



הַבּוֹלֶטֶן BULLETIN

Congregation Agudas Israel
Rabbi Claudio Jodorkovsky

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President: Marsha Scharfstein



אגודת ישראל
CONGREGATION AGUDAS ISRAEL

Saskatoon Holocaust Memorial, 2013

Sunday, April 28th • 1:30 pm

Sanctuary, Jewish Community Centre

Keynote Speaker: Max Eisen

Educational Program for School Children

Thursday & Friday, April 25th & April 26th

with Eli Rubenstein, National Director of the

March of the Living Canada

Max Eisen was fifteen years old when he was sent to Auschwitz during the final year of the Second World War. While in the camp, his father, uncle and himself were forced into slave labor. Those who could not work were told their lives were of no value and were then marched into the gas chambers.

Two months later Eisen's father and uncle were selected for medical
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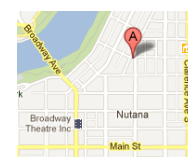


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This page is sponsored by Ann & Debbie Diament (wife and daughter of former Rabbi Saul Diament), of Toronto

This page is sponsored by Naomi Rose and Stan Sinai of Toronto.

Deadline for the next Bulletin is April 10, 2013

Yisrael in a Nutshell

Israel and Palestinian Authority Unite for Eco-Park

The Kishon, one of Israel's largest and most important rivers is also one of the country's most polluted ones. This ancient waterway is mentioned in biblical accounts of the prophets Deborah (Judges 5:21) and Elijah (1 Kings 18:40).

Flash forward to the 21st century, and the Kishon River was not in great shape. But thanks to a \$56.5 million Israeli government project to clean up the water and develop a 148-acre recreational center along its banks, things are looking up.

"This project brings together two of the Council's main values – regional peace and the environment. We are planning public parks on both sides of the fence in hopes that one day they will become one."

Daniel Atar, head of Gilboa Council

Recommended

Games -

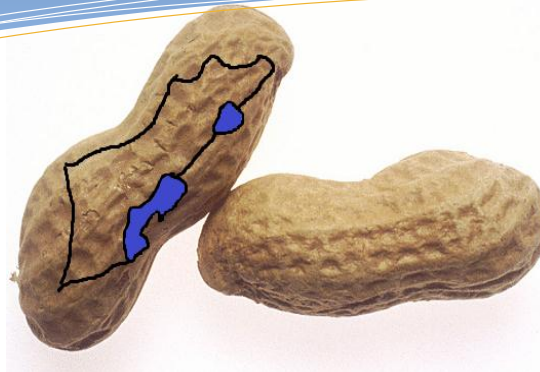


Taboo - Jewish edition
Apples to Apples - Jewish edition

Link -

http://www.youtube.com/watch?v=5rYj_0foJYA

The dead sea scrolls now online!



Quote of the month -

"Students in Israel don't riot. They're too busy arguing what to riot about"

(My Friend God) Dave Berg

Google launches Dead Sea Scrolls Digital Library

On the occasion of the 65th anniversary of the discovery of the Dead Sea Scrolls, the Israel Antiquities Authority and Google are pleased to launch today the Leon Levy Dead Sea Scrolls Digital Library website. The public is invited to experience, view, examine, and explore this collection of over 5000 images of Dead Sea Scrolls, in a quality never seen before. The library was assembled over the course of



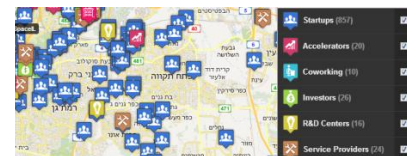
Google

two years, in collaboration with Google, using advanced technology first developed by NASA. It enables scholars and millions of users worldwide to reveal and decipher details hence invisible to the naked eye.

One of the earliest known texts is a copy of the Book of Deuteronomy, which includes the Ten Commandments; part of chapter 1 of the Book of Genesis, dated to the first century BCE, which describes the creation of the world; a number of copies of Psalms scrolls; tiny texts of tefillin from the Second Temple period; letters and documents hidden by refugees fleeing the Roman army during the Bar Kochba Revolt; and hundreds of additional 2000-year-old texts, shedding light on biblical studies, the history of Judaism and the origins of Christianity.

Mapping the Startup Nation

Seemingly overnight, one Israeli internet entrepreneur named Ben Lang has built one of the most ingenious and valuable resources for job seekers and investors alike. Called simply "Mapped in", the website



is an interactive map that takes you through Israel's thriving start up industry. A start-up about start-ups? Not since Kramer's idea of a coffee table book *about* coffee tables has an idea captivated us so.

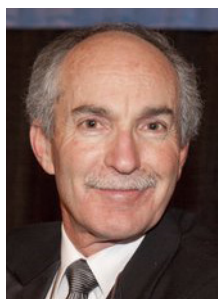
5 Things you might not know about Israel

- Israel has the third highest rate of entrepreneurship – and the highest rate among women and among people over 55 – in the world.
- Israel is the only country in the world that entered the 21st century with a net gain in its number of trees.
- Israeli bank notes have brail on them so the blind can identify them.
- Israel has the fourth largest air force in the world (after the U.S, Russia and China), including an aerial arsenal of over 250 F-16's.
- The glue on Israeli stamps is kosher



For more information regarding any of the contents please contact -

Areivim.Sask@gmail.com



Editorial

by Steven Goluboff

As this Bulletin is preparing to go to press, the temperature is still -25 C but it is also heartening to see the days longer and the images of spring becoming more vivid in our minds. March and April bring a host of exciting community events with the annual adult's Purim party just around the corner, an opportunity for the Jews to follow the Talmudic direction to party and drink alcohol. The many interpretations about why we should drink alcohol on Purim were discussed recently at Rabbi Claudio's weekly Torah discussion after Shabbat morning services. I would encourage our members to consider attending the occasional service and engage in some enjoyable intellectual interchange. Tamar and Ari have continued the tradition of the Israeli movie *Breakfast Club*. Because of poor attendance they have decided to have the *Breakfast Club* move to a Sunday evening event, featuring drinks and popcorn instead of bagels and cream cheese. Israel has a remarkable record in film production and the March 17th screening of *Love and Dance* is sure to be another example of the thriving movie industry in Israel. Following an early Pesach, April will bring us a creative Yom Ha'atzmaut program – *Let it Beer*, a coffee shop informal musical celebration of the birth of the State of Israel. Ari and Tamar have booked the quaint 14th St., D'lish by Tish Cafe to be the site of this event on April 13th. The final major event of April is our astounding Yom Hashoah commemorative weekend with two wonderful guests, Eli Rubenstein, the National Director of the March of the Living and Keynote speaker and survivor, Max Eisen. Our Holocaust Memorial Service has received national acclaim and the United Synagogue of Conservative Judaism recognized it with a Solomon Schechter Gold Medal for this program in 2011. This is an event to be marked in your calendar. Eli and Max will speak to 2000 students on the Thursday and Friday and over 500 people at our synagogue on April 28th.

In this issue of the Bulletin, Rabbi Claudio articulates the pluralism in Judaism and in Israel. The discussion of the many choices we have on the menu of Judaism is great but the challenges to gain understanding and tolerance for the many faces of Judaism is greatest in

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FROM OUR CONGREGATIONAL FAMILY

The Mission Statement of Congregation Agudas Israel

Congregation Agudas Israel is a spiritual, religious, educational and social home committed to deepening the quality of Jewish life in Saskatoon and district. We are an evolving link in the historical traditions of the Jewish people. We are a progressive, democratic and sensitive congregation responding to the widest spectrum of Jewish thought and practice.

Written at the 2002 Kallah by the members of Congregation Agudas Israel

MAZEL TOV AND CONGRATULATIONS TO:

Ian and Mary-Ellen Buckwold on the wedding of their daughter Laura to Justin Holmes, son of Dr. Vicki and Ron Holmes, on March 3rd, 2013 in Phoenix.



Robin and Bryce Sasko and to grandparents, Arnie and Linda Shaw on the birth of a baby girl, Arden, a sister to Clarice and Gavin.

Rabbi Raphael and Sarah Kats on the birth of a baby girl, Chaya Mushka on February 2nd, 2013.



Patty (nee Landa) and Micha Puterman on the birth of a grandson, Daniel Stern, son of Shani and Shacher Stern on February 1st, 2013 in Israel.

Moshe and Anat Kapelnikov, former Shlichim, on the birth of not one (as reported in the last Bulletin) but two babies, Galit and Na'am.



Dean and Arlene Deobold, former members of CAI, on the birth of a son, Aaron Benjamin, on February 6th, 2013

The family of the late Dr. Louis Horlick. The Head of the Department of Medicine in the College of Medicine will receive the honorary title of Louis Horlick Chair, which recognizes the contributions of Dr. Horlick as a founding member of the department of the Division of Cardiology, as Head of the Department of Medicine from 1968-1974 and as an academic member of the Department until and beyond his retirement in 1989.

Michael Shaw, Steven Simpson and Perry Jacobson whose *chosen* line scored a combined seven goals in recent ASHL hockey action. Steven Simpson attributes their speed and dexterity to "no foreskin, we are lighter and quicker".

Dr. Daphne Taras who was recognized by the Saskatchewan Business Magazine as one of the women who are making a difference in Saskatchewan.

Mayah Holtslander for being awarded a University of Saskatchewan Undergraduate Scholarship towards tuition for the 2013 year based on academic performance.

Bruce Cameron whose son Duncan has achieved the Dean's Honour List academic standing in his Bachelor of Fine Arts Program at Capilano University in North Vancouver for the second year in a row.

Leah Rosenberg (San Francisco, and Saskatoon!), Susan O'Malley (San Jose), and Christine Wong Yap (New York) who explore the question: How do we cultivate happiness? Happiness is... is the inaugural exhibition for Montalvo Arts Center's new theme, Flourish: Artists Explore Wellbeing: how do we live meaningful, happy and healthy lives? Montalvo Arts Center, Saratoga, California - January 21 - April 14, 2013

THANK YOU TO:

Norman Gladstone graduate of the Saskatoon CAI Hebrew School in 1958 for a major gift to the Hebrew School.

REQUEST FROM YOUR CHEVRA KADISHA:

An in-service for the Chevra Kadisha Committee will be held at CAI Sunday May 5th. We are honoured to have Ms. Rena Boroditsky, Chesed Shel Emes' Executive Director from Winnipeg participating in this event. For more info call Lesley-Ann Crone 955-3193.

THE BULLETIN

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This page is sponsored by Grace, Steven, Leila, Sarah & Shaina Goluboff

Person to Person

by *Marsha Scharfstein, President, CAI*

"I believe that one of the most important things to learn in life is that you can make a difference in your community no matter who you are or where you live."

