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Cover artist Hillel Smith will be featured on Art and Scroll Studio Zoom presentation on Oct. 18, 2023. Register at artandscrollstudio@gmail.com. See page 16.



Happy Rosh Hashanah!

Best wishes this Jewish New Year

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Open the door to possibilities

By Rabbi Russell Jayne



Rabbi Russell Jayne

There is a Jewish parable about a righteous man who went on a journey and failed to lock the door of his house. While he was away, a crowd of demons entered and took over his dwelling. When the man returned and opened his door, the demons rushed at him, ready to devour him. He slammed the door shut, took a deep breath, and prayed. Then he took another deep breath and opened the door. At once, the demons rushed forward, but as they reached the righteous man, he bowed low in acknowledgement of their

presence. An amazing thing then happened. The demons disappeared, and the man got his house back.

Now, why am I telling you this story?

As we move into the High Holidays, it is only natural that we will work out for ourselves and reflect on all that we wish to accomplish and change during this upcoming year. It is also quite possible that all of this hope and assessment will be accompanied by a great deal of fear. This is quite natural, because whenever we dream, or contemplate taking a step forward in our lives, our sense of what is possible expands, and this brings us closer to the unknown. As you might expect, this is quite frightening. It is also very natural for us to have this experience. So much so, that as we reflect on our hopes for the approaching year, we might also long for our fears to just get out of the way, so that they do not obstruct the path forward that we want to take. It is a nice hope, but in reality, it may not even be possible for most people.

So, if our fears are going to, ultimately, remain with us, what are we to do?

Jewish tradition provides us with a wise answer. I'm sure you've heard of it. "All the world is a narrow bridge, and the main thing is not to be afraid." That is how Rabbi Nachman of Breslov's quote is usually translated. Yet, that is not, exactly, what the great Rabbi said. A better translation of his quote would be,

"When a person has to cross a narrow bridge in this life, the main thing is that he should not make himself afraid." In other words, if we have to approach or do something that causes us to fear, there is no point in trying to wish it away or pretend that it isn't there. What we have to do is not frighten ourselves or make the fear bigger than it needs to be so that it keeps us from moving forward.

Yet, what should we do instead? Well, that's where the story of the righteous man whose house was full of demons comes into play. When the demons were discovered, the man closed the door, took a deep breath, offered a prayer, then took another deep breath. He began by distancing himself from what frightened him, but that was only briefly in order that he might gather his strength. He then turned to face and even welcomed what frightened him. Once he did this, his fears disintegrated.

Choosing to turn towards our fears is one of the most difficult things that we can do, but if we can manage it, this can open for us a world of awe and opportunity. As we move into the possibilities and potential of 5784, let us recall the righteous man whose house was overrun by demons, and like him, gather our strength, take a deep breath, and open the door in welcome.

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

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Filling the blank pages of 5784

By Rabbi Mark Glickman



Rabbi Mark Glickman

These are busy times for people in my line of work. As the Days of Awe approach, there are sermons to be written, worship services to be planned, and volunteers galore to be recruited. Add on the daily responsibilities of rabbi-nic work, and you've got yourself some late-summer rabbinic schedules that are bursting at the seams.

And on top of it all, I have an article due for the *Alberta Jewish News*. What am I going to write about? There's so much to say, so much to teach, but what topic would be best for this particular format?

I sit at my computer, open up Word, and soon I find myself looking into a field of white – a blank page, waiting for me to fill it with meaning, to transform it into a lush orchard of fruitful truths. What am I going to say? How am I going to fill this empty space? Should I be humorous or somber, personal or universal, erudite or folksy? And, whatever I do decide to say, how can I make it worthy of my readers' time and attention?

I continue to stare at the blank screen, knowing that the minutes are ticking by until my next appointment, knowing that I've got to fill that page with something that really counts. And after just a short time, it occurs to me that my current quandary isn't just a writing quandary – it's the very essence of a Rosh Hashanah quandary, too. After all, what is the Jewish New Year if not a blank page beckoning us to add meaning.

Here on the threshold of 5764, we all stare at a blank page – the blank page of the New Year itself. How will we fill our calendars this year? How will we spend our time, and how will we make that time really count? There are lessons to be drawn, of course, from years past. How will we translate our previous years' experience into next year's truths and meaning?

In the synagogue, we read "On Rosh Hashanah it is written, and on Yom Kippur it is sealed, who shall live and who shall die." Yes, it's true that much of life is not of our own choosing – it happens to us, rather than submitting itself to our desires and choices. The results

of a medical test, whether we return home safely from a journey, whether the wildfires burn in our own neighborhood or in someone else's, none of it is subject to our own control.

"But," our liturgy continues, "prayer, repentance, and charity can temper the severity of the decree." Even though so much of life is out of our hands, we do control what kind of person we become. Reaching upward to God through prayer, outward to others through charity, or inward to find our best selves through repentance, we can make it so that the difficulties of life aren't nearly as bad as they would otherwise be.

Prayer, repentance, and charity – reaching into ourselves and beyond ourselves. These are the tools we use to fill the blank page staring at us as we enter the new year.

5784 remains a blank page for us all. May we fill it with meaning, and purpose, and goodness, and all things sweet. And with a deadline approaching, we'd all do well to start thinking about how we're going to do so for the year to come.

Shanah tovah u'metukah – I wish you a good, sweet New Year.

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

Double artist show begins the New Year at TBT Gallery

By Shelley Werner

The Jewish High Holy Days are accompanied by two explosions of artistic excellence in a double presentation at TBT Gallery at Temple B'nai Tikvah. Carole Bondaroff presents her etchings in dazzling tones evocative of the dramatic performances that inspired her, and Milt Fischbein presents his filigree



TBT Gallery is currently featuring the art of Milt Fischbein and Carole Bondaroff.

designs for Judaica and jewellery in the glass showcase. Both shows are concurrent in the gallery space and viewers can meander through the space viewing the detail in both the intricate prints and small-scale silver works.

Curator Jennifer Eiserman explains, "TBT Gallery is thrilled to be able to share the work of these two highly regarded artists who are known internationally for their contributions to the respective art forms. While Bondaroff's prints and Fischbein's jewellery seem to very different, both artists find inspiration from the natural and Jewish worlds around them."

"All the World's a Stage" is a reference to Shakespeare, but in Carole's work it refers to images of shows she has attended. They're all created from sketching on site during a performance, which she then converts into an etching. This etching is an image made from a plate. She usually works on zinc, and the image is put on to the plate, cleaned and then printed onto paper.

"Basically, my drawings are done blindly because when you're sitting in a performance you're sitting in the dark. I've done musical events, opera, dance, ballet, and I have images as well from the Little Synagogue on the Prairie, which I feel is a bit of a performance in

my life. What I am working on is a line drawing to which I add colour and texture."

The works can be considered multimedia because of the embroidery, the textured paper and the water colour. She adds smaller embellishments and plates along the edges of the bottom. A lot of the pieces have a main image in the middle surrounded by side pieces to create a curtain effect like you would find in a stage.

"People remember my work, and relate to the subject matter," says Bondaroff. "They enjoy connecting with the memories of having seen a show like "Phantom of the Opera" because it reminds them of that experience. I love having a musical element in my images and to represent the shows I have seen at Cirque du Soleil, and capture the makeup, the costumes and the movement."

She was greatly impacted by the Calgary flood and her piece "Damaged by the Flood" gives a sense of the enormity of the loss that people experienced. The image shows the full moon and it has the map of downtown Calgary, which is a photo etching, cut in half down the middle in the same way that everyone's lives were torn by the waters.

Her maternal grandparents were pioneers in Alberta, and "Children of the Wind" depicts a little

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Saying the Shehecheyanu to start the school year

By Joseph Tappenden

At the CJA, to start the year off right, we are encouraging our students to say the Shehecheyanu. Typically one would say the Shehecheyanu at certain moments throughout the year, whether it be a special occasion or performing a mitzvah for the first time in a year. In our case we say the Shehecheyanu to show our gratitude for an exciting school year filled with memorable moments. The start of the school year is a much-awaited occasion, eagerly anticipated by students, families, and teachers alike.

For students, the first day back at CJA is more than just a return to books and classrooms. It's a chance to reunite with friends they've missed during the summer, sharing stories of adventures and discoveries. Laughter and chatter can be heard in every hallway as the school comes alive with the vibrant energy of young minds ready to embark on new academic journeys.

Families, too, are thrilled to see their children embrace their education. The start of the school year signifies a fresh chapter, a time for growth and

learning. Parents beam with nachas (pride) as they witness their children's excitement to learn, connect, and develop valuable skills that will shape their children into community leaders.

Behind every well-prepared classroom door stands a dedicated teaching team. The educators at CJA eagerly await the return of their students, ready to guide and inspire them. Their lesson plans are carefully crafted, infused with creativity and innovation to ignite young minds. The joy of sharing witnessing their students' curiosity evolve into understanding is a reward that fuels these passionate teachers.

Yet, it's more than just academic pursuit that brings everyone together. The CJA community is woven with threads of diversity, collaboration, and shared values. Reconnecting after the break allows this vibrant community to rebuild its strong bonds. The words of the Shehecheyanu stick with us as we are giving thanks for giving us life, raising us up, and bringing us to this very moment - this special moment where we start a new year of learning together.



CJA students in the library.

CJA celebrates Pie Day for Magen David Adom

By CJA School Council

Calgary Jewish Academy School Council closed the 2022/23 school year by celebrating another successful Pie Day for MDA, a cherished CJA tradition that has been going strong for over a decade! Student volunteers worked tirelessly to organize this annual event, bringing together our school community for a day filled with pie-throwing fun and fundraising.

During the event, students had the exciting opportunity to participate in the classic activity of throwing pies at the brave student council members and staff. Excitement and cheers filled the air as students took aim and let the whipped cream pies fly. It was a memorable and entertaining experience for everyone involved.

We are incredibly proud of the impact Pie Day for MDA has had over the years. This school-wide event not only brought joy and laughter to our community but also raised awareness about the vital role played by MDA in providing emergency medical assistance, blood services, and disaster response in Israel.

As we reflect on yet another successful Pie Day for MDA, we extend our heartfelt gratitude to all the student volunteers, participants, and supporters who made this event a success. Together, we continue to build a legacy of fun, support, and making a lasting impact on the work of Magen David Adom.




Shana Tova!

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Judgement and compassion

By Rabbi Leonard Cohen

Judgement. It is a powerful word, a fearsome word. The Hebrew word "Din" represents a particular aspect of Hashem as Shofet, the one who judges. We believe that Hashem is the one true judge whose words, actions and judgements epitomize truth & justice.



Rabbi Leonard Cohen

And yet. It is hard to reconcile this harsh notion of an impartial, penetrating justice with the contrasting aspect of Rachamim – compassion. The Torah states that a judge is not allowed to show favour or accept inducements, regardless of the wealth, power or vulnerability of the party in question. Yet compassion seems to be the opposite – seeking to find the goodness and favour that will allow us to view and treat the other most favourably.

During the Yamim Nora'im, we walk a tightrope, the

fine line between these two extremes of justice and compassion. We trust in the merits of our ancestors, and the eternal covenant of our people with Hashem, to serve as assurance for our ability be written in the Book of Life. And thus we speak of the sweetness of the year, and we celebrate the holiday joyfully with gatherings and feasts.

Behind the celebration and the assurance, is the presence of Hashem's judgement. The details of our lives are magnified and examined in a Heavenly Beit Din. And we are challenged to do cheshbon nefesh – an accounting for our souls, our actions and choices – under the strong spotlight of Hashem's omniscience.

Such exposure can leave us feeling vulnerable. One of the reasons it is deeply important to gather on Yom Kippur is to find accompaniment, communal support and interdependence in contending with some of our most difficult thoughts and emotions. The High Holidays are a time when we come face-to-face with the magnitude of Hashem, and face-to-face with our limitations in this His world.

One advantage of a close-knit congregation or community is that it enables people to get to know one another well and share in each other's lives. And in such a community, people come to appreciate the wonderful things about each other – and also, to recognize the deep challenges that affect our friends, loved ones, and ourselves.

When we acknowledge these challenges, it makes us more human. We draw strength from one

another knowing that there is a universality to the awareness of our limitations. When we sit together with what matters most in our lives, we elicit Hashem's compassion and one another's as well. That is what makes true community.

As a community, Kehilat Shalom (like all congregations in Calgary) strives to make sure that everyone has a place to celebrate Rosh Hashana and observe Yom Kippur. I wish to make explicitly clear that there are no financial restrictions to anyone wishing to attend services.

This High Holiday season, I encourage every one of us to know that we are not alone – we are strengthened through the merit of those who came before us, and by our fellow Jews who pray, live and celebrate alongside us.

Shana Tova U'Metuka! May your coming year be a happy and healthy one for you and all your loved ones.

Rabbi Leonard Cohen is the rabbi of Kehilat Shalom Calgary, holding High Holidays services and Shabbat services year-round at the Calgary JCC.



It's time to do Teshuvah

By Rabbi Steven Schwarzman

We normally think of Rosh Hashanah as the beginning of the year. After all, isn't that what *Rosh Hashanah* means? Literally, it's the head or the start of the year. So it has to be at the beginning. Right?

Well, not exactly. Let's have a look at what the Torah says about this day in Leviticus:

In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts.

The seventh month? What's Rosh Hashanah doing starting the new year when the year is already six months old?

There is a historical reason for this. Nisan, when we observe Passover, is the first month of the Hebrew calendar because the Exodus from Egypt marks when we became a people with our own destiny. That's how we mark time as the Jewish people. As a result, the Torah itself says, in a conversation between G-d and Moses on the eve of the final plague, that the month that we now call Nisan is to be the first month of the year. This is when Jewish time begins.

And so Rosh Hashanah is in the seventh month, not the first month of the year. Half the months of the year have gone by. When the year is new, when our lives are new, we don't need to do teshuvah. There's been no opportunity to sin or to fail to do what we really should be doing, nothing to repent for.

It is in Nisan, in the first month, that we leave Egypt every year, because the Haggadah tells us that each of us must see ourselves as if we personally were among the Hebrews who left Egypt and headed off into the desert. Every year, we start back in Egypt. Every year, we are slaves again. And every year, we get redeemed from slavery and have the chance to start anew.

But by the time Rosh Hashanah comes, in Tishrei, the year is half-over. And we have had a half-year of mixed success, of new achievements...and new failures, or perhaps of sticking to old achievements

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Now is the time

By Judy Zelikovitz

I love the High Holidays and the opportunity they present to get together with extended family, to visit with friends, and to reach out to colleagues. In addition to the special foods of the season, it's also a time to remember what is important, and what we need to acknowledge and reject from the past year. It's also a chance to pause to consider how to find the path we really want to follow, to figure out what we need to enhance, to make our lives safer, calmer, more balanced. To make our lives – and our families' lives – better.



Judy Zelikovitz

Whether we are part of large Jewish communities in Israel, the US, Canada, or Europe, or part of small pockets of Jews anywhere around the world, our connections one to another have never been more important. Our support for our community's values, for their protection, is strengthened by our connections to one another, and it is together that we will be effective in the vital fight against Jew-hatred, a scourge that's grown significantly in Canada and around the world over the past few years.

In Israel, we've seen a shocking spike in 5783 in lone-wolf assaults against Israeli Jews along with

vile rhetoric and attacks by terrorist groups against the Jewish people. In Canada, still among the safest places anywhere, we are nevertheless living through a growth in online hate, threats to Jews and their neighbourhoods, and an alarming statistical rise in hate crime of all kinds against Jewish Canadians.

This growth in Jew-hatred has been the focus of much of the advocacy CIJA has undertaken in recent years and, this year, we are taking our national campaign public. On October 16-17 in Ottawa, CIJA and the Federations across Canada will host *Anti-semitism: Face It, Fight It*, a two-day conference where we will confront the issue head-on.

We will *Face It*. We will learn from international and local experts about how they have addressed Jew-hatred and how we can advocate for legislation and other changes that will make our community safer. The second day, we will *Fight It*, speaking directly to our elected officials, ensuring they know the impact of antisemitism on our community, the effects of hate on all minorities, and its toxic effect on all Canadians. We will unite – with one another and with our partners – to fight antisemitism, and we will leave the conference better educated and better prepared to get this done.

Speakers will include Jews and non-Jews whose careers have been dedicated to combating antisemitism. We will hear what has worked, what has not, how to advocate for effective legislation, and how to equip our students and young leaders to take on this fight on campuses across Canada.

We will leave the conference secure in the knowledge that we are embarking on our biggest effort ever to respond to antisemitism. We will ensure Ottawa and other governments hear our call. We will amplify our voices, speaking as a united community and as one supported by allies across Canada.

Now is the time for us to show up, to speak up, and to step up. Register now at fightit.ca.

I hope to see you in Ottawa, and in the meantime, over these High Holidays, I wish you a sweet, healthy, and happy 5784.

L'Shana Tova!

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

Can a toddler really apologize?

By Rachel Seelig

This story originally appeared on Kveller.

"Don't you dare," I said, just milliseconds before a red matchbox car came catapulting toward my head. I scowled at my 2-year-old and gave him a stern finger-waggle. Without hesitating, he trotted over, touched my arm gently and said, "Sorry."

I should have been pleased, right? But my toddler's saccharine "sorry" (pronounced "sowwy") was devoid of remorse. Were he capable of a genuine apology, he probably wouldn't have thrown the stupid car at me in the first place. I should add that a few minutes later, he launched a yellow matchbox car at my head.

With the approach of Yom Kippur, I find myself pondering that word, "sorry." As both a Jew and a Canadian, I admit it's one of the most heavily used words in my lexicon. But what purpose does it really serve? Is it a true expression of remorse? An attempt to get off the hook quickly? A way to avoid confrontation? (We Canadians are particularly adept at the latter kind of "sorry.")

Every year on the eve of Yom Kippur, my parents and siblings call one another to make amends for the past year's transgressions. I always considered this an enlightened tradition, until my husband asked me why we always rehearse the same script, something about "sorry for anything bad I've done." Talk about a catchall apology. "It's sort of formulaic," he pointed out. "Do you ever apologize for anything specific?" I must admit, he has a point. When we make this round of phone calls, are we truly atoning for wrongdoing, or just trying to check teshuva, the cycle of repentance and forgiveness, off the to-do list?

As you may have guessed, my husband has a hard

time saying "sorry." The reason is in part cultural: born and raised in Germany, he bristles at Canadian niceties and understands guilt as an almost unbearable burden carried on the national level, not as that slightly awkward feeling you get when your great aunt asks why you don't want a second slice of her kugel. But saying sorry is also difficult for him because sincere apologies should be difficult. They emerge from an onerous process of self-reflection, acknowledgement of failure and heartfelt contrition.

Parenting guru Janet Lansbury sees "sorry" as one of the most difficult things children learn to say because it requires a high level of humility and vulnerability. It's also loaded with parental expectations. I don't know any parent who hasn't asked, cajoled or even forced their child to apologize to the kid whose Lego they swiped or shin they kicked, only to have their child clam up or, even worse, completely fall apart. According to Lansbury, such moments are fueled by our own embarrassment and need to save face among other parents, as opposed to a desire to guide our kids. Without the time required to process their actions, saying "sorry" strikes the child

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Surrender Dorothy! and the Days of Awe

By Rabbi Ilana Krygier Lapidés

“And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore, be at peace with G-d, whatever you conceive Him to be... keep peace in your soul. With all its sham, drudgery and broken dreams, it is still a beautiful world.” - Desiderata by Max Ehrmann



Rabbi Ilana Krygier Lapidés

he’s supposed to be doing... and I’m so dreading facing the proverbial empty nest.

I know my kids still need me in their own way but it’s not the same. And the temptation is so strong to be a helicopter parent – hovering around my children and supervising their every move. The new terminology is ‘snowplow’ parent – someone who clears the path so their children can be in the world without challenges or obstacles. But I know that both of those approaches are not what is best for them.

One of my favorite stories is about a soldier who is heading home after a war. He is walking through a wooded area and spots a cocoon hanging from a tree and, with a start, he realizes that a butterfly is trying to emerge. The soldier watches as the butterfly struggles and beats its wings against the inside of the cocoon to escape.

He is moved by the butterfly’s plight, and after having witnessed so much violence and trauma, the soldier steps forward to assist the little creature. He gently opens the cocoon to allow the butterfly to fly out.

But that is not what happens – instead the butterfly falls straight to the ground and is barely able to open

its wings, much less fly.

The soldier doesn’t understand at first but then realizes; the butterfly needs the struggle to strengthen its wings enough to fly. It is in the wrestling, the beating against the walls, and the fight, that prepares the butterfly to leave the safety of the cocoon. It is the struggle that creates resilience and allows us to fly.

Now, not all of us are parents of children, but we have all had the experience of needing to allow the universe to unfold naturally despite our desire to control it. We have all had to bite our tongue, to clasp back our hands, to watch a loved one, someone or something we care for, venture forward despite our misgivings. Even when we know best (because of course we do!) we have to let them make their own mistakes. I saw a sign that made me laugh with recognition: “Relax, nothing is under control.”

In moments when I realize I need to relinquish control I think of the movie, *The Wizard of Oz*, when the bad witch is flying and traces ‘Surrender Dorothy’ in the sky with her broom. While the context of the movie doesn’t lend itself, the phrase does. When I am trying too hard to control my circumstances or the people I love, I take a deep breath and think “Surrender Dorothy.” i.e., take a deep breath, loosen my grip, and float along in the river wherever it will take me. As difficult as this is, I am almost always pleasantly surprised at the results.

That said, it is difficult to have that kind of faith; to assume that, as the *Desiderata* quote says, “no doubt the Universe is unfolding as it should.” We have plenty of doubt, particularly when we are struggling with loss, or grief, or trauma, holding on by the skin of our teeth, or any number of things that are part of the human

condition. But it makes our lives sweeter and less lonely when we can express that kind of faith in Hashem and in humanity. When we can admit that we don’t always know what is best, faith fills that void and creates bonds that make our lives better.

Rabbi Jonathan Sacks z”l says: “Humility (*and I would extrapolate, faith*) is not thinking you are small. It is thinking that other people have greatness within them.”

Rosh Hashanah provides us with a framework of a clean slate on which to register faith. But before we can put last year behind us and start fresh, eating our apples and honey in anticipation of the sweetness of a New Year, we must acknowledge the times when we held on too tightly. The times when we didn’t do what was best out of fear or shame and know that we have the opportunity to do better starting right away, if we can only have a little faith.

In this time of new beginnings, as we pray to Hashem for redemption, let us remember the comfort and kindness of our community; as we ask for forgiveness and, in turn, offer forgiveness to one another, let us find solace in our faith. And most of all, let us also seek to let go of the futile grip of relentless control and surrender, even just a little, to the beauty and wisdom of our tradition.

From my family to yours, A Gute une Gezint Yor, Shanah Tova u’Metukah!

Rabbi Ilana Krygier Lapidés is the Assistant Rabbi at the Beth Tzedec Congregation. She is the Jewish Community Chaplain for Jewish Family Service Calgary. And she has her own independent Rabbinic practice at RockyMountainRabbi.com

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Our past mistakes do not define us

By Rabbi Nachum Aaron Kutnowski



Rabbi Nachum Aaron Kutnowski

During the Hebrew month of Elul, a time of profound introspection and self-betterment, we find ourselves preparing for the significant days of Rosh Hashanah and Yom Kippur. There is historical precedence to this period of self-reflection, looking back on the time when the Jewish nation emerged from the Egypt enslavement, journeying through the desert en

route to receiving the Torah on their way to the promised land, the land of Israel.

