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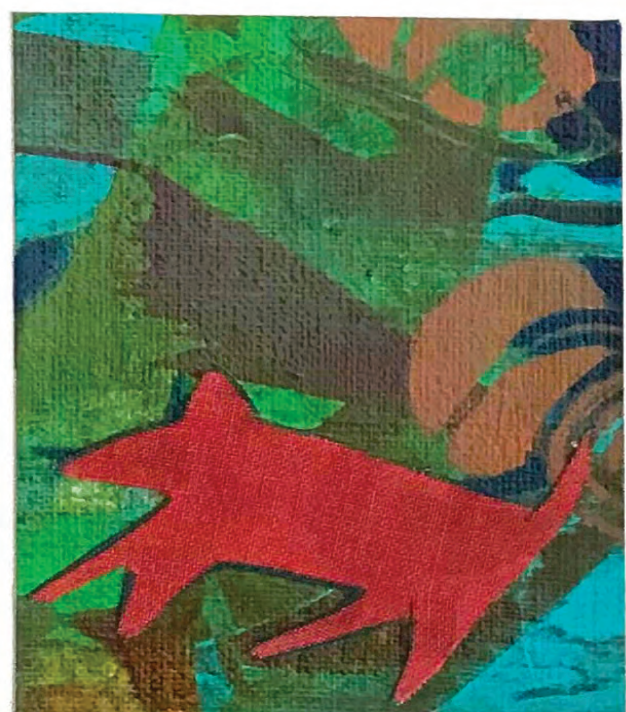
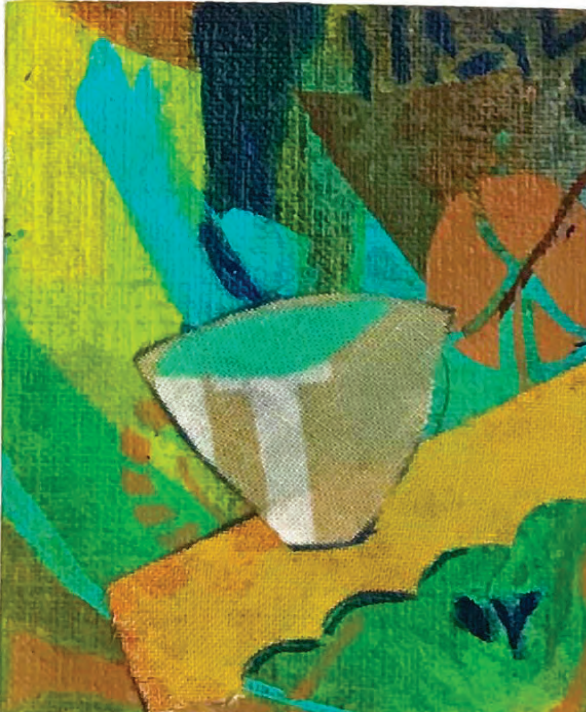
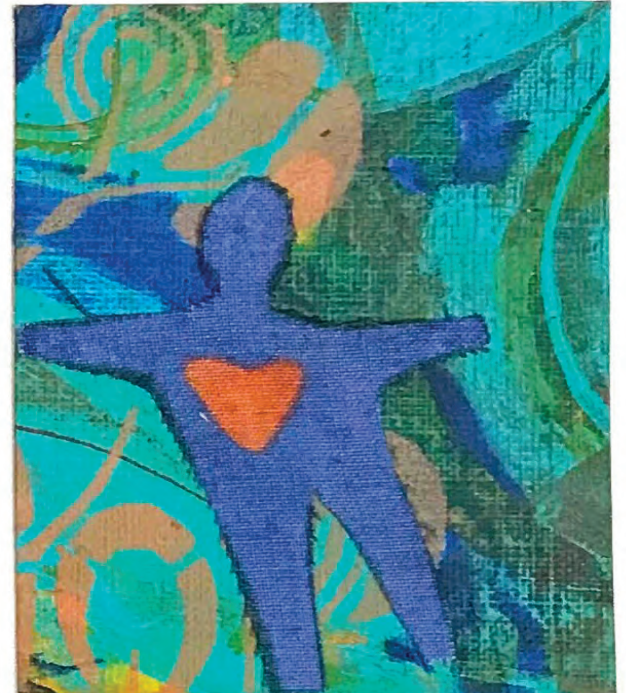
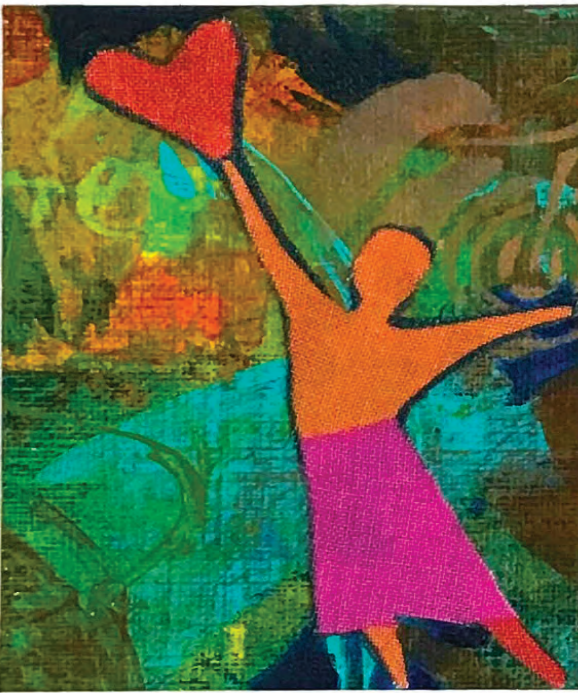
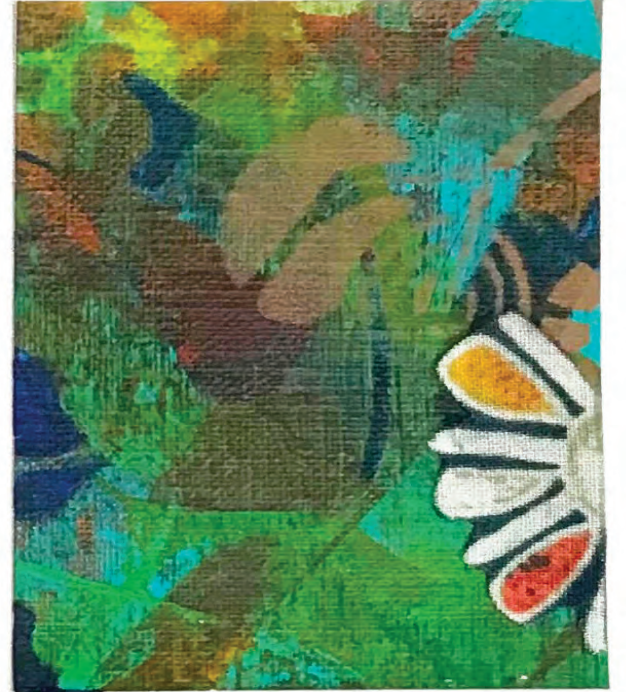
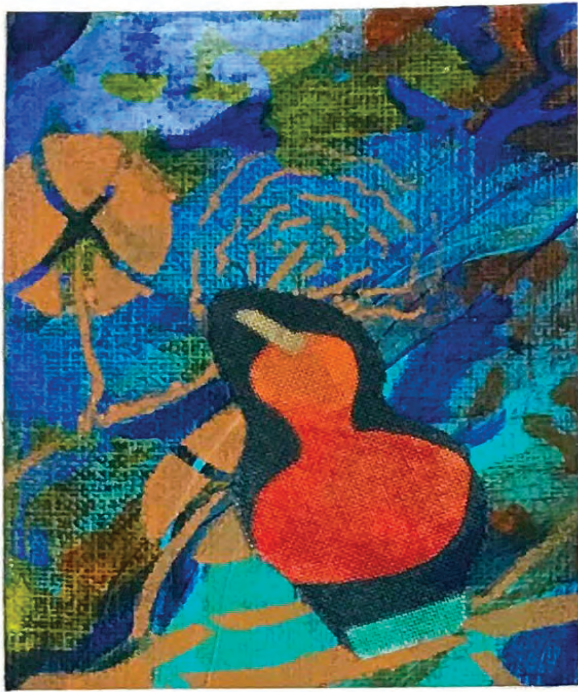
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March 29, 2022



V. Herman

Cover art: Detail of "Joy" by © Vivian Herman. See story page 17. Reprinted with permission of Art and Scroll Studio.

Together we make the difference

By Lisa Thomson

As JFSC celebrates our 60th Diamond Anniversary, we want to thank you, our supporters, for being our partners in making a difference in the lives of our neighbors, friends and family. For 60 years your dollars have enabled us to provide community support, meet emerging social needs, and find innovative strategies and solutions for ongoing issues.

The struggles brought on by the Covid pandemic and the emerging refugee situation in Ukraine highlight the critical role that accessible social services continue to play in our community.

The concern for social welfare, caring for others, and providing community education has deep roots in Judaism. Jewish literature and interpretations of the Torah detail the manner in which one is to give money to the needy and the concern for not only physical welfare, but the dignity and feelings of those around us. The concept of Tikkun Olam (repairing the world), found in the Mishnah, is a powerful notion of social action, and is incorporated across Jewish communities and social service agencies worldwide.

For JFSC, Tikkun Olam is a prevalent goal: Enriching lives and strengthening communities. Everyone needs a hand up at some point in their lives, and we support youth, families, older adults, and seniors, offering inclusive and accessible programs and services across the life cycle. Anticipating and responding to emerging needs in our community is made possible through the support of our partners and collaborators.

Together we make it possible for a lonely senior to have access to nutritious food, connection to the broader community and a renewed sense of belonging. Together we support a family struggling with finances due to unemployment, helping them with career counselling and strengthening their family relationships. Together we support an individual experiencing isolation in their caregiving journey. Together we assist an individual calling into our Mental Health Line, when they feel they have nowhere else to turn.

It is with your help that we have been able to respond to



Hard working JFSC staff and volunteers enjoying their food truck dinner in August 2021.

a 71% increase in requests for service and a 78% increase in demand for basic needs supports over the past two years. And with your support we have grown into a robust and inclusive social service agency.

In 1966, JFSC's first social worker was hired. Today, we have more than 80 employees.

In 1967, aside from volunteer Board members, the first official volunteer joined JFSC. Today volunteers are the heart of our agency with more than 100 individuals of all ages donating their time and expertise.

In 1962, revenue for the agency was \$442.92. Today our operating budget is \$5.5 million dollars.

72 seniors received support from JFSC in the first decade. Today, we support more than 1000 seniors through 4000 plus interactions annually.

In 1961, Jewish Family Service Calgary became well known for its seminars and workshops. Today, community education continues to be an important service provided by our staff.

In the 60s, Jewish Family Service Calgary added service provision for non-

Jewish clientele. Today, we are a non-denominational agency working collaboratively with multiple partners to provide accessible and inclusive services to people of all faiths and cultures.

Miriam's Well, a kosher food collection service was launched in 2006, in 2020/21 the Wynne Thal Pantry provided more than 900 food packages to clients.

By continuing to support JFSC, you have the opportunity to make a difference in someone's life. For more information, to find meaningful ways to be part of JFSC and to purchase tickets (\$118) for our April 26 Diamond Anniversary Gala "With Pressure Comes Diamonds: The Past, The Present, The Future" contact Peta at 403-692-6389, petag@jfsc.org.



Hojmi would like to wish the entire community a

Happy Passover!



Calgary organizations joined together for a special Purim Soup Making event. The tubs of soup were all donated to JFSC.



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BBYO brings teens together again - in person

By Maxine Fischbein

The BBYO Regional Convention held Friday, March 11 through Sunday, March 13 brought a mixture of excitement and relief to Jewish teens from Saskatchewan, Calgary and Edmonton gathered for the first in-person convention since the start of the COVID-19 pandemic.

"It was an amazing weekend...powerful to watch," said NWC BBYO Director Stacy Shaikin, who characterized the event as "the tonic they needed," following two years of isolation.

Veteran BBYO members, most of whom are now in Grade 12, enjoyed about a half a year together before the pandemic changed everything. For the vast majority of the teens who belong to BBYO's constituent organizations, BBG (B'nai Brith Girls) and AZA (Aleph Zadik Aleph), the convention marked the first non-virtual gathering during the course of their membership.

Held at the Delta Marriott Hotel in Edmonton, the convention was high energy as organizers made up for lost time rolling missed milestones into one mighty weekend filled with song, work and play.

By all accounts, it was sheer excitement as youth and Northwest Canada Region BBYO staffers - themselves BBYO alumni - arrived in time for Shabbat Dinner.

"It was so much fun," said Edmontonian Leah Campbell, who currently serves as Regional *Nesiah* (president) for the BBG Northwest Canada (NWC) Region.

"After these years of not being able to congregate, we've been waiting for convention. It was postponed a few times so it was so nice to finally be with everyone," Campbell said, adding that she and her fellow organizers were thrilled that 60 teens joined in the fun. Unfortunately, half a dozen kids who had planned to attend were forced to isolate instead when they tested positive for COVID-19.

In the interest of keeping convention participants and their families healthy, all participants had to provide proof of full immunization, take rapid antigen tests immediately prior to the convention, and wear masks except during meals and when they were in their rooms.

Campbell expressed great pleasure in the active participation of a nine-person contingent from Saskatoon.

"It was awesome because, at least in my time at BBYO, we haven't really been able to connect with them, so that was super special," Campbell said.

When you bring Saskatoon, Calgary and Edmonton together for these weekends, it really drives the bus," said Shaikin. "It propels the whole lifecycle structure of a teen participating in Jewish life and the Jewish community."

The convention itinerary featured festive Shabbat meals and services and a wide variety of programming including icebreakers, games, team building activities, regional business, social action and the mass induction of first, second, third and fourth year members.

"We just thought that would be really special because so many people haven't gotten the opportunity yet," Campbell said.

In an organization run largely by the teens themselves, much emphasis is put on leadership training and the handing down from generation to generation of BBYO traditions that have stood the test of time.

Since most important business had been accomplished online during the pandemic, there were not any formal motions to pass at the convention, said Campbell, but they still held a business meeting with all the formalities, so as to prepare younger members for their future leadership roles.

On the lighter side, during Spirit and Film, teens generated videos, wrote and performed songs and participated in oratories.

"We give everyone two different topics, one for serious

oratory and one for a funny oratory," Campbell told *AJNews*. "The best one is given an award."

There were a couple of special guests at the convention, including International *Nesiah* Emma Zentner, who lives in Winnipeg.

"It was very special that she came to spend the weekend with us for our first in-person convention," Campbell said. "That was really cool."

Also on hand was a comedian who entertained prior to dinner on the Saturday evening.

Paintball was one of the convention highlights according to Stacy Shaikin, who added that the event was generously sponsored by the Jewish Federation of Edmonton.

Under ordinary circumstances, the Sweetheart and Beau dance - a BBYO classic - is held as a stand-alone event, but organizers decided to add it to the convention. Before the dance, typically during a meal, members of the AZA leadership will ask their BBG peers to the dance in



Havdalah Service at the 2022 NWC Regional BBYO Convention. (Photo supplied)

Continued on page 23

The management and staff of Safeway Glenmore Landing wish you a

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Did the pandemic usher in a baby boom?

By Maxine Fischbein

Prognosticators predicted a pandemic baby boom. Right on trend, our daughter and son-in-law called us some 16 months ago to share the happy news that my husband and I were about to be promoted to Baba and Grandpa.

BEST! JOB! EVER! - despite the limitations that have been caused by geographical distance, contagion, government mandates and plain, old-fashioned common sense.

All the frustrations of co-existing with COVID pale next to the joy of welcoming our granddot, who instantly became the centre of our universe. The joy has multiplied as many friends and acquaintances have recently enjoyed similar promotions or are expecting to soon join “the club.”

Edmontonians Colleen and Michael Paull became members last May with the birth of their first grandchild, a girl.

“We were still in the throes of the pandemic and many people did not have their second shots yet,” recalled Colleen.

The Pauls received their second shots and isolated prior to the arrival of their granddaughter. Even then, they did not kiss her for the first few months. Fortunate enough to live in the same city, they delighted in holding their little one and taking her for walks.

Grandparents like us, who live at a geographical distance from their expanding families—and those who must isolate due to weakened immune systems and/or underlying conditions—are doing the best they can to safely navigate COVID in order to be there, often virtually, for their kids and grandkids.

It is a source of comfort knowing that the Jewish Federations in Edmonton, Calgary (and so many other places our kids and grandkids live) are also there, making sure young families get a running start at Jewish engagement and literacy through programs like PJ Library and Shalom Baby.

“It’s the priority in a way,” says Jenn Magalnick, Associate Director, Holocaust Education and Community Engagement at Jewish Federation of Edmonton. The simple purpose is helping to connect people with one

another and with the organized Jewish community as well.”

It was on Kathie Wainer’s watch as the inaugural Manager of PJ Library at Calgary Jewish Federation that the internationally acclaimed program and its spin-off, Shalom Baby, were launched in Calgary in 2009 and 2010 respectively. PJ Library made its debut in Edmonton in 2013; Shalom Baby was introduced this past summer due, in large part, to the efforts of Faren Hochman and Sarah Troster.

Hochman serves as VP for Outreach and Programming on the Executive of Jewish Federation of Edmonton. Troster, a physician and JFE board member, co-chairs the outreach committee with Hochman while overseeing another JFE initiative, the Jewish Medical Students’ Association. These two women have one other important credential. As young moms they know first-hand the importance of networking with peers who are raising Jewish children and feeling the support of local Jewish organizations.

“It’s really been such a nice type of outreach for our committee,” says Faren Hochman. “We’re laying foundations for our kids that will continue to school and camp and throughout their Jewish lives.”

Anika Zepp—whose son was also born during the pandemic—is Edmonton’s Shalom Baby parent connector, a position funded, in part, by a grant from PJ Library. Zepp helps to connect some 40 young Edmonton families, 25 of whom actively participate in Shalom Baby activities and communicate with one another through a WhatsApp group including parents and parents-to-be.

Edmonton’s inaugural Shalom Baby gathering was held outdoors in July 2021. Most of the parents had babies clustered around the same ages, between one and four months old, Zepp said.

As Zepp grew into her role, more programming was introduced, including a Chanukah party, three virtual Tot Shabbat programs and, most recently, a Purim party. Other activities have included outdoor walks as well as fitness sessions focused on pre- and post-partum exercise.

The majority of Edmonton Shalom Baby programming has been done in person with organizers pivoting, to online activities as necessary.

“Being on leave and having new babies can be isolating,” says Zepp. “It’s hard sometimes to find others going through the same experience, and so it’s nice to bring together a local Jewish community and forge connections between parents and kiddos that can continue for the rest of their lives.”



PJ Library Calgary Purim party. (Facebook photos).

Continued on page 18

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The challenge of Dayyeinu

By Rabbi Mark S. Glickman



Rabbi Mark Glickman

If only I had more books to read. If only I had nicer furniture to decorate my house. If only I had just a few more swanky outfits to wear when I go out on the town. If only I had a faster computer, a fancier car, and a bigger travel budget. If only I had one of those new iPhones, or a Chagall lithograph, or a bigger trust-fund for my kids, or a wrinkly shar-pei puppy.

If only we had any of those things, we often find ourselves saying, *then* our lives would be great. If only we had them...if only we had more.

Indeed, life for many of us these days seems to be an ongoing pursuit of more – *more* toys, *more* hi-tech bells and whistles, *more* “stuff” to fill what we fear would be our otherwise empty lives. In response, we might ask when we will hit our saturation points? When will we be satisfied? When will we have enough?

These are important questions for us Jews to ask at this time of year, because when we gather around our Passover Seder tables in mid-April (which, this year, is also mid-Nisan), we will sing about enoughness, and we’ll do so with gusto.

“*Dayyeinu*” is the song, and the title comes from a magnificent Hebrew term that takes seven words to translate into English: “It would have been enough for us.”

“If G-d had led us out of Egypt, but not brought justice to the Egyptians,” the song goes, “*Dayyeinu* – it would have been enough for us.” “If G-d had brought justice to the Egyptians but not to their gods, *Dayyeinu* – it would have been enough for us.” “If G-d had brought justice to their gods, but not...” you get the idea.

In fifteen interlinked verses, the song takes us through centuries of our people’s history, beginning with the Exodus from Egypt, and concluding with the building of the Temple in Jerusalem. Each step, of course, left part of the work of redemption undone, but each step, the song reminds us, would have been enough for us. We would have

been satisfied even if we didn’t have it all.

Dayyeinu. That one word, I believe, expresses a huge swath of our tradition’s sacred challenge. What will it take for us to feel satisfied? Can we be content with what we have, even when we are still left wanting? Can we be happy with our lives even when they remain imperfect? And most important, can we find causes for joy and celebration even in an imperfect world?

That one word – *Dayyeinu* – calls us to find a way to answer those questions with an enthusiastic and table-pounding “Yes!” We might not have the fancy new car, or the most advanced iPhone, or the big beautiful house, but life is nevertheless full of blessings. And when we see those blessings and celebrate them, we remember that a life of satisfaction often demands little more than a perspective of gratitude and appreciation.

So, when you sit at the Seder table and sing about the story of our people this year, remember that it is a story that, when told right, brings us not only to our Promised Land, but also to a sense of satisfaction and contentment that can truly be the fulfillment of our dreams.

Chag Pesach sameach! A very happy Passover to you all.

