



THE BULLETIN

Congregation Agudas Israel

Rabbi: Claudio Jodorkovsky

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Co-Presidents: Robert Engelbert and Michael Scharfstein

Vandalism at Saskatoon Synagogue Prompts Security Concerns and Arrest

Article generated with AI

On the morning of Saturday, August 1, 2026, during a Shabbat prayer service, Congregation Agudas Israel in Saskatoon was targeted in a vandalism incident. A suspect hurled a carton of eggs at the exterior windows and doors of the synagogue on McKinnon Avenue, as well as several vehicles parked outside.

Following the release of surveillance

camera footage to the public, police identified the suspect as Jayden Clarke, a 31-year-old resident of Dundurn, Saskatchewan. Clarke turned himself in at Saskatoon police headquarters on August 13 and was charged with three counts of mischief under \$5,000. He was subsequently released on conditions, with a court appearance set for mid-September.

Motive and Response

Defense Claims: Clarke's legal counsel stated that the act was "juvenile" and heavily influenced by alcohol rather than motivated by bias or hatred toward the Jewish community. His attorney noted that Clarke recognizes the fear he caused, takes responsibility for his actions, and

continued on page 11

Congregation Agudas Israel

Join us for

ROSH HASHANAH

COMMUNITY BRING AND SHARE DINNER

Friday September 11
Service at 5:45PM
Followed by Dinner

There is no cost for this dinner.
Members and non-members are
invited to attend and bring a
homemade dish to share. Please note:
only vegetarian or Kosher fish dishes.

Registration Required.

Contact rosy@agudasisrael.org
for more information.

High Holy Days 5787

Join Rabbi Claudio, Canton Fabian and our volunteers in meaningful prayer,
singing and learning, as we welcome the new year.

ROSH HASHANAH Friday Sep 11, 5:45pm Musical Shabbat Service & Community Bring and Share Dinner!	YOM KIPPUR Sunday Sep 20, 6:45pm Kol Nidre Monday Sep 21, 10am Shacharit (morning service) and Yizkor Monday Sep 21, 6pm Mincha - Nehilah - Havdalah
Saturday Sep 12, 9:30am Shacharit (morning service) - 1st Day Saturday Sep 12, 8pm Evening Service - 2nd Day Sunday Sep 13, 9:30am Morning Service - 2nd Day	JUNIOR CONGREGATION Saturday, Sep 12, 10:30am Rosh Hashanah - 1st Morning Kol Nidre Sunday Sep 20, 6:45pm Monday Sep 21, 6pm Mincha - Nehilah - Havdalah Childcare: Sunday Sep 13, 10:30am (Rosh Hashanah - 2nd Morning) Monday Sep 21, 11am (Yom Kippur Morning)
TASHLICH Wednesday Sep 16, 5pm @ The Prairie Lily Dock	KEVER AVOT CEMETERY VISITATION Sunday Sep 20, 10:30am

All are welcome.
We look forward to celebrating
with you!

Congregation Agudas Israel
Jewish Community Centre

*Registration required for the dinner: rosy@agudasisrael.org

This page is sponsored by Gladys Rose z'il of Toronto

DEADLINE FOR THE NEXT BULLETIN IS NOVEMBER 15, 2026

Artist Profile: Ezra Mordechai

I was born in 1969 in Israel. I am married and a father of three children. I retired from the police after 30 years of service. Art for me is healing for the soul and a way to deal with the difficulties of life. In Israel in general and in the police in particular, I have encountered many difficult situations that the average citizen does not experience. Practicing art takes me to places of calm and tranquility. I live in Moshav Gilat in the south of the country and I create from any possible material that I encounter in the area. I carve figures in wood and also make mezuzah stands. I collect the wood for the creation from the surrounding area. I also create different figures from wine

corks and also create Judaica pendants and various figurines from avocado seeds. I am constantly thinking about how to recycle and create, and recently I have even started creating rings and bracelets from forks and spoons. Right now, for example, I am making the Lion's Roar pendant from an old Israeli 5-lira coin that has been withdrawn from circulation. I'm always thinking about how to create, invent, and innovate things. Engaging in art is the best medicine for the soul. In recent months, I have even opened a business, Ezra Art, and I really enjoy participating in fairs and selling my creations.

You can find Ezra's art on Facebook:



NEW FEATURE COLUMN: CAI *Show and Tell*

This new column will feature a special item belonging to a community member or family.

If you wish to submit, please include a photo of the item as well as a brief story about why this item is special to you or your family. Thank you to David and Susan for being the first to submit.



Our 2017 Jewish National Fund Mission exceeded our expectations. We didn't expect to see so much, learn so much or to have so little sleep. The expression "like drinking from a firehose" was fitting. Wandering through the Old City, we found a small shop and were able to buy this challah cover from the artist, Yael.

It has been at our Sabbath table ever since.

Susan and David Katzman



Editorial

by Lisa Shiffman,
Editor-in-Chief

Holding Fear and Hope: Entering the New Year Together

As the High Holy Days draw near, our community finds itself reflecting on a season marked by both vulnerability and profound connection. A recent act of vandalism—the egging of our synagogue building and cars in the parking lot during Shabbat services—shook us deeply. While physical damage was minimal, the intrusion into our sacred "home" unsettled our collective sense of safety. The perpetrator was quickly identified and charged with three counts of mischief, with court conditions barring him from our grounds. Though safety measures are essential, our challenge remains protecting our space without hardening our hearts or closing ourselves off to the wider world.

The aftermath of this incident revealed the remarkable warmth and solidarity of the broader Saskatoon community. We were sustained by countless messages of support, phone calls, and visits from neighbors, faith groups, and community leaders. This outpouring serves as a timely reminder that antisemitism does not exist in a vacuum, nor does it define who we are. As we enter the new year, we carry both caution and hope—choosing to strengthen our Jewish identity, gather in celebration, and welcome all who stand with us in peace.

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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



AB Aug 13th-16th!

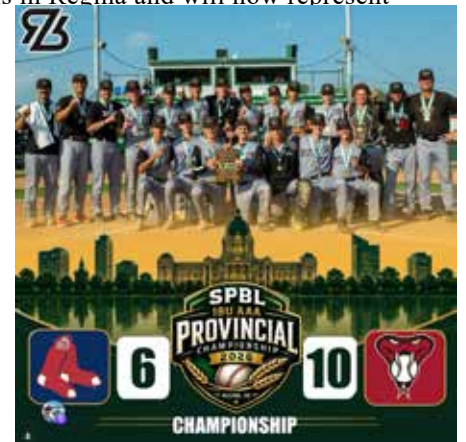
Kevin Sharfe who was named a recipient of the prestigious Canadian Automobile Association (CADA) Laureate Award for Ambassadorship. Kevin was selected and recognized for his outstanding leadership and service to the industry and commitment to his community.

