



THE BULLETIN

Congregation Agudas Israel
Rabbi Claudio Jodorkovsky

715 McKinnon Ave, Saskatoon S7H 2G2

(306) 343-7023 Fax: (306) 343-1244
President: Marsha Scharfstein



B'nai Brith Lodge #739
invites you to the
16th Annual

**Gerry Rose Memorial and
Volunteer Award Dinner
Honouring
Sherwood & Elaine Sharfe
Friday June 26th, 2015 • 6:00 pm**

Jewish Community Centre
Services 6 pm led by Hebrew School Children

Cost of Dinner will Follow

RSVP Myla 343-7023 or email to jewishcommunity@sasktel.net

Previous Winners of the Gerry Rose Volunteer Award

2000 Gerry & Gladys Rose	2006 Walter, Lois & Susanne Gumphrich	2011 Ralph Katzman
2001 Linda Shaw	2007 Ron & Jan Gitlin	2012 David & Randy Katzman
2002 Bert Gladstone	2008 Heather Fenykes	2013 Janet Erikson
2003 June & Abe Avivi	2009 Steven Goluboff	2014 Arnie Shaw
2004 David Kaplan	2010 Marsha & Grant Scharfstein	
2005 Sam & Petty Landa		



with Alan Thicke Monday,

May 11th, 2015

TCU Place (Centennial Auditorium)

**Israel's 67th
Independence Celebration**

FRIDAY, MAY 22ND, 6PM
RAUL WALLENBERG PARK
(BEHIND THE CENTRE)

JOIN US FOR AN EVENING OF:

- *BBQ
- *MUSIC
- *DANCING
- *GAMES
- *KABALAT SHABBAT

\$5 a participant
\$20 max for family

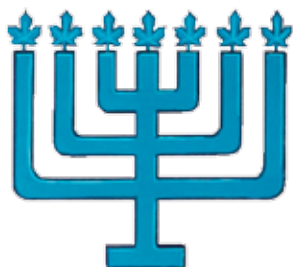
Theatre in the Park 2015

Mark your calendars:

**Theatre in the Park 2015 Preview Thursday July
2nd @ 7pm in Raoul Wallenberg Park.**

Thanks to the generous support of Congregation Agudas Israel and B'nai Brith Lodge, Sum Theatre is back for our third season of Theatre in the Park! Theatre in the Park is Saskatchewan's first-ever free professional live theatre performed in public parks. As a gesture of our appreciation to CAI and the B'nai Brith, Sum Theatre will once again present a special preview performance of this summer's show before it tours the city. Please bring a blanket or lawn chair and your family and friends!

Follow us online for our show announcement and full performance schedule: <https://www.facebook.com/SumTheatreSaskatoon>
sumtheatre.com



B'nai Brith Meeting/BBQ/Bocce Ball Championship

223 Lakeshore Place (Home of Susan and David Katzman)

May 26th, 6 p.m.

Members of BB, and potential members, are invited to enjoy an evening of BB camaraderie and some business (we will be reconsidering our dates for awarding funds so that agencies can plan for the fall). Elections will be held. Please call David (306-955-3563) if you have questions, ideas or want to volunteer to help.

Now Available For Free In Saskatoon:

Free high-quality Jewish books and music for children delivered to your home!



Thanks to the Harold Grinspoon Foundation, the United Synagogue for Conservative Judaism and a generous donation from Elaine and Sherwood Sharfe, Saskatoon children will receive a monthly high-quality Jewish book or piece of music delivered directly to your home.

PJ library is a great opportunity for you

to connect with your children, read together and discuss human values while growing their Jewish identities. The books come at no cost and are a gift to you and your children. They will grow your personal Jewish library.

This program is available for any Jewish child living in Saskatoon between the ages



of 6 months and 8 years regardless of whether you are affiliated with any synagogue. This is a non-denominational initiative across all of North America, Israel and other countries.

For more information visit PJ Library's website: <http://www.pjlibrary.org/>

If you are interested in having your kids registered, please contact Rabbi Claudio Jodorkovsky at rabbiclaudio@gmail.com

THE CANADIAN JEWISH NEWS
JULY 3, 2014

Perspectives |

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Family History

The Remarkable, Long Reach Of The Rose Family

by Gerry Posner

Robert Browning once wrote that "a man's reach should exceed his grasp." That phrase must have resonated years ago with Arthur and Elsie Rose, of Saskatoon. In several ways, their story is similar to that of many others, telling of their drive and dedication in trying to get ahead in a new country and to instill these qualities in their descendants.

Arthur Rose (once Rosenthal) was a typical immigrant, arriving at 14 in the United States from Romania with no English and few prospects. But he had ambition and worked as an itinerant salesman through the Minnesota and Wisconsin areas. He met Elsie Holzberg along the way, and they got married in 1912.

Elsie was born in the United States and made it her business to teach her husband English. They sought better opportunities and made their way to Saskatoon in February 1913, not the most auspicious beginning

for the young couple, given the 40-below temperature.

Yet, begin they did, and it was not long before Arthur Rose established Arthur Rose Cleaners, a dry cleaning operation he knew nothing about when he started. While Arthur built the business, Elsie was raising her three children, the late Myrna, Zoe and son Gerry, as well as immersing herself in teaching new immigrants English. Elsie

was so Americanized that the pedlars in Sas-



Pictured at the 50th wedding anniversary of Arthur and Elsie Rose in Saskatoon in 1962 are: back row, from left, Gerry Rose, Harry Levin, Myrna Levin, Mitchell Gropper, Peter Gropper, Nathan Gropper, Kathy Rose and Arthur Rose; middle row, Gladys Rose (between Harry Levin and Myrna Levin), Esther Levin, Risa Gropper, Zoe Gropper (between her son, Peter, and husband, Nathan.); Jonathan Levin, Julie Levin, Elsie Rose and Michael Levin; front row, Toby Rose, Miriam Gropper, David Rose, Naomi Rose and Daniel Levin.

katoon thought she might not be Jewish, as she didn't speak Yiddish and she didn't bargain.

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"The Shlichim" Inc. proudly present:

Come dine with us

You are invited to come have lunch and a chat!
If you have a flexible lunch time, come have it with us in the CAI centre.

We will be making a light vegetarian lunch, and all you need to do is let us know your available day.

Email to : areivim.sask@gmail.com

*Keep in mind seats are very limited.

Breakfast Film club

Sun. May 31st, 10am: "The Green Prince"
Synopsis & Trailers @ agudasisrael.org

Sun. June 28th, 10am: "David"

This page is sponsored by Dr. Syd z'l & Miriam z'l Gelmon of Vancouver



Editorial

by Steven Goluboff

As we digest the plethora of news that comes across our newspapers, TV's, Internet Connections, iPads and smart phones we are overwhelmed with more information than we know what to do with. We could spend hours reading and listening to what is going on around us locally and in the far reaches of the earth. We are saddened by nature's power and devastation in Nepal but heartened by the response of many nations around the world including Canada and Israel. We are confused about how the State of Israel actually forms a government out of several dozen parties and cynical how political expediency gets in the way of true governance. Our Shlichim, Itai and Laurie challenge us to be critical of Israel on the one hand but love her on the other. Rabbi Claudio challenges us to not confuse our synagogue with a Costco product and I highly recommend you read his *Divrei Harav* carefully in this Bulletin. Rabbi Pavey still resonates with his intellectual rigor as he also stimulates us in his latest article to consider the balance of "tradition and change, continuity and innovation". The educational opportunities in our community are many both for our children and adults. Rabbi Claudio's in the next two months will examine "Judaism in the 21st Century" as he will examine the many movements in the Jewish world from Orthodox and Conservative to Reform and Reconstructionist, all of which are probably represented in some way in the practices of our own members. To make choices, we must understand and have knowledge. We must be open-minded yet critical. Rabbi Claudio has invited Rabbi Rafael Katz from Chabad to share his unique views of his perspective of Judaism, an interaction which will be sure to be stimulating and informative. In addition to those educational opportunities, Rabbi Claudio has also expedited a new opportunity for our younger children, whereby the PJ Program (yes, it does stand for pajamas) will be sending books and CD's to our children with Jewish content and information. This program is described on page two of the Bulletin and is mainly here due to the generosity of Sherwood and Elaine Sharfe, the United Synagogue and the administrative assistance of the Calgary Jewish Federation. More than 30 children are so far the recipients of these books. At the end of June, we will remember Gerry Rose, the consummate volunteer as we celebrate and honour for the 16th year, volunteers in our community. This year B'nai Brith is proud to recognize the decades of volunteerism and philanthropy of Sherwood and Elaine Sharfe. Yasher Koach.

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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:

Dr. Cindy Cohen on the birth of her son Gideon Nathaniel on April 9th
Gerry and Dianne Greenblat who celebrated their 50th wedding anniversary with their family in Maui.

Joel Bernbaum and Heather Morrison whose short play *Baggage* was selected in the top six submitted from over 30 submitted from Canada and the USA, in the Short Cuts: 10 Minute Play Festival in Saskatoon.

Steven and Leila Goluboff on the marriage of their nephew Michael Goluboff, son of Richard and Georgina to Joanna Jhuo of Taiwan, on April 18th, 2015, in Victoria.

Sherwood and Elaine Sharfe who will be honoured for their years of service to Congregation Agudas Israel as recipients of the Gerry Rose Volunteer of the Year Award on June 26th, 2015.

Yishay and Yael on the birth of Michael in February, brother to Maya. (see page 19)

Saskatoon Funeral Home who for the sixth year has been selected as the Consumer Choice Winner in the category of Funeral Service for the greater city of Saskatoon. Since 1978, The Consumer Choice Award (CCA) mission has been to recognize and promote business excellence. This is truly a testament to the hard work and outstanding service Saskatoon Funeral Home has given to our community year after year. Congratulations on a job well done!



CONDOLENCES TO:

Susanne Kaplan and all of her family on the death of Dr. David Kaplan on April 6th, 2015
Carol Buckwold, children Mark and Mika and all of their families on the death of husband, father and grandfather, Rich Buckwold on March 19th, 2015.

The family and friends on the recent death of Gerry Sugarman, a longtime member of CAI, in Vancouver.

WELCOME NEW MEMBER:

Yahdein (Dein) Senibo Sokaribo. He is the second of six siblings and is currently studying economics and commerce at the University of Saskatchewan. Dien and his sister Oseh are regular participants in our Shabbat morning services.



