



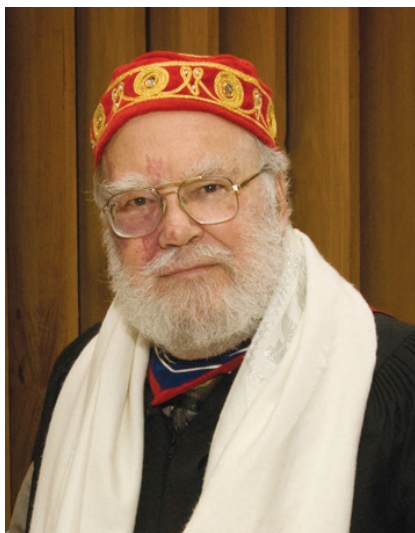
THE BULLETIN

Congregation Agudas Israel
Rabbi Emeritus Roger V. Pavey

715 McKinnon Ave, Saskatoon S7H 2G2 (306) 343-7023 Fax: (306) 343-1244
Hazzan Neil Schwartz

President: Heather Fenyes

Congregation Agudas Israel Mourns Rabbi Roger Pavey



May 5, 1939 - October 21, 2009

Eulogy by Heather Fenyes

Roger, you were a gentle man. In a world that models the successful male as tough, and aggressive, you showed your true strength with quiet determination and gentle persistence.

Your passion for Judaism and this community was remarkable. You were ordained as a Reform rabbi, but never let that stop you from leading a Conservative community. You welcomed and encouraged debate and always abided by the rules of the Rabbinical Assembly. I know there were things you wished were different, but for the sake of "Shalom bayit", peace in the family, you always acquiesced, and then went on to lead with

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Will We Remember The 4th of November?

After 14 years, the memory of the Rabin assassination has become controversial in Israel. We invite you to a memorial service reflecting this controversy on

Wednesday Nov 4th 7:30 PM.

*Has Israel learned
anything from the
murder?*

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For details contact Noga and Ziv: arevim@sasktel.net

We can start seeing the Hanukkah lights starting to tingle, and with them the traditional

CAI HANUKKAH PLAY!!

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2:00-4:00

Jewish Community Centre

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FAMILY FUN DAY

Sunday December 6th

10:00 AM
Children's Hanukkah Activity Fair
Community Book Fair & Sale
Sisterhood Gift Shop

11:00 AM
Sensational Fannie
Hanukkah Musical

12:00 PM
Latkes & Lasagne
Lunch

Fannie

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

Deadline for the next Bulletin is December 12, 2009



The Wandering Jews

A Bar Mitzvah in Jerusalem

by Elaine Sharfe

A haradi Bar Mitzvah in Jerusalem is an important rite of passage, a religious experience that isn't taken lightly.

We were in Israel with Eli for the Bar Mitzvah of our third grandson, Nachman.

There are two parts to a haradi Bar Mitzvah—shabbat when the boy is called to the torah for his first aliyah and the actual day of his 13th birthday (according to the Hebrew calendar) That's when he can assume the adult responsibility of leading the benching after a meal.

The service began at 11:30. (There are so many minyans in Jerusalem that you can pick your own time.) Sherry and Elie sat in the sanctuary with the men and boys. Paula and I were in a small adjacent room. It's connection to the shul was a small window at standing height.

The color of the community is black and white. The men wear black suits or black kaftans, and many cover their heads with a tall black hat or a fur stremel. You know that

if a small young boy is dressed the same he must have had his bar mitzvah. The women wear suits in the same non color--black, navy or brown.

Needless to say, Sherry and Elie stood out in the crowd, as did Paula's family who are modern orthodox and not culturally bound to the community's dress code. I might have blended but for one detail. I wore a hat not a sheitel.

Paula is deeply religious and davened from her siddur in between peeks through the window. When Nachman was called to the torah the main doors to the sanctuary were opened, and the women were given a broader view and the opportunity to throw



candies. After davening, we had a small snack of kugel, pastry, tea and coffee. Of course the men ate in their section and we in ours.

Two days later Nachman turned thirteen. The family rented a hall for a dinner. The party tables were separated for the men and

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The POST in Israel

by Elaine Sharfe

I'm addicted to the Jerusalem Post. The owner of the small mokelet across the street from our apartment knows me because I'm in his shop every morning.

Sometimes I wonder why I bother. The news is always depressing. The Goldstone Report-- Islamic fundamentalism in Turkey threatens relations with Israel -the leader of the northern branch of the Islamic Movement calls for a third intifada-- anti semitism growing in Europe-- cultural isolation, Galit Shalit still held in Gaza. Internal problems like the inflated cost and prolonged building

of the lightweight rapid transport in Jerusalem--- time consuming and dangerous traffic in Jerusalem, Tel Aviv and between-- the high cost of housing and always, and everywhere, the threat and fear of acts of terrorism and suicide bombers.

One might think the Israelis are oblivious to their problems. The buses never travel empty; the shops are busy; the restaurants are full; building cranes fly over Jerusalem. And, a tourist without access to a paper or the English news can definitely be in Jerusalem and not know what is going

on. The German Colony, is a 20 minute walk from the Old City but without the Jerusalem Post, we wouldn't have known that there had been tension and small riots at the Temple Mount.

So, why bother with the paper? I buy it for the editorials; I buy it so that I can know what is happening around the corner from me. I buy it to feel contacted with the country. I buy it for a dose of reality and then throw it away and do like the Israelis. I get on with the day.

Yom Kippur

by Elaine Sharfe

Yom Kippur is meant to challenge us, to stir us from our comfort zone. Above all, it forces us to contemplate our mortality as we deal with past, present and future relationships between friends and with G-d. For me, it's a very emotional day, one I expected to "feel" in Israel. What I hadn't anticipated was its intensity.

We were in the home of Shira Hadasha, an orthodox congregation that meets in the upper level of a community centre on Emek Refaim in the German Colony, Jerusalem.

I was sitting near the front with the bimah behind me. I didn't see the chazzan and

couldn't know until the first notes reached me, that the singer was a woman. That wouldn't have surprised me in a Conservative synagogue, but I didn't expect it in an orthodox minyan.

Nor did I expect the pitch and passion of the congregational singing that gradually filled the room.

Shira Hadasha calls itself "orthodox egalitarian." Men and women are separated by a sheer white curtain. The ark and the bimah occupy the same amount of space on each side of the curtain, the ark in the front of the room, and the bimah in the middle.

Surprisingly, I didn't feel alone on my side of the curtain nor did I feel marginalized. The women were openly visible and obvious partners in the service. They opened the ark, carried the torahs, had aliyahs, chanted the haftorahs, were the gabbai. And, during the teffilah, when traditionally, women are silenced, here they sang in perfect harmony with the minyan of men. Sometimes I felt like I was sitting with a choir of angels (as kitsch as that might sound); many times I pushed away tears so that I could see the pages of the machzur. The hours

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Editorial

by Steven Goluboff

As I look through this Bulletin, I realize that it is filled with juxtapositions. Clearly the most formidable event and experience we have shared is the death of Rabbi Roger Pavey who has served this community for over 20 years as Rabbi and then Emeritus Rabbi. I cannot begin to exceed the eloquence of both our President Heather Fenyes who eulogized him and Roger's first President Elaine Sharfe who with the help of others prepared for his funeral and introduced the service with a description of this "righteous man". I had been fortunate to have worked with Roger as his second President and then for 20 years as the Editor of Bulletin, looking forward and always receiving contributions of profound eloquence and wisdom. He was a complicated man who dedicated himself to this congregation. He had knowledge and wisdom that we could only yearn for. He leaves us with a void that although difficult, must and will be filled in the coming months and years. Our lay leadership has always been strong and now Cantor Schwartz has a heavy burden on his shoulders to provide professional leadership for the congregation. I believe that in the one hundred years of this congregation, we have never had to bury a Rabbi. Many have come, served and moved on to other work and experiences. But as we juxtapose Rabbi Pavey's death, we now look to what is left to do and review the events over the next few months, we see the Tzedakah emanating from the work of the B'nai Brith and the Silver Plate Dinner, the annual United Jewish Appeal, which provides for the work of the Jewish Agency in Israel, around the world where Jews still require assistance, and close to home the arrival of our eighth Shlichim couple, Noga and Ziv, a program of the Jewish Agency fully funded by your donations to the Campaign. In one month, we will celebrate Hanukkah and revel in the talent of our members who will do a special production of a Hanukkah "Fanny". We will remember Yitzhak Rabin on November 4th, the Israeli leader who personified the hope for peace, which still burns in the hearts of all of us. There is a myriad of stories from the Fenyes/Sharfe family about

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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

CONDOLENCES TO:

Patricia, Jonathon, and Daniel Pavey upon the death of a husband, father and grandfather, Rabbi Roger Pavey who died on Wednesday, October 21st, 2009.

Patricia, family and Agudas Israel members,

We heard the bad news about Roger, and we want to share with you our sincere condolence. Roger, we will always remember our long and interesting discussions, your creative mind and special point of view about many different topics. You gave us knowledge, food for thought, curiosity and courage. You were a model for us for modest way of life, a model for Jewish way of life. Toda raba, May you rest in peace, Tanoch al mishkavcha be shalom. From all of us, Noa and Nathan, Anat and Moshe, Keren or and Lior, Roni and Kfir, Raecheli and Ran, Yael and Yishay, Shirley and Nimrod
Freda Beberfall on the death of her daughter Paula Beberfall in San Mateo, California.

CONGRATULATIONS AND MAZEL TOV TO:

Ralph Katzman who chaired the most successful Western Canadian Cemetery Association meeting in Saskatoon recently as was elected Vice President of the Association.

Veronica Valenzuela on the birth of a granddaughter, Alexandra Zoe on July 26, 2009.

Jenna Berenbaum, daughter of Errol and Shawna, for her success in canoe racing this summer. Jenna won a bronze medal at Canada Games and a bronze and silver at the Canadian Nationals Championships. As a result of this success, she was named to the Canadian National Development Team.

Shawna Berenbaum who was elected to the position of National Chair for the Dietitians of Canada.

Matthew Rosenberg, son of Alan and Lesley Ann, on receiving a Master's Degree in Architecture from the Southern California Institute of Architecture. He was awarded a Graduate Thesis Scholarship and his work was selected for exhibition as one of the exceptional thesis projects.

