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Cover art: Bouquet © by Lily Rosenberg. On exhibit at the TBT Gallery in Calgary.
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Strengthening safety measures at the CJA

By Joseph Tappenden

In the wake of the horrific events that transpired on October 7th, we have implemented a number of enhanced security measures at the Calgary Jewish Academy. As always, the safety of our students, staff, and community remains our top priority. Unfortunately, as a result, our baseline funding has run out and our security budget is now exhausted.

In February, we launched our security fundraising campaign and we are truly grateful for the generous support from those who have made donations and commitments. To date we have raised over \$52,000 and are still seeking community support to help get to our goal of \$75,000.

A few initiatives we plan to undertake involve additions to our security camera system, maintaining a physical security presence and upgrading building infrastructure. Adding to our security camera system is crucial. This entails installing new cameras and replacing aging ones to ensure comprehensive surveillance coverage across every corner of the CJA's property, thereby fostering a secure environment for all.

In addition to technological upgrades, the CJA has proactively contracted additional security personnel to patrol the premises, particularly during high-traffic periods like recess. This heightened foot patrol presence serves as a deterrent to suspicious activities and provides an added layer of security for students and staff alike.

Furthermore, infrastructure upgrades are essential for reinforcing the physical integrity of our building. This includes replacing exterior doors and upgrading their locking mechanisms, as well as replacing sets of windows that are a part of the original construction of the building. These windows are in classrooms, that are adjacent to entry points, and would be installed to match the metal-clad windows that were recently installed in 2022. Exploring the possibility of implementing additional locking mechanisms within the interior of the building, such as remote-controlled magnetic locks and upgraded door handles and locks



On March 21, 2024 CJA students united with Jewish communities worldwide in a solemn gathering to recite the Shema. This gathering holds profound significance. Intentionally coinciding with the Fast of Esther, our collective recitation of the Shema was dedicated to the 134 hostages who have been held in captivity since October 7th.

for classrooms, is also on the agenda.

Your support is critical in ensuring the safety and security of the CJA community. If you are able to do so, please consider making a meaningful contribution to this campaign.

To make your gift, please call Joseph Tappenden at (403) 253 3992 or visit: www.cja.ab.ca/support-security-needs-at-the-cja/

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Applying the Passover symbols to modern times

By Rabbi Russell Jayne



Rabbi Russell Jayne

The *Seder* plate, an emblematic fixture of the *Seder* meal, carries with it profound significance in the observance of *Pesach*. Laden with symbolic foods such as an egg, shank bone, *karpas*, *charoset* and *maror*, it helps us narrate the story of liberation from Egyptian bondage in a very real and visceral way. However, this year, with the conflict between Israel and Hamas continuing to spread its shadow over all aspects of Jewish life and observance, these symbols are taking on new meaning for me as I continue to reflect on the complexities and challenges of the region.

The *maror*, or bitter herb, has usually represented the bitterness of slavery. Today, it seems to mirror the bitterness felt by both Israelis and Palestinians amidst the protracted conflict. Each side has endured so much suffering and loss, with a deep bitterness deeply entrenched in our collective consciousness. The bitter

taste, which always brings tears to my eyes, can serve as a reminder of the need for us to acknowledge and address the grievances of both peoples, fostering empathy and understanding.

Charoset, a sweet mixture of fruits and nuts, is used to symbolize the mortar used by our ancestors in Egypt, and also to sweeten with hope the bitterness of slavery. Because it is a diverse mixture, it has the power to represent the interconnectedness and shared history of the many diverse peoples who call this region home. It can serve as a metaphor for the necessity of cooperation and reconciliation because, despite our sometimes divergent narratives and aspirations, all who live in the land are inexorably linked by geography, history, and destiny.

The salt water into which a green vegetable or *karpas* is dipped symbolizes the tears shed during our time as slaves. Presently, it is a powerful reflection of the ongoing cycle of violence and sorrow perpetuated by Hamas' attack on October 7th, and the tears of mourning shed for lives lost and futures shattered by this conflict. Yet, because the *karpas* is dipped into this water of sorrow, we acknowledge that there is hope for renewal and transformation. Our tears do not have to be the last word. There is always the possibility for healing and reconciliation, even in the face of seemingly insurmountable obstacles.

The *z'roa*, or roasted shank bone, traditionally has represented the *Pesach* lamb sacrificed during the Exodus from Egypt. Today, it serves as a stark reminder of the sacrifices made by our people in the pursuit of our freedom, self-determination, and security. This conflict has exacted a heavy toll, with lives lost and families torn apart. The roasted shank bone should be a symbol of the continuing sacrifices that will be made by our people to overcome adversity and build a better future for all.

The *beitzah*, or roasted egg, symbolizes rebirth and renewal. Even as this war continues to rage, the presence of a egg represents a shared hope for a just and lasting peace. Like the egg, fragile yet full of potential, peace requires nurturing and protection. It necessitates the collective efforts of Israelis, Palestinians, and the international community so that conditions may be created to foster dialogue, reconciliation, and coexistence.

Finally, the *matzah* or unleavened bread, embodies the haste with which our ancestors fled Egypt. In the context of this current conflict, it has the ability to symbolize the urgency we must feel in addressing the root causes of violence and injustice endemic in our society. Just as our ancient ancestors journeyed in haste from bondage to freedom, so too must we now embark on a similar urgent journey towards peace and release from the toxicities that continue to poison our ability to see the image of Divinity in all creation.

The *Haggadah* enjoins each and every one of us to see ourselves as having literally come out of Egypt. I believe that by looking at the symbolic foods associated with the *Seder* meal through a deeper and broader lens we can facilitate that ancient charge by using this year's festive gatherings to contemplate and deeply assess the complexities of this conflict and how to navigate our way through the current wilderness. So, as we gather around our *Seder* tables this year, let us both reflect on the lessons of the past and work towards a hopeful future that can be the ultimate expression of *Tikkun Olam*, a world freed from conflict and oppression.

Chag Pesach Sameach! Happy Passover to all!

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

‘Here to Tell’ will be exhibited at AGA in November

By Maxine Fischbein, LJI Reporter

Here to Tell: Faces of Holocaust Survivors is coming to the Art Gallery of Alberta (AGA) in Edmonton November 28, 2024 through February 9, 2025.

The brainchild of Marnie Bondar and Dahlia Libin, co-chairs of the Holocaust and Human Rights: Remembrance and Education department of Calgary Jewish Federation, the exhibit debuted at the Glenbow at the Edison in Calgary in May 2022, attracting more than 10,000 visitors. A second exhibit at the Calgary Public Library was seen by thousands more.

The Edmonton exhibit will feature evocative portraits of 60 Alberta-connected Holocaust survivors and brief bios describing their lives before, during and after the Holocaust. Accompanying the exhibit will be a documentary that provides insight into the making of the original exhibit, which featured 160 survivors, some of whom share their experiences on-camera.

“Some of the survivors lived in Edmonton or had a connection there,” said Bondar.

“During the Edmonton run, we will be encouraging Edmonton survivors and their descendants to share their images and stories as *Here to Tell* continues to

expand its digital collection,” Libin said.

“*Here to Tell* is a unique educational opportunity honouring the resilience and lived experiences of Holocaust survivors and their connection to Alberta,” said AGA Executive Director and Chief Curator Catherine Crowston.

For more information about *Here to Tell: Faces of Holocaust Survivors*, go to www.heretotell.com.

הנהלת תרבות

JFSC PRESENTS:

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For tickets and information on Donation Opportunities:
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BETH TZEDEC CONGREGATION

Celebrate the

Second Seder

Tuesday, April 23 at 5:30pm

Join us for a remarkable night of song and storytelling on the second night of Passover.

Register by April 12 at www.bethtzedec.ca



Let our people go

By Judy Zelikovitz



Judy Zelikovitz

Passover is a story of survival and courage. At the heart of it, over these 2,000 years, our tenacity as a people and our willingness to stand up to those who would do us harm have remained steadfast.

One of the most widely observed Jewish holidays, Passover is a cherished opportunity for families and friends to gather and conduct the Seder, a retelling of our

ancestors' story, beginning with a call from Moses to 'let my people go' and concluding with the Jewish people's freedom from slavery in Egypt.

But, this year, hundreds will mourn losses of family and friends murdered on October 7. More than 100 families in Israel will have empty seats around their Seder table, as their loved ones remain captive, held by Hamas terrorists in Gaza.

And hundreds of thousands, from both the north and south of Israel, will celebrate our ancestors' return from Exodus away from their homes, having been displaced by the violence so heartbreakingly started on October 7.

During the Passover Seder, we count the ten plagues that G-d wrought upon the Egyptians. Today, one is confronted with the modern-day plague of antisemitism and Jew-hatred at levels never seen. The recent surge in online antisemitism continues to gain force, as misinformation, disinformation, plain old lies, and age-old conspiracies about Jews and Israel's past and present capture the attention and play on the credulity of many around the world.

Since October 7, even more online Jew-hatred and anti-Israel vitriol has been spilling onto the streets in cities across the world, endangering Jewish lives and, among our most elderly, evoking comparisons to a pre-WWII Europe they witnessed first-hand and prayed never to see again.

Online hate engenders real-world threats and violence, and Canada is not immune to this radical rise in overt hatred toward Jews. In some prominently Jewish communities in Canada there have been bomb scares in synagogues, bullets fired at Jewish schools, attacks on Jewish businesses, and hateful graffiti on Jewish homes.

We have seen a wave of protests rife with violent hate speech – calls for "Free Palestine" or "From the river to the sea" – often strategically located to target Jewish neighbourhoods, schools, community centres, and businesses.

On campuses nationwide, Jewish faculty, staff, and students have been made to feel unsafe, insecure, and even threatened.

These problems are not small. But neither are they new or insurmountable. CIJA's mission to protect the quality of Jewish life in Canada has never been more meaningful, even crucial. Our team – across Canada and Israel – has spent every waking hour meeting with

government officials, providing interviews and information to media, intervening with schoolboards and university administrations, working with local federations and grassroots Jewish community groups, and planning events and rallies, all to ensure the voice of the Jewish community is heard – to combat antisemitism, safeguard the security of the Jewish community and our institutions, educate Canadians about the important role Israel plays in Jewish life and identity, and to advocate on behalf of Israel and for the return of the hostages.

We are working with government to advocate for long overdue legislation to address online hate, demanding accountability from social media platforms, institutions, and organizations. We are asking for – and receiving – grassroots help to participate in Action Alerts demanding change. We are using – and training community members and allies to use – social media as a force for good – to change the narrative, to educate, counter disinformation, and to inform.

Over these past months, CIJA has been involved in many battles – some lost, but many won. There have been moments of fatigue, sometimes even tears, and days when the weight of our work felt overwhelming. But we have drawn strength from the resilience of our brothers and sisters in Israel and from the courageous heart of the Jewish communities we serve in Canada.

As we recall the story of Passover at the Seder table, let's take a moment to remember both our ancestors' journeys and our personal responsibility to ensure that, as it has for countless generations, our historic will to fight oppression will sustain us today.

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

Canadians file for judicial review of Ottawa's funding of UNRWA

On April 4, Canadian families who lost loved ones in the horrific Hamas terrorist attacks on October 7, 2023, together with the Centre for Israel and Jewish Affairs (CIJA), filed a Federal Court application for

judicial review of the Government of Canada's decision to resume funding for the controversial United Nations Relief and Works Agency (UNRWA), contending that the decision to do so was patently unreasonable

because it violates Canadian law.

The legal challenge is led by well-known Ottawa-based human rights lawyer Lawrence Greenspon and co-counsel Jillian Siskind, members of CIJA's Legal Task Force. In compliance with Federal Court rules, this application had to be submitted within 30 days of the Government's decision.

"Canadian money given to UNRWA will only help Hamas continue attacking Jews and other Israelis," stated Richard Marceau, CIJA Vice President,

Continued on page 30



As we gather with family and loved ones around the Seder table to celebrate the eternal and unyielding strength of the Jewish People, we pay tribute to those Israelis who are being kept away from their Seders, their families, and their lives.

Here at home, Jewish Canadians are facing extraordinary challenges. Now more than ever, for the sake of our collective future, we must work together to confront them.

Head to www.cija.ca/4morequestions to include Canadian Jewish Advocacy as part of your Seder.



The Centre for Israel and Jewish Affairs is the advocacy agent of Jewish Federations of Canada – UJA, representing Jewish Federations across Canada.



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The awesome possibility of change: Lessons from an only kid and its pursuers’ pursuers

By Rabbi Mark Glickman



Rabbi Mark Glickman

On April 22, Jews will gather around our Seder tables as we have at this time of year for many centuries. There, through prayer, song, and lots of unleavened food, we will retell and relive the experience of our ancestors’ exodus from Egypt and their journey toward redemption. And as the Seder draws to a close, we will sing – again, as we have done for ages – about a

little goat: *Chad Gadya*.

The song is an Aramaic ditty, vaguely reminiscent of “I Know an Old Lady Who Swallowed a Fly.” Here, we sing about a goat that “my father bought for [a pittance] – two zuzim.” The song is fun at first: A cat comes along and eats the goat; then comes a dog who bites the cat, and a stick that beats the dog. In short order, each victor is itself vanquished – fire burns the stick, water quenches the fire, and an ox drinks the water. It’s almost like a children’s book.

Then, however, the song turns dark. A butcher slaughters the ox; the Angel of Death kills the butcher, and the Holy Blessed One Destroys the Angel of Death.

God wins in the end, and Death is vanquished. Children’s literature this ain’t.

Of course, this isn’t really a song about a goat. Most commentators understand the goat to represent the Jewish people, and the song therefore serves as a reminder that those who oppress us will one day receive their due. And that God wins in the end.

But a close look at the song through this lens soon reveals a problem. If the goat represents us – the Jewish people – then presumably, the goat is good. If the goat is good, then the cat who bites it is bad. That would make the dog who bites the bad cat a *good* character – one who overcame the oppressor. Continuing in this vein, the stick who beats our good dog, is bad. The fire: good. The water: bad. The ox: good. The butcher: bad. The Angel of Death: good. The Holy One of Blessing: bad.

Wait! Something’s gone wrong here. We can debate who the good guys and who the bad guys are in history, but certainly we can agree that, if anything we’ve learned about Judaism is true, then Death can’t be a good guy and God the villain. In fact, it must be just the opposite!

Maybe, the lesson here is both obvious and profound. Maybe, over all those *Chad Gadya* generations, one or

more of those oppressors – the cat, the stick, the ox, or whoever – actually *changed* at some point. Maybe the whole enterprise of categorizing the world into heroes and villains is wrong, because most of us are both at some point in our lives.

Intuitively, we know this. People change. Otherwise good people can do horrible things, and scoundrels can transform themselves into saints.

These days, however, this lesson is vitally important to remember. Conflict and violence abound these days, but people can change. Today’s enemy can become tomorrow’s friend; today’s friend can betray us and become hostile.

People change, and that makes our every relationship uncertain. What fear that can cause. And what awesome possibility and hope it can bring.

As we sing *Chad Gadya* this year, let’s do so in the hope that sticks that cause pain can one day create shelter; that biting cats and devouring dogs can one day become our best friends; and that one day soon, God’s hope for a better and more peaceful world will be realized for all human beings.

Chag Pesach Sameach – may you and your loved ones have a joyous Passover.

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

Our cover: Spring begins with colour at TBT Gallery



Artist Lily Rosenberg

By Shelley Werner

Temple B’nai Tikvah presents an exhibit titled “Light Will Win Over Darkness” featuring Calgary Artist Lily Rosenberg. The vibrant image on the cover of this month’s Calgary edition of Alberta Jewish News is part of this stunning exhibition.

Passover brings a time for renewal and new beginnings, with hopes for the warmth of the season ahead. Artist Lily Rosenberg ushers in this season with a joyful display of colour and a playful sense of artistry in the TBT Gallery. Her work is presented in a variety of media, from pastels, acrylic paints to ipad images. All are vibrant and infused with a sense of immediacy, allowing the viewer to find themselves

surrounded by movement and intensely passionate art.

Curator Jennifer Eiserman says, “what unites the evolving styles and media of Lily Rosenberg’s work is colour. Vibrant, saturated, warm hues infuse her work across the decades of her oeuvre. This colour speaks to Rosenberg’s engagement with Life, which is situated in her deep faith. She perceives the Divine force that emanates from all Creation and reveals it to us through her work.”

Lily felt there was a need to express that the light of hope will win over the darkness of war. In her works she has added one flower that was dimmer, contrasted to the brightness of most of big light flowers. She has made one of the flowers a little darker to emphasize the play of the light. She is very pleased with the direction of the work. She says, “I’m having so much fun that people will

have fun also looking at it; that’s why I stuck with painting with different media and I’m still doing it.”

Rosenberg used to paint from photos and from memory. Recently she would do “plein air painting” which means painting outside in a natural setting. She goes outdoors and takes her little knapsack and sits down to paint. It became an inspiration for her because she realized that when working from a photograph, she would be limited with what is shown within the photo frame; when she’s painting in real life she can see a live bird go by, and add it to the picture. She can look around and notice a bridge, and decide immediately to add it to the painting.

Continued on page 15

Bernard (Bernie) Magidson z”l

Thank you to our wonderful family, friends and community members for the outpouring of support through attending minion, shiva visits, food and the many donations and special words written about our dad.

With much appreciation,
the Magidson, Green, and Wolf Families

Wishing everyone a happy Passover!

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

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Chag Sameach!

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

The Exodus Reenactment

By Rabbi Nachum Aaron Kutnowski



Rabbi Nachum Aaron Kutnowski

It is an exciting time in Alberta as the last of the surprising snow falls melt away and spring season begins to blossom and bloom around us. As Jews, this time of year is not solely a physical rejuvenation and awakening, but a spiritual one as well, as we prepare for the holiday of Pesach - the time of our national freedom from bondage.

This historical event is memorialized annually with the positive commandment to tell about the miracles experienced by our ancestors in Egypt on the night of

the fifteenth of the Jewish month of Nissan. This is learned from the verse: "Remember this day, on which you left Egypt..." (Shemot 13:3). This is learned from this verse as well: "And you shall tell your child..." (Shemot 13:8). Though, one might erroneously conclude that this commandment can only be done with those who have children, Maimonides, in his codification of Jewish law entitled Mishneh Torah, clarifies: "And this commandment is obligatory even when one does not have a child" (Mishneh Torah, Sefer Zemanim, Hilchot Chametz U'Matzah 7:1). We can see this idea in the following Talmudic excerpt: "The Sages taught: If his son is wise, he asks [the Ma Nishtana]. And if he is not capable, his wife asks him, and if not, he asks himself..." (Tractate Pesachim 116a).