GET WELL WISHES TO:

Cormac McGettigan and Jennie Bobowsky

UNVEILINGS:

Stuart Goldstein – May 15th 10 am

Harry Broudy – May 17th 11 am Prince Albert

Grace Goluboff – June 14th 10:30 am

Tibor Braun – June 14th 11:00 am

FOR YOUR INFORMATION:

We are running low on Kippot at the Synagogue. Please bring to the synagogue any extra kippot you have at your homes.

The University of Saskatchewan Archives and Special Collections Department has put together two displays of Dr. David Kaplan's memorabilia. One is on the first floor of the Murray library near Starbucks. The other is in Room 301 of the Murray Library Building.

THE BULLETIN

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If you are happy with the Bulletin and enjoy reading it, please consider sponsoring a page (\$25/issue or \$130/year). Contact Steven Goluboff or Ron Gitlin.

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website: http://agudasisrael.org

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



Divrei Harav – Rabbi Claudio’s Message Synagogue is not Costco

by Rabbi Claudio Jodorkovsky

The story goes that a new Rabbi arrived at a congregation just before the High Holy Days and because he didn’t know the congregation very well he approached one of the members to ask his advice about the best topic for his sermons during the Holy Days. “What do you think I should to say in my sermons?” he asked. The member of the congregation replied: “Rabbi, please don’t talk about keeping Kosher; Kosher meat is very expensive and if you talk about Kashrut you would make people very uncomfortable. And please do not insist too much about coming to study with you; people have other interests and they would feel uncomfortable with your words. Oh, and also please do not talk about coming to Shabbat services; they are very busy Saturday mornings, and Friday nights they have supper at that time. I am sure you won’t want to make them feel uncomfortable with your sermons”. Surprised by this reply, the Rabbi asked: “But if I cannot talk about keeping Kosher, Torah study and Shabbat services, what am I supposed to talk about?!”. The man replied: “Well, you are the Rabbi, talk about Judaism!”

Now, what’s the saddest part of this story? Some may say that the saddest part is that people don’t keep Kosher, don’t study Judaism and don’t attend services. That’s very sad, especially for a Rabbi. But there is sadder and much worrying part: The fact that there are members of a congregation who expect a Rabbi not to address these subjects. Even worse, they don’t see any problem in demanding that from him!

I need to clarify that this has never happened to me – at least not with that level of *chutzpah* - but I do worry about a phenomenon that is growing in the religious world, Judaism included, and I am afraid it may grow in our congregation too. When it comes to Judaism, I like to call this phenomenon the “Costco Synagogue”.

Why Costco? Because of two reasons: First of all I see more and more people who do a cost-benefit analysis before applying for membership at a Synagogue. What will I receive for becoming a member? Will the “benefits” from my membership compensate the cost of

my dues? That’s what people analyse before becoming members of Costco: They want to save more in groceries than what they annually pay for membership. Sadly, there are Jews who say: “I don’t have children in the city, my grandkids don’t live here, I don’t need a Hebrew School, so why should I pay for Synagogue membership?” Others analyze how much money they will save in a funeral if they or their relatives become members. The problem with that is that you think of your personal needs and not the needs of the Jewish community (after all, why would you worry about Costco’s needs?). The opposite of that attitude is a beautiful story that happened to me a couple of weeks ago. I was in a store and someone stopped me: “Are you the Rabbi? I recognized you from your picture in the Bulletin. I am a member of your congregation and I never participate, but I pay my dues because I believe a Jew must support the Jewish community” Of course, I wish she could participate in our activities, but I am proud of her as a Jew who feels she has to support the Jewish community even when

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Ukraine- The Invisible Crisis

by Daniel Stern, Campaign Director and Director of Regional Community Services,
Jewish Federations Canada – UIA



What first comes to mind when you think about the recent crises facing Jewish communities around the world?

For some, it’s Israel’s war with Hamas last summer that cost 70 Israeli lives, over 2,000 Palestinian lives and over \$2 billion dollars in damage to Israel. The cost to rebuild Gaza is estimated at over \$4 billion, although no nation has started moving money to the Hamas-controlled region.

For others, it’s the rising rate of Anti-Semitic activity across Europe, particularly in Paris, where the January terrorist attack at a kosher market left four dead and a community of 280,000 fearing for their safety. (If you are interested in reading about European Jewry I suggest you find Jeffrey Goldberg’s Atlantic article ‘Is It Time For The Jews To Leave Europe?’)

Many people forget that there is an actual war zone nearby that is destroying the fabric of an active Jewish society that has existed for centuries. Eastern Ukraine has been in armed conflict for more than one year. As the Ukrainian government and Russian-backed rebels move in and out of ceasefire arrangements that have not stopped the violence, there is no resolution in sight for the 350,000 Jews caught in the crossfire. Cities have been bombed. Over 5,600 lives have been lost. Many homes have no running water, no electricity and no food on the shelves. Thousands have been forced to flee. Europe now has the largest population of displaced Jews since World War II.

There is a way you can help our Jewish brothers and sisters overseas. For decades, Jewish Federations of Canada - UIA has part-

nered with the American Jewish Joint Distribution Committee (JDC) to bring life-saving relief to Jews in the Former Soviet Union.

In times of peace, 32 social welfare centres in Ukraine supply food, medicine, homecare and vital assistance to 70,000 vulnerable Jews in over 1,000 Ukrainian cities, towns and villages. Today, many of these centres also act as command centers for rescue and relief work, supplying humanitarian aid to the tens of thousands of Jews affected by the ongoing conflict.

JDC’s involvement in these communities is literally the difference between life and death for many Jewish Ukrainians. Although world powers are unable to resolve the conflict and end the bloodshed, together we can make difference. If we do not, the alternatives are unfathomable.

This Page is Sponsored by the United Israel Appeal of Canada

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

Eulogies for David Kaplan

December 12, 1923 - April 6, 2015

by David's Children

Cool Dad - Edward

Dad was cool. He was hip. He led a life that was both in tune yet offbeat.

Formally trained in classical music, at home he would play Mozart's clarinet concertos in his den, whether rehearsing for a concert or just for his own enjoyment. These were his workouts; he was keeping in musical shape. That's pretty cool!

Over many years, he built the music program at the University of Saskatchewan. His office in the basement of the Administration Building was a *balagan* – a chaotic room that served as an instrument storeroom and private lesson space in addition to his workplace. One of my earliest memories was blowing every tuba, trumpet or trombone in that office while he was trying to run orchestra rehearsals next door. Starting from that basement, he guided the growth of a department that has trained so many of the province's music educators and performers. Very cool!

His love of music knew no boundaries. In addition to the symphony concerts he con-

ducted for years, childhood memories include evenings when jazz musicians would come over and just jam in the living room. Now *that* was cool!

From Western classical music theory and performance, he became interested in the music of other lands, and his world instrument collection was soon to follow. Dad used music to bridge cultures, build community and bring people together while at the same time exploring his own Jewish musical heritage. The results are there for all to see: Folkfest, the Festival of Faiths, musicals like Chokecherry Wine and Love and Latkes, and of course the Saskatoon Klezmer Band. From a life in music, he showed us all the music in life. That is incredibly cool!

In 2002, Dad was recognized with the Order of Canada for all of his contributions to Saskatoon's communities and beyond. He wore a kippah at the ceremony. Not bad for a Jewish kid from Chicago. Way, way cool!

Over the past few years, Dad's music kept him going. If it wasn't the Klezmer band, it

was a gig with the Saskatoon Hobby Band. Last June, Dad organized a concert featuring clarinet and French Horn choirs along with the Klezmer

band. Many family members attended as we thought it might well be his last concert. But Dad never stopped, and had a few more performances in him. He was working on yet another concert to be performed right here in October. Among other groups, it was to feature First Nation Cree drummers, and the Klezmer band. That is just so typical of Dad – how he used music to bring people together. And really, there is nothing cooler than that.

Dad, where you are now, the sun is shining, everyone is playing in tune, and your jokes never miss a beat. I love you, and I miss you very much.

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Eulogy for Rich Buckwold

December 25, 1950 - March 19, 2015

by Bruce Buckwold



I'm here today to share some thoughts about someone who was very close to me – my cousin, my lifelong friend and business

partner. I liked to introduce him as Rich Buckwold and myself as poor Buckwold.

Rich and I started life six months apart. Rich's parents were Seymour and Mirriom. Seymour's brothers were my father, Alvin, and Uncle Sid. The three brothers had 11 children all of whom are here today, except my brother Ian. Rich was brother to Janice Glover, married to Stan, to Sherri Thompson and to Andrea Cohen, married to Rob. We all grew up together in Saskatoon with a close extended family that included anyone who was remotely related to us.

Early life for Rich was pretty special. The Buckwold family shared all the traditional Jewish holidays, birthdays, anniversaries and special events together. We were a close-knit, fun-loving, active group, intensely competitive and constantly teasing. Richie's greatest fear was home movie night, featuring footage of him and Janice bathing naked in the tub. He just couldn't handle it. It's the only thing I ever

saw him pout over.

We were raised in an atmosphere in which family, friends and community were very important. Those values became the foundation of Rich's life. Although Rich was not particularly observant, we grew up with the Jewish traditions and he was proud of his Jewish heritage.

Early life meant summers at Waskesiu where the three brothers shared a family cabin. Often all three families, mothers, maids, kids and pets in tow, somehow cohobated in a 1200 square foot, one-bathroom cabin. I remember when as young kids we decided it would be cool to smoke. So we went to the hardware store in Waskesiu and bought some rope. We cut it into small pieces and put them in a cigarette package. We walked around town lighting pieces of rope and puffing on them.

Rich loved the lake. He lived on and in the water. He loved boats, boating, water-skiing and being with his lake friends. With the loss of my father Alvin, the cabin ceased to be a family cabin and morphed into a weekend summer playground for Rich, myself and my brother Ian. Waskesiu was named the Fort Lauderdale of Canada by Time magazine. We and our friends loved it.

When we settled down and got married, Waskesiu became the summer destination that we would share with our new young and grow-

ing families. Waskesiu was a very special place to Rich. It was his Palm Springs at the time.

Rich was always good at many things. Although vertically challenged, he was a talented athlete. There were few team and individual sports at which he didn't excel. He was competitive but not arrogant or boastful. He enjoyed playing and he enjoyed his teammates. Ping-pong was the only "sport" that I could beat him in.

Some of you may not have known that Rich played in a rock band called The Warlocks. Rich played bass and claimed to be the backup vocalist, but truthfully I never heard him sing other than at his bar mitzvah which, as you might expect, we shared.

Rich and I were best friends, an honour I shared with many. Rich had close friends everywhere. He was kind-hearted, supportive, a good listener, comforting not in words, but by being there for you. He was the guy who could sit in the back of the room and people just gravitated to him. Maybe it was that gentle smile, the twinkle in his eye or the cute dimple in his cheek.