- Rosalynn Carter



I am sitting on my patio in Scottsdale as I write this article. The weather here has been kind of cold for Arizona with the temperature dipping to nearly freezing last night... Still not too bad for February! I am struck by the differences between here and home ... And I don't mean just the weather!

In the local grocery stores there are Kosher sections we can only dream of, food as well as giftware, cards and books. The Kosher grocery store near us has everything you can imagine including meat and glatt kosher gluten free hamentashen! The Valley of the Sun JCC has a fitness facility, library, cafe, preschool, lecture series... There are 55 Synagogues in the greater Phoenix area to choose from. So far we have found two Judaica Gift Shops in Scottsdale alone. Everything you could want to live a Jewish life is within easy reach.

We "frozen chosen" in the north do

not have this easy access. It is not so easy to be Jewish in Saskatoon. It works here because we want it to work. We want it to exist. Being Jewish is something we chose to do/to be. We create the lecture series to enrich ourselves, we create the library, we create the hamentashen in a work bee at the Center so that our children and ourselves can enjoy Purim. We create it...all of it. We also create and work at the fundraisers that allow everything to happen.

I remember as a teenager wanting a new ten-speed bicycle. My parents could not afford to buy it for me, so I got a job and saved all winter. My Dad took me to North Battleford so Harry Bondar at Hunter's Sport Shop could pick out the right one for me. I loved that bike! I cared for it, protected it (mostly from my younger sister), and looked after it. It was my most prized possession... because it was all mine.

I think the same holds true for this community. We have created it, worked for it, cared for it, loved it...because we need it and it is all ours! Unlike my bike, this is a living, evolving entity. It grows as it needs to in order to keep up with our changing needs. It recreates itself with every new leadership in order to remain relevant to us. It is truly amazing! I am so proud of the work we do in Saskatoon. Instead of thinking of ourselves as lacking anything, we need to think of how magnificently we create something wonderful over and over again.

Sometimes you have to go away from home to realize what an amazing, vibrant place it actually is.



Divrei Harav – Rabbi Claudio's Message

by *Rabbi Claudio Jodorkovsky*

Pluralism in Judaism and Israel

Judaism has been a pluralist tradition from its origins. In the Torah we can find different versions of a story as well as more than one way to fulfill a specific Mitzvah (precept). This diversity of views continued also in times of the Mishna and the Talmud, where Rabbis like Rabbi Akiva and Rabbi Ishmael proposed different rules to learn Jewish Law, and schools like Bet Hillel and Bet Shamai whose students applied the laws sometimes in a completely different way, living each one as a different type of Jewish life. Never, in the history of our tradition, has there been only "one way" of being a Jew: Sephardim and Ashkenazim, mystics and rationalists, Hassidic and Misnagedim... Judaism is an orchestra composed by many instruments. And as a continuation of this tradition of pluralism, today we have many different manifestations of Judaism as well: Reform, Conservative, Reconstructionist, Modern-Orthodox, Renewal, Satmar, Chabad, different orthodox groups, humanistic-secular Jews, etc.

But in contrast to this old tradition of pluralism, Judaism faces today the big challenge of different groups who claim to be the only authorized and legitimate voice of our tradition. The figure of the Chief Rabbi, in opposition to one in the Middle Ages whose function was only to represent the Jewish communities in the public relations with the government, now has taken the role of imposing definitions of what is permitted, who is a Jew, and what is "valid Judaism" and what is not. It is worth clarifying that in the realm of a pluralist tradition, every synagogue or Jewish community has the right to establish its own definitions. But when we try to impose those definitions upon the whole Jewish people, we are moving away from this long history of respect and tolerance toward other Jews.

This problem takes major relevance if we think about what happens in the State of Israel. Due to the complexity of its particular democratic system, a small minority of Jews control the Chief Rabbinate and establish what is permitted and what not in terms of Jewish Law. Marriages and divorces, for example, are regulated by an extreme understanding of

traditional proceedings, showing frequently disrespect for women. A conversion candidate is only accepted if he or she commits to an Orthodox Jewish life, not allowing every Jew to choose the way they want to express their Jewish identity. Unfortunately, this situation undermines the freedom of expression in the State of Israel and compromises what Judaism can contribute to the Israeli society. As a result, most Jews in Israel feel disconnected

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Leila Goluboff

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This page is sponsored by Dr. Alan Rosenberg & Dr. Lesley-Ann Crone and family



Eulogy for Elizabeth Brewster

August 24, 1922 - December 26, 2012

by Cantor Neil Schwartz

Dr. Elizabeth Brewster was a regular participant in our Sabbath worship services each week. Elizabeth

was introduced to the "Lunch and Learn" program in our community by the late Martha Blum near the end of the 1990's, and my predecessor Rabbi Roger Pavey worked with Elizabeth and made her feel welcome here. As I got to know her, I also began to read some of the poetry that she wrote in the years since she became a "Jew by Choice", one who finds meaning in joining the Jewish community.

Elizabeth became active in her own way in our Jewish community. She was a strong supporter of Hadassah, Sisterhood, and United Israel Appeal. One of our Shlichim, Keren Or Wilcek, taught Elizabeth Hebrew in 2002, and she was also a supporter of our FolkFest

pavilion and our annual Holocaust Memorial Service. In the Fall of 2010 she had the pleasure of a formal "book launch" for her last book of poetry at McNally Robinson, and the room was full of her friends and colleagues.

There is a type of Biblical commentary called "*Midrash*" that has been written by various scholars for over 2000 years, and every time someone adds a new view on a particular Biblical passage, that person continues to add to this body of commentary. I discovered that several of Elizabeth's poems were about various Biblical people or events, and with her permission, I quoted some of these poems over the past several years as examples of "modern poetic *Midrash*" in some of my sermons.

The *Torah* Portion that we chant is particularly appropriate for this stage of Elizabeth's long journey. We are at the end of the Book of Genesis, and Jacob has come to Egypt with his children to escape famine

in Canaan and settle in the Nile Delta. At the end of his life, Jacob gives a blessing to each of his sons, who will become the ancestors of the future Twelve Tribes of Israel. Jacob then dies, and he is buried in Canaan, and at the very end of Genesis, his son Joseph also dies.

The parallel that I see is this: While Elizabeth did not have her own biological children, she was a beloved faculty member who befriended and mentored many young poets and other writers. Through her influences in their lives, and through her own writings, Elizabeth passed on her legacy to these future colleagues, just as surely as our ancient Patriarch Jacob passed his blessings on to his biological family.

We wish condolences to family and friends of Dr. Elizabeth Brewster, and we wish her "Godspeed" on the next stage of her long journey through life. We are all better people for having known this quiet, gentle person who could move us so deeply with her words.



A Canadian Ceremony with a Jewish Twist

by Dr. Toby Rose

It is not a Jewish ritual that I'm reporting on, rather a Canadian ceremony with a Jewish twist.

My mother, Gladys Rose, was awarded the Queen Elizabeth Second Diamond

Jubilee Medal in Ottawa on December 12, 2012. She and twenty-four other Jewish Canadians from across the country received this award from the Speaker of the House of Commons, the Honourable Andrew Scheer, in his Chambers. Each recipient was introduced by Marc Gold, who represented the Centre for Israel and Jewish Affairs, the advocacy arm of Jewish Federations of Canada—UIA. Mr. Gold commented that the Jewish community tries to make a difference, and that each of the recipients had lived up to the ideal of *tikkun olam*.

The citation that was read at the ceremony described my mother: *"a long-time resident of Saskatoon, now residing in Toronto, Gladys Rose threw herself into work to support the Jewish Community and all residents of Saskatoon. Gladys has served tirelessly over the years numerous charities and communal institutions including Canadian Jewish Congress, the National Council of Jewish*

Women, and her home synagogue for many years, Congregation Agudas Israel. While a busy wife, mother, and grandmother, Gladys' work did not go unnoticed. Named one of 100 Outstanding Women by the Province of Saskatchewan, Gladys has faithfully served her city, province and Jewish community. And we thank her today with the presentation of the Queen's Jubilee Medal."

The medal can be worn at Canada Day celebrations and Remembrance Day ceremonies, and on other such occasions.

She attended the ceremony with my sister-in-law, Marlene Kates. And there was some Jewish ritual observance – since it took place on the fifth day of Chanukah, the Chanukah candles were lit and the blessings recited, right there in the home of the Canadian Parliament. My mother said it was a highly emotional moment, that it made her proud to be a Canadian, and that such an event does not happen in many places in the world: a room full of Jews in the seat of government, the Speaker in full regalia and at respectful attention, and all of us joining in the *brachot*.

On the Shabbat morning following the award ceremony, my mother, my husband Les Klein and I shared an *aliyah* at Darchei Noam, her Toronto synagogue, in honour of her recent award.



Gladys Rose with the Speaker of the House of Commons, the Honourable Andrew Scheer,



From Our Tel Aviv Desk

The Israeli Elections

by Lior Bachar - (former Shlichut)



It is only natural that I should write about the results of the election, so I will do so first. Winds of change, some might say...signs of hope, others might add. Yes, there is a feeling that something different, refreshing, is happening in the Israeli political scene. Not only due to the fact that Yair Lapid's party has reached a surprising 19 mandates, but also the fact that so many Members of the Knesset have been swapped - a record 48 new MK's. This shows what the Israeli public thought of their former representatives in Parliament. Furthermore, these elections have once again proven, maybe even in a more powerful manner than ever, that the current political system has too many flaws. Something must be done to reduce the absurd situation in which such a small percentage of voters decide who will be the next leader. The distribution of power is such that the majority elected party leader cannot form a government without being politically "blackmailed" by all others who wish to take part in the coalition. This carries a very high public cost. The easiest example, though a little superficial, is the size of the government. Is it really necessary to form a government of 30 ministers and their deputies, as in the last four years (a reminder: there are 120 members of parliament)? Is this the only way that parties can agree to unite under values and policies to be agreed upon, to be followed and carried out in a four year term? I have my doubts.

This is probably not the time and place to describe all of the suggestions that have been given to improve the system, but a few ideas are: to raise the minimum of voting percentage for parties' entry into parliament;

to give more power to the head of the party who won the majority of votes; to vote for all members of a party and not for a given list of representatives. There are some who suggest a separate vote for Prime Minister, something that was carried out at the end of the 90's - not too successfully - and there are even those who support a presidential system. Hopefully, this new Knesset will manage to carry out at least part of such reform.