Rabbi Mark Glickman is the spiritual leader of Temple B’nai Tikvah, Calgary’s Reform Jewish Congregation.

In Ukraine, Israeli medical staff and volunteers help thousands cope

By Cnaan Lipshiz

(JTA) — Israeli physicians and Jewish groups are assisting thousands of non-Jews across Ukraine deal with the effects of the Russian invasion into that country.

Near Lviv in Ukraine’s west, a field hospital set up this week by the Israeli government with physicians and nurses from the Schneider Children’s Medical Center near Tel Aviv has treated at least 160 patients, most of them children, since it opened on March 22, according to the Jewish News website on Ukrainian Jewry.

There are 66 beds and dozens of staff and volunteers working alongside the medical staff from the Schneider Center at Israel’s Kohav Meir hospital — a name that means “shining star” in Hebrew but is also a reference to Golda Meir, an former Israeli prime minister who was born in Kyiv and is seen as an inspiration by many Ukrainians.

Israel and the United States are among a handful of countries that have set up field hospitals in Ukraine. The Israeli one is set up to treat about 150 patients daily, according to Israel Hayom.

Most of the patients have issues unrelated to the fighting but have lost access to medical treatment because of it.

The hospital’s first patient was a 12-year-old girl with a heart problem who fled with her mother from Mariupol, a city devastated by Russian bombing. She arrived with a rapid pulse and chest pains and her condition was stabilized at the field hospital, which operates outside of a school and partly under a sturdy white tent opposite a church in a town near Lviv, Yedioth Acharonoth reported March 23.

Another, a 2-year-old girl named Alisa, came in with a chronic skin condition that had worsened following weeks in which it was not treated. The physicians at the field hospital consulted experts at the Schneider Center in Israel, using telemedicine video equipment, to arrive at a diagnosis and treatment. The inspection was interrupted

by sirens that sent the patients and medical staff running toward the nearest shelter, the Israeli paper reported.

In Dnipro, a city in eastern Ukraine with many Jews, the Jewish Medical Center clinic, which was set up with the primary goal of treating members of that community, has shifted its focus, dispatching its staff of about 10 medical professionals across centers for internally displaced persons in Ukraine, the Jewish community of Dnipro wrote on its website Thursday.

The Russian invasion, which began on Feb. 24, has resulted in thousands of casualties and a wave of refugees — about 3.5 million Ukrainians are estimated to have moved into the European Union alone — and many more internally displaced.

In Uman, a city in central Ukraine, local Jews set up an aid center near the grave of Rabbi Nachman, an 18th-century luminary who inspired the Breslov Hasidic movement. Several hundred Jews, most of them Israeli, had moved to Uman in recent years amid an annual pilgrimage of about 30,000 Jews from all over the world to the gravesite.

The center offers clothing and other assistance as well free tea and coffee and shelter to internally-displaced persons, the Jewish News of Ukraine website also reported.

In Bila Tservka, a small city near Kyiv, the small Jewish community pooled their resources to buy and donate diapers, wet wipes and hygiene products for mothers and children, as well as blankets and detergent, according to the Jewish News of Ukraine.

The Jewish community of Zaporizhzhia near Dnipro is also collecting products and medicines from its members for the general population.

Before the invasion,



An Israeli field hospital near Lviv, Ukraine, March 23, 2022. (Schneider Children’s Medical Center)

Ukraine, which has a population of about 40 million people, had about 43,000 people who self-identified as Jews, according to a 2020 demographic study of European Jewry, and up to 200,000 people who are eligible to immigrate to Israel under its law of return for Jews and their relatives. At least 4,000 of that group have immigrated to Israel over the past month.

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Chag Sameach!

Wishing you and your family a Happy Passover!
– Rabbi Mark Glickman and the Board of Trustees

The Bread of Affliction or the Bread of Freedom

By Rabbi Ilana Krygier Lapidés

Honey of My Failures

Last night, as I was sleeping,

I dreamt – marvelous error!

That I had a beehive here inside my heart

And the golden bees were making white combs

And sweet honey

From my old failures.

- Antonio Machado



Rabbi Ilana Krygier Lapidés

when we are to discuss the four main symbols of Passover, we read differently. Rabbi Gamliel, the head of the Sanhedrin (rabbinical court) near the end of the Second Temple Period (first century CE), said the Matzah represents the hurried Exodus from Egypt wherein the Israelites left so quickly that their dough did not have time to rise. So, far from being the bread of affliction, it is instead the bread of Freedom; Matzah is the bread that our ancestors ate on the way to redemption.

Rabbi Jonathan Saks, of blessed memory, spoke of one of the mysteries of the Haggadah during one of his last live recordings before he passed away. He mentioned how curious it is that in the Haggadah, Matzah is referred to in two different ways. Firstly, it is mentioned as *Ha Lachma Anya* - the bread of affliction which our ancestors ate in the land of Egypt. But later in the Seder,

So, which is it? The bread of affliction or freedom?

To illustrate a possible answer to this supposed paradox, Rabbi Sacks refers to the inestimable Primo Levi and his seminal book about surviving Auschwitz, *If This is a Man*. Levi remembers the final days in Auschwitz very vividly: “The worst time was the 10 days between when the Germans left and liberation - the patients in the hospital were the only ones left behind. 10 days of no food, no heat... Eventually two friends and I decided to light a fire. As the heat began to spread, something seemed to relax in everyone. In that moment a young man of Polish descent proposed to the others in the hospital that they all contribute a piece of bread to each of the fire builders. This was astonishing! One day before, a similar event would have been inconceivable; the law of the camp said ‘eat your own bread, and if you can, eat the bread of your neighbour.’ It left no room for gratitude. It really meant, when he offered me some bread, that the law of the camp was dead. It was the first human gesture that occurred among us. I believe that moment can be dated as the beginning of the change by which we who had been dying slowly, changed from prisoners to human being again.”

How does this poignant story speak to the dual nature of Matzah on Pesach? Because it demonstrates a scenario in which tremendous, heart-breaking, and evil affliction may break down and transform, slowly over time, into freedom.

When we are commanded each year to remember that we were once slaves in Egypt, the lesson here, always, is humility and compassion. No matter how far we fly and prosper, we are brought down to earth with a bump every spring – we may be free now, but we were slaves: Remember how fragile that freedom can be. As we are seeing with the tragic war and the suffering of our brothers and sisters in Ukraine, freedom is not free. It can be taken away at any moment. It must be protected and

cherished – we must be on-guard and vigilant. Affliction may become freedom, but it just as easily can become affliction again.

The above poem by the extraordinary Spanish poet, Antonio Machado, speaks to how our vulnerabilities, the mistakes we make, the things that we do of which we are ashamed, are ironically the things that make us more worthy of love, more compassionate, more human. In the same way that freedom cannot be understood or appreciated without affliction, true sweetness cannot exist unless there has been sadness and distress. Our tradition understands and teaches us that suffering can sometimes bring us together.

So, back to the Matzah - which is it? The bread of affliction or the bread of freedom? It depends on what we do with it. If we keep ourselves self-absorbed, thoughtless, and closed off in the narrow places of *Mitzrayim* (the root of the Hebrew word for Egypt, *Mitzrayim*, means narrow space) then it is, indeed, the bread of affliction. But if we open up our hearts and minds, practice the kindness and compassion of our tradition, and lend others a helping hand, then the redemption story begins to ring true. As we look past our own needs and reach out to others to ensure their freedom, their health, their security and happiness, that is where our freedom really begins.

Rabbi Sacks teaches us: When we share what little we have, even if it's of our difficulty, with others, we turn the bread of affliction into the bread of freedom: Affliction, shared, is the beginning of redemption.

From my family to yours, Chag Pesach Kasher v'Sameach

Rabbi Ilana is Calgary's Jewish community chaplain and a non-denominational full-service Rabbi. She can be reached at RockyMountainRabbi.com

Netflix to produce a 'Jewish Matchmaking' series

By Caleb Guedes-Reed

(JTA) — Matchmaker, matchmaker — are you going on Netflix?

The streaming giant announced a new “Jewish Matchmaking” series on Thursday, modeled after its hit “Indian Matchmaking.”

Details are scant, and there is no premiere date, but Netflix's companion site Tudum says it will feature “singles in the US and Israel as they turn their dating life over to a top Jewish matchmaker.”

“Will using the traditional practice of shidduch help them find their soulmate in today's world?” the show asks.

“Indian Matchmaking” was nominated for an Emmy after premiering in July 2020, but was also criticized by many who said it promoted stereotypes and classism. The show's production group, Industrial Media's The Intellectual Property Corporation, will also produce “Jewish Matchmaking.”

Netflix has also sustained criticism for some of its other shows such as “Unorthodox” and “My Unorthodox Life,” for their negative portrayals of Orthodox Jews.

Significant drama has also occurred within the Haart family, who is at the center of “My Unorthodox Life,” during filming of the show's second season.





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Flying Matza Balls

By Rabbi Binyomin Halpern



Rabbi Binyomin Halpern

At our recent HOJMI Purim Seuda (party/feast), we played a “family feud” style trivia game with shul themes. One of the questions was, “what is your favourite Jewish Holiday?”

The options were Purim, Pesach, Chanuka and Taanit Esther, the fast day before Purim. (Yes, we had respondents who replied Taanit Esther in good Purim humour ☺.) Which one would you choose? Interestingly, from our respondents ahead of time, and during the game, the majority of people chose Pesach. In discussing this question with some Junior High students at Halpern Akiva Academy, some of the students were surprised, and said things like:

“Pesach is so much work!”

“The entire house needs to be deep cleaned as if Her Majesty the Queen was coming for a visit!”

“We need to get rid of all the chometz including the cheerios pieces under the couch, and I don’t even like macaroons!”

But as the discussion went on so, one student made the following point: “Yeah, it is a lot of hard work, but Pesach is my favourite holiday *because my family comes to visit.*”

Now, there are a lot of reasons why Pesach is the most important holiday from a philosophical and Rabbinic literature point of view.

Yet, I agree that so much is added to the power and joy of the seder because we do it together with family, biological or community family.

The seders for the last two years were especially challenging as almost none of us had our families with us. This unfortunately presents us with an additional challenge. With time, memories, - even strong enjoyable memories - fade. It would truly be tragic if we were to forget or allow to dissipate, the memory of how much we enjoyed and looked forward to sitting around the table together for Pesach.

One of my favourite parts of Seder preparations is

taking a fresh look at the haggadah.

This year, as I crack open my haggadah, the following thought is hitting me about the Seder experience.

The mitzvot and customs of the evening make something very clear. In the seder, we don’t only focus on the oldest and the most knowledgeable. In fact, *this is a night and an experience that is truly meant to include everyone*, (all ages and intellectual capabilities).

Firstly, it is the kids who are the ones who ask the mah nishtana. The word ‘hagada’ itself does not mean to recite but rather to *tell* someone else, ideally someone who knows less than you do. In our home, candies are distributed to the kids (and kids at heart!) for asking good questions. So much of the night revolves around specific foods that we must all eat, and songs which we all sing. These are things that we can all relate to no matter our IQ or our place on the hierarchy.

However, there are challenges that come along with coming together. It means we actually have to be together. For those of us who have been home alone, it is a very quiet experience. When you are alone, though, there is no one to argue or disagree with you. Even the news feeds you when read can be tailor-made to your views and opinions. But when Uncle Henry comes back this year to join for the Seder, and we are of course overjoyed that he is coming, he will probably bring with him all of his opinions about tulips, matza, and Israeli square dancing. He may even bring these topics up (as he does every year.) We will have to do our best to argue politely, change the subject or perhaps even listen patiently.

Even in the haggadah itself we see this interplay fully on display in the personalities of the four sons; the wise son, the wicked son, the simple son, and even “eino yodaia lishol,” the son who is unable to begin a conversation.

Baking Hamantaschen for Purim



Nessie and her amazing group of Golden Age volunteers baked a fabulous batch of hamantaschen at the Paperny Family JCC kitchen for Purim celebrations. (Facebook photo).

One can only imagine the spirited discussion, and seder experience these four will have together, with their parents hopelessly trying to maintain order and decorum. (This is especially true if the four of them range in age from rebellious teens to crying infants as per the authority of the haggadah illustrators.) Personally, I picture the “eino yodaia lishol” infant hurling matza balls off his high chair, and the rasha quietly slipping a piece of horseradish into the cup of wine of the chacham, who is furiously trying to ignore everything going on around him and focus on the proper pronunciation of the words of the haggadah!

Therein lies the beauty of the Jewish people and the seder experience. Though we can disagree, and vehemently so, we know that at the end of the day, we fight as family and cannot imagine spending the Seder anywhere else.

Perhaps this year we can truly cherish and celebrate the challenges and opportunities that we have, to once again gather together around the seder table.

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



Halpern Akiva Academy Announcement

It is with great excitement that Halpern Akiva Academy (HAA) will be welcoming Rabbi Kutnowski as the new Head of Judaic Studies for the 2022/2023 academic year. Since his candidacy, he has made it a priority to build positive relationships with parents, students, staff, and the Calgary community at large.



His strong communication and interpersonal skills have given him the ability to relate to a wide range of people, and he looks forward to joining HAA and Calgary community at large. He is passionate about facilitating a genuine relationship with Hashem, Torah and Mitzvot, and the Jewish people. Rabbi Kutnowski is especially looking forward to fostering the unique personality and strengths of each student at the HAA.

He will be moving to Calgary, Alberta with his wife, Chaviva and their six children, Tzvi Chaim (10), Bella Talia (9), Naama Kayla (7), Hila Basya (5), Elisha Leib (3), and Akiva Betzalel Meir (1) in the summer.

We would like to introduce our outstanding Principal, Mrs. Caitlyn Cameron, who joined us at the beginning of the pandemic and has done an extraordinary job of keeping the school running smoothly during this challenging period.

Caitlyn Cameron has been the Principal at Halpern Akiva Academy for two years. She holds both a bachelor’s degree in Secondary Education and a master’s of Educational Studies from the University of Alberta. Mrs. Cameron is a passionate educator who taught at Edmonton’s Menorah Academy for 7 years before returning to Calgary to lead Halpern Akiva Academy.

She enjoys teaching Junior High math and science and has guided students from HAA to win medals and awards at both city and national Science Fairs, as well as outstanding achievements in Canada-wide math contests.

As the principal of Halpern Akiva Academy, Mrs. Cameron is dedicated to supporting teachers and students in reaching their greatest potential while strengthening the partnership between home and school.

Mrs. Cameron cultivates a positive school culture and learning environment with a focus on student mental health and supports. She is committed to continuing to build and foster positive relationships with individuals and organizations within the Calgary Jewish community.



Seasons of change

By Rabbi Leonard Cohen



Rabbi Leonard Cohen

The first *mitzvah* or command G-d gave to the Jewish people was to create a calendar, as we read in *Shemot* (Exodus) 12:2, "This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you." Even prior to the Exodus from Egypt – two weeks before the departure, in fact – G-d had indicated to the Jews that their true

beginning as a nation depended on their consciousness of time and their experience of it through a unique Jewish calendar.

The approach of Pesach gives us the opportunity to appreciate the transitions which occur in our lives and in the world around us. Pesach is known as "*Chag Ha-aviv*," the Holiday of Spring, and we can indeed (hopefully!) feel the weather warming outside, and see winter white

shifting to springtime green. The rebirth of spring marks the parallel rebirth of *Am Yisrael*, the Jewish people, which we re-enact each year through the Pesach *Seder* observance.

"Yours, G-d, are greatness and might...'(1 Chronicles 29:11) – R. Shela said, 'Greatness' – this is Creation; 'and might' – this is the Exodus..." (*Berakhot* 58a)

The Exodus story harkens to the Creation of the world itself. As Rav Zvi Leshem says, "If the Creation was the universal foundational event, the Exodus was our particular foundational event." The Pesach Seder begins at sunset because the Jewish people were released from our slavery at night. Similarly, the start of the Jewish day occurs at sunset; this harkens to the Creation in *Bereshit* (Genesis) in which each day's passing is marked, *Vayehi ereve vayehi boker* – "And there was evening and there was morning." The *Chachamim* (Sages) explain that all of creation was leading up to the acceptance of Torah at Mount Sinai, for which the Exodus was a preparation. The liberation from Egypt and the granting of Torah provided us as a Jewish people the opportunity to fashion a new world in G-d's presence.

Throughout the Seder evening, we recreate the Exodus and evoke the transitions of the Jewish people. The Haggadah makes us recall the past as if it were present. We read passages that state, "In every generation, a person must regard themselves as having personally

come out of Egypt," and "Had the Holy One not brought us out of Egypt, then we ourselves and our descendants would still yet be slaves in Egypt." During Pesach night, our experience of time becomes elastic – as we draw close to our past experience as a people in order to relive it.

"There wasn't simply a creation but rather, there is an ongoing process of creation. There is a constant re-creation. Precisely how Hashem will re-create each moment is guided by our actions." – R. Yisroel Ciner

Pesach provides us an opportunity to recreate our lives and spiritual world in the presence of G-d. Through the retelling of the Haggadah, we appreciate both the joy and the moral responsibility that comes with our liberation from slavery.

The *Hitchadeshut* (renewal) of springtime is the time for our *hitchadeshut* as well. By surrounding ourselves with family and loved ones at the Seder, and by opening our doors wide to guests and all those who wish to partake, we create a model of the loving, sacred community which we aspire to become. And by recognizing the freedom and blessings bestowed on us, and by recognizing that time itself as a sacred gift to us, we generate the opportunity to recreate our lives with deeper meaning than ever before.

Leonard Cohen is the Rabbi of Kehilat Shalom Calgary, now hosting weekly Shabbat services with Kiddush luncheon in person. For more information, or to reach Rabbi Leonard, email info@ksccalgary.org

McGill President promises "action" over illegitimate anti-Israel referendum

By B'nai Brith Canada

(Montreal) – Responding to outreach by B'nai Brith Canada, and the many concerned citizens spurred on by it to action, the president of McGill University has come out strongly against a recent student referendum that has dangerous implications for Jewish students.

On March 28, the Students' Society at McGill University (SSMU) announced the endorsement via referendum of a document that accuses Israel of engaging in "settler-colonial apartheid against Palestinians," and committing SSMU to boycotting all entities allegedly "complicit" in this activity, among other measures.

SSMU proceeded with the referendum despite an interim order from its own Judicial Board on March 13 stating that the question should be removed from the ballot until a full ruling on its legality could be made.

Immediately after the referendum concluded, B'nai Brith reached out to McGill Administration and insisted that they withhold fees from SSMU in order to protect Jewish students.

On March 23, McGill Principal and Vice-Chancellor Suzanne Fortier responded directly to B'nai Brith by email, stating that McGill considers the referendum "to be inconsistent with the SSMU constitution as well as previous decisions by its internal governance bodies. We are also concerned about alleged irregularities in the referendum process. These views have been communicated to the SSMU leadership and we advised them to take prompt and appropriate remedial action consistent with SSMU's obligations under its Memorandum of Agreement with the University, *failing which the University will take action.*"

"We are encouraged by this early and principled statement of intent by the McGill Administration," said Michael Mostyn, Chief Executive Officer of B'nai Brith Canada. "No university should stand for antisemitism or votes contrary to the rule of law, and funds should not be provided to student organizations that are guilty of this conduct.

"B'nai Brith will remain actively engaged in this issue until justice is done and SSMU rescinds its extreme attacks against Jewish life on campus."

Earlier in March, in a first-in-Canada development, the Provost of the University of Toronto indicated that she would withhold some fees from the local Graduate Students' Union over its practice of forcing students to fund the antisemitic Boycott, Divestment and Sanctions (BDS) Movement. The Provost's decision came after a multi-year campaign waged by Jewish student Chaim Katz, with assistance from B'nai Brith Canada.

In her email to B'nai Brith, Principal Fortier went on to say: "The McGill administration will also take all necessary measures to ensure that our students continue to feel safe and free of harassment, including holding SSMU accountable to the principles and values of its own constitution."

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Wishing the whole Community a Happy and Healthy Passover

Camp BB Riback alumni team unites for JNF Alta Cup

By Jenna Soroka

The 2022 JNF Alberta Cup brought the community together for a highly anticipated hockey tournament which took place at the West Edmonton Mall Ice Palace on Feb. 26 & 27. Camaraderie, joy, and fun were common themes throughout the tournament, with friends, families, and colleagues reconnecting after a long pause on social gatherings. JNF Edmonton Director, Jay Cairns, hosted this incredible event for the fourth time. He expressed his sincere appreciation of team captains Mario Morin, Dan Moser, Lee Tappenden, and Stacy Shaikin, the players and the generous sponsors who brought the event to life.

"The 2022 JNF Alberta Cup was a sign that more good things are coming!" remarked Cairns. "It was a pleasure to host such a great event with such a positive group of people. It's more than just a hockey tournament when you see the people and the relationships that deeply connect. It's such a warm atmosphere of friendship – whether you saw each other yesterday, last year or several years ago."

This year, the Fighting Yids, Chai Shticks, Charlestown Ribacks, and Tu Bi' Shevat Tigers were the four teams competing for the prized Cup.

Players hit the ice beginning Saturday, February 26 at night, with games picking up again bright and early Sunday morning. The play-offs featured Fighting Yids and Tu Bi' Shevat Tigers, with the Tigers taking home the Cup in the championship game.