Mazel Tov

Introducing **Quinn Robbie Katzman** born on July 28, weighing 7lb 12oz. Mazel Tov to parents Daniel and Stacey, and grandparents Susan and David Katzman

Gavin Sasko and his Saskatoon Diamondback teammates won provincials in Regina and will now represent

Saskatchewan
at Nationals in
Fort McMurray



Thank you to:

David and Susan Katzman, Dan and Nancy Ronis, Lisa Shiffman, Leah Horlick, Robin Sasko, Rebecca Simpson, Audrey Zucker-Levin, Malvina Rapko, Les and Kathy Sicherman, Linda Shaw who transformed the synagogue grounds into a beautiful space.



THE BULLETIN

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This page is sponsored by Steven, Leila, Sarah and Shaina Goluboff and families



Divrei Harav – Rabbi Claudio’s Message

Holding Fear and Hope Together

by Rabbi Claudio Jodorkovsky

As we approach Rosh Hashanah and Yom Kippur, I see myself wondering how different it feels to begin the High Holy Days this year. Only a few weeks ago our synagogue was vandalized while we were gathered inside for Shabbat services. The egging of the building and some cars at the parking lot caused, thank God, minor damage. We know it could have been much worse, and yet, it affected many of us more deeply than the damage itself. One of the reasons why this affected us so much is because a Synagogue is not just a building but a place where we feel at home. Our beautiful building is the space where we pray, celebrate, study, mourn, eat together and see our children play and grow. When that space is violated, especially while we are inside, our sense of safety is disturbed in a way that is much harder to repair than windows or walls.

In the weeks since the incident I’ve heard from you many different emotions. Some have expressed anger and sadness, others are afraid and frustrated. Some wonder if something like this could happen again or perhaps the next time could be worse. There is also a lot of exhaustion for living in a time when antisemitism requires so much of our attention and energy. The truth is that there is no “correct” way of feeling after what happened, and sometimes healing starts to happen when we simply acknowledge that we feel hurt, afraid and vulnerable.

The High Holy Days come, therefore, at a

good moment for us. Rosh Hashanah and Yom Kippur are when our tradition invites us to stop and check how we are doing. We notice ourselves, the year that has just ended, the people around us, and the kind of human beings we want to become. That is why Teshuvah – usually translated as repentance – means “return”, because we have an opportunity to check how we are doing in relation to our values, to our relationships, to God and to our Jewish community. I think that this year the return also needs to include how we respond after the realization that our sense of security has been shaken.

Our community has strengthened its security, and although what happened to us is part of the wave of antisemitism across Canada, I still believe Saskatoon is a safe place for our Jewish community. While taking safety seriously, and aware of the responsibility to protect our congregation, I would like to address another kind of vigilance that is also important for our tradition: making sure our hearts do not become hardened. When we are hurt, it is very natural to become more protected and suspicious; it’s how we humans have faced dangers since the beginning of time. But while we protect our doors, I also hope we can do so without closing ourselves off from others. We can be careful and responsible without allowing fear to define who we are or the kind of community we become.

The vandalism to our Synagogue is only one aspect of what happened on August 1st. We received an extraordinary amount of support and solidarity, messages from neighbours,

friends, community organizations and leaders, and especially people of many different faiths. Emails, phone calls and community visits kept us busy for several days, with people asking if we were all right or what they could do to help. Some expressions of support came from people we know well and others from people we had never met. Delegations from churches are joining us for services, as well as people from our neighbourhood. At a moment when it would have been easy to just see hostility, I’m seeing Saskatoon at its best. There is so much friendship surrounding us.

We can be concerned and hopeful at the same time, and that is the message I invite you to bring with us into the High Holy Days. When we gather to hear the Shofar, we will be welcoming the new year not knowing what it will bring. There are no guarantees that it will be free from fear and conflict, but we can decide how we want to enter it. And I hope we decide to enter the new year with a strengthened Jewish identity, and we continue to get together to celebrate, to learn, and to bring our children into this building knowing that it belongs to them too. And I also hope that despite the challenges, we welcome the year with hearts open to one another and to hope, so we can continue to build the community we want for future generations.

May God bless us and our families with a year of understanding, love and growth, and may we be blessed with peace for us, our community, Israel, and all who dwell on earth.

L’shanah Tovah.



From the Presidents

Michael Sharfstein and Robert Engelbert, Co-Presidents, CAI

We are pleased to share that the individual responsible for the vandalism incident at Congregation Agudas Israel has been identified and charged with three counts of Mischief Under \$5,000.

The accused has not yet made his first court appearance, which is expected within the next month. As part of his release conditions, he is prohibited from coming

within 100 meters of any Jewish property. Should he be seen on our synagogue property, members are asked to call 911 immediately.

We hope this update provides reassurance that the matter has been taken seriously and that law enforcement has acted successfully. While incidents such as this can be unsettling, they also remind us of the strength, unity, and resilience of our congregation. By continuing to support one another and stand together as a community, we demonstrate that acts of hatred will not

diminish our spirit or our commitment to Jewish life.

Since the incident, we have received countless messages of support and appreciation for our Jewish community from the broader Saskatoon and Saskatchewan public. We remain grateful for the support, vigilance, and solidarity shown by our members and the broader community.



Thanks to Senator David Arnot, Jewish Canadians have an Effective Roadmap for Combatting Antisemitism

by Lauren Scharfstein

The recent attack on our synagogue did not happen in isolation. Antisemitism is rising across Canada, and too many of us have felt it firsthand. The problem has grown so serious that on June 1, 2026, Prime Minister Mark Carney addressed it directly, stating that “Canada’s civic compact is failing Jewish Canadians.” Coming from the country’s highest elected official, it was a powerful admission — and one many of us at Agudas Israel share. Carney went further, acknowledging that antisemitism has become normalized in Canada and calling the situation a “crisis of antisemitism.”

Hearing those words from the Prime Minister mattered. Recognition matters. But recognition alone will not keep Jewish Canadians safe here, or change the tide of events in Canada.

The question is no longer whether antisemitism exists — the evidence is overwhelming. B’nai Brith Canada recorded 6,800 antisemitic incidents in 2025. In that same year, two-thirds of all religiously motivated hate crimes in Canada targeted the Jewish community, though we make up just 1% of the population. Since October 7, 2023, safety, security, and belonging have become urgent concerns for Jewish communities nationwide. The real question now is simple: how does Canada

actually combat antisemitism and restore our sense of safety?

In his speech, Carney committed to a “targeted response” and announced a new Ministerial Advisory Council on Rights, Equality, and Inclusion. But the Council’s mandate — “to combat racism and hate in all their forms, and to guide the Government of Canada as we build a fairer, more just, and more inclusive country” — is too broad and too vague to deliver that targeted response. Writing in the *Globe and Mail* on June 20, 2026, Marsha Lederman warned that the Council is “being set up to fail,” its mandate too wide and its membership too thin and oddly constructed to speak with one voice.

There is, however, a better path — one that already exists.

Following the Senate’s 2023 report on Islamophobia in Canada, community member Jim Scharfstein asked Senator Arnot to have the Senate Standing Committee on Human Rights undertake a detailed study of antisemitism. Senator Arnot embraced the challenge. He understood the seriousness of what Jewish Canadians are living through, worked to ensure the Committee heard directly from those affected, and — through his relationships within our community — helped bring key witnesses before it to testify.