As a whole, there is some place for optimism. First, the voting percentage not only didn't fall, it rose a bit. Above expectations. The Israeli public is not as indifferent as perceived, by the media at least. Second, it seems that the two rising stars of Israeli politics, though quite different in many of their viewpoints, are willing to stand up to their obligations to their voters, those made before the elections. As absurd as it may sound, this came to many as a

surprise, or as I heard one morning on the radio: the fact that heads of parties - as they hold talks to join the coalition - are vowing to meet their obligations to their voters; this fact has set "new standards" in politics. Unbelievable or what? Third, there is an intense public discussion regarding serious issues in the Israeli society (that don't have to do with security and defense...), such as equality (not only in military service, also in taking part of the workforce which is much more critical), social justice, education, etc. Let's hope these topics continue in the headlines, and will consequently be dealt with, from now on - and not only Iran (as important as Iran may be).

On a different topic, I'd like to leave you

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Folkfest 2013 Needs You

Thousands of Saskatoon's citizens will be entertained, educated and fed at our Jewish Pavilion, August 15th (5 to midnight) and 18th (8 to midnight). We must put our best foot forward so we need you and your friends to volunteer now! For two hours or two days, we are grateful for whatever you can do.

At our very exciting inaugural meeting in January, two dozen of us brainstormed ideas and then enjoyed some wine and cheese. We hope we have faithfully captured your contributions and enthusiasm and you will see some changes while we still do what we have done so well for so long!

Please contact David Katzman (955-3563, dl.katzman@sasktel.net) or Patricia Pavey, 668-7629, pavey@sasktel.net) today!

And remember: "*You can't make cheesecakes out of snow.*" (Jewish Proverb, from A Little Joy, A Little Oy).

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Judaism as an Umbrella with Holes In It

by Tamir and Ari

Being in Saskatoon and getting a taste of what Jewish life in the Diaspora encompasses, has broadened our understanding of some of the challenges as well as prospects that Judaism is facing. Having the experience of living in two different Jewish communities, on opposite sides of the world (where one can reach degrees of colder than minus forty and the other some hotter than plus forty) was, in many respects, an eye opener.

About a month ago we took part in a conference, during which we learned that one of the main sentiments that is shared by essentially all of the Jewish Agency's 'Shlichim', volunteering in Jewish communities across the world, is that of belonging to the community which they are sent to. It is a remarkable notion how young Israeli's, from various backgrounds, would all feel a certain belonging in hundreds of different communities in the world - which are widely varied themselves.

That simultaneously obscure and vivid feeling of belonging is what many Jewish organizations and movements today refer to as Jewish Peoplehood. The term it appears is

not a widely accepted one yet, as at the time being, it seems that Microsoft's Word 2010 Edition does not recognize it as a legitimate word, underlining it in wavy red. Webster's dictionary does approve of it, and defines it as "the awareness of the underlying unity that makes the individual a part of a people".

The idea of the existence of a distinctive Jewish people or Peoplehood is biblical in its origin (throughout the Torah, Jews are variously referred to as a congregation, a nation, children of Israel or even a kingdom, all implying a connection among people). The first significant use of the Peoplehood concept was introduced by Mordechai Kaplan, a 20th century Jewish thinker, who was searching for a term that would enable him to describe the complex nature of Jewish belonging. He was looking to create a vision broad enough to include everyone who identified as a Jew regardless of one's approach to that identity. In other words, without focusing on whether they are Orthodox or Conservative, Zionist or Satmar Hasidic - opposing the legitimacy of Israel, whether they keep kosher, celebrate Purim or believe in God. They would all be



able to relate to one another without sharing any of the same perceptions.

The main peculiarity of Peoplehood, that puzzling sense of belonging to one another without being able to pinpoint what makes it so, also has its roots in the Torah. That is where, in what probably seemed at the time a rather simple concept, three dimensions of Jewish collective identity – ethnic, political-national, and religious – are woven together. The people of Israel are a tribe of common descent who commit to an aspect of reli-

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Ask the Rabbi

Researched at Ohr Somayach Institutions, Jerusalem, Israel

After a suggestion of some members of our congregation, starting this edition of the Bulletin we will include this new column with the purpose of answering questions regarding Jewish traditions and rituals. Please feel free to share with me your questions or to send them to my email rabbiclaudio@gmail.com.

Question:

Should a Jew by choice (convert) observe Jewish mourning rituals (*Shiva*, saying *kaddish*, etc.) for non-Jewish relatives who died?

Should the non-Jewish relatives of a Jewish person who died, observe Jewish mourning rituals?

Answer:

First of all is important to remember that these are sensitive matters where it is difficult to answer in a general way. Every situation has to be analyzed separately trying to find the best guidance for the family, according to what our traditions says. However, trying to answer the question, I think is important to separate the Jewish traditions regarding death and mourning into two different groups:

1. Laws and rituals for the death person:

Here we have the ritual purification of the body (*tahara*) done by the *Chevra Kadisha*, burial of the body in a Jewish cemetery (*kevurah*), erecting a headstone (*matzevah*), etc.

2. Laws and rituals for the mourners: Rending the garments (*Keriah*), eating the first

meal (*Seudat Havraa*), sitting *Shiva*, keeping the mourning restrictions for thirty days (*Shloshim*) and then for a whole year, and reciting *kaddish* during the process. After one year, the family has to say *kaddish* on every death anniversary (*Yahrtzeit*) and to recite the *Yizkor* on the festivals and Yom Kippur.

Jewish tradition understands that the rituals for the deceased person are necessary in order to give respect to the person who died. This concept is called *Kevod Hamet* (respect for the dead), and it reminds us that though the soul of a person returns to God after his passing, the body keeps its sanctity and should be treated properly according to the values of our tradition. Consequently these rituals should be done in any case, even when there are no Jewish relatives and the family is willing to give its consent.

With regards to the rituals for the mourners, we learn from our sources that their intention is to accompany the mourners in their grief so they can recover from their loss and, slowly, return to a normal life. Jewish rituals, prayers and the support received from the

Jewish community are part of a process which represents the way a Jew understands death and mourning. As a Jewish community, we cannot impose our own views and practices of mourning upon a non-Jew, asking from him/her to sit *shiva* or to say *kaddish*. At the same time a Jew by Choice (convert) should follow the Jewish mourning traditions for non-Jewish relatives, because those rituals represent the way his/her adopted community and faith understand the mourning process.

In conclusion, a Jew by Choice should observe *Shiva* and all the mourning rituals for his/her non-Jewish relatives. Additionally, it is not correct to ask a non-Jew to observe *Shiva* or any other ritual for a Jewish relative who died. When there is no Jewish relative who can do it, I would recommend that the Synagogue organize a symbolic *Shiva* and asking different members to say *Kaddish* for the memory of the one who died.

Rabbi Claudio

Wrap Up to the World Wide Wrap

February 3rd, 2013 - Agudas Israel - Saskatoon

by *Harold Shiffman*

On Sunday February 3rd 2013, Congregation Agudas Israel joined with Congregation Mishkan Tefila of Chestnut Hill Massachusetts to share songs and prayers with each other over the Internet in a celebration of Judaism and togetherness in this years World Wide Wrap.

The World Wide Wrap is a program run by the Federation of Jewish Men's Clubs (FJMC) of North America. The FJMC is a conservative Jewish umbrella organisation who's goal is to involve "Jewish men in Jewish life". For the past thirteen years, the FJMC has encouraged both men and women to participate in the Mitzvah of Tefillin on Super Bowl Sunday each year. In 1999 members of the FJMC viewed a film titled "The Ties That Bind", a feature which they found to be both inspirational and instructional. Many attendees were motivated to learn more about Tefillin, and began to encourage others to learn and experience this Mitzvah. In April of 2000 Temple Israel in Charlotte, North

Carolina, organised a program known as the "100-Man Wrap", whose success led to the inception of the World Wide Wrap.

Today, congregations around the world observe the World Wide Wrap in many different ways, from tie-ins with Bar and Bat Mitzvah clubs, through the hand-made construction of Tefillin, and by twinning with other Conservative or Masorti Synagogues over the Internet in the same way we did with our new-found friends in Massachusetts.

With Saskatoon one time zone west of Chestnut Hill (in Newton MA, just outside of Boston) at this time of year, Agudas Israel and Mishkan Tefila still shared, if only briefly, what can only be described as an extremely moving and spiritual encounter. After sharing songs by each congregation's Hebrew school, those in Saskatoon joined together with the Mishkan Tefila a cappella group from Boston College for a rendition of Hatikvah. Albeit separated in distance by 3700 km, at that moment, one would find it difficult to sense



any separation at all. For one brief moment it was as if both congregations, and all Jews everywhere, shared the same space and the same spirit in peace and reflection.

After parting, members of Agudas Israel engaged in the morning Tefilla service while the Hebrew School children crafted their own Tefillin out of paper and string. Later, during lunch, Rabbi Claudio Jodorkovsky taught about Tefillin, their construction, and the tradition around their visual style and history of use.

Agudas Israel's connection with Mishkan Tefila was the result of a prior relationship that our own Rabbi Jodorkovsky brought with him from Colombia. Coincidentally, at that time, the Chestnut Hill synagogue was also the home of Rosy Jodorkovsky's uncle.

Despite the very brief encounter with Mishkan Tefila, there is interest on both sides to work together to share other experiences including a possible pen-pal relationship between each other's religious schools, shared learning experiences and of course, future World Wide Wrap events.

For more information about the FJMC, Mishkan Tefila or the World Wide Wrap, please visit the following web links: www.fjmc.org, www.mishkantefila.org and www.worldwidewrap.org



Matthew Rosenberg

A New Age Architect from Saskatoon

How does a designer who's just 30—who only finished his studies at Los Angeles' SciArc in 2009, and who launched his own office barely a year ago—already has a global practice with a presence in three cities on two continents?

Matthew Solomon Rosenberg came into this unusually cosmopolitan condition almost by accident. Born in the Canadian town of Saskatoon and educated there and in California, the architect was wooed to Beijing after he finished his studies and worked there for a spell before returning stateside with his American wife. When he set up his office, M-Rad, in early 2012, he was able to give it a presence in China through his extensive contacts there. "It's exciting to work over there," says Rosenberg, "but my focus now is really in North America."

Most of that focus to date has gone into speculative projects of a range that's fairly startling: M-Rad has developed proposals for designs on almost every scale, from vases to houses to neighborhoods. What's garnered the firm the most attention yet has

been competition submission for the project to convert New York's Fresh Kills landfill on Staten Island into a gigantic park. M-Rad's proposal, "Fresh Hills", was selected second prize in a field of 250 entrants in a competition sponsored by the city Park Department.

The design features a complex, rolling landscape of hills and planting, with an even more complex series of eco-friendly installations to help capture and save energy. "I'm striving to create something that will enliven an area, says Rosenberg, "and also that offer new knowledge about sustainable architecture to people." Putting aside an overriding preoccupation with "form-making," Rosenberg's work is less about flash than performance.

