contrary to Canadian values, does a disservice to students, & minimizes the lived trauma of Jews. We encourage @YourAlberta to review and ensure these guidelines meet #Canadian educational standards. #abpoli,” CIJA tweeted.

NDP education critic Sarah Hoffman called the guidelines “atrocious” and “garbage.”

“This is so out of touch with the reality of the human experiences, the atrocities, the genocide that existed,” she told CTV

News.

LaGrange thanked FSWC, CIJA and B’nai Brith for bringing the issue to her attention. Her press secretary Nicole Sparrow explained the terrible oversight. She said, “The content in this document dates back nearly four decades ago to 1984.

“In 2019, following the passing of the *Education Act*, numerous documents from Alberta Education were updated to remove references from the previous legislation, The *School Act* to the *Education Act*. A general review of the document content was not done at that time and at no point did this document come to the Ministers Office for approval. As soon as it was brought to our attention, we took immediate action to remove it.

“To be very clear, the comments contained in the 1984 document were just as wrong then as they are today.”

“Following this incident, we have initiated a review of all documents on Alberta Education website for content, with a particular focus on long standing documents that have not been recently reviewed,” she concluded.

“We are pleased that the Ministry of Education responded quickly to this outrageous situation by removing the document in question, and we thank Minister LaGrange for engaging in conversation with Jewish organizations and denouncing this very troubling material,” said Levitt. “In addition to having the document removed, we urge the Minister to call for a review of how this material made it online and also to ensure that no other disturbing documents are on the Alberta government website.”

Jeremy Appel is a Local Journalism Initiative Reporter for Alberta Jewish News.

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Rocky Mountain Rabbi named YYC Jewish Community Chaplain

By Maxine Fischbein

It is a bedrock value of Jewish life that we are obligated to help the most vulnerable among us. Individual acts of *tzedakah* and loving-kindness are encouraged by our sages - and quietly carried out daily by individuals, synagogues and other organizations within the Jewish community. But tending to the ill, the dying, the grieving, the shut in and the shut out are acts of such vital importance that they are elevated as communal responsibilities.

Calgary Jewish Federation stepped up its commitment to Jewish caring and self-sufficiency in 2006 with the hiring of inaugural Jewish Community Chaplain Sari Shernofsky. After a decade and a half of dedication to those in our community who need us most, Shernofsky is passing the torch to her successor, Rabbi Ilana Krygier Lapides.

Meanwhile, Calgary Jewish Federation has passed oversight of the community chaplaincy to Jewish Family Service Calgary.

"Federation continues to fund the position, but moving it to JFSC provided better opportunities for wrap-around services to clients," Calgary Jewish Federation CEO Adam Silver said, adding that during her tenure, Sari Shernofsky "provided valuable care, connection and support to many members of our community during the most difficult of times."

"Sari did wonderful, meaningful work for our community. We wish her only the best," Silver said.

Born and raised in Calgary, Rabbi Krygier Lapides was already a respected educator who had served the community in a variety of capacities before earning her

smicha (rabbinical ordination) last year from the New York-based Jewish Spiritual Leaders Institute after an intensive program of online studies.

A graduate of both the I. L. Peretz School and Talmud Torah (now The Calgary Jewish Academy) Rabbi Ilana - who graduated from the University of Alberta and subsequently earned a Diploma in Yiddish Instruction at Bar Ilan University - later served at CJA as a Yiddish and pre-school teacher. She was Adult/Teen director at the Calgary JCC and a long-serving principal of Temple B'nai Tikvah's Shabbat School and was among the first *madrichim* - leaders - that took young adults to Israel on Birthright trips.

Before turning her attention to rabbinical studies, Krygier Lapides served Calgary Jewish Federation as Holocaust and Human Rights educator. Her already significant portfolio grew to include community relations, government advocacy, outreach to other ethnic groups and community security. In addition to her multifaceted professional work, Krygier Lapides has been an avid volunteer for organizations including Camp BB Riback, the JCC, BBYO and the Calgary Drop-In Centre.

Hired by JFSC last month on a contract basis, Rabbi Ilana will visit people in hospitals and hospices, support individuals and families mourning losses and coping



Rabbi Ilana Krygier Lapides



Sari Sharnofsky

with grief, and lead Shabbat services at some long term care facilities.

"Sari has been mentoring me, which has been amazing," Krygier Lapides told *AJNews*.

"She is a treasure to the community, and being able to learn from her is a real honour....I have very big shoes to fill."

A lifelong learner, Krygier Lapides was recently among the first cohort of students to be certified in grief education in an online program provided by the LA-based David Kessler Foundation.

Krygier Lapides told *AJNews* that she looks forward to working with the Spiritual Advisory Committee, a group of individuals from different religions, ethnicities and cultures that provide pastoral care through Alberta Health Services.

Having been devastated by terrible loss early in life,

Continued on page 30

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Courage in Motion: An inspiring journey with IDF’s wounded veterans

By David Wallach, Beit Halochem Calgary

After a long wait of two years since our previous *Courage in Motion* cycling event in Israel, and with COVID-19 rules changing constantly in Israel and Canada, we were thrilled to get the green light for *Courage in Motion* 2021 from the Israeli Ministry of Tourism!

Courage in Motion is among the most significant fund-raising events for Beit Halochem Canada, Aid to Disabled Veterans of Israel. The majority of funds raised during the ride are directed toward the Beit Halochem Centres’ rehabilitative cycling programs to benefit Israel’s wounded veterans. The cycling programs in Beit Halochem Tel Aviv, Haifa, Jerusalem, and Beer Sheva consist of three different categories: Mountain Biking, Road Biking two-wheels, and Hand Bikes for the more severely injured veterans. The demand for the program is at all-time high, as it gives the injured men and women the opportunity to ride with friends and spend time in the outdoors.

Our five-day cycling tour took us through northern Israel. I decided to ride with the Heroes group, the more severely injured veterans, with the majority of them using Hand Bikes.

This year I received a special assignment. Sivan’s chaperone couldn’t participate and I was asked to ride beside Sivan and be his companion during the ride. At age 19, Sivan suffered a serious head injury during his service in southern Lebanon. As a result, he lost much of his motor skills. While he has regained most of his speaking ability, it is sometimes difficult to understand what he is asking for or what he needs. One must listen carefully and focus on what he was saying – something I was privileged to do to allow Sivan to have an enjoyable experience of the ride.

Our road tour was controlled by Police, who directed us towards the right lane to leave the left lane for traffic. Sivan used his hand bike while I rode to his left, blocking him from traffic. During breaks, I helped him drink by bringing water to his lips. He sometimes got angry with me, “David, you don’t need to stop every few seconds while you give me water. Just keep the cup to my lips.” To help him regain his energy during our breaks, I prepared and served his food as seen in the accompanying image. At the end of each day’s cycling, I lifted him from his hand cycle to his wheelchair and onto the bus. Sivan’s one complaint through *Courage in Motion* was “why do we stop so often? We should go faster with less stops!” Sivan is 57 years old, and in the 38 years since being injured, he got married and has four kids!

Yes, we Albertans have faced and are still facing issues such as COVID-19, the oil and gas industry under attack, the economy, etc. However, riding beside those Heroes gave me a different perspective on our lives here, how lucky we are, and the differences between real life challenges and the temporary issues we are facing.

This was my second *Courage in Motion*. Like my first ride, I have returned humbled, inspired by the spirit, love and support of each other and the zest for life these



David Wallach and Sivan, during the Beit Halochem 2021 Courage in Motion. Photo by Mike@BioArt Online

injured veterans have. If you participate, I guarantee that meeting and riding with these Heroes is an incomparable life experience.

Due to the difficulties because of COVID-19 and the constantly changing rules, I was the only Albertan to ride this year. We hope to have a bigger group representing the province next year. *Courage in Motion* will take place on October 23-27, 2022 through southern Israel. The ride will end at Beit Halochem Jerusalem. If you are interested in joining me or learning more about the ride, feel free to contact me at dwallach@barclaystreet.com or 403-290-0178.

If you would like to learn more about this amazing event, go to www.courageinmotion.ca

Wishing you all Happy Chanukah filled with Light and Love (and latkes),

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CMDA: Bridging Cultures and Savings Lives

By CMDA staff

(AJNews) - On September 30, the first National Day for Truth and Reconciliation, Canadians from coast to coast to coast stopped to remember and honour the lost Indigenous children and survivors of residential schools, their families, and communities. CMDA Western Regional Director Sharon Fraiman acknowledged the solemn day on her popular social media channels. Sharon's heartfelt post included a photo of herself and a member of the Tsuut'ina Nation, both holding brochures for the MDA's world famous *First Seven Minutes* program. The lifesaving seminars will soon be available to members of the Nation.

Inspired to build a cultural bridge with the members of the Tsuut'ina Nation, located right next door to Calgary, Fraiman reached out to former Chief Lee Crowchild who accepted her invitation to join the local CMDA Board.

"Our friendship and mutual respect came first," says Fraiman. "When Lee was Chief, I saw an inspirational leader with the ability to bridge cultural gaps and bring people together. I knew he would be an excellent fit for our Board, and help provide opportunities to teach life saving skills to the Tsuut'ina people through our *First Seven Minutes* program."

"I see myself as a peace builder," says former Tsuut'ina Chief Crowchild. "This is a time of great change for our Nation and we can learn from other cultures as they learn from us. It's the opportunity to work collaboratively."

CMDA Honourary Calgary Chair Lenny Shapiro, a long time volunteer and supporter has been encouraging

Fraiman to build strong relationships with the Tsuut'ina Nation and other First Nations. "Reconciliation needs to happen at many levels," says Shapiro. "Through respect and understanding we can work together to everyone's benefit."

First Seven Minutes is a state-of-the-art seminar on community preparedness and response training for medical emergencies developed by MDA and available to communities in dozens of countries around the world.

Pandemic restrictions have delayed the first classes but the program will be readily available to Tsuut'ina Nation members. There are plans to provide workshops to staff of the Grey Eagle Casino and Resort. It will also be offered to business and community leaders and anyone interested in taking the seminar.

"The program will be a good fit for many members of our Nation and in particular for those who like to hunt and get out into the bush. And with more traffic and people moving around the Nation, there's absolutely going to be the need for people with this vital skillset," says Crowchild who adds that saving lives is part of Dene



Chief Lee Crowchild (centre) with Sharon Fraiman and Sonja McDowell.

tradition. "The Apache are Dene like the Tsuut'ina. Many Apache became fearless firefighters throughout Arizona and New Mexico."

The presenter to the Tsuut'ina Nation members will be CMDA paramedic Don Sharpe, who will train attendees and award certificates of training completion. Sharpe has been a paramedic in Calgary for nearly 40 years. He has held dozens of *First Seven Minutes* seminars and trained hundreds of Albertans.

For more information visit cmdai.org or email sfraiman@cmdai.org.

Andrew Zimmern's Perfect Latkes

By Andrew Zimmern

(JTA) - These potato latkes are so good that posting the recipe alone is a mitzvah of the highest order. The Festival of Lights refers to a lamp in the temple that was supposed to have only enough oil to last the Maccabees one night, but instead lasted for eight. The holiday celebrates the miracle of the oil, so fried foods are often featured at

Hanukkah feasts. Problem is, most potato pancakes, or latkes, are awful. Luckily for you, these are amazing.

