



הַבּוֹלֶטֶן BULLETIN

Congregation Agudas Israel
Hazzan Neil Schwartz

715 McKinnon Ave, Saskatoon S7H 2G2

(306) 343-7023 Fax: (306) 343-1244
President: Heather Fenyes



Saskatoon Holocaust Memorial 2011

Sunday, May 15th, - 1:30 pm

Sanctuary, Jewish Community Centre

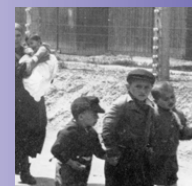
Keynote Speaker: Robbie Waismen

Special Guest: Leon Bass

April 11th, 1945, 3:15 pm in the afternoon. The inmates of the notorious Buchenwald concentration camp rose up from the horror of their imprisonment and were liberated from their Nazi captors. US Army troops and the Red Cross entered the camp. Leon Bass, a 19 year old black soldier was among the first to enter Buchenwald where he came face to face with what he calls "the walking dead". Among the thousands of inmates at Buchenwald was Robbie Waismen, a 14-year-old Polish Jew, who later discovered that his entire family had been murdered at the hands of the Nazi's. Robbie Waismen eventually immigrated to Canada and slowly put his life together over the next six decades. He spent many years in Saskatoon before moving to Vancouver where he now lives. Later in life, Robbie Waismen and Leon Bass met again and fostered a great lasting friendship that endures to this day. This year we are honoured to have Robbie Waismen as our keynote speaker and are very thrilled to have his "liberator" and good friend, Leon Bass to share their story at our memorial.



Liberator and life long friend
Leon Bass



Silver Spoon Dinner

**Tuesday,
May 31, 2011**

TCU Place

With celebrity entertainer

**André-Philippe
Gagnon**

Ticket Price \$150

For more information call Robin
Sasko at 653-0528

Bio on page 9

B'nai Brith Lodge #739
invites you to the
12th Annual
**Gerry Rose Memorial
Shabbat and
Volunteer Award
Dinner**

Friday, June 3rd, 2011

Hebrew School Shabbat Services: 6 pm

Dinner and Award: 7 pm

Jewish Community Centre

Adults \$17, Children (6-10) \$10,

Children under 6 free

RSVP Myla 343-7023 or email to

jewishcommunity@sasktel.net



Special Guest

Kinneret Shiryon

the first female Rabbi in Israel
(and Ayelet's mother)

will lead services

Friday, May 20th

and Saturday May 21st

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

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

Deadline for the next Bulletin is June 15, 2011

In Memory of Keren Or Wilczek

(Saskatoon, March 10, 2011.)

by June Avivi

*To everything there is a season
A time for everything under the sun.
A time to be born and a time to die,
A time to laugh and a time to mourn,
A time to seek and a time to lose.*

This is a time we gather to remember someone who gave meaning to our lives.

This is a time we recall the bonds that hold us, the love we shared and the memories that sustain us.

Tonight as we remember Keren Or, I recall a creative and poised young woman who has left her mark on our community. I recall a

wife whose world evolved around her husband and daughters. I recall a friend to many persons in Israel and in Saskatoon who will dearly miss her. As the Saskatoon Safta to each of the Shlichim, I will miss an 'adopted granddaughter'.

How many of us remember that it was Karen Or who introduced our Congregation to the Breakfast Club featuring Israeli movies, a legacy which continues to enrich us many times annually.

Keren Or was a creative cook. I recall when she tasted spring rhubarb and took some home. Later that week I enjoyed a

Shabbat dinner which featured chicken with a rhubarb and cranberry sauce. She intuitively did 'what seemed right'. Her desserts were also fantastic as was proven every time I was in Israel and she presented desserts which looked great and tasted even better. Only a few weeks ago

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For Keren Or

These words written by Heather Fenyes, were translated and read
by Ran Zarovitch at the funeral for Keren-Or

by Heather Fenyes

Today, thousands of miles away from here, a small Jewish community in Canada shares your loss and feels the pain of losing a dear and special friend. We met Keren Or and Lior when they came to Saskatoon, Saskatchewan Canada on a shlichut. They came with the working agenda of the Jewish Agency, but in the year they lived here, they gave us more, much more. They loved us and we loved

them, and that love and sense of family has endured the time and distance between.

Memories of their shlichut hang on the halls of our synagogue, and in our family photographs. Even so, we don't need the pictures to remember Keren Or's warmth and spirit. She loved children, and young people thrived in her classrooms. Our seniors remember her gentle kindness. She had a smile for everyone, and a serenity that was contagious. She embraced life with passion and joy. And she took with her, from Saskatoon, friendships that belied the distance between us.

Lior, Naomi and Alma, we wish we could be there to show you our love and share your



grief. Know that from a distance our hearts reach out and our arms hold you close.

That Keren Or is no longer with us is incomprehensible. She will be missed beyond words. But, we choose to believe that her goodness will be an inspiration to those of us who knew her, and the love we shared will continue to live in our hearts and minds.

Her memory will be for a blessing.

From the Kapelnikov's in Toronto

This song *Cypress* is well known in Israel (called "Brosh" in Hebrew). We were always familiar with this song but never paid attention to the words. Until... almost 10 years ago, on the airplane to Canada, on our way to a place called Saskatoon, we opened a good-bye letter from a friend, wishing us good luck in our new adventure as *Areivim* in Saskatoon by quoting this song. The year we worked in Congregation Agudas Israel had nothing to do with being alone or feeling that we needed to overcome difficulties other than missing home. Still, this song always reminds us of our family in Saskatoon. The sudden, tragic death of Keren-Or two months ago reminded us of this song. Like the other shlichim who knew Keren Or, we were stunned, confused and mainly deeply sad. In such sad times we feel more the distance from home. Other, former shlichim in Israel made the effort to be in touch with us, but also, a lot of the information came from Saskatoon (thanks Heather), showing how strong is the connection between you and your Israeli side of the community. Like you, we are too far to visit and hug Lior, Naomi and Alma. There is not much we can do to make the pain easier. We wish we all could be like a tree, with a strong trunk and flexible branches that can stand against horrible storms and immediately straighten up back like nothing had happened.

Hag Aviv Sameach (Happy spring holiday = Pesach).

The Kapelnikovs, Moshe, Anat and Yahli



CYPRESS

Lyrics: Ehud Manor
Music: Ariel Zilber

And I saw a cypress
that was standing in a field against the sun
in the heat-wave, in the frost
against the storm.

On its side a cypress hung
it didn't break its top, it bowed to the grass.
And here, against the sea
the cypress gets up green and lofty.

Here the cypress, alone
against fire and water.
Here the cypress, alone
up to the sky.
Cypress, alone firmly.
If only it's given and I'll learn
the way of one tree.

And I'm like a toddler
that's broken and unable in front of the sun
in the heat-wave, in the frost
against the storm.

Here the cypress, alone...

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

Editorial

by Steven Goluboff



With great joy and relief we finally welcome the coming of spring, after a long and cold winter. As I write this column, I can regale in a weekend of golf, sunshine and the thought of at least five months of further such joy.

Our President has written about the spirit and enthusiasm of our members and several of the upcoming events. In addition to what she has talked about, we will have a wonderful opportunity to experience a true *Rabbi in Residence Weekend*, with Rabbi Kinneret Shiryon, the mother of our one and only Ayelet. Her own article and biography should be enough to attract you to any one of her services and for Hadassah members to the *Post Pesach Hadassah Tea* at the brand new home of Linda and Arnie Shaw. Over the years, many of our members have wondered about where we fit in the Jewish world. For over fifty years we have been members of the United Synagogue of Conservative Judaism which has been experiencing its own challenges with the attraction of the Reform from the left and the Orthodox from the right. A revealing Op-Ed by Rabbi Alan Silverstein may shed some light on where the movement is today. There has not been a compelling movement from CAI to abandon its affiliation, nor seek enlightenment somewhere else. However, it is

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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:

Ralph Katzman who is the recipient of the 2011 Gerry Rose Volunteer Award, to be celebrated on Friday, June 3rd, 2011 at the Jewish Community Centre.

Arnie and Linda Shaw on the celebration of their 40th wedding anniversary on June 30th.

Michael and Tamara Shaw, and to Grandparents Linda and Arnie Shaw, on the birth of a son and grandson, Eli David on March 12th.

Monte and Annette Pishney Floyd on the birth of a grandson, Austin Dieter, a son to their daughter Amy and Robert Ballasch, of Houston, Texas, on March 9th.

Carole and Rich Buckwold on the birth of a granddaughter, Clara Mirion, daughter of Mika and Jeff Zdunik.

Elie Fenyes, son of Heather and Les, on collecting a number of medals at the ManSask Swim Meet.

Noah Fenyes, who was elected Vice-President of Hillel at the University of Western Ontario in London, Ontario.

Cindy Cohen, who has graduated from the College of Medicine and will do her Family Medicine Residency in Prince Albert.

Marsha Scharfstein, on the celebration of her Bat Mitzvah on June 18th, 2011.

Boris Isakov, on the recent celebration of his 75th Birthday.

Jennifer Scharfstein, daughter of Grant and Marsha, who has been accepted into a Masters Program in International Conflict Resolution at Ben Gurion University in Beersheva, Israel

Michael Scharfstein, son of Grant and Marsha Scharfstein, who has received his Juris Doctor (JD) degree from the University of Saskatchewan College of Law. Michael will be articling with the law firm of Stevenson Hood Thornton Beaubier LLP in Saskatoon.

Jardena Gertler-Jaffe, daughter of Michael and Joanne Gertler-Jaffe, who was admitted to the University of Toronto's Classical Voice Program with two scholarships, one of which is for the most promising female soprano entrant.

Simonne Horwitz who received the University of Saskatchewan's Provost's Outstanding New Teacher Award, given to a professor in the early years of a tenure track appointment.

Michael Gertler, an Associate Professor in the Department of Sociology, who has begun a one year term as the Acting Director at the Centre for the Study of Co-operatives at the U. of S.

GET WELL TO:

Anne Shechtman of Toronto.