The designer claims that work in China has been a bit hard to find of late, yet his over-mindful, ambitious approach seems to be paying off: M-Rad is currently at work on their first commission, a private home back in Saskatoon. Rosenberg is looking forward to more built projects in the future: "Twenty-thirteen is going to be a good year," he says.

Editor's Note: Matthew is the son of Alan Rosenberg and Lesley-Ann Crone.



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Hadassah-WIZO News



CHW is Canada's leading Jewish women's philanthropic organization. Founded in 1917, CHW is non-political, volunteer driven and funds a multitude of programs and projects for Children, Healthcare and Women in Israel and Canada.

CHW Children
Healthcare
Women

by *Linda Shaw,*

There's been too much snow to call meetings, but CHW things are still happening.

The **2012 CHW Annual Campaign** wrapped up at the end of December and once again it was a success. With our raffle proceeds, we raised over \$9,200 – a significant amount from a community of our size. The money raised goes to support all the vital Hadassah-WIZO projects for Children, Healthcare and Women in Israel. Once again I am including a list of all the 2012 donors to date. Thank you donors, so very, very much.

(Let me know if I've missed your name or if you wish to contribute - it's never too late.)

We conducted the CHW Raffle draw at the Sisterhood Shabbat Family Dinner on January 17th and I want to extend my congratulations to **Fred & Karen Dutka**, the lucky winners of this year's **Jewish Style Dinner-for-Eight Raffle**. We haven't set a date for the dinner in their home yet but I know our Sarah Goldenberg Chapter members will give the Dutka's and their guests an evening to remember. I'm looking forward to seeing what specialties our talented cooks will offer. Let me know what special dish (or wine) you'd like to contribute to the feast. Thank you to everyone who bought and sold raffle tickets.

Something new: This year we launched the **Silver Spoon Dinner** on-line in January with emails, e-blasts and media releases. Tickets are being sold on **Picatic.com** and we expect

to be almost sold out by the time this Bulletin goes to press. This is our 23rd Annual Silver Spoon and we anticipate another huge success with **Henry Winkler, a.k.a. The Fonz**, as our guest speaker. The response so far has been awesome. Be part of it all by attending, volunteering, donating prizes, selling tickets and helping in any way you can.

Our next Hadassah-WIZO event is the Annual **Pre - Pesach Tea, Sunday, March 24th at 2:00 p.m. at Ronald McDonald House**. It's a social to celebrate Pesach, springtime and our connection as women and to learn about this awesome facility. As usual, we ask members and friends to make a contribution (\$18 suggested).

Enjoy the warming weather.
See you March 24th.

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- 3:00 Scholarship and Awards Ceremony

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CHW 2012 CAMPAIGN

Thank you to all who so generously contributed to the 2012 CHW Campaign. This is our sole annual fundraiser for all the good work of CHW in Israel. It's never too late to donate. Call Linda Shaw. The following is a list of current donors:

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by *Steve McDonald*

Reflections on the Israeli Election

As advocates for Israel, the world's only Jewish state and the sole liberal democracy in the Middle East, we watch Knesset elections with a close eye and great pride. This year's election was no exception. Wherever one stands when it comes to Israeli politics, the thought of Israelis from all walks of life casting ballots at more than 10,000 voting stations is nothing short of inspiring – especially given the fairly high turnout (nearly 68%).

David Weinberg, a former Canadian who now runs the Centre for Israel and Jewish Affairs office in Jerusalem, notes that Israeli voters largely defied pundits around the world. "Nothing in the election results indicates that 'Israelis have taken a sharp turn to the right,' as the global press has been inaccurately reporting for weeks," Weinberg recently wrote. "Just the opposite is true: Parties of the left and centre-left grew in strength (although that is mainly a function of their socio-economic focus)." This follows on the high-profile social justice protests of the summer of 2011, in which hundreds of thousands of Israelis – from across the political spectrum – took to the streets to call for government action to deal with rising housing prices and living costs.

In contrast to the one-dimensional view of Israel that often dominates discussions

of the Middle East, the distribution of votes shows the extraordinary diversity of the Israeli political scene. While Benjamin Netanyahu's party retained the most seats, it did so after losing support to both the centre and right of the spectrum. To his right, Bayit Yehudi ("Jewish Home") gained – but not nearly as much as did the centrist Yesh Atid ("There is a Future") party led by former journalist Yair Lapid. Indeed, it was Lapid's ability to connect with average Israelis on the economic issues that led to his party receiving a widely unpredicted boost from the electorate. It is these pressing domestic challenges, including a \$4 Billion budget shortfall and a proposed Haredi draft, that are almost certain to drive the governing coalition in the months ahead.

This is not to say that Israelis are unconcerned by security threats, regional strategic matters, and the issue of Israeli-Palestinian peace. As Weinberg remarked: "Polls do show that Israelis remain very wary about regional developments and do not expect their leadership to take dangerous diplomatic and security risks at this time. But there is no indication that Israelis would reject compromises for peace, were the Arab and Palestinian worlds ready to show moderation."

History confirms this analysis. At times when Israel's adversaries have demonstrated a willingness to end the conflict and reconcile with the Jewish state (as happened with Egypt in 1978 and Jordan in 1994), the Israeli public has reliably supported compromises

to achieve peace. But such concessions have only led to real peace when they were made at the negotiating table, and secured through a final agreement that ends hostilities and imposes security guarantees. Unfortunately, the Palestinian Authority's continued refusal of Israel's offers to negotiate without precondition in recent years has only delayed an end to the conflict. This is not merely a failure to reconcile with the Jewish state. It shows a stubborn refusal to do what is necessary to build a future of peace and prosperity for the Palestinians themselves.

On Israel's northern and southern borders, the situation in Syria continues to deteriorate and relations with Egypt (under the Muslim Brotherhood) remain tenuous at best. Instability in the wake of the Arab Spring is no doubt keeping high-level Israeli defense officials awake at night. There is always a possibility that unexpected events could push domestic economic issues to the backburner. But in the meantime, it appears that Israelis have voted for their government to deal first and foremost with an issue that unites Israelis across party lines: the need to make life more affordable for average Israeli families. In this regard, all Canadian voters can instantly relate to the 2013 Israeli election.

Steve McDonald is Associate Director of Communications at the Centre for Israel and Jewish Affairs – the advocacy arm of the Jewish Federations of Canada.

Lets talk about:

"The Ultra Orthodox in Israel":

Why don't they serve in the army?

Why do they have a monopoly of Israel's Jewish rituals?

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Do they really have a segregated bus system?

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What can we expect for the future?

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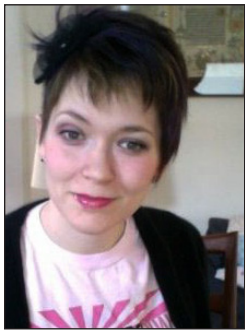
We will be watching the Israeli movie :

"LOVE AND DANCE" (90 min.)



Chen, a young kid, is battling a cultural conflict between his Russian born mother and Israeli father. One day, Chen stumbles upon a ballroom dance class for young people and sees Natalie...

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PINK REVOLUTION

T O P R E V E N T B U L L Y I N G

A Pink Revolution Is Coming

by Stephanie Meyer

On April 14th, CAI is generously providing space for the Pink Revolution to Prevent Bullying Candle-Light Vigil. Pink Revolution is a Sask-made initiative of the Bully Prevention Network (BPN), and aims to promote diversity, prevent bullying, and take action to make our community a safer place. The BPN consists of The Avenue Community Centre for Gender & Sexual Diversity, Affinity Credit Union, Boys & Girls Club, Core Neighborhood Youth Coop, Momentum Martial Arts, R.A.P., Saskatoon Police Service, U.S.S.U. Pride Centre, and Youth Launch.

The candle-light vigil will serve as the closing event of a week of activities, and will feature speakers and musical entertainment, followed by a sharing circle facilitated by

qualified support workers. Known (publicised) casualties of bullying from across North America, between April 2012 and 2013 will be recognized during the event; and general bullying statistics will be symbolically represented in some way. This will be the second year that we will have held a vigil, and last year's was a very touching event.

Other activities for the week include: bully prevention workshops and speaks in schools, a video contest for youth, two Soup & Learn bullying workshops for parents, a Flag Raising at city hall, and a Pink Prom for LGBT and Allied youth. Also, city council has proclaimed the week of April 7-14 as Pink Revolution to Prevent Bullying week, and because council is in session on April 8th,

they will have a Pink theme for the day. This year's Pink Revolution is looking incredibly promising.

On behalf of the BPN, we would like to say that it is our honour to be able to team up with CAI, because the community has such a strong historical commitment to the youth. Thank you very much.

Stephanie Meyer is the Marketing and Events Manager for the Avenue Community Centre for Gender & Sexual Diversity, and the Lead Coordinator for the Bully Prevention Network and Pink Revolution to Prevent Bullying. Her husband Jose Andres is a member of the Board of Trustees of Congregation Agudas Israel.

Congregation Mishkan Tefila, in Chestnut Hill

by Donald Grenadir, MD

The members of Congregation Mishkan Tefila, in Chestnut Hill, a suburb of Boston, Massachusetts, thank you, the members of Congregation Agudas Israel, for participating together with us in the "World Wide Wrap." You've helped to make our event this year more meaningful and memorable.

In January 2006, the men's club of Congregation Mishkan Tefila (CMT), known as the Brotherhood (BH), decided to broaden the scope of our participation in the "World Wide Wrap." At the suggestion of the Federation of Jewish Men's Clubs (of North America), we decided to partner our program with Conservative/Masorti congregations in four cities: Bogota, Buenos Aires, Stockholm and Prague. Since that time, only your rabbi, Rabino Claudio Jodorkovsky, has maintained this link to us, and has continued to strengthen our connection in substantive ways despite changing circumstances.

In 2010, the BH-CMT realized that it could add excitement, inspiration, and layers of meaning to our "World Wide Wrap" program by physically and metaphysically joining our congregation to the congregation of R. Claudio via a "Skype" enabled Internet connection. The result was extraordinary. The electronic presence of our brethren from across the sea and the continent seemed to enhance our

davening both visually and acoustically, and stimulate awe inspiring insights.

