



ALBERTA

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# Doing the work of Teshuvah

By Rabbi Russell Jayne

As the season of the High Holidays approaches, we prepare ourselves once again for a sacred journey of return. The Days of Awe invite us to seriously engage with the process of *teshuvah*, the work of turning inward, upward, and outward. We turn inward in honest reflection on the lives we have lived this past year. We turn upward seeking the Divine, the Source of all being, who guides us with compassion and the assurance of forgiveness. And we turn outward toward our families, our communities, and our people, recognizing that none of us walks this journey of existence alone.

The work of *teshuvah* is not merely personal; As with all aspects of our tradition, it is deeply communal as well. When we return, we do not return only to ourselves or even to God, we return to one another and to our shared expression of covenant. *Teshuvah* calls us to reweave the bonds that hold us together, and to strengthen the ties of belonging that sustain us.



Rabbi Russell Jayne

For centuries, the synagogue has been the beating heart of Jewish life. It is the place where Jews have gathered to pray, to learn, and to find strength in one another's presence. During the High Holidays, when Jews around the world assemble in synagogues large and small, we affirm that our identity is not only personal but collective.

To walk through the doors of a synagogue at this season is to come home. It is to reconnect with the melodies that stir our souls, the words that lift our spirits, and the community that holds us when we are in need.

This year, the call to deepen our Jewish identity and



800 people gathered in Calgary on Sept. 7 to Walk With Israel. Photo by Milt Fischbein.

strengthen our ties to one another continues to feel especially urgent. We are living in a time when Jewish communities face profound challenges here at home, in Israel, and around the world. In Alberta, we have witnessed a rise in antisemitism that reminds us that our safety cannot be taken for granted. Everywhere Jewish hearts ache as we witness conflict, division, and uncertainty fueled by senseless hatred.

As always, our prayers and our concerns turn toward Israel, the beating heart of our people. The land of Israel always has been, and always will remain, central to our story. The well-being of Israel is not separate from our own; it is bound up in the destiny of *Am Yisrael*, the Jewish people everywhere. When we pray for peace, for strength, and for renewal in the year ahead, those prayers must embrace Israel and all who dwell within her borders.

In times like these, it is tempting to feel small, to believe that we are powerless against the forces of history. But the High Holidays remind us of a profound truth: Each of us lives a significant life, and our choices will, ultimately, reverberate far beyond ourselves. The prayers of one Jew rise with the prayers of the entire community, and the actions of even one Jewish community can strengthen the fabric of our people.

The wellbeing of one is linked to the wellbeing of all.

Supporting Israel, affirming Jewish life everywhere, and strengthening our local synagogues are not, and never have been, separate tasks. They are all expressions of our shared responsibility. To be Jewish is to know that we are part of something larger than ourselves, and that our lives are intertwined in both visible and invisible ways.

As you prepare your heart and soul for Rosh Hashanah and Yom Kippur, I invite you to consider what it means for you to return this year. What would it mean to return to prayer, to bring your whole self honestly before God? What would it mean to return to your synagogue, not only on the High Holidays but throughout the year, to nurture your spiritual life and to strengthen your community? What would it mean to return to the shared destiny of our people, standing in solidarity with Jews in Israel and everywhere?

Each of us carries a unique story, and yet together we are part of one great story. That story has endured for millennia, through trial and triumph, through exile and homecoming, through despair and renewal. As we enter the New Year, may we begin writing the next chapter of that story with courage, compassion, faith, and pride.

May this new year be one of healing for those who suffer, joy for those who celebrate, and peace for our people everywhere we dwell.

Shanah Tovah U'Metukah – may you and your loved ones be blessed with a sweet, healthy, peaceful and meaningful new year.

Rabbi Russell Jayne is Senior Rabbi and Cantor at Beth Tzedec Congregation in Calgary.



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Calgary Walk With Israel. Photos by Derrick Birkman, courtesy of Calgary Jewish Federation

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# How to listen to a Days of Awe Sermon: A Users Guide

By Rabbi Mark Glickman

The Days of Awe are approaching. And as Jews everywhere prepare to attend services, one element of worship that many look forward to – and that many others dread – is the rabbi’s sermon. For some of us, and from some rabbis, listening to a sermon can be quite enjoyable. For others and from others, it can be more challenging.



Rabbi Mark Glickman

With this in mind, here are seven pointers that might help enrich your upcoming sermon-listening, and render it an especially meaningful element of your Days of Awe worship experience.

**Listen:** Many Jews take the sermon as an opportunity to zone out; others even sneak in earbuds and use the time to catch up on the score of that day’s game. Remember, though, that your rabbi is a teacher of Torah, and likely has important lessons to share with you. Some rabbis are great orators, others less so, but most of us put a lot of thought and energy into what we say during our Days of Awe sermons. Jews do well to give their rabbis benefit of the doubt, assume that there is value to what he or she has to say, and pay close attention to the words coming from the bimah.

**Be Introspective:** There’s an old joke we rabbis tell one another: One of our colleagues delivers a sermon excoriating the congregation for some sort of

shortcoming in their behavior. Afterward, a guy comes up to the rabbi and says, “Good sermon, Rabbi. You really told them!”

Your rabbi’s sermon isn’t addressed to them, it’s addressed to you. As you listen, avoid the temptation to apply the rabbi’s words to everyone else, but instead consider how they might help you transform your life for the better.

**Don’t Necessarily Expect Warm Fuzzies:** Rabbis’ sermons can often be affirming. They can make us feel really good about ourselves and our world, and they feel really good to listen to. Your rabbi’s Rosh Hashanah and Yom Kippur sermons may indeed be like that. But let’s remember that these are the Days of Awe – they are days imbued with themes such as repentance, vulnerability, and memory. Indeed, the Hebrew word for awe – yir’ah – is the same as the Hebrew word for fear. The themes of these days are more difficult, heavier, than those upon which rabbis tend to focus at other times. Be open to the heaviness; be open to the difficulty; often, it is precisely the awful nature of these days that can render them most transformative.

**Challenge Yourself:** The purpose of a sermon is not just to give the rabbi an opportunity to pontificate (rabbificate?) from the bimah. An effective sermon changes things. It changes us. So, as you listen to your rabbi, consider what takeaways there might be in that sermon for you. How might you meaningfully translate the sermon into helpful and important changes that you can make in your own life

**Rabbis Speak Torah as they Understand It – Encourage This:** Remember, nowhere does it say that you need to agree with your rabbi’s sermon. The sermon doesn’t necessarily reflect the views of the entire congregation (and, indeed, sometimes it should

challenge those views). Sometimes, the rabbi will say controversial things. This is as it should be. If you disagree, don’t storm away from the congregation, come back for more. You might learn a thing or two, and, as I explain below, your disagreement might lead to helpful dialogue.

**Disagree, but Thoughtfully:** Yes, feel free to disagree with your rabbi, but always be sure to do so thoughtfully. If he or she says something that sounds outrageous, ask yourself whether the rabbi’s intended message might be different from the way it came across. If the sermon sounds just plain old wrong, pause for a moment to consider whether there might be some truth in there somewhere. If it makes you angry, reflect on where your anger is coming from. Maybe the sermon really was worthy of your ire, or maybe it triggered something in you based on your own life experience.

**Disagree, but Kindly:** I’ll never forget the very first sermon I delivered after I was ordained a rabbi – it was 1990, I was covering for a colleague who was on vacation, and I shared some of my views on the First Gulf War. Afterward, an elderly woman walked up to me, smiled, and said, “Rabbi, thank you for a very articulate and well-reasoned sermon...with which I totally disagreed.” Rabbis love feedback like that! If you disagree with a sermon, tell your rabbi, talk with your rabbi, engage in a respectful argument with your rabbi. Perhaps US President Barack Obama said it best when he challenged people to “disagree without being disagreeable.” It applies just as much to our relationships with our rabbis as with anyone else.

The Days of Awe are a time to reflect and to learn and to change for the better. And one way we Jews have performed these sacred tasks for centuries is by listening to words of Torah as taught by our rabbis. If you do it right, listening to your rabbi’s sermon – whether you agree with it or not – can help transform you and your community. It’s an opportunity that we all should relish.

*Rabbi Mark Glickman is the Rabbi at Temple B’nai Tikvah in Calgary.*



# L'Shanah Tova Umetukah

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# Reflections from Western Canada

By Rabbi Nisan Andrews

Below, you'll find an article requested this year by the United Synagogue in the UK, celebrating 265 years since the first reports of Jews settling in Canada. Rosh Hashanah is a time to reflect on our identities



Rabbi Nisan Andrews

and consider how we can improve in the future. To make progress, it's essential to understand how we have arrived at our current circumstances. Therefore, this essay, titled "Reflections from Western Canada," is both timely and relevant to the season.

As an associate rabbi who ministered to a congregation in Northwest London, I recollect two events that epitomise what it means to be a Canadian Jew. The first transpired shortly after I arrived in the UK when I was asked to recite the prayer for the Royal Family on Shabbat. As I invoked Her Majesty, the Queen; the Duke of Edinburgh; the Prince of Wales; etc, I began to hear mutterings of discontent from the congregation. The disapproval grew from a subtle undercurrent to an audible expression of frustration. The irritation that an "American" would dare wish the royal family well precipitated our shul leadership to announce publicly during the service, "Our new rabbi is Canadian, and the prayer for the Royal Family is also recited in his home congregation." After this statement, the congregation seemed to warm up to me immediately. I would only occasionally hear someone say in good humour, "You can't help sounding as you do, being Canadian and all."

My second experience transpired shortly before my departure back to North America. I was consulting with a professional who was helping me update my resume. I recall that she often became frustrated and would remind me to "keep your spelling consistent, either UK or American standard." I had to patiently remind her several times that I was following standard Canadian spelling, which allows for spelling like "tire," "finalize" and "utilize," at the same time as "centre," "colour" and "flavour."

The Jewish community in Canada reflects the diverse nature of the country itself. Canada is a unique blend of cultures, where we find influences from both the UK and the United States. Similarly, the Jewish community has absorbed elements from both Europe and America. However, the majority of our Rabbis and educators are often brought in from the United States, and those of us who wish to pursue advanced Jewish learning frequently must travel south of the border. Thusly, I have noticed the

pendulum sway decidedly towards the south. When I was a child, it was common for Bar Mitzvah students to be taught the English trope. This practice is quite rare nowadays. In a recent conversation with a Rabbi in Toronto, I was surprised to hear that his substantial congregation does not say the prayer for the Royal Family. Perhaps, due to the current darker climate in the south, we might experience the pendulum swing back toward the east as we reassess our cultural influences.

Historians discuss several possible occasions when Jews first entered Canada. One possibility is that Portuguese Jews arrived in Lower Canada (Quebec) in the late 17th century. One individual often mentioned as the "first Jew" in Canada is Ferdinande Jacobs, who traded with the Hudson's Bay Company in 1732. However, the Heritage Canada (a department of the Government of Canada) website notes that "no record of his religion has been traced in the HBC Archives. From the fort journals, it is evident that he supported the Church of England."

Even if we discount him, many of these early Jewish immigrants were either transient or quickly

assimilated, making it difficult to regard them as the "founders of Canadian Jewry."

The first indisputably confirmed Jewish community was established in Montreal by soldiers and auxiliary military personnel who arrived in the region with British forces in 1760. By 1768, the Spanish and Portuguese Synagogue was founded, marking a significant milestone in the history of Jews in Canada.

It's easy to imagine that in the early days, many people reflected on their established communities and worried about the precariousness of their current circumstances. We can draw a parallel to our present time, where uncertainty leads many to question the future of the Jewish community in Canada. Just as there has ultimately been a Jewish future in Canada that would have seemed unimaginable 266 years ago, there may still be a place for us here in the years to come.

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

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# The Sweetness of the Third Quadrant

By Rabbi Ilana Krygier Lapides

I don't know about you, but my phone loves to remind me that I am busy. Every ding, every buzz, every little red dot on my screen seems to shriek "urgent!" Read this email. Answer this text. Sign this form. Finish this project. And like most of us, I respond quickly—because



Rabbi Ilana Krygier Lapides

urgency is an ego boost – it feels powerful. It feels necessary. But at the end of the day, I sometimes realize that the truly important things—the quiet things, the soul things—have been overlooked. I've answered the urgent messages, I've checked off the to-do list, I guess I've been productive. But then why do I often feel so empty?

Stephen Covey, the leadership thinker, put words around this problem. He mapped out what he called the four quadrants of time: 1) urgent and important, 2) urgent but not important, 3) important but not urgent, and 4) neither urgent nor important. At first, it sounds like a business-school chart that belongs in a corporate training session, not at Shul. But Covey's wisdom echoes something our tradition and our Sages have been teaching for centuries: life is not about

reacting to urgency, but about finding meaning. Let's look at those quadrants. The urgent and important? Of course those matter—paying the rent, getting your child to the doctor. These are the necessary 'stuff-happens' of life. The urgent but not important? Those are the noisy distractions—putting out fires, emails, notifications, errands that make us feel productive but don't nourish us. The fourth quadrant—neither urgent nor important—is the mindless scrolling, the filler, the things we know are wasting our time. Don't get me wrong – sometimes we need to shut off our brain to rest and recover, but it's not meaningful time spent.

It's that third quadrant—*important but not urgent*—that Covey insists is the key to a meaningful life. And it's precisely the one we neglect. Nobody pings us to do a random act of kindness. Nobody schedules a reminder to "reach out to that old friend." There are no notifications for reflection, *teshuvah*, or gratitude. And yet—our tradition says these are the very things our lives depend on.

This is where *cheshbon hanefesh*, the reckoning of the soul, comes in. The High Holidays drag us – sometimes unwillingly—into that third quadrant. Rosh Hashanah and Yom Kippur invite us to stop chasing the urgent and to look instead at the important. They ask us to hold still and hold space. They ask: *What truly matters? Who have I become this year? Whom have I hurt? Where have I grown careless or complacent? Am I proud of what I have accomplished? What can I do better in the coming year?* These are questions that no email, no deadline, no text message will ever demand of us. And yet they are the most pressing questions of all.

Pirkei Avot teaches: *"Do not say, 'I will study when I have leisure,' for perhaps you will never have leisure"* (Avot 2:4). If we wait until life quiets down, we will never begin the soul's work. The sound of the Shofar is our wake-up call, interrupting our busyness and

beseeching us: "Do it now. Return now. Forgive now. Choose what matters now."

And here's the paradox: when we give time to the "important but not urgent," everything else comes into focus. Relationships heal. Priorities shift. We become more generous, more grounded, more whole. Taking that time eventually gives us more time because we are spending our time wisely. Just as Yom Kippur strips away food, comfort, and routine so that we can see what endures, so too does our *cheshbon hanefesh* strip away the illusion that 'busyness' equals 'meaning'.

My friends, we live in a world addicted to urgency. We crave the ego boost, the drama, and the dopamine hit. Yontef is our annual detox – our quiet investigation into what is actually important. It reminds us that we are souls having a human experience and we don't want to miss it.

Rosh Hashanah and Yom Kippur call us back to that all-important third quadrant; to the time, to the space, that doesn't clamor or scream for attention, but quietly shapes our entire lives.

May our Yontef be filled with courage and clarity to be deep and honest, gentle and healing as we journey into our third quadrant. May we release what is urgent but empty, and find the wisdom to choose what is important and eternal. And may we have the strength to answer that call.

From my family to yours: May you be Written and Sealed for a year of health, sweetness, forgiveness, and peace. Shanah tovah u'metukah. A Gute Yontef and Gute Yor!

Rabbi Ilana Krygier Lapides is the Assistant Rabbi at the Beth Tzedec Congregation in Calgary.

She also has an independent Rabbinic practice as the Rocky Mountain Rabbi.

# The best foods to eat before fasting on Yom Kippur

By Shannon Sarna

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

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

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

## 1. Avoid foods that are hard to digest

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

## 2. Eat foods that have fiber and water

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

## 3. Avoid salt

Salty foods like olives, pickles, chips, canned soup, or dishes made with those bouillon cubes will bloat you

and make you even more thirsty. So stick to something a little more bland for that pre-fast meal.

## 4. Avoid sugar

Too much dessert before fasting may cause your blood sugar to spike up and then come crashing down, which can be unpleasant at its least and cause a headache or moodiness at its worst. Too much sugar will also make you thirsty, like salt, and will have you craving more sweets during your fast.

## 5. Drink water

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

## 6. Avoid eating too much

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



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# A New Chapter— Let's Take Action Together



## Dear community members,

As we head into the Jewish New Year, I wanted to take the opportunity to reflect on our community's achievements and look ahead to the incredible impact that we can have as a collective.

Last year alone, we sent 1.2 million messages to our local officials. The results are clear: Safe Access Zones have been instituted in cities in Canada, Hizb ut-Tahrir was prevented from spreading its hateful ideology within our borders, and the Iranian Revolutionary Guard Corps (IRGC) was listed as a state sponsor of terrorism.

Our collective action has made a real difference—and it inspires us to keep going.

Helping drive change is not just about policy, but about people. When thousands of us speak up, we become an undeniable force for change.

On Rosh Hashanah, we begin a new chapter in a very familiar book, and we all have a part to play as Jewish community advocates and dedicated allies.

This high holiday season, I'm asking every community member to build a relationship with their Member of Parliament.

## Call Your MP. Tell them what matters most to you, and our community.

In our democracy, the greatest force in making positive change happen is you. Tell them how you feel about antisemitism and what needs to be done to keep your family safe.

The government has made important commitments to address public safety concerns of the Jewish community—including increased funding and direct partnership with our community security agencies and federal mandated Safe Access Zones.

In addition to urgently implementing these commitments, there are impactful actions that MPs can support right now to safeguard Canadians and our community, such as boosting security for Jewish communities and banning the glorification of terrorism on our streets.

We need your help. Go to [ActionHub.ca](https://ActionHub.ca) to join the movement. Let's keep showing up—for each other and for the future we believe in.

Shana Tova,

**Noah Shack**  
CEO, CIJA

Canadian  
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# Remembering to call out

By Rabbi Leonard Cohen



Rabbi Leonard Cohen

The term describing Rosh Hashanah in the Torah (Vayikra 23:24) is *Shabbaton Zichron Teruah Mikra Kodesh* – a (time) of pause, of remembrance, of sounding the horns: a sacred occasion, a time to refrain from labour.

The wording is peculiar. What kind of pause? If the pause is from doing labour, then the starting word “Shabbaton” is redundant. If it is Yom Zikaron, a day of remembrance, what are we remembering? And what does sounding horns have to do with this remembrance?

According to the most well-known interpretation, that of Rashi, what we remember on Rosh Hashanah is the Akedah - Avraham’s binding of his son Yitzchak on Mt. Moriah. The shofar reminds us of Avraham’s demonstration of willing submission to Hashem, and Hashem’s intervention to substitute a ram for the sacrifice instead of the son.

A different interpretation is suggested by Haamek Davar.

There are three types of event in the Torah where horns (Chatzotzrot) are sounded: on festive celebrations, on the coronation of a king, and at a time of war. The Shofar blowing on Rosh Hashana is meant to inspire thoughts and feelings associated with each of these occasions.

One time for sounding horns is on festive holiday celebrations. “And on your joyous occasions—your fixed festivals and new moon days—you shall sound the trumpets...” (Bemidbar 10:10). The image is one of jubilant ceremony, and the trumpeting akin to the noise of a parade procession. Rosh Hashanah is a time



This summer the JCC celebrated a remarkable milestone - Executive Director Rhona Shore's 20th anniversary at the Paperny Family JCC. Yasher Koach!

to rejoice in the happiness of our lives: to come together as families and communities, to taste the sweetness of apples and honey, and to mark a renewal in our lives and in our connection to G-d.

A second time trumpets are sounded is at the coronation of a new monarch. This is based on the phrase U'truat melech bo - “and the trumpeting for the king among them” - in Bamidbar 23:21. The Tanakh describes the blowing of the Shofar at the coronation of kings Solomon, Avshalom and Yehu among others. Here, the symbolism is apt: Rosh Hashanah is the majestic day when we the Jewish people crown Hashem, and commit to serving Hashem, as our sole and true Leader.

Perhaps most significantly, trumpets are blown to rally the Jewish people at the outset of war. In Bamidbar 10:9, we read: “When you are at war in your land against an aggressor who attacks you, you shall sound *Teruot* on the trumpets, that you may be remembered before the Lord your God and be delivered from your enemies.” The blowing of the shofar is a call for Hashem’s strength and deliverance in the face of grave danger. The Chachamim point out that, in the event of battle, in a time of distress, we attain G-d’s support and accompaniment - provided that we, the people, call out for that aid.