CONDOLENCES TO:

Kayla Hock on the death of her sister, Fira Rotenberg on March 14th, 2011

Michael Gertler and family on the death of his father, Maynard Gertler on April 19th, in Montreal.

WELCOME NEW MEMBERS:

Heather Ross, her partner Nancy and their daughter Sydney.



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by Heather Fenyes, President

From Heather's Garden

A few weekends ago, Saskatoon BBYO hosted IRK, inter-regional-kallah. Seventy young people from Manitoba and Alberta came to spend a weekend of fellowship, faith and fun in Saskatoon. On Friday they led our Kabbalat Shabbat service and on Saturday they shared in our Shabbat morning service. I told them that it felt like Yom Kippur to see so many faces and hear so many voices. But more than that, it felt like hope. We were all hoping. I was hoping that one day our small community will grow in voice and youth. The kids were hoping to make new friends, and maybe find new love. Our congregants were hoping the spirit in the room would last moments longer, and the advisors were hoping the great behaviour would carry throughout the weekend. Hope was in the air.

I hope that many of you share the energy and events in the months ahead. This year, our Holocaust program promises to be more poignant than ever. Robbie Waisman is a

former Saskatonian; he is also one of the few survivors of Buchenwald. He and his liberator, Leon Bass, will be speaking both to students, and at our memorial service on May 15th. I hope their message will linger long after, and their story will make a small change in all of us who are there to hear it.

Weeks later, we host the Silver Spoon Dinner. I hope you all know how invaluable this event is in the life of our community. The money raised at this event not only helps sustain our community, but also allows us to be generous in our giving to local Saskatoon charities. This night simply can't work without a bevy of volunteers. I hope so many of you will want to be involved that my phone and email will be flooded with offers of help.

On June 3rd, we celebrate the Volunteer work of Ralph Katzman who is the recipient of the Gerry Rose Volunteer Award. This event is sponsored by B'nai Brith and honours the memory of the quintessential volunteer Gerry Rose.

I hope that as you look back from Rosh Hashanah through Pesach you will be as amazed as I am by the breadth and depth of

things that happen week after week, month after month, yontif after yontif. I hope you all have taken a part in some of this on-going energy. If you haven't, I hope you find the time before the summer.

I hope this spring is warm and promises an even more hopeful summer. More than anything, now I hope that Lior and his beautiful girls, Naomi and Alma are finding some peace as they build a new life without Keren Or. I hope that Keren Or's family in Israel, and we, her Saskatoon family will carry a piece of her remarkable goodness with us as a reminder, and a promise. I hope that while we will never understand how somebody so good and so young could leave us, we will one day replace the overwhelming pain of her loss with the smile of her memory. She was remarkable. I hope you all knew her.

I hope that tulips, the memory of a remarkable friend, the energy of a vibrant community, and our Jewish spirit, hold us all together as the Congregation Agudas Israel family we are.



Hazzan's Notes: Questions and Decisions

by Hazzan Neil Schwartz

By one standard, some of our most successful Shabbat services are those during which we smoothly move from one local congregational melody to another, with few English readings and a minimal number of paragraphs for which there are no congregational melodies. On the other hand, the largest turnout of the year was for services including guitar with new (primarily Reform) melodies, provided by our recent guest from the UIA Outreach Program in Toronto.

One clear message is that for some people who attend services, an important reason for attending is to share a comforting emotional experience, rather than a stimulating cognitive experience. Another significant reason that some people attend services is simply to share a Jewish activity with other members of our small community.

Both styles of service mentioned above tend to minimize the inclusion of any Siddur text that cannot be sung by the congregation. A smoothly-flowing service, particularly on

Friday evenings, with a maximum use of local melodies and minimum inclusion of silent or English paragraphs, seems to meet the needs of most congregants of all ages. If this means leaving out some parts of the traditional service structure, that seems to be OK.

How then are we to evaluate the success of the Reform-style services with guitar and several new melodies? Is it just a case of attraction to a one-time experience that was a novelty? Or is it an indication that at least a portion of our congregation would like to see a significantly different style of Shabbat services on a regular basis?

So far my approach has been to only occasionally introduce melodies in paragraphs for which there has been no "Saskatoon melody", or very rarely to offer a second melody to supplement an existing favorite (such as for V'sham'ru on Friday evening). While I have been given permission to do more, the "push-back" and negativity when I do so have discouraged me from introducing more than a fraction of the many melodies that I know.

If it is those who prefer traditional services who regularly attend on Shabbat, should we primarily strive to meet their religious needs?

However, if we changed how we conduct Shabbat services, would that then attract a larger and more diverse group of members? Might we lose those who now do attend services, and risk having no Minyan at all?

Here are five pairs of direct quotes from congregants, with the traditionalist approach represented by the [first comment](#) and the approach advocating change represented by the [second comment](#).

"It is supposed to be a worship service, not just a sing-along."

"Don't do so many pages of solo chanting - we have no means of participating."

"When the congregational melody is changed, I can no longer sing the words."

"Why do we sing the same old melodies when there are so many new versions?"

"We don't care what other synagogues sing - we want to sing our own melodies."

"When I go to other synagogues, I find that their melodies do not match ours."

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



Bikkurim - First Fruits of the Season

*by Daniel Stern, Campaign Director and Director of Regional Community Services,
United Israel Appeal Federations Canada*

Shavout, the Festival of Weeks, will be celebrated in early June. Celebrated as the time when the Torah was revealed to the people of Israel, the holiday has many other aspects and layers. The Chag's relevance as an agricultural holiday and its relation to the cycle of the harvest in ancient days is of particular importance to its meaning.

The Torah explains the celebration of three holidays with ties to agriculture—Pesach, when the earth springs to life from winter's inactivity; Shavout, when the first fruits and grains reach harvest; and Sukkot, the fall holiday

when the final harvest was collected. Part of the ritual of Shavout included the gathering of the first fruits of the harvest, called bikkurim. These bikkurim would be taken to the Temple in Jerusalem, blessed with a special prayer and given to the Kohanim as gifts.

These cycles are connected with the land of Israel. There are many Seders in Canada that experience snow, and we would gather quite a pitiful harvest by the time Shavout arrives. But like everything in the Torah, the literal reveals the figurative and the spiritual. Bikkurim does not refer only to fruits from trees but to the fruits of our labours and efforts. As this spring turns to summer, we should consider giving more of our effort and ourselves to our loved ones, our community,

and, as tzedakah dictates, to those with less than what we have.

The UJA campaign follows a seasonal cycle as well. As projects and program recipients from charitable dollars operate year round, campaign needs are assessed in the spring, planned in the summer and the campaign conducted in the fall, usually just after Sukkot. How would the world look if we did not wait to be asked for our contribution to help those in need? We do not have to wait until our fruit is fully ripened at the end of the season, we can give and make a difference right now. Have a wonderful spring and a happy and healthy beginning to the summer season.

OPINION (first printed by the Jewish Telegraphic Agency)

Op-Ed: Don't Believe Gloomy Forecasts on Conservative Judaism

By Alan Silverstein · March 14, 2011

WEST CALDWELL, N.J. (JTA) -- Conservative Judaism is dying, I hear -- or at least according to the media. Not so.

Please don't tell me that because North America's United Synagogue of Conservative Judaism has had its problems, that means Conservative/Masorti Judaism is declining around the Jewish world.

Yes, the number of USCJ affiliates has diminished from its peak of 800 a half-century ago to its current 650. Why? Dozens of congregations have remained self-identified as Conservative, yet have disaffiliated from the USCJ for internal organizational reasons.

Rabbi Steven Wernick, the recently appointed USCJ executive vice president, is addressing the decline in membership, as well as looking to seed new congregations in areas with rising Jewish populations.

In assessing the USCJ's temporary institutional challenges, let us recall that in the 1960s, a declining Orthodox Union was re-envisioned successfully, while the diminishing Union of American Hebrew Congregations effected a similar about-face in the Reform movement in the 1970s.

In the words of American Jewish historian Jonathan Sarna, "As our 355 years on American soil testify, we [Jews] have repeatedly confounded those who predicted gloom and doom, and after periods of adversity, have often emerged stronger than ever before."

But to get the full picture of Conservative/Masorti Judaism, a wider lens is needed beyond the limited confines of the USCJ, especially to look at the denomination glob-

ally. A glimpse into the internationalization of the movement will be evident during the Rabbinical Assembly convention March 27-31 in Las Vegas.

Forty years ago, the USCJ serving North America was the only organization worldwide with which Conservative Jews could affiliate. In contrast, in 2011, Conservative/Masorti Judaism has become a growing and ever younger global movement. There are nearly 60 Masorti kehillot in Israel, plus another 140 throughout Latin America, Europe, the former Soviet Union, Australia, Africa and Asia. In the past eight months alone, eight new European communities have affiliated, as have six additional Israeli kehillot.

The active involvement of large numbers of young people augurs well for Conservative/Masorti Judaism's future. More than 25,000 youth are members of USY (North America) or NOAM (Noar Masorti in Israel, Latin America and Europe). Tens of thousands of students are enrolled in Conservative/Masorti full-day Jewish schools in the United States and Latin America. Nearly 18,000 campers are part of Ramah summer camps in North America or in Ramah NOAM camps. Hundreds of synagogue supplemental schools educate vast numbers of youngsters, as do full- and half-day synagogue-based preschools.

In terms of the rabbinate, in 1960, the Jewish Theological Seminary in New York City was the only institution training Conservative rabbis for pulpits in the United States and Canada. Over the past half-century, the Rabbinical Assembly has grown by the ad-

mission of multilingual rabbis educated not only at JTS but also at the Ziegler Rabbinical School in Los Angeles, the Seminario Rabbinico Latinoamericano in Buenos Aires, the Schechter Institute in Jerusalem and a rabbinical seminary in Budapest.

The RA has grown from fewer than 800 male rabbis to more than 1,600 men and women. Its regions now extend to Israel, Latin America, Canada and Europe.

Fifty years ago, only an infinitesimal percentage of Conservative Jewish baby boomers had visited Israel, either as children or as young adults. By 2004, a JTS Ratner Center survey of 1,000 Conservative young adults found that more than 60 percent had been to Israel at least once by age 22.