It seems noteworthy that the Torah, the Divine word of G-d, would frame the commandment to remember the Exodus of the Jewish people from Egypt as a matter that a parent passes down to a child. Since it was expressed this way, how exactly does a lone individual actualize this aspect of passing down the story of the Jews going free and what is the greater significance of this idea?

A plausible explanation could revolve around the concept of the "inner child." Each individual carries within themselves a metaphorical representation of their inner child - the *Pintele Yid*. This is the part of us that retains innocence, purity, and openness to learning. Just as a parent imparts the story of liberation to their child, each person can connect with their own inner child to rejuvenate their spirit and experience personal freedom.

Actualizing this aspect involves introspection and storytelling, not necessarily in the traditional parent-child dynamic but even within ourselves. By revisiting the Exodus story, reflecting on its significance, and internalizing its lessons, individuals can nurture their inner child and embark on a journey of personal liberation.

The greater significance lies in the idea that liberation is not solely an historical event but a continuous process of spiritual growth and renewal. By embracing the commandment to remember and retell the story, each individual can reawaken and reaffirm their connection to their heritage and express appreciation for their freedom.

Have a wonderful Pesach.

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



Purim fun at HAA, with costumes, bag decorating, mishloach manot exchange, a talent show and an amazing carnival.





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CMDA special dinner says thank-you to donors and supporters

An evening filled with the taste and freshness of an Israeli Mediterranean Kosher dinner, combined with the stories from a frontline MDA speaker, and fantastic Israeli and local entertainment, awaits guests at the CMDA “Am Israel Chai” donor and supporter appreciation event on Sunday June 2.

Sharon Fraiman, the dynamic CMDA Western Region Director and her dynamo team of volunteers are busy planning a fantastic evening at the Carriage House Hotel and Conference Centre. While the event will be everything guests have come to expect from

Sharon’s CMDA events there’s a very serious side. “Just imagine, since October 7 the pressure and demands on the MDA,” says Fraiman. “There are so many heroes, including the MDA team who continue to put themselves in harm’s way to save lives. That’s what this event is about, saving lives through our support.”

Keynote speaker Raphael Herbst, the Deputy Director, International Relations for CMDA will give his account on the attacks of October 7th.

The Am Israel Chai dinner features a menu of Israeli and Mediterranean dishes, each one selected by Sharon. Guests will be treated to the song stylings of Israeli musical sensation, Dor Shimon, a runner-up on the TV series *Rising Star to Eurovision*, and the popular local violinist Steven Klevsky, who always entertains with his upbeat renditions of all the tradition favorites.

“We are so grateful to our donors and supporters,” says Fraiman. “Am Israel Chai!” Tickets are \$125.00, sponsorship packages are available. For tickets and more info please contact, Sharon Fraiman, CMDA Western Region Director at sfraiman@cmai.org or 587-435-5808.

Please purchase tickets at cmaidai.org/calgala.



Am Israel Chai

CMDA appreciation event to the donors, supporters and MDA workers & volunteers

Sunday June 2, 2024

The Carriage House Hotel & Conference Center

Cocktail Reception 6:00 p.m. | Main Event 7:00 p.m.

Kosher dinner reception | Semi-formal/business attire

Join the CMDA Calgary chapter for an exclusive evening celebrating the lifesaving work of Magen David Adom

ENTERTAINMENT



Dor Shimon
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KEYNOTE SPEAKER



Raphael Herbst
Deputy Director, International Relations Magen David Adom

Testimonial on the attacks of October 7th.



Sharon Fraiman
Western Region Director

C: 587-435-5808
E: sfraiman@cmaidai.org

TICKETS

\$125 per person

cmaidai.org/calgala

Ways to address October 7 at your family seder

(Kveller) - Why is this Passover different from all other Passovers? So many of us are still reeling from the October 7 attack in Israel and the ongoing war. And while a seder brings the opportunity to lean on tradition, you may also want to acknowledge this unprecedented time in a way that feels right for your gathering. We hope this guide of seven extra rituals and elements for your seder offers an opportunity to reflect, mourn and celebrate as a family and community this Passover.

Empty chairs at your table

While some families leave an empty chair for the prophet Elijah, you may choose to leave more empty chairs this year to recognize all those celebrating without lost loved ones at their tables this Passover. You may choose to include images and names of victims or hostages that you're honoring.

Before starting the seder, say: Let's take a moment to talk about the extra empty chairs at our table — they represent people who will not be able to celebrate with their families this year.

Extra maror? Changing up your seder plate

During what feels like an especially bitter time, adding extra maror, bitter herbs, to your seder plate can give room for that grief. Other additions to your seder plate that might feel especially resonant include an olive or olive oil as a symbol of the olive branch — a hope for peace. You can also subtract things from your plate to honor those experiencing hunger.

When introducing the seder plate, say: You will notice the seder plate looks a little different tonight — we have extra maror to note an especially bitter year, and we've added the olive/olive oil to remind us of hopes of peace.

A fifth question

The Four Questions, traditionally recited by the youngest guest at the table, is one of the most touching parts of the Passover seder, a reminder of Jewish continuity and survival. This year, you may want to

ask the central question one more time — “ma nishtanah ha'layla haze mikol ha'leylot?” — as a chance for guests at the table to share how this Passover feels different than other years. Ideally, you can give everyone's feelings respect and space, and not make it a moment for bitter family arguments. This could be a good chance for kids to express their feelings and struggles about these past months, and for adults to be vulnerable.

After singing the fourth question, say: Now we are going to sing the question one more time, and everyone can take a turn answering: How does Passover feel different to you this year?

The four precious children

As we talk about the four children and their various questions — or lack thereof — let us be grateful for all the children at Passover tables this year, for all their questions (yes, even their million “whys”), and for how much richer they make our world.

After the four children, say: Let us remember that all children — wicked, wise, innocent and those who do not know how to ask — deserve safety, peace and space to prosper.

Extra plagues

What are the plagues we feel we are experiencing this year? Let's pour out some extra wine or juice for them. How does the plague of darkness feel especially connected to this moment? Discuss.

After the ten plagues, use one of these prompts
What does the plague of darkness mean to us this year? What is one thing we've done to bring in light?

Now, let us go around the table and everyone

can say what has felt like the biggest plague of these past few months.

A moment of gratitude

“Hakarat todah” is the Hebrew term for gratitude. We can take a moment to say what we're all grateful for at this seder as we finish our meal with full tummies. We can also appreciate how this will not be the experience of everyone this Passover.

As you near the end of the seder, say: We feel so fortunate to be able to be together tonight. We feel such a sense of gratitude — “hakarat todah” in Hebrew — for being able to hold this seder. And yet we think, again, of all those who cannot.

Next year in Jerusalem

As many of us say this traditional line at the end of our seder, let us consider what we would like the next year in Jerusalem to look like. What are our hopes and dreams for the reality in the holy city and land?

Consider closing your seder with a song that connects us to these wishes, like “Oseh Shalom.”

At the end of the seder, say: Before we all say “L'shanah Ha'ba'ah be'Yerushalayim,” let us try to imagine what we'd like next year in Jerusalem to look like.


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Celebrating Purim at the Calgary Jewish Academy



On March 22, 2024 we celebrated Purim at the Calgary Jewish Academy! From a vibrant parade showcasing our amazing costumes to a captivating Megillah reading led by our talented Grade 6 class, it was a day filled with excitement. As part of our festivities, we encouraged students to bring boxes of mac and cheese to use as groggers and then to donate to Wynne's Pantry at Jewish Family Service Calgary. The day wrapped up with a fantastic school-wide bingo and Purim carnival, bringing smiles to all!

JNF Calgary hosts Negev Event on May 9

The Calgary regional office of Jewish National Fund of Canada will host their annual Negev Event fundraiser on May 9, 2024. They will be hosting an inspiring evening with special guest, IsraeliAmerican Actor and Activist Yuval David. This event raises funds for social-service infrastructure projects in Israel, and it is JNF Calgary's most important fundraiser of the year.

This year's Negev is raising funds to rebuild Kibbutz

Kissufim, one of the many kibbutzim damaged or destroyed by Hamas on October 7th. They will be building important communal spaces for children and youth, to hasten their return home and support their recovery from trauma.

The event will also feature remarks from Tai Shaul, former commander in the Shin Bet (Israel's FBI) and the Israeli Navy's undercover operations in Gaza. He is a native of Kibbutz Kissufim and has been put

in charge of its rebuilding.

Please inquire about Sponsorships, or Advertisements in the commemorative Program Book either by phone at 403-255-0295 ext.1, or by email, calgary@jnf.ca.

Questions may be directed to Elliott Steinberg, Executive Director, JNF Calgary (Southern Alberta), 403-255-0297 or elliott.steinberg@jnf.ca.

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Violins of Hope will be in Calgary May 3 – June 16

By Maxine Fischbein

The sublime sounds and stories of the Violins of Hope— formerly owned and played by Jewish musicians murdered during the Holocaust—will soon speak to the souls of thousands in Calgary.

The one-of-a kind collection, which includes a viola and a cello, consists of stringed instruments collected, repaired and preserved by the late Tel Aviv-based luthier Amnon Weinstein and his son and fellow-craftsman Avshalom (Avshi) Weinstein, who lives in Istanbul.

Sixty-four of these treasures are coming to Calgary. Most will be exhibited—and some played by visiting artists— at the National Music Centre from May 3 to June 16 while others will be featured in a May 15 concert by the Calgary Philharmonic Orchestra, conducted by Juliane Gallant.

Each of the Violins—permanently housed in Israel—tells a unique story. Some were played in the ghettos, some in the death camps. Many feature inlaid stars of David, usually denoting a klezmer. One bears a swastika.

All were either purchased by or donated to the Weinsteins’ non-profit Violins of Hope organization.

“The National Music Centre is pulling out all the stops to ensure that the Violins of Hope leave a lasting impression on people of all ages,” said Calgary Jewish Federation Holocaust and Human Rights: Remembrance and Education Co-Chair Marnie Bondar.

“They have made it their mission to learn as much as possible about each violin, adding richness by insuring that some of the lesser known stories about the violins are shared.”

“We dedicated a considerable amount of time to building on all the research that already pre-existed from other institutions,” said Jesse Moffatt, senior director of collections and exhibitions at the NMC.

The goal is a value-add for visitors to the NMC, and Moffatt hopes some of the research done by the NMC team will be useful to other organizations as they host future exhibitions.

“We are excited that our annual Holocaust Education Symposium will be held at Studio Bell, where Calgary and area high school students and teachers can interact with the violins while learning about the musicians who once played them,” adds co-chair Dahlia Libin.

Some 2,700 Grade 11 students and their teachers will be participating in the Symposium, which takes place May 6-10 and May 13-16.

While the teens—like all visitors to the exhibit—will be grappling with challenging subject matter, the violins and their stories will hit some high notes too.

According to Moffatt, 26 of the best-documented instruments will be used to tell stories, while seven will be utilized in public programming. Eighteen violins—about which very little is known—will be featured on a sculptural element created especially for the Calgary exhibit.

The remaining instruments will be put in the hands of Calgary Philharmonic musicians as they rehearse for the May 15 concert.

Visitors to the NMC will learn of the violin thrown from a cattle car on a train from France bound for Auschwitz, another buried under snow in the Netherlands and one that saved the lives of Jews forced to play in a concentration camp orchestra.

“We are lucky to be able to host an international exhibition,” said Moffatt, adding that this is a first for the NMC.

The fact that the Violins of Hope provide a point of entry for Holocaust education, and that the Weinsteins have made the stringed instruments usable by musicians, “really resonated with our philosophy,” Moffatt said, adding that the NMC takes pride in its large collection of restored instruments, which artists are encouraged to play.

“The intention is that these instruments and their stories live on,” said Moffatt, who himself comes from a background in restoration.

The Violins of Hope exhibition is centred on seven themes: Historical context of the Holocaust; the history of the collection; three generations of the Weinstein family (Amnon Weinstein’s father was also a violin



Amnon Weinstein, of blessed memory, in 2009, holding two of the violins in the collection, taken at the Beth Tzedec Congregation Jewish Film Festival. Photo courtesy of Harvey Cyngiser.

maker); Bronislaw Huberman and his founding of the Palestine Symphony Orchestra (later the Israel Philharmonic Orchestra); Jewish Luthiers; music in the concentration camps; and music as resistance.

“Within each one of these themes you have individual stories linked to the objects, so it becomes a more fulsome story, a more fulsome opportunity to educate people,” Moffatt said.

There will be concerts, including some within the exhibition spaces, and an artist-in-residence program

Continued on page 26

Violins
of Hope

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Violins of Hope is an exhibition of historic instruments that survived the Second World War. The collection of instruments come from a variety of backgrounds but are tied together through the singular history of the persecution of European Jews and the Holocaust.

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Doors open one hour early for a pre-concert meet and greet with Avshi Weinstein, owner of the violins.

With gratitude, we recognize our many donors for ensuring that the music of the Holocaust is remembered.

Hungering for peace

By Rabbi Ilana Krygier-Lapides



Rabbi Ilana Krygier-Lapides

drama, technological advances and opportunities for vast knowledge, philosophical challenges and moral quandaries.

Now, as I get older, what I hunger for more than anything, is peace. Peace of mind, peace for Am Israel, peace for the economy, the government, the world. I don't know if this is because, as I get older, I get wiser or just more tired, but I do know that I have had enough of interesting times and would be thrilled to be bored.

This has been an extraordinarily difficult time for all of us. Coming off the heels of what we thought was the worst thing that could happen, a world-wide pandemic, we are at war and the ripples of fear and antisemitism have caught our people by surprise and confusion. We are waiting with bated breath for our hostages to be found or released, and, in the meantime, it feels like we are crazed moths, flinging ourselves against the glass, frantic to claw toward the light of our taken brothers and sisters. As we slam ourselves over and over, getting bloody and battered and trying to function despite the suffering, we reach out in desperation for help from our allies and find waning support. Our hearts cry for all the innocent lives lost

while we feel betrayed by the criticism and misunderstanding. We can't process the trauma or grieve properly because we are still in the middle of the crisis.

And even more frightening is not knowing when and how this will all end. Not knowing how long this will go on, not knowing how many people's lives will be lost and hurt. Not knowing, not knowing, not knowing.

It is tempting, at times like this, to turn inward and become isolated in powerlessness and fear. But just as our ancestors left the slavery of Egypt, so do we need to leave the place of hopelessness. It is also tempting, during this time of stress and strife, to turn on one another. To find small differences in politics or philosophies and use those to divide and hurl accusations without the benefit of civil discourse and the nuance necessary to express complete truth. But our tradition teaches us that it is only together, as a people, and with faith in the Divine, that we can even begin to withstand this grief.

As Pesach approaches and we find ourselves in our own personal Mitzrayim – our narrow places – from which we need redemption, it is our Kehillah, our community, that can provide a soft place to rest. We must support one another and strive to understand despite our exhaustion.

It is so much easier to be binary, to let our brains rest by allowing arguments to be black and white, but we must resist. We are the People of the Book and it is our duty, despite the relentless fatigue, to find and explain truth, in its wholeness.

These heartbreaking times can only be transformed into wholeness and peace, true shalom, if we stick together with one another and with our faith.

There is a poem based on a writing by Professor Michal Walzer that reminds us:

Standing on the parted shores of history,

Celebrating Purim



Everyone had a great time celebrating Purim at the Paparny Family JCC in Calgary.

**we still believe what we were taught
before ever we stood at Sinai's foot:
That wherever we go, it is eternally Egypt,
that there is a better place, a promised land;
that the winding way to that promise
passes through the wilderness.
That there is no way to get from here to there
except by joining hands,
marching together.**

We are the family of Am Israel. Let us gather at this time of Pesach, tell the story to our children, pray for the release of our captives, and the end of this war, and try to have gladness.

From my family to yours, I wish you a happy, kusher Pesach. May it bring meaning, health, and peace. L'Shanah Haba'ah B'Yerushalayim.

Rabbi Ilana Krygier-Lapides is the Assistant Rabbi at the Beth Tzedec Congregation and has an Independent Rabbinic practice as the Rocky Mountain Rabbi.

Chag Pesach Sameach

Wishing you peace and blessings this Passover.



Rebecca Schulz
MLA, Calgary-Shaw



Mike Ellis
MLA, Calgary-West



Eric Bouchard
MLA, Calgary-Lougheed



Muhammad Yaseen
MLA, Calgary-North



Ric McIver
MLA, Calgary-Hays



Myles McDougall
MLA, Calgary-Fish Creek



Tanya Fir
MLA, Calgary-Peigan



Calgary couple bears witness via Shurat HaDin Mission

By Regan Treewater

Journalistic objectivity is a hallmark of the profession, and a standard that the greater public depends on from their news-media. I have begun to find it increasingly challenging to achieve this ideal of pure objectivity in my writings related to Israel since October 7, 2023. As time marches steadily forward and hostages have not been returned to their families, it is difficult to find the correct words to give voice to stories that break my own heart so profoundly. In lieu, for this article, I can offer honesty – honesty that is absolutely saturated with passion for Israel and the Jewish people, without the patronizing deception of preformed objectivity.

On March 28, I had the opportunity to interview Calgaryans, Dr. Marty Cole and his wife Cathy Cole, who recently traveled to Israel as part of “The Bearing Witness Mission” organized by Shurat HaDin and have returned to their home in Canada to carry on the monumental work to increase awareness of the brutality, carnage, and antisemitism of this century’s hideous modern-day pogrom. What they saw, and the survivor testimonies they heard will continue to haunt them, and in this way they, and other mission participants, will speak for and support those who continue to suffer. I have shed a quiet tear from time-to-time while conducting interviews. It is much easier to hide this over a phone call, but on this occasion, I could not conceal the quiver in my voice, or muffle my sniffles with any modicum of finesse. The experiences that the Coles recounted should be heard and prolifically shared.

During COVID Cathy occupied some of her time at home enriching her mind and soul with webinars and online activities. “Shurat HaDin was founded by an incredible woman named Nitsana Darshan-Leitner, and during COVID I participated in an online event she spoke at,” said Cathy. “I receive emails about their activities, and when I saw that they were organizing this mission to Israel, I right away told Marty that we needed to go. I had been wanting to return to Israel since October 7. I think we have all



Cathy and Marty Cole preparing meals for soldiers and Cathy, with Suzi Dil picking mandarins at Kibbutz Be’eri. Photos supplied.

wanted to help in some way.”