How did we do it? The "Skype" broadcast monitor screen in each synagogue was turned "on" even before the event began. People entering both synagogues immediately perceived a spatial and temporal sense of closeness. Later the audio component was turned "on" so that we could exchange "boker tov greetings." The sound volume remained on so that we could share in each other's anticipation of the exciting events ahead. Then we synchronized our davening during the Shacharit Service. Although the sound remained "off" during most of the service, it was turned back "on" with full force as we prayed in unison with one voice during the "Sh'ma," the "Ashrei," the "Aleinu," and the "Adon Olam." At the conclusion of the service, no one escaped the realization that prayers had just been expressed by Jewish people "Wrapped" in tefillin, on two continents of the "World," across the "Wide" girth of the planet. Furthermore, during this 24-hour period (which was chosen by the FJMC in order to teach about, and celebrate, the mitzvah of tefillin) there would be other Jews wrapped in tefillin, praying in the same way, as they arose along other degrees of longitude. Thereby, we recognized that at

every moment in time there is likely to be a Jew wrapped in tefillin, praying somewhere in the world at sunrise.

Then, as the "Skype" continued to connect us, the people of R. Claudio's congregation and we at CMT gathered to eat Kiddush, enjoy some good entertainment, bench "Grace After Meals," and say "so long."

So, who are we at Congregation Mishkan Tefila? Currently, we are a suburban Boston congregation, whose members reflect the changing constituency of Conservative movement affiliated Jews in the 21st century. As the original Mishkan Israel, which was founded in 1858, we are the oldest Conservative synagogue in New England. At that time, our congregation constructed the first building in Boston that was specifically erected to be a shul. Thirty-seven years later, in 1895, we merged with another Conservative congregation, Shaarei Tefila, and adopted the combined name Congregation Mishkan Tefila. We moved from the South End of Boston to the suburb of Roxbury, where we built a magnificent 20th century structure that housed a community which played an integral role in promoting Jewish observance, and served as a force in the business, professional, and cultural Boston community-at-large.

continued on page 14



The Moral and Spiritual Values of Judaism

AD MEAH VE ESRIM

by the late Rabbi Roger Pavey

In the year 2000, Rabbi Roger V. Pavey completed a manuscript intended for publication. It was never published, but The Moral and Spiritual Values of Judaism was intended for students of Judaism and general readers interested in Judaism. Roger was looking at Judaism "from a new perspective and the application of Jewish concepts to modern issues."

I would like to share Roger's writing with you over the next few (or more) Bulletins.

He derived a list of 200 moral and spiritual values from Jewish sources (Bible, Prayer Book, Midrash, Talmud and Responsa). These are in alphabetical order, from "ad meah ve esrim" (long life) to "Zikhronot" (remembering and forgetting).

Patricia Pavey

Life itself in the Jewish tradition is a value in itself. Without life, no mitzvot can be fulfilled. The maintenance of life takes priority over nearly everything else. But it is not just life that is important, it is the very physicality of life that is important. For Judaism, the human body is not evil, however necessary, nor even neutral: it is in itself good. The promised rewards for the fulfillment of the mitzvot are very physical: a good harvest, wealth and good health. Prosperity is not a hindrance to the good life but a means to it. It is hard for one harassed by poverty and illness to learn or to practice the religious life. And the responsible use of wealth to help empower the disempowered is a moral good.

Literally, the Hebrew term means "till a hundred and twenty". This is the age attributed to Moses in the Torah text (Dt.34:7). Importantly, it adds that, even at that advanced age, Moses retained his full vigor and faculties. It is therefore used as the traditional Jewish greeting for a birthday, especially of an older person, often used in the Yiddish form "bis a hundert unt tsvantsig", "may you live to be 120!" Or, better yet, "May you live to be 120 and six months, so you shouldn't die suddenly!" It conveys a wish for continued life with health. But it is not a celebration of longevity as such, so much as a longevity that produces wisdom together with continued ability to use the years productively. Both these aspects are important.

So, indeed is a good self-image and sense

of one's own value and dignity. There is a famous story in the Talmud of two friends lost in the desert. One has a flask of water. If they share the water, both will inevitably die. So, should the one with the water give it to his friend so that his friend may live as a result of his self-sacrifice, or at least have the possibility of survival? Or should he drink the water himself and possibly survive while his friend will certainly die? Altruistic love or self-preservation? That is the moral conundrum.

When people meet this text, there is a temptation to assume that the right thing to do requires self-denial by the holder of the water flask, that he hand it selflessly to his friend. Indeed, such an act of giving lies at the very core of the Christian moral ideal; Jesus accepted death willingly to save others. Judaism takes a different tack. The Talmudic answer to the moral problem posed here is that the one who has the water should drink it and survive, or at least have the chance to survive. Why? In the first place, because we are not required morally to commit suicide, far from it. That itself is a direct act of murder. Second, because we have no guarantee that the friend would actually benefit from the selfless act and certainly survive: survival is only a possibility. Third, if we do hand over the water, are we doing so to benefit him or ourselves because we feel morally superior as a result of our act of freely willed self immolation, expiring ourselves in an odor of sanctity, while imposing a guilt trip on our "friend"? Fourth, why may I assume that someone else's life is superior to mine, his right to live greater than mine?

Of course, I am forbidden to murder my friend. But is that what I am doing by saving my own life? If I hang on to the water I do not murder myself either. I give myself a chance of living, while not directly condemning my friend in that his fate is not a matter of my will but of God's. If I am in a situation where I can not avoid causing a human death, even indirectly and unintentionally, whether my own or my friend's, I have to choose between two evils. That is the norm of moral decision making. Rarely are we given the luxury of choosing between black and white, right and wrong; nearly always our choices are of varying shades of grey, between evil and evil. There is no obvious moral option available to me that will not result in some deleterious consequence, unintended or intended, foreseen or unforeseen.

Life is given us to rejoice in and to use as best we can. Without its very physicality, we

can not function. Angels make moral choices easily because they have no freedom, no options, no physical appetites that could lead them astray. We, on the other hand, a little lower than the angels because we can choose freely to do what is wrong, are higher than the angels because we can also choose freely to do what is right. And our very physicality which gives us the power to do wrong, is also that which gives us the possibility also of doing that which is gloriously right. We rise above angels because we are responsible agents and because we have the courage to exercise that responsibility. And we could not do that without our bodies.

There is a lovely Midrash that speaks to this. There are two people outside a walled orchard. One is blind, the other lame. Individually, they can not get over the wall into the orchard and steal the fruit. But they can if they pool their abilities. The blind one lifts the lame one on to the wall first and then is helped up in turn. Then the lame one can guide the blind one as he drops over into the orchard, enabling him to pick the best fruit. On being apprehended by the owner of the orchard, the two each plead their innocence. How could the lame one have climbed the wall? How could the blind one have seen which fruit to pick? But of course they can do things acting together that neither could have done individually. So it is with a human being. Body and soul are partners in the person. The moral lesson of course is that the soul can not claim superiority over the body, that it would not have sinned without the physicality of the body; nor can the body blame the soul for its sin. The human person is an embodied unity. For Judaism, the Greek phrase "soma en sema", spirit trapped in the body, is a moral cop-out.

continued on page 16

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Saskatoon

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by Matthew Feldman

Saskatoon Hillel

Hello Community Members.

The past couple months for Hillel have been busy and excited. We have enjoyed a Shabbat dinner together, hosted a Friday night service at Agudas Israel, and managed to stay as competitive as ever with the Screamin' Chickens. Finally accepting help from Coach Dan, we have united for a couple of practices that have really taken our team to the next level!

We are also happy to announce that two participants from our community went on Taglit-Birthright Israel this past December and had a fantastic time. Lunch and learn on

campus continues to be a success as Rabbi Claudio and Rabbi Raffi do their very best to impart great knowledge to us and fill our stomachs with delicious food – a wonderful recipe for growing young Jewish students. Not to be missed was the enlightening discussion mediated by Dylan Haneley, Director of Canadian Academics for Peace in the Middle East with CIJA in Toronto. The topic for this visit was, "Israel: Struggling with the Hard Questions".

In addition to these exciting events, Ari, Tamar and myself were able to attend the "Shabbat Shabang" Hillel conference in Winnipeg from January 25-27. We took part in engaging group activities, planning for future Hillel programs in Saskatoon, and a good kibbitz with friends both old and new.

The conference attendees were from Hillel groups in Calgary, Edmonton, Saskatoon, and Winnipeg.

As the school year comes to a close for students, only a few significant events still remain. Among those events is our annual Purim party, taking place on March 9 at Agudas Israel Jewish Community Centre. With a theme of "Dancing through the Decades," this party is going to be one for the ages. Come as your favourite musician or even in the style of your favourite decade but most importantly, come! Tickets may be purchased from any one of the Hillel Executive members. We are excited to spend Purim with friends, family, and community members yet again.

Until next time,
Hillel Saskatoon

Leonard Landa BBYO Report

by Max Waldman

Shalom everyone.

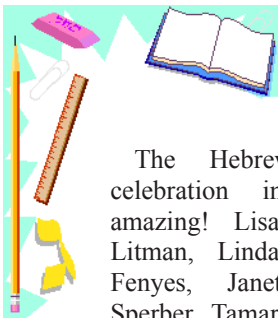
It is going to be a busy time in BBYO for the next couple of months. First, we have the convention Snowboy/MBA coming up on March 1st. This convention is split in two, where Snowboy is for the AZA's (guys) and MBA is for the BBG's (girls). Snowboy is a sport-centered convention for AZA with sports ranging from hockey to fencing. In my opinion, it's always one of the most enjoyable conventions of the year.

MBA, or Mind Body Attitude, will focus primarily on positive body image, fitness and healthy minds. The BBG's will discuss some of the issues many adolescent women experience today. They will sing, dance and have a good time. The convention also has a combined component called S&B, or Sweetheart and Beau. This is a formal dinner and dance that takes place on Saturday evening of Snowboy/MBA.

Inter Regional Kallah held from April

19-21 is Saskatoon's first BBYO convention in two years. We will soon begin preparations for this convention, as there will be a lot of work to complete in order to make it a success. Inter Regional Kallah focuses primarily around Judaism. Since we also invite the Red River Region from Winnipeg to join North West Canada Region, this convention is a unique way to expand your circle of friends and meet other Jewish youth. Hopefully as many members possible from Len Landa will attend.

In other chapter related news, Len Landa will be helping set-up and run the Purim carnival in the upcoming weeks, which will be a lot of fun and we are all very excited to participate in this event.



Hebrew School

by Marsha Scharfstein, Principal

The Hebrew School 100 celebration in January was amazing! Lisa Shiffman, Zoe Litman, Linda Shaw, Heather Fenykes, Janet Erikson, Ari Sperber, Tamar Boruchovitz and many others worked hard to create a warm, welcoming event that showcased our children, past and present. Thank you to all who helped and to all who came.

The children are busy with field trips to the grocery store, Hebrew learning and community service. They recently filled the mikvah with new snow so that we have clean,

fresh water ready for use. That was a fun, but messy day! Thank you to Ari and Tamar for organizing and running it. We would like to especially thank Norman Gladstone, a 1958 graduate for a major donation to his previous alma mater.