This journey was sullied by a poignant incident. As Moshe Rabbeinu descended from Mount Sinai carrying the first set of Luchot (Tablets), he confronted the disheartening sight of the people sinning, worshipping the Egel HaZahav, the golden calf. In response, Moshe shattered the Luchot. Etched upon these Tablets were the Aseret HaDibrot, the ten commandments, including the fundamental injunction: "You shall have no other gods before Me. You shall not make for

yourself a graven image... You shall not bow down to them or serve them..." (Exodus 20:3-5). The actions of the people were incongruent with the divine words, leading to the fracturing of the Tablets on the seventeenth day of the Hebrew month of Tamuz (Mishnah Ta'anit 4:6).

On the first day of Elul, Hashem summoned Moshe to ascend Mount Sinai once again, announcing the beginning of a restorative period (Rashi on Exodus 33:11, second comment). This narrative mirrors our contemporary lives as we metaphorically ascend our personal Mount Sinai, striving to receive the complete set of divine teachings. The climax of this journey culminates on Yom Kippur, the day Moshe returned bearing the renewed Tablets to the Jewish people.

Interestingly, the Gemara states that the Aron, the sacred Ark of the Covenant, not only housed the intact second set of Luchot but also sheltered the fragments of the shattered ones (Masechet Menachot 99a). The perplexity arises: Why should the holiest vessel within the Mishkan, the house of Hashem, carry a constant reminder of the transgression of the golden calf? A profound lesson emerges: Hashem provided us the Torah not because of an inherent angelic nature, but due to our human imperfections. We cleave to the perfection of Hashem through His Torah, embarking upon a journey of self-improvement and spiritual ascent.

The presence of the broken Tablets within the Ark underscores a core precept of our relationship with Hashem – it's not about the destination, but about the journey. As our sages teach, "In the place where penitents stand, the completely righteous do not stand" (Masechet Berachot 34b). Just as the broken Tablets

represented a moment of moral lapse, they also embody the possibility of repair and renewal. We, too, stand in this balance between frailty and potential, seeking to elevate ourselves through the very act of overcoming our shortcomings. Winston Churchill once wisely stated, "Perfection is the enemy of progress." The two sets of Luchot remind us not to allow our failures to obstruct future success.

As we approach the High Holidays, may we take inspiration from the shattered Tablets housed within the Ark, recognizing that our past mistakes do not define us; rather, it's our resolve to mend and ascend that shapes our spiritual journey. Let us embrace the restorative period of Elul, ascend our personal Mount Sinai, and embrace the divine teachings that guide us towards greater self-improvement and closeness to Hashem. Just as the Ark housed both the shattered and whole Tablets, we house the capacity for growth and transformation within ourselves, carrying forward the legacy of our ancestors and forging a path towards a more meaningful and purposeful life.

As we stand on the threshold of the Jewish new year, I extend my heartfelt wishes for happiness, health, and a sweet year ahead.

Rabbi Nachum Aaron Kutnowski serves as the Head of Judaic Studies at the Halpern Akiva Academy.

שנה טובה
Shana Tova!

Feeling connected during the festival

By Rabbi Nisan Andrews



Rabbi Nisan Andrews

A few weeks ago, we read from Parshat Re'eh. In that Parsha, we find the instruction to build a Temple and not establish multiple locations for sacrificial offerings. The Temple alone should be the place of this form of devotion, and we read:

"You, together with your households, shall feast there before the Lord your G-d, happy in all the undertakings (lit. all

to which you put your hand) in which the Lord your G-d has blessed you."

This turn of phrase is questionable; why would we celebrate specifically – 'what you've done with your hands'?

I recently found in a book, the *Kli Chemda*, a classic Torah commentary by Rabbi Meir Dan Plotzky (1866 - 1928) of Poland, an attempt to answer this problem with a novel reading of this passuk.

The *Kli Chemda* quotes Maimonides from the *Mishneh Torah* in *Hilchot Yom Tov*, where the Rambam states that when we sit down to our Yom Tov meals, we should do so in the presence of family. However, we must not only invite close family but extended family as well. Additionally, we should welcome – 'all people who are dependent on us'. In essence, we should open our homes to the needy, enabling them to participate in our festive meal.

Kli Chemda then asks, what would happen if, for some technical or practical reason, the needy cannot gain access to our homes?

Well, explains the *Kli Chemda*, we can answer this query based on a new reading of the aforementioned verse: "and you should rejoice in everything that your hands have sent." This

means to say that when one cannot invite guests, one should prepare food parcels and send them to those who depend on them.

I believe the implication of this comment is that even if we can't meet up for a meal, we can still foster fellowship through other creative means. For instance, if we cannot send food packages, a New Year's card might suffice. If you don't feel like sending a letter, give an old friend you haven't seen in a while a call.

The verse emphasizes the importance of feeling connected to experience absolute joy during the festival. It's not just going through the motions, but truly feeling a sense of togetherness and community. The prolonged absence of community due to COVID-19 further highlights this need. Thankfully, this Rosh Hashanah provides an opportunity to eat, pray, and revel in each other's company.

I wish everyone a sweet new year filled with growth and good health.

Rabbi Nisan Andrews is the spiritual leader at House of Jacob Mikveh Israel, the Jewish Orthodox Congregation in Calgary.

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CHW Calgary Centre friends, family and supporters participated in the S.O.S. Starting Over Safely Walk.

CHW's Garage Sale: Proceeds help victims of violence

By Regan Treewater-Lipes

Calgary is fortunate to be one of the five cities in Canada with a vibrant and dynamic CHW network. On August 20 local volunteers welcomed a diverse crowd of Calgarians for their third annual S.O.S. Starting Over Safely Walk to end violence against women and children.

"I think that we counted close to fifty-five people walking," said Dorothy Hanson, President of the CHW Calgary Centre. "Everyone who participated paid a minimum registration donation of \$18, but people also collected funds from sponsors through Peer-to-Peer Fundraising." CHW's Development Coordinator of Western Canada, Malka-Deena Lewis offered that she was able to raise money for the S.O.S. Campaign from family and friends across the country. "The event was based in Calgary, but the ongoing work has a much larger reach," Hanson concluded.

The walk was attended by prominent community figures, representatives from the local shuls, and many people otherwise not affiliated with any Jewish organization. "I would estimate that only about a third of those who walked were from the Jewish community," Hanson guessed. "This is an incredibly important cause, and everybody, regardless, should feel connected to it." Lewis added meaningfully: "If one in four women experiences some kind of abuse, then this relates

to everyone." Hanson expanded upon this, saying: "Yes, that means that even if, hopefully, someone hasn't personally experienced abuse, they have a family member, a close friend, or someone they work with that is a victim."

In conjunction with the S.O.S. Walk, CHW volunteers also took to the phones with a 27 Hour Crowd Funding campaign. Next, there will be a nationwide garage sale operated by CHW volunteers, with those proceeds being donated to Franny's Fund, the Michal Sela Forum, and WIZO – all outstanding initiatives championing the empowerment of women seeking to leave abusive situations and rebuild their lives.

Franny's Fund works to provide emergency legal and psychological counseling to women and children in vulnerable situations. "Not all abuse is visible, and when women are in the process of leaving an abusive situation, we know that they are more vulnerable than ever," Hanson stated with conviction.

CHW is the Canadian partner of the Israeli-based Michal Sela Forum started by Lili Ben Ami in loving memory of her sister who was murdered by her husband. "Many women suffer in silence or go out of their way to hide their abuse because they are embarrassed or ashamed, but the Michal Sela Forum works to educate people community-wide," Hanson

elaborated. In some cases, families are also matched with trained companion guard dogs through the Michal Sela Canines Program to help guarantee their protection.

"They are specially trained to detain an intruder until police can arrive. In the future, we would love to provide this same canine support here in Canada," said Hanson.

The third beneficiary of the fundraising campaign is WIZO, an organization in Israel that helps women and children find shelter and safety and supports them as they rebuild their lives. "After women leave the shelters, WIZO helps them to find safe places to live and provides something that we call Essentials Kits. The Essentials Kits are unique to each family based on what they will need to start a new life. People also receive vocational training and job counselling."

In order to help continue CHW's incredible support of these valuable initiatives, Calgarians, and those planning on visiting the city on September 10 should stop by the CHW National Garage Sale from 10 am to 4 pm at Beth Tzedec Congregation. A big yasher koach to the CHW team and all they are doing to help combat domestic violence.

Regan Treewater-Lipes is a Local Journalism Initiative Reporter.



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Honouring the memory of Fania Wedro OBM

By Maxine Fischbein

Tears were, no doubt, shed in at least three Alberta cities when Fania (Fanny) Wedro passed away on August 21, 2023, just four days short of her 96th birthday.

Laying Fanny to her eternal rest at the Chevra Kadisha Cemetery in Calgary was a moment of mixed emotions for all who knew her. There was great sadness in a community that had, over the years, become Fanny's extended family. But there was also much comfort in giving her the time-honoured funeral rites that were denied her family and millions of other men, women and children slaughtered by the Nazis and their collaborators during World War II.

For Fanny (née Elman), born in 1927, nothing in life was ever a guarantee.

Only 14 years old when the Nazis marched into her town of Korzec, Ukraine in 1941 and took her father away, Fanny was forced to dig ditches and clean the Synagogue where the Nazis made a point of stabling their horses. Her mother was shot into a mass grave by the *Einsatzgruppen* (mobile killing squad)—assisted in their murderous task by Ukrainian auxiliary police.

Fanny was one of the remaining Jews forced to cover the horrifying kill site. She never forgot the rivers of blood and how the earth continued to heave.

One can scarcely imagine how crushed Fanny must have been when she then threw herself at the mercy of a Christian neighbour who had been like a second mother to her, only to be thrown out of her neighbour's home with the words "dirty Jew" ringing in her ears.

When Fanny heard rumours of another impending massacre, she made her daring escape into the forest. There, the partisans rejected her, saying she was too young.

That was a big mistake. Fanny Wedro would, no

doubt, have proven an effective secret weapon.

Fanny was made of tough stuff. Even as a teenaged girl left to her own devices, she survived for 18 months in the forest. Fanny was liberated by the Red Army in 1944. Her brother had also survived the Shoah, only to be murdered by an antisemitic Ukrainian nationalist shortly after liberation, leaving Fanny the sole survivor in her family.

Smuggled across several borders, Fanny made her way to a Displaced Persons camp in Linz, Austria where she worked as a teacher and met and married Leo. In 1948, they immigrated to Canada, where Fanny had found a position as a domestic worker. She learned English by going to the movies.

Fanny and Leo lived in Edmonton where they eventually owned a grocery store and several convenience stores, including one in the CN Tower. They were blessed with two children, Ben and Eleanor (and, in the fullness of time, three granddaughters, Alexandra, Meredith and Celina).

Leo and Fanny moved in a new direction when they purchased and operated the Banff Cascade Inn during the 1970s. There, they generously supported the Whyte Museum and the Banff hospital.

After purchasing a home in Calgary in 1974, Fanny and Leo—who passed away in 2007—supported many community organizations and established charitable funds to support the causes they cared about, most notably Holocaust remembrance and education.

Fanny was instrumental in establishing Holocaust memorial sites and restoring the Jewish cemeteries of Korzec and Miedzyrzec.

Her charitable efforts ranged from the purchase of a Torah for House of Jacob-Mikveh Israel in 2009—in memory of Leo—to generous support for inclusion programming for Jewish community members with special needs. Israel was always close to Fanny's heart, and she supported the humanitarian work of Calgary Magen David Adom, donating ambulances for use in the Holy Land.

Over the years, Fanny was honoured by a number of organizations, including Magen David Adom and State of Israel Bonds.



Holocaust Survivor Fanny Wedro. Photograph by Marnie Burkhardt, courtesy Here to Tell: Faces of Holocaust Survivors.

with whom she shared a particularly close bond—to form the KSW Calgary Holocaust Education and Commemoration Endowment Fund, which funds innovative Holocaust education and cultural projects, working in conjunction with partners within and beyond the Jewish community, including the Calgary Public Library.


Fanny is best known for her active involvement in the Annual Holocaust Education Symposium, where she shared her personal testimony with thousands of high school students and educators for decades.

A highlight of Fanny's life was meeting and getting to know Father Patrick Desbois, the French Catholic priest who has dedicated his life to locating mass graves of Jews and Roma murdered by the Nazis and their collaborators in Ukraine and throughout Eastern Europe during the Holocaust by Bullets.

It was painful to Fanny that the tragedy that befell her family, her friends and neighbours, and an estimated two million Jews across Eastern Europe for so long overlooked or treated as a footnote to Holocaust history.

Fanny traveled to Detroit in 2012, where she was interviewed by Father Desbois, thus helping to inform his research and add her vital eyewitness testimony to

Continued on page 22



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On behalf of CMDA's National Board of Directors,
the staff and volunteers, we extend our deepest
condolences to the family and friends of

Fania Wedro z'l

The continuous dedication, support,
and guidance Fania provided over the years
as one of the founding members of the
Calgary Chapter helped Magen David Adom
save lives.

**May her memory forever be a
blessing.**

<p>Joseph Amzallag National President</p>	<p>Sidney Benizri National Executive Director</p>	<p>Sharon Fraiman Western Region Director</p>
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In recent years, Fanny teamed up with the Krell and Switzer families—



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CMDA honours Lenny Shapiro and Fania Wedro z”l

By Shael Gelfand

Hundreds of people celebrated together at the Carriage House Inn on a beautiful evening in late May at another spectacular CMDA annual Calgary gala. Sharon has outdone herself yet again guests agreed as they enjoyed a feast for all the senses and at the same time showed their support for Canadian Magen David Adom.

Sharon is of course Sharon Fraiman, Western Region Director, CMDA who worked countless hours planning and managing the event, and looking after every detail to ensure all the guests had a thoroughly enjoyable time while contributing to a very successful fundraiser. It was a feast for the senses and a wonderful opportunity to pay tribute to Lenny Shapiro and to



Sharon Fraiman and Raphael Hebst with honoree Fanny Wedro z”l.

Fanny Wedro z”l, who passed away earlier this month.

“It is a tremendous amount of work,” admitted Fraiman but she was quick to thank her dedicated team of volunteers. “And I wanted to make sure that this gala was something really special for Fanny Wedro OBM and Lenny Shapiro, our guests of honour so it was really important and personal for me.”

The gourmet Kosher food was exceptional.

The musical line-up had something for just about everyone including Calgary singer and entertainer, Shari Chaskin who also kept things moving as the Gala emcee, versatile Calgary violinist Steven Klevisky and talented hip-swinging Elvis Presley Impersonator Adam Fitzpatrick.

There was also a treat for the eyes with displays and performances by the Masks International Show and Calgary’s own Bravo Circus Studio and Entertainment, founded by aerialist and hula-hoop performer Maria Chekmareva.

The list of VIPs and special guests included MDA and CMDA leaders from Israel and Canada, past and present elected officials from the city and province, and community, spiritual, academic and CPS leaders.

Guest speakers Tomer Gonen, the professional manager of the MDA Naval Unit and Yossi Halabi, manager of the MDA First Responder Department, both traveled from Israel for the gala and using videos and audio recordings gave first-hand accounts of how CMDA is saving lives and in particular the naval ambulance that patrols the Sea of Galilee.

That naval ambulance was donated by Calgary philanthropist, long-time CMDA supporter and CMDA Calgary Chair Lenny Shapiro who along with the first CMDA Western Region Director, Fania Wedro z”l were honoured with a CMDA Kol Hakavod Award for their lifelong support.

Former Alberta Premier Jason Kenny, who brought a special greeting commented that everyone attending the gala were really just part of the Fanny Wedro fan club.

The 95-year-old Wedro, who was beloved in the



Guest of honour Lenny Shapiro.

community, was recently awarded an Honorary Doctor of Laws degree from the University of Calgary for her tireless community work on Holocaust awareness. She thanked the gala guests for the CMDA recognition but reminded people how important the on-going work is and to continue their support of CMDA. “We see the work that MDA does every day in Israel, and we must support their efforts,” said Wedro.

Fellow award recipient Lenny Shapiro, who along with his wife Fagel have donated ambulances, a med-scooter as well as the naval ambulance also thanked the gala for the recognition. Sporting a red MDA ballcap, Shapiro said “I want to thank everyone and remind you to keep going and keep giving in support of CMDA.”

Sharon Fraiman points out that people have responded to the call from Wedro and Shapiro with vital donations that allow MDA to serve the people Israel with world-class emergency service. Darlene Switzer and the Switzer family recently donated an ambulance and Robert Gotsellig, Canadian Director of Friends of Israel, Gospel Ministry presented CMDA with a cheque for \$8500.

“On behalf of CMDA, I want to thank everyone for their continued support. Working together we are saving lives.”

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Shlichim bring Israeli perspective to Camp BB Riback

By Tammy Vineberg

Avital Apartsev dreamed of going to a sleep-away camp when she was a child. The movies that she saw featured these camps, fueled her desire. Living in Israel, there was not an opportunity for this. Instead, Avital attended youth groups where they would camp outside for a week and had to build their sleeping arrangements.

“I begged my parents to send me to a camp abroad. When I found out at 17 that I can get into a program that sends me to a camp, I decided I wanted to go as a counsellor,” says Avital.

The 20-year-old had experienced two summers as a counsellor at a day camp in the United States. But she was still vying to have her dream of a sleep-away camp fulfilled.

“It’s a sense of belonging to a community. There’s something magical about a place where you can only stay for a short time. I wanted something like this. This is how childhood looks like,” explains Avital.

She discovered the shlichim (Israeli emissary) program when she was finishing her service with the Israel Defense Forces. Representatives from the Jewish Agency for Israel visit army bases to spread the

word and promote the program through social media. When Avital signed up for the program, she could only choose if she preferred a day camp or an overnight camp, not which country. When she heard the news that they accepted her as shlichim by the Jewish Agency to spend the summer at Camp BB Riback this year, she was thrilled. She immediately searched online where Pine Lake was located and what Camp BB looked like.

Avital is one of three shlichim hired by Camp BB, with funding from Calgary Jewish Federation and supported by the Jewish Federation of Edmonton. The Jewish Agency sent 1,500 shlichim between the ages of 19-25 to 158 camps across North America, thanks to financial aid from 146 Federations. The shlichim hail from all around Israel and come from a variety of backgrounds, in a genuine display of the country’s diversity.

“Each year, Jewish Federations partner with The Jewish Agency to bring hundreds of shlichim to our communities. These Israel & Overseas investments by Jewish Federations make possible countless moments of spirited singing around the campfire and meaningful discussions at the camp cafeteria table, which leave indelible marks on the hearts of young Jews in North America and Israel and help strengthen the relationship between North American Jewry and Israel for years to come,” says Jeffrey Schoenfeld, chair of Jewish Federations of North America’s Israel & Overseas Committee.

Camp BB Director Stacy Shaikin appreciates the partnership he has with the Edmonton and Calgary Federations. “We’re all working towards encouraging Jewish life. We focus on leadership and community. We’re community builders,” he says.

Not only has Avital found a community at Camp BB, but she also has learned more about Canadian Jews and developed new skills. Her role was the program coordinator for Ruach—children between 10 and 12-years-old. She built evening programs and supervised the counsellors.



Shaliach Avital Apartsev.

“We don’t really know about Jewish communities outside of Israel. They have different struggles, but I learned no matter where you are that all Jewish people love community. In Canada, you really must work hard to practice your Judaism, to connect to it, and to feel comfortable about it. For us, it’s very easy to practice Judaism,” she says.

Her campers also learned more about Israel from her personal perspective. In one activity, she had them draw what a Canadian Jew and an Israeli Jew look like. Then they had a discussion based on the drawings. Avital also talked to them about her army experience, which she says differed from working at Camp BB.

“I’m so happy at Camp BB. I grew up in a month more than I did in the army. I’m taking care of 26 kids and that is a tremendous responsibility. It makes you grow up. I’m anxious about what they ate, whether they slept, if they took a shower, or if they fell. But I love it and I’m very grateful for this opportunity,” says Avital.

After Avital finished her work at the camp, she was planning to extend her stay in Canada to see more of the country. She hopes she can return to Camp BB next summer.

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



Fun at camp. Photo by Danica Cheyetz.

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Seven facts about Rosh Hashanah you may not know

By Leah Kadosh

This story originally appeared on Kveller.

Shanah Tovah, Happy, Healthy New Year! The Jewish New Year, Rosh Hashanah, is nearly here. I can tell this coming year is going to be a good one — the bar is already so low, we can only go up from here!

Rosh Hashanah, or “Head of the Year” is observed this year from sundown on September 15 through September 17. Rosh Hashanah celebrates the beginning of the next year on the Hebrew lunar calendar and is a time of great reflection, repentance and, of course, guilt.

In honour of this very important Jewish holiday, we eat special foods, don white attire, hear the shofar, attend or stream services, give tzedakah, and, in my family, at least, make brisket and tzimmes (though I personally skip the tzimmes). Perhaps most importantly, we contemplate how we can improve our actions in the coming year. With all of the food, remorse, praying and thinking, Rosh Hashanah is the classic Jewish holiday.

So, take a break from your apple stamping project and enjoy these fun facts that are sure to make your Rosh Hashanah a blast:

This New Year corresponds to 5784!

Wait, according to this date system, does that make me younger? The year 5784 counts the years since G-d created the world, as described in the very first portion of the Torah, Genesis Chapter 1. Just how did we arrive at this number? Many estimates were suggested by scholars, although Rabbi Yossi Ben Halafta’s calculation (which he made around 165 CE in Israel) became the most widely accepted.

Through careful study of the Hebrew Bible, with special emphasis on the dating of biblical figures’ lifetimes and kings’ reigns, the established date of 70 CE (the destruction of the Second Temple) was used as the end point, and counting started backwards from there. Rabbi Yossi Ben Halafta established that G-d created the world on Monday, October 7,

3761 BCE. (using Gregorian calendar terms). And now it’s math time: 3761+2023=5784!

The name “Rosh Hashanah” is not mentioned in the Torah

It’s true: This major Jewish holiday is not mentioned by name in the Torah! Instead, it is referred to as Yom Teruah (Day of Sounding the Shofar) and Yom HaZikaron (Day of Remembering). The holiday becomes identified as “Rosh Hashanah” during the 1st century CE in Mishnah Rosh Hashanah 1.1.

Rosh Hashanah celebrates the New Year, but falls on the first day of the seventh month!

Like so many Jewish holidays and traditions, there are several and conflicting theories as to how Rosh Hashanah evolved and how we came to celebrate the new year in the seventh month on the Hebrew calendar. Among the numerous interpretations, I wish to share my favorite: In the 13th century, Sephardic sage and rabbi Nachmonidies equated the counting from the months of Nissan (the first month of the Hebrew calendar) to Tishrei (the seventh) to be the same relationship as the first day of the week (Yom Rishon, which literally means “the first day”) with Shabbat (the seventh day). The number seven in Judaism holds sacred significance. It is associated with G-d’s six days of creation (special, but not super special) to the seventh day of rest, Shabbat (super special!). Counting seven months from the time of our Exodus from Egypt — which, you guessed it, happened in the month of Nissan — emphasizes the holiness of the seventh month of Tishrei, and is therefore the perfect excuse for a new year celebration.