Rich enjoyed other people's success and encouraged it. He was never envious or petty.

The Buckwold men aren't known for their outward display of personal emotion. We aren't huggers. But Rich had that magical way

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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

CANADIAN HADASSAH-WIZO (CHW) 2015 ANNUAL CAMPAIGN

Posted March 31, 2015 – Winnipeg Jewish Review.com and printed in the Jewish Independent, Vancouver, April 17, 2015.

Written by [Canadian Hadassah-WIZO](#)

"CANADIAN HADASSAH-WIZO (CHW) is pleased to announce that the 2015 Annual Campaign, **Big Needs, Caring Hearts**, is underway in support of CHW projects in Israel. This pillar of CHW's fundraising efforts provides \$1.42 million in aid to children in CHW's 6 daycare Centres, at-risk youth at CHW's 4 schools, women and seniors at CHW's 2 Community Centres; and helps those seeking life-saving medical care at CHW's 2 hospitals. In Canada, CHW supports Canadian Young Judaea (CYJ) summer camps.

"For me, the theme for this year's Annual Campaign encompasses everything that our donors and volunteers do for CHW," says **Claudia Goldman, CHW National President**. "Each has their own personal story for why they support the precious work of CHW. And together, they make a statement about their strong belief in supporting the Jewish people by engaging in the mission of CHW, which shows what huge hearts they all have."

Donations received through the Annual Campaign make a world of difference for those in CHW's care. For almost 100 years, the organization has continued to ensure that immediate needs are met by continually reviewing the pressing issues facing children, patients, and women at CHW projects and to deliver a solution. A clear example of this is the newly formed French Na'aleh Program. Youth from Frenchspeaking countries, facing mounting Anti-Semitism, have found a safe haven at CHW's Hadassim dormitory school, allowing these students to focus on their studies in a secure environment. Eli, a student in the program from Paris, says, "Since being at CHW Hadassim, I no longer hide my Jewish heritage. At home, I could not go out in public with my Star of David necklace on. Here, I wear it proudly and with confidence." **Through the CHW Annual Campaign, a child at-risk, like Eli,**

is provided a home away from home, and receives counselling in a stimulating, supportive environment. However, this is just one story.

With the help of donors and friends, CHW can improve the lives of children, women and families who are battling hunger, a devastating disease, or domestic violence. CHW has big needs and caring hearts: we put the money where our heart is.

ABOUT CANADIAN HADASSAH-WIZO (CHW) *Canadian Hadassah-WIZO (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.*

Learn more at <http://www.chw.ca/>

All our Saskatoon and area members and friends should by now have received a donation request letter from the CHW National Office. Last year we successfully got in step with the rest of Canada by holding our Annual Campaign Drive in the spring time, winding up by June 30th and this continues this year. Once again, Jennifer Hesselson is our Campaign Chair. Several of you have already contributed. Thank you so much. To the rest of you I say:

PLEASE GIVE GENEROUSLY TO THIS YEAR'S CHW ANNUAL CAMPAIGN - on-line at www.chw.ca/donate. To make a gift by phone: call 1-866-937-9431. To make a gift by mail: send your cheque payable to Canadian Hadassah-WIZO, to 1310 Greene Avenue, Suite 900, Montreal, QC H3Z 2B8.

Locally, I'm pleased to report that our Sarah Goldenberg Chapter of CHW had a delightful afternoon **Tea Party**, Sunday, March 22nd at the home of Leona Wasserman. Yummy treats were followed by an equally appetizing program – a presentation about CHEP – good food inc. by Twyla Markham,

CHEP Board Member. CHEP started out as an education program for children and has since expanded to provide programming, information and improved access to good food for everyone. Some of their initiatives include Children's Meal Programs, Community Kitchens & Community Gardens, Neighbourhood Mini Markets etc.. These highly subsidized programs are always in need of donations if you want to help.

Right now all my volunteer energy is directed, of course, to the **Silver Spoon Dinner** happening **Monday, May 11th**. If you are reading this at the beginning of May, there is still time to buy tickets ladies, to donate prizes or to volunteer. Call me - Linda @ (306)374-7720. It's our biggest and most prestigious project of the year. Money raised goes to Congregation Agudas Israel, Ronald McDonald House, Saskatoon Interval House and of course to Canadian Hadassah-WIZO. Be sure to be part of it.

A final reminder - make a gift to our CHW Annual Campaign and have a great summer.
Shalom,
Linda



This Page is Sponsored by Saskatoon Hadassah WIZO

Chan Katzman

Knight of the French National Order of the Legion of Honour Medal

On April 4 Chan Katzman was inducted as Knight of the French National Order of Honour at the Nutana Legion. The medal was presented by Vincent Martion, Honorary Consul of France to Saskatoon after a wonderful introduction provided by Reverend Colin Clay, chaplain of the Royal Regina Rifles.

Chanan Katzman was born in the small village of Berlinetz, near Minsk, in what was then the USSR and is now Belarus. Although his Soviet passport shows February 2, 1922 as his birthdate, there is no accurate documentation of his birth. Since he had to travel unescorted from Brussels to Prince Albert, Saskatchewan in 1933 there is speculation that the easily memorized birthdate of 2/22/22 was concocted, perhaps by the family's Canadian immigration lawyer, John Diefenbaker so that the child traveller would be able to readily recall his birthdate.

Chan had to travel alone because his father, Labe, like so many other immigrants, had escaped from the USSR to come to Canada ahead of his family in order to make enough money to buy his son from the Soviets and pay his passage to Canada. Sadly, his wife, Dvorah and younger brother died before they could travel to Canada, so Chan had to get to his father on his own. In the next seven years,



Chan quickly learned English, all manner of sports and developed friendships that last until this day. At the age of 17 or so, all of 5'6" and 140 pounds, he enlisted with the Regina Rifles in 1940. After lengthy training both in Canada and in England, Chan was part of the first waves of Canadian troops who stormed Juno beach. Being very fast and very strong,

he had the honour of carrying a lengthy pipe bomb, called a Bangalore, designed to blow a hole in the barbed wire beach defenses. The German defenders focused their weapons on soldiers carrying such devices, and Chan was wounded with a bullet through his shin not long after getting on the beach. The wound was very serious. Using his Yiddish, which is

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by Dale Sands

Psalm 93 The Psalm for Friday

Two of our most blessed leaders have contributed to us having this Psalm. Moses wrote it after receiving a prophecy about the Messianic era. David

then decided to include it in his collection of writings.

At first look we seem to see a gushing Psalm full of high praise for God but there is more to it. The theme is all about the final Geulah (Redemption) when all mankind will recognize the authority of Hashem as King of the universe.

VS1. The Lord is King, crowned with splendor;

The Lord reigns, robed in strength.

VS 2. *He set the earth on a sure foundation.*

He created a world that stands firm.

VS 3. His kingdom stands from the earliest time. He is eternal.

The singer is celebrating the fact that the glory of the King has now been revealed but reminds all that Hashem has existed unchanged for all time, from before Creation. It seems what is revealed here is the answer to the prayer in the last few sentences of the Aleinu.

VS 4. *The rivers may rise and rage, the waters may pound and roar and the floods may spread and storm;*

VS 5. Above the crash of the sea and its breakers awesome is the Lord our God.

The nations that rise up against Israel are compared to raging rivers and floods as well as pounding waves against the shore but again Hashem is mightier than them all.

VS 6. Your decrees, O Lord, never fail.

Holiness befits Your house for eternity.

The singer is moved to declare joyfully that the promises of the prophets have finally arrived and the Bais HaMikdash will be rebuilt. The Psalm ends with a prayer that Hashem will continue to live among Israel forever.



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Israeli Ingenuity And Accessibility

by Toby Rose

Les and I travelled to Israel in February. While we were there, we visited our friend Giora Livne and his family in Haifa. Giora's and Les's families have been friends since their fathers were students together in Hungary before WWII.

Giora served in the Israeli navy, is an electrical engineer, and had a career with Hevrat Hahashmal. Nine years ago, after he retired, he fell in a household accident and became a quadriplegic. He has no movement in his arms and legs, cannot feed himself, and requires 24-hour attendant care -- but he can talk and think, and is wonderful company. He is able to use a computer with a light attached to his nose that indicates which button he wishes to activate. But he was challenged by his inability to use a cell phone.

He began to think about this problem, and learned about a young computer whiz at the Technion who was working on the problem of gesture recognition in computer applications. Together, they developed a technology using

an Android device and started a company called Sesame Enable to manufacture and distribute these modified cell phones. The technology uses the front-facing ("selfie") camera on a specially programmed and mounted cell phone, and users activate the applications using facial expressions and movements.

That is an amazing enough example of Israeli ingenuity, perseverance and chutzpa, but there is an even more amazing part of the story: Giora and his partner, Ben Dov, entered their invention in Verizon's Powerful Answers Award competition, and last month learned that they had won one of the four \$1,000,000 prizes. They will use this money for further development of their product. In the meantime, they immediately took \$34,000, equal to the amount they had raised through crowd-sourcing, and purchased their special phones for people who are similarly disabled.

It has been estimated that there are up to 150,000 children under the age of 18 in the US alone who could benefit from this technology,

and many more around the world. This is another quiet example of how Israel and Israelis are contributing to Tikkum Olam.

You can read more about Giora's story at the following links:

<http://www.newsweek.com/sesame-enable-launches-touch-free-smartphone-mobility-impaired-298369>

<http://www.forbes.com/sites/parmyolson/2015/02/11/sesame-smartphone-disabled-head-tracking>

<http://en.beitissie.org.il/tech/start-spot-light-sesame-enable/>

Editor's Note: Toby Rose grew up in Saskatoon. She is a member of Darchei Noam, a Reconstructionist Synagogue in Toronto and works as a forensic pathologist. This article was first published in her synagogue's magazine. Toby and her husband Les Klein have been sponsors of The Bulletin for many years.



by Patricia Pavey

Rooting round our library, I found a 1955 publication, "Mother Goose Rhymes for Jewish Children" by Sara G. Levy. I thought it was kind of fun, so would like to share some of the rhymes with you.

Jack be nimble, Jack be quick,
Help me polish my candle-stick!
Polish it fast, polish it bright,
Make it shine for Friday night!

Little Jack Horner
Sat in a corner
Having a wonderful nash.
He put in his thumb,
And said, "Yummy yum,
Oh, my, what a good haman tash."

Jack and Jill
Went up the hill
When on their way to Cheder
Jack fell down
And broke his crown
And nearly missed the Seder.