Ingredients

- 1 pound Yukon Gold potatoes, peeled and cut into 2-inch chunks, sea salt, 2 pounds baking potatoes
- 1 large onion, finely diced, 2 large eggs, lightly beaten
- 1 cup matzah meal, 1/2 tsp freshly ground white pepper
- vegetable oil, for frying, applesauce, crème fraîche, smoked salmon, salmon roe, and dill sprigs, to serve

Directions

- In a medium saucepan, cover the Yukon Gold potatoes with cool water, season generously with salt, and bring to a boil. Cook the potatoes until tender, about 15 minutes. Drain well and immediately pass the potatoes through a ricer into a large bowl.
- Working quickly, peel and grate the baking potatoes on the large holes of a box grater into a medium bowl. Press with a clean kitchen towel to remove excess moisture. Add half of the grated potatoes to the riced potatoes.
- Transfer the remaining grated potatoes to the



bowl of a food processor. Add the onion and pulse until the potatoes and onions are very finely chopped. Transfer to a fine-mesh sieve and press with the back of a spoon to extract as much liquid as possible. Add the potato onion mixture to the large bowl. Stir in the eggs, matzah meal, white pepper, and 2 tsp of salt.

- In a large, heavy skillet, heat 1/4 inch of oil until shimmering. Working in 3 batches, spoon 1/4 cup of the potato mixture into the oil for each latke; press slightly to flatten. Fry over moderate heat, turning once, until the latkes are golden and crisp on both sides, about 7 minutes. Drain the latkes on a paper towel-lined baking sheet and sprinkle lightly with salt. Serve with applesauce, crème fraîche, smoked salmon, salmon roe, and dill.

Note: The fried latkes can be kept at room temperature for up to 4 hours. Reheat them on a baking sheet in a 375 degrees F oven for about 5 minutes, or until warmed through and crisp.

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FSWC hosts State of the Union: Fighting back against hate

By Maxine Fischbein

Albertans who joined the Friends of Simon Wiesenthal Center for Holocaust Studies (FSWC) *State of the Union: Fighting Back Against Hate* online conversation on November 3 encountered three remarkable women who are in the front lines in the war against antisemitism and antizionism.

Armed with Jewish pride, Eve Barlow, Noa Tishby and Bari Weiss are hunkered down for what they say is a long fight. And they are urging the organized Jewish community to be more proactive and less reactive when responding to the world's oldest hatred and its virulent spread on social media platforms, where popularity trumps facts.

The trio is not surprised that antisemitism has found a fertile environment on Twitter and other digital platforms. And they rue the fact that Israel's detractors are abetted by some in the Jewish community who—due to trauma and the need for acceptance—cast their lot with “woke” progressives.

Barlow, Tishby and Weiss know first-hand the effects of the mob mentality Jews are up against worldwide. Weiss, the author of *How to Fight Antisemitism*, was so bullied by colleagues at the *New York Times* for her pro-Israel stance, that she resigned her position there. Barlow, a Scottish-born LA-based popular culture writer was “ratioed” on Twitter following sophomoric personal attacks by actor Seth Rogen.

While Barlow said she takes personal attacks with a grain of salt, she characterizes the online onslaught as “extremely real” and “growing all the time.”

“It's been an incredible space for any conspiracy theory to fester and grow...It has contributed vastly to the amount of physical violence that happens offline,” Barlow said.

“There is a world-wide war on facts,” noted Tishby—an LA-based Israeli-American author, actress and award-winning producer—who urges community members to dig in for what she sees as a long battle.

It is important not to get “triggered” by Israel's detractors and for Jews to get “comfortable with

uncomfortable opinions,” Tishby said.

Weiss expressed concern about monopolistic big tech companies with “the power to unleash social pandemics.”

“They're more powerful in certain ways than the government,” Weiss said, adding that the group-think at many of these companies includes the belief that Zionism is racism.

Weiss nevertheless urges the community to resist calls for censorship, a proposition that could eventually lead to the silencing of Zionist voices.

Tishby says that online attacks targeting Israel and the Jewish people are part of a concerted, well-funded twenty-year old campaign against Israel that began at the infamous Durban Conference where Israel was proclaimed an “apartheid state.”

She characterizes this well-planned delegitimization of Israel as a “slow-moving terrorist attack” in which Israel's detractors have infiltrated unions and gay rights and women's organizations with the specific intent of dismantling the Jewish state.

Jews active in gay rights and women's movements were among those who first found themselves “in the teeth” of ideology that shames and isolates those supporting Israel's right to exist, noted Weiss.

Barlow described it as a “bosom of discomfort,” adding “That alarm went off for us years ago.”

While she and her co-panelists have paid price for their views—losing both friends and opportunities— they eschew victimhood and acknowledge that Jews have at other times in history paid a much higher price for maintaining their distinct identity and their support for Jewish self-determination in Israel.

Commemorating Kristallnacht



Calgary Jewish Federation commemorated Kristallnacht – The Night of Broken Glass on November 9 with a moving candle lighting ceremony that honoured Holocaust survivors and their descendants within the community. The event was streamed on the community's You Tube channel and followed by the film screening of "Love it was not."

Weiss cautioned the community against becoming engaged in a constant game of “whack-a-mole” with detractors.

“Every hour of every day there is another outrage we could be combatting, and the more that you combat it, the more it comes up again,” Weiss said. “We need to think a lot more deeply about what is the best use of people's time.”

Weiss urged the community to rethink a “fundamentally defensive, reactionary posture” and instead to ask “How are we going to fight antisemitism in a way that ... nurtures us a community.”

Antisemitism and antizionism have “...become part of this humanitarian umbrella of causes that people proudly wear as a badge, and it's part of the menu,” said Barlow.

“We've been pushed off the social spaces where this conversation is being had, and it is being had without challenge,” Barlow added.

Tishby, author of *Israel: a Simple Guide to the Most Misunderstood Country on Earth*, said the situation will

Continued on page 28

HAPPY CHANUKAH



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PJ Library celebrates Hanukkah

This year, Hanukkah, the holiday of lights, runs from November 28 through December 6. PJ Library, supported by both the Calgary Jewish Federation and the Jewish Federation of Edmonton, has long been a leader in providing engaging ways for families to connect with Jewish life. It offers a wealth of free resources including kid-friendly Hanukkah stories, printable recipes and activity ideas, book lists, as well as two new story-based podcasts that help kids learn more about the traditions behind the festival of lights.

PJ Library is a program of the Harold Grinspoon Foundation, in association with Jewish communities, which delivers more than 680,000 free Jewish storybooks to kids around the world each month. Jewish families of all backgrounds, including interfaith households, and at all levels of Jewish knowledge and observance may sign up every child in their home for a free subscription to receive a new, age-specific book each month. What could be a better Hanukkah gift than to receive a delightful, beautifully illustrated book arriving in the mailbox each month? PJ Library's team of experts and educators curate the book list to provide the very best children's stories that celebrate Jewish values, traditions, and culture to engage all Jewish families.

Beyond the books, PJ Library's experts have updated their Hanukkah Hub, which offers child-friendly versions of the Hanukkah story along with myriad craft ideas, delicious holiday recipes, and printables. For example, check out these 10 Easy (and Kid-Approved) Hanukkah Recipes, The Ultimate List of Books about Hanukkah or The Easy Hanukkah Guide: Recipes, Gifts



and Activities For Each Night.

New for 2021 are the two new PJ Library Presents podcasts for kids: "Afternoons with Mimi" and "Beyond the Bookcase." The November episodes will be perfect Hanukkah listening (on your favorite podcast platform): Grandma Mimi prepares a delicious plate of *sufganiyot* and tells her grandchild the story of Judah Maccabee. Then, on "Beyond the Bookcase," follow Miri and Micah as they are transported back to Mashal to help Jack Be Nimble find the courage to jump over a *hanukkiyah* full of candles. When they launched, the two new story-based audio series climbed to the top 10 of Apple's podcasts for kids.

Long a valuable resource for interfaith families, PJ Library also offers guidance this year, including their list of Hanukkah Books for Interfaith Families. They are co-presenting two webinars with 18Doors, an organization dedicated to empowering interfaith families and individuals to engage in Jewish life and make educated Jewish choices. For those balancing both big end-of-year

holidays, these webinars will be engaging and informative: What to Do in December: A Live Q&A for Grandparents Balancing Hanukkah & Christmas and What to Do in December: A Live Q&A for Parents Balancing Hanukkah & Christmas.

For more Hanukkah gift ideas, PJ Library has set up shop at amazon.com/pjlibrary where families can find colorful aprons for cooking and crafting and books from the PJ Library imprint, PJ Publishing, including recent additions *Havdalah Sky* and *Laila Tov, Moon*.

In Alberta, PJ Library is a gift for Jewish children and their families from Calgary Jewish Federation's UJA Campaign and Jewish Federation of Edmonton's UJA Campaign, along with the Harold Grinspoon Foundation, the PJ Library Alliance, and generous donations from local supporters. For more information about PJ Library Calgary, contact Kathie Wainer, PJ Library and PJ Our Way Manager at 403-537-8592. In Edmonton contact Jennifer Browbridge at 780-487-0585.

To find out more, visit pjlibrary.org.

“Jump up” *Cont. from page 8*

beyond what was expected of him and never backed down from a challenge,” Simon Bennett’s caption reads.

Whether or not you knew Stevie, or have a direct connection to FD or the Jewish community, the family

hopes people will simply challenge themselves and continue to build this momentum.

There is no need to wait to be nominated! Jump for FD with your colleagues, sports team, household, at your school, or with anyone in your circle to share the message and incredible perseverance found in the FD community.

You can learn more about the Box Jump Challenge in honour of Stevie Schwartzberg, including how to participate, and how to donate at bit.ly/jumpforfd.

Every contribution has a meaningful impact no matter the dollar value.

For further information about FD, head over to www.famdys.org.

Daryl hopes that “people across the country, and hopefully the world, will start to jump on board and not just to raise funds but also to increase awareness of this horrible disease.”

Are you ready to jump?

Jenna Soroka is a Local Journalism Initiative Reporter for Alberta Jewish News.

Happy Chanukah

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Dr. Cyril Kay receives Alberta’s highest honour

The province announced this month that eight Albertans will be inducted into the Alberta Order of Excellence this year, including Dr. Cyril Kay from Edmonton. The award is considered the highest honour a citizen can receive as part of the Canadian Honours System and is awarded to people who have made outstanding provincial, national or international impact.

A total of 197 Albertans have received the honour since its inception.

“All of the recipients show a remarkable talent for innovative creativity in their fields. Whether in business, research, education or community building, their leadership has made all of our lives better, safer and richer,” Premier Jason Kenney said in a news release.

Dr. Cyril Kay is among the top protein chemists in the world. For over 60 years, he has built highly successful, multi-disciplinary research teams dedicated to seeking answers to leading biomedical questions.

Cyril Max Kay was born on October 3, 1931, in Calgary, Alberta. His parents had immigrated 10 years earlier from what is now Belarus. To support the young family in their new country, Cyril’s father sold fruit and vegetables at Calgary’s old City Hall market. But tragedy struck when Cyril was 12. His father passed away. His mother took over the family’s stall, but money was tight, and Cyril’s dream of attending university seemed unattainable.

A family friend suggested he apply for McGill University’s new J. W. McConnell scholarship, which would pay for tuition, room and board for four years. Thanks to his outstanding grades, Cyril received one of only four McConnell scholarships available in 1949.