Rosh Hashanah is a two-day festival, everywhere!

As the song goes: Wherever you go... not only will you find someone Jewish, you will also celebrate Rosh Hashanah for two days. That’s true whether you’re in Israel or elsewhere! This is in contrast to other important biblical festivals, such as Sukkot, Passover and Shavuot, which are observed for an extra day in the diaspora (outside of Israel) — just to be sure the



correct day is commemorated. (Why? Nearly 2,000 years ago, holiday start times were determined by moon-witness testimony, and then word was dispersed by foot. Extending the holiday by one day compensated for inevitable delays.)

Now, I know what you’re thinking: Why is Rosh Hashanah celebrated for two days even in Israel? Maimonides, 12th-century scholar and philosopher, explains that it is the only Jewish holiday that begins on the first day of a new month, and therefore, witnesses were not permitted to travel to alert their communities on the sighting of a new moon. To enable complete worship, two days were established and came to be known as yoma arichta, “a long day” lasting 48 hours. Ask any Rosh Hashanah host at the end of the second day, and I believe you’ll find that “yoma arichta” is the perfect description!

Apples and honey aren’t the only traditional foods.

Because Rosh Hashanah is a rather serious holiday filled with introspection, repentance and self-improvement, our traditional foods symbolize those

Continued on page 39




Shana Tova!

Wishing you a prosperous new year filled with peace, and sweet moments.



Nagwan Al-Guneid
MLA for Calgary-Glenmore



Diana Batten
MLA for Calgary-Acadia



Janet Eremenko
MLA for Calgary-Currie



Samir Kayande
MLA for Calgary-Elbow

Art and Scroll Studio begins fourth season with graphic artist Hillel Smith

By Shelley Werner

On October 18, 2023 at 7 pm MDT Art and Scroll Studio will begin their fourth season with the dynamic work of graphic artist Hillel Smith.

Art and Scroll Studio is proud to have hosted over 21 episodes since their inception, with more than 5,000 views on their YouTube channel. They are happy to present their first episode of the new year.

Hillel Smith is excited to bring colour and line to both public works and smaller pieces. A visionary for public spaces, his work enhances the experience of art of a large scale.

“My parents tell me that when the other kids in kindergarten finished their art projects and went to play, I stayed at the art table lost to the world,” says Smith. “I design, I draw, I paint, I stencil, I build, and I inflate. I create bold, exciting work with a wide range of clients, providing strategy and insight alongside eye-catching visuals.”

He helps nonprofits promote their causes and communicate their messages. He crafts presentations and litigation graphics for lawyers and law firms to visually convey attorneys' arguments and better inform and persuade their audiences. He develops brand identities for organizations and businesses to effectively connect them with their intended audience. He makes attention-getting publicity materials for media events of all kinds.

“When it's warm enough, you can find me outside with a spray paint can in hand painting murals or a new art piece for a gallery somewhere,” explains Smith. “Best of all, I teach art and Jewish art history to children and adults, giving them the tools to introduce a little more color into their world.”

He is engaged in reinventing typography, whether Hebrew or English to enhance the message of his graphic work. He has created a poster series to illustrate the parshiot of the Torah as well as engaging workshops to bring his graphic message to all ages.

Smith said he enjoys the unusual juxtaposition of Jewish tradition and contemporary media such as graffiti. He grew up in the Pico-Robertson neighborhood of Los Angeles, riding his bicycle to the comic book shops on Melrose Avenue and admiring the street art of his hometown.

“I've been concentrating on making what I think of as cutting-edge Judaica - art that mixes ancient Jewish texts and Jewish ritual practices with modern media and aesthetics,” says Smith. “It's all about reimagining what Judaica and Jewish art can



The cover image on Alberta Jewish News is by Graphic Artist Hillel Smith.

look like in the 21st century.”

He graduated from the University of Pennsylvania with a degree in Visual Studies. He leads workshops on Jewish art, including Jewish street art, at a growing number of institutions, centering on artistic empowerment, continuity, and manifesting identity through the arts. Seeing Hebrew as the visual glue binding Jews together across time and space, he also teaches Jewish typographic history, using print as a lens for Jewish life and culture.

Visit Art and Scroll Studio on you tube at youtube.com/@artandscrollstudio

Register in advance at artandscrollstudio@gmail.com for the October 18, 2023 presentation which starts at 7 pm MDT.

Shelley Werner is the host of Art and Scroll Studio: a free zoom series that features Judaica artists in presentation and conversation.



Graphic artist Hillel Smith will be the featured guest on the Art and Scroll Studio zoom series in October.

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FOI collaborates with Magen David Adom to save lives in Israel

By Jeff Shaw

Friends of Israel Gospel Ministry (FOI) is an evangelical Christian organization that began in 1938 when Christian pastors and businessmen in Philadelphia, Pennsylvania banded together to help Jewish people scrambling to escape the surging Nazi threat after the “Night of Broken Glass – Kristallnacht.” These men knew the Jewish people occupied a special place in God’s heart as His Chosen People, and compassionate action was needed immediately. The Friends of Israel was able to work with like-minded organizations to supply clothes, food, passports and passage out of Europe for many Jewish people desperate to escape the horrors of what was taking place.

Over the 85 years of FOI’s existence there have been many projects geared towards the saving of lives, Jew and Gentile alike. Recently, FOI has been directly involved in transporting civilians to safety in the Russia/Ukraine conflict. In addition, FOI has raised money for bomb shelters in Israel, ambulances, medicycles, defibrillator stations etc.

In Canada, FOI works closely with CMDA’s Western Regional Director, Sharon Fraiman, in order to help with CMDA’s major fund-raising events in Calgary and Winnipeg.

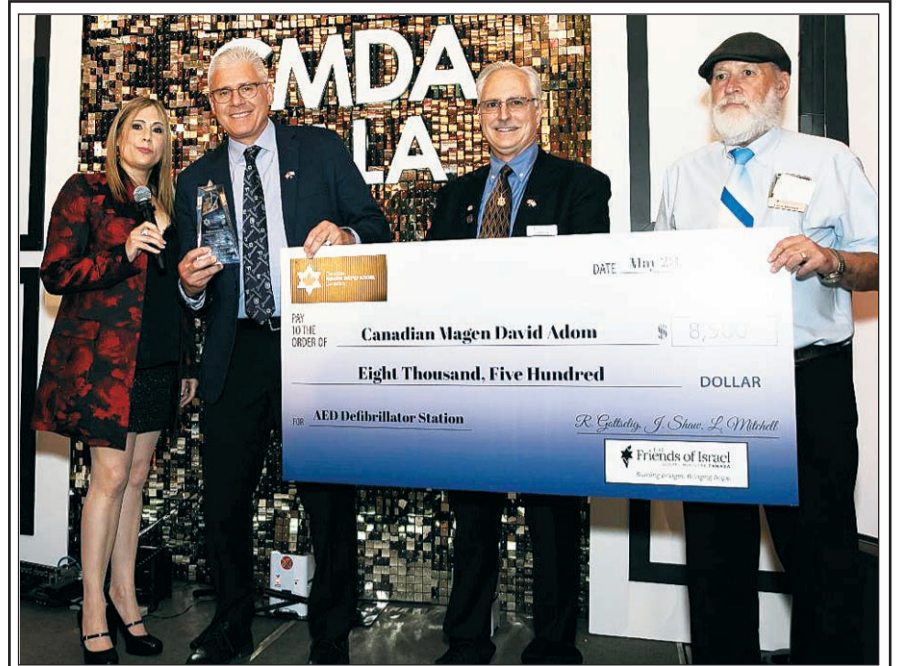
Jeff Shaw, a Representative of Friends of Israel

Gospel Ministry Canada, and Sharon Fraiman, Western Regional Director of Canadian Magen David Adom are pleased to collaborate again, and announce an upcoming “Honour Israel Night” in Calgary, at 7 pm, on Thursday November 2 at the Carriage House Hotel & Conference Centre (9030 MacLeod Trail South). The evening is being hosted by the Friends of Israel Gospel Ministry Canada in order to raise funds for important medical equipment needed in Israel to help save lives.

Because of wars and repeated terrorist attacks, Magen David Adom has emerged as a world leader in emergency medical services, and is the most experienced mass-casualty response organization on the planet – made up of mainly tens of thousands of tireless volunteers. Unlike most other medical organizations, MDA is not publicly funded, and needs our help to raise the money needed to provide the

hundreds of ambulances (many bulletproof ambulances have been deployed to the Ukraine to help in the medical assistance required there), medi-cycles, and other important equipment needed in the ongoing efforts to save lives.

My name is Jeff Shaw. I am a Friends of Israel Gospel Ministry Canada Representative and I’m proud to stand alongside CMDA, doing what I can to help save lives in Israel and around the world.



Friends of Israel Gospel Ministry will be collaborating with Canadian Magen David Adom again for an Honour Israel Night in Calgary on November 2.

It’s time

Cont. from page 6

and old failures. Now that the year is half-over, we are in danger of repeating the mistakes we made last year, of adding another layer of veneer on top of our true selves. And each new layer makes it harder to see the truth.

And so we sound the alarm. Every year, beginning in Elul and culminating in Rosh Hashanah and Yom Kippur, we sound the shofar, the alarm, to wake us up from what might be a pleasant or unpleasant dream, but which is always a dream, and return to reality.

Precisely in the middle of the year is when we need to do teshuvah. We can look back to the first half of the year, and to the first halves of all the years before this one, and see what we need to do differently and better this time. We need to return to ourselves. We need to do teshuvah.

And just as Rosh Hashanah happens in the middle of the year, our teshuvah can start in the middle of the year or even the middle of our lives; even in the middle of the day. Let us decide to truly start the new year and the new month, today. It’s because we’re halfway through that we have the perspective we need so that we can start over anew.

Leshanah tovah tikateivu veteihateimu - may you be inscribed and sealed for a good, sweet, healthy new year.

Rabbi Steven Schwarzman is the spiritual leader at Beth Shalom, Edmonton’s Conservative Egalitarian Jewish congregation.



HONOUR ISRAEL NIGHT

Celebrating 75 Years of Israel

Join us for an evening of celebrating Israel's 75th birthday and standing in solidarity with the State of Israel and the Jewish People. We will also be raising support for an Automatic External Defibrillator Station for Israel, through CMDA.

Thu, Nov 2, 2023 | 7-9PM

Carriage House Hotel & Conference Centre
9030 Macleod Trail, Calgary, AB, T2H 0M4

Robert Gottselig

Sharon Fraiman

\$20 per person

For tickets & info, please contact Jeff Shaw (403) 816-9328 | jshaw@foi.org
To learn more about The Friends of Israel please visit: foicanada.org

School Supplies for Kids Program brightening children's lives for 26 years

This summer more than 60 volunteers gathered to fill backpacks with essential school supplies for more than 1,000 school-aged children who will take refuge in 19 Calgary and southern Alberta domestic violence and homeless shelters over the coming school year. At the conclusion of this year's efforts, the School Supplies for Kids community project provided the shelters with over 25,000 backpacks filled with school supplies for the children in their care since the project's inception in 1998.

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.

"The staff from the shelters repeatedly tell us how the children in their care light up when they receive one of our backpacks filled with school supplies. Our program not only equips these vulnerable children with the tools they need to succeed in school, but also helps strengthen their self-esteem, which is so important," notes Stephanie Sacks, School Supplies for Kids Chairperson.

"This year not only were we faced with an increase in the number of backpacks required but also higher

costs of backpacks and supplies. Fortunately, the funds raised from our recent 50/50 raffle, along with the generous support of Shaw Birdies for Kids presented by AltaLink, and our donors and sponsors made it possible for our program to continue to meet the needs of these children who have gone through so much."

"It was heartwarming to see how many people of all ages came out to volunteer at our mega packing day. We definitely couldn't have done it without them," notes Linda Gutman, School Supplies for Kids Volunteer Coordinator.

Established in 1925, Na'amat Canada is a Jewish women's non-profit organization that is dedicated to empowering the lives of women and children of all faiths and denominations in Canada and Israel. In addition to the local School Supplies for Kids program, Na'amat Canada Calgary also awards an annual bursary to a female student in her final year of study in the Early Learning and Child Care Diploma program at Bow Valley College. In Israel, Na'amat is the largest provider of social services for women and



Over 60 volunteers gathered this summer to fill backpacks as part of Na'amat Canada Calgary's School Supplies for Kids program.

children. They offer pre-school daycare, and technological high schools and boarding schools for teens who could not succeed in the main stream educational system. The domestic violence shelter in Tel Aviv is a safe haven for women and their children, and has a counselling centre that annually assists 1,500 men and women. There is also a scholarship program for women pursuing university degrees and post graduate research. For more information go to: www.naamat.com/calgary.

The 2023 Na'amat Canada 20th Triennial conference will be held in Calgary on October 13-15, 2023. The deadline to register for the Gala Banquet is September 10. For information contact Naamat@naamat.com.

Upcoming events to watch for

By Maxine Fischbein, LJI Reporter

Thanks to the efforts of Calgary Jewish Federation Holocaust and Human Rights: Remembrance and Education co-chairs Marnie Bondar and Dahlia Libin, outstanding educational and cultural programming continues throughout 2023 and 2024. Upcoming programs of note include *The Violins of Hope*, a partnership with the Calgary Philharmonic Orchestra, taking place on Wednesday May 15, 2024 at the Jack Singer Concert Hall.

Billed as "...a musical journey from Holocaust to hope," CPO musicians will be performing with string

instruments that once belonged to Jewish musicians who perished during the *Shoah*. Ticket sales have already been brisk for what Bondar and Libin say will be a sold out performance. For more info or to purchase tickets, go to <https://calgaryphil.com/events/violins-of-hope-2024-05-15-730-pm>

In the more immediate future, the *Here to Tell: Faces of Holocaust Survivors* project is bringing new photos and biographies of Calgary-connected Holocaust survivors to the fore in its first digital exhibit, due to be rolled out on September 11. Like the original exhibit—launched at the Glenbow at the Edison in the spring of 2022—and the eponymous book, the digital exhibit features evocative photos by Calgary photographer and second generation survivor Marnie Burkhart. For information on the digital exhibit, watch for updates on the Calgary Jewish Federation website, www.jewishcalgary.org, and www.heretotell.com.

Here to Tell will travel to Edmonton where portraits

and stories of some of the more than 200 survivors already documented in the project, including some Edmonton survivors, will be exhibited at the Art Gallery of Alberta between March 21 and July 7. Watch for more details in future issues of *AJNews*, on the *Here to Tell* website, and on the Jewish Federation of Edmonton website, www.jewishedmonton.org.

Planning continues toward a Kristallnacht program this November, in conjunction with the Beth Tzedec Congregation Jewish Film Festival. Watch for updates in *AJNews*, on the Jewish Calgary website and at www.calgaryjewishfilmfestival.com.

Also coming in November is another virtual Holocaust Education Symposium for Alberta high school students and their teachers, once again held in conjunction with the Calgary Public Library. For more information about the symposium, please contact Bondar and Libin at holocaustedu@jewishcalgary.org.

Thank you to our members, donors and friends for another successful year!

Wishing the entire Jewish community Shana Tova - Happy and Sweet New Year

Help make a difference this Rosh Hashana for the women, children and families in Israel.



For information on how to get involved contact naamat@naamat.com or call 1-888-278-0792 www.naamat.com



Please join us on October 30, 2023 for our AGM program:

Jewish Marda Loop

Presented by: Harry Sanders



Call us at 403-444-3171 or visit our website jhssa.org for more information, or to join.

JEWISH HISTORICAL SOCIETY OF SOUTHERN ALBERTA

Carriage House Rugelach for a sweet new year

The Carriage House is renowned for its delicious baked goods, entrees and side dishes. They've been so kind to share the recipe of one of their favorite offerings with *Alberta Jewish News* readers - their amazing rugelach. Happy baking and enjoy – or just give the Carriage House a call and leave the baking to them. I'm warning you – I find these incredibly addictive!

Yield: 36 cookies
 Prep time: 35 Minutes
 Cook time: 25 Minutes
 Cooling time: 120 Minutes
 Total time: 180 Minutes



Ingredients

Dough

2 ¼ cups all-purpose flour, spooned and leveled,
 1/3 teaspoon salt, 1 cup unsalted butter, cold and cubed, 1 large egg yolk, 1 ¼ teaspoon vanilla, 3/4 cup sour cream.

Filling

1/4 cup granulated sugar, 1/4 cup brown sugar,
 1 cup chopped walnuts, 2/3 cup dried cranberries,
 2 teaspoons cinnamon, powdered sugar for work surface, water to brush dough.

Egg wash

1 egg beaten with 1 ¼ tablespoon milk, 3 tablespoons granulated sugar, 1 ¼ teaspoon cinnamon

Instructions

Combine all ingredients to make dough into a bowl of a food processor. Pulse until pea-size chunks are

formed. (You can also do this with a pastry blender or fork, if you would rather).

Transfer the dough onto a work surface and gather the pieces into a ball. Divide the dough into 3 equal portions and gently flatten into a disc shape. Wrap each one in plastic wrap, then chill in the refrigerator for at least 2 hours or overnight.

To make the filling: In the bowl of a food processor, pulse the granulated sugar, brown sugar, walnuts, dried cranberries, and cinnamon until very finely minced and well combined. The filling will feel a bit moist. You'll have roughly 2 cups total.

Line 3 rimmed baking sheets with parchment paper; set aside for later.

Using one disc of dough at a time (keeping the others chilled until ready to use), transfer to a clean surface dusted with powdered sugar, roll each section of dough into a 10-inch circle. (Dusting the rolling pin with powdered sugar if necessary, to prevent sticking.)

Lightly brush the dough with water. Spread 1/3 of the filling over the top in a thin layer, gently pressing down to adhere.

Using a knife, cut the dough into quarters, then cut each quarter into 3 equal pieces, so you end up with 12 wedges.

Roll up each wedge, starting at the wide end, taking care not to push too hard or wrap too tightly (you don't



want the filling to ooze out during baking.) Curve the ends inward to form a crescent shape (optional.)

Place rolls onto prepared baking sheets, point-side down, roughly 2.5 inches apart.

Repeat with the other two discs of dough. (If only baking one tray at a time, refrigerate the remaining cookies until ready to bake.)

Preheat the oven to 375 degrees F.

Combine the 3 tablespoons granulated sugar and 1 teaspoon cinnamon.

Working with 3 or 4 Rugelach at a time, brush tops with egg wash and immediately sprinkle with some cinnamon-sugar.

Bake for 23-27 minutes until lightly golden brown.

Remove from the oven and allow to cool on baking sheet for 2-3 minutes, then transfer to a wire rack to cool completely. Dust with powdered sugar and serve warm or at room temperature.



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	PICK UP	FRIDAY, SEPTEMBER 15 10AM - 3PM
YOM KIPPUR:	ORDER DEADLINE	WEDNESDAY, SEPTEMBER 20
	PICK UP	FRIDAY, SEPTEMBER 22 10AM - 3PM

HAPPY ROSH HASHANAH & YOM KIPPUR!

Yasher Koach to JNF for hosting a wonderful Pitch for Israel!



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HAPPY
Rosh Hashanah



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SMITH**

United Conservative Leader



**Peter
SINGH**

Calgary-East



**Mickey
AMERY**

Calgary-Cross



**Mike
ELLIS**

Calgary-West



**Muhammad
YASEEN**

Calgary-North



**Eric
BOUCHARD**

Calgary-Lougheed



**Tanya
FIR**

Calgary-Peigan



**Matt
JONES**

Calgary-South East



**Ric
MCIVER**

Calgary-Hays



**Myles
MCDOUGALL**

Calgary-Fish Creek



**Rajan
SAWHNEY**

Calgary-North West



**Demitrios
NICOLAIDES**

Calgary-Bow



**Rebecca
SCHULZ**

Calgary-Shaw

Enrich family celebrations with PJ Library

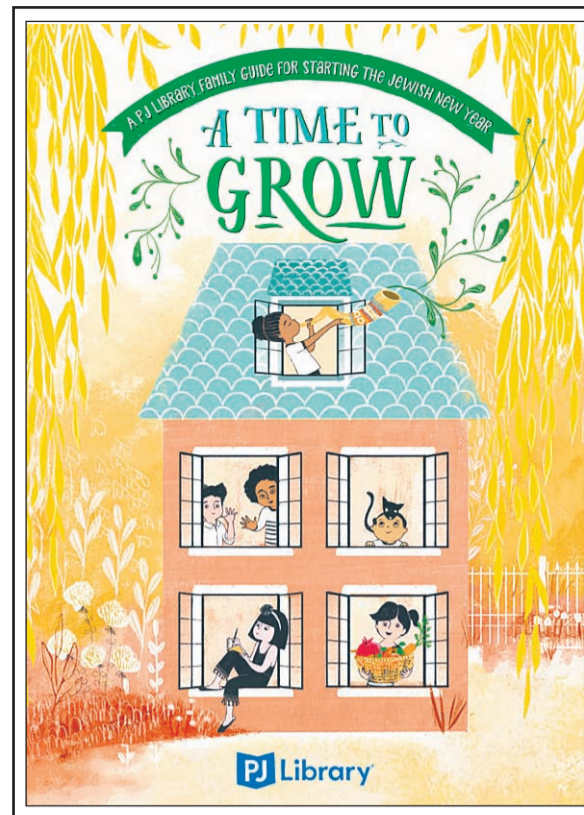
PJ Library, the non-profit program that sends free monthly children's books to families who want to bring more Jewish stories to reading time, is helping answer some questions for the High Holidays this September and October. Why do we blow a shofar? What's the importance of apples and honey? What is a lulav and etrog? The answers to these and more can be found in "A Time to Grow: A PJ Library Family Guide for Starting the Jewish New Year." This beautifully illustrated guide offers families myriad creative ways to celebrate Rosh Hashanah (Jewish New Year), Yom Kippur (Day of Atonement), Sukkot (Festival of Small Huts), and Simchat Torah (Rejoicing with the Torah) is available for all to download for free.

The three-week Jewish holiday season is an annual celebration of growth that Jewish tradition invites us to take year after year. Make the High Holidays in 2023 that much more meaningful, memorable, and fun with the colorful, enriching guide offering a visual introduction to the holidays, step-by-step rituals for family meals, kid-friendly activities, and recipes such as "Make Your Own Shofar" or "Round Challah-

braiding," and prompts for family conversations about reflection and growth. In addition, you can visit the online companion filled with helpful how-to videos, music, and audio versions of blessings and prayers, adding to the interactivity of the guide.

Families can download "A Time to Grow" in English, Russian, Portuguese, or Spanish. There is also an English only version on the PJ Library Amazon store for those looking to purchase a keepsake printed edition. Also available for purchase is PJ Library's Perpetual Calendar which invites families to experience the uniqueness of the Jewish calendar. The colorful dry-erase calendar features sheets of reusable stickers uniquely shaped to illustrate how Jewish holidays start and end at sundown, with additional stickers marking family events, Gregorian months, and more.