Pesach is approaching and the Hebrew School will be having a model seder on March 18. Parents, younger siblings and those families with preschool aged children are most welcome to attend.

If you have any questions about Hebrew School, please talk to Ari, Tamar or me.

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*As my father planted for me before I was born,
So do I plant for those who will come after me.*

from the Talmud

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Lesley-Ann Crone, Alan Rosenberg & Family	With sympathy on the loss of your mother and grandmother	Claire Golumbia
Alan Rosenberg	Mazel Tov on your well deserved honours	Claire Golumbia
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Matthew Feldman	I am so proud of your involvement with the Saskatoon Jewish Community	Claire Golumbia

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Congregation Mishkan Tefila... from page 11

During the post-WWII years, our community gradually moved northwest to Brookline and Newton, Massachusetts, and we began planning for a new synagogue home. In 1958, one hundred years after our beginning as a congregation, we held High Holiday Services in our current sanctuary in Chestnut Hill.

Today, our Sisterhood and Brotherhood continue to attract young, dynamic, engaging people who are appreciative and respectful of our elders and our heritage. Together we are able to shape our traditions to accommodate the educational needs of our children as they can learn to follow in our ways.

We are blessed to have the guidance of an experienced renowned Senior Rabbi, Leonard Gordon, who makes it easy for us to recognize the relevance of Torah to our daily lives in an option-laden world. Similarly, we are blessed to have an experienced Cantor, Aryeh Finklestein, who gives voice to the inexplicable dimensions of our spirit. Our Cantor Shenei, Associate Rabbi, Religious School Director, and Executive Director provide the daily engines that propel us through life-cycle events, as we reside in a remarkable, regenerative Jewish community of Greater Boston.

We, in Congregation Mishkan Tefila, have been made stronger by the friendship that you have extended to us from Saskatoon, under the guidance of our long-time friend R. Claudio Jodorkovsky. As international Chairman of the FJMC "World Wide Wrap," I take personal pleasure in thanking you and your rabbi for making our "Wrap" so much more special.

Editorial... from page 3

the State of Israel. We are all familiar with the rather bazaar political reality, where expediency and the attainment of power and influence are sometimes more important than the needs of the public. With a recent Israeli election, Lior Bachar from our Tel Aviv Desk and Steve McDonald from the Centre for Israel and Jewish Affairs in Ottawa both comment on the potential implications of the recent election in Israel. The only democracy in the Middle East is fraught with its own weakness and the need to examine its political structure. We can only be observers of this super democracy as we try to make any sense of it from the distance of the Diaspora.

Finally, we will be beginning a series of articles by our late Rabbi Roger Pavey, discovered by Patricia Pavey as she sorted through his papers. We all may benefit from the learned and inspiring insights that Rabbi Pavey can share with us several years after his death.



Biography of the Month: Bibi Netanyahu

by Stan Schroeder

I originally wrote this bio for the July 2009 *Shir Notes*. Following the 2009 parliamentary election in Israel, **Bibi Netanyahu** began his

second stint as Prime Minister when his Likud party came in second, one seat behind Kadima. However right-wing parties won a majority of the seats and Bibi formed a coalition government with mostly other right-wing parties. The major exception was the Labor party and **Ehud Barak**, who defeated him following his first term as Prime Minister in 1999 and was appointed Defense Minister.

Benjamin (Bibi)

Netanyahu was born in Tel Aviv October 21, 1949. His father **Benzion Netanyahu** (original name Mileikowsky) was a former professor of Jewish history at Cornell University and a former senior aide to **Zeev Jabotinsky**. His paternal grandfather was **Rabbi Shmuel Mileikowsky**, a leading Polish-born American Religious Zionist Rabbi and JNF Fundraiser. Bibi had an older brother, **Yonatan**, who was killed in Uganda during Operation Entebbe in 1976. His younger brother, **Iddo**, is a radiologist and writer. All three brothers served in the *Sayeret Matkal* reconnaissance unit of the Israeli Defense Force.

When he was 14 years old, Netanyahu's family moved to the U.S. and settled in Cheltenham, Penn., a suburb of Philadelphia, where he graduated from Cheltenham High School. After high school he went to Israel and served in the IDF for five years, reaching the rank of captain. He then returned to the U.S. and earned a BS degree in architecture from the Massachusetts Institute of Technology in 1975, an MS degree from the MIT Sloan School of Management in 1977, and studied political science at Harvard and MIT. After graduate school, Netanyahu worked for a consulting group in Boston and eventually returned to Israel.

Netanyahu's political career started in 1982 when he was appointed by **Moshe Arens** as his Deputy Chief of Mission at the Israeli Embassy in Washington, D.C. In 1984 he became Israel's Ambassador to the United Nations, serving until 1988. He was elected to the Knesset in 1988 and served in the governments led by **Yitzhak Shamir** until 1992. Shamir retired from politics shortly after Likud's defeat in the 1992 elections. In 1993, for the first time, the party held a primary election to select its leader, and Netanyahu was victorious.

In 1996 Israelis elected their Prime Minister directly for the first time.

When he was 14 years old, Netanyahu's family moved to the U.S. and settled in Cheltenham, Penn., a suburb of Philadelphia, where he graduated from Cheltenham High School.

Netanyahu hired American Republican political operative **Arthur Finkelstein** to run his campaign. Using U.S. style of sound bites and sharp attacks, Netanyahu defeated Labor Party leader **Shimon Peres**. Labor's downfall was two suicide bombings by Palestinians shortly before the election, killing 32 Israelis. Unlike Peres, Netanyahu did not trust **Yasser Arafat** and conditioned any progress at the peace process on the Palestinian Authority fighting terrorism.

Although Netanyahu became Prime Minister, the Labor coalition won more Knesset seats than Likud's coalition. This forced Netanyahu to include right-wing religious parties in his government, and dictated social welfare policies he did not want. During his term of office he had a very rocky relationship with **President Bill Clinton**.

Soon after taking office Netanyahu and Jerusalem's mayor **Ehud Olmert** decided to open an exit for the Western Wall Tunnel. Arafat alleged the real aim was to make the Temple Mount collapse, sparking three days of rioting by Palestinians, and resulting in both Israelis and Palestinians being killed.

Netanyahu negotiated with Arafat in the form of the 1998 Wye River Accords. No

progress was made regarding negotiations with the Palestinians, and although they failed to implement agreed-upon steps of the Oslo Accords, he turned over most of Hebron to Palestinian jurisdiction. After being defeated by new Labor leader Ehud Barak in the 1999 election for Prime Minister, Netanyahu temporarily retired from politics.

Netanyahu was Foreign Minister from 2002 to 2003 and Finance Minister from 2003 to August 2005 in **Ariel Sharon's** governments, but he departed over disagreements regarding the Gaza Disengagement Plan. He retook the Likud leadership in December 2005, and was opposition leader during Olmert's succession to Sharon.

Now fast forward to February 2013 as I update this bio to today's situation for Congregation Agudas Israel's *The Bulletin*. Bibi's current term is coming to an end as elections for the 19th Knesset were held January 22. Bibi's partnership with Yisrael Beiteinu won the most seats and he was selected to form the next government. Their mandate was much smaller, due to the strong showing of two new parties: *Yesh Atid* (There is a Future) led by former journalist **Yair Lapid** and *HaBayit HaYehudi* (The Jewish Home) led by former New York software entrepreneur **Naftali Bennett**. Bibi is currently negotiating with various parties to determine who will be part of his ruling coalition and receive cabinet and Knesset leadership positions.

Last November saw Israel's Operation Pillar of Defense in which the IDF struck Hamas military targets in Gaza following increased rocket launches into southern Israel. On November 29th, the UN General Assembly voted to make Palestine a non-member State. There has been no progress toward "peace negotiations" as required by UN resolutions. Let us pray that the coming year brings security to Israel and a road to true peace.

***Editors Note:** Stan Schroeder is the Editor of Congregation Shir Ami's "Shir Notes" in Los Angeles which also won a Gold Medal for "Bulletins." He writes biographies of famous Jews and has offered to share them with us.*

Rabbi Pavey... from page 12

Length of days is therefore a value in Jewish tradition. But the importance of the value depends on the quality of the life. The fundamental moral question is not what we have, which is essentially morally neutral, but what we do with it, how we use it. But what we do with it is to some degree dependent on the quality of what we have. Without looking after our physical well-being and treasuring it, our bodies will not be good tools in living the good life. The wish is double-edged: that we should live long; that we should live well. Without physical blessing, there can not be spiritual and moral blessing either, for we are a unity.

Long life is important to us. The Psalmist says that we live 70 – or occasionally 80 – years, but even then it is all too short (Ps.90:10). The Talmud describes the stages

in human life (PA 5:23) in terms reminiscent of Shakespeare: “R. Yehuda b. Tema taught: 5 is the age to study Bible; 10 to study Mishnah; 13 to accept religious responsibility for one’s own actions; 15 to study Talmud; 18 to get married; 20 to make a living; 30 is when one reaches one’s peak; at 40 one begins to understand things; at 50 one can give advice; 60 is the time of old age; at 70 comes physical decrepitude; at 80 there is senility; 90 is the age of total disintegration; at 100 one might as well be dead.”

The maintenance of physical health and well-being and mental acuity is an essential part of the Jewish value system. It is not surprising that the practice of medicine is such an important part of traditional Jewish life. Asceticism is not part of traditional Judaism. According to Jewish sources, we

shall be required in the afterlife to justify our not enjoying the pleasures that are permitted us. A moderate and disciplined use of food and alcohol and sex is not only permitted, it is mandatory. As part of this attitude, the maintenance of physical health is a religious duty, a mitzvah, and we should use the best medical advice available to us. It should be added, however, that respectful as they are of the calling of the physician, the sources are realistic about their abilities and the physician-patient relationship. “When you need a physician, you see him as a god; when he gets you out of danger, you see him as a king; when you are cured, he becomes only human again, just like you; when he sends you his bill, he becomes a diabolic demon!”

Judaism as an Umbrella... from page 7

giousness and spirituality, by entering into a covenant with God. In fulfillment of this covenant, the people enter the land of Israel and establish a governance. Thus, the biblical narrative assumes that Jewish collective identity will include a political or civic dimension, and combines all three components mentioned above into one. Making it seem, for thousands of years, as though they are inseparable from one another.

That conception changed in a process that took many years, and is still underway. The most relevant juncture arguably being Europe’s Jewish emancipation, beginning near the end of the 18th century. Now there were Jews who didn’t see themselves primarily as Jews, rather as citizens of their origin nation. Some regarded the fact they were Jewish by keeping kosher and celebrating the holidays; others saw themselves on a quest to found a Jewish state and revive the Hebrew language, and many did not identify as Jewish at all. Today we find it difficult to define what it is that unites us, what this ‘Jewishness’ is, whether culture, nationality, religion or as some have tried to define it - race.