Founded in 2003, Shurat HaDin is a non-government organization based in Israel that devotes its efforts to “bankrupting terrorism one lawsuit at a time,” by representing families of victims of terror. Marty is a recently retired physician, and Cathy has made an unofficial career of speaking out for Israel. Although neither of the Coles have a background in law, “Shurat HaDin is focused on pursuing anti-terrorism efforts through the international legal system, but what this mission was about encompassed so much more,” explained Cathy. “Nitsana and her team are tireless. They’ve fought antisemitism in so many different forms around the world,” continued Marty. “Although we also found time to do volunteer work while in Israel, this was about helping us to bear witness so that we could share with our communities.”

While the couple traveled throughout Israel on a full coach-bus of Americans and British program participants, their daughter Rachel tracked their movements with the ‘FindMy’ app on her phone. “They have to scramble the GPS signals in parts of the country to prevent drone attacks,” explained Cathy. “So sometimes our GPS signal would show us in places like the Beirut-Rafic Al Hariri International Airport, resulting in a panicked phone call asking where we were.”

Initially this could be an amusing anecdote to share following their journey, but for Cathy and Marty, their daughter’s constant worry about their safety and

whereabouts was just another reminder that so many still do not have answers about the welfare of their loved ones and have been forced for the last six months, to live in a constant state of anxiety.

This anxiety was a reality for Iris Haim whose son Yotam was sadly killed by friendly fire on December 15. After being held hostage for more than two months, he escaped along with 2 other hostages. Not being recognized, the 3 were killed. The Coles had the opportunity to meet Mrs. Haim during their trip and were moved by her resilience and compassion. Following her son’s tragic death, the grieving mother bore no hatred or anger.

“She invited the IDF soldiers who mistook her son for one of the terrorists to come to her home for a hug,” Cathy recounted emotionally. While speaking with Shurat HaDin, Mrs. Haim showed the group pictures of her handsome son with vibrant red hair. The first question asked by the group was how such a visibly Jewish young man could be mistaken for a terrorist. Mrs. Haim then explained to the group that her son’s captors had shaved his head to make him less recognizable and due to lice.

Cathy and Marty have traveled to Israel many times, but they knew that the somber tone of this trip meant that each day would be an emotional journey. “We met a young Rabbi who was doing his *miluim* service. He told us that prior to October 7 this usually

Continued on page 24

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A Roaring 20s High Tea was held at the Paperny Family JCC last month. Everyone dressed up and enjoyed a fun-filled afternoon with refreshments by Karen’s Café and Catering. Photos from JCC Facebook.



Chag Pesach Sameach!

Rachel Notley

LEADER OF THE OFFICIAL OPPOSITION

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CAUCUS

Newly declassified documents reveal why Canada let convicted Nazi war criminals keep their citizenship

By Jackie Hajdenberg

(JTA) — In 1967, Canada’s justice minister was asked to strip citizenship from a former Nazi who had been sentenced to death in the Soviet Union.

The minister, Pierre Trudeau, declined to do so. Although the USSR had convicted the Latvian man of murdering Jews in the Holocaust, Trudeau argued that Canada had not erred in granting him citizenship when he first applied.

“The applicant’s obligation is to satisfy the Court that he is of good character,” Trudeau, who would later become Canada’s prime minister, wrote in a legal opinion at the time. “He is not required to satisfy the Court that he, at no time in his past, committed an opprobrious act. ... From a practical, and indeed reasonable, point of view, few, if any, applicants could meet a requirement of that kind.”

Trudeau’s response was revealed last month when the Canadian government — now led by his son, Prime Minister Justin Trudeau — unsealed documents related to the resettlement of Nazi war criminals in the country. The revelations have come months after a political crisis surrounding the continued presence of former Nazis in Canada.

The documents were part of the Rodal Report, compiled in 1985 and released in heavily redacted form in 1987. They were put together by a Jewish historian named Alti Rodal, who was born in Ukraine and is the daughter of Holocaust survivors. The report was compiled as part of a broader effort, the Deschênes Commission, to investigate Nazi war criminals in Canada.

Last year, B’nai Brith Canada, a Jewish advocacy group, filed a request under the country’s Access to Information Act to have the report’s remaining contents made public. The 15 pages that were unsealed because of the request offer more information about the extent to which the Canadian government was involved in granting citizenship to Nazi war criminals.

The documents show that the elder Trudeau, who became prime minister in 1968 and held that role almost uninterrupted until 1984, warned of dangerous implications were Canada to revoke the citizenship of the Latvian man, known as Subject F.

Convicted in absentia in the Soviet Union of leading a firing squad that was responsible for the deaths of 5,128 Jews, Subject F had been sentenced to death. If Trudeau advised revoking his Canadian citizenship, he could have been deported and executed.

Trudeau ruled that Subject F was not compelled by Canadian law to disclose his misdeeds prior to applying for citizenship.

“There is nothing in the Act to indicate that an application for Canadian citizenship is in the nature of a confessional requiring the applicant to disclose all prior conduct, whether public or private,” he wrote.

Trudeau acknowledged the “anxiety” Canadian Jews and others felt about the presence of Nazi war criminals in their country. But he told the Department of External Affairs that revoking Subject F’s citizenship, and extraditing him, could set a negative precedent for other Canadian citizens.

“While I appreciate your concern for the repercussions and anxiety which you mention, it appears to me, on the other hand, that it would be most ill-advised for the government to undertake this venture which would involve publicly accusing a Canadian citizen of having committed crimes in Latvia in respect of which he has been convicted, in absentia, in Russia,” Trudeau wrote.

According to the Rodal Report, the Canadian Jewish Congress made further attempts to get Subject F deported but was unsuccessful. Subject F died in Toronto in 1983, according to the report.

Trudeau’s ruling came at an intense moment during the Cold War in which acceding to the extradition demand of the Soviet Union would represent a political compromise.

“It’s hardly surprising that, as the minister of justice, he wasn’t just thinking legally, he was thinking politically,” David Matas, B’nai Brith Canada’s senior legal counsel, told the Canadian Broadcasting Corporation earlier in the month about Trudeau. He added, “The bringing of mass murderers to justice should not be sidetracked by political considerations.”

At a press conference on February 2, Justin Trudeau was asked why the government took so long to unseal the records.

“I think people understand that this is both an important part of the historical record, but also one that has implications around privacy, around community cohesion, around the kind of country we



“Those who suffered under Nazi Germany and their descendants want transparency when it comes to this shameful chapter in our history. This is what led to the creation of the Deschênes Commission almost 40 years ago, and why we took this step to make the vast majority of the Rodal Report publicly available. More can and should be done to provide transparency.” – Marc Miller, Minister of Immigration, Refugees and Citizenship

are,” he said. “These decisions are ones that are taken responsibly and never lightly.”

Efforts to make the documents public gained urgency shortly after B’nai Brith requested them when, last fall, a top Canadian lawmaker invited a former Nazi soldier to attend Ukrainian President Volodymyr Zelensky’s speech at Parliament. The speaker of the House of Commons, Anthony Rota, subsequently apologized and resigned, saying he did not know that the man he invited, 98-year-old Yaroslav Hunka, had volunteered with the Waffen SS Galicia Division in Ukraine during World War II. Ahead of Zelensky’s speech, Rota called Hunka “a Ukrainian hero, a Canadian hero, and we thank him for all his service.”

Jewish advocacy groups, including B’nai Brith Canada, immediately condemned the acclaim given to Hunka. B’nai Brith, which has been advocating for the release of the complete findings of the Deschênes Commission since the 1980s, applauded the Rodal Report’s declassification.

“We welcome this almost complete disclosure of the Rodal Report,” Matas said in a statement. “It is now close to 79 years since World War II and more than 37 years since the completion of the Rodal Report. Yet, in light of ongoing mass atrocities in many locations on this planet, and the efforts of many perpetrators to seek a haven in Canada, this Report has contemporary relevance.”

“We cannot learn from the past unless we know the past,” Matas added. “The almost complete disclosure of the Rodal Report is an important step in coming to grips with our past and applying its lessons for the present.”

Best wishes
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Save the date: Edmonton Jewish Film Fest starts May 21

By Susan Schiffman

The Edmonton Jewish Film Festival Committee is cooking up something wonderful!

Putting together a good film festival is a bit like making a good kugel. There are lots of opinions about what should be in it. Some want raisins, others pineapple, some honey others brown sugar, some sour cream others no dairy. You can't please all the people all the time. But, when you get it right and it's delicious, just about everyone will agree.

This year, the Edmonton Jewish Film Festival Committee has made a really good kugel for the community. They have found great films and struck the right mix of genres and geography to keep just about everybody happy.

Opening night is Tuesday, May 21, featuring *Running on Sand*, a delightful Israeli film that hits the sweet spot between light-hearted comedy and serious drama. The film, which is the story of an Eritrean asylum seeker in Israel, stars several African migrant actors, including the very engaging lead actor

Chancela Mongoza. It delivers a heartfelt message about treating people with respect and dignity, no matter where they come from. The screening will be held at Metro Cinema/Garneau Theatre at 7 p.m., preceded by a sponsors' reception at 5:30 p.m. Grateful thanks to the Pertman family for sponsoring the opening film.

On Sunday afternoon, May 26, get ready for something new and different—a *Fiddler on the Roof* sing-along. Come see the 1971 classic film, wear a

Continued on page 33

Spring begins *Cont. from page 5*

Lily wishes that when people view her work, they'll feel she has something to say in a whimsical way; to have a sense of "wow" and a feeling of joy. She usually knows in what direction she's going with the art. "I don't know how the painting is going to appear but I have a direction," says Lily. "If I wish to paint flowers, either I go to Safeway and buy flowers and just look at them, or I paint flowers out of my Imagination."

There was time when all she wanted to do was to paint Israel, Jerusalem, Jaffa; places that she was very familiar with. She felt as if she was staying loyal: Lily's Israeli, "that's what she does" and it was natural. She didn't have to try hard it just came from memory, but now living in Alberta for almost forty-three years, she's starting to see the snow landscape as beautiful and deserving of her artistic attention.

Rosenberg discovered a technique that utilizes big sheets of plastic. She would cover them with paint and create big areas of colors. She realized that acrylic peels very nicely. She could colour the plastic, peel the colours off and put it on with collage it to create a painting. It's hard to believe that these skins could create such vibrant art.

She was very influenced by the artist David Hockney. He had a large show in Toronto that consisted of iPads on the wall. "I was so impressed," said Lily. "I said I want to do that, so I started painting in an app. In the end I have a painting that when it's complete I can save it and print it." Learning this

technique was very exciting because she didn't have to take brushes, books or paper with her. She could sit on a flight and create a painting. If she goes somewhere and has to wait for a long time she takes her iPad. "This was so freeing. I was thinking if Picasso had an ipad he probably would have used it."

Growing up in Israel, living through three wars, and being a child of Holocaust survivors, Lily's inner child would declare "it's not safe, I am not coming out." She did not allow that part of her to emerge. Now after all these years she feels safe enough to allow her to appear. "I said I'm going let her out and she's very joyous. She wants to play; she wants to say 'I can do what I want. I have a voice.' I won't let anybody say it's too childish." Lily feels that this is her authentic self; she now embraces that inner child and says that she is alive now. The art in the show is proof of the artistic expression of her joyous nature.

This show is just the right thing to embrace a feeling of hope for the spring season ahead.

"Light will Win Over Darkness" can be seen until April 30, 2024 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 artist at lilyrosenberg613@gmail.com



Vase © by Amy Rosenberg

Shelley Werner is the host of Art and Scroll Studio zoom series that celebrates the makers and creators of Judaica Art. Next episode is on April 17, with featured artist Karen Kassap.



Chag Pesach Samech

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Grumans Deli announces new delivery service to Edmonton

For year's the Edmonton community has been pining for the delicious offerings found at Grumans Delicatessen in Calgary. Well the wait is now over! Grumans Delicatessen, located in the Britannia neighbourhood of Calgary is very excited to announce their new delivery service to Edmonton. They have partnered with Deeleeo to transport refrigerated boxes of their delicious deli offerings direct to customers in Edmonton. Choose from any of their Deli case items, like sliced Montreal Smoked Meat, house made Coleslaw, Chopped Liver & Potato Knishes.

There's also a wide range of homemade soups and ready to bake meals in their freezer case, and of course all of the freshly baked cakes and cookies are available too. Imagine having their famous New York Cheesecake and Rugelach shipped right to your door! They have a catering menu for the holidays as well, so if you need help with your Passover Seder they can take care of that too.

For more information or to place an order just give them a call at the Calgary store (403) 452-6561 or send Gruman's Delicatessen an email to Britannia@grumans.ca.

Calgarians have had a long love affair with

Grumans. Conveniently located at the corner of Elbow Drive and 50th Ave SW, it is a true deli featuring all their favourites. Breakfast and lunch are served all day and there's catering too, with party platters for entertaining at home or for business.

As far as the Gruman's brand goes, you won't confuse it with any other deli in town. It's blunt, but sincere, like an outspoken Grandmother who's candid and caring at the same time. The brand is witty and equally as proud to be Jewish, as it is to offer non-kosher menu items and ingredients. The "ish" in Jewish stands for classic menu options like the Reuben sandwich, loaded with cheese on meat, it's not kosher but, oy vey, it's delicious.

Order from their 2024 Passover menu by April 15. It includes: Chicken Matzah Ball Soup, Charoset, Bubbys Meatballs, Gefilte Fish, Roasted Chicken and much more. Try some sides including Potato Latkes,



Grumans legendary matzo ball soup.

Roasted Baby Potatoes, Farfel Stuffing, Deli Coleslaw and others. Desserts and snacks include Chocolate Praline Matzo Brittle, Passover Apple Cake, Passover Brownies and others. Visit grumansbritannia.ca and click on Menu to see the full Passover menu.

From their family to yours, Grumans wishes everyone a healthy and happy Passover.

Z'man Herutenu: Our time of freedom

By Rabbi Leonard Cohen



Rabbi Leonard Cohen

According to our Sages, we are obliged to commemorate two things on every Shabbat:

G-d's creation of the Heaven and the Earth; and *Yetziat Mitzrayim*: the Exodus from Egypt.

What is the connection between escaping Egypt and Shabbat? And what makes *Yetziat Mitzrayim* so significant that it stands as the parallel of Creation?

The Ten Commandments are found in two separate versions in the Torah, one in the book of Shemot

(Exodus) and one in the book of Devarim (Deuteronomy). In the version in Shemot 20:8-11, it reads: "Remember the Sabbath day... for in six days the Lord made the heaven and earth and sea and all that is in them, and he rested on the seventh day."

By contrast, we find in Devarim, Chapter 5 verses 12-15: "Observe the Sabbath day and keep it holy... [and] remember that you were a slave in the land of Egypt, and the Lord your G-d freed you from there..."

"These two different versions of the fourth Commandment are the source of the mitzvah of remembering both Creation and Egypt, which we do notably in the Friday night Kiddush (in the phrases "Zecher lema'aseh beresheet" and "zecher liyetziat mitzrayim").

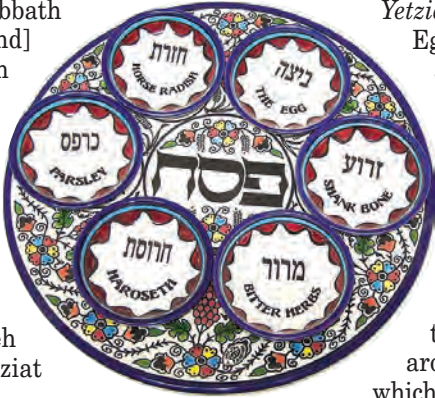
According to Rabbi Ya'akov Filber, both Creation and Exodus from Egypt are not yet finalized processes. Rather, they are each a work-in-progress. We continue each day to do the work, according to Rab Yechezkel Tzvi in "Kol Meheichal," of doing mitzvot to

re-create our world as a better one, to transform it into the world it is meant to be in preparation for Olam Haba (the world beyond ours). We are constantly receiving the Torah. The work of Creation is not done without our input.

And according to Harav Ya'akov Filber, *Yetziat Mitzrayim* -- the Exodus from Egypt -- does not constitute a final achievement of freedom -- rather, it is the start of a process that continues to this very day. Through *Yetziat Mitzrayim*, Hashem granted the Jewish people great powers in order to do Hashem's sacred duties for us in this world. The transition from *avdut* to *herut*, from slavery to freedom, is an ongoing process to transform ourselves and the world around us into a more G-dly one, in which compassion and justice reign.

May this Pesach holiday be an extraordinarily meaningful one for you and you loved ones.

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



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Reflecting on Jewish statutes

By Rabbi Nisan Andrews



Rabbi Nisan Andrews

In the weeks leading up to Purim and Pesach, several supplementary Torah readings are added to the weekly Torah portions. Parshat Shekalim and Zachor are read before Purim, while Parah and HaChodesh are read before Pesach. Each of these additional sections is related to the respective festival it precedes.

We recently read Parshat Parah in the

synagogue. It deals with the ritual of the Parah Adumah, also known as the red heifer, which is used to purify those who have come in contact with a dead body. This purification is necessary for those making pilgrimage to Jerusalem for the Pascal offering, which is timely with the upcoming Pesach holiday.

The Parah Adumah is a Torah obligation that has gained notoriety for its incomprehensibility. Its parameters appear to be so foreign to human logic and cognition that even King Solomon, the wisest of Jewish leaders, was unable to understand its nature.

We traditionally classify commandments such as these Chukot as statutes that we follow without necessarily understanding their reasoning. We list these alongside the other two classes of Torah commandments: Mishpatim and Edot. Mishpatim are social laws necessary to maintain a functioning society. Edot are commandments that remind us of important historical events or truths about the world that we can comprehend. An example of an Edot commandment is the Korban Pesach, which commemorates the Exodus from Egypt.

Rabbi Lord Jonathan Sacks, z'l, Chief Rabbi Emeritus of the United Kingdom and the Commonwealth, questions the traditional definition of a "Chok" as a commandment that appears to have no explanation. In an unpublished sermon, he refers to the Rambam (Maimonides), who points out that according to Sefer Devarim (Deuteronomy 4:6), a Chok will inspire non-Jews with admiration for the wisdom of the Torah and its

people. If these Chukkim are incomprehensible, how can the Torah say that non-Jews will admire them?