The result is a set of 22 concrete recommendations: targeted education, community safety, stronger law enforcement, criminal, civil, and regulatory legislation, action against online hate, Holocaust remembrance and education, public awareness, government accountability, and the immediate appointment

of an independent task force on antisemitism. That final recommendation — an immediate task force — exists thanks to the efforts of Senator Arnot and Jim Scharfstein. The Committee’s first draft contained no such urgency.

The days of letting antisemitism rise unchecked are over. The days of hoping the wave of hate crimes simply passes are over. The days of political indifference are over. We have seen this story before. We know what happens to societies that leave hate unchallenged.

This report may be the most comprehensive roadmap available for confronting antisemitism in Canada. Yet it went unmentioned in the Prime Minister’s address. That silence has been deafening.

The roadmap exists. The recommendations are written. What remains is implementation — and the political will of our governments will be measured by their readiness to act. Implemented, these recommendations would move Canada from merely naming the problem to actually fighting it.

That is where each of us comes in.

Like many of you, I have wondered what one person can do to fight antisemitism. Now I have an answer. Read the Senate’s report. Take it to your local councillors, your MLA, and your MP. Tell them, plainly, that you expect these recommendations implemented — and that you will be watching. Recognition is not protection. Only action is.

The Jewish community owes Senator David Arnot a real debt of gratitude for his leadership and his championing of this report. Across a distinguished career — as a judge, Saskatchewan Human Rights Commissioner, Saskatchewan Treaty Commissioner, and now Senator — he has consistently stood for justice, inclusion, and human dignity. Thank you, Senator Arnot, for being a steadfast champion of our community and of the Jewish people.

The Senate’s Standing Committee Report can be accessed online at: https://sencanada.ca/content/sen/committee/451/RIDR/Reports/2Report_AntisemitismCanada_final_e.pdf



Jewish Community Support Groups*

The Jewish Community Mental Health Initiative at the American Psychological Foundation is dedicated to supporting ongoing clinician-facilitated support groups for members of the Jewish community.

These support groups provide a safe environment to connect the Jewish community. These groups help the community navigate the complex emotions and traumatic experiences of the current climate.

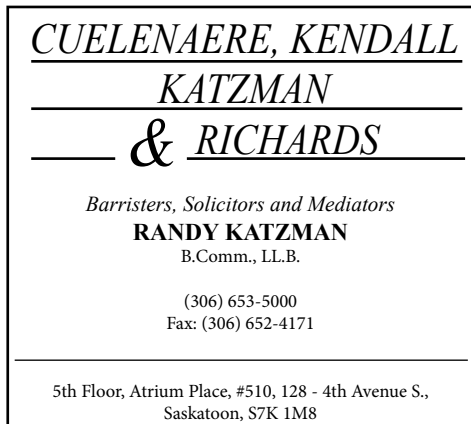
- Free and virtual for all participants
- NO weekly commitment
- Max of 10 participants to a group
- Groups facilitated by two mental health professionals*
- Different groups for each part of the community

TO SIGN UP OR FOR MORE INFORMATION:

*Although groups are facilitated by mental health professionals, they are NOT psychotherapy.

OR CLICK HERE

For more information on the Jewish Community Mental Health Initiative at APF, visit <https://ampsfhcn.org/jcmh/>



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B'nai Brith Report

by David Katzman, President

Our Lodge, and B'nai Brith Canada even more so, will continue to address antisemitism. The latest version is to say, "I love Jews but I work for the extermination of Israel as a Jewish state." Israel is the historical, archeological, cultural and religious home of Jews. It is also the Jewish sanctuary and refuge. 6 million Jews perished because some thought we could always rely on others to protect us.

As a teenager, I thought antisemitism in Canada was pretty much dead. Just a few years ago, I was so pleased to tell our 900 guests at the Silver Plate Dinner that Saskatoon was a great place to raise a Jewish family. That's not so easy to say right now as I hear from parents who felt compelled to tell their children to hide their Jewish identity. As someone else said, antisemitism was not dead, it was just sleeping.

The good news is that once again I see Jews either returning to the community or stepping

up their Jewish activity. It seems to me that if the larger community really wanted to see the Jews disappear, they could just love us into nonexistence, assimilation being what it is. I am not a fan of antisemitism, but it does bring us together. Our Lodge has pretty much doubled in membership in the last few years, and any Jewish adult is welcome to attend our next meeting on Sunday September 27, 7:45 p.m. in the CAI Boardroom. If you want to know more about BB and what we do, please contact dl.katzman@sasktel.net.

The Silver Spoon and Silver Plate Dinners donate significantly to CAI so that all the services you want are provided and membership dues are much reduced. We need your help as ticket sellers; whether you sell one ticket or you sell many more, every ticket seller is need. Contact silverplatedinner@gmail.com to get involved (and you are encouraged to buy a ticket even if you cannot or do not wish to attend). The Silent and Live Auction contribute a huge sum directly to CAI. Please ask the people who provide services to you what they can provide or provide something

yourself. Again, please email silverplatedinner@gmail.com.

Finally, I was asked to compose and present a Community Impact Statement to be share at the sentencing of Brandon Moore, who pleaded guilty to charges related to antisemitism. I hope his sentencing will be a deterrent to others. The recent egging of our building resulted in a great deal of public support, and the alleged perpetrator has been identified (I was told that until a plea of guilty or being found guilty, we still should use the word "alleged").

I look forward to seeing everyone, especially some new faces, on September 27 at 7:45 We will be discussing where the proceeds from this year's Silver Plate Dinner might go, a new initiative to reach out to the Iranian, Indigenous and Ukrainian communities, and financial support for Jewish summer campers.

Contact me now if you have any questions or want something on the agenda.

David Katzman
dl.katzman@sasktel.net

Easy Savory Butternut Squash-Apple Soup

1 large butternut squash
1/4c water
1 tablespoon olive oil
1 medium sweet or yellow onion, diced
2 celery ribs, diced
1 medium apple, peeled, cored, diced
1 tablespoon chopped dried or fresh sage
4c vegetable or chicken broth
1/8 teaspoon nutmeg
1/4 teaspoon pepper
Salt to taste



Simmer everything together until the vegetables are soft. Be sure to stir regularly so nothing burns to the bottom of the pot.

Once soft, use a soup hand blender or potato masher to make the soup into a puree.

Croutons are a great addition, upon serving.



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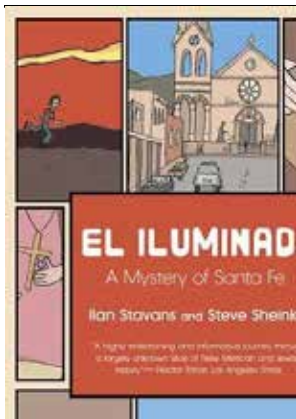
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Graphic Novel Review: El Iluminado

by Ilan Stavans and Steven Sheinkin

Set in Santa Fe, New Mexico, the graphic novel follows a fictionalized version of author and literary scholar Ilan Stavans. Stavans arrives in the city to give a lecture on the long-buried history of Crypto-Jews (Sephardic Jews

forced to convert to Catholicism during the Spanish Inquisition, who secretly maintained their Jewish faith).