Cyril wanted to study honours chemistry, but McGill was strapped for space, because many veterans had enrolled after the Second World War. So the first two years of the honours chemistry program were based in St. John’s, Quebec, some 70 km from Montreal. Cyril had not come all the way from Calgary only to study in St. John’s, so he asked if any science programs were based in Montreal. The answer, honours biochemistry, changed the direction of his life. “Sign me up,” said Cyril and he never looked back. Throughout his studies, he found a superb group of professors who nurtured in him a lifelong love of studying proteins and enzymes, the building blocks of life.

While at home for the summer after his third year at McGill, Cyril began dating Faye Bloomenthal. When Cyril went on to Harvard to work on his Ph.D., Faye joined him,

studying liberal arts/education at Boston University. The couple married in 1953. Cyril followed his graduate studies with a postdoctoral period at Cambridge University where he began his lifelong fascination with muscle proteins.

Tenured jobs in those days were rare, yet Cyril landed one of only two biochemistry positions in all of Canada when the University of Alberta recruited him to the Department of Biochemistry in 1958. Cyril and colleague Dr. Larry Smillie knew the synergy of a team collaborating on protein research would be far greater than the sum of individual contributions.

Around the same time, the Canadian government began funding multi-disciplinary research teams – called Medical Research Council Groups – and asked Cyril and Larry to co-lead the first protein group in Canada, called the MRC Group on Protein Structure and Function. So with the blessing of the university, they began personally visiting biochemists across North America whose expertise would be complementary additions to the group. “We went shopping for the best of the best and we recruited them,” smiles Cyril.

“We didn’t compete with one another. We worked together toward the common good. We focused on the joy of collaborating to advance our mutual understanding of the building blocks of life. To borrow a term from the John Kennedy era, it was like being in Camelot.”

Between 1974 and 1995, the MRC Group developed leading-edge technologies and published over 1,600 original, peer-reviewed, articles – an astonishing accomplishment – and the impact of that research is still being seen today. Their work was diverse, with implications for treating infectious diseases, cardiovascular disease, bacterial infections and much more. Many of the group’s 250 students and postdoctoral fellows went on to become academic leaders around the world. Collaborations among group and departmental members also played a major role in the university’s Department of Biochemistry becoming the top biochemistry department in Canada, as well as the standard of research excellence in the Faculty of Medicine.

Cyril found a new challenge when the federal government ended funding for MRC Groups and focused instead on National Centres of Excellence. In 1990, Cyril became a founding member of the Protein Engineering Network of Centres of Excellence (PENCE).



Dr. Cyril Kay OC, Ph.D., FRSC, FCAHS, D.SC.

With University of Alberta leadership, PENCE became a scientific alliance of some 60 researchers across Canada. Their mission was to interact with industry, government and other academic centres to engineer and study proteins for the economic benefit of Canada. Cyril served as Chair of the PENCE Scientific Advisory Board. During its 15 years, PENCE was seen as the top life sciences network in Canada.

In 1995, an international symposium was hosted by the University of Alberta in honour of Cyril’s outstanding leadership, accomplishments and contributions to the university and the scientific community at large. He retired as Professor of Biochemistry after 37 years at the University of Alberta.

Cyril’s retirement was short lived. In 1998, the Alberta Science and Research Authority (ASRA) needed him to develop a health research plan for the province. ASRA also asked him to help investigate how to develop Alberta’s research and development capacity in energy, ICT and life sciences. Once again, he outlined a strategy for institutional collaboration, cooperation and sharing. Cyril subsequently joined the ASRA board.

The Alberta Cancer Board also needed Cyril’s leadership to develop a vision for cancer research, so in 1999, he became Vice President of Research. For the next decade, his contribution was enormous, stimulating substantial research growth and fostering an unprecedented level of cooperation among cancer

Continued on page 21



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community calendar

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Click on "Suggest an Event" to add it to the calendar

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A MESSAGE FROM ADAM SILVER

In a few weeks, we will celebrate *Chanukah*. Our homes will begin to smell like latkes very soon, we will chase down chocolate gelt in the store, we will dust off and clean up our *Chanukiyot* (*Chanukah Menorahs*), and some of us might even be donning a novelty *Chanukah* sweater we have stored away for a year. Of course, like last year, we will be thinking about COVID-safe ways to celebrate with family and friends, and many of us will find ourselves Zoom-lighting our candles with people across Canada and around the globe.

There are several themes that typically emerge when discussing *Chag Urim*, the Festival of Lights. A common topic is that of miracles and overcoming great challenges. After all, as we embrace the story of very limited oil lasting for eight days, and the victory of a few brave Jews over the army that would do them harm, miracles are seen throughout the holiday. We are also drawn to the lighting of the *Chanukiyah* and its placement in our windows to demonstrate our pride, our heritage, and our responsibility to be *Or L'Goyim*, a light unto the nations.

The Maccabees were committed to preserving our Jewish heritage, to combating injustice, and to ensuring a Jewish future. They were committed to fighting against forced assimilation and hate. These themes are still current, and resonate with us in 2021!

Another incredibly important part of *Chanukah* is its focus on multiple generations. There is something in

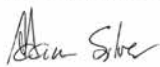
Chanukah for everyone, and many of us experience the holiday with multiple generations of family and friends. We light the candles together, we send greetings or have gatherings, and we pass along our own personal and family traditions from generation to generation – *l'dor v'dor*. *Chanukah* has stood the test of time, and is one of the most recognized and celebrated Jewish holidays year after year. No matter religious affiliation or ritual practice, many Jews acknowledge the holiday in one way or another. Over time, and from generation to generation, it has remained a constant.

You will no doubt know that our community's UJA Annual Campaign is underway, with almost (at the time of writing) \$1.5M of our \$2.5M goal achieved. We are so grateful to all donors and volunteers who continue to light the way for future generations. I would like to appeal to join us if you've not yet contributed. I would also like to share great appreciation for those who have made a gift to keep Jewish Calgary vibrant, active, caring, and secure. I would like to suggest we should all keep modeling generous and caring behaviour, not just because it's the right thing to do, but because our peers, children, and grandchildren are watching and learning.

An article I recently read by Ottoni-Willhelm et al. (2017) entitled "Raising charitable children: the effects of verbal socialization and role-modeling on children's giving" connects parental (or substitute) verbalizing

and role-modeling behaviours as having a positive impact on those actions of their children. While there are some outliers noted in the article, overall, it is highlighted that ongoing positive giving and role-modeling for youth and young adults leads to greater participation and charitable involvement. While that shouldn't be a surprise, I challenge us all to truly act in the interests of *l'dor v'dor* – let us all ensure that Jewish Calgary is an amazing community for now and forever. Let's build a network and community of future leaders and philanthropists and, mostly, of proud Jews.

Wishing you and yours a *Chag Chanukah Sameach*,


Adam Silver
CEO, Calgary Jewish Federation

Reference: Ottoni-Willhelm, M., Zhang, Y., Estell, D.B., Perdue, N.H. (2017). Raising charitable children: the effects of verbal socialization. *Journal of Popular Economics*, 30, 189-224.



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Increasing the number of legacy commitments in Jewish Calgary is as simple as starting a conversation with family and friends. **Join the 218 donors who have already signed Letters of Intent (LOI) with an estimated value of \$15,618,207.** By signing an LOI before December 31, Calgary will have the opportunity to win the *Each One Reach One* campaign supported by the Harold Grinspoon Foundation.

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PJ Our Way, the next chapter of PJ Library®, offers the gift of Jewish chapter books and graphic novels to children ages 9 to 12. Every month, children select a book based on their own interests and reading levels and participate in online programs.

Recently, Calgary tweens joined their peers across Canada and the US for the first of two online workshops based on the popular book, *How to Be a Mensch* – where they discussed how cooking is a mitzvah while making their own pizzas. Information about the second workshop is below.

For information or to register a child for PJOW, visit: pjourway.org

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UJA 2021



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Your UJA gift is vital to providing hope and empowering families in our community.

TOGETHER WE ARE LEADERS

In the face of the pandemic, **JAC** (Jewish Adult Calgary) and **Hillel** stepped up to deliver over 300 care packages to community members. From virtual fitness and cooking classes, to cultural activities, you allowed JAC and Hillel to remain engaged throughout the past 18 months. This spring, in response to a dramatic rise in antisemitism (especially on campus), Hillel took action and not only provided one-on-one support for students, but also hosted a national conference in partnership with **CJJA** on bullying and harassment of Jewish students.

Your UJA gift is vital in helping grow community leaders in both the good times and the bad.

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A plaque at the Calgary Jewish Academy

By Joe Spier

As I walk the halls of the Calgary Jewish Academy, I come upon an Honour Roll adorned with bronze plaques. The plaques date from the year 1959. Part way down the rows of plaques, I find one inscribed with the names of my parents, MR. & MRS. S. SPIER. Unto each plaque there is a story. This is my parents'.

My parents were both immigrants to Canada, my dad Sam arriving from Austria in the 1920s and my mom Pearl from Poland in the early 1930s. They came with limited formal education, mom the equivalent of grade 4 and dad the equivalent of grade 8.

They married in 1936. Dad was then 32 and mom 24. I, their eldest child, was born in 1938.

The 1940s were a challenging time for my parents. They could not yet afford their own home. We lived on the second floor of my bubbe Sarah's two story wooden frame house on 8th Avenue and 4th Street East. Mom and dad spoke mainly Yiddish at home. I suppose Yiddish was my first language. We kept kosher and were Shabbat observant. Mr. Maitland, who also roomed on the second floor, turned the house lights and the heat on and off on Shabbat. It was then not as challenging to keep kosher as it is today. There were four kosher butcher shops and two kosher Jewish delis in Calgary.

My dad squeaked out a living as the proprietor of a small store called the "The Mirror Confectionary and Souvenir Shop" located on 8th Avenue between Centre Street and 1st Street S.E. The store was a combination tobacco shop, confectionary and *tchotchke* (small bric-à-brac) seller. There, mom and dad laboured together five days a week. The store was closed on Saturdays for religious reasons and on Sundays by law. The shop was near enough to where we lived so that mom and dad could walk to and from it. Fortunate because dad could not yet afford to buy his first car.

In 1949, the store was severely damaged as the roof collapsed by fire that broke out in the next door restaurant. With difficulty my dad was able to rebuild.

The war years were particularly tragic for mom. While dad's family were able to escape Europe before the

war began, mom's were not.

In November 1942, the Nazis marched into the small south-eastern Polish village of Pysznica. There, with the help of residents who pointed them out, the Nazis rounded up the Jews. Some, the Nazis took to the surrounding forest where they were shot. They were the lucky ones. The others the Nazis herded into the local synagogue, barred the windows and doors and set the wooden structure afire.

On that day my mother lost both of her parents, all of her brothers, sisters and their children. Mom suffered survivor's guilt and never really fully recovered from her loss, not from the day she learned the fate of her family until the day her heart stopped in 1989. Mother was not in the Holocaust but she was a victim.

In 1943, at the age of 5, my parents enrolled me in kindergarten both in public school and in the Calgary Hebrew School, the predecessor to the Calgary Jewish Academy. At that time the Hebrew School was a tenant within the House of Israel Building on Centre Street South, between 17th and 18th Avenues, which in those days served as the gathering place for Calgary's Jewish community. The Calgary Hebrew School, which we called *Cheder*, was an evening school. Each weekday we went to public school from 9 am until 4 pm with a break for lunch and then followed to *Cheder* on Mondays through Thursdays from 5 pm until 6.30 pm plus another hour and a half on Sunday mornings.