Rabbi Sacks' response to the question does not delve into the individual commandments but rather connects them with a common thread. He explains that each commandment serves to unite the Jewish community and prevent assimilation by providing distinct cultural markers.

Consider the laws of kashrut. Nobody knows why some animals are kosher and others are not. Yet, in the 19th century, Jews in Europe were, for the first time in many centuries, able to mix on relatively equal terms with non-Jewish society. But if you wanted social advancement, you couldn't take Lord so-and-so to dine at a five-star kosher restaurant.

There were individuals who concluded that if a command did not make sense, then it did not matter if they broke the laws. As a result, in present times, to quote Rabbi Sacks, "the descendants of those families are very Anglo, but no longer very Jewish."

Kashrut was a unifying force that helped us preserve our Jewish identity. Every nation has its own social laws (mishpatim) and rituals to remember its

history (edot), but we also have chukkim - laws that are not easily understood but have worked like magic to keep us connected to our Jewish heritage.

Our neighbours sometimes saw things more clearly than we did. There were times when we were so eager to fit in with everyone else that we lost sight of the unique qualities that set us apart. Chukkim may seem confusing when examined closely, but from a distance, they represent our wisdom and understanding in the eyes of the world.

The paradox of chukkim is that sometimes others understand what we don't about Judaism, which can be our most significant source of resilience. Our greatest source of strength may often be what we are tempted to throw away.

As we prepare for Pesach while facing the ongoing war in Israel, we have the chance to reflect on the teachings of Pesach and redemption. This holiday has helped us maintain our unique identity and guided us to look back at our past and ahead to our future, even during the most challenging moments in our history.

Rabbi Nisan Andrews is Rabbi at the Congregation House of Jacob Mikveh Israel in Calgary.



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Bill Aizanman z”l: A cherished volunteer

By Harold Lipton and Susan Dvorkin

When John F. Kennedy was inaugurated as President in 1961, he famously stated “Ask not what your country can do for you. Ask what you can do for your country.” The same can be said for one’s community and especially our Jewish community. At a time when many organizations are scrambling to find more volunteers, a dedicated and longstanding volunteer is to be cherished. One such volunteer was Bill Aizanman, of blessed memory.

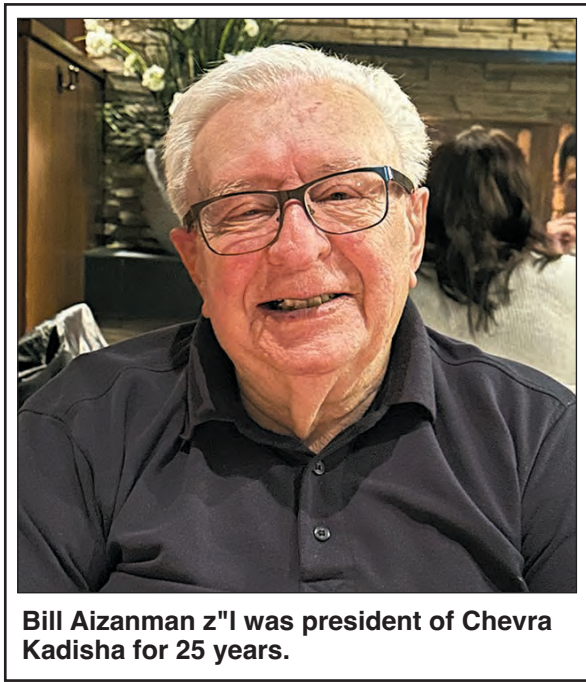
Bill was president of Chevra Kadisha of Calgary for twenty five years, a feat rivalled by few. He was laid to rest March 7, and at his funeral, his daughter eulogized him. She said she once asked her father why he was so dedicated to the Chevra and he told her that when his time came, he hoped there would be somebody there to give him a proper Jewish burial. Many present and past Chevra board members and McInnis and Holloway employees were in attendance at the funeral, which illustrates the relationships Bill formed with the people around him, and the respect he earned from them.

Volunteers at the Chevra Kadisha say they do their work as “chesed shel emet”, deeds of loving kindness, because there is no possibility of repayment from the deceased. Over time, this concept has been extended so that volunteers do not expect acknowledgement for their work, though they are feted once annually by the Chevra at a special lunch or dinner. So what motivates these volunteers to continue with their invaluable work and what should motivate others to join them? Perhaps Bill’s response to his daughter holds one answer. Potential volunteers for any Jewish organization, whether the Chevra or a synagogue or a

Jewish school or a service for the disadvantaged, might consider that the time may come when they or their family will need these services, and volunteering now helps ensure that these services will remain available. Bill was proud of the service the Chevra provides to all members of the Jewish community, regardless of affiliation or financial means, and he promoted that throughout his unequalled tenure as president.

Throughout Bill’s service to the Chevra, he endeared himself to his fellow volunteers and the community through his selfless commitment. Not given to special recognition or flowery speeches, Bill was more likely to be seen at a funeral helping to organize the burial process or donning a fluorescent vest to direct traffic in and out of the chapel grounds. When Bill chaired a meeting, things got done and done quickly. Board members affectionately recount that Bill taught them never to be late for a meeting, because if they arrived more than ten minutes late, the meeting was likely nearing its conclusion, and the cookies he often provided would be long gone.

We live in an era when political correctness is the order of the day. Not so for Bill. When Bill gave an opinion on something, you knew exactly where he stood. This steadfastness and forthrightness marked Bill’s life. After losing his wife Lynne of blessed memory many years ago, Bill moved on with his life without complaint, as his daughter stated at his funeral. His dedication to his children, and later his grandchildren, and his commitment to his community work continued without hesitation. Even in his retirement, he was known to occasionally phone a Chevra executive member and ask how things were going or what was happening about some issue. Bill took the time to get to know the people around him, and to thank them whenever they did



Bill Aizanman z”l was president of Chevra Kadisha for 25 years.

something for him.

Pirkei Avot (Ethics of our Fathers) speaks of the significance of a good name. Several years ago, Bill was presented most appropriately with a Shem Tov (good name) award by Calgary Jewish Federation to honour him for his work. A mensch like Bill is not forgotten, and his memory will indeed be a blessing. May his life and good name also be an inspiration to others about the importance of volunteering to ensure the ongoing presence of needed services. Bill had retired from active service several years ago, but his legacy of commitment to the mitzvah of looking after families at their time of greatest need will endure.

May the Almighty comfort his family among the mourners of Zion and Jerusalem.


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A MESSAGE FROM ADAM SILVER


As we approach *Pesach* (Passover) this year, “*Let my People go*” takes on a whole new meaning for global Jewry. We recently marked six months since the Hamas terror attacks of October 7, and all these months later, there are still over 130 hostages being held captive in Gaza. There are over 1,000 families that are incomplete, that have had family members abducted, murdered, maimed, or all three. For those families, and for us, elements of the ancient Passover story don’t seem that ancient at all.

For those families, their *Seders* will be missing regular guests and loved ones. Many of us will be thinking of the last six months, of the hostages in captivity, and of the horrific atrocities perpetrated by Hamas. We will be thinking of the potential gifts and accomplishments taken from the world that day, and the lasting impact of those losses. Some people already leave an empty place setting and chair at their *Seder* tables for victims of terror, for incarcerated family members, or for other reasons. This year, I would like to encourage even more of us to leave an empty chair and place setting for the hostages, the murder victims, and the volunteers and soldiers who are away from their families to defend Israel and its people.

The Passover story is one that spans many years, taking the Jewish people from slavery to freedom, from oppression to *Eretz Israel*. It is also a story of challenge, perseverance, and resilience. The Israelites, in their darkest moments, question the strength, faith, and dedication it will take to fight back against the Egyptians, and to depart on an unknown, uncertain journey through the desert to the Promised Land. Over the last six months, we have certainly seen darkness and depravity. We have experienced a world that is upside down in its morals and truths. But we have also seen amazing strength and resilience in our own Jewish community – initially filled with fear, anger, and bewilderment, we see community members attending programs in large numbers, proudly wearing their symbolic jewellery like a *chai* or *Magen David*, and standing up against antisemitism wherever they encounter it. We have also seen allies, though not as numerous as we would hope, standing by our sides with unwavering support.

These have not been easy times. In fact, they have been devastating and demoralizing. Yet, through leaning on one another and on our community, we continue to weather the storm. Israel is not defeated, and the people of Israel are resolute. This year, at our *Seders*, we will proudly and loudly proclaim “*L’shanah Haba’ah B’Yerushalayim*” – Next year in Jerusalem! – knowing that this year’s recitation means more to us than ever before.

Wishing for brighter and more peaceful days ahead, and sending best wishes from my family to yours for a *Chag Pesach Kasher v’Sameach*.


Adam Silver
CEO
Calgary Jewish Federation

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YOM HAZIKARON

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Sunday, May 12 • 7:00PM • Temple B'nai Tikvah

Come together as a community to commemorate and memorialize IDF soldiers who have perished in the line of duty, and victims of terror. Join us for a heartfelt ceremony along with prayers, readings and music, with a special commemoration for the victims of the October 7 attacks.



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ISRAEL'S INDEPENDENCE DAY

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Amy Bondar	Lucille Hanson^{z"l}	Claude Oppenheim	Sandy Shuler
Marnie & Darren Bondar	Elaine & Jerry Hashman	Robyn & Joe Oppenheim	Esther Allman Silberg & Gary Silberg
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The Violin of Hope with a heartwarming Alberta connection

By Maxine Fischbein

Nothing tugs at the heartstrings like the violin, whose sound has often been compared to the human voice. Some scholars believe that its predecessor, the viol, may have first arrived in Italy tucked under the arms of Jews who managed to escape murder during the Spanish Inquisition only to be expelled by Ferdinand and Isabella in 1492.

While the violin often channels Jewish suffering, it is also the musical instrument most associated with Jewish celebration. Klezmers once traveled from shtetl to shtetl, performing at weddings and other lifecycle and communal celebrations.

The violin was also the means by which Jewish virtuosos could make a living. Some earned their golden ticket into cities, orchestras and social circles previously hostile to Jews.

Musicians, including klezmers, symphony conductors and music teachers, were among the millions rounded up and murdered by the Nazis and their collaborators during World War II. They often arrived at the gates of labour, concentration and death camps armed with their most treasured possessions: their musical instruments.

Photographs, historical archives and oral histories shed light on the ways Nazis used Jewish musicians and their craft to humiliate and degrade Jewish prisoners. But those forced to serenade Nazi officers at parties and fellow inmates as they were herded toward the gas chambers also carried out a powerful form of spiritual resistance.

Facing deportation to the camps and fearing the worst, some musicians hid their instruments. Others asked non-Jewish neighbours and friends to care for and play their violins until...if...they were able to return.

Such was the case with the Hecht Violin. One of the best-documented instruments in the *Violins of Hope* collection, it even has a Heartwarming Alberta connection.

Janet Warkentin-Bosse is the daughter-in-law of Helena Bosse who, like her mother Helena Visser, cared for the Hecht violin for decades after violinist Fanny Hecht—correctly fearing that her family would be rounded up by the Nazis—asked Visser to look after it until she could return to claim it.

Warkentin-Bosse, who spoke with *AJNews* and shared blogs she had written about the violin, said that Helena Visser, also a violinist, often played alongside Hecht. Sometimes Visser’s young daughter Helena also played with them.

On one occasion, says Warkentin-Bosse, a violin teacher who was impressed with the Stradivari stamp inside Hecht’s violin, stole the instrument. Fortunately, Visser chanced to see the violin in a nearby pawn shop. An acquaintance of the family, who happened to be an operative in the underground, paid the thief a visit, convincing him to retrieve the violin (or else!) and return it to Fanny Hecht.

The Vissers, who were not Jewish, lived in the same building as the Hechts, which was located in a Jewish neighbourhood in Amsterdam, close to the power plant where Visser’s husband Jan worked as an electrical engineer.

They were eyewitnesses when their Jewish neighbours, including the Hechts, were rounded up. Some neighbours were violently tossed out of windows by their Nazi tormenters. Helena Bosse—only eight or nine years old at the time— never forgot the sight of one man falling to the pavement with his coattails flapping behind him or the debris and blood left behind in the courtyard where she and Jewish children from the building had once played.

The doors to Jewish apartments were taped off so that the Nazis could return for their plunder. At great personal risk—and against the objections of her husband—Helena Visser entered the Hecht apartment using the key entrusted to her by Fanny Hecht and retrieved the violin and a few other items for safekeeping. But the Vissers never saw Fanny and Alex Hecht or their sons Fritz and Ernst again.

The violin remained in Helena Visser’s hands for many years, until she passed it on to her daughter. Both women cared for and played the violin as Fanny Hecht had asked Visser to do.

A new generation of girl power was enlisted when Helena Bosse asked her daughter-in-law Janet Warkentin-Bosse to help her find the right home for Fanny Hecht’s violin. Bosse wanted the instrument to go to a Jewish family or organization, but it had to be the right one.

It has been said that truth is stranger than fiction. That was certainly the case when, after dozing off one night while watching TV in bed, Warkentin-Bosse awoke to a documentary on PBS about Israeli luthier Amnon Weinstein, who, together with his son Avshalom, was collecting and restoring violins that had been played by Jewish musicians during the Holocaust.

Warkentin-Bosse and her husband Aart (Helena Bosse’s son) excitedly shared the story about Amnon Weinstein with Helena who agreed that they should make contact. Toward that end, Warkentin-Bosse



Helena Bosse playing the Hecht violin.
Photo courtesy of Janet Warkentin-Bosse.

wrote to author James A. Grymes who had penned the book *Violins of Hope: Violins of the Holocaust-Instruments of hope and Liberation in Mankind’s Darkest Hour*, upon which the eponymous PBS documentary had been based.

Grymes provided Warkentin-Bosse with contact information for the Weinsteins.

The rest, as they say, is history.

In 2016, Warkentin-Bosse and her husband Aart boarded an Air Canada flight to Israel together with Aart’s sister and brother-in-law and the cherished violin.

“During the flight we discovered that the majority of the crew were of Jewish descent,” wrote Janet Warkentin-Bosse in a blog post to family and friends.

“The flight attendant in our section asked why we were traveling to Israel. We told him...what our mission was. He started to cry and thanked us for returning the precious cargo to its rightful people.”

The flight attendant then shared the heartwarming story with the rest of the crew, who dropped by one-by-one during the flight to express how moved they were by the story.

“We had no idea the impact this little violin was making on this community of people. We were also overwhelmed by their response,” Warkentin-Bosse wrote.

The flight attendant asked Warkentin-Bosse if he could see the violin once the other passengers disembarked.

“When I turned around, the entire flight crew were standing and waiting to see our precious cargo. Most had tears in their eyes,” Warkentin-Bosse wrote. “I opened the violin case and there was complete

Continued on page 33

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The Chevra Kadisha of Calgary wishes the entire Jewish community a happy and healthy Passover.

May we be redeemed from all plague and misfortune.

May we soon see the day when we can again join together in celebration of freedom.

חג שמח!
עם ישראל חי!

Gail Simmons' Matzah Ball Soup Recipe

By Gail Simmons

Though my Grandma Snazzy, my mother's mother, seemed to barely eat a thing (to this day, I am convinced she subsisted on toast and coffee), she was a wonderful Jewish home cook. One of her specialties was chicken soup, which she lovingly made from scratch for Friday night dinners and Jewish holidays. Loaded with carrots and tender poached chicken, it was simple yet deeply delicious, and I looked forward to it all week long. Today I make my own Grandma Snazzy Soup, adding a few twists of my own. One slurp of this hearty hodgepodge instantly conjures up memories of being surrounded by family, being nurtured and loved. A comfort food powerhouse, it's sure to nourish and invigorate you.

Note: The stock, chicken and vegetables can be made ahead and refrigerated, covered, for up to 3 days, or frozen for up to 1 month.

Ingredients

For the chicken and stock:

- 1 (4-5 lb) whole chicken, thighs and breasts separated
- 4 medium carrots, coarsely chopped
- 4 medium celery ribs, coarsely chopped
- 2 medium yellow onions, cut into wedges
- 1 head garlic, halved crosswise
- 8 sprigs fresh flat-leaf parsley
- 1 Tbsp whole black peppercorns

For the matzah balls:

- 4 large eggs, lightly beaten
- ¼ cup schmaltz (rendered chicken fat) or canola oil
- 3 Tbsp club soda

- 2 Tbsp finely chopped fresh dill, plus for serving
- 1 cup matzah meal
- ½ tsp baking powder
- kosher salt
- freshly ground black pepper
- half a lemon (optional), for serving

Directions

For the chicken and stock: Combine all the chicken and stock ingredients in a large stockpot. Add 3 1/2 quarts water and bring to a boil over high heat. Reduce to a gentle simmer and cook until the chicken breasts are cooked through, about 20 minutes.

Transfer breasts to a plate. Let cool slightly, then remove the meat from the bones and set aside. Return the bones to the stock. Continue to simmer, skimming foam from the surface occasionally, until the liquid is reduced by one-third, about 2 hours. Meanwhile, shred the breast meat and refrigerate, covered, until ready to use.

Strain the stock through a fine-mesh sieve into a large bowl. Carefully pull out carrot and celery pieces, rinse them gently if needed, and refrigerate in a covered bowl until ready to use. Pick through and shred the dark meat, then refrigerate with the breast meat. You should have about 4 cups meat and 10 cups stock.

For the matzah balls: In a large bowl, whisk together the eggs, schmaltz, club soda and dill. Stir in the matzah meal, baking powder, 2 tsp salt and a few grinds of black pepper. Refrigerate uncovered, at least 30 minutes or up to 2 hours.

Bring a large Dutch oven or wide, heavy pot of well-salted water to a boil. Scoop out the matzah ball mixture, 1 Tbsp at a time and, using wet hands, gently roll into balls. Add the matzo balls to the boiling water, then reduce to a gentle simmer. Cover and simmer

PJ Library Tot Shabbat



Everyone enjoyed the Purim themed PJ Library Tot Shabbat last month, with special guest entertainer Paulo. Facebook photo Calgary Jewish Federation.

until the matzah balls are plump, cooked through, and begin to sink to the bottom of the pot, 30-40 minutes. Remove from the heat. The matzah balls can be kept in the pot of warm water, covered, until ready to serve.