Each small group of Jews has different specifics to unite it. To use Saskatoon’s Hillel (the Jewish students association on campus) as an example, the most unifying endeavor is most likely the “Screamin’ Chickens” soccer team. It brings all Jewish students at the U of S under the same goal of winning as many games as possible - or as would probably better describe most Jewish soccer teams, losing as few as possible. If we were to try and apply something like that to all the Jews, everywhere, we would find it impossible. World Jewry cannot manage a soccer team. Perhaps if it could, there would be no relevance for the term Peoplehood. It exists to bring together that which cannot be brought together by any other means, since there are no specifics that would be shared by all.

Many oppose the use of it, claiming it is void of any meaning. Arguing that Peoplehood’s only advantage, the fact that it incorporates all Jewish people with no exceptions, is also its source of insignificance. It is the reason why no ‘real’ substance can be infused into it, given that any form of ideology, be it the believe in God, Zionism or egalitarianism

would naturally exclude some faction of the Jewish people. Furthermore, Peoplehood is such a vague concept that it could only appeal to those who are already engaged in Judaism, and would not be of any significance to unfiliated Jews.

The last couple of points are hard to negate, but so is our feeling, and that of so many others, of unexplained connection and belonging to all Jewish people alike. The following story illustrates a very relevant point to Judaism today:

It’s a sunny day in Chelm, and two Jews go for a walk. Suddenly, the sky grows cloudy and it starts to pour. “Open your umbrella,” says the first man to his friend. “It’s no use,” the second man replies. “It’s full of holes.” “Then why did you bring it?” his friend asks. “To be honest with you,” the man says, “I didn’t think it would rain.”

There are many versions of this story, but this one, we once heard told with a surprising ending - “If we’re not careful, Judaism can end up being like an umbrella full of holes: we carry it around, because we know it’s important to us, yet we have no idea what it’s for or why we need it at all”.

We feel like our umbrella has some holes. It is not perfect, and we would not be able to articulate exactly why we are carrying it. Yet it still is intact enough to be of great value and to keep us relatively dry. Our feeling is that coming to Saskatoon was one step towards mending some of the holes our umbrella previously had. We are one step closer to understanding that hazy yet powerful awareness of what Judaism means to us, and what Peoplehood *feels* like.

Have a great two months of lengthening days!



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from religion and think of it in term of imposition and power.

This entire situation creates big challenges for our Jewish State, especially taking into account that the Chief Rabbinate only represents a small minority of the Jewish population (20-22 %). But even though the challenges are not easy, we are already seeing big changes that show how the Israeli society understands the need of a re-evaluation of the role of religion in the State. People are being conscious, more and more, that they want a country with equal opportunities for all Jewish expressions, with a government that provides the same economical resources to all streams, not only Orthodox, and with Jewish weddings and divorces conducted by Rabbis that each one can choose. As a consequence, last year for the first time in the history of Israel, Rabbi Miri Gold became the first non-Orthodox Rabbi recognized by the State. After seven years of petitioning the Israel Supreme Court, she began receiving economical funding from the State in a similar way the hundreds

of Orthodox rabbis do. And even though the funding she was granted is minimal, and though the strong opposition of Orthodox rabbis has obstructed the implementation of the law, the Court resolution implies a very important precedent that opens the door for new future achievements.

Is it worth mentioning and giving credit to the incredible work done by the liberal religious movements in Israel, especially the IRAC (Israel Religion Action Center) which is the advocacy arm of the Reform Movement in Israel, and which since 1987 fights for advancing pluralism in the Israeli society. Another important initiative is "Women of the Wall", a group of women who claim their right as liberal Jews to pray in the Kotel (Western Wall in Jerusalem) according to their own understanding of Judaism, wearing Tallitot (prayer shawls) and reading from the Torah. For two decades, Women of the Wall have gathered to pray every Rosh Chodesh (Celebration of the New Month) in the women's section of the wall, challenging the Orthodox

monopoly. Due to an unfair law that allows that situation, they are frequently arrested for the "crime" of publicly wearing Tallitot and reading from the Torah. But thanks to their constancy and bravery, things also began to change: Last month Prime Minister Benyamin Netanyahu asked Nathan Sharansky, chairman of the Jewish Agency, to study the problem and to propose a fair solution for that unjust situation.

But the fight for religious pluralism not only applies to the State of Israel. In the diaspora we also see rabbis and religious movements who attempt to speak in the name of "Judaism" or to represent, without being appointed, the whole "Jewish community". Some of them don't give any recognition to other Jewish expressions and some of them do it but only in the public and diplomatic sphere, without showing a sincere respect and acceptance for the other's beliefs. Pluralism is not just to sitting together in a discussion panel or just attending a social event with someone who doesn't share your ideas: It is about recognizing I am not the owner of the truth and, consequently, my truth has the same value as yours.

In a growing city such as Saskatoon, with young Jewish people coming back and new immigrants integrating the Jewish community, we have the opportunity to enrich ourselves with different visions of what it is to be a Jew. Together with this opportunity we have also the challenge of building a strong and unified community, not giving up our own identity, but learning to live together as brothers and sisters, based on sincere respect and acceptance.

B'rirkat Shalom,
With blessing of peace,
Rabbi Claudio

Holocaust Memorial... from page 1

experiments. In the span of three months the Nazi's killed 450,000 Hungarian Jews, and among those killed were his brothers and sister.

Max said "I remember every single day", "How does one survive this? I cannot tell you how..but here I am." "We need to remember the past so we don't repeat the same mistakes.

This year we are very excited to welcome Eli Rubenstein, the National Director of the March of the Living, an annual educational program that gathers thousands of Jewish youth from around the world in Poland and

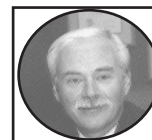
Israel to mark two of the most significant dates in the modern Jewish calendar. The program culminates with the March of the Living on Yom Hashoah, Holocaust Remembrance Day and continues on in Israel, where the students take part in the important commemorative and celebratory events, including Yom Haatsmaut. Eli Rubenstein and Max Eisner will be speaking to over two thousand Saskatoon school children Thursday and Friday preceding our Holocaust memorial service.

Tel Aviv Desk... from page 6

with a little more optimism by giving an example of how a group of dedicated, mostly young, idealists have founded a new teachers movement. The hard core of this group, that I have been following sometimes a little actively and mostly as an observer and a supporter, have been publicly active in issues concerning teachers and education for a couple of years now. Gradually, they gained more active members - their leadership includes about fifteen - and started forming the ideal of an organized movement of teachers that have on their agenda the need to influence Israeli education as teachers, not as politicians, academics, or other interest groups. Teachers as leaders at the front for education and not as public employers who

are only here to complain about the low salaries, the system, the disrespect for the teaching profession (all of which are true...). This movement is aimed at teachers being part of decision making, curriculum writing, representing the profession and not being represented by those who wish to keep the teachers as "yes men", mostly "yes women" (there are by far more women than men in education in Israel). These goals are not easy to achieve. There are many obstacles on the way. But there is a group of enthusiastic educators who are eager for a much better future for the Israeli society - and are acting towards such.

Regards to all,
Lior



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Ed Vickar	Mar 1 (19)*
Malka Schmuck'vich	Mar 2 (20)
Reva Hock	Mar 2 (20)
Annie Leffman	Mar 2 (20)*
Esther Freeman	Mar 2 (20)
Mendel Pepper	Mar 3 (21)*
Jacob Pepper	Mar 3 (21)
Gertrude Chertkow	Mar 3 (21)*
Morris Gurstein	Mar 3 (21)
Freda Epstein	Mar 5 (23)
Reuben Brant	Mar 5 (23)
Harry Bondar	Mar 6 (24)
Yenta Shafer	Mar 6 (24)*
Harry Aaron	Mar 6 (24)*
Goldie Wolfe	Mar 6 (24)*
Rebecca Segal	Mar 6 (24)
William Sklar	Mar 7 (25)*
Fanny Shore	Mar 7 (25)

March 8/9	Adar 26/27
Max Taylor	Mar 8 (26)*
Pearl Goodman	Mar 9 (27)*
Keile Bodovsky	Mar 10 (28)
William Katz	Mar 10 (28)*
Solomon Ginsberg	Mar 10 (28)
Rebecca Forgan	Mar 10 (28)*
Nathan Gladstone	Mar 11 (29)
Clara Lehrer	Mar 12 (Nisan 1)*
David Horowitz	Mar 13 (2)
J.M. Goldenberg	Mar 14 (3)*
Jack Adilman	Mar 14 (3)

March 15/16	Nisan 4/5
Abraham Teitelbaum	Mar 15 (4)*
Jacob Barsky	Mar 15 (4)*
Dorothy Buckwold	Mar 15 (4)*
Kariton Kolominsky	Mar 15 (4)
Samuel Brown	Mar 16 (5)
Marco Levy	Mar 16 (5)*

Eva Kolominsky	Mar 16 (5)*
David Shafer	Mar 16 (5)*
Bert Frank	Mar 17 (6)*
Samuel Caplan	Mar 17 (6)*
Dora Morgan	Mar 17 (6)*
Joe Goldenberg	Mar 17 (6)
Judah Jaffe	Mar 18 (7)
Lazer Gersher	Mar 18 (7)
Gerry Rose	Mar 19 (8)*
Rachel Horowitz	Mar 20 (9)
Miriam Shaket	Mar 20 (9)*
Max Goldberg	Mar 21 (10)
Sarah Melamede	Mar 21 (10)

March 22/23	Nisan 11/12
Jolan Zickerman	Mar 22 (11)
James Greenblat	Mar 22 (11)
Sarah Livergant	Mar 23 (12)*
Fanny Filer	Mar 23 (12)
Joel Green	Mar 23 (12)*
Keiva Feldman	Mar 23 (12)
Wolfe Korbin	Mar 24 (13)*
Frank Bernbaum	Mar 24 (13)*
Max Reznick	Mar 24 (13)*
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Solomon Neumann	Mar 26 (15)*
Heshkel Soffer	Mar 26 (15)
Maynard Gertler	Mar 26 (15)
Sara Berenbom	Mar 27 (16)*
Abraham Bobroff	Mar 27 (16)*
Tamara Avivi	Mar 27 (16)*

March 29/30	Nisan 18/19
Kasiel Winocour	Mar 30 (19)
David Katz	Mar 30 (19)*
Bud Wasserman	Mar 30 (19)*
Allan Barsky	Apr 1 (21)
Liza Portnaya	Apr 3 (23)
Goldie Filer	Apr 3 (23)*
Sadie Goldstein	Apr 3 (23)
Enid Wine	Apr 4 (24)*