PJ Library sends more than 670,000 free Jewish children's books to families in over 35 countries every month. The non-profit Harold Grinspoon Foundation (HGF) created this program so that a family's reading time can inspire them to explore what they love about Jewish life. In addition to the beloved stories, PJ Library also shares family activities, ways to connect with other Jewish families online and in person, and a variety of resources like holiday guides, story podcasts, and Jewish parenting advice. The HGF partners with local Jewish organizations to fund PJ Library and make it available in their community at no cost to subscribing families. To learn more or sign



up kids ages 0-12 in Calgary and the surrounding area, contact jewishcalgary.org.



PJ Library has an active and vibrant group in Calgary. This summer they enjoyed a variety of fun activities including this wonderful afternoon at the South Glenmore splash park and a picnic at Sandy Beach. For information about PJ contact Sydney Truax at struax@jewishcalgary.org.

Fania Wedro *Cont. from page 12*

the historical record.

She later said it was a relief to finally encounter someone who understood her and validated the extent of the Nazi's mass murder campaigns prior to the establishment of death camps.

In 2014, Fanny realized a dream, spearheading and generously supporting a visit to Calgary by Father Debois, who spoke to a large audience at the Beth Tzedec Synagogue, participated at a multi-faith Holocaust remembrance service at St. Michael's Roman Catholic Church, and was interviewed by media together with Fanny who, as always, provided her searing eyewitness account of the slaughter in Korzec.

Fittingly, the University of Calgary recognized Fanny's remarkable contribution to Holocaust education when they bestowed upon her an honorary Doctor of Laws degree—its highest academic honour—just months ago, during the 2023 Spring Convocation.

"As a survivor of the Holocaust, Fanny Wedro has dedicated her life to promoting Holocaust education," the University stated.

"A leading philanthropist and speaker, Wedro continues to give back to her community with a lifetime of volunteerism, speaking to schools, community and government officials about her horrific Holocaust experiences and the mass graves in Eastern Europe, known as the Hidden Holocaust."

True to that description, Fanny remained dedicated to the cause, even as her health declined.

At the age of 94, she stood for hours, speaking to numerous school groups touring the *Here to Tell: Faces of Holocaust Survivors* exhibit after it premiered at the Glenbow at the Edison in the spring of 2022.

In the midst of that, Fanny further ramped up her efforts when she learned of an antisemitic act that had occurred at a school just a few kilometres from her home. True to form, she insisted on visiting the school to address students and staff.

By then, Fanny was one of very few remaining Holocaust survivors still able to withstand the physical and emotional rigors of sharing their testimony in classrooms and at community gatherings.

"This last year, even while her health was failing, Fanny refused to miss out on any opportunity where she could connect with students," recalls Marnie Bondar, who co-chairs the Holocaust and Human Rights: Remembrance and Education department of Calgary Jewish Federation together with Dahlia Libin.

"Hauling an oxygen tank behind her, and taking rests on her way in and out of the Glenbow Museum, high schools and Mount Royal University, Fanny's presence impacted the youth around her," added Bondar. "Her loss is felt deeply by all, but especially by those on the front lines of Holocaust education, where she so richly gave of herself."

More and more, the responsibility of bearing witness has fallen to second, third and even some fourth generation survivors who—together with other allies

in the community—now carry the indelible imprint of the stories and voices of remarkable and resilient survivors like Fanny.

Many, if not most, members of the Alberta Jewish community knew Fanny Wedro or, at least, knew of her. She was loved by many, feared by some and respected by all for the tenacity with which she conducted herself through a long and accomplished life, both despite and because of the terror and loss she had endured.

Fanny was a no-nonsense woman. And God help those individuals who challenged her political views. More than a few experienced her wrath at some point or other, but even they respected her tenacity and clarity of purpose.

"Fanny knew the value of friendship," said Bondar. "Even after many of her contemporaries passed away, Fanny made incredible friendships with younger generations of women who looked up to her for her wisdom and guidance."

"The community was Fanny's family," said Darlene Switzer-Foster.

That means we all have work to do. Together with other Alberta Holocaust survivors who have gone to *olam habah*, Fanny bared her soul to share painful testimony over and over again, even though it never got easier in the telling.

The best way we can honour their memory is by continuing their sacred mission.

Maxine Fischbein is a Local Journalism Initiative Reporter.

How Adam Sandler's Bat Mitzvah movie imitated real life

By Shira Li Bartov

(JTA) — To prepare for their role in creating Adam Sandler's latest movie, crew members hit the Toronto bar and bat mitzvah circuit.

Production designer Perry Blake and set decorator Julia Altschul, guided by a local consultant on the Jewish coming-of-age ceremony, crashed 10 parties within a matter of weeks.

"We saw how amazing and big and outlandish and extravagant they were," Blake told the Jewish Telegraphic Agency. "With a movie, you usually set your sights high — bigger than the real world. But that was like, wow, the real world is really amazing."

The team borrowed several features from the events they attended, from 30-foot-wide videos honoring the bar and bat mitzvah celebrants to costly DJs to fanciful lighting displays. All of those led to the lavish sets in "You Are So Not Invited to My Bat Mitzvah," which hits Netflix on Friday.

One circus-themed party inspired the dazzling Carnivale-themed bar mitzvah that opens the film, complete with a fire-breather and stilt walker.

"We actually hired one of the people who was working at this circus bar mitzvah to be in our movie," said Altschul. "She was a stilt walker and she had different outfits. So at the circus bar mitzvah she was a bearded lady and then at ours, she was this really amazing, flamboyant butterfly girl."

The world of extravagant, euphoric and angst-charged parties for 13-year-olds is the setting of Sandler's new comedy, a coming-of-age drama that is also an onscreen vehicle for his real-life Jewish family. Sandler plays the befuddled, uncool dad Danny Friedman to Stacy and Ronnie Friedman, portrayed by his real-life daughters, Sunny and Sadie Sandler, while his wife Jackie Sandler has a smaller role as the mother of Stacy's best friend Lydia.

The friendship between Stacy and Lydia makes up the backbone of the film, which is based on Fiona Rosenbloom's 2005 book of the same name. The two girls start out planning their dream bat mitzvah parties together, but a rift over Hebrew school stud Andy Goldfarb (Dylan Hoffman) threatens to destroy both their friendship and their Jewish rites of passage.

Sandler has previously appeared in movies with Jewish themes, including the comedy "You Don't Mess With the Zohan," about a legendary Israeli soldier who dreams of becoming a hairstylist, and acclaimed dramas "The Meyerowitz Stories (New and Selected)" and "Uncut Gems." (The Jewish actress Idina Menzel starred opposite Sandler in "Uncut Gems," a crime thriller about the diamond business, and again plays his character's wife in the new film.)

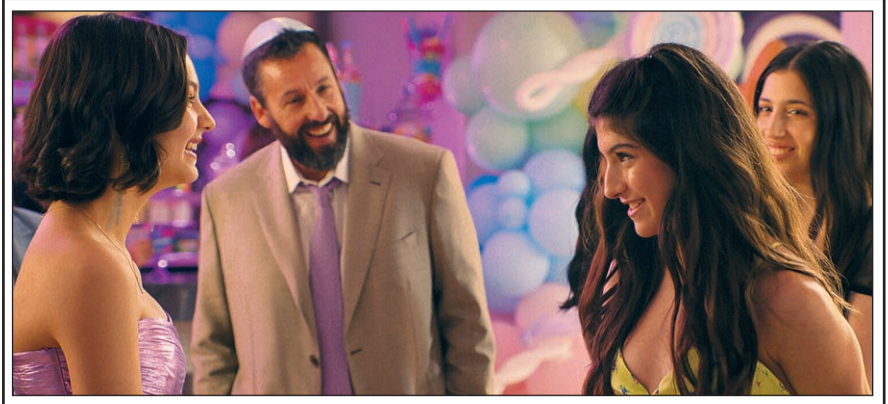
But none of those stories portrayed a centerpiece of Jewish family life so thoroughly, and so earnestly. "You Are So Not Invited to My Bat Mitzvah" shows Stacy practicing her Torah portion; agonizing over her "mitzvah project," a service initiative that many congregations encourage; and meeting with her hipster, often-on-the-treadmill rabbi, played by comedian Sarah Sherman. (The movie, directed by Sammi Cohen and written by Allison Peck, filmed in part at a real Toronto Conservative synagogue, Beth Tzedec.)

For Stacy, Lydia and their friends, the point of the milestone is the party. The movie explores the intense pressure that families, especially in affluent communities, can face to throw the best-

ever bash. Bar and bat mitzvah parties in the United States can cost between \$10,000 and \$40,000, or upwards of \$100,000 for families in New York City and Los Angeles, according to The Bash, an event-planning platform — though the price tag can easily rise higher for families that choose pricey venues and entertainment. One 2015 celebration in New Jersey that featured teen idol Nick Jonas reportedly topped \$1 million.

Sandler's character battles back against the pressure. After Stacy demands a private yacht on the Hudson River and pop star Olivia Rodrigo on a jet ski, her father responds: "When I got bar mitzvahed, we had a party in Grandma's basement. We all split this giant matzo ball. That was the fun. You know what the theme was? Being Jewish!"

The greatest challenge for crew members was packing all the splendor of real sprawling festivities



Adam Sandler's daughters Sunny and Sadie Sandler star in "You Are So Not Invited To My Bat Mitzvah." (Scott Yamano/Netflix)

into brief shots, said Altschul.

"A real bar or bat mitzvah is hours," she said. "So we're trying to get people to see all the bits and pieces — speeches, a video, the grand entrance, candle-lighting, the swag, the full picture — in a quick minute or two."

One coming-of-age party in particular fueled the crew's imagination: star Sunny Sandler's real-life bat mitzvah, which took place in Los Angeles just a few months before the film started shooting. Blake attended the ceremony and the celebration along with Cohen and Peck.

Continued on page 38



Kehilat Shalom

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Telling the precious story of Herbert Zwergfeld

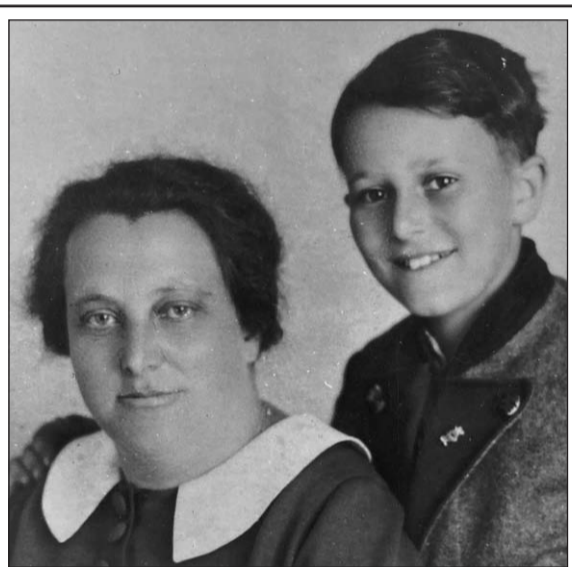
By Maxine Fischbein

It is hard to imagine the rollercoaster of emotions when, on March 15, 1939, Marie Zwergfeld put her 11-year-old son on the train that took him to safety in England. Her only child, Herbert, was one of 10,000 Jewish children snatched from the claws of the Nazis in 1938 and 1939 thanks to a humanitarian mission called the Kindertransport. Herbert Fielding - as he later came to be known - is one of 212 Calgary-connected Holocaust survivors whose stories are now part of the *Here to Tell: Faces of Holocaust Survivors* project.

Fielding, who eventually settled in Red Deer, Alberta, became one of that city's most notable citizens.

Made in Calgary, *Here to Tell* consists of photographic exhibits and a book. My sacred task as lead writer and editor is to capture brief but profound insights into the life of each survivor before, during and after the Holocaust.

How do you sum up a life in 300 words? Impossible! And yet, with the help of survivors, descendants and an army of volunteers, we do so. Herbert Fielding's



Herbert with his mother, Marie Zwergfeld. (Photo courtesy of Helen Fielding).

story - which I now have the luxury of expanding upon - is one of 51 that will be rolled out in an all-new *Here to Tell* digital exhibit on September 11.

While every survivor story is unique and compelling, Herbert's has earned a special place in my heart. How is it that I never knew about this larger-than-life Holocaust survivor? And why was he very nearly lost to the Jewish people?

Herbert's son and daughter-in-law, Paul Fielding and Jenn Thomas, summed it up in an interview this past July, saying that among the great tragedies of Herbert's life was his separation from his community.

"He both lost it and couldn't try to find it," Herbert's daughter, Helen Fielding, told *AJNews*.

Fortunately, Herbert's descendants have seized the opportunity to repatriate their patriarch.

Herbert Zwergfeld was born on September 20, 1927 in Vienna, Austria where he later sang in a boys' choir. Tragedy struck when his father Alfred - a World War I veteran - died of tuberculosis. At the time, Herbert was only seven years old. Things would soon go from bad to worse for the clever and inquisitive boy.

A few years later, Herbert was confronted by Hitler Youth members who denounced him as a Jew. Herbert denied it and pulled down his pants to "prove" it.

To their utter shock, Herbert was uncircumcised. Frightened, the young thugs ran away.

Herbert had fallen ill shortly after birth, forcing his parents to delay their son's *bris*, which never came to pass.

That twist of fate may well have saved Herbert's life, Helen Fielding told *AJNews*. Her father did not share the story until he had another brush with death after contracting septicemia at the age of 80. The angel of death was again thwarted when Herbert pulled through that medical emergency.

Her father-in-law "...had more lives than a cat," said Jenn Thomas.

Poignant letters between mother and son reveal Marie Zwergfeld's fervent hope that she would one day reunite with Herbert in England. Fortunately, Herbert preserved his mother's letters as well as carbon copies of some of his replies to her, allowing rare glimpses into the emotions of a mother and son separated by the



Herbert Fielding as a young man. (Photo courtesy of Helen Fielding).

madness that gripped Nazi-occupied Europe.

In a letter dated April 21, 1939 and translated by Helen Fielding, Marie urges Herbert to say *Kaddish* for his father:

"...on April 29th candles must be lit, which of course you cannot do, but perhaps you can say *Kaddish*, though if it's not possible I won't be angry with you but at least you can think of him. Be really good and work hard. I am quite healthy. Many kisses, your Mama."

On September 9, 1940, Herbert wrote to his mother:

"Dear Mama, Much luck on your birthday. Am healthy, am good in school. I swim. Many greetings and kisses, Herbert"

Though loving, Herbert's letters had to be brief because of a 25 word limit for letters delivered by the Red Cross, notes Helen Fielding.

Eventually, Marie's letters stopped coming. Archives gathered by her grandchildren reveal her grim fate. One of 1,000 Jews deported to Riga in 1942, Marie Zwergfeld was among 150 women who were then sent to the ghetto there. Remarkably, she endured ghetto life for two years, likely by clinging to the hope that she

Continued on page 37

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NEWS, VIEWS AND SCHMOOZE WITH THE CALGARY JEWISH COMMUNITY



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A MESSAGE FROM ADAM SILVER

Chaverim – Friends, we have had a warm and seemingly long summer this year, with thoughts of *Rosh HaShanah* far off in the future. However, this meaningful holiday is now right around the corner. It marks the beginning of a new year on the Hebrew calendar, a time of reflection, renewal, and fresh opportunities. It is the start of school, a post-summer reboot, and the kickoff month of our community's United Jewish Appeal (UJA) campaign and Calgary Jewish Federation's programming year – flip to the back page for more information.

Rosh HaShanah invites us to pause and contemplate the achievements and challenges of the past year, and to set our intentions for the year ahead. Just as the blowing of the *shofar* symbolizes a wake-up call, let us take this opportunity to awaken our spirits, envision new possibilities, and strive for personal and collective growth.

As a community, we have accomplished incredible milestones together during the last year, overcoming obstacles, and embracing innovation. Our shared dedication, resilience, and creativity have propelled us forward, and I am immensely proud of all we have achieved. As we continued to reengage face-to-face and in virtual spaces, Jewish Calgary became even more alive. Even as we were challenged with ongoing issues of antisemitism, division and difference of opinion

in our community related to Israel's government and its actions, and increased programming and service needs, Jewish Calgary stood strong and provided a diverse and welcoming home for all.

The coming year brings its own challenges and opportunities, and I am confident our community will step up. I know we will come together in times of need and each of us will individually and collectively support and contribute to a Jewish Calgary of which we can all be very proud.

In the spirit of *Rosh HaShanah*, let us:

- 1. Reflect:** Take time to reflect on our achievements and learnings, recognizing the strength that comes from embracing both successes and challenges.
- 2. Renew:** Embrace the opportunity for personal and professional renewal. Let us renew our commitment to excellence, collaboration, and fostering a supportive environment.
- 3. Connect:** Reach out to colleagues and teammates, extending well wishes and fostering deeper connections. In our diverse and inclusive community, these connections are what make us stronger.
- 4. Set Intentions:** Just as we set business goals, let us set intentions for the year ahead – goals that align with our values, promote growth, and

contribute to the betterment of our community and society at large.

- 5. Give Back:** Remember the importance of giving back. As we celebrate our successes, let's also contribute to those less fortunate and make a positive impact on our local and global communities.

May this *Rosh HaShanah* be a time of sweetness, a time to savour the blessings of family, friendship, and community. May it also be a time of reflection and renewal, as we embark on the journey of a new year together. As we gather around the holiday table, whether in person or virtually, let us remember the strength that comes from our unity. I hope we will all support one another, we will strive for and achieve great things, we will contribute meaningfully to this year's UJA campaign, and we will engage fully in community programming and activities.

From my family to yours, I extend my warmest wishes for a *Shanah Tovah U'Metukah* – a happy, healthy, and sweet New Year.

L'Shana Tova!

Adam Silver, CEO, Calgary Jewish Federation

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Warmth and Caring: A Shawl-Om mitzvah grows

By Trudy Cowan

The spark of an idea that ignited just before Covid has continued to grow, providing warmth and caring throughout the Jewish community in the Calgary area and beyond - *warmth and caring* literally.

Early in 2019, Michele Doctoroff, founder of this community outreach, began a project to gather and distribute hand-crafted “comfort shawls” to isolated or ailing members of our community. Comfort shawls wrap cold or aching shoulders, or warm a chair, or a wheelchair-bound lap.

She gathered a team, including Sari Shernofsky, at that time the Jewish Community Chaplain, and well-known local fibre artist Marilyn Samuels, subsequently adding Esther Silberg, Nadine Waldman and Trudy Cowan to build upon the idea. Shawl-om was born, and is now a much-loved community effort.

Shawl-om has blossomed to include 35-plus creators of more than 200 hand-made shawls, lap quilts and afghans, and all those who have received the gift of one of these treasured mitzvot.

The Calgary Jewish community includes a wealth of needlework artists, people who knit, crochet, stitch, felt and quilt truly beautiful work. Many of them are members of Rimon, the local Jewish needlework guild. Their creations adorn beds and sofas, hang on walls in family homes and public galleries, and even beautify our synagogues and other Jewish buildings.

The colours, designs, materials and workmanship give satisfaction to the makers who donate their completed works, joy to those who receive and use these lovely handwork projects, and pleasure to all who view them. Rimon members continue to make and donate their work, and to spread the word about Shawl-om to other needleworkers.

Calgarians who are in residential care, some who are frail and cared for at home, and others living independently, as well as newcomers to our community from war-torn Ukraine and other places, have received

Shawl-om gifts.

Everyone loves to receive a gift that is thoughtful, useful and beautiful. The responses from those who have been given a Shawl-om project are heartwarming. Being remembered or welcomed by their community is important. Being remembered with a gift made by the hands of someone who gave time, effort, skill and creativity is beyond measure.

“The blankets and shawls you have donated make a tremendous difference in the lives of our clients,” remarked Inessa Kessel, Jewish Family Service Calgary (JFSC). “They provided warmth and comfort during difficult times and reminded them that people cared about their well-being ... We are honoured to be able to distribute these beautiful works of love to our clients.”

Shawl-om has expanded its connections and partnerships to JFSC, Shalom Calgary, the Foothills Hospital, Temple B'nai Tikvah, and the Banff Springs Hospital. And the mitzvah grows. Sari Shernofsky now resides in Victoria, BC, and has recently initiated a Shawl-om program there.

Each of those who have created and donated one or more works for Shawl-om has done so with gratitude for the opportunity to contribute and to make a difference.

“Making quilts is my passion, and it feels good to be part of the community, so Shawl-om is a double benefit,” says Polina Ersh who has contributed six of her beautiful quilts.

As she continues to coordinate the project, Michele



Members of Shawl-Om with Jewish Family Services Calgary.

Doctoroff emphasizes that Shawl-om needs and welcomes new participants. “We are now planning for the coming cold winter months and would love to have 80 to 100 new comfort shawls and lap quilts to share. You don’t have to be a Rimon member to be involved. You can be new to needlework or have many years of experience. It can be a one-time donation, or you can make as many as your time and schedule permit – as many or as few as you wish.”

Although many of the contributors have created one or two works, in fact, one devoted volunteer has made and donated 44 of them, another 39. These works are as much from each donor’s heart as their hands.

If you have someone in mind who might benefit from receiving a Shawl-om gift, or if you are a needleworker who would be interested in participating by creating a project for Shawl-om, please contact Michele Doctoroff by e-mail at switzert@telus.net, or by phone at 403-238-2919.

Shawl-om is grateful for support and encouragement from Calgary Jewish Federation, JFSC, and Rimon Calgary.

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‘Kissing Kosher’ – a fun but steamy read

Reviewed by Jenna Soroka

In Jean Meltzer’s newest novel, *Kissing Kosher*, the story follows Avital Cohen and Ethan Rosenberg-Lippmann whose lives become intertwined when Ethan gets a job at the Cohen’s kosher bakery, Best Babka in Brooklyn. Between Avital managing the pain from her interstitial cystitis (IC) diagnosis and navigating the stress of owning a business, Ethan shows up just in time to provide much needed help. Seemingly overqualified, and way too good-looking, Avital reluctantly hires Ethan, and he becomes part of the Best Babka family in no time.

Little does everyone know, Ethan has infiltrated Best Babka on a mission to steal their world-famous pumpkin-spiced babka recipe at the behest of his grandfather, Moishe Lippman - archenemy and biggest kosher-baked goods competitor to the Cohen family.

What happens when you mix an age-old feud between families, chronic pain, attractive protagonists, and baking? You get a recipe for a brewing conflict, sexual tension, heart ache, and a growling stomach.

A motif used throughout the novel is the idea of hope versus hopelessness emphasized by the quote “there’s no such thing as an atheist in a foxhole.” In a vulnerable moment between the main characters, Avital expresses her belief that “atheists are created in foxholes.” As someone who has observed close family dealing with chronic pain, the author did an excellent job exploring themes around, what some might consider, taboo subjects in an honest and raw way. Chronic pain, whether emotional or physical, can feel like a constant search for answers to never-ending questions. I appreciated Meltzer’s blunt writing at

times to make sure readers felt validated if this was their experience too.