To make the soup: While the matzah balls are simmering, warm the stock in a large pot and season with salt and pepper. Slice the carrots and celery into 1/2-inch pieces and add to the soup. Add 2 cups shredded white and/or dark chicken meat and simmer to warm through, about 2 minutes. (Reserve the remaining chicken to use in salads, pastas, or other dishes.) Ladle the soup, with chicken and vegetables, into bowls. Using a slotted spoon, transfer a matzah ball or two into each bowl. Top with a pinch of dill, and a squeeze of lemon, if desired.

This recipe was first published on The Nosh.

Chag Pesach sameach!

From everyone at the Calgary Police Service, we wish peace, blessings and a joyous Passover spent with your loved ones.



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Magen David Adom is saving lives

By Shael Gelfand and Sharon Fraiman

While the military operation in Gaza continues with heartbreaking losses for the people of Israel, an extremely tense conflict is playing out on the country's northern border, where Hezbollah fired more than a hundred rockets at Israeli towns in a single day.

An all-out war with Hezbollah would mean severe damage to Israel's north and potentially thousands of casualties. This is a scenario no one wants to see unfold, but it is a scenario Magen David Adom must be ready for. It is MDA's duty to conduct regular training for all imaginable threats, and this is what MDA has been doing for years.

Given the ongoing terror attacks, including a stabbing just yesterday, which claimed the life of an Israeli civilian, and the constant threat from rocket attacks in the north, MDA's teams are on high-alert and continue to respond wherever and whenever needed.

MDA's brave men and women saved dozens of lives in recent weeks — people injured by rockets and terror attacks. Your support ensures that we can keep saving

lives by providing the ambulances and medical equipment they so urgently need.

Am Israel Chai.

We are working on our CMDA Annual event with A Special Israeli Mediterranean Kosher Dinner. The CMDA appreciation event is in support of the donors, supporters and MDA workers and includes our volunteers day, June 2, 2024 at the Carriage House Hotel & Conference Center.

Join our CMDA Calgary chapter event for an exclusive evening celebrating the lifesaving work of Magen David Adom. There will be a special ambulance donation from Lenny Shapiro to honor his wife Faigel for her 90th birthday.

Cocktail Reception starts at 6:00 p.m. The Main Event starts at 7:00 p.m. and you will be treated to a Kosher dinner reception. Attire is semi-formal/business attire.

Looking forward to see all of you who support the lifesaving efforts of MDA in Israel.

There is nothing more important than saving lives.

Please purchase tickets at <http://cmdai.org/calgala/>



Join CMDA on June 2 at the Carriage House. A special ambulance donation from Lenny Shapiro will honour his wife Faigel for her 90th birthday. Lenny is pictured above with Western Region Director Sharon Fraiman.

Shurat HaDin *Cont. from page 12*

meant kosher supervision, but now his work is seeing to the burial of victims.” Commented Cathy, “everyone is buried in a shroud of course, but unknown to us, military personnel are also laid to rest with their uniform. The nature of this Rabbi’s *miluim* has changed dramatically.” Everyone has been affected, yet, somehow, the spirit of the nation endures despite those that would have it obliterated entirely.

Cathy and Marty still cannot speak about their trip to the site of the Nova Festival massacre without getting emotional. The memorial to those killed at the music festival was devastating in the number of young lives lost. There, they heard from Rami Davidian, his harrowing story. He was asked on the morning of October 7 to rescue a friend’s son. Word spread and by the end of the day, he had saved 750 people.

At Kfar Aza, they met a man whose daughter and boyfriend were murdered. The sight of the kibbutz home has been preserved as it was that day. The horror and shocking evidence of disarray and brutality with which its inhabitants were viciously murdered will remain ingrained in their memories always and reinforced the necessity of their mission. They will now be able to share the reality of the aftermath they saw with their family, friends, and community.

They had an uplifting experience one afternoon, cooking lunch for the soldiers on the front lines. “These soldiers would much rather be home with their families, but they understand and accept their role in protecting Israel. Being able to feed them food that was

prepared with love was important. Marty was out there barbecuing for them, others were chopping veggies, I think I was washing dishes; everyone wanted to contribute.”

“We prayed at the Kotel on Shabbat,” said Cathy meaningfully. “It was a very moving Shabbat for everyone.” Marty continued: “And there must have been four or five Bar Mitzvahs at the hotel we stayed at that night in Jerusalem!” The Shurat HaDin group enjoyed a Shabbat meal together and reflected on all that they had witnessed. “Nitsana’s son serves in the IDF, but he had the evening off and joined us. It was a remarkable thing to see him lead us in the prayers with his gun strapped to his back. Obviously, I couldn’t take a picture, but I will always remember that,” Cathy commented.

After the mission concluded, Cathy and Marty volunteered in order to help where needed. They spent one day helping to pick strawberries. “The agricultural industry in Israel needs people desperately,” Marty explained. “The farms depend on foreign workers, and so many left after October 7.” Cathy continued: “We picked strawberries with workers from Malawi. If people want to do something to help Israel, working on a farm is extremely critical right now.”

The Coles are also involved in projects in Northern Israel, through P2G and Calgary Jewish Federation. “There are 51,000 people from the Northern communities that are displaced as it isn’t safe,” she explained. “Prior to visiting the displaced Israelis in Tiberias, we found a toy store in Tel Aviv owned by Moti. We explained where we were going and that we

wanted to give toys to children displaced from their homes. He was really touched by what we wanted to do and only charged us nominally so that we could bring some happiness to these kids. We left the store with armfuls to give away.”

I recently facilitated a discussion with university students about what motivates people to still visit sites like Auschwitz-Birkenau, and Treblinka, and Sobibor. Some found this to be macabre tourism. Others connected human stories to these sites, visiting them as a means of bearing witness and safeguarding history. Cathy and Marty have now been entrusted with the knowledge and stories of October 7 and its legacy. When asked what they hope to do with this knowledge now, Cathy said: “Well, we’ve only just returned, but hopefully we can put together some sort of presentation to share within the community. We strongly urge anyone interested in going to Israel to look up future Shurat Hadin missions as an option.”

As much as the Alberta Jewish community will benefit from hearing from them, I cannot help but think that what they have to say needs to be heard by a wider and more diverse audience, one that still manages to call terrorists freedom fighters, and that continues to post propaganda on social media. If you run into Cathy or Marty, take a minute to stop and chat. They have a lot to tell you.

Regan Treewater is a Local Journalism Initiative Reporter.

Happy Passover

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Happy Passover!

חג פסח ושמחה!

NWC Region of BBYO: We're back!

By Riley Zipursky and Ella Portman

After struggling through the pandemic with a combination of limited in-person and virtual programs, the B'nai Brith Youth Organization has returned in full swing over the past two years in Alberta and Saskatchewan and retaken its position as the region's primary expression of Jewish youth, with 2023-24 being so far one of the region's most successful years to date. Northwest Canada (the local region)'s last two conventions, complete with new names, each attracted more than a hundred participants (102 at MIT/AIT Regional Connection Convention - MARC, and 126 at the Body, Energy, Leadership Convention - BELC).

Both conventions included a variety of different programs that promoted community building within our region, and discussed the importance of Jewish pride in the presence of modern day antisemitism. BELC featured a presentation from Edmonton Jewish Federation President Stacey Leavitt-Wright on her experiences with resiliency in Israel.

The two conventions each also featured Friday night services at local synagogues, involving families of



current and prospective members to showcase the thriving Jewish tradition in the region.

On top of this, Northwest Canada has expanded to include grade eight teens from Edmonton and Calgary. Though Saskatoon teens from grade eight have been a part of BBYO in Alberta for decades, this move comes as a part of a push to broaden the spectrum of BBYO for more teens, and make the movement more inclusive.

Jared Blayways, an Aleph (member of the boys' fraternity of BBYO, Aleph Tzadik Aleph) from Calgary who was one of the members that planned BELC, says that he believes "the unity of NWC BBYO" is its greatest strength. Ellie Vogel, President of the B'nai Brith Girls (the girls' sorority) echoes this, saying "NWC is a family full of people who can turn to and count on one another," and that it offers a place where "we can come together to celebrate each other and our Judaism."

Founded in Omaha in 1924 by Sam Beber, BBYO now boasts more than 25,000 members in over 700 chapters, and 250,000 alumni across North America, Europe, South Africa, and Australia.

Riley Zipursky and Ella Portman are BBYO Northwest Canada Regional S'ganim.





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a Happy, Healthy Passover!*

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Violins of Hope *Cont. from page 10*

during which musicians will have opportunities to create new music with some of the instruments.

Two artists notable for using traditional Jewish music in non-traditional ways will be in the house. On May 26, Montreal rapper Socalled—famous for combining Klezmer and Hip Hop—will be performing a collection of Yiddish songs with his all-Jewish string quartet, Erica Miller, Abigaile Reisman, Pemi Paul and Beth Silver.

Toronto-based artist Lenka Lichtenberg, whose *Thieves of Dreams* won the 2023 Juno for Global Music Album of the Year, will perform on June 2, accompanied by Jewish husband and wife team Drew Jurecka and Rebecca Wolkstein.

Thieves of Dreams: Songs of Theresienstadt's Secret Poetess—a multi-media concert—is based on poems written by Lichtenberg's grandmother when she was a prisoner at Theresienstadt.

Offerings will continue to evolve, says Moffatt, who encourages visitors to go to www.studiobell.ca/whats-on for details on these performances and other programs that may be added.

The NMC exhibit explores what Jewish music was like prior to the Holocaust and will include insights into the music enjoyed by European Jews in social settings.



Lenka Lichtenberg will perform June 2.

There will be listening stations featuring Klezmer music and music created during the Holocaust, including Yiddish songs that morphed as their lyrics were changed.

"It will be a very informative, educational and inspiring exhibition, promises Moffatt. "This is about the power of music."

Six million is an "unfathomable number," Moffatt notes, adding that the violins will help visitors to focus upon individual stories of victims and survivors of the Holocaust. After all, it is in stories about individuals that the enormity of the Holocaust comes into sharpest focus.

"This exhibition is allowing us to live our vision," says NMC President and CEO Andrew Mosker.

When Mosker was first approached by Bondar and Libin more than a year ago, he says it took him "less than five minutes to say yes" to the partnership.

"We're a non-partisan organization that brings people together to promote the power of music and to

foster dialogue and be a catalyst for positive things in the world. This checks all of those boxes and many more," Mosker told *AJNews*.

In addition to acting locally and regionally by hosting the Holocaust Education Symposium, the exhibit provides an opportunity to bring a national musical component through visiting artists, Mosker said.

Bringing the Violins of Hope has also helped the NMC to "... fulfill its mission as a National Music Centre that has an international reach," Mosker said.

"I know we are all going to learn so much from it, and I'm confident that positive things will come out of it for everybody."

The Violins of Hope exhibition has been made possible by generous donors who will be acknowledged at the NMC.

This year's Yom Hashoah program, which takes place on May 5, will also feature the Violins of Hope. Following a 6:30pm commemoration ceremony at the Holocaust Memorial site adjacent to the Calgary JCC, the 7:30pm program *Heartstrings: Music of the Holocaust* will take place at Beth Tzedec Synagogue. There, following the traditional candle lighting by survivors and their descendants, National Music Centre staff members will share some of their research on the violins as the impact and power of music before and during the Shoah is explored. Rounding out the evening will be a brief musical concert featuring one of the violins.

On Sunday, May 15, the Violins of Hope will be front and centre at the Jack Singer Concert Hall during a concert by the Calgary Phil. Doors open at 6:30pm, when audience members are invited to a one-hour pre-concert meet and greet with Avshi Weinstein during which a few of the violins will be displayed. The concert—billed as *A Musical Journey from Holocaust to Hope*—begins at 7:30pm.

"This is such an important project to us and to me personally," says Calgary Phil President and CEO Marc Stevens. Formerly a resident of London, Stevens told *AJNews* that he often visited the Imperial War Museum and, in particular, an exhibit there devoted to the Holocaust. He made a point of taking young cousins with him so as to help them develop an appreciation of "this horrific and momentous part of our shared history."

When Bondar and Libin approached Stevens about partnering on the Violins of Hope, he was already aware of the collection, having heard about a 2015 collaboration between the Weinsteins and the Cleveland Orchestra.

While the Violins of Hope have previously been featured in Canadian concerts, including a 2022 concert by the Winnipeg Symphony Orchestra, Stevens said that none have been done on this scale, incorporating so many of the instruments.

Stevens says he is particularly thrilled that the local non-Jewish family responsible for saving the storied Hecht violin will be in attendance at the concert. (See sidebar story in this *AJNews* issue).

"There are so many sad stories and terrible histories, but the fact that these instruments did come through it, and the tales of resilience and hope that they embody, is really important," Stevens adds.

Sadly, Amnon Weinstein did not live long enough to celebrate the return of the Violins of Hope to Calgary. He passed away just last month at the age of 84, some 15 years after he first brought two of the violins to Calgary for the North American premiere of *Amnon's Journey*—a documentary about his sacred mission—at the 2009 Beth Tzedec Congregation Jewish Film



On May 26, Montreal rapper Socalled will be performing a collection of Yiddish songs with his string quartet.

Festival.

While the documentary alone was worth the price of admission, Film Festival Founder and Director Harvey Cyngiser knew at the time that he had to make the most of the incredible story.

"I made two cold calls, one to Amnon and one to John Lowry," Cyngiser told *AJNews*. "Incredibly, both agreed to be our guests at the film festival."

Lowry was Associate Concertmaster of the Calgary Philharmonic, a position he continues to hold.

Following the screening of *Amnon's Journey* and addresses by Weinstein, documentary director Jean-Marie Hossate, and producer Edgar Cohen, Lowry and violinist Andrea Neumann played the violins in a concert that included the music of Bela Bartok and a number of Jewish composers. Cellist Beth Root Sandvoss and pianist Elizabeth Bergmann, who together with Lowry and Neumann comprise Lands End Chamber Ensemble, rounded out the musical experience.

Cyngiser still describes the event as one of the most memorable in the 24-year history of the Calgary Jewish Film Festival.

Close to 800 Calgarians attended the event, which was the first in North America to feature the Violins of Hope. Hundreds of Edmontonians attended a second concert at that city's Oasis Convention Centre.

"The violins both had a beautiful, shimmering tone," recalls Lowry. "They were very well chosen by Amnon.... He really looked after them and made their soul and their sound emerge."

One of the instruments had previously been played by celebrated violinist Shlomo Mintz, recalled Lowry. Poignantly, Mintz's performance at Auschwitz is captured in *Amnon's Journey*.

Lowry was particularly moved as he played Tanec (Dance) by Hans Krassa, a Jewish composer who perished at Theresienstadt.

"We played a lot of Jewish music, and the people seemed to respond to it so incredibly warmly. It was so meaningful to them, and that made it even more moving for us," Lowry said.

The Violins of Hope continue to be a source of inspiration for audiences around the globe.

The Nazis and their collaborators very nearly achieved their goal of obliterating European Jewry. But they could not kill the music.

And as we Jews have said in every generation—even (perhaps especially) in the face of tragedy and loss—where there is life, there is hope.

The Violins of Hope exhibition runs May 3 – June 16 at The National Music Centre (Studio Bell), 850 – 4 St. SE, 10:00a - 5:00pm daily. All exhibits, including the Violins of Hope, are free to NMC members. For information and tickets go to www.studiobell.ca.

The Calgary Philharmonic Violins of Hope Concert takes place Sunday, May 15 at the Jack Singer Concert Hall, Arts Commons, 205 – 8 Ave. SE. For information and tickets, go to www.calgaryphil.com.

Maxine Fischbein is a Local Journalism Initiative Reporter

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Art and Scroll Studio season finale features collage artist Karen Kassap

By Shelley Werner

The finale of the fourth season of Art and Scroll Studio will be on April 17, 2024 at 7 pm MDT. This free zoom series will bring to a close to the year a series of 5 artists, each individual and fascinating. In this episode, domestic life and feminism are explored through color and texture.

Karen Kassap is a storyteller who uses elements of hand painted paper, photography, drawing and text in English and Hebrew to create powerful imagery in color and texture. Inspired to capture the elements of domestic motifs that define the lives of women, she illustrates in a vibrant palette the challenges of the feminine journey. Her work invites the viewer to appreciate pattern and movement as the variety of design elements combine to express a powerful message.

She has been working as a mixed media collage artist for more than 18 years. She enjoys this form of expression because the process of layering paint and paper becomes a part of the beauty of the completed work.

Technically, Kassap creates the materials and then reuses them in compositions. Collage also allows room to include painting, drawing, sewing and lettering.



Scarlet Wool © by Karen Kassap

Her work is a personal expression of her identity as a Jewish woman, a mother, a wife and a feminist. She finds inspiration in the contradictions and the struggle between the ideals and realities of feminine power, and between the freedom and confinement of an idealized woman.

Many of Karen’s early works were a response to the proverb Eyshtet Chayil expressing her conflicting desires to embrace the idealized Woman of Valor, while struggling against her boundaries. “That tension is the source of my creativity.”

She recently discovered the tradition of Tkhines which are supplicatory prayers, written in Yiddish and German specifically for women, and mostly by women. This tradition began in the mid 1600’s and continued up until WWI. These prayers are written in a very intimate style and shed light on the inner lives of Jewish women.

Karen’s recent work is most strongly connected to Hours of Devotion Fanny Neuda’s Book of Prayers for Jewish Women, published in the 1850’s. (Edited by Dinah Berland 2007) It is her idea to create illustrations that connect to the kavanah or intention that inspired these prayers. These expressive supplications use a vocabulary that she finds viscerally connects to the female experience, and contains a sincere honesty that sets them apart.

While many references are specific to Jewish life, Kassap believes that there are universal aspects to the milestones represented. Drawing upon the beauty and meditative nature of Medieval miniature prayer books such as the Très Riches Heures du Duc de Berry, her works also have prayerful text and illumination. She explores changing the scale of the traditional miniature by enlarging the small milagros, messengers, and creatures so as to amplify the volume on the women’s voices in prayer. A best seller in Germany for more than a century and translated into Yiddish and English.

Original publication included a preface: “A word to the noble women and mothers of Jerusalem” encouraging their connection to Judaism - women of this time were allowed to learn secular subjects and foreign languages. (Unlike the religious men) many intermarried.



Art by Karen Kassap appears on the April cover of the Edmonton edition of Alberta Jewish News.

“It is my idea to create illustrations that connect to the kavanah or intention that inspired these prayers,” adds Kassap. “These expressive supplications use a vocabulary that I find viscerally connects to the female experience, and contains a sincere honesty that sets them apart. While many references are specific to Jewish life, I believe that there are universal aspects to the milestones represented.”