Shortly after his presentation, Stavans gets drawn into a real-world mystery following the suspicious death of a local young man, Rolando Perez, who fell from a cliff. Did he jump, or was he pushed? As Stavans plays amateur sleuth alongside Rolando's grieving cousin, he discovers that Rolando was trying to protect a valuable secret: a missing 16th-century manuscript belonging

to Luis de Carvajal—known historically as "El Iluminado" ("The Enlightened One").

Carvajal was a Crypto-Jew who fled Spain for colonial Mexico to escape the Inquisition, only to be executed at the stake for his beliefs. The narrative weaves between modern-day Santa Fe detective work and the 16th-century historical account of Carvajal's martyrdom, drawing clear parallels between past persecution and the modern search for identity.

Nexus A Brief History of Information Networks from the Stone Age to AI

by Yuval Noah Harari

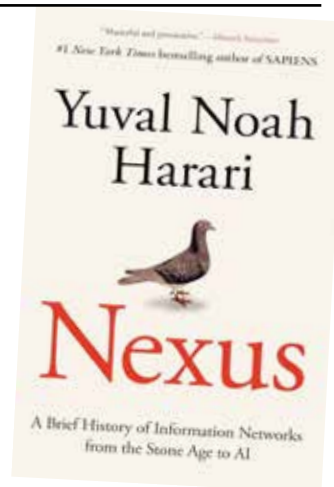
by Dan Ronis

For the last 100,000 years, we Sapiens have accumulated enormous power. But despite all our discoveries, inventions, and conquests, we now find ourselves in an existential crisis. The world is on the verge of ecological collapse. Misinformation abounds. And we are rushing headlong into the age of AI—a new information network that threatens to annihilate us. For all that we have accomplished, why are we so self-destructive?

Nexus looks through the long lens of human history to consider how the flow of

information has shaped us, and our world. Taking us from the Stone Age, through the canonization of the Bible, early modern witch-hunts, Stalinism, Nazism, and the resurgence of populism today, Yuval Noah Harari asks us to consider the complex relationship between information and truth, bureaucracy and mythology, wisdom and power. He explores how different societies and political systems throughout history have wielded information to achieve their goals, for good and ill. And he addresses the urgent choices we face as non-human

intelligence threatens our very existence.



Information is not the raw material of truth; neither is it a mere weapon. Nexus explores the hopeful middle ground between these extremes, and in doing so, rediscovers our shared humanity.

CAI Art Committee

by Carol Wylie

The CIA Art Committee started up last year with the intention of initiating, advising, and supporting arts programming at the synagogue, with and for the community. Programs include art exhibitions, talks, workshops, presentations, performances, and the opportunity to share community-made art and craft. During the past year, the committee installed a display of Hannukah artworks by the Hebrew School kids, presented an exhibition and film screening/talk by MFA candidate Nik Chermenskaya, which was very well

received, and provided a free mask-making workshop for Purim. During the upcoming November to February period, we will be working on a new display in collaboration with the Hebrew School students. February to May 2027 we will present the work of Israeli multi-media artist Liza Aloni. Liza will be leading a couple of great community workshops during her exhibition, free to the community and guests. During the summer, we offer the space to community members who would like to share their artwork and/or craft. We would love to see what folks are



creating and are happy to assist in gathering and installing the work. Please contact the CIA Art committee through Chair, Carol Wylie, at carolshiffman@hotmail.com if you have work you would like to show or have any questions.

The Shofar – Rosh HaShanah's Most Remembered and Best Loved Ritual

By: Rabbi Barbara Aiello

In a recent survey of Jewish people of all denominations and backgrounds, of all ages and of all levels of observance from synagogues to secular Jews – when they were asked what they remembered most about the High Holy Days the response was near unanimous – the shofar!

Actually, the remembrance not the instrument itself, but the distinctive, soul-stirring sounds that were top of mind.

From those of us who are self-described “shul-goers” to those among us who no longer participate in the synagogue experience, it seems that all Jews everywhere associate the sound of the shofar with the Jewish New Year.

And in recent years the shofar has come back into fashion. It began in the mid 2000's, when a giant shofar “sound-off” was organized on a Massachusetts beach (that placed the “sounders” squarely in the Guinness Book of Records), and continued with Bugles Across America founder, Tom Day, whose rendition of shofar Taps at one of the ceremonies marking the WW II Memorial dedication in Washington, DC, brought listeners to tears.

The origins of the shofar go way back. Author Ariela Pelaia (*The Origins of the Shofar*) writes that some scholars believe that its birth predates Jewish practice when making loud sounds on New Year's night was thought to scare away demons, dybbuks and evil spirits.

In fact, in Sicily, centuries ago, when Marrano Jews could not practice their religion, they instituted a new Italian tradition. On December 31st, the other New Years Eve, they opened their windows and sounded the shofar!

As the religion developed, the shofar took on biblical proportions – we find it mentioned in the Tanach, the Talmud and in many pieces of historic Jewish literature.

The shofar is the world's oldest horn in continuous use.

Biblical scholars state that the shofar dates back 6,000 years and was used in ancient times to announce the beginning of Jewish

festivals, to signal the start of processions and to mark the start of a war.

In fact the shofar's most famous biblical reference is found in the Book of Joshua where shofarot (the Hebrew plural form of shofar) were used as part of a battle plan to capture the city of Jericho (Joshua 6:2-5). According to the account, Joshua followed God's commandments to the letter and the “walls came tumbling down!”

Yet it is the Jewish New Year, Rosh HaShanah (which literally means “head of the year”) where the shofar commands its greatest respect.

In fact, Pelaia writes that “the shofar is such an important part of this holiday that another name for Rosh HaShanah is Yom Teruah, which, in Hebrew means, “day of the shofar blast.”

On each of the two days of Rosh HaShanah the shofar is blown one hundred times (with the exception of Shabbat where, in orthodox and conservative synagogues the shofar is not sounded).

It was our most famous Jewish philosopher, Moses Maimonides, who wrote that the sound of shofar on Rosh HaShanah is meant as a Jewish “wake-up call,” where our souls arise to the possibilities of positive change. And the four specific sounds (technically the second and third harmonics) create an atmosphere where we can focus on self-improvement.

The person who sounds the shofar is called the “Ba'al (or the feminine, Ba'alat) Tekiah) – Ba'al for Master and Tekiah for Blast.. or the “Master Blaster.”

The types of shofarot sounded are many and varied. The instrument itself is basically the hollow horn of a kosher animal that is crafted by hand according to Jewish guidelines and specifications.

There are some exceptions. The horn of a cow or a calf is never used because the cow is associated with the Golden Calf and the idolatry and false worship from the time of Moses.

An ox horn is also disqualified. These, known as “keren” in Hebrew, have their own



prominent position during Jewish pilgrimage holidays. However, it is the shofar that is confined specifically to the horn of a sheep, goat, antelope, gazelle, ibex or kudu.

In fact, the large, curling Yemenite shofar is made from any of several types of antelope horn.

Some Sephardi shofars feature colorfully painted Jewish symbols, intricate carvings or decorative silver-plating, which makes them (like eating rice on Passover) un-kosher according to Ashkenazi tradition. However, both cultural groups adhere to the rule that a shofar is never manufactured or factory produced.