Such lofty numbers have been increased by the subsequent impact of Birthright Israel. Ratner data also indicate that in contrast to many of their non-affiliated peers, more than 90 percent of Conservative young adults see Israel as "important" or "very important."

In the early 1960s, few Conservative young men or women enrolled in Jewish studies courses during their college years. Today, substantial numbers of Conservative-affiliated collegians study Hebrew language, the Holocaust, modern Israel, modern Jewish history, Israeli literature and other Judaica subjects.

The quality of current-day Conservative student life on campus far surpasses all previous levels of campus engagement.

In 2011, on Shabbat mornings, America's campus Conservative minyanim provide a

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The Synagogue and the Social Network

by Heather Ross

While I was growing up in California, my family was connected to our neighbours and others in our little bedroom community through the schools and community events. We were connected to other family and friends that lived outside of the immediate community through occasional visits and phone calls. We heard from family that lived out of state through rare phone calls and letters, usually when someone had passed away. And of course, we were connected to other members of our Synagogue by attending services and through the Hebrew school, when my brother and I were that young.

When I moved to Canada about 14 years ago, my only means of staying connected was through letters, phone calls, and email, which was still a fairly new technology to a lot of people that I knew. My father would send me updates about what was happening in our community and would occasionally send me a copy of a sermon that our Rabbi had given.

Today, less than a decade and a half later, so much has changed. My mom uses email and recently informed me that she "Googles". Many of my friends are on the social networking Web site Facebook and some are on Twitter, a service that limits your messages to a mere 140 characters at a time (the same number allowed in a text message on a cell phone). When my mother moved from New York to Los Angeles in the 1950s, she lost touch with her cousins, but now I'm connecting with their grown children on Facebook.

Synagogues are making fantastic use of social media tools such as Facebook, Twitter, blogs, YouTube (a sight that allows you to

share short videos for free) and podcasts (audio or video recordings that others can access, usually for free) to connect with members and potential members. Even the Synagogue that I grew up in now has a Facebook page and even a couple of videos on YouTube.

Unfortunately, one congregation that is glaringly absent from among those using social media is Agudas Israel. Our Synagogue has a static Web site that rarely changes, which is not what young, and some older people are looking for when they search for a Jewish community to become a part of.

When I was asked to write this piece for *The Bulletin*, I contacted Howard Goldberg, the Assistant Director for the Northeast District of the United Synagogue of Conservative Judaism, who also holds the social media portfolio. While I have a strong background in social media, I wanted to get Howard's take on why Synagogues should be using it.

"If you're looking to attract new members, especially young people, they'll search [on the Web] and they don't want a static page," explains Goldberg. "People want to be able to control when they receive information and how they'll respond. They want the information to be where they are. [Sites like Facebook] are where people are."

Goldberg went on to say that people are looking for the chance at two-way communication, which Facebook, Twitter and blogs provide.

Facebook alone has more than 500 million active users. Approximately 50 percent of members log on to the site each day. While the majority of people using social media are under 35, the fastest growing group joining Facebook are Baby Boomers. Community organizations, small and large businesses, and universities and employers who are looking to recruit students and employees looking at these statistics and see the potential, so

they are making use of social media tools to reach out.

Many leaders throughout the Jewish community have also noted this potential and are engaging people through these channels. Both the USCJ and the Union for Reform Judaism have active Facebook pages, as does the United Synagogue Youth Alumni Association and many individual congregations such as Congregation Ahavath Israel in Kingston, New York and Temple Beth Shalom in New Albany, Ohio. Congregations use their Facebook accounts to share information about their Synagogue including upcoming events, to hear from members, and to promote their congregation to others in the community who may be looking for a synagogue to join.

There are several congregations on Twitter as well. I did a quick search and discovered that there are more than forty individuals who identify themselves as Rabbis on Twitter, including Rabbi Drew Kaplan who is a campus Rabbi in Southern California and Rabbi Amy Perlin with Temple B'nai Shalom in Fairfax Station, Virginia. Rabbis on Twitter "tweet" about what's happening with the congregations, share links to Jewish related resources and news, and simply reach out to the larger Jewish community.

There are more than a hundred podcasts by congregations and individuals under the category, Judaism in the iTunes store. They include music, recordings of services, commentary, religious instruction, and commentary from the Chabad, Orthodox, Conservative, Reform, and Reconstructionist movements. It is important to note, however, that about ten percent of the podcasts under this category are actually from people and organizations associated with Messianic and other missionary movements, which is probably the case on the other social networking sites as well.

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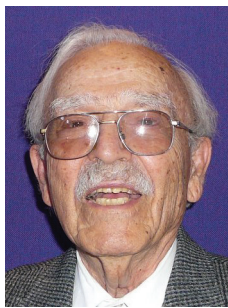
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This page is sponsored by Mickey and Lucille Narun of Toronto.



The Psalms: from Lectures by Rabbi Pavey

by Dr. Lou Horlick, O.C., S.O.M., M.D., FRCPPCC

The Book of Psalms is an ancient anthology of even more ancient Hebrew songs and poems. The Hebrew Bible preserves a considerable corpus of ancient poetry, of which the Psalms represent only a small portion.

The biblical works were composed over a long period of time and their authorship is for the most part unknown. Their themes cover every aspect of life; victory in war and lament over the fallen, philosophical speculation and folk wisdom; public worship and private prayer, political propaganda and prophecy, sacred and profane love. It is evident that a love of music and poetry was deeply rooted in the people of Israel from its earliest history, and some of the poetry reaches great heights of sensitivity and refinement.

There is no way of knowing which, if any, of the poems was composed by King David or by his son Solomon. The work of composing and performing the Psalms was probably in the hands of a special guild of Temple musicians.

Notes from Rabbi Pavey's lectures:

The root word for Psalms is Hallel, to praise. None of them are attributable to King David, who was a warrior, not a poet. Some of

the Psalms are very old and are derived from middle eastern mythology and literature and originally written in Ugarit, a language not unlike Hebrew, but long extinct.

They are divided into five sections corresponding to the five books of the Torah. They are the core of the liturgy in both Jewish and Christian traditions. They read better in English than in Hebrew

Mowinkel, a Norwegian scholar, divided them according to their use e.g. coronation psalms to celebrate the coronation of kings; some were secular; some were associated with Temple rites and some reflected community events. It is almost impossible to date them.

Many were associated with music. The instruments described in Babylonian texts included strings that were plucked, wind and percussion instruments. The poetry was antiphonal, the beat or rhythm is unknown and we have no idea of what it sounded like. An example is #23 (The Lord is My Shepherd) in which the literal translation from the Hebrew follows:

-Adonai is my shepherd, I shall not want
-in the green meadows he causes me to lie down
-he guides me by calm waters
-he restores my soul
-he guides me in paths righteous for the

sake of his name

-even if I walk in the valley of deep darkness I shall not fear evil because you are with me

-your staff and support console me

-you spread out before me a table, opposite to my enemies

-you anoint my head with oil (a sign of hospitality)

-my cup overflows-yes goodness and *chesed* will pursue me all the years of my life and I will live in the house of Adonai forever.

This poem probably represented a song sung by the pilgrims on their way to the Temple and had nothing to do with immortality. In ancient times there was no concept of infinity; it just meant a long time. The term shepherd made sense, as the wealth of ancient Israel lay in sheep and goats. The Israelites did not eat them, but valued them for their constituent products, milk and wool, and this can be equated with catering and nurturing. Green pastures reflect the image of the shepherd and his sheep (God and his people Israel). He 'restores' my soul-from the root 'to come back'. God causes the people to be refreshed-like the sheep and gives back life. He restores the essential being (*nefesh*) which man shares with God. "Your goodness and mercy shall surely follow me all the days of my life" appears based on the interpretation of the Hebrew term '*orech yomim*', which means many years or a long time. There was no concept of eternity at that time.

Rabbi Pavey was interested in linguistics and had this to say about the Hebrew of the psalms:

"Hebrew is a very exact language; there are no exceptions; no irregular verbs and no coherent tense structure. By comparison, English is 85% regular. In Hebrew, letters don't necessarily have a sound, while English has a tremendous vocabulary, and accepts words from almost any language."

Rabbi Pavey commented on the *Hallel* psalms #113-118, which are usually sung at festivals but not at Purim or New Year. He said "there is no connecting link or unifying theme between them and they fail to convey the true meaning of the texts."



Library News

by Patricia Pavey

New books at the Library

In Her Voice: an Illuminated Book of Prayers for Jewish Women, by calligrapher Enya Tamar Keshet

Yosl Rakover Talks to God, a novel by Zvi Kolitz

Jewish Weddings: a Beautiful Guide to Creating the Wedding of your Dreams, by Rita Milos Brownstein

A Living Lens: Photographs of Jewish Life From the Pages of The Forward

Witness to History: a comprehensive history of the Holocaust.

And for children

Today is the Birthday of the World, by Linda Heller.

No reason to be stuck for reading material this summer. Our library contains some wonderful resources.

This page is sponsored by Effie (Brook) & Harry Gordon of Vancouver

This page is sponsored by Leona Wasserman



by Kinneret Shiryon

The Unknown and Unexpected

Shalom to all the members of Congregation Agudas Israel. I am delighted to be able to visit your community and look forward

to meeting many of the people who have become so important in the lives of Ido and Ayelet.

As I write this article the traffic in Modi'in is busy as residents make their way to the shops which are buzzing with purchases for Shabbat and for "Leil Haseder" - the Seder Night. Seder Night is about freedom and what it means in our lives. We address it as a nation, an independent people and we address

it as individuals. What does freedom mean to each of us?

I just returned from our pre-schools where we acted out the Exodus of Egypt with three to five year olds. The children were adorable, dressed as *B'nai Yisrael* with appropriate headdress and small white robes. I too put on my headdress, added my long white beard and flowing robes, with staff in hand, I was ready to lead them out of Egypt. (The pre-school play ground). When our Early Childhood Educational Director dressed as Pharaoh approached us, all the children yelled in unison "Let us go! Free us!"