There were 17 kids in my kindergarten class at the Hebrew School who as we progressed through the grades learned the basics of Judaism and the Hebrew language. Somehow I finished grade 6. Of those 17 in my 1943



A plaque adorns the walls at CJA honouring the original donors to the school.

kindergarten class, some have moved away, some have sadly passed on and some, Mel, Jerry, Harriet, remain my good friends to this day.

In 1954, the Calgary Hebrew School commenced functioning as a fully integrated elementary day school teaching a dual program; an enriched Alberta curriculum plus Judaic and Hebrew language studies. Junior High was added in 1968.

In 1959 the school moved to its present location off Glenmore Trail. To purchase the land and build the school thereon was a large and burdensome undertaking for Calgary's Jewish community which then numbered less than 3,000. The names of those who recognized the importance of Jewish education and participated were enshrined upon the Honour Roll that now sits on the wall in the Calgary Jewish Academy.

I graduated grade 12 from public high school in 1956.

Continued on page 29



The Calgary Jewish Academy
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Siona Benjamin paints the world with a multi-cultural lens

By Art and Scroll Studio

Art and Scroll Studio presents renowned international artist Siona Benjamin Dec. 1 at 7 pm.

The art of Siona Benjamin defies categorization; at once there is the impact of images and patterns, as well as the perception of deep meaning as the characters come alive. Born out of her diverse background she uses colour and form to create powerful impact through beautiful shape and sinuous lines.

Art and Scroll Studio is proud to present Siona Benjamin on Wednesday Dec 1, 2021 at 7:00 MTD. To register for free tickets go to www.artandscrollstudio.com. An international artist and author she will share the backstory behind her art, her story of immigration and growing up in India. Program host Shelley Werner spoke with Siona in preparation for the episode.

SW: Would you say your work speaks to intolerance in the world?

SB: I am an Indian Jewish artist of colour, I have been in America for 34 years, and I think I have always been the “other” whether I’m the “other” in India, or the “other” in Israel or the “other” here. “Finding Home” is my initial series and I continue to explore it as it reflects my journey.

SW: You’ve said that you look at your own skin sometimes as blue. Do you think this is a way of creating “the other”?

SB: The blueness came about slowly and it came about thoughtfully and I thought it has become so real for me in my life now because I feel that it evolved. I thought what



Lilith © by Sonia Benjamin

skin colour would I paint myself in the beginning? Which shade of brown would be suitable? And then I found that actually instead of choosing the shade of brown, I could become the colour of the sky or the ocean and this would give me a neutrality of belonging everywhere because the sky over here is no different from the sky over India or any other country.

I became a visual storyteller. In the bargain this blue character was created and she became an icon for me of being able to express these thoughts, values, issues and being able to ask all these difficult questions. She became an appropriate theatrical character to be able to act out on the stage of my paintings.

Beauty and lyrical line are really important for me so it becomes even more dangerous when you hide danger and something more precarious under the beauty.

SW: Are biblical stories important to you?

SB: I like to recycle mythology; Whether it’s Indian or Islamic or Christian or Buddhist or even my Judaism; I’ve studied bible stories with some amazing rabbis who taught me how to recycle mythology. They taught me how to process it and not just paint it the way it is said. They said, “you can challenge it, you can reinterpret it.”

I’m sometimes influenced by Hinduism, by Christianity, by Islam by my Jewishness and everything because I come with all of that, it was like a baggage at first. Now I don’t think of it that way, it’s more like a lot of information that I can draw from.

SW: In the painting “Lilith” You have the words to a song that says “I know how to burn when in love.” What were you thinking when you included that?

SB: That is another pop symbol that I drew from. It’s from a Bollywood song in Hindi. It means “I know how to burn in love.” It’s actually a romantic song, but I’ve completely taken it out of the context. I’ve connected it to this woman who has a bandaged hand, who has a gas mask, who is looking three, four ways around her, who is sinking into the water, who has Jacob’s ladder on one of the



Tune in to Art and Scroll on Dec. 1 for a fascinating conversation with Artist Siona Benjamin, pictured above on an incredible tile floor installation of her art.

threads so she’s trying to ascend to someplace. When you say you burn in love it could be love which is positive but it also could be a negative kind of love that you commit yourself to.

All of Sonia’s works create a totality of experience that challenges the viewer and that draws them in, and asks them to ask themselves how they feel about the “other” and the impact of the outsider both as the viewer, and as the object.

Siona’s work can be seen at artsiona.com. Also view her gift items at bluelikeme.com, where many beautiful purposeful gems are available incorporating her powerful designs. She is the author of *Growing up Jewish in India*, *The Zodiac Floor*, and illustrator for the children’s book *I am Hava*.

Siona Benjamin has an MFA in painting from Southern Illinois University-Carbondale, Ill., and an MFA in theater set design from the University of Illinois-Urbana/Champaign. She has exhibited in the United States, Europe and Asia.

She was awarded a Fulbright Fellowship in 2011 to India, and a second Fulbright fellowship in 2016-17 to Israel. As not just a Jewish artist but also as one who crosses cultural boundaries, she’s received praise in numerous high-profile American publications. Her multicultural art has also been featured in *The Jewish Week in New York City and New Jersey*, *The Jerusalem Post*, *The Times of Israel*, and other publications.



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from the

Sources

by Eliezer Segal

Lord Gordon's Highland Hanukkah

Dickens' *Barnaby Rudge* carries the subtitle: *A Tale of the Riots of Eighty*. It is a historical novel set against the background of riots that erupted in England in the year 1780. Although most of the characters are fictitious, the broader historical background is quite accurate and corroborated by documentary testimony.

I finished reading the novel a few weeks before the January 6 2021 Washington DC riots, and it was quite chilling to note how precisely its mob psychology dovetailed with the assault on the American Capitol. The "Riots of Eighty" began as an orderly demonstration in which a petition was submitted before Parliament demanding revocation of the 1778 Catholic Relief Act bestowing rights on Roman Catholics. When the protest failed to achieve its purpose, it fell into the hands of a vicious mob who stormed public buildings, attacked churches, looted, demolished much of London, set afire and broke open the prisons, outnumbering the inadequate garrisons of police.

Dickens notes ironically, in an episode based on documented fact, that during those days of terror "even the Jews in Houndsditch, Whitechapel, and those quarters, wrote upon their doors or window-shutters, 'This House is a True Protestant.'"

The instigator of the anti-Catholic agitations was the Scottish anti-monarchist member of Parliament Lord George Gordon, head of the Protestant Association. Following the riot's suppression he stood trial for treason. His lawyer contended that his client had not maliciously intended the demonstration to be an act of treason against the Crown; and in truth, Gordon had consistently opposed violence and called for restraint. The jury accepted this reasoning and exonerated him.

Though acquitted of the treason charges, Lord George was quarrelsome enough to get himself into other legal entanglements. Eventually he was sentenced to five years imprisonment for assorted defamations of the British judicial system, the Queen of France and the French ambassador; and he was further burdened with some huge financial penalties and bail requirements that he was unable to pay. And so he spent his remaining years in Newgate prison until his death in 1793 at the age of forty-three.

But just before his imprisonment the mercurial lord took a surprising step. He converted to Judaism, adopting the name of Israel ben Abraham. He grew a beard down to his waist, underwent circumcision, and became meticulous in his observance of the sabbath, the dietary laws and other minutiae of orthodox ritual. At one of his trials he stubbornly refused to remove his hat. An observer reported that "his Lordship has officiated in a principal Synagogue in Birmingham, as a Chief of the Levitical Order!"

Dickens wrote that he became known for his generosity in distributing charity to needy inmates irrespective of the recipients' religious affiliations.

Gordon's conditions at Newgate do not appear to have been very oppressive. They permitted him to conduct his prayers, provided him with kosher food, and he entertained visitors. Although his hospitality was generally extended to all comers, he was quite particular when it came to Jewish guests—he insisted on meeting only with those who were fully observant, while denying entry to any who failed to uphold proper religious standards.

It is easy to dismiss his sudden religious metamorphosis as just another eccentric quirk of an erratic personality. Well before the 1780 upheaval, the maverick parliamentarian had acquired a reputation for his incoherent rambling oratory and abusive belligerency towards opponents. Many observers assumed that he was simply deranged. Recent scholarship stresses his links to radical libertarian movements.

However, it is likely that there were deeper reasons for his attraction to the faith of Israel.

As with many liberal thinkers of his time, especially in Scotland, Gordon was involved in Freemasonry which cultivated esoteric pseudo-Jewish teachings about Solomon's Temple and dabbled in Kabbalah. Furthermore, from early in his career Gordon found inspiration in Jeremiah's messianic vision that the Lord will lead the house of Israel "out of the north country." His opposition to the Catholic Relief Act may have been driven less by religious intolerance than by strategic concerns about allowing masses of Catholics to augment the ranks of the British imperialist forces arrayed against the American colonists. During his brief military service in America he

became a vocal supporter of the American ideal of liberty and a staunch critic of slavery.

There are scholars who argue that Lord Gordon's affinity to Judaism was a logical outgrowth of long-established themes in Scottish nationalist ideology. Like embattled Christian sects through history, Scots who fought against the Popes or the English monarchy liked to identify themselves with the ancient Israelites in upholding a sacred covenant though outnumbered by their oppressors. There was a widespread belief that many Scots were descended from Jewish refugees expelled from England under Edward I (a theory confirmed by their alleged aversion to pork); and the Jacobites (supporters of the Stewart dynasty) were known to practice circumcision.

In their struggles against England, the Scots had a longstanding admiration for the Maccabees who offered an inspiring model of a small force overcoming a populous army. The 1320 "Declaration of Arbroath," a manifesto of Scottish independence, depicted Robert Bruce as one "who like another Maccabaeus or Joshua" boldly fought for his people's liberty.

John Bower's fourteenth-century epic of Scottish nationalism *The Bruce* devoted a stirring chapter to this theme. In phraseology that recalls the Jewish 'Al ha-Nissim' prayer, the author extolled the triumph of Bruce's small band against the massive English armies, declaring that "these heroes were like the Maccabees who, as the Bible says, with great bravery and valour fought many a tough battle to deliver their country from evil bondage. They wrought so by their prowess that with few followers they won victory over mighty kings, and made their country free, for which their name should be praised."

But then again—Handel composed his "Judas Maccabaeus" oratorio to celebrate the English victory over the Scots at Culloden.

At any rate, we must admit that "MacCabee" sounds like a quintessentially Scottish name.

'From the Sources' by Eliezer Segal is sponsored by the Zeisler Families of Edmonton, Calgary and New York City



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Gluten-Free Churros for Hanukkah

By Tannaz Sassooni

It started with a question for Jonathan Gold. Hanukkah 2011 was nearing, and a friend sent a query to Ask Mr. Gold, the advice column of the late Pulitzer Prize-winning food critic renowned for putting Los Angeles on the map as a destination for culinary diversity. She told Gold that she wanted to participate in the Hanukkah tradition of eating foods fried in oil, but didn't want to smell up her apartment frying latkes. Instead, she sought the city's best churros. A tradition was born.

One night that week, a small, merry group got together and headed, per Gold's recommendation, to the Salinas Churro Truck. At the truck, we ran into friends who'd also read the Mr. Gold column and biked over to heed the call for sweet fried dough. Our groups joined forces. Someone's tinny boom box provided the soundtrack as new friendships were forged on a temperate LA winter night over bag after grease-stained bag of fresh, warm, crisp churros.