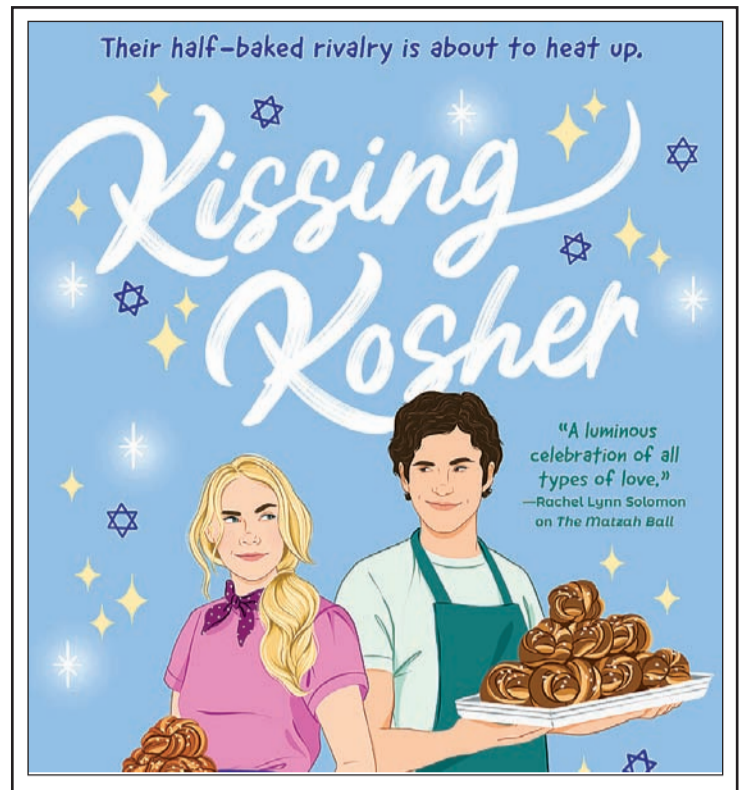
At times, the family feud between the grandfathers felt melodramatic. The negative interactions between Ethan and his grandfather felt a bit over-the-top as well; however, it did demonstrate the violence of verbal abuse which can be swept under the proverbial rug or hidden behind closed doors.

I thoroughly enjoyed the dialogue around boundary-setting as it related to Avital and Ethan’s romantic relationship as well as in their own familial relationships. The author illustrated what healthy boundary-setting can look like and the positive impact it can have on oneself. The message that you don’t owe anyone your peace, your body, your trust, or your time, just because they are family or in a position of authority, is a powerful one.

The author was also successful at creating a playful, light-hearted novel while navigating heavy subject matters, such as trauma, emotional abuse, and suicidal ideation.

Since the novel is about two Jewish families, it was refreshing to have Jewish elements incorporated throughout without it feeling forced. You get to experience Shabbat dinner with the Cohens, Purim festivities at Best Babka, and a sprinkling of *Yiddish* like cinnamon on top of freshly baked rugelach. It gives Jewish readers familiarity, and it gives non-Jewish readers a culture to explore.

Kissing Kosher is a coming of age, romantic comedy which spotlights two Jewish adults in their mid-twenties, struggling to find joy in a world that has presented them both with different challenges. As Avital and Ethan grow their relationship though, Ethan’s mission to steal the pumpkin-spiced babka recipe becomes more and more complicated. Will it end



in happily-ever-after or unreparable heartbreak?

If you would like to join the Best Babka family, grab a copy of *Kissing Kosher* because the pumpkin-spiced babka isn’t the only spice you will experience in this fun, steamy read.

Author bio: Jean Meltzer studied dramatic writing at NYU Tisch and has earned numerous awards for her work in television, including a daytime Emmy. She spent five years in rabbinical school before her chronic illness forced her to withdraw, and her father told her she should write a book – just not a Jewish one because no one reads those.

Jenna Soroka is a Local Journalism Initiative Reporter.

Toddler *Cont. from page 8*

as false, says Lansbury, “and faking emotion does not come naturally to a child.”

If we want our child to issue an honest apology, we need to give them time, and, most importantly, we need to model empathy and remorse. If we trust our children as we should, suggests Lansbury, they will learn to apologize in their own time. And when they do, they will mean it. “By trusting our children to develop authentic social responses, we give them the self-confidence to be the sensitive and deeply caring human beings we hope they will become.” If we show them this level of compassion, they will undoubtedly return the favor, for what children do more naturally than apologize is forgive.

Lansbury’s take on apologies dovetails with that of the late Rabbi Jonathan Sacks, who saw repentance and forgiveness, the essential ingredients of the Jewish day of atonement, as “the two great gifts of human freedom.” Both are a matter of choice, Sacks insisted,

which means they can’t be forced.

Following anthropologist Ruth Benedict, Sacks distinguished between “shame culture” and “guilt culture,” and ascribed the latter to monotheistic religions like Judaism. Both shame cultures and guilt cultures instruct people how they ought to behave, but they operate very differently. Shame cultures emphasize what others think of you; the motivation for repentance is purely external, fueled by the pressure to avoid public shunning (or “cancel culture,” in today’s parlance). Guilt cultures, by contrast, are fueled by individual conscience, the “inner conversation with the better angels of our nature.” According to Sacks, guilt serves an indispensable purpose; we must feel guilty to begin to make amends and repair the damage we have done. Yom Kippur provides the time needed to undertake this hefty task. It is not a day for rehearsed apologies but for honest soul-searching.

It turns out the rabbis and parenting experts have much in common. Both focus on opportunities to cultivate personal responsibility, kindness and

empathy. The beauty of Yom Kippur is that nobody is exempt.

This is precisely the lesson I’ve decided to impart this year. Rather than coerce my kids to say “sorry” out of an abundance of shame or discomfort, I want to show them that even I must consciously devote time every year to this important — albeit uncomfortable — undertaking. I want them to know that saying “I’m sorry” isn’t easy for me, either.

When I sit down with my 5-year-old this Yom Kippur, I will tell him that this is the day when we can talk about mistakes that we’ve made and how we might avoid making them again next year. I will apologize to him for the times that I lost my temper. Perhaps he will reciprocate, perhaps not. The main thing is that he’ll think about it. And he will know that I am thinking about it, too.

As for my 2-year-old, the lesson might need to wait another year or two. This Yom Kippur, I think I’ll just hide his matchbox cars in the closet.

Pride Shabbat was held in Calgary - for the whole community



My family's Soviet-era Rosh Hashanah dinner is about food and freedom

By Sonya Sanford

This story originally appeared on The Nosh.

Most of my American Jewish friends ate brisket, kugel and babka at their family High Holiday feasts. I often imagined what that would be like, curious about the dishes that were so popular with my friends but were never served in my own home. In my Soviet immigrant family, our holiday meals looked quite different.

Typically, my maternal grandmother, Mira, hosted both Rosh Hashanah and Yom Kippur at her home. These meals always had a very specific four-course order. The conversations were lively, imperfect, raucously joyous — sometimes tears were shed or voices were raised.

My family would often discuss the acute contrast to what life was like in Seattle as compared to Ukraine and the former Soviet Union. I would listen with rapt attention, the first born American in a family of refugees. I heard the stories of having to go to work on Yom Kippur and pretending like one wasn't fasting to avoid being caught observing the holiday. It was illegal to practice Judaism there. My family told me about lighting candles with closed blinds, as any neighbor was a potential threat to them being discovered defiantly observing their faith.

The world they came from felt so close and yet, unimaginably far away. Each course brought me closer to my family's past. The dishes only ever changed slightly year after year; the holiday food was sacred.

Walking into the dining room after temple services, the table would already be filled with zakuski — an assortment of small dishes and appetizers. For our family, that included a spread of smoked and cured fish like pickled herring, smoked mackerel, homemade

gravlax or gefilte fish. There would also be salads and spreads cramming the table, like pashtet (chopped liver), eggplant caviar, pickled mushrooms, marinated red peppers and salad Olivier. We would sit down to the colorful array of offerings and wait for the prayers to be said over the wine and the bread. A golden loaf of challah was then sliced and shared, served alongside thick pieces of dark Russian brown bread.

As we ate, my grandmother slowly inched dishes closer to each person's plate in a not-so-subtle attempt to encourage taking seconds. Each extra helping was interpreted as a clear sign of love and affection; and conversely, any refusal was the ultimate sign of rejection. "Do you not like my cooking? You haven't eaten anything!" We would laugh and poke fun at her, as we carefully avoided over-filling our plates. Even if one managed to eat a modest portion, it was easy to start feeling full from the abundant first course.

Next came soup served in good china. Silver-rimmed floral print bowls were filled with impossibly clear chicken consommé, sometimes served with perfectly fluffy matzah balls, and other times with bright golden egg noodles. Chicken soup was called bouillon, and no holiday meal was complete without it. While we ate the soup course, tummies would fill, glasses of Manischewitz would pour, and we paused to raise our glasses over and over. We toasted to my grandmother and her cooking, then my father toasted to the beloveds who were not with us at the table but were always with us in spirit. "L'Chaim, l'chaim!" Glasses clinked. Bowls emptied, we'd sit and wait as my grandfather ever so slowly finished his bouillon. He couldn't bear to eat anything that was hotter than seventy degrees, and carefully blew on each spoonful of broth long after his soup stopped steaming. My grandmother told us about how when my grandfather was in the Russian army during World War II, he never had enough time to finish his meals. He would still be blowing on his soup while the other soldiers had finished their main courses. This made my grandfather laugh. Stories of



The High Holiday seder is about food, tradition and freedom.

survival were always infused with self-deprecation and a strong sense of humor.

Finally, the third course would come. By this point I would have landed myself in Baba Mira's tiny kitchen, asking if I could help her bring anything out to the table. She would lovingly hand me a small platter of fried potatoes or a mix of vegetables, pan-fried with matzah meal, or grechka (buckwheat) cooked with caramelized onions. Then she would bring out a whole duck roasted with prunes or a special chicken dish. Along with the duck, she might also serve a whole piece of baked salmon, loaded with fresh herbs and citrus. By this point in the meal, the bread basket started to empty, and my grandfather would reach for one last piece of brown bread to sop up his plate. Inevitably, I'd fall asleep on the couch as everyone else remained at the table sharing anecdotes and jokes, lingering in each others' satiated company.

No meal was complete without a cup of hot chai (tea). My grandmother would bring out one of her stunning honey cakes, wishing all of us sweetness in the new year. She'd serve it alongside ripe fall fruit like Italian plums and sweet grapes. If it was a particularly festive gathering, there might also be dark chocolates filled with liqueur to end the meal.

This was the seder, the order, for each of our family gatherings. Here we were, free to eat whatever we wanted, to celebrate our faith openly, to be Jewish and American. A dream was realized, with or without brisket, and always with a hot bowl of chicken soup.

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'River Voices' 16" x 25" by Carole Bondaroff is currently on exhibit at TBT Gallery in Calgary.

Double artist *Cont. from page 4*

synagogue on the prairie with the Rabbi, his wife and their seven children in the doorway. She put some smaller pieces along the bottom, almost like a frame to embellish it, in honour of her pioneer background, and the Jewish community in Calgary.

"The images all are about the drama of my life and my parent's lives, and what they went through as immigrants and how lucky I've been not to be an immigrant. I've depicted these stories as stages, in multi-plate images that tell stories: the 'performance of life'. The world's a stage... we are all on a stage, it's not a dress rehearsal. We're here. Now."

Milt Fischbein's miniature masterpieces shimmer with an inner light as they capture the eye with fine detail and craftsmanship. They are mostly made of filigree, which is a style of metalsmithing or jewellery making that was developed close to 5000 years ago. Elements of filigree in jewellery came from queen Puabi's tomb that was uncovered in Ur, which is part of historical Mesopotamia. It's an ancient technique that features very fine twisted wires.

Milt graduated as a chemical engineer from McGill but has been working with precious metals for over 25 years. He uses techniques that have been used by

filigree artists for many centuries. He is an educator who shares his knowledge through workshops and lectures. Milt's filigree work is infused with a strong sense of history. While studying the art of filigree he became enchanted with the time honoured tradition of the fabrication of filigree adornments in the Spanish, Moroccan and Yemeni Jewish trade communities.

He does a fair bit of teaching, both online and in person. Because of COVID he began the online aspect which continues even now. The works he is showing are filigree focusing on Yemenite flowers, celebrating the arrival of summer. There are bracelets, pendants, rings as well as Mezuzot in the showcase, some featuring pomegranate and Hamsa motifs.

"I got into filigree because I saw it in Malaysia in 1996 and I thought it was an amazing interesting technique and then eventually I started to learn how to make it myself. In North America there are very few makers of this art. I would call myself one of the very few North American filigree artists."

Milt is very connected to the past and is cognizant of how his work connects through time to where filigree all began, so his sense of history is profound. What drives his work is precision and a passion for the process. He is a professional member of the Alberta Craft Council.



Filigree hamsa and exquisite crown by Milt Fischbein - on exhibit at TBT Gallery.

The double show is impressive because as one experiences the gallery space the large-scale prints are enhanced by the smaller works. They are well paired as they both are imbued with a sense of historical perspective, and artistic refinement. The New Year will be doubly welcomed by this dual show.

"All the World's a Stage" and "Miniature Masterpieces" can be seen until September 26, 2023 at TBT Gallery, Temple B'nai Tikvah, 900 47 Ave SW, Calgary. Monday to Thursday 9:00 am to 4:00 pm/ Friday 9:00 am to 2:00 pm or by appointment with the artists: cabondaroff@gmail.com and milt@mfmatalarts.com

Shelley Werner is the host of Art and Scroll Studio zoom series that celebrates the makers and creators of Judaica Art. Watch for the premier of Season 4 in the fall of 2023.



WARMEST WISHES FOR A JOYFUL NEW YEAR FROM OUR SILVERHILL FAMILY



Yellowknife evacuee says Alberta has been welcoming

By Jeremy Appel

Yellowknife wildfire evacuee Janine McKall, who's part of the northern city's small Jewish community, arrived in Edmonton, where she was born and raised, with her two kids on Aug. 17.

She said the city "has been really great" at creating a welcoming environment, giving evacuee families free admission to various amenities to keep the kids busy and their minds off the devastation back home.

"We don't have a lot of stuff like this in Yellowknife, so this is huge for them. They're getting memories and experiences they wouldn't get otherwise," McKall told *Alberta Jewish News*.

McKall, who works in social services, moved to Yellowknife a decade ago. "We're lucky enough that we've been staying with my parents," she said.

She described a sense of "panic" back in Yellowknife. "It's a very, very isolated community," McKall explained. "There's one road in and one road out of Yellowknife. We've hosted a bunch of evacuees already in Yellowknife, so it was hard to be on the other end of it."

The situation up north changed rapidly, she said. At 10:30 a.m. on the day she and her kids, ages five and eight, evacuated, they received a notification instructing them to stay put. By 3:30 p.m., the wind started blowing the fire closer to the city and some people began evacuating, but there wasn't an official evacuation order until 7 p.m. that evening.

"It was like watching something out of a movie. Every car on my street just pulled out and started driving at the same time," McKall recalled.

McKall and her children took all their valuables and flew down to Edmonton. Her husband, who's a Mountie, stayed back in Yellowknife.

Once they arrive in Edmonton, evacuated families need to register at the evacuation centre at the Edmonton EXPO Centre, where the Red Cross is on site. If they aren't fortunate enough to have family they can stay with, they have the option of a complimentary hotel stay or to stay at the EXPO Centre.

The evacuation centre also offers day care for dogs,

which McKall said is immensely helpful, with so many pet owners in Yellowknife. "It's been really hard to accommodate an evacuation with all of those animals," she said.

Regardless of where they stay, once they register as evacuees, they get a wristband that gives them free or discounted admission to TELUS World of Science, Fort Edmonton Park, the Aug. 27 Edmonton Elks game against the Ottawa Redblacks, the Muttart Conservatory, and any city recreation centre.

When she spoke to AJNews, McKall was on her way to taking her kids to the Edmonton Corn Maze, where they're meeting the families of some of her youngest child's kindergarten classmates.

Re/Max Field, where the Edmonton Riverhawks recently finished their baseball season, was opened one day for evacuees, with slip slides and bouncy castles on the field for kids, as well as a catered meal from Boston Pizza and a street performer from Edmonton Fringe.

It's unclear when precisely the Yellowknife evacuees will be able to return home.

"We got more precipitation than we expected last week, which is great. But apparently things have really picked back up today," McKall said on Aug. 25. "It's quite smoky and there's been quite a few flare ups because it's hot and windy."

There's a Facebook page for Yellowknife evacuees to support each other, with those who have family who stayed back sending them to check on worried evacuees' homes.

McKall said there are 10 Jewish families in Yellowknife, three of whom are staying in Edmonton.

Jewish communal life in Yellowknife is limited. There's no synagogue. On the High Holidays, McKall and her family usually get together with her parents.

Yellowknife's Jewish families, however, make an effort to host each other for dinner periodically.

"It's nice because now we all have kids who are similar age, so there is a little bit more of a community than there had been otherwise," she said.

McKall had a cultural Jewish upbringing. She attended Talmud Torah School, and Temple Beth Ora



Janine, Brooklyn and Ethan at Fort Edmonton Park - hoping to go home soon.

and was a member of BBYO. She said she wants to send her kids to Camp BB Riback when they're old enough to go to overnight camp.

"I spent probably 17 years there, so they'll probably go there eventually," said McKall.

McKall's children would be at day camp if they weren't evacuated. She said working remotely while taking on child care duties reminds her of the pandemic.

"I feel like my kids have never not been in a state of emergency," she said. "But you know what? They're very close to each other and they get lots of time together, and I get lots of time that I wouldn't have gotten with them otherwise. So that's the silver lining."

Jeremy Appel is a Local Journalism Initiative Reporter.

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Learn more about Sixties Scoop with *Little Bird* on Crave and APTN

By Regan Treewater-Lipes

Questions about identity, belonging, and the eternal search for self-definition are universal ones that transcend the boundaries of time and space, but also those of cultural or national affiliation. At the core of the great human experience, everyone just wants to feel safe. Such security is often related to community and family. For some Canadians this knowledge of one's roots may be a treasure trove of stories and cherished photographs, but for those who either survived the Holocaust, or carry forward the memories of past generations, legacy can be a haunting reality.

September 30 has been designated National Day for Truth and Reconciliation – to work towards reconciliation by honouring Indigenous residential school survivors. Canadians can commit to increasing their awareness of the horrors that were committed against Indigenous children by learning more about the Sixties Scoop and the IRS system. Reading books and watching films on the subject is a good place to start.

Writers Jennifer Podemski and Hannah Moscovitch, both Ontario-born to families of Jewish heritage, beautifully and poignantly narrate the story of Bezhig Little Bird, played by Canadian actress and rising star Darla Contois, in the recently released Crave APTN series *Little Bird* (2023). The journey of main character Bezhig Little Bird is also the story of Esther Rosenblum in what reveals to be an exploration of hybrid multilayered cultural negotiation.

Like far too many Indigenous children victimized in the Sixties Scoop, Bezhig and her younger brother and sister are forcibly taken from their mother by government social workers. Bezhig is adopted by a loving and well-intentioned Jewish couple who survived the Holocaust and is raised within an affluent home in Montreal's Jewish community as Esther Rosenblum. The name "Esther" is given to her by her adoptive Jewish mother Golda, in honour of a sister lost in Poland at the hands of the Nazi's and their

collaborators.

"The second I heard 'Jewish' and 'Indigenous' I was like 'yes!' That's definitely something I want to do," commented writer Jennifer Podemski remembering her reaction when first approached to work on the project. Born in Toronto to a Jewish father and Indigenous mother, Podemski's own upbringing in a Jewish area was itself a crossroads of cultures and identities.

"I am a person who is deeply immersed in multilayered identity being Jewish, having a dad who was born in Israel, [and Indigenous]. My grandmother and grandfather on my mother's side are residential school survivors. At the center of this I am a storyteller immersed in the cultures that make up my identity... I grew up in a Jewish community, but I did not fit in... Where I physically lived was in a Jewish area. I celebrated Shabbat, and all the Jewish holidays when I was little.

"My mother, like many from Indigenous families was really impacted by being the daughter of two residential school survivors and was very detached from her community. Up until I was a teenager I don't think I really felt that I belonged anywhere," Podemski elaborated further during a recent phone interview with the *Alberta Jewish News* enroute to her next stop along a tour of promotional events across Canada.

Podemski's paternal grandfather was himself a survivor of the Holocaust. He was originally from Lodz, Poland, and forcibly displaced when the ghetto was liquidated. Podemski traveled back to Poland and retraced her grandfather's steps along with him in a documented journey through his trauma. He survived the war, and met Podemski's grandmother, his future wife, in a displaced persons camp where the British nurse was stationed.

Little Bird is more than just a narrative exploration of identity though, it is a loving examination of mothers and daughters – the families of birth, and the families of circumstance. As Esther is driven to rediscover the truth about Bezhig, her younger self, it




Actors Darla Contois and Lisa Edelstein portray Sixties Scoop survivor Bezhig and her adoptive Jewish mother in 'Little Bird' - available on Crave and APTN.

is a painful road for the woman who raised her as well. Golda, dazzlingly portrayed by Jewish-American actress Lisa Edelstein, a primetime staple, and instantly recognizable Hollywood face, has poured all her love, hopes, and dreams into her adopted daughter Esther.

"Being raised very aware of what happened to our family during the Holocaust, I was really proud to be able to play this part and represent that story," said Edelstein in a recent phone interview. "What I was really trying to grab onto in the performance was that particular generation of Jewish women that I knew, who didn't smile in the way we smile now...They laughed when it was funny but there wasn't a necessity of having emotional approval from the world," she explained further. "I think the most important thing is having a heart that is open enough to accept the difficult reality that you may have been

Continued on page 36


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Israeli Chamber Project returns to Calgary: Oct. 1 & 2

By Lisa Tkalych

After its extraordinary debut in Calgary in November 2016, the Israeli Chamber Project returns for its second set of concerts to open Calgary Pro Musica's 47th season on October 1 & 2, 2023 at the Rozsa Centre. The Israeli Chamber Project (ICP) is a chamber music society made up of a pool of musicians and guest artists who perform a much wider range of classical and contemporary repertoire than a typical piano trio or string quartet. Pianist, Co-founder and ICP Executive Director Assaff Weisman explains the advantages of this set-up over a more traditional ensemble: "We find this creates fresh and unique programs and a greater variety of colours and textures." Calgary's October program features Weisman at the piano, Carmit Zori on violin, and guest artist Eric Reed on horn.

The Israeli Chamber Project will treat Calgary's audiences to a program of duos and trios exploring the nexus between Robert and Clara Schumann and Johannes Brahms. Weisman elaborates: "These wonderful pieces tell a bigger story about the time period, composers and cultural atmosphere. The three met for the first time in 1853 when, at the tender age of twenty, Johannes Brahms made the pilgrimage to Leipzig to visit the power couple. Robert Schumann was an influential composer and critic of music, and his wife Clara Schumann was one of the premier world-touring pianists." Three out of the four pieces on the ICP's program were written around the time of this first fruitful meeting. Hearing the works side-by-side reveals connections between these composers who worked together closely and even borrowed each other's musical material. Following Robert Schumann's untimely death in 1856, his widow Clara and friend Brahms continued their correspondence, music-making and some even speculate romantic relationship over the next several decades. The fourth work on the program, *Brahms's Horn Trio in E-flat Major, Op. 40*, written in 1865, offers audiences a unique opportunity to hear Romantic Era chamber music featuring the French horn.