As Moses, I had the privilege of leading the enthusiastic crowd in shouting out the ten plagues to Pharaoh to convince him to "Let my People Go" When he finally buckles

under the burden of the plagues, the children of Israel made their preparations of dough and headed out for the desert journey(into the pre-school hallway). As they made their way through the hallway we arrived at "*Yam Suf*" the Sea of Reeds (known to most of you as the Red Sea), I asked the young crowd: "Is there a Nachshon here daring enough to enter the Sea of Reeds?" There was no shortage of volunteers - I usually choose the smallest child to be the brave Nachshon who dares to enter the Sea first, and miracle of miracle, the long cut blue material on the hall floor parts and the children of Israel successfully cross the hall singing joyously: "Once we were slaves and now we are free!"

As I walked back to my car still dressed

continued on page 15

Biographical Sketch – Rabbi Kinneret Shiryon

Kinneret Shiryon received her Rabbinical Degree (1981) and Masters in Hebrew Literature from Hebrew Union College – Jewish Institute of Religion in New York and her Bachelor of Arts in Comparative Literature from the University of California, Berkeley. (1977) She has lived in Israel for over 25 years and was the first woman to serve as the Rabbi of a congregation there.

Rabbi Shiryon served as the Rabbi of Kehillat Ramat Aviv for seven years. She was the founder and director of its "Generation to Generation" Outreach programs. Rabbi Shiryon also directed the University Student Outreach programs at U.R.J.'s International Department of Education in Jerusalem

She is the founder of Mercaz Kehillati YOZMA – The Progressive Jewish Community

Center of Modi'in. The word YOZMA means *initiative* in Hebrew, it is also the initials for the words: *Yahadut Zmaneinu, Moreshet Ha'Am* – Judaism of Today, The Heritage of the People. The goal of the center is to empower Israelis to take *initiative* in defining their Jewish lives. YOZMA established very successful pre-school and kindergarten programs and Rabbi Shiryon began tracks of informal Jewish education in the local elementary schools. YOZMA opened its formal elementary school in September 2006 and is proud of its nine classes through the fifth grade. YOZMA provides meaningful and joyous religious services and is a dynamic spiritual center for Shabbat and holiday celebrations. YOZMA is also known for its cultural and family education programs and for

its special social action outreach programs..

Rabbi Shiryon was awarded Career Woman of the Year, 2000 for her outstanding contribution to the city of Modi'in.

In 2002, Rabbi Shiryon was elected Chairperson of the Council of Progressive Rabbis in Israel (MARAM), where she served for two consecutive terms. The Israeli media highlighted her election by noting that Shiryon was the first woman to head one of the country's rabbinical bodies.

In 2006, Rabbi Shiryon was awarded Doctor of Divinity for her 25 years of service as Rabbi, by H.U.C. in Jerusalem. She completed a degree in Spiritual Guidance from H.U.C. – J.I.R. together with the pioneering group of graduates in 2008, and another degree in Talmudic Bibliotherapy in 2010.

Previous to her work for the U.R.J., she was the Regional Director of ARZA in Tel Aviv for three years (1984-1987). Before moving to Israel she was the Director of the Department of Inter-religious Affairs for the American Jewish Committee in Los Angeles, California (1981 – 1983).

Over the years Rabbi Shiryon, together with the support of her spouse, Baruch Shiryon, has learned the art of juggling a rich and challenging career as a Rabbi in Israel with raising four wonderful children: Ayelet, Erez, Inbar and Amichai.

Maimonides

*A wise man will
carefully avoid excess, lest
he give the
impression of haughtiness.*



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This page is sponsored by Lorna Bernbaum of Ottawa in memory of Frances Bernbaum of Winnipeg, formerly of Saskatoon



SISTERHOOD REPORT

by Janet Erikson - Sisterhood President

Sisterhood has much good news to report. Attendance at Saturday morning services is on the rise, and we do in fact now need to buy more salt shakers! Many of the aging and overused kitchen items are being replaced. I buy them, Ido and Ayelet haul it all to the kitchen, Terah organizes them and Marsha writes me a cheque. What's not to love about a job like that? And speaking of Terah, she continues to impress us all with a continuing variety of really good food for Shabbat luncheons.

Wind-up supper for Sisterhood will be held

on Tuesday June 7th, 2011 at 6:00 at a restaurant yet to be selected. Might be The Cave as in past years, but it could be The Granary or maybe Taverna. Does the President get to make this decision or do we have to vote. Sometimes democratic process is over rated. I'm quite fond of the power of veto. It seems I can't tell you the location, but I can tell you there is a surprise planned, in addition to our usual 50/50 fundraiser for Torah fund. I think last year's pot was a staggering \$25, which was promptly donated back to the fund. We have generous members.

For a brief while, I believed there was a black hole in the kitchen at CAI. So many items have gone missing. This is particu-

larly pronounced when Terah and I are in the 10 minute countdown to serving lunch. When I took the problem up with Marsha, she assured me there is no black hole in the kitchen at CAI...the black hole is actually at her home and his name is Grant. So Grant, would you please return the small spatula, the metal serving spoons and the long handled wooden spoon. Could you also look for my CD remote control, my winning lottery ticket and my Middle East Peace plan draft. And my one way ticket to Scottsdale.



André-Philippe Gagnon

by Linda Shaw

Ladies, you are in for a real treat at the 2011 Silver Spoon Dinner. This year we are bringing in a Las Vegas-style show to entertain you rather than bringing in a speaker. Our choice of headliner is sure to entertain and amaze you and have you dancing in your seats. He's the "Man of 400 Voices", famed Quebec comedian and impressionist, **André-Philippe Gagnon**.

André-Philippe Gagnon is famous for his unique specialized talent in impersonating the *singing* voices of celebrities. He gained widespread recognition for accurately duplicating every voice on the Live Aid anthem: "**We Are the World**". In 1999, Gagnon began

two multi-year, smash hit engagements in Las Vegas – first at the Venetian and then at the Paris. He became one of Vegas' reigning stars. He has toured around the world with Celine Dion and has thrilled sold-out audiences in over 11 countries.

Now André-Philippe Gagnon will bring his amazing talent and charisma to the Silver Spoon Dinner. He will perform his new show "**The One-Man Hit Parade**" for us – a combination of music, comedy, technology and creativity. He borrows the famous voices of vocalists from around the world to showcase what is, in his opinion, the musical history of the last sixty years. He brings together artists



who have never appeared on the same stage before – everyone from **Elvis, Barry White, Guns N' Roses, Justin Timberlake** and even **Susan Boyle** – creating a hilarious true parade of hits. (Jan Gitlin and I had a sneak preview of A-P in action and I can report that we were absolutely thrilled.)

Come celebrate 21 years of Silver Spoon success with this hugely successful Canadian entertainer.

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Saskatoon



from our
Kongregants
Kitchens
 from Franci Holstlander

Orange Chocolate Chip Mandelbrodt

I was looking at a recipe in Paula Shoyer's *The Kosher Baker* (Over 160 Dairy-free Recipes from Traditional to Trendy) and ended up making several changes to the one in the book. This recipe is simple and the end result was tasty. *The Kosher Baker* is an interesting newer cook book (2010) and great for those who are looking for parve recipes or can not have dairy. **Patricia...this book might be a great addition to our Synagogue library!

Here is the recipe I ended up with after modifications:

2 cups unbleached flour
 1 cup whole wheat flour
 1 cup (or slightly less) sugar
 2 teaspoons baking powder
 ¼ teaspoon salt
 ¼ cup orange juice
 1 large egg
 About 8 tablespoons Simply Egg Whites (or egg whites)
 ½ cup vegetable oil
 2 teaspoon lemon extract (I love Rodelle's)
 Shredded orange peel from one orange
 1 ¼ cup semisweet chocolate chips

Mix everything but the chips together in a bowl with a spoon until dough is formed. Add the chips and mix in well.

Split the dough in half. Make two logs about 10-12 inches long, by 3 inches wide and flatten a bit. Put on a cookie sheet lined with parchment paper. Space the logs apart.

Bake in a 350 degree F oven for about 35 minutes till slightly browned. Take the logs and paper off the tray. Slice about ½ to 1 inch wide slices and put back on tray (sliced side down) on a new piece of parchment. Be careful not to burn yourself, as the chips will be quite hot! Bake further about 4 more minutes, or a couple minutes longer depending if you want the mandelbrodt somewhat soft or crisp. You can always just eat them after the first baking if the dough is cooked through.

Hadassah-WIZO "After-Pesach" Tea Thursday, May 19, 2011

7:00 p.m.

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Special Guest:

Rabbi Kinneret Shiryon

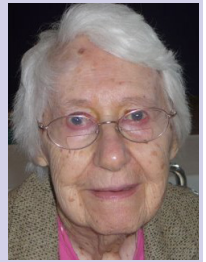
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Home

This is my last home
 but is it a home?



I have made many places homelike
 even a shared room
 in a university residence
 so long as there was a desk with a typewriter
 and a few shelves for books.

The bed was usually a little wider
 than the one here
 but sometimes not much wider.

Sometimes there was an electric heater
 where I could heat water or milk
 for instant coffee
 or sometimes only mugs on a shelf
 in which we could pour hot water from the tap
 into instant coffee.

Or there were other rooms
 little ones in boarding houses
 or rooming houses
 or the bed-sitting room and small kitchen
 in the small hotel in Victoria
 where I could have a vase full of daffodils
 in the centre of the kitchen table.

I always thought these rooms were home
 so long as they had a place for books
 and a place where I could write
 and could entertain at least one friend.

But what is home anyway?
 I think of one of my neighbours in this building
 who used to station himself by the door
 to go outside
 so he could go home.
 There were times when he managed to skip out
 but usually he was prevented.

When he died, one of the nurses said,
 "Now Walter has probably escaped
 and gone home."

Elizabeth Brewster

Editor's Note: Elizabeth Brewster is an eminent Saskatchewan poet, a member of CAS and presently residing in Lutheran Sunset Home



by Dwight Newman

Two Middle East Experts Speak in Saskatoon in One Week

The challenges in the way of peace and prosperity in the Middle East are complex and can sometimes seem insurmountable. In facing up to their complexity, Saskatoon audiences had the chance to hear from two Middle East experts in one week during early March.