Excerpts from the prayer that inspired the works

Released my eye: At Morning

You have once again released my eye
From slumber’s shadow
So it can freely perceive the beauty of nature
And awaken me to renewed energy and purpose,
To a new delight in life, and to love.

As a visual artist Karen tries to focus on the emotional details and imagery within the text, so that the words are important, but secondary.

Karen Kassap will be the featured guest on April 17, 2024, 7:00 pm MDT on Art and Scroll Studio: A zoom series that celebrates the makers and creators of Judaic art.

To register for the virtual and free program please click here: <https://bit.ly/KarenKassapTickets>.

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Inside ten new haggadahs for Passover

By Philissa Cramer, Penny Schwartz

(JTA) — The creators of new Passover haggadahs focused on Zionism and American patriotism were working on their projects long before Oct. 7, when Hamas attacked Israel and triggered a war in Gaza and a broad reckoning over both Israel and the place of Jews in the United States. Now, the haggadahs arrive at a time when the current crisis is certain to be a looming presence at seder tables across the Jewish world when Passover begins the evening of April 22.

A range of haggadah supplements focused squarely on Oct. 7 have also become available in recent weeks, as Jewish leaders aim to help families talk about the attack and its aftermath during their seders.

But the haggadah marketplace goes far beyond the current moment, and not all of the new entrants to the seder scene this year are so serious: There are also parody haggadahs inspired by Star Wars and the Jewish filmmaker and comedian Mel Brooks, as well as two new books designed for families with young children and new efforts from longtime suppliers of Jewish ritual texts.

Here are 10 haggadahs to freshen up your seder this year or in the future. (For more options, check out lists from the last few years.)

For American patriots

Exactly when the traditional haggadah text was finalized isn't known, but it was at least 1,400 years before anyone featured in "The Promise of Liberty: A Passover Haggadah" was even born. The book — by two history buffs, Yeshiva University official Rabbi Stuart Halpern and healthcare executive Jacob Kupetiesky — draws parallels between the Exodus story and the founding of the United States. It also includes examples of Americans over time who have taken inspiration from Moses, including Harriet Tubman, who led enslaved Black people to freedom through the Underground Railroad.

For the Zionist — or the doubter

Marvin Chinitz, a physician in suburban New York City, first envisioned a haggadah focused on the modern state of Israel because he was dissatisfied with the Israel education at his children's Jewish day school. "The Chinitz Zion Haggadah" arrives at a time when Zionism is perhaps more hotly contested than ever before, with the Israel-Hamas war triggering both vociferous pro-Israel and anti-Israel activity. The book contains both the traditional text and commentaries

that aim to "transform the connection of our seder from the story of G-d and the Israelites to the story of G-d and modern Israel." Chinitz says he sought to keep the book apolitical, opting for questions over didacticism, and believes the book could be especially helpful for brokering a peaceful seder for families — like his own, he says — where not everyone identifies as a Zionist.

For those who want to incorporate Oct. 7 into their seder

This year's Passover will be the first since the Oct. 7 attack on Israel reshaped the Jewish world. A range of supplements aim to shape and ease the way the trauma is reflected at the seder table. One, in Hebrew, was produced by Israeli rabbis, some with a connection to the crisis. Another came from rabbis at the nondenominational Academy for Jewish Religion in the United States, while the Reform movement has released its own. And anyone who has picked up the Kveller Haggadah from our families-focused sister site over the last four years since it was published will want to sign up to get the Oct. 7 supplement with seven ways to address the crisis at their seders.

For visual storytellers (and Hebrew speakers)

An Israeli artist collective known as Asufa has for the last decade put out a haggadah featuring colorful and sometimes edgy illustrations by a slew of up-and-coming artists.

After a 10th anniversary edition last year that included English, this year's version is back to all Hebrew. But some of the images, including ones that show a soldier and his wife embracing and Red Cross ambulances bringing freed hostages back to Israel, reflect this year's collective traumas — and that needs no translation.

For fans of a 'Darth Seder'

From the author of haggadahs about emojis, Seinfeld, Shakespeare and COVID-19 comes a new one for anyone with a passion for Star Wars, the sci-fi franchise that has populated film, television, gaming and merch for nearly 50 years. Martin Bodek is a historian of the haggadah, and his new "This Haggadah is The Way: A Star Wars Unofficial Passover Parody" preserves the traditional text but has fun with the English translation, referring to matzah as "polystarch puffbread" and asking, "Why is this galaxy different from all other galaxies?" Bodek omitted any footnotes to help readers understand the allusions, writing, "Either you'll catch my blitz of references because of your extreme nerdery, or you'll look it up because of your excessive dorkery. If you can't or won't do either, then this isn't the book you're looking for, now is it?"

For Mel Brooks fans

Another spoof haggadah comes from Dave Cowen, who has pilloried "Seinfeld," Kanye West and the last two U.S. presidents in his previous outings. This year's Mel Brooks-inspired version doesn't aim to stand alone

at the seder table, but it does include parts for Brooks — who speaks as Moses, whom he played in "History of the World Part I" — and his frequent comedy collaborators, including Carl Reiner and Gene Wilder. The zany text also grapples with current events, sketching out a debate among comics about the propriety of a ceasefire in the Israel-Hamas war and alluding to declining support for Israel among younger demographics. "Can we at least try to come up with something, a parody song 'Karpas for...' based on 'Springtime for Hitler,' that would satisfy both sides of this political and generational divide?" the Wilder character asks.

For families seeking contemporary resonance

Two rabbis who penned "An Invitation to Passover" have teamed up again for an inspiring family haggadah that brings the seder into contemporary times. Sprinkled throughout the traditional narrative, Kerry Olitzky and Deborah Bodin Cohen's "The Heroes Haggadah: Lead the Way to Freedom" showcases dozens of Jewish heroes from all walks of life — Ruth Bader Ginsburg; Anat Hoffman, the Israeli gender-equality activist; Volodymyr Zelensky; Jewish NFL star Julian Edelman; Rabbi Angela Buchdahl, the first Asian American rabbi, and Gershom Sizomu, the chief rabbi of Uganda's Jewish community. Global Jewish recipes include several from Michael Twitty, author of "Kosher Soul," and Groucho Marx's matzo balls.

For a fresh spin on a classic for kids

More than two decades after its first publication, Rahel Musleah's richly illustrated "Why On This Night: A Passover Haggadah for Family Celebration" has been reissued. It now boasts a colorful new cover by Louise August and updated sections to keep it fresh and full of customs from across the globe. The lyrically written abbreviated haggadah includes Hebrew and English translation and transliteration. There's fun to be had with a short play, songs and recipes, including a new one for Turkish tishpishti, a Sephardic nutcake.

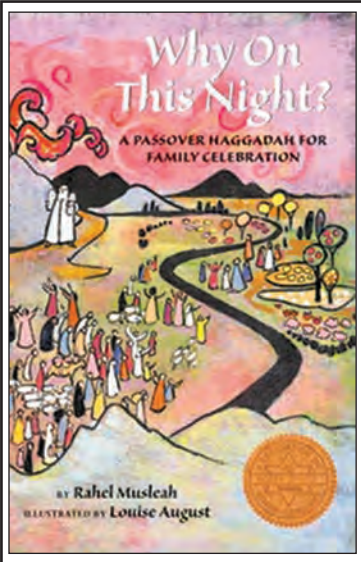
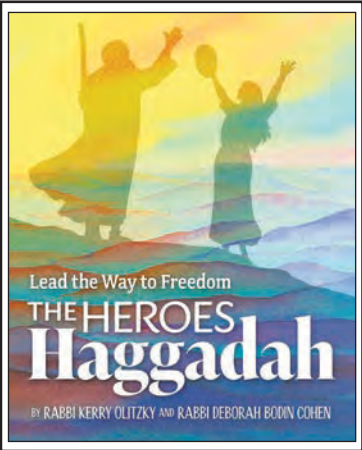
For human rights enthusiasts

Interested in discussing workers rights, prison labor or reparations during the seder? Consider "The Human Rights Haggadah," by Shlomo Levin, who holds both Orthodox rabbinic ordination and a master's degree in international law from the United Nations' University for Peace in Costa Rica. The text includes classic Jewish sources on human rights issues, information about international law and explorations of how human

rights and Jewish values intersect.

For a new classic

The bentcher, or songbook, released by Yedid Nefesh more than a decade ago has become a classic at weddings and Shabbat tables. Now, the imprint, under the direction of Rabbi Joshua Cahan, has released its first haggadah. At \$18, the Yedid Nefesh haggadah is designed for mass use and comfort at the seder table. Including both brief commentaries and transliterations for most of the seder text, the haggadah aims to be equally accessible for experienced seder-goers and those who are fresher to the ritual.



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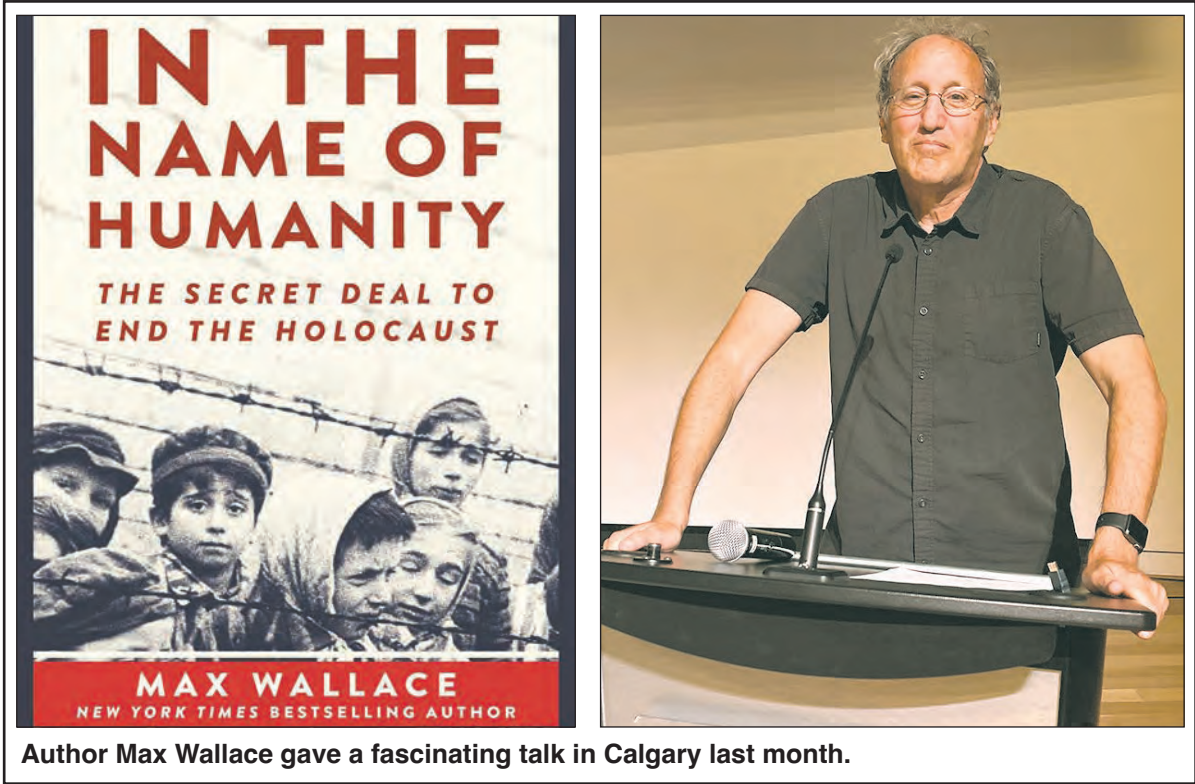
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Max Wallace at the Calgary Public Library

On Thursday, March 7, an audience of at least 180 heard a fascinating talk by Holocaust historian and New York Times bestselling author Max Wallace presented by the Calgary Public Library and the Holocaust and Human Rights: Remembrance and Education Department of Calgary Jewish Federation at the Central Library and online.

Wallace's book *In the Name of Humanity: The Secret Deal to End the Holocaust*, tells the remarkable yet little-known story of efforts by an unlikely trio - a former fascist President of Switzerland, an Orthodox Jewish woman, and Himmler's Finnish osteopath - to negotiate an end to the Holocaust and to dupe Heinrich Himmler into defying Hitler's orders. At the heart of the story is Recha Sternbuch, the woman of valour credited with having courageously saved the lives of thousands of European Jews.



Author Max Wallace gave a fascinating talk in Calgary last month.

The life-changing magic of washing your hands (on Passover)

By Rabbi Daniel S. Brenner

(JTA) — At the height of the pandemic, I remember maddeningly washing, scrubbing and antibacterial-spritzing my hands in a bathroom along the New Jersey Turnpike. I then Olympic speed-walked to my car and rubbed my hands down again with a disinfecting wipe.

In those days of social distancing, the basic Jewish ritual of handwashing before meals — tossing water three times over each hand from a communal pitcher — felt to me like an extremely low standard of cleanliness.

You may know the ritual, even if you don't do it regularly: It's the second step at the Passover seder, right after the blessing of the wine and just before you dip the parsley in salt water, when guests line up at the sink or someone passes a bowl of water and a towel around the table.

The rest of the year, the Jewish hand-washing ritual is usually associated with substantial meals (at minimum, a meal that includes bread). During the height of the pandemic, I was rarely sitting down for meals — at least not breakfast or lunch — because most of my daylight hours were in Zoom-land and most of what I was consuming was microwaved leftovers. This left me feeling disconnected on multiple levels. Me and millions of other people.

I needed to find ways to reconnect. I started taking more meetings on the phone and I decided that I would try to slow down and eat lunch with a little more mindfulness — even if I was just making myself a peanut butter and jelly sandwich. And that is when I reluctantly rediscovered ritual handwashing.

At first, I stood at our kitchen sink and tried to reconnect to the simplicity of the act — just slowing down and breathing as I poured water over my hands from a vessel. I knew that the ancient origins of ritual washing take us back to the practice of one

kohen (priest) washing the feet and hands of another kohen before engaging in the work of the sacrifices. I started to think of this act as some form of sacred self-care where my left hand was caring for my right and vice versa. I started to make a habit of washing my hands with a vessel and I started to read more about the ritual.

One element of the washing is called “shifshuf yadayim,” which literally means “rubbing the hands,” and is initially described in the Tosefta (Yadaim 1:2), a 2nd-century CE compilation of Torah law. In an 18th-century text, Pri Megadim, there is a teaching that the rubbing is done so that the water touches every part of skin on the back and front of the hands and in the nooks between the fingers. This led me to become more mindful of the ways that rubbing brings your consciousness to the contours of your hands and to the act of caring for your hands. Rabbi Shneur Zalman of Liadi (1745-1812) taught that when the rubbing is done with intention, it helps you to obtain a “tahara yeteira” — an extra level of purity.

I slowed down even more. I started using the minimal amount of water, turning my hand gently as I poured the water, and focusing on the sensation of the water covering the entire surface of the hands. In doing so I felt more connected to water's miraculous power to cleanse and to refresh. And as I did this again and again, it became more than just a conscious moment of self-care and connection to water — it was as if I were awakening the deadened nerves in my hands and healing from the psychic wounds of those many months of lockdown and general fear of others. Through this gentle cleaning and attention to my hands I was experiencing a rebirth and a return — two themes that take us to the present moment.

In the Brenner home, we are frantically zipping about preparing to host the extended clan for Passover, a massive Tetris game of rearranging furniture,

shlepping folding tables from the basement and cramming just enough chairs for three generations to sit together in a charming old house in New Jersey that sadly lacks “flow.”

Having guests find their way out of this maze and parade through the kitchen to wash is not feasible. Still, I want to share my newfound love for handwashing, so I will be passing out small cups with 3.2 ounces of water (the minimum amount required) so that everyone can fully engage with that often overlooked second ritual of the seder, known as urchatz. I even went so far as to work with an artist, Helene Brenenson, to design a guide to handwashing that includes a series of wellbeing-centered teachings to accompany the four essential steps of the ritual: lifting the vessel, pouring the water, rubbing the hands together and lifting the hands.

As I worked on this guide, I had a minor epiphany: Giving this water ritual, urchatz, a prominent spot at the seder was a brilliant rabbinic move. The Passover story begins with a drought (lack of water) that brought the Israelites to Egypt, ends with the miraculous crossing of a sea (walls of water), and eventually leads us to a land described in Deuteronomy as having “streams of water, of springs and underground water bursting forth from valley and mountain.” Urchatz connects us to the water imagery of the Passover seder and both physically and spiritually prepares our hands to take hold of the parsley (or other vegetable) and taste the “Spring” that symbolizes this time of rebirth.

Now I look back on those months of frantic pandemic handwashing and feel gratitude. My disconnection not only helped me seek out new ways to approach a basic pre-eating ritual, but led me to appreciate something that was always right there in the seder but I had never truly bothered to appreciate. This year the number two ritual in the seder's order is number one in my heart.

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Baking Hamantaschen at the Paperny Family Calgary JCC



UNRWA *Cont. from page 4*

External Affairs and General Counsel.

“With this application now officially submitted, it would be inappropriate for the Government of Canada to continue to transfer Canadian tax dollars to UNRWA until such time as a judicial ruling on the application is made, especially when there are other credible and qualified organizations for this humanitarian aid, such as the Canadian International

Development Agency (CIDA), the World Food Programme, and the United Nations Office for Project Services.”

Though there is no dispute that humanitarian aid is needed and must urgently reach the civilian population in Gaza, the application lays out the arguments of why UNRWA cannot be the agency to fulfill this responsibility and should be disqualified from funding. Under Canadian Law, funding can only be advanced to organizations that respect Canadian values and international human rights standards. Additionally, given UNRWA’s well-documented links to Hamas, a terrorist organization under Canadian law, by resuming Canadian funding to UNRWA, the government is in violation of its own anti-terrorism legislation.

complicity. Canada should never have restored funding; to do so was tantamount to giving them permission to continue as a proxy for Hamas,” stated Lawrence Greenspon, Senior Partner, Greenspon Granger Hill.

“The Canadian families who are bravely taking the Government of Canada to court over this decision are doing so because they understand firsthand the consequences of allowing UNRWA to benefit from Canadian support – whether the issue pertains to their staff’s direct participation in the October 7 attacks or their teachers indoctrinating Palestinian children to extremist hate by glorifying terrorism, praising Hamas, and advocating for the killing of Jews. These families have suffered, and are suffering, tremendously from the loss of loved ones killed by Hamas’ terrorism, which has been fueled by funds that were forwarded to UNRWA.”