JoAnn Jaffee on her promotion to Full Professor at the University of Regina in the Department of Sociology and Social Studies.

Shaina Goluboff, daughter of Steven and Leila, who recently passed the American Nursing Board examinations.



WELCOME NEW MEMBERS

Shaina Goluboff, daughter of Steven and Leila. Shaina was born and raised in Saskatoon and obtained a Bachelor of Science and Nursing Degree from the U. of S. Shaina is working in Orthopedics at City Hospital and is a Nurse Travel Consultant at the International Travel Clinic

Santiago Slabodsky, who is the Assistant Professor of Judaic Studies in the Department of Religion and Culture at St. Thomas More College. He was born in Argentina and has studied around the world.





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From the President

by Heather Fenyes, President

As I approach this new challenge I do so with equal parts trepidation and excitement. David Katzman left very deep footprints. The work he did, and the care he put into his presidency will echo for years to come.

Our local representative of United Synagogue sent me a welcome email and asked me what my mission and goals for our community included. That gave me pause. I had intended to do "more of the same". I have said more times than many want to hear, that I think we are amazing! With the creativity of our new shlichim, Ziv and Noga, the efforts of Hazzan Neil, and the tireless contributions by extraordinary volunteers, we do remarkable things. If my three years as President produce "more of the same", I will feel proud as ever to be a member of this community.

Of course, I bring to the role my own passions. I am deeply committed to the tefilla and prayer cycle of our year. I love Shabbat services. When I started coming Saturday mornings, I had to squeeze them between my life. Now, I adjust my life around services. Shabbat morning has given me a chance to stop, pause, thank and reflect every week. It's become as addictive as my Chai misto at Starbucks. If I can help just one of you discover the beauty – I'd feel accomplished.

I envision that in the near future non-Jewish partners will enjoy a different and more inclusive membership in CAI. While our non-Jewish partners are already volunteers and workers in the community, I'd like this to be reflected in their membership.

I hope together we will work towards recognizing the need to respect and honour those who wish to be cremated and buried in our cemetery. The ritual committee is

working hard to research, and learn about the latest trends and thoughts in Jewish practice.

I know that these few ideas I've shared with you will lead to more. I anticipate that over the years, together we will generate a new list of ways we hope to evolve and grow culturally and spiritually within Congregation Agudas Israel, the greater Saskatoon community and as citizens of the world.

Fall is a race. We savor the chaggim while getting our kids back to school and settling into routine. Now that the leaves are changing colours (those that didn't fall off in fear of the first snow), it's time to enjoy some deep breaths as we jump into all that Congregation Agudas Israel has to offer. On Rosh Hashanah, I challenged you "to do". Today I invite you "to do" with me.



Hazzan's Notes:

by Hazzan Neil Schwartz

Anticipation. Joy. Regret. Sincerity. Thankfulness. Memory. New beginnings.

These have been some of the emotions we have shared in services during this Fall holiday season. How are we to make meaning in all this, without getting "emotional whiplash" as we move from holiday to holiday?

In western Canada, in 2009, we do not live our lives entirely around the cycles of the Jewish calendar. Yet we are tied in with something ancient, something deep, which puts us in touch with our past, our families, and our inner selves.

The real question is this: Can this palette of emotions, inspired by our cycle of Jewish Fall holidays, be any sort of guide to us as we move forward with our future?

Let's look at the highlights of the recent Fall holidays, to find signposts which can help us navigate the Jewish year ahead of us. This is a time of transitions, so perhaps seeing where we have been can help us move forward together.

Anticipation. Rosh Hashana. We gathered together as a community to hear the call of the *Shofar*, and to share in the power of the liturgy. We asked "Who will live and who will die?" These are hard

questions. An answer that I shared in my sermon was this: "We ourselves help determine the length and quality of our days."

Joy. A new year begins. There is something affirming in the "gathering of the clan" which we share every High Holy Days. We reconnect with community members who do not come to services regularly. We begin the process of reviewing the past year and looking ahead to the coming year.

Regret. Yom Kippur and introspection. The solemnity of *Kol Nidre*, *Yom Kippur* day, and *Neila* are truly capable of helping us do the hard work of introspection which this holiday inspires. If we let the emotional chants seep into our souls, perhaps we can be moved to feel regret for the mistakes we all make as we live life.

Sincerity. Asking forgiveness. All our confession of sins is done in the plural. We chant "*Avinu Malkeinu*" over and over, several times throughout the 24 hours from *Kol Nidre* to *Neila*. Will we be motivated to do better in the coming year, as we return from this "spiritual retreat" to the hustle and bustle of daily interactions?

Thankfulness. Sukkot and harvest. We live in an area where agriculture is part of the life around us. We know the importance of a good harvest, and we feel the effects of a poor harvest in the economy of our city. Whether or not we step into the *Sukkah*,

whether or not we handle the *Lulav* and *Etrog* during *Sukkot* services, we understand the connections that we all have to the land at this season of harvest.

Memory. Sh'mini Atzeret and Yizkor. This year we had a nice attendance at services for *Sh'mini Atzeret*. We shared the bittersweet moments of memory during the *Yizkor* service, and we began to pray that rain should fall abundantly all winter in Israel. It is a fitting "bookend" for the transitions we began three weeks before during Rosh HaShana.

New beginnings. Simchat Torah. Almost 30 people, young and old, danced

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As Long as the Candle Burns

by Ziv Shahan

One night, as he walked past the home of a shoemaker, Rabbi Yisrael Salanter noticed that despite the late hour, the man was still working by the light of a dying candle. "Why are you still working," he asked. "It is very late and soon that candle will go out." The shoemaker replied "As long as the candle is still burning, it is possible to mend". Salanter spent that entire night excitedly pacing his room and repeating to himself: "As long as the candle is still burning, it is still possible to mend."

This story, in which its heroes lived two centuries ago, is so strange to our modern life. It is hard for us to imagine our work dependant on a candle light, when we can

Replacing is not the same as mending. Some things are irreplaceable,

just turn the electricity on and off. It is hard for us to imagine a professional called "a shoemaker"- or a shoe mender, when our shoes are industrially made and when they tear or wear we throw them out and buy a new pair. And, at least for me, it is very hard to imagine that dialogue happening between a customer and a shoemaker, after dark, when I am used to looking at salespeople and staying away from them, not to mention asking them questions about how and why they work. But this symbolic story is made possible in a world of candle light, shoemakers and sincere dialogue.

Yom Kippur is designed to remind us of them. When we fast, when we deprive our body of its necessary food and water, we are reminded that we are too very dependant. We are reminded of our own fragile body, of its obsessive compulsive need for substance in order for us to exist. As the hours of the fast go on, each of us finds himself in fantasies of juicy steaks, a cold glass of soda or just a piece of bread. And when we do so, we are surprised. It doesn't become us to become such hungry animals. Yom Kippur humbles us to realize that in our secure reality we are only human, like the shoemaker depending on his candle- we are in constant need of substance.

I remember when I was a kid when my first CD player got broken my dad took it to the store and got it fixed. There was a store that knew how to fix CD players. So last year my friends' CD burner got broken so I told him to take it to the store and get it fixed. To his surprise there was no such service- he had to throw it away and get a

new one. When was the last time we fixed something? When we encounter something broken we toss it away, and get a new one. We have grown accustomed to believe that everything is replaceable.

This notion of replaceability is disastrous not only to the environment, but even more so to our daily life. When our life partner isn't satisfactory- we replace him. When our community doesn't suit us, we replace it. When our friends annoy us, we replace them, as easily as we switch TV channels. But what do we do when we are discontent with ourselves? We realize, as the phrase states, that "wherever you go, there you are". Some people make attempts to actually replace themselves, re-invent themselves, re-name themselves or disown everything they own.

Replacing is not the same as mending. Some things are irreplaceable, like yourselves, your parents, your heritage and your hockey team, or soccer team. When your team loses you don't start rooting for the winning team, you get mad at the manager or the coach or the players and demand they play better. You want the team to return to its days of glory, back when you were a kid and you saw them win for the first time and knew that this is your team, forever. So does the shoemaker- he squeezes the last drop of light from the waning candle to go on and mend another stitch, another shoe sole, another soul.

How can a soul be mended? What shoemaker will fix our soul? Maybe if we will fast for 25 hours and endure the prayers which we mostly don't understand, maybe if we ask for forgiveness for our sins we will be forgiven and can start anew? I think the truth lies far from that. The key to the process of self mending lies in the Hebrew concept of "Teshuva". We are called by Yom Kippur to make Teshuva, the word appears and reappears dozens of times throughout today's services. Teshuva is literally translated as repentance, but in Hebrew it has another meaning- it means "answer", but it comes from the verb "to return", we return an answer as we need to return ourselves. -- which is the Hebrew term for repentance means "To Return Back". Return where?

An old Hassidic tale speaks of Rabbi Zusia, who used to say: "When I die and go to heaven, if I'll be asked "Why haven't you been Moses"? I will know what to answer. But if I will be asked "Why haven't you been Zusia"? What will I say"? Zusia says his obligation is to be himself, his true

self. Yom Kippur offers us a chance to return ourselves to ourselves, to become what we forgot we are, mortal men and women in desperate need of company, of community, of nourishment both to our body and our soul.

As long as the candle burns, it is still possible to mend. As we remember our friends, family and community members that passed away during the "Yizkor" we are reminded again of our own mortality, but we are also rekindling the flame of remembrance, strengthening the links that bind us to our heritage and our community. The burning of the candle traditionally signifies man's soul. Death awaits us all as all candles extinguish their flame, but the Yizkor reminds us that our lives are unique and irreplaceable- to each light his name and story and family. And as long as the candle burns, as long as we are alive and our memory is alive, it is possible to mend ourselves, to return to our true humble selves.

Gmar Khatima Tova.

In the fires of war, in the flame, in the
flare,
In the eye-blinding, searing glare
My little lantern I carry high
To search, to search for true Man.
In the glare, the light of my lantern
burns dim,
In the fire-glow my eye cannot see;
How to look, to see, to discover, to know
When he stands there facing me?
Set a sign, O Lord, set a sign on his
brow
That in heat, fire and burning I may
Know the pure, the eternal spark
Of what I seek: true Man.