On March 7th, Dr. Zachariah Kay spoke at Congregation Agudas Israel before speaking the next day in the University of Saskatchewan Political Studies Department. Dr. Kay spoke about his most recent book, *The Diplomacy of Impartiality: Canada and Israel, 1958-1968* (Wilfried Laurier University Press). Dr. Kay has taught at several Canadian universities and served in civil service roles within the Secretary of State and as a consultant for several federal departments.

Dr. Kay has now written several books exploring Canadian foreign policy toward Israel, challenging the claim sometimes made that Canada has followed a pro-Israel policy. His works have traced the long history of Canadian interaction with Zionism, with Canadian support always balanced off against competing forces within the Canadian bureaucracy. Dr. Kay's presentation examined various phases of Canada's interaction with Israel and sought to show that Canada has maintained a position of staunch impartiality over a long period. To cite just some examples, Canada's vote for admission of Israel to the United Nations in 1949 was counterbalanced by Jordan's admission on 77% of the land from the former Palestinian mandate shortly thereafter. Canadian arms deals with Israel have always

been balanced carefully with arms deals with neighbouring Arab states. Canadian statements on particular clashes have traditionally declined to name aggressors.

Many of the questions from Congregation Agudas Israel members sought to explore whether Canada's stance in recent years has actually changed. Complex political realignments have led some parties to different positions than they previously held. While many early CCF leaders like Stanley Knowles were strongly pro-Zionist, the modern European and North American left-wing parties often express positions opposed to Israel. And, although past Conservative governments followed the stance of impartiality detailed in Dr. Kay's work, Prime Minister Harper's voice in the world has been recognized as adopting a genuinely new tone in favour of Israel. At the same time, Dr. Kay encouraged all present to think about the ongoing influence of government bureaucracy, which remains firmly attached to the stance of impartiality.

On March 10th, the Canadian International Council, supported by Canadian Academics for Peace in the Middle East, presented Dr. David Menashri on the University of Saskatchewan Campus. Dr. Menashri, who spoke on "Iran: Domestic Challenges and Regional Ramifications", is Founding-Director of the Center for Iranian Studies at Tel Aviv University, and one of Israel's leading scholars on Iran.

Dr. Menashri presented a nuanced analysis of the current wave of democratic protests across the Middle East and the prospects for democratic forces in Iran. Speaking from a position on the Israeli left, Dr. Menashri welcomed the prospects for democratic gov-

ernment in Egypt. He noted that although this development poses short-term worries for Israel, on a longer-term basis peace will be more secure when struck with Arab governments representing the democratic views of their populations, and he expressed great hope for future peace between democratic Israel and democratic Egypt.

Iran's current government maintains a variety of strong forces against democracy and against its own people. Dr. Menashri traced the retreat of post-1979 Iranian governments from the populist principles stated during the Iranian revolution and the failure of modern Iranian governments to fulfill the social justice aspirations of the Iranian people.

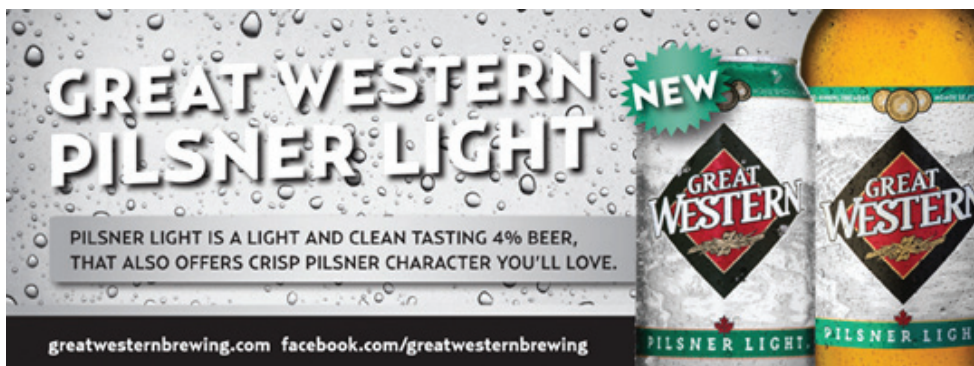
A spirited question period gave audience members a chance to engage with Dr. Menashri's analysis, and it was apparent that his analysis struck a chord with many of the students of Middle Eastern origin who were in attendance. The ordinary citizens of Israel and its Arab and Persian neighbours share aspirations for peace and democracy to a much greater extent than sometimes thought. Serious examination and discussion of complex issues may open new possibilities.

Saskatoon audiences were fortunate to have these experts speaking in the community in the past month, and their discussions will resonate longer in the minds and hearts of Saskatoon residents thinking about ways forward toward the shared aspirations for peace and democracy, freedom and prosperity.

Editor's Note: Dwight Newman is the Associate Dean in the College of Law, U of S.

*But how can you say,
'It was only talk, so no
harm was done?' Were
this true, then your
prayers, and your words
of kindness, would be a
waste of breath.*

Rabbi Nachman of Breslov



This page is sponsored by Zora Gropper of Vancouver

We are Staying Despite Our Longing for Israel

by Ido and Ayelet

As you all know we are staying for a second year. Now it's even official. This means that we signed for another year of adventures with the community and another year of longing for Israel. We know there is no need to explain the concept of "Longing" and we are also confident that there is no need to explain to you about Israel. However there is something about "longing for Israel" that we do feel a need to explain, if not to you, then at least to ourselves. These longings sometimes are not really clear. These are not longings for friends or family and not even longings for warm weather (maybe just a little). So what is it about Israel that we miss so much? The same Israel that we frequently criticize and complain about? The answer to this question can certainly be elusive. We found an article that answers at least partially, this question. The article was written by the Israeli journalist Yair Lapid, a few years ago in honor of Israel's Independence Day. We have decided to share with you excerpts from the article for Israel's 63rd Independence Day that will take place on May 10th.

The only country

"It's the only country where the unemployed go on strike.

It's the only country where a trans-national highway stops in the middle, the 'Ben-Gurion Airport 2000' project opened in 2004 and water imports are starting in the wettest year ever.

It's the only country where 60-somethings still despise their platoon commander from basic training.

It's the only country where the Transport Ministry has erected a roadside sign reading: "Cohens, keep to the left of the road", and now our only hope is that the Cohens will drive a little faster.

It's the only country where people visiting your home for the first time ask "Can I help myself from the fridge?" (If you're lucky, some don't ask)

It's the only country where you can assess the security situation by the songs on the radio.

It's the only country where the rich are the socialist left, the poor are with the capitalist right-wing, and the middle-classes pay for everything.

It's the only country where a corporal's mother has the cell-phone number of the platoon commander (and he better watch out...).

It's the only country that's launched a telecommunication satellite in space, but where no one lets you finish a sentence.

It's the only country that has taken missiles from Iraq, Katyushas from the Lebanon, suicide bombers from Gaza, and shells from Syria, yet a three-roomed apartment still costs more than one in Paris.

It's the only country where footballers bring their dads to the game to shout at the coach, and on Fridays - when everyone goes home to visit the family - everyone sits exactly where they sat when they were five.

It's the only country where an Israeli meal is composed of Arab salad, Romanian kebabs, Iraqi pita bread, and crème Bavaria.

It's the only country where a man in a grubby open-collared shirt is the distinguished minister, and the guy standing next to him in a suit and tie is his driver.

continued on page 13

The Breakfast Club proudly presents:

THE TROUPE



The time is just after the Six-day War when a group of Israeli soldiers travel around the country entertaining their fellow Soldiers. Interspersed with the entertainment scenes is a plot that brings certain characters together in romantic liaisons and separates others in jealous competition, as the troupe heads towards the goal of appearing on national television.

In honor of Israel's 63rd Independence Day we are pleased to present a real Israeli classic along with a light breakfast and an Israeli festive lunch to Follow

May 8th
10am
and lunch
around 12pm



This page is sponsored by Lois & Walter Gumprich, with Susanne, Daniel, Michelle, Abigail and their families.



by Dale Sands

A New/Old View in Town

There was a press release recently that slipped by most of the big newspapers and most of the Jewish community here as well. According to Chabad.org we are getting a Chabad house here in Saskatoon in the near future. Rabbi Raphael Kats and his wife Sarah and three sons will be coming to set up shop here in Saskatoon.

Personally I find this an interesting turn of events due to the fact that Saskatoon has been called a remote place and too far from anything by the Rabbis at Chabad in Winnipeg and from email conversations I have had with the Chabad center in New York. Once Rabbi Kats gets here I will ask what has changed their opinion.

Perhaps one reason they are looking in this area is the addresses of some of the comments I see on the Chabad website. I am not the only one who has a city listed in this area meaning Manitoba/Saskatchewan

Don't panic, I am not a Chassidic spy sent to reconnoiter the territory although I do have leanings for the teachings that they offer on so many subjects. I always have been a bookworm and if I ever get the chance in this lifetime I would love to squirrel myself in a yeshiva for a period of time and take the Torah apart word by word.

I know in the rush to be accepted here in North America, that the strictures that Chabad

still practice like kosher observance and separation of men and women in shul, were loosened to make Judaism more palatable to newer generations and are seen as anachronistic by some, I would argue that there is room for both in the broad spectrum we have here in North America and can be very attractive to some who have lost their way in Judaism.

To illustrate this point, I was friends with two different families in Winnipeg; both well established old money families, one Conservative and one Reform. According to their Bubbe's and Zede's the grandchildren went off to Israel and California to every one's surprise got involved with either Orthodox or Chabad and have found what they were looking for to fill the hole in their soul. From the stories that were related to me these individuals are happier than they have ever been. I am not saying we all should go down this road but there must something in the discipline that is required by Orthodox and Chassidic living that is needed by some to bring balance to their lives.

There are times I would classify myself in that group judging by how moved I was when I saw the announcement that Rabbi Kats was coming. I do miss wearing Tefillin every morning and being in minyan. For me my day always starts better after Morning Prayer and little schmoozing afterwards. I think the prayer and community is the whole key to the experience.