Throughout history, Jewish communities created shofar shapes and sounds unique and appropriate for their people. For example, at the time of the Expulsion and Inquisition, the Jews of Spain used a flat, straight shofar that featured a low pitch.

Shofar maker, Zvika Bar-Sheshet explains that “in the past during Inquisition times, Jews were not allowed to carry a shofar or use it. So it was necessary for these Jews to smuggle it hidden between the body and the trouser belt.

The straight shape was adopted for this purpose so that the shofar could hide in the trouser leg!” Today many Sephardic

continued on page 11



by Kourosh Yousefi

He Is Gone, but the People He Tried to Destroy Live On

Throughout his time in power, Iranian men also lived under the crushing weight of economic devastation, unemployment, inflation, and poverty. Despite working tirelessly, many repeatedly returned home empty-handed and ashamed before their wives and children—not because they had failed to work hard, but because a corrupt government spent their country's wealth and resources on repressing its people, waging proxy wars, and financing terrorist organizations instead of rebuilding Iran.

These were men whose youth and lives were consumed by the search for work, the struggle to provide their families with the most basic necessities, and the daily fight to survive. They were fathers unable to give their children the future they deserved, and young men forced to leave their families, homes, and homeland merely to pursue an ordinary life.

Beside them stood the women of Iran—women who, during Khamenei's rule, were left longing for the most basic human rights.

Women who dreamed of freely entering soccer stadiums. Women who wanted to compete in different sports without compulsory hijab, to sing, take the stage, perform concerts, and feel the wind move freely through their hair.

Khamenei turned all these simple desires into crimes and deprived several generations of Iranian women of their most fundamental rights. Many of these women were tortured, imprisoned, denied education and participation in public life, and even killed—simply because they refused to bow before a government that regarded their bodies and their lives as its property.

But today, Ali Khamenei no longer exists, while those women are still alive. They are still standing and continuing their struggle against the remnants of his bankrupt regime. Khamenei is gone, but the women who fought for freedom remain—women who understand today, more than ever, that the final victory will belong to them.

He was the same man who installed countdown clocks in Tehran's major public squares to mark the anticipated destruction of Israel and the Jewish people. Years ago, he confidently predicted that Israel would no longer exist in twenty-five years, and he devoted Iran's political, military, and financial power to making that dream a reality.

But today, he is the one who no longer exists.

Ali Khamenei is gone, but the Jews whose destruction he desired are still alive and living.

He is gone, but Israel still stands and continues to exist, stronger than ever. He is gone, but the women whose voices he tried to silence are still singing, still fighting, and still standing to reclaim Iran. He is gone, but the men his government sought to break under the weight of poverty, humiliation, and despair are still standing.

Khamenei is gone, but all the people whose silence, defeat, or destruction he desired are still alive.

Every one of us who still carries the fresh and open wounds inflicted by him and his government upon our bodies and souls is alive—and we will not rest until the day of complete victory over his thoroughly evil regime.

And perhaps that is Ali Khamenei's greatest defeat.

Kourosh is a friend of the Saskatoon Jewish Community from the Saskatoon Iranian Community.

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Quarterly



by Kaiti Hannah

Answers on page 14

Local Jewish History

1. What is the oldest synagogue in Saskatchewan?
2. When was that synagogue built?
3. When was the cemetery associated with that synagogue established?
4. What was the name of the Jewish settlement that built that synagogue?
5. When was that synagogue last actively used as a place of worship?
6. When was that synagogue formally recognized by Canada's Register of Historic Places?
7. What were some other notable early Jewish settlements in Saskatchewan?
8. What was the name of the first Jewish family to settle in Saskatoon?
9. When and where was the first synagogue in Saskatoon built?
10. Who was the first Jewish mayor of Saskatoon?

Tips on Safe Article Submissions

by Lisa Shiffman

When submitting an article to The Bulletin or any online resource, sharing your story, expertise, or perspective can be immensely rewarding. However, publishing content on the web means it can reach a much broader audience than print—and stick around indefinitely. Taking a few proactive steps ensures your personal safety, privacy, and peace of mind before pressing "submit."

1. You Always Have the Right to Anonymity

You are never required to put your name on an article. You can submit:

Under a pseudonym (a pen name)

Completely anonymously (e.g., "Submitted anonymously" "Submitted by a community member", "Submitted by a friend of the community")

If you prefer to stay anonymous, simply let the editor know upfront when you submit your draft.

2. Separate Your Name and Photo

Even if you are comfortable sharing your real name, you might not want your face attached to the article—or vice versa.

You can explicitly request that the publication:

Not use a photo with your name (this is automatically done with all images of children in the community unless a parent has submitted the photo themselves, and wishes for it to be published with a name – the editor automatically reaches out to the parent when this type of submission happens.) Adults are generally not contacted in this instance, as they are

usually the one submitting the article and are already aware that their image will be used.

Include your photo without listing your *full* name.

If you don't want a photo published, don't submit one.

Tip: Before sending images, check the photos you upload. Make sure they don't accidentally reveal home addresses, street signs, license plates, or visible ID badges.

3. Editors Are Your Safety Net

Editors understand the permanence of the internet and want to protect their contributors. It is standard editorial practice to reach out to writers before publication to double-check consent—especially if an article contains:

Specific names of other people or organizations.

Detailed personal or medical details.

Photos featuring identifiable minors or third parties – though Hebrew School will ask parents at the beginning of the year if they are comfortable having their child's image in The Bulletin. If a parent is not, pictures containing that child are not published.

Photos and names together.

If an editor contacts you to confirm whether you really want a specific detail included, treat it as a helpful checkpoint. Take that moment to re-read what you've submitted and ensure you are 100% comfortable with it being public. For example, do you really need to include a home address? Both a phone number and an email address?

Checklist Before You Submit

Privacy Check

Action

Name Preference

Decide if you want your real name, a pen name, or "Anonymous."

Visual Content

Confirm whether photos include identifiable faces or locations.

Contact Info

Only submit contact information if you feel it's necessary and are comfortable with it being on-line.

Final Review

Expect an editor check-in, and use it to remove any remaining over-shares.

By following these basic steps you can share your voice with the world while keeping your personal life secure.

Charity Starts in Shul

The rabbi was distressed at the lack of generosity among his congregants, and he prayed that the rich should give more charity to the poor.

"And has your prayer been answered?" asked his wife.

**"Half of it was," replied the rabbi.
"The poor are willing to accept."**



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The Shofar... continued from page 8

communities preserve this tradition by using only the un-curved ibex horn as a way to honor our martyrs and remember the lengths to which our ancestors went to observe their traditions.”

After the expulsion from Spain, some Jewish communities migrated through Central and Eastern Europe, where it was difficult to find or make the shofarot they were used to. At this time ram’s horns gained in popularity.

The sound produced from these new horns was a high, thin, weeping-like sound. Because the ram’s horn shofar was bent, and not straight as the ibex horn had been in Spain and North Africa, the rabbis taught that the bent horn was a symbol of the human heart, which, on Rosh HaShanah inclines or “bends” toward God.