The puck drop for the final game was led by presenting sponsor Barry Slawsky and his son James, who also awarded the Alberta Cup to Lee Tappenden, captain of the Tu Bi' Shevat Tigers, at the end of the tournament.

After the final game, an awards ceremony was held to honour the memories of Nathan Reboh z"l and Stevie Schwartzberg z"l, two young men who made a meaningful contribution and impact in our community. Members of both play-off teams wore NR patches on their jerseys to pay tribute to Nathan, who played goalie with the league for several years.

"The tournament has become an opportunity to honour and remember these two outstanding community members who are gone, but not forgotten, and their legacies live on through their friends, families and the JNF Alberta Cup," said Cairns.

Michael Schayer and Josh Schayer presented the Stevie Schwartzberg z"l Most Valuable Player Award to Tu Bi' Shevat Tiger star, Adam Porretta. Selina Taylor presented the "Mensch" Valuable Player Award to Jasen Reboh in honour and memory of Nathan Reboh z"l.

"I am very honoured that the JNF memorialized my brother Nathan with this award and the teams that wore a patch in his memory this year throughout the tournament recognizing his intense love of hockey," said



Red Team won the JNF cup but "The Charlestown Ribacks had a blast together even though we weren't the toughest test in the tournament," says Team Captain Stacy Shaikin. "It was a thrill to put together this multi-generational Camp BB-Riback alumni team. What an event and weekend it was. I was so proud to hang out with this crew and can't wait to do it again next year!"

Jasen Reboh. "I was so excited to play in my 1st JNF tournament, then I broke my hand the week before and, although the surgeon at the Kaye Clinic said no sports for 3 months, there was no way I wasn't going to participate (I hope she doesn't read the Jewish News!). I am so grateful to share this 1st honour with Nathan, and my family really appreciated the gesture."

A highlight from this year's event was a free skate with BBYO leadership, Regional Director Stacy Shaikin, City Supervisor Eliyanna Forbes, and BBYOers. Family and friends also joined the players for an hour of fun skating at the Ice Palace. "It was really nice to see the BBYO kids come out for the skate," said Cairns.

He also expressed his appreciation to the following sponsors: Presenting Sponsor: Barry & Cristine Slawsky; Hospitality Sponsor: The David and Stacey Cynamon Family Foundation; Commentators Booth: Asbell Family. Trophies: Uri Heilik; Swag: Camp BB; Media: Alberta Jewish News; Ice: WEM. Snacks: Blindman Brewing; Old Dutch.

Proceeds from the tournament went to a Mobile

Technology Lab project for Jerusalem's vulnerable population. "JNF Canada is proud to partner with the Jerusalem Foundation in support of this important project aimed at strengthening the social fabric and enhancing community support systems."

Several weeks after the tournament, Cairns reflected on how it is important for different Jewish organizations to contribute to the community calendar in a healthy way. "It provides different opportunities to connect, all under the umbrella of supporting Israel and the JNF."

Events like these have a positive impact on the community as demonstrated by emails and comments sent to Cairns by community members. They expressed how the hockey tournament has become a multigenerational opportunity, and further congratulated the JNF for anchoring this event in the community calendar.

So, sharpen your skates and practice your puck handling, because the fifth 2022 Alberta Cup will be back in town before you know it!

Jenna Soroka is a Local Journalism Initiative Reporter.

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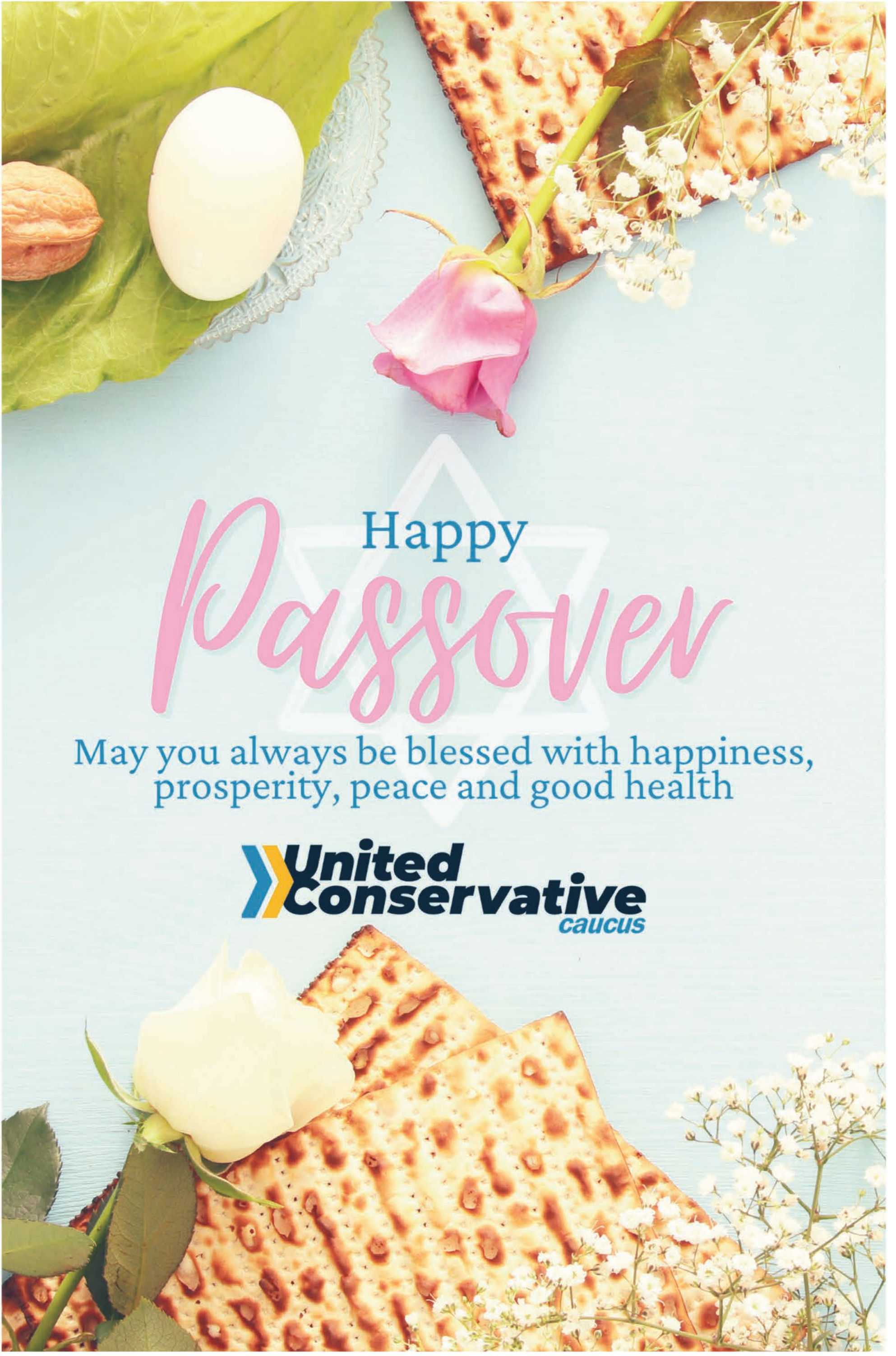
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An interview with CMDA supporter Fanny Wedro



CMDA Western Region Director Sharon Fraiman and Calgary CMDA advocate Fanny Wedro discuss the importance of Magen David Adom.

At 94 years young, Calgary resident, Fanny Wedro, is as active and outspoken as someone half her age. A Holocaust survivor, Fanny is a passionate advocate for and supporter of Canadian Magen David Adom.

CMDA Western Region Director, Sharon Fraiman, met with Fanny to talk about the importance of Magen David Adom and its lifesaving work.

S: Fanny, how important is Magen David Adom to the people of Israel?

F: How could Israel survive without it? Magen David Adom is always first on the site of an accident, of an emergency. Magen David Adom is a necessity. It responds to the needs of the country. I have seen it many times. If an ambulance can't make it through the crowded streets, an emergency medi-scooter can. The paramedic is able to treat the patient, often saving a life, until the ambulance arrives.

S: MDA depends on the support of donors.

F: Yes. MDA is not supported by the Israeli government. It depends on the generosity of donors which is why I believe so strongly in its mission.

S: Do you feel that people know about Magen David Adom?

F: Not enough people are aware of MDA and what it does. I first learned about MDA in 2006 during the war with Lebanon. I was watching the news and saw a building on fire in Israel. An MDA ambulance was quickly on the scene but, unfortunately, it was destroyed.

My friends and I felt we had to do everything possible to replace that ambulance. Within a month, we had received enough donations to do just that. The Calgary community has been very supportive, having donated ambulances, emergency medical scooters, incubators, and essential medical equipment and supplies.

S: At 94, do you feel that it is important to continue your efforts on behalf of MDA?

F: At my age, I do what I can. Magen David Adom saves lives – every day when every second is critical. I thank Magen David Adom, its paramedics and first responders. I thank all those who support the lifesaving efforts of MDA and I encourage others to do the same.

S: On behalf of Canadian Magen David Adom, thank you, Fanny, for your continued support and generosity.





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Carriage House Inn



SPECIAL GUEST SPEAKER:
DR. SHAFIR BOTNER
Director of Magen David Adom's Paramedic School

Dr. Shafir Botner, has been a veteran MDA paramedic for nearly 20 years, and one of only a handful of first responders serving in MDA's Helicopter Service. Dr. Botner oversees a comprehensive program that trains more than 90,000 people annually, including members of the general public, institutions, physicians and nurses, as well as MDA first responders.

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RECEPTION VIOLINIST
STEVEN KLEVSKY

Steven (Slava) Klevsky was born in the city of Gomel, Belarus. He began to learn music at the age of six. He wanted to play the piano but, because his hands were too small, he began to study violin at the city's prestigious music school. The following year, he began piano and, at a later age, he learned to play the guitar. At 14, he began his studies at the State Music College, majoring in classical violin. In addition, for four years, he played with the State College Youth Orchestra.



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Cantor Russell Jayne was born and raised in Boonton, New Jersey and has been singing in both religious and secular choirs since he was a child. Before arriving at Beth Tzedec, Cantor Jayne served Congregation B'nai Israel of the Somerset Hills in Basking Ridge, NJ. He was also an instructor in the Lifelong Learning Program of the Joint Chaplaincy Committee for the Jewish Federation of Greater MetroWest, NJ.

GUEST SPEAKER
CHIEF LEE CROWCHILD

Chief Lee Crowchild is a third generation Chief of Tsuut'ina and a lifelong learner of Tsuut'ina's cultural worldview. Chief Crowchild was the sitting Chief from 2016-2019 and worked diligently building bridges between other first Nations and the rest of Canada. A passionate advocate for the environment and sustainable energy practices, he led the charge in finding ways to protect the water that runs through Tsuut'ina and on into Calgary.

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Chair, Calgary Chapter

community calendar

Want to know what's going on in Jewish Calgary? Check out the Community Calendar at jewishcalgary.org

Have an event? Click on "Suggest an Event" to add it to the calendar



A MESSAGE FROM ADAM SILVER

Shalom Chaverim, In the next few weeks, Pesach (Passover) will be upon us, along with days – or weeks, for some of us – of anticipation and preparation. Our time planning for the chag (holiday) is both orchestrated and, at the same time, full of chaos. Many of us envision exactly how we would like our kitchens, homes, and dining room tables to transform, and we also have done this work year after year. However, often it seems that no matter how much time we have or how much planning we do, our preparations still come down to the wire. In the end, all gets done, the stress disappears as we sit down at our seder meal and see the smiles around our table and on our Zoom feed.

Pesach is a multi-generational story, and the chag and seders are, in most homes, multi-generational experiences. We retell the story of the harsh times and forced labour of the Israelites, and we share the events and meaning of the Exodus from Egypt. Interestingly, each year, even though we know how the story progresses, we still try to find wonder and relevance as we make our way through the Haggadah (the guidebook we use for the seder with a literal meaning of 'telling'). All Haggadot lead us through the traditional prayers and rituals, with many

of them connecting the Passover story to contemporary issues. Generation after generation, we recount the past while we acknowledge challenges, inequities, and opportunities observed in present day. It is a chance for us to maintain the legacy of our tradition, people, and culture, while demonstrating relevance to current and future generations.

Our family table makes a practice of incorporating current events and issues into the timeless Pesach story, prayers, and songs. We talk about issues of poverty and social justice, we reflect on kindness, care, and good citizenship, and we wrestle with issues of equity, fairness, and the presence and absence of G-d. We ask, What can we learn from the Passover story and themes? and How do these learnings translate to today? We also make efforts to explore how others around the world celebrate, and then note the global connections from community to community. There might be differences in traditions, foods, and stories, but it is remarkable that Jews across the globe are similarly grounded in the experience of the seder. We are all, in our own ways, preserving history and tradition by ensuring the story is retold so it can carry forward under the stewardship of future generations.

As we approach Pesach this year, let's not simply retell

the story, sing the songs, say the brachot (prayers), and enjoy the company and food. In addition, let's choose to connect the story to contemporary issues. Let's retell the story as inspiration for action. And, certainly, let's imagine the amazing Jewish community we can build and steward here in Calgary and beyond.

From my family to yours – wishing you a Chag Pesach Kasher v'Sameach,

Adam Silver

Adam Silver CEO, Calgary Jewish Federation



Building an inclusive community is a priority. Contact us and we will make every effort to meet your needs.

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For more information email holocaustedu@jewishcalgary.org



CHAGIM @ HOME PJ Library* invites you to Pesach Break Matzah Mania. PJ Pesach @ Home Kit Pick-Up at JCC. Sunday April 10 10:00AM - Noon* Monday April 11 8:30 - 10:30AM*. Your PJ Pesach @ Home Kit has everything you need to celebrate one of our favourite Jewish holidays! This program is suitable for children under 8. TO REGISTER Scan QR code OR go to jewishcalgary.org

SUBMISSION DEADLINE: FRIDAY, APRIL 8, 2022 IBP opens doors Calgary Jewish Federation's Integrated Bursary Program can help you, if you find it's a financial struggle to participate fully in Jewish life in our community. With a single application followed by a discreet, personalized session with a Federation volunteer, you can access subsidies for day schools, summer camp, and recreational activities – depending on your need. More information and application form available online at: jewishcalgary.org or by email to: ibp@jewishcalgary.org Calgary Jewish Federation is a participating charity in Shaw Birdies for Kids presented by AltaLink. All donations made through Birdies for Kids will be matched up to 50% making your donation go even further!

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UJA 2021



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We regret and apologize for any errors at time of printing.

Celebrating the joy of our survival together



By Judy Zelikovitz

Traditional celebrations of recent Passover seasons were certainly curtailed, or even canceled, by the pandemic. For those of us fortunate enough to have emerged from COVID-19 with our families intact, we now – finally – will have an opportunity to come together to celebrate the holiday as it should be – among extended family and old friends.

The limits placed on us by the pandemic, however, have not curtailed CIJA's work. Ensuring increased COVID funding for frontline charitable organizations helping the elderly, ill, and all others among our most vulnerable was paramount in our advocacy to governments at all levels. Supplemental funds are never quite sufficient, but these extra funds were realized in federation agencies across the country.

The disturbing surge in antisemitism that ensued became another focus of our work. Last summer, as a founding member of the Canadian Coalition to Combat Online Hate, we organized a federal government-sponsored Emergency Summit on Antisemitism that brought together government, media, academic, and other experts in combating online hate that so often leads to real-life violence.

Connected to pervasive hate online is spreading distortion and even outright denial of the Holocaust. A poll commissioned by the Canadian charity Liberation75 showed that, of 3600 students in grades 6 to 12, a shocking 33 percent were either uncertain about the Holocaust, thought the death toll exaggerated, or questioned whether the Holocaust even happened. In Ontario's largest school board – and in others from the West to the Maritimes – incidents of antisemitism have begun to be reported almost weekly.

Tu Bi' Shevat Tigers win JNF Cup




Tu Bi' Shevat Tigers pose with their JNF Alberta Cup and media sponsor Alberta Jewish News. The MVP Stevie Schwartzberg Memorial Trophy was presented to Adam Porretta by Mike and Josh Schayer.

This kind of disturbing trend requires focused, strategic action. CIJA has received a grant to leverage the expertise of historians, teachers, and Jewish scholars to create a curriculum for Ontario middle-school students that will teach them about the Holocaust – and about modern-day antisemitism. Most recently, we have urged support for MP Kevin Waugh's Private Member's Bill that proposes Canada follow the example of other countries – including France and Germany – to make Holocaust denial an offense under Canada's *Criminal Code*.

To spur discussion about what such legislation could do, CIJA hosted a national webinar about reasons to criminalize Holocaust denial, challenges posed, and what we can learn from jurisdictions where similar laws were enacted. With experts from Canada, France, and Israel espousing various perspectives, the discussion was informed, civil, and productive.

Discussion. Now that's an area where Jews tend to feel both comfortable and motivated. And that brings me to the Pesach celebration awaiting us this year. Of course, we will delight in visits with our loved ones. Some of us will see children – or grandchildren – newly arrived or grown significantly since our last Passover Seder together. Many will have questions – not only the traditional four we ask annually, harking back to our historic connections to Israel, but also questions about being Jewish today, in Canada.

We think Jews in communities large and small have lots to talk about, and we want to facilitate engaged, thoughtful discussions

responding to four *more* questions we've proposed for this Passover. We propose, this Passover Seder, that Jewish families and friends think about the issues CIJA, as the advocacy agent of the Jewish Federations across Canada, has been prioritizing.

More background – and suggested responses are available at cija.ca/4morequestions. Looking at increased denial and distortion of the Holocaust, our most recent enslavement, how can we stop Holocaust denial and distortion? In the realm of online hate and antisemitism, we remember numerous historic efforts to destroy the Jewish people. What can Canadians do to combat online hate and antisemitism today? Turning to community security, as a once-enslaved people, we ask, what does a safe space for Jewish Canadians look like? And, as we solemnly intone 'Next year in Jerusalem,' how can we express the significance of the land of Israel in our Jewish Canadian identity?


That's a lot. But that's what we are up against, even living in Canada, one of the safest places for Jews anywhere.

As we gather this year, whether part of a small family, an extended clan of young and old, or among friends, let us celebrate the joy of our survival and how, together, we can work to shape our future.

May your Passover be a peaceful, thoughtful, and happy one. Chag Pesach Sameach!



Judy Zelikovitz is Vice President, University and Local Partner Services at CIJA, the Centre for Israel and Jewish Affairs.

How can we protect Canada's Jewish community?



Download 4 More Questions: Protecting and Preserving Jewish Life in Canada

download at cija.ca/4morequestions

The Centre for Israel and Jewish Affairs is the advocacy agent for the Jewish Federations of Canada



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April 24: Virtual event will honour Mrs. Minnie Zuckier A"H

On April 24, 2022, at 2:30 p.m. MST, House of Jacob Mikveh Israel (Calgary), in conjunction with Congregation Rinat Yisrael (Teaneck NJ), will host a virtual presentation by Dr. Eliezer Segal, Professor Emeritus in the Department of Classics and Religion at the University of Calgary on the topic of "Gunsmoke & Gemara, Depictions of Jewish Life in Classic TV Westerns." The talk is sponsored by the family of the late Mrs. Minnie Zuckier A"H, on the occasion of her first *yartzeit*.

Minnie Lyon was born in Calgary on October 18, 1930 to Ruth and Yitzchak Lyon, immigrants from Poland who met and married in Calgary. The family operated a modest confectionery store, eventually constructing their own building on 9th Avenue Calgary (which remains standing and is eponymously known as the Lyon's Confectionery Building). In a *Calgary Herald* newspaper piece originally written in 1994, Minnie recalled how farmers would drop their wives and families off at the store while visiting the local hotel beer parlour and sometimes not come back for a day, leaving the Lyon family to put up their guests for the night. Calgary certainly had its rural and rustic flavour in the 1930's which Minnie absorbed as part of the culture. She was raised in a very humble household, was a child during the Depression, and an adolescent during the Second World War, all of which contributed to a stoic world view. She was devoted to Jewish observance and causes, as

an active life-long member of Hadassah WIZO, and in partnership with her husband Elliott, as a dedicated supporter of the House of Jacob Mikveh Israel synagogue, which she attended religiously.

Minnie has been described as reserved, but with a steely resolve. According to her family, she was impeccably honest, highly tolerant of others, unflinchingly patriotic, and very proud to be a Canadian and an observant Jew. The western virtues of independence, self-reliance, honesty, and neighbourliness overlapped with the Jewish values of *tzedakah* (charity), *chesed* (kindness), *tzniut* (modesty) and *emet* (honesty) resulting in a unique personality that her family would like to highlight with this special program.

Minnie Zuckier had a love of Calgary and Western culture, a great respect and affinity for Judaism and Jewish values, and at least a small expertise in classic television shows. Professor Segal's presentation will shed some light on Judaism and the Western frontier, at least through the eyes of Hollywood, and serve as a light-hearted reminder of a unique Calgary personality who graced the Community for over 90 years.

To attend the virtual presentation on April 24 at 2:30 p.m. MST, visit zoom.us/j/4653630025. Apply password 8372795.



Minnie Zuckier A"H (1930 - 2021)

Stuffed Cabbage

By Chanie Apfelbaum

(JTA) - There's nothing like Passover to remind us where we come from. In many Jewish homes, Passover traditions are carried down from father to son, establishing the family's customs and setting the standards for their Passover pantry.