There is another reason I may be attracted to Chassidic Judaism which has no real logi-

cal explanation.

There is a series of stories called *Once upon a Chassid* which tells stories from all kinds of sources. The one in particular which affected me was titled *Thus; Aaron shall enter into the Holy*. It is the story of Rav DovBer's first trip to Lubavitch in 1832.

I have read a lot of stories but not like this one. Every time I read this or even talk about it I can feel the emotions and see the people doing the activities related. The most powerful part occurs when the future Rav and his father are waiting in the Rebbe's office to receive the blessing to attend the school. The tension and tears of joy and relief flow whenever I get to that part. What gets me is how something that happened 178 years ago can cause such a rush of emotion. It doesn't matter whether I put it away for a few months and read it again the same thing happens. The only thing I can guess is there is higher soul somewhere letting me experience that time or I was there. I don't talk about that story a lot since I might be considered meshuga but there it is and for me it is real.

To finish up maybe a little Chassidic Judaism in the mix here will be a good thing. Let us welcome Rabbi Kats and his family with the same warmth that our community here in Saskatoon has become known for.

Editor's Note: Dale is a regular part of the Shabbat morning minyan and a member of CAS.

Ido and Ayelet... from page 12

It's the only country where the expression "I didn't bother you" means that I want to bother you.

It's the only country where Muslims sell holy souvenirs to Christians, in return for notes bearing the features of Maimonides.

It's the only country where you leave home at 18, and at 24 you're still living there.

It's the only country where it's easy to find software for launching satellites, but you have to wait a week until someone repairs your washing-machine.

It's the only country where, on a first date, the guy asks the woman where she did her army service. It's also the only country where it transpires that she was more of a combat

soldier than you were...

It's the only country where just 60 seconds separates the saddest day from the happiest.

It's the only country where most people can't explain why they live where they do, but have masses of reasons why it's the best place to live.

It's the only country where, if you despise politicians, abhor clerks, hate the situation, are disgusted with the taxes, loathe the standard of service, and detest the weather, it's a sign that you love it.

And it's the only country I could ever live in".

May we all have a happy Independence Day! As we all said recently at the Pesach Seder:

היונבה מילשורירב האבה הנשל

L'Shanah Haba'a Bi'Yerushalaim HaBnuya
Next year in a rebuilt Jerusalem.

Much LOVE,
Ido and Ayelet

*Wonder, rather than
doubt, is the root of
knowledge.*

Abraham Joshua Heschel, "Man Is Not Alone"

This page is sponsored by Jeffrey and Sherril Stein.

Mordecai Richler

by Mayah Holtslander, Youth Editor



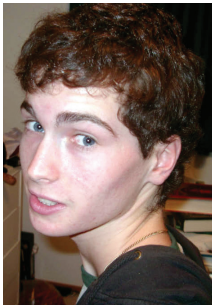
For the past few days I have been studying for my Canadian literature final. Now that I am finally finished writing my final, I am free to write this article! One of the authors we studied in the class was Mordecai Richler. I had never read a novel by Richler and was excited to read something by this acclaimed Jewish-Canadian author. Before beginning a new novel, my professor always gave a quick history of the author, the context of work and the general reception of the work. My professor told our class that Richler was generally well received by British and American audiences, but was not so well received by Canadians. My professor also drew our attention to a Globe and Mail article from December 2010 by John Barber titled, "Why Mordecai Richler

isn't being studied in Canadian Universities". This article listed many Canadian universities that did not study Richler, including the U of S. My professor took great offense in the inaccuracy of this statement, feeling there was much value in teaching Richler in our course.

This article listed many possibilities for not teaching Richler in Canadian universities. It noted that Richler remains widely read, however not in academic environments. The article stated one reason for Richler not being studied might be the fact that he presents many different ethnic communities in a negative light. As well, the article stated that Richler's novels rarely present clear or progressive themes with many of his protagonists being crude, offensive and immoral. Therefore, after reading Richler, my professor asked our class whether or not we thought it was worthwhile to continue studying Richler.

My class read *The Apprenticeship of*

Duddy Kravitz. Duddy is one of the most unlikeable protagonists I have ever encountered. He is rude, ruthless, selfish, crude and incredibly harsh. I don't wish to ruin the novel but the ending is highly unsatisfactory. Nonetheless, I thoroughly enjoyed this novel. Richler is not false in the portrayal of his characters. He is humorous in his depiction of characters, effectively satirizing the faults of his society. Despite many of his characters being highly unlikeable, they had moments of redemption. He is willing to recognize people's faults, producing a strong yet highly amusing story. Despite depicting Jewish-Canadian life, Duddy Kravitz was a story of human interaction, presenting universal themes of loyalty, ambition and growing up. Overall, I enjoyed this book and felt that it was a worthwhile read.



Jewish Students' Association 2011

by Jonathan Katzman, President

This year, JSA has been a huge success. Our members planned and attended programs such as an Italian themed Shabbat, leading Friday night Shabbat services and hukkah in the sukkah. Attendance to programs has been relatively consistent despite everyone's hectic schedule and that is due to the efforts of so many hard working individuals. Ido and Ayelet have been an unrelenting source of guidance and help. We, as a community, are so lucky to have such an energetic, committed and personable young couple helping our community. Shira Fenyes, our Vice President, has been on top of our schedule the whole year and done an incredible job. Daniel Katzman, our Treasurer has done a fantastic job of balancing our books as well as coordinating our soccer team the Screamin' Chickens. We had a very successful season, and we even won a game! Also, our secretary Natasha Stubbs consistently did a great job writing for us in the Bulletin along

with a few other willing individuals.

In February, the Canadian Federation of Jewish Students (CFJS), the coordinator of all JSA and Hillels across Canada, held a western conference in Calgary. It was a very successful weekend where the students got to learn all about the Jewish religion in modern times, more education and opinions on the Arab-Israeli conflict and how to brand JSA or Hillel on campus. Our JSA was fortunate enough to send three delegates, and the Shlichim, to this convention and I was so impressed with everyone's performance.

Even though I had no idea what I was getting into at the beginning of the year by agreeing to be President of JSA, I can honestly say it has been a very positive learning experience. Our members have been amazing. Every member who expressed an interest in running a program did so and that is the reason we had so many successful programs throughout the year. As this school year ends, it is now time to think of who will fill out the Board next year, and I am confident that next year will be just as big a success.

So thank you to everyone who supported us throughout the year, organizations like CFJS and B'nai Brith men who funded our trips and programs. Thank you to the board members and our organization's members. Thank you for providing me the opportunity to work with such willing, passionate people that consistently want to set a personal best every program. Great year, and I look forward to the next.

*Hope is like peace. It is
not a gift from God. It is
a gift only we can give
one another.*

Elie Wiesel

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

from the Talmud

Your contribution, sent to:
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715 McKinnon Avenue, Saskatoon
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will be gratefully received and
faithfully applied.

The Saskatoon Jewish Foundation

gratefully acknowledges the following contributions:

TO	GREETING	FROM
Kayla Hock	In memory of your sister, Fira Rotenberg	SEYMOUR BUCKWOLD CULTURAL FUND Lesley-Ann Crone & Alan Rosenberg
Renee Hock	Wishing you a speedy recovery	Kayla Hock & Family
Lior Bachar	In memory of Keren-Or Wilczek	AVIVI YOUNG SHLICHIM FUND The Goluboff Family
Lior Bachar	In memory of Keren-Or Wilczek	Linda & Arnie Shaw & Family
Lior & Family	In honour & memory of Keren-Or Wilczek	Anna Feldman
Kayla Hock	In memory of your sister, Fira	June Avivi
Grace Goluboff	In honour of your grandson's engagement	CLARA COLUMBIA FUND Claire Columbia
Pauline Laimon	Mazel Tov on Dov's marriage	Claire Columbia
Pauline Laimon	In honour of your 85th birthday	Claire Columbia
June Avivi	With great admiration for your wonderful trip to Israel	Claire Columbia

Rabbi Shiryon... from page 8

as Moses since I had a repeat performance in two of our other pre-school classes – a group of city workers called out to me: “Hey Moses, can you free us from our taskmasters?!” We exchanged smiles and blessings for a kosher and happy Pesach and they went back to work and I put on my sunglasses - Moses turned cool as I drove to my next gig...

Holiday fever in Israel is everywhere and everyone gets into the spirit of the season. The media is full of Pesach sales encouraging the population to clean, spruce and renew homes, wardrobes and gardens. Spring and newness permeates the country.

I know that by the time you read this article the holiday may be over and chametz will be back in all of our homes, but the lessons of this special time will still be with us.

While everyone is cleaning and sorting through the many accumulations of the past year, we should ask ourselves: “Do we really need this?” We should take time to examine our relationships to the various objects we collect and to the memories they hold. Some things will remain precious while others will

no longer engage us. We may learn that we have completed a chapter of our lives or that we have integrated the lesson of the object into our being and can release it. We may simply want to discard the clutter (the chametz), making room for new possibilities. This type of reflection allows for transformation to take place. Some of us may need to address the emotional crumbs (more chametz) of our lives. We can ask, “What is my attachment to this crumb? Can I let it go? Am I freer having this or letting it go?” As we search our homes for chametz, we can imagine some aspect of our lives or ourselves that no longer serves us and dispose of it. By freeing ourselves of things and ideas we no longer find necessary, we create space for the unknown and the unexpected to enter. I believe this is one of the ways to achieve a sense of personal freedom.

Every year just after Purim and before Pesach, our streets are lined with Israeli flags. The flags make me think about the connections between the ancient Pesach festival and Israel's Independence Day. Pesach is essentially a celebration of our

freedom from enslavement and our first steps towards independence as a nation. Thousands of years later, after those first steps were imprinted onto our path as a people we found independence once again – but only after we succeeded in freeing ourselves of the things and ideas from the fleshpots of Egypt, we could open a way for the unknown and unexpected. In other words, open our way to freedom.

May we be continually blessed with paving ways to the unknown and unexpected – to new paths of freedom.

