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Cover image: 'Hold Fast' © by Sarah Bing, 36" x 48" Oil on Canvas.
On exhibit at Temple B'nai Tikvah Art Gallery. See story on p. 4.

Shehecheyanu at the CJA

By Lesley Machon

From nursery to grade nine, the Calgary Jewish Academy (CJA) is swinging open its classroom doors. The smallest students file in, proudly sporting backpacks that reach from shoulders to knees. The junior high cohort is adjusting after a summer of sleeping in or doing things on their own time, with a low chorus of yawns. Within minutes, the hallways are a collage of colour— classroom display boards, backpacks, and pencil boxes brimming with each shade of crayon still tucked inside.

The early days are always chaotic—there is a good dose of excitement and anxiety that comes with a new year and new environment. Lockers won't open (left then right then huh?), and students bump into each other searching for their homerooms. Some know the CJA like a second home, and are encouraged to reach out to new students in every grade. Attending a smaller school comes with the benefit of a warm and welcoming environment that we all work together to cultivate. At the CJA we know that students learn best when they feel safe, seen, and cared about. The Shehecheyanu blessing is echoed down the halls on the first day, off-key little voices praying enthusiastically. While the world is still a little scary and uncertain, we have our little oasis.

Classrooms are freshly decorated, from construction scenes, to global themed, to Judaica: beautifully framed Hebrew phrases, and Jerusalem's skyline. The students eat apples dipped in honey to usher in the New Year with sticky fingers, and the shofar is blown from the field as a symbol of new beginnings: the Jewish New Year, and the start of a new school term. The sound of the *Truah* involves nine rapid fire, staccato blows, like an alarm clock you can't hit snooze on. *Truah* is the wake up call to the New Year. The shofar itself also represents the connection between our inner and outer worlds. While the blower must first take a big breath, the shofar only sounds when the air blows out. Rosh Hashanah reminds us that turning inward allows us to burst forth and contribute to the world. This relates to our school's focus on self-regulation—through

breathing, body breaks, writing assignments dedicated to self-inquiry, and classes focused on mindfulness and creativity — so we can be of service to each other in productive and sustainable ways.

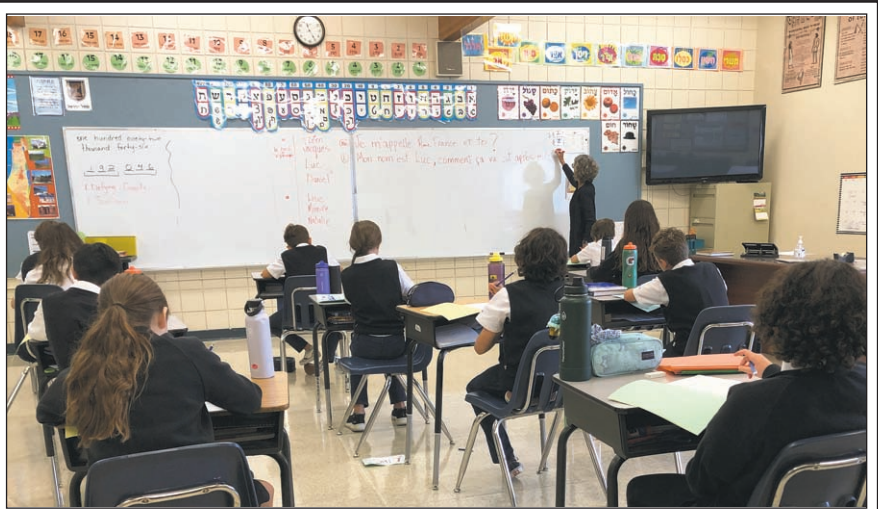
Soon, students will enter the Sukkah, and the citrusy smell of the etrog will fill the air. Students will shake the lulav in all four directions while saying traditional prayers and giving thanks for food, shelter, and abundant harvest. This holiday is a calendar highlight every year. Each of our celebrations is an enriching experience that connects us to centuries-old traditions and a system of values that we recognize as the basis for moral decisions.

Research shows that participating in culture, community, and traditions anchors individuals in a sense of their own identity and affirms their belonging in a community. This is important for both healthy self-esteem and relationships with others, and we are proud to provide our students with this kind of foundation in a school environment.

Our goal at the CJA is to foster students who are connected to themselves and the world around them. Our collective efforts focus on cultivating an imagination, sense of truth, and feeling of responsibility in each student so they can move forward as academically innovative and culturally grounded and compassionate. At a time of much uncertainty and divisiveness, we seek to live and learn in the true spirit of shalom.

Lesley Machon teaches Humanities at Calgary Jewish Academy, cja.org

שנה טובה



CJA classrooms are freshly decorated for the New Year as students and staff head back to school. (Photo supplied).



Students are excited to be back at school after their summer break.



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Together we are strong

By Rabbi Cantor Russell Jayne

The Hebrew month of *Elul* commenced this year on August 28. According to our tradition, this month began an intense period of introspection and repentance that will conclude with the intensely moving (and exhausting) service of *Neilah* at the conclusion of Yom Kippur. For many of us, the process of *teshuvah* (returning both to G-d and to our authentic selves) is not an easy one. Yet, it is the *raison d’etre* for the upcoming High Holidays, and the more we take its call seriously the more we will benefit from its spiritual rewards.



Rabbi Russell Jayne

In light of what is at stake as we prepare for our New Year encounter with the Divine, I would like to share with you the following Hassidic story. It was told by Reb Chaim

Halberstam of Zanz to help his disciples prepare for the Ten Day of Repentance and its goals of *teshuvah* (repentance) and *tikkun* (repair).

“Once a woman became lost in a dense forest. She wandered this way and that in the hope of stumbling on a way out, but she only got more lost as the hours went by. Then she chanced upon another person walking in the woods. Hoping that he might know the way out, she said, ‘Can you tell me which path leads out of this forest?’

‘I am sorry, but I cannot,’ the man said. ‘I am quite lost myself.’

‘You have wandered in one part of the woods,’ the woman said, ‘while I have been lost in another. Together we may not know the way out, but we know quite a few paths that lead nowhere. Let us share what we know of the paths that fail, and then together we may find the one that succeeds.’

‘What is true for these lost wanderers,’ Reb Chaim said, ‘is true of us as well. We may not know the way out, but let us share with each other the ways that have only led us back in.’”

As I reflect on this story, I am in awe of what a remarkable heritage we have been bequeathed; and what makes it so radical, so deep, is that at its core, our tradition believes that human beings are capable of profound change. That we have the capacity to mend our ways, to break the cycles of error and disfunction, and together, help each other lead better fuller lives in



service to something much larger than our own selfish wants and desires. Therefore, let us take these exquisitely precious days to examine our lives and repair what needs to be mended not just on an individual level, but also as a community that has shared so many aspects of a common journey, together.

Together we are strong. Together we can help each other find the path out of any problem and surmount any obstacle. Together we can reach our goal of standing before the Divine with both confidence and joy, having returned to what truly matter to ourselves, our community, our world, and our G-d.

May we all be inscribed for life, together!

Rabbi Cantor Russell Jayne is spiritual leader and Kol Bo at Beth Tzedec Congregation.



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An Israeli comic book hero is appearing in a Marvel movie

By Jackie Hajdenberg

(JTA) — In a move that is already thrilling some Jewish audiences and stirring controversy among other international fans and activists, Marvel Studios announced that an Israeli comic book hero will appear in the next installment of its Captain America movie franchise.

“Captain America: New World Order,” which is set for release in 2024, will feature Israeli actress Shira Haas as Sabra, a hero who debuted with a cameo in a 1980 “Incredible Hulk” comic and appeared as a full character the following year in a strip set in Israel titled “Incredible Hulk: Power in the Promised Land!”

Since the details of Marvel projects are kept under tight wraps until their release, it is not known how prominent Haas’ character, the first Israeli to appear in the Marvel Cinematic Universe, will be in the film. Between 1980 and 2019, Sabra appeared in 50 issues, according to a Marvel fandom page.

Sabra (also the word for an Israeli prickly pear,



The Marvel character Sabra first appeared in a comic strip in 1980. (Wikimedia Commons/Design by Mollie Suss)

which has a bristly outside and soft and sweet inside, and is used as a nickname for an Israeli person) is a Mossad agent and police officer with superhuman speed and strength. The 1981 comic that first prominently features her involves multiple quotes and plot points that would be seen as taboo in a contemporary Hollywood blockbuster.

In the comic, the Incredible Hulk mistakenly ends up in Tel Aviv, where he befriends an Arab boy who gets killed in an attack by identifiably Arab terrorists. Sabra — real name Ruth Bat-Seraph — witnesses the attack and assumes Hulk is in cahoots with the

terrorists. She attacks Hulk with “energy quills,” weakening him, but the Hulk explains that the boy was his friend — and references the Israeli-Palestinian conflict.

“Boy died because boy’s people and yours want to own land!” the Hulk tells Sabra. “Boy died because you wouldn’t share. Boy died because of two old books that say his people and yours must fight and kill for land!”

The introduction of the character first announced last week at the Disney D23 expo in Anaheim has already received backlash online. Some on social media have argued that the character is an example of Israeli military propaganda or used it to criticize the Israeli government’s treatment of the Palestinians.

Several others have taken issue with the name of the character, which they argue is painful for Palestinians, who associate the word “sabra” with the former Sabra and Shatila refugee camps in west Beirut. During the 1982 Lebanese civil war, right-wing Lebanese forces murdered up to thousands of Palestinians and Lebanese Muslims in the camps, while Israeli military forces surrounded the areas; an Israeli inquiry found that Ariel Sharon, in his capacity as defense minister, bore “personal responsibility” for not taking action to prevent the massacre.

Others are pushing back against the critique and arguing that the character debuted two years before the killings at Sabra and Shatila.

One fan tweeted: “Something I never thought I’d tweet, but Marvel calling an Israeli superhero “Sabra” is because Jews born in the region have been referred to as “Sabras” (a local fruit, prickly on the outside, soft on the inside) since the 30s. It’s not referencing the Sabra & Shatila massacre.”

An Israeli cartoonist who a few years before Marvel created a character called Sabraman, who like Sabra sports a blue and white Israeli-themed outfit, has accused the comic book giant of plagiarism.

The cartoonist, Uri Fink, had words of warning for Haas in a recent interview with the Israeli site Ynet.

“I don’t predict her portrayal in Marvel will be positive in woke days such as these,” he said, according to the Times of Israel. “Those who work at Marvel today are all sorts of progressives. I have nothing against them, but we won’t get the most accurate depiction of the Israeli-Palestinian conflict.”

“I suggest that Shira carefully read [the script], so that the character won’t be portrayed in a way that is too problematic,” he added.

Israeli producer Avi Arad, the co-founder and former head of Marvel Studios, the filmmaking branch of the comic book company that has grossed over \$25 billion dollars in box office revenue, said in 2012 that he did not expect to see Sabra on the big screen anytime soon.

“We are now in a time when the name ‘Sabra’... it is not so good for selling a film in international markets,” he told the Times of Israel.

Haas was the first Israeli to be nominated for an Emmy, for her role in “Unorthodox,” the Netflix miniseries based on Deborah Feldman’s autobiography

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Taking stock of our actions and deeds

By Rabbi Nisan Andrews

The Jerusalem Talmud writes "G-d blessed the Jewish people with three gifts: they are merciful, modest, and they perform deeds of kindness (gomley chasadim)". The Rabbis derive the last of this list from the first verse in Parshat Eikev: "Because you will heed these ordinances and keep them and perform, that the L-rd, your G-d, will keep for you the covenant and the

kindness that He swore to your forefathers." The commentators ask, if all we see from this verse is that G-d will bestow kindness onto us, how do we learn from here that we are performing kindness? The answer some give is based on a statement from the Babylonian Talmud: G-d does to us what we do to others (*bimeda she'adam modded, moddedin lo*). In order for G-d to do acts of kindness with us, we must first be the kind of people to do such deeds ourselves. If G-d is kind, it must be because we are, likewise. Hence, we see the proof to the aforementioned comment. Our relationship with G-d is a two-way street and as much depends on us as on the Almighty. At this time when we enter the high holiday season, we should take stock of our actions and deeds. Perhaps if we can find a place in our own hearts to forgive others, G-d will do

the same for us. On behalf of myself and Congregation House of Jacob-Mikveh Israel, I wish every one of you a meaningful Rosh Hashanah, Yom Kippur, and a sweet new year with success and growth in matters both physical and spiritual. *Rabbi Nisan Andrews is the spiritual leader of Congregation House of Jacob-Mikveh Israel.*



Rabbi Nisan Andrews

British lawmaker mourns Queen Elizabeth's death with parliament speech — and a Kabbalah lesson

By Ron Kampeas

(JTA) — Queen Elizabeth has been eulogized by countless politicians and other leading figures across the globe. But in his tribute to the late monarch in the House of Lords, Baron David Wolfson used a new method of talking about the significance of her death: explaining a pillar of Jewish mysticism. In a six-minute speech on September 9, Wolfson, a Conservative who served as a justice minister under Boris Johnson, walked his peers through several aspects of Jewish tradition — including gematria, the Jewish practice of finding meaning through the numerical value of words. First he discussed the term “mitzvah,” or good deed, explaining that it is not simply a good deed one does at will — it is a duty whose roots are the Hebrew letters tzaddi and vav, or “tzav.” “Her late majesty spent her whole life doing the right thing, and not just because she felt like it, or because the mood took her,” he said “She spent her 96 years doing the right thing day in and day out, out of a sense of duty.” Wolfson then slid into the magical realm of gematria, which was developed by Kabbalah practitioners, noting that the sum of the Hebrew letters that make up the word mitzvah add up to 96. “In one of those coincidences, which perhaps are not, the value, the numerical value of the Hebrew word

tzav, the root of the word mitzvah is 96 — 96 years of tzav, of duty, and also of mitzvah of doing the right thing, because that is your duty,” Wolfson said. Wolfson also noted that in synagogues throughout the world, the reading of the Torah will soon be complete, and that tradition dictates that it start again right away. That offers a parallel to the British tradition of mourning the passing of one monarch and joyously welcoming another, in this case, King Charles III. “We’ve closed one book, a long and good book which we’ve had with us for so many years, and we are about to open another,” said Wolfson, a lawyer who studied in his youth at a yeshiva in Jerusalem. “And as we all pray that G-d save our King, I will also pray that he too may enjoy a reign of mitzvah of doing the right thing, for that now is his duty.” Wolfson and at least two other lawmakers, Baron Stuart Polak and Robert Halfon, a Conservative member of parliament from Harlow, in Essex, each spoke of the poignancy facing them and hundreds of thousands of British Jews as the Sabbath loomed. For the first time in their lives — for the first time in the 70 years since Elizabeth assumed the throne — they would pray for the welfare of a king, not a queen. “And so tomorrow for the first time in my life, we will not pray in synagogue for Prince Charles, but for King Charles,” said Wolfson, who also noted a change to his status as an attorney who is authorized to practice in certain high courts. “I started yesterday as a Queen’s



Queen Elizabeth II (Photo Wikipedia).

counsel, and I finished it as a King’s counsel.” Polak, speaking the same day in the House of Lords, recalled in his remarks a conversation he had in 2016 with Princess Anne, Queen Elizabeth’s daughter, in which they regretted that the British Foreign Office forbade her from traveling to Israel and the West Bank because of the sensitivities attached to the area among Britain’s Arab and Muslim allies. “We agreed as someone who was deeply religious and G-d-fearing, it was sad, it is sad that she never walked down the Via Dolorosa into the Church of the Holy Sepulchre,” he said. “She never walked and visited the Church of the Nativity in Bethlehem or

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The strength of kindness

By Rabbi Ilana Krygier Lapidès

"When I was young, I admired clever people. Now that I am old, I admire kind people".
Abraham Joshua Heschel



Rabbi Ilana Krygier Lapidès

There is a wonderful, ancient story from the Hindu tradition told by the spiritual teacher, Mark Nepo, in his “Book of Awakening.” It tells of an old, holy man who doesn’t know he is holy – much like one of the thirty-six *Tzaddikim* (holy souls) from our tradition. Every day, this old, holy man would go to the river Ganges to pray. One day, the old man was reciting his prayers when he noticed a spider struggling on its back in the water. The old man reached out, turned the spider over, and cupped the spider gently in his hands to place the spider back on shore. But the spider was a poisonous spider and it bit the old man. Since the man was holy, the poison didn’t penetrate, although the bite still stung. The next day, the old man went back to the river and saw the same spider, struggling again. The holy man did the same thing; reached out to gently take the spider to safety, but the spider bit him again. This happened again and again until one day, the spider finally spoke to the old man, ‘Don’t you

understand? I will bite you every time because I am a poisonous spider and that is what I do!’
The holy man looked kindly at the spider and said, “Oh, I do. It is you, my friend, who does not understand. You see, I will save you every time because that is what I do.”
Our Jewish tradition speaks often about kindness. In fact, the concept of *Chesed* appears more than 190 times in the Torah, leading many Jewish thinkers to hold that the value of *Chesed* is Judaism’s primary ethical virtue. But *Chesed* is hard to properly translate – there is no direct correlation. English versions usually try to represent it with such words as “loving-kindness,” “mercy,” even “loyalty,” but the full meaning of the word cannot be conveyed without context. Contemporary Jewish scholar and teacher, Avivah Zornberg, has said *Chesed* is “not just loving-kindness as it’s usually translated, but is also courage and imagination.”
In one of our tradition’s most important books, *Pirkei Avot* (Ethics of our Fathers), Shimon the Righteous is quoted as saying, “The world is based on three things - on the *Torah*, on the service of G-d, and upon acts of loving-kindness.” Dr. Yvette Alt Miller adds this commentary, “Kindness isn’t optional in Judaism: reaching out to others is a key part of working to make the world a better place. Being kind is integral to what it means to be a Jew.”
I don’t know about you but coming back into the world in the post-Covid-age has not been easy. We’ve had to relearn how to socialize and be polite in company. Interactions are awkward, people are stressed and maybe a little crabby. For the past few years, we’ve kept our masks on and our heads down – just trying to survive. Now that we are out and about, we must relearn small civilities and kindnesses. If we don’t need to leave 6-feet between us anymore, can we hold the door for the person behind us? Now that our masks are off, can we smile at the customer service

person at the check-out counter? If we can be in one another’s company, can we visit our isolated Uncle at the Home? Bring him a coffee? Have a chat?
With Rosh Hashanah around the corner, as we take part in the ‘reckoning of our soul’ or *Cheshbon Hanefesh*, it is tempting to strive for a completely clean slate to begin our Jewish New Year. We look back on how we behaved and look forward to how we can do better. But let us not forget, we rarely regret kindness. We don’t have to leave that behind – that aspect of the past can be, and should be, kept. It is kindness that is the balm for our souls, that carries us through the hard times, and bathes us in the sweetness that the New Year promises. As Rabbi Jonathan Sacks wrote in his book *From Optimism to Hope*: “Acts of kindness never die. They linger in the memory, giving life to other acts in return.”
The story about the holy man and the spider comes from a chapter in Mark Nepo’s book called, “I’d rather be a fool than not believe.” It speaks not just to the beauty of kindness, but to its power. As the author says, “This story tells that the strength of our kindness dilutes the sting of the world.”
My wish for all of us as we approach these Days of Awe is that we risk looking foolish in the pursuit of kindness. Yes, the world can sting. But we have the power, all of us together, to make our world less painful, less bitter, and more sweet, one gentle cupful at a time.
From my family to yours, *Shana Tova, Good Yontef and Goot Yor!*

Rabbi Ilana Krygier Lapidès is the Assistant Rabbi at the Beth Tzedec Congregation, the Jewish Community Chaplain for Jewish Family Service Calgary, and stewards her own small Rabbinic Practice. Please visit RockyMountainRabbi.com for more information.