A couple of years later, we met again. This time at Mr. Churro on historic Olvera Street, a main square in Los Angeles from back when California was still part of Mexico. In this little shop, you could get churros with fillings like guava paste and cajeta, Mexican goat milk dulce de leche. We played digital dreidel on someone's phone, tried to remember the words to our favorite Hanukkah songs, and danced in the plaza as Olvera Street lit up with crowds of people for Las Posadas. Our Hanukkah tradition was not just delicious; it

embodied the spirit of our city's pluralism. Churros have become a special part of my family's Hanukkah celebrations, too. Since my nephew was diagnosed with celiac disease, sufganiyot can no longer be part of our festivities. Luckily, my neighborhood taco stand has gluten-free churros.

For those who don't happen to have a gluten-free taco stand within walking distance, this treat is easy to recreate at home. Instead of the classic cinnamon-sugar topping, you can pair them with dipping sauces that nod to traditional Hanukkah flavors: sweetened sour cream and raspberry jam.

Note: You'll need a pastry bag fitted with a Wilton 1M or other large open star tip. This recipe is adapted from "Boulder Locavore."

Ingredients

For the churros:

- 1 cup water,
- 8 tbsp unsalted butter (1 stick)
- ¼ tsp salt, 1 ½ Tbsp granulated sugar
- 1 cup gluten-free flour (I used Bob's Red Mill 1 for 1 Gluten-Free Flour, but any gluten-free flour with xanthan gum should work)
- 3 large eggs, room temperature, 1 tsp ground cinnamon
- canola, vegetable, or rapeseed oil, for frying

For the dipping sauces

- ½ cup raspberry jam, ½ cup sour cream
- ½ tsp vanilla extract, 1 ½ tsp granulated sugar

Directions

- 1. Combine water, butter, salt, and sugar in a medium saucepan over medium-high heat. Bring to a boil.



- Cook until butter is melted, whisking to combine all ingredients.
- 2. Lower heat to medium, add flour, and stir constantly until mixture comes together into a loose dough, about 2 minutes. Remove from heat.
- 3. Place dough in the bowl of a freestanding mixer fitted with the paddle attachment. Add eggs one at a time, mixing on high speed to fully incorporate each one. You can do this by hand or with an electric hand mixer, but a freestanding mixer gives the smoothest results. Continue to mix for 2-3 minutes, until the mixture comes together into a smooth batter.
- 4. Heat 1 inch of oil in a large pan or shallow pot over medium heat. Line a baking sheet with parchment paper or paper towels to hold cooked churros.
- 5. Fit a pastry bag with a 1M or equivalent tip. Place the bag in a tall glass or jar and fold the top of the bag over the edge of the jar. Fill the pastry bag with dough. You may need to do this in batches, depending on the size of your bag.
- 6. Check oil temperature by placing a small piece of dough into the oil. If many small bubbles form around the dough, it's ready. Pipe dough into the hot oil in about 4-inch lengths, using a sharp knife or scissors to cut off the end. Use tongs to turn churros as they fry, until they are golden brown all around, about 2-3 minutes on each side. Remove cooked churros to the prepared baking sheet.
- 7. To make sour cream dipping sauce, mix all ingredients (minus raspberry jam) until combined.
- 8. To make raspberry dipping sauce, heat jam in a microwave-safe bowl until it is slightly runny, about 30 seconds on full power.
- 9. Serve churros with dipping sauces while they are still warm and fresh.

Dr. Cyril Kay *Cont. from page 15*

researchers right across the province.

This extensive collaboration underpinned Cyril's vision of a virtual Alberta Cancer Research Institute that would pool resources and expertise to achieve heavyweight status on the international cancer research scene. But his elegant vision and plan ended when the Alberta government terminated the Alberta Cancer Board in 2008.

Cyril retired for a second time. But friends Dianne and Irving Kipnes needed his gift for building multi-disciplinary teams as they set up their foundation dedicated to stimulating lymphedema research. Cyril played an indispensable role guiding the foundation and developing the Alberta Lymphedema Network (ALNET). Despite lymphedema having received little research attention in the past, his stature within the medical community has drawn researchers from many disciplines to participate in ALNET. As a member of the Strategic Advisory Board, Cyril is dedicated to establishing Alberta as a world-class leader in lymphatic research and treatment.

Throughout his career, Cyril has been asked to serve on numerous advisory and editorial boards and grant panels in Canada and around the world. He served for 10 years on the Gairdner Awards selection committee, which selects the top biomedical and medical researchers in the world. His extensive service also includes the MRC Council of Canada, which provided key vision and direction for medical research in Canada, and the Scientific Advisory Board of the Canadian Heart Foundation. He is past president of the Canadian Biochemical Society, past Associate Editor of the Canadian Journal of Biochemistry, and Founding Editor of Paabs Revista, a review journal in biochemistry and molecular biology.

To date, Cyril has published 349 research papers focused

mainly on the structure and function relationships of muscle and calcium binding proteins. He has mentored many scientists who have moved on to international positions. And he takes great pride that his son Lewis is an outstanding biophysicist in his own right.

Cyril's recognitions and awards are many. In 1969-1970, he was an MRC Visiting Scientist in the Biophysics Department of the Weizmann Institute. He was elected as a Fellow of the New York Academy of Science in 1970, Fellow of the Royal Society of Canada in 1978, and Fellow of the Canadian Academy of Health Sciences in 2010. He received the Distinguished Scientist Award from the University of Alberta's Faculty of Medicine in 1988 and an Honorary Doctorate of Science from the university in 2019. He received the ASTech Award for a Lifetime of Outstanding Contributions to the Alberta Science and Technology Community in 2006. In 2003, the Alberta Cancer Board and Foundation endowed the Dr. Cyril M. Kay Graduate Studentship in Cancer Research in perpetuity for his role in promoting cancer research in the province.

Named a Member of the Order of Canada in 1995, Cyril was elevated to Officer of the Order of Canada in 2006. He and Lewis are among very few fathers and sons who have both received the Order.

Cyril is a recipient of Queen Elizabeth II's Golden Jubilee Medal in 2002, the Alberta Centennial Medal in 2005, and Queen Elizabeth II's Diamond Jubilee medal in 2012).

Celebrating his 90th birthday in 2021, Cyril continues to serve local and international scientific communities. For the past 10 years and counting, he has served on the Scientific Advisory Board of Oncopole, a significant international cancer research centre in Toulouse, France.

Cyril and his wife Faye have two children, Lisa and Lewis, and four grandchildren.

The Alberta Jewish Community extends a hearty Yasher Koach to Cyril Kay and his family for this well-deserved honour.

Wishing you a joyful Chanukah!

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JFSC receives 2021 Alberta Minister’s Senior Service Award

By Lisa Thomson

JFSC (Jewish Family Service Calgary) is the proud recipient of the 2021 Alberta Minister’s Senior Service Award in the NonProfit Category for ‘Outstanding Commitment to Alberta Seniors’. The official virtual Awards Ceremony took place October 21, 2021.

“This Award recognizes Albertans who have exemplified leadership and compassion in serving seniors and their communities,” stated Alberta Minister of Seniors and Housing Josephine Pon. “Thank you for Jewish Family Service Calgary’s exceptional dedication and outstanding commitment to improving the lives of seniors in Alberta.”

“Seniors are our history, our wisdom and our experience,” says Roxanne Droppo, JFSC Executive Director. “We are committed to providing superior programs and services to reduce isolation and enhance the quality of life for seniors. We are so honored to be chosen for this award.”

The Minister’s Senior Service Award recognizes JFSC’s innovative and impactful work. Programs and services focus on basic needs supports, older adult supports, memory care, caregiver support, seniors’ mental health and addictions and post war survivor services (Claims Conference). Creative programs like Safta’s Kitchen, the Friendly Visitor Program and relationships with other community outreach programs strive to engage seniors and connect them to their communities.

JFSC is recognized for being a leader in its field through

its commitment to partnerships and collaborations with other organizations and being an active member in a growing network developed to share expertise, resources and referrals, providing specialized supports to seniors in Calgary.

Servicing seniors since its inception in the 1960s, JFSC worked to centralize Jewish nursing home residents into the Chinook Nursing Home in order to bring them comfort in being together and to have enough residents in one location to offer access to important aspects of Jewish life including a kosher kitchen.

This important work continues today. With the aging of the baby boomers, Alberta’s senior demographic is growing. Economic uncertainty and dramatic increases in the cost of living is causing larger numbers of seniors to be financially vulnerable. The number of people with memory issues is growing, many seniors want to remain in their homes as long as they can and require enhanced assistance. As a result, there will be a growing number of family and lay caregivers needing support to make that happen.

“Over the past 20 months of the pandemic, we quickly pivoted to address emerging needs, and launched five new programs specifically aimed at seniors,” says Droppo. “We anticipate a growing demand for programs and services directed at seniors, and as a smaller, dynamic agency, we are well positioned to meet these evolving needs.”

In 2022, JFSC is celebrating their 60th Anniversary, and



On behalf of JFSC, Executive Director Roxanne Droppo accepted the 2021 Alberta Minister's Service Award for outstanding commitment to seniors.

is grateful for the foresight and support of the Calgary Jewish Community over the decades. The Agency would like to thank their clients, funders, donors, staff, volunteers and collaborative partners for making this Award possible. Read more about the Awards alberta.ca/ministers-seniors-service-awards.aspx.

For more information about JFSC’s programs and services, visit www.jfsc.org, email info@jfsc.org or call 403-287-3510.

Israel to purchase tens of thousands of doses of Pfizer’s new COVID treatment

By Shira Hanau

(JTA) — Israel’s government reached an agreement with the pharmaceutical company Pfizer to purchase tens of thousands of doses of the company’s new anti-viral treatment for COVID. The news was first reported by Israel’s Channel 12 news station, according

to *The Times of Israel*.

The doses, which are administered in pill form, will be shipped to Israel after the drug is approved by the Food and Drug Administration in the United States. Pfizer’s trials showed the drug to be highly effective in reducing the chance of hospitalization or death in unvaccinated people infected with the coronavirus. The pills could be approved by the agency before the end of 2021. The United

States has also purchased millions of doses of the drug.

Reports of the agreement to purchase the drug from Pfizer came after Israeli Prime Minister Naftalit Bennett said the drugs could be a key part of the country’s approach to dealing with further spread of the coronavirus. Israel was among the first countries to purchase Pfizer’s coronavirus vaccine and to begin vaccinating its citizens, which helped bring the pandemic under control in the country.

“If the drug is approved for use it will be another significant tool in managing the pandemic, together with vaccines for everyone and accessible tests for everyone, all the time,” Bennet said in a cabinet meeting Nov. 7, according to *The Times of Israel*.

The announcement comes days after Israel approved Pfizer’s coronavirus vaccine for children ages 5 to 11. Inoculations for children are expected to begin in the next several days.

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Okanagan Jewish community welcomes Rabbi Tom Samuels

By Abbey Westbury

One of BC's small-but-thriving Jewish communities has just raised its profile another notch. The Okanagan Valley, home to snowy mountains, glacial lakes, lush vineyards and orchards, world-class tourism experiences, and roughly 2,000 Jews now has a new rabbi.

The Okanagan Jewish Community's Beth Israel Synagogue recently welcomed Rabbi Tom Samuels to be the organization's first full-time spiritual leader. Established in 1980 by a dedicated group of locals, the OJC has flourished in recent years. Although they have always happily relied upon semi-retired, student, and visiting rabbis, the membership felt that the time was ripe to bring a permanent leadership presence to their bimah.