Heather Ross... from page 6

Social media is powerful and the scope of it can be overwhelming. Goldberg has the same advice for congregations that I give when speaking with educators and people looking to make use of social media to enhance their business or campaigns - start with one thing instead of trying to tackle every aspect of social media at once. Facebook makes a great place to start because it has become so ubiquitous. That is where people we want to reach already are, so that is where we should go.

None of these tools are meant to replace the congregation *Bulletin*, but they do offer different ways to reach more people and encourage the two-way communication that is so important in a healthy, vibrant and growing community.

Editor's Note: Heather is a new member of CAI and is a Course Designer at SIAT.

Previous Winners of the Gerry Rose Volunteer Award

2000
Gerry & Gladys Rose

2001
Linda Shaw

2002
Bert Gladstone

2003
June & Abe Avivi

2004
David Kaplan

2005
Sam & Petty Landa

2006
Walter, Lois & Susanne
Gumprich

2007
Ron & Jan Gitlin

2008
Heather Fenykes

2009
Steven Goluboff

2010
Marsha & Grant
Scharfstein

Hazzan's Notes... from page 4

"We do not want interruptions in the flow of the service with English readings or explanations or even too many page numbers."

"If I am going to get anything out of coming to services, I need much more English."

"Transliterations are harder for me to use than the actual Hebrew."

"I cannot read the Hebrew, so I need transliterations to participate at all."

Which of these contradictory and competing religious needs of various congregants does our synagogue wish to serve best? A sincere recent comment from a congregant: "The only religious choices in Saskatoon are liberal Conservative, yet more traditional,

and soon a Chabad [Lubavitch Chassidim] presence. Where does that leave those of us who do not get very much from a traditional service?"

Should our synagogue say, as many synagogues do say, "The only people who attend regularly are those who prefer a traditional service, so we need to serve their needs"? Or should our synagogue say, as many Reform and some Conservative synagogues do say, "We should bring in guitar, lots of English, and new melodies, so that we can attract our congregants who are not being served by our traditional style of service"?

It is not my place to answer these questions, rather merely to point out the contradictory needs as I hear them being expressed to me

by various members. It will be our Ritual Committee and our Board of Directors, with input from many congregants, who will make these decisions about which competing needs are met, and what the best ways are to meet those religious needs. Clergy then tries to implement those decisions.

Regardless of which above-quoted sentiments represent your views about our services, traditional or advocating change, please communicate your preferences to members of our Ritual Committee and our Board. This will help guide our leadership as they make decisions about the best way to serve the religious needs of our members. Thank you!

Keren Or... from page 2

in January, when we met, she talked about her desire to become a full time caterer in a few years.

Yesterday Elizabeth Brewster reminded me that Keren Or was her Hebrew teacher and how she made learning the Hebrew blessings so rewarding. Keren Or came to Elizabeth's home and she recalled Keren Or bringing English translations of the Hebrew poet Yehuda Amichai to share with her. She remembered her warmth and sensitivity and commented, "she even seemed to appreciate my poetry".

This past January I shared a meal with Keren Or and her family. Nine of us went to Cafe Tapuz on a Friday morning. Ran, Racheli and their two daughters, Keren Or, Lior and their two daughters. We sat around an outdoor table surrounded by the orange orchard. The girls gathered oranges and leaves as they decorated the table while the adults talked and ate a leisurely brunch. Keren Or talked about a holiday in Tuscany, a possible trip to New York and how that would impact upon Purim and her 'girls'. We talked about their move off the military base to a new home in Karkur, a relatively new community near Caesarea. Conversation always returned to her girls,

their kindergarten and Lior's new career as a 'civics teacher', plus his second job and his continuing responsibility as a helicopter pilot. Family came first, Lior and their daughters Naomi and Alma.

In chatting with Lior a few days ago I was reminded that many of their personal names share a similar meaning, the concept of "light". Her mother's name Noga means "morning light", her father's name Meir means one who brightens or brings light, Lior means "my light" and Keren Or's name means "ray of light".

Keren Or's "ray of light" has been snuffed out far too soon. Naomi and Alma will miss her 'light' as they grow into young ladies. Her parents will continue to bring 'light' to Lior, Naomi and Alma. Although Lior has lost his personal 'ray of light' we all know that he will be a beacon of strength and comfort to his daughters.

Lior, Naomi and Alma – you will remember her.

At the rising of the sun and at its going down, you will remember her.

At the blowing of the wind and in the chill of winter, you will remember her.

At the opening of the buds and in the rebirth of spring, you will remember her.

At the shining of the sun and in the warmth of summer, you will remember her.

At the beginning of the year and at its end, you will remember her.

As long as you live, she too will live; for she is part of you and you will remember her.

When you are weary and in need of strength, you will remember her;

When you are lost and sick at heart, you will remember her.

When you have joy you wish to share, you will remember her.

When you have decisions that are difficult to make, you will remember her.

When you have achievements that are based upon hers, you will remember her.

*As long as you live, she too will live; for she is now part of you. ***

Shalom Keren Or - Nuchi Al Mishkavech B'shalom

* Adapted from Ecclesiastes by June Avivi

** Adapted from a poem by Sylvan Kamens and Jack Riemer by June Avivi

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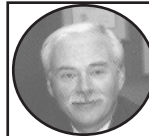
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Yahrtzeits

April 29/30

Molly Grotsky
Clara Filer
Aaron Volansky
Judel Teitelbaum
Bertha Roe (Baron)
Keos Lertzman
Jacob Morgan
Bernice Levitan
Sarah Mazer
Mordecha Bernbaum
Jennie Shore
Morris Shechtman
Isadore Aarons
William Brandt
Isador Sugarman
Norbert Meth
Mrs. Mani Udin
Max Swartz
Leonid Flikshteyn
Joe Scharfstein

May 6/7

Nechamah Kaplan
Joseph Germek
Sheila Bobroff
Orville Katz
Max Nisenholt
Samuel Fayerman
Rebecca Friedman

May 13/14

Gertrude Cyprus
Max Sharzer
Mirla Avol
Sam Sternberg
Robert Mitchell
Minnie Rogers
Edith Koffman
Tully Conn
Maurice Handelman
Viktor Pollak
Sam Sadowsky
Karen Fogel
Alex Fayerman

May 20/21

Percy Stollar
Sarah Adelman
Anton Kamenicky
Robert Gitlin
Helen Singer
L. Strayer
Sidney Panar
Clara Golumbia

Nisan 25/26

Apr 30 (26)*
Apr 30 (26)*
May 1 (27)*
May 1 (27)*
May 2 (28)
May 2 (28)*
May 2 (28)*
May 2 (28)
May 3 (29)*
May 3 (29)*
May 3 (29)
May 3 (29)*
May 4 (30)*
May 4 (30)
May 5 (Iyar 1)
May 5 (1)*
May 5 (1)*
May 5 (1)*
May 5 (1)*
May 5 (1)

Iyar 2/3

May 7 (3)
May 9 (5)*
May 9 (5)*
May 9 (5)*
May 10 (6)*
May 10 (6)*
May 12 (8)*

Iyar 9/10

May 13 (9)
May 14 (10)*
May 14 (10)*
May 15 (11)*
May 15 (11)*
May 16 (12)*
May 16 (12)*
May 16 (12)
May 17 (13)
May 17 (13)*
May 19 (15)
May 19 (15)*
May 19 (15)

Iyar 16/17

May 20 (16)*
May 20 (16)
May 20 (16)*
May 20 (16)*
May 21 (17)*
May 22 (18)
May 22 (18)
May 22 (18)

Marion Vickar
Joseph Winestock
Michael Davidner
William Laimon
Minnie Kaz Schell
Lena Sugarman
Anthony Burtnick
Feiga Shendelzon
Tillie Scharfstein
Joel Schluckner
Sadie Smith
Ollman
Sam Davidner

May 27/28

Solomon Dragushan
Herman Green
Leah Gladstone
David Rabinovitch
Sam Hock
Mildred Berlow
Edith Roth
Cherna Friedman
Sylvia Sandbrand
Esther Solsberg
Rachel Muscovitch
Fred Mendel
Ruth Shear
Eliezer Goodman
Broche Minovitz
Fanny Rapaport
Ethel Spector
Frank Gertler
Jack Litman

June 3/4

Jack Kaslow
Bernard Sharzer
William Kutz
Abraham Bruser
Arthur Rose
Jacob Mazer
Rita Epstein
Ben Tartar
Albert Epstein
Bernard Lehrer
Joe Katzman
Harry Cohen
William Grobman

June 10/11

Libba Korber
Rose Manolson
Paul Swartz
Rose Litman
Goldie Broundstein
Semyon Furman
Lloyd Hock

May 22 (18)*
May 23 (19)
May 23 (19)*
May 24 (20)*
May 24 (20)*
May 25 (21)
May 25 (21)
May 25 (21)
May 25 (21)*
May 25 (21)
May 26 (22) Benjamin
May 26 (22)
May 26 (22)*

Iyar 23/24

May 27 (23)
May 27 (23)
May 28 (24)
May 28 (24)*
May 28 (24)
May 28 (24)*
May 28 (24)*
May 28 (24)*
May 28 (24)
May 29 (25)*
May 30 (26)
May 30 (26)*
May 30 (26)*
May 31 (27)*
June 1 (28)
June 1 (28)*
June 1 (28)*
June 2 (29)*
June 2 (29)

Sivan 1/2

June 3 (Sivan 1)
June 3 (1)*
June 1 (1)
June 5 (3)
June 5 (3)*
June 5 (3)*
June 5 (3)*
June 5 (3)*
June 6 (4)
June 7 (5)*
June 7 (5)*
June 7 (5)*
June 7 (5)*
June 8 (6)*
June 8 (6)*

Sivan 8/9

June 10 (8)*
June 10 (8)*
June 10 (8)
June 10 (8)
June 11 (9)
June 11 (9)
June 12 (10)*

Ida Domey
Samuel Golumbia
Florence Russell
Abraham Prober
Sophie Confield
Bessie Golumbia
Nettie Steiger
Rose Levinton

June 17/18

Harry Hillman
Samuel Schacter
Seda Margolis
Amelia Sandbrand
Jack Mallin
Bathsheba Baron
Marlene Ditlove
Selma Green
Isaac Drabinsky
Sonia Churchill
Lottie Levitt
Bessie Gladstone
Bertha Adler
Bessie Ames
Anna Lehrer