Hanna Senesh

Editor's Note: Ziv Shahan delivered this message on Yom Kippur.

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Rabbi Roger Pavey - A Righteous Man

by Elaine Sharfe

It is said that "A righteous man, though he dies before his time, shall be at rest, for an honoured old age does not depend upon length of time, nor is it measured by the number of one's years.

Roger was only seventy, too young by our count and so we must measure his life not by the number of years he lived, but how he lived them.

Roger grew up in East London in a poor working class home. His father enlisted in the war, and was killed before Roger could know him. His mother was a passionate so-

cialist, whose beliefs in social justice had a great impact on her son. That need to "repair the world" – we call it *Tikun olum*, was one of the things that brought him to the rabbinate. Although he never articulated it, I think the other was his deep belief in God.

Roger was a brilliant scholar but a modest man, comfortable enough in his skin to eschew the title of Rabbi and ask to be called Roger. Roger was a complex man with an inordinate amount of British reserve. You had to read his yes to know him. If you were his friend they spoke volumes – of friendship,

love and respect. He had the unique capacity to cross boundaries, to touch people of all ages. He brought people to Judaism, and back to Judaism. He saw goodness in everyone and in every faith. He loved and needed a community, first a Jewish community, and then a community of people.

It is said that we are not required to finish God's work, but we must always try. That's what Roger did. That's how we will remember him.

May the memory of his life be a blessing for us all.

Rosh Hashana Address

by Heather Fenyes, President

I don't know about you, but I sometimes wish I could be judged by my intentions, not actions. I had intended to write this speech during the summer. I had a plan. I would sit on my white couch overlooking the lake, with a child or two playing the guitar in the background. I would flood myself with calm and chai tea, and inspiration and words would flow.

By September, there was no more room for good intentions, and no speech. Reality was impending and I sat and collected my thoughts. I was struck by the value of these intentions and how they directly relate to the message I'd like to share with you today.

As Jews, we are a people of action above intention. Always, and especially during these High Holy days, we are compelled by our faith towards doing. Today, and for the next ten days we are required to reflect and evaluate our year's deeds, and then to take action to fix those which needs repair. It would be easier if our religion rewarded our intentions, but contrary to the fundamental essence of Judaism. We can't come to this building and ask for G-d's forgiveness without having made a tangible personal effort. This is no small task. Even for adults there are few things as difficult as saying sorry, or mending a hurt relationship. I find it profoundly meaningful that that my faith demands such high personal expectations.

In today's society we have become assaulted with the concept of "spirituality". Even Oprah offers an almost weekly strategy for a "spiritual journey". We are inundated with ways to "explore our spirit" through meditation, retreats, gurus, diets, exercise, music and dance.

Today, I want to re-offer you a tangible spiritual option - Judaism. Best of all, we Jews find our spirit not along the path of good intention, or on a yoga mat, but through our actions. We do, and then we

feel. We act, and then we react. The formula is old, and tested over the centuries. Our foundation is 613 commandments. We are commanded to do and do and do. That we are uplifted and enriched is the bonus inherent in the process.

This societal need for immediate gratification has created a pop culture of instant spirituality. But truly, how could this spirit endure, reward us, or propel us towards anything substantial. It's great to feel good, but it's profound to DO good.

As always, this reminds me of how much Judaism makes sense. It's relevant, responsible and personally fulfilling. It seems fitting that this Jewish New Year marks a personal new beginning for me. I hope that I can be guided, and in turn guide you by my actions and my deeds. I hope that I inspire you towards doing, then feeling.

I'd like to offer you an age-old challenge. I challenge you to do. Do for yourself and your family. Have family dinners. Start and maintain the exercise program you have been resolving to commit to for years. Make challah. Come to a Shabbat service, or have a Kabbalat Shabbat at home with your family. Join JSA or BBYO. Learn a Haftorah. Come to Shabbat morning services and learn what a haftorah is. Send your child to Hebrew school, and LIVE some of their learning. Learn to speak Hebrew with our new shlichim's Noga and Ziv. Celebrate a Jewish festival you have never celebrated before. Have a Passover seder. Volunteer. Blow the shofar today, and come hear it blown next Monday night at the end of our ne'ila service. Fast on Yom Kippur and open yourself to the power of your personal prayer as G-d closes the Book of Life. Do something Jewish you have never done before.

The fact that we are here today tells me

that we are all filled with good intentions. Human nature makes us planners and resolution makers, but follow through is inherently challenging.

I'm not simply making a plea for our community. That's the bonus. My hope is that the small actions I'm urging us all to take produce profound personal rewards. Moreover, I'm not trying to make us more religious, but hoping we will each grow as people, spiritually and as citizens of the world. Tall order but the beauty is that in Judaism we come closer to this by doing just one thing at a time.

And so today, I challenge each of us. Together, let's become a community of doers. Let's take the lessons of Rosh Hashannah and the fundamental tenants of Judaism and through our deeds allow our spirits to soar. Shana Tova.

THE BULLETIN

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Enjoying the Difference - A Talk To My Classmates

by Elie Fenyes

You cannot even imagine what school and life is like for my cousins in Israel. Two weeks ago, I was fortunate enough to be able to travel with my grandparents to Israel. I witnessed and was involved in things that here in Saskatoon no one could even imagine. My cousins are ultra orthodox Jews who put every moment of their lives to be Jewish. I would like to spend a couple minutes to tell you about everything in their life that makes them so different from the life I live here in Saskatoon.

My Israeli family lives a life with rules more strict than you could imagine. Religion is part of everything they do and think, the way they dress, where and when they pray throughout the day, what they eat, and even what they do in their free time. They live and surround themselves in a community of religious people just like them. So when

they saw me walk in the door with a pink shirt and shorts on, they were amazed. They didn't tell me I was wrong, they respected my difference, but they sure noticed!. Funny because all the while, I was thinking how different they were!

I want you to imagine yourself walking in this community, surrounded by people all in black and white clothes where each family is pushing maybe 3 or 4 strollers all filled with kids who are looking at you because you are wearing something that is different from what they see all the time. Sometimes being in that community is the definition of awkward for a guy like me.

We here at College Park go to school from 9:00 am to 3:30 p.m. which I always thought was a LONG day. My male cousins in Israel once they reach the age of about 13, must be at school no later than 7 a.m.

and rarely leave before 9 p.m. You might think that this gives them more time to do more math and science, but no. They study one thing and one only the whole day, our bible, that we call the torah.

Also here at College Park, we are able to go to school with girls and boys together. My cousins in Israel live a life where boys and girls are separated, at school and socially they always act modestly and keep themselves apart from one another. I could never survive!!!!

These religious schools for boys are called Yeshivot. They are privately funded religious schools. The boys go to these schools while the girls go to slightly more secular schools that teach more of the kinds of things we learn here at College Park. The

continued on page 16

Sukkot in Jerusalem

by Elaine Sharfe

Sukkot. In Saskatoon it's a holiday that's difficult to feel, mostly because of the weather. Who can sit in a sukkah for more than five minutes when the temperature is close to zero? Who even bothers to build one?

Sukkot in Jerusalem? It surrounds you, and it begins right after Yom Kippur with the sound of a hammer pounding nails as the first step to making a sukkah. Everyone has a sukkah. They're on balconies, in the yards, on the street, on sidewalks, in front of restaurants. They're big, they're small, they're fabricated from wood, canvas or cloth and the schach is mostly wooden slats. From the outside the sukkahs are uninspiring. Inside you see their individuality--walls covered with pictures of rabbis, children's

crayon drawings and three dimensional pictures; paper chains, foil flowers, a table covered with a white linen cloth, a bed or two, maybe just mattresses, a carpet when affordable. Inside the sukkah every man is a king, every woman a queen, and all the children princes and princesses. And above and around is the presence and essence of the kadosh barachu. It's hard to be an atheist in a sukkah.

In our children's neighborhood, sukkot is also a business. One of the streets closes to accommodate an open market where you can buy the individual pieces that make up the lulov--the myrtle, the palm and the willow branches and the yellow or green etrog that must have an absolutely perfect pittom (tip). Some of the salesmen are children. My ten year old grandson, for example, takes an unkosher palm frond and winds it into the shape of a ring that will contain the three branches of the lulov. This year he had a

contract to make thirty-five.

Every adult male, which means that every boy after his bar mitzvah, must own a lulov and etrog. He and his family must eat every meal in the sukkah, and he and his father and brothers will sleep in it as well. Every evening meal is special, a yom tov even on chol hamoed. There is no school, and if you are lucky, you will not have to work for eight days. Sukkot is real in Jerusalem. It is the "season of our rejoicing." And--it is the best time to visit Israel.

Elie in Israel

Am I ever glad Noah couldn't miss two weeks of school. My grandparents were supposed to do take Noah to Israel, but at the last minute, he decided he couldn't miss that much school. I was lucky enough to take Noah's spot. We went from Yom Kippur through Sukkot.

One of the things I will never forget is Yom Kippur in Jerusalem. I never thought I could enjoy a service so much. It was like sitting in a middle of a choir of 500 people.

Another highlight was crawling through some tunnels that were so small we could barely fit through them. There was times when I thought I would live my last moments in those tunnels. Somehow we all eventually made it out. We were happy that we accomplished this, but had zero intentions of ever doing it again. I especially loved seeing the shlichim. It was great because they've all spent lots of time in my house, and it felt good to be in theirs!

Best of all, I loved being with my grandparents. I loved every moment of it.

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Gandhi

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From Our Tel Aviv Desk

by Keren-Or and Lior

Dear Congregation,

We would like to begin by sending you all a Shana Tova, knowing that it's a little late... Unfortunately we were too busy during August and that's the reason we skipped the last edition without an article. We were in the midst of moving to our new home and as you can imagine, things get pretty messy when your whole life changes so much, especially after quite a few years in the same place, and even more so with small kids in the house... So anyway, we're now pretty much settled in and we're very pleased with our new neighborhood. We live in Karkur, which is quite close to the city of Hadera (midway between Tel-Aviv and Haifa). Karkur is kind of a small countryside town – a “Moshava”, one of the early types of rural settlements that were founded at the beginning of the 20th century – and is situated in a nice cozy countryside area. A number of years ago it was integrated with the next door Pardes-Hana, another “Moshava”. By the way, you will probably hear about it from your new Shlichah, Noga, who grew up in Pardes-Hana, or from Sherry and Elaine Scharfe who already paid us a visit (or Shimona and David Petroff who were here too).