Queen Elizabeth

Cont. from page 5

experienced the peace and tranquility on the shores of the Sea of Galilee.”
Halfon noted how Elizabeth’s reign coincided with

the assimilation of Britons of all backgrounds into the middle class, noting that his town Harlow was one to where residents of London’s East End — including many of its Jews — migrated in the post-World War II era.
He described the queen swearing him in 2015 as a member of the Privy Council, the body of officials

reporting to the monarch.
“Her Majesty did not bat an eyelid,” he said. “I thought, ‘There am I, a son of an immigrant to this country, becoming a member of the Privy Council’, and I thought to myself, ‘what an honor and what a meritocratic country we have.’”

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CJF President Lisa Libin on re-engaging in the New Year

By Maxine Fischbein, LJI Reporter



CJF President
Lisa Libin

Lisa Libin is on a mission to re-engage Jewish Calgarians. The newly elected president of Calgary Jewish Federation (CJF) says she is fortunate to serve at a time when many community members are craving connection following years of social drought due to COVID-19.

It is no surprise that Libin - born and raised in Calgary to a family with deep roots - has ascended to the CJF presidency. Her mother, Marilyn Libin, who taught and then served as principal at the I. L. Peretz School and The Calgary Jewish Academy and led Canadian Hadassah-WIZO as national president, continues to take a keen interest in community affairs. Lisa's father, the late Stanley Libin, was a community leader in his own right. Together they were - and Marilyn remains - philanthropically generous.

Some two decades ago, when I interviewed Marilyn and Stan Libin for an article in the *Jewish Free Press*, Stan spoke with pride about how he and Marilyn - who had been lifelong "consumers" in the Jewish community - were tremendously pleased to be at a stage of life where they could be producers.

Now their daughter continues the family legacy.

Prior to assuming the CJF presidency Lisa Libin served on the JCC board and then the CJF board, eventually sharing the vice-presidency with Maggie Rabinovitz (who now shares the role with Adam Maerov). When long-serving Jewish Community Relations Committee (JCRC) chair Jared Shore became co-president of CJF, Libin was appointed JCRC chair.

Her tenure was a busy one, as she worked shoulder to shoulder with Shore, his co-president Jordan Balaban, and Federation CEO Adam Silver to respond to what Libin described as "reactive issues."

Spurious comparisons were being made between government COVID measures and the horrific human experiments that Nazi doctors carried out in concentration camps during the Shoah. The use of the yellow star and swastikas at demonstrations, including those of the so-called Freedom Convey, were abhorrent to a Jewish community that literally felt the rising tide of antisemitism. In the wake of hostilities in Gaza, toxic rhetoric spilled into the streets of Canadian cities, including Calgary, and onto social media in an unprecedented barrage. Jews faced what Libin calls "a perfect storm."

"We saw how awful social media could be and the impact it had on our students," recalled Libin who said it was an "uphill battle" to "fight the skewed perceptions" of what was happening in real time, not to mention the complicated history of the Middle East.

"Social media isn't a conversation, it's pick a side," noted Libin, adding that Jewish students experienced unprecedented levels of online harassment.

"Our survivors were scared to go out. They had been through the Holocaust and were seeing a rise in antisemitism....For them to experience that again in their lifetime is heartbreaking," Libin added.

"Our top priority was to make sure our community felt supported and safe."

Federation reached out to schools to explain what Jewish students were facing; created an action alert email group to keep community members informed and responsive; and maintained close contact with all levels of police. Notably, the Calgary Police Service increased its presence in the parking lots of Jewish schools, Libin said.

Helming the JCRC during such a challenging time prepared Libin for her transition into Jewish Calgary's top lay leadership position.

"Jared and Jordan's co-presidency happened during an unprecedented and challenging time," reflected Libin. "There is a lot they would have liked to have done from a community perspective that just wasn't possible because of the pandemic...They had to refocus and reprioritize to ensure our community remained strong both emotionally and financially during COVID."

Shore, Balaban and Libin are great examples of leaders spawned by a strong and supportive community.

Having benefited from both Jewish day school and summer camp experiences, Libin says she was "enveloped" by community including good times in BBYO and Hillel. She took comfort in the embrace of Calgary's tightly-knit Jewish community when she experienced the untimely loss of her father in 2005.

At the time, Libin was living in Toronto where she studied Public Relations at Humber College, having already earned a bachelor degree in communications

at the University of Calgary.

In Toronto Libin fully grasped the magic of the Calgary Jewish community. While she enjoyed TO, she notes that being Jewish can be taken for granted there and does not involve the same effort necessary in Calgary.

Libin "...missed that deep community connection" she had known in Calgary, where she returned together with her husband, Jeremy Yanofsky, and their daughter Samara (now 12). Their son Elliott (now 9) was born in Calgary.

Libin and Yanofsky sent their kids to CJA, which Libin describes as a "special place." She also loved the city of Calgary and felt the lure of the Rockies.

"I wanted the kids to have what I had in this community," said Libin. "My closest friends are still my day school and Camp BB friends. To have friends that were your friends when you were five years old is just so special."

Today Libin's children continue that chain with her friends' children.

As these words are written, Libin looks forward to bringing the community together for a family-friendly United Jewish Appeal (UJA) opener on September 18. Federation has opted for a COVID-safe outdoors experience: a community walk followed by a celebration in the field adjacent to the JCC.

"We need to be cautious but we also have to be optimistic," Libin told *AJNews*.

While COVID forced the use of virtual gathering places like ZOOM, Libin says the positive upshot was

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Being the sounds of the Shofar: On having a blast the Jewish way

By Rabbi Mark Glickman



Rabbi Mark Glickman

If you do it right, you will be just like the blasts of the shofar this Rosh Hashanah. The shofar – the beautiful, curved ram’s horn that we are commanded to hear during our celebration of the Jewish New Year – calls us to remember God’s sovereignty, God’s memory of what we have done, and God’s great promise for a messianic future. It is customarily blown one hundred times each Rosh Hashanah, each blast invoking one of these great themes.

And as many of us know, a good *baal tekiah* (shofar blower) can get a great sound out of that bent horn, one that seems to penetrate not only our hearts, but the very vault of heaven with its plaintive cry. And yet, however magnificent those shofar blasts sound, they usually fall apart as we hear them. The first call is *tekiah* – one loud blast, strong and true. It’s all put together, just like we each tend to be when we first step into the synagogue during the Days of Awe. We come in whole, unbroken, and together, just like a good *tekiah* blown out of a shofar. Right on the heels (so to speak) of the *tekiah* is the second blast – *shevarim*. It’s just like a *tekiah*, but divided into three parts. *dahDAH-dahDAH-dahDAH!* It’s broken, fragmented, perhaps even damaged. As people, we usually try to avoid brokenness; understandably, we don’t want to be damaged. But, for us Jews, Rosh Hashanah is the beginning of the Ten Days of Repentance, a period during which we each must look at ourselves, acknowledge our shortcomings, and improve them. That’s a gut-wrenching process, because it means being vulnerable and owning up to our faults. It means working to change ourselves, even when our less-than-desirable ways have become entrenched habits. It means breaking ourselves down – moving from *tekiah* to *shevarim* – and that can hurt. And then, it gets even rougher, for the next shofar blast is *teruah* – nine or more staccato beats, a shattered cry. Might it be that in order to really grow, in order to

really improve our ways and become the best people we can be, we need to experience just such a shatteredness? Might it be that *teruah* represents the extreme vulnerability and helplessness that repentance demands. Certainly, this is something we try to avoid all year long, but maybe the difficult work of Rosh Hashanah calls upon us to experience *teruah* moments of our own, letting ourselves fall apart for a time so that we can reassemble the shards of our former self into something better than it was before. And then, last of all, comes the final blast – *tekiah gedolah*, the Great *Tekiah*. This final sounding of the shofar is just like a *tekiah*, but it’s stretched out, lasting as long as the breath of the *baal tekiah* holds out. It represents the great hope that these days can offer us. Wholeness, grandeur, and majesty of self. *Tekiah, shevarim, teruah.* Like the blasts of the shofar, we may fall apart these days. After all, looking at ourselves and charting the course to a better tomorrow is tough work. But, when we succeed, we emerge from these days like a walking *tekiah gedolah* – a fully embodied blast of energy ready to face the world, whose spirit can ascend to the very vault of heaven. May each of us reach our *tekiah gedolah* moments this Rosh Hashanah, and may you each have a good, sweet New Year. *Rabbi Mark Glickman is the spiritual leader at Temple B’nai Tikvah in Calgary.*

Examining the gates of t'shuva



Rabbi Gila Caine

By Rabbah Gila Caine An ancient Jewish tradition holds that the arc of the High Holidays, from Rosh Hashanah to Sh’mini Atzert, tells of our soul’s growth. This movement describes the pilgrimage our neshamah (soul) undertakes on the New Year, as it goes out to explore life and the awesome glory of Creation. We then move through Yom Kippur as our neshamah encounters the reality of death. And our journey ends (for this year) at the

source of all joy, at meaningful connections and sacred relationships as they are symbolised through the Rain rituals of Sh’mini Atzeret. There is so much to learn from the cyclical path we undertake every year, but for now, let’s focus on one crucial moment at the end of Yom Kippur. The final prayer of the day is “Ne’ilah” - locking. But locking what? Liturgy places these words in our mouth “*Open for us the gate at the time of closing the gate, for the day has declined. The day declines, the sun goes down and declines, let us enter Your gates.*” What are these gates and why are we standing there? The basic explanation suggests this is a reference to the historic gates of the Mikdash/Temple, as they closed at the end of the sacred day. We could delve deeper and find meaning in these gates as a metaphor for the old year closing as the new one opens. Going one step deeper (in a stairwell of many many steps) we understand these might be the inner gates of our soul. So, what does it mean that we call out for our soul to open up as we end a day of contemplation and

purification? Midrash tells us how critical it is to have cracks in Creation, and it brings us back to the moment when G-d decided to make the world: “...He began to trace (the foundations of) the world before Himself, but it would not stand [*that is, the world kept destroying itself*]. They told a parable, what is this like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he could not begin to build. Likewise the Holy One, blessed be He, was tracing (the plans of) the world before Himself, but it did not remain standing until He created repentance.” (*Pirkei DeRabbi Eliezer* 3). In this story, G-d realises that in order to create a world, he must first create gates, tools for opening and closing the world. The interesting thing is that our ancient rabbis understood those gateways to be the place of t’shuvah. Perhaps even, those gates themselves were the essence of t’shuvah/ repentance, and what makes creation viable. The same goes for the viability of our soul, in that it

Continued on page 10



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TBT gallery begins the New Year with 'Coming Home'

By Shelley Werner

As a new year begins TBT Gallery at Temple B'nai Tikvah welcomes the change in seasons with an art exhibit by artist Sarah Bing. The show, entitled "Coming Home" invites the viewer to engage in contemplation of colour and form that brings them "home to themselves." The beautiful image on the cover of this month's *Alberta Jewish News*, titled *Hold Fast*, is part of this exhibit.

Curator Jennifer Eiserman, commented that the show is particularly appropriate for this time of year. "During Elul we are called to turn inward and explore where we are situated in our spiritual lives. How have we walked the path? Where have we strayed from it? Sarah Bing's works provide opportunities to take this inward journey as we imaginatively walk through the landscapes, pause on the benches and consider where we are right now."

Sarah chose the title "Coming Home" because of the impact that meditation practise has had on her, here she has set the intention of "coming home to herself." She is engaged in sensing all the wonderful things that can be seen when becoming present to what is happening in the world and in one's life. The paintings are an interactive type of work where the bench in the image is inviting the viewer to sit down and become actively aware of what is occurring in their life.

"In this particular case you are going to sit down, and see this beautiful landscape that is in front of you and it's going to bring feelings of joy, peace and relaxation. It should inspire coming home to yourself," says Sarah.

The inner peace is one part of the experience, she adds, but the other part is learning to become present in your life, which sparks a sense of joy, which brings happiness no matter what is happening in it. Cutting out all of the noise and really being an active participant without being distracted by all of the minutia of the day or the problems one is encountering, allows one to see "what is happening for what it is."

The works invite the viewer to "do some work" to really enjoy the piece and experience it according to their own choice of engagement. Sarah says she is not giving the viewer all the information; the viewer has to put it together, which gives them a more personalized experience. She feels strongly that looking at the piece of artwork should become an experience versus just looking at it and moving on to the next piece.

"I hope that the viewer will find a sense of playfulness and excitement in the piece and take that into their life, while not taking life so seriously. These pieces are a reminder that we need to stop, we need to put our phones down, we need to look at each other in the eye and connect with what is happening: connect with the person you are speaking to, connect with the environment around you... connect, connect, connect!"

Being more present in one's life can lead people to a sense of peace with life in general and their everyday experiences. The paintings lead the viewer to be attuned to what is happening in the present without daily distractions. Sarah feels as though the world has



"Coming Home" by Sarah Bing is part of an exhibit at Temple B'nai Tikvah Gallery from Sept. 18 to Nov. 6. The opening reception with the artist is on Sept. 18 at 7 pm.

"gone off the rails" in terms of technology and speed and what is expected.

The intended effect of the pieces is not to be relaxing. She is more interested in the viewer becoming alert and connected with the energy that is all around, within, and to awaken their consciousness.

About her technique, she reflects: "I love working with happy little accidents," she says, "it's really freeing to go with what is happening, not only in painting but in life. We don't want to control everything occurs. We want to accept what is happening. The same is true in the painting: the paint is happening, the paint is wet, it's dripping down, it's really fresh and it just is, and that's really what it's all about."

The concept is to accept: what is happening with the paint, what is happening in one's life, what is happening all around. Things come into consciousness and we don't control them. She feels we have no control over anything.

The work itself is really a challenge to the viewer. The show poses the question: what is here now when

there is no problem to solve? That doesn't mean there are not problems, it doesn't mean people should stop trying to be better.

The body of work asks the question, "can we just lay these things down so that in this moment, in this time, in this painting, we are fully present? We are at complete peace, we have arrived home within our bodies, within ourselves, within our spirits, within our energies. That is what coming home is about."

"Coming Home" can be seen at the TBT Gallery from Sept 18 - Nov 6, 2022. Opening wine and cheese reception with the artist will be held on Sept 18, 5 -7 pm. To contact the artist directly please call 403-473-3337.


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 Wednesday Nov. 2 at 7 pm MDT featuring artist Carol Neiger (<https://www.carolneiger.com/>)

Register for advance free tickets at artandscrollstudio@gmail.com




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Rosh Hashanah: A time to look ahead

By Judy Zelikovitz

As we look toward a new year, one with renewed opportunities to connect with loved ones and colleagues, we must reflect on the past to appreciate what has been accomplished and what remains to be done.



Judy Zelikovitz

Through it all, the CIJA team pivoted and came together to continue our important work protecting the quality of Jewish life in Canada. After more than two years of isolation and working from home, the CIJA team across Canada and in Israel returned to full operation with a hybrid model of work from home and office that has allowed us to meet in person with partners, stakeholders, and political leaders once again, helped us to move key

5782 continued to be a year of unprecedented times, one that imposed and rescinded lockdown rules and where science brought hope, but that also saw dark times with the war in Ukraine, continued violence in Israel, and a disturbing uptick in antisemitism and other hate here at home.

priorities forward, and energized our agenda advocating for issues of greatest concern to our community.

Among these many tasks were finding support for bills to ban Holocaust denial and symbols of hate, as well as to combat online hate. We secured funding to support important Jewish community priorities including \$20 million for the Montreal Holocaust Museum; \$2.5 million for the Sarah and Chaim Neuberger Holocaust Education Centre in Toronto; \$5.6 million for the Office of the Special Envoy on Preserving Holocaust Remembrance and Combatting Antisemitism; \$30 million for the Centre for Aging and Brain Health Innovation, established by Baycrest Health Sciences in Toronto; and \$25 million for the Vancouver JCC redevelopment project.

We are tackling antisemitism head on: We promoted the use of the International Holocaust Remembrance Alliance (IHRA) working definition of antisemitism to guide the policies of governments and provincial agencies and educated law enforcement services across the country about antisemitism, providing advice and guidance on the development of effective hate crime units. We are working with school boards to develop educational curriculums, for various levels of learning, to teach students about antisemitism, how to identify it, and how to reject it.

We are extending our hands to partners: We led a multi-partner coalition to eliminate the discriminatory policy limiting blood and plasma donations from members of the LGBTQ2+ community. We sought funding for Jewish immigrant agencies, other Federation-sponsored charities, synagogues, and individual Canadians to welcome Ukrainians, find them supplies, and support them in their new homes.

We celebrated Judaism and Zionism: Working alongside Federations across the country, we helped

ensure that holidays and events, including, among others, Yom HaShoah, Pride, Walk with Israel, Calgary Stampede, and Edmonton Heritage Days were commemorated and celebrated by our community.

We are delighted to have restarted our phenomenally effective Missions program, where we show (mostly non-Jewish) Canadian cultural, business, political, academic leaders, students, and various influencers the reality of life experienced by diverse Israelis so they can appreciate first-hand the only liberal democracy of the Middle East and the world's 'start-up nation.'

And, as always, we spent last year, as we will this one, advocating for Canada's vibrant Jewish community.

Feedback is central to ensuring that we are effective in our advocacy, so CIJA has undertaken a new set of public polling to measure Canadians' response to our priorities and our messaging. The results are both intriguing and helpful as we assemble a plan to address the issues that most affect our community – one that will carry us into the next year and beyond.

But, we need to hear from you too! Your feedback guides us in all that we do. Please visit cija.ca/you and tell us what matters to you. As we step into the new year, reflecting on the progress made, we are committed to bringing projects to completion and advocating for new priorities based on issues of concern to you, our community.

We look forward to continuing to work for Canadian Jewry and wish you and your families a sweet, healthy, and happy 5783.

L'Shana Tova!

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

T'shuva *Cont. from page 8*

too needs space to open and close in order that we may live. Our assignment is to learn and open up our soul at the right times and lock it up on others.

Sefer Yetsirah is an ancient book of Jewish mysticism that teaches us, amongst other things, that the human body is a microcosm of the universe. In that book there is a moment where we read: "...and the Seven Gateways of the Soul of Man—the two eyes, the two ears, the mouth and the two nostrils." (*Sefer Yetzirah* 4:12). Our senses are the gateways to our soul. Isn't that lovely? Notice yourself for a moment and focus on your sense of smell, taste, hearing, seeing. Close your eyes and open them, focus on listening as intently as you can. Not only is our body the pathway leading deep into our soul, but it is also under our control in many ways. Through the

practice of controlling to some degree what enters our body, we learn the art of guarding our soul. Of noticing what, in the things we hear, taste, smell, see, might harm our soul.