Founded in 2008 and now in its fifteenth season, the award-winning Israeli Chamber Project features

musicians who, like the Schumanns and Brahms, have a shared history. Eleven of its twelve core musicians are Israeli. Some played together as children, many attended the prestigious Rubin Academy of Music and Dance in Jerusalem and most earned degrees at top American conservatories including The Juilliard School and the Curtis Institute of Music. A *Time Out New York* review describes the ensemble as "that rarest of creatures: a band of world-class soloists that is not a muster of peacocks, but a hive mind in which egos dissolve and players think, breathe and play as one."

Weisman credits the Israeli trait of adaptability to making the group possible. "Members are spread all over the globe. This ability to find ways, creative ways about logistical issues is just as important as finding ways around thorny musical issues when rehearsing a piece." The ICP won the 2011 Israeli Ministry of Culture Outstanding Ensemble Award and in addition to performing the classical repertoire, it promotes living Israeli composers and even commissions new works. Next spring, ICP guest artist and Grammy award-winning tenor Karim Sulayman will premiere a work commissioned by the ICP and written by Iranian-American composer Gity Razaz. Such a diverse repertoire as well as the ICP's changing roster of distinguished guest artists, including the legendary violinist Tabea Zimmermann, creates spontaneous and exciting music-making experiences for the ICP's musicians and its audiences alike.

Recipient of the 2017 Partos Prize for its commitment to the highest quality of artistry, creative programming and educational outreach, the Israeli Chamber Project regularly returns to communities throughout Israel to help train the next generation of classical musicians. Calgary Pro Musica has arranged for all three ICP musicians to give free public masterclasses to students at the Mount Royal University Conservatory and the University of Calgary while the ICP is in town. Weisman adds, "We are really delighted to impact the community more than through the concert hall. The level of student musicianship in Calgary is so high."

Calgary Pro Musica (CPM) is grateful to welcome back the Israeli Chamber Project to open the 47th season which features eight leading chamber music



ensembles from around the world. CPM presents intimate chamber music concerts in its home at the Eckhardt-Gramatté Hall, a "384-seat acoustic marvel," and its visiting artists join audiences for post-concert receptions in the lobby. Weisman fondly remembers the ICP's debut seven years ago. "Calgary Pro Musica is one of the few presenters that book the same artists two nights in a row playing the same program in the same hall. We were wonderfully surprised at the attendance on both nights. It was a testament to the strength of the organization and the community that there are such huge numbers of crowds. That really stuck with us." Join the Israeli Chamber Project and Calgary Pro Musica on October 1 or 2, 2023 for a concert that you will not soon forget.

The Israeli Chamber Project will perform at the Rozsa Centre, University of Calgary, on Sunday, October 1, 2023 at 7:00 PM and Monday, October 2, 2023 at 7:30 PM. Tickets are \$45 for adults and \$35 for seniors/students and can be purchased online at calgarypromusica.ca, by emailing info@calgarypromusica.ca or at the Rozsa Centre directly before the concert. Check out Calgary Pro Musica's 2023/2024 season on the website, and mark your calendars for CPM's second concert featuring the Ensemble Phoenix Munich in "A Day with Suzanne - A Tribute to Leonard Cohen" on Saturday, October 28, 2023 at 8:00 PM.

Lisa Tkalych is Community Engagement Manager at Calgary Pro Musica.

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Alberta family celebrates a triple simcha in Israel

By Regan Treewater-Lipes

A trip to the Holy Land is a tremendous journey for any Jewish family, even one that has landed upon the sacred soil numerous times. This past summer, the Wasel and Asbell families - pillars of the Edmonton Jewish community - embarked on a voyage to Eretz Israel like no other! The landscape of Edmonton's Jewish life would not be what it is without the familiar faces of these families, and as they reflect on the joy and celebration of their recent travels, the larger community can join in toasting their philanthropic achievements and many simchas too.

Weekly Shabbos-goers at Beth Israel Synagogue may have noticed their congregation's president Shane Asbell absent from the bimah for several weeks. Aliza Asbell, eldest daughter of Shane and Rebecca Asbell, recently married Eitan Yehuda, her b'shert, in a ceremony surrounded by family and friends from around the world. Eitan was born in Israel, not far from where the couple wed, but grew up in Toronto. Aliza and Eitan met while studying at McMaster University in Hamilton, and now reside in Toronto where Aliza is pursuing her postgraduate studies.

This was not the only significant occasion marked during the trip though. Many in the community will remember the Edmonton JNF Negev Gala of 2019 when Freya and Lewis Wasel, Aliza's proud maternal grandparents, began their work to cultivate, restore, and revitalize a public green space in Kiryat Shmona. While in Israel for Aliza and Eitan's chupah, the families were able to attend a ceremony in Airplane Park and see firsthand the glittering oasis

that their altruistic labors made possible. With the city's mayor, Avihai Shtern presiding, and representatives from the local KKL offices, a plaque was dedicated in recognition of Freya and Lewis Wasel's tremendous contribution to the most northern Israeli municipality.

In addition to all these festivities, there was yet one more family milestone to pay tribute to - the bar mitzvah of Shane and Rebecca's only son, Caleb.

"At the Negev Gala I announced to Caleb that we would celebrate his bar mitzvah in Airplane Park," explained Freya Wasel in a recent interview with *Alberta Jewish News*. "His bar mitzvah was in May of 2022, but we were able to call him up to the podium with us during the ceremony at Airplane Park, with all his family around, and he could not have been prouder."

Freya and Lewis were presented with two awards that day: one from the JNF, and one from the city. Both now stand impressively in their home next to the framed certificate from when they were first honored at the Negev Gala in 2019.

"I visited Airplane Park shortly before the Negev Gala, and I can remember being so excited. I remember thinking how incredible it was even before all the improvements," Freya commented reflectively. When Jay Cairns from the JNF first presented the Wasels with potential projects, it took two visits before the couple could decide.

"Jay came and suggested some projects that might work for us, and they were all worthwhile projects, but nothing really resonated with us. So, he came back a second time, and BINGO! When we saw Airplane Park, this was it. Central Israel is vibrant but the North and the South need more development. Especially in this particular area, being surrounded by hostile neighbors, we knew this was it; it spoke to us. We liked the idea of families coming together in a peaceful setting."

During the dedication ceremony, both Freya and Lewis were moved to see so many people strolling through the park, some even stopped to thank the couple for their efforts to beautifully develop the area, realizing what the auspicious gathering marked.

"The park is also completely accessible," Freya

elaborated. "I was so pleased to hear this and when I mentioned it to a representative from the KKL, his answer really stuck with me. He said: 'Freya, why are you surprised? Nature is for everybody.' I found that so meaningful."

Before the question could be posed, Lewis quite knowingly offered: "Perhaps you're wondering why it's called 'Airplane' Park." Yes, this was certainly a ponderance. "Well, the area adjacent to the park had been used as an air strip. Even after it was decommissioned, there was one airplane that was left behind. Nobody knew why, and it just remained there. It's been taken away now, but the name stuck."

Freya was able to tour the site before any work was done, so she was able to reflect on her before and after impressions. During the momentous ceremony she describes being captivated by the tranquility and natural elegance of the park with its finished product ready to be showcased. "There are some plans to enhance Airplane Park by building hotels and glamping areas next to it to promote tourism," she explained. "Airplane Park is an incredible place to start."

How much joy can one family cram into a two-week trip? This marked Freya's eleventh visit to Israel, and Lewis' eighth. Both Aliza and her sister Daniella celebrated their bat mitzvahs in Israel, and yet, this 2023 pilgrimage to the sacred sites of Eretz Israel will forever echo as the precious snapshots from the trip of a lifetime for the Wasel and Asbell families. A sincere yasher koach to Freya and Lewis for their contribution to tikkun olam, effusive mazel tov to Rebecca and Shane and to Aliza and Eitan for a lifetime of happiness together, and many congratulations to Caleb who was able to fulfill his grandparents dream - to be recognized and celebrated at Airplane Park.

Regan Treewater-Lipes is a Local Journalism Initiative Reporter with Alberta Jewish News.



Freya and Lewis Wasel with family and friends at Airplane Park in Israel. Photo supplied.



Freya and Lewis Wasel.

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The Pinson family is headed to the Rockies

By Regan Treewater-Lipes

Recently, the Edmonton Jewish community was devastated to receive the news that Rabbi Dovid Pinson and Rebbetzin Devorah Pinson, and the entire Pinson family, would be relocating. After twenty wonderful years at Chabad Lubavitch of Edmonton, Team Pinson are moving on from their positions. “We are most definitely Edmontonians,” commented Rabbi Pinson during a recent interview with the Alberta Jewish News. “All five of our children were born here and call Edmonton home,” added the Rebbetzin.

In June, a community-wide women’s event honoured the outstanding work of Rebbetzin Pinson and paid tribute to all that the entire family has done to help contribute to a thriving united Jewish Edmonton. The gathering took place at the Fantasyland Hotel, and was so well-attended, that by the time the official program began, there was standing room only. Daniella Asbell served as emcee, and the feature performance was captivatingly delivered by Mushka Pinson. An entire ballroom of women, all starstruck by Mushka’s musical talent and skill on the piano, sang a compilation of classic Jewish favorites, and some lesser-known tunes as well.

Rebbetzin Chaya-Sarah Blachman and Rabbah Gila Caine offered inspirational words of gratitude to the Pinson family, and following their example, others took turns expressing their thanks and sharing fond memories from the past twenty fabulous years. “It was amazing! There were young women there that we’ve watched grow up, and others that were in camp years ago that also came,” the Rebbetzin offered thoughtfully. “The outpour of warmth meant so much to all of us.”

Many tears were shed all around, but everyone there was unified by their love for the Pinson family and their devotion to cultivating greater connections to Judaism. Mushka’s heartfelt concert, the speeches, impromptu and not, and schmoozing over nibbles were brought together by community members from all denominations of observance and was a universal celebration of the work achieved by the Pinson family.

This ending, is, in fact, an exciting and momentous new beginning – not just for Team Pinson, but for the entire Alberta Jewish community! Every year millions of visitors flock to the Canadian Rocky Mountains for rest, relaxation, and rejuvenation. These visitors come from all around the world to behold the breathtaking majesty of the scenery in Banff, Canmore, and the surrounding hamlets. In 1988, when Rabbi Menachem Matusof and Rebbetzin Rochel Matusof first settled in Calgary, the goal was always to grow in order to better serve the spiritual needs of Alberta’s Jewish population. In 1993 Rabbi Matusof hired Rabbi Ari Drelich and Rebbetzin Rifka Drelich who have dedicated themselves to Edmonton’s Jewry, and now the Chabad network of Alberta is blossoming even further. Through the creativity, innovation, imagination, and inspiration of the Matusofs and Team Pinson, there will now be a Chabad Lubavitch of the Rockies!

“The Canadian Rockies are a top tourist destination, and we want to help see to the spiritual wellbeing of Jewish visitors from all over the world,” explained Rabbi Pinson with great enthusiasm. “We will be able to make sure that people have easier access to kosher food and facilities while on vacation and help them to maintain their connection to Judaism even away from home.”

The Rabbi went on to point out that Canmore is growing rapidly, and many Jewish families are settling in the area. “For Jews that call the Rockies home, we will provide a sense of community.” The Rebbetzin added: “People can enjoy the physical beauty of Hashem’s world, and we can support

their spiritual connection.” Different locations around Canmore are still being scouted, but Chabad Lubavitch of the Rockies is already active, and hitting the ground running.

When asked about the crucial role that this new Chabad location will play, Rabbi Matusof, Senior Rabbi and Executive Director of Chabad Lubavitch of Alberta, commented: “A living object must grow! With sixteen Chabad Shluchim (rabbis and rebbetzins) serving the Alberta Jewish community, the workload is only increasing, as the needs of individuals and communities are tremendous. We simply reached a point, that the needs and requests coming our way, are more than we can handle at the Alberta Headquarters. Let’s face it. Canmore is booming. Obviously, there are Jewish people there. So, the Rebbe’s call is to make Jewish Canmore boom! The Pinsons are the perfect couple to materialise this dream, with Hashem’s help and the Rebbe’s blessings!”

Chabad Lubavitch of the Rockies will be dedicated to the ongoing work inspired by the Lubavitcher Rebbe, but its approach and presentation might not be exactly what longtime Albertans are used to. “This cannot be only a space in a storefront and it won’t be a large campus either. We will need to be out and moving to where we are needed. We will be working with a population that resides in the area, but a big part is going to be Jewish tourists,” explained Rabbi Pinson thoughtfully.

They are still scouting locations for the new Chabad House, but once it is up and operational, there are plans to host Shabbos dinners for Jewish visitors to the area, and all holidays – everyone’s Chabad away from home.

“We will have kosher cooking facilities, and barbecues for people to make use of,” Rabbi Pinson elaborated. “If a family is on vacation and they want to barbecue, then they can come and use fully kosher equipment. We plan to build relationships with the local hotels and hope to facilitate kosher food services,” said Rabbi Pinson.

Chabad Lubavitch of the Rockies is about feeding the Jewish soul in addition to the Jewish belly. On Rosh Hashana a shofar will echo through the mountains, on Sukkot visitors far from their homes will be invited to share the holiday in the sukkah, and amidst the glittering snow of winter, Hanukkah candles will light up the night. On Passover, a Seder will be hosted, and those in the area will be able to get shmurah matzoh. Chabad of the Rockies will be a one stop shop for all things Jewish: for those who want to share in holiday traditions with a community, to those whose who daven daily.

The geographical location of the new Chabad House makes it ideal for building upon an existing program run by Chabad Lubavitch of Alberta. “The Roving Rabbi Program sends rabbis from Chabad Alberta to visit Jews in remote areas,” explained Rabbi Pinson. “Right now, this is done mostly during the summer, but we are going to run the program year-round.” Essentially, Chabad will hit the road and bring a strong Jewish connection directly to those who live in regions without established Jewish networks. “People have spiritual needs regardless of where they live.”

News travels fast, but great news moves at the speed of light. This extension of the Roving Rabbi Program will target Lethbridge, Drumheller, Slave Lake, Lloydminster, and hamlets throughout the region. Whether it’s affixing a mezuzah, helping men to put on tefillin, koshering a kitchen, bringing Shabbos candles, or assisting with any mitzvot, Chabad Lubavitch of the Rockies will be there – quite literally.

The Pinson family is heartbroken to be leaving loved ones and cherished friends behind in Edmonton, but they are grateful for the opportunity to growing the Rebbe’s vision to include this unique locale.



Best wishes to the Pinson Family on their new adventure!

When asked about his hopes for future collaboration between the three Chabad centers of Alberta, Rabbi Matusof commented: “Growth and success can only happen, with cooperation, having the same vision, goals, and method. Part of the success of Chabad is the global unity and one vision. The world in general, while growing, is getting smaller and more tightly united and close to each other. Alberta is no different. Obviously, the vision, goal and practices continue to be focused on programming on a provincial level, while of course focusing on the individual. The needs of Canmore are by nature different from the needs of Calgary or Edmonton, who are larger communities. Chabad of Alberta with our message of caring, of sharing, will continue and expand serving the communities as one Torah – one province for all, while attending to the individual’s needs and desires.”

The future is bright, but this is also a moment to reflect for the Pinson family: to take grateful inventory of all they were able to contribute to Chabad Lubavitch of Edmonton. When Rabbi Ari Drelich first welcomed them onto his team they could not have hoped for a better community to call home, but now they will be able to grow Alberta’s connection to Judaism in the Lubavitcher Rebbe’s vision even further. As grateful as Edmontonian’s are to the Pinson family, they too are grateful to the Edmonton Jewish community.

“We grew and learned so much here,” expressed Rabbi Pinson with tangible sincerity. Both Rabbi and Rebbetzin Pinson cherish the opportunity that Rabbi Drelich gave them twenty years ago, and they say their hearts are full with gratitude as Rabbi and Rebbetzin Matusof have now entrusted them with the spiritual wellbeing of such a diverse and varied demographic. “People sometimes say that we are ‘kid people’ because of what we do with youth programming,” said Rabbi Pinson. “But I really think we are ‘people people.’ We build relationships with the families: the children and the adults.” As Jewish families flock to this tourist destination now, they can rest assured that there is a strong, and caring Jewish presence to connect with.

As the Jewish year comes to a close, and a bright new one begins, there is much to eagerly anticipate. To help this new centre for Jewish life thrive and flourish, the greater community at large is asked to please give what they can to support this noble endeavor. Jewish Albertans can now include Chabad Lubavitch of the Rockies as a stop on their family vacations as everyone wishes the Pinsons the greatest success! To stay in touch, learn more, to sign up for the mailing list, or to make an appreciated contribution, please visit chabadrockies.org.

Regan Treewater-Lipes is a Local Journalism Initiative Reporter.



Another successful summer of fun wrapped up at Camp Gan Izzy in Calgary.

Sephardic Jeweled Rosh Hashanah Rice

By Vicky Cohen And Ruth Fox

This story originally appeared in The Nosh.

We grew up in Barcelona, Spain. Not exactly your typical Jewish upbringing, and while we loved the beautiful city, it could be difficult and isolating during the Jewish holidays. Nevertheless, we managed to form a tight-knit group each year with our aunt, uncle and cousins who enjoyed the festive Syrian-Lebanese style food our talented mother prepared for us.

The main meal itself was amazing, but it was the symbolic foods we ate before the main meal that were our favorites. Our mom would make zucchini and spinach frittatas and cold leek soup, and we would enjoy sweet dates, apples with sugar, pomegranates with rose water and the head of a fish or lamb, a tradition for Sephardic families.

The Syrian Lebanese cooking we grew up eating didn't usually include sweet flavors in savory dishes during the year. But for Rosh Hashanah, our mom would make an exception with her delicious sweet carrot and raisin rice. It was always a big hit and we brought the recipe with us when we moved to the United States.

This year our parents will join us for the holidays and so we decided to change things up a little and make our mom a surprise rice dish. The first night of Rosh Hashanah we will make her traditional carrot and raisin rice. And the second night, we will serve this new sweet fragrant rice that includes some of our mom's favorite spices and dried fruit.

We think she will be proud of keeping the old traditions, and making some new ones as well.

Ingredients:

- 1 1/2 tsp salt
- 1 tsp sweet paprika
- 1/2 tsp turmeric
- 1/4 tsp cumin
- 1/8 tsp black pepper
- 4 Tbsp extra virgin olive oil divided, plus 1 teaspoon
- 2 medium size onions, diced small
- 10 dried apricots, quartered
- 6 dried figs (we used Smyrna), quartered
- 1/4 cup dried cherries
- 1/4 cups pistachios or pumpkin seeds
- 1 cup long grain rice (we used Jasmine, but you can use Basmati or whatever you prefer)
- 1 cup water
- 1 1/2 tsp fresh lemon or orange zest
- 1 cup pomegranate seeds

Directions:

- Combine salt, sweet paprika, turmeric, cumin and black pepper in a small bowl. Set aside.
- Heat 2 tablespoons of olive oil in a deep, non stick skillet with a lid. Add rice and spices and stir well.
- Cook over medium heat for about 3-4 minutes, stirring constantly and making sure the rice gets well coated with the oil and the spices.
- Add 1 cup of water. Bring to a boil, cover and reduce



heat to low. Cook for 20 minutes, remove from heat and let it sit for 15 minutes covered.

In the meantime, heat the remaining 2 tablespoons of olive oil in a non-stick skillet.

Add onions and cook over medium heat for about 20 minutes stirring frequently, adding water 1 tablespoon at a time if necessary, to prevent from burning.

Transfer onions to a plate and in the same skillet, heat 1 teaspoon of olive oil. Add dried fruit and pistachios or pumpkin seeds and cook over medium low for 2-3 minutes, stirring frequently.

Once the rice is ready, fluff it with a fork, add onions, dried fruit, pistachios and lemon or orange zest and toss well.

Right before serving, sprinkle pomegranate seeds on the rice.

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Little Bird cont. from page 31

complicit in, and I think that's really Golda's journey. "In no way did she understand what was happening in the Sixties Scoop when she adopted her daughter... But when her daughter confronts her about what that system really was, she's resistant, like most people, because no one wants to be a part of something so ugly," she concluded meaningfully.

Edelstein's performance is nuanced, moving, and captivating as Golda experiences so many dimensions of loss and love. Edelstein, who grew up in what she described as a Conservative Jewish home, explained that she feels no lack of connection to her identity. "My grandparents were Orthodox," she noted elaborating that in her home they also kept kosher. The nuance and emotional texture that she brings to Golda's performance is at times heartbreaking and deeply moving.

"She adopted a child that in her mind lost her family, just like Golda had lost her family in the Holocaust. I think in some ways she wanted to take somebody into her life that would understand that grief but also be able to love each other fully and make a new family." After her world has been destroyed, Golda still practices the principle of *tikkun olam*, and strives to repair the world around her, this brought to life stunningly through Edelstein's portrayal.

The central character must find a way to merge the identities of Bezhig and Esther to find peace for herself before marrying and starting her own family. Her journey is profoundly excruciating. As her Montreal Jewish community gathers to celebrate the simcha of Esther's engagement to longtime love David, the atmosphere seems traditionally Jewish, and accepting of the accomplished protagonist. Esther gives a toast and calls David her "bashert" as she optimistically looks to their future together building a Jewish family.

These moments are cinematically interrupted by nightmarish visions of her abduction from her birth-mother's arms, and flashes from a dormitory filled with children stolen by a corrupt system. This collision of emotions from the entire spectrum of humanity is condensed into Esther's story - each episode more poignant than the last. The questions raised are not just about the story of one young woman, but the many stories of a lost generation of children robbed of their sense of self identity by institutionalized colonial values.

Beneath a thin veil of performed acceptance, there is judgement and discrimination among the revelers at Esther and David's engagement. After overhearing derogatory and hateful remarks made by her fiancé's mother, Esther begins to see that the community she thought she belonged in does not consider her one of their own. Such traumatizing moments ignite within the viewer introspective reflection surrounding how we, as a society, treat one another, and whether we, as individuals, are truly as accepting as we present ourselves to be.

"Everybody is going to take away something different," explained Darla Contois during an on-the-road phone interview with the *AJNews*. "It depends where your ready to hear from, where you're ready to listen from, and what you're ready to take in. As Canadians this story is a part of our collective history and it's something that we need to understand and be a part of in order to move forward together."

Opposite a legendary TV veteran like Edelstein who has delivered unforgettable performances on

Seinfeld, *Ally McBeal*, *House*, *Girlfriends' Guide to Divorce*, and most recently *The Kominsky Method*, up-and-comer Contois was entrusted with the role of a lifetime, in a performance that showcases her thoughtful talent and compassion for her character. She remembers the late-night phone call from Podemski where she was first offered the part, and how she burst into uncontrollable tears of joy.

"I think in Esther it's complicated for her to navigate her own personal history with being raised by a mother who lost her family in the Holocaust and then also understanding that her birth family has suffered through the genocide of residential schools, the Sixties Scoop, and also mass murder... Esther just has so much love for her mother and so much love for her birth family and where she comes from that it just ends up being a really beautiful, incredible story," the leading lady commented.