Growing up, my family's standards were quite stringent. We did not eat any processed ingredients, and we only used produce that could be peeled. My mother prepared simple syrup in place of sugar, and we seasoned our dishes minimally with kosher salt, no spices allowed. Thankfully, I married into a family whose customs were slightly more lenient. My in-laws allow a variety of fruits and vegetables, including cabbage, as well as some minimally processed foods, like tomato sauce.

When I spent Passover with my in-laws last year, I decided to pay homage to my roots by adapting my grandmother's stuffed cabbage recipe for the holiday. While my grandmother would never have made this recipe for Passover, to me, it signifies the union of my husband's familial customs with my Eastern European heritage. And that is precisely how we celebrate Passover.

Stuffed cabbage is popular in Ukraine and is known as *holubtsi*, which literally translates as "little pigeons." Make some in solidarity with the Jews who were forced to flee their homes during this year's Russia-Ukraine war.

Ingredients

1 head of green cabbage, 1 lb ground beef, 1 heaping cup leftover mashed potatoes, 1 small onion, grated, 1 egg salt and pepper, to taste

For the sauce:

2 15 oz cans tomato sauce, 1 Granny Smith apple, peeled and grated, 1 large tomato, finely chopped, 1/3 cup sugar, Juice of 1 lemon, salt and pepper, to taste

Directions

Place the cabbage in the freezer overnight (about 12 hours). Remove and place in a colander in the sink to defrost. This makes the cabbage pliable for rolling and stuffing.

Remove the outer leaves of the cabbage and discard. Peel the remaining large leaves, taking care not to tear the cabbage as you go. Set the whole leaves aside and chop up the remaining cabbage for later.

In a bowl, combine the ground beef, potatoes, onion, egg, salt and pepper. Set aside.

Set up a stuffing station with your whole cabbage leaves and ground beef mixture. With a paring knife, trim the thick part of the stem off the base of the leaves, taking care not to cut through the rest of the leaf. Place the leaves upright so that they are curling upward like a bowl.

Place a small handful of filling towards the base of each leaf and fold over the leaf from the left side. Roll the cabbage leaf up and using your finger, stuff the loose end of the leaf inward, pushing it into the center. Rolling the cabbage this way ensures that they hold together nicely during

cooking.

Continue with remaining leaves. If you have any leftover filling, simply roll them into meatballs to place in the pot alongside the cabbage rolls.

Place the stuffed cabbage rolls in a large pot and cover with sauce ingredients. If you had any leftover cabbage or meatballs, add them to the pot as well.

Bring the sauce to a gentle boil over medium heat and reduce to a simmer. Cover the pot, leaving it slightly open so that the steam does not force the cabbage rolls to open. Cook for approximately 2 - 2 1/2 hours, until cabbage is tender and sauce has thickened.

Gunsmoke & Gemara: Depictions of Jewish Life in Classic TV Westerns



Presented by
Dr. Eliezer Segal
Sunday April 24,
4:30pm EST / 2:30pm MST
on Zoom

Professor Eliezer Segal is Professor Emeritus in the Department of Classics and Religion at the University of Calgary, specializing in Rabbinic Judaism. Originally from Montreal, he holds a BA degree from McGill University (1972) and MA and PhD in Talmud from the Hebrew University (1976, 1982).

In addition to his many academic works, he has attempted to make the fruits of Judaic scholarship accessible to non-specialist audiences through his web site and newspaper column. He has also published children's versions ("Uncle Eli") of the Passover Haggadah and Rosh Hashanah-Yom Kippur liturgies.

His recent books include: *The Most Precious Possession* (2014), *Teachers, Preachers and Selected Short Features* (2019), *The Times of Our Life: Some Brief Histories of Jewish Time* (2019), & *Beasts that Teach, Birds that Tell: Animal Language in Rabbinic and Classical Literatures* (2019).

Dr. Segal is an active member of Congregation House of Jacob - Mikveh Israel in Calgary. He and his wife Agnes Romer Segal have three sons and five grandchildren.

<https://zoom.us/j/4653630025>
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Jewish and Metis academics compare census issues

By Jeremy Appel

On March 7, York University historian David Koffman and University of Alberta Native Studies Professor Paul Gareau engaged in a dialogue over Zoom as part of Jewish Studies Week 2022.

They began by discussing the 2016 census results, which erroneously said Canada's Jewish population had decreased by 50 per cent while the Metis population doubled. This was the subject of a paper Gareau and Koffman collaborated on.

"We have this interesting situation where the state has developed tools that are meant to just count people and reflect reality as it is out there and capture the numbers. But instead, what we get is a kind of messy process through which the state creates categories of people that don't necessarily reflect the people that are out there," explained Koffman.

The census results have material impacts on the communities it counts, he added.

"Jewish community leaders have always been interested in encouraging as many Jewish people as they can to identify themselves [as Jewish], because resources from the state flow depending on the size of your communities," said Koffman.

"This is certainly more true during multiculturalism, but it continues to be significant for all kinds of issues about charitable donations, about access to resources, education, health outcomes, aging, lots of things."

But the problem is the opposite for the Metis Nation, since the more people who identify as Metis outside the Metis Nation, the more thinly spread resources will be, Gareau explained.

"When it comes to resources, then those resources don't go to the Metis Nation of Alberta, Saskatchewan, Manitoba, Ontario or B.C. It goes outside, so it really is important to have some sort of nation representation of numbers," Gareau said.

"They're not there. They're just everywhere... It undermines our sovereignty as a nation."

Gareau, interestingly, took Jewish Studies for his undergraduate degree. When he started in 2002 at Concordia University in Montreal, he had initially studied

cultural anthropology, but didn't find it compelling so he switched to Religious Studies, which paved the path to his Jewish Studies major.

He was drawn to religious studies because as a Metis person from Saskatchewan, many of the "social relations" within his community occurred in religious, namely Catholic, spaces.

"It's the same thing that Metis Studies is doing. We're not defined by language or history, we're all doing this around the table, talking about these experiences. It's pluralistic and engaging," said Gareau.

By contrast, Koffman got into Jewish Studies via anthropology, which he also studied in Montreal, but at McGill University.

"When I started my academic work, I wanted nothing to do with Jewish-anything, as a young Jewish boy who had left Toronto and went to McGill, I was learning about all kinds of things that were exploding my world and it seemed incredibly parochial, so I didn't take a single Jewish Studies course in my undergrad," said Koffman.

"But, ironically, I internalized one of the core ideas of anthropology... which is that you're shaped by your culture and history in ways you can't really see, and it's a fool's errand to try to deny the way culture's second skin helps you breathe and be in the world."

After his undergrad, he realized it was time for a "confrontation with my Jewishness," he added.

"I was born and will be identified by others as a Jew and I will probably be identified as a Jew when I die no matter what I do in the middle. It's up to me to learn to engage with my Jewishness in a serious intellectual way," Koffman said.

He ended up researching encounters between Jewish



York University professor David Koffman with U of A professor of Native Studies Paul Gareau and Jewish Studies professor Peter Sabo.

and Indigenous peoples in the U.S. and Canada, which he published as a book entitled *The Jews' Indian: Colonialism, Pluralism and Belonging*.

Koffman acknowledged the limits of this approach. "In a sense, Jews are always the subject of my study and, somewhat awkwardly, Indigenous people are the objects of the study," he said. "What did the Jews in my study think about, do with and interact with Indigenous people?"

Gareau said a major component of Indigenous Studies is the way Indigenous peoples interacted with various settler communities.

"Colonialism has a hard time advocating or recognizing Indigenous sovereignty as something that is OK, natural and important to do the intellectual and community-based engagement," he said.

"In terms of relations between Indigenous Studies and communities that we're from and that we study, and Jewish Studies, it's about nation-to-nation relations. How do we engage in epistemological and diplomatic study where our communities come together... and come to recognize each other without coercion while really affirming self-determination in that work."

Jeremy Appel is a Local Journalism Initiative Reporter.

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About our cover: Vivian Herman reconstructs the world

Temple B'nai Tikvah launches "TBT Gallery" with inaugural art show "Reconstructing" by Calgary artist Vivian Herman

By Shelley Werner

In this time of cautious emergence from the shadow of the pandemic, a new initiative is born at Temple B'nai Tikvah in Calgary. The last few years have seen a retreat from public engagement in all aspects of social life, especially the communal enjoyment of the arts. The Temple is taking this opportunity to open an art gallery that will become a showcase for local Jewish artists. Using the public spaces of the Temple, the art will provide an explosion of colour and texture for those transitioning through the environment.

The "TBT Gallery" will be a home for a revolving series of art installations, with each show appearing for several months before a new exhibit appears.

Rabbi Mark Glickman of the Temple commented, "I am so excited about the TBT Gallery! Not only will it help to beautify the public spaces at our wonderful synagogue, but, more profoundly, it will allow our congregation yet another way of honoring the great Jewish tradition of creating art. Ever since biblical times, Jews have put their passion and energy into creating beautiful things. This new gallery at our temple will allow us to see how our community is continuing to do just that"

"Reconstructing" is a series of 15 works by artist Vivian Herman. The concept is particularly apt given that we are all in the process of building a new reality as the pandemic shifts. Emerging from isolation we can relate to this experience of "newly becoming."

"I was absolutely delighted to know that things would be coming back to life. Given the opportunity to do something with Temple is a great way to show off the process. Especially the last two years I've been doing my artwork, but wondering how I will show it," said Vivian. She feels the pandemic became a good time for creativity. "My work has not changed in the main, but definitely there has been impact. One of my most recent pieces is called "Holding On" reflecting this crazy time of lockdowns."

Her working process includes deconstructing the pieces she has created and then bringing them back together in an altered way. The works are made from one large piece and then cut up. She sometimes goes back to older pieces and retrieves elements from them to add to

the finished assembly. She rotates them, reshuffles them and sees what works to her eye. It is a combination of collage and mixed media, using paint, fabric or pen, even added after the work is assembled.

Each piece consists of 12 individual small rectangles all held together on a backing to form one complete work. "Sometimes I have an idea I want to bring forward, a scene or a landscape, and other times I say 'I don't know what I'm going to do but I'm going to begin. I try not to overthink it. It's sometimes easier to see what comes as I start to explore."

She is always drawn to some kind of imagery, as she tries to keep the work loose to achieve spontaneity. Image based work is something she latches onto, for the viewer as well. Not overly message based, she wants to create joy for the viewer, as she experiences joy in creating the work.

The pieces are effective on a number of levels: on the grand scale of viewing the panels overall, as well as the micro level as one comes up close and examines the intricate aspects. This introduces the element of time, as one has to experience the piece in more than a quick "walk by."

Curator Jennifer Eiserman expressed, "Cultures evolve and grow through their art forms. The arts help us to explore who we are, what we believe, what we value, and where we want to be. By bringing the work of Calgary and area's Jewish artists to Temple B'nai Tikvah, we provide a space for our Jewish community to build our identity."

The art shows that will evolve throughout the gallery will underscore the rich and diverse life that is part of Temple B'nai Tikvah culture. From social action, environmental issues and book clubs, the Temple creates a vibrant place to participate in the depth of Jewish life.

Membership Chair Peter Driftmier commented, "the TBT Gallery will not only beautify the Temple public



The new TBT Gallery at Temple B'nai Tikvah will open on April 24, featuring the art of Vivian Herman including our cover image (a detail of) "Joy" and the above image titled "Bronze Leaves."

spaces, and show Temple support for the arts, but bring in non-members to view the exhibit and attend events associated with an opening, such as an artist talk as well as senior and youth engagement."

"Reconstructing," by Vivian Herman opens on Sunday April 24, 2022 from 4:00 pm to 6:00 pm. The show can be seen from April 24 to June 24, 2022. www.vivianherman.com

Shelley Werner is the host of Art and Scroll Studio zoom series that celebrates the makers and creators of Judaica Art. Their upcoming episode is April 20, 2022 at 7pm MDT featuring Mosaic Artist Joshua Winer. Register for free tickets at artandscrollstudio@gmail.com



The beautiful image on the cover of this month's Alberta Jewish News is by artist Vivian Herman.

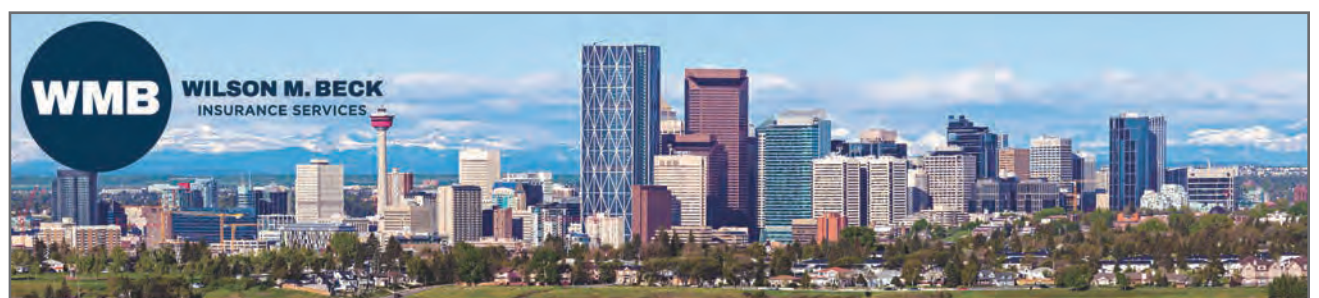
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Baby boom *Cont. from page 4*

Connecting with other parents is not only her work but an important part of her own self-care as a new mom, Zepp says.

"I probably would have found ways to connect with the people I already know, but connecting with people I didn't know or didn't know as well has been great."

Forming community is important to Zepp on a number of levels.

"I converted to Judaism, so I didn't grow up in the community. My husband is very involved, so that I've always felt included through him, but this is my first time being part of it myself, independent of him. It has been really quite cool to be a part of that and see that this is where our family belongs...and that I am able to help create a network our son will enjoy as he grows older."

In both Edmonton and Calgary, Shalom Baby organizes gift bags filled with presents for new arrivals and information for parents including an introduction to the magic of PJ Library.

Developed by the Massachusetts-based Harold Grinspoon Foundation—which partners with Jewish communities and philanthropists around the world—PJ Library shares the gift of Jewish literacy with young families, delivering beautifully written and illustrated, age-appropriate books (and sometimes music) directly to their mailboxes each month.

When PJ Library programming was first introduced in Calgary, it quickly grew in popularity with significant demand coming from parents with very young children. It became evident that a different format was needed for children under the ages of two, recalls Kathie Wainer, who recently retired after 14 years welcoming Jewish Calgary's youngest members.

Calgary Jewish Federation responded by launching Shalom Baby.

"Shalom Baby was a natural extension of our outreach and we began delivering Shalom Baby gift bags to new parents," recalls Wainer, who also established Calgary's first Shalom Baby playgroup.

"Many of the moms were new to Calgary, or new to Judaism, or reconnecting to the community after having been away," said Wainer on whose watch other programs for young families, including PJ Chag Sameach (educational programming for Jewish holidays) and, before that, PJ Tot Shabbat, which brought parents, tots, grandparents and other caregivers together for songs,

blessings and treats on alternate Friday mornings.

On alternate Thursday mornings, the Shalom Baby playgroup would meet in a quieter atmosphere that was more conducive for babies.

When COVID closed doors, the Jewish Federations in Calgary and Edmonton opened virtual windows for young families who were hunkering down at home.

"We went to weekly Zoom meetings, by popular demand," Wainer told *AJNews* adding that there was a significant upside to the virtual gatherings.

More moms and kids were able to join in on the fun. "...because distance to the JCC was no longer a factor."

"Through this we found Jewish families who lived outside of Calgary who were wanting to access Jewish programs," said Wainer, adding that the virtual PJ programs expanded to include families in Airdrie, Cochrane, Banff and Lethbridge.

The pandemic opened doors for former Calgarians too, says Danielle Braitman, director of engagement programming at Calgary Jewish Federation.

"For Tot Shabbat we're getting people from BC, from Ontario. People can join us while vacationing down in the States. Grandparents can Zoom in if they are snowbirding in Arizona or down in Florida. It's been an amazing opportunity to connect with those who wouldn't ordinarily be able to connect with our programming."

And, of course, the often erratic schedules of babies disrupt the best laid plans of their parents.

"It's nice to have the virtual option if you're running late or naptime got skewed a little bit," Braitman adds.

Notwithstanding the success of virtual programming in Calgary, in-person events have recently and cautiously been reintroduced, including an Intergenerational Hamentaschen bake in partnership with Beth Tzedec Synagogue and a Purim Tot Shabbat program, the first in-person gatherings since the start of the pandemic.

Families who prefer it are still able to participate virtually. In fact the *Chag Sameach* program became *Chagim @ Home* as organizers created holiday bags filled with resources and crafts that families could use in the comfort of their own homes while participating in holiday-themed Zoom programs.

"COVID is still very much around and people are nervous to gather in large groups and so certainly on the JCC and Federation side, we're going to be continuing hybrid programming for quite a while. ...We have to gauge by people's comfort levels, Braitman said.

While Edmonton parents

and babes-in-arms have enjoyed in-person Shalom Baby gatherings between spikes in the pandemic, Shalom Baby is on temporary hiatus in Calgary. Braitman says that by and large Calgary parents expressed reluctance to meet in person during COVID and felt that the virtual option was not ideal for socializing infants.

Calgary Jewish Federation is currently in the midst of hiring a new PJ Library manager who will be tasked with reintroducing Shalom Baby programming as COVID recedes, Braitman said.

More than three decades ago, as I grew round with our first daughter, it felt to me like the whole world was pregnant. Now it feels that most of our friends are becoming bobbies and zaidies. Is this merely a stage of life, or is there actually a baby boom going on in the Alberta Jewish community?

According to Jenn Magalnick, births in the Edmonton Jewish community do not quite constitute a boom, though numbers are holding steady and more babes are expected shortly.

"A boom is definitely on in Calgary," says Danielle Braitman. "In 2020 we distributed 20 baby bags, and in 2021 we distributed 36. So far in 2022 we have distributed five bags with at least five more set to be distributed in the next two months. We are well on our way to high numbers for the year."

But the real story is not found in the numbers.

"COVID strengthened our sense of community," says Kathie Wainer. "We found what community really meant...and that we needed it more than ever."

As I visit on the coast with my kids and six-month-old granddaughter, I am reminded of the power of community. Though I am saddened we will not be together for baby's first Passover, I am comforted by the family-friendly Haggadahs, and Passover-themed books and activities PJ Library recently delivered here.

One of the books is a delightful riff on the Passover song *Dayenu* (It would have sufficed!). I wrap my arms around my granddaughter and sing.

It takes a shtetl to raise a Jewish child. And I am filled with gratitude knowing that the local Jewish community is helping our kids to raise theirs.

For more information about PJ Library and Shalom Baby programs go to www.jewishcalgary.org or www.jewishedmonton.org or contact your local Jewish Federation.

Maxine Fischbein is a Local Journalism Initiative Reporter.



YEG Shalom Babies enjoying Purim. Photos by Tammy Vineberg



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What Zelensky gets wrong about the Holocaust in Ukraine

By Jeffrey Veidlinger

(JTA) — In his March 20 speech to Israeli lawmakers, Ukrainian president Volodymyr Zelensky invoked the Holocaust as analogous to what his country is currently experiencing.

“I have the right to this parallel and to this comparison,” he said in his video address.

But as a historian of the Holocaust in Ukraine, I know how problematic this comparison is. Zelensky, who played a history teacher on TV, should know better, too.

The war is horrific, and Russia’s apparent deliberate targeting of civilians is abominable. But like most wars, this war is being fought over the political control of a territory and the sovereignty of a people; unlike the Holocaust, it is not an attempt to murder every single member of an ethnic, racial or national group. In contrast to Zelensky’s assertion, the threat is not the same.

For example, Zelensky could, theoretically, turn over the power of government to a Russian appointed puppet and allow his people to live as a Ukrainian minority within an oppressive Russian state. It’s not a good choice, but it is a choice. The Nazis provided no such option for the Jews of Europe. There was no choice that led to physical survival, no offer to surrender.

Russian President Vladimir Putin, too, has invoked the Holocaust when justifying his invasion of Ukraine, claiming that it was his intention to “denazify” the country. That, too, is disingenuous. Ukraine is a free and democratic state, with a government that was popularly elected and that has, for the most part, protected the rights of all its citizens.

It is little wonder, though, that the Holocaust has such resonance in Ukraine. Over one quarter of the Jewish victims of the Holocaust, approximately 1.5 million people, were killed within the territory of what is now Ukraine. Millions of non-Jewish Ukrainians also perished under German occupation as prisoners of war, slave laborers, soldiers, partisans, and ordinary townsfolk and peasants. Zelensky is right that the war was “a tragedy for Ukrainians, for Jews, for Europe, for the world.”

Urging Israel to provide more military aid to Ukraine, Zelensky asked the “people of Israel” to make a choice, just as Ukrainians made their choice 80 years ago. With 2,673 Ukrainians recognized by Yad Vashem for their efforts to save Jews, Zelensky can legitimately boast that “Righteous Among the Nations are among us,” as he did in his speech. But this claim obscures the role that far more Ukrainians played in collaborating with the Germans and facilitating the murder of their Jewish neighbors.

The Germans knew that Ukraine would be fertile ground for their exterminationist plan. As I show in my recently published book, “In the Midst of Civilized Europe: The Pogroms of 1918-1921 and the Onset of the

Holocaust,” only 20 years earlier, Ukrainians opposing Bolshevik rule had murdered tens of thousands of their Jewish neighbors. The Jews and the Bolsheviks, they had falsely claimed, were one and the same.