In Yemen and Iraq, Jews created the long, spiraling shofar. Unlike European shofarot that were drilled lengthwise to create the traditional sound, the large Yemenite antelope or bushbuck horn was cut width-wise at its hollow point, thus creating the long, low sound that creates an echo effect.

Some historians believe that the Yemenite Jews preferred the antelope horn because its strong echo brought to mind the image of the mountain of Abraham’s near sacrifice of his son.

The sounds from the Shofar on Rosh Hashanah are a call for Repentance (“Teshuvah” in Hebrew) and Remembrance (“Zikhrone” in Hebrew) of the sovereignty of G-d (“Malkhuyot” in Hebrew) And Talmud tells us that hearing the sounds in person fulfills one of the mitzvot of Rosh HaShanah.

So, let’s refresh our memories with the traditional sounds:

The first sound, Tekiah, “is an unbroken blast that asks us to listen, focus and pay attention.

Shevarim represent a Tekiah sound that is broken into three distinct segments, symbolizing sighing as we recall our less than perfect behavior of the past year.

Teruah is a series of nine rapid-fire blasts, described as the sobbing sound of deep sadness. The tears we cry when we acknowledge grave mistakes of the year just past.

Tekiah Gadolah – is the “triple-threat” Tekiah, lasting nine seconds at minimum but many who sound the shofar will attempt to make this sound last as long as possible to the congregation’s awe and delight. The Tekiah Gadolah blast inaugurates the new year.

With its Hebrew roots in the letters “shin, peh, resh,” the word “shofar” originates from the Hebrew word meaning, “hollow.” Regardless of its specific type, the shofar is a perfect hollow shell that, with the human breath, brings to life the culture, tradition and meaning of the season.

Rabbi Barbara is the first female rabbi in Italy, serving Jews throughout Europe as a spokesperson for Pluralistic Judaism, as well as in her congregation in Calabria, Italy.

Vandalism... continued from cover

has expressed a desire to make direct reparations to the congregation.

Police Investigation: The Saskatoon Police Service’s Hate Crimes Unit joined the investigation. Authorities noted that while hate crime is an aggravating factor during sentencing rather than a standalone charge, initial evidence did not meet the threshold for hate-motivated charges.

Community Reaction: Leadership at Congregation Agudas Israel voiced relief over the confession but noted the difficulty in accepting that the location was chosen at random. Synagogue leaders emphasized that amidst a rising climate of anti-Semitic incidents nationwide, any attack on a place of worship causes heightened anxiety and vulnerable feelings among members, prompting the congregation to step up local security measures.

submitted by Marc Sheckter



The first Jew to be elected President of the United States is about to

be inaugurated. His mother is watching from the crowd of people who have assembled for the occasion. She turns to the stranger next to her and says “Do you see that man with his hand on the bible? His brother is a doctor.”



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Biography of the Month: Tony Curtis

by Stan Schroeder

Tony Curtis was born June 3, 1925 as Bernard Schwartz in the Bronx, New York. His parents were Hungarian Jewish immigrants. Father, Emanuel, was a tailor and the family lived in the back of the shop — the parents in one corner and Curtis and his brothers Julius and Robert in another. When Curtis was eight, he and his younger brother Julius were placed in an orphanage for a month because their parents couldn't afford to feed them.

Bernie worked odd jobs from an early age. He used to shine shoes in front of the St. Regis Hotel. By the time of his Bar Mitzvah in a small Orthodox synagogue in 1938, he had already become a man, but not by choice. A few months earlier, Bernie's parents had sent him to the hospital to identify his nine-year-old brother Julius, who had been struck by a truck on First Avenue and lay in a coma. The boy later died.

After he completed high school, Bernie enlisted in the US Navy in 1943, choosing submarine duty. He received the Purple Heart after being wounded in action during the invasion of Guam in 1944, and received his honorable discharge the next year. He then got into acting. Bernie joined the Dramatic Workshop of the New School in New York, along with such notables as Rod Steiger and Walter Matthau. There he first gained attention in a Greenwich Village stage production of *Golden Boy*. In 1948 he left for California with a plane ticket and request from Universal Studios.

He changed his name to Tony Curtis, the Tony coming from the novel Anthony

Adverse, and the Curtis from a surname in his mother's family. The studio taught him fencing and riding, but Tony worried his good looks would not be enough to make it in Hollywood. Through the early 50s he had lead roles in *The Prince Who Was a Thief*



(1951), *Flesh and Fury* (1952), and *Houdini* (1953). To prepare for his title role, Curtis studied autobiographies, newspaper articles, and photographs of the magician. His favorite scene was when Houdini outsmarts the proper Englishmen who want to throw him in jail. "The environment was hostile to Jews," Curtis says.

But Houdini, like the former Bernie Schwartz, showed them all.

But he became a star with acclaimed performances in *Sweet Smell of Success* (1957), *The Defiant Ones* (1959, an Academy Award nomination), and *Some Like It Hot* (1959) with Marilyn Monroe.

Curtis continued to star in films through the 60s. His last major success was *The Boston Strangler* (1968), in which he played the self-confessed murderer of the film's title, Albert DeSalvo. He also appeared frequently on television; co-starring with Roger Moore in the TV series *The Persuaders*. Later, he co-starred in *McCoy* and in *Vega\$*. In the early 1960s, he was immortalized as "Stony Curtis," a voice-over guest star on *The Flintstones*.

Also in the early 60s, Curtis started a second career as an artist. His paintings are featured in

galleries around the world, including London, Paris, and New York. One of the highlights of his artistic career came in 2007 when his painting, *The Red Table*, went on display at the Metropolitan Museum in New York City.

However, by the middle 60s when Curtis couldn't get the parts he wanted, he entered into a period of drug and alcohol dependency. He recovered in the early '80s after a 30-day treatment at the Betty Ford Center in Rancho Mirage. "Mine was a textbook case," he said in a 1985 interview. "My life had become unmanageable because of booze and dope. Work became a strain and a struggle."

In 1990 Curtis made a pilgrimage to his father's hometown of Mateszalka, Hungary, not far from the Russian border. There he visited his father's modest home and the synagogue, which "was all undone," he said. So Curtis was receptive when an official asked if he would become the spokesperson for an association that raises funds to renovate Hungarian synagogues and maintain Jewish cemeteries. He served as honorary chair and helped raise the money to restore the central synagogue in Budapest, where his father also prayed 100 years ago. The actor requested that the association be named after his father: The Emanuel Foundation for Hungarian Culture.

Curtis remembered his father as a handsome man who longed to perform but who never made it in America. After a long day, Emanuel walked into the family's living quarters at the back of the tailor shop and donned the blue pin-striped suit that he had made for himself. He put on white-and-black shoes, a tab collar with a pin, a dark blue tie; then he reached up on top of the bureau, took down his violin and walked to the window that looked out on a dingy courtyard. His Hungarian melodies wafted over the clotheslines.

Curtis nearly died when he contracted pneumonia in December 2006 and was in a coma for several days. As a result he used a wheelchair and could only walk short distances. He died at his Henderson, Nevada home on September 29, 2010, of cardiac arrest.

Stan is Editor of Congregation Shir Amil's in Los Angeles and as been a contributor to The Bulletin for many years.