We learn not to fill our ears with rumours, not to let our eyes indulge in harmful scenes, not to taste cruelty. And so on and so forth. As we pray every morning, our soul is pure, and it is up to us to shut the gates and keep invading armies out. But it is also up to us to learn how to open up our senses so our inner soul might touch the world.

After a day of prayer and fasting we might be tempted to imagine the purity of our soul and the sanctity of Creation is best kept locked and guarded. We might imagine that by cleansing everything and shutting all gates to mistakes and cracks, we are upholding the world of G-d.

But no. The very tail end of Yom Kippur reminds us

that after all the work of purification, we must leave open spaces to breathe. Make mistakes. Repent. We must develop enough compassion to see the beauty of open gates and cracks in the souls of those around us and closest to us. This is what allows our souls to touch each other and allows the world to exist.

I would like to wish all of Am Yisrael a happy and healthy New Year and may this truly be a year of healing.

Shana Tovah.

Rabbah Gila Caine is the spiritual leader of Temple Beth Ora, Edmonton's Reform Congregation.

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Returning to what really matters

By Rabbi Leonard Cohen



Rabbi Leonard Cohen

The timeless objective for Rosh Hashanah, and further on through Yom Kippur is Teshuva. While often translated as “penitence,” that English term with its connotation of guilt seems incongruous with what Teshuva really means. The Hebrew word comes from “Shuv,” to return. When we return the Torah to the ark, we sing, “Hashivenu Hashem Eilekha v’Nashuva, Chadesh Yameinu ke-kedem” – Bring us back to you, hashem, and we shall return; renew our days as before.

Teshuva is a coming back to what really matters: our fundamental, sacred connection to Hashem, to the people around us, and to our true selves, the people we are meant to be. The first ten days of the New Year, Aseret Y’mei Teshuvah, culminate in Yom Kippur, during which we say, “U’teshuva, u’tefilah, u’tzedakah ma’avirin et ro’a hag’zeirah” : the performance of Teshuva/return, along with the crucial mitzvot of prayer and Tzedakah (charitable giving), cause Hashem to ward off any evil decree against us.

During Rosh Hashanah, we take “time out of time” to prepare ourselves for our future destiny to unfold over the coming year. We include three major themes in the morning prayer on Rosh Hashanah: Malchuyot, Zichronot, Shofarot – which focus our thoughts and hearts on the Teshuvah task at hand. Malchuyot evokes the majesty of Hashem as Creator and sovereign, the uplifting and benevolent force which underlies the significance of our lives in this universe. Zichronot refers to memories – we recall our history and profound destiny as a Jewish people, along with the covenants and love that gird us to this day to carry out great things together. And Shofarot simply returns to the ethereal trumpeting of the shofar, which captures in its cries that which we cannot even state in words.

During the High Holidays, you can derive the most out of service not only by singing along and participating in prayer, but also taking some time to reflect on where you find yourself in life, and what it is you might wish to bring about in future with G-d’s help. It could be a mitzvah that you wish to take on, or dealing with an important personal challenge, or simply considering those parts of your life you wish to build on, strengthen, reduce or eliminate. Praying with a congregation can help you draw strength from the people around you, from the words and music of Tefilah, from the reverberating sound of the shofar.

It is my profound wish that you find ways to partake in the Simcha (happiness) of the Rosh Hashanah holiday, epitomized by the sweetness of the apples and honey and raisin challah we consume. We can strive to fulfill the precept of living life joyously. The Tehilim verse “*Ivdu et hashem b’simcha*” – i.e., “Serve the L-rd with happiness” (Tehilim/Psalms 100:2) -- signifies that our happiness is itself a prerequisite for Jewish life and for worshipping Hashem. *Shana tova umetuka* – may the coming year be a wonderful, sweet year for you and your loved ones.

Rabbi Leonard Cohen is the spiritual leader of Kehilat Shalom congregation in Calgary.

The best foods to eat before fasting on Yom Kippur

By Shannon Sarna

(JTA) - Fasting on Yom Kippur is not easy, nor is it for everyone — some people cannot fast because they are pregnant, breastfeeding or have a medical condition. Some simply do not function well while abstaining from water and food for a 25-hour period.

But for those who do choose to fast as a meaningful way to engage in Yom Kippur, there are actually foods to eat beforehand that can set you up for a more successful, less onerous fast.

Most people stick to a menu that is classic and delicious but not too crazy or spicy: chicken soup, chicken, rice or pasta, a vegetable, some challah and water.

1. Avoid foods that are hard to digest

Now this might be different for everyone, but in general stay away from heavy meat dishes, fried foods, or lots of dairy. Because you know, Jewish stomachs.

2. Eat foods that have fiber and water

Foods with lots of fiber will keep you fuller longer, and foods with water, like fruits and vegetables, will keep you hydrated. Chickpeas or lentils are a great vegetarian protein source to eat, especially a dish like mujaderra. A hearty chicken soup with noodles or rice and lots of veggies is another safe bet.

3. Avoid salt

Salty foods like olives, pickles, chips, canned soup, or dishes made with those bouillon cubes will bloat you and make you even more thirsty. So stick to something a little more bland for that pre-fast meal.

4. Avoid sugar

Too much dessert before fasting may cause your blood sugar to spike up and then come crashing down, which can be unpleasant at its least

and cause a headache or moodiness at its worst. Too much sugar will also make you thirsty, like salt, and will have you craving more sweets during your fast.

5. Drink water

This is pretty obvious, but make sure to drink plenty of water, not only at the meal right before the fast begins, but during the days preceding as well.

6. Avoid eating too much

Eat a moderate sized meal that leaves you satisfied, but not unbuttoning your pants. You will feel uncomfortable and it will be more difficult to digest a monstrous-sized meal.

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CMDA: Saving Lives in The Sea of Galilee

By Shael Gelfand

An Advanced Life Support Boat donated by CMDA supporters Leonard and Faigel Shapiro is making waves in Israel.

Leonard and Faigel Shapiro’s generous support for Canadian Magen David Adom over many years, has helped saved countless lives. The Shapiros have donated standard ambulances, advanced life support vehicles and emergency medi-scooters that are in service throughout Israel. And now, their latest gift is helping to protect and save lives on the waters of the Sea of Galilee.

The Shapiros recently donated a \$240 thousand Advanced Life Support Boat that is on-call to respond to emergencies on the beaches and communities on Lake Kinneret (Sea of Galilee) in Tiberias. It’s one of the world’s most advanced emergency response vessels. Equipped with two powerful outboard motors and with a speed of 35 knots, regardless of conditions, the boat can reach most incident scenes in eight minutes or less. It can carry up to 1,000 kg. (2,205 lbs.), as well as eight crew members and/or patients.

In just the first month in operation the Shapiro Advanced Life Support Boat successfully responded to many calls including a two-month-old baby who was burned by hot water at the beach and a 12-year-old boy



Lenny and Faigel Shapiro recently donated a \$240 thousand Advanced Life Support Boat that is responding to emergencies and saving lives on the beaches and communities on Lake Kinneret in Tiberias. (Photos supplied).

who became dehydrated during a cruise and lost consciousness, hitting his head on the pier.

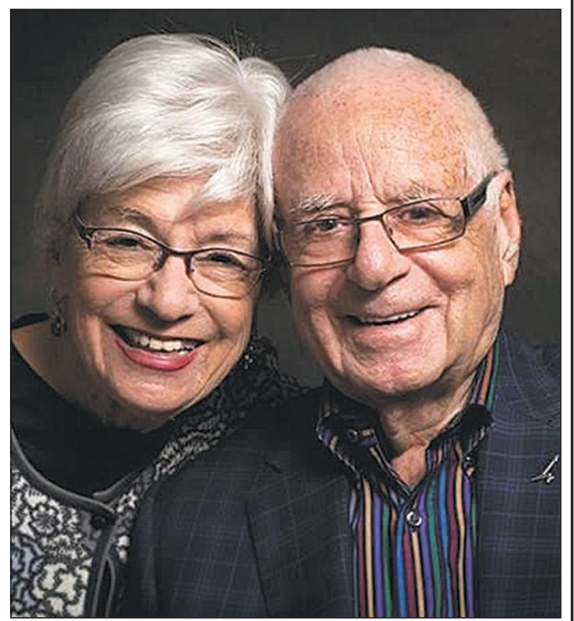
“Faigel and I are gratified that the boat is having such a significant impact on MDA’s ability to respond to emergencies on the water,” says Mr. Shapiro. “It has quickly become a vital piece of equipment and is already saving lives.”

The boat is equipped with advanced life support medical tools including a defibrillator, respirator and vital signs monitors and is staffed by a specially trained team of MDA paramedics and EMTs. Its unique design gives the boat the ability to moor close to the shore, and the bow opens to allow responders to easily load patients from both in the water and on the beaches. It’s a real game-changer in MDA’s ability to respond to water emergencies.

“This is another wonderful gift from the Shapiros to the people of Israel,” says Sharon Fraiman, Western Region Director for CMDA. “We are so thankful for their on-going support for CMDA.”

The new Advanced Life Support will be stationed at Lido Beach in Tiberias. The central location provides quick access to all the beaches and allows the crew to assist in road accidents on two major highways that run along the lake.

“MDA’s Advanced Life Support Boat will allow us to significantly improve our capabilities and reach all



Lenny and Faigel Shapiro

patients,” said Eli Bin, MDA director-general. “I thank our dear donors from Canada, Leonard and Faigel Shapiro and their families, for making this possible.”



Lenny Shapiro with Sharon Fraiman, CMDA Western Regional Director.



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JNF 7th Annual Pitch for Israel

By Jeremy Appel

On August 28, over 100 players and supporters enjoyed a beautiful day at Glenmore Park in Calgary for the JNF 7th annual Pitch for Israel. Proceeds from the event went to JNF social infrastructure projects in Israel.

This was a return to a full-scale “Pitch for Israel” after the event was cancelled in 2020 and scaled back in 2021 due to the pandemic.

The Hebrew Nationals — led by captain Tevie Lipton — won the day-long tournament against five other teams — the Moteks, Shekelball, Matzah Ballers, Dead Precedents v6 and, making the trip down from Edmonton, Shvitz and Shout. The teams had anywhere from 12 to 15 players, with two female players required on each team.

This year, proceeds went towards Beit Shulamit Cancer Centre in Afula, which is looking to build an “adventure playground” so children with cancer can play with their family and friends in between rounds of treatment, allowing them to “feel a little bit of normalcy,” explained Elliott Steinberg, executive director of JNF Calgary.

Athletic fundraisers for the JNF in Alberta aren’t exclusive to Calgary. JNF Edmonton hosts an annual “Alberta Cup” hockey tournament, which a Calgary team participates in.

Funds are raised first through a minimum \$36 donation from participants, and then the players ask their family and friends to sponsor them.

Steinberg called the event a success, especially considering it was the first year back in full force.

“We had fantastic weather and people are very happy to be out there,” he said. “I got a lot of great feedback and everyone had a good time and played fair, and it was just a great day overall. And we had some volunteer umpires from the community who helped quite a bit. It just went very smoothly as it always has.”

It’s important to raise funds for social infra-



The Hebrew Nationals won the fun filled, action packed, day long, JNF Pitch for Israel tournament. A great time was had by everyone who participated!

structure in Israel, because the country spends such a disproportionate amount of its budget on defence, Steinberg said.

“As a percentage of GDP, Israel spent four times as much as Canada on defense and security, and yet it’s smaller than Vancouver Island, and their GDP is quite a bit smaller, so that doesn’t leave a lot of funds for social infrastructure,” he explained. “That’s what JNF Canada specializes in now — social infrastructure, meaning hospitals, clinics, therapy centres, cultural arts, senior support, supporting immigrants and children at risk, all those kinds of things.”

While many associate the JNF with planting trees in Israel, Steinberg said the country’s needs have evolved beyond that and so too has the JNF’s mandate.

“There is kind of a natural evolution, because when JNF-KKL was founded, what did we need? We needed to buy land, so that’s what the blue box is for, to help us buy land. And once we bought the land, what did we need? We needed to turn the land into productive and beautiful territory, so we planted trees and created water, reservoirs, and irrigation so we could start to revive the land,” he explained.

“And as time has evolved, things change. You realize, ‘well, there’s only so many trees you can plant’ — and we do still plant trees, but just not in the volume that we did before. Purchasing land is not the issue anymore. They’ve got desalination now, so water is less of an issue.

“We do what Israel needs, and what Israel needs is social infrastructure, so we’re adapting to Israel’s needs.”

For more information visit jnfcalgary.ca.

Jeremy Appel is a Local Journalism Initiative Reporter.



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On August 28, Na’amat volunteers gathered to pack backpacks with essential school supplies for the over 800 school-aged children anticipated to take refuge in Calgary and southern Alberta shelters over the coming school year.

Na’amat Calgary packs 830 backpacks for kids in Alberta shelters

By Sandra Lipton and Marni Besser

(Calgary) – Every day of the week children take refuge in Alberta shelters to escape domestic violence and/or homelessness. Typically, these children arrive at the shelters with little more than the clothes on their backs and then are faced with re-entering the school system within days of their arrival.

Worries such as not having their own pencil or notebook or a bag to carry their schoolbooks are put to rest when the children receive a backpack stocked with school supplies courtesy of Na’amat Canada Calgary’s School Supplies for Kids program. Since 1998, this annual community service project has equipped more than 24,000 children with backpacks and grade appropriate school supplies, which has helped strengthen their self-esteem during a dark and difficult time in their lives.

On Sunday, August 28, Na’amat Canada Calgary volunteers gathered to pack backpacks with essential school supplies for the over 800 school-aged children anticipated to take refuge in Calgary and southern Alberta shelters over the coming school year.

“The cost of the backpacks and school supplies has increased exponentially, making it more of a challenge to meet the needs of these vulnerable children. Fortunately, the funds raised from our recent 50/50 raffle and matched by up to 50% by Shaw Birdies for Kids presented by AltaLink have made it possible for our School Supplies for Kids program to continue again this year,” says Stephanie Sacks, School Supplies for Kids Chair.



“It is heartwarming to see how our members and volunteers remain committed to providing the needed backpacks and school supplies for these children. This year we had close to 60 volunteers for our packing day, so we could complete the task at hand. With the ongoing threat of Covid we continued to implement the necessary precautions to ensure the safety of our volunteers,” notes Linda Gutman, School Supplies for Kids Volunteer Coordinator.

Established in 1925, Na’amat Canada is part of an international Jewish women’s non-profit organization that is dedicated to empowering the lives of women and children in Canada and in Israel.

For more information visit naamat.com/calgary



Close to 60 volunteers helped out!




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Thank you to our wonderful sponsors, donors, members and volunteers for making our 25th year such a success!

With your support our School Supplies for Kids program has now provided over 24,000 backpacks filled with school supplies for the children who take refuge in Calgary and southern Alberta’s domestic violence and homeless shelters, including 830 backpacks this year.

Wishing you and your family a Shana Tova!



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JEWISH HISTORICAL SOCIETY OF SOUTHERN ALBERTA

Bat Mitzvah fundraiser raises \$5K for Israel Tennis and Education Centres

By Jeremy Appel, LJI Reporter

Calgary-based Sloane Zenith decided to dedicate the mitzvah portion of her Bat Mitzvah towards helping Israeli youth engage in one of her passions — playing tennis.

She raised \$5,030 for the Israel Tennis and Education Centres (ITEC), which is enough money to fully-fund the experience of another child who shares her love of tennis.

“We found this fundraiser that really relates to me because I am a tennis player and I want everyone to be able to have that opportunity,” Sloane told *AJNews*.

Her mother, Amber, said ITEC is a great organization because it is open to people of all religions and socioeconomic statuses, and isn't bound by geography.

"Of course, that's always the way Israel is, but I feel like the general public doesn't understand that," Amber said. "I love that it really emphasizes that it's [open to] anyone. It doesn't matter. We will give them the opportunity [to play] tennis if they need it."

The fundraiser took place on Sept. 10 — the same day as Sloane’s Bat Mitzvah — at High Fitness, a gym Amber owns. “They do little fundraisers here, there and everywhere,” Amber explained.

For Sloane's special day, Amber gave her a crash course in fitness training and then hosted a "family-oriented" fitness event to raise funds for ITEC. "We

had kids, we had parents, we had dogs, we had everyone running around just having an amazing time and sweating,” Amber recalled.

About 150 people attended the event, which incorporated the gym's signature style of aerobics-based training that's revamped so everyone can participate. "It's kind of like a big party," Amber explained.

Sloane, who is now a nationally-ranked tennis player, said she became familiar with ITEC when the organization came to Calgary a few years ago and she was given the opportunity to play with them at the tennis centre where she trains.

Sloane's grandmother, Helen, stayed in touch with members of ITEC and when it came time for her Bat Mitzvah project she suggested it would be a good cause to support.

Tennis tends to be a pricey sport to play, which highlights the importance of helping those who are economically disadvantaged participate.

"It's very expensive to get lessons. You need new shoes and rackets constantly. Breaking that barrier so that it's not just an elite sport and more people can play was super important to us," Amber explained.

Sloane's father was a tennis player, so she was raised on the court. "I was kind of just born into doing it, and I enjoyed it so much, and it's just been in my life forever," said Sloane.

And Amber has watched her daughter grow



Sloane Zenith

throughout her years as a tennis player. For one, Sloane's confidence is now "through the roof."

"It's an amazing sport, and it really helps with more things than just tennis. It's about patience. It's about perseverance, the friendships, the community," Amber said. "You can be friends with someone and then you have to face them on the court. It's very challenging to learn those kinds of social situations."

Sloane recognizes she's in a fortunate position. "In Judaism, you do lots of mitzvahs, so when your Bat Mitzvah comes around, you need to give back. I'm so lucky to be able to do [a mitzvah]," she added.

Her Bat Mitzvah speech included a famous quote from Rabbi Hillel, which encapsulates the spirit of giving.

“If I am not for myself, who will be for me? If I am only for myself, what am I?”

Israel comic book

Cont. from page 4

about leaving the Satmar haredi Orthodox community in Brooklyn. The diminutive Haas — who stands about 5-foot-2, after surviving an early bout of cancer that stunted her growth — also appeared in the series

“Shtisel” and was recently tapped to play a detective in a new Netflix murder mystery series.

This will not mark the first time a Jewish character has appeared in a Marvel onscreen product. “Moon Knight,” the Disney+ miniseries that premiered in March, stars Oscar Isaac as the protagonist, who is Jewish.

But several fans are also expressing surprise and excitement about the choice to resurrect a clearly Israeli hero for a mainstream film.

One fan tweeted: “Wow. Marvel actually got a Jewish actress to play a Jewish character. Gotta admit, I didn’t see Sabra coming. I’m excited and worried at the same time. Here’s hoping they do it right.”³

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Filling The Cup – Creating Secure Attachments with our Children

By Jenna Adamski, RSW,
JFSC Family Enrichment Program

Busy crosswalks, a stream of backpacks, turning leaves and brisk morning air signifies the end of the summer. The new school year, approaching High Holidays and upcoming New Year signifies renewal, beginnings, and change.

With these changes, families experience a flood of emotions as they transition back to school - anticipation, nerves, and excitement. For parents, the back-to-school season reignites bustling routines, activities, and a continual re-filling of our coffee cups.