There was an old woman who lived in a shoe;
With so many children, oh what could she do?
She gave them some food and told them to play --
And sent them to Cheder to learn how to pray.

And now, something new:-

June Avivi brought a "#1 Best Seller of Israel" back with her from her recent trip. The book is *Catch the Jew!* by Tuvia Tenenbom.

The book recounts the adventures of Tuvia Tenenbom, raised in an ultra-Orthodox, anti-Zionist family. He wanders around Israel, calling himself "Tobi the German." In the course of numerous interviews he extracts information, sentiments, hidden theories and delusional visions motivating the miscellany of peoples forming the present-day Holy Land. *Catch the Jew!* is controversial and humorous, a polyglot spin around a cultural miscegenation in a very small space. However, its never-daunted author finds that with labneh, strudel, olive oil, apple pie, kebab, rugelach, hummus and schnitzel, a happy tummy can bear us through even the most appalling matters.

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Loving Israel in a Critical Kind of Way

by Itai Bar

For April's breakfast club we chose to screen the film "Hannah Arendt" which tells the story of the famous Jewish philosopher during the Eichman trial. Of course it was the proximity to the annual Holocaust Memorial Day which triggered us to screen that specific film. Hanna Arendt (1906-1975) was responsible for one of the biggest controversies in the Jewish world of thought in post WW2 era. Her report (Eichman in Jerusalem, 1963) caused waves of disagreement amongst wide circles in and around Jewish communities throughout the world. For the wise ladies and gentleman who enjoyed the screening with us on that Sunday morning it was a lot to take in, it was only natural they had a lot to say in the followed discussion. One of the more profound comments we heard was regarding the power of words; the specific context was the power of words said by powerful people. Hannah Arendt was definitely a powerful woman. It's easy to see that by looking into her life story. It isn't hard to see that she was very careful with words, very accurate and articulate. Still, she managed to have awakened a lot of animosity towards her. The question that we were left with was: should people who have influence on others think more than twice before they say something controversial? Should they think of the long term consequences prior to their comments?

This is without a doubt the most important question we struggled with, and still do, in regards to our role in the community. Without knowing the true extent of our influence on people, we try our best to express more controversial comments than non-controversial ones. Just to be clear, a saying is not only words spoken out loud; screening a particular movie is definitely a strong kind of saying. Obviously the question why comes up right-

eously, and there is a reasonable answer for that. At this stage we would like to assure you that it doesn't stem from a specific need for attention. The truth is that we are driven by the things we learned about the community and its people throughout our time here. After a few months in, we understood that most of the known/popular perspectives on the Jewish world in general and the state of Israel in particular were covered, or at least more abundant than others. After coming to this conclusion we thought it would be a good idea to expose the community to other perspectives and to try and provoke thought. Not for the sake of pure provocation, rather for the sake of getting to know more than the familiar. The method we used was to bring our crowd to situations where they are not totally comfortable with what they are experiencing. It could have been a movie screening, a presentation or even a two on one coffee. The goal was to break out of the familiar definitions, to use critical thinking and to reveal other truths. It is imperative to understand that for us criticizing is not a sport, nor a trend. It is actually a way of life, a very Jewish one from our perspective. We think in a critical way because we want to be better, we aspire to reach higher places and we know that without pointing out the flaws we won't be able to try and fix them. We love our country. It is our eternal home. Pointing out the flaws doesn't challenge that last statement, not at all. We believe that a good citizen is one who believes there is always room for improvement and steps towards that improvement should be taken at all times. A society in which people are content with the present situation could be a great society, but it is in respect to human nature when we say that it is also a dangerous society. Unfortunately, modern times have taught us that when a society gets too comfortable with current affairs, a window for all sorts of tyrannical behaviors opens. In other words, when we don't use

critical thinking towards our central mechanism we might find ourselves, in this time or another, oppressed or silenced. This is not said in order to hint that a danger like this exists in Israel, not at all. Israel is probably the world's loudest democracy, almost every person in it allows him/herself to speak out and challenge policy and law makers. This is a fact in which we all can be very proud of, yet there is another utilization of this fact. The other use of the mentioned fact is visible mainly from an Israeli perspective; it says that leaders should, or even must, express their minds in a critical way. This is to be done for the sake of fairness and transparency. In our opinion, leaders are supposed to be the main challengers of the known and familiar; we expect them to lead their public towards the discovery of new truths and better realities. They shouldn't be careful with their words; they should tell their people the truth, depicting it with their feelings and thoughts. No tyranny can grow in a place where the leaders are publicly critical towards themselves and the mechanism they serve. This is why we believe that the role of two emissaries like us, who come from Israel for a short period of time, is to show the Jewish community the widest picture possible. Although they represent a bigger entity they should not display a flawless positive image of this great country which exists 6000 miles away. On the contrary, it is necessary to introduce the places where the country which claims to be a home for all Jews gets it wrong.

Cynthia Ozick is a Jewish-American story writer, in her writings one can find the next quote: "Israel is imperfect...Because she is imperfect she is always building. Because she is always building she is eternal". The day we or our criticizing companions will stop doing what we do we will be risking the "building" variable in that equation. So in order for that not to happen, let's continue loving Israel from a critical point of view, because she is imperfect, because she is always building.



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From The Moral and Spiritual Values of Judaism:

Avot

by Rabbi Roger V. Pavey (z"l)

The following is another essay from Moral and Spiritual Values, the unpublished work of the same title by the late Rabbi Roger Pavey.

Avot (ve Imahot)

The central section on prayer in the Jewish Prayer Book is called the Amidah, literally "standing", because it is read while the worshipper stands. It consists of 19 paragraphs on weekdays. While the first three and the last three are standard at all times, the intermediate thirteen are conflated into one on Sabbaths and Festivals. Avot, literally "Fathers", is the name of the first paragraph of the Amidah.

Most non-Orthodox Jews would now wish to add the Imahot, the Matriarchs, to this traditional wording that refers to the Patriarchs of Israel. Hence, Reform and Reconstructionist Prayer Books would add to the traditional phrasing that refers to the God of Abraham, Isaac and Jacob, a reference to God as being also the God of Sarah, Rebecca, Rachel and Leah. This option is also allowed in Conservative Judaism, though a minority of Conservatives would retain the gendered language of the traditional format.

The prayer praises the God of Jewish historical experience and identifies it with the God of Jewish experience throughout time, yesterday, today and tomorrow. "Our God" is the same God as the God of the ancestors. Neither past nor present has priority, both are essentially the Jewish experience both in history and transcending history. We can-

not rely solely on tradition as the source of religious faith, for the experience of the past cannot just be taken over as it is by the present. But neither may we construct religious faith only from our present experience, ignoring the past as irrelevant. Both are an integral whole in the making of Judaism. As a happy phrase has it, "Tradition has a vote but not a veto." The theme of this prayer is precisely this: historical continuity. And in a world that sees all too often a clear discontinuity of present from past, it is a theme that is very worth stating. We tend to be so impressed by our achievement of modernity with all its technological wizardry that we easily ignore the historical roots that we have grown from. We give less and less weight to the past, to tradition, and assume too easily that it has no value to us and to our world, for we begin today and look to tomorrow, and to look back to yesterday is a wasted effort. A decade ago is prehistory, and the world of our fathers is a world long gone and never to be recalled or remembered, a world of sepia photographs and absurd fashions. History is an academic subject of no immediate consequence.

However, we forget the past at our peril. We human beings cannot begin anew in every generation. There has to be a continuity of experience handed on through the generations. Even if each new generation fondly imagines that it invents sex anew, in fact of course human sexuality has been around for a long time! And we hand on to the future not just our genes and our biological identity, we also hand on our culture, our language, in short our experience, and that is our human identity. Of

course, every new generation must challenge the accumulated wisdom of the past or we are condemned to sterility. But we cannot rebel unless we have something to rebel against, some criterion that we can use to measure both our starting place and our destination. Human history is a gradual growth, analogous to human growth within one lifetime. There are times of mere persistence, punctuated by spurts of change. It is holding the balance between the past and the present that guarantees a future that will be both firmly rooted and also optimistically changing.

This is a special value in Judaism. The Jewish people is seen as a historical community that shares an identity arising out of the experience of the group in a specific time and place. That identity has remained coherent and has continued through time and space. At its best it has developed the ability to hold on to elements from the past that guarantee identity and coherence, while letting go those that would block change and growth into the future. And this has entered the Prayer Book, which is the source of Judaism most accessible to the ordinary Jew, in this prayer that identifies the experience of the past with that of the present and the promise of the future, by referring to "our God" who is also the God of the ancestors. That balance is of course especially important because it points to a teleological future. Tradition and change, continuity and innovation, are the elements of the equation of history. Continuity is the means to fulfilling a purposive communal destiny; but, by the same token, that destiny

continued on page 14

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Consensus in Israel and Canada against a Nuclear-Armed Iran

by Steve McDonald, Assistant Director of Communications - CIJA

Consumers of Israeli media were gripped by coverage of the framework deal between the P5+1 and Iran, negotiated in Lausanne, Switzerland. The agreed statement of principles will purportedly guide negotiations toward a final agreement on Iran's nuclear program, to be signed by June 30th.

For Israelis and Jews around the world, the deal is more than a bit unnerving – even if there are bizarre (and unexplained) differences between the English and Farsi versions of the text. Various issues remain outstanding and unresolved, including Iran's ability to stall inspectors, the pace of sanctions relief, what will happen once the limits on centrifuges and enrichment expire, and unanswered questions from the UN's IAEA on Iran's weapons research.

Perhaps most worrisome is the idea that Iran would retain a one-year "break out" period, the time it would take the regime to build a nuclear bomb should it decide to do so. The notion that the West could detect such a breach and act to stop it in time is, to put it mildly, an easier pill to swallow if you live in New York than if you reside in Tel Aviv.

That said, we should not disregard the strong political consensus has been developed in Israel – and to a large extent in Canada – on the issue of Iran.

In response to Prime Minister Netanyahu's speech on the Iranian nuclear program to the US Congress on March 3rd, Labour MK Shelley Yachimovich stated on Israeli television that "most Israelis agreed with the content of the speech." Yachimovich, who formerly led the party and was third on Labour's list in the

recent elections, added that Labour Leader Isaac Herzog would have made "exactly the same speech". Yachimovich went on to criticize Netanyahu's handling of the US-Israel relationship (a natural position for the opposition party in any democracy), but this is different from the matter of the Iranian nuclear threat – on which there is broad consensus.