As a non-denominational rabbi with experience across the spectrum of Jewish movements, Ontario native Rabbi Samuels is an excellent fit for this pluralistic congregation. Most recently, he served several roles in the Chicago area - as Rabbi at the McHenry County Jewish Congregation, and as the rabbi-in-residence at Chicago's K-12 Interfaith School.

Rabbi Samuels joins the Chabad's Rabbi Shmueli Hecht as a leader of the small-but-mighty Jewish presence

in the region.

"I'm excited to help this incredibly eclectic, diverse, and spiritual community go deeper into their Jewish voices," Samuels effuses.

From the pulpit and in person, the rabbi's warm and engaging personality shines. He prefers to connect with people where they're most comfortable, and is ready to share his comprehensive spiritual insights at the shul, the corner coffeeshop, or on a lakeside hiking trail. He's a champion of the deeply personal aspects of Jewishness, which appeals to the OJC's multi-faceted congregation. Rabbi Samuels incorporates a natural magnetism, a rich musicality, and a thoughtful approach to tradition into his teaching, making him well-positioned to grow the OJC's presence within the larger Okanagan community.

The OJC's Rabbi Search Committee spent the better part of 3 years selecting the perfect candidate. Committee chair Adam Tizel reflects, "It's exciting to finally have our very own full time Rabbi who lives in Kelowna. Even with the challenges that come with Pandemic times, he really inspires and helps keep us cohesive. We look forward to seeing more people join our increased offering of events."

Like so many small, eclectic Jewish communities, the OJC long made do with hosting irregular and disparate



Okanagan Valley's new Rabbi - Tom Samuels

religious, cultural, and social activities organized by enthusiastic community members. However, they lacked a central, unifying leader. It's clear that they have finally found their missing piece in Rabbi Samuels.

Mazel tov to the Okanagan Jewish Community and the vibrant heritage they're building in their beautiful corner of Canada!

Jewish shoppers call out Hanukkah mistakes. It’s working.

By Shira Hanau

(JTA) — “Deck the halls with matzo balls”? Hanukkah menorahs with 12 candles?

Products with misfired Hanukkah messages have been drawn gripes for years, but this year major retailers are responding quickly to customer complaints about Hanukkah products they say are culturally inappropriate or misinformed.

It took just one day from when the Instagram account Hanukkah Fails posted about Target’s Hanukkah “Countdown Calendar” before the major retailer changed the product description to “Happy Hanukkah Wall

Hanging Menorah.”

The Instagram account, which is dedicated to pointing out culturally inappropriate Hanukkah-related products or product descriptions, posted about the product on October 31. The original product description — which suggested a connection between Hanukkah and Advent calendars that count down the days until Christmas — was altered by November 1 to remove any reference to counting down.

Bed Bath and Beyond removed a Hanukkah product altogether after customers pointed out that its message mixed up two

different Jewish holidays. The product, a pillow printed with the words “Why is this night different from all other nights? Happy Hanukkah,” used perhaps the most iconic phrase from the Passover seder.

After images of the pillow went viral — and after Alma, JTA’s sister site, wrote about the “worst Hanukkah pillow of all time” — Bed Bath and Beyond removed the product from its website.

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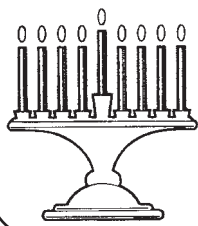
Chag Sameach - Happy Chanukah!
from Barb & Ron Krell
and family



*Wishing family & friends
all the best this Chanukah!*
from Sandra Fayerman

Happy Chanukah!
from Steve, Ben, Sophie,
and Rhonda Kaganov

Happy Chanukah
to the entire community



from Marilyn Libin
& Jed Gaines
and family

*Wishing everyone a Chanukah filled
with love, light, health & laughter*



from
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*Happy Chanukah
to the entire community*

from
Cantor Russel G.
Jayne and
Mr. Russ Janiger



חנכה חנה

Chanukah Sameach - Happy Chanukah!
from Charles & Therese Groner & family

Chag Sameach - Happy Chanukah!
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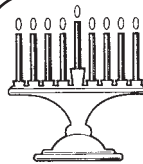


חנכה חנה

from Cheryl, Jason, Justin
& Gabrielle Gurevitch

חנכה חנה

Chanukah Sameach - Happy Chanukah!
from Susan & David Inhaber and family



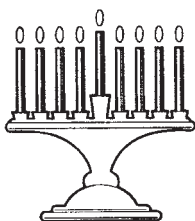
*Wishing family & friends
all the best this Chanukah!*
from
Halley & Bruce Girvitz

*Happy Chanukah
to the entire community*

from
Gail & Mel
Ksienski
and family



Wishing everyone a Chanukah filled
with love, light, health & laughter



from
Arlein Hoffman
Chetner & family

*Happy Chanukah
to the entire community*

from
Saundra &
Harold Lipton
& family



*Wishing everyone a Chanukah filled
with love, light, health & laughter*



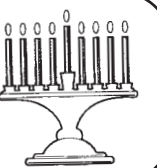
from
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Kowall and family

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filled with love, light, health & laughter*

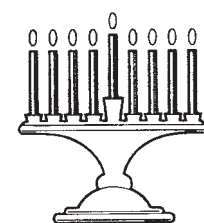
from
Jackie and Hayim
Hamborger
& family



Happy Chanukah!
from Lea Kohn



*Wishing everyone a Chanukah
filled with love, light, health & laughter*



from
Dorothy Hanson
&
Sheldon Shagal

*Wishing everyone a Chanukah filled
with love, light, health & laughter*



from
Lily & Bill
Lister

*Wishing family & friends
all the best this Chanukah!*
from Cheryl, Rob, Danielle
and Jarret Miliner

*Wishing family & friends
all the best this Chanukah!*



from Phil &
Harriet Libin
and
Stuart Libin




Debbie and
Nelson Halpern
and family wish
you a
Chanukah
Sameach



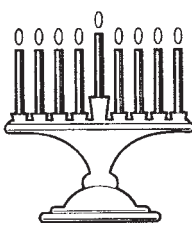
*Wishing family & friends
all the best this Chanukah!*
from Charlene & Gerry Molotsky
and family

ENJOY THE BLESSINGS OF CHANUKAH



Chag Sameach - Happy Chanukah!
from
Wendy & Allen Mendelman
and family

Wishing everyone a Chanukah filled
with love, light, health & laughter




from Sandy
& Larry Martin
& family

חג חנוכה שמח
Happy Chanukah
to the entire community
from Roslyn Mendelson
& David Hodgins

Happy Chanukah
to the entire community


from
Murray Robins
and family



חג חנוכה שמח
Happy Chanukah!

Wishing everyone a Chanukah filled
with love, light, health & laughter
from Esther & Gary Silberg

Chag Sameach - Happy Chanukah!
from Judy Shapiro
& Richard Bronstein and family



Happy Chanukah!
from Diana Kalef, Elliott,
Jonah, and Micah Steinberg


Chag Sameach -
Happy Chanukah!

from Lenny & Faigel Shapiro




Wishing family & friends all
the best this Chanukah!

from Medina Shatz
& Randy Best and Scout



Wishing everyone a Chanukah filled
with love, light, health & laughter



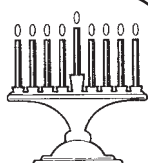
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Moscovitz

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all the best this Chanukah!

from Danny & Roz Oppenheim

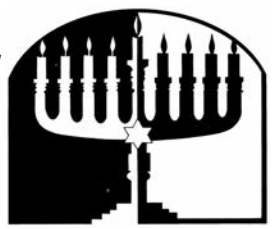
Chag Sameach - Happy Chanukah!

from
Frances Pearlman



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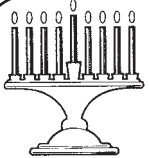
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from
Betty Sherwood
& Jim
Casquenet




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all the best this Chanukah!

from Carole Stoffman
& family



Happy Chanukah!
from Cheryl & Morley
Shore & family


Wishing everyone a Chanukah filled
with love, light, health & laughter



from Hilda
& Lennie Smith
and family

Wishing everyone a Chanukah filled
with love, light, health & laughter

from
Miriam Milavsky
and family



Chag Sameach - Happy Chanukah!

from
Ron Plucer & family

Wishing family & friends
all the best this Chanukah!

from Beth & Lorne Price and family

Wishing family & friends
all the best this Chanukah!

from Rochelle Rabinovitz
and family




חג חנוכה שמח
from Marg Semel, Adam Singer,
Rachel and Hanna

Chag Sameach - Happy Chanukah!

from Cheryl & Bob Shiell
and family


Happy Chanukah
to the entire community



from Gail &
Brian Sidorsky
and family

Wishing family & friends all
the best this Chanukah!

from
Cynthia & David Prasow




Chag Sameach -
Happy Chanukah

from Linda & Gary Wolf



Wishing everyone a Chanukah filled
with love, light, health & laughter

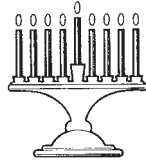
from
Wynne &
Harvey Thal



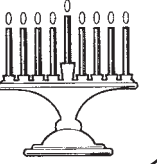
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from Lorie Abernathy and Gie Roberts

Wishing family & friends
all the best this Chanukah!
from Brian & Karen Abrams
and family



Chanukah Sameach -
Happy Chanukah!
from Helena Barker
& Israel Lachovsky



חנוכה שמח

Chanukah Sameach - Happy Chanukah!
from Jeanette & Rudy Berger



Wishing family & friends
all the best this Chanukah!
from Sheila Bermack & family



Wishing everyone a
Chanukah filled with love,
light, health & laughter
from
Ruth Dvorkin,
Susan Dvorkin,
Dara, Spencer & Josh



Chag Sameach - Happy Chanukah!
from
Renée & Milt Bogoch

Chanukah Sameach
- Happy Chanukah!
from Robbie Babins-Wagner
& Neil Wagner and family



Happy Chanukah
to the entire community

from
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Adam & Zach
Chulsky

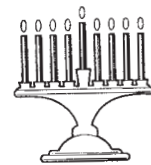


Wishing family & friends
all the best this Chanukah!
from Jackie & David Busheikin
and family

Wishing family & friends
all the best this Chanukah!
from Sam & Lauren Bell
and family



Wishing everyone a Chanukah filled
with love, light, health & laughter

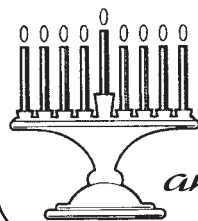


from
Jenny Belzberg



Happy Chanukah
to the entire community

from Marnie,
Darren, Jonah
&
Chloe Bondar



Chanukah greetings

from the
Cohas, Carson

and Boama Family



Wishing family & friends
all the best this Chanukah from
Bronia & Sid Cyngiser

Wishing family & friends
all the best this Chanukah!
from Harvey Cyngiser
and family



Wishing the community
a Happy Chanukah
from Phyllis D'Aguiar

Wishing family & friends
all the best this Chanukah!

from Michele
Doctoroff,
Ted and
Sydney Switzer



חנוכה שמח

from Maxine & Milt Fischbein
and family

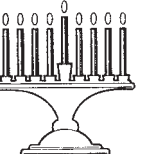
Happy Chanukah!

from Dr. Caron
& Rabbi Mark Glickman



Happy Chanukah
from

Helen, Jeff, Emma, Jacob,
Hannah, and Juan Faber



Wishing everyone a Chanukah
filled with love, light, health & laughter



from the
Balaban
family

Chag Chanukah Sameach
to the entire community!



from
Esther, Sam
& Tamara Plucer



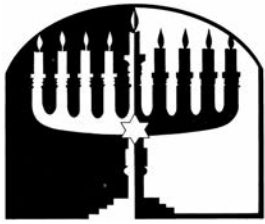
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*from
Zohar
& David
Wallach*



*Happy Chanukah
to the entire community*

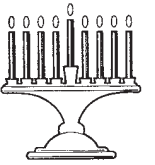
*from
Dalia, Allan,
Tammy and
Mark Wolinsky*



חנוכה שמחה

*Chanukah Sameach - Happy
Chanukah! from the Zivot Family*

*Happy Chanukah!
from
Mary & Ken Taub*



***Happy Chanukah
to the entire community***



*from
Mark, Amelia
Mandel and Family
MHM Professional
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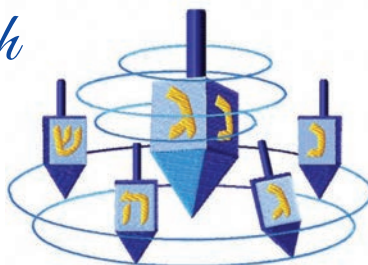
*Wishing everyone a Chanukah filled
with love, light, health & laughter*



*from
Jerry and Fay
z"l Schwartz*

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Nazi Memorabilia pulled from Alberta stores following B’nai Brith action

Submitted by B’nai Brith Canada

EDMONTON — B’nai Brith Canada credits the owners of three antique stores in Edmonton for showing the moral clarity to remove contemptible Nazi memorabilia from their shelves.