Just as parents use their coffee cup for awareness and stimulation to get through the day, our children also have an internal cup that needs filling in order for them to feel safe and secure. Our children's cups are filled by us, their caregivers, as they prepare to face the outside world every day. Providing them with a safe haven through comfort, connection, and protection fills their cups, and creates secure attachments with us, their caregivers. A full cup gives our children the courage to explore the world around them, and with these secure attachments, they are more likely to flourish in their social and emotional development.

When children's cups are full, they tend to be open to exploring, exhibiting curiosity, and adventuring away from their safe haven. When a child's cup runs empty, they will turn to us, seeking a re-fill. When a

child's cup runs empty, it presents as difficult emotions - being upset, angered, or in a depressed state. It is important to recognize these emotions, as they can signal that your child is seeking more connection with you. Filling your child's emotional cup is just as vital as ensuring your child's basic needs are met.

After-school conversations with your children may present in a variety of different ways throughout the school year - some excitement in sharing their day with you, some days they are upset or angered and have an empty cup. As a parent caught up in the bustle of these routines, it can be easy to overlook our children's emotions and sometimes we ignore, dismiss, or respond in unfavorable ways. Acknowledging, talking, connecting, and comforting can be pivotal in teaching our children that it is okay to have feelings, and that you are a secure person to turn to when exploring them.

Play is an excellent way to fill your child's emotional cup. Through play, children can express their feelings, be creative, and engage in enjoyment. Children have the desire and need to feel their caregivers are happy to be with them. As a caregiver, filling your child's cup can be a reciprocal process because as you spend time and delight in being with your child, the sense of connection refills your own cup.

JFSC's Family Enrichment Program offers in-home parenting support and works with families to foster secure attachments with their children. We recognize that families play a key role in the development of



Two new CJA students, arriving from Ukraine, receive backpacks from JFSC's school supplies program and uniforms through Calgary Jewish Federation's Yachad Fund.

children and adolescents, and aim to promote protective factors such as fostering secure attachments and social emotional competence of children. Our aim is to help develop healthy family environments that are supportive of positive individual and collective growth and development.

For more information about JFSC's Family Enrichment Program, go to www.jfsc.org, email info@jfsc.org or call 403-287-3510.

Julia Garner and Brett Goldstein repeat as Jewish Emmy winners

By Andrew Lapin

(JTA) – Julia Garner and Brett Goldstein were the big Jewish Emmy winners September 12, as both actors took home statuettes on television's starriest night.

Garner scored her third win for best supporting actress in a drama for her role on Netflix's crime show "Ozark," which concluded its run this year. She previously won in 2019 and 2020 for the same show and was additionally nominated this year in the limited-series category for "Inventing Anna" but lost that category to Amanda Seyfried in "The Dropout."

During her acceptance speech, Garner thanked the "Ozark" writers for crafting her character, whom the actor said "has changed my life."

Goldstein, also a repeat winner, scored his second award in a row for best supporting actor in a comedy for his role in Apple TV+'s sports sitcom "Ted Lasso." Thanking his Jewish family back home in Britain, the famously foul-mouthed Goldstein promised not to swear — before dropping an f-bomb on live television.

NBC's "Saturday Night Live," whose creator and longtime showrunner Lorne Michaels is Jewish, extended two of its records in the outstanding variety/sketch series category: the most wins and the most consecutive wins (which now stands at six). The

show only had one other competitor in the category.

During his acceptance speech, Michaels thanked his cast for "showing up" in the midst of a pandemic, which had resulted in one live broadcast of "SNL" airing without an audience. The series' longest serving cast member, Kenan Thompson, also hosted the evening's awards ceremony.

Two of the most visibly Jewish shows on TV, Amazon's "The Marvelous Mrs. Maisel" and HBO's "Curb Your Enthusiasm," were both blanked out of the big categories this year. Both were nominated for best comedy but lost to "Ted Lasso," while "Maisel" also lost every acting award its stars were nominated for. Other Jewish stars who came away from the night empty-handed included Seth Rogen, Henry Winkler and Andrew Garfield.

Zendaya won best lead actress in a drama for "Euphoria," the popular HBO teen drama based on an Israeli show.



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Rabbi Glickman performs first same-sex marriage ceremony at TBT

By Maxine Fischbein

Temple B'nai Tikvah Rabbi Mark Glickman got a jumpstart on Calgary Pride Week when he officiated his first-ever same-sex marriage, uniting Temple board member David Sklar and his husband John in a July 31 wedding ceremony.

The match was also interracial and interfaith, a topic that Sklar - an actor, playwright and podcast co-host - touched upon in a subsequent installment of his entertaining and informative *Bonjour Chai* podcast for CJN (*Canadian Jewish News*).

While the nuptials were, first and foremost, a major milestone for the grooms, it was a remarkable moment for Rabbi Glickman too.

"We're very LGBTQ-friendly here at Temple B'nai Tikvah. We host the pride Shabbat and we've got a lot of members who are part of the LGBTQ community so one would think I would have been asked a long time earlier. I was kind of getting hurt because nobody was asking," Rabbi Glickman chuckled.

Notably, Beth Tzedec, Calgary's Conservative Congregation, supports same-sex marriage but, as yet, Rabbi Cantor Russell Jayne - himself a partner in a gay marriage - has not received a request to officiate one.

When Rabbi Glickman was ordained in 1990, gay marriage was not yet legal. He offered commitment ceremonies to gay couples but was "...reluctant to call it a wedding."

Having left that reluctance behind him years ago, the Rabbi rejoiced with David and John.

"It was a big deal, of course, but part of the reason it was such a big deal is that it wasn't a big deal," the Rabbi said.

The moment reminded him of the words of Judith Kaplan Eisenstein (daughter of Rabbi Mordechai Kaplan, the founder of Reconstructionist Judaism)

on the topic of her Bat Mitzvah, which was considered a *shanda* (disgrace) by many in the Jewish community when it took place 100 years ago this past March, the first in the history of Jewish America.

"No thunder sounded. No lightning struck," Kaplan Eisenstein famously observed.

While Rabbi Glickman says he "tweaked" the liturgy for David and John's wedding - making the *Sheva Brachot* "more general and inclusive" - the *simcha* included all the ceremony one would expect at a Jewish wedding.

Though his journey toward officiating same-sex marriages was an "evolution," Rabbi Glickman says he has been willing to do them for many years.

"I was always in favour of gay rights and gay inclusion. My original hesitation was just about calling it a ceremony, and that was largely because I had talked to some gay people who said that they saw marriage as a thing for straight people."

Given the legalization of same-sex marriage, that view has morphed.

"Of course we're going to sanctify a relationship like [David and John's], the love and commitment they are proclaiming for each other. Not to do so would have been, I think, profoundly unholy," Rabbi Glickman said.

His path toward performing interfaith marriages was a more winding journey.

When Rabbi Glickman served as an assistant Rabbi in Dayton, Ohio, Senior Rabbi Irving Bloom did not perform interfaith marriages and told Rabbi Glickman that he would have to follow suit.

Over time, Glickman came to agree with his mentor's perspective.



A wonderful simcha was held at Temple B'nai Tikvah this summer - marking Temple's first same-sex wedding ceremony.

"Parts of the Jewish wedding ceremony presume both parties are Jewish. You can either ask the non-Jew to go in drag as a Jew, or you can change the liturgy," said Rabbi Glickman.

Rabbi Bloom explained the latter course of action would "...intentionally tear out the heart of the liturgy."

"My refusal to do [interfaith marriages] was not because I judged them negatively...not because I thought it was bad for the Jewish people. It's simply because it just didn't make sense for a Rabbi to do that kind of ceremony," said Rabbi Glickman.

"It would be like me officiating at a ceremony making somebody a citizen of Peru. It's not that there is anything wrong with becoming a citizen of Peru, it's just not the kind of ceremony that I do, because I'm a Rabbi."

Rabbi Glickman "got flack" for that position, even losing out on potential pulpits. Experiencing significant pushback while serving a congregation in Seattle during the 2010s, he contacted Rabbi Bloom in the hope that he could garner "constructive vocabulary" so as to better navigate the issue.

Rabbi Bloom - by then retired - opened with, "Oh, you still feel that way about that issue?"

Glickman stayed the course as he moved on to an

Continued on page 30



Happy Rosh Hashanah!

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Kivnei Maron

By Rabbi Nachum Aaron Kutnowski



Rabbi Nachum Aaron Kutnowski

Each year during the Rosh Hashanah liturgy the *Unesaneh Tokef Piyyut* is recited across the globe, reminding the many congregants that they stand in trepidation on the day of judgment before Hashem, our G-d.

An interesting line appears within this liturgical poem that begs to be explored. The stanza states:

“The angels proclaim: “Behold! It is the Day of Judgment ... when all creatures pass before You *Kivnei Maron*...”

What is the origin for the term “Kivnei Maron” and how are we to understand its meaning?

The source for this phrase seems to find its origin in the language of the following Mishnah:

At four set times during the year the world is judged: On Pesach for produce. On Shavuot for fruit of the tree. On Rosh Hashanah for all the people of the world who pass before Him *Kivnei Maron*, as it says, “He who fashions the hearts of them all, who discerns all their

doings” (Tehillim 33:15). And on Sukkot for rain (Mishnah Rosh Hashanah, Chapter 1, Mishna 2).

We have now located the origin of this phrase, but what does it mean?

The Talmud on this Mishna also wonders how to translate these words and provides the following three explanations: Every creature passes before Hashem - Like a flock of sheep; Like the ascent to Bais Maron; Like soldiers of King David. (*Talmud Rosh Hashanah 18a*)

Rabbi Shlomo Yitzchaki, a prolific medieval French commentary, generally known by the acronym Rashi, explains all three answers for the term “Kivnei Maron” in a similar vein: as passing in front of Hashem in a single file line (see Rashi's comments on Talmud Rosh Hashanah 18a of that section). He explains that sheep go into their stable one by one, people passing over a steep mountain traverse it one by one, and soldiers march one by one.

But, if this is the case, why would the Talmud bring down three different metaphors for the same concept? Wouldn't one suffice?

There are other Talmudic commentaries which present alternative explanations to Rashi, such as the Maharasha and Ben Yehoyada. Another explanation was once shared with me in the name of Rabbi Chaim Dov Keller of the Telz Yeshiva of Chicago by my Rebbi, Rabbi Yirmiya Milevsky. Rabbi Keller explained that the Talmud, as Rashi explains it, is providing one answer, but each explanation provided a differing deepened level of awareness.

How So? The metaphor of the sheep speaks to those

of us that are not even aware that they are being judged on Rosh Hashanah. The symbolism of the steep mountain speaks to those of us who are aware of the precarious nature of the current moment in time to one's personal self, but would not have the knowledge to extend it past themselves. The final explanation, of the ranks of King David's soldiers, are those of us who understand the precarious nature of the current moment in time, as well as accept upon themselves the responsibility to fight for the entire Jewish nation.

Interestingly, the *Unesaneh Tokef Piyyut* continues and states: "as a shepherd herds His flock, directing His sheep to pass under His staff..." It would seem that the author chose the first level of awareness - or the lack thereof, appealing to Hashem's Supreme Mercy, or simply from a place of humility.

Be that as it may, may we all have the merit to rise to the occasion, of the day of judgement and look past ourselves, towards our sisters and our brothers, and have them in mind during our prayers.

Shana Tova Umetuka.

Rabbi Nachum Aaron Kutnowski has recently relocated his family to Calgary to fill the position of Head of Judaic Studies at the Halpern Akiva Academy. He holds an honours degree in English Literature from York University of Toronto, various certificates from Geneva Centre for Autism, and a certificate of completion from the Consortium of Jewish Day School's Lilmod U'Lilamed program. Rabbi Kutnowski is passionate about facilitating a genuine relationship with Hashem, Torah and Mitzvot, and with the Jewish people.

Play an active role in your community

By Rabbi Schwarzman

Berosh hashanah yikateivun...uvyom tzom kippur yeihateimun. On Rosh Hashanah, we are inscribed in the Book of Life. On Yom Kippur, we are sealed in that book.

This prayer in the machzor is ancient, going back to the Land of Israel in the first few centuries of the common era. It's part of the moving *Unetaneh Tokef* prayer, in which we consider, and ask, what will be the fate of each of us in the coming year - one of the most powerful moments in the High Holiday services. Who will live? And who will die? Who will be born? Who will become enriched, and who impoverished?

The timelessness of these questions, as we consider our very existence and yes, even our mortality, is why

this prayer has been part of the High Holiday liturgy for so very long. We may not think of these existential questions much during the year, but during this season, we do.

This year, it seems to me, as our synagogues are again open, this prayer is no longer only a personal one. After months of enforced staying at home for work and school, many of us have gotten used to the idea of remoteness. So many things that used to be done in person - well, we've gotten used to doing them online or not at all. The Great Resignation that we read about is just one indication that people have thought about the jobs they used to have and are opting out of them.

And the same is true for participation in other aspects of life. Things we used to leave the house for we now tend not to, and few are the times that we miss the old way of doing things. Instead of a gym membership, my wife and I have a treadmill at home, and neither of us misses the gym much. It's also a lot cheaper to have bought a second-hand treadmill than to pay every month for a gym membership. (The good news is that we actually use the treadmill. It's not the proverbial place to hang laundry.)

Yet it is possible to apply this new wisdom in areas where it doesn't do us good. Synagogues everywhere report members dropping out. Staying away from shul during those months of isolation has led many Jews to wonder why they needed to be part of a synagogue in the first place. Can't we get the same benefits - maybe a bar or bat mitzvah for the kids, or in some cities, a burial plot - à la carte when we want or need them, instead of paying every year to be members?

I can skip the gym and get the same exercise on the treadmill at home. But being part of a synagogue community isn't just about the transactions we have with our shuls. It's joining a group of people dedicated, as we are, to building and maintaining a *kehillah kedoshah*, a holy community. That's what synagogues are traditionally called - holy communities.

And this is what makes synagogue membership different from gym membership. In shul, we all say hello to each other, to the people we've known for years and to the newcomers. We're there not to get something, but to give our best to add to the holy community we belong to. We're there for each other, when new babies are born and when people leave this world, when times are good and when they're hard. In synagogues, we're working together on this amazing and complex project of life, uniting as Jews to do our best in applying our understanding of what G-d wants us to do in this world. There's no better way to find meaning than to be an active part of a group of people engaged in the meaningful work of a holy community.



Rabbi Steven Schwarzman

So, join the synagogue of your choice if you're not a member now. If you've let your membership expire, renew it. And if you are a member, take a more active role in your shul and in your Judaism. Just as the treadmill in our home only works when we use it, not just because we paid for it, synagogue membership doesn't work just by paying dues, necessary as they are. Synagogue membership works when we see it not as a fee to get what we want, but as an entry into a holy community that we want to be a part of and work for and support. And by joining, or rejoining, or renewing, we can all make sure that our synagogues will remain vibrant and truly alive this year and for many years to come. May we all be inscribed and sealed in the Book of Life, and may we all help make that happen by working to keep our synagogues alive and flourishing and growing, too.

Shanah tovah.

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



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wishes you a sweet new year!



Steven Spielberg discusses how his Jewish identity is portrayed in ‘The Fabelmans’

By Stephen Silver

TORONTO (JTA) — It would be difficult to debate what Steven Spielberg’s “most Jewish” film has been, after a career with highlights such as “Schindler’s List” and “Munich.” But it’s now clear what the famed director’s most personal film is.

On September 10, Spielberg introduced “The Fabelmans,” his upcoming semi-autobiographical movie about his Jewish upbringing and his formative early years as an aspiring filmmaker, at a post-screening Q&A at the Toronto International Film Festival, where its debut earned a two-minute standing ovation and subsequent Oscar buzz in early critic reviews. Spielberg made no attempt to disguise the fact that the story is based on his life.

“It’s not complicated,” he said. “This is something, obviously, that I’ve been thinking about for a long time.”

The moderator of the Q&A, the festival’s CEO Cameron Bailey, noted that Spielberg grew up in a Jewish family “in mostly non-Jewish environments.” He asked the director about his “growing engagement with your Jewish identity” throughout his career, and what it was like to “weave that into the film.” Jewish audiences have been highly anticipating how the film would incorporate Spielberg’s Jewishness since the official announcement that production was underway last year. The three-time Oscar winner co-wrote the script with his frequent collaborator Tony Kushner, right after the duo finished their work together on the recent “West Side Story” remake.

“I like very much the sort of easy way that Jewishness lives in this movie. It’s a very profound part of Steven’s identity, and of the Fablemans’ identity,” Kushner said at the talk. “But it’s a movie that’s about Jewish people, rather than entirely or exclusively about Jewishness or antisemitism or something. So it’s not a problem, it’s who they are.”

The film, which follows protagonist Sammy Fabelman as he falls in love with filmmaking from early childhood through high school, quickly establishes the family’s Jewishness. As the film begins, the Fabelman family (whose surname sounds like Jewish wordplay on the idea of fables, or storytelling) is based in New Jersey, and Sammy notes that he knows which house is his by the absence of Christmas lights. The family at one point sings Hanukkah blessings, and later there’s a Shabbat dinner with challah, kugel and brisket on the table.

<https://www.youtube.com/watch?v=ux9505OHdU8>

The family then relocates to Arizona, and then Northern California, where it’s made clear there are far fewer other Jews around. In Phoenix, they are visited by Sammy’s old-world immigrant great uncle (Judd Hirsch) who tells tales of dealing with “Jew-haters” when he was in the circus, before darkly warning Sammy of how he may one day have to choose between his family and his art. These words are proven prophetic at a key moment later in the film.

Hirsch, who is Jewish, said in the Q&A that when he asked Spielberg about “the real guy” his character was based on, the director responded that he “never understood a word he said.” The director added that this was due to the Eastern European relative’s “thick accent.”

In the California part of the story, when he’s a high school senior, Sammy is bullied by antisemitic jock classmates who call him “Bagelman.” Sammy later dates a Christian girlfriend who tries to get him into Jesus.

Spielberg said that the antisemitic bullying he faced was “only a small aspect of my life... it isn’t any kind



Screenshot from The Trailer of 'The Fabelmans' an autobiographical movie about Steven Spielberg's life.

of governing force in my life. But I was made very, very aware of being an outsider, early on.” He added that it was only two kids who did the bullying and that he doesn’t blame the school for the incidents.

“I think in proportion of the film, it’s an aspect of his experience in that moment,” Kushner said of that scene. “It’s part of his arc, Sammy’s arc, towards reclaiming film and figuring out things that film can do.”

The broader storylines of the film, which hits North American theaters in November, are also true to the details of Spielberg’s own life story. He was born shortly after World War II in Cincinnati, to a father who was a pioneering computing engineer and a mother who played the piano. Arnold Spielberg came from a family of Orthodox Jews; Steven attended Hebrew school as a child and had a bar mitzvah in Arizona. The family really did move from New Jersey to Arizona to California, he really had three younger sisters, and his parents really did split in the mid-1960s. As Spielberg grew into his filmmaking, divorce, absentee fatherhood and strained parent-child relations emerged as key themes in many of his movies.

Spielberg also did make amateur 8 mm films throughout his childhood before heading to Hollywood in the late 1960s and beginning his career as one of the most successful directors in history.

Continued on page 32



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The Jerusalem Foundation in partnership with the Canadian Friends of Hebrew University presents a conversation about shared living in Jerusalem sponsored by The Asper Foundation.