As for what's going on in Israel, well...lot's as usual. But I guess we can't get away without mentioning the Goldstone report. First of all, it's difficult for us to understand what an impact the report has outside of Israel – how much it is mentioned, what people think about it, what priority it gets in the news – but we can tell you that here in Israel it's pretty much at the top of the list. Although the UN and its institutions were never very fond of Israel – to say the least – it seems that this time around things are getting pretty ugly, more than they have been for years. After all, we're being accused of war crimes, and some even say worse than that, which isn't something we can ignore –

what we very often do when it comes to the UN and how it interprets the conflict in the Middle East. Speaking from a point of view of the average Israeli – not that such exists – the issue raises quite a few mixed feelings. Probably the most common response would be that the world doesn't understand what really goes on here. Unfortunately, the report brought back to high levels a well-known Israeli feeling that “the whole world is against us”.

That is, of course, untrue – the whole world is not against us, far from it. However, there is a very strong sense of hypocrisy in this whole affair. To begin with, many members of the UN Human Rights Council – who apparently see Israel as one of the major violator of Human Rights in the world (if not the major one) – are so far from being qualified to judge anyone else, because they systematically violate human rights daily themselves, and have done so for years: Egypt, Sudan, Jordan, Cuba, Russia, China, Qatar. More so, it seems that regarding the operation in the Gaza strip – which Goldstone reported on – the Council pretty much forgot the other side of the conflict: Hamas. The hypocrisy goes well beyond the UN Human Rights Council, though. Israel is being judged by different standards than the ones the US, Britain, Russia and other countries are judged by in conflicts in Iraq, Afghanistan, Georgia, Chechnya, and so on. On one hand, such double-standards are pretty obvious – after all Israel is a small country, usually very controversial, fighting against a much weaker minority (in the case of the Palestinians). On the other hand, the double-standards are so acute, making cynicism more obvious than ever.

However, despite all of the above, we must not ignore the international community's call for a clear-cut inquiry on the Gaza operation. First and foremost, we need such an inquiry as members of a democracy that wishes to defend itself and its citizens but at the same time to do so in as proportionate and proper manner as possible. For, as much as these “high” words seem ridiculous when comparing the way Israel handles the conflict to the way the Palestinians do – especially Hamas – we should not by any means even think of comparing the two. We should not want to judge ourselves in comparison to the enemy – we should do so by using our values as Israelis, as Jews and as liberal democratic human beings who care for innocent civilians on both sides of the border – where there is a border – and wish to act as humanly as possible even in times of war. The least that should be done is to re-think our tactics in the war on terror and maybe



lead such a think-tank by putting our judicial system to the task. As for the Goldstone report, we need to understand what it's repercussions can cause in future conflicts the Israel might be involved in, and how the way we deal with the report today will reflect on the manner in which we might be backed up by our allies the next time we use military force (let's hope we won't need to, though).

And now, for something completely different...A couple of weeks ago we were all filled with pride due to Prof. Ada Yonath being awarded the Nobel Prize in chemistry. The 70 year-old Professor in the Structural Biology Department of the Weizmann Institute in Rehovoth, reminded us that there is more to Israel than what the UN has to say about us... As is so common in such a small country that we are, where everyone seems to know everyone, we all took a little bit of credit for the prize – unfairly, of course. Prof. Yonath is primarily an extraordinary researcher and she earned the prize for her endless efforts and years of hard work – usually against all odds and quite often against all professional predictions of her research. It's true, she is Israeli, she is Jewish, she works at one of the finest Israeli institutions – and that is why we are, and should be proud of her. The award has given new blood to the discussion regarding Israel's academic situation, which is suffering from a lack of funding, poor ratio of academics to students and what is referred to here as an “escape of minds” – a term used to describe what many Israeli PhD's and other academy graduates do to find an institution to work in, as researchers and teachers: they leave the country. This topic makes quite a lot of headlines – especially after the Nobel award – and there is a lot of talk about a much needed reform, in order to keep our most valuable (and almost only) asset – our human resources – as highly qualified as possible. Israel isn't blessed with natural resources, on the contrary. That is why we must do whatever is needed to improve our universities and invest in R&D – that is probably the only way we can thrive as a competitive, successful and independent nation.

Have a great, warm winter,
Keren-Or, Lior, Naomi & Alma

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by Karen Dawson, President

Sisterhood News

New Years greetings to everyone! It is great to be back in a familiar fall routine, anticipating many of the great things which are coming our way. We are very pleased to report we have one member who is taking advantage of having a chaperoned trip to Israel in November with WLCJ! We will be wishing Susanne Kaplan many exciting and memorable experiences, and look forward to hearing some of the highlights of her trip upon her return! Yacher Koach - have a great time Susanne!

Sisterhood will be involved with lunch preparations for Hanukkah fair this year. It will be wonderful to get together in the kitchen with friends. The Giftshop is well stocked for shopping, please make sure you notify Marsha Scharfstein at 373-7023 if you would like to buy some authentic Israeli items. There is no need to order on line, we likely have what you need here at the Synagogue, and if there are items you have in mind that are not available, we will do our best to bring them in for you.

CAI Sisterhood Thought for the Day:

It is never too late to start again;

Look at Nature.

Nothing stays the same.

Why should you?

Use change wisely.

Like a sporting champion, change a losing game.

Keep the things that matter.

Lose the things that don't.

Start some goals.

Start afresh.

"Imagination is more important than Knowledge"

Albert Einstein



Movie Review A Suggestion for Others

by Franci Holtslander

I have gone back and forth in my mind trying to decide whether to write this little piece for the Bulletin. I was on Broadway and went into Turning the Tide, something I have wanted to do for some time. I selected a movie to watch based on the critics' comments on the front of the video packaging. The movie was better than I expected and I was amazed that our young teenage daughter sat through it, despite objections beforehand. The movie is a 1993 film called *Swing Kids*. I don't want to give away the story line or write a sophisticated review of the movie. I only want to suggest that others in the community might find it a useful movie to watch and show older children and teens. I had no idea when I picked the movie out that the lead was played by Robert Sean Leonard (who plays

Wilson on *House*). Finding "Wilson" in this young role caught our attention in the beginning of the film.

The film is set in 1939 in Nazi occupied Germany and tells the story of a close group of young friends who listen to banned swing music from the USA. The music is banned for a variety of reasons, though largely because many of the musicians were either black or Jewish. The score is wonderful with music from Benny Goodman, Count Basie, Duke Ellington and others. I have been intrigued by the good and bad reviews I have read of the movie, as well as the historical material on *Swing Kids* of the era.

The movie demonstrates how youth, even idealistic ones, are vulnerable to propaganda. This is very relevant today with the rise of Anti-Semitism and hatred

towards a variety of groups. I was reminded by the effect of propaganda when a recent guest speaker to our community said "Islam is a violent religion". I regret that no open discussion followed that comment. In talking about propaganda, I learned that my daughter's previous teacher read the class something from a book about how very young Palestinian children view Israeli's and how Israeli children view Palestinians. Her class then discussed whether change is possible if young children are filled with hatred. *Swing Kids*, though not a flawless movie, is certainly one that has an affect on the viewer and can be used as a learning device and to open doors of communication with our youth.

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Judith Plaskow. Standing again at Sinai. Reshaping Jewish Memory. (Judaism from a feminist perspective- Harper's 1991)

From Discussion at Rabbi Pavey's Lunch and Learn

by L. Horlick, O.C., S.O.M., M.D., FRCPC

Entry into the covenant at Sinai is the root experience of Judaism, the central event that established the Jewish people. Entry into that covenant specifically excluded women.

Ex 19:15 "Be ready for the third day; do not go near a woman"-the specific issue at stake is ritual impurity; the emission of semen makes both a man and his female partner unfit to approach the sacred (Lev.15:16-18). This is the paradigm of the profound injustice of Torah itself. In this passage the otherness of woman finds its way into the very centre of Jewish experience.

Women's invisibility is established also in the content of the covenant which addresses only men as heads of households. Torah is not just history, but living memory, and Torah reading on Sabbath and religious holidays calls to mind and recreates the past for succeeding generations.

The Jewish feminist Rachel Adler asks: "Have we ever had a covenant in the first place? Are women Jews? Give us our history. Jewish feminists know that they were present at Sinai and must reclaim Torah as our own. We must render visible the presence, experience and deeds of the women erased in traditional sources. To expand Torah we must reconstruct Jewish history to include the history of women, and in doing so alter the shape of the Jewish memory."

Over the centuries the Rabbis have continually 'reconstructed' Jewish memory in order to make then current ideas and interpretations jibe with the past. It is because of the past's continuing power in the present that when the Rabbis profoundly transformed Jewish religious life after the destruction of the second temple, they also reconstructed Jewish memory to

see themselves continuing with it. Feminists must work with records of women's involvement seen through men's ideas. Another problem is Torah-which is seen as sacred-divine revelation-patterns of living for all time. To rewrite Jewish history to include women is to alter the boundaries of Torah, and thus to transform it.

How then might the central Jewish categories of Torah, Israel and God change as women appropriate them through the lens of their experiences?

Plaskow says: "I am not a Jew in the synagogue and a feminist in the world. I am a Jewish feminist and a feminist Jew every moment of my life. If we are Jews not despite being feminists, but as feminists, then Judaism will have to change. We will have to work to change it, to make a whole identity possible. Is the goal of Jewish feminism with equal rights for women a communal and religious transformation? Is the purpose of feminism to provide women equal access to all the privileges and responsibilities of Jewish men, or to integrate women's experience into Jewish life? The removal of most civil and religious "disabilities" has made women teachers and preservers of a 'male' religion. For me, then, feminism is not about attaining equal rights for women in religious or social structures that remain unchanged, but about the thoroughgoing transformation of religion and society. In the Jewish context this means reforming every aspect of tradition so that it incorporates women's experience. Jewish feminism involves a radical discontinuity with the tradition. It constitutes a first attempt to make Jewish religiosity reflect the Jewish people

as a whole."