Indeed, it was widely overlooked in Western media that the Zionist Union (Labour-Hatnua) – Israel's defacto official opposition – issued a statement criticizing the Lausanne deal. Days later, Zionist Union Party Chair Eitan Cabel declared on Facebook: "I refuse to join those applauding the agreement with Iran, because the truth is it keeps me awake at night. President Obama promises that if the Iranians cheat, the world will know, but isn't that exactly what the Americans promised after the agreement with North Korea?"

Yair Lapid, Leader of Yesh Atid (Israel's main centrist party) reflected this consensus in the wake of the Lausanne announcement. "On the Iranian nuclear issue there is no opposition and coalition. We are all concerned that the Iranians will circumvent the deal and Israel must protect its own security interests," said Lapid. "The Ayatollah's regime has been peddling fraud and deception for years and progressing with its nuclear program. They will try, from day one, to cheat the international community as they have done in the past."

Similar concerns were expressed by the new centre-right party, Kulanu. Michael Oren, former Israeli diplomat and current Kulanu MK, warned in a Time Magazine column that "the Iranians, we know, cheat. For more than 30 years, they have lied about every aspect of their nuclear program, built secret, fortified facilities, violated the Non-Proliferation

Treaty, and hidden their previous work on atomic weapons."

Here in Canada, a similar consensus has arisen around the need for effective measures to cut off Iran's path to a nuclear weapon. "Canada's three major federal parties have all endorsed Canadian sanctions and called for a robust agreement that includes strong verification and comprehensive measures to block Iran's ability to build a nuclear bomb," noted David J. Cape, Chair of the Centre for Israel and Jewish Affairs (CIJA).

Canada has pledged \$3 Million toward the monitoring program, a tangible contribution to the effort to hold Iran to account. Canadians can be proud that, across party lines, our political leaders have called for vigilance and scepticism in dealing with the Iranian regime. As Canadian Foreign Minister Robert Nicholson noted, Canada will "judge Iran by its actions, not its words."

As pro-Israel advocates, this consensus is a critical part of the story – and one that we have to make known to our friends, colleagues and neighbours. In Israel and Canada alike, there are immense differences of opinion between the parties on most policy issues. That's intrinsic to any healthy democracy. But there are some issues that are so patently obvious, some threats that are so pressing – even existential – that all rational parties inevitably come to the same conclusion, regardless of their other differences.

And that too is intrinsic to any healthy democracy.

Steve McDonald is Associate Director, Communications, at the Centre for Israel and Jewish Affairs (CIJA) – the advocacy agent of Jewish Federations of Canada – UIA.



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Biography of the Month: Leonard Nimoy

by Stan Schroeder

Leonard Simon Nimoy was born March 26, 1931 in the West End of Boston, Mass., the son of Jewish immigrants from Iziaslav, Soviet Union (now Ukraine). His parents left Iziaslav separately—his father first walking over the border into Poland—and reunited in the United States. His mother, **Dora (née Spinner)**, was a homemaker, and his father, **Max Nimoy**, owned a barbershop in the Mat-tapan section of Boston.

Nimoy began acting at the age of eight in a children's and neighborhood theater. Another experience from that young age became a trademark of his career with *Star Trek*. the split-fingered Vulcan salute. He recalled, "... when I was about eight years old, sitting in the synagogue at high holiday services with my family. There comes a moment in the ceremony when the congregation is blessed by a group of gentlemen known as *Ko-hanim*, members of the priestly tribe of the Hebrews. And the blessing is one that we see in the Old and New Testament: 'May the Lord bless you and keep you; may the Lord cause His countenance to shine upon you', and so forth. When they give this blessing, you're told not to look! You're supposed to avert your eyes. I peeked, and I saw these guys with their hands stretched out - there were five or six of them, all with their hands stretched out toward the congregation - in that gesture, that split-fingered gesture. Some time later, I learned that the shape that hand creates is a letter in the Hebrew alphabet, the letter *shin*, which is the first letter in the word *Shaddai*, which is the name of the Almighty. So the suggestion is that they're using a symbol of God's name with their hands as they bless the congregation."

His parents wanted him to attend college and pursue a stable career, or even learn to play the accordion, with which, his father advised Nimoy could always make a living. But his grandfather encouraged him to become an actor. His first major role was at 17 in an amateur production that dealt with the struggles of a Jewish family during the Depression. Nimoy took drama classes at Boston College and sold vacuum cleaners to make extra money. He saved the \$600 he earned and moved to Los Angeles. There he studied acting at the Pasadena Playhouse and got a job at an ice cream parlor on the Sunset Strip. His method-acting role model was **Marlon Brando**. He went back to Boston and graduated from Boston College in 1953. He

then enlisted in the U.S. Army Reserve where he put on shows for the Armed Forces that he wrote, narrated, and emceed.

Following his discharge with the rank of sergeant at the end of 1955, Nimoy returned to Hollywood to pursue his acting career. He got work playing a "heavy," where his character used street weapons like switchblades and guns, or had to threaten, hit, or kick people. Despite overcoming his Boston accent, because of his lean appearance Nimoy realized that becoming a star was not likely. He played more than 50 small parts in B movies and television series such as *Dragnet* and *Perry Mason*. To support his wife, **Sandra [Zober]** whom he married in 1954, and two children,



Julie (1955) and **Adam** (1956), he often did other work, such as delivering papers, running a pet shop in Canoga Park, and driving cabs.

Nimoy's featured role on a 1965 episode of *The Lieutenant* earned the attention of producer and writer **Gene**

Roddenberry. At the time, Roddenberry was casting for the upcoming sci-fi series *Star Trek*, and thought Nimoy would be ideal for the role of the stoic, logical, and brilliant science officer known as Mr. Spock. *Star Trek* premiered in 1966 and turned both Nimoy and co-star **William Shatner** into legitimate stars. The groundbreaking show garnered a steady following and earned Nimoy three Emmy nominations. Despite the show's cult popularity, *Star Trek* closed down production and was taken off the air by 1969.

The 1977 blockbuster *Star Wars* and a renewed interest in *Star Trek* as a result of rerun syndication convinced Paramount Pictures to stay competitive with **Lucas'** high-grossing creation, giving the green light to a big-screen version of *Star Trek*. After settling some longstanding financial issues with the studio, Nimoy signed on to reprise his role as Mr. Spock.

Star Trek: The Motion Picture, was released in December of 1979. It was a box-office smash, and was nominated for three Oscars. Nimoy returned for 1982's sequel, *Star Trek: The Wrath of Khan*, and even directed the 3rd and 4th installments. 1984's *Star Trek III: The Search for Spock* and 1986's *Star Trek IV: The Voyage Home*.

Nimoy's interest in photography began in childhood; for the rest of his life, he owned a camera that he rebuilt at the age of 13.

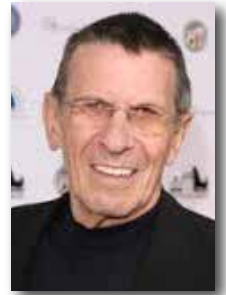
In the 1970s studied photography at UCLA. His work has been exhibited at galleries in Massachusetts.

Nimoy had long been active in the Jewish community. He could speak and read Yiddish, his first language. In 1997, he narrated the documentary *A Life Apart: Hasidism in America*, about the various sects of Hasidic Orthodox Jews. In October 2002, Nimoy published *The Shekhina Project*, a photo-graphic study exploring the feminine aspect of God's presence, inspired by Kabbalah.

Nimoy died of complications of chronic obstructive pulmonary disease (COPD) on February 27, 2015 at the age of 83 in his Bel Air home. He was survived by his second wife, **Susan Bay**; two children; six grandchildren; a great-grandchild; and his elder brother, Melvin. A few days before his death, Nimoy shared some of his poetry on social media website Twitter: "*A life is like a garden. Perfect moments can be had, but not preserved, except in memory. LLAP [Live long and prosper]*".

Author's Note: I identify with some of Leonard Nimoy's early life. He was born seven months after I was. Like him, I earned money while at University (UCLA) selling vacuum cleaners. I also delivered papers as a teenager and while at UCLA.

Editor's 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. This article was first published in the *Shir Notes*. Steven Goluboff and Stan met each other in Jerusalem to discuss their community Bulletins.



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close to German, Chan convinced a German medic that it would better suit the German medic's longevity prospects if he put his best efforts towards tending to his wound first. Although the doctors in England later praised the German medic's exceptional job of field dressing Chan's wound, they recommended amputation. Chan refused the amputation and would not accept general anesthesia so he could remain conscious during the operation. Chan went through a long and painful recovery riding his bicycle up the steep hill in Prince Albert. There are still many days and nights when he is painfully reminded of his wound. It should be noted that during the time that Chan was training in England, in 1940 and 1941, the Nazis were exterminating Jews

in the ghetto of Mogilev, murdering many members of the Katzman family.

After returning to Canada, Chan had a very successful business selling WearEver pots and pans in rural Saskatchewan. He was a charmer, both in the kitchen and on the dance floor where he met his wife, Wilma Matthews, in Wadena. They were soon married and had their first two children in Wadena, and then three more children after they moved to Saskatoon in 1954. Chan moved to Saskatoon because there was a synagogue and a Hebrew School. He owned and operated a well-known western wear store, Chain Clothiers, for thirty years until he retired. In retirement, he enrolled in several university courses. He particularly enjoyed learning Cree because

many of his best friends in the service were First Nations and Metis. Chan had and maintains a great respect for these friends and he truly enjoyed his ability to talk to his "Indian comrades" in their language. In fact, Chan is an associate member of the First Nations Veterans' Association. After the passing of his first wife, Chan was fortunate beyond measure to meet Marguerite Cox and they have shared many happy years together.

Chan is very proud of his five children but says that if he could have skipped having children and gone straight to having his nine grandchildren, he would have done that. Chan now spends his time with his family, his garden and his books.

Rose Family... from page 2

The couple were very involved in the Jewish community as well as the larger one.

Elsie and Arthur moved upward, settled in the more affluent section of Saskatoon and sent their three children to the University of Saskatchewan. The three children married: Gerry to Gladys, Zoe to Nathan Gropper and Myrna to Harry Levin.

The contribution of Arthur and Elsie to their community was evident and when Arthur died, a street in Saskatoon was named Arthur Rose Avenue.

The three children clearly grasped the message their parents were sending: become involved and help others. Each of the three Rose children became active in the Saskatoon and Winnipeg communities, both Jewish and non-Jewish. Gerry was appointed to the Order of Canada for his contribution to the world of volunteering. To this day, B'nai Brith in Saskatoon hands out the Gerry Rose Volunteer Award. Some of this Rose spirit was instilled in Gerry's wife, Gladys, the recipient of the Queen's Jubilee Medal for Voluntarism in 2013 in Saskatchewan.