The shofar calls during Rosh Hashanah, the Teruot and the Tekiot, serve as rallying calls just as they do in time of warfare - to beseech G-d to strengthen us, that we not despair of hope in the battles we face in our own lives. The shofar reminds us to call out to Hashem for strength and deliverance.

What we are commanded to remember on Rosh Hashanah is the act of calling out. Rather than freeze in distress, we are reminded to pray, and to pray hard. Our responsibility, the first step in any engagement, is to call to Hashem for the help and strengthening we need.

The pause which we take is best described as one of mindfulness. For at least this one time of year, we take a momentary pause, to shift our mind’s eye away from the preoccupations and distractions of our lives. To simply focus and be present. To remember to call out for the help and support we need. To accept our limitations. To remember there is no shame in our vulnerability and need. To remember that we are not alone.

Shana Tova u'metuka!

Rabbi Leonard Cohen is the leader of Kehilat Shalom Calgary. For more information about Kehilat Shalom and its High Holiday services, visit [www.kehilat-shalom.ca](http://www.kehilat-shalom.ca) or email [rabbi@kehilat-shalom.ca](mailto:rabbi@kehilat-shalom.ca).

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# Noa Tishby to visit Calgary this winter

(AJNews) - This winter, the Calgary Jewish Community will welcome one of the leading voices of Israel activism: Noa Tishby. She is an acclaimed Israeli actor, producer and a best-selling author and has been a leader in pro-Israel activism for over a decade. She will be the guest speaker and honoured guest of the Calgary B'nai Brith Lodge on Dec. 7, 2025.

Tishby is the *New York Times* bestselling author of *Israel: A Simple Guide to the Most Misunderstood Country on Earth* and Israel's former Special Envoy for Combatting Antisemitism and Delegitimization. A native of Tel Aviv, she served in the Israeli army before moving to Los Angeles and launching a career in the entertainment industry. An award-winning producer, Tishby made history with the sale of *In Treatment* to HBO, the first Israeli television show to become an American series. One of the most visible activists on social media, Tishby is the founder of several nonprofit organizations, including Act for Israel and Eighteen, which combats antisemitism and inspires Jewish pride. She lives in Los Angeles and is a proud Jewish mother.

Since the horrific Hamas attack on Israel on October 7, 2023, Tishby has further positioned herself as a powerhouse activist and geopolitical expert. Amid a 388% rise in antisemitic hate crimes in the United States since the Hamas attacks, she has worked tirelessly to debunk anti-Zionist myths permeating the Internet, college campuses and social media. She has collaborated on content with celebrities such as Chelsea Handler, Michael Rapaport, Mayim Bialik and Debra Messing, and reported from the charred remains of the homes Hamas destroyed.

Her second book, *Uncomfortable Conversations With a Jew*, co-authored with Emmanuel Acho, was published in April 2025 and later that month she embarked on a cross country college speaking tour with freed hostage Moran Stella Yanai and Nova survivor Noam Ben David. During that speaking tour, she elaborated on one of her messages.

"In the arc of Jewish history, we were born in the Golden Age," explained Tishby. "We had freedoms, relative safety. And after 2,000 years we had sovereignty in our ancestral homeland. Of course, the state of Israel was attacked as soon as it was established, and we have known only too well the tragedies of war and terror. But broadly speaking, for Israelis and for Jews in the diaspora, we felt accepted in the world."

"After 75 years, we became comfortable," Tishby continued. "Oct. 7 jolted us from a deep sleep. We rediscovered in our own lifetimes the traumas of the Jewish experience that many Jews so wanted to believe were confined to history. Once again, we had to face what it means when bloodthirsty antisemites descend on our towns and on our villages with the single-minded purpose of killing as many Jews as they possibly can. Once again, images of Jews who have been beaten, starved, and tortured."

"The world is confusing, but some things must be clear," said Tishby. "Hamas is the Palestinian branch of the Muslim Brotherhood. They want to impose extreme Islamist rule and establish a caliphate, not over this or that piece of land, but over the entire Middle East and beyond. And they're backed and inspired by the Iranian regime that

wants to export its own Islamic revolution. They do it with terrorism.

"Hamas is a terrorist organization. That is true, even if some media companies can't actually say that Hamas is a terrorist organization. But terrorism is not a goal in and of itself. It's a means to an end. And the goal of Hamas' terrorism isn't liberation. It's subjugation. Subjugation of anyone who doesn't think the same way that they do. Subjugation of all women, of Jews, of Christians, of LGBTQ+ people, and of anyone who dissents.

"This is imperialism. This is colonialism. Israel is not the colonialist entity in the region. The Islamic Republic of Iran and their proxies are the true imperialists of the Middle East. But in the West, we struggle to take that threat seriously.

"We should never be afraid to call out bad ideas. A woman being the property of a man is a bad idea. Forcing rape victims to marry their rapists is a bad idea. Sentencing gay people to death is a bad idea. Chopping hands, stoning, honor killings — those are bad ideas. By any rational measure, war with Israel has been a disaster for anyone who's tried it. So here's a better idea. Try peace.

"We the Jewish people have survived for thousands of years because we recognize reality and we adapt to it, guided by our values. But we're under no illusions




Noa Tishby in Jaffa in 2021. (Wikipedia photo by Alon Shafransky.)

about the world around us. The Western values, rights, and freedoms that we hold to be self-evident are under attack by the bad, mad and dangerous ideas of Hamas, of the Muslim brotherhood, of the Islamic Republic of Iran, and their useful idiots here in the West."

"We make no apologies for stating clearly that our ideas must be defended and that their ideas must be defeated. It is a war. We must win. And we will."






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Jerusalem Mayor Moshe Lion was in Calgary earlier this summer at an event hosted by Canadian Friends of Hebrew University and The Jerusalem Foundation. He is pictured above at Beth Tzedec with Joel Reitman, Carol Ryder and Arik Grebelsky.

# Diversity as strength during challenging times

In a time of uncertainty and complexity, Canadian Friends of Hebrew University (CFHU) and the Jerusalem Foundation proudly hosted Mayor of Jerusalem Mr. Moshe Lion in Vancouver and Calgary for two evenings under the theme: “Diversity as Strength During Challenging Times.”

These special events brought together donors, academics, students, civic leaders, and community members to explore how diversity – when truly embraced – can become a city’s greatest asset.

In Vancouver, the event was hosted by Rabbi Jonathan Infeld and Congregation Beth Israel, where the Rabbi led a heartfelt and conversation with Mayor Lion. In Calgary, the evening took place at Beth Tzedec Congregation, co-hosted with the Calgary Jewish Federation, in a warm, community-driven setting.

Mayor Lion shared powerful reflections on what it means to govern Jerusalem, a city composed of three distinct populations – secular, ultra-Orthodox, and Arab – each with their own needs, identities, and aspirations. His central message: leadership is not about uniformity, but about making space for every community to thrive.

“My biggest challenge,” said Mayor Lion, “is to ensure that every resident – no matter if they are religious or secular, Jewish or Arab – feels that Jerusalem belongs to them and they have what they need from the Municipality. That they have access to education, housing, and culture. Only then can we truly live side by side.”

He spoke of investing in East Jerusalem, building thousands of new apartments throughout the city, and launching large-scale infrastructure and cultural initiatives – all in service of a shared future.

Representing CFHU, Dina Wachtel VP Community Affairs shared how Hebrew University of Jerusalem, now marking its 100th anniversary, embodies these same ideals. With over 24,000 students – Jews, Arabs, Druze, Christians, religious and secular – local and international from more than 90 countries, Hebrew University is a beacon of coexistence, academic excellence, and innovation. Whether through its new HUJI-Tech Park, which is set to create 5,000 jobs, or the future Albert Einstein Museum, Hebrew University is deeply interwoven with Jerusalem’s present and future.


Arik Grebelsky, President of the Jerusalem Foundation joined the conversation and gave moving

testimony about the Double Impact initiative – offering cultural programming to evacuees after October 7th, reminding us of the power of community, healing, and the arts during crisis. Arik emphasized that Jerusalem is a living model of coexistence, and that the work of the Foundation is to ensure that all of the city’s communities – Jewish, Arab, secular, religious – can live side by side with dignity and opportunity.


“If we succeed,” said Arik, “we are bringing hope not just to Jerusalem, but to the entire country – and perhaps to the world.”

These events were about shared values and the idea that diversity is not a challenge to be managed, but a strength to be celebrated. And that from Calgary to Vancouver to Jerusalem, we all have a stake in building a more inclusive and resilient future.

CFHU and The Jerusalem Foundation were appreciative of the warm welcome and western hospitality. “Thank you to everyone who made these evenings possible – our hosts, partners, volunteers, and guests. And thank you to those who continue to support Jerusalem not just as a city of history, but as a city of hope.”



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# Gan Hazikaron: A Garden of Remembrance for our community Chevra Kadisha of Calgary

In the heart of Calgary’s Erlton Jewish Cemetery, a quiet transformation is underway. What was once a vacant field where the former custodian’s house used to stand is soon to become a space of reflection, connection, and remembrance. Gan Hazikaron—The Garden of Remembrance—is being created to offer visitors a respectful place to gather, reflect on loved ones, and honor the memory of those lost in the tragedy of October 7th , 2023 and the ensuing conflict.

This initiative is more than landscaping; it’s about preserving history and nurturing community. With plans for decorative vegetation, weatherproof benches, a secure gate, an irrigation system, and a memorial to October 7th, the garden will serve as a meaningful space for generations to come and a unique site in our community.

Several families have already stepped forward to support this vision, contributing to the memorial and entrance archway. If this project resonates with you, we warmly invite you to be part of its development. Contributions of any size are welcome and plans are being drawn up to acknowledge them on a special recognition board at the chapel. All donations are tax deductible. Please see the donation form elsewhere on this page.



*Together, we can build a place that honors memory, fosters connection, and reflects the enduring spirit of our community.*

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Or scan this QR code and be taken directly to the donation page.



# Jacqui Vital: My daughter Adi was a lioness

By Maxine Fischbein, LJI Reporter

Her name means jewel, but Adi Vital-Kaploun is also fittingly recalled as a lioness. On October 7, 2023, the 33-year-old mother of two sons – Negev, not quite yet four years of age, and Eshel, six months – rushed with her boys into the family’s saferoom at Kibbutz Holit when missiles began to rain down at 6:29am. Hamas terrorists then infiltrated Israel, initially killing some 1,200 Israelis, wounding hundreds more, taking 250 into captivity in Gaza, and sparking the ongoing lethal war in Gaza.

Adi Vital-Kaploun – who, like her mother, was both an Israeli and Canadian citizen – was one of 15 people murdered at Kibbutz Holit that day; her children and father survived, thanks, in large part, to her quick thinking and incredible bravery.

With remarkable composure, Adi’s mother, Jacqui Vital, shared her family’s story in Calgary at a September 3 talk at the Calgary JCC. For Vital, it was part of an eight-week tour during which she also spoke in Winnipeg and Edmonton. While in Calgary, she also addressed Hillel students at a Shabbaton on Friday, September 6 and participated in the *Walk with Israel* that kicked off the 2025 Calgary UJA campaign on Sunday, September 7. In Edmonton she spoke at a Shabbat dinner on August 29, at Beth Shalom Synagogue.

In speaking about her third-born daughter, Vital reveals a remarkable young woman who deserves to be remembered not only for the gruesome manner in which she died, but for the meaningful and loving way that she lived.

“Smart, serious, self-disciplined, talented, quiet, modest, sensitive, gentle, strong, independent, non-judgemental, accepting of others,” are some of the adjectives identified and amplified by friends of Adi and her family and shared by Vital with her Calgary and Edmonton audiences.

An engineer who worked in cybersecurity, Adi had diverse interests and talents. She was a dancer, musician and basketball player who had served in an IDF intelligence unit.

She loved living in the desert, which she referred to as her *Gan Eden* – the Garden of Eden.

In front of an audience so still that it seemed nobody was breathing, Vital – herself a lioness – punctuated her talk with images including family photos and videos capturing good times prior to October 7; news footage of the terrorist attacks; and videos shot by the terrorists themselves.

Adi’s husband Anani was on a nature walk with friends that Shabbat and Simchat Torah morning and hid from the terrorists in the fields. Her father, Yaron Vital, who was visiting from Jerusalem, had stayed at a vacant kibbutz guesthouse just across the lane at Adi’s suggestion. She did not want his sleep disturbed due to the nocturnal cries of a hungry baby.

In the midst of the air raid, Adi’s father called her to say he would come over to help. Adi told him to stay where he was and to lock himself in the saferoom there.

The fact that the missiles kept coming was unusual. Adi called her husband and asked for a refresher on how to reload the rifle locked in their saferoom (due to Anani’s role on the kibbutz security squad).

It was not long before the Hamas terrorists broke through the kibbutz security fence. When the monsters burst into Adi’s house, it was not without a fight. She courageously opened fire, killing one of them. Eventually overpowered, she was then murdered in front of her sons.

All of this happened while Jacqui Vital was in her native Ottawa visiting her sister. Amidst a lovely visit, she noticed multiple urgent messages on her cell phone. Though she knew things were terribly wrong, it took hours and then days for all the details to emerge.

One video, from Israeli TV, shows the pioneering role Adi and her husband Anani had played in breathing new life into Kibbutz Holit, located just three kilometres from the Gaza border. There, together with a group of friends, they built what Adi considered an idyllic life. She inspired others who shared a similar mix of idealism and work ethic to embrace kibbutz life on the frontier.



Jacqui Vital in Calgary.

Another clip, this one filmed by the perpetrators, shows the back of the Vital-Kaploun home where the terrorists entered.

Another horrifying image captures what the safe room looked like after the terrorists murdered Adi and then boobytrapped her body in the hope of multiplying their carnage.

Some photos and videos show the family celebrating holidays and lifecycle events during happier times. The juxtaposition tears at the soul, reinforcing the enormity of but one family’s loss.

Jacqui and Yaron Vital are the parents of three daughters, a son and eight grandchildren. The last photo of this clan was a selfie taken by Adi who smiles broadly in the foreground.

“It was taken on Rosh Hashanah 2023, three weeks before Adi’s murder,” Vital said.

Then there was the gorgeous photo of Adi on her

Continued on page 26



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# Jonny Daniels is coming to Alberta for a Deep Dive

By Maxine Fischbein

An October 20 Calgary United Jewish Appeal (UJA) event will bring two influential – and sometimes controversial – individuals to the fore as Calgary Jewish Federation welcomes former IDF paratrooper, Knesset staffer, and longtime internet influencer Jonny Daniels to Calgary for what is billed as a “Deep Dive.”

Born and raised in the UK, Daniels made Aliyah to Israel in 2005 at the age of 18. These days he does not spend much time there; his work as a speaker, Holocaust educator, Israel advocate and Jewish Pride ambassador frequently takes the father of two abroad.

In an interview last month, Daniels said he plans to take his Calgary audience behind the scenes in Israel and Gaza while busting myths about the conflict. He is also expected to address Jewish identity and the fight against antisemitism.

The evening, supported by a lengthy list of sponsors within and beyond the Jewish community, will honour one ally in particular, Calgary entrepreneur and philanthropist W. Brett Wilson.

“I’m proud as a Canadian to celebrate Calgary, the West, and the friendships I’ve built in the Jewish community. I’ve partnered, invested, and shared the stage with many, and I’m truly delighted to be part of this event,” Wilson told the Calgary Jewish Federation last month.

The genesis of the UJA event – which will take place at Beth Tzedec Congregation – underscores what has long been a part of Calgary Jewish Federation’s tag line: *The Power of Community*.

In an interview last month, event co-chairs Melissa Mendelman and Tamar Zenith described themselves as the least likely duo to chair a UJA event, explaining that while they are proudly Jewish, they have not previously engaged much within the organized community.

But the story of these women reinforces the adage that it takes a village. They are now stepping up to benefit both the local Jewish community and the people of Israel.

Mendelman, a restaurateur, and Zenith, co-founder and director of the Newzones Gallery of Contemporary Art, became friends in kindergarten at the school now known as The Calgary Jewish Academy, a Jewish Federation/UJA partner. They rekindled their relationship a generation later when they brought their toddler sons to the Calgary JCC – also a Federation/UJA partner – for Time for Twos.

Close ever since, Mendelman and Zenith’s relationship deepened in new ways following the October 7, 2023 attacks in Israel by Hamas terrorists.

“Post October 7 we were very devastated, and I, for one, was feeling helpless. I just felt a real pull to go [to Israel],” said Mendelman. “People thought I was crazy because it wasn’t the safest time to even be thinking about it.”

A friend who had just come back from a volunteer stint told Mendelman about Sar-El, a program that deploys volunteers in civilian capacities on IDF bases to free up soldiers from tasks that can be done by other helping hands.

“That’s just the call I’m feeling,” Mendelman thought. Over coffee with friends, she announced her intention to sign up.

“Both Melissa and I were 54 years old and had never been to Israel,” recalls Zenith, who grew up in a proudly Zionist family. “There were always excuses and there were always reasons why we couldn’t,” said Zenith, who told Mendelman, “Well, you can’t go to Israel without me!”

Accepted by Sar-El, the friends booked and rebooked multiple times as airlines cancelled flights to Ben Gurion Airport due to multifront hostilities.

Wondering if it was wise to stick with the plan, Mendelman received encouragement from Daniels, whose Instagram page had been brought to her attention thanks to Zenith’s son, Zen Laven.

Already following Daniels at the suggestion of friends who had heard him speak in Poland during a March of the Living trip, Laven encouraged his mother to follow Daniels. Soon Mendelman took the lead, posting online questions to Daniels, who encouraged the duo to continue with their plan.

They did two one-week stints with Sar-El, one at an air force base in the Negev Desert and the other at a base near the border with Gaza. The latter was attacked by Hamas terrorists on October 7, 2023.

“It’s an amazing experience, and an amazing organization,” Zenith said of Sar-El, adding that a highlight was meeting volunteers from around the world.

During some R and R in Tel Aviv, Mendelman and Zenith discovered that Daniels was also there. They invited him to coffee together with a few other Sar-El volunteers. To their surprise, Daniels showed up, and he was receptive when they asked him to consider visiting Calgary.

With the support of Holocaust and Human Rights



Tamar Zenith (L), Jonny Daniels and Melissa Mendelman.

Remembrance and Education Co-Chair Marnie Bondar, and Calgary Jewish Federation Director of Development Diana Kalef, the October 20 UJA program – co-chaired by Mendelman and Zenith – was born.

“We’re thrilled that Melissa and Tamar came forward with a great idea and agreed to co-chair this event,” said Kalef. “The fact that they have inspired the support of many of their non-Jewish friends speaks volumes, allowing us to engage not only members of Jewish Calgary but the community at large.”

“Melissa and I are very honoured that a lot of our really close friends have stepped up,” Zenith said.

Mendelman and Zenith share deep concern at the normalization of antisemitism in the wake of October 7 and the continuing war in Gaza.

“Melissa and I lived for 54 years without encountering antisemitism.... Both of us have been in situations in the last 12 or 18 months when we’ve had to personally deal with it here in Calgary,” Zenith said.

While Daniels will speak to this and other daunting challenges in both Israel and the Diaspora, he promises an uplifting evening.

“The truth is that we are going to be okay.... We’re going to get through this,” Daniels said.

Edmontonians will have the opportunity to take their own Deep Dive with Daniels on October 21 when he addresses the community in the third of four events comprising Jewish Federation of Edmonton’s 2025 UJA Speaker Series.

During his trip to Alberta, Daniels will also be meeting with Holocaust survivors in both Calgary and Edmonton who have been invited to participate in one of his favourite initiatives, the restoration of a Torah scroll discovered by volunteers in Poland.

“The Torah is itself a survivor,” Daniels told *AJNews*. “This is a Torah that was hidden by a Polish shepherd in what, unfortunately, turned out to be the final wish of his neighbour, who was the Rabbi in the

*Continued on page 23*

Shana Tova 5786

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# TBT hosts annual Pride Shabbat

By Holly Shifrah

Friday, August 22nd Temple B'nai Tikvah (TBT) hosted Calgary's annual Pride Shabbat. Most cities that celebrate Pride do so during the month of June (commemorating the Stonewall Uprising of June, 1969). According to their website, Calgary Pride chose to shift the Pride Parade and related celebrations to the September long weekend 16 years ago, in hopes of better weather and more tourists. The website has a section devoted to the history of Calgary Pride. And at the bottom of that page, and every section of the site is a land acknowledgement that closes with the words "Working alongside all Nations, Indigenous and non, we strive to create safe spaces where everyone can live openly and authentically."

But 2025 may go down in history, as far as Calgary's Jewish 2SLGBTQIA+ community is concerned, as the year the rift between the wider Queer community and Queer Jews was made irrevocably clear. For the first time in a long time TBT's Pride celebrations did not include walking in the Calgary Pride Parade.