The Nazis purposefully revived this myth. They enticed Ukrainians to assist in murder as revenge for the crimes the Bolsheviks had inflicted in Ukraine — mass arrests and executions, and, most notably, forced grain requisitions that had resulted in a famine killing 3.5 million people in 1932-1933.

In Lviv, the first major city the Germans captured in Ukraine, Ukrainian soldiers recruited from abroad with the false promise of German support for Ukrainian statehood, rounded up Jews and threw them to the crowds. “They were beating up Jews, killing Jews, beating them to death on the street,” recalled one witness. German special units with the collaboration of Ukrainian auxiliary police and militia killed between 2,000 and 5,000 Jews in the city in July 1941.

Similar scenes were repeated elsewhere. During the first month of the German invasion, between 12,000 and 35,000 Jews were killed in eastern Galicia and western Volhynia — two regions that the Soviet Union had taken from Poland in 1939. Many of these massacres were perpetrated by locals, and some without even a German presence. “The ones that did the shooting, and the ones that did the arresting, and the ones that carried out these atrocities were not Germans; this was the local Ukrainian police,” recalled Simon Feldman of Boremel.

As the Germans moved further east into Ukraine, they intensified their massacres. In hundreds of locales with the assistance of local Ukrainian collaborators, they gathered Jewish men, women and children, marched them to the outskirts of town, stripped them naked, and shot them in ravines or trenches. Locals were then permitted to scavenge the clothing of the dead. The organization Yahad in Unum, which has been mapping Holocaust-era mass graves, has identified nearly 1,000 such sites in Ukraine.

The largest is Babyn Yar, in the suburbs of Kyiv, where over 33,000 Jews were killed on September 29-30, 1941. Weeks before Babyn Yar, 23,600 Jews were executed in the fortress town of Kamianets-Podilskyy. By January 1942, some 500,000 Jews had been killed in Ukraine

After an initial wave of killing during the German advance, the German military established some 250 ghettos in Ukraine and required Jews to wear armbands with stars. Ukrainian police enforced the regulations. In contrast to the walled ghettos established in Poland, in Ukraine ghettos tended to be more porous, marked by barbed wire and sometimes



Ukrainian President Zelensky

only with signs. They were never intended to be permanent. By spring 1942, most of the ghettos were liquidated, and another 500,000 Jews were murdered.

Because so many Jews were killed at close range, near their homes, by conventional weapons, historians have termed German atrocities in Ukraine the “Holocaust by Bullets.” Indeed, by the spring of 1942, before most of the death camps in German-occupied Poland began operating, nearly two-thirds of Jews in territories now part of Ukraine had been exterminated.

Addressing lawmakers around the world, Zelensky has repeatedly sought to invoke traumatic moments in each country’s history — the London Blitz in his speech to the British parliament, 9/11 and Pearl Harbor in his address to the U.S. Congress and the Berlin Wall in his address to the German Bundestag.

It’s understandable that Zelensky is making use of whatever reference points he think will help his country. It’s also true that Jews like Zelensky who grew up behind the Iron Curtain didn’t learn this history in the same way or on the same timeline as Jews living in the rest of the world. And I’m sympathetic to the idea, expressed by Israeli leaders to rebuff criticism of Zelensky after his speech, that we can all cut some slack to a world leader in a situation of life and death.

Still, Zelensky’s voice matters. And when he utters untruths about the Holocaust, it’s important not to let them stand.

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

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Break the matzah this way: CJA students prepare for Passover

By Lesley Machon

Rituals of togetherness are powerful because they connect those who gather in one space, but they also connect people across time. For generations, Jewish families have come together on the first night of Passover to recount G-d's deliverance of the Jewish people from slavery in Egypt, thousands of years ago.

Students at the Calgary Jewish Academy are preparing for this celebration through art, story, and practicing the ritual of Passover. The younger students (nursery to kindergarten) are making painted origami frogs, as they learn about the plague, as well as Afikomen bags, seder plates, cups for *Eliyahu*, and matzah covers. Their creations are focused on making the table beautiful because Passover – *Chag HaAviv* (the springtime holiday) – marks the beginning of the spring season. This is a time

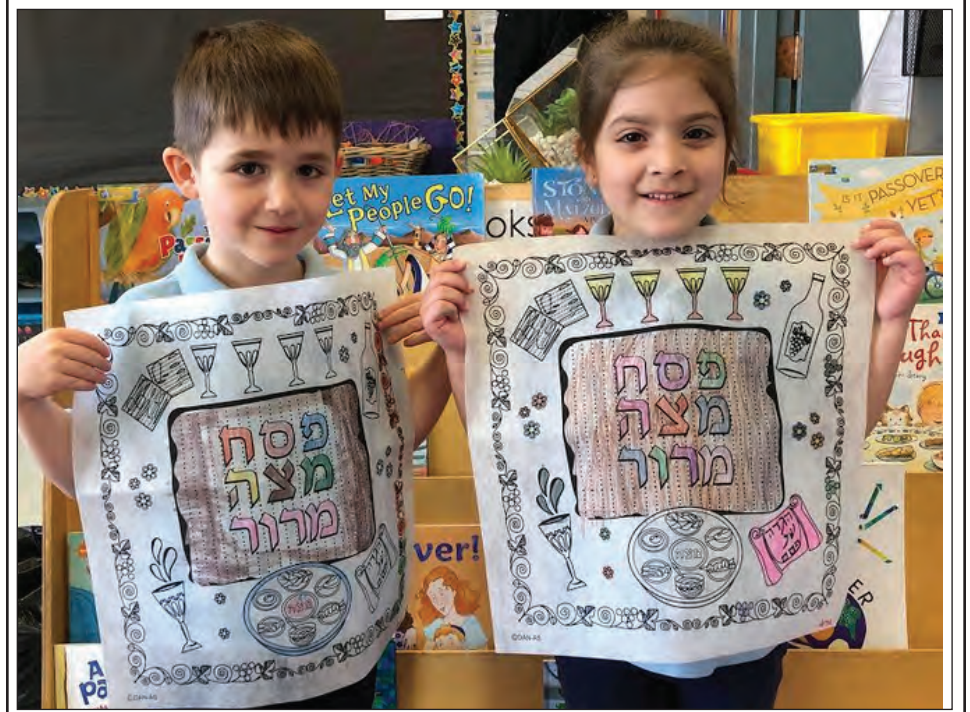
to celebrate renewal, regeneration, and new beginnings.

Young students are learning to tell the story of Passover in an interactive way, through story sticks and theatre. Story-telling is how little minds make sense of the world, and being able to track a tradition's narrative is an important part of meaningful celebration. Art and stories are the scaffolding that supports culture, enabling us to pass traditions from one generation to the next, and connect shared experiences as a community. Perhaps, especially in recent years, it's helpful for the kids to understand what a plague is and how it changes your life, as well as to experience community and togetherness as we move through these trials.

After much anticipation and preparation, the children will attend a model seder. Tiny hands will lay their creations out on the table, and small, enthusiastic voices will sing and pray together before enjoying matzah on handmade plates.

Each grade from 1-9 will learn the story of Exodus, prepare key parts of the seder, and learn how to carry out this sacred ceremony. This includes reciting blessings and narrating the feast. The Four Questions distinguish this night from all other nights; the Four Children make us aware of different ways to approach the celebration; and the Ten Plagues bring our attention to suffering. This last element will be accompanied by a moment of reflection for the many contemporary plagues we face, such as war, hatred, and illness.

Through this process of preparing for and learning to conduct a seder, students are readying themselves to participate in their own family's seder. As the expression goes, "in every generation we must feel as if we too were slaves in Egypt." These cultural



Calgary Jewish Academy students preparing for Passover. (Photo Supplied).



Purim fun at CJA.

traditions and ceremonies are an important part of identity and belonging, and bond us together across time and place.

As recent B'nai Mitzvot, and our oldest student group, the Grade 9's are leading the school's model seder. The celebration will again be in a virtual format, and will help them cultivate leadership skills such as organization, delegation, and communication. At CJA, we focus on making learning tangible and experiential whenever possible. These opportunities are an important part of helping students gain confidence and embrace their roles as key contributors to their family and school environments. This helps students acknowledge their maturity, and accept greater responsibility for their communities and their lives.

The staff and teachers at CJA believe in the power of Passover as a symbol for freedom and social responsibility. By embracing one another as members of a unified body, we forge deeper connections with our shared roots, our ancestors, our spiritual selves and each other. These moments of connection and meaning equip us to navigate challenges in the world, knowing we belong together.

CJA wishes everyone a *Chag Pesach Kasher V'Sameach!*



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Beth Israel presents world premiere of “Girl from Treblinka”

Edmonton’s Beth Israel Synagogue is pleased to announce its presentation of a world premiere performance of “Girl from Treblinka,” a play recently written by Leonard Stone dealing with the struggle between good and evil, the horrors of the Holocaust and the deep unknown of the afterlife.

The singular evening performance will take place in the synagogue’s sanctuary at 131 Wolf Willow Road in Edmonton on Monday May 23, 2022 at 7:15 pm (sharp). With creative support from Betty Schaffel, the play will feature actors from New York City, Denver, and a couple of Alberta’s finest performers, including Hunter Cardinal, Director of Story with Nehayawin, an Indigenous organization that helps Canadians with diversity, inclusion, and reconciliation goals through education. The performance will also be live streamed, and tickets will be available for online as well as for in-person viewing.

“We are thrilled to be staging this world premiere performance at Beth Israel Synagogue and are pleased to be teaming up with the Edmonton Jewish Federation’s Holocaust Education Committee, and the Nehayawin

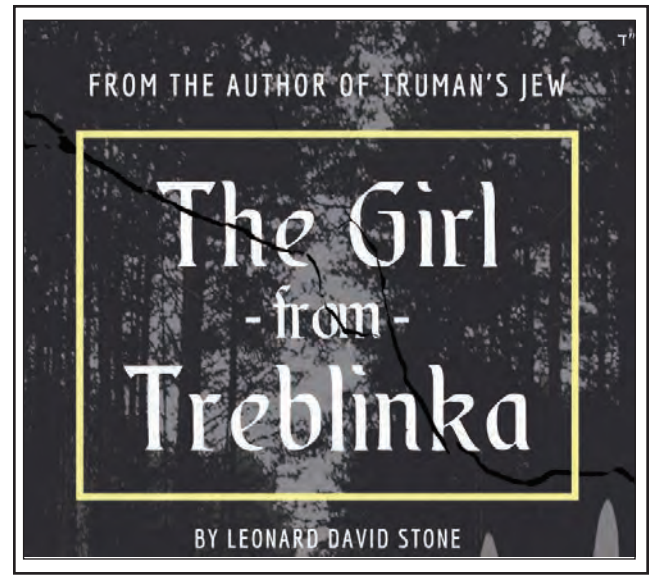
Organization,” said Shane Asbell, President of Beth Israel Synagogue.

“Our goal is to sell hundreds and hundreds of tickets, raise important funds for Beth Israel, support Holocaust Education, and promote the Nehayawin organization.”

“Girl from Treblinka” tells the story of Frida Blume, a German Jewish woman who was slaughtered at the Treblinka concentration camp, and Karl Blix, a Nazi soldier harbouring an unthinkable secret and responsible for the elimination of hundreds of Jews. The two find themselves forced to share the same space after their deaths, where transformation from life to spirit occurs.

“Girl from Treblinka” was written by Winnipeg native Leonard David Stone, a fifty-year internationally recognized administrator in the cultural arts, and the author of “Truman’s Jew” which premiered at Beth Israel Synagogue in 2017.

Please join Stone, Beth Israel the Family Shul, Jewish Federation of Edmonton, and the Naheyawin organization on May 23, 2022. In person tickets cost \$100 and online tickets cost \$50 and are available at



familyshul.org/Treblinka or by calling the Beth Israel office at (780) 488-2840.

The Transformative Daf - Tractate Megillah

Book Review

Reviewed by Shane Asbell

I had the pleasure recently of reading Rabbi Daniel Friedman’s book, *The Transformative Daf, Tractate Megillah* and it was truly transformative. Rabbi Friedman’s style of writing is very informative, engaging, and inspirational. The way Rabbi Friedman elucidates the Gemara is innovative. Gemara in Aramaic means “to study and to know” and through Rabbi Friedman’s writings one gains a deep appreciation of learning and understands the underlying teachings of each daf, page, of the Tractate. I really appreciated how Rabbi Friedman describes each page and each of the 32 chapters is well organized with a section of the daf in Hebrew and then translated into English accompanied with the Rabbi’s unique perspective, teachings, and views on that particular page of Gemara.

As the current President of Beth Israel Synagogue in Edmonton where Rabbi Friedman was my Rabbi for 16

years I certainly schlepped (received) lots of nachus (joy) in seeing his work come to life in the pages of the *Transformative Daf*. Rabbi Friedman is a great teacher and writer. His words shed light on ancient teachings, are relevant, moving, and truly transformative.

In chapter 10, Don’t Look Back for instance, Rabbi Friedman exhorts us to stop living in the past. As the classic cliché goes, “Yesterday is history, tomorrow’s a mystery. Today’s a gift – that’s why it’s called the present!”

Or how in chapter 16, *Your life* could go either way, we learn how the wicked Haman prior to being King Ashahveirosh’s advisor was a good guy, a trustworthy and diligent individual who worked as a barber in the village of Kartzum for 22 years. Who knew??

I look forward to reading more of Rabbi Friedman’s *Transformative Daf* series, learning and being inspired to make positive change in my life.

About Rabbi Friedman

Born in UK, raised in Australia, and now living in New Jersey, Rabbi Friedman is author of *The Transformative Daf*. His articles have appeared in the *Journal of Halacha and Contemporary Society*, *YU Lamdan*, the *Jewish Press*, the *Jerusalem Post*, *Aish.com*, and numerous other outlets. He was the inaugural chair of the National Holocaust Monument of Canada and is a world-renowned expert on the intersection of halachah and international relations. He has a PhD in International Relations, specializing in American Christian attitudes towards Israel. Rabbi Friedman was formerly rabbi of a 1200 family synagogue in London, UK and served as the spiritual leader of Beth Israel Synagogue in Edmonton for sixteen years. He is married to Rabbanit Batya with 5 daughters.

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Limmud Winnipeg celebrates Jewish Learning

By Michele Doctoroff

I cannot think of anywhere I would rather be on a chilly March weekend than in the warmth of the Winnipeg Jewish community. This year's virtual program made it even easier to be a part of the exciting day.

For the past 12 years Limmud Winnipeg has celebrated Jewish thought and culture in an affordable and accessible way. With the Asper Foundation as a major sponsor amongst others, Limmud Winnipeg is dedicated to exploring Jewish thought and experiences in all its variety, capturing energy and ideas from across the Jewish world.

The Limmud model, volunteer driven, began in the UK in the 1980s. Limmud now reaches over 97 communities in 43 countries. My involvement began in 2018 in Winnipeg as a participant and has grown as a presenter, liaison for Calgary referring local speakers, and in the past organizing a Calgary delegation to attend a great weekend away.

Sunday, March 6 brought community together to hear from a choice of 20 speakers. The biggest *tsoire* was deciding which talks to attend. In addition to the sessions described below, options included Talmud, Pride, genealogy, Israel, Zionism, Jewish social media, Klezmer, Jewish response to grief, Israel at Eurovision, Jewish texts, finding Nazi-looted artwork, Lashon Hara, and Mussar - there was something for everyone.

Marnie Bondar, a Holocaust Educator from Calgary gave a talk called *My Babi Freda and her Story of Surviving Auschwitz*. The tight bond between Freda, OBM, and Marnie was evident in Marnie's every breath as she recounted Freda's survival and heroism. Standing up to intolerance and discrimination has empowered both women as community leaders. Marnie's heartfelt presentation brought tears to our eyes as we experienced Freda's painful journey. We emerged with deep pride in our hearts, imagining Freda kvelling as Marnie honoured her spirit and family legacy.

Finding Love and the Jewish Community in Nigeria brought participants to a second Calgary connection through Rabbi Moshe Saks, formerly of the Beth Tzedec Congregation, and currently Spiritual Leader of the Israel

Center for Conservative Judaism in Queens NY. His daughter Eliana Saks is engaged to a Nigerian Jew, Moshe Nwafor, a community leader in the small but thriving Jewish community in Abuja. Moshe's brother-in-law, Ugochukwi Nnaji, joined the trio in recounting the fascinating story and sharing delightful photos of the Igbo tribe's 94 halachic Jewish Conversions, 10 marriages under the chuppah, and how a special love blossomed. Life offers opportunities we sometimes cannot imagine, and the Saks family taught us how to bring passion and openness to following our heart.

My First Sequel offered another fascinating speaker, easily accessible in virtual times. Naomi Ragen, best-selling author, playwright, and journalist joined Limmud from Jerusalem. Naomi was one of the first to write fiction about the ultra-Orthodox world, exposing some dark spaces. She shared how she faced varied responses, from disgruntled insiders feeling that she violated an unspoken code, to deep appreciation of her fictional exploration of rich, complex, and balanced material. Naomi recalled that as a young child, she found comfort from books when facing sadness, and now readers reach out to her in gratitude for the comfort she offers them.

Limmud, as a forum for all ages brought Kosha Dillz into our living rooms with *Going Viral for Good*. Kosha Dillz, born Rami Matan Even-Esh shared his emergence from serving jail time to becoming a world-renowned hip-hop rapper. Working with Matisyahu, Nissim Black, and landing a coveted Super Bowl commercial spot, Dillz embraces his Jewish identity and inspires today's youth with powerful messages of hope and happiness.

Through *Tracing Memory: A Process Art Workshop* "talented artist Halley Ritter provided a lovely, guided, and gentle forum to delve into memory, which provided



Eliana Saks and her fiancé Moshe Hezekiah Nwafor joined Rabbi Moshe Saks for a fascinating session about the Jewish Community in Nigeria.

participants a safe space to be pensive about their own personal and family memories. What a wonderful experience she provided," shared participant Becky Kaufmann. Halley, who is also a curator, left participants feeling that the upcoming generation of Jewish leadership is well on its way to deep understanding and creativity.

Florencia Katz, Limmud Winnipeg Coordinator concluded: "It's so wonderful to see our community plus out-of-town attendees from across Canada, US and Israel come together for a day of learning...We're lucky to have an amazing committee of volunteers that put so much time, effort, and passion into planning an enriching day of Jewish learning!"

The wish is to again bring learners and speakers together in-person next year; there's nothing like bumping into old and new friends in the hall, and of course enjoying the incredible dessert table laden with Winnipeg's famous shmoo torte and other *geshmacke* delicacies. For Albertans who have never experienced the Winnipeg dessert table, there is nothing quite like it.

Drop me a note at switzert@telus.net to stay informed of upcoming Limmud opportunities as a presenter or participant, or visit Limmud Winnipeg at www.limmudwinnipeg.org



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Fania Wedro
Holocaust Survivor

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Please tune in to this month's podcast featuring holocaust survivor, mentor and freedom advocate, Fania Wedro, streaming now on Spotify and iTunes.

HAPPY
Passover

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BBYO *Cont. from page 3*

publically performed poems or songs.

“This year we decided to switch the roles and have the girls ask the guys,” said Leah Campbell. She and Ben Magalnick were voted this year’s Sweetheart and Beau and fittingly crowned with tiaras.

“It was really fun,” Campbell said.

Campbell, who served last year as an intern with Stand with Us - an organization devoted to Israel advocacy and the fight against antisemitism - spoke highly of a program run by this year’s interns, Zoe Wright and Amy Shlomovitch, during which convention attendees wrote letters that will be inserted in the Western Wall in Jerusalem.

One teambuilding session featured a scavenger hunt in which teams had to search for letters and determine the spelling of a mystery word.

“It was a really fun way to get to know people you didn’t know before,” Campbell said, adding that the activity was “good for cooperation, leadership and bonding.”

“My favourite part of convention is usually Havdalah,” said Campbell of the candlelit service that marks the separation between Shabbat and the new week.

“It was so nice when everyone sang together with our arms around each other. It was just so special since we haven’t been able to do that for so long.”

In the position of honour, at the centre of the circle were fourth year members like Campbell who are marking their final year in BBYO.”

“Another thing that was my favourite, because I can’t pick just one, was Good and Welfare,” said Campbell. “We all sit in a circle and each person is given about a minute to talk about the weekend and anything they want to say about it.”

“It almost brought me to tears listening to what everybody had to say,” added Campbell. “First-years especially loved the weekend and they’re going to come more after that.”

They won’t have to wait too long with planning well under way toward the BBYO Spring Convention which

will be held at Camp BB Riback during the first weekend of June.

“It’s where we do life speeches,” said Leah Campbell, adding that she is already working on hers.

Life speeches allow veteran BBYO members to reflect upon their experiences, speak about what the organization and their peers have meant to them, and share their wisdom and encouragement with younger members.

Also coming up at Spring Convention will be the election of the next Northwest Council Regional Board, Campbell said.

Stacy Shaikin - who also serves as director of Camp BB Riback - says that the positive influence of senior BBYO members on their younger peers is magic.

“The opportunity to hang out with some of the leaders really jazzed them up,” Shaikin told AJNews.

BBYO also benefits from the synergy of community partners that support the organization and their quarterly conventions.