Contois is of Cree-Saulteaux heritage and a 2014 graduate of the Professional Training Program at the Centre for Indigenous Theatre. *Little Bird* is her breakthrough role, and the journey has been intense. She worked with a dialect specialist to perfect the Montreal-Jewish accent of Esther, studied Judaism and Jewish culture through intensive instruction in preparation for the role. She even became a connoisseur of Jewish food - matzoh ball soup being her favorite. Now, the series is available for binge watching, and the young ingenue can only sit back as audiences fall in love with Esther and her story.

"I think inherently it's a nerve-wracking experience overall. But I think that putting that trust in the directors and putting that trust in everyone who has had a hand in getting this show to audiences makes me feel a lot better."

When asked what she admires most about the character she spent so much time inhabiting, Contois commented thoughtfully: "I think the thing that I admire about her the most is her tenacity to really understand and to take care of the people around her. Because while she's going through this incredibly tumultuous journey, she's also conscious and trying so hard to not be disrespectful to her Jewish mother and to not be disrespectful to her Indigenous family and I think she just has so much love for the people around

her and that's something I really admired, and I really enjoyed playing."

Edelstein, who is no stranger to social activism and giving voice to marginalized communities, commented meaningfully at the end of her interview with *AJNews*: "One of the very compelling things about this experience was the culture sharing that was happening on set. For a large part of my journey on *Little Bird* I was the only non-Native person and because there were so many references to Jewish tradition, what I was doing often was having conversations sharing and comparing our rituals. It was incredibly beautiful to have that experience."

The story is gripping, and the characters engaging to watch. What comes through most is the humanity of the project. Audiences care about Esther and Golda, and along with this mother and daughter, viewers will celebrate their victories, and cry sincerely with all they must endure. *Little Bird* is now available to stream on Crave and APTN.

Regan Treewater-Lipes is a Local Journalism Initiative Reporter.

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Zwergfeld *Cont. from page 24*

would still somehow reunite with Herbert in England. That hope died, together with Marie, four months after she was sent to the Stutthof concentration camp.

Herbert was mainly educated at Stootley Rough - a boarding school for Jewish refugee children funded by British Quakers and run by progressive German feminist educators.

When Herbert completed his school certificate, the wealthy British-Jewish benefactor who had sponsored him concluded his support. Herbert was now financially responsible for himself.

Archives obtained by his family show that Herbert lived for a couple of months at the Willesden Lane hostel in London toward the end of 1944. Several months later, when he reached the age of 17-and-a-half, he was allowed to enlist in the British army, as he had hoped to do.

Herbert made many successful jumps while training as a parachutist but was disqualified when he broke his arm on his final training run. That misfortune may once again have spared him from an infinitely worse fate.

Eventually, Herbert did serve. His fluency in German made him quite useful in the aftermath of World War II when he controlled a checkpoint in British-occupied Germany on the border of the Soviet zone and also served as a translator.

After returning to England, Herbert - described in a 1939 letter from his Aunt Charlotte and Uncle Arthur as a *Frageteufel* (question devil) - worked and studied, earning his law degree at the University of London and taking postgraduate studies at the London School of Economics.

Aware that his German surname limited his employment opportunities in England (he kept every rejection letter he received), Herbert opted to create his own luck by swapping Zwergfeld for Fielding.

In addition to practicing law, Herbert pursued his love for music, joining a choir where he wooed and won his wife Bridget, a Catholic who had been born and raised in England. Well-educated and independent, Bridget was, according to her children, a woman ahead of her time.

It is hard to imagine Bridget's reaction when Herbert decided to pursue an opportunity in rural Central Alberta. She put her foot down when they arrived in the small town Herbert had in mind. The couple instead settled in Red Deer, where they welcomed and raised their children Christine, Helen and Paul.

Herbert built a thriving and varied law practice, arguing cases all the way to the Supreme Court. One thing he avoided at all costs was family law.

"He refused to do divorces, and we think that is because his own family was torn apart," said Jenn Thomas.

As kids, Helen Fielding says that she and her sister Christine - who passed away in 2014 - were aware of their Jewish roots but warned not to divulge the family secret.

"We were told when we were children not to tell anyone that he was Jewish and not to talk about his story," Helen told *AJNews*.

"By the time I came along, he was not projecting that same fear," says Paul, though his father remained

reticent to speak of the past.

Herbert served as a Red Deer alderman from 1970 to 1977 and was appointed Queen's Counsel in 1978. A proud individualist, he ran as a Liberal candidate in a provincial election, knowing full well that a left-leaning candidate from Central Alberta would not be taking a seat in the Legislature.

"One of the things about my father is that he really believed that you don't do what you think other people want you to do. You do what you think is the right thing to do," said Helen, adding that, as a result, her father made some enemies.

Herbert was, according to his children, an "enigma."

Helen recalls meeting a lawyer many years after he had sparred with her father in a Red Deer courtroom. Observing this disheveled guy who was posing "really odd questions" in court, Herbert's colleague assumed that his own victory was as hand. In the end, as he so often did, Herbert "pulled it all together," leaving his opponent utterly gobsmacked.

Helen likens her father's rumpled demeanor and interrogation style to actor Peter Falk's portrayal of *Columbo* - the title character of the popular 70s TV series.

In a eulogy, a family friend described the "bus depot" décor of Herbert's office. Though he was obsessive and had a highly organized mind, Herbert's desk was the stuff of nightmares.

According to his family, the guardian angel that repeatedly shielded Herbert from harm worked overtime to protect pedestrians when he was behind the wheel.

"He was a terrible driver," recalls Helen, who adds that one only saw her father's hat and his eyes peering over the dash board. Friends instructed their children to flee when they saw his car approaching.

The Fielding clan describes Herbert as having been a generous man, taking on pro bono work and helping family members financially.

"He loved to eat in restaurants and I never once saw him allow anybody else to pick up the bill," Jenn Thomas added.

At the Rusty Pelican, where Herbert ate lunch daily, holding court with local lawyers and bankers, all the tables were numbered with the exception of "Mr.



Holocaust Survivor Herbert Fielding. Hands belong to son Paul Fielding. Photograph by Marnie Burkhardt, courtesy *Here to Tell: Faces of Holocaust Survivors*.

Fielding's table," later formalized with a plaque.

At breakfast Herbert would sometimes quip, "Is this bacon kosher?" Yet, his children also say that their father always paused with closed eyes before eating. They wonder whether a silent prayer harkened back to a Jewish blessing.

In 1987, Herbert went to Austria to visit Helen who, at the time, was living in Salzburg. Herbert had never intended to return, but his daughter says she pushed him to do so and travelled together with her father to Vienna.

Herbert remembered a great deal about the city, easily navigating the streets and even remembering addresses, Helen said.

"He wouldn't go out to where he used to live. He didn't want to go there, but he was good with being in the city itself," Helen told *AJNews*.

Herbert returned to Austria a number of times with his wife Bridget.

"Wiener Schnitzel was his favourite meal. Nobody could make it like his mother," recalled Helen, adding that her mother eventually mastered the dish.

In his later years, Herbert doted on his grandchildren, Harley and Zander. His children say he

Continued on page 39

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NWC BBYO welcomes new Regional Director Malvina Rapko

By Matthew Levine, LJI Reporter

On August 1, Malvina Rapko became the newest director for the Northwest Canada region of BBYO. It was a milestone event because although the region encompasses both Alberta and Saskatchewan, she is the first ever director to come from Saskatchewan.

BBYO is a place where Jewish teens develop leadership skills, establish lifelong friendships, advocate for causes they care about and find meaning in their Jewish heritage.

Malvina's family came to Saskatchewan as Soviet Jews when she was just an infant. She attended BBYO from grades eight to twelve serving in multiple positions on the city and regional board. After her time in BBYO she became an advisor for a few years and looks on the whole experience as an important and meaningful part of her adolescence.

Historically, Saskatoon had a presence in the Northwest Canada region but had since lost its way. Regina, on the other hand, has not had any BBYO teen programs in a very long time. Malvina came on as Saskatoon's city director in 2020 to help reinvigorate BBYO for Jewish teens in Saskatchewan. She is now enthusiastic about expanding her role to the entire region.

Malvina talked about Alberta as being a big part of her Jewish upbringing. She attended Camp BB-Riback for nine years and formulated many friendships and connections in Edmonton and Calgary. These connections have helped broaden her understanding of the whole region.

Malvina is enthusiastic about rebuilding chapter identity and teen participation across the region. She is planning to use the chapter building skills that she's developed in Saskatchewan to also strengthen BBYO

in Edmonton and Calgary.

The new director wishes to highlight the importance of welcoming Jewish people from all different levels of religious affiliation to BBYO.

"BBYO is really for all types of Jewish teens, people who are more observant or others who don't feel connected to Judaism," she said, "Doing what I can to make these connections and be a part of all aspects of communities is a focus of mine."

She also supports BBYO's inclusivity through the creation of an environment where teens feel empowered and have opportunities to gain various leadership skills based on their unique interests and personalities. For generations, many teens have felt like they do not fit in because of their differences – they feel like they are on the outside. Malvina wishes to combat this by making BBYO a place for all types of people, and by working to enhance their individuality within the organization.

Another reason teens might feel unwelcome is because of previously formed friend groups that newcomers are not a part of. Edmonton and Calgary's Jewish youth that attend BBYO usually know each other well through Talmud Torah, CJA, HAA or Camp BB-Riback. Malvina explained that in Saskatoon the majority of BBYO teens go to different schools and do not know each other outside of BBYO. Through her work as the city supervisor, she was able to facilitate Saskatoon teens to attend regional conventions for the first time in years. This allowed the kids without friend groups to meet people from Alberta and make larger groups. She believes it is important that everybody has somebody and has seen firsthand that larger groups are there for everyone to find support systems.

Since 2021, Malvina's hard work has resulted in 4-8 teens from Saskatchewan attending each regional



NWC Regional Director Malvina Rapko

convention. This past year, regional conventions have had seventy to ninety total attendees, and two spots on the AZA regional board are held by people from Saskatoon's chapter. Malvina continues to work on improving the connection between Alberta and Saskatchewan but is also working on building the bond with other regions in Canada. She is planning to host a convention that brings Manitoba and Alberta teens to Saskatchewan next year. She is also hoping to plan something for the future with BBYO regions in British Columbia.

Malvina is excited to continue working on our region's future, but feels it is important to acknowledge and appreciate past teams and directors that have shaped BBYO into what it is today. "It's important to recognize that the team that was there before me built something that I am going to be adding to," she explained. "They have helped me reconnect with what's going on in Alberta and have provided me with preexisting knowledge that I can build on."

Adam Sandler

Cont. from page 23

"That was Adam Sandler's daughter, so it was pretty over-the-top, too," said Blake.

The event was notable not only for its famous attendees, including Jennifer Aniston, a close family friend, and Jewish director Judd Apatow, who is Sandler's former roommate. Like the fictional party at the climax of the film, Sunny Sandler's bat mitzvah

was Candyland-themed. Blake took photos of its impressive candy buffet and pink-and-purple color scheme, which directly inspired the movie set.

The crew worked with Heather Glowinsky, the proprietor of Rockpaper Events in Toronto, to sample other glitzy celebrations. But though the crew had fun building elaborate party scenes, they said they also sought to convey the significance of a ritual that unites Jewish families.

"The coolest thing was just seeing that it's so much about family," Blake said. "Just seeing the old grandma

table with one kid there, or the parents all hanging out and they just know each other, and all the kids know each other from going to Hebrew school."

Altschul, who has a Jewish father but did not have a bat mitzvah celebration herself, said the bar-and-bat-mitzvah-crashing season made her rethink her own connection to Jewish tradition.

"I realized how much I know about being Jewish," she said. "I really didn't consider myself so Jewish, and then I realized that my grandma and my dad had actually instilled so many things in me. So that was a nice discovery."

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Zwergfeld *Cont. from page 37*

was a great dad when they were small, but Herbert became distant as they reached their teens.

“He didn’t know how to parent because he hadn’t been parented at that age,” observed Jenn Thomas.

Curmudgeonly, but always with a twinkle, Herbert loved his feather and fur menagerie and reading and listening to Beethoven and Viennese Operettas. He whistled or sang wherever he went.

Herbert never really retired; he loved the law too much for that. After a fall that resulted in a catastrophic brain injury, he died in a Calgary hospital on July 1, 2013 at the age of 85.

Honouring Herbert’s wishes, his children arranged for Herbert’s cremation and for a rabbi then serving a Calgary synagogue to say *Kaddish* for him.

Gerda Mayer, who had attended Stroatley Rough with Herbert, saw his online obituary and reached out to the Fielding family with condolences. Now deceased,

Mayer - originally from Czechoslovakia - was also rescued on the Kindertransport. She went on to become a British poet.

“Herbert’s nickname at Stroatley Rough was Beethoven, because of his hair,” says Helen, who inherited her father’s Jewfro. Her brother Paul, who plays the violin, received his father’s love for music. Paul and Jenn’s son Zander has his grandfather’s intense and probing eyes.

“He passed away two weeks after he retired,” said Jenn Thomas of her father-in-law, poignantly adding, “My plan for his retirement was to try and get him to start talking a little bit more.” Thomas had hoped to encourage Herbert to write his memoirs.

Fortunately, Herbert’s family has delved into his history, a labour of love initiated by his late daughter Christine, the family genealogist. And in 2019, on the fifth anniversary of Christine’s passing, Herbert’s surviving children and grandchildren traveled to Vienna to unveil memorial stumbling stones outside

the last known residences of their grandmother Marie and her brother and sister-in-law, Leo and Stefanie Roubíček, who also perished at the hands of the Nazis.

I began writing about Herbert on the very weekend that Jews around the world read and contemplated *Shoftim* (Judges), the Torah portion in which we are told *Tzedek, tzedek tirdof* - Justice, justice thou shall pursue. And I celebrated Herbert Fielding who devoted his life to that core Jewish value, the flame of his *Yiddishe neshama* - his Jewish soul - unextinguished.

Fittingly, among other efforts to connect with their family’s Jewish roots, Herbert’s children and grandchildren light *menorahs* every Chanukah.

May Herbert Fielding’s family always take comfort in the glow of those candles, the memory of their beloved father and grandfather, and the gift of bringing Herbert Zwergfeld back to his people.

Maxine Fischbein is a Local Journalism Initiative Reporter.

Seven facts *Cont. from page 15*

themes as well. In Ashkenazi tradition, apples are dipped in honey for the delight in literal sugary sweetness and the hope for a fulfilling year ahead. But that’s hardly the only traditional Rosh Hashanah food: There’s also round challah, as opposed to braided challah, which represents the yearly cycle and God’s crown or majesty. Fish heads are traditional in Sephardi Rosh Hashanah feasts — “better the head than the tail” is what I was always taught! (“Rosh” is also the Hebrew word for “head,” and therefore, there is a literal connection to beginnings.) Pomegranates are in season during this time in Israel, and are another traditional Rosh Hashanah treat. They were once thought to contain 613 seeds, the same number of mitzvot (commandments) in the Torah — just don’t tell my daughter, she just started counting!

But, strangely, it’s tradition to avoid nuts!

It is a custom to abstain from eating nuts during Rosh Hashanah for a couple of reasons. According to the Shulchan Aruch, one of the most consulted Jewish law books written by Joseph Caro in the 16th century, nuts not only increase the production of saliva and phlegm in our mouths (a lovely thought) but could perhaps hurt our pronunciation of words recited during services. As any young Jewish child knows, services are already extremely long on Rosh Hashanah, therefore, anything that hinders our ability to pray should be avoided!

The shofar is an integral part of our High Holiday season, although it’s never blown on Shabbat!

You heard me! As mentioned previously, one of Rosh Hashanah’s Biblical names was “Day of Sounding the Shofar,” and only two details are included in its observance as written in the Torah: to hear the shofar and to abstain from work. Shofars are horns taken from kosher animals and can vary greatly in size, color and shape. It also takes a skilled musician to make a decent sound — trust me, I’m not one of them!

The shofar is an ancient instrument of communication (figure our modern TV or cell phone alert) and had a multitude of purposes: to declare battle, welcome Shabbat and a New Moon, announce the reign of a new king and so on. Nowadays, one can hear the shofar blown after morning services every day (excluding Shabbat) in the month of Elul, the month preceding Rosh Hashanah — except for the last day, the day before Rosh Hashanah.

The unique sound of the shofar reminds us of an alarm, a reflective wake up call. Maimonides reasoned that the sound awakens our souls and calls to our attention our actions of our past and what we want to change in the future. We are

tasked to analyze our relationship with God, ourselves and others and to change for the better.

As for the reason for abstaining from blowing the shofar on Shabbat, that’s due to the fear of carrying the instrument itself. The Talmud explains that it was not the actual sounding of the shofar that was forbidden, but the worry of an inadequate shofar blower carrying

their shofar to an experienced shofar blower for help and training on Shabbat that was prohibited. If that is not the most Jewish reason for anything, I don’t know what is!

Wishing you and your family the most healthy, happy, fulfilling new year ahead with blessings abound, Shanah Tovah!



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from the

Sources

by Eliezer Segal

Flocks, fighters - and forgiveness

The solemn liturgical poem “*Untanneh Tokef*,” chanted as part of the High Holy Days service, epitomizes the mood of momentous dread as the Sovereign of the universe sits in judgement over his creatures:

“Like a herder leading his flock, who passes his sheep beneath his staff. So shall you cause to pass, count, measure and reckon the lives of all living beings.”

The source for this simile is in the Mishnah which describes the mood on the annual day of judgment when “all the denizens of the world pass before him like *b’nei meron*.”

I have left this last expression untranslated because its correct translation is indeed a matter of considerable doubt and controversy. Philologists, sages, lexicographers and poets have interpreted the words in very diverse ways.

The physical shapes of Hebrew letters tolerate a certain degree of ambiguity. Specifically, the letters that represent the vowels “i” and “u” are easily confused; and it is not clear whether the text should be read as one or two words. As regards to the correct reading in the Mishnah, there are two main options: “*ki-ve-numeron*” and “*ki-vnei meron*.”

According to the first possibility, humankind parades before their Creator like a “*noumeron*” - a military cohort being inspected by their commander. The Greek “*noumeron*” and its Latin cognate “*numerus*” both denote military divisions; so that the Mishnah’s simile is of a contingent of soldiers undergoing an inspection before their commanding officer. The Babylonian sage Samuel specified that the comparison was not just to some generic army - but to the Hebrew soldiers under King David’s command.

The other variant of the Mishnah’s text was subject



to its own diverse readings and interpretations. The Talmud states that in Babylonia it was customary to explain “*meron*” with reference to a similar-sounding Aramaic word connoting sheep. Rashi explained this image with reference to the procedures for tithing livestock, when the animals are paraded single-file through a narrow gateway and every tenth lamb is designated for sacred use. This analogy was employed by the author of the *Untanneh Tokef*.

Other talmudic teachers envisaged different situations that would necessitate squeezing through narrow spaces. Rabbi Simeon ben Lakish adduced the “Ascent of Beit Horon,” a strategic site that was the scene of military actions during the Maccabean and Roman eras. Rabbi Aha described it as a small, narrow mountain range that could only be traversed in single-file.

Saadyah Ga’on, author of the first known Hebrew dictionary, included an entry for “*maron*,” which he equated with an Arabic root that means “march past” or “pass in review,” especially in a military context.

The liturgical poet Yannai, who lived in Galilee during the Byzantine era, incorporated both interpretations in his poem for Rosh Hashanah. In one place he writes, “As we are passed under the staff like sheep by the one counting them, you will appoint for us an advocate.” A few lines further down it says, “The king will cause all the denizens of the world to pass before him like a *noumeron*.”

Several medieval manuscripts of prayer books and liturgical poetry contain the vowel “u,” indicating “*noumeron*” - even though the word is split into two parts (as “*kivnu-meron*”). Though there is considerable debate and hesitation about the question, this has become the generally preferred reading in scholarly circles.

Moving beyond the lexicographic and academic questions raised by these texts, several authors strove to elicit spiritual insights from the different interpretations.

Rabbi Samuel Edels (Maharsha) equated the three interpretations with the three classes of people who stand in judgment before the divine tribunal: The sheep, destined for slaughter, stand for the confirmed evildoers. The heroic soldiers symbolize the perfectly righteous. And those struggling to keep their balance along the perilous trail represent the average flawed individuals who strive to maintain their moral balance.

Rabbi Hayyim Joseph David Azulai and Rabbi Joseph Hayyim of Baghdad (the “Ben Ish Hai”) found in the three categories allusions to the Supreme Judge’s desire to tip the scales to the advantage of the Rosh Hashanah defendants. Thus, comparing us to sheep, who are utterly lacking in intelligence, allows us to plead that fundamentally we are no better dumb animals, and hence not of sound enough mind to deserve punishment. The Ben Ish Hai explained, “Even when sheep cause damage to the foliage, the owners do not hold them liable. And so it is with respect to Israel - even though they sin, the Holy One treats them like sheep.”

As regards that image of an ascent through a precarious mountain trail flanked by deep gorges on either side - this also works to the benefit of mortals, as a factor that would mitigate a severe verdict. It evokes the picture of an Everyman who is plodding cautiously, clinging to a narrow path enclosed on either side by barriers. Rabbi Azulai explained this imagery in the sense that, from one side, the physical constitution of our bodies impels us to pursue the vanities of the material world, while on the other side we are continually bombarded by temptations from the evil inclination (“The devil made me do it!”).

The Ben Ish Hai noted that Jews are particularly vulnerable to negative influences when living amidst impure foreign cultures. Samuel’s analogy to the warriors of King David’s army also works to our advantage by urging G-d to give us some credit for our ceaseless daily battles to eke out honest livelihoods for our families. Furthermore, the merit of righteous ancestors like David can be invoked even if our personal virtues are not adequate for the purpose.

The preachers and poets who crafted these scenarios had to steer a cautious course. On the one hand, their audiences must be alerted to the grave consequences of their transgressions. And yet the prospect of severe judgment must not cause them to despair of repentance.

Hopefully, we will all emerge from the experience with gleaming fleeces or spotlessly groomed uniforms, as the case may be - worthy of enjoying a blessed new year.

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

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Shana Tova to the whole community. Dan Moser, Editor Alberta Jewish News

Israeli-Palestinian cooperation continues but it's seldom reported

By Michael M. Cohen

(JTA) — In January 2001, I was working at the Arava Institute for Environmental Studies, located on Kibbutz Ketura along the Israeli-Jordanian border. Since 1996, the institute has included Israeli, Palestinian, Jordanian, Moroccan, American and other college-age students from around the world. It also has several transboundary research centers, including our recently established Center for Climate Change Policy and Research, and our Center for Applied Environmental Diplomacy.

From Jan. 21-27, 2001, Israeli and Palestinian negotiators at Taba, Egypt, came as close as they ever have to reaching an agreement. I thought the work of the Arava Institute would make a perfect story — with the Institute modeling what the negotiators were trying to achieve some 45 miles south of us, just across the Egyptian border. I gathered materials in Arabic, Hebrew and English about the institute and headed there. The Israelis were very suspicious but let me through, while the Egyptians took my materials and put me in a room with a soldier and his machine gun outside the door. Eventually, a military official made a call to Cairo, and I was given permission to proceed.