"The need for a feminist Judaism begins with hearing the silence...noting the absence of women's history and experience and shaping forces in the Jewish tradition. Hearing silence is not easy....and over time we learn to insert ourselves into the silence."

Simone de Beauvoir argued that we have established an absolute human type-the Male, against which women are measured as the Other, but this is not reciprocal-men are always the definers-women are defined, not as the subjects and moulders of their own experience, but as the objects of male purposes, designs and desires. "Women are Jews, but we do not define Jewishness. We live, work, and struggle but our experiences are not recorded, and what is recorded formulates an experience in male terms. In Torah and Jewish teaching women are not absent, but they are cast in stories told by men." Thus Torah speaks in the voice of only one half of the Jewish people! The Jewish passion for justice did not extend to all Jewish women.

Women's experiences have not been recorded and have not shaped the contours of Jewish teaching because women have not defined the normative Jewish community. Clearly, the implications of Jewish feminism reach beyond the goal of equality to transform the bases of Jewish life. Feminism demands a new understanding of Torah, Israel and God. Only the deliberate recovery of women's hidden voices, the unearthing and invention of women's Torah can give us Jewish teachings that are the product of the whole Jewish people and that

continued on page 17

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Hadassah-WIZO News

Canadian Hadassah-WIZO is a volunteer women's Zionist organization that provides material and moral support to enhance the lives of women, children and youth in Israel through its health care, education and social services projects. It fosters and strengthens Jewish ideals and highlights the role of Israel in today's world.



by **Linda Shaw**

This is shaping up to be a great year for our Sarah Goldenberg Chapter.

On September 3rd, we started out with our "best ever" Membership Pot Luck Dinner at the home of Lesley-Ann Crone and Alan Rosenberg. Their beautiful home and yard and the tasty potluck specialties were a big draw and I'm hoping the excellent turn-out shows increased interest in CHW too. My thanks to Lesley-Ann, Alan and all everyone who contributed to the delicious meal. It was a lot of fun to visit with our members after the summer break. During a short meeting, we cheered the announcement of our excellent results from this past Silver Spoon Dinner. We voted to continue the Silver Spoon for 2010 and also to continue our Raffle Dinner Project this year. Be sure to get a book of raffle tickets and sell, sell, sell.

Welcome aboard to our New Members- Ruth Horlick and Mirka Pollak- and new Life Members: Janet Erikson and Nicky Gitlin.

For those of you who have not yet renewed your memberships, it's never too late. Annual Members pay \$36, Life Membership is \$300 and we suggest that our local Life Members contribute \$10 towards our chapter expenses. Contact our Treasurer Janet Erikson at 242-2737 or Dianne Greenblat, our Membership Chairperson, at 652-5916. Also, Dianne has Hadassah cards for every occasion. Call her for all your card needs.

We are very fortunate to have both the CHW National President, Marla Dan, and the National Executive Director, Alina Ianson, coming to Saskatoon on November 8th. Please come to meet them and enjoy a fine dinner at the Saskatoon Club to launch our Annual CHW Campaign. Laura Buckwold has agreed to sing at the event so it promises to be a delightful evening out.

The CHW Annual Cam-

paign is a one-time fundraising drive to support all the Hadassah-WIZO essential projects in Israel: the schools, the daycare centres, the social services we provide as well as supporting our healthcare and hospital commitments there. Watch for your letter and your invitation to the Nov. 8th Dinner and then please give generously to the Campaign. Remember, we are combining three asks in one. Your gift will help make a positive difference to the lives of women and children in Israel, so PLEASE GIVE.

See you November 9th.



Potluck Dinner at the Rosenbergs



Marla Dan

Marla Dan is a very involved and committed young lady. She is the newly appointed National President of CHW having been elected 1st Vice President of CHW in November.

She remains President of Toronto Centre CHW until June.

Marla has served on the Toronto and National Boards holding many titles, including National Aviv Chair (2003-5) and National Aviv Conference Chairperson. She was the Aviv Representative to the World WIZO Executive from 2005-2007.

She lives in Toronto with her husband Aubrey and their children, Alyse 16 and Myles 11.

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2. From Linda & Arnie Shaw in sympathy for Mildred Grotzky to Mirium & Jerry Cooper
3. From Karen Dawson - get well to Jan Erikson
4. From Dianne & Gerry Greenblat Mazal Tov to Max Waldman
5. From Jan Erikson - Happy 25th anniversary to Jineen and Al Thurston.

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Response to Waltz with Bashir

by Mayah Holtslander, Youth Editor

I would like to begin by thanking Ziv and Noga for playing *Waltz with Bashir* at the Breakfast Club this week. *Waltz with Bashir* was an powerful film which sparked a variety of unique responses from those who watched it. Even though this film was obviously about Israel, and an Israeli war, I felt as though it expressed universal messages. It is not entirely clear if this film's main purpose was a political message or an act of personal expression. Nonetheless, I found the film focused on the experiences of the individuals and their attempts to come to terms with being involved in war.

After watching this film, I felt a sense of Déjà-vu, as though I had already heard this story, despite the fact that it was completely new to me. After a while, I realized this film reminded me of Kurt Vonnegut's novel *Slaughterhouse-Five*. Both stories involve a young man going off to participate in a war he is not ready to fight. Each of the main characters look back on their life and try to remember the horrifying events they witnessed. Both stories end with the

characters witnessing a mass tragedy they had no control over, and never wanted to participate in. As well, both stories detract from the realism of the issues at hand by using special techniques to portray the emotions and psychological development of the main characters. In *Waltz with Bashir*, animation and dreams are used to give a historic story a more personable feel, which allows for many different interpretations. In *Slaughterhouse-Five* science fiction is used to detract from the realistic and harsh commentary being portrayed. For me, these elements allowed the stories to move away from simple fact and history, and give insight into the emotional aspects of being involved in war.

War is obviously not something I have experienced first hand, but by hearing stories such as these, I am able to better understand the haunting effects of war. Despite the fact that these two stories are about extremely different wars, they followed a similar storyline, and ended with the characters coming to term with their roles in these mass tragedies. In *Waltz with Bashir*, the tragedy witnessed was the Sabra and Shatila massacre and in *Slaughterhouse-five* the tragedy witnessed was the Dresden firebombing. Despite the different time,

places, and aspects of these wars, the overall result of trauma, horror and guilt is almost identical. I think that these two pieces were not meant to have such connections, but the fact that they exist shows the universal effects of war. It does not matter who you are, where you are, what war you are fighting, or what side you are fighting for; taking a human life or simply witnessing the loss of human life is an everlasting and scarring memory. It does not matter whether *Waltz with Bashir* was made as a political statement, or an individual's expression of his experience; the film still gives an excellent look into the realism of war. It did not portray war in a heroic manner, and instead looked at the personal tragedies that result from war. War haunts us all, and it does not matter if it was done for a heroic cause, if one survives a war, if one witnesses a war, or one participates in war; each individual involved is forever traumatized by the horrors they endured. Personally, I felt *Waltz with Bashir* was an act of expression and was simply one's attempt to achieve redemption from the things he witnessed. Whether or not the director's attempt was to portray the everlasting psychological effects of war, that was the message that came across most strongly for me.



The Kapelnikovs and the City

Dear Friends, we used to write when we were together with you in Saskatoon, then we had to get used to writing (or mostly reading) when we were so far away in Israel and now another big change – we are writing from our home in Toronto. Yes, this year the high holidays were so different for us in so many ways. First and most importantly, this year we celebrated with our 10 month old son Yahli, even though we are away from home and family (except for Moshe's father who came for the holidays) we felt there was no better way to celebrate the new year then being the three of us together.

The move from Israel to Canada and Toronto can be described as challenging and exciting. We thought we knew everything we needed to know about Canada. We lived a year in Saskatoon but still, we arrived to a new place, need to meet new friends and learn how things work here.

On the other hand we love being in Toronto! We can finally take things more easily, more relaxed, enjoy being with Yahli, meet friends, explore the big city with all its parks and attractions – after all, we do live in the best location in downtown Toronto, walking a lot, leaving the car in the garage. As expected - the fall here is amazing (yes, we know that by now you already have snow in Saskatoon...). We had already some visitors from Saskatoon that we were very excited to see and still waiting for more and more visits.

We can conclude and say that last year was a very exciting year, a year of new beginnings. Starting with the birth of Yahli just before Hanukah and continuing with the move to Toronto. We plan a warm, fun and exciting winter and wish you all a warm and cozy winter.

This page is sponsored by Mirak Pollak

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The Beginning of our "Shlichut" in Saskatoon

by Noga Shahan

"What is that heat??? What's all the sun? I think we never left Israel..."

"I told Ziv, as we got off the plane. Shooft, our dog, looked at us, still shocked a bit from the flight and a bit mad at us, with a face full of question marks. Surprisingly, it was Saskatoon. Not the promised winter, that's for sure.

You can just imagine the laughs of our family on the phone when they heard how we appeared to our first meetings here... all people wearing shorts and t-shirts and the silly Israelis wearing sweaters and boots. People warned us about the winter here, but there were no warnings about the summer! That was in the beginning of September.

I'm writing this after finishing our first month here. From a place we barely knew how to spell 6 months ago, Saskatoon has quickly become our home away from home.

Quickly we learned that most people have the same question for us:

"So, how do you like Saskatoon?" For sure we don't have to think twice before we answer. A beautiful city, bridges, a river, huge parks, and really big shopping centers (sorry, I'm still a woman you know...) what's there not to like?

"Oh, you just wait until the winter"... is

the second most common thing we often hear. Well, we are waiting! We are waiting because we have barely seen snow in our lives. We are waiting because people here are so warm that we're sure we're not going to be cold. We are waiting because for us it's different, and I was taught that different is good.

This week we had the chance to see snow. Real snow! It was white, it was soft, and it was... Ok! Yes, it was cold, but hey, the last time we saw snow was when we were standing in traffic with all the people of Israel trying to get to the Hermon – the only snow-topped mountain in the country. So for us, it's like living in a movie, and for now it's still more of a romantic comedy than a horror film...

"Shlichim" in Hebrew describes people who are sending, delivering.