“The BBYO Parents’ Society, Calgary Jewish Federation, Jewish Federation of Edmonton, Edmonton Jewish Community Charitable Foundation, B’nai Brith Lodge #816 and BBYO International are the major stakeholders who made this happen,” said Shaikin of the enormously successful weekend.

“The power of bringing all these people in the community together still exists.”

Shaikin also has high praise for the small group of professionals who assist BBYO teens in steering the work of AZA and BBG.

“The staff have been incredible,” Shaikin told AJNews, lauding the work of Dani Uretsky (in Edmonton) and then Barry Pechet (BBYO City Supervisor in Calgary) who had overseen the work of the region prior to Shaikin’s appointment as Director of the NWC BBYO Region.



Northwest Canada Region BBYOers enjoy an indoor paintball adventure as part of their convention. (Photo supplied).

Pechet took things over during the pandemic and had no easy task in keeping everything together virtually, Shaikin said.

“He was such a rock for Northwest Canada BBYO,” added Shaikin who also praised the work of Eliyanna Forbes, BBYO City Supervisor in Edmonton.

Shaikin credits Saskatoon BBYO City Supervisor Malvina Rapko with “starting a rebirth of BBYO in Saskatoon.”

“Five years ago they had one person from Saskatoon coming to convention,” said Shaikin. “She brought nine with her and two advisors who were just invaluable to the weekend, keeping the teens safe and happy, on time and organized.”

“We had a blast together working the weekend,” said Shaikin of his dream team.

BBYO Spring Convention takes place June 3 – 5 at Camp BB Riback in Pine Lake, Alberta. For more information, please contact sshaikin@bbyo.org

Maxine Fischbein is a Local Journalism Initiative Reporter.

Did you know?

The idea for an international Jewish youth group that would be international in scope was the brainchild of Sam Beber, a young law graduate in Omaha Nebraska, in 1924. When the project was presented at a B’nai Brith Convention in 1925, the organization was swiftly embraced nationally.

In 1926, Calgary became the first location outside the United States to boast an Aleph Zadik Aleph (AZA) chapter. The first *Aleph Gadol* was Sam Litchinsky (whose name is among those on the charter).

AZA Chapter #121 was established in Edmonton in 1930 and, in 1947, was renamed the Mandel Bloomfield Chapter to honour the memory of one of its own.

Tragically, Flight Sergeant Mandel Bloomfield was killed in action on July, 1942, during World War II.

In 1964, a second Edmonton AZA chapter, Ben Zvi Memorial Chapter #1564, was created due to rising enrollment. It was, however, short-lived, surrendering its charter in 1967.

Edmonton’s first B’nai Brith Girls (BBG) chapter, established in 1943 as Lillian Freiman Chapter #117, later changed its name to Yad LYad.

The first Calgary B’nai Brith Girls (BBG) chapter - Daughters of the Star (DOTS)—was established in 1947. Other chapters followed including Aviva (established between 1957 and 1960); Bat Shemesh chapter (1972), under the inaugural leadership of Deborah Shatz, now publisher of AJNews; and Zahav.

BBYO NWC Region, which serves teens in Alberta and Saskatchewan, is believed to have been established in 1950. Ever since, the work done throughout the region has been a labour of love for successive cohorts of teens, their adult advisors, BBYO professionals, volunteers and the community organizations that support their many activities.

AJNews gratefully acknowledges the assistance of archivists Roberta Kerr at the Jewish Historical Society of Southern Alberta and Colleen Paul at the Jewish Archives and Historical Society of Edmonton and Northern Alberta in providing these glimpses of BBYO history.

We wish the Jewish community a Happy & Healthy Passover!

Dr. Scott Spackman, BMSc DDS
 Dr. Howard Marcotte, BSc DDS
 Dr. Danielle Cassidy, BMSc DDS
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Delicious cookies for Passover

By Shannon Sarna

(Kveller via JTA) - I love it when people taste my pareve desserts and say, "Wow - this is pareve!"

It's the same rule with Passover dishes and desserts. Which is why I am on a never-ending search for the perfect Passover desserts that are good enough to eat all year and just happen to also be Passover-friendly.

In one of my searches I came across this recipe for Flourless Peanut Butter Cookies which I realized could easily be made Passover-friendly just by swapping out the peanut butter for almond butter. I adjusted a few ingredients and the result is a super tasty, chewy cookie that is good enough to enjoy all year. Your guests are sure to ask incredulously, "Are you sure these are kosher for Passover?" Truly the ultimate compliment.

Ingredients

1 cup almond butter, 1 egg, 1 cup packed brown sugar
1 tsp vanilla, 1 cup chocolate chips, 1/2 cup chopped walnuts, thick sea salt (optional)

Directions

Preheat oven to 350 degrees.

Mix together almond butter, egg, brown sugar and vanilla.

Fold in chocolate chips and walnuts.

Spoon out tablespoon-sized mounds onto ungreased

cookie sheet. Sprinkle with pinch of thick sea salt on top if desired.

Bake for 11 minutes, and then allow to cool for 5 minutes while cookies remain on the baking sheet. Transfer to baking rack to cool completely.

I love rainbow cookies. Love. And they are a serious obsession for my entire family. So when I made this recipe Passover-friendly last year, it was a wonderful, delicious game-changer for our Passover celebrations.

Simply replace the regular flour with 1/2 cup matzah cake meal and 1/2 cup almond flour (note: not almond meal).

To make this recipe non-dairy, simply replace the 1/2 cup butter with 1/2 cup nondairy shortening or margarine.

You will need three 8-by-8-inch square pans to make this recipe (you can buy disposable if you don't want to invest in buying pans). I also strongly recommend using a food scale to measure the quantity of batter in each layer.

Ingredients:

For the cake:

4 eggs, 1 cup white sugar, 4 ounces almond paste, broken into little pieces or processed in food processor for 30 seconds, 2 sticks (1 cup) unsalted butter or margarine
1/2 cup matzah cake meal, 1/2 cup blanched almond flour (not almond meal) 1/2 teaspoon salt, 1/2 teaspoon kosher-for-Passover vanilla extract, red and green food coloring (about 8 drops each)

For the chocolate glaze:

1 cup dark or semisweet chocolate chips, 1 tablespoon vegetable shortening or vegetable oil, pinch salt

For the filling: raspberry jam

Special equipment: 3 square baking pans, offset spatula, food scale.

Directions:

Preheat oven to 350 F. Grease your pans. Add parchment paper to bottom of each pan. Grease again and add light dusting of matzah cake meal. Tap pan to remove any excess flour.

Using a hand mixer (or whisk attachment to stand mixer), mix eggs and sugar until thick and yellow. Add crumbled almond paste and combine.

Add melted butter (or margarine), matzah cake meal, almond flour, salt and vanilla.

Divide batter into 3 equal amounts. (Try using a food scale if eyeballing is too difficult.) Leave one plain. Add green food coloring to one batch of batter. Add red food coloring to the other batch of batter.

Pour batter into prepared pans. Bake for 10-12 minutes, or until just set and no longer wet in the middle.

Allow to cool completely.

Place chocolate, shortening and pinch of salt in a glass bowl. Microwave for 30-second intervals until melted. Stir vigorously to ensure there are no clumps.

Place a piece of parchment paper on top of a platter or baking sheet. Add red cake layer to parchment paper. Spread thin layer of raspberry jam. Top with white layer. Add another thin layer of raspberry jam. Top with green cake.

Carefully spread half the melted chocolate on top. Place in refrigerator for 15-20 minutes or until completely hard.

Turn over and spread remaining chocolate on other side. Place back in refrigerator for 30 minutes or overnight.

Trim edges and slice into cookies. Serves 18-24 cookies.

Shannon Sarna is the editor of The Nosh.

Dark Chocolate Flourless Torte

Provided by Meraki Cuisine

Here is a delicious recipe for dark chocolate flourless torte. It is ideal for Passover but it's a wonderful torte for any occasion. This recipe makes one 10-inch torte. Use the very finest chocolate, but one that is well shy of bitter. Use

a chocolate of a purity less than 60%

Ingredients

1 lb Dark chocolate (50-58% cocoa butter), 1 cup unsalted butter, 8 large eggs, 1/2 cup granulated sugar

Directions

Preheat oven to 300 degrees F. Grease and lightly flour a 10" springform pan.

Melt the chocolate and butter together in a double broiler. Place the eggs in their shells in a bowl and cover them generously with hot water from the tap. Let the eggs warm for about 5 minutes. Then crack the eggs into the bowl of a stand mixer, add the sugar, and whisk on high

until the volume has tripled – about 7 minutes. Transfer the melted butter and chocolate to a large bowl and fold in the whipped eggs until the mixture is smooth and uniform. Pour the batter into the prepared pan. Cover with parchment paper. Bake until the torte has doubled in size and is completely set – a toothpick will come out clean – about 75 minutes. Cool slightly and serve warm.

Tip: Warm eggs aerate much more than cold ones and so create a lighter cake.

Optional: Serve with whipped cream and fresh raspberries

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Volume 33, No. 3 *ברכות יחד עם האביה* March 29, 2022

Art and Scroll features mosaic artist Joshua Winer on April 20

By Shelley Werner



Joshua Winer

On April 20, 2022 at 7 pm MDT Art and Scroll Studio will celebrate their 16th episode and season finale.

Art and Scroll Studio is proud to have hosted over 1,000 viewers since their inception. They are happy to close out their second season with Mosaic artist Joshua Winer.

A visionary for public spaces that enhance the experience of passing by art of a large scale, Joshua Winer is

enthusiastic on the impact of colour and texture on a community scale.

“I am passionate about art. I love the process of creating art and experiencing art,” explained Winer. “My specialization is the creation of visual art that is integrated into an architectural setting. I believe that site specific art plays a significant role in enriching human experience as it makes meaningful connections to context

and use. I also believe that public and community art is made more meaningful by following art-making processes that include the sharing of ideas and knowledge. This aesthetic value system is the foundation for my work as a commissioned artist and as an educator.”

Over the last twenty years Winer has created more than 100 murals, mosaics and works of public art in cities across the United States. This work spans a broad range of project types, from monumental exterior public art for urban centers to very personalized interior art for home and everything in between: murals and mosaics in hotels, restaurants, hospitals, senior-living homes, mansions, museums, castles, bathrooms, office buildings, parking garages, malls, theaters and schools. He works in many media, including paint, mosaic, ceramic, brick, metal, and wood. He has also created several large mobiles and collaborated with other artists, as well as work hands-on with community groups and schools to make the finished artwork.

Email artandscrollstudio@gmail.com and register for free tickets for the April 20, 2022 event at 7 pm MDT.

Shelley Werner is the host of Art and Scroll Studio zoom series that celebrates the makers and creators of Judaica Art.



"The Song of Hope" by Joshua Winer



WARMEST WISHES FOR A JOYFUL PASSOVER FROM OUR SILVERHILL FAMILY



JNF Alberta Cup was held in Edmonton Feb. 26 & 27



Edmonton JNF Director Jay Cairns, presenting sponsor Barry Slawsky and his son James congratulate Lee Tappenden and Dylan Muscat on a successful tournament. Selina Taylor presented Jasen Reboh with the 'Mensch' Valuable Player Award in honour of Nathan Reboh z"l, pictured here with his parents, Emile and Gisella.

How to make Passover cleaning manageable

Tips for the overwhelmed, the last-minute and the lazy

By My Jewish Learning

Passover, the annual celebration of the Exodus from Egypt, is one of Judaism's most beloved holidays - and also the one that requires the most preparation. The Torah teaches that one should remove leaven or *hametz* (understood by Jewish tradition to mean food that is made from one of five forbidden grains and food that has been fermented) from one's home - it should neither be seen nor found in one's possession.

Traditionally, Jews attempt to clean all the leaven from their homes, chasing out the cracker crumbs and stray Cheerios wherever they lurk: behind the refrigerator, in the pockets of coats, under car seats. Larger leavened items, like boxes of pasta and crackers, are often sold to non-Jewish neighbors with the understanding that these will be purchased back at the end of the holiday.

Aside from the comprehensive nature of this kind of purge, because Passover cleaning often coincides with spring cleaning, many find the undertaking overwhelming and daunting. But obsession is not necessarily required to satisfy the traditional requirements of the holiday. If it all seems too much, it may be that you are doing more than you need to. Here are our tips for keeping your Passover cleaning manageable:

Hametz is not Dirt

Yes, crumbs of food often lurk in the same places one finds dirt and grime, but there is no requirement that the home be clean, only that it be purged of leaven. You really don't need to dust your fan blades.

Focus on the Kitchen

You are not likely to eat in your bathroom, so skip that space when doing your Passover cleaning. Keep your focus on the places where you prepare and eat your food — *dayenu!*

Some Hametz Doesn't Count

Some authorities say that hametz is only a problem if it is the size of an olive or larger. So those tiny crumbs you're desperately seeking out? Not so significant.

Some authorities say that hametz which is not edible also doesn't count. What's "inedible"? If a dog wouldn't eat it you probably wouldn't either.

Throw Your Hametz in a Cardboard Box or Just Tape Up the Cabinet

Once you sell your leaven products they no longer belong to you. The only other requirement is that you should not see them. So grab a cardboard box, a sheet or some masking tape and hide those cookies that now technically belongs to someone else from view. Done and done.

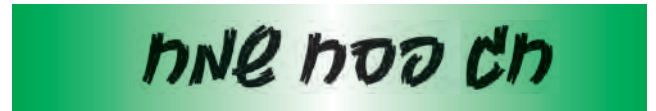
Nullification is Your Friend

On the night before the first seder, it is traditional to hide a few last crumbs of bread and then search for them by candlelight. The following morning, these are burned (*biur*) and then a blessing is recited that renders any unseen leaven no longer hametz (*bittul*):

All hametz that is in my possession, which I have neither seen nor removed, and of which I am unaware, is nullified and ownerless like the dust of the earth.

Our sages understood that it is pretty much impossible to get everything. In fact, the Talmud implies that sometimes a person would accidentally forget about a cake in their cupboard on Passover! So do your best, say this blessing and relax. Whatever you missed (and you surely missed something - everyone does!) has symbolically turned to dust.

Passover is the festival of freedom. If you can't enjoy the cleaning, at least don't let it enslave you. *Chag Kasher v'Sameach!*



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Purim at CJA: Costumes, Megillah, Hamantashen and Mischloach Manot



Purim is a special holiday at Calgary Jewish Academy. Everyone joins in the fun!

Israel to convene leaders from Abraham Accords Nations

By Ron Kampeas

(JTA) — Israel is convening a summit of the top diplomats of the United States and three of the four Arab countries that normalized relations under the Abraham Accords, a sign that ties are getting closer.

Yair Lapid, Israel's foreign minister will meet with his counterparts from the United Arab Emirates, Morocco and Bahrain during a two-day summit this month, according to a tweet posted Friday by Israel's foreign ministry. U.S. Secretary of State Antony Blinken is also planning to attend.

The announcement came the same day that Israel announced a memorandum of understanding with Morocco on military cooperation after top Israeli military officers visited their counterparts in Morocco. The announcement, which the Israeli army posted in Arabic on Twitter, said that the sides discussed the possibility of joint military exercises.

The developments signaled the robustness of the Abraham Accords, brokered by the Trump administration in its last months and embraced by the Biden administration, one of the few areas of foreign policy agreement between the two presidencies.

Israel has over the years hosted individual leaders of Arab countries, often quietly, but never held a formal summit. The meeting comes at a time when at least three of the Middle East participants — Israel, the UAE and Bahrain — are profoundly wary of the Biden administration's efforts to reenter the Iran nuclear deal.

The three countries fear a renewed deal will remove sanctions on Iran and enable its adventurism in the region; the Biden administration sees the deal, which former President Donald Trump abrogated in 2018, as the best means to keep Iran from acquiring a nuclear weapon.

The fourth country that normalized ties with Israel under the Abraham Accords, Sudan, is undergoing political turmoil.

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from the **Sources** Solo performance

by Eliezer Segal

A poignant passage in Isaiah's prophecy describes how G-d shares Israel's suffering and exile: "In all their affliction he was afflicted, and the angel of his presence saved them." Thus according to the traditional Jewish "Masoretic" reading.

The ancient Greek translation reflects a meaning closer to the written, consonantal text, with a significantly different message: "Out of all their affliction, not an emissary, nor a messenger, but he himself saved them."

Several Bible scholars prefer that reading, which seems to underlie texts in the Dead Sea Scrolls and New Testament. Moreover, they point out how it might have inspired a dramatic declaration in the Passover Haggadah: "The Lord brought us forth out of Egypt' —not by means of an angel, not by means of a seraph and not by means of an agent—rather, it was the holy one in his glory and by himself."

As proof for this assertion, the Haggadah adduces the verse where G-d informs the people that he will "pass through the land of Egypt this night and will smite all the firstborn... and against all the gods of Egypt I will execute judgment." The verbs there are all first-person-singular, and culminate in the assurance, "I am the Lord." Rashi (following expositions in the Midrash) explained the implications of this redundant-seeming addendum: "I shall do it by myself, without any intermediary." The formulation expresses the uniquely direct relationship between G-d and his people.

The rigorous analysis of medieval Jewish exegetes raised several difficulties concerning the Haggadah's use of the scriptural proof texts, as compared to rabbinic teachings. After all, there are numerous texts that refer to G-d's employing agents and intermediaries in the liberation of the Israelites from the travails of Egypt. Rabbi Simeon Duran mentioned the passage in the book of Numbers where the Israelites tell the Edomite king how the Almighty "sent an angel and hath brought us forth out of Egypt." (The Hebrew word for "angel" means agent or messenger.) Duran and other commentators suggested that the reference there was to Moses. Rabbi Isaiah di Trani explained that Moses acted only as G-d's spokesman before Pharaoh, but he was not authorized to take an

active part in the exodus.

Nahmanides and other interpreters were careful to restrict the "no-intermediaries" claim to the smiting of the firstborns. They pointed out that the rest of the exodus story is related in third-person, but at the tenth plague it switches to a first-person declaration - whereas other biblical plagues, like the one inflicted on Israel after King David's illicit census and the mysterious deaths of Sennacherib's soldiers in the days of Hezekiah, were credited to an "angel of the Lord."

Nahmanides understood that G-d is unique in being able to carry out his will without any opposition. Nonetheless, the ancient Aramaic "Targum Jonathan" spoke of nine hundred million angels of destruction who assisted God in smiting Egypt.

Rabbi Benjamin Anav of Rome explained that the plague of the firstborns was singled out as the decisive blow that finally broke Pharaoh's resistance and achieved liberation. As regards the previous plagues, however, there is no denying Moses' and Aaron's active involvement in their execution.

And yet, even if we narrow our scope to that final plague, there remains a glaring contradiction to the Haggadah's denial of the involvement of agents and intermediaries. The people are admonished to mark their lintels and doorposts with blood because "the Lord will pass over the door and will not suffer the destroyer to come in unto your houses to smite you." The text seems to be saying that the firstborns were slain by a being designated the "destroyer," usually identified with the angel of death. Interpreters like Rabbis David Abudraham and Benjamin Anav resolved this difficulty by arguing that the Hebrew expression should here be rendered not as a "destroyer," but as an abstract noun meaning "destruction," perhaps referring to the Almighty himself and not to a separate being. Abravanel suggested that the Hebrews were being assured protection against enraged Egyptian destroyers who might otherwise storm their houses.

Commentators who leaned toward mysticism, such as Nahmanides and his school, turned their attention to the diverse units of the angelic hosts and supernatural

weaponry that were *not* marshalled against the firstborns. The military analogies correspond to the tactics of mortal kings seeking vengeful retaliation, such as the sending of reconnaissance agents or flame-throwing *seraphim*. Abravanel cited some of these explanations and confessed that they were beyond his comprehension.

As a rationalist, Abravanel was bothered by questions like how a deity who is completely non-material could be depicted as navigating among the houses in Egypt to attack the firstborns. This generated an extensive discussion of different ways in which the Almighty can work with assorted classes of passive or voluntary intermediaries and powers. He concluded that it is logically inconceivable that a purely spiritual G-d can impose his will on the physical world without utilizing some type of instrument or intermediary.

Rabbi Solomon Luzatto insisted that the passage must be read metaphorically. In order to express the uniquely divine ability to distinguish between Hebrews and Egyptians and between firstborns and others, the Torah introduced the imagery of G-d guiding the "destroyer" from house to house and instructing who should be put to death and who should be left alone.

Some authorities remained unconvinced by these proposed solutions, Rabbi Zedekiah Ha-Rofé reported that his teacher (probably referring to Rashi) refrained from reciting the problematic passage in the Haggadah. Indeed, there were in circulation versions of the Haggadah that omitted it, noting that it was also missing in early midrashic texts.

In other contexts, such as the creation story, the rabbis remarked approvingly that the Almighty consulted with his celestial retinue, if only to serve as an example for human decision-making.

Maybe at this year's seder we should consult the other participants for help in resolving all these puzzling questions about the exodus.

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



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Calgary Chevra Kadisha prepares for post pandemic

By Susan Dvorkin and Harold Lipton

With declining cases of COVID and rates of hospitalizations, the provincial government has now entered Step 2 of public health measures, which includes the lifting of the mask mandate as well as removing limits on indoor and outdoor gatherings, such as at funerals.

While the Calgary Chevra Kadisha maintains a priority on the safety of its volunteers and staff, and the community, it is preparing to move forward to provide grieving families with the same level of services they received before COVID. The chapel at 37 Street, closed to the public during the pandemic, will re-open as of April 1 for funeral services. Attendance restrictions will be lifted for funerals at the cemeteries at Erlton and 37 Street. We must stress again that if you are feeling ill, please refrain from attending funerals and provide comfort to the mourning family in a safer way.