Abraham Silverman, B’nai Brith’s Alberta Manager of Public Affairs, reached out to the owners of Old Strathcona Antique Mall, Blue Jar Antique Mall, and Mykel’s Antiques & Collectables. Silverman informed the owners of those stores of the Nazi memorabilia’s offensive nature. The owners appropriately removed the items from display. They also acknowledged the harm of selling Nazi memorabilia, which often encourages the romanticization of Nazi ideology.

B’nai Brith continues to monitor stores and flea markets across Canada, some of whom steadfastly refuse appeals to cease selling Nazi items.

While the sale of Nazi materials in Canada is not illegal, B’nai Brith denounces efforts to commercialize Nazi memorabilia and the unethical practice of profiting from genocidal paraphernalia. Items from the Nazi era belong in the collections of museums that can educate visitors

about the tragic and horrendous history of Nazi Germany.

The Nazi regime killed 12-million people in the Holocaust, including 6-million Jews.

“We are encouraged by the wise decisions of the three antique stores we contacted,” Silverman said. “B’nai Brith will continue to monitor the situation in Alberta to ensure our stores are free of such disturbing items.”

“Artifacts from Nazi Germany belong in a museum, not private collections,” reiterated Michael Mostyn, Chief Executive Officer of B’nai Brith Canada. “Antique shops that sell Nazi memorabilia risk propagating Nazi ideology by selling to those such as white supremacists. Exalting the



Nazi era is particularly repugnant on the eve of Remembrance Day, when we remember the sacrifices of our brave Canadian soldiers who gave their lives fighting the Nazis in defence of our freedom.”

FSWC hosts *Cont. from page 13*

not be solved by more tweets or by Hollywood celebrities (though she did describe how supermodel Bella Hadid—who has triple the number of Twitter followers as there are Jews on this planet—has proved influential in her online vilification of Israel).

“One side has been in a war. The other side has been asleep. That is us,” Tishby said.

“The Jews throughout history have had a tendency to not ruffle feathers. It just doesn’t work,” warned Tishby.

“There’s never been a clearer time to be courageous in your own independence and to speak freely,” Barlow stated.

Correcting the false narratives so easily spawned on social media will be a tough task, but it is “just the tip of the iceberg,” Tishby said.

“We need to be forcing social media platforms to have a more widespread, educational, engaging breadth of resources that can actually speak to these matters in an intelligent, truthful, historically rooted academic sense,” Barlow said.

Weiss, who speaks to many young Jewish audiences, urges against self-abnegation and self-censorship, instead encouraging co-religionists to wear their Judaism and

Zionism as “a badge of honour.”

“The mere fact of doing that is radical and contagious and changes the whole conversation,” Weiss said.

“I do think that now more than ever, we need to instill a sense of Jewish pride among ourselves and in a global sense,” Barlow said.

That effort is damaged when some Jews abet antisemitic and antizionist rhetoric.

“It’s the most damaging of all because... it is koshering antisemitism,” said Barlow. “They are feeding into the power of those who are being racist toward them and oppressing them, and they are strengthening the antisemitism that we see in those progressive spaces.”

Weiss urges empathy for the choice being forced on young progressive Jews who are pressured to disavow Israel in order to be counted among the “good.” That pressure has been applied to the Jewish people continuously, dating back to the Hellenists, Weiss noted.

Tishby believes that a “breakdown in Jewish education” is part of the problem.

“When the Seth Rogens of the world are not given historical context to what has actually happened, they arrive on campus and think we lied about everything else.”

“We wanted to brush away... and not discuss the issues,” Tishby added. “If we do that, we allow the conversation to get confiscated and taken away from us.”

“I think that the Jewish institutions have by and large failed us by not being forthright enough in tackling this,” agreed Barlow.

“The attitude of the [Jewish] institutions seems to have been to try to kowtow to the popular progressives or to try and dhimmi and negotiate by making ourselves smaller to fit into an umbrella society that is taking on a lot of other causes and fights that are not our own,” Barlow added.

Weiss said the Jewish community needs to be “counter-cultural.”

“There is nothing that young people want more right now in this culture than meaning and belonging in their lives,” Weiss added. “If what we are offering as a Jewish community is a pale shadow of what’s going on out there, you’d better believe they are going to win. We need to offer something completely different.”

Barlow says some young Jews are making inroads, including Ben M. Freeman. Fortuitously, the Hong Kong-based educator and author of *Jewish Pride: Rebuilding a People* will be speaking to Albertans on January 27 in a live virtual program co-sponsored by the Jewish Federations of Calgary and Edmonton and the Calgary and Edmonton public libraries. Calgary Jewish Federation Holocaust and Human Rights Remembrance and Education co-chairs Marnie Bondar and Dahlia Libin spearheaded Federation’s sponsorship of the FSWC State of the Union event, which enabled an Alberta audience comprising some 140 households to log in free of charge.

“The work is daunting, but you can’t give it up,” said Libin. “These three women are true to themselves inspite of the challenges.”

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Canadian Hadassah-WIZO (CHW) passionately supports programs and services for Children, Healthcare, and Women in Israel and Canada.

“We had wanted to invite each of them to speak in Alberta, but the opportunity to hear the three of them together was amazing,” said Bondar. “We share their values and are so impressed by the strength and support they lend each other. That is the atmosphere we are trying to build in our community.”

In addition to their work on Calgary’s first-ever fall Holocaust Education Symposium—which has attracted 4,900 Calgary and area Grade 11 students and their teachers—Bondar and Libin have organized an impressive lineup of winter and spring programming beginning on International Holocaust Remembrance Day when they welcome Freeman, whose Jewish pride has been influenced by his embrace of LGBTQ+ pride.

As Bari Weiss observed during the State of the Union program, “Leadership comes from really unlikely places.”

Theodor Herzl was putting up a Christmas tree in his house in Vienna while he was writing *The Jewish State*,” Weiss said, inviting viewers to expand their thinking by considering just who the next Herzls might be.

“There is a very good chance that they are going to be young and that they come from the periphery of Jewish life,” added Weiss, “so it is very important that we heed those voices.”

Read next month’s issue of *AJNews* and visit jewishcalgary.org for more on the January 27 live virtual event with Ben M. Freeman and upcoming Holocaust and Human Rights Remembrance and Education programming.

Maxine Fischbein is a Local Journalism Initiative Reporter for Alberta Jewish News.

About the artist: Naomi Broudo

By Shelley Werner

The whimsical image on the cover of this month’s *Alberta Jewish News* is titled Dreidels and it is the creation of artist Naomi Broudo.

Naomi was born in Regina, but grew up in Winnipeg. Coming from a family of extremely creative people she always had someone to look up to, learn from, and make art with.

She left Winnipeg after high school to go to Israel for a few months. Her few months turned into living in Israel for 12 years, getting married, having a son, becoming a kibbutz member, and, eventually, going to art school.

After living in Israel for 12 years as a Kibbutz Adamit member, she returned to Vancouver in 1986, enjoying a successful career as a graphic designer for 25 years.

“My body of work is constantly influenced by the world we explored and continue to experience every year. I try to keep my offerings fresh with new techniques I learn along the way as well as the cultures and traditions that we explore that become part of my soul.”

Naomi’s work utilizes technology in a variety of formats to create graphic designs that are both modern in style and evocative of ancient motifs. She uses computer tools to define both hard edge and painterly techniques. Drawing free hand with a stylus and ipad she creates powerful portraits capturing the sights of daily life.



From her Hanukkah collection, "Dreidels" and "Still Life Menorah" by Naomi Broudo.

Naomi’s work is based on graphic designs that inspire her, from her extensive travels to everyday sights. Her precise contours and purposeful areas of colour serve to illuminate her illustrations with powerful pattern and imagery as well as Judaic intent.

As a featured guest on Art and Scroll Studio on Nov. 3, Naomi shared the backstory of her art and how colour and

pattern from the places she’s travelled have an impact on her work. See more of her work at <https://bit.ly/NaomiBroudoPreview> and view the full episode at <https://bit.ly/ArtandScrollStudioChannel>.

Purchase Naomi’s Hanukka collection and other work at: Society6: society6.com/naomibroudo. Shop: naomibroudo.etsy.com. Web: freshketubahdesign.com.

A plaque *Cont. from page 18*

By that time Dad’s finances had somewhat improved. We were living in our own home. Dad had purchased a lot from the City of Calgary in lower Mount Royal for \$600 upon which he had built a 2 bedroom bungalow with a couple of extra rooms in the basement. That bungalow no longer exists. The property was sold after both my parents passed away. The new owner immediately demolished our house to make way for the brick mansion that presently sits on the site. At one time Alberta’s former premier Peter Lougheed owned the property. I often joke that Peter Lougheed used to live in the Spier mansion.

Dad had also purchased his first car. As I had a driver’s license I got to drive the car. In those days you did not need to take a driver’s test to obtain a license. All you needed was to attain the age of 16.

About going on to university, I was ambivalent thinking I might prefer to become a merchant like Dad. After all, I had introduced to the store Dick Tracy wrist radios, a device that could detect radio waves with only a crystalline mineral and an antenna. They sold like hot cakes. The only problem was none worked and all were returned to the store by the purchasers.

My parents quickly squashed my notion and off I went to university in Edmonton. No university then existed in Calgary.

Six years later in 1962 I returned to Calgary with a wife and a law degree. Sondra and I had met a few years earlier when we both had summer jobs working as counsellors at

Camp B’nai Brith in Pine Lake. This year we celebrated our 60th wedding anniversary.

As for mom and dad’s store, it was one of the properties expropriated by the City of Calgary in the early 1970s to make way for construction of the Glenbow Museum.

In 1979 our son Brad graduated from grade 9 at the Calgary Hebrew School and our daughter Leanne followed 3 years later. While our children were in the School, I served on its Board of Directors and then took on the role as President.

In 1987, the Calgary Hebrew School and Calgary’s other Jewish day school, the I.L. Peretz School amalgamated to form the Calgary Jewish Academy (CJA for short).