June 24/25

Sophie Drabinsky
Myron Melamede
Jacob Claman
Welvel Flikshteyn
Same Zaitlen
Herman Levine
Vera Barsky
Israel Ragoff
Robert Floom
Kathryn Cooper

July 1/2

Leo Lipcovic
Sam Cramer
Bernie Reznick
Max Hock
Sarah Charach
Rosa Jerman
Nathan Gropper
Max Gropper
Ben Shiffman
Stella Hearn
Nathan Richman
Irma Altschul
David Baltzan
Bessie Switzer
Samuel Forgan
Chaim Tzalkovich
Zakhar Isaakov

June 13 (11)*
June 14 (12)
June 14 (12)
June 15 (13)
June 15 (13)
June 16 (14)*
June 16 (14)
June 16 (14)

Sivan 15/16

June 17 (15)*
June 17 (15)*
June 18 (16)
June 19 (17)
June 19 (17)*
June 19 (17)
June 19 (17)*
June 20 (18)
June 21 (19)*
June 21 (19)*
June 21 (19)*
June 22 (20)*
June 22 (20)
June 23 (21)*
June 23 (21)*

Sivan 22/23

June 24 (22)*
June 24 (22)
June 26 (24)*
June 26 (24)
June 27 (25)*
June 27 (25)*
June 28 (26)
June 28 (26)
June 29 (27)*
June 29 (27)*

Sivan 29/30

July 1 (29)*
July 1 (29)*
July 1 (29)
July 2 (30)*
July 2 (30)
July 2 (30)
July 2 (30)*
July 3 (Tammuz 1)*
July 3 (1)
July 4 (2)*
July 5 (3)*
July 5 (3)*
July 5 (3)*
July 7 (5)
July 7 (5)*
July 7 (5)
July 7 (5)

Opinion... from page 5

previously unavailable option that is both egalitarian and traditional. Similar thriving has blossomed among MAROM (Mercaz Ruhani Masorti) networks involving thousands of Masorti collegians in Israel, Europe and Latin America.

Supporters of Jewish life should be reassured as to the future vitality of the Conservative/Masorti movement in the United States,

Canada, Israel and all parts of the Jewish Diaspora. There are nearly 1 million affiliated adherents globally, with hundreds of thousands of others on the verge of joining more than 900 Conservative/Masorti communities.

With hundreds of congregations and schools, and thousands of rabbis, cantors and educators, Conservative/Masorti Judaism's glass is more than half full.

(Rabbi Alan Silverstein is the Board Chair of the Masorti Israel Foundation in the USA and Spiritual Leader of Congregation Agudath Israel in West Caldwell, N.J. He also is a Past President of the Rabbinical Assembly and of the World Council of Conservative/Masorti Synagogues.)

Small Rooms

Now I'm in what may be my last room
or perhaps next to last.
I lie here at night in my narrow bed
with its railing raised
so that I won't fall out.

In the half-light I can hardly see some of the things
intended to make it more homelike:
my mother's wedding picture
the painting of pussy willows in a jar
David Silverberg's painting of the winter lake
blue-grey water surrounded by white snow
and the poster of my latest and probably last book.

In a far corner there is a bookcase
with a clock radio and some silver candlesticks
and there is a window with a cluttered window sill.

Most people begin their life in small rooms
the room of the mother's belly
and that is true even of people
who later live in large palaces
surrounded by great parks.

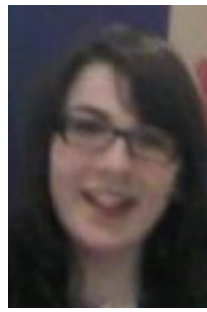
All of us later live in a more expanded space
our houses and our outdoor space
grow larger
our world seems to expand
but then again it becomes smaller

and finally, I suppose, it ends
with that smallest possible room
a coffin or a funeral urn.

Every room will lead to the tomb.

Elizabeth Brewster

Editor's Note: Elizabeth Brewster is an eminent Saskatchewan poet, a member of CAS and presently residing in Lutheran Sunset Home



Inter-Regional Kallah

by Molly Waldman

For the first time in four years, BBYO was given the opportunity to have a convention hosted in Saskatoon. It is called Inter-Regional Kallah, a convention focused around Judaism, Israel advocacy and leadership development. As Saskatoon is a central location, Northwest Canada (Saskatchewan and Alberta) was proud to host our sister region Red River (Winnipeg) with 66 members in attendance. We networked with each other, helped out the community, explored our Jewish identity and advocated for Israel. Not only was this convention productive and educational, but members from both regions made friendships that will last a lifetime.

We were able to explore ourselves as well as the Saskatoon community. On Saturday afternoon all the members walked the streets of Saskatoon learning a bit about its history and enriching ourselves in its culture. Furthermore we were given the opportunity to give back to the Jewish community by helping to prepare for Pesach, as well as other tasks around the community centre.

Thank you to the Saskatoon Jewish community and Congregation Agudas Israel for being so hospitable and willing to assist us when we needed it. This opportunity was so amazing and all the members are so thankful that everyone could experience this together.

See you back in Saskatoon in two years!

Molly Waldman, Saskatoon President and Convention Coordinator

Ashley Kaufmann, 51st Red River Region N'siah

Allison Numerow, 51st Northwest Canada Region N'siah

Josh Donen, 51st Red River Region Gadol

Mike Finestone, 51st Northwest Canada Region Gadol

Editorial... from page 3

healthy for us to examine where we are and whether or not the USCJ is the right fit for us for the foreseeable future. Heather Ross, a new member, challenges us to get into the 21st Century with regards to social networking. Clearly, the Internet, Facebook, Twitter and other forms of modern communication is necessary for us as a Synagogue to convey our messages and portray a community that is welcoming and full of the widest variety of spiritual, social and cultural programming. Our Board has set as a goal to update our Website and create an exciting and interactive tool to meet the needs of our own and prospective members. We welcome input from anyone with the skills and interest in this project. The B'nai Brith Lodge should be commended for their recent decision to offer **any** child attending Camp B.B. Riback a major subsidy. Any family interested should contact President Randy Katzman. Finally, it is with much excitement that I can inform our readers that *Pavey Project*, championed by Dr. Lou Horlick, is in the final throes of proofing and editing. This will be a wonderful resource for anyone who makes this book part of their Jewish library. The twenty years of Rabbi Pavey's writings, extracted from the *Bulletin*, is an encyclopaedic work, covering the widest breadth of Jewish theology, history, culture and the life of Congregation Agudas Israel.



The kids Purim Carnival.



Shabbaton weekend
- Havdallah with the community.



The game of the century, our first win of the season! Go screaming chickens go.



The Hebrew school "Kotel", the kids built a mini western wall together and then put wishes and thank yous in between the stones.

May 2011 • Nisan/Iyar 5771

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Nisan 27 Adults Hebrew Lesson	2 Nisan 28	3 Nisan 29	4 Nisan 30 Rosh Chodesh	5 Iyar 1 Rosh Chodesh	6 Iyar 2 8:00 pm service B'nai Brith Oneg Shabbat *David Katzman	7 Iyar 3 EMOR Dvar Torah with Ido *Seth Shacter
8 Iyar 4 Special Breakfast Club for Yom Ha'Atzma'ut Israel Independence Day	9 Iyar 5 Yom Hazikaron Observed	10 Iyar 6 Yom Ha'Atzma'ut Observed	11 Iyar 7	12 Iyar 8 Holocaust Presentations for Schools	13 Iyar 9 Holocaust Presentations for Schools	14 Iyar 10 B'HAR *Franci Holtslander
15 Iyar 11 Holocaust Memorial Service JCC - 1:30 PM	16 Iyar 12	17 Iyar 13	18 Iyar 14	19 Iyar 15 7:00 pm Hadassah Meeting Hadassah-WIZO Tea 7 p.m. @ 1109 Temperance St.	20 Iyar 16 8 pm = Shabbaton with Rabbi Kinneret Shiryon *Heather Fenyes Rabbi in Residence	21 Iyar 17 B'HUKOTAI Special Service led by Rabbi Kinneret Shiryon *Simonne Horwitz
22 Iyar 18	23 Iyar 19	24 Iyar 20	25 Iyar 21 Board of Trustees Meeting 7:00 pm	26 Iyar 22	27 Iyar 23	28 Iyar 24 B'MIDBAR *Lou Horlick
29 Iyar 25 Adults Hebrew Lesson	30 Iyar 26 The Holy Pan	31 Iyar 27 Silver Spoon Dinner 	<i>If you want to help pull a friend out of the mire, don't hesitate to get a little dirty.</i>			

June 2011 • Iyar/Sivan 5771

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<i>The test of humility is your attitude to subordinates.</i> Orchot Tzaddikim			1 Iyar 28 Yom Yerushalat	2 Iyar 29	3 Sivan 1 Rosh Chodesh 6:00 pm School Service Gerry Rose Dinner *Randy Katzman	4 Sivan 2 NASO *Harold Shiffman
5 Sivan 3	6 Sivan 4	7 Sivan 5 Erev Shavuot	8 Sivan 6 Shavuot OFFICE CLOSED 10 am Service	9 Sivan 7 Yizkor Shavuot OFFICE CLOSED	10 Sivan 8	11 Sivan 9 B'HA'ALOTEKHA *June Avivi
12 Sivan 10	13 Sivan 11	14 Sivan 12	15 Sivan 13	16 Sivan 14	17 Sivan 15 6:00 pm Service *Steven Goluboff	18 Sivan 16 SHELAH-LEKHA Marsha Scharfstein Bat Mitzvah *Heather Fenyes
19 Sivan 17	20 Sivan 18	21 Sivan 19	22 Sivan 20 Board of Trustees Meeting 7:00 pm	23 Sivan 21	24 Sivan 22	25 Sivan 23 KORAH *Michael Gertler
26 Sivan 24	27 Sivan 25	28 Sivan 26	29 Sivan 27	30 Sivan 28		

* Bema Roster