From MATI, the Jerusalem Business Development Center, Michal Shaul Vulej, Deputy CEO and Reham Abu Snineh, East Jerusalem Manager, will speak about their experiences and working to help empower and support under-served communities in work force development and business opportunities.

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For more information contact:
Nomi Yeshua, Executive Director
Jerusalem Foundation of Canada
nomiy@jerusalemfoundation.ca

Dina Wachtel, Executive Director
Canadian Friends of Hebrew University
dwachtel@cfhu.org



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jewishcalgary.org

A MESSAGE FROM LISA LIBIN, DIANA KALEF, AND ADAM SILVER



In the coming weeks, we will experience *Rosh Hashanah, Yom Kippur, Sukkot, Shemini Atzeret, and Simchat Torah*. This calendar year, all of our fall *chagim* (holidays) are over on October 18. In addition, the new school year will be well underway. Many of us will be incredibly busy with family, work, and life while we balance our continued re-engagement in community events and programs.

It has been encouraging of late to see Jewish Calgary waking from its slumber, coming back to life. From Halpern Akiva Academy and The Calgary Jewish Academy to the Paperny Family JCC and our community's synagogues and other organizations – we are seeing more enrolment, more participation, and the re-emergence of physical, face-to-face community. We are also seeing continuing efforts to provide hybrid and virtual opportunities, with organizations being even more accessible and leveraging the very best talent and expertise around the world.

Much of this amazing energy is powered, in part, by our community's annual UJA campaign. For decades, generous and caring community members have contributed millions of dollars to ensure our children and grandchildren are educated and cared for, older adults have a place and programs to reduce their isolation, those with special needs are supported, Israel is celebrated, the memories and lessons of the Holocaust and the stories of our brave survivors are preserved, and the safety and security of Jewish Calgary remains strong, and so much more!

As we continue to aspire to be one of the best Jewish communities in the world, we are motivated to reflect on what that means in general, and what that means to each and every one of us.

This year's UJA campaign theme is **MY Jewish Calgary**, and it is an ode to, and a recognition that we are all pillars of this community. In our Case for Giving, we ask the question – *What does Jewish Calgary mean to you?* The answer is simple for most of us – Jewish Calgary is the place where we grew up in a warm embrace of family and friends or where we were welcomed as newcomers; it is a safe place where we take care of our most vulnerable and ensure there are portals of entry for all ages, stages, and abilities; it is a community that has dayschools, camps and an open door to the 'living room' of our community where we can gather with others.

We hope you will join us in pondering the question – *What does Jewish Calgary mean to you?* When you picture your answer, we are certain you will realize just how amazing our community is, and we know you will choose to meaningfully support this year's UJA campaign to secure the Jewish Calgary you envision.

The late Rabbi Jonathan Saks reminds us that we are all in this together and that we all matter; "The beauty of a *kehillah*, is that when it is driven by constructive purpose, it gathers together the distinct and separate contributions of many individuals, so that each can say, 'I helped to make this.'"

From our families to yours, we wish you a sweet, healthy, and happy new year – *Shana Tova U'Metuka!*

B'Shalom,



Lisa Libin
President



Diana Kalef
Director of
Development



Adam Silver
CEO

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Shana Tova

FROM CALGARY LIFE & LEGACY® PARTNERS





CALGARY PRIDE 2022



Between August 26 and September 4, over 200 community members took part in this year's **Calgary Pride Week** events which included the **Annual Pride Shabbat Dinner, First Annual Pride Drag Brunch, and Calgary Pride Parade**. This has been the most successful year-to-date for community engagement with our Queer Jewish community, which would not have been possible without support from our partners at CIJA, CJPAC, Temple B'nai Tikvah, and Beth Tzedec Congregation, alongside our Pride Committee members, Jaclyn Finestone, Ishmaeli Goldstein, and Amy Goldberg. Calgary Jewish Federation is committed to celebrating our 2SLGBTQIA+ community, 24/7, 365 days per year. Thank you to everyone who has joined us in fostering a brave, safe, caring, and inclusive community.





Here to Tell

FACES OF HOLOCAUST SURVIVORS


DIGITAL EXHIBIT



HOLOCAUST AND HUMAN RIGHTS
Remembrance and Education



We are currently adding Holocaust survivors to be featured in an online digital exhibit of **Here to Tell: Faces of Holocaust Survivors**. For any survivors, or their descendants with a Calgary connection who wish to participate, please visit heretotell.com. Deadline for submissions is October 17, 2022.



 **UJA**

MY JEWISH CALGARY IS INCLUSIVE

Thanks to you, our community is known for celebrating diversity, promoting acceptance, and creating a welcoming space for everyone. Through your United Jewish Appeal (UJA) dollars you enhance the lives of individuals with disabilities through social, recreational, and culturally connective programs such as **Kesher**. You provide inclusion education and training to our lay leaders and community members, and you create barrier free programs and services for everyone. Furthermore, you make events and initiatives such as **Pride** offerings possible – promoting and honouring the many diverse backgrounds and identities that make up the tapestry of Jewish Calgary. **My Jewish Calgary is inclusive – what does Jewish Calgary mean to you?**



 **UJA**

MY JEWISH CALGARY LOVES OUR HOMELAND

As Jews, our connection to our homeland, *Eretz Israel*, is immeasurable. Through United Jewish Appeal (UJA), you continually bring Israel home to Calgary, promote advocacy and awareness, and enhance the lives of Israelis at home and abroad. Programs and services such as **Birthright Israel**, **Partnership2Gether**, Israeli Consular Services, community relations, **Calgary Hillel**, and cultural events and programs, are just some of the ways that your UJA gift supports Israel. **My Jewish Calgary loves our homeland – what does Jewish Calgary mean to you?**



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CJF President

Cont. from page 7

that people who had previously found themselves unable to participate in community events could once again take part.

Reticent to throw the baby out with the bathwater, Libin says Federation will offer a mix of in-person and online programs, so that those who are not quite ready to gather in person can continue to connect.

Libin expressed pride in *Here to Tell: Faces of Holocaust Survivors*, the exhibit, book and documentary film spearheaded by Marnie Bondar and Dahlia Libin, co-chairs of CJF's Holocaust and Human Rights Remembrance and Education department.

"What they are doing is unprecedented," Libin said. "It brought out so many members of our community who we haven't had touchpoints with for years...It was such a phenomenal way to show them the important work that Federation does and to keep them engaged."

"I remember hearing many times from my own parents that it just can't be this core group of major

supporters. At some point it needs to be passed on to the next generation and I think that's something I really want to work towards - getting people more engaged in whatever way works for them so that things don't fall to the same group of people over and over again."

Libin also wants to engage those who are new to the community and to model the vital importance of giving back to community.

During the pandemic, Federation convened Monday calls with key community agencies so that lay and professional leaders could "check in on each other" and ensure that any gaps in community services were addressed during the health crisis.

"It is important to keep the dialogue going as we move toward a more normal environment," Libin said.

Federation and UJA leaders are working hard to deliver programming that is relevant to community members of all ages and stages.

The key to providing all that programming and supporting the vital work of UJA beneficiaries rests in broadening the culture of giving, especially among young donors, Libin says.

"It is easier to grow donors than to cultivate them later in life," she adds.

While last year's UJA goal of close to \$2.6 million was met, the annual fundraising campaign has been flat for years.

"It's no longer about meeting our goal, it's about raising the bar and properly seeding everything we are doing," Libin says.

While UJA seeks to meet the current needs of the community, The LIFE & LEGACY project, locally coordinated by CJF and the Jewish Community Foundation of Calgary, is all about planting seeds that will help to ensure the financial future of the community through after-lifetime giving.

"It is such a great initiative," says Libin. "Whatever our future community looks like, we need to be financially strong."

As always, raising dollars is predicated upon raising consciousness.

"Many members of our community don't truly understand everything that Federation does and the impact it has on our community. As a communicator, I want to ensure that we do a fantastic job of showing how we support Jewish life, particularly at the local level," Libin says.

"There are parents out there who have no idea that their child's classmate wouldn't be able to be at that Jewish day school if it wasn't for the IBP [Integrated Bursary] program."

PJ Library books seem to "magically appear" in the mailboxes of young Jewish families, adds Libin, but that is in large part due to the generosity of donors who are committed to ensuring Jewish literacy in young and growing families.

"Federation works hard behind the scenes to create the strong community everybody sees," adds Libin. "I want everyone to see the machine behind that."

Examples abound, including Federation's ongoing relationship building with various police services to ensure a safe community and effective responses in the face of antisemitism and hate crimes.

"We need to identify the new needs of our community. [After spending] so many years at home, the biggest priority is feeling that we are part of a physical community again."

Libin says that means working with the Halpern Akiva Academy and CJA to ensure that their attendance is strong and encouraging people to return in person to key community hubs like the synagogues and the JCC.

"A lot of these challenges aren't new," says Libin, adding that she is confident that the community will rise up to meet them.

"There has been a 'What can we do' attitude particularly over the last couple of years," she says.

It was in that spirit that Federation's COVID Relief Fund was established on Jared Shore and Jordan Balaban's watch, helping agencies like Camp BB Riback make ends meet when they couldn't operate during the pandemic and helping other key community partners sustain their operations through COVID and the inevitable financial downturn that followed.

"We pivoted continuously to make sure that especially our most vulnerable people were taken care of from the get-go," added Libin, in particular lauding the work of long-time JCC staffer Nessie Hollander who was a "G-dsend" in ensuring that the needs of

Continued on page 28

Happy

Rosh Hashanah

to the Calgary Jewish community

 <div>HON. JASON KENNEY CALGARY-LOUGHEED</div>	 <div>HON. TYLER SHANDRO CALGARY-ACADIA</div>	 <div>HON. NICHOLAS MILLIKEN CALGARY-CURRIE</div>
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Check out the Fall Guide for ways to stay fit and healthy, celebrate holidays, learn something new, keep connected, and stay engaged.

‘Modern Jewish Comfort Food’ gives classics a 21st-century spin

By Caleb Guedes-Reed

(JTA) – A steaming bowl of chicken soup. Crispy, flaky schnitzel. Rich, chocolate rugelach. These are the foods that come to mind for many when they hear the term “Jewish comfort food.”

What happens when one gives that tradition an uber-contemporary twist?

Some answers can be found in Shannon Sarna’s second cookbook, “Modern Jewish Comfort Food,” which was published last month: Thanksgiving turkey kreplach, funfetti mandel bread, mac and cheese kugel.

Sarna, who focused on giving baked goods the 21st-century treatment in her first book, “Modern Jewish Baker” (think banana bread chocolate chip challah and s’mores hamantaschen) is also editor of the Jewish food blog *The Nosh* (which is owned by 70 Faces Media, the Jewish Telegraphic Agency’s parent company). Her site regularly publishes content on international Jewish cuisine, so she naturally brings that Diasporic lens to her own recipes, too.

Take classic chicken soup — yes, she includes all the hits, along with her experiments — which is presented in a few versions, including a Yemenite style that incorporates ingredients such as ginger paste and marrow bones. Sarna’s shakshuka, the Israeli tomato and egg-based dish, can be modified into a Mexican-inspired version or a smoky vegan version.

The full package is mouth-watering and beginner friendly.

Sarna spoke to JTA about what comfort food means to her and what she hopes readers will take away from her book in trying times.

JTA: What is comfort food for you?

I think it’s relatable. I think it’s unpretentious and that’s what I love. I can appreciate a fancy meal and I certainly can appreciate what those chefs do, but that’s the opposite of what I fall in love with and the opposite of what I want to produce. I think comfort food also speaks across cultures.

What should readers expect in the book?

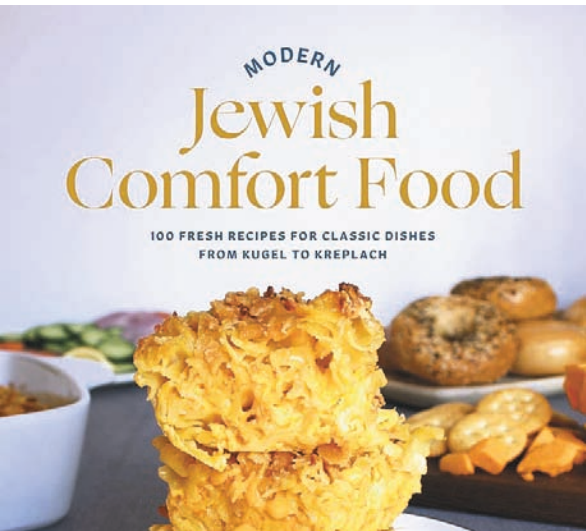
This is very much a cookbook for home cooks, for people who want to learn, and for people who are going to really make the recipes. I wanted it to be something that people actually use in their kitchens.

I think one of the things I’ve learned in my role as editor of *The Nosh* is about how people learn visually, so having the step-by-steps in “Modern Jewish Baker” was an aspect that I wanted to recreate in this book.

Another hope for this book is that it will teach people a little bit about where the dishes came from and that it helps preserve these recipes and stories. Our family and our community life as Jews has changed so much in 100 years and 50 years, right? We’re not living in the same multi-generational communities as our parents and grandparents did, so it’s natural that some of the recipes and techniques behind dishes are lost. I want to share some of those how-tos in a visual way, and also share where these recipes fit into our history and into our next chapter as Jews.

After writing your last book, what inspired you to write about comfort food?

Comfort food is all about connection and, in these past few years that have been so hard for so many people, food can serve as a way of finding connection. So, I think comfort food very much speaks to this



moment. I think it can be a point of connection beyond just Jews themselves, but helps us see the things that we have in common with other other people from all over the world and the ways in which the food tells our stories and that we can relate to one another.

You’re Jewish, Italian, and, of course, American — what has your background taught you about the similarity of comfort food across cultures?

I think that comfort foods speak to the story of people. We had a little bit and we had to make do with what we had – it’s a running theme that we all have in common. I feel like that’s the universality of comfort food to me.

What makes Jewish comfort food different from other cultures?

I think it’s our endless ability to adapt. We were exiled, moved somewhere else, started all over and managed to come up with something delicious that

Continued on page 26

Carriage House Cinnamon Apple Noodle Kugel

From Carriage House Inn

Noodle kugel is comfort food for Jewish people of Ashkekanzi descent and sweet noodle kugel is definitely a favourite dish for Rosh Hashana to usher in a sweet New Year. Our friends at Carriage House Inn have recommended this sweet Cinnamon Apple Noodle Kugel as one that is fast becoming a staple in many homes for the holiday season or to help elevate a Shabbat or any meal. It is very versatile and can be used as a side dish or a main for brunch or even as a dessert. It is delicious served warm and very tasty served cold too.

In this recipe, the preparation time is 10 minutes and the cook time is 50 minutes so the total time is one

hour. The recipe will yield 12 to 15 servings and trust me, many people will want more than one serving.

Ingredients

Nonstick cooking spray
1 pound whole grain wide noodles
5 large eggs, whisked
2 teaspoons cinnamon + more to sprinkle on top
1/2 cup sugar
Pinch of Kosher salt
3 cups unsweetened applesauce
2 tablespoons vegetable oil

Instructions

Preheat oven to bake at 350° F. Spray a 9 X 13

baking dish with cooking spray and set aside.

Bring a large pot of water to boil and cook noodles for 5 minutes. Drain and rinse noodles with cold water to stop cooking.

While noodles are cooking, whisk together eggs, 2 teaspoons cinnamon, sugar, salt, and applesauce.

Coat empty pot with oil, return noodles to pot and fold with oil and egg/applesauce mixture. Transfer noodles to prepared baking dish and sprinkle with cinnamon.

Bake 45 to 50 minutes until the kugel is completely set and the noodles on top are slightly crispy and browned.

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from the

Sources

by Eliezer Segal

An order of fast food

After outlining the laws for observing a day of atonement on the tenth day of the seventh month, the Torah reiterates: “ye shall afflict your souls: in the ninth day of the month at evening, from evening until evening, shall you observe your sabbath.” In its original context, the text can perhaps be most simply understood as saying that the day-long fast (“affliction”) goes into effect on the evening immediately following the ninth day of the month.

In the Talmud, however, Hiyya bar Rav of Difti subjected the verse to a different interpretation. He was responding to his colleague Rav Bebai bar Abayé who had fallen behind in his study schedule and was determined to make up the missing material, even if it required foregoing a proper meal before the onset of the fast.

Hiyya confronted Bebai with the scriptural passage about afflicting our souls on the ninth day of the month and noted that it seems to require fasting on the ninth day as well as the tenth. If that were correct, though, then it would run counter to the Torah’s explicit assertions that the Yom Kippur fast is restricted to the tenth day. To resolve this incongruity Hiyya concluded: “This verse comes to teach you that if a person eats and drinks on the ninth day, scripture counts it as if he were fasting on both the ninth and the tenth days.” That is to say: the meal that you eat before Yom Kippur is as indispensable as the fast itself.

This interpretation was considered valid enough to override even Rav Bebai’s resolve to catch up on his Torah studies.

Why is a pre-fast meal required? Most commentators adopt the obvious explanation, that it is to prevent people from endangering their health by starving themselves.

Rabbi Asher ben Jehiel [the Rosh, 13th century] depicted this as an instance of the Almighty’s dotting concern for his people. “It is analogous to a man whose beloved child was ordered to refrain from eating [presumably for medical reasons]. The father issued instructions to provide the lad with ample food and drink on the preceding day to enable him to withstand

the fast. In the same manner, the Holy One commanded Israel to fast on only one day of the year for their spiritual benefit, to provide atonement for their sins. However, to mitigate the hardship, he admonished them to eat and drink on the eve of the fast.” This explanation was cited by the Rosh’s son Jacob ben Asher in his authoritative compendium of Jewish law, the *Tur*.

A very different explanation was propounded by Rabbi Asher’s Italian contemporary, Rabbi Zedekiah Anav of Rome in his compendium of ritual practice *Shibbolei ha-Leket*. He argued that filling one’s belly before Yom Kippur would turn the fast into a more arduous affliction, thereby strengthening its atoning power.

Rabbis Zedekiah and Jacob ben Asher both adduced texts to demonstrate that Jews in Talmudic times regarded a lavish pre-Yom Kippur meal as an important mitzvah that gave rise to intense commerce in meat and fish, equivalent to the major scriptural festivals—and even a readiness to purchase holiday food at exorbitant prices.

Rabbi Zedekiah cited in the name of his brother Rabbi Benjamin that the rabbis’ insistence on a conspicuous repast on the ninth of the month was intended to demonstrate their rejection of the “Sadducees” who interpreted the scriptural text as calling for a two-day fast. I am not aware of any other evidence for the observance of a two-day Yom Kippur fast by either the ancient Sadducees or the medieval Karaites.

The sixteenth-century Kabbalist Rabbi Moses Cordovero explained the importance of the pre-festival repast as a solution to a dilemma created by contradictory themes inherent to the Day of Atonement. In principle, a joyous mood is an essential component in the observance of all positive commandments - including that of repentance. This seems to clash with the mood of submission and trepidation appropriate to penitents. However, by enjoying a fine meal before the festival’s onset we can fulfil the obligation to rejoice on a holy day.

Indeed, Rabbi Jonah of Gerona observed that the meal attests to our joy at the prospect of achieving atonement for our misdeeds.