In Taba, I found a group of reporters sitting at a round table. I made my pitch, inviting them to see the institute as an actualization of what the negotiators were working to achieve. Their response? I was told there is hard news, always to be covered, and soft news, if time permits and if it hasn't been touched upon recently. My story was neither.

This past spring, I would once again be made aware of that lesson — I call it the “Asymmetry of the Sensational.”

In December 2020, Congress passed the Nita M. Lowey Middle East Partnership for Peace Act (MEPPA). Created through strong bipartisan effort, this is one of the most significant and innovative pieces of congressional legislation addressing the Israeli-Palestinian Conflict. MEPPA authorizes up to \$250 million over five years to promote economic cooperation and people-to-people programs; advance shared community building; and engender dialogue and reconciliation between Israelis and Palestinians.

Within the legislation, Congress appointed a Partnership for Peace Fund Advisory Board. Senator Patrick Leahy named me to the board, based on my decades' involvement with the Arava Institute. In February, over three days in Jerusalem, Tel Aviv and Nablus, the board experienced a universe of Palestinian-Israeli collaboration, described by a young Israeli woman at TechSeeds for Peace as “statements of defiance, and friendships as radical action.”

Another program we visited was at the Wolfson Medical Center in Holon, which runs an Advanced Trauma Life Support curriculum for Israeli and Palestinian trauma surgeons. These activities optimize

trauma care for local communities, creates shared experiences and builds deeper respect and lasting partnerships. Reflecting on such teamwork, Dr. Adam Goldstein told an interviewer, “In the coming days, years and decades, I hope the selflessness, the lack of ego, the teamwork and diversity and mutual respect — can be a model for our entire region.”

The goal is to bring these societies to a tipping point so they can see one another in a different light. These projects produce effective, measurable results that shape strong, respectful relationships between Israelis and Palestinians. The unending violence between Israelis and Palestinians signals they are stuck — they need an off-ramp. Greater knowledge of these programs is one way to that off-ramp.

With such positive results, why don't more Palestinians and Israelis know about these programs and initiatives? Blame the Asymmetry of the Sensational.

In his poem “The Diameter of the Bomb,” the Israeli poet Yehuda Amichai explores how an individual act of violence expands from its “thirty centimeters” to “distant shores.” The multiplier effect of violence and extremist language far outweighs the affirmative consequences of MEPPA programs, as well as the work of more than 170 Israeli and Palestinian institutions in the Alliance for Middle East Peace (ALLMEP). On our MEPPA visit this past spring, it was so clear that, with all the positive results from these programs, fanatics need to do far less to have greater impact.

Why is the Asymmetry of the Sensational so effective? A part of our brain responds to trauma with fear, fight and flight responses. Violence and extremist voices play into and feed off that fear, creating a deadly spiral. That fear is real and leads to negative perceptions between people; the weekly headlines steer us in that direction. It is easy to see why there is so much distrust between Palestinians and Israelis.

The U.S. government over the years has invested millions of dollars, beyond MEPPA, in Palestinian-Israeli civil society. As large as \$250 million is, it's not enough. The International Fund for Ireland spent \$40 per person in Northern Ireland on MEPPA-type projects. This relatively large expenditure was critical in paving the way for the Good Friday Agreement, which ended three decades of violence between Protestants and Catholics. At present, only \$2 per person is spent on Palestinian-Israeli enterprises.



Members of USAID's Partnership for Peace Fund Advisory Board, on a three-day visit to Israel and the West Bank in February 2023, visited the workshops of Making Peace, where Israelis and Palestinians create affordable solutions for the elderly and disabled. (Fabian Koldorff/REUT)

The international community needs to come together and coordinate vast increases in the support of these programs. That investment needs to be augmented by appointing someone whose sole task is to wake up every morning and focus on advancing peaceful co-existence between Israelis and Palestinians. Appointing a Liaison to Israeli-Palestinian Civil Society at the U.S. Embassy in Jerusalem would signal a greater integration of MEPPA, related U.S. funding and current policy.

In addition, Israelis and Palestinians need to grasp that peace is not the final destination. It is a means and not an end. Peace does not erase all disagreements. The Good Friday Agreement did not end tensions between the two communities in Northern Ireland, but it did take violence, death and extremism out of the equation so that a healthier reality could emerge.

MEPPA and ALLMEP create an essential step in that direction, with Palestinians and Israelis building mutual trust through their engagements with one another. Tareq Abu Hamed, the executive director of the Arava Institute, makes that point. “Water is not the scarcest resource in the Middle East, trust is,” he says. “We build trust between students and between researchers.”

Differences may remain, but trust creates the will to work together to overcome those gaps. Trust is fundamental to generating the conditions for Israelis and Palestinians to have the better future they deserve.

In the Asymmetry of the Sensational, one violent act or extremist statement quickly travels far and wide. We need to reverse that asymmetry and amplify quieter, transformative, positive actions between Palestinians and Israelis.

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OU Initiative creates support network for rabbis

For rabbis of small to midsize Orthodox communities in cities like Edmonton, and San Antonio, Texas, professional life can feel lonely.

“As the sole Orthodox rabbis of their towns outside Chabad, these rabbis deal with issues impacting the entire spiritual life of their community,” says Orthodox Union Department of Synagogue Initiatives National Director Rabbi Adir Posy. “They are dealing with the *eruv*, *kashrus*, the *mikvah*, *chevra kadisha* and conversion. That’s a very unique and often very heavy responsibility for one individual.”

Orthodox Union (OU) Executive Vice President Rabbi semichas Moshe Hauer empathizes with these rabbis’ unique situations.

“Within larger Orthodox communities, rabbis have local peer partnership and support,” he says. “In smaller communities the rabbi tends to be more isolated, making ongoing support and networking opportunities so much more valuable. We must strive to be there for those who need us most.”

Recognizing their distinct challenges and opportunities, the Department of Synagogue Initiatives recently hosted a *chaburah* of a dozen rabbis from small to midsize communities for a day of *chizuk*, inspiration and education at the OU headquarters in Manhattan.

“These rabbis are doing incredible and important work and deserve significant investment from the *klal*,” says Rabbi Posy. “That’s one of the messages we wanted to impart in creating this *chaburah* and hosting this event.”

The oldest department in the OU, the Department of Synagogue Initiatives provides vision, leadership, and programmatic support to Orthodox communities and congregations throughout North America. Its goal is to strengthen communities, congregations, and their constituencies, by providing religious, educational, and social programming on relevant and timely issues that impact the lives of individuals and families.

A large part of the department’s focus is rabbinic support. For the last eight years, it has united cohorts of rabbis based on their commonalities in *chaburahs* who gather in person as much as possible to network and share personal or professional challenges in a safe space with others living the same experience. About 12 different *chaburahs* comprising different niches — such as rabbis in the first few years of their pulpit, for example — meet on a rolling basis over the course of the year.

“The best support tool in the arsenal of a rabbi is other rabbis in similar situations,” says Rabbi Posy. “We fundamentally believe that a more inspired, empowered, energized and supported rabbi is a better rabbi, and everyone benefits from that.”

This was the inaugural cohort of rabbis from

small to midsize communities, and participants stemmed from Edmonton as well as San Antonio, Texas; New York’s Poughkeepsie, Mount Kisco and Albany; Wilkes-Barre, Pennsylvania; Richmond and Norfolk in Virginia; Louisville, Kentucky; and Orlando, Florida.

“This gathering provided a unique platform for rabbis to share creative ideas related to communal development within the contexts of their particular communal reality,” says OU Managing Director of Community Engagement Rabbi Yaakov Glasser. “The Rabbis also enjoyed learning from world-class experts in *halachic* areas that they consistently navigate in their work.”

The *chaburah* centered on both professional development — offering resources and insights on topics like *kashrus*, *mikvah*, conversion, broader communal relationships and issues prevailing in their communities — and personal development, including work-life balance, rabbinic loneliness, and the idea of being everything to everyone. Sessions were facilitated by OU Executive Vice President Rabbi Moshe Hauer, OU Director of Halacha Initiatives Rabbi Ezra Sarna and OU Kosher COO Rabbi Moshe Elefant.

“These OU leaders have such incredible knowledge and are wonderful sources of guidance,” says Rabbi Posy. “The chance to sit down with them excited many participants because of the unique insights and experience they bring to the table.”

Beyond its supportive framework, the *chaburah* enabled participants to foster relationships and network with one another beyond the event.

“The connections the rabbis make as part of these *chaburahs* often extend to other circles, whether to shul presidents or other community members,” says Rabbi Posy. “They in turn build their own networks and achieve really wonderful things.”

The event also provided a platform to discuss the OU’s growing support of emerging communities, an initiative supported by former OU President Steve Savitsky and his wife Genie through the Savitsky Family Communal Growth Initiative. Recently, the couple made a very generous investment that will expand the OU’s strategic approach to North American Jewish communal development.



Rabbi Guy Tal from Beth Israel Congregation in Edmonton speaking with Rabbi Shlomo Krasner from Poughkeepsie, New York at an OU event to offer support to Rabbis in small and midsize communities.

Savitsky joined participants for part of the day, and appreciated the opportunity to hear the rabbis’ perspectives on how their communities can best be supported.

“Genie and I are delighted to see our gift being used to enable these and other rabbis to meet the challenges of their respective communities,” he says.

As founder of the highly-successful Orthodox Union Virtual Jewish Community Home Relocation Fair, Savitsky’s passion is working with this population, says Rabbi Posy.

“There was some really good information sharing between Steve and the rabbis,” he reflects. “It was special to connect this donor to the frontline people who are the beneficiaries of his family’s gift.”

Rabbi Dovid Kaplan has served as the rav of Wilkes-Barre’s Congregation Ohav Zedek and a satellite location in Kingston, Pennsylvania, for nine years. Of some 2,000 Jews in the region, his *kehilla* comprises about 110 families and singles.

Rabbi Kaplan loves his job and congregation, but is challenged with growing his community against the backdrop of a somewhat aging population. The chance to connect with OU leadership and colleagues living similar experiences at the *chaburah* was a tremendous source of *chizuk*.


“It was a very profound day,” he says. “It was very meaningful and inspiring to know that we are in it together, and wonderful to share experiences and camaraderie. I look forward to reconnecting either virtually or in person with fellow *rabbanim* in the very near future.”

Eight weeks of summer fun at JCC Day Camp!





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*from
 the Zivot
 Family* 

Wishing a Happy New Year to the entire community

From all of us at
Alberta Jewish News:

*Deb Shatz, Dan Moser, Sandra Edwards,
 Sandy Fayerman and
 Maxine Fischbein.*



Zimtsterne: German star cookies for the Yom Kippur break-fast

By Ronnie Fein

This story originally appeared in The Nosh.

When people deny themselves food for an extended period of time, they're usually ravenously hungry and find themselves thinking about consuming huge amounts of food. But it's not a good idea to pack it in too quickly. It's too hard on your digestive system.

So when Yom Kippur comes to a close, I make it easier for my family and friends and follow the age-old wisdom of transitioning from the fast to the main meal by offering my guests a light nibble as they come into my home after synagogue. I serve sliced apples and honey, hummus and pita wedges and, for those who prefer something sweet, zimtsterne cookies.

The German word zimtsterne translates to "cinnamon stars." These star-shaped cut-out cookies are actually a German Christmas specialty. (It might go without saying that when these cookies are served for Christmas they are NOT in the shape of a star of David.)

But for observant Jews, they are also traditional for Yom Kippur, when they are known as erste sternchen, or "first stars," because they are a reminder that before you can break the fast, you must be able to see the first evening stars that appear in the sky after sundown.

There are endless variations on this cookie; I make one version with flour and honey, which is more like a traditional gingerbread cookie. But the more popular recipes, like this one, are basically warmly spiced nut-meringues with meringue frosting. They are compellingly crispy at first bite, then ever-so-slightly chewy; the cinnamon-clove fragrance is spellbinding.

You are also free to get creative with your cookie shapes! And here's a bonus: they are gluten-free.

If you have never tasted zimtsterne, consider adding these cookies to your holiday menu.

Ingredients

- 2 ½ cups finely ground almonds or almond meal
- 1 tsp ground cinnamon
- ⅓ tsp ground cloves
- ½ tsp salt
- 1 tsp grated fresh lemon peel
- 2 large egg whites, at room temperature
- 1 tsp lemon juice
- 1 ½ cups confectioners' sugar

Instructions

- Line a cookie sheet with parchment paper.
- Place the almonds, cinnamon, cloves, salt and lemon peel in a bowl, whisk to blend the ingredients and set aside.
- Beat the egg whites in an electric mixer starting at low, then increasing the speed to medium-high for 1-2 minutes or until bubbly. Pour in the lemon juice and beat at medium-high for another 2 minutes or until soft peaks form. Gradually add the confectioners' sugar and beat at high speed for 4-5 minutes or until stiff and glossy.
- Remove about ⅓ of this egg mixture to a bowl and set aside.



Add the almond mixture to the remaining (⅔) mixture and stir to mix the ingredients thoroughly.

Roll the dough between two sheets of parchment paper to ¼-inch thickness. Place on a baking sheet and freeze for 30 minutes.

Preheat the oven to 300°F.

Use a star-shaped cookie cutter (we used a 3-inch cutter) to cut out the cookies, and place on your prepared baking sheet. Gather the trimmings, re-roll and cut until all of the dough is used up.

Spoon the reserved ⅓ egg white mixture atop each of the cookies, and use a small spoon or pastry brush to spread evenly to the edges.

Bake for about 12-15 minutes.

This recipe makes about 19 cookies using a 3-inch-wide cookie cutter. You can make these cookies as much as a week ahead. Keep them tightly sealed so they'll stay crispy.

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



from Jackie Halpern
and
Glenn Solomon

Wishing the entire community
a happy new year.
Shana Tova Umetukah!



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Cheryl, Jason,
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שנה טובה ומתוקה

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שנה טובה ומתוקה

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from Shannon, Jeff,
Max, Noah and
Evelyn Albert



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Wishing family and
friends a sweet new year
from Lauren & Sam Bell

Shana Tova -
Happy New Year!
from
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a sweet new year
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a sweet new year
from Harvey Cyngiser and family

שנה טובה
from Judy Shapiro and
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Chag Sameach
- Happy Rosh Hashanah
from Sharon Batshaw & Family

Best wishes to everyone
for a year filled with
good health, peace
and happiness.
from
Judith Hagan-Conn



Wishing family and
friends a sweet new year
from Annabelle Bondar

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from Marnie,
Darren, Jonah
& Chloe Bondar



Chag Sameach
- Happy Rosh Hashanah
from
Sheila Bermack
and family

שנה טובה

from
Sandy & Bernie Corenblum
and family



Chag Sameach
- Happy Rosh Hashanah
from
Shirley & Al Chafetz

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



from
Kim, Alex, Adam
& Zach Chulsky

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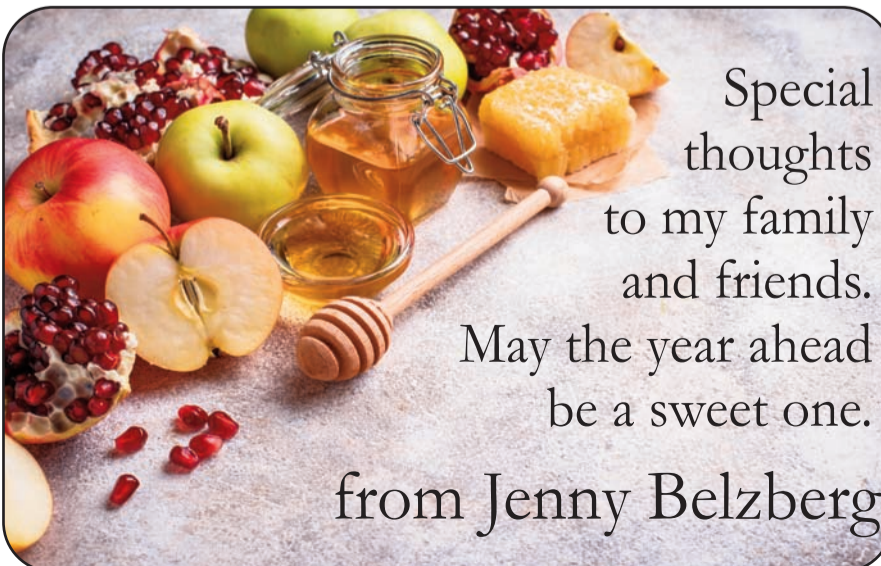
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Special thoughts to our family and friends.
May the year ahead be a sweet one.



from Ruth Dvorkin,
Susan Dvorkin, Dara,
Spencer & Josh



Special thoughts to my family and friends.
May the year ahead be a sweet one.
from Jenny Belzberg



שנה טובה ומתוקה
Best wishes to everyone for a year filled with good health, peace and happiness.
from
Jerry and Fay z"l
Schwartz

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



*from
Jeff Eichler
and Rich Eichler*



Happy new year to the entire community from Michele Doctoroff, Ted and Sydney Switzer



Chag Sameach - Happy Rosh Hashanah from Tracy Rumig & Steve Eichler



Shana Tova from Faith Dubisky

Happy new year to the entire community from Sandy Fayerman

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



from Sam, Cindy, Rebekah, & Josh Feldman

Chag Sameach - Happy Rosh Hashanah



from Therese Groner and family

שנה טובה

from Maxine & Milt Fischbein

Happy new year to the entire community from Gabriella, Aviva, Jazlyn, Marcy and Albert Fialkow - Century 21 Bravo



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

Wishing family and friends a sweet new year from Halley & Bruce Girvitz



Wishing family and friends a sweet new year from Anne Goresht & Fran Goresht

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

Shana Tova from Rabbi Mark Glickman and Dr. Caron Glickman



Chag Sameach - Happy Rosh Hashanah from Vivian and Ben Herman

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

from Louise Glin and family



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



from Eva & Gordy Hoffman and family

Wishing the community all the best for this New Year!



from Rabbi Cantor Russell G. Jayne & Mr. Russ Janiger

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

from Arlein Hoffman Chetner & family

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



from Jackie and Hayim Hamburger & family

Wishing family and friends a sweet new year

Love from Mel and Gail Ksienski & family

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



from Janis & Brian Kowall and family

Wishing the entire community a happy new year. Shana Tova Umetukah!



from Lily & Bill Lister and family

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

from Sandra & Harold Lipton & family

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

Holiday Greetings


Shana Tova
from Rhonda Barad,
Steve Kaganov & family




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

Chag Sameach
- Happy Rosh Hashanah
from Helena Barker
& Israel Lachovskiy




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



Wishing the entire community a
happy new year. *Shana Tova Umetukah!*

Wishing family and friends
a sweet new year
from Lea Kohn & family

Wishing family & friends
a sweet new year
from Therese Nagler




from
Roz Mendelson
&
David Hodgins



Shana Tovah -
Happy New Year!

Wishing the entire community
a happy new year.
Shana tova umetukah!

Wishing family and friends
a sweet new year
from
The Molotsky Family




from
Miriam Milavsky
and family



from
Josh, Michelle,
Spencer and
Jordan Orzech




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




Wishing the entire community
a Happy New Year
Shana Tova Umetukah!

Wishing family and
friends a sweet new year
from Al Osten




Wishing family and friends
a sweet new year
from
Roz & Danny Oppenheim



from
Walter Moscovitz




Wishing family & friends
a sweet new year
from Jane Paterson
and family



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

Wishing the entire community
a happy new year.
Shana Tova Umetukah!

Wishing family and friends
a sweet new year
from Cynthia & David Prasow
and family




from
Murray Robins
and family




from
Sandy & Larry
Martin



Shana Tova
from Beth & Lorne Price
and family



Chag Sameach
- Happy Rosh Hashanah
from Carol Ryder




Wishing family & friends
a sweet new year


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



Wishing family & friends
a sweet new year
from Rochelle Rabinovitz
and family



from
Raechelle, Lorne,
Shoshanna and
Leo Paperny



from
Ron Plucer
and family

Wishing the entire
community a happy
new year. *Shana
Tova Umetukah*
from
Marina Paperny
& Shep Sector
and family

Wishing the
entire community
a happy new year.
*Shana Tova
Umetukah!*
from
The Oppenheim
Family

Wishing the entire community a happy new year. Shana tova umetukah!



from
Pnina and Mark Rubensohn
and Family.
Michelle and Bronwyn Leifer

Wishing family and friends a sweet new year



from
Betty Sherwood
& Jim Casquenette

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

from
Hilda & Lenny Smith
and family



Wishing family & friends a sweet new year from Irene and Stuart Ross and family

Wishing family and friends a sweet new year from Diana Kalef, Elliott, Jonah, and Micah Steinberg

שנה טובה ומתוקה

from
Gail, Dean, Bryan,
Ellie, Matthew,
& Rayna Staniloff



Wishing family and friends a sweet new year from Cheryl & Morley Shore

Wishing family and friends a sweet new year



from
Jessica Starkman
&
Jamie Churchward
and family



Wishing family and friends a sweet new year from Faigel & Lenny Shapiro



Shana Tova from Medina Shatz, Randy Best, Scout and Blueberry

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

from Stan & Carey Smith and family

שנה טובה

from
Gail & Brian Sidorsky
and family

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



from
Esther and
Gary Silberg

שנה טובה ומתוקה

from
Darlene Switzer Foster,
Bill Foster and family

Wishing family and friends a sweet new year



from
Dorothy Hanson,
Sheldon Shagal
& family

Wishing family and friends a sweet new year



from
Evelyn Sheftel
Shapiro & family



Wishing the entire community a Happy New Year. Shana Tova Umetukah! from the Balaban family



Wishing the entire community a happy new year. Shana Tova umetukah!

from
Marilyn Libin
& Jed Gaines

Wishing the entire community, a Happy New Year

תכלה שנה וקללותיה
תהל שנה וברכותיה

FROM ZOHAR
& DAVID WALLACH



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

from Mark & Amalia Mandel and MHM Professional Corporation

It's Moments Like This



Calgary Jewish Federation has been providing support in every type of Jewish moment – in times of crisis and in times of calm, we are building community and changing lives.

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JOIN US TO KICK OFF THE 2023 UJA CAMPAIGN!



WALK 'N' ROLL

Come together to celebrate our community and all that Jewish Calgary has to offer!

SUNDAY, SEPTEMBER 10

Kick off the UJA 2023 Campaign at 10:00AM with a **5km walk or run** along the reservoir starting from the Paperny Family JCC.



Then meet us back at the JCC field at **11:30AM** for a **lively concert**, games, food, and more!





SONSHINE & BROCCOLI

Join us for a super-fun **community concert** at **11:30AM** with




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TUESDAY, SEPTEMBER 12
7PM • TEMPLE B'NAI TIKVAH




JOIN US FOR AN EVENING OF MUSIC FEATURING MUSICIANS FROM THE CLORE CENTRE FOR PERFORMING ARTS IN KFAR BLUM




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FEATURING OUR COMMUNITY MEMBERS FROM YOUNG TO YOUNG AT HEART!

SUNDAY, OCTOBER 22

3PM • PAPERNY FAMILY JCC



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FOR MORE INFORMATION CONTACT SYDNEY TRUAX AT 403-537-8592 OR STRUAX@JEWISHCALGARY.ORG

Ways to Give



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Together with our partners we're building and supporting a safe, equitable, inclusive, and healthy Jewish community.