Arthur and Elsie's grandchildren reflect well the "stretching out" to make their mark in society. The Levin group was led by Michael, who was, and still is, a professor of anthropology and sociology at the University of Toronto. Julie Levin was a nurse and later taught nurses in Toronto. The late Esther Ruth Levin, had a master's degree in environmental studies from York University and worked for the Toronto District School Board as an executive assistant to the chair. Jonathan Levin is a counsellor in Massachusetts. The youngest son, Daniel, is an assistant professor in the departments of radiology and child health at the University of Manitoba, and chairs the Nu-

clear Medicine Committee of the Royal College of Physicians and Surgeons of Canada.

The Groppers are no less imposing. The eldest child, now a grandfather himself, Mitchell Gropper, is a busy lawyer in Vancouver. His brother Peter is a prominent orthopedic surgeon in Vancouver with a specialty in hands.

And then come the judges: Two of Arthur and Elsie's progeny are now judges in British Columbia. The first is Risa Levine, now a judge of the Court of Appeal and formerly of the Supreme Court of British Columbia, and her sister, Miriam Gropper, now sits on the B.C. Supreme Court.

The Rose name, as carried on by the children of Gerry and Gladys, has been distinguished by the four children. Kathryn Cooper, the eldest, was a very successful lawyer in Toronto in practice with her husband, Gerry Cooper, until her death in 2000. Her sister Dr. Toby Rose is the number 2 person in the Coroner's Office, where she works as a forensic pathologist and medical director of the Provincial Forensic Pathology Unit in Toronto. The third sister, Naomi, a former head of the Miles Nadal Centre in Toronto, is now the director of strategic planning and integrated marketing for the Ministry of Health and Long-Term Care in Ontario. The youngest Rose child is Dr. David Rose, an internist at the Scarborough General Hospital, who was described by a patient, as a man born to be a doctor.

Of course, what has followed from all of these distinguished grandchildren of Arthur and Elsie Rose are 28 great-grandchildren and 14 great-great-grandchildren, with more coming, which surely would be real naches for them.

Gerry Posner is a retired lawyer and Winnipegger transplanted to Toronto in August 2012. He is married to Sherna Bernbaum who grew up in Saskatoon. This article was first published in the Canadian Jewish News in 2014.

*The gift is not
as precious as
the thought.*



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cannot be fulfilled by continuance alone. There has to be openness to change or the community is condemned to irrelevance and sterility and ultimate extinction. So Judaism is rooted in history which it seems as the stage for the drama that God is working through. But history is not a time warp that we are condemned to repeat. It evolves into the present. And it points to a future imbued with meaning and purpose. And much of the ritual through which Judaism teaches points to this complex transcendence of time.

Obviously, the lines between conservative cleaving to the past and tradition on the one hand and the liberal openness to the future and innovation on the other, will be drawn in different places and times by Jews, depending on their own circumstances, their reading of the past, present and future, and the differential weighting that they give to those elements. This is the major area of dispute between the Jewish “denominations”. It is also to some degree a matter of individual personality. As W. S. Gilbert correctly points out, “every little girl and every little boy that’s born into this world alive is either a little liberal or else a little conservative.” Simplistically put, for Orthodox Judaism there is no problem at all in maintaining this balancing act, because it is merely a figment of the imagination. Torah was given at Sinai by God to Moses in both its oral and written forms, and it cannot change and is totally independent of time or place. “En mukdam ve en meuhar ba Torah” (“there is no before and no after in the Torah”). There is no history as such, merely an

eternal present and the Torah stands outside mutable reality, and the duty of the faithful Jew is merely to do and to obey in denial of change around, to be *semper fidelis*. Jews and Judaism are strictly a historical phenomenon. For all forms of non-Orthodox Judaism this is not a possible position to take. Judaism for them is, like everything else, a historical phenomenon, subject to ongoing change. There is complete acceptance of the Heraclitian position that one cannot step into the same waters twice. For Reform, Reconstructionist and (in theory at least) Conservative Jews, Torah is in dialogue with time and place and interacts with history in ongoing process: it not so much IS as IS BECOMING. Of course, the line between tradition and change will still be drawn in different places. But for non-Orthodox Jews as opposed to Orthodox Jews, there is a line and it does have to be drawn somewhere. Conservative Jews will wish in general to stress the elements of tradition and continuity while accepting the necessity of change. Reform Jews will wish to stress the need for innovation and change while accepting the necessity of tradition and continuity. In fundamental belief that both – continuity and change – are essential, there is no difference between Reform and Conservative. What differences there are in practical terms are matters of emotion and politics rather than theology. And when it is necessary to co-operate, as in resisting the Orthodox political hegemony in Israel, Reform and Conservative find it eminently possible to do so. In many ways it is honest and simple and true to re-

gard all non-Orthodox forms of Judaism as in principle one phenomenon, Liberal Judaism, of which Reform and Reconstructionist are the radical left wing and Conservative the more traditionalist right wing, with much overlapping. From the point of view of Orthodoxy of course, they are all equally heretical. Granted the experience in Israel of cooperation to resist the Orthodox manipulation of political power to delegitimize all non-Orthodox forms of Jewish life, then perhaps outside Israel too the continued independent existence of Reform, Conservative and Reconstructionist Synagogues and Synagogal organisations is no anomaly. Maybe they should amalgamate their efforts. Maybe with the demographic and religious stresses in modern Jewish life this will eventually be forced on them.

There will always be Jews who value tradition so deeply as to see its maintenance as the single overriding consideration. There will always be Jews who value change and rejoice in its challenges and will see openness as the single overriding consideration. But for Judaism to remain authentic, the continuity of the experience of the community from past into the future will be essential. All religious Jews will want to continue to pray to “the God of our forebears”, the God that people encountered in history, and also to “our God”, the God that Jews today encounter in their own lives and experience. The struggle to relate the two experiences into an ongoing dialogue of faith, tradition and experience – past and present – will always go on as long as there are Jews.

Editorial... from page 3

The spring is also a time of Tikkun Olam as the Congregation and Hadassah Wizo hosts the highly successful Silver Spoon Dinner on May 11th, which raises funds for the good work of Hadassah in Israel, our own congregation and our two local charities, Saskatoon Interval House and the Ronald McDonald House which serve women and children in distress and the families of children in The Royal University Hospital respectively. Volunteers are needed for that big night as well as help to sell the final tickets. The Annual Hadassah Youth Aliyah Campaign is underway led yet again by the incomparable Linda Shaw. Let us all be part of this good work. Sadly, we have again lost important members of our community. Most recently Rich Buckwold passed away after a short and tragic illness. Although Rich grew up and built his business in Saskatoon, he had not lived here for fifteen years. In spite of that,

Rich and Carol maintained a membership in our congregation and continued to be one of the largest supporters of our UIA Campaign. The inimitable Dr. David Kaplan at the grand age of 91, and composing music up to a few weeks before his death was an icon in our community and in the City of Saskatoon. He will be forever remembered fondly and as we benefit from his cultural and musical contributions, The David Kaplan Stage at the Synagogue will be a lasting tribute to his work as we will celebrate many more concerts on his stage. Joel Bernbaum and his SUM Theatre are presenting rehearsing on that stage for their creative summer theatrical season and will provide a preview for all of us on July 2nd at the Raoul Wallenberg Park. Let us all have a peaceful and relaxing summer and remembering that we still need minions for Shabbat morning services.



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

from the Talmud

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In memory of David Kaplan

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The Cornwall Community Hospital Assault &
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Susanne Kaplan & Family
The Kaplan Family
Carol Buckwold & Family

In memory of David Kaplan
In memory of David Kaplan
In memory of Rich Buckwold

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Lesley-Ann Crone & Alan Rosenberg
Lesley-Ann Crone & Alan Rosenberg

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In memory of David Kaplan
with sympathy

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The Buckwold Family
The Kaplan Family
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Mazel Tov on receiving the rank of Knight
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In memory of David Kaplan

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Donation from Colleen & Joe Golumbia for CAI general funds in appreciation for receiving Dr. Pollak's book

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This page is sponsored by the late Dr. Lou and Mrs. Ruth Horlick

Family man - Sarah

Many of you knew our father as a musician, an educator, and an active community member; we would like to invite you to know his more private world as a father.

Being a child of David was extraordinary. We were taught decent values such as reliability, hard work, integrity, honesty and devotion. We all remark on the reality of growing up with someone you could count on. If dad said he would pick you up at four. Then be ready for 3:50. In fact, if you were travelling and your flight was at 7:00 am, then be ready to go to the airport the night before. Dad was always on time.

Dad was a role model for all of us. For the boys, he modelled devotion and loyalty to the women in his life. He had a deep respect for equality in the home. We were fortunate to grow up seeing both parents sharing the work and not always in traditional ways. Our father made the salad and the salad dressing every night. He made the French fries, poured the water for us to drink and always cleaned the dishes after every meal. As his daughter, I learned what to expect from a male partner and never accepted anything less.

Dad inspired and guided us according to our own unique paths. He didn't have some pre-set notion of who we should be. He helped each us become the best we could be. In fact, when I was struggling in my first year of University over a paper topic, his one suggestion is actually what launched the career path that I am currently on.

Our father was an organized man, although sometimes this wasn't obvious from his little piles of scrap paper and pen containers but he had a method and he never forgot anything – not once and all the way until just before he left us. He taught us how to balance multiple responsibilities while ensuring a high quality to whatever tasks we had to do. Even though our household was very busy all the time, we also learned the importance of helping others.

We learned a deep respect of diversity and acceptance of all persons. Whether it was through music, the continual flow of interesting visitors or just in conversation with dad; we knew that all people have value.

To say that we will miss our dad is a huge understatement, but all the good that he did lives on in his children, grandchildren and great grand-daughter. We know that there will be sadness created by his absence in our lives, but we are blessed with loving family and friends and the inner strength that he helped instill. We thank you for all that you have done for us and we say goodbye dad, our love for you is eternal, may you rest in peace.

Lessons for Life - Jon

As the son who had the distinct misfortune to play under his father's baton, I learned from

Dad many lessons, not only about music, but about life itself. Perfection may not exist as a state, but it most certainly does as a process, and it is a continuous aspiration that requires preparation, daily practice, self-assessment, and the ongoing raising of standards. Though practice is necessary, it is not enough. When I asked him how to play a certain passage, his answer was "listen," to the tempo, to the feeling. Be together. You are not alone. The real beauty is revealed in the intertwining of voices – each unique, yet each only a part of the higher truth – the sublime creation.