Well, even before we came here, we began that mission, by sending our boxes here from Israel. We were probably not that good at that because it took them about three weeks to arrive... Weeks later, we find ourselves wondering: what do we want to deliver to the Jewish community of Saskatoon? How do we want our deliveries to look? Other than bringing you ourselves, we continue



learning how much each one of you has to deliver us.

So even though turning right on a red light is strange... Yes, we do like it here! And we can't wait for this year to continue...

HEBREW SCHOOL

by Marsha Scharfstein, Principal

We have been very busy at Hebrew School helping with preparations for the High Holy Days. The students, and we have 8 in total, participated in the Havdalah service at the end of Neilah and also made all the decorations for the Sukkah and hung them up (in the Rain!) I am sure everyone would agree that, as usual, they did a great job. Thank you to everyone who participated.

We will be having the Hanukkah Activity

Fair on Dec. 6 in conjunction with the Hanukkah Play. The activity fair is from 10-11 and the play begins at 11 sharp. All Hebrew School children, present and future are welcome to come and make a craft.

The Hebrew School party will be on Dec. 16 during school hours. Again younger siblings and future students are welcome to participate. We will have latkes, games, songs, fun!!!

The December school break will begin on Dec. 17. The students will return to class on Jan. 4.

Hope to see many of you at the upcoming events.



BBYO REPORT

by Lauren Scharfstein

The 2009-2010 BBYO year has begun! Board meetings, programs, potlucks and business meetings are just waiting to be planned! We got off to a bit of a slow start, but things are quickly speeding up. With our new board raring to go, we are sure to have a splendid year ahead of us. Before I go much further, I would like to introduce to everyone our lovely chapter board for the 2009-2010 year.

As our chapter Gadol we have the

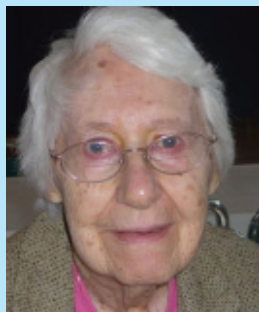
brooding Zachary Waldman. Taking on the role of S'ganit is the 2nd year member Erin Henry. Rocking the MITS and AITS as chapter Aym Ha Chaverot this year is my task. With outstanding Judaism, Jared Katzman is Shaliach. The lovely Molly Waldman is the organized Mazkirah. Our true and loyal Noah Fenyas is Gizborit. And I write to you here today as the chapter Orechet for the year.

I hope to be updating all of you on all the

exciting and original programs that Leonard Landa will be hosting this year. We are a chapter with more spirit and more heart than any other region in the world and we are stronger than ever in numbers this year. With many new members joining we are bound to have our strongest year yet! As chapter Aym Ha Chaverot I fill privileged to introduce to you the newly inducted MIT's and AIT's.

continued on page 17

This page is sponsored by Zora Gropper of Vancouver



Elizabeth
Brewster

Koheleth

*A time to be born
A time to die
A time to dance
A time to mourn*

I awake with these words
and with distant music:
old ballads old chants,
a lonely flute.

I have been dreaming
of broken pottery
and shards of crystal
which I have been mending.

If I were given
another life to live
what would I do with it?
mend pots or make music?
or repeat this life, but better?

A friend who is certain
she will lead another life
looks forward with curiosity
to a future explored.

But if I had the choice
I might prefer to rewind time
find myself in prehistory
living in trees or caves
learning the earliest
poems or prayers.

This may be my only
chance to mourn or dance,
to mend what can be mended

to raise a glass of praise
for life as it has been
this time
and still is.

Rabbi Roger Pavey... from cover

intention and meaning.

You encouraged your congregants to always grow and learn. Your quiet leadership loudly empowered us to lead – and therefore choose our own destiny. I believe you did this by design.

You made a huge impression on the community outside Congregation Agudas Israel. You created relationships with other religious leaders that brought dialogue, mutual respect and understanding to people in the three major religions in our city – Christianity, Judaism and Islam. The relationships that you created will endure for years to come. You asked for moderation, tolerance and open mindedness, and gave it unconditionally in return.

You had no patience for racism or intolerance. You always saw the best in people. You rarely criticized, even when we made mistakes. I remember years ago feeling nervous when I led a service that you attended. I made mistakes and later, full of guilt, I apologized to you. I still remember you said, “Heather, I would never judge you for your mistakes, I’m proud of your accomplishments.” You always made me feel more leaned and knowledgeable than I know I am.

Just before Rosh Hashannah, I visited you in the hospital to read you the speech I was giving to the community. Your eyes welled up and you told me “I wish I had written that.” I can’t imagine greater praise.

That you were brilliant was obvious. But you balanced this need for intellectual pursuit with an equally large belief in our collective responsibility for tikkun olam – repairing our world. Your need for social justice, and simple goodness outshone your extraordinary mind.

Roger, you loved this community. A few days ago I sat with you and Patricia as a young student nurse asked you to participate in a questionnaire. She asked, “what gives you strength” and you answered “my wife, my boys and my community”. You told her that the gifts of friendship, song, prayer and food that you have been given during your stay in the hospital were beyond your imagination, and comforting beyond your expectations.

Roger, you were blessed to love and be loved by two remarkable women. Your first wife was Miriam. Together you had two sons, Daniel and Jonathan. After Miriam’s tragic death, you met and fell in love with Patricia. The two of you were married in 1991. Your love for Miriam never diminished, nor shadowed the extraordinary relationship you had with Patricia. Just last Sunday you reminded me of your wish to order ten new Reform siddurim - five in Miriam’s memory, and five in Patricia’s honor. Over these past months of difficult times, I have been privileged to watch you and Patricia interact. You fit together perfectly. Your deep friendship, love and profound mutual respect were a palpable force in the room. The thing we talked about most in our visits over these past weeks was your great love for Patricia. You were focused on renewing your marriage vows before your family, and community. I know Patricia feels empty from the huge piece of her life and heart that you fill. But I also know that the kind of relationship you shared is dimensionless and will accompany Patricia the rest of her days.

When you first came to Saskatoon, I was one of your Shabbat singers. You encouraged some of us to help because singing was never your greater calling. I’m certainly not a singer, but you always made me feel like my voice enhanced services when in fact, it was your kavannah that compelled us to prayer, and G-d.

When you moved here 21 years ago, my Mom became one of your first friends’. Twenty years later, I too have lost a dear friend.

Your congregation will always bear the mark of your leadership, your spirit and your goodness, and we your friends will carry your memory with us forever.

The Saskatoon Jewish Foundation

gratefully acknowledges the following contributions:

*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:
Saskatoon Jewish Foundation
Congregation Agudas Israel,
715 McKinnon Avenue, Saskatoon
S7H2G2
will be gratefully received and
faithfully applied.

TO

Rabbi Roger Pavey
Max Waldman
Rabbi Roger Pavey
Max Waldman
Janet Erickson

GREETING

SASKATOON JEWISH FOUNDATION

Get well wishes
In honour of your Bar Mitzvah
Get well wishes
In honour of your Bar Mitzvah
Thank you

FROM

Elizabeth Brewster
Elizabeth Brewster
Ned Garstad & Zach Logan
Ned Garstad & Zach Logan
Ned Garstad

GLADYS & GERRY ROSE FUND

In memory of Kathryn Cooper	Toby Rose, Les Klein & Family
In memory of Gerald Rose	Toby Rose, Les Klein & Family
	Linda & Arnie Shaw & Family
In memory of Clarice Buckwold	Toby Rose, Les Klein & Family

SID & CLARICE BUCKWOLD FUND

Linda & Arnie Shaw & Family	In memory of Clarice Buckwold	Laurence & Aydel Givelichian & Girls
-----------------------------	-------------------------------	---

ELAINE & SHERWOOD SHARFE FUND

Nikki Gitlin	In honour of your winning gold medals in your events at the Maccabiah games	Elaine & Sherry Sharfe
--------------	--	------------------------

Editorial... from page 3

their recent trip to Israel and of course we look forward to several years of skilled leadership by Heather Fenyes as our new President. As Rabbi Pavey was a man of culture, he would appreciate the insights and movie reviews by Franci Holtslander and daughter Mayah, our Youth Editor. Dr. Lou Horlick, a faithful attendee at Rabbi Pavey's Lunch and Learn over many years continues to chronicle the topics and knowledge that grew out of those sessions and has enough material

for several years of Bulletins. BBYO and JSA are alive and well and Roger would smile at the enthusiasm of our youth who will cultivate and develop their own brands of Judaism and create their unique Jewish ex-

periences. As we emerge from mourning over the weeks and months, we will emerge hopefully with greater strength and commitment to ensure the viability of Jewish life in Saskatoon.

Festival of Light... from cover

The annual presentation by the Saskatoon Jewish Cultural Association will be a Festival of Light. Light (in the form of candles, sunlight, the stars) plays an important role in the ceremonies of many cultures. Music and dance, the spoken word and art, are part of these observances.

Participating in this year's Festival are

several dance groups: DancEgypt, Oriental Dance Arts, Tzahalah, the Persian dancer Roya Mahmoud-Kalayeh, and the India School of Dance. Singers include Donna Slusar, Susan and Carl Goerz and a small choir from Hepburn. The Meewasin Brass, the U. of S. Saxophone Quartet, and the Saskatoon Klezmer Band will provide instrumental music. Featured also will be the poetry of Elizabeth Brewster.

Coordinator of the event is David Kaplan who promises a few surprises like the group Chaverim in which Cantor Neil and Navdeep Sidhu will perform vocal improvisation.

The Saskatoon Jewish Cultural Association was established a few years ago by Monte Keene Pishny-Floyd and David Kaplan. Previous Festivals have highlighted Jewish music and the performing arts of the Middle East.

The Saskatoon Jewish Cultural Association acknowledges the grants from the City of Saskatoon and appreciates this support for the cultural arts in Saskatoon.

Admission at the Door will be: \$10.00 for Adults and \$5.00 for Students.

The Breakfast Club Invites you to watch:



Sunday,
Nov 15th
10 am

With Bagels & Discussion on the side

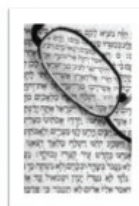
A 1964 Israeli Classic. A social satire about the chaos of Israeli immigration and resettlement. Directed and written by Ephraim Kishon and introduced actor Chaim Topol (Fiddler on the Roof) to audiences worldwide.