Alongside CIJA as applicants are: Dikla Mizrahi, mother of Ben Mizrahi; Iris Liniado, daughter of Judih Weinstein Haggai; Jacqui Vital, mother of Adi Vital-Kaploun; and Raquel Ohnona, mother of Alexandre Look, Canadians who lost family members to Hamas violence since October 7.

“Our families are appalled and sickened by the decision of the Canadian government to reinstate funding to UNRWA given its ties and support of the terrorism that took our loved ones’ lives,” stated Mizrahi, Liniado, Vital and Ohnona in a joint statement.



Kathleen Jacob, LIT

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Passover: Plant based noshing

By Micah Grobman Siva

Growing up in our Calgary home, my mom, Alyson, would labour over a hot pot of simmering chicken soup, roast enough Chicken Marbella for an army, a light-as-air strawberry mousse, and lovingly form homemade gefilte fish, opening our home to “all who are hungry, let them come eat,” as written in our wine-stained Haggadah. She would experiment with our favourite book, *Matzo 101*, making matzo baklava, taco shells, and spanakopita – but no matter how creative we got during the week, the Passover Seder was never without at least one kugel. Whether it was matzo farfel studded with mushrooms, or a crispy potato kugel, there was always room on the table.

Like my mom, Passover has always been my favorite holiday when it comes to food. Unlike many, I see Passover’s restrictions a welcome excuse to think outside of the box and re-imagine my meals from breakfast to bedtime snack. In fact, when I attended the Calgary Jewish Academy, she sent me to school with a Passover-friendly pizza slice, made of Manischewitz’s Kosher for Passover Pizza Dough Mix; it looked so convincing that my Hebrew School teacher called my mom to tell her that I couldn’t eat it for lunch, because it looked too good to be for Passover.

Potato kugel is truly one of the most perfect comfort foods – a carbohydrate-rich dish that contains more oil than you care to admit, with crispy edges and a creamy potato center. Unlike your typical kugel, this one is made in a hot cast-iron pan, ensuring that you get maximum crisp, and everyone gets a slice with a crunchy exterior. The caramelized onions help to take this kugel to a new level, and give it a rich umami flavor with a hint of sweetness. Caramelizing onions takes time. To speed up the process, try adding ½ teaspoon of baking soda to the onions, which will help them brown faster. Caramelized onions can be made up to 3 days in advance, stored in an airtight container, and refrigerated. I like to caramelize a large batch of onions and freeze them in individual containers with about 2 onions’ worth in each one. The sweetness of the onions complement the starchy potato and spicy black pepper (because any good potato kugel

should be heavy handed when it comes to pepper). This recipe reminds me of a giant latke, perfect for any time of the day and any time of year, including Passover.

Top your kugel with labneh, sour cream, crème fraîche, or coconut yogurt with chives. Serve with eggs for a breakfast dish or alongside your meal. Reheat it in the cast-iron pan, or in the oven at 400F for five to ten minutes, or until heated through.

Potato and Caramelized Onion Cast-Iron Kugel

Serves: 10 to 12. On the table in... 2 hours

Contains egg. Passover friendly
5 tablespoons extra-virgin olive oil, divided

2 medium yellow onions, cut into ½-inch pieces

1½ teaspoons salt, divided

2 pounds (3 or 4) russet potatoes

4 large eggs

½ teaspoon black pepper

¼ cup matzo meal

Sour cream, coconut yogurt, crème fraîche, or labneh, for serving, optional

Fresh chives, chopped, for serving

In a 9-inch cast-iron pan, heat 2 tablespoons of the olive oil over medium heat until the oil is hot, but not smoking. Add the chopped onions, spreading them evenly over the bottom of the pan. Decrease the heat to medium-low and let cook, undisturbed, for approximately 10 minutes.

Sprinkle the onions with ½ teaspoon of the salt and cook, stirring occasionally, until browned and broken down, 30 to 45 minutes. Once golden and caramelized, transfer the onions to a large bowl.

Preheat the oven to 350°F.

Add the remaining 3 tablespoons of olive oil to the cast-iron pan and place it in the oven to heat up while you prepare the potatoes.

Fill a large bowl with ice water.

Using a food processor fitted with the shredding disk, or a box grater on the largest hole, grate the potatoes. *The potatoes will*



Photo courtesy Micah Siva.

oxidize, so be sure to shred right before use.

Add the potatoes to the bowl of ice water. Let sit for 10 minutes to remove excess starch.

Drain the potatoes, transfer them to a clean kitchen towel, and wring out any excess liquid. *The more liquid you can remove, the better!* Add the potatoes to the bowl with the caramelized onions.

Add the remaining 1 teaspoon of salt, eggs, black pepper, and matzo meal and stir to combine.

Carefully remove the cast-iron pan from the oven and spread the potato mixture in the pan, pushing it down to compact the potatoes. It should sizzle on contact with the pan. Return the pan to the oven and bake for 1 hour, or until deep golden brown on top.

Serve with sour cream and chopped chives.

Note: Prepare this kugel up to 4 days in advance and store in an airtight container in the fridge.

Variation: Add ½ cup chopped parsley to the kugel along with the matzo meal.

Substitution: This recipe uses russet potatoes, but you can use Idaho potatoes instead.

Micah Siva is a Calgary born Registered Dietitian and chef living in Northern California. Her book “Nosh: Plant-forward recipes celebrating modern Jewish cuisine” is available from your favourite book seller.

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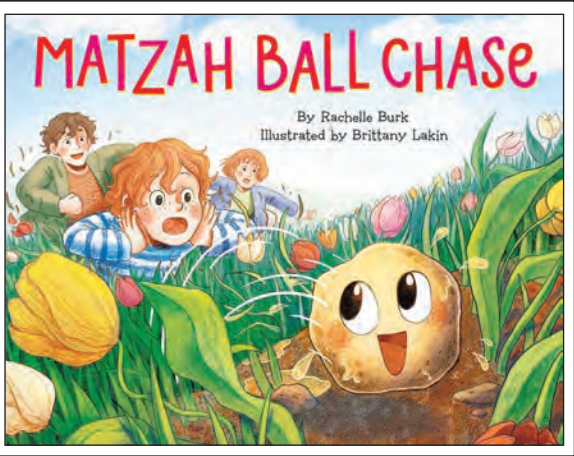
A superhero, a scientist and a T. rex star in new Passover children’s books

By Penny Schwartz

(JTA) — A superhero who saves the day; the return of a beloved multi-generational family of Jewish bears; a budding young nonbinary scientist who’s an heir to Frankenstein and a folk-style Ethiopian tale are among the stars of the new Passover children’s books published in 2024.

The titles come from new entrants to the Jewish children’s literary scene as well as from prominent, award-winning writers. They include picture books, young adult novels and two compendiums of timeless stories tied to the Passover holiday, which this year begins the evening of April 22.

Here’s your roundup of new children’s Passover books for 2024.



“Matzah Ball Chase”
Rachelle Burk; illustrated by Brittany Lakin
Apples & Honey Press; ages 3-6

In this rhyming Passover story, a matzah ball made by a young Israeli girl’s grandmother flies out of her bowl of soup and bounces out of the house. The ball bounces into Jerusalem’s Old City, across Israel to Tel Aviv, Masada and the Red Sea in a ticklish travelog that arrives at a time when many Jewish families are likely to be thinking about Israel.

“Where is Poppy?”
Caroline Kusin Pritchard;
illustrated by Dana Wulfekotte
Simon & Schuster Books for Young Readers;
ages 4-8

In this poignant story, a young girl looks forward to celebrating Passover with her extended family, but misses her grandfather, who died during the year. When her family suggests she look for signs of her beloved Poppy, she recalls all the ways he made the seder special.

“Beni’s Tiny Tales: Around the Year in Jewish Holidays”
Jane Breskin Zalben
Christy Ottaviano Books; ages 4-8

More than three decades after the debut of a set of books about a charming family of Jewish bears, Beni, his sister Sara and all their cousins are back with children of their own, in Jane Breskin Zalben’s compilation of gloriously illustrated stories, songs, craft activities and recipes that is sure to delight a new generation of kids. A 20-page spread devoted to

Passover opens with “Passover Ping Pong,” a lighthearted story that will have kids chuckling.

“Matzah Man to the Rescue!”
Eric A. Kimmel; illustrated by Charlie Fowkes
Apples & Honey Press; ages 5-9

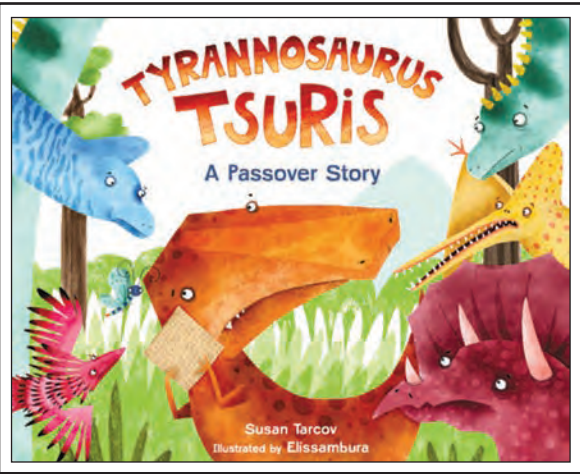
Kids will delight as they follow the adventures of Matzah Man, in Eric Kimmel’s laugh-out-loud comic-style adventure about a Passover superhero who soars the skies in his blue cape, rescuing families across the globe who need help preparing for their seder. When his miracle matzah balls run low and he runs out of energy, along comes the Prophet Elijah to save the superhero’s holiday. Charlie Fowkes’ colorful, animated illustrations are perfectly paired with Kimmel’s lively text.

“Everybody’s Book: The Story of the Sarajevo Haggadah”
Linda Leopold Strauss; illustrated by Tim Smart
Kar-Ben Publishers; ages 4-8

This gloriously illustrated, inspiring book traces the story of the historic medieval Spanish haggadah through its remarkable journey of survival, rescued multiple times by Muslims who risked their lives to save the Jewish manuscript. Today, the treasured haggadah, housed at the National museum in Sarajevo, no stands as a universal symbol of peace for people of all faiths.

“Benjy’s Messy Room”
Barbara Diamond Goldin;
illustrated by Rita Tan
Apples & Honey Press; ages 4-7

If only Benjy can put away all his toys, he’ll get to lead his family’s hunt for chametz on the evening before Passover. It’s Benjy’s favorite ritual where he’ll hide small packets of bread crumbs that his family will have to find. To Benjy’s surprise, when he gets distracted playing with his younger sister, he discovers that turning the chore into fun is the perfect solution.



“Tyrannosaurus Tsuris”
Susan Tarcov; illustrated by Elissambura
Kar-Ben Publishing; ages 3-6

Dinosaur lovers will enjoy this story of a Tyrannosaurus Rex who is overcome by tsuris (the Yiddish word for “worry”) about whether the guests he invited will come to his seder, or whether they’ll steer clear out of fear. The solutions-oriented story teaches a lesson about the importance of being kind to guests.



“Workitu’s Passover: A Story from Ethiopia”
Zahava Workitu Goshen and Maayan Ben
“Frankenstein’s Matzah: A Passover Parody”
K. Marcus; illustrated by Sam Loman
Intergalactic Afikoman; ages 5-9

In this zany Passover caper, Vee Frankenstein, an inventive non-binary Jewish kid, is determined to win the science fair by bringing a piece of matzah to life. This witty story encourages kids to ask questions and amplifies the Jewish value of welcoming guests, both central themes of the seder. Sam Loman’s animated, colorful cartoon-like artwork jumps off the page.

Hagai; Illustrated by Eden Spivak; translated by Jessica Bonn
Green Bean Books; ages 4-8

In this touching, folk-like tale, Workitu, a young Ethiopian Jewish girl, discovers that her family’s Passover ritual of smashing their hand-made clay dishes, including her favorite cup, is a meaningful tradition of transforming the old into something new. Eden Spivak’s illustrations depict the warmth of rural village life.

“Afikoman, Where’d You Go? A Passover Hide-and-Seek Adventure”
Rebecca Gardyn Levington;
illustrated by Noa Kelner
Rocky Pond Books/Penguin Random House;
ages 4-8

In Rebecca Gardyn Levington’s rhyming adventure, a houseful of spunky cousins search the house for the afikoman, a beloved seder ritual where kids are challenged to find the hidden piece of matzah. Readers are in for fun searching for the clever cartoonish afikoman who slips here and there in Noa Kelner’s lively illustrations.

“On All Other Nights: A Passover Celebration in 14 Stories”
Edited by Chris Baron, Joshua S. Levy and Naomi Milliner
Amulet Books/Abrams; ages 8-12 and up

A gefilte fish tale of woe; a time-travel adventure and a cartoon about the longest-ever seder that its author suggests may be true are among the stand-out reads in this page-turning illustrated anthology of 14 stories, each inspired by one of the steps of the seder. An all-star cast of best-selling authors, including the editors, Adam Gidwitz and Mari Lowe and others, offer short, Passover-themed works of fiction and non-fiction that will engage teens and adults alike.



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Save the date *Cont. from page 15*

costume if you so please, bring the kids and grand kids, and be prepared to sing-along. The very talented Michele Miller will lead the crowd in song. On Tuesday, May 28, at 7 p.m., there will be more nostalgia for the boomer crowd, with a screening of *Remembering Gene Wilder*, a tender and eye-opening tribute to a brilliant and much-loved Jewish comedian.

Woven in between the in-person shows are four online films. This is where you will find the more serious historical films. March 68, is a gripping story of young love, set against the Antisemitic backdrop of the student uprisings in Poland in 1968. *Shadow of the Day* is also a love story, this time set against the menace of rising fascism in rural Italy in the late 1930s.

The festival will finish with some laughs and lots of irreverence. **Closing night, Thursday, May 30**, at the Capitol Theatre in Fort Edmonton Park, showcases Jewish Canada with *Less Than Kosher*, an

offbeat comedy, written and directed in Toronto, starring an all-Canadian cast. The film has won audience awards at Jewish film festivals throughout North America. The very charismatic Shaina Silver-Baird, co-writer and leading actress and her colleague Director Daniel Rosenberg will join us after the show for a Q and A.

Proceeds from the festival will support Edmonton Partnership2Gether, our partnership with the communities of the Northern Galilee Panhandle. This year's project will bring a group of Israeli teens to Camp BB, connecting them to local teens and giving them a respite from war and trauma at home.

Tickets for in-person shows are \$15, online tickets are \$10, and an all-access pass is \$80.

The EJFF is very grateful to all our sponsors and supporters for helping to bake this perfect kugel for the community. For film descriptions, tickets, or to sponsor go to jewishedmonton.org.

Susan Schiffman is the Coordinator of the Edmonton Jewish Film Festival.



"Running on Sand" will open the Edmonton Jewish Film Festival on May 21.

Violin of Hope *Cont. from page 22*

silence. Then the flight attendant asked if he could touch it. He ever so gently picked up the violin with shaking hands and slowly took in a deep breath of it. He was crying. He was stroking the violin as a mother strokes a crying child as if to say, 'Everything is alright now.'

In Jerusalem, Bosse's family toured Yad Vashem, where Warkentin-Bosse and her husband spent most of their time in the archives researching the Hecht family. Sadly, they confirmed what their family had long suspected: Fanny and Alex Hecht were murdered at Auschwitz in 1943. Their youngest son Ernst, 17, perished at Sobibor. A mere five months before liberation, their eldest son, Fritz died at Monowitz (Auschwitz III).

Following their time in Jerusalem, Helena Bosse's family traveled to Tel Aviv, where they visited with Amnon Weinstein at his atelier and put the Hecht violin in his loving care.

If the violin could speak, it would have many stories to tell, dating back to 1743 when it was made by a

Stradivari (not the Stradivari, says Janet Warkentin-Bosse, who was told by Weinstein that the maker of the violin was, most likely, a cousin to the legendary Italian luthier Antonio Stradivari).

Nothing is known about other owners of the violin, but somewhere along the line, the instrument came into the possession of Fanny Hecht's forebears who handed it down to her.

"It moved around," said Warkentin-Bosse who told AJNews that the Hecht family originally lived in Germany, where no relatives of theirs are believed to have survived the Shoah.

When Helena Bosse's family immigrated to Canada, she brought the Hecht violin to British Columbia and then to Alberta where her family settled in Okotoks, near Calgary.

Bosse, now 89 years old, played the violin for decades until severe arthritis prevented her from continuing to fulfill her mother's promise to Fanny Hecht.

The last time Bosse played the Hecht violin was in 2017.

Details relating to the violin and the Hecht family

were pieced together over the years by Helena Bosse, her sister and two brothers, each of whom, Warkentin-Bosse says, had "little bits of memory about these people."

Warkentin-Bosse says her mother-in-law "guarded that violin like it was a child, adding that it was "very difficult" for Bosse to part with the violin, even knowing that it was going to the right place.

The Hecht Violin will return to Alberta with 63 other stringed instruments from the Violins of Hope collection later this month. Some of the violins will be exhibited between May 3 and June 16 at the National Music Centre while others will be played by members of the Calgary Philharmonic in a May 15 concert.

This is music to the ears of Janet Warkentin-Bosse. "We feel so strongly that these stories need to be told," Warkentin-Bosse told AJNews.

And those beautiful violins belong in the hands of the living that they may continue to be played and heard.