Rabbi Judah Alter of Ger noted that hunger gives rise to irritability and thereby undermines the forgiving mindset appropriate to the season. The feast on the ninth and the fast on the tenth thus become equally necessary ingredients in the procedure for atonement.

In a similar spirit, Rabbi Abraham Isaac Kook distinguished between two complementary dimensions of the repentance process. The self-affliction on the tenth of Tishrei is designed to restore the loving and reverent spiritual relationship that ought ideally to prevail between humans and their creator. However, to counteract the damage caused by specific misdeeds, it is necessary to perform concrete mitzvahs. For this reason, it was ordained that prior to the Yom Kippur fast we are granted an opportunity to restore the virtuous relationship that was impaired by our sins. However, because there are so few activities that can be performed on the holy day itself, it does not provide a convenient mechanism for scoring bonus points by performing deeds that can compensate for our transgressions.

This, concluded Rabbi Kook, is why we make a point of eating and drinking prior to Yom Kippur. It allows us to acknowledge the Creator and accumulate merit by performing some practical mitzvot like reciting the appropriate blessings and observing the dietary laws.

Viewed this way, we may better appreciate why eating on the ninth day is deemed equivalent to fasting for both days. In the end, this combination provides us with the opportunity to make reparations and seek forgiveness for our moral failings during the previous year.

It’s an opportunity not to be missed. Don’t be late for dinner.

‘From the Sources’ by Eliezer Segal is sponsored by the Zeisler Families of Calgary, Edmonton, New York and Los Angeles



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Helping families enrich their High Holiday celebrations and more

On August 25, PJ Library Calgary families gathered together at Sandy Beach for a fun-filled, Summer Family Picnic. Approximately 20 families enjoyed an evening of food, games, and s'mores provided by PJ Library. An upcoming PJ Library Pizza Party Kick Off event for children aged 9 - 12 will be held at the Paperny Family Calgary JCC on September 22.

For more information about exciting PJ Library programs and activities go to jewishcalgary.org or email Sydney Truax at struax@jewishcalgary.org

PJ Library is an internationally recognized, \$40M global cultural literacy venture that partners with philanthropists and Jewish communities around the world (including Calgary Jewish Federation) to provide families raising Jewish children with the gift of free, high-quality children's books and other resources that foster a deeper connection with Jewish life.

The three-week Jewish holiday season that begins with Rosh Hashanah (Jewish New Year) is an annual celebration of growth – an autumn journey that Jewish tradition invites us to take year after year. This holiday season, PJ Library invites families to enrich and enliven their celebrations and traditions with *A Time to Grow: A PJ Library Family Guide for Starting the Jewish New Year*. The beautifully illustrated guide, which PJ Library is shipping to subscriber families in paperback version for the first time this month, will also be available for anyone to download for free at pjlibrary.org/grow.

Whether at synagogue or celebrating at home, *A Time to Grow* offers families myriad creative ways to connect with the High Holidays: Rosh Hashanah (Jewish New Year), Yom Kippur (Day of Atonement),

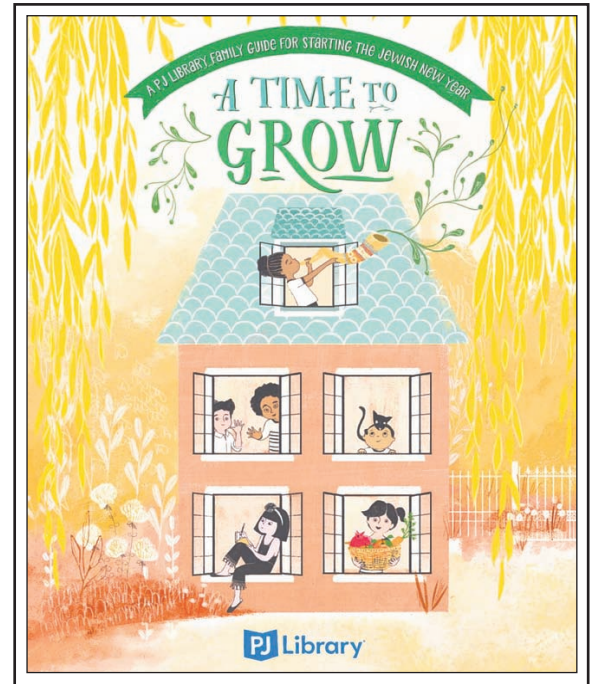
Sukkot (Festival of Small Huts) and Simchat Torah (Rejoicing with the Torah). In 2022, the newly expanded guide offers such engaging activities as “Make Your Own Shofar,” “Round Challah-Braiding,” and “Crafting a Torah.”

Parents and kids can learn how to cast away mistakes with the cleansing ceremony of Tashlich, create a “kindness wheel” for the New Year, make a mini play sukkah, learn step-by-step celebrations – including blessings all aimed at making the High Holidays meaningful, memorable and fun. Though a free download is available, families interested in adding to their home library can get the paperback version of *A Time to Grow* at amazon.com/pjlibrary soon.

This High Holiday season, PJ Library sweetens the celebration with audio treats for the whole family. The second season of the NAPPA and Parents' Choice Award-winning podcast, *Afternoons with Mimi* (for kids 2 to 5) launches on Sept. 13 with holiday wisdom in "Kiddo Learns About Forgiveness." Listeners are certain to love Mimi's retelling of the salty story of Jonah, a Yom Kippur tradition. In addition, families can find curated playlists and music videos perfect for the high holidays, Sukkot and Simchat Torah at pjlibrary.org/listen.

PJ Library has also recently launched a podcast to help Jewish 12 year olds quell their B'nai Mitzvah nerves and help pave the way to success with the new limited series podcast called *B'Mitzvah Bites*, that provides b'nai mitzvah advice for kids, by kids.

With all episodes dropping last month *B'Mitzvah Bites* offers real kids asking the hard-hitting questions about how to prepare for the ceremony – and more. The best part? They'll be receiving answers and





Jewish Calgary celebrated Pride Weekend with events sponsored by Calgary Jewish Federation, Beth Tzedec Congregation, Temple B'nai Tikvah, Paperny Family Calgary JCC, CIJA, CJPAC and JAC.

CJF President

Cont. from page 22

seniors were met.

As the managing director of Brookline PR, Libin says her professional life in communications and strategic communications aligns beautifully with her role as CJF president.

“My detail-oriented personality is hopefully going to ensure that we are looking at things through different lenses to ensure that we are always delivering the best quality product that we can,” Libin said.

Many Brookline clients happen to be members of the Jewish community, and Libin says she loves the intersection between her professional and volunteer roles.

A notable client is the Glenbow Museum; Libin was delighted to work on their communications for the *Here to Tell Exhibit*.

Another priority for Libin is the re-establishment of

relationships with government and interfaith groups, especially in light of forthcoming changes in the UCP leadership and the relatively recent election of Mayor Jyoti Gondek and a new city council.

“We’ve met with most council members and with the mayor,” Libin said.

Libin is seeking to ensure that local, provincial and federal politicians understand the unique challenges faced by the Jewish community.

Libin sits on the City of Calgary’s Anti-Racism Action Committee where she is contributing toward the development of a strategy to combat racism.

It is important to be proactive, Libin adds. “We need to be in a place where, as a community, we are supported and feel secure but we also have to support people [beyond] our community.”

“We met with Mayor Gondek and talked about the impact that yellow stars at rallies have, in particular on our survivors...the fact that City Council in the past, even though we have had super strong supporters

like Diane Colley-Urquhart and Jeromy Farkas, literally stayed silent when the Proud Boys and white nationalist rallies were happening.

“Silence is agreement,” says Libin. “We need to make sure they understand the impact on our community.”

We need others, not just us, speaking out against these outrages, Libin says, adding, “If and when there is another Mideast crisis, staying silent cannot be an option.”

As she forges ahead, Lisa Libin continues to find inspiration in the example set by her late father.

“He was a humble and modest individual who made such an impact for so many people. He’s always in the back of my head,” says Libin, adding that it was from her father that she learned the value of hard work, gratitude and giving back.

“I’d like to think that if he were here today, he would be really proud that his commitment to this community has been carried on.”

Comfort food Cont. from page 23

comes out of that. So I think that’s very much a story of American Jewish food. You know, so many of the foods here in the U.S. that we consider quintessential Jewish foods, really were born out of our immigrant experience.

What’s something you learned about comfort food in the process of writing the book?

As I was doing research for the book, I really came

to understand that there were so many parallels between the immigrant experience of Jews coming here and Italians, Irish and Chinese immigrants all living together in the same neighborhoods in New York and influencing one another. That’s why you have rainbow cookies at every shul kiddush; that’s how you got lox on a bagel, and also spaghetti and meatballs. There were so many parallels of how these immigrant communities started out very poor, came here, used their resources and came up with these new dishes that were based on where they came from.

For someone who’s just now learning how to cook at home but craving something cozy, what’s the recipe you recommend?

I would tell them to make the sweet and sour meatballs or the schnitzel. They’re not complicated and if you learn how to fry some chicken and make some meatballs then you can make any kind of meatball and you can make any kind of fried thing. Just principles of doing those two tasks can translate to lots of different kinds of dishes. These are also dishes that I make for my family on rotation all the time.

What’s your favorite recipe in the book?

I fell in love with Georgian food very much through my job at the *Nosher* when years ago we went to create a video at this Georgian kosher restaurant in Queens called Marani. I was just enamored by the khachapuri and khinkali. I was eating something completely new to me but it felt like something I’d known all my life. So when I decided that I wanted to do different kinds of dumplings, I knew I wanted to do khinkali, which are Georgian meat dumplings. It was the most complicated recipe in the book for me to master. I spent a very long time watching YouTube tutorials in Russian at 11 o’clock at night on the couch with my husband over and over again. When I got it right, I was so happy and they’re so delicious.

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Rosh Hashana Honey Cake with Apple Cinnamon Drizzle

Submitted by Chef Amanda Lambert

Meraki Cuisine’s Chef Amanda Lambert’s interest in food and its preparation began at the age of 3, all thanks to her Grandma Miriam, expert cook and baker, who could often be found catering upscale intimate dinner parties or large gatherings of 30 or 40. Amanda watched, asked questions, and participated in helping whenever possible.

Many of those lessons have stood the test of time and are particularly helpful around the holidays. One of her favourite high holiday recipes is Rosh Hashana honey cake with apple cinnamon drizzle.

“I like to get a head start on my Rosh Hashana Baking and this recipe freezes well so it can be made a few days in advance,” says Amanda. “If you’re freezing the cake, the glaze should be added after the cake has been defrosted.

“For an additional treat, this glaze is also delicious on pancakes or ice cream.”

What you’ll need for the cake:
3 eggs, 3/4 cup sugar , 1 cup honey, 7/8 cup oil,

1 tbsp. coffee dissolved into 1 cup hot water,
3 cups flour, 1 tsp. baking soda, 2 tsp. baking powder,
1 tsp. cinnamon , 1/2 tsp. allspice, 1/2 tsp. nutmeg
Non-stick cooking spray

What to do:
Mix the eggs, sugar, honey, and coffee.
Add the rest of the ingredients and mix until the batter is smooth.
Spray a Bundt pan, or a 9"x13" pan with non-stick spray. (If using a Bundt pan, use enough batter to reach the two-thirds mark, and no more than three-quarters)
Bake at 350°F/180°C for 60 minutes. (Test with a thin sharp knife to ensure that it is done)

What you’ll need for the glaze:
1 cup of apple cider, 1/2 - 3/4 cup powdered sugar,
2 tbsp. butter, 1 tsp. cinnamon , dash of salt

What to do
Bring the cider to a boil over medium heat, reduce heat to low, and simmer for 10 minutes or until



reduced by half. Stir in the butter, cinnamon, salt, and 1/2 cup of powdered sugar until well combined. Add remaining powdered sugar to thicken the glaze, if desired.

Five Things You Didn’t Know about the High Holidays

By Rabbi Matthew Ponak



Rabbi Matthew Ponak

Do you think you know Rosh HaShanah and Yom Kippur? Think again! Here are five surprising facts to inspire and invigorate you for 5783:

1. Rosh Hashanah is not mentioned in the Torah! The new year for the early Israelites was the month of *Aviv* [spring],

when Passover happens. The first of the month of *Tishrei* (only later called Rosh HaShanah), was initially known as The Day of Calling Out. It had an obscure title because it was an obscure festival which had almost no details to accompany it. However, you will be happy to know that it did involve blowing shofars!

2. *Tashlich*, the throwing of bread crumbs into a body of water on Rosh HaShanah, started as a grassroots custom which was opposed by rabbinic authorities. Initially a magical practice, the aim was to rid ourselves of sin or — according to at least one modern scholar — to bribe “the opposer” [*Satan* in Hebrew]

who could then convince G-d to forgive us (see the first chapter of Job for how Satan can sway G-d). Many medieval rabbis looked down upon this practice but in today’s world *tashlich* has been reinterpreted and accepted as mainstream Judaism. It is a great example of how ritual innovations become “tradition” over time.

3. The scapegoat which, according to Torah law, was sent out of the Tabernacle on Yom Kippur may have also been an offering to a demon. In a similar way to the breadcrumbs of *Tashlich*, the sacrificial goat was said to carry the sins of Israel with it. The *Kohen Gadol* [High Priest] sent it out to *Azazel*, often translated as “wilderness,” but some contemporary scholars as well as major rabbinic authorities from the past say that *Azazel* was, in fact, a demonic being that was being placated. For a contemporary take on this particular demon, check out the 1990s thriller “Fallen” starring Denzel Washington.

4. Yom Kippur is a celebratory holiday in some communities, including for Mizrahi Jews. While Ashkenazim often see it as 25 hours dedicated to asking forgiveness, others read the prayers with a very different intention. At the very start of Yom Kippur, directly after Kol Nidrei we read, “And G-d said, I have pardoned as you have asked.” Some take these words literally. They believe G-d has accepted our prayers and forgiven us right then and there. So, what to do with the 24 hours remaining in the holiday? For these Jewish communities the majority of Yom Kippur is a joyful appreciation of Divine Compassion (albeit, still accompanied by fasting).

5. Jewish mystics often see *teshuvah* as “return,” not just as “repentance.” The spiritual work of returning, according to one 18th century mystical teaching, means connecting intimately and experientially with the Divine in order to bring new light and blessings back to our world. Like a teacher who realizes a new perspective when a student asks a good question, Jewish mystics seek to inspire newness in the Divine Mind through intimate contact with the Source of Existence. In slightly more everyday terms, the “aha-moments” any of us have during times of great joy, peace, or while experiencing natural beauty are a taste of what the mystics mean by *teshuvah*.

Mazel tov! You have just participated in the time-honoured tradition of preparing for a holiday through learning about it, including the many ways its meaning and practices have been renewed: a process which continues every time it rolls around. This year as we approach the High Holidays, may we be inspired with creativity, joy, and the newness that comes when we feel truly alive.

Rabbi Matthew Ponak is a spiritual counsellor, a teacher, and an author. His upcoming book *Embodied Kabbalah* makes essential teachings of Jewish mysticism accessible and places them side-by-side with inspirations from our era and the world’s great wisdom traditions. Learn more at matthewponak.com.

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Marriage *Cont. from page 17*

interim position in Boulder Colorado. His turning point came in 2015 when the head of that congregation’s search committee posed a seminal question: “Of all the problems that the Jewish people is facing, is this the one you want to fall on your sword about?”

“Part of me still agrees with my old views,” says Glickman. “But a bigger part of me says I want to be a Reform Rabbi. I love being a Reform Rabbi and for me to continue being a Reform rabbi, I need to meet the people where they are at.”

“It’s a changing world...People are just in a different place, and we have to meet them, otherwise the Jewish world will just leave us behind.”

Rabbi Glickman says he sympathizes with colleagues who choose not to officiate in situations where they feel they lack the authority, and though he now performs interfaith ceremonies, he does not take all comers.

“They have to be willing to have a Jewish home, which I am admittedly vague on defining, and the non-Jewish partner, hopefully together with the Jewish partner, takes my introduction to Judaism class.”

David, who was born and raised in Montreal, had never been west of Toronto when he moved to Calgary close to nine years ago.

He met John online and they began dating in Montreal just as John was completing his law degree at McGill University and planning to return home to Calgary to begin a career in health law.

When John asked David if he would consider giving Calgary a shot, David visited for 10 days, “liked the vibe,” and decided he would settle in Alberta if he could land a job.

He scored a gig at One Yellow Rabbit Theatre Company. A year later, he was cast in the Theatre Calgary production of *Bad Jews*.

“COVID made our wedding happen,” quips David, adding, “The pandemic brought us closer together because of all the time we spent together.”

The virus proved a double-edged sword when David began experiencing symptoms just 10 days before the wedding. A positive test on the Wednesday before the big day meant guests had to be alerted while the grooms worked feverishly to ensure safety measures.

Fortunately, David tested negative the day before the wedding, and the event went on.

“It was always important to me to have a Jewish wedding,” says David, who grew up attending Jewish day schools and a modern Orthodox synagogue and went to Israel on a birthright Israel trip, later returning on a six month volunteer program. He describes himself as more of a cultural than religious Jew.

“I’m Jewish, I’m gay. What does my pool really look like? When I met John it felt right, it felt good.”

John, who was raised Catholic but has since become a registered member of the United Church, describes himself as more spiritual than religious.

“I was happy and content to have a Jewish wedding even though I’m not Jewish,” says John.

“He said he could do it if it was a red line,” recalls David, but added that John “... wouldn’t really be giving up his faith and what his spirituality means to him.”

“For me the more important thing was having somewhat of a religious wedding,” John said.

“David’s Judaism is very important to him, and so I was happy to have a Jewish wedding.”

“What helps too is that I have a lot of respect for the Rabbi who married us. I can tell that he is a man of faith, a very intelligent man.”

David and John were wed at Temple, where David serves on the Board of Directors. His volunteer work at the Temple has included the reading of a play by Canadian playwright Arthur Milner, and David says Temple is considering featuring his own play, *Vial* - which was shortlisted for the Alberta Playwrights’ Network’s Sharon Pollack Award. “The play is about a Jewish professor at a Canadian university who has to struggle between loyalty to her tribe and loyalty to her university,” says David.

Notably, David also serves on the board of JAC (Jewish Adult Calgary), a Calgary Jewish Federation program devoted to engaging and connecting Jewish adults under the age of 40.

“Alberta and Calgary brought me back to my Judaism,” says David. “Growing up in Montreal I didn’t have to do anything and Judaism was around me. Coming out here, it was the first time I had to work actively. I had to be proactive if I wanted any type of Judaism to have any significance to me. I couldn’t rest on my laurels here.”

It helps that he has a supportive spouse. John is no stranger to Judaism, having taken an undergraduate degree in Religious Studies at McGill during which he was a TA for an Introduction to the Hebrew Bible course.

Are there children in David and John’s future?

“That conversation is in the hypothetical realm because it’s not necessarily guaranteed in our situation that we would have kids,” says John.

“Because we’re two guys, there’s a huge undertaking involved in having children. It’s either adoption or surrogacy,” says David, adding that adoption options are limited and surrogacy is costly with no guarantees.

John says he is open to a future child of his receiving a Jewish education and attending Synagogue.