According to TBT Rabbi Mark Glickman, in 2024 representatives from TBT, as well as the Calgary Jewish Federation both had meetings with members of Pride parade leadership to discuss security and political concerns given the tense reality of a Post-October 7th world and how it has influenced the social environment of Queer spaces. Pride leadership was assured that no-one intended to "wrap ourselves in Israeli flags and hijack the important goals of Pride for our own political purposes" and what the Jewish community asked in return, aside from physical security issues, was for "Pride leadership do everything [they] can to make sure that everybody does that." Rabbi Glickman reported that "Pride Leadership was very good about helping support us with physical security...but they called to the stage at Prince's Island Park...The Coalition Against Pinkwashing" for a keynote speech. For those unaware, this is a chapter of the same anti-Israel organization responsible for interrupting, and ultimately causing organizers to end early without finishing the route, the 2024 Toronto Pride Parade. Rabbi Glickman described disappointment saying, "I am not foolish enough or naive enough to think that everybody at that parade is going to agree with me about Israel, and yet, there was a commitment made to us that our not politicizing [Pride] for our own purposes was going to be reciprocated to the extent that Pride was able to do so, and instead they called up a group who was clearly bent on making a vehement anti-Israel statement."

Rabbi Glickman then went on to describe a series of e-mails that received no responses, a "Zoom meeting with some people from Federation...that did not go well at all," and meetings at which Pride leadership didn't even show up. "When we called them on it, they essentially said...'nobody said that on behalf of us. We don't know how anybody could have said that. That group was perfectly in line with the stated goals of Pride.'" The Rabbi said his attempt to meet, even informally for coffee "just to get together and get to know each other, share a little bit about what we're feeling, what's going on" was met with "crickets." And that was why, after consulting with 2SLGBTQIA+ members of the Temple community, the decision was made not to march in the 2025 parade.

It's exactly these kinds of disappointments that make an event like Pride Shabbat such a blessing for 2SLGBTQIA+ Jews, who have faced a growing level of hostility from the wider 2SLGBTQIA+ community since October 7th. More and more people who live in the intersection of Jewish and Queer have felt pushed out of spaces that for years have emphasized, as does Calgary Pride, creating "safe spaces where everyone can live openly and authentically." But many Queer Jews report the expectation that they leave important parts of their Jewish identity at the door to be welcomed in those spaces, a dilemma that was the touched on in the Pride Shabbat keynote address. The address was given by Hannah B, a Queer Jewish writer, podcaster, and content creator with a focus on chronic illness/disability, body acceptance, and being Queer and Jewish. They spoke on "what it means to embrace Queer Jewish identity as both a source of pride and an act of sacred resistance."

Though Pride is often said to have begun as a riot,

and has always contained an element of protest, over the decades there's been ever more celebratory feeling to it. And though the goal is creating, as Rabbi Glickman put it, "a real celebration in a worship context" via the Pride Shabbat service, many Queer Jews undeniably also feel a sense of grief regarding the expectation of so many to hide the Jewish part of themselves, or to perform a very narrow version of what it means to be a "good Jew." Queer Jewish celebrations, like smashing a glass at a wedding, now typically include acknowledgement of what the community has lost, namely a sense of solidarity, acceptance, and safety in Queer spaces. Hannah B described how Queer Jews not only need to come out as Queer, but as Jewish in the Post October 7th world. They described the ways in which being openly Jewish has come with negative consequences, but the importance of doing it anyway in order to be one's true and whole self. Hannah B also touched on the importance of being in community with each

Continued on page 36



Rabbis Russel Jayne and Mark Glickman

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Calgary UJA Campaign kicked off with a wonderful Walk With Israel. Photos by Orianne Aviv and Derrick Birkman, courtesy of Calgary Jewish Federation.

# Community celebrates Walk with Israel

By Maxine Fischbein, LJI Reporter

The 2025 Calgary United Jewish Appeal campaign kicked off on a festive note as an estimated crowd of 800 people wore their Jewish pride to this year’s *Walk with Israel*, organized by Calgary Jewish Federation in partnership with the Paperny Family JCC and JNF Canada and generously sponsored by the Balaban family.

The feel-good event, which began and ended at the JCC, drew community members and allies of all ages and featured delicious Israeli eats, cool treats, the musical stylings of Heebster, information booths representing various Jewish organizations and agencies, and bouncy castles and face painting for the kids.

“We pray for the release of the hostages, an end to the war, and above all, we pray for peace,” said Jordan Balaban” during a warm welcome in which he emphasized the importance of community and encouraged community members to reach out to recent

newcomers, many of whom are Israeli.

On hand was special guest Jacqui Vital, the mother of Adi Vital-Kaploun, one of eight Canadians murdered by Hamas terrorists on October 7, 2023 (see feature story on page 12). “I am wowie zowied by what I’m seeing today,” said Vital, who urged marchers to help keep alive the memory of her daughter and all the murdered and to share the truth about the events that led to the continuing war in Gaza.

Guiding walkers on the route was a cadre of volunteer marshals and plainclothes security. A Calgary Police Service Mobile Command Unit at the JCC and constables at various intersections helped to ensure a safe day for all, as the sea of blue and white clad community members, many draped in Israeli flags, stretched out for at least a kilometre.

On hand were current and former civic, provincial, and federal politicians including former UCP MLA Whitney Issik, Mayoral Candidate Jeff Davison, Ward 1 City Councillor and Mayoral Candidate Sonya Sharp, Ward 6 City Council Candidate Joanne Birce,

Ward 11 City Council Candidate Rob Ward, Ward 13 City Council candidate Elliot Weinstein, and Ward 6 City Council Candidate Jeff Watson, who previously served as an Ontario Federal MP and Parliamentary Secretary.

“This incredible community shows up in moments of joy and in times of difficulty,” said Calgary Jewish Federation President Lisa Libin who urged the community to generously support this year’s UJA campaign so as to fulfill local needs while helping to rebuild our partnership region in Israel’s Galilee Panhandle, an area devastated due to the multifront war sparked by the October 7 attacks.

“Your gift ensures that we can continue building a strong, secure, and caring community both here at home and in Israel,” Libin said.

Shana Tova

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## Camp BB-Riback wraps up another special summer!



Summer 2025 at Camp BB-Riback was a wonderful experience for campers and staff. Photos by Jordan Highstead.

### CAMP BB-RIBACK is NOW HIRING

Camp Director (full time, year-round)



Located on Pine Lake Alberta, Camp BB-Riback is a Jewish summer camp that believes that every child is unique and deserves the opportunity to experience a full, enriching summer. This is a full time, year-round position that requires living onsite at camp throughout the summer season. A competitive total compensation package is offered.

#### Overview of Camp-Director

Reporting to the Camp BB-Riback Board of Directors, the Camp Director is responsible for all camp-related operations and activities, including community engagement, management of the facilities, food service, staff, and programs. This is a senior management position that partners closely with the Board of Directors on strategic priorities, long range plans, growth models, and fundraising.

The primary focus areas of this role are camper enrollment and community engagement, operations, and people leadership. The Camp Director will serve as the face of Camp BB-Riback in the community. This position will also lead recruiting efforts to hire and onboard a staff of 70+ seasonal employees.

This person will have a meaningful impact on building the Camp BB-Riback culture and community and will be an influential voice in the future of camp. If you are a camp professional with a proven track record in operations, this is the job for you.

#### What You'll Do

**Year-round Activity includes:** Camper Recruitment & Marketing, Fundraising & Development, Nonprofit Business Operations, and Camp Operations.

**Seasonal Activity includes:**

- Oversee youth summer camp operations for 200+ kids in 2 sessions from July-August, as well as additional camp activities or rentals during the summer season (May – end of August).
- Coordinate logistics and set up the site to accommodate the needs of activities.
- Lead a team of seasonal staff members including housekeepers, maintenance workers, kitchen crew, medical personnel, assistant directors, program leaders, and counsellors.
- Oversee general appearance and upkeep of camp facilities. Ensure safety and cleanliness of grounds at all times. Partner with maintenance teams to make repairs.
- Conduct routine inventory and procurement of supplies.
- Work with infirmity staff to manage camper records and log incident reports.
- Oversee all camp program related travel for participants and camp staff.
- Responsible for opening and closing of camp, equipment upkeep, records management, and end-of-season reporting.

#### Minimum Qualifications

- Must be able to live onsite at camp in Pine Lake, AB for the summer season and reliably commute throughout the year as needed (middle of May- end of August)
- 4+ years of year-round leadership experience in a nonprofit organization or camp setting. Residential camping experience preferred.
- Experience with business operations & administration, marketing and social media and fundraising / non-profit development.

For a full job description or to apply:  
contact [chair@campbb.com](mailto:chair@campbb.com) or visit [www.campbb.com](http://www.campbb.com)

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- from Camp BB-Riback

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Activities include: Sports, Waterskiing, High Ropes, Zip Line, Horseback Riding, Swimming Pool, Jewish Culture, Leadership Training, Inclusion, Filmmaking, Phishing and so much more!



# Arts & Scroll Studio presents a gorgeous graphic exhibition on September 17: Jewish on Paper

By Shelley Werner



Curator Hillel Smith

On September 17, 2025 at 7:00 pm MDT Art and Scroll Studio will begin their sixth season with a stunning array of a variety of artists' works, curated into the presentation "Jewish on Paper" with graphic artist Hillel Smith.

Art and Scroll Studio is proud to have hosted over 5 seasons since their inception in 2020, having featured 30 artists.

They have over 10,000 views on their YouTube channel (<https://www.youtube.com/@artandscrollstudio>). They are looking forward to presenting their first episode of the New year, opening their 6th season

Hillel Smith, the curator of the show is excited to bring this exhibition to a community that appreciates Judaica art. He is a visionary for public spaces and his work enhances the experience of art of a large scale, as well as smaller designs that are appreciated on a more intimate scale.

"Jewish on Paper" is an exhibition that was born in the Jerusalem Bianalle in 2023. The exhibition seeks to elevate posters featuring Jewish texts, holidays, and

rituals. These posters include works intended as home décor, as synagogue art, and for display in other formal and informal contexts. They are works for adults and for children. They can be serious, joyful or ironic. Many use typography in their rendering of ancient passages. Their creators are global, hailing from bustling Jewish centers and tiny outlying communities. The desire to make this explicitly Jewish work, in both cases, demonstrates the intense need to connect to our heritage through creative and visual means. Much of this work is intended to be commercial and is sold by the artists in reproduction.

Printed posters have been the most accessible form of visual media since their introduction in the west nearly six centuries ago, arguably being the earliest mass media. Posters continue to be beloved pieces that allow their owners to express their interests and beautify their environments at low cost.

Curator Hillel Smith comments, "because of the historic segmentation between art and design- the latter seen as a "low art" due to its commercial intent, democratizing sensibilities, and short lifespan- poster design and illustration are frequently ignored as an artistic medium central to our self-expression. In thinking about the spiritual assets and inalienable cultural legacy we are proud to consider forms of art that may be overlooked."

It is often the everyday products we use to decorate our lives- the drawings we hang on our walls, the cards we send to friends, the joys we share and the posts we like- that speak most deeply about what is important to us.

Production methods like silkscreen and etching historically limited colour use and imposed technical hurdles that designers overcame with layering and clever use of inks. Today, digital printing allows limitless options for colour, and some artists, focus on digital displays where colours can be even brighter. Many contemporary designers choose to look back to the minimalism and techniques of previous eras to inform their work. Others look around to the aesthetics of their surroundings, infusing traditional iconography with surprising outside influences.

The common thread is the desire to bring Jewish content to the fore in ways that feel rooted both in

## About our cover: Shana Koppel



The vibrant image that appears on the cover of our Rosh Hashanah edition is by Shana Koppel, a Jerusalem-based illustrator and type designer, who specializes in hand drawn Hebrew fonts and illustrated Judaica prints. She is one of the featured artists in "Jewish on Paper" which will be presented by Art and Scroll Studio on September 17. Her work brings Jewish tradition into a fresh, colorful, and design-forward light. Shana's illustrated Sukkah wall hangings, including this piece, are available through The Sukkah Project® at [www.sukkot.com](http://www.sukkot.com). To explore Shana's children's Judaica prints and other work, visit [www.shanakoppel.com](http://www.shanakoppel.com).



"Adar" by Jessica Tamar Deutsch

Jewish life and modern society. The exhibition exemplifies the message that while the aesthetics we use may change, the act of weaving Judaism into our lives is ever present.

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

Jewish on Paper will be the featured presentation on Wednesday September 17, 2025, 7:00 pm MST on Art and Scroll Studio, a live zoom series that celebrates the makers and creators of Judaic art.

To register for free tickets visit <https://bit.ly/JewishOnPaperTickets>

To view short preview visit <https://bit.ly/JewishOnPaperPreview>

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

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# WZC election results are finalized with Orthodox and right-wing slates securing majority of US seats

By Asaf Elia-Shalev

(JTA) — The results of the 2025 World Zionist Congress election were certified this month after election tribunals and the Zionist Supreme Court settled disputes over fraudulent ballots and other irregularities.

The certification confirmed significant gains for slates led by haredi Orthodox Jews and that right-wing and religious parties together hold a majority in the American delegation for the first time.

The American Zionist Movement, which oversees the U.S. contest, announced on Sept. 3 that 224,969 valid votes were counted, nearly double the 2020 turnout and the highest level ever. Twenty-two slates competed for 155 American seats, which is almost one-third of the body's elected membership, with the rest going to delegates from the rest of the Diaspora and Israel.

Delegates will convene for the World Zionist Congress in Jerusalem from Oct. 28 to 30 and deliberate on how to spend more than \$1 billion in annual funding directed through the World Zionist Organization, Jewish Agency for Israel, Jewish National Fund-KKL, and Keren Hayesod.

First convened by Theodor Herzl in 1897, the congress is expected to be marked by battles that center not only on financial allocations but also on competing visions of Jewish identity, religious authority, and the future of Israel itself.

The final certification came after months of challenges that delayed the tally beyond the spring voting period, as disputes were reviewed by the AZM Tribunal and ultimately the Zionist Supreme Court in Israel. With those cases resolved, the results reflect both the unprecedented engagement of voters and the increasingly contested ideological spectrum of American Jewry.

“Based on the final election results that have been

certified today, we can say without question that the Zionist movement in the United States is stronger than ever,” Herbert Block, AZM’s executive director, said in a statement. “American Jews’ record-breaking turnout means that the overall U.S. delegation to the 39th World Zionist Congress is positioned to have a greater backing and prominence than ever in advancing a multitude of high-priority Jewish and Zionist causes.”

The Reform movement’s Vote Reform slate remained the largest single faction, winning 47,648 votes and 33 delegates, a sharp increase in votes but still a modest decline from the 39 seats five years ago.

This election also saw the continued rise of Orthodox participation, a striking trend given that haredi Jews only recently entered the Zionist political arena in large numbers. Am Yisrael Chai won 21 seats and Eretz HaKodesh secured 19, giving the ultra-Orthodox community an unprecedented share of influence in a body it once shunned. Combined with the Orthodox Israel Coalition-Mizrachi, which won 18 seats, the religious right-wing bloc wields an outsized weight compared to its proportion among American Jews at large.

Centrist and progressive groups, which had formed the plurality in 2020, saw their position weaken. The Conservative movement’s Mercaz USA was an exception, increasing its tally to 19 delegates. The progressive Hatikvah slate dropped to eight, while the

America-Israel Democracy Coalition, a new slate aligned with Israel’s anti-judicial overhaul protests, picked up three.

The election season was also marked by controversies and penalties. Shas, the Sephardi Orthodox party, was initially disqualified over fraudulent ballots before being reinstated and awarded two seats. The Zionist Organization of America’s slate lost a large share of its support after nearly 20% of its votes were invalidated, ending up with six seats compared to its far stronger showing in 2020. (A member of the slate also had a ban on his participation lifted.) Achdut Israel was disqualified altogether after investigators found false registration signatures and a pattern of fraudulent votes.

Other newcomers carved out smaller footholds. Aish Ha’am, affiliated with the Aish HaTorah movement, gained five delegates. Kol Israel and Vision, both of which had barely registered in 2020, each won four seats. The Israeli American Council, running for the first time, also captured four. Smaller lists such as Beyachad, Dorshei Torah V’Tzion, Jewish Future, ANU, and Herut North America each earned one or two delegates.

The results of the Canadian vote shows that the delegation of 19 now consists of 6 for the Reform movement, 5 representing Russian-Canadian Jews, 4 representing the Mizrachi (Modern Orthodox) movement, 3 for Mercaz representing Conservative Judaism and 1 for Labor Zionism.



# Shana Tova!

from the Jeromy Farkas Campaign

## Open Letter to the Jewish Community: I'm proud to support Jeromy Farkas for Mayor

I first met Jeromy Farkas through our work with the Weaselhead Preservation Society ten years ago. From day one, he impressed me as someone who shows up, listens carefully, and acts with integrity.

For four years, Jeromy served as our City Councillor. He didn't just sit behind a desk. He kept his promise to decline the golden pension, which speaks volumes about his honesty and character. Jeromy hosted regular town halls, answered every phone call, and made himself available in a way that's become all too rare in politics.

When the Southwest BRT project was brought forward, Jeromy stood with our community to ask for transparency and accountability. He gave voice to residents who felt ignored, and he worked with us, not above us, to make sure we were heard.

He has consistently worked to protect Calgary's natural spaces, opposing the sale of public parkland and advocating for smart, balanced development policies that reflect what residents actually want.

As a proud member of Calgary's Jewish community, I've also seen Jeromy's commitment firsthand. He spent eight years as the program administrator for the University of Calgary Israel Studies Program and has been a constant ally in the fight against antisemitism.

Jeromy's attended countless community events over the years, but one moment stands out. During "that" menorah lighting downtown when tensions were high and many so-called friends stayed away, Jeromy was there. None of the other mayoral candidates showed up—but Jeromy did. That means something.

At a time when Calgarians are looking for leadership that listens, respects, and delivers, Jeromy is the real deal. He doesn't just talk about building a better city. He puts in the work to do it.

City Hall needs an overhaul! That's why I'm proud to support Jeromy Farkas for Calgary mayor.

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Authorized by the Official Agent for the Jeromy Farkas for Calgary Mayoral Campaign



# CJA students kick off the new school year by building community

By Krista Wilson

The first day of school at Calgary Jewish Academy was filled with excitement as students returned to the building, greeting one another with big smiles and warm hugs. For many, it was a chance to reconnect with old friends and meet new classmates as they joined together to begin a new school year.

The opening week at CJA is centered on more than just getting back into academic routines. Teachers and staff are focused on building strong, supportive classroom communities where every student feels a sense of belonging. Through shared activities, classroom discussions, and team-building exercises, students are encouraged to form connections that will set the tone for the year ahead.

This year also brings new faces to the school, with several new staff members joining the CJA team. They are eager to build relationships and are working closely with students to create an environment rooted in trust, respect, and collaboration. Each day, a little more connection is built, strengthening the bonds between students, teachers, and the school community as a whole.

At CJA, community-building is not only part of school culture, but also reflects the Jewish value of *kehilla* (community). With the High Holidays approaching, the themes of renewal and new beginnings resonate strongly as students embark on their own fresh start, focusing on growth, connection, and shared responsibility.



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# The evolving minhag of Tashlich

By Holly Shifrah

Tashlich is a New Year tradition which many say began in the fourteenth century amongst Jewish communities in Germany. Others believe it is an evolution of ancient superstitions about water spirits. Still others believe it may be related to the less contemporarily popular tradition of Kapparah. For centuries Jews have debated and done tashlich in differing ways. Some authorities have argued against casting anything whatsoever into water. Some emphasize the symbolism of visiting a river specifically, rather than any body of water. Some early rabbis emphasized fish as a symbol. A Kurdish tashlich custom includes jumping into the water fully clothed. Some Jewish communities shun the practice entirely. However any community or individual may relate to tashlich, one thing is clear from its history and the diversity of practices today – it is a minhag which evolves over time.

One such evolution Jews can advocate for in their communities is to perform tashlich rituals with respect for creation and all the diverse forms of life with which we share the natural world. And that means it’s time to imagine better alternatives to using bread for this New Year ritual. Why? Bread wreaks havoc on wildlife and water ecosystems, particularly for waterfowl who can develop a deformity called “Angel Wing Syndrome” for which eating bread is considered a primary cause. The deformity prevents flight and ultimately proves fatal for most wild birds. Bread can also cause digestive problems for waterfowl including fatal yeast infections.

Meanwhile the bread that goes uneaten and sinks beneath the surface of the water can also disrupt the health of the water body in which it is left, causing all sorts of problems with algal bloom and bacteria; which in turn impacts the fish, amphibians, and insects that form crucial parts of the wider ecosystem.