For details contact Noga and Ziv: arevim@sasktel.net

רוצים ללמוד עברית? *

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Hebrew lessons,
for all levels.

Next classes will be:
Tue Nov 3rd 7:00 PM
Tue Nov 17th 7:00 PM
Wed Dec 2nd 6:00 PM
Tue Dec 15th 7:00 PM



For details contact Noga and Ziv: arevim@sasktel.net

* WANT TO LEARN HEBREW?

This page is sponsored by Dr. Joe & Colleen Golumbia of Sidney, BC

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

Enjoying the Difference... from page 7

boys' school includes meals, but because of the troubles in the economy, there isn't a lot of money, so they aren't fed much. Whatever they eat is strictly kosher, and follows the careful Jewish dietary laws.

In North America there are lots of schools with uniforms so I guess it's not so different. Still, the boys must wear black dress pants with a white dress shirt. I'm sure you can imagine how hot and uncomfortable they must feel in the burning heat of Israeli summer. He we take our shorts and t-shirts for granted!

Once they reach the age of a bar mitzvah – which is 13, they wear a black coat to go over the white shirt, the take care of this coat like its gold. I don't think we value our

clothes they way these boys treasure theirs. That was neat to see.

The boys also have a special hair do. They shave all their hair on their head but the hair right in front of the ears. These are called ear locks, or paiot in Hebrew. There are lots of different styles for them some wear them curled and others tuck them under their kippah, or head covering. It's interesting to see people express their different religious groups by their paiot.

The girls in their schools also wear black and white but they wear skirts that go down to their ankles and shirts that cover as much as a shirt possibly can.

In my cousin's world, boys are never allowed to hear a woman's voice singing.

That's so different from our world of pop music! They only listen to religious music sung by male singers.

The school my male cousins attend couldn't be more different from College Park. And still, – it's full of kids were are learning. Sitting here, you may wonder why I am telling you about this world that is so very different from the one we know here. Though this life style may not be my choice, is it the life that my cousins and other Jewish people choose. I'm proud of my cousins for being different. I think its important for all of us to observe other cultures, other religions and lifestyles and appreciate the diversity of the world.

Bar Mitzvah in Jerusalem... from page 2

women by a small grove of fake bushes. Nevertheless we could peek in without impunity and I ran in often to take pictures.

Friends came to offer congratulations, share a l'chaim, make a small toast. The men davened mincha just before the dinner and maariv after. Nachman prepared a dvrar torah, but never completed it as his friends interrupted with song, Yiddish quotes or jokes. They weren't being rude. This is their custom.

Yom Kippur... from page 2

moved so quickly that I rarely remembered to think I might be hungry.

There was no sermon at Shira Hadasha, no short cuts to the service, and no English readings. No one announced a page. No chassanute, not on Kol Nidre night nor the next day. We just davened, using the Art Scroll machzur with its wonderful cues and explanations. A member of the congregation (male) sang as the chazzan for those parts of the tefillah that called for "chazzan, then the congregation."

Sundown was 5:15. The neighborhood was quiet, all the stores were closed, no cars on the road. We ate dinner at 3:00 (thinking

So--how do we/I fit into this community which is male dominated though definitely not women suppressed"? I just go with the flow and try to blend in. I respect their choices, even if they aren't mine.

A cute story. Years ago I was shopping in the Malka Mall after shabbat. The Michel Nigren store was crowded and I had to wait to pay and sign the documents for the VAT return at the airport. The women ahead of me, in jeans and t-shirts were from Boca Raton, Florida. We knew people in common,

so talked about communities.

Me: "What shul do you go to?"

They: "BRS." (it's orthodox) Then a pause as one woman pulled her sweater together to cover her open neckline.

"I don't usually dress like this," she said very nervously.

I, who looked like the grandmother of any very religious family in my long skirt, high neck blouse with its long sleeves, and a hat on my head, said laughingly:

"Neither do I. Isn't it wonderful!"

at the time--"what a h.... of an hour") then walked to shul with hundreds of others going either to our service, or one of the many in the neighborhood. Everyone wore something white--a shirt, a blouse, a skirt, a hat, a jacket. The next morning services began at 7:30. When I arrived at 9:00, almost every seat was full. No one moved till the service recessed for an hour and a half. Even if I had needed a bathroom break, I doubt I would have had the courage to walk out.

This congregation literally put itself into the words of the machzur. When the chazzan prostrated himself for the aleynu, everyone else fell to their knees. Without thinking twice, I was on the floor too, and for that

brief few minutes I could almost feel the awe full presence of G-d. It was a humbling experience and maybe the first and only time I truly felt the kavannah that one strives for during prayer.

Twenty-five hours after it began, Yom Kippur was over. I found Sherry and Elie and we walked back to our apartment for a brief snack before driving to our children. Cars were on the roads again. Some restaurants were opening. It was the "next day" and although I could still feel Yom Kippur, the rest of the country was moving on.

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Next Sessions will be:
Mon Nov 16th 6:30 PM
Mon Nov 30th 6:30 PM
Sun Dec 13th 6:00 PM

For details contact Noga and Ziv:
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This page is sponsored by Ann & Debbie Diamant of Toronto

This page is sponsored by Micha and Patti Puterman (nee Landa) of Tel Aviv and by Petty Landa of Toronto.

reflects more fully its experiences of God.

The emergence of women allows and necessitates that the long suppressed femaleness of God be recovered and explored and reintegrated into the Godhead.

Judith Plaskow has summarized her ideas for dealing with 'women's invisibility' in the essay "Beyond Egalitarianism" (Tikkun Vol.5, No. 6, pp 79-81).

*The first stage is "hearing silence".

*The second stage is "making a space to name silence".

*The third stage is "creating the structures that allow women to speak".

*The fourth stage is "taking the authority to fill in silence".

*The fifth and last phase is "checking back".

"Speaking into silence entails enormous risk. It involves changes that are uncharted and whose direction is finally unpredictable. Not everything spoken into silences will be true or worth saying, and not everything said will finally feel Jewish. Any change that a community takes in the direction of transforming Judaism will necessarily involve feedback and evaluation. Did a

particular change work? Whom did it empower? Did it create new areas of silence? Did it open new areas of Jewish experience and exploration? Did it feel Jewish? Why or why not?"

Commentary on "Standing again at Sinai" by Rabbi Pavey and members of "Lunch and Learn":

(a) While half of Jews are women, they are invisible in a male created tradition. Women in Judaism are the object, not the subject.

(b) The omission of women's experience from Torah is not even noticed.

(c) The language of Judaism is male-metaphors derived from the patriarchal family, images of dominance and power.

(d) We need a new understanding of Torah, Israel, God, to reflect the experience of the whole Jewish people.

(e) Torah-reshaping Jewish memory. Entry into the covenant at Sinai is the root experience of Judaism-this foundational statement of Jewish identity excluded women. We need to re-write Jewish history to include women. This will alter the boundaries of Torah, and transform it.

We need to analyse the sources, and use other evidence to recover women's experience "to see a larger Torah behind the Torah" in which women are not merely defined as 'problems' in relation to the male norm. We can expand Torah through midrash on the five books of Torah.

(f) Halakha-the reform of some halakhic norms is necessary-problems of public worship, personal status (exclusion from minyan and aliyot) marginalizes women. Halakha is a product of time and place...the law itself is not divine, it is formulated by men in a patriarchal culture. Therefore halakha in a feminist Judaism, if it were to exist, would be different.

(g) Concepts of chosenness must be abandoned. "if community is constitutive of personhood, then Jewishness is a rich and constructive way of being human-that is enough reason to be a Jew."

(h) God. We need to incorporate "female godwrestling" into Torah. The claim that only male language may be used for God...attributes ultimacy to male symbols. It then becomes maleness that is worshipped instead of God.

BBYO Report... from page 13

We are blessed with the beautiful presence of Abby Holtslander. Leonard Landa is bound to be in good spirits with Max Waldman as a new member of our team and with the newest Fenyes in our midst, we are guaranteed to win the ladies attention with Elie on our side.

We just hosted our first program last week. The new chapter board and new members were initiated last weekend at the Waldman household. We had a great turn out and it was a ton of fun. With new members, and old members, old bonds being rekindled and new bonds being created, the

family of Leonard Landa has been reunited once again and we are booming with excitement.

I sign off tonight with undying love for Leonard Landa #5211 and all the amazing members that make up this beautiful chapter.

The Breakfast Club

Invites you to watch:



Sunday, Dec 20th 10 am

Someone To Watch Over Me

Movie contains scenes of violence, viewer discretion is advised.

With Bagels & Discussion on the side

Through the streets of Jerusalem two teenagers' stories will unite to tell the summer adventure of their lives. This movie tells a beautiful story based on the novel by David Grossman, about growing up and finding the strength to overcome your fears.

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Kitchen..

No Experience Necessary!