“I’m totally on board with that. I want that to happen,” says David, who adds that he and John - who is half Chinese - would ideally bring their distinct identities and cultures to the fore while “...finding those shared qualities that are important to both



Rabbi Mark Glickman, under the chuppah with David and John at their Temple B’nai Tikvah wedding ceremony. (Photo supplied).

of us.”

John says there is benefit to the Jewish community in “reaching beyond its own confines.”

“If it wasn’t for marrying David, I wouldn’t be involved in the Jewish community at all. Because I am married to a Jew, whose traditions I respect, I feel I’ve expanded membership in the Jewish community. I think interfaith marriage is a way to do that, to get more allies on board and involved in the Jewish community or caring about the Jewish community.”

Rabbi Glickman says he is motivated not by numbers but by principle when it comes to interfaith and same-sex marriage.

“Having participated in the ceremony, and seeing the love that was under that chuppah between the two of these guys, and seeing the unbridled joy of that moment, it pains me to think that there are people who, under the banner of religion, say things like that shouldn’t happen.”

A recent *Bonjour Chai* podcast celebrated David’s marriage to John and explored the question “Will Interfaith Marriage save Judaism—or Destroy it? Tune in at thecjc.ca

Maxine Fischbein is a Local Journalism Initiative Reporter.

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Graphic novel recalls days of Keegstra affair

By Jeremy Appel

Edmonton-born Jewish writer and filmmaker Hart Snider has released a graphic novelization of a short film he made set at a Jewish summer camp in the midst of the James Keegstra scandal.

“The Basketball Game” takes place in 1983 at Camp BB (now called Camp BB-Riback) located at Pine Lake, just outside of Red Deer, which Snider was attending for the first time as a nine-year-old.

In nearby Eckville, Alta., Keegstra — a teacher and the small town’s mayor — had been charged with promoting hatred for teaching his students Holocaust denial and other antisemitic conspiracy theories.

The title comes from a basketball match that Jewish and Eckville community leaders organized between Keegstra’s former students and the Jewish campers to show the students that Jewish people weren’t anything like Keegstra had taught them.

Snider, who now lives in Vancouver and is a documentary filmmaker, told *AJNews* that animation was the best format for telling this story in both film and print form.

“What I thought was so interesting was that with animation, we could go inside Hart’s imagination in the story and bring all these feelings to do with the Eckville students’ visit to life,” he explained.

He said he still vividly recalls aspects of the Keegstra affair, even though it occurred at such a young age, because he came from a household that would have “spirited discussions” about what was in the news.

“There was a point where it kind of hit a peak after it wasn’t just Keegstra, but there was also other Holocaust denial in the news and I felt like there needed to be a community response,” Snider said. “I remember that feeling even as an adult.”

While the story is autobiographical, the writer took some degree of creative licence with particular details. For instance, the story includes a young version of his wife, Galit. Although she also went to Jewish summer camp, it wasn’t Camp BB.

The book, which contains translations of Yiddish and Hebrew words, such as ‘tsuris’, ‘Shabbat’ and ‘challah’, is intended for a broader audience than just Jewish kids.

Snider said the book’s message is especially important in the modern age, with a resurgence of antisemitic rhetoric that wasn’t as prevalent when he made the movie in 2011. He recalls hearing terms like ‘New World Order’ and ‘globalists’ for the first time during the Keegstra trial.

“I think people, unfortunately, are running into these terms either on social media, or all sorts of places online, and I think it’s something that needs to be talked about and addressed to hopefully give a little

context for those people when they see those words,” said Snider.

He said, ultimately, he hopes readers come away from the story appreciating the importance of a robust Holocaust education.

“Instead of it just being this negative story, it might be a way to hopefully spur some conversations about hate speech, about the classroom, and about teaching, about students and parents talking to each other. Because I think that’s what led to stopping Jim Keegstra,” Snider said.

The book, whose art is drawn by Sean Covernton, is recommended for kids over the age of 12.

Who was James Keegstra

James Keegstra was a high school teacher and mayor of the Town of Eckville, with a population of 760. He was also an unrepentant Holocaust denier and antisemite.

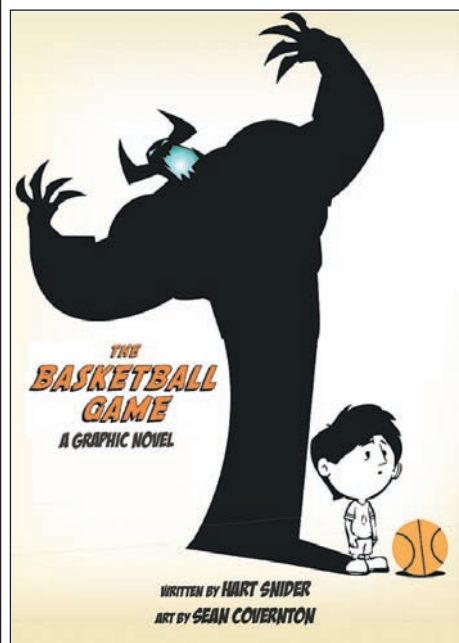
In December 1982, he was fired from his teaching job, where he had spread antisemitic conspiracy theories to his students, and was charged with wilfully promoting hatred about a year later.

According to reporting in the *Red Deer Advocate*, the school principal ignored Keegstra’s hateful views until parents brought it to the attention of the local school board and the *Advocate* reported it. He was criminally charged on January 11, 1984.

In July 1985, a jury found him guilty, and Keegstra was fined \$5,000. His lawyer Doug Christie appealed the sentence, which was quashed in 1988 by the Alberta Court of Appeal, arguing hate speech laws were an infringement on his client’s right to free expression.

But upon further appeal the Supreme Court of Canada ruled that hate speech laws were a justifiable infringement on free expression, ordering a new trial. After another series of appeals, Keegstra was sentenced to a one-year suspended prison term and 200 hours of community service, in addition to a \$3,000 fine.

As a teacher, Keegstra taught students that Jews were “money grubbers” and “gutter rats” who sought



Author, filmmaker Hart Snider with his graphic novel "The Basketball Game."

to control the world, according to the *Globe and Mail*.

He taught them that Jews were responsible for human sacrifices during the French Revolution, that women’s liberation, atheism and abortion were part of a Jewish conspiracy, that the Jews had orchestrated the Vietnam War and Watergate, and that then-prime minister Pierre Elliott Trudeau was secretly controlled by a Jewish cabal. He also claimed the gas chambers at Auschwitz were a fabrication made up by Jews to “gain sympathy.”

Keegstra graded students on their ability to regurgitate his antisemitic theories.

Born in Vulcan, Alberta, in 1934 to a family of dairy farmers, Keegstra moved to Eckville in 1968 after earning an education degree. Although he was trained as an industrial arts teacher, a teacher shortage had him teaching social studies.

It was around his move to Eckville that he reportedly came to harbour antisemitic views. “Here was a people who denied everything about Christ, yet they were called the chosen people. That is a contradiction,” he said in an interview with *Saturday Night Magazine*.

Keegstra died in June 2014 at the age of 80.

Jeremy Appel is a Local Journalism Initiative Reporter.

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Art and Scroll Studio begins third season featuring artist Carol Neiger: November 2

By Shelley Werner

Carol Neiger is a painter and printmaker living near Chicago, Illinois. She will be featured on the November 2 show of Art and Scroll Studio at 7 pm MDT. Advance tickets are available at artandscrollstudio@gmail.com

Carol loves nature and being outdoors, so she works in her sketchbook as a catalyst for her paintings, often painting on location and creating the final works in the studio. Her painting style is somewhere between representational and abstract. She sees colours where others do not and finds patterns everywhere - in both nature and human creations.

"I am interested in how our past experiences influence how we see," says Carol. "Memories are fuzzy and jumbled together in our minds, but they leave an impression that marks us forever and impacts how we see. As we move through spaces we sense familiarity even in places we have never been before.



Artist Carol Neiger

Our memories reinforce our visual impressions and carry meaning with them. My landscapes strive to trigger the viewer's memories of lived experience."

Carol Neiger graduated with a BFA from the School of the Art Institute of Chicago in 1980. She is a painter and printmaker primarily focused on exploring the connection of memory and place. Individuals bring their own experiences — both known and buried memories as they experience place. Each work is created with the hope of connecting to individuals through her art, and evoking meaning in the viewer's own memories.

Carol's style is characterized by the use of layers, split plane composition, patterns, a vibrant color palette, and a painterly style. She paints in oils and watercolor and has worked with various methods of printmaking. Most of Carol's prints are monotypes; painting, rolling and/or removing ink directly on printing plates which are transferred to paper to achieve layers of translucency that create a quality of light very different from a painting on paper.

She has been led to wonder about how Judaism survived and how we as Jews, relate to "place" and "home." After the destruction of the Second Temple, Judaism became a "portable" religion as the Torah replaced the Temple as a sacred center. European Jews have been exiled from 109 locations since 250 CE. Since there were periods when Jews lived in harmony with neighbors, each of these expulsions led to intense learning and writing in order to understand the catastrophes.

Her never-ending love affair with water is an attraction to color, surface, pattern, reflection, and movement. A lifelong lover of swimming, kayaking, walking and even just sitting by water brings her back to myself. Whether observing a solo kayaker at dusk or an endless horizon of lily pads forming patterns, She is drawn to it.

"Walking in the woods brings fascination along with some fear of the unknown. Painting this endless complexity of texture, depth, pattern, builds into mystery with its distraction and dimension. There is



"Mizrach" by Carol Neiger.

beauty in finding the big picture, and there is a sort of random structure, but underlying it all there are countless tiny chaotic or ordered permutations."

Carol is enchanted by gardens as places of healing, refuge, and peace of mind. She sees it as a haven, an island of space separate from life filled with work, schedules, and deadlines. She sees a seed in her hand imagines the life that will emerge from it. Holding a seed and burying it in the soil, then checking with anticipation as the first glimpse of green emerges from the rich earth reminds us of the power within each of us to make, create, build and mold—and how, even with that power, we have to accept the imperfection and accidents that happen through nature and learn to embrace them. Nature is both beautiful and scary, ordered and chaotic, but one thing is certain—we cannot control it.

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

Steven Spielberg

Cont. from page 19

The film stars Paul Dano and Michelle Williams, neither of whom are Jewish, as Sammy's parents. Seth

Rogen — who as a character in his 2007 movie "Knocked Up" famously praised Spielberg's "Munich" as a movie about "Jews kicking ass" — plays the father's best friend who looms large in the family's marital struggles.

Spielberg and Kushner had discussed the director's

early life and a project about it for years — as early as 2005, when they were working on "Munich," Kushner said. (Spielberg claimed in the Q&A that they began speaking about it while working on "Lincoln" in 2012.)

"Tony kind of performed the function of a therapist," Spielberg said about their writing process. "I was his patient, and we'd talk, and I talked for a long time, and Tony fed me and helped me through this. But when COVID hit... we all had a lot of time, and we all had a lot of fear. And I don't think anybody quite knew in March or April of 2020 what was going to be the state of the art, and the state of life, even a year from then. And I think in that sense I felt... if I was going to leave anything behind, what is the thing that I really need to resolve and unpack? My mom, my dad, and my sisters... it wasn't now or never, but it almost felt that way."

But don't take this film as a sign that the 75-year-old Spielberg is slowing down, he said.

"It is not because I have decided to retire and this is my swan song," Spielberg said.

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New Year's Update from Calgary Chevra Kadisha

By Harold Lipton and Susan Dvorkin

As the warmth of the lovely summer days we have had comes to an end, it is difficult to imagine that this is also the third summer where the Covid-19 pandemic continues to be an ongoing risk. While most restrictions have now been lifted, each new variant seems to be more easily transmitted than its predecessor. We all know someone who has been affected by this life changing medical crisis, whether they or someone close to them has been infected, they have had to make a pivot in their careers or business or were forced to alter plans for life cycle events such as a wedding or Bar/Bat Mitzvah.

While modifying plans for a simcha is challenging as well as disappointing, sadly, when a death occurs, there is no option to postpone until more people can attend a funeral or shiva. At the Calgary Chevra Kadisha, we have done our utmost to continue to serve and support all members of the Calgary Jewish community in their time of need. We continue to monitor AHS guidelines as well as the opinion of medical professionals and are pleased that due to all that we have implemented, there have been no Covid-19 cases reported as a result of our funerals.

We continue to strongly recommend precautions when attending a funeral or unveiling, such as wearing a mask both at chapel and graveside services as well as refraining from attending a service should you have any symptoms (a new cough, sore throat fever, etc.).

Transmission of the virus is still possible if large groups of people gather and are lax in their social distancing as well.

As trying as the past three years have been, we are grateful that we have a strong team to help guide us. Rick Pollick, Executive Director and Scott Siemens, Cemetery Manager, have gone above and beyond their duties in helping facilitate meetings with families as well as graveside services under the most difficult of circumstances. Our lay leadership team lead by Lou Bracey, his executive and board of directors have worked tirelessly meeting to discuss the evolving policies that we have had to implement over this time. While we acknowledge that the hard line we have had to impose with our Covid protocols has not always been what our mourning families would like to hear, our priority has and will remain the safety and health of our volunteers and mourners.

Our volunteers, in their numerous roles, have also given of themselves during this period with the utmost of selflessness and grace, to fulfill the age-old Jewish tradition of “Chesed Shel Emet”, holy work for which no thanks are given or required. While the strictest of restrictions were in place, we were only able to allow 10 people to attend a graveside service, so fitting as that is the number required to make a minyan. However, there were and continue to be situations where the deceased does not have enough family or friends to attend their funeral and allow Kaddish to be recited. There is merit in both saying Kaddish as well as listening attentively and responding when it is said

by the Mourner. In addition to bringing merit to the living, reciting Mourner’s Kaddish helps the souls of the deceased face judgment in Heaven and eases their passage into the Olam Ha-Bah (World to Come).

We are very grateful to our volunteers who, with little notice, have attended funerals to help make up a minyan. We at the Chevra thank you, as the deceased cannot and for that, it is one of the greatest Mitzvahs. We are always in need of more volunteers in this capacity as well as in other roles. We ask anyone in the Jewish community to participate in this act of loving kindness for our community. Please consider becoming involved in this essential activity and contact us for more details (403-244-4717).

We are now heading into the pre-High Holy Day season. Let us take this opportunity to send you early wishes for a happy, sweet, and most importantly, a healthy New Year 5783.



Germany apologizes for lack of protection during the 1972 Munich Massacre

By Toby Axelrod

(JTA) — At a ceremony held on the air base where 11 Israeli athletes and coaches were murdered during the 1972 Munich Olympics, German officials apologized for the “lack of protection” that led to the tragedy and agreed to establish a joint research commission to look more deeply into the events surrounding the terror attack.

“We cannot make amends for what has happened,” said German President Frank-Walter Steinmeier on September 4. “I ask you, as the head of state of this country and on behalf of the Federal Republic of Germany, for forgiveness for the lack of protection of the Israeli athletes during the Olympic Games in Munich and for the lack of clarification afterwards; for the fact that what happened could happen.”

Germany also reached a compensation deal of about \$28 million with the attack’s surviving family members days before the commemoration, a significant increase from a previous offer that staved off a planned boycott of the ceremony by the victims’ families.

“Today, 50 years on, many questions, far too many questions, remain unanswered,” Steinmeier said. “The attack was followed by years, of decades of silence and blocking out... that too is a failure.

“Honored family members, I cannot fathom what suffering, what pain you’ve been through... How can

life go on,” he added. “For five decades, that gnawing pain has been with you.”

Israeli President Isaac Herzog, who threatened to join the boycott, attended Monday’s ceremony and addressed the Bundestag, or Germany’s parliament, on Tuesday, praising its government for the apology and welcoming a proposal by Bundestag President Bärbel Bas to create a new German-Israeli youth exchange organization.

Herzog thanked Steinmeier and German Chancellor Olaf Scholz for “taking responsibility” and contributing to “some relief of the pain that relatives still have today.”

On Sept. 5, 1972, eight terrorists from the Palestinian group Black September entered the Olympic Village and took members of the Israeli delegation hostage, demanding the release of Palestinian political prisoners held in Israel and elsewhere. After a botched rescue attempt, 11

Israelis and one West German police officer were killed by the end of the night.

Herzog capped his trip with a visit to the memorial at the Bergen-Belsen former concentration camp. His father, Chaim Herzog — who would become Israel’s sixth president — helped liberate the camp in April 1945, as a British army officer.



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The Chevra Kadisha of Calgary wishes everyone a healthy, happy and sweet New Year in 5783.

May all who lost loved ones in the past year be comforted. May we all be inscribed in the Book of Life.

To honour the memory of your loved ones this Yom Kippur on Yizkor, please consider a donation to our Perpetual Care Fund. Contact 403-244-4717 for more information.

לשנה טובה תכתבו ותחתמו

Understanding the truth about Residential Schools

By Regan Treewater-Lipes

Editor’s note: As we approach the High Holidays, we take pause to reflect the past year and seek forgiveness for our knowing and unknowing transgressions. As a country, we need to acknowledge the harms that were inflicted on the Indigenous people of Canada in Residential Schools; we need to acknowledge the truth first before there can be reconciliation. Readers are encouraged to read ‘21things you may not know about the Indian Act’ and the ‘Calls to action of the Truth and Reconciliation Commission’ and listen to the podcast ‘Kuper Island.’

Indigenous journalist, CBC correspondent, and author of *Decolonizing Journalism: A Guide to Reporting in Indigenous Communities*, Duncan McCue has made a career of giving voice to stories that, although often excruciating, must be brought to light. Kuper Island, his new eight-part podcast, is a chilling exploration of the history, lifelong suffering, and societal aftermath caused by the Kuper Island Indian Residential School. Nestled among the picturesque Gulf Islands of British Columbia is Penelakut Island, now known as Kuper Island. From 1889 to 1975 this oppressive and appalling institution of government sanctioned psychological and physical violence was operated first by the Roman Catholic Church and then by the Canadian Federal Government. It would come to be known by the sinister moniker: ‘The Alcatraz of Canada’.

McCue’s series documents the stories and voices that remain after decades of systematic dehumanization. “They called it a school, but what sort of school has a graveyard?” commented one interviewee. “It was an institution designed to erase identity.” Each episode of McCue’s podcast begins with

a trigger-warning because of the graphic and profoundly disturbing nature of the content being discussed – but no disclaimer can prepare the listener for the horrific realities being detailed. McCue explains that although Canadians are presented with news coverage of the discoveries of unmarked graves across the country, mainstream media, unfortunately, is still often sanitized – his podcast pulls no punches.

The voices on the recordings are those of former ‘students’ of the Kuper Island Indian Residential School, but as McCue so correctly points out, most of the staff were not trained educators, so the term ‘school’ was highly erroneous. The podcast traces the journeys of two brothers who survived, and the tragic story of a well-loved young man named Richard, who was found hung to death in the school gym. The violence recounted is the stuff of nightmares: molestation, rape, beatings, torture, and the burning of babies. Indeed, some testimonies recount babies being murdered. Facts that are corroborated by the discoveries of unmarked mass graves in recent years. McCue’s work is disturbing, but courageous in its unapologetic honesty.

The buildings that once imprisoned so many young innocents no longer stand. McCue’s archival searches revealed photographs mainly of staged events, but those who were there remember the stately red brick building with meticulously manicured grounds. What remains is a set of concrete stairs that McCue describes as being overgrown with moss. Although there are no visible monuments to testify to the existence of the school and the atrocities committed on the land, locals have clear memories, and the physical space is scarred by the crimes perpetrated there. Those who survived now bare witness for all those who lie anonymously beneath the earth.