So what alternatives can an eco-conscious Jew consider?

One option is to opt out of using food entirely, and drop a few small pebbles into the water instead.

Pitch for Israel was a success!



Everyone had a great time at Pitch for Israel last month!

Another option is to upgrade from bread to bird-friendly foods such as halved grapes, defrosted frozen peas or corn, chopped greens, or even duck pellets or freeze-dried mealworms ordered online or bought from a farm supply store.

Or one could eschew adding anything to our waterways altogether and instead consider taking something out, namely Reverse Tashlich, a pollution clean-up effort promoted by Repair the Sea/Tikkun HaYam.

Reverse Tashlich officially began in 2018 but according to Repair the Sea’s founder and CEO, Rabbi Ed Rosenthal, it was happening in a less organized capacity for a few years prior. Rabbi Rosenthal, an enthusiastic scuba diver, was working for the Tampa Bay region Hillel at the time, including with a campus group for Jewish divers called “Scubi Jew” at Eckerd College in St. Petersburg, Florida. He said it was during a discussion with those students about Tashlich and starting a new year with a clean heart that one asked whether there was already enough human sin in the water. And the idea of removing human mistakes from the ocean rather than symbolically dropping sin in began.

Rabbi Rosenthal is blunt about his well-supported view that the state of our oceans is humanity’s “greatest existential threat” and that “if the ocean dies, we all die.” But he also speaks with pride, optimism, and enthusiasm about the capability of the Jewish

community to accomplish big things, asserting that “when Jews get involved in an issue, substantive change takes place.”

That change is already happening at a fast-growing pace. What began with just 5 students cleaning up 75 pounds of debris from amongst Florida mangroves has grown into an international movement with 221 teams officially registered in 28 different countries cleaning up beaches, rivers, lakes, etc. Rabbi Rosenthal comments that “all rivers run to the sea” so those of us living in land-locked areas truly are helping repair the sea when we clean up garbage in our local rivers before it can be swept downstream. In fact, Rosenthal added that a majority of the teams now registered are land-locked. Those interested in learning more can visit [www.repairthesea.org/reverse-tashlich-2025](http://www.repairthesea.org/reverse-tashlich-2025) to get involved.

This Rosh Hashanah, as people’s thoughts turn to repentance and making changes for the better, they can apply those good intentions not only to their relationship with the Divine and to interpersonal relationships, but also to inter-species relationships. All it takes is slightly tweaking a minhag in a way that honours the Jewish responsibility of planetary stewardship, and by encouraging our families, friends, and synagogue communities to do likewise.

*Holly Shifrah is a Local Journalism Initiative Reporte*

L'SHANAH TOVAH

Happy New Year . We wish you all a sweet & peaceful year ahead!

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# JNF Calgary hosts a wonderful Pitch for Israel



A great crowd of softball players came out on August 31 to celebrate the 10th anniversary of JNF Calgary's annual Pitch for Israel slo-pitch tournament. And what better way to celebrate than with good fun and good fundraising on a beautiful hot summer day! Edmonton team Schvitz and Shout once again edged out Matzah Ballers to make it a three-peat win. Congratulations to all the teams for helping make the day a great success.



# Friends of JNF Canada launches this month

By AJNews staff

On September 2, the leaders from JNF Canada provided the National Jewish Community with an update on their controversial situation with Revenue Canada and their plans for moving forward.

JNF Canada board president Nathan Disenhouse and CEO Lance Davis sent an important announcement to the community that reads, "This past year has been challenging for JNF Canada and for Jewish communities across the country.

"Even without charitable status and amid an ongoing legal dispute with the CRA, JNF Canada has remained committed to its mission. We proudly hosted our signature events, welcomed thousands of supporters nationwide, and alongside collaborating

organizations, we raised significant funds for critical projects in Israel.

"JNF Canada is privileged to have such dedicated supporters who ensured that we could continue our work."

In the announcement the leadership acknowledged that the absence of charitable status has limited the full impact of their programming.

They write, "We know this is not a sustainable path forward. The absence of our charitable status has limited our ability to operate effectively, and our supporters have told us they want their donations to have the full impact, including the ability to receive charitable receipts."

Disenhouse and Davis describe a new non-profit group that will enable JNF Canada supporters to support similar projects – in full compliance with CRA. They explain, "In response, wonderful friends stepped forward to dedicate their charity to carrying out similar work, and have appropriately re-named it, *Friends of JNF Canada*. With our Board of Director's full endorsement, this organization will continue supporting the kinds of projects that have always defined JNF Canada's mission: serving Israelis in need

through charitable projects that help the vulnerable, enhance environmental sustainability, and support the mental & physical health of Israelis in need. As of Monday, September 8, *Friends of JNF Canada* will begin its outreach, announcing upcoming programs and campaigns. We hope you will support them too."

In their announcement Davis and Disenhouse are requesting that JNF Canada donors become familiar with the newly formed non-profit group and "stay connected with the important fundraising efforts and events that you have typically seen in JNF Canada communications."

They explain that "JNF Canada will continue to operate as a non-profit as it fights its legal battle against the CRA, for our right to fair treatment. The Board of Directors will continue to update you on our legal battle as matters unfold. In the meantime, we are deeply grateful to *Friends of JNF Canada* for stepping up to ensure our important legacy lives on. To learn more please visit [www.friendsofjnfca.org](http://www.friendsofjnfca.org)."

"On behalf of the Board of Directors and Professional Staff of JNF Canada, thank you for standing with us."

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Who will decide Calgary's future?

Municipal Election Briefing  
with Emile Scheffel

Thursday, October 9  
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Calgary votes on October 20. We'll choose our next mayor, city council, and school trustees—leaders who shape public safety, community cohesion, and the future of our city.

Join Calgary Jewish Federation and CJPAC (the Canadian Jewish Political Affairs Committee) for an important briefing on what's at stake — and how you can go beyond casting a ballot to shape the outcome.

Come for the facts, walk away with a plan. Bring a friend or family member, and leave ready to make October 20 count.

Register at QR or go to [jewishcalgary.org](http://jewishcalgary.org)



# Jonny Daniels *Cont. from page 14*

town of Filipow.”

The vast majority of Jews who lived in Filipow prior to the Holocaust were murdered at the Treblinka death camp, and nobody came back to claim the Torah, Daniels said. As time passed, the shepherd began using parchment from the Torah to make insoles for shoes, a handbag for his wife, and even rags. When Daniels first saw the scroll, only about half of it remained.

“Rather than burying it or putting it in a museum, I saw the need to bring it back to life...to restore the missing parts of this Torah, one letter at a time, each with survivors of the Holocaust,” Daniels said.

The Torah will eventually have a permanent home in the Synagogue at the official residence of Israel’s president.

Through his From the Depths Foundation, Daniels has partnered with other organizations in the restoration of Matzevot (Jewish tombstones) and cemeteries in Poland.

His other passions include sharing the stories of Righteous Among the Nations and supporting both Holocaust survivors and non-Jewish heroes who today live in poverty. From the Depths partnered with the Jewish Agency to help ease suffering in Ukraine early in Russia’s war of aggression there, Daniels told *AJNews*.

In the aftermath of October 7, Daniels has ramped up his focus on Israel advocacy and Jewish pride.

When Daniels spoke to *AJNews*, he was in Italy, where he attended a tribute to Catholic citizens of Assisi who, under the leadership of the Bishop of Assisi, Monsignor Giuseppe Placido Nicolini, helped to save the lives of 300 Italian Jews during the Shoah. (Bishop Nicolini was posthumously recognized by Yad Vashem as Righteous Among the Nations in 1977, an honour similarly accorded clergy who worked with and for him in the humanitarian effort.)

“It is really very, very important to keep this memory alive...especially at a time where we often wonder who and where our allies are.” Daniels said.

Fittingly, allies will be front and centre in Calgary. Organizers hope that the Deep Dive event will also draw younger members of the Jewish community who are engaged in social media, which has become an increasingly toxic environment for supporters of Israel and Jews around the world. At the same time, the internet has become an important front in the fight against antisemitism.

“Melissa and I would have never found Jonny Daniels by ourselves,” said Zenith.

It took the next generation to put Daniels on Zenith and Mendelman’s radar, and they now want to share him with as many friends and allies as possible.



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Their next mission? A second tour of duty with Sar-El in Israel, beginning just a couple of days after Jonny Daniels’ Alberta visit.

Tzeitchem l’shalom...may they go toward peace!

A Deep Dive with Jonny Daniels takes place Monday, October 20, 7:00pm, at Beth Tzedec Congregation. To purchase tickets (\$54/\$18 student) and/or donate to the 2025 UJA Campaign, go to [jewishcalgary.org](http://jewishcalgary.org).

Calgary Holocaust survivors will participate in the Survivor Torah Project at a by-invitation daytime event on October 20. For more information or to register for this event, contact Marnie Bondar and Dahlia Libin at [holocaustedu@jewishcalgary.org](mailto:holocaustedu@jewishcalgary.org).

Daniels’ Deep Dive in Edmonton takes place Tuesday, October 21 at 7:00pm, location TBA. For more information go to [jewishedmonton.org](http://jewishedmonton.org).

For more information about the Survivor Torah event in Edmonton go to [jewishedmonton.org](http://jewishedmonton.org) or contact Jennifer Magalnick at [magalj@edjfed.org](mailto:magalj@edjfed.org).

Maxine Fischbein is a Local Journalism Initiative Reporter.



Jonny Daniels

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A MESSAGE FROM ROB NAGUS

Dear Community Members,

As we prepare to welcome *Rosh HaShanah* and the start of 5786, I want to extend heartfelt wishes to you and your loved ones for a year filled with health, meaning, and blessing. The High Holidays offer us a moment of reflection and renewal—an opportunity to celebrate the richness of our tradition, strengthen our bonds with one another, and reaffirm our shared commitment to building a vibrant Jewish future here in Calgary.

This year, our 2025 UJA Campaign holds special significance. As the needs of our community continue to grow, so too does our responsibility to ensure that no one is left behind. From supporting families and seniors, to strengthening Jewish education, to ensuring Holocaust remembrance and fighting antisemitism, your generosity enables us to meet these challenges with resilience and hope.

Calgary Jewish Federation is committed to ensuring the safety, well-being, and resilience of our Jewish community. As part of our mission to advocate for our community and combat antisemitism, we are pleased to share two important updates:

**1. New Antisemitism Reporting Mechanism**

To better track, monitor, and respond to incidents of

antisemitism, we have launched a new confidential local reporting mechanism, designed to complement our national advocacy partner the Centre for Israel and Jewish Affairs' (CIJA) reporting tool.

If you experience or witness antisemitism in any form—whether in person, online, or through another channel—we encourage you to report it using this simple online form on our website at [jewishcalgary.org/report-an-antisemitic-incident](https://jewishcalgary.org/report-an-antisemitic-incident)

Even if you are unsure whether an incident qualifies as a hate crime or hate-motivated activity, we urge you to submit a report to be safe. Your information helps us build a clearer understanding of what our local community is facing and enables us to respond appropriately—through advocacy, education, and support.

Whether something happens in the classroom, in the workplace, or anywhere in our city, please know that you are not alone. Every report strengthens our ability to protect, support, and stand with one another.

**2. CIJA Opens an Alberta Office – Recruiting a Vice-President**

We are also pleased to share that we are actively moving forward alongside the CIJA on establishing a new office in Alberta. This important step will


enhance advocacy and support for the Jewish community in our province.

CIJA is currently recruiting for the position of **Vice-President, Alberta**, based in either Edmonton or Calgary. This senior leadership role will focus on advancing the interests of Alberta's Jewish community through government relations, strategic communications, and collaboration with community partners. Interested candidates can submit a cover letter and resume to [recruitment@cija.ca](mailto:recruitment@cija.ca).

Together, we are not only preserving the strength of our community today, but also laying the foundation for the generations to come.

On behalf of Calgary Jewish Federation, thank you for being a vital partner in this work. May the year ahead bring sweetness, peace, and fulfillment to you and your family.

*Shanah Tovah U'Metukah,*

  
Rob Nagus, Chief Executive Officer  
Calgary Jewish Federation

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

### JEWISH ARAB RECONCILIATION

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Calgary Hillel, in partnership with Edmonton and Winnipeg, hosted its first-ever North Western Canada *Shabbaton*, welcoming over 40 students from across three provinces. The September weekend created space for students to immerse themselves in *Shabbat* traditions and rituals while building meaningful connections with peers and strengthening their sense of Jewish identity and resilience.

Centered on the theme *ROOTS & RISING*, the *Shabbaton* invited students to ground themselves in Jewish foundations — heritage, traditions, and rituals — while exploring how they want to “rise” in their Jewish practice, whether spiritual, cultural, or religious. Through shared meals, inspiring services, dynamic programs, and plenty of time to connect, students left the weekend feeling deeply connected to one another, their Jewish community, and the richness of Jewish life.

As the school year begins, participants are carrying forward the spirit of the *Shabbaton* — ready to embrace new opportunities with Hillel, rooted in tradition and rising with resilience.





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## Marking

October 7<sup>th</sup>

Sunday, October 5  
7:00PM

Beth Tzedec Congregation





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LEAD

Together we lead with strength, vision, and compassion—guiding our community through times of uncertainty, empowering leaders of all ages, and standing up proudly for Jewish values.

We are united by a shared purpose and work to protect what matters most: the safety, dignity, and future of our community. We support those in need, foster meaningful Jewish connections across generations, confront rising antisemitism, and strengthen Jewish life in Calgary and around the world.



A DEEP DIVE WITH

JONNY DANIELS

**Jonny Daniels** is the founder of *From the Depths*, a nonprofit committed to preserving Holocaust memory and restoring forgotten Jewish heritage across Europe.

A former IDF paratrooper and senior adviser in the Israeli government, he brings bold leadership to the intersection of remembrance, diplomacy, and justice.



We are proud to honour **W. Brett Wilson** for his philanthropy, advocacy, and allyship with the Jewish community. Join us in celebrating a friend and champion.



MONDAY  
OCT 20  
7PM  
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The power of community.

UJA  
2025



Jacqui Vital *Cont. from page 12*

wedding day.

“She was a beautiful bride, inside and out,” her mother recalled.

Here a photo of Adi as a child with her siblings, there an image taken when she cut her long hair so it could be fashioned into a wig that might improve the life of a cancer patient.

One photo is exceptionally precious. It is the only one that Jacqui Vital has of Adi, Anani, Negev, and Eshel together as they celebrated at a Brit Milah (Bris) just three months before disaster.

In a video made by the terrorists themselves – likely as a propaganda tool – they “tend” to Adi’s children after her murder. One rocks Eshel in his stroller. Another gives Negev a glass of water after perversely – no, obscenely – forcing him to say *Bismillah*, Arabic for “In the name of Allah.”

It makes one’s skin crawl.

Vital recounted how the terrorists then took the boys and a neighbour, Avital, across the border as hostages.

In what is now understood to have been a publicity stunt, the terrorists let them go just before the notorious tunnels at Rafah, videotaping their made-for-TV “humanitarian” effort. In one of the most searing images, little Negev stands alone on the border.

During her talk, Jacqui Vital described how Avital, who had been Adi’s friend, carried Eshel as the three made their way toward home. The journey was perilous. Negev, who had been shot in the foot, was in pain and at one point refused to go any further. Eshel was struggling to breathe due to smoke inhalation. Avital sheltered the boys, hiding behind dunes as other terrorists headed to the bowels of Gaza with more human prey.

Eventually rescued by IDF soldiers, Avital, Negev, and Eshel were taken to Kibbutz Gvulot. Soon after, the boys were taken to Jerusalem where doctors operated on Negev’s foot and Eshel was given oxygen.

Adi’s father, Yaron, survived the massacre at Holit. The guest house where he had spent the night was never entered by the terrorists, who were armed with intelligence about Holit and assumed the house was

vacant.

When the IDF went through the pockets of dead terrorists, they found maps that indicated, “...who lived where, who had dogs, where the safe room was in each house, who had children, etcetera,” Jacqui Vital said.

When he eventually heard voices in the guesthouse, Yaron listened carefully for any hint of an Arabic accent. But he figured that after 11 hours, his time was up, said Vital who quoted her husband as having said, “Either they’ll kill me or they’ll save me.”

Fortunately, Yaron emerged from the safe room into the presence of IDF soldiers moving house to house to clear the kibbutz of terrorists.

At first, Adi’s body was not discovered, and the children were nowhere to be found.

Yaron called Anani who told him where to look for other hiding places but found nobody.

He went to the safe room but saw only a mess. It was dark...the terrorists having shot out most of the lights.

All three were presumed to have been taken hostage.

The IDF soldiers suggested that Yaron return to his home in Jerusalem, which he did, wisely driving a circuitous route after a friend living at a nearby Kibbutz told him that there were still terrorists on the roads.

Vital shared photos of other family members who survived on October 7, including her second-born daughter Ayala and her family. They had moved to Kibbutz Kissufim, also on the Gaza border only two months earlier, in part because Ayala wanted to be closer to her sister Adi.

“They were locked in their safe room for about 14 hours,” said Vital. “There were terrorists around their home all day long, but for some reason, the terrorists did not go into their home, and they were evacuated by the Israeli army.”

The rest of the family did not know whether Ayala and her family were dead or alive until 3:00am the following morning. Their power had been cut and, following their rescue, they were evacuated to the Dead Sea area.

Adi Vital-Kaploun was among the first victims of the

October 7 attacks to be buried. Following her October 15 funeral, the soldiers who found Adi attended her shiva to pay their respects and share with her family how they had found her, Jacqui Vital said.

“When they got to Adi’s safe room, they noticed that there was a grenade on the door, so they asked Yaron if he had tried to open that door,” Vital said.

He had.

“You were very lucky,” Vital quoted the rescuers as having said. “There was a grenade there, but you were lucky. Because it was defective, it didn’t explode.”



Assuming that there were other grenades, the soldiers had exited the home and pulled a window from the wall. It was then that one of them saw Adi’s hand sticking out from under a bed, closet, and crib that had been piled on top of her.

“Her body had been boobytrapped with 50 grenades,” Vital said. “If someone would have walked into that room, the whole room would have exploded.”

After Adi’s remains were carefully recovered, “She became a number,” Vital added. Between the rings on her fingers and her IDF dental records, she was later positively identified.

Jacqui Vital told her audience that she and her family are grateful for the outpouring of kindness and support they have had from countless people since October 7.

An ice cream shop in Herzliya that buys pineapples from Anani and his business partner honour Adi’s memory by adding to their merchandise a QR code that takes their customers to a webpage where they can learn about Adi, for whom the pineapples are named.

An Ottawa couple, who Vital did not previously know, created a line drawing of a lioness. Imbedded in the head of the lion is a likeness of Adi and incorporated at the bottom is the word *haleviah* (Hebrew for lioness).

The drawing links Adi to the Biblical verse Behold, a people that rises like a lioness and raises itself like a lion. (Numbers 23:24)

Proceeds from the sale of T-shirts and sweatshirts will go to a trust fund for Negev and Eshel, Vital said. Readers can go to [www.irvingrivers.com](http://www.irvingrivers.com) for more information.

Ending her talk on an uplifting note, Jacqui Vital said, “The boys are fine, and I will put a smile on your face,” said Vital, adding that today Avital continues to look after Negev and Eshel together with Anani.

“Everyone is good. They all have each other,” Vital said.

That is not to say that their Adi is, or could ever be, forgotten. Negev, said Vital, treasures his own photo album filled with images of his Ima Adi, the lioness who remains the pride of all those who knew and loved her and countless others who now feel honoured to know and share her story.

*Wishing everyone  
a Happy and Healthy New Year*



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**The musical stylings of Heebster provided some light entertainment at the recent Walk with Israel and helped contribute to an enjoyable event. Photo by Milt Fischbein**



# Divine provenance for Yacheh Rashe, OBM

By Regan Lipes

Divine provenance, *hashgechah patit*, is a foundational tenant of the Jewish spiritual world and *am Yisrael's* relationship with Hashem. Miracles, in the present day especially, can be difficult to see. The do not manifest like the parting of the Red Sea, or manna from G-d above, but the miracles that are present today are more ordinary, yet still undeniable. Recently, the Edmonton Jewish community was blessed with one such miracle: the kind of ordinary that is in fact extraordinary. Tisha B'Av, 5785 (August 3, 2025), was a rainy Sunday, but one that Rabbi Ari Drelich of Chabad Lubavitch of Edmonton will not soon forget.