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Norman Gladstone	In honour of your presentation at the Yom HaShoah program in Saskatoon	Eva & Gordy Hoffman
Norman Gladstone	With gratitude for your contribution to Holocaust remembrance and warmest congratulations on your literary success	Lesley-Ann Crone & Alan Rosenberg
NATHAN & GRACE GOLUBOFF FUND		
Seth Shacter	Condolences on the loss of your mother, Miriam Shacter	Steven & Leila Goluboff
Alan Rosenberg & Lesley-Ann Crone	Mazel Tov on the celebration of your 50th wedding anniversary	The Goluboff families

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Quarterly



Answers

- | | |
|--|--|
| 1. Beth Israel Synagogue, located northeast of Melfort | 7. Wapella, Hirsch, Lipton, Sonnenfeld |
| 2. 1908 | 8. The Landa family |
| 3. 1906 | 9. 1919 at 136 Ave F South |
| 4. Edenbridge Hebrew Colony | 10. Sidney Buckwold (mayor from 1958-1963 and 1967-1971) |
| 5. 1964 | |
| 6. 2003 | |

This page is sponsored by Alan, Linda and Sam Goluboff of Toronto

Yahrzeits

September 5

Elul 23

Isaac Chotem 9/5 Elul 23
Ken Epstein
Harry Hallis
Oscar Pillersdorf
Mario Kreindel 9/6 Elul 24
Leo Bernbaum 9/7 Elul 25
Elaine Dewar
Hersh Freifeld
Seiged Gumprih
William Caplan 9/8 Elul 26
Rachel Clein
Oscar Gonick
Paul Landa
Cormac McGettigan
Samuel Pollock 9/9 Elul 27
Joseph Barsky 9/10 Elul 28
Mayer Melamede
Seymour Cyril Buckwold 9/11 Elul 29
Alex Pollock

September 12

Tishei 1

Esther Adilman 9/12 Tishrei 1
Morris H. Brook
Leib Cooperman
Sofie Stier
Max Zaitlen
Fraide D. Katzman 9/13 Tishrei 2
Joseph Rosenberg
Benjamin Goldstein 9/14 Tishrei 3
Malchen Neumann
Yitzhak Bobowsky 9/15 Tishrei 4
Mark Sandbrand
Jack Shiffman
Lou Churchill 9/16 Tishrei 5
Moses Solovey
Maurice Medline 9/17 Tishrei 6
Helen Sugarman
Eunice Bloom 9/18 Tishrei 7
Shoshana Goldstein
Ida Landa
Hulda Wormann

September 19

Tishrei 8

Lena Adilman 9/20 Tishrei 9
Anna Goorovitch
Chana Lubin 9/21 Tishrei 10
Brina Cohen
Eva M. Melamede
Grigory Rizhanovsky 9/22 Tishrei 11
Israel Chertkow
Morris Pashkovsky
Sylvia Reznick
Solomon Switzer
Rebecca Caplan 9/23 Tishrei 12
Pat Clay
Jacob Koffman
Louis Sugarman
Gerald Waldman
Erin Belman 9/25 Tishrei 14
Semyon Khayfets
Etta Minovitz
Arthur Rapaport

September 26

Tishrei 15

R.B. Bonder
Michael Fingard
Henry Lehrer
Don Adilman 9/28 Tishrei 17
Valerie Pollak
Gertrude Shear
Fanny Tartar
Naomi Arlinsky 9/29 Tishrei 18
Rae Burt
Miriam Sugarman

Paula Beberfall 9/30 Tishrei 19
Samuel Bernbaum
Moses Glick
Saul Katzman
Irving Levitt
Minnie Hussman 10/1 Tishrei 20
Bella Sklar
Deborah Solsberg
Abraham I Katz 10/2 Tishrei 21
Malka Shacter

October 3

Tishrei 22

Freda Miriam Bernbaum 10/4 Tishrei 23
Dora Goldstein
Samuel Badeker 10/6 Tishrei 25
Philip Baron
Dorothy Brand
Hannah Weitzman
Abraham Churchill 10/7 Tishrei 26
Sarah Friedman
Raquel Kreindel 10/8 Tishrei 27
Bernice Conn 10/9 Tishrei 28
Sydney Goodman

October 10

Tishrei 29

Frances Cutler
Meyer Entol
Leo Winocour
Sarah Brown 10/11 Tishrei 30
Avram Goluboff
Leo Isaacsen 10/12 Heshvan 1
Frances Shaw 10/13 Heshvan 2
Pessie Chertkow 10/14 Heshvan 3
Ben Goldstein
Abram B. Handelman
Petty Landa
Rabbi Roger Pavey
Mary Sklar
Sarah Vogel 10/15 Heshvan 4
Sylvia Caplan
Oscar Mazer

October 17

Heshvan 6

Robert Miller
Louis Horlick 10/18 Heshvan 7
Yakov Kolominsky
Melvin Laimon
Claire McGettigan
Jack Milavsky
Leiser Singer
Michael Stier
Esar Katz 10/20 Heshvan 9
Asher Lehrer
Rose Mallin
Lawrence Jay Litman 10/21 Heshvan 10
Labe Rapaport
Clara E. Goldenberg 10/22 Heshvan 11
Solomon Waiser
Frank Arshawsky 10/23 Heshvan 12

October 24

Heshvan 13

David Hamir
Dina Teitelbaum
Tassie Arshawsky 10/25 Heshvan 14
Irene Blum
Karen Dawson
Clara Hock
Philip Horlick
M. Kavsky
Esther Landau
Elsie H. Rose 10/26 Heshvan 15
Sonia Ghitler
Karl Heubsch
Miklos (Mike) Kanitz
Harold Levington
Morris Sass

Abe Sonnenschein 10/27 Heshvan 16
Rudolph Altschul 10/28 Heshvan 17
Peter R. Brook
Celia Reznick
Rose Davidner 10/29 Heshvan 18
Bella Mondrus 10/30 Heshvan 19
Frank Schwartz
Michla Volansky

October 31

Heshvan 20

Jack Avol
Nechi Shore
Mania Winocour
Baby Brook 11/1 Heshvan 21
Liba Newman
Sarah Pollock
Esther Davidner 11/2 Heshvan 22
Lily Swartz
Ray Crone 11/3 Heshvan 23
Richard Ruskin
Isaac Drabinsky 11/4 Heshvan 24
Samuel Ponak
Bertholt Wormann 11/5 Heshvan 25
Laurie Feldman
Geraldine King Jaffe
Nathan Buller 11/6 Heshvan 26
Samuel Sugarman

November 7

Heshvan 27

Reva Applebaum
Sam Fromson 11/8 Heshvan 28
Molly Grobman
Harry Zhivotovsky 11/9 Heshvan 29
Katie Claman 11/11 Kislev 1
Allan Gonor
Louise Gumprih
Vina A Silverman
Jack Weitzman
Samuel Claman 11/12 Kislev 2
Moisha Gross
Adolf Lehrer
Zlotta Lertzman
Harry Minovitz
Bella Spector
Jack Sugarman
Sam Goodman 11/13 Kislev 3
Frank Miller
Julie Sarblut
Eleanor Segal