"Our goal in life is to leave this world a little better than it was when we arrived," I remember him saying. "Each of us has to find the right way to do this." Taking this message to heart as an adolescent, I challenged him: "Why do we need music when people are starving, when there are terrible wars, and when horrible diseases torment our society?" He countered, almost religiously: "The question is not only how to preserve life, but what kind of life we wish to live." For Dad, engagement in the arts was part of the full and creative life that he wished for all humanity. It was a language that could connect people and bridge their differences. As such, it provided him with a compass for his communal activity.

Beauty was to be found not only in classic and western art forms but in all artistic expression, and this necessitated a deep appreciation of the essential aspects of diverse societies and cultures across the globe, represented by their music, musicians and musical instruments. This basic faith in the human capacity to love and create meant attention to new and avant-garde expressions of culture and enabled my father to communicate with young and old alike. Yet, despite his multi-cultural interests, his love of humankind and his broad social mission, my father never strayed from his Jewish heritage. The path to social action and betterment originated in his affirmation of Judaism, with its ageless wisdom and acute sense of social morality. These origins were not to be left on the pile of idle nostalgia, but welcomed as the subject of constant study and the fertile soil for new composition and creation.

Even in his last hours Dad shouted at me: "What's the plan? Let's get going!" He was a man of action, and he profoundly respected the people who made things happen. Progress was about building a lasting structure: training musicians and music educators at the university level, music programs in the primary and secondary schools, active organizations such as bands and orchestras, events like competitions, festivals, performances... These were not only the places to raise talented musicians but also the vehicles for broader social change, which deserved community support. At a Rotary meeting I remember a

conversation between Dad and his life-long friend and colleague, Walter Mills. The two octogenarians were then planning a new show and I innocently asked them how they planned to finance the venture. "No problem at all," they chimed in. "We just ask the community for what we need. No one can turn us down." Lesson learned.

Goodbye Dad. May your memory be blessed.

David Kaplan's Obituary from the Star Phoenix.

David Kaplan is survived by his wife Susanne Micheaux Kaplan, son Jonathan Kaplan of Jerusalem, Israel, son Edward Kaplan of Hamden, CT and daughter Sarah Kaplan of Cornwall, ON; grandchildren Naomi Kaplan Damary, Rachel Orpaz, Allison Kaplan, Serena Cortes- Kaplan and Hannah Cortes-Kaplan; great-granddaughter Michal Ruth Damary and step children Ivor MacKay and Elise Ginsburg. He was predeceased by his parents Joshua Samuel and Nettie Kaplan, brother Charles Kaplan and wife Harriett Elaine Kaplan. David was born in Chicago, Illinois on December 12, 1923. He served in the US Army from 1942 to 1946, and received his Bachelor's of Music at Roosevelt University (Chicago), Master's of Music at Oberlin College (Ohio) and PhD in Music at Indiana University. Teaching music took him to Chicago, rural Illinois, Texas and Saskatoon. His career path included teaching, conducting, composing, adjudicating and serving as a member of provincial and national music organizations. He was also a co-creator of Saskatoon's Festival of Faith. He researched and collected musical instruments from around the world which now make up the Kaplan Collection at the University of Saskatchewan. David was an active member of the Saskatoon Jewish Community, Nutana Rotary Club, Saskatchewan Music Educators Association, Saskatoon Multi- Faith, and Saskatoon Folk Fest. In recognition of his work, he received numerous awards, most notably the Order of Canada in 2002. Some of his favorite pastimes and hobbies included stamp collecting, travelling, reading, tennis, camping, raising Scottish terriers and drinking a good chocolate phosphate. David was known for his extreme sense of Chicago humour and comical facial expressions. His children fondly remember his original stories of Mr. Minisk, camping and his generosity. Music continued to be David's main passion and in his later years he founded the Saskatoon Klezmer Band for which he composed and arranged numerous pieces. In lieu of flowers, donations may be made in David's memory to the United Way, the University of Saskatchewan Department of Music and Congregation Agudas Israel.

Rich Buckwold... from page 5

of making you feel special.

Although Rich led what would appear to be a charmed life, he suffered some pretty rough times. He lost friends early, and his father at a young age. Rich was tough. I can't recall a time when Rich broke down or gave up – he moved on. He hid his personal sorrows deep inside. He had the capacity to live in the present and look to the future.

Even in the end, set back by a serious stroke, defying the early reports based on an MRI test, Rich was showing remarkable resilience. In a few short days, his speech was clear, his wit was sharp, and he was moving limbs that weren't supposed to move yet.

Rich and I worked together for 42 years. We were the 3rd generation of Buckwolds who had the privilege to build an established company into a pretty successful enterprise.

In 42 years we never fought, challenged one another, or formalized an agreement between us. We operated as 50/50 partners and shared profit equally. Until the bank and lawyers required formal positions along with signatures, neither of us had a title on our business cards.

One of Rich's happiest moments was when his son Mark and my son Adam joined the business as the 4th generation of Buckwolds.

Neither Rich or I were really brilliant businessmen. We were very fortunate to have

some very bright, very hard-working key people, who were the brains of the organization - too many to mention by name. Rich, in his quiet, methodical way, built an operations team of very sharp individuals who he liked and respected and who liked and respected him. They, together with our people in sales, finance and logistics made us very successful. Those are the guys and girls who made us look good and Richie was part of the glue that put it together. To quote an e-mail I received yesterday from the office, "I will miss his infectious smile and kind spirit. He was a true gentleman."

Customers liked, respected, trusted and enjoyed Rich – even though he often took their money on the golf course. But he did it with a smile. It's a real tribute to him to see so many of our customers here today.

Most of all Richie was a family man. He met his lovely bride Carol while attending the University of Manitoba. They would have celebrated their 40th anniversary this August. Carol and the Haver clan brought a new dimension into Richie's life. Carol brought out the best in him with her bubbly and outgoing personality, sense of humour, confidence, style and take-no-guff attitude. Rich liked to complain about Carol's animals but we all know he loved them as much as she did. The worst part about selling the company plane

was that they would have to drive the dogs to Palm Springs. Carol and Rich complemented each other in every way, shared many interests and built a tremendously successful and happy life together.

They have two great kids and he loved them dearly - Mark married to Lisa and Mika, married to Jeff - and four grandchildren who were perfect in Rich's eyes, Jack, Annabelle, Brooklyn and Clara. Rich took great pleasure in his kids' many accomplishments – Mark the great skier and golfer, Mika the award-winning equestrian and animal lover.

Rich especially loved the time he and Carol spent together in Palm Springs with their family and friends in recent years. Palm Springs became their new Waskesiu.

As I said when I started, in the Buckwold family the extended family is like immediate family. Rich and Carol were beloved Uncle and Auntie to all our kids and dear friends to all of us, our wives and husbands. He supported and encouraged everyone in his quiet, understated way. Rich brought warmth to every family gathering. Many of the extended family have come a long ways to say good-bye. I speak for all of us when I say that he will be greatly missed.

Rabbi Claudio... from page 3

she is not "receiving" from it.

The "Costco Synagogue" phenomenon brings another serious problem for Judaism. In addition to the "cost-benefit" analysis for Synagogue membership, it's becoming more frequent to see people who think that because they pay their membership, they have the right to ask anything from their congregation and its leaders. They expect the synagogue to have something like a "client is always right" policy and they get upset when the Rabbi or a member of the leadership says "We are sorry but we can't". I've had people coming to me asking to modify a prayer in a religious ceremony so I don't mention the word "God", others requesting shorter prayers because people "get bored" and even asking for a religious ceremony but requesting that the Rabbi does not talk or give a sermon. In a similar way I have heard leaders saying "He is a member and he pays his dues, so we are obligated to do what he wants...".

But Synagogues are not Costco and therefore we cannot always say yes to everything. In a Synagogue we try to make everyone comfortable but there are limits because we don't sell products; we educate. In a Synagogue, membership fees are not payments; they are an expression of our commitment to Judaism and the Jewish community. Here we don't offer services; we offer to show you how

Judaism can enrich your life. Judaism is not a "commodity" and Synagogue members are not clients; we have values and principles that we chose together to endorse and while we endorse them we have the obligation to respect them, and demand them to be respected. A Rabbi is neither the "CEO" of a company nor a master of ceremonies or an event planner; his job is to teach what a committed Jewish life means. Members of the Board and volunteers are not business administrators or mere organizers of activities: They do *Avodat Hakodesh*. They consecrate their time and efforts to the task of perpetuating the historical values of Judaism.

Our mission statement says that we are "committed to deepening the quality of Jewish life in Saskatoon and district". "Commitment" for Jewish life means taking the values and traditions of Judaism seriously, remembering that Jewish leaders represent those values in all the sacred tasks they do in their roles: From washing dishes after a children's activity to managing the Synagogue's finances, leading services or making important decisions. As leaders we are committed to teach that Judaism is important. Part of that responsibility is to show that Judaism should be taken with commitment, and not as something that can be adapted with no restrictions for our convenience. Change and evolution are an essential

part of the Jewish values of our congregation, but that process must be the result of a serious and committed process of learning, more than the reflection of our immediate needs.

In times when the values of consumption and consumer society threaten the historical values of Judaism we must remember that Synagogues are not Costco. We are witnesses of God's presence in the earth and links in the millennial chain of the Jewish tradition.