On the second most sombre day of the Jewish calendar year, the local community lay Yacheh Rashe (OBM), an 85-year-old Shoah survivor to rest. Born in Kovno, modern day Lithuania, Yacheh Rashe was entrusted to a Polish-Catholic family as an infant; the rest of her family were murder victims of the Shoah. This family cared for her and sheltered her when so many Jews in Europe were being betrayed by long-time friends and neighbours. She was eventually reunited with a grandmother who managed, miraculously, to survive, and Yacheh Rashe would later marry her late husband in a Jewish ceremony in Kovno. The couple was blessed with two sons and a daughter. As a family, they built a life in Montreal after immigrating to Canada.

In December of 2021, Yacheh Rashe relocated from Montreal to Edmonton with her daughter. In her final years, the elderly woman, whose survival of the Shoah was a miracle in and of itself, was cared for by her daughter. "She lived a full life, certainly," commented Rabbi Drelich in a recent interview at the Chabad House in Edmonton. "But it wasn't an easy one." She had no established connection to the Edmonton Jewish community, and Rabbi Drelich

and the Chevra Kadisha needed to provide support to the decedent's surviving daughter without knowing much about the family.

Tisha B'Av, a fasting day, where unless work is absolutely necessary, a Jew should abstain from labouring, is a day of contemplative mourning, but August 3, 2025 had the added sorrow of being the funeral date for Yacheh Rashe – leaving the world with one less Shoah survivor. "It was raining that morning," recalled Rabbi Drelich. "It was only about an hour before the funeral, and the sky cleared completely." Approximately at the same time, Rabbi Drelich also received a WhatsApp message that set into motion something truly miraculous.

"Every year the Ghermezian family sponsors young yeshiva boys, ages between 16 to 18, to come to Edmonton for Yachad Camp. I got a WhatsApp message from the Kolel group letting people on the chat know that the Yachad boys would be going to the Jewish cemetery, in keeping with marking this significant day, to say prayers. There wasn't much of a reason for the message to be sent other than as a general FYI, but really, that in alone was divine provenance." The Edmonton Chevra Kadisha, in its diligence, always ensures a full minyan as required by halacha, but the arrival of this serendipitous text gave Rabbi Drelich an idea. "I wrote to the group right



Yeshiva boys from Camp Yachad were in Edmonton during Tisha B'Av performing mitzvot in the community.

away and asked if they could change their plans slightly. Instead of going to the old cemetery as they were going to do, I asked if they'd be willing to come to the new cemetery instead." The group agreed.

Within the hour, two yellow school buses, packed with yeshiva students, pulled up to the new Jewish cemetery. Accompanied by Rabbi Abramsky, over 100 young men poured off the buses, strengthening the existing gathered minyan ten-fold.

Without even a word or a blink of an eye, the Yeshiva boys climbed in to assist the Chevra Kadisha and helped with the digging, commented Rabbi Drelich. "Now, you have to remember that it was a fast day, so these boys hadn't eaten or had even a sip of water for something like 16 hours at that point, but they took this upon themselves." Yacheh Rashe's

*Continued on page 28*

# Shana Tova!

Wishing you a safe, peaceful and prosperous New Year on behalf of everyone at the Calgary Police Service.



CALGARY  
POLICE  
SERVICE





# Knowing ourselves

By Rabbah Gila Caine



Rabbah Gila Caine

Last year, my inner focus was on tracing the outline of our organism, the parameters of Jewish community, like skin around the flesh of a living thing. October 7, 2023 and all of its aftermath first made me want to bandage our bleeding gash. Stop the blood-letting and protect ourselves from the poison freely making its way in. And now that we might be on our way to scarring nicely, I find myself thinking of the next stage: Going deeply in, and getting to know ourselves again.

The Mishnah teaches us that Torah (which I would take to mean a Jewish moral centre, but also so much more!) is acquired by forty-eight things, one of them being a person who “recognises his (her) place” (*Mishnah Avot*, 6:6). Our sages were not referring here to a geographical or social place but, as Rabbi Shlomo Wolbe helps us understand, by knowing who we are and being close to our inner selves (*Alei Shur*, book 1, p. 137). Jews need to get to know themselves again.

Why is “knowing ourselves and our place” important, specifically at this moment? In his book on moral injury, *Achilles in Vietnam*, Jonathan Shay points out that a reason veterans returning from the Second World War fared better psychologically than their children returning from Vietnam was the presence of social cohesion. He explains: “What a returning soldier needs most when leaving war, is not a mental health professional but a living community to whom his experience matters.” (Shay, p. 198). And

the soldier’s experience matters because the community understands it as their own. Of course, they are strong enough to care about their returning warriors, and humble and grateful enough to recognise the sacrifice done in their name. The horrors of war felt by the soldier are ones the community feels in its own being, though of course being on a battlefield is a different degree of pain than hearing about it. But the ability to truly listen to the pain is what eventually brings healing, not only to those with moral injury but also to the wounded society in which they sit. This is true for any battlefield and any war, and in our case I can think of soldiers fighting to protect Israel, Jews fighting to protect Jewish communities around the world, Jewish students battling antisemitism and “anti-Zionism” on campuses today. The list is long and it’s touched many of us in a variety of ways.

I was struck by Shay’s explanation for two reasons: The first was that it clarified for me the predicament of those Jews who are unable to remain in Jewish community at this time. Their pathway to healing will be so much harder, and the fracture within them might become much deeper. Remaining within the body of our people, even when there is deep pain, is probably a good indicator of a person’s or a group’s ability to not only survive this time but also flourish in later days. The second reason Shay’s teaching touched me was that he reminded me of the organic nature of community, of how much of a living thing it is – sinewy and thrumming with energy.

I suspect that for many of us, these past two years have been immensely transformative. Many of us may feel like parts of us have shattered and other parts have disappeared. Our history has been mutilated, our connection to Zion distorted and weaponised against us. Our story is once again appropriated and thrown back at us like a knife. We find ourselves in deep inner disagreement about reality, about our actions, about the way to move forward as one living entity. And that is precisely why we need to dedicate the coming year/s to move inward and relearn ourselves, relearn our own story, truly understand who we are, even if parts of that examination might not be pleasant. (Think of your

visits to a physician – are they always delightful?) At Temple Beth Ora in Edmonton, we plan to make this action of **knowing our place, knowing ourselves** central to our being as a community this year and in the years to come. Our Or Shalom Hebrew school (Shabbat mornings, children ages 4 to 12) will continue bringing our youngest members together in celebrating their Jewish identity, learning Hebrew, and creating a community of Jewish children just like them! For our B’nei Mitzvah children, we once again begin a year-long journey for pre-teens and their parents in which we explore what makes us responsible adult Jews in our community and on this Earth.

And for our adults, we have the usual variety of programming. I would like to highlight the upcoming “Our story: Filling the gaps in our shared Jewish history.” This course was created (together with the Jewish Federation of Edmonton and Jewish Family Services) to do the work of knowing ourselves, since we realised many of us have gaping holes in knowledge of Jewish history and geography. This “Swiss cheese” situation is making us weaker from the inside and weaker on the outside. It is exacerbating our pain and breaking down our cohesion as a people, and cohesion is essential for healing and flourishing, especially in times of trauma and inner strife.

My blessing to us for the upcoming year is that we will see the hostages returned home and peace return to the land of Israel. And, I hope for all of us, that this is a year of revival. I urge us to allow ourselves time for introspection and deepening education in order to rediscover our history and shared story. And I ask that we allow ourselves time to foster strength and cohesion within *Am Yisrael*, our own community, and each and every one of us. Shana Tovah.

*Rabbah Gila Caine is the spiritual leader at Temple Beth Ora in Edmonton.*

## Divine provenance

Cont. from page 27

casket was then lowered to its final resting place. “Usually, how its worked in the past, is that people fill the grave with earth till the point that the casket is covered and no wood is visible, and then the rest of the grave is filled with a machine,” explained Rabbi Drelich. “Every bit of earth, each particle of soil that filled her grave was shoveled by hand. The boys took turns.”

Yacheh Rashe, a Shoah survivor, with only one family member in town, and no connections to the Jewish community, was buried in a service the likes of which Edmonton has seldom seen. “This was the kind of funeral that would only be seen in large Jewish communities,” Rabbi Drelich said with conviction. “This woman clearly was someone special,” he concluded.

The outstanding volunteers at the Edmonton Chevra Kashida do so much to provide for the final needs of every Jew in the community, but also for their loved ones. Even those who are not affiliated, or who sadly lack connection to Jewish Edmonton are treated with the utmost respect and dignity. Every Jew is afforded their care and dedication.

The miracle of it all is that Yacheh Rashe lived her final years detached from the community of Yiddishkeit, but in death she was paid the respect and reverence typically reserved for prominent figures. The auspicious burial was made possible by a series of

events that could not have been predicted or foreseen: the skies clearing, the Ghermezian family generously sponsoring this specific group of Yeshiva students, the WhatsApp message that did not serve any function other than providing information, the slightly too narrow grave, and the dedication of a group of truly pious young men. “Other than the minyan organized by the Chevra Kadisha, there was her daughter, and a Lithuanian-speaking couple that attend Chabad, but nobody else was expected.” Hashem clearly had something else in mind, and although He loves all his children, His divine plan for Yacheh Rashe was much larger.

Moments like these are a reminder that even in the darkest of times, there is hope. Yache Rashe is survived by her daughter and three grandchildren. May her memory be a blessing.

*Regan Lipes is a Local Journalism Initiative Reporter.*



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# Seven facts about Rosh Hashanah you may not know

By Leah Kadosh

*This story originally appeared on Kveller.*

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

Rosh Hashanah, or “Head of the Year” is observed this year from sundown on September 22 through September 24. Rosh Hashanah celebrates the beginning of the next year on the Hebrew lunar calendar and is a time of great reflection, repentance and, of course, guilt.

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

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

**This New Year corresponds to 5786!**

Wait, according to this date system, does that make me younger? The year 5786 counts the years since G-d created the world, as described in the very first portion of the Torah, Genesis Chapter 1. Just how did we arrive at this number? Many estimates were suggested by scholars, although Rabbi Yossi Ben Halafta’s calculation (which he made around 165 CE in Israel) became the most widely accepted.

Through careful study of the Hebrew Bible, with special emphasis on the dating of biblical figures’ lifetimes and kings’ reigns, the established date of 70 CE (the destruction of the Second Temple) was used as the end point, and counting started backwards from there. Rabbi Yossi Ben Halafta established that G-d created the world on Monday, October 7, 3761 BCE. (using Gregorian calendar terms). And now

it’s math time: 3761+2025=5786!

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

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

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

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

**Rosh Hashanah is a two-day festival, everywhere!**

As the song goes: Wherever you go... not only will you find someone Jewish, you will also celebrate Rosh Hashanah for two days. That’s true whether you’re in Israel or elsewhere! This is in contrast to other important biblical festivals, such as Sukkot, Passover and Shavuot, which are observed for an extra day in the diaspora (outside of Israel) — just to be sure the correct day is commemorated. (Why? Nearly 2,000 years ago, holiday start times were determined by



moon-witness testimony, and then word was dispersed by foot. Extending the holiday by one day compensated for inevitable delays.)

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

**Apples and honey aren’t the only traditional foods.**

Because Rosh Hashanah is a rather serious holiday filled with introspection, repentance and self-improvement, our traditional foods symbolize those themes as well. In Ashkenazi tradition, apples are dipped in honey for the delight in literal sugary sweetness and the hope for a fulfilling year ahead. But

*Continued on page 36*

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### By Penny Schwartz

Here's a look at some of the notable reads for kids of all ages.

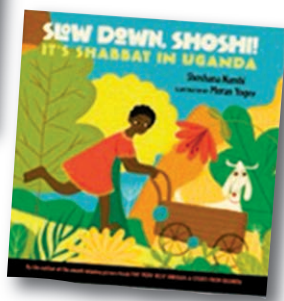
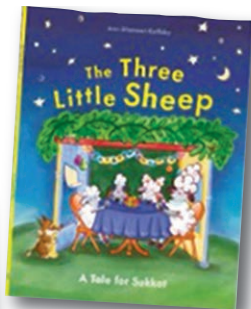
*Apples & Honey Press; ages baby-age 2*

**“Anyada Buena, Shanah Tovah”**  
*Sarah Aroeste; illustrations by Maria Mola*  
 Kar-Ben publishing; ages 2-5

*Apples & Honey Press; ages 2-5*

*Apples & Honey Press; ages 4-8*

*Green Bean Books; ages 3-8*



*Kalaniot Books: ages 5-7*

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# These easy Israeli Honey Cookies are iconic

By Vered Guttman

Apples dipped in honey and honey cakes are popular across the Jewish world around Rosh Hashanah. But if you grew up in Israel, you most likely came across a unique variation of honey treats: *duvshaniyot*. These dense, dark, round honey cookies are a must in many families' High Holidays nosh rotation.

The modest *duvshaniyot* (their name derives from the Hebrew word *dvash*, meaning honey) seem to have been part of the Israeli repertoire forever and you can find them on the cookie shelves in every supermarket in the country. They are cheap, *pareve* and last forever, so no wonder they have become a regular for Rosh Hashanah afternoon tea, for breaking the fast on Yom Kippur, and for dipping in a cold glass of milk in the sukkah. But these unassuming cookies hold a long history, as most Jewish and Israeli dishes do.

*Duvshaniyot* are the Israeli adaptation of a popular Russian cookie called *pryaniki*. Dating back to medieval Russia, *pryaniki* were made with honey, rye flour and berry juice, and were known simply as "honey bread." Starting around the 12th or 13th centuries, when Russia started opening up to imports from the Middle East and India, spices and dried fruit were added to the cookie. In different regions throughout Russia, people experimented with new additions to this cookie, from jam filling to a later invention of sweetened condensed milk. Some versions were imprinted using delicate wooden forms, and some were simply rolled by hand and dipped in sugar glaze — the same version that's still popular in Israel today.

People sometimes confuse *pryaniki* with German *lebkuchen* (aka gingerbread cookies), but it is rare to see ginger added to these classic Russian cookies, and even *lebkuchen* don't always have ginger in them. Traditionally, *pryaniki* were spiced with cinnamon, nutmeg, cardamom, coriander, and even black pepper and cumin. In fact, their name, *pryaniki*, comes from the Russian word for spiced, *pryanik*.

Different versions of *pryaniki* can be found around Eastern Europe, like *piernik* in Poland and *lect* cookies in Slovenia, which are heart-shaped, painted red and artfully decorated with colorful icing. These Eastern European versions were traditionally served around Christmas, but were adapted by Jews for their own holidays, mainly Rosh Hashanah, for the use of the symbolic honey.

From Eastern Europe, the little honey cookie made its way to Israel and the United States. "The

Settlement Cook Book," a classic 1901 American Jewish cookbook by Lizzie Black Kander, includes two versions of *lebkuchen*, both with citrus and almonds, but no ginger. Even more interesting, is that neither include honey, but instead call for brown sugar or molasses.

An early Israeli cookbook, "Folklore Cookbook" by Molly Bar-David, has recipes for honey cookies that are similar to *pryaniki* and for *lebkuchen*. Bar-David suggests adding ginger to the honey cookies and calls for margarine instead of butter, maybe to keep the cookies *pareve*.

Today, Israeli manufacturers of *duvshaniyot* must be doing a good job, as I notice the same Israeli brand cookies at many Russian stores in the United States. But maybe because *duvshaniyot* are readily available in every supermarket, most Israelis do not prepare them at home. That's a shame, because as is the case with most baked goods, homemade is better. And when the recipe is as easy as the one below, there's no reason not to.

You can add any of the classic gingerbread cookie spices (cinnamon, nutmeg, cardamom, coriander, clove, and even black pepper and cumin) as well as cocoa powder, strong coffee or chopped chocolate. Candied citrus peel or any tart candied fruit, as well as citrus zest. You can try to replace some of the flour with rye flour to be closer to the original Russian version, or replace some of the flour with almond meal and make it closer to the German *lebkuchen*. It's up to you.

Some recipes, including centuries-old recipes, suggest letting the dough rest for a few hours and up to a week before baking the cookies. This will deepen its flavors and will make rolling the dough easier. But even if you bake it right away, the cookies will improve with time, so I suggest baking them at least two days before serving. You can easily prepare them the week before Rosh Hashanah and then serve them for break the fast on Yom Kippur.

**Notes:**

The cookie dough needs to chill in the refrigerator, or up to overnight.

The cookies will improve with time, so I suggest baking them at least two days before serving, though you can keep them in a sealed container at room temperature up to a month.

Total Time: 4 hours 35 minutes  
Yield: 30 cookies

**Ingredients**  
**For the cookies:**

¾ cup honey, ¼ cup light or dark brown sugar  
½ cup butter  
1 tsp cinnamon  
½ tsp each cardamom, ginger, nutmeg, allspice  
⅓ tsp black pepper



2 large eggs, at room temperature  
1 tsp lemon or orange zest  
1 tsp baking powder  
¼ tsp baking soda  
2 ½ cups all-purpose flour (you can substitute half with rye flour)  
For the sugar glaze:  
2 cups powdered sugar  
1 tsp lemon juice  
2–3 Tbsp water

**Instructions**

Place a saucepan with ½ inch water on a burner and turn to medium heat. Put a large metal or glass bowl over the saucepan and bring water to simmer. Once the water boils. Add honey, sugar, butter and spices to the bowl and mix until butter melts and all the ingredients incorporate. Remove bowl from the heat and let cool for about 30 minutes.

Add eggs and lemon zest to the bowl and mix.

Add baking powder, baking soda and flour to the mixture and mix with a wooden spoon or a spatula until smooth. Cover bowl and place in the fridge for 4 hours and up to overnight.

When you're ready to bake, turn the oven to 350°F. Line two baking sheets with parchment paper.

Use your hands to roll 1-inch-round cookies and place them 2 inches apart on the baking sheet.

Bake for 13-15 minutes, switching between baking sheets after 7 minutes, until cookies are just golden at the bottom. Do not over-bake, as the cookies will become too hard. Transfer to a cooling rack until completely cold.

To make the sugar glaze, mix powdered sugar, lemon juice and 2 Tbsp water with a spoon in a medium bowl. If the mixture seems too dry, add up to 1 Tbsp more water and keep on mixing until a smooth glaze is formed.

Dip the cookie tops in the glaze and put back on the cooling rack to set.

*This story originally appeared on The Nosh.*



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# Innovative new book explores Russian/Israeli Culture

Book Review

**Dual-Diaspora: Post-Soviet Culture in Search of Israeli Identity**  
By Dr. Alex Moshkin  
Reviewed by Regan Lipes

The first time that I traveled to Israel was in August of 2009 on my Birthright trip. Landing in Ben Gurion International Airport, I was ready for the first words my ears would encounter to be Hebrew ones I would be unable to decipher. Instead, the first words I heard coming off the plane and stepping into the oppressive summer heat were, surprisingly, ones I understood perfectly; they were Russian.

For anyone who has strolled the streets of Tel Aviv, or walked the boardwalk in Eilat, the influence of Russian-speakers on the local Israeli cultural tapestry is undeniable. The 1970s wave of Aliyah immigration brought with it an infusion of Soviet-ness with which the *sabrot* (Israeli-born population) were unaccustomed. The late 1980s and 1990s saw a exodus of immigration from the former Soviet space to Israel, and the rest is history.

Hot off the Queens-McGill Press publication list is an exciting book by Luxemburg-based, Ivy League educated, Canadian scholar, Dr. Alex Moshkin. Moshkin's book may be an academic one, but it has such insights about the Russian-ness of modern Israel, that it should be a staple of conversation in any Jewish community. *Dual-Diaspora: Post-Soviet Culture in Search of Israeli Identity* is one of the first English-language works of its kind. Research in this area has been disseminated in Russian by academics like Larisa Fialkova and in Hebrew by documentarist Peled Smadar, but what Moshkin's manuscript offers to the English-speaking world is unique and innovative.

"Major writers and intellectuals in Israel have anticipated the eventual end of Russophone cultural creativity in the Middle East. I push against these claims," writes Moshkin. "Post-Soviet Israeli culture has not dissolved in Israel's cultural melting pot. Rather the opposite has taken place – it has entered the mainstream of Israeli society and has been successfully transferred to the next generation, albeit having undergone a certain cultural evolution (22)."

Moshkin's dismissal of claims that the Russophone colour of Israeli society will not fade anytime soon is supported by the popularity of Hebrew-speaking comics like Giora Zinger who only occasionally performs in Russian but has built his success around observational-comedy focussing on the lives of post-Soviet olim (Aliyah returnees to Israel). Zinger, performed in Edmonton post-COVID to a sold-out house: testament to the considerable influence of immigration from the former Soviet Union on Hebrew-speakers in North America. In this way, Moshkin's

work boldly interrogates the validity of the assumption that the Russian-ness of *olim* from the former Soviet space will give way to fully Israeli identities within a few generations. Instead, Moshkin posits that as new generations of Israeli-born sabrot enter adulthood, their identities will be a mosaic of inherited cultural influences.