Health experts now recommend that communities must learn to live with COVID since they believe it will not completely disappear. In order to minimize infection transmission, the Chevra Kadisha is suggesting that funeral attendees continue to wear masks, especially when attending a service inside the chapel. Another precaution includes wearing gloves if participating in the mitzvah of burial.

Chevra Kadisha Executive Director Rick Pollick noted the anguish mourning families experienced over the last two years when they were not able to meet with him to make arrangements in-person and when attendance at the funeral of their loved ones was restricted. He recently commented that "we thank the entire community as well as officiating clergy for their support. We will continue to keep current with COVID information as well as obtain the opinions and advice of the medical profession as we continue to find a balance between being safe and sustaining the vital role we serve for the community. We will continue to follow guidelines from health and government, including re-instituting restrictions should there be another major outbreak."

As the festival of Passover approaches, the Chevra Kadisha encourages everyone to keep their vaccinations updated and wishes everyone a safe, happy and joyous holiday.

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Pesach is for both adults and children

By Rabbi Steven Schwarzman



Rabbi Steven Schwarzman

In North America, some Jewish holidays have become focused on children. Hanukkah and Purim come to mind. If you've been in Israel for those holidays, you know that, while kids also enjoy them, they're primarily for adults. (I once organized a Purim party for the adult members of my synagogue, and we realized that we needed to rename it from the original draft of "Adult Purim Party," which suggested something a bit

different from what we had in mind.) In Israel, adults dress up for Purim almost as much as the kids do, and the partying is taken seriously. For Hanukkah, everyone, but everyone, lights candles, and there aren't presents to be given or received - those are more likely to appear for Pesach. Not only do the kids negotiate for a serious Passover present if the adults want to get that afikoman back, but the grownups, too, are likely to receive a Pesach holiday bonus at work.

But while Jews in North America may have made Hanukkah and Purim child-centered (and what a pity that only a smaller number of grownups take part in those great holidays), it is entirely appropriate to make the Pesach seders focused at least in part on the children. This might be surprising: after all, freedom and redemption are weighty concepts that probably speak most to adult minds. And while the midrash adds a rather fanciful interpretation to exaggerate the number of plagues visited upon the Egyptians, adults are better able to appreciate why the midrash takes that route: to emphasize the power and magnitude of G-d's redemption.

Yet our tradition teaches explicitly that the grownups leading the seder should intentionally do things to keep

the children engaged, from changing the normal order of things so that the kids naturally ask what's different about this night to singing the kid-friendly songs at the end, and in the middle, doing everything we can to get the kids and the adults to ask probing questions about the exodus from Egypt, about the seder, and anything related. *This* is why the rabbis teach that the more of this that we do, the better, because it is prompting this discussion that is the essence of the seder.

So if your seders need a little spicing up, try switching to a different haggadah this year. Or give everyone at your table a different haggadah so that they all have to figure out where they are in the seder. Or dress up as one or more of the characters in the story so that everyone else can interview you. (Miriam the Prophetess appeared at our second seder last year.) Make this night different from all other seder nights, and you'll keep the kids and the grownups fully engaged. That's what the seder is all about.

Chag kasher vesameach to all!

Rabbi Steven Schwarzman is the spiritual leader of Beth Shalom Congregation in Edmonton.

Oscars 2022: the most memorable Jewish moments

By Andrew Lapin

(JTA) - The Oscars went on as usual Sunday night March 28, - although you wouldn't know it from the morning-after conversation. A violent altercation between celebrities became the most-discussed moment of the evening (more on that below), and general reviews for the show itself were dismal, full of criticism for its slapdash presentation and pre-taping of several awards categories.

But there were a few Jewish moments to be had in the three-and-a-half-hour evening.

Here were the highlights:

'CODA' nets a historic Best Picture win, and Marlee Matlin kvells

"CODA," an emotional drama about a deaf family and their hearing child who dreams of becoming a singer, picked up three Oscars, including Best Picture. Among the representatives of the film who came onstage to accept the award was Marlee Matlin, the Jewish actress who co-stars as the family matriarch. In 1987, Matlin became the first-ever deaf performer to win an Oscar, for "Children of a Lesser God" - a moment that got a shout-out during the producers' acceptance speech, as Matlin stood next to co-star Troy Kotsur, who became the second-ever deaf actor to win an Oscar earlier in the night.

Hans Zimmer tucks his Oscar into his bathrobe

Megastar film composer Hans Zimmer, a German Jew whose mother had fled the country in 1939, won his second

Oscar for his original score for the sci-fi epic "Dune." (The award, like several other craft and technical awards that night, was presented during a pre-taped show and then edited into the live broadcast, in a move derided by many in the film industry as disrespectful.) Zimmer was in Amsterdam at the time; "Dune" co-star Jason Momoa accepted on his behalf. Via Twitter, Zimmer showed off a photo of himself clad in a hotel bathrobe in Amsterdam, rocking what was either his new statuette sent on an incredibly fast express flight, an Oscar stand-in, or his 1994 trophy for scoring "The Lion King." "Wow!!" he posted.

The kid stays in the picture

Robert Evans, the legendary Jewish producer and studio executive who was responsible for getting many classic movies off the ground (and whose volatile personal life included seven marriages, a conviction for cocaine trafficking and briefly becoming a party of interest in the "Cotton Club" murder), got a shout-out during a segment paying tribute to the 50th anniversary of "The Godfather." Flanked by his stars Al Pacino (who starred in the film) and Robert De Niro (who did not, but did star in its sequel), writer-director Frances Ford Coppola had words of appreciation for Evans and his vision, without which, he said, "The Godfather" would never have been made. "The Offer," an upcoming miniseries dramatizing the making of "The Godfather," casts Matthew Goode as Evans, who died in 2019. Evans was born Robert Shapera to Jewish parents in New York City.

The comic relief

After going three years without a proper host, the Oscars went overboard and brought on three, including Jewish comedian Amy Schumer, who delivered jokes about motherhood and Leonardo DiCaprio's young girlfriends. Schumer was the show's first Jewish host since Billy Crystal's last stint in the gig a decade ago. She was joined onstage by Regina Hall and Wanda Sykes, the latter of whom toured the new Academy museum in a taped bit - neglecting to mention the museum's controversial initial

exclusion of Jews from its permanent collection. However, the names of major Jewish donors like Barbra Streisand and Haim and Cheryl Saban were visible during the comedy segment.

A Jewish win, during a tense moment

Overall it was not a good night for Jewish nominees, as high-profile figures like Steven Spielberg, Andrew Garfield and Maggie Gyllenhaal came away empty-handed - as did "Licorice Pizza," the Best Picture nominee centering on a Jewish Angelino in the 1970s played by Jewish rock star Alana Haim.

However, Jewish producers David Dinerstein and Robert Fyvolent did score their first Oscar, for producing Best Documentary Feature winner "Summer of Soul (... Or, When The Revolution Could Not Be Televised)." Dinerstein and Fyvolent had obtained long-forgotten footage of the 1969 Harlem Cultural Festival originally shot by Jewish cameraman Hal Tulchin and recruited musician Ahmir "Questlove" Thompson to direct a documentary built around the footage. Questlove's heartfelt acceptance speech for the film spoke to the importance of resurrecting the cultural significance of "Black Woodstock" for a new generation.

Unfortunately the "Summer of Soul" team's win was overshadowed by what happened immediately before, when Best Actor winner Will Smith slapped presenter Chris Rock onstage after Rock told a joke about Smith's wife, actress Jada Pinkett Smith. Afterwards, a flustered Rock read off the winner, crediting "Ahmir Thompson and four white guys" (although there were only three other named winners including Dinerstein and Fyvolent, and the third, Joseph Patel, is South Asian).

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Alberta student experiences fulfilling gap year in Israel

By Tammy Vineberg

When Eden Rosenblum decided to take a gap year in Israel, she wished to discover a program that would immerse her in Israeli culture. She found BINA, which provides international participants with the unique opportunity to integrate into a fully Israeli Mechina.

Eden had been to Israel before to visit family as her father is an Israeli. Her visits were for two to three weeks at a time, but she doesn't recall much from these stays. "I always wished to come to Israel to experience it and to learn Hebrew. I wanted to be in Israel without my family to guide that experience," she says.

She started looking into gap year programs in her last year of high school. However, when she graduated in June 2020, the COVID-19 lockdown prevented the possibility of going overseas. Instead, Eden applied to the University of Alberta and began her post-secondary education in isolation. When online classes ended, Eden was at a crossroads. She could continue or pursue her goal of a gap year. "I wanted a shift. I was living my life in online school and it was very isolated. And it was really pushing me to a very, very big change," says Eden.

The number of gap year programs to choose from can be overwhelming. The MASA Israel Journey website has 38 programs listed. Eden found BINA through a Google search with her specifications in mind. "When I was searching for a gap year program, I needed something that would teach me Hebrew. I wished to be mixed with Israelis and very integrated into Israel. I preferred something that was more social action focused on volunteering and working in the community. The bottom line was I wanted an authentic experience in Israel," she says. "I didn't wish to spend 10 months feeling like a tourist. It's very individualized trying to find a gap year program, but I think it helps to go into looking knowing roughly what you require."

Her application process included filling out a form, taking part in a video interview, and paying a deposit once she was accepted. She wasn't familiar with what a Mechina was until she became fully immersed in it. A Mechina is a pre-army program Israeli teens can join directly after graduating high school. Eden describes the

BINA Mechina specifically as a secular yeshiva in Tel Aviv that is focused on personal growth, social action within the local south Tel Aviv community, and the exploration of intersecting Jewish and Israeli identity.

There are 70 young adults in her program who are divided into two locations. Her group comprises 50 people based in Tel Aviv and they live in an apartment building. Eden has seven international roommates in her apartment and she shares a room with two others. She also splits the bathroom with her roommates. "It can be hard at times to like constantly be sharing your space, and not really having any alone time or privacy. But it reminds me of Camp BB Riback so you get used to it," she says.

Since starting the program in September, her days and evenings have been full. Eden can be found either in a seminar, camping, volunteering in the community, or completing physical training. All participants have to take turns in the kitchen duty schedule, which can include cooking for up to 50 people at a time.

BINA has been a very rewarding program for Eden. She's proud that she can navigate the Israeli public transportation system, overcome the language barrier, and has adapted to being pushed out of her comfort zone. "It's just been very challenging. That being said, all the challenges that I've faced this year such as exhaustion and taking care of myself, have been incredible life skills and may not have been easy to learn," says Eden. "It's honestly helped me thicken my skin in what I'm able to handle. Sometimes it hasn't been comfortable. I've missed home

Mollie Jepsen wins gold in Beijing



The Alberta Jewish Community extends a hearty Yasher Koach to Canadian Para Alpine Skier Mollie Jepsen and her family - the Jepsen, Milavsky, Molotsky and Brody Family. Mollie earned two medals at the Beijing Paralympic Games - a gold in downhill standing and a silver in Slalom. She was honoured to have been selected flag bearer at the closing ceremonies. (Maddie Meyer/Getty Images)

and I've been overwhelmed. But I really wouldn't take the experience back because it's all part of the growing-up process."

She encourages those considering a gap year in Israel to reach out to her for any advice. One of her top tips is to be kind to yourself during the time away from home. Otherwise, she highly recommends the experience. Once Eden wraps up BINA in June, she plans to return to university to study psychology.

If you are interested in a gap year program, please contact the Jewish Federation of Edmonton who can help guide you through the process. Bursaries are available and inquire with the Federation if you need support.

Tammy Vineberg is Associate Director, Marketing and Communications at the Jewish Federation of Edmonton.



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Potato Kugel

Provided by The Carriage House

Potato Kugel is a staple in any Jewish kitchen – it's comfort food for Ashkenazi Jews. If you don't have a favourite recipe (or even if you do), here is a simple but delicious one provided the Carriage House provided for Alberta Jewish News readers. The total time for this recipe is 95 minutes and the yield is 8 servings. Be tayavon!

Ingredients

- 2 large yellow onions, peeled and shredded
- 5 lb. russet potatoes, peeled and shredded

- 6 large eggs , 1/4 c. vegetable oil , 1 tbsp. kosher salt
- 1/2 tsp. freshly ground black pepper , 1 tbsp. finely chopped chives

Directions

Preheat the oven to 375°. Working in batches, place handfuls of shredded onions and potatoes in a clean kitchen towel and squeeze out excess liquid into a bowl, reserving the liquid. Transfer onion and potatoes to another bowl.

Let excess liquid sit to allow starch solids to settle to the bottom of the bowl, about 5 minutes. Pour liquid off slowly, leaving the solid potato starch in the bottom of the bowl. Discard liquid.

In another large bowl, beat eggs well then beat in oil, reserved potato starch, salt, and pepper. Pour egg mixture

over potato and onion mixture and toss to combine.

Brush a 9"x-13" baking dish with oil and place in the oven to preheat, 5 minutes. Carefully, remove baking dish from oven and fill evenly with potato mixture.

Bake until golden and potatoes are tender, about 1 hour. Turn oven to broil and broil kugel until top is golden, about 2 minutes.

Sprinkle with chives before serving.



Knowing how to question

By Rabbi Gila Caine



Rabbi Gila Caine

Why? is the most important three letter word in Jewish tradition. It is so unique that very often when people explain to me why they decided to join or reconnect with their Jewish heritage, it is because we know how to ask: why.

And the moment we celebrate the art of asking why, is on the Seder night, a ritual which was structured

millenia ago specifically in order to teach our children and ourselves that being Jewish is being free, and being free is about knowing how to question.

The Pesach Haggadah has many editions and prints; it is probably the most wildly versatile Jewish text. But in case you don't know it, I'd like to specifically recommend Noam Zion and David Dishon's "The family participation Haggadah: A different night" (1997). On the cover page for this edition we find a wonderful question posed by Ira Steingroot: "The real question is not why do we keep Passover but how do we continue to keep Passover year

after year and keep it from becoming stultified! How can we be privileged to plan it so that, as Rabbi Abraham Isaac Kook said, *the old may become new and the new may become holy.*"

Here is the question of questions: how do we make the old new (and so enable ourselves to reconnect to our roots and ancestors) but at the same time, create a newness which is sacred?

The Seder wants to teach us how to overcome two fears - the fear from tradition and rules, but also the fear of renewal and doubt. It reminds us that one of the great gifts we are given as Jews is the ability to live at once in both places - in the old which becomes new, and in the new which turns sacred.

But in order for that to happen, we are taught, we must learn how to ask questions, because the art of asking takes practice and is very complex.

Much of the society in which we live today professes to know about questioning, but for the most part, doesn't do a very good job at it and questioning is either forbidden or used as a weapon. Just look at the complete break-down in social discourse around the Covid-19 pandemic, and ask yourselves - do we still know how to ask questions in a constructive way?

The Passover Haggadah teaches us that asking questions is sacred work, but it also reminds us that not all questioning is sacred or useful, and that we need to be cognizant of our inner intention when asking. The preliminary question I need to ask before asking "Why," is why am I asking a question? Sorry, that was a confusing sentence. But it is also a confusing feeling, and one we

need to get used to noticing in ourselves. The feeling of questioning ourselves, our beliefs and our ideas.

You'll notice in the Haggadah that just before going into the story of our ancestors, we have a short interlude known as "The four sons/children," and you might recall they are: Chacham (smart), Rasha (wicked), Tam (simple child) and She'eino yodeia lish'ol (the one who doesn't know how to ask). Each one of them personifies a way of being in the world of questions - on this night, but in our daily life as well. It asks us to ask questions, but wisely and to promote connection and kindness in the world (hint: this is the wise child), and not in order to foment deconstruction and hate between people (sadly, the wicked child). To be clear, all "four children" exist within each of us and represent our reaction to reality, and we need to learn how to recognize them in our behavior.

If I go back to the quote by Rabbi Kook, I think our biggest challenge now is how to make "the old become new and the new become holy." How do we choose our words and questions to uphold and reconnect to our past, with love and respect? And how do we create a newness that is sacred, that truly helps us sanctify our lives and our connection to the lives of those around us?

I wish all of you with your families a night of delightful questions, of deep questioning and of full and compassionate listening to each other.

May we, with all of Am Yisrael, have a happy and kosher Pesach.

Rabbi Gila Caine is the spiritual leader of Temple Beth Ora in Edmonton.



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Tova Yedlin Lecture presents a dynamic look at Theodor Herzl

By Regan Treewater-Lipes

This year's Tova Yedlin Lecture, part of the University of Alberta Jewish Studies Week at the Wirth Institute for Austrian and Central European Studies, was given by noted scholar Dr. Derek J. Penslar, of Harvard University. Penslar holds Harvard's prestigious distinction as the William Lee Frost Professor of Jewish History, he is the President of the American Academy of Jewish Research, Fellow of the Royal Society of Canada, and an Honorary Fellow at Saint Anne's College at Oxford University.

His recent Tova Yedlin Lecture presentation via Zoom, a not to be missed finale to the Jewish Studies Week lineup, "Theodor Herzl: A Biography for our time" summarized the major themes and discussions from his newest book: *Theodor Herzl: A Charismatic Leader* (2020). The book, released in early March 2022 in German translation, has been turning heads and presents a much-needed critical examination of one of contemporary Jewish history's most mythologized figures.

"Herzl's charisma depended on the needs and desires of his followers. A leader, especially of a grass-roots movement like early Zionism, is dependent upon his following for legitimacy. Charismatic leadership is therefore dialogic – a constant interaction between leader and followers," commented Penslar in a recent interview. Perhaps it is this very relationship between this leader and his followers that has led to the challenging of the moniker 'Father of Zionism' – a title Penslar has examined with great fastidiousness.

The obstacles of COVID have changed the landscape of academic public discourse. Disseminating one's research is no longer a matter of out-of-town conference mingling, but technically choreographed meetings in virtual spaces. This trend has been met with harsh criticism from the academic community but has presented the indisputable benefit of allowing more accessible engagement and scholarly community building on a global scale. Across professional disciplines Zoom meetings have become routine, and academia is certainly no exception. Despite this acclimation to the virtual platform, Penslar's talk was certainly one that would have been a sensational in-person event.

The lecture was dynamic, relevant, and pushed the envelope, scrutinizing shared preconceptions. Anyone who has visited Jerusalem has made the pilgrimage to Herzl's final resting place – Mount Herzl. Herzl's biography, as Penslar's findings attest, has been mythologized by decades of memorialization, and seldom re-examined.

"Herzl was a troubled, complicated man. Rather than yield to his inner demons, Herzl drove them away by committing himself to a grand and seemingly impossible cause. Had Herzl been a placid soul, he almost certainly would not have become a great leader," explained Penslar.

Theodor Herzl is a name known in any Jewish household; but how much is really known about the man himself? Like so many stories, those chronicling Herzl's life and legacy have been passed down over more than a century, often after consultation with second-hand biographical material rather than original documentation. Penslar's initial research of Herzl's biography took into consideration the sheer volume of scholarship available but endeavoured to pursue an examination that would celebrate the figure based on facts and hard-evidence gathered through an unforgiving objective lens.

The archival hunting that went into this project spanned several continents, and unequivocally illustrated an intensely nuanced knowledge of all things Herzl.

Penslar commented on the inception of his investigative journey stating: "I was approached by the editors of the *Jewish Lives* series at Yale University Press. They wanted a biography of Herzl in their series and asked me to do it. I figured that given how many books had already been written on Herzl, it would be easy enough to read what's out there and synthesize it into a book. But once I got into the sources – Herzl's journalism, political writings, and correspondence, as well as the writings of his colleagues and contemporaries – I realized that a lot was missing from other biographies. Some biographers mythologized him, and others were so busy deconstructing him that they missed the secrets of his greatness. Some did not know Hebrew or Yiddish and could not trace the impact Herzl had on the Jewish public. Last but not least, I wanted to write a biography that conveyed Herzl's enormous energy, his audacity, and his troubled yet noble soul."

It was this "troubled yet noble soul" that Penslar's talk brought into vivid focus. He described Herzl's relationship with his wife, noting that despite their attraction to one another they were as suited to be partners as "chalk and cheese." The lecture revealed Herzl's lifelong battle with mental health issues noting that had he lived in modern society, there would have been a much more sympathetic understanding of his struggle.

"We have a natural need for heroes. But idealizing a person, transforming her/him into a tissue of myth, deprives us of understanding the deeply human qualities, the flaws and



Dr. Derek Penslar delivered the Tova Yedlin Lecture as part of Jewish Studies Week at the University of Alberta.

failings, that often lie at the source of greatness."

In past years there has been a move to de-mythologize heroic historical figures within the societal consciousness, not to detract from their significant achievements, but to appreciate their contributions more authentically. Like the efforts of Nobuki Sugihara to shed light on his Righteous Among Nations recipient father, Chiune Sugihara's widely celebrated narrative, Penslar took on a monumental task of exploring the multifaceted identity of one of Jewish society's most beloved figures with a nuanced approach.

"Historians tell stories. Sometimes those stories are told in a complicated way accessible to only other scholars, just as scholars' fields like medicine or physics communicate with each other via specialized language. But historians can also tell their stories in a way that engages broad audiences. Biography is a perfect medium for reaching out to the general public. In a biography, the details of a person's life – the struggles, the triumphs, and tragedies – are intertwined with the political, economic, and social context of an era. It is enormously rewarding to write for the public and to show that academia is not separated from the world, but is rather an essential part of it," Penslar elaborated.