McCue’s investigation is haunting not only in topic



and content, but also in narrative – quite literally. Survivors describe pageant-like spectacles where they were forced to adorn Hollywood-style costumes, not their own traditional regalia, in order to portray the ‘Indian’ image for public consumption. It was, however, the crimes that took place behind closed doors, and silently in the night that have indelibly scarred survivors and their families. For decades upon decades residents of the area have reported strange and unexplainable apparitions, temperature anomalies, and eerie sounds where once the school stood. Although those interviewed agree that ‘haunted’ is not the right term for it, there is an overwhelming sense of loss and injustice that cannot be paved over. There is a community long-house for celebrations situated just past the former residential school site, and yet, gatherings are sparsely attended because so many do not want to walk on the tainted ground. Healing will last for generations to come.

Kuper Island is a poignant podcast that all Canadians should feel compelled to experience. Yes, the subject matter is excruciating, and after listening to all eight episodes one cannot help but be haunted by echoes of the voices from the podcast that continue to resonate. These are stories that are shared to help survivors to heal, to teach others about what really happened, and those interviewed bravely bare their most vulnerable selves for the listener. The podcast is a valuable contribution to Canadian history, to future endeavors for cultural healing, to fostering greater mutual understanding, and to promoting reconciliation through respectfully confronting truth. McCue presents a masterful piece of journalism that is sincerely moving.

Regan Treewater-Lipes is a Local Journalism Initiative Reporter.

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Halpern Akiva Academy welcomes Rabbi Nissan

By Marina Segal



Rabbi Shmuel Nissan

Bonjour, Hola, Shalom or Hello - no matter what language you speak - Rabbi Shmuel and Meira Nissan would love to meet you! The Nissans have arrived in Calgary and are excited to be sharing Torah with children and teens.

Rabbi Shmuel Nissan grew up in Mexico City and made *aliyah* when he was a teenager. He served in the IDF and earned a degree in Computer Sciences before finding his passion in Jewish outreach and teaching. Meira grew up in France and moved to Israel during university. She also served in the IDF, has extensive childcare experience, and is a trained doula.

Together, the Nissans are a formidable couple - fluent in French, Spanish, Hebrew and English - they are looking forward to making connections with children, teens and the community at large. They are both teaching at Halpern Akiva Academy this year and working for Calgary Community Kollel as co-Directors of Calgary NCSY, a youth group for teens in grades 8-12.

Rabbi Nissan is teaching grades 5-9 Judaic Studies and leading Tefilla for grades 3-5. Shmuel believes that the best way to teach is by making a strong bond with others - be it as a teacher who is teaching a student, or when learning in a *chavruta* (partnership). He enjoys teaching Torah and showing how *mitzvot* can be tools to self-improvement.

His teaching philosophy is best described in the words of HaRav Yitzhak Yosef, the Sephardi Chief Rabbi and son of Rav Ovadia Yosef (z"tl), "whoever wants to teach, first needs to learn how to love". By learning to appreciate and respect the student, it helps to create a lasting impact and helps to develop better relationships with one another, with the world, and with God.

As NCSY Directors, they have already kicked off the year with a BBQ at Fish Creek Park with 22 teens in attendance. The Nissans value NCSY, because they know that the teenage years are challenging, and they want to help teenagers to learn to appreciate the world around them, see themselves in a better light, and appreciate the beauty of our tradition.

Although they are busy parents of 3 children - Binyamin, Eliyahu and Iska - they are eager to welcome teens to their home to learn Torah, and to contribute to the community by running children's programs at House of Jacob-Mikveh Israel.

The Nissans are excited to be joining Rabbi Aaron Kutnowski, the new Head of Judaic Studies at Halpern Akiva Academy, in inspiring the next generation of Jewish students. Rabbi Kutnowski and his family recently moved from Hamilton, Ontario and he is looking forward to implementing an integrated curriculum - with collaboration between younger and older students, Jewish and general studies, and Halpern Akiva Academy and the community at-large.

Book Review

Young adult book brings a golem to Alberta

Reviewed by Regan Treewater-Lipes



Nikki Vogel

The folktale of the Golem of Prague is by now an international legend both inside and outside of Jewish circles. But who has heard of the Golem of Edmonton?

Nikki Vogel, an Edmonton author has brought the mythologized Golem story to Alberta – with a twenty-first century twist. In her debut young adult fiction novel, Vogel explores themes of cultural identity, coming-of-age, the pursuit for belonging, and self agency.

"This manuscript is a product of work I did on my

master's thesis," explained Vogel in a recent phone interview. From the Bay Area originally, Vogel and her family have long called Edmonton home. Through remote matriculation she earned her MFA from the University of British Columbia and has been published in literary journals and anthologies. Her first book, *Silencing Rebecca* (ISBN: 9781771872263) may be within the young adult genre, but covers some universal concepts and themes and will most certainly resonate with wider audiences.

Rebecca's initial story is one typical of a youthful coming-of-age narrative, but with the very inventive shocker that she transforms into a golem. The inclusion of the Golem legend serves the dual purpose of emphasizing Rebecca's feelings of social and cultural alienation after moving to a public school in Edmonton from an observant Jewish community and education in Toronto, and also shines a light on how society as a whole has silenced the voices of young women for far too long.

"I was at a writer's conference and there was a guest speaker, a publishing agent, who proposed the challenge of taking existing, well established literary tropes, and completely inverting them," said Vogel. "I guess the Golem story is not exactly a literary trope, but I was still quite intrigued by the possibility of rediscovering the character in a contemporary way."

And rediscover she has! The book is exhilarating for those new to the story of the Golem, and an entertaining innovative journey for those long familiar with the legend. Vogel quite elegantly weaves in an

examination of social and emotional isolation as her protagonist experiences the challenges of transitioning to womanhood and negotiating her relationship with her body's unfamiliar metamorphosis.

Vogel's treatment of adolescence is thoughtful and compassionate making *Silencing Rebecca* a potentially great read for teens on the verge of their own self-discovery.

In a scene vaguely reminiscent of the 1976 adaptation of Stephen King's *Carrie*, Rebecca must learn to manoeuvre her way through the uncertainties of puberty, and her own pending womanhood and all it entails. Her transformation into a golem is a supernatural literary emphasis of her corporeal alienation from her psychological self.

"I hope that the story of Rebecca speaks to wider audiences," commented Vogel. "Yes, it's rooted to Jewish identity, especially because of the Golem, but I had always intended it to appeal to both Jews and non-Jews. With my writing I really try to transcend cultural and social barriers, or to at least challenge them," Vogel elaborated.

Like so many stories that have withstood the passage of time, the story of the Golem included, Rebecca's journey is a universally relatable one – one of self discovery. *Silencing Rebecca* is a fun and engaging read that fuses contemporary narratives with pious tradition and stirring folklore.

Regan Treewater-Lipes is a Local Journalism Initiative Reporter.

SILENCING
REBECCA
NIKKI VOGEL

YOUNG ADULT FICTION (AGES 16+) ISBN: 9781771872263

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Year! from Sheila Bermack
and family




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from
Renée & Milton Bogoch

Shana Tova - Happy New Year!
from
Jeannette and Rudy Berger

Wishing friends & family
all the best for this new year!
from Lorie Abernethy & Gie Roberts

Wishing family & friends
all the best for this new year!
from Linda & John Barron
and family





Shana Tova - Happy New Year
from Robbie Babins-Wagner
& Neil Wagner and family

לשנה טובה תכתבו
Wishing family & friends all the best
for this New Year!
from Faith & Jerry Dubisky

Best wishes to everyone for a
year filled with good health,
peace & happiness

from Marnie,
Darren, Jonah
& Chloe Bondar






Wishing family and friends all
the best for this New Year!
from
Bronia & Sid Cyngiser


שנה טובה

from
Sandy & Bernie Corenblum
and family



Wishing family and friends
all the best for this New Year!
from
Harvey Cyngiser & family


Shana Tovah
Happy New Year!




from Kim. Alex,
Adam, and
Zach Chulsky

שנה טובה ומתוקה
Wishing the entire community
a Happy New Year -
Shana Tova Umetukah
from
Judith Conn & family


Special thoughts to our
family & friends.
May the year ahead
be a sweet one
from Ruth Dvorkin,
Susan Dvorkin, Dara,
Spencer, & Josh






Shana Tova
Happy New Year
from Michele Doctoroff, Ted
Switzer, and Sydney Switzer

Best wishes to everyone
for a year filled with good
health, peace and happiness



from
Jeff and Ritch
Eichler


We wish everyone a happy,
healthy & prosperous New Year!



from
Sam, Cindy,
Rebekah,
& Josh Feldman

שנה טובה


from Dr. Caron
& Rabbi Mark Glickman



Shana Tova -
Happy New Year
from Sandy Fayerman

שנה טובה ומתוקה
Wishing the entire community
a Happy New Year -
Shana Tova Umetukah
from
Louise Glin and family

Wishing friends & family
all the best for this New Year!
from Hally & Bruce Girwitz



Shana Tova
Happy New Year from
Therese & Charles Groner
and family




Wishing
the entire
community
a Happy New Year.
Shana Tova Umetuka!
from Jenny Belzberg

שנה טובה ומתוקה


Shana Tova -
Happy New Year
from
Fay z'l and
Jerry Schwartz




*Shana Tova - Happy New Year
from
Vivian & Ben Herman*


 A happy and sweet
New Year to all!
from Hadassah & Nate
Ksienski and family


*Best wishes to everyone
for a year filled with
good health, peace and
happiness
from
Janis & Brian Kowall
and family*




 Wishing friends & family
all the best for this New Year!
from
Lea Kohn & family

A happy and sweet
New Year to all!
from Helena Barker
& Israel Lachovsky



 Wishing family & friends
all the best for this New Year!
from Cheryl, Rob, Danielle,
and Jarrett Milner

*Best wishes to everyone for
a year filled with good health,
peace & happiness
from
Sandy & Larry Martin*


 Shanah Tovah
Happy New Year!
from Barb & Ron Krell
and family

 Wishing family & friends all the
best for this New Year!
from The Molotsky Family


Wishing friends & family
all the best for this New Year!
from
Roz & Danny Oppenheim

*Best wishes to our family & friends
for a year filled with good health,
peace and happiness!
from Phil & Harriet Libin,
Michael & Matthew Ackman,
Stuart, Sierra & Thea Libin*


*Special thoughts to our
family & friends. May the
year ahead be a sweet one*

 from Lily & Bill Lister
and family

*Best wishes to everyone
for a year filled with good health,
peace and happiness
from
Eva & Gordy Hoffman
and family*



Wishing the entire community
a Happy New Year.
Shana Tova Umetuka!


 from
Jackie & Hayim
Hamborger
and family

*Wishing friends and family all
the best for this New Year!
from
Gail & Mel
Ksienski and family*




*Wishing family & friends
all the best for this New Year!*

 from
Raechelle, Lorne,
Shoshana and
Leo Paperny


 Wishing friends & family
all the best for this
New Year! from Susan
& David Inhaber and family

Wishing the entire community
a Happy New Year
Shana Tova Umetukah


 from
Arlein Hoffman
Chetner & family

 Shana Tova - Happy New Year
from
Riki & Don Heilik
and Family


שנה טובה
*Wishing the community all the
best for this New Year!*
from
Rabbi Cantor Russell G. Jayne
and Mr. Russ Janiger


 L'Shanah Tovah
Happy Rosh Hashanah!
from Rhonda Barad
& Steve Kaganov and family

*Shana Tovah -
Happy New Year!*

 from
Miriam Milavsky
and family

Wishing the entire community
a Happy New Year
Shana Tova Umetukah

 from
Walter Moscovitz

 Shana Tova
Happy New Year
from Wendy & Allen
Mendelman

שנה טובה!

*Wishing family & friends
all the best for this New Year!*

from Alvin Libin,
Bobby Libin
and family



**Shana Tova
- Happy New Year**

from
**Esther & Sam Plucer
and Tamara**





*Best wishes to everyone
for a year filled with good health,
peace & happiness*



from
Roz Mendelson
& David Hodgins



*Wishing family &
friends all the best
for this New Year!*

from
Ron Placer
and family



Gail, S
E

from
Dean, Ella, Matthew,
& Rayna Stanileff



for a year
p

*from
Carey & Stan Smith
and family*

Wishing family & friends
all the best for this New Year!
from Jessica Starkman &
Jamie Churchward and family

from
Hilda & Lenny Smith
and family



שנה טובה ומתוקה
*Wishing the entire community
 a Happy New Year -
 Shana Tova Umetukah
 from Evelyn
 Sheftel Shapiro & family*



from
Dorothy Hanson
& Sheldon Shagal

from



Wishing friends & family all
the best for this New Year!
from Diana Kalef, Elliott,
Jonah and Micah Steinberg

שנה
טובה
ואמבורכת

from Marg Semel,
Adam Singer,
Rachel and Hanna

שנה טובה

from Eugene Shabah



Happy & Sweet
New Year to all!
from
Faigel & Lenny Shapiro



Shana Tova - Happy New Year
from
Rosslyn & Norman Steinberg
and family

*Best wishes
to everyone for
a year filled with
good health, peace
and happiness
from
Saundra & Harold
Lipton and family*


*Best wishes to everyone
for a year filled with
good health, peace
& happiness
from
The Oppenheim
Family*






*Best wishes to everyone for a year filled
with good health, peace and happiness*

from
*Esther & Gary
Silberg*



**Shana Tova to everyone
from Medina Shatz,
Randy Best and Scout**

*Best wishes to everyone for
a year filled with good health,
peace and happiness*




from
*Gail & Brian
Sidorsky*


*Best wishes to everyone for a year
filled with good health, peace & happiness*

from
*Dalia, Allan, Tammy,
and Mark Wolinsky*

Special thoughts to our family
& friends. May the year ahead
be a sweet one!



from
*Darlene Switzer Foster,
Bill Foster and family*



**Shana Tova
Happy New Year
from the Zivot Family**



*Wishing the entire community
a Happy New Year*




Shana Tova Umetukah!
from Gigi Soros

*Best wishes to everyone for a year filled
with good health, peace and happiness*

from
*Wynne &
Harvey Thal*



**A Happy & Sweet
New Year to all!**
from Mary & Ken Taub



**Shana Tova
Happy New Year
from Linda & Gary Wolf**



Extremely rare 2000-year-old coin returned to Israel in an official ceremony

Following a transcontinental intelligence operation by the Israel Antiquities Authority (IAA) and the Antiquities Trafficking Unit of the Manhattan District Attorney's office in New York, the US has returned to Israel an extremely rare coin, the fourth of its kind known in the world, which was stolen and smuggled out of Israel years ago. It is a quarter shekel coin made of silver, from the fourth year of the Jewish Great Revolt (66-73 CE).

The ceremony took place on September 12, at the office of the Manhattan District Attorney, in the presence of the director of the Israel Antiquities Authority Eli Eskozido, Consul General of Israel in New York Asaf Zamir, The Israeli Ambassador to the UN, Gilad Erdan, The Manhattan District Attorney, Mr. Alvin Bragg, and Homeland Security Deputy Special Agent in Charge, Mr. Mike Alfoso.

The Roman Empire had granted local rulers limited permission to mint bronze coins, according to the client rulers' respective degrees of importance and how close they were to the central government. Minting silver coins was a much more limited privilege granted to lesser number of more important and central cities.

"Because of this, the minting of silver coins by the leaders of the Great Revolt was in fact a declaration of independence by the Jews in the land of Israel, a statement against the mighty empire that stood before them. Many of the rebels' silver coins were struck over imperial silver coins, covering the emperor's face with Jewish motifs. This gave the coin a much greater symbolic value than the monetary value of the coin itself," explained Ilan Hadad, archaeologist and inspector in charge of commerce at the Antiquities Theft Prevention Unit (ATPU) of the Israel Antiquities Authority.

Quarter Shekel coins from the fourth year of the revolt have not previously been found in situ in archaeological excavations. One similar coin was acquired in the 1930s by the British Museum, and about three more unofficially "circulate" in the antiquities black market and among various collectors.

In 2002, Palestinian antiquities looters unearthed a hoard of coins from the period of the Great Revolt, in the Elah Valley area. Among the coins in the hoard was a quarter shekel made of silver from 69 CE — a year before the destruction of the Second Temple in Jerusalem.

The Israel Antiquities Authority spent the next two decades attempting to locate the coin, during which time it passed through illicit antiquities markets in Israel, Jordan and the United Kingdom. In London, false provenance papers were prepared to export the Quarter Shekel from the UK to the US, where it was offered for sale at the Heritage Auction's World Coins & Ancient Coins Signature Auction scheduled for August 3, 2017, in Denver, Colorado.

Earlier this year, the case was passed to Colonel Matthew Bogdanos, Chief of the Manhattan District Attorney's Office's Antiquities Trafficking Unit (ATU). Working closely together, the Israeli Antiquities Authority and the ATPU developed sufficient evidence to execute a seizure warrant for the coin and received a court order repatriating the coin to Israel.

The investigation was conducted by Supervising Investigative Analyst Apsara Iyer, Investigative Analysts Daniel Healey and Hillary Chassé, and Homeland Security Investigations Special Agent Megan Buckley, under the supervision of Assistant District Attorney Matthew Bogdanos, Chief of the Antiquities Trafficking Unit and Senior Trial Counsel. Investigative support was provided by Ilan Hadad and Eitan Klein of the Israel Antiquities Authority, Shaaban Abdel Gawad of Egypt's Ministry of Antiquities, Detective Constable Sophie Hayes of New Scotland Yard, Aktham Oweidi of Jordan's Department of Antiquities, and Homeland Security Investigations in both Tel Aviv and Denver. Afeef Herzalla also provided assistance and cooperation with this investigation.

According to Bogdanos: "Today's repatriation to Israel of this extraordinary coin represents a cherished piece of history finally going home. But it also represents an equally extraordinary partnership between New York's Antiquities Trafficking Unit and the Israeli Antiquities Authority. It is a partnership that should be used as a model in recovering pillaged cultural heritage around the world."

At an official and state restitution ceremony held

today at the Manhattan District Attorney's office in New York, Israel Antiquities Authority Director Eli Eskosido said, "This is a historic achievement for the State of Israel and for the preservation of its cultural heritage assets, as this is only the second time they were ever looted and smuggled out of Israel that they were returned to the state. This is the beginning of a very positive and important trend for the restoration of cultural heritage assets."

Ambassador Asaf Zamir, Consul General of Israel in New York, expressed that "this singular artifact is a stark reminder of the Jewish people's millennia-old connection to the

land of Israel. We thank the IAA and the DA's office for restoring this priceless coin to its rightful home."

Israel's Ambassador to the UN, Gilad Erdan, said in his speech: "As Israel's Ambassador to the UN, this event is especially important to me because the Palestinians are working at the UN to hide the history of our people and erase our connection to the Land of Israel. But no matter how many lies are spread, the truth cannot be erased and the truth is laid out here this evening for all to see. This coin is evidence of the eternal bond between the Jewish people and the Land of Israel, and as Israel's Ambassador to the United Nations, I can also utilize it in my mission to fight the lies of our enemies."



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