Moshkin does not shy away from exploring the difficult questions surrounding the struggles of immigrants to Israel from the former Soviet Union. A dedicated chapter: *Excuse Me, Are You Jewish? The Newfound Religiosity of Post-Soviet Jews in Israel* is an insightful and thought-provoking examination of halacha and the re-claiming of a lost identity. Since 1950, The Law of Return has welcomed and repatriated Jews to the Holy Land, but not only those recognized by *halacha*. Provided that the individual making Aliyah is the product of at least one Jewish grandparent, immigration is granted under this law. For those seeking to escape the intermittent poverty of the Soviet Union's later years, the Law of Return was less of a desire to return to the Homeland, but to flee persecution and build more prosperous lives.

In this chapter, Moshkin carefully analyzes a cartoonish piece of visual commentary by Zoya Cherkassy-Nnadi called *Rabbi's Deliquium* from 2016. In it, an Orthodox rabbi inspects the kitchen and refrigerator of a young couple with an infant. The couple are from the former Soviet space and are undergoing the rigorous process of giyur (conversion). As Moshkin identifies, what might initially seem like an amusing political cartoon, is a serious commentary on the social integration obstacles faced by Russian-speaking olim.

"Through conversion, the couple depicted in the painting, like many other immigrants from the USSR, who found themselves unrecognized as Jews in Israel, sought to achieve greater integration into Israeli society, enhance their civic and economic prospects, and attain rights and benefits reserved for Jewish citizens only" (51). The author explores what it was to be seen as 'Jewish' by Soviet society, and 'Russian' by Israelis. He uses the work *Here Comes the Messiah!* (1996) by prolific writer Dina Rubina, who visited Calgary in September of 2024, speaking to an impressive crowd, to better explore the many dimensions of 'belonging' and their implications.

This examination builds elegantly into Moshkin's next chapter: *Orientalist Cosmopolitanism: Encounters with the Other in Israel*. The initial unfamiliarity with Israeli cultural practices, religious traditions, and socially accepted norms certainly led to feelings of isolation with Russian-speakers cast in the role of the exoticized 'other.' Citing "Stalin's notorious 'anti-cosmopolitan' campaign against Western things in general, and Jews in particular," (82) Moshkin is able to scrutinize the perpetual 'otherness' experienced by so many *olim*, both pre- and post-Aliyah.

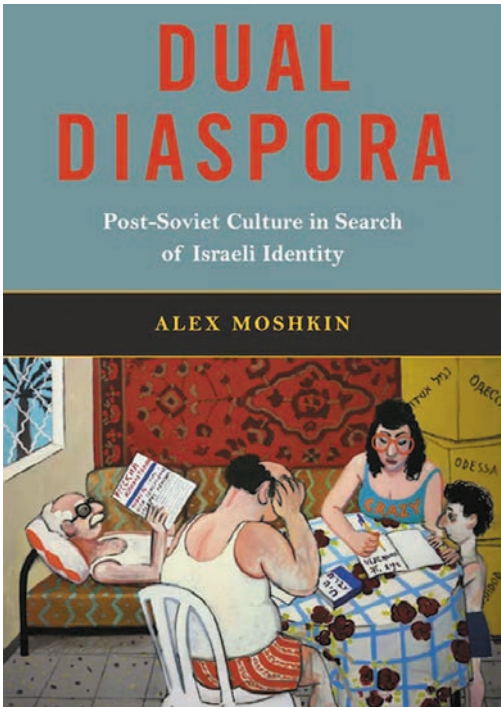
"The term tapped into the xenophobic reservoir of Soviet culture and society, associating Jews with global economic conspiracy, Western spies, and double agents. Because of this historical legacy, most Slavic and Jewish studies scholars avoid using the term due to its tainted history" (82). Moshkin, instead, challenges the established approach in order to illustrate the sense of 'otherness' felt on both sides of the Aliyah journey undertaken by Russian-speaking olim.

"I propose to distinguish between cosmopolitanism as a category of political contestation – how political and social actors historically used it in the Soviet context – and cosmopolitanism as a category of analysis, describing how the idea of global identification shapes various cultural, social, and political practices" (83). Moshkin does not pull his punches, so to speak, and confronts the difficult questions surrounding identity and what it means to be 'orientalised.'

In *The Future of Russophone Culture in Israel?* Moshkin draws the conclusion that: "In the realm of history there is a shift in the way Soviet-born Jews think about their history transitioning from narratives shaped by Soviet discrimination, where Israel functions as a Promised Land, to narratives that retrospectively engage with the Soviet-Jewish past through the sentiment of nostalgia and view the Israeli experience as a source of trauma" (145). Moshkin is careful to note that this does not translate to a lack of patriotism, but that there is a nostalgia-driven strength of the enduring Russian-speaking soul that will not be extinguished despite varying levels of assimilation.

I personally read Moshkin's book with eagerness and keen interest. The contributions of Russian-speaking olim are something to be celebrated, and Moshkin thoughtfully examines their struggles and victories with a scholar's objectivity, providing nuanced insights and exciting discussion. The landscape of Jewish Alberta is a reflection of this Russian-speaking influence, making *Dual Diaspora: Post-Soviet Culture in Search of Israeli Identity* a 'must read!' The topics and themes so intelligently investigated by Moshkin have been the subject of conversation at many a Shabbos table for decades; this book synthesizes these ongoing debates brilliantly.

Regan Lipes is a Local Journalism Initiative Reporter





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The Akiva family tree has solid roots – from the Koschitzky Family to the Halpern Family, and all

those who have supported Akiva and believed in Akiva from its inception.

This year, Halpern Akiva Academy is excited to welcome the newest blossoms on the family tree - the youngest children in Halpern Akiva Academy are the daycare students, toddling in for their first day of school. Through a rigorous accreditation process, the Akiva Daycare can now accept children as young as one year old.

These young students will join a long tradition of Akiva students as they make their way up to elementary and junior high school.

Halpern Akiva Academy is still accepting registrations, both for daycare and school. For more information please call 403-258-1312, email [office@akiva.ca](mailto:office@akiva.ca) or check the website at [www.akiva.ca](http://www.akiva.ca)

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# New Jewish Federation hockey arena opens in Vaughan

By Jonathan Rothman, thecjr.ca

The arena is the only one in North America owned by a Jewish federation.

A new hockey arena connected to the Schwartz/Reisman Jewish Community Centre at the UJA Federation of Greater Toronto's Vaughan, Ont. campus was welcomed by Toronto-born NHL star Zach Hyman, who was on hand to commemorate its opening, along with elected officials.

The modern sports facility officially opened Aug. 21 and features a 400-seat and a 150-seat ice rink, along with a smaller ice pad for training.

It's the first and only hockey arena in North America to be owned by a Jewish federation, as The CJA reported in 2023.

The Honey and Barry Memorial Arena (HBMA) was secured by a \$52 million donation by Jonathon Sherman, son of the late billionaire philanthropist couple.

The couple were found slain in their home in 2017 in an unsolved case that made headlines and prompted inconclusive investigations about what happened and who was responsible for their deaths.

In a statement, Jonathon Sherman wrote: "Just as my parents touched the lives of so many throughout our community, this arena will benefit the Jewish community and all Vaughan residents for generations to come."

Hyman, a graduate of Toronto's TanenbaumCHAT Jewish high school who now wears number 18 for the Edmonton Oilers, is among the NHL players who have been training over the summer at the facility, which will now house the Hyman Hockey Camp for children each summer, starting in 2026.

He says there was "nothing like this" when he grew up playing hockey in the area.

"This facility provides the next generation with all the tools to be successful and to be hockey players if they choose to be hockey players," Hyman said in a brief interview.

"Hockey is an unbelievable sport that, even if you're not a hockey player, you learn so many life skills and life tools that you can take" into other areas, he said.

Watching young players show passion and excitement for the game serves as a reminder of the value of playing "just for fun."

Hyman stood at the top of one of the two rinks, while a group of kids skated and performed hockey drills on the ice below.

"When you look out there ... [I see] how lucky I am

to be in the business that I am in, to be a professional player and to do what we all love on a daily basis," he said.

Hyman and several other NHL stars – including some of his Oilers teammates – have been training at the facility with Gary Roberts, a former NHLer from the Toronto area who's moved his sports coaching and performance business into the centre as an anchor tenant.

With a modern training gym and rooms for recovery and treatment, such as a cold plunge tub and a sauna, as well as a full nutrition and smoothie bar, Roberts' part of the facility caters to his sports performance clients like Hyman and other elite players, including from the major-junior level Ontario Hockey League, according to Roberts.

Jeremy Blustein, UJA's director of sports programs, says he's had a chance to watch major hockey stars practice in the mornings during the off-season training with Roberts.

Blustein was standing in the facility's upstairs lounge, where framed hockey jerseys embroidered with Hebrew lettering for the last names hang in a naturally lit space overlooking the two ice rinks. (Separately, in the entry hallway to the facility, Jewish NHL stars and top former players – Hyman, Adam Fox, David Levin, Mathieu Schneider, Mike Cammalleri, and Zeev Buium, as well as former U.S. national women's team goalie Sara DeCosta-Hayes – are featured in large, glossy photos.)

"If you're here in the morning, you may look over to your right, and you can see Connor McDavid and Leon Draisaitl and Zach (Hyman) and many other NHL superstars practicing," said Blustein.

"And then you're going to look to your left and you'll see a community hockey camp, of which, at any given time, about one-fifth of them are subsidized and underprivileged kids that wouldn't have that opportunity to play otherwise. So it really is a very cool space, and what this rink was meant for."

At the arena opening, the City of Vaughan also renamed an adjacent park at the south end of the campus as Honey and Barry Memorial Park.

Two of the couple's children, Jonathon and Lauren Sherman, joined officials including Vaughan Mayor Steven Del Duca and Member of Parliament for Thornhill Melissa Lantsman to unveil the new park sign.



Toronto-born Edmonton Oilers star Zach Hyman speaks to reporters at the opening of the Honey and Barry (Sherman) Memorial Arena in Vaughan, Ont. The Hyman Hockey Camp for kids will now be housed at the facility each summer, starting in 2026. (Jonathan Rothman photo)

Chris Ainsworth, the Vaughan city councillor for the area, said the Shermans "led by example through the generosity they showed in a lifetime," adding that the park becomes part of the couple's "profound and remarkable legacy."

"Their involvement in many charitable organizations helped change many lives in the Greater Toronto area and beyond. They truly embodied the spirit of giving back," said Ainsworth.

Vaughan city councillor Gila Martow acknowledged the Sherman family members and the family's gifts to future generations.


"In Hebrew, we say of blessed memory, and they are blessed people. We are blessed to have known them when they were with us and part of the community, but they are going to remain part of the community with all their many, many legacies here, and in Toronto as well."

The facility will house a range of local community programs, serving as the base for the Vaughan JCC Warriors hockey program and playing a role in Greater Toronto's hosting of the 2026 Maccabi Games, according to a press release.

"The arena will play a key role in the competition that unites thousands of young athletes from across North America. It will also serve as the home rink for Maccabi Canada, along with other Jewish community organizations," read the release. City of Vaughan recreation programs, such as free skate, will also be offered at the arena.

This article was originally published in The Canadian Jewish News, thecjr.ca

Frances Pearlman



Frances in 2021.

celebrated her

100th Birthday

on Monday September 1, 2025.

She was celebrated by her loving family, who came from Calgary, Edmonton, Toronto, and New York. There were several generations at the celebration including her children and partners, her grandchildren and partners, her nephews and partners, her grand niece and nephews and a great grand nephew and niece. Even some 2nd and 3rd cousins.

Many relatives and friends from afar sent beautiful messages and photos that her daughter assembled into a book. She has looked at it several times already!

Frances has been a driving force and influence in all our lives, with open arms, and a heart filled with love, and continues to do so up to 100!

It was very special to share the day with her.  
A big MAZELTOV to our Mother, Bubbi, and Auntie!

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# The Zionist case for Palestinian statehood (and against fatalism)

**By Yehuda Kurtzer**

(JTA) — In recent weeks, a growing number of traditionally pro-Israel states have decided to recognize a Palestinian state. These decisions have invited criticism and opposition from the government of Israel and many of its Zionist supporters. This criticism is rooted in a narrative that views a Palestinian state as a “reward” to the Oct. 7 attackers, and which characterizes Palestinian statehood as a punitive measure against Israel for continuing to pursue the war.

It is reasonable for supporters of Israel to be concerned about unilateral actions to define a Palestinian state on Israel's borders. Palestinian governance is characterized by intense polarization among warring factions which include eliminationist terror groups, and it is undermined by grotesque levels of corruption. Movement toward independent statehood brings the risk of regional terror actors infiltrating such a state and gaining the ability to strike Israel with impunity from next door.

It is also reasonable to argue that we should notice how history changes, and to not continue to wheel out the shibboleths of the past if they are outdated. For many, the very phrase “two-state solution” describes the wishful thinking of the pre-second intifada, pre-Oct. 7 past.

But it is a worse failure of moral imagination and political opportunity to reflexively oppose Palestinian statehood, especially since movement towards positive change for Israelis and Palestinians is the dream for Zionism — not its nightmare.

The aspiration for two states for two people has been a mainstream Zionist idea for decades, stemming from the same commitment that Jews hold to self-determination for the Jewish people that should be extended to the Palestinian people as well. Advocating for two states inherently affirms the legitimacy of Israeli statehood, and in fact many of the countries now advancing the idea of Palestinian statehood do so following decades of support for the State of Israel and a commitment to continue that support.

Hamas and other Palestinian terror groups thrive on opposition to two states and the normalization of the State of Israel within the community of nations, and especially as peacemaking efforts fail. When Israel expands its war against the Palestinian people, and not just Hamas, it undercuts the fundamental legitimacy of its war claims and plays into Hamas's strategy. It also undercuts and further weakens the already weak Palestinian Authority in

the West Bank, which is currently the only viable alternative to Hamas.

Moreover, the claim that Palestinian statehood inherently endangers Israel ignores the fact that the status quo endangers Israelis and the Palestinians. Right now, the absence of a realistic Zionist ambition for a peaceful future empowers the extremists of Hamas and the empowered extremists in the Israeli government, who unfairly claim the brand of Zionism of their own and do damage to its credibility as a noble movement every day.

A better way forward is for supporters of Israel to embrace — with caveats, and in partnership with the many Israelis and Palestinians who are working to change the status quo — the process of building towards Palestinian statehood by encouraging it to take root under a set of conditions that are in Israel's long-term interest. These conditions include that it should remain demilitarized and there should be security coordination with the State of Israel. The state should be led by those who have renounced terrorism and have recognized the State of Israel.

The state should be committed to disarming Hamas and other terror groups, a stance supported this summer by the Arab League.

Such a Palestinian state, living alongside Israel in peace and security, does not “reward” Hamas for Oct. 7. Instead, it definitively repudiates everything that Hamas stands for.

The current government of Israel views any version of a Palestinian state as a threat to Israel but has failed to create a viable alternative vision. Its pre-war policies, which included containing (while sustaining) Hamas leadership in Gaza and dividing Palestinian leadership against itself, also failed to protect the Israeli people. As such, it is well within the purview of Zionist ideals for supporters of Israel to think past the limitations of the present – including its government – and to advocate for a better future for all the Jews and Palestinians permanently intertwined between the river and the sea. We cannot build towards a better future unless we dream about it, talk about, and coax it into the world.

The State of Israel should advance this process now, rather than continue to push off peacemaking for some utopian future that will never arrive. Those of us in the Diaspora need to



**Dr. Yehuda Kurtzer is co-president of the Shalom Hartman Institute.**

seed this conversation in our communities, to support efforts by those in Israel working patriotically towards peacemaking, and to spend time building the kinds of relationships that will help the State of Israel pursue a process that could be less laden with risk with the benefit of our support.

Most of all, we must not become fatalists. Fatalism about the perpetuation of this conflict is the best guarantee that the conflict will continue and worsen. Zionism always dreamed of unanticipated possibilities for the Jewish future and the Zionists who succeeded at building the State of Israel always took practical steps to realize their dreams. That version of Zionism is now on the defensive against those in power who believe in a hopeless status quo. Just as the attacks on Oct. 7 justified the necessity of war, there is a moral mandate now for visionary peacemaking.

This is a moment once again for Zionism to become a movement of moral imagination with practical commitments to Israel's safety and security, the dignity and freedom deserved by Jews and Palestinians alike, and the dream of peace between the Jewish State and all its neighbors.

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



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Conservative Rabbi Russell Jayne and Reform Rabbi Mark Glickman collaborated to conduct a meaningful and uplifting Pride Shabbat service that was held at Temple B'nai Tikvah last month.

TBT hosts *Cont. from page 15*

other face to face; which makes events like Pride Shabbat so wonderful, especially this year with even more emphasis on cross-congregation participation.

This year Rabbi and Cantor Russell G. Jayne of the Beth Tzedec Congregation was asked to co-lead the service with TBT Music Director, Katie Baker, which he called a “great honour.” His husband also participated in the service. Rabbi Jayne said he was “glad that we didn’t run into any sort of potential opposition because I’m a Conservative rabbi, [and] it’s a Reform shul.” He said, “I think it’s a testament to

the fact that despite the differences in our community, we are very capable of working together and planning together and achieving something really beautiful together.” But he also acknowledges the pain Queer Jews are feeling, saying “I don’t understand how the Queer community that has been hurt by so many organizations and institutions in this world can act in such a hurtful way to another aspect of the Queer community.” Referring to the growing resistance in the 2SLGBTQIA+ community to view complicated issues with nuance and to come together with those they see as different, he remarked that “it’s very important for us as a Jewish community to be able to model that to the Queer community at large. A Reform Jew and a Conservative Jew were able to stand on that bimah together and lead a service that felt authentic and true to both of us...and we were able to sit together with members of the Conservative congregation and the Reform congregation and members of non-Jewish faiths.”

During Rabbi Jayne’s opening remarks to the service he pointed out that “holiness is not found in sameness, but in the wondrous diversity of God’s creation that reflects the ultimate of diversity within unity, the Divine itself.” When interviewed about the event he added the reflection that “I thought that was something that the Queer community at large espoused to. But no, no, when it comes to...condemning Israel, it has to be this way and only this way. But that’s not where holiness is going to be found in the community. The community is only going to find holiness in this area if it allows for a larger conversation. Because again, you are only hurting Queer Jews the same way that society hurt you.” But reflecting the same mingling of grief and celebration, disappointment and hope that was present at the event, he continued by emphasizing how Pride Shabbat was a “coming together to rejoice in...differences and [a reminder]...that what transcends all of these differences [is] our humanity, and the fact that we all have risen out of the same Divine source.”

Holly Shifrah is a Local Journalism Initiative Reporter

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# New book offers an easy-to-read primer on Indigenous Rights

By Regan Lipes, LJI Reporter

*Editor's Note: September 30 is National Truth and Reconciliation Day. By all means we should all wear Orange Shirts to show that we are allies with the Indigenous community but members of the community should also take the time to learn more about Canada's history and the true meaning of reconciliation.*

"This book is not intended for lawyers," begins author Bruce McIvor in his new book *Indigenous Rights in One Minute: What You Need to Know to Talk Reconciliation*. "It's meant for non-lawyers interested in Canada's commitment to reconciliation with Indigenous Peoples, and how to make it a reality" (10).

Dr. Bruce McIvor is uniquely equipped to help demystify the misconceptions or misunderstandings surrounding historical legal structures and policies after a distinguished career as an academic and jurist. He states in his biography posted on the First People's Law website: "I was focused on working for social justice through an academic career in history until I began working in the law on what I expected to be a temporary basis. My work introduced me to a world of principled, high quality legal advocacy that led me back to university for a law degree and, eventually, to establish First Peoples Law."

McIvor is a partner in their Vancouver office and continues to be a strong voice for informative bridgebuilding between communities. His bio elaborates: "First Peoples Law combines my passions for law, history and social justice. Most importantly, it allows me to work with other committed professionals in supporting Indigenous Peoples' ongoing struggle for respect and justice."