B'racha,
With blessings,
Rabbi Claudio



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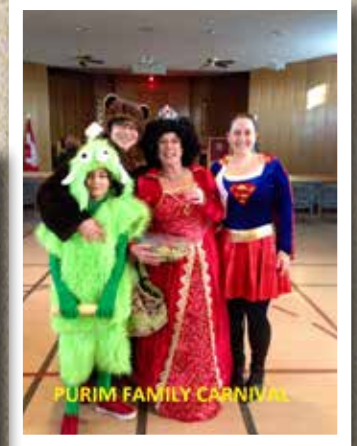
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Yahrtzeits

May 1/2	Iyar 12/13	May 22/23	Sivan 4/5	Israel Rodoff	June 13 (26)
Tully Conn	May 1 (12)	Abram Hoffer	May 22 (4)	Kathryn Cooper	June 14 (27)
Edith Koffman	May 1 (12)	Ben Tartar	May 22 (4)	Robert Floom	June 14 (27)
Aharon Mizrahi	May 1 (12)	Albert Epstein	May 23 (5)	Solomon Cramer	June 16 (29)
Minnie Rogers	May 1 (12)	Joe Katzman	May 23 (5)	Leo Lipcovic	June 16 (29)
Maurice Handelman	May 2 (13)	Anita Lefebvre	May 23 (5)	Bernie Reznick	June 16 (29)
Viktor Pollak	May 2 (13)	Bernard Lehrman	May 23 (5)	Sara Charach	June 17 (30)
Karen Jane Fogel	May 4 (15)	Harry Cohen	May 24 (6)	Nathan Gropper	June 17 (30)
Sam Sadowsky	May 4 (15)	William Grobman	May 24 (6)	Max Hock	June 17 (30)
Sarah Adelman	May 5 (16)	Libba Korber	May 26 (8)	Rosa Jerman	June 17 (30)
Robert Gtlin	May 5 (16)	Libba Korbin	May 26 (8)	Max Gropper	June 18 (Tammuz 1)
Anton Kamenicky	May 5 (16)	Rose Litman	May 26 (8)	Bert Schwartz	June 18 (1)
Hyman Segal	May 5 (16)	Rose Manolson	May 26 (8)	Ben Shiffman	June 18 (1)
Maya Shnaper	May 5 (16)	Paul Swartz	May 26 (8)		
Percy Stollar	May 5 (16)	Goldie Brounstein	May 27 (9)	June 19/20	Tammuz 2/3
Helen Singer	May 6 (17)	Semyon Furman	May 27 (9)	Stella Hearn	June 19 (2)
Clara Golumbia	May 7 (18)	Lloyd Hock	May 28 (10)	Irma Altschul	June 20 (3)
Lewis Horwitz	May 7 (18)			David Baltzan	June 20 (3)
Sidney Panar	May 7 (18)	May 29/30	Sivan 11/12	Nathan Richman	June 20 (3)
L. Strayer	May 7 (18)	Ida Domey	May 29 (11)	Samuel Forgan	June 22 (5)
Marion Vickar	May 7 (18)	Samuel Golumbia	May 30 (12)	Zakhar Isaakov	June 22 (5)
		Florence Russell	May 30 (12)	Rabbi Louis Jacobs	June 22 (5)
May 8/9	Iyar 19/20	Sophie Cornfield	May 31 (13)	Bessie Switzer	June 22 (5)
Michael Davidner	May 8 (19)	Abraham Prober	May 31 (13)	Chaim Tzalkovich	June 22 (5)
Joseph Winestock	May 8 (19)	Clare Richman	May 31 (13)	Sidney Buckwold	June 23 (6)
Minnie Katz Schell	May 9 (20)	Bessie Golumbia	June 1 (14)	Patricia Holtslander	June 23 (6)
William Laimon	May 9 (20)	Rose Levinton	June 1 (14)	Evelyn Ross	June 23 (6)
Anthony Burtnick	May 10 (21)	Nettie Steiger	June 1 (14)	Pearn Trute	June 23 (6)
Tillie Scharfstein	May 10 (21)	Harry Hillman	June 2 (15)	Beatrice Adilman	June 25 (8)
Feiga Shendelzon	May 10 (21)	Samuel Schacter	June 2 (15)	Mary Lifshen	June 25 (8)
Lena Sugarman	May 10 (21)	Seda Margolis	June 3 (16)		
Sam Davidner	May 11 (22)	Bathsheba Baron	June 4 (17)	June 26/27	Tammuz 9/10
Benjamin Ollman	May 11 (22)	Marlene Ditlove	June 4 (17)	Etta Tadman	June 26 (9)
Sadie Smith	May 11 (22)	Jack Mallin	June 4 (17)	Toba Waldman	June 26 (9)
Solomon Dragushan	May 12 (23)	Amelia Sandbrand	June 4 (17)	Anna Dragushan	June 27 (10)
Herman Green	May 12 (23)			Irving Jacobson	June 27 (10)
Mildred Berlow	May 13 (24)	June 5/6	Sivan 18/19	Nathan Adilman	June 29 (12)
Cherna Friedman	May 13 (24)	Selma Green	June 5 (18)	Walter Merchant	June 30 (13)
Leah Gladstone	May 13 (24)	Clarice Buckwold	June 6 (19)	Ralph Sugarman	June 30 (13)
Sam Hock	May 13 (24)	Sonia Churchill	June 6 (19)	Louis Epstein	July 1 (14)
David Rabinovitch	May 13 (24)	Sam Landa	June 6 (19)	Minnie Filer	July 1 (14)
Edith Roth	May 13 (24)	Lottie Levitt	June 6 (19)	Reva Mathews	July 1 (14)
Sylvia Sandbrand	May 13 (24)	Bertha Adler	June 7 (20)	Efrat Mishlev	July 1 (14)
Esther Solsberg	May 14 (25)	Bessie Gladstone	June 7 (20)		
		Bessie Ames	June 8 (21)	July 3/4	Tammuz 16/17
May 15/16	Iyar 26/27	Frances Bernbaum	June 8 (21)	Maria Kolominsky	July 4 (17)
Fred Mendel	May 15 (26)	Anna Lehrer	June 8 (21)	Faigel Lyons	July 4 (17)
Rachel Muscovitch	May 15 (26)	Sophie Drabinsky	June 9 (22)	Schulem Singer	July 4 (17)
Ruth Shear	May 15 (26)	Sheila Krolik	June 9 (22)	Harold Waldman	July 7 (17)
Eliezer Goodman	May 16 (27)	Myron Melamede	June 9 (22)	John Adelman	July 5 (18)
Broche Minovitz	May 17 (28)	Bert Gladstone	June 10 (23)	Jack Teskey	July 5 (18)
Fanny Rapaport	May 17 (28)	Clarice Schwartz	June 10 (23)	Jack Sklar	July 6 (19)
Ethel Spector	May 17 (28)	Jacob Claman	June 11 (24)	Etta Gross	July 8 (21)
Frank Gertler	May 18 (29)	Weiver Beryl Flikshteyn	June 11 (24)	Louis Pollock	July 8 (21)
Jack H. Litman	May 18 (29)	Grace Goluboff	June 11 (24)		
Jack Kaslow	May 19 (Sivan1)				
William Kutz	May 19 (1)	June 12/13	Sivan 25/26		
Bernard Sharzer	May 19 (1)	Ruth Bodnar	June 12 (25)		
Abraham Bruser	May 21 (3)	Herman Levine	June 12 (25)		
Rita Epstein	May 21 (3)	Sam Zaitlen	June 12 (25)		
Jacob Mazer	May 21 (3)	Vera Barsky	June 13 (26)		
Arthur Rose	May 21 (3)	Benjamin Rachamim	June 13 (26)		
		Israel Ragoff	June 13 (26)		

Synagogue Sightings



Dear friends,

It is almost 8 years since we left Saskatoon. Our two years with you was a significant and unforgettable experience for us. Since our return to Israel we live in Kibbutz Tzivon, a small Kibbutz with 24 families in the north of Israel. It is a place with beautiful scenery and a great community. We now have two children, Maya is 2.5 years old, and Michael who was born in February. Yishay is still working as a social worker in rehabilitation prison. Yael is on maternity leave at home now with Michael and Maya. The time, the people and the experience in Saskatoon became part of us, and continues to influence our life in many ways.

Lots of love,
Yishay and Yael

May 2015 • Iyar / Sivan 5775

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Iyar 12 * Candle Lighting 8:14 pm	2 Iyar 13 AHAREI MOT-KEDOSHIM * Mike Scharfstein Havdalah 9:24 pm
3 Iyar 14 Holocaust Memorial Service 1:30 pm	4 Iyar 15 Meet and Greet with Holocaust Survivor Sally Wasserman at the Gitlin's 7 pm	5 Iyar 16	6 Iyar 17	7 Iyar 18	8 Iyar 19 * Candle Lighting 8:25 pm	9 Iyar 20 EMOR * Kevin Sharfe Havdalah 9:35 pm
10 Iyar 21	11 Iyar 22 	12 Iyar 23	13 Iyar 24 Judaism in the 21st Century 7 pm	14 Iyar 25  5:30 pm	15 Iyar 26 * Candle Lighting 8:37 pm	16 Iyar 27 BEHAR-BEHUKOSEI * Grant Scharfstein Havdalah 9:46 pm
17 Iyar 28	18 Iyar 29	19 Sivan 1	20 Sivan 2	21 Sivan 3  5:30 pm	22 Sivan 4 Yom Ha'Atzmaut Service and Barbecue 6 pm * Matt Ditlove Candle Lighting 8:47 pm	23 Sivan 5 BAMIDBAR * Heather Fenyes Havdalah 9:56 pm
24 Sivan 6 Shavuot at 10am *Harold Shiffman	25 Sivan 7 Introduction to Judaism 7:30 pm	26 Sivan 8 B'nai Brith Barbeque for members/Associates at David & Susan Katzman's 6 pm	27 Sivan 9 Hebrew School Picnic Board Meeting 7 pm	28 Sivan 10  5:30 pm	29 Sivan 11 * Candle Lighting 8:56 pm	30 Sivan 12 NASSO * Steven Simpson Havdalah 10:05 pm
31 Sivan 13						

June 2015 • Sivan / Tammuz 5775

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Sivan 14	2 Sivan 15	3 Sivan 16	4 Sivan 17	5 Sivan 18 Shabbat at Home 7 pm * Candle Lighting 9:03 pm	6 Sivan 19 BEHA'ALOTCHA * Lesley-Anne Crone Havdalah 10:12 pm
7 Sivan 20	8 Sivan 21 Introduction to Judaism 7:30 pm	9 Sivan 22	10 Sivan 23	11 Sivan 24	12 Sivan 25 * Candle Lighting 9:09 pm	13 Sivan 26 SH'LACH * Harold Simpson Havdalah 10:18 pm
14 Sivan 27 Unveiling for Grace Goluboff 10:30 pm Unveiling for Tibor Braun 11:00 am	15 Sivan 28	16 Sivan 29	17 Sivan 30 Judaism in the 21st Century 7 pm	18 Tammuz 1	19 Tammuz 2 Candle Lighting 9:12 pm	20 Tammuz 3 KORAH * Steven Simpson Havdalah 10:20 pm
21 Tammuz 4	22 Tammuz 5 Introduction to Judaism 7:30 pm	23 Tammuz 6	24 Tammuz 7 Board Meeting 7 pm	25 Tammuz 8	26 Tammuz 9 6 pm Service Gerry Rose Dinner * Marsha Scharfstein Candle Lighting 9:13 pm	27 Tammuz 10 HUKAT * Perry Jacobsen Havdalah 10:21 pm
28 Tammuz 11 Breakfast Club 10:00 am	29 Tammuz 12	30 Tammuz 13	<i>He who is aware of his folly is wise.</i>			

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