In the spring of 2020, Sondra and I attended, under Covid restrictions, our granddaughter Zoey’s grade 9 CJA graduation exercises. Zoey is the third generation of our family to have attended the Calgary Jewish Academy or its predecessor the Calgary Hebrew School.

My parents would be so proud to know what they to their capability helped build in 1959, now, some 62 years later, still stands. It thrives, an institution of academic excellence teaching a full dual curriculum and instilling in their students a strong sense of their Jewish heritage and tradition making Judaism culturally and socially relevant

to them in this the 21st century.

A while ago I read Alan Dershowitz’s 1997 book “The Vanishing American Jew,” the thesis of which is a warning that American Jews are in danger of disappearing and what must be done now to create a renewed sense of Jewish identity for the next century.

Decades before that book was published my parents understood. They had each come from Europe to create a new life in Canada with its open, free and welcoming society where we Jews have never been more secure, more accepted, more affluent. That very success is a consequential threat to our identity as a people. My parents understood that the battle for survival in this land is one for our Jewish identity, our very Jewish soul. And my parents understood that we have a powerful weapon on the front lines of that battle, Jewish education, which in order to endure requires a committed culture of those wishing to sustain and foster it.

And that is why there is a bronze plaque at the Calgary Jewish Academy inscribed with the names of my parents, MR. & MRS. S. SPIER.

Unto each plaque there is a story. This is my parents and it is also mine.



Happy Chanukah!

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Rocky Mountain Rabbi

Cont. from page 10

Krygier Lapidès understands the importance of her chaplaincy role from the inside out.

“I’m most looking forward to being of service to the community in an area that is sometimes underserved. When my sister was very sick and then passed away when I was in my 20s, I would have been so grateful to have someone like me around then to talk to about the grief and fear, the afterlife and spirituality, and making it a holy time.”

“The reason I decided to become a Rabbi rather than stick with Holocaust education was because after my mother passed away, and I realized I was the last remaining member of my family of origin, I decided that I wanted some joy out of my Judaism and I wanted to bring that to my community,” Krygier Lapidès said.

“I want to bring some comfort and peace to people who are suffering and need support. Our culture is very grief illiterate. People just don’t know what to say, how to act or how to be present with someone who is in grief. Unfortunately, what that sometimes results in is people who are grieving being isolated and not being able to be witnessed in their grief which is what needs to happen, and so I want to do that.”

Krygier Lapidès and her husband David recently became empty nesters, but there is no slowing down for Rabbi Ilana. In addition to her new role as Jewish community chaplain, she continues to build her independent and non-denominational rabbinical practice.

The Rocky Mountain Rabbi - as Krygier Lapidès is known - will continue to build her rabbinical practice, officiating at Jewish lifecycle events, presenting online Jewish programming and ministering to interfaith families and individuals otherwise unaffiliated in the community.

“I want to cater to those on the fringes of the community, who sometimes feel alienated or unwelcome. That means officiating for people who are interfaith and intermarried and just welcoming people into the tent, so to speak. I really think that’s important,” Krygier Lapidès said.

Sari Shernofsky told *AJNews* that one of her first post-retirement goals is to create a piece of art honouring those who passed away during her tenure as community chaplain. One of the individuals who will be represented in the artwork spent the last eight years of her life in a hospital bed. Shernofsky was frequently at her side and says she took much inspiration from the woman who, despite living with constant pain, always had a smile on her face and a kind word.

“Each of them took a piece of my heart,” reflected Shernofsky, who is well respected for her compassionate care, a calling she hopes to continue fulfilling on a

volunteer basis.

Originally from Montreal, Shernofsky planted roots in Calgary following a corporate move with Transalta in 1981. After a career that included stints with other oil and gas companies and a business of her own focusing on communications and public consultations, Shernofsky came to the realization that she “...wanted to do work that really made a difference in individual lives.”

She supported some friends coping with illness - an act of loving kindness she says energized her - and enrolled in a two-year Clinical Pastoral Education program unsure just where it would lead her.

Her academic preparation included a master’s degree in Jewish studies which she took online.

Shernofsky began visiting Jewish hospital patients. Along the way, she discovered that as many as half were not connected to the Jewish community. Lance Davis - then the executive director of Calgary Jewish Community Council (now Calgary Jewish Federation) encouraged Shernofsky in her work; with his support, she created a part-time professional position as Jewish Calgary’s first community chaplain. Concurrently with that position, she served as a part-time multi-faith chaplain at Foothills Hospital and later at Chinook Hospice.

Besides providing spiritual support and solace to Jewish individuals in hospitals and long term care facilities, the shut in, and those experiencing loss and grief, Shernofsky became an important resource for community members with mental health challenges. She organized a local conference on mental health in the Jewish community about a decade ago. Other career highlights included creation of a mental health support group; advocacy that led to the provision of kosher food in hospitals by Alberta Health Services; and creation of *bikur cholim* (visiting the ill) training for adult volunteers and Calgary Jewish Academy and B’nai Mitzvah students.

An active member of the AHS Spiritual Care Advisory Committee, Shernofsky participated in creating a booklet that explained end-of-life rituals associated with various faith traditions.

In addition to bringing her successor up to speed, Shernofsky has been saying shalom to the many individuals who have relied on her support, some of them for many years now. But that does not mean goodbye for Shernofsky, who hopes to



Rabbi Ilana Krygier Lapidès and her family. (photo supplied)

resume visits on a voluntary basis once COVID-19 protocols allow for it.

In the meantime, Shernofsky is grateful to pass the torch to a knowledgeable and capable person like Rabbi Ilana.

“Ilana is the best person for this job,” Shernofsky told *AJNews*. She has the intuitive skills and will be absolutely magnificent.”

Jewish Family Service Calgary Executive Director Roxanne Droppo echoes the sentiment. Although the community chaplaincy remains a part-time position, Droppo has recognized that Rabbi Krygier Lapidès’ depth of knowledge is an asset where JFSC colleagues are concerned. The organization is therefore expanding the chaplaincy role to include ongoing education for JFSC staff in a Judaism 101 program that will increase their literacy in multiple aspects of Jewish culture and religion, Droppo told *AJNews*.

The Chaplaincy position is “critical to the community,” said Droppo, who acknowledged the graciousness of the Calgary Jewish Federation board of directors in continuing its funding of the position while embracing its transition to JFSC.

“We are living in times that are increasingly difficult,” said Droppo, adding that Krygier Lapidès’ work will help those who are most isolated to “develop connections and a sense of belonging.”

“Rabbi Ilana is a force,” said Droppo. “She is one of those people put on this earth to make people like me a better person.”

“We always want to strengthen our work and be responsive to the community. If there are gaps - and I’m pretty sure there are - we want to find out about and address them.”

Droppo said that people who need support will often only express that sentiment to someone with whom they are already comfortable, adding that Krygier Lapidès is a familiar, safe, and comforting presence who can help others to connect in meaningful ways.

For more information about Jewish Family Services Calgary or to contact Jewish Community Chaplain Rabbi Ilana Krygier Lapidès, go to jfsc.org or call 403-287-3510. For more information about the Rocky Mountain Rabbi, go to rockymountainrabbi.com.

Maxine Fischbein is a local Journalism Initiative Reporter for Alberta Jewish News.



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Leadership, teamwork, and diplomacy: Lessons at sea with the Royal Canadian Navy

By Nico Slobinsky, CIJA

It isn't every day that civilians are afforded the opportunity to see inside a Royal Canadian Navy (RCN) ship, let alone sail with its crew with almost unfettered access to the place. Yet, that's exactly what happened in early October when, representing CIJA, I joined 13 leaders in their respective fields from all across Canada and embarked the HMCS Harry De Wolf, which recently crossed the Northwest Passage as part of the navy's Canadian Leaders at Sea (CLaS) program.

The RCN's CLaS program is designed to help familiarize civilian stakeholders with the work sailors do and the capabilities of their ships – and to help bring Canadians closer to their navy. With exposure to the work of the RCN at sea and ashore, CLaS participants acquire an appreciation for how the RCN protects and defends Canada at home and abroad. Upon completion, CLaS alumni become goodwill ambassadors and share the message of what the Royal Canadian Navy is all about. This naval program parallels CIJA's mission program – in which we take a variety of Canadian leaders to Israel to learn first-hand about the country and her people.

The action-packed, three-day program with the Harry De Wolf crew included ashore programs at HMCS Discovery and CFB Esquimalt; visits to Halifax-class frigate HMCS Calgary; and to long-range hunter killer submarine HMCS Victoria; Joint Operations and Surveillance Centres; one-day navigation program between Vancouver and Victoria; demonstrations in seamanship, manoeuvrability, force-protection, and damage control; weapons and mechanical briefings; Man Overboard Exercise (MOBEX); tours of the ship; and hands-on participation in many exercises and drills.

These are some of the lessons I took from my CLaS experience.

Operating in highly complex environments and under ever-changing circumstances, the RCN serves to defend

the Canadian Coast. It fights drug trafficking and overfishing, protects our allies and, using a small number of assets as effectively as possible, participates in disaster relief and rescue missions globally. The RCN leadership I met demonstrated an earnest and fresh perspective, a willingness to evolve and improve, and a determination never to give up. This is not unlike the work we undertake at CIJA on the many advocacy issues we address on behalf of the organized Jewish community – from advocating to enhance food security programs, to combating antisemitism, to procuring accessible, affordable housing for people with developmental disabilities.

The RCN is committed to diversity, as was evident among the sailors aboard HMCS Harry De Wolf and ashore at HMCS Discovery and CFB Esquimalt. This is not the Navy seen in WWII-era movies, featuring all white men. While there is a rich mosaic of genders, ethnicities and backgrounds throughout the ranks, evidence that diversity is improving, there is still much work to do, a fact acknowledged by the Navy's senior leadership during their multiple briefings. Similarly, under CIJA's tent, we welcome a diversity of political ideas and backgrounds – a wide range of perspectives also represented on the professional team with whom I work every day.

All RCN sailors and personnel are remarkably proud of what they do and genuinely cherish the opportunity to serve their country with purpose and passion. Without question, the many sailors I spoke to felt positive about their choice to join the Navy and represent Canada around the world.



In harbour – standing on the Camber Jetty, HMCS Victoria, at CFB Esquimalt.

For me, the CLaS experience was more than just learning about the Royal Canadian Navy; this experience was about the purpose, leadership, teamwork, diplomacy, cooperation, and passion of the people. Hearing stories about what led sailors to join the forces and to serve Canada was a both humbling and inspiring. You don't often hear people talk about their jobs with such passion – unless, of course, you speak with my CIJA colleagues (both lay and professional), who serve Canada's organized Jewish communities with similar dedication.

The exceptional nature of the program, the territory that we covered and the relationships that were engendered attest to the value of this kind of program and serve as an example of what effective advocacy is – not unlike the positive outcomes from CIJA's Israel fact-finding missions and other advocacy we undertake every day.

Thank you to Commodore David Mazur, OMM, CD Commander Canadian Fleet Pacific; Commander Corey Gleason, CO HMCS Harry De Wolf and his crew; as well as Lieutenant-Commander Melissa Desjardins, MSM, CD, AdeC and to the Royal Canadian Navy for a uniquely memorable experience that I will always cherish. Canadians have lots to be proud of in their Navy.

Nico Slobinsky is Senior Director, Pacific Region at The Centre for Israel and Jewish Affairs (CIJA).



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