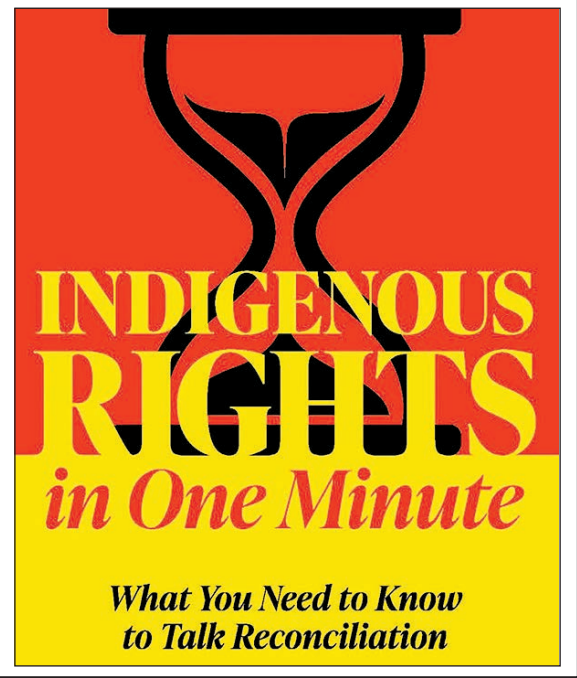
Sometimes it takes a lawyer to help demystify the intricacies of legal precedent, and that is what McIvor's 2025 publication seeks to do. "Whether you're completely new to Indigenous rights, have a basic understanding, want a refresher on key principles or are hoping to win an argument with a friend, family

member or co-worker, I hope you find *Indigenous Rights in One Minute* useful and informative. Most of all, I hope you find it simple and easy to read" (11).

Indeed, universal accessibility informs the structure and organization of the book, and the same conversational tone carries throughout McIvor's explanation of historical contexts and sensitive discussions of colonial abuse and trauma. In fact, McIvor's explanations are straightforward enough that extremely raw and painful topics seem intellectually manageable. When unpacking the significance of what 'Land Back' refers to, McIvor diplomatically, and concisely provides the core information that a reader would need to then begin further investigations on their own. "The Land Back movement requires Canadians to recognize the fundamental lie at the basis of the Canadian state – the lie that colonizers have simply claimed Indigenous land as their own and relegated Indigenous people to making a claim for their own land. Land Back is also about forging new relationships between Indigenous nations and the Crown that create space for Indigenous people to exercise their inherent rights and responsibilities to make decisions about their lands and benefit from them" (104).

McIvor's structuring of the book is less of a page-turner, and more of an essential reference tool that every Canadian home should have. Instead of a traditional segmenting of topics into chapters, he has organized material by themes and provides brief explanations for key terms and legal structures using accessible language without embellishment. Literally, each of his entries can be read in close to a minute. "The brief summaries in this book no more than scratch the surface on complicated issues" (205) yet make it possible for readers to better navigate their basic understanding of important, and often intimidating material. This is an innovative strategy for engaging diverse audiences from a spectrum of the demographic pool. The straightforward and almost conversational tone means that newcomers to Canada working on acclimating themselves with the country,

Book Review




and who may be experiencing language obstacles, can access this vital information to gain a more nuanced understanding of the new society they find themselves integrating into. In fact, this might be a great book to provide people before taking their citizenship tests.

*Indigenous Rights in One Minute: What You Need to Know to Talk Reconciliation*, is an excellent resource for the already socially conscious, and those who may previously have been a bit bashful about their lack of knowledge. It is the sort of essential resource book that will establish itself as a necessity in every Canadian home. Just as the *Elements of Style* can still be found on any writer's bookshelf, this is a tool for engagement that should be made use of in daily life to make more informed comments and decisions and better navigate social interactions with sensitivity and compassion. Pick up a copy today, and the next time someone brings up something that is unfamiliar, let McIvor spell out the basics, in just around a minute.









# The Sacred Lens of the High Holy Days

By Rabbi Alisa Zilbershtein



Rabbi Alisa Zilbershtein

Rosh Hashanah 5786 calls us to pause and reflect on the year that has passed and the possibilities ahead. We carry with us experiences of joy and challenge, clarity and confusion, connection and searching. So often in our daily lives, we feel lost in a world where the presence of the Holy Blessed One seems hidden from view. We move through our days surrounded by divine light we cannot perceive, like stars that shine brilliantly in the daytime sky yet remain invisible to our naked eye. The light is there, constant and radiant, but the brightness of ordinary life conceals what has always been present. We know something greater exists beyond what we can see, yet it remains beyond our ordinary perception. This beautiful chassidic teaching reveals that we

have a way of seeing this divine light: "The stars, which by day are not visible, can nevertheless be seen by one who uses a proper lens. The holy letters of prayer form such lenses; they may be used as telescopes for seeing into the hidden ways of God." The High Holy Days offer us that lens. The presence of the Eternal surrounds us like those invisible stars, flowing through our relationships, our struggles, our unexpected moments of grace. The divine hand moves through what appears to be random events, weaving sacred purpose through the ordinary fabric of our lives. Sacred meaning flows through seemingly disconnected experiences. However, we sometimes remain blind to this luminous reality that encompasses everything around us, but our prayers offer us a way to see what has always been present. The Hebrew letters in our Machzor, the ancient words that have guided our people through millennia, become the lens through which the hidden ways of the Creator emerge from concealment. During these Days of Awe, we gather in synagogue holding this sacred lens in our hands. Each Hebrew word becomes carefully crafted glass that reveals what our ordinary sight cannot perceive. Through these holy letters, we discover that we have never been wandering without direction. The light of the Holy One has been shining on us constantly, blessing our steps, guiding our choices and illuminating meaning in everything we encounter. The stars of divine presence are always there. May this new year bring clarity and recognition of



the divine light that illuminates your path. May you be inscribed and sealed in the Book of Life for a year of health, happiness, and peace. שנה טובה ומתוקה May you have a good and sweet new year. Rabbi Alisa Zilbershtein is the Rabbi at Beth Shalom Congregation in Edmonton.

## Seven facts *Cont. from page 29*

that's hardly the only traditional Rosh Hashanah food: There's also round challah, as opposed to braided challah, which represents the yearly cycle and God's crown or majesty. Fish heads are traditional in Sephardi Rosh Hashanah feasts — "better the head than the tail" is what I was always taught! ("Rosh" is also the Hebrew word for "head," and therefore, there is a literal connection to beginnings.) Pomegranates are in season during this time in Israel, and are another traditional Rosh Hashanah treat. They were once thought to contain 613 seeds, the same number of mitzvot (commandments) in the Torah — just don't tell my daughter, she just started counting! But, strangely, it's tradition to avoid nuts! It is a custom to abstain from eating nuts during Rosh Hashanah for a couple of reasons. According to the Shulchan Aruch, one of the most consulted Jewish law books written by Joseph Caro in the 16th century, nuts not only increase the production of saliva and phlegm in our mouths (a lovely thought) but could

perhaps hurt our pronunciation of words recited during services. As any young Jewish child knows, services are already extremely long on Rosh Hashanah, therefore, anything that hinders our ability to pray should be avoided! The shofar is an integral part of our High Holiday season, although it's never blown on Shabbat! You heard me! As mentioned previously, one of Rosh Hashanah's Biblical names was "Day of Sounding the Shofar," and only two details are included in its observance as written in the Torah: to hear the shofar and to abstain from work. Shofars are horns taken from kosher animals and can vary greatly in size, color and shape. It also takes a skilled musician to make a decent sound — trust me, I'm not one of them! The shofar is an ancient instrument of communication (figure our modern TV or cell phone alert) and had a multitude of purposes: to declare battle, welcome Shabbat and a New Moon, announce the reign of a new king and so on. Nowadays, one can hear the shofar blown after morning services every day

(excluding Shabbat) in the month of Elul, the month preceding Rosh Hashanah — except for the last day, the day before Rosh Hashanah. The unique sound of the shofar reminds us of an alarm, a reflective wake up call. Maimonides reasoned that the sound awakens our souls and calls to our attention our actions of our past and what we want to change in the future. We are tasked to analyze our relationship with God, ourselves and others and to change for the better. As for the reason for abstaining from blowing the shofar on Shabbat, that's due to the fear of carrying the instrument itself! The Talmud explains that it was not the actual sounding of the shofar that was forbidden, but the worry of an inadequate shofar blower carrying their shofar to an experienced shofar blower for help and training on Shabbat that was prohibited. If that is not the most Jewish reason for anything, I don't know what is! Wishing you and your family the most healthy, happy, fulfilling new year ahead with blessings abound, Shanah Tovah!

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# Instant Pot Georgian Pomegranate Chicken Recipe

By Sonya Sanford

(The Noshers via JTA) – I was initially an Instant Pot doubter. I love both my Dutch oven and my stock pot, and I love letting the kitchen slowly fill with warmth as things simmer and cook for hours while I putz around the house. Then I got married and an Instant Pot (real talk: Instapot) literally showed up on my doorstep. At the risk of sounding ungrateful, I put it in the closet and forgot about it for at least six months.

And then I heard about making rice in the Instant Pot. My first pot of sushi rice instantly made me a convert. My first vegetable stock changed my feelings about how stock can best be made. My first batch of chickpeas led me to making hummus on a more regular basis. Rice, stock and beans are all great in the Instant Pot, but I still carried some skepticism about cooking other things. Chicken? What’s wrong with cooking it in the oven? Turns out, chicken in the pressure cooker is delicious! The chicken ends up deeply infused with any added aromatic or spice, it becomes fall-off-the-bone tender and requires much less attention than cooking it on the stove.

As documented by the queen of Jewish cooking, Joan Nathan, and by the Georgian food guru Carla Capalbo, the Georgian Jewish community traditionally makes chicken cooked in pomegranate juice for Rosh Hashanah. It’s a perfect recipe for the High Holidays: sweet, tart, flavorful and eye-catching. This recipe is an adaptation from multiple recipes for this dish, but in any variation the chicken is braised in a generously spiced, fruity pomegranate juice-based broth, and then topped with fresh red jewel-like pomegranate kernels.

The pomegranate juice adds expected sweetness, but there’s also an assertive and awakening tang that comes through, especially with the addition of tamarind and pomegranate molasses. The copious amounts of onion and garlic add deep levels of sweet savoriness to the dish. The coriander, hot pepper (not too hot), and thyme play off each other with their respective perfuminess, heat and mintyness. It is Rosh Hashanah, so a hint of honey makes its way into the pot to remind you of sweetness without being at the forefront of the show.

After 15 minutes at high pressure, the chicken barely clings to its bones, and the sauce becomes rich with and fortified by the golden schmaltz left over from browning the chicken. Take out the chicken and let that liquid simmer (still in the Instant Pot), and the mahogany-colored sauce will thicken and become silky and as decadent as a festive meal demands.

Once the chicken and sauce are plated, you shower them with the bright green fresh herbs and the glistening ruby red pomegranate seeds. Dark meat works best for this, but you can certainly make it with white meat, too. And like all great holiday dishes, you can make this several days in advance and it only gets better when reheated. It also freezes well; just leave

off the fresh garnish until right before serving. And yes, if you really don’t want to cave to culinary social pressure, you can make this recipe the old-fashioned way.

Note: This recipe can easily be doubled. You can find tamarind paste and pomegranate molasses at Middle Eastern stores, Whole Foods or online.

**Ingredients:**

12 whole chicken legs, or 6 bone-in thighs plus 6 legs (about 4 pounds)  
Sunflower or avocado oil, as needed  
3 medium red onions, halved and sliced thin  
4-5 cloves garlic, finely minced  
2 teaspoons ground coriander  
1 1/2 teaspoons Aleppo pepper or 1/2 teaspoon red pepper flakes, or to taste  
1 teaspoon sweet paprika  
2 tablespoons tomato paste  
1 cup pomegranate juice  
2 tablespoons pomegranate molasses  
2 tablespoons tamarind paste  
1 tablespoons honey  
3 sprigs fresh thyme  
1 bay leaf  
Arils/seeds of 1 whole pomegranate  
1/2 bunch fresh cilantro or parsley, for garnish  
Salt and pepper, as needed

**Directions:**

Start by generously seasoning your chicken with salt and pepper on both sides.

Turn your Instant Pot or pressure cooker to the saute setting, which should produce high heat for browning. If needed increase the heat to MORE or according to the manufacturer’s instructions. Once the pot is hot, add a drizzle of oil. Brown each piece of chicken until golden brown, about 3-4 minutes on each side. Cook the chicken in batches so as not to crowd the pot and cause the chicken to steam instead of brown. On the stovetop, brown the chicken in a large pot or Dutch oven on medium high heat. Once all of the chicken is browned, transfer it from the pot and reserve.

Add all of the onions to the same pot, so that they can cook in the remaining chicken fat. If your chicken did not release very much oil, add another tablespoon or two of oil to the pot. Season the onions with salt and saute for 5-6 minutes, or until softened and starting to



slightly brown. Add the garlic, coriander and paprika to the pot and saute for an additional 1-2 minutes, or until fragrant. Add the tomato paste and stir everything until the onion mixture is well coated in the tomato paste. Nestle the reserved browned chicken back into the pot. Press CANCEL to turn off the saute function on the pot. Follow the same steps on a stovetop.

Add the pomegranate juice, pomegranate molasses, tamarind paste, honey, thyme and bay leaf to the pot. Place the lid on the Instant Pot, close the pot and seal it. Press the POULTRY or MANUAL setting and set the time to 15 minutes. Let the steam naturally release for 10-15 minutes, and shift the valve to venting if more air needs to be released. On the stovetop, cover the pot and simmer for 30 minutes on medium-low or until the chicken is tender and cooked through.

Press CANCEL, open the lid and transfer the chicken to a platter and lightly cover with foil to keep the chicken warm. Remove the bay leaf and thyme stems. Turn on the SAUTE function again. Allow the sauce to simmer and reduce by half, or until it has reached your desired thickness. On the stovetop, turn the heat to medium-high and simmer.

Once the sauce has reduced and thickened, pour the sauce over the chicken. At this point you can keep dish warm in a low oven, or you can cool it and freeze if making in advance.

Just before serving, garnish the chicken with the fresh pomegranate and roughly chopped cilantro or parsley. Serves 6-8.

Sonya Sanford is a chef, food stylist and writer based out of Los Angeles.

*The Noshers food blog offers a dazzling array of new and classic Jewish recipes and food news, from Europe to Yemen, from challah to shakshuka and beyond. Check it out at [www.TheNoshers.com](http://www.TheNoshers.com).*



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# Netflix’s ‘Long Story Short’ brings nuance to stereotypes about Jewish Mothers

By Lior Zaltzman

(Kveller) – I’ve made it no secret that “Long Story Short,” the new animated series from Raphael Bob-Waksberg (the creator of “BoJack Horseman”) about the very Jewish Schwooper family, was perhaps the show I was most looking forward to this year.

And having binged the entire first season — in which the story of these five family members unfolds, moving back and forth through the years and the decades, through the height of the 2020s COVID-19 social distancing and peak ’90s grungy youth, to the loud familial din of 1959 Jewish New York, through bar mitzvahs, proms under the shadows of 9/11, JCC galas and last minute Rosh Hashanah shopping — in record time, I can now say with certainty: It is pure unbridled Jewish magic.

And yet watching its first episode, I felt a very familiar sense of trepidation set in.

I’m so sensitive to the stereotype of the overbearing Jewish mother: the one who ruins her children’s lives, who never thinks anything they do is good enough, the

kind who puts image and tradition ahead of the thoughts and feelings of her progeny, you know the one! And Naomi Schwartz, the Jewish matriarch of the Schwooper family (a portmanteau of Schwartz and Cooper), had all my alarm bells ding.

Schwartz is voiced by one of my favorite Jewish actresses, Lisa Edelstein (of “House” Dr. Cuddy fame). We first meet her on the way to her mother’s funeral. Her three young children, Avi (Ben Schwartz), Shira (Abbi Jacobson) and youngest Yoshi (Max Greenfield), are bickering in the backseat (“Yoshi is pinching me, must I suffer in silence,” Shira complains to her parents, likely echoing her own mother), and her husband, Elliot Hooper (Paul Reiser) is fumbling with directions, so her kvetching about the rabbi’s sermon and being lost and orphaned in that traditional New York Jewish accent could be excused.

But later in that first episode, the barrage continues. It’s 2004, and Naomi is preparing for Yoshi’s bar mitzvah. Avi is in town with his new (non-Jewish) girlfriend, Jen (Angelique Cabral). The Jewish matriarch still manages to wrap herself around her children like an anaconda; even her showering Avi with affection feels stifling. “I love you, I love you, I love you, now say it back,” she says, her trademark greeting for her children. Yikes.

She also smothers with constant judgement and kvetching. While she kvells about Jen being an actress, she keeps asking her how she’s going to make a living. She complains about Jen’s heavy bags. And when Jen gives her a gift — a vase — she can’t help but bring up over and over how bringing an empty vase really isn’t a gift. She also keeps calling her “Jennifer.”

The show continues with more of these kinds of moments in which Naomi takes all the air out of the room, and at times, her children’s sails. Even though Elliot can be equally kvetchy and nitpicky, it’s Naomi — her judgement, her voice — that seems to loom the largest in her children’s heads.

At one point, when one of the children chooses a different path in their relationship to Judaism, Naomi even says the quiet part out loud: “A progressive egalitarian Conservative Judaism with an emphasis on ritual and community over faith and blind practice — that’s literally the only way it makes sense!” It’s a funny line; it also shows us that in Naomi’s head — as in the heads of all stereotypical Jewish mothers? — there is one right way to be a Jew.

And yet as I continued to watch the show, the ringing in my ears gentled. Naomi might embody



Long Story Short image via Netflix.

many Jewish mother stereotypes — but she is also so much more.

“Long Story Short” is meticulously made and above all else, is about the essence of family. Each innocuous line of dialogue is used to its maximum potential; every seemingly benign element — a joke about Mad Libs, a fight about express checkout — comes back to breathe more meaning and fill in layers about the shows protagonists and their relationships.

So too, is the case with Naomi. As the show moves back and forth through time, we get to know Naomi, and her children, ever so intimately. We see her as a fuller person — yes, we get judgement and complaining, but we get desperate love, and we see how that love — not just her judgement — has shaped them.

What makes “Long Story Short” such an accomplished show is its attention to detail, both in the art, which is loose and alive and vibrant and also in the writing. We don’t just get challah and brisket, we get tichel and broccoli kugel, we get hechshers and fleishik sponges and the life-changing words of the Yom Kippur Ashamnu prayer — it’s those very multifaceted Jewish details that make the show universal.

And that multifaceted approach is what makes Naomi so special. She is not just the old stereotype of a Jewish mother; she is complex and human, and in spite of her flaws, she truly loves her children. Many people watching from all backgrounds, I’m sure, will see something familiar and touching in her character, especially those of us raised by boomer parents who tried their best and perhaps didn’t have exactly the tools we needed, or the exact right words to share their love with us.

In that first episode, the Jewish philosophy behind the show is laid bare as they ride in the car and Avi muses about his grandmother meeting her loved ones in the afterlife. There is no after life, Naomi says, and Elliot simply says that as Jews, “we focus on this life, you live a good meaningful life so you live a good meaningful life.”


“Is that it? You think Jews could have negotiated a better deal!” Avi says, and despite her grief, you see Naomi’s fond smile in the mirror, marveling at her son. It’s a beautiful little moment of a Jewish mother’s love.

This article was originally published on Kveller.

## שנה טובה Shana Tova!




# Shana Tova!



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# Egg casserole for Yom Kippur Break Fast

By Skye Estroff

Easy, cheesy and can be prepared a day ahead.

Our family’s approach to Yom Kippur break fast is a Southern one. Many North Americans associate this feast with an array of sweet kugels, bagels with all of the accoutrements, rugelach in every flavor, blintzes and maybe a special cake or two. Chances are you have never seen a spread filled with egg casserole, cream cheese grits and homemade biscuits.

Before the early 1900s, my family had not either. How did this menu come to be for a half-Sephardi, half-Ashkenazi Jewish family? It’s a funny story.

I recently recovered my great-grandpa’s autobiography that had been stowed away in storage. He detailed the lengths that it would take to acquire kosher food in Georgia in the early 20th century. Quick synopsis: It required special connections and effort to secure the holiday food necessities from the certified grocer. The “good stuff” was reserved for the residents of Atlanta, Augusta and Savannah, while little was set aside for small town Jewish families. My family was one of the latter so we had no choice but to incorporate ingredients that were more accessible into our meal planning. Eggs, grits and flour were much easier to secure than specialty meats. Thus, Southern-style cuisine became intertwined with our family meals and traditions.

All of this to say that I’ve grown accustomed to this style of break fast. I prefer it to the regretful annual reminder that my stomach is not meant to digest mounds of mayonnaise-laden proteins or seconds of sugar immediately after 24 hours without. Simple, flavorful and easily digestible foods are the strength and strategy in our Southern-inspired menu.

The hearty pièce de résistance of our table is my mom’s egg casserole. It’s silky, cheesy and smells amazing coming out of the oven. Egg casserole can be made in advance; refrigerate overnight and forget it until an hour before sunset.