Securing Dr. Penslar as this year's Tova Yedlin Lecture presenter created a great deal of excitement and anticipation throughout the academic circuit and Jewish community – he did not disappoint!

"Herzl was a leader that came when his people needed him most," said Penslar during his lecture. If anything, attendees did not come away feeling disillusioned about Herzl, but with a sense of the legend humanized – and thus gaining greater appreciation for the man and his place in history.

Penslar concluded his interview comments noting: "A biographer of Herzl needs to not only delve into the sources from Herzl's life but also immerse into the world of fin de siècle Europe and the Middle East. I am grateful for the decades I have spent teaching world as well as Jewish history so that I could fit Herzl's story into that of the international community of his day."

If his lecture was any indication, Penslar's book promises to be just as fascinating, intriguing, and revealing. Perhaps at a future date, when the Tova Yedlin Lecture can once again be delivered in-person, Penslar will be invited to speak again so that the academic and Jewish communities can meet the man who captivated their attention by revealing the many layers of a historical icon so well known to all.

Regan Treewater-Lipes is a Local Journalism Initiative Reporter.

HAPPY
PASSOVER
הג פסח כשר ושמוח

HON. CANDICE BERGEN
LEADER OF THE CONSERVATIVE PARTY OF CANADA

Wishing everyone a happy Passover!

McLeod Law is proud to support the Jewish Community of Calgary and we would like to wish everyone a healthy and joyful Passover.

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HAPPY PASSOVER

Wishing everyone a Passover filled with love & good health from Lorie Abernathy and Gie Roberts

Best wishes to our family & friends for a happy and healthy Passover from Jeannette & Rudy Berger

Best wishes to our friends & family for a happy and healthy Passover

Wishing everyone a Passover filled with love & good health from Michele Doctoroff, Ted Switzer and Sydney Switzer

Best wishes to our friends & family for a happy and healthy Passover from Renée & Milt Bogoch

from Kim, Alex, Adam & Zach Chulsky

Wishing everyone a Passover filled with love & good health from Sbeila Bermack and family

Wishing everyone a Passover filled with love & good health from John & Linda Barron and family

Best wishes to our friends & family for a happy and healthy Passover

Wishing everyone a Passover filled with love & good health from Jackie & David Busheikin and family

Best wishes to our friends & family for a happy and healthy Passover from Helena Barker & Israel Lachovsky

from Marnie, Darren, Jonah & Chloe Bondar

Wishing the entire community a happy, healthy Passover from Bronia & Sid Cyngiser

Best wishes to our family & friends for a happy and healthy Passover from Faith & Jerry Dubisky

Wishing everyone a Passover filled with love & good health from Faye & Warren Book and family

Best wishes to our family & friends for a happy and healthy Passover from Robbie Babins-Wagner & Neil Wagner and Family

Wishing the entire community a happy, healthy Passover from Harvey Cyngiser and family

Wishing everyone a Chag Kasher Vesameach from Rabbi Binyomin & Malka Halpern and family

Wishing everyone a Passover filled with love & good health from Judith Conn and family

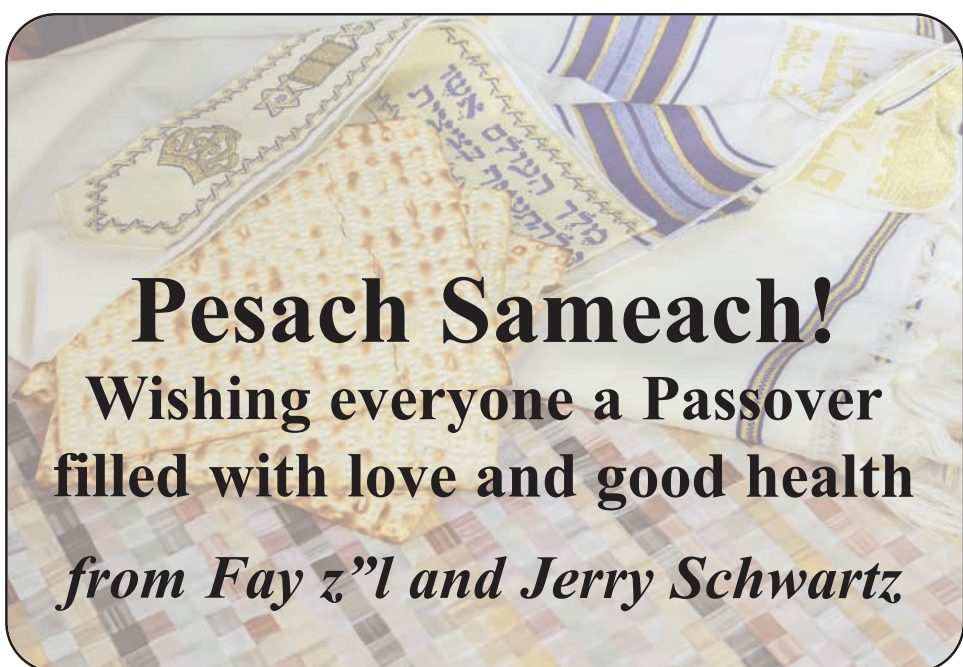
Pesach Sameach from the Crohn / Zalmanowitz family: Jerry, Jana, Nate & Benji

Pesach Sameach from Rhonda Barad, Steve Kaganov & family

Wishing the community a Happy Passover from Phyllis D'Aguiar


Best wishes to our family & friends for a happy, healthy Passover from Shirley & Al Chafetz

Wishing everyone a Passover filled with love and good health from Ruth Dvorikin, Susan Dvorikin, Dara, Spencer & Josh



Pesach Sameach!
Wishing everyone a Passover filled with love and good health from Fay z"l and Jerry Schwartz

Wishing a happy, healthy Passover to the entire community



from the Balaban family

Alberta Jewish News thanks everyone in the Calgary Jewish Community for participating in this holiday greeting project. Chag Pesach Kasher ve Sameach!

We wish everyone a happy, healthy & prosperous Passover



from
Sam, Cindy, Rebekah
& Josh Feldman

Wishing the
entire community a
healthy & happy Passover



from
Eva & Gordy Hoffman

Wishing everyone a Passover
filled with love & good health



from
Louise Glin
and family

Wishing everyone
a Passover filled with love
and good health



from
Sandy
Fayerman

Best wishes to our family & friends
for a happy and healthy Passover
from Vivian and Ben Herman

Wishing everyone a Passover
filled with love & good health
from Susan & David Inhaber
and family

Wishing everyone a Passover
filled with love & good health

from
Jackie and
Hayim Hamburger
& family



Best wishes to our friends
& family for a happy and
healthy Passover from Charles
& Therese Groner and family



Pesach Sameach
from Nate & Hadassah Ksienski
and family

חג פסח שמח

Debbie and
Nelson Halpern
and family
wish you a
Pesach Sameach



Wishing everyone a
Passover filled with love
and good health
from Arlein Hoffman
Chetner & family

Pesach Sameach

from
Barb & Ron
Krell
and family



Wishing everyone
a Passover filled with
love & good health
from Dorothy Hanson
& Sheldon Shagal

Wishing everyone
a Passover filled with love and
good health



from
Janis & Brian
Kowall
and family

Wishing everyone a Passover
filled with love & good health
from
Halley & Bruce Girvitz



Wishing everyone
a Passover filled
with love and
good health



Love from
Mel & Gail Ksienski and family

Best wishes to our family & friends
for a happy and healthy Passover

from
Saundra &
Harold Lipton
and family



Pesach Sameach
from Lea Kohn
חג פסח שמח

Wishing everyone
a Passover
filled with love
and good health



from
Rabbi Russell G. Jayne
& Mr. Russ Janiger

Pesach Sameach from Diana Kalef,
Elliott, Jonah, and Micah Steinberg

חג פסח שמח

Wishing everyone a Passover
filled with love and good health

from
Marilyn Libin
& Jed Gaines



Best wishes to our family & friends
for a happy and healthy Passover

from
Phil & Harriet Libin,
Michael & Matthew
Ackman, Stuart, Sierra
& Thea Libin



Wishing everyone
a Passover filled with love
and good health



from
Lily &
Bill Lister
and family

Pesach Sameach
from
The Molotsky Family



Wishing
everyone a
Passover filled
with love
& good health
from Miriam Milavsky
and family

Wishing everyone a Passover filled with love & good health
Al Osten

Best wishes to our family & friends for a happy, healthy Passover from **Roz & Danny Oppenheim**

Wishing everyone a Passover filled with love and good health
 from **Walter Moscovitz**

Wishing everyone a Passover filled with love & good health
 from **Michele Moss & Allan Donsky and family**

פסח כשר ושמח
Wishing everyone a Passover filled with love & good health
 from **Cynthia & David Prasow**

Best wishes to our family & friends for a Happy Passover from **Dr. Stuart & Irene Ross**

Wishing everyone a Passover filled with love & good health
 from **Rochelle Rabinovitz and family**

Best wishes to my friends & family for a happy and healthy Passover from **Murray Robins and family**

Wishing a happy, healthy Passover to the entire community from **Cheryl & Morley Shore**

Pesach Sameach from **Marg Semel, Adam Singer, Rachel & Hanna**
חג פסח שמח

Wishing everyone a Happy Passover from **Dean, Gail, Ellie, Matthew & Bryan Staniloff**

Best wishes to our friends & family for a happy and healthy Passover from **Cheryl, Rob, Danielle and Jarrett Milner**

Wishing everyone a Passover filled with love & good health from **Therese Nagler**

Best wishes to our family & friends for a happy and healthy Passover from **Roslyn Mendelson & David Hodgins**

Wishing everyone a Passover filled with love & good health
 from **Ron Plucer & family**

Wishing everyone a Passover filled with love and good health from **Lorne & Beth Price and family**

Wishing everyone a Passover filled with love & good health from **Carol Ryder**

Wishing everyone a Passover filled with love and good health from **Raechelle, Lorne, Shoshana and Leo Paperny**

Best wishes to my friends & family for a happy and healthy Passover from **Frances Pearlman**

Wishing everyone a Passover filled with love & good health from **Betty Sherwood & Jim Casquenet**

ПОРЯДОК СЕЙДЕРА

קדש קאדדש
 Произносит Киладуш над бокалом вина.

ירחץ ירחץ
 Омывают руки, но не произносят при этом обычного при омовении рук благословения.

כרפס כרפס
 Обмакивают «карпас» в соленую воду, произносят благословение над овощами и кушают.

יחץ יחץ
 Среднюю мацу, из трех находящихся на «кеаре», делят на две части; большую часть прячут для «Афикоман».

מגיד מגיד
 Начинается чтение Агады. До того, как младший в семье задает вопросы «Ма ништа-на» наполняют второй бокал.

רחץ רחץ
 Омывают руки для еды, но на этот раз с обычным благословением.

מוציא מצה מוציא
 Произносит благословения «Хамоши» и «Ал ахилас мацо», и кушают кусок мацы, величиной с «казант».

מרור מרור
 Произносит благословение «Ал ахилас морор» и съедают горькую зелень, величиной с «казант», предварительно обмакнув в «хазрет».

בורך בורך
 Делают своеобразный сэндвич из двух кусков мацы, прокладывая между ними «хазрет».

שוחן שוחן
 Праздничная трапеза.

ברך ברך
 Наполняют третий бокал вина и произносят застольную молитву.

צפון צפון
 Съедают «Афикоман», величиной с «казант».

הלל הלל
 Наполняют четвертый бокал вина и произносят специальную хвалебную молитву «Халлел».

נרצה נרצה
 После окончания правильно проведенного Сейдера можно быть уверенным, что он был плодом Веравниим.

from Judy Shapiro
& Richard Bronstein and family
חנּוּחַ חַמּוּץ חַי

Wishing everyone a
Passover filled with love
and good health
from Evelyn Sheftel
Shapiro & family

פסח שמח!
Pesach Sameach
From all of us at
Alberta Jewish News:
Deb Shatz, Dan Moser,
Sandy Fayerman
and Maxine Fischbein

**Happy Passover
to the entire
Community**

from Mark, Amelia Mandel
& family
and MHM Professional
Corporation

Wishing everyone
a Passover filled with love
& good health
from Alvin Libin & Bobby Libin
and family

Pesach Sameach
from
Darlene Switzer Foster,
Bill Foster and family
חנּוּחַ חַמּוּץ חַי

Wishing everyone a Passover
filled with love & good health
from Medina Shatz,
Randy Best and Scout

Best wishes to our family
& friends for a happy,
healthy Passover
from
Lenny & Faigel Shapiro

Wishing everyone a Passover
filled with love & good health
from
Eugene Shabash

Best wishes to our family & friends
for a happy and healthy Passover
from
Esther and
Gary Silberg
and family

Best wishes to our family & friends
for a happy and healthy Passover
from
Dalia, Allan, Tammy
and Mark Wolinsky

Best wishes to our family &
friends for a happy and healthy Passover
from
Linda & Gary Wolf

Best wishes to our friends
& family for a happy and
healthy Passover from
the Zivot Family

Best wishes to our family
& friends for a happy
and healthy Passover
from
Stan & Carey Smith
and family

Wishing everyone a Passover
filled with love and good health
from Jessica Starkman
& Jamie Churchward and family

Best wishes to our family &
friends for a happy, healthy
Passover from Bob &
Cheryl Shiell and family

Wishing everyone a Passover
filled with love and good health
from Deborah & Adam, Hannah, Lilah,
and Benji Silver

Best wishes to our family
& friends for a happy, healthy
Passover from
Rosslyn & Norman Steinberg and family

Wishing everyone a Passover
filled with love & good health
from
Hilda & Lenny
Smith and family

Pesach Sameach
from
Mary & Ken Taub

Wishing everyone
a Passover filled with love
and good health
from
Wynne &
Harvey Thal

Best wishes to our family & friends
for a Happy, Healthy Passover
from Esther,
Sam and Tamara
Plucer

Jane Yolen wins lifetime achievement award in Jewish children's literature

By Penny Schwartz

(JTA) – Jane Yolen, the acclaimed and prolific children's book author whose oeuvre of more than 400 books includes the bestselling Holocaust time-travel novel "The Devil's Arithmetic," was honoured for her writing career by the Association of Jewish Libraries.

Yolen received the Body-of-Work award from this year's Sydney Taylor Book Awards, which recognize excellence in Jewish children's literature. Named after the author of the "All-of-a-Kind Family" series, the awards were announced earlier this year in a virtual ceremony at the American Library Association's midwinter meeting as part of the ALA's Youth Media Awards.

The coveted Body-of-Work award recognizes an author who has made a substantial contribution over time to the Jewish children's literature. Yolen's books include an array of Jewish children's books for all ages, according to Martha Simpson, chair of the Sydney Taylor Book Award committee.

"Her range of subjects and lasting appeal to all types of readers impressed the committee. We are proud to recognize her with this honor," Simpson wrote in an email to the Jewish Telegraphic Agency.

More than 30 years ago, Yolen hesitated to write "The Devil's Arithmetic," her first Holocaust novel, she told JTA in a 2018 interview.

She accepted the challenge from her editor and the 1988 book, in which a Jewish girl from the present day travels back in time to 1941 Poland and experiences internment in a concentration camp, subsequently became a bestseller and staple of middle-school classrooms

nationwide. In 1999 it was made into an Emmy-winning Showtime film starring Kirsten Dunst. Yolen went on to write two more Holocaust novels for young readers, including 2018's "Mapping the Bones."

"I look at all three and I realize it's not just the Holocaust that binds them together. It's remembering," she said.

Yolen's work was honored along with several Jewish books for young readers in 2021, including three gold medal winners: a magical Passover tale inspired by a Yiddish classic; a preteen novel whose protagonist navigates family troubles, prejudice and antisemitism; and a haunting queer-themed historical fantasy.

The gold winner in the picture book category, Susan Kusel's "The Passover Guest," is set in Washington, D.C., in 1933, during the Great Depression. When a juggler in ragged clothes is invited into the home of a poor family for a Passover seder, their bare table miraculously fills with food for the festival. Inspired by Uri Shulevitz's version of I.L. Peretz's Yiddish classic "The Magician," Kusel's story echoes the mysterious tales of Elijah the Prophet, who is believed to help the neediest. The illustrations are by Sean Rubin.

Set in 1967 in the immediate aftermath of Loving v. Virginia, "How to Find What You're Not Looking For," by Newbery Medal winner Veera Hiranandani, won gold in the middle readers category. The protagonist, 12-year-old Ariel Goldberg, finds herself bravely navigating racial prejudice, antisemitism and troubles at school when her older sister elopes with an Indian man.

"Hiranandani perfectly captures this turbulent period in history through a sympathetic preteen Jewish girl," the Sydney Taylor committee wrote in a release.



Yolen and her most famous book, "The Devil's Arithmetic." (Photos: Courtesy of Jason Stemple and Penguin Random House)

Aden Polydoros took the top prize for young adults with "The City Beautiful," a queer Jewish history fantasy. Set against the backdrop of the 1893 Chicago World's Fair, the novel tells the story of Alter Rosen, a young Romanian immigrant with big dreams for life in America. When his life is upturned with the murder of his Jewish friend, Rosen races to find the killer, while fighting against the dark presence of a dybbuk. The story stands out for "masterfully combining fantasy, mystery, LGBTQ romance and historical fiction," the Sydney Taylor committee wrote.

Eight additional Sydney Taylor honorees won silver medals, 10 books of Jewish content were named notable books and a manuscript award was given for a middle grade novel. Authors and illustrators will receive their awards at the annual AJL conference in June.

Finding inspiration

By Rabbi Zolly Claman



Rabbi Zolly Claman

I wonder what would emerge from a social survey amongst Jews of all backgrounds and demographics to ascertain at which time during the Jewish calendar they feel most Jewish. Lightening the Chanukah candles, hearing the Shofar and dressing up on Purim definitely would be honourable mentions – but in all likelihood I think sitting with family for the Pesach seder would prove to be the winner.

It is not a coincidence that during the evening that we are instructed to not just recap the history but to experience the exodus that is the most multi-sensory design of them all. The late night, the crunch of the matza, the musicality of the songs alongside family and friends reconnects us to our roots like no other experience and inspires us to reinvigorate our heritage within ourselves.

The experience, as beautiful as it is, is not immune from the shortcoming that most inspirational moments have. They usually are so pure in the moment, but more often

than not, they do not leave us with an everlasting impact. So how do we adapt in order to have the seder influence our internal selves for a longer period of time? – or maybe even forever?

What it boils down to is what do we do when we are inspired? And I think a general guidance from the hero of the Pesach story can send us in the right direction.

Moses was the greatest Jewish leader in our rich history. The moment that he was promoted from layman to leader was the moment that the exodus really started; "Let me turn now and see this great spectacle - why does the thorn bush not burn up?" (Shemot, 3:3). According to the *Midrash*, the burning bush had been there for a long time and was well known to the locals. What set Moshe apart from everyone else was that he actually left the path he was on to investigate this unusual sight.

He put insight and inspiration into action. He stepped out of the hectic rush of life to look into something that could provide him with more meaning. Everyone else in the town saw that bush and said "Wow, that's cool!" and then went on their merry way. Only after this self-provoked action of "let me turn," did G-d call upon Moses

as the first and greatest leader of the Jewish people.

When we sit down for the seder this year, we can all take a chapter out of Moses' book and see past the veil of the sing-song nature of the Haggadah. Within the tunes there are texts which illicit questions, and conversations which often lead to insights about our history that can deepen our present.

If we read the Haggadah with a keen eye and look for those moments that make us feel "hey, that's kind of out of place or curious," and verbalize these with others around the table – you'd be surprised what you can excavate! Taking that very same approach with our lives through Pesach and beyond of not being passive and waiting for meaning to come but to actively mining for meaning can be nothing short of life changing.

Succinctly put, truly engage yourself with the Haggadah - don't sit back relax and enjoy the show. Allowing that approach to continue with our post-Pesach daily lives can help guide us to making the most of each day and experience.

Rabbi Zolly Claman is the spiritual leader of Beth Israel Congregation in Edmonton.

Shannon and Jeff Albert are excited to announce the birth of Evelyn Annie Albert, on March 5th in Calgary.

Proud big brothers are Max and Noah and grandparents are Carey & Helen Smith and Russ & Molly Albert.

Evelyn is named after her grandmother Evelyn Albert and great-grandmother Anna Shapiro.

It's a Girl!

▶ We have a lawyer for whatever plagues you.

Happy Passover!

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Katrina Haymond	780-423-9584
Saul Abrams	403-260-8529
Katherine Rubin	403-260-8532
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Tyler Shandro
MLA, Calgary-Acadia
Phone: 403.640.1363



Nicholas Milliken
MLA, Calgary-Currie
Phone: 403.246.4794



Doug Schweitzer
MLA, Calgary-Elbow
Phone: 403.252.0346



Richard Gotfried
MLA, Calgary-Fish Creek
Phone: 403.278.4444



Jason Kenney
MLA, Calgary-Lougheed
Phone: 403.238.1212



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from your Calgary MLA's



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Phone: 403.274.1931



Tanya Fir
MLA, Calgary-Peigan
Phone: 587.392.8850



Rebecca Schulz
MLA, Calgary-Shaw
Phone: 403.256.8969



Jason Copping
MLA, Calgary-Varsity
Phone: 403.216.5436



Mike Ellis
MLA, Calgary-West
Phone: 403.216.5439