Maxine Fischbein is a Local Journalism Initiative Reporter

Happy PASSOVER



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HAPPY PASSOVER



Happy Passover
from Lorie Abernethy
and Gie Roberts



Happy Pesach
to the entire community
from Annabelle Bondar

Wishing family & friends
a happy, healthy Passover
from Faye & Warren Book
and Family





Wishing family & friends
a happy, healthy Passover
from Jeff, Shannon, Max,
Noah and Evelyn Albert



Chag Sameach.
We stand with Israel.
from
Renée & Milton Bogoch



Chag Sameach.
Am Yisrael Chai, from
Sharon Batshaw & Family

Wishing family & friends
a happy, healthy Passover
from
Darren, Marnie,
Jonah & Chloe Bondar



Happy Passover
from Jeanette Berger
and family



Best wishes for a healthy,
happy Passover.
Am Yisrael Chai.
from Sheila Bermack





Chag Sameach.
Am Yisrael Chai,
from Harvey Cyngiser



Happy Passover
from Sam & Lauren Bell
and family



Chag Sameach.
Am Yisrael Chai,
from Linda & John Barron
and family

Wishing everyone a Passover
filled with love, joy,
& thoughts of freedom
from Ruth Dvorkin,
Susan Dvorkin, Dara,
Spencer & Josh



Chag Sameach. Am Yisrael
Chai, from Kim, Alex,
Adam and Zach Chulsky



Best wishes for a healthy, happy
Passover. Am Yisrael Chai.
from Shirley
& Al Chafetz
and family

Chag Sameach.
Am Yisrael Chai, from
Faith Dubisky and family



Wishing everyone
a Passover
filled with love, joy,
& thoughts
of freedom
from
Phyllis D'Aguiar



Chag Sameach.
Am Yisrael Chai.
from Cheryl, Jason, Jacob
and Gabrielle Gurevitch



Chag Sameach.
We stand with Israel.
from Steve, Tracey,
Oscar & Alanis

Happy Pesach
to the entire community
from Dr. Caron
& Rabbi Mark Glickman



Chag Sameach.
We stand with Israel.
from Halley and
Bruce Givritz and family

Wishing everyone a Passover
filled with love, joy,
& thoughts of freedom
from Sam, Cindy,
Rebekah &
Josh Feldman



פסח כשר ושמח
Wishing the entire community
a Happy Passover
from Zohar
& David Wallach




Wishing the entire community
a Happy Passover
from the
Balaban
Family



Happy Passover
to the entire community.
Am Yisrael Chai,

from
Sandy Fayerman





Wishing family
& friends a happy,
healthy Passover


from Arlene, David, Michael
& Erin Holmes


חנה חוה ח
from
Maxine & Milt Fischbein

Wishing family & friends
a happy, healthy Passover
from Louise Feldman





Chag Sameach.
Am Yisrael Chai, from Darryl,
Alli, Joseph and Leo Gurevitch

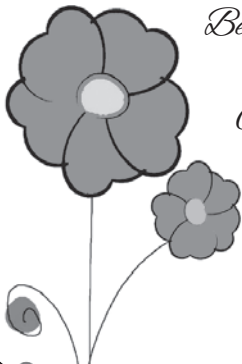

Wishing family
& friends a happy,
healthy Passover
from
Arlein Hoffman
Chetner


Wishing family & friends
a happy, healthy Passover
from Lea Kohn and family

Wishing family & friends
a happy, healthy Passover


from
Therese Groner
and Family


Wishing family & friends
a happy, healthy Passover
from Ben and Vivian Herman


Best wishes for a healthy,
happy Passover.
Am Yisrael Chai.

from Barb
and Ron Krell
& Family

Best wishes for a healthy,
happy Passover. Am Yisrael Chai,


from Eva &
Gordy Hoffman


Chag Sameach. Am Yisrael Chai,
from Judith Hagan
and family


Wishing family & friends
a happy, healthy Passover
from Susan and David Inhaber
& Family

Wishing everyone a Passover
filled with love, joy,
& thoughts of freedom.
from
Janis and Brian Kowall
and Family

Best wishes for a
healthy, happy Passover.
Am Yisrael Chai,


from Jackie
& Hayim
Hamborger

Best wishes for a Pesach
filled with good health, peace
and happiness


from
Louise Glin
and family

Best wishes for a healthy,
happy Passover.
Am Yisrael Chai,
from Mel and
Gail Ksienski & Family.

Happy Pesach to the
entire community

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



Wishing a kosher and joyous
Passover to you
& your loved ones
from
Phil & Harriet Libin,
Michael & Matthew
Ackman, Stuart, Sierra
& Thea Libin



Wishing everyone a healthy
and happy Passover from
Deb Shatz, Dan Moser,
Sandra Edwards
& the team at
Alberta Jewish News




Wishing everyone a
Passover filled with
love, joy, & thoughts
of freedom
from
Jenny Belzberg




Best wishes for a healthy, happy
Passover. Am Yisrael Chai,
from Ron Plucer and family







Chag Sameach.
Am Yisrael Chai, from
Rhonda Barad, Steve Kaganov
and family.




Wishing family
& friends a happy,
healthy Passover
from
Roz Mendelson
& David Hodgins




Wishing everyone a
Passover filled with
love, joy and thoughts
of freedom from
Miriam Milavsky and family




Chag Sameach. Am Yisrael Chai,
from
Therese Nagler



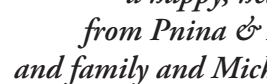
Best wishes
for a healthy,
happy Passover.
Am Yisrael Chai,
from Richard,
Kimberly, Liam,
and Seth Nagan




Best wishes for a healthy,
happy Passover.
Am Yisrael Chai, from
Murray Robins
and Family



Best wishes for a
healthy, happy Passover.
Am Yisrael Chai.
from Dr. Stuart
and Irene Ross
and family



Wishing family & friends
a happy, healthy Passover
from Pnina & Mark Rubensohn
and family and Michelle & Bronwyn Leifer




Chag Sameach.
Am Yisrael Chai, from
Beth and Lorne Price



Wishing family & friends
a happy, healthy Passover
from Harold &
Saundra Lipton
& family




Chag Sameach –
Happy Passover
from Helena Barker
& Israel Lachovsky




Happy Passover
to everyone
from Laura Moser
and Mike Fischer




Happy Passover
from
the Molotsky Family



Wishing family & friends
a happy, healthy Passover
from Cheryl, Rob, Danielle
& Jarrett Milner




Best wishes for a
healthy, happy Passover.
Am Yisrael Chai,
from
Walter Moscovitz




Best wishes for a healthy,
happy Passover.
Am Yisrael Chai.
from
Al Osten



Best wishes for a healthy, happy
Passover. Am Yisrael Chai,
from
The Oppenheim
Family



Wishing family & friends
a happy, healthy Passover
from Danny &
Roz Oppenheim



Chag Sameach.
Am Yisrael Chai,
from Michelle, Josh,
Spencer & Jordan Orzech

ПОРЯДОК СЕЙДЕРА

קדש
КАДДЕШ
Пронизосят Киддуш над бокалом вина.

ורחץ
УРХАЦ
Омывають руки, но не пронизосят при этом
обычного при омывении рук благословения.

כרפס
КАРПАС
Обмывають «карпас» в соленую воду,
пронизосят благословение над овощами и
кушают.

יחץ
ЯХАЦ
Среднюю мацу, из трех находящихся на
«кеаре», делят на две части: большую часть
прятут для «Афикоман».

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

רחצה
РАХЦА
Омывають руки для еды, но на этот раз с
обычным благословением.

מוציא
МОЦИ,
מצה
МАЦА
Пронизосят благословения «Хамощи» и «Ал
ахилас мацо», и кушают кусок мацы, величи-
ной с «казант».

מרור
МАРОР
Пронизосят благословение «Ал ахилас мо-
рор» и съедают горькую зелень, величиной с
«казант», предварительно обмывнув в «ха-
росет».

בורך
КОРЕХ
Делают своеобразный сэндвич из двух кус-
ков мацы, прокладывая между ними «хазерет»

שלחן עורך
ШУЛХАН ОРЕХ
Праздничная трапеза.

ברך
БЕРАХ
Наполняют третий бокал вина и пронизо-
сят застольную молитву.

צפון
ЦАФУН
Съедают «Афикоман», величиной с «ка-
зант».

הלל
ХАЛЛЕЛ
Наполняют четвертый бокал вина и
пронизосят специальную хвалебную молитву
«Халлела».


נרצה
НИРЦА
После окончания правильно проведенного
Сейдера можно быть уверенным, что он был
полюбован Всевышним

Wishing everyone a Passover
filled with love, joy,
& thoughts of freedom

from
Raechelle, Lorne,
Shoshanna and
Leo Paperny



Wishing family & friends a happy,
healthy Passover from



David and Cynthia Prason
and Family

Wishing family & friends
a happy, healthy Passover
from Gail, Dean, Bryan,
Ellie, & Matthew Staniloff

Wishing everyone
a Passover filled with love, joy,
& thoughts of freedom

from
Dorothy Hanson,
Sheldon Shagal
and family




Best wishes for a healthy,
happy Passover.
Am Yisrael Chai,



from
Carey & Stan Smith
and family


Best wishes for a healthy,
happy Passover.
Am Yisrael Chai.



from
Dalia, Allan, Tammy
and Mark Wolinsky


Best wishes for a healthy,
happy Passover.
Am Yisrael Chai.

from
Marina Paperny
& Shep Secter
and family




Happy Pesach
to the entire community
from Bronia Cyngiser

Wishing family & friends
a happy, healthy Passover from




Jim Casquenette
and
Betty Sherwood



Best wishes for a healthy, happy
Passover. Am Yisrael Chai,
from
Hilda & Lenny Smith
and family



Chag Sameach.
We stand with Israel.
Brian and Gail Sidorsky




Wishing family & friends
a happy, healthy Passover
from
Esther and Gary Silberg




Happy Pesach
to the entire community
from Jackie Halpern
& Glenn Solomon

חג פסח שמח
Diana Kalef, Elliott,
Jonah & Micah Steinberg

Best wishes for a healthy,
happy Passover.
Am Yisrael Chai,



from Mary
and Ken Taub




Wishing family & friends
all the best this Passover
from Rochelle Rabinovitz
and family


חג פסח שמח
Judy Shapiro, Richard Bronstein
and family

חג פסח שמח
Marg Semel, Adam Singer,
Rachel & Hanna

Wishing family & friends
a happy, healthy Passover
from
Cheryl & Morley Shore




Best wishes
for a healthy, happy
Passover.
Am Yisrael Chai,
from
Faigel & Len Shapiro
and family




May your Pesach
be full of wonder,
blessings, & happy moments

from
Darlene Switzer Foster,
Bill Foster & family



Best wishes for a healthy,
happy Passover. Am Yisrael
Chai, from Jessica, Joshua,
Zoey & Max Switzer

Happy Passover to everyone
from Medina Shatz,
Randy Best,
Scout and Bluberry



Wishing family & friends
a happy, healthy Passover

from Esther
and
Sam Plucer




Wishing family & friends
a Passover filled with
joy and love

from
Wynne &
Harvey Thal



Chag Sameach.
Am Yisrael Chai,

from
Linda & Gary Wolf
and family



Wishing family
& friends a happy,
healthy Passover

from
the Zivot Family



Wishing a peaceful Passover to our
brothers & sisters in Israel and around
the world. May your home be filled
with love & harmony.

from
Marilyn Libin
& Jed Gaines



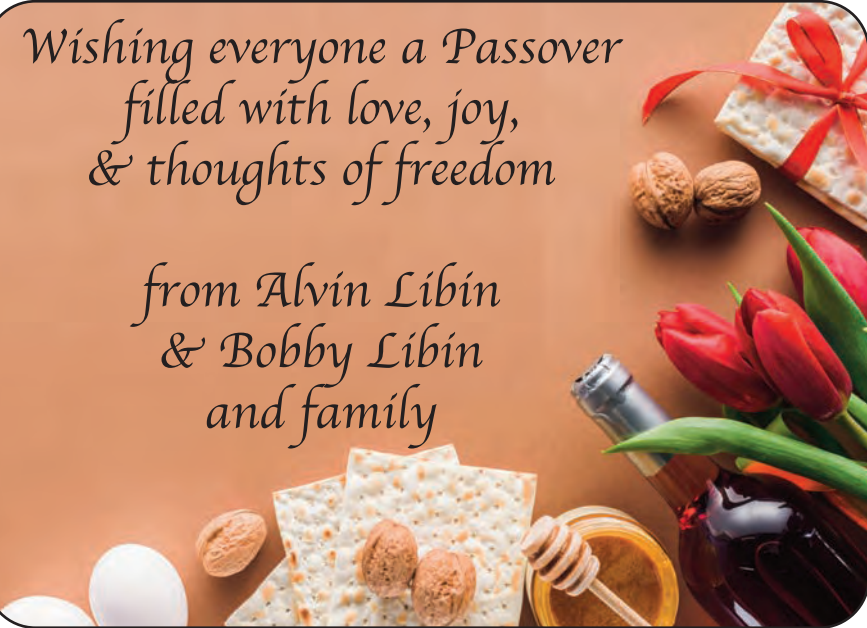
Thinking of Israel. Wishing them
strength & courage this Passover
for a time of peace & renewal.

MHM Professional
Corporation &
The Mandel
Family



Wishing everyone a Passover
filled with love, joy,
& thoughts of freedom

from Alvin Libin
& Bobby Libin
and family



Best wishes for a healthy,
happy Passover.
Am Yisrael Chai.

from Jerry and Fay z”l Schwartz





לשנה הבאה בירושלים

Wishing everyone in the community a happy and healthy Passover.
Thank you for welcoming Alberta Jewish News into your homes each month and for participating
in these holiday greetings. We are proud to be part of the Calgary Jewish Community.

From Deborah Shatz, Daniel Moser, Sandra Fayerman, Maxine Fischbein and Sandra Edwards

Sources

by Eliezer Segal

Hurray for the Hyksos

In every generation, some people are determined to deny the reality of Jewish nationhood.

In the first century C.E., an Egyptian named Apion stood at the head of the anti-Jewish faction in Alexandria, lobbying the emperor Caligula to outlaw Judaism. Central to Apion’s case was the claim that the Jews had no tangible historical roots, but were a recent invention and consequently should be denied the rights that are extended to established ethnic or political communities.

The Jewish historian Josephus Flavius devoted a special treatise, “*Against Apion*,” to the refutation of Apion’s calumnies. He was particularly interested in providing evidence that the nation of Israel was of great antiquity and was mentioned in early non-Jewish sources.

There were several authors whose fascinating works have only survived by virtue of being quoted in *Against Apion*. One such figure was an Egyptian priest named Manetho who composed a detailed history of his people based on Egyptian sacred texts that he translated into Greek. Josephus made extensive —albeit selective— use of Manetho’s chronicle the “*Aegyptiaca*.”

In truth, it is not entirely clear that Manetho mentioned the Hebrews or Jews at all in his history (which has not survived in its complete original form). What he did mention was an obscure northwestern Semitic nation called the Hyksos who invaded Egypt in the nineteenth century B.C.E. and according to his narrative, began an occupation that was marked by widespread slaughter and destruction of temples. Afterwards the Hyksos expanded into Judaea where they built the city of Jerusalem as a bulwark against Assyria.

Another passage cited from Manetho spoke of the Egyptian king Amenophis who wished to be vouchsafed communication from the gods, and for that reason was required to purge the homeland of lepers and impure persons. For that purpose, he enslaved eighty thousand people, forced them to labour in stone quarries, and relocated them to the former Hyksos capital city.

A leader of this slave community emerged in the guise of Osarsiph, an ex-priest who instituted a new and blasphemous religion that rejected the traditional Egyptian gods, permitted the consumption of sheep

and cattle (which were eschewed by pious Egyptians), and discouraged interaction with outsiders. Not surprisingly, Osarsiph was equated with the Moses of the Bible —though not all scholars agree that this crucial identification was proposed by Manetho himself. The Egyptian tradition also tells of Osarsiph making contact with the Hyksos contingent in Jerusalem.

Josephus found it convenient to accept Manetho’s accounts as proof that Moses, his people and his religion were around in very early times. Of course, this also raised some difficulties, in that there were elements in the Egyptian tales about evicted lepers that clearly conflicted with the Jewish memory of our miraculous exodus, and were quite embarrassing to our national pride.

Josephus, while confessing to his own ignorance of the Egyptian language, proposed an etymology of the word “Hyksos” as “shepherd kings,” though he personally preferred “captive shepherds.” (Remember that the biblical story stresses that “all shepherds are abominable to Egyptians.”) Modern Egyptologists favour something more like “chieftains of the hill-country,” or “from foreign lands.” This title referred to the leaders of the people, not to the entire ethnic group.

Manetho’s depiction of the Hyksos as brutal foreign invaders has not received much scholarly support in more recent studies. Archeological evidence suggests that they were more likely a migrating tribe who gradually infiltrated Egyptian society, adopting the language and artistic norms of the majority culture to the point that their religion and architectural styles blended Semitic with Egyptian elements. Some of their prominent leaders rose to positions of power in the Egyptian government. Eventually they were driven out by Pharaoh Ahmose I in the sixteenth century B.C.E.

Contrary to Manetho’s claim that they ruled Egypt for five centuries, the royal chronology indicates that the Hyksos dynasty consisted of only six rulers whose combined reigns spanned a single century.

In any case, Josephus found Manetho’s records to be very useful from two perspectives. In the first place, they proved that “the so-called Shepherds, our ancestors” left Egypt and settled in “our land” in what the Greeks considered the remote past. Secondly, they

showed that the Hyksos / Israelites were not native Egyptians, but had arrived there from elsewhere, thereby confirming the biblical story.

As for all those elements that did not dovetail with the Jewish version, especially the accusation that the Jews were descended from lepers who were expelled from Egypt—well, Josephus dismisses them and claims that Manetho must have gathered them from questionable legends, not from trustworthy documents.

The archeological evidence indicates that the period of Hyksos rule in Egypt was generally one of prosperity. And yet after their overthrow, they were vilified as despised foreigners, and the memories of their social assimilation and economic contributions were suppressed. This recalls the Bible’s account of that ungrateful “new king over Egypt, which knew not Joseph.”

Notwithstanding all the contradictions between Manetho and the Torah, Josephus’s approach continues to attract adherents. For instance, a recent study claims to trace the historical “DNA” of the Jewish people back to three basic ethnic components, one of which consisted of a mixture of local Canaanites and Hyksos refugees. The author argues that it was the collective memories of this group that eventually evolved into the biblical stories about the Hebrew lad Joseph rising to influence in the Egyptian royal court, the enslavement of the Hebrews, and their exodus to the promised land.

Against this theory, however, others note that the sequence of the biblical story about Joseph and his family’s migrations to Egypt is entirely different from that of the Hyksos’ rise to Egyptian leadership; and that neither Joseph nor any other Israelite ever became an actual ruler of Egypt.

Well, if nothing else, this suggests another topic for animated discussion about the Exodus to keep us conversing all night, like those ancient sages in the Hagadah.

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



Purim was celebrated widely across the city - in the schools, at the shuls and at the Paperny Family JCC (pictured above). There was something for everyone - children and adults alike donned costumes, told the story of Queen Esther, ate hamantaschen and other Purim delights, offered michloach manot and had a good time.

The management
and staff of Safeway
Glenmore Landing
wish you a

Happy
Passover