When going in for the bake, know that the egg mixture will be settled so the ratio of bread to egg mixture will look skewed. It’s not. The “casserole” bakes like a souffle, so the egg mixture will rise and create a pillowy texture to complement the crusty bits of challah that are exposed at the top.

Feel free to modify this recipe to use any kind of bread (i.e. wholewheat, gluten-free, sourdough, etc.), milk instead of half-and-half or a different sharp cheese (Gruyere or Manchego would be nice). That’s the essence of my mom’s style of Southern Jewish cooking — make it tasty, but creatively configure the ingredients to work for the specific group you’re hosting. Serve her egg casserole alongside cream cheese grits, thick-cut biscuits plus a little bit of fruit and not only will you be covered for the holiday, you’ll get a taste of the lesser known tradition that we hold so dear.

Notes:

The casserole needs to chill in the fridge for a couple of hours, or overnight, before baking.

Egg casserole can be made in advance; refrigerate overnight and forget it until an hour before sunset.

Total Time: 3 hours – overnight

Yield: Serves 4-6

Ingredients

- 8 oz challah, cubed (half a challah)
- 1½ cups shredded yellow cheddar cheese
- 6 large eggs, 2 cups half-and-half
- 1 tsp mustard powder
- ½ tsp salt
- ¼ tsp black pepper
- ½ tsp garlic powder
- ½ tsp onion powder.

Instructions

Spread the cubed challah across the bottom of a



9×13 baking dish.

Sprinkle the shredded cheese evenly over the bread cubes.

In a large bowl, whisk together eggs, half-and-half, mustard powder, salt, pepper, garlic powder and onion powder until well combined.

Pour the egg mixture evenly over the bread and cheese in the baking dish.

Cover the dish with plastic wrap or foil and refrigerate it overnight (or at least a couple of hours) to allow the bread to absorb the egg mixture.

Preheat the oven to 350°F.

Remove the casserole from the refrigerator and let it sit at room temperature for about 15 minutes while the oven preheats.

Bake, uncovered, for 45-50 minutes or until the top is golden brown and the casserole is set in the middle. You can insert a knife in the center to check if it’s fully cooked (it should come out clean).

Let the casserole cool for a few minutes before cutting and serving.

*This story originally appeared on The Nosh.*





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from  
Sharon Batshaw  
& Family


Wishing family and friends  
all the best this Rosh Hashanah  
from Robbie Babins-Wagner  
& Neil Wagner & Family



Wishing family and friends  
all the best this Rosh Hashanah  
Linda & John Barron and family




Happy Rosh Hashanah  
to the entire community from  
Jeanette Berger and family




Wishing family and friends  
all the best this Rosh Hashanah  
from  
Annabelle Bondar

Happy Rosh Hashanah  
to the entire community




from  
Renée &  
Milton Bogoch

Wishing family and friends all  
the best this Rosh Hashanah  
from Marnie, Darren,  
Jonah & Chloe Bondar



from  
Shirley & Al Chafetz  
and family




Wishing family and friends  
all the best this Rosh Hashanah  
from  
Faye and Warren Book

שנה טובה  
from  
The Crohn - Zalmanowitz Family

Wishing family and friends a peaceful  
and uplifting Rosh Hashanah  
from Ruth Dvorkin,  
Susan Dvorkin, Dara,  
Spencer & Josh

Wishing family and friends  
all the best this Rosh Hashanah



Happy Rosh Hashanah  
to the entire community  
from Harvey Cyngiser





from  
Kim, Alex,  
Adam and Zach

Happy Rosh Hashanah  
to the entire community  
from  
Phyllis D'Aguiar

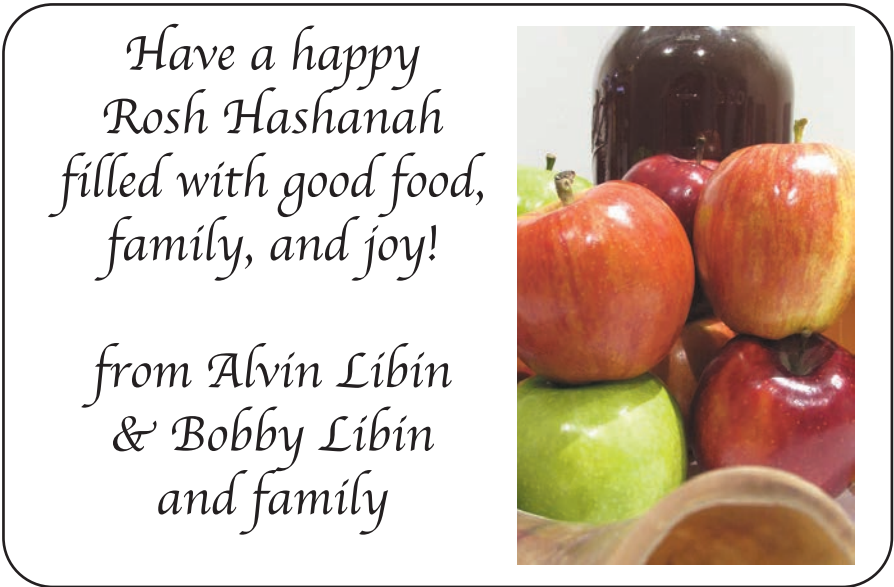
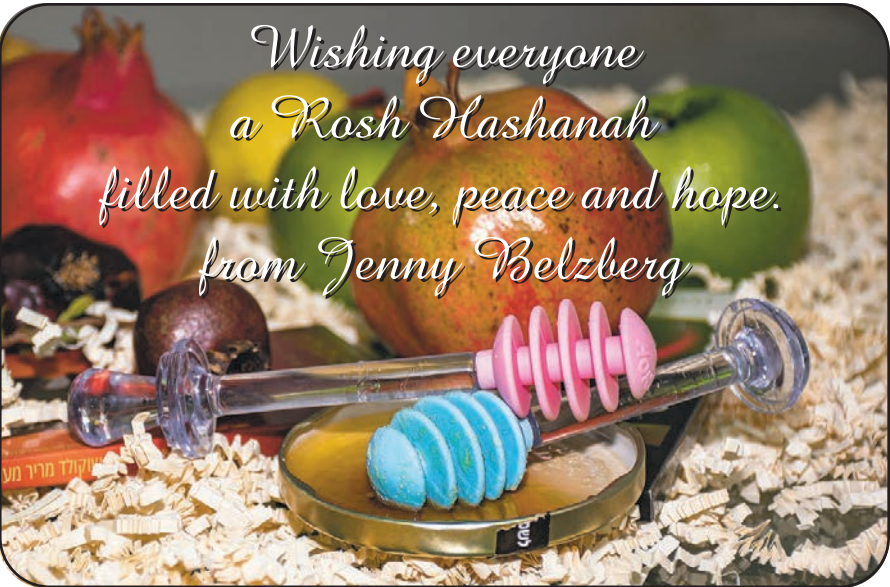
Happy Rosh Hashanah  
to the entire community  
from Faith Dubisky and Family

Chag Sameach, may the new year  
bring joy! Am Yisrael Chai.

Shana Tova from  
Senator Daryl S. Fridhandler, K.C.  
and Ellen Fridhandler (Calgary)

Wishing everyone a Rosh Hashanah  
filled with love, peace and hope,  
from  
Sam, Cindy, Rebekah  
& Josh Feldman

Wishing everyone  
a Rosh Hashanah filled  
with love, peace and hope.







# Holiday Greetings




Shana Tova. We stand with Israel.  
from Albert, Marcy, Gabriella,  
Aviva & Jazlyn Fialkow



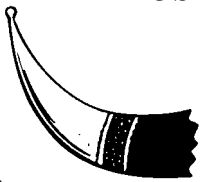
Shana Tova  
from Laura Moser  
and Mike Fischer

שנה טובה  
from  
Maxine & Milt Fischbein


Wishing family and  
friends all the best this  
Rosh Hashanah  
from  
Louise Feldman



Wishing family and friends  
a peaceful and uplifting  
Rosh Hashanah  
from  
Louise Glin  
and family



Wishing family and friends  
a peaceful and uplifting  
Rosh Hashanah  
from  
Eva & Gordy Hoffman  
and Family




Wishing family and friends  
all the best this Rosh Hashanah  
from Vivian and Ben Herman


Happy new year  
to the entire community  
from  
Sandy Fayerman



Wishing family and friends  
all the best this Rosh Hashanah from  
Darryl, Alli, Joseph and Leo Gurevitch


Wishing everyone a Rosh Hashanah  
filled with love, peace and hope.  
from  
Therese Groner  
and Family






Shana Tova.  
We stand with Israel.  
Cheryl, Jason, Jacob  
& Gabrielle Gurevitch


Happy Rosh Hashanah  
to the entire community  
from  
Julian Gelfand  
and  
Always Beyond




Wishing everyone a  
Rosh Hashanah filled with  
love, peace and hope from  
Riki & Don Heilik  
and our Family



Chag Sameach  
Wishing our friends and family  
Peace, Hope, Love  
from Mickey & Ricki Gelfand




Shana Tova.  
We stand with Israel.  
from Halley and  
Bruce Givwitz



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


Chag Sameach, may the new year  
bring joy! Am Yisrael Chai.  
from  
Jackie & Hayim  
Hamburger



שנה טובה  
from Jackie Halpern,  
Glenn Solomon and Family


Happy Rosh Hashanah  
to the entire community  
from Susan and David Inhaber

Wishing family and friends all the best  
this Rosh Hashanah  
from Rabbi Cantor Russell G. Jayne  
and Mr. Russ Janiger



Wishing family and friends  
all the best this  
Rosh Hashanah from  
Joan Juskiw and family

Wishing family and friends  
all the best this Rosh Hashanah  
from Janis and Brian Kowall  
and Family



Chag Sameach,  
may the new year  
bring joy!  
Am Yisroel Chai,  
from Mel & Gail Ksienski  
& Family



שנה טובה!  
Wishing family and friends  
a peaceful and uplifting  
Rosh Hashanah  
from Marina Paperny  
& Shep Secter  
and family




Chag Sameach!  
May the new year  
bring joy!  
Am Yisrael Chai.  
from  
Ron Plucer and family








# Holiday Greetings



Happy New Year!  
from Rhonda Barad,  
Steve Kaganov and family.


*Wishing family and friends  
all the best this Rosh Hashanah  
from Lea Kohn and family*



Happy Rosh Hashanah  
to the entire community  
from Therese Nagler

*Wishing family and friends  
a happy, healthy New Year  
from Richard, Kimberly,  
Liam & Seth Nagan*

*Chag Sameach,  
may the new year bring joy!  
Am Yisrael Chai.*



Saundra & Harold  
Lipton & family


*Chag Sameach, may the new year  
bring joy! Am Yisrael Chai.*



Barb and  
Ron Krell  
& Family

Wishing family and friends  
all the best this Rosh Hashanah  
from  
Danny & Roz Oppenheim

*Have a happy Rosh  
Hashanah filled with good  
food, family, and love*



from  
Al Osten

*Happy New Year!*

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

*Wishing everyone  
a Rosh Hashanah  
filled with love, peace and hope.*

*from Lorne, Raechelle,  
Shoshanna & Leo Paperny*


*Shana Tova. We stand with  
Israel, from Josh, Michelle,  
Spencer & Jordan Orzech*

*Shana Tova.  
We stand with  
Israel.*

Lily & Bill  
Lister  
and family




*Wishing everyone  
a Rosh Hashanah filled with love,  
peace and hope.*




from  
Roz Mendelson  
& David Hodgins

*Wishing everyone a  
Rosh Hashanah filled with love,  
peace and hope.*




from  
Walter Moscovitz

*Chag Sameach, may the  
new year bring joy!  
Am Yisrael Chai,*



from Marni Besser  
and  
Steve Lipton

*Chag Sameach, may the new  
year bring joy! Am Yisrael Chai.*




Charlene and  
Gerry Molotsky  
and family

Happy Rosh Hashanah  
to the entire community  
from Jack Meyer  
In memory of Isaac Ben Benjamin

Wishing family and friends  
all the best this Rosh Hashanah  
from Cheryl, Rob, Danielle  
& Jarrett Milner


*Happy Rosh Hashanah to the entire  
community from Michele Moss,  
Allan Donsky and Family*

Shana Tova.  
We stand with Israel.  
from Beth and Lorne Price



*Wishing everyone a healthy  
and happy New Year*

from  
Murray Robins  
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Have a happy  
Rosh Hashanah  
filled with good food,  
family, and love

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*Have a happy  
Rosh Hashanah  
filled with good food,  
family, and love*

from  
Esther and Sam Plucer





# Holiday Greetings



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

Chag Sameach,  
may the new year bring joy!  
Am Yisrael Chai.



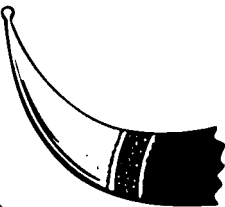
Dr. Stuart  
and Irene Ross



Happy New Year!  
from Brian and  
Gail Sidorsky

Wishing everyone  
a Rosh Hashanah filled with  
love, peace and hope.  
Stan and Carey Smith  
and family

Wishing family and friends all  
the best this Rosh Hashanah



from Faigel z”l  
& Len Shapiro  
and family

Chag Sameach,  
may the new year bring joy!  
Am Yisrael Chai.  
Hilda & Lenny Smith  
and family

Pnina & Mark Rubensohn & family  
and Michelle & Bronwyn Leifer  
wish their friends and  
The Alberta Jewish community  
a happy, healthy & peaceful  
Rosh Hashanna.  
G’mar Chatimah Tova

Wishing family and friends  
all the best this Rosh Hashanah from  
David and Cynthia Prasow and Family



Happy New Year!  
from  
Jane Paterson

Wishing everyone a  
Rosh Hashanah filled with love,  
peace and hope.



from  
Jim Casquenet  
and Betty Sherwood



Wishing family and friends  
all the best this Rosh Hashanah  
from Bob and Cheryl Shiell  
and Family



from Joshua,  
Jessica, Zoey,  
and Max Switzer

Wishing family and  
friends all the best  
this Rosh Hashanah  
from  
Dorothy Hanson,  
Sheldon Shagal  
and family



Wishing family and friends  
all the best this  
Rosh Hashanah  
from Gail, Dean, Bryan,  
Ellie, & Matthew Staniloff



Shana Tova  
from  
Medina Shatz,  
Randy Best  
Bluberry and Penny

Wishing family and friends all  
the best this Rosh Hashanah



from Esther  
and Gary Silberg



from Marg Semel,  
Adam Singer, Rachel  
and Hanna

Wishing family and friends  
all the best this Rosh Hashanah  
from Cheryl & Morley Shore

שנה טובה  
from Judy Shapiro  
and Richard Bronstein and family

Shana Tova. We stand with Israel,  
from Diana Kalef, Elliott,  
Jonah & Micah Steinberg.

שנה טובה ומתוקה  
from  
Darlene Switzer-Foster,  
Bill Foster & Family

שנה טובה  
From Zohar  
& David Wallach  
עם ישראל חי




Have a happy Rosh Hashanah filled  
with good food, family, and love  
from Jerry and Fay z”l Schwartz






# Holiday Greetings

Have a happy Rosh Hashanah  
filled with good food,  
family, and love  
from  
Wynne &  
Harvey Thal




Wishing family and friends  
a peaceful and uplifting  
Rosh Hashanah  
from  
Mary & Ken Taub  
and Family

Best wishes for a healthy, happy  
New Year. Am Yisrael Chai.  
from Arlene, David,  
Michael, Erin  
& Julian Holmes




Happy Rosh Hashanah  
to the entire community  
from  
Shelley Werner  
and Caron Glickman

Wishing everyone a Rosh Hashanah  
filled with love, peace and hope.  
from the Livet Family,  
Rose, Debbie,  
Mark & Karen



Wishing everyone a  
Rosh Hashanah filled with  
love, peace and hope,  
from  
Linda & Gary Wolf  
and family



Wishing everyone a  
Rosh Hashanah filled with  
love, peace and hope,  
from Dalia, Allan,  
Tammy and  
Mark Wolinsky

Wishing a Happy New Year to the entire community

From all of us at  
Alberta Jewish News:

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







from the

Sources

by Eliezer Segal

The thin red line

The tractate in the Mishnah tractate that is devoted to the Day of Atonement is quite thorough in describing the festival rituals as outlined in the Torah. Central to that description is the account of how the high priest designated two goats; one was to be burned on the altar as an atoning sin-offering, and the other—the original “scapegoat”—was to be symbolically loaded with the sins of the people and then driven off into the wilderness.

At this point the Mishnah inserts an additional detail that is not found in the biblical text: At the time of the scapegoat’s selection, as the animal was standing at the temple gate from which it was to emerge, and before the high priest laid his hands on its head to confess the sins of the people, he tied a strip of scarlet wool onto its head.

Later on, Rabbi Ishmael speaks of a scarlet ribbon that was tied to the sanctuary entrance; and attests that when the scapegoat arrived in the wilderness, it would turn white. This was understood as a fulfillment of Isaiah’s prophecy about Israel’s future redemption: “Though your sins are like scarlet, they shall be as white as snow; though they are red as scarlet, they shall be like wool.” Elsewhere, the Mishnah lists the scarlet ribbon as one of the items that were purchased from the temple treasury. A tradition cited in the Talmud states that the person escorting the goat divided the ribbon into two parts, one of which he tied to a rock on the cliff where the animal was released, while the other he tied between its horns.

Scholars have observed that ceremonies involving scarlet threads occur elsewhere in biblical laws and narratives, especially in contexts involving purification or making visible distinctions between degrees of holiness. The Hebrew sources bear a similarity to numerous rites that were practiced in ancient Near Eastern lands, such as Syria and Anatolia (today’s Turkey) as recorded in Hittite texts, where scarlet threads served as conduits for the removal of disease, defilement or sin.

The sages of the Talmud proposed diverse explanations for why it was necessary to place the ribbons in various places. According to Rav Joseph, by

placing them on different parts of the goats’ bodies—on the neck of the burnt offering and between the horns of the scapegoat—they could forestall possible confusion between distinct animals that were otherwise similar in their physical appearances.

The rabbis tried to balance their concerns that the people might notice the ribbon’s auspicious whitening either too early in the atonement process—in which case it might produce overconfidence—or too late, when it might cause them to despair of divine forgiveness.

Although the ritual of the scarlet thread was not attested in the Bible, it was known to an early Christian theological work known as the “Epistle of Barnabas,” probably composed in the early second century C.E. in Alexandria. The Epistle’s main objective was to demonstrate that the commandments of the Torah were not meant to be performed literally, but rather they were to be understood as allegories for religious doctrines. The author argued that their chief purpose was to prepare the people for the arrival of the Christian saviour, as the laws foreshadow the events of Jesus’s life and crucifixion—a trope designated as “prefiguration” in Christian theological parlance.

One of the rituals that he adduced in that connection was that of the Yom Kippur scapegoat. The image of a wretched victim bearing the sins of the people and being cast off in disgrace into the wilderness, provided the Epistle with an apt paradigm for the humiliation of Jesus in the crucifixion narrative.

The Mishnah tells us that as the scapegoat was led out to its destination, the “Babylonians” (identified in a talmudic tradition as Alexandrians) would hurry it along by plucking at its hair and crying: “Take our sins and go, take our sins and go, and do not leave them with us!” The Epistle presented this occurrence—not mentioned in the Bible—as an archetype for the humiliation of Jesus as described in their Gospels. The Roman soldiers, mocking the claim that he was “king of the Jews,” stripped him, clothed him in a scarlet robe (a prerogative of royalty) and a crown of

thorns, and spat upon him as they led him out to his execution.

Dovetailing precisely with the description in rabbinic oral tradition, Barnabas paraphrases the Yom Kippur scapegoat ceremony:

“And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness. And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it.”

Of course, Jewish interpreters found multiple layers of spiritual symbolism in the ribbon of scarlet wool that turned white as snow to designate the divine forgiveness of Israel’s sins.

The medieval Provençal scholar Menahem Meiri derived homiletical insight from some basic facts about coloured wool: He noted that unprocessed wool is white and only becomes red by means of human intervention, through the process of being dyed. This detail teaches us to always keep in mind that humans were created in an intrinsic state of moral purity, and that we must accept the responsibility for tainting ourselves through our sins. Accordingly, the rite of the scarlet ribbon should inspire us to seek divine forgiveness and restore that primordial state of wool-like innocence that was promised in Isaiah’s vision..


Meiri said that he composed his treatise on repentance in response to a challenge from a Christian friend who charged that Judaism did not deal seriously with sinfulness.


Indeed, the rabbi’s optimistic viewpoint of humanity’s essential goodness marked a powerful antithesis to the Christian doctrine of “original sin.”

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