April 5/6	Nisan 25/26
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Clara Filer	Apr 6 (26)*
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Jennie Shore	Apr 9 (29)
Morris Shechtman	Apr 9 (29)*
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William Brandt	Apr 10 (30)
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Mrs. Mani Udin	Apr 11 (1)*
Max Swartz	Apr 11 (1)*
Leonid Flikshteyn	Apr 11 (1)*
Joe Scharfstein	Apr 11 (1)*

April 12/13	Iyar 2/3
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Joseph Germek	Apr 15 (5)*
Sheila Babroff	Apr 15 (5)*
Orville Katz	Apr 15 (5)*
Jack Bermack	Apr 15 (5)
Max Nisenholt	Apr 16 (6)*
Samuel Fayerman	Apr 16 (6)*
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Vera Schleckner	May 1 (21)
Sadie Smith	May 2 (22)
Benjamin Ollman	May 2 (22)
Sam Davidner	May 2 (22)*

May 3/4	Iyar 23/24
Solomon Dragushan	May 3 (23)
Herman Green	May 3 (23)
Leah Gladstone	May 4 (24)
David Rabinovitch	May 4 (24)*
Sam Hock	May 4 (24)
Mildred Berlow	May 4 (24)*
Edith Roth	May 4 (24)*
Cherna Friedman	May 4 (24)*
Sylvia Sandbrand	May 4 (24)
Esther Solsberg	May 5 (25)*
Rachel Muscovitch	May 6 (26)
Fred Mendel	May 6 (26)*
Ruth Shear	May 6 (26)*
Eliezer Goodman	May 7 (27)*
Broche Minovitz	May 8 (28)
Fanny Rapaport	May 8 (28)*
Ethel Spector	May 8 (28)*
Frank Gertler	May 9 (29)*
Jack Litman	May 9 (29)

2012 UNITED ISRAEL APPEAL CAMPAIGN ANOTHER GREAT SUCCESS

Thank you to all who contributed to another resounding UIA campaign, continuing our support for the work of the Jewish Agency in Israel and around the world and for allowing us to continue with our successful Shlichim Program, funded through your generosity.

Our total this year was close to \$140,000.

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Images of Our Congregation

Sisterhood Shabbat Family Dinner and 100th Anniversary of the Hebrew School



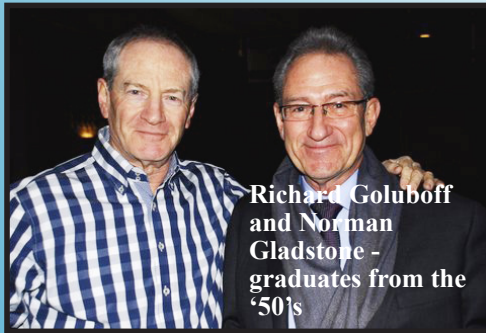
SIMONNE HORWITZ
WELCOMING NEW MEMBERS



PRESIDENT MARSHA AND
PAST PRESIDENT HEATHER



SARAH GOLUBOFF AND
RALPH KATZMAN



Richard Goluboff
and Norman
Gladstone -
graduates from the
'50's



Ryan Jacobson,
Millia Shiffman, Anya
Pekurovski



STEVEN, COHEN AND GRACE
GOLUBOFF



JENNIE'S DESERTS

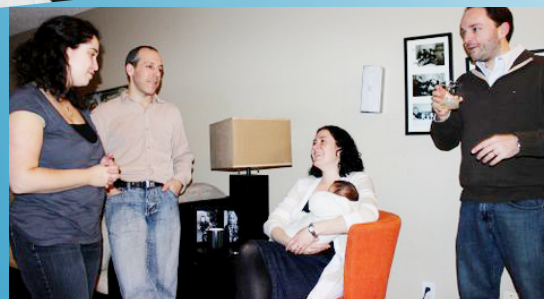


Ben Pekurovski, Amie
Jodorkovsky, Noah Simpson

MONTHLY YOUNG ADULT'S AT ROBIN AND BRYCE'S HOME



Ari and Tamara helping children
create their own Tefila



This page is sponsored by Elizabeth Brewster

March 2013 • Adar / Nisan 5773

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					<div>1 Adar 19</div> <div>6:28 pm Candle Lighting</div> <div>*Bema</div>	<div>2 Adar 20</div> <div>KI TISSA - SHABBAT PARAH</div> <div>10 am Service</div> <div>*Jan Gitlin</div> <div>Torah Study Group - 12:30 pm</div> <div>Havdalah - 7:39 pm</div>
<div>3 Adar 21</div> <div>Tefillah & Tefillin</div> <div>9:15 am</div> <div></div>	<div>4 Adar 22</div> <div>Lunch & Learn</div> <div>12 pm</div>	<div>5 Adar 23</div>	<div>6 Adar 24</div>	<div>7 Adar 25</div>	<div>8 Adar 26</div> <div>6:41 pm Candle Lighting</div> <div>7 pm Service</div> <div>*Marsha Scharfstein</div>	<div>9 Adar 27</div> <div>VAYAKHEL PEKUDEI - HAHODESH</div> <div>10 am Service</div> <div>*Jose Andre</div> <div>Torah Study Group - 12:30 pm</div> <div>The Kaplan Collection - 1-4 pm U of S</div> <div>ADULT PURIM PARTY - 8 pm</div> <div>Havdalah - 7:51 pm</div> <div></div>
<div>10 Adar 28</div>	<div>11 Adar 29</div> <div>Lunch & Learn</div> <div>12 pm</div> <div>Adult Bar & Bat Mitzvah</div> <div>6:30 pm</div>	<div>12 Nisan 1</div> <div>Rosh Chodesh Nisan</div> <div>All Day</div> <div>Talk: Ultra Orthodox Jews in Israel</div> <div>7 pm</div>	<div>13 Nisan 2</div>	<div>14 Nisan 3</div>	<div>15 Nisan 4</div> <div>6:53 pm Candle Lighting</div>	<div>16 Nisan 5</div> <div>VAYIKRA</div> <div>10 am Service</div> <div>*David Katzman</div> <div>Torah Study Group - 12:30 pm</div> <div>YOUNG ADULTS GET TOGETHER - 8 PM</div> <div>Havdalah - 8:03</div>
<div>17 Nisan 6</div> <div>Breakfast Club*</div> <div>7 pm</div> <div></div>	<div>18 Nisan 7</div> <div>Lunch & Learn</div> <div>12 pm</div> <div>Hebrew School Seder</div> <div>4 pm</div>	<div>19 Nisan 8</div>	<div>20 Nisan 9</div> <div>Board Meeting</div> <div>7 pm</div>	<div>21 Nisan 10</div>	<div>22 Nisan 11</div> <div>SASKO BABY NAMING</div> <div>6 pm Service</div> <div>7:05 Candle Lighting</div> <div>*Marsha Scharfstein</div> <div>Dinner Hosts: Linda & Arnie Shaw</div>	<div>23 Nisan 12</div> <div>TZAV - SHABBAT HAGADOL</div> <div>10 am Service</div> <div>*Harold Shiffman</div> <div>Torah Study Group - 12:30 pm</div> <div>Havdalah - 8:16 pm</div>
<div>24 Nisan 13</div> <div>CHW Pre-Pesach Tea</div> <div>2-4 pm</div> <div>at Ronald McDonald House</div>	<div>25 Nisan 14</div> <div>Erev Pesach</div> <div>7:10 pm Candle Lighting</div> <div>No Hebrew School</div>	<div>26 Nisan 15</div> <div>Pesach 1</div> <div>8:21 pm Candle Lighting</div> <div>OFFICE CLOSED</div>	<div>27 Nisan 16</div> <div>Pesach II</div> <div>Havdalah - 8:23 pm</div> <div>OFFICE CLOSED</div> <div>No Hebrew School</div>	<div>28 Nisan 17</div>	<div>29 Nisan 18</div> <div>OFFICE CLOSED</div> <div>7:17 pm Candle Lighting</div>	<div>30 Nisan 19</div> <div>SHABBAT HOL HAMOE'D - PESAH</div> <div>10 am Service</div> <div>*Steven Goluboff</div> <div>Torah Study Group - 12:30 pm</div> <div>Havdalah - 8:29 pm</div>
<div>31 Nisan 20</div> <div>8:32 pm Candle Lighting</div>						

April 2013 • Nisan / Iyar 5773

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Nisan 21 Pesach VII 8:34 pm Candle Lighting OFFICE CLOSED No Hebrew School	2 Nisan 22 Havdalah - 8:53 pm OFFICE CLOSED No Hebrew School	3 Nisan 23 No Hebrew School	4 Nisan 24	5 Nisan 25 6:00 pm Musical Service Children's Service & Potluck Dinner 7:29 pm Candle Lighting *Perry Jacobsen	6 Nisan 26 SHEMINI 10 am Service *Randy Katzman Torah Study Group - 12:30 pm Havdalah - 8:42 pm
7 Nisan 27 Holocaust Memorial Day in Israel	8 Nisan 28 Lunch & Learn 12 pm Adult Bar & Bat Mitzvah 6:30 pm	9 Nisan 29	10 Nisan 30 Rosh Chodesh Iyar I	11 Iyar 1 Rosh Chodesh Iyar II	12 Iyar 2 7:41 pm Candle Lighting	13 Iyar 3 TAZRIA-METZORA 10 am Service *Steven Simpson Torah Study Group - 12:30 pm YOM HAATZMAUT "LET IT BEER" - 9 PM Havdalah - 8:55pm
14 Iyar 4	15 Iyar 5 Yom Hazicaron Lunch & Learn 12 pm	16 Iyar 6 Yom Haatzmaut	17 Iyar 7	18 Iyar 8	19 Iyar 9 7 pm Service (BBYO) 7:53 pm Candle Lighting	20 Iyar 10 AHAREY MOT-KEDOSHIM 10 am Service *Perry Jacobsen Torah Study Group - 12:30 pm Havdalah - 9:09 pm
21 Iyar 11 Tefillah & Tefillin 10 am  Breakfast Club 7 pm	22 Iyar 12 Lunch & Learn 12 pm Adult Bar & Bat Mitzvah 6:30 pm	23 Iyar 13	24 Iyar 14 Board Meeting 7 pm	25 Iyar 15	26 Iyar 16 8:05 pm Candle Lighting *Grant Scharfstein	27 Iyar 17 EMOR 10 am Service *Seth Schacter Torah Study Group - 12:30 pm Havdalah - 9:23 pm
28 Iyar 18 Holocaust Memorial 1:30 pm JCC 	29 Iyar 19 Lunch & Learn 12 pm	30 Iyar 20				

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