November 14

Kislev 4

Jack Hearn
Sarah Hock
Samuel Laimon
Louis M. Levy
Harold Pavey
Hyman Isadore Richman
Fanny** Beaverman 11/15 Kislev 5
Wolfe Bodovsky
Harry Broudy
Abraham Chorsky
Alexander Fayerman
Joseph Katz
Miriam Pavey
Dorothy Steiger
Anette Sternberg
Ytzchak Solsberg 11/16 Kislev 6
Isaac Fogel 11/17 Kislev 7
Ann Katz
Ethel Nulman
Henry Woolf
Mayer Padolsky 11/18 Kislev 8
Halevi Polatnic
Richard Blum 11/19 Kislev 9
Rebecca Butler
Samuel Friedman
Sarah Sharzer

Zelda Dachis 11/20 Kislev 10
Harry Friedman
Joseph Segal
Anne Shiffman
Ella Springman

November 21

Kislev 11

Dennis Ditlove
Mina Flikshteyn
Grisha Gersher
Isaac Moishe Goldenberg
Philip Columbia
Sally Katz
Beverly Shiffman
Malke Hamir 11/22 Kislev 12
Bessie Waiser
Chaya Avivi 11/23 Kislev 13
Bernie Fingard
Eli Shapero
Annie Sklar
Beatrice Hatkline 11/24 Kislev 14
Aida Soiffer
Mary-Ida Davidner 11/25 Kislev 15
Tanya Flikshteyn
Nathan Shaffer
Ben Shore
David Teplinsky
Morris Lubin 11/26 Kislev 16
Anna T. Blank 11/27 Kislev 17
Yehudith Broudy
Rabbi Nomi Oren Ehren-Lis
Rebecca Green
Jacob Neumann

November 28

Kislev 18

Mary Bender
Samuel Lifshen
Alexander Blum 11/29 Kislev 19
Fannie Kahan 12/1 Kislev 21
Chaim Kolominsky
Stephen Mossny
Podhorcer
Joseph Brant 12/4 Kislev 24
Pauline Laimon
Eva Miller

December 5

Kislev 25

Reisie Korber 12/6 Kislev 26
Raya Gersher 12/7 Kislev 27
Anita Marcus
Gertrude Goffman 12/9 Kislev 29
Sara Y. Korzen
Isaac Lubin
David MacKay
Yosef Pollak
Freda Aaron 12/10 Kislev 30
Michael Goorovitch
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Transforming The Synagogue Grounds Into A Beautiful Space



sun	mon	tues	wed	thurs	friday	saturday
		Sept 1 Elul 19	2 Elul 20	3 Elul 21	4 Elul 22 Candle Lighting 7:29 pm	5 Elul 23 Nitzavim-Vayeilech SELICHOT *Grant Scharfstein Candle Lighting 8:37 pm
6 Elul 24	7 Elul 25	8 Elul 26	9 Elul 27	10 Elul 28	11 Elul 29 Rosh Hashanah Service 5:45 pm Potluck Dinner to Follow Candle Lighting 7:12 pm	12 Tishrei 1 ROSH HASHANAH Service 9:30 am & 8:00 am * Robert Engelbert Candle Lighting 8:17 pm
13 Tishrei 2 Service 9:30 am	14 Tishrei 3	15 Tishrei 4	16 Tishrei 5 Tashlich at the River 5:00 pm	17 Tishrei 6	18 Tishrei 7 Candle Lighting 6:56 pm	19 Tishrei 8 Ha'azinu SHABBAT SHUVA *Michael Scharfstein Candle Lighting 8:02 pm
20 Tishrei 9 Cemetery Visitation 10:30 am Service 6:45 pm Candle Lighting 6:51 pm	21 Tishrei 10 YOM KIPPUR Service 10:00 am & 5:30 pm Candle Lighting 7:57 pm OFFICE CLOSED	22 Tishrei 11	23 Tishrei 12	24 Tishrei 13	25 Tishrei 14 Candle Lighting 6:40 pm	26 Tishrei 15 SUKKOT * Kevin Sharfe Candle Lighting 7:43 pm
27 Tishrei 16 B'nai Brith Meeting 7:45 pm	28 Tishrei 17	29 Tishrei 18 Book Club 7:00 pm 	30 Tishrei 19 OFFICE CLOSED	Oct 1 Tishrei 20	2 Tishrei 21 Candle Lighting 6:23 pm	3 Tishrei 22 YIZKOR SHEMINI ATZERET * Simonne Horwitz Candle Lighting 7:27 pm
4 Tishrei 23 Simchat Torah Celebration 2:00 pm	5 Tishrei 24	6 Tishrei 25	7 Tishrei 26	8 Tishrei 27	9 Tishrei 28 Candle Lighting 6:07 pm	10 Tishrei 29 Bereshit * Grant Scharfstein Candle Lighting 7:13 pm
11 Tishrei 30	12 Heshvan 1 OFFICE CLOSED Canadian Thanksgiving	13 Heshvan 2	14 Heshvan 3	15 Heshvan 4	16 Heshvan 5 Candle Lighting 5:52 pm	17 Heshvan 6 Noach * Dani Blakely Candle Lighting 6:58 pm
18 Heshvan 7	19 Heshvan 8	20 Heshvan 9	21 Heshvan 10	22 Heshvan 11	23 Heshvan 12 Candle Lighting 5:37 pm	24 Heshvan 13 Lech Lecha * Marsha Scharfstein Candle Lighting 6:44 pm
25 Heshvan 14	26 Heshvan 15	27 Heshvan 16  Cooking Club 6:00 pm	28 Heshvan 17 ANNUAL GENERAL MEETING 7:00 pm	29 Heshvan 18	30 Heshvan 19 Candle Lighting 5:23 pm	31 Heshvan 20 Vayera * Gideon Weisman Candle Lighting 6:32 pm
Nov 1 Heshvan 21	2 Heshvan 22	3 Heshvan 23	4 Heshvan 24	5 Heshvan 25	6 Heshvan 26 Candle Lighting 5:11 pm	7 Heshvan 27 Chayei Sarah * Shaina Goluboff Candle Lighting 6:20 pm
8 Heshvan 28	9 Heshvan 29	10 Heshvan 30 SILVER PLATE DINNER	11 Kislev 1 OFFICE CLOSED Remembrance Day	12 Kislev 2	13 Kislev 3 Candle Lighting 4:59 pm	14 Kislev 4 Toldot * Daniel Katzman Candle Lighting 6:11 pm
15 Kislev 5	16 Kislev 6	17 Kislev 7	18 Kislev 8	19 Kislev 9	20 Kislev 10 Candle Lighting 4:50 pm	21 Kislev 11 Vayeetzei * Jan Gitlin Candle Lighting 6:03 pm
22 Kislev 12	23 Kislev 13	24 Kislev 14 Book Club 7:00 pm 	25 Kislev 15	26 Kislev 16	27 Kislev 17 Candle Lighting 4:43 pm	28 Kislev 18 Vayishlach * Seth Shacter Candle Lighting 5:58 pm
29 Kislev 19	30 Kislev 20					