**Special Hanukka Class:
Thu Dec 3rd 6:30 PM**



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Yahrtzeits

November 6/7

Michla Volansky
Frank Shwartz
Bella Mondrus
Nechi Shore
Mania Winocour
Jack Avol
Liba Newman
Sarah Pollock
Baby Brook
Esther Davidner
Lily Swartz
Richard Rushkin
Bertholt Wormann
Geraldine Jaffe

November 13/14

Nathan Buller
Rudolph Altschul
Samuel Sugarman
Reva Applebaum
Molly Grobman
Sam Fromson
Harry Zivotovsky
Jack Weitzman
Vina Silverman
Katie Claman
Allen Gonor
Louise Gumpnich
Samuel Claman
Zlotta Lertzman
Adolf Lehrer
Moishe Gross
Harry Minovitz
Jack Sugarman

November 20/21

Julie Sarblut
Sam Goodman
Frank Miller
Eleanor Segal
Louis Levy
Sarah Hock
Harold Pavey
Isadore Richman
Sam Laimon
Abraham Chorsky
Joseph Katz
Wolfe Bodovsky
Alexander Fayerman
Anette Sternberg
Miriam Pavey
Dorothy Steiger
Ytzchak Solsberg

Heshvan 19/20

Nov 6 (19)*
Nov 6 (19)
Nov 6 (19)
Nov 7 (20)
Nov 7 (20)*
Nov 7 (20)*
Nov 8 (21)*
Nov 8 (21)*
Nov 8 (21)
Nov 9 (22)*
Nov 9 (22)*
Nov 10 (23)*
Nov 11 (24)*
Nov 12 (25)

Heshvan 26/27

Nov 13 (26)*
Nov 13 (26)*
Nov 13 (26)*
Nov 14 (27)
Nov 15 (28)*
Nov 15 (28)*
Nov 16 (29)
Nov 17 (30)*
Nov 18 (Kislev 1)
Nov 18 (1)
Nov 18 (1)*
Nov 19 (2)
Nov 19 (2)*
Nov 19 (2)*
Nov 19 (2)*
Nov 19 (2)*
Nov 19 (2)

Kislev 3/4

Nov 20 (3)
Nov 20 (3)
Nov 20 (3)*
Nov 20 (3)
Nov 21 (4)
Nov 21 (4)
Nov 21 (4)
Nov 21 (4)*
Nov 21 (4)
Nov 22 (5)
Nov 22 (5)
Nov 22 (5)
Nov 22 (5)
Nov 22 (5)*
Nov 22 (5)
Nov 22 (5)*
Nov 23 (6)

Isaac Fogel
Ethel Nulman
Mayer Padolsky
Halevi Polatnic
Rebecca Butler
Samuel Friedman
Sarah Sharzer
Richard Blum

November 27/28

Harry Friedman
Zelda Dachis
Joseph Segal
Ella Springman
Isaac Goldenberg
Philip Golumbia
Grisha Gersher
Sally Katz
Bessie Waiser
Malke Hamir
Elia Shapero
Annie Sklar
Bernie Fingard
Aida Soiffer
Beatrice Hatklin
Nathan Shaffer
Tanya Flikshteyne
Ben Shore
David Teplinsky
Mary-Ida Davidner
Morris Lubin

December 4/5

Yehudith Broudy
Jacob Neumann
Anna Blank
Rebecca Green
Mary Bender
Samuel Lifshin
Alex Blum
Chaim Kolominsky
Fannie Kahan
Podhorcer

December 11/12

Joseph Brant
Riesie Korber
Gertrude Goffman
Sara Korzen
Isaac Lubin
David MacKay
Michael Goorovitch
Freda Aaron

December 18/19

Alex Gimpel
Rena Levitsky

Nov 24 (7)
Nov 24 (7)
Nov 25 (8)
Nov 25 (8)
Nov 26 (9)
Nov 26 (9)*
Nov 26 (9)*
Nov 26 (9)

Kislev 10/11

Nov 27 (10)
Nov 27 (10)
Nov 27 (10)*
Nov 27 (10)*
Nov 28 (11)*
Nov 28 (11)*
Nov 28 (11)
Nov 28 (11)*
Nov 29 (12)*
Nov 29 (12)
Nov 30 (13)
Nov 30 (13)
Nov 30 (13)*
Dec 1 (14)
Dec 1 (14)
Dec 2 (15)*
Dec 2 (15)
Dec 2 (15)*
Dec 2 (15)
Dec 2 (15)*
Dec 3 (16)

Kislev 17/18

Dec 4 (17)
Dec 4 (17)*
Dec 4 (17)
Dec 4 (17)
Dec 4 (17)
Dec 5 (18)*
Dec 5 (18)*
Dec 6 (19)
Dec 8 (21)*
Dec 8 (21)
Dec 9 (22)

Kislev 24/25

Dec 11 (24)
Dec 13 (26)*
Dec 16 (29)
Dec 16 (29)*
Dec 16 (29)
Dec 16 (29)
Dec 17 (30)
Dec 17 (30)*

Tevet 1/2

Dec 18 (Tevet 1)
Dec 18 (1)*

Haim Kolominsky
Chaje goldenberg
Edith Caplan
Marvin Aarons
susanna Hillman
Tom Kovish
Hyman Alinsky
Martha Blum
Nathan Kornfeld
Charles Vickar
Helen Levson
Doris Mazer
Israel Katzman
Leopold Edison
Labe Katzman
Joseph Donen
Velle Bernstein

December 25/26

Annie Handelman
Lil Gitlin
Ida Gamm
Arthur Singer
Julie Singer
Moses Filer
Michael Davidner
Mary Davidner
Solomon Shaw
Syd Gelmon
Baby Trager
Jacob Trager
Joseph Caplan
Arnold Columbia
Morris Ames
Estelle Grans Gladstone

January 1/2

Anne Goldstein
Sadie O'Fallon
Leon Dragushan
Anne Shore
Joe Schachter
Gertrude Bricker
Harry Spector
S.B. Levin
Minnie Cramer
Tsilav Gutner
Essie Flikshteyn
Sarah Goldenberg
Harry Buckwold
Sarah Epstein
Irvin Nisenholt
Samuel Wiss
Samuel Meyers
Mordechai Avivi
Margret Cohen

Dec 18 (1)
Dec 19 (2)*
Dec 19 (2)
Dec 19 (2)*
Dec 20 (3)*
Dec 20 (3)
Dec 20 (3)
Dec 20 (3)
Dec 21 (4)
Dec 21 (4)
Dec 22 (5)
Dec 22 (5)*
Dec 23 (6)
Dec 23 (6)
Dec 23 (6)*
Dec 24 (7)
Dec 24 (7)

Tevet 8/9

Dec 25 (8)*
Dec 25 (8)
Dec 26 (9)
Dec 26 (9)*
Dec 26 (9)
Dec 27 (10)*
Dec 29 (12)
Dec 29 (12)*
Dec 29 (12)
Dec 29 (12)
Dec 30 (13)
Dec 30 (13)*
Dec 30 (13)
Dec 30 (13)
Dec 31 (14)
Dec 31 (14)

Tevet 15/16

Jan 1 (15)
Jan 1 (15)
Jan 1 (15)*
Jan 1 (15)*
Jan 2 (16)*
Jan 3 (17)*
Jan 3 (17)*
Jan 4 (18)*
Jan 4 (18)*
Jan 4 (18)
Jan 5 (19)
Jan 6 (20)*
Jan 6 (20)*
Jan 6 (20)*
Jan 6 (20)
Jan 7 (21)*
Jan 7 (21)
Jan 7 (21)*
Jan 7 (21)

Hazan's Notes... from page 4

with the Torah scrolls to the music of David Kaplan and Jack Schiffman on the morning of *Simchat Torah*. We finished Deuteronomy, honoured Steven Goluboff and Marsha Scharfstein, and immediately began the Book of Genesis the same morning.

Where do we go from here? Did any of this make a difference in our lives as individuals and as a community? Will we be inspired to work together, building on

our successful past, and using the skills and energies of our incredible community to create an even better future?


During any given year, our small Jewish community touches the lives of thousands of people in Saskatoon! 3,000 visitors for FolkFest, over 1,000 students for *Yom HaShoa*, almost 2,000 for our Silver Spoon and Silver Plate dinners combined, and hundreds more through tours and our many other activities.

I am proud to be part of this special community, and grateful that you have included me in the journey we all make together each year. As we move from the transition period of the Fall holidays into the full flow of this new year, my prayer for us all is that the **joy, sincerity** and **thankfulness** we just experienced together will inspire us to “be the best that we can be”, as individuals and as a community.

Simchat Torah Rocks



November 2009 • Heshvan/Kislev 5770

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Heshvan 14 Cafe Evrit 6pm	2 Heshvan 15	3 Heshvan 16 Hebrew Lessons 7 pm	4 Heshvan 17 Rabin Memorial Service 7:30 pm	5 Heshvan 18	6 Heshvan 19	7 Heshvan 20 Vayera *June Avivi
8 Heshvan 21 Hadassah CHW Campaign Dinner Guest: Marla Dan The Saskatoon Club 6 pm	9 Heshvan 22	10 Heshvan 23 Limmud 7 pm	11 Heshvan 24 OFFICE CLOSED	12 Heshvan 25	13 Heshvan 26 6 pm Service Shared Shabbat Dinner *Michael Gertler	14 Heshvan 27 Birkat Hahodesh Maye Saram *Grant Scharfstein
15 Heshvan 28 Breakfast Club "Sallah Shabati" 10 am	16 Heshvan 29 Cafe Evrit 6:30 pm	17 Heshvan 30 Hebrew Lessons 7 pm	18 Kislev 1	19 Kislev 2	20 Kislev 3	21 Kislev 4 Toldot *Heather Fenyes
22 Kislev 5	23 Kislev 6	24 Kislev 7	25 Kislev 8 Board Meeting 7 pm	26 Kislev 9	27 Kislev 10 8 pm Service *Susanne Kaplan	28 Kislev 11 Vayetze *Lou Horlick
29 Kislev 12 Festival of Light 2 pm	30 Kislev 13 Cafe Evrit 6:30 pm	<i>The ideal man has the strength of men and the compassion of women</i> -Zohar				

December 2009 • Kislev/Tevet 5770

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 Kislev 14 Community Meeting 7:30 pm	2 Kislev 15 Hebrew Lessons 7 pm	3 Kislev 16 Cooking Class for Hanukkah 6:30 pm	4 Kislev 17	5 Kislev 18 Vayshlak *Steven Goluboff
6 Kislev 19 Hanukkah Activity Fair	7 Kislev 20	8 Kislev 21 Board Meeting 7 pm	9 Kislev 22 Limmud 7 pm	10 Kislev 23	11 Kislev 24 6 pm Service Shared Shabbat Dinner *Karen Dawson	12 Kislev 25 First Day Hanukkah Birkat Hahodesh Vayeshev *Franci Holtslander
13 Kislev 26 Cafe Evrit 6 pm	14 Kislev 27	15 Kislev 28 Hebrew Lessons 7 pm	16 Kislev 29	17 Kislev 30	18 Tevet 1	19 Tevet 2 Miretz *Jan Gitlin
20 Tevet 3 Breakfast Club "Someone to Run With" 10 am	21 Tevet 4	22 Tevet 5	23 Tevet 6	24 Tevet 7	25 Tevet 8 OFFICE CLOSED	26 Tevet 9 Vayigash *David Katzman
27 Tevet 10	28 Tevet 11	29 Tevet 12	30 Tevet 13	31 Tevet 14		
OFFICE CLOSED						

* Bema Roster