Sivan/Tummaz/Av/Elul 5786 Vol. 36, No. 4 Summer 2026

THE BULLETIN

Congregation Agudas Israel 715 McKinnon Ave, Saskatoon S7H 2G2 (306) 343-7023 Fax: (306) 343-1244
Website: www.agudasisrael.org
Rabbi: Claudio Jodorkovsky Co-Presidents: Robert Engelbert and Michael Scharfstein

Silver Spoon Dinner 2026

Linda Shaw & Robin Sasko, Co-chairs

"So I say thank you for the music, the songs I'm singing.
Thanks for all the joy they're bringing
Who can live without it? I ask in all honesty
What would life be?
Without a song or a dance, what are we?
So I say thank you for the music, for giving it to me."

On Monday, May 4th, TCU Place was hopping with non-stop ABBA music at this year's Silver Spoon Dinner. It was so much fun! We loved singing ABBA songs along with Nobu & Daveed of Choir! Choir! Choir! and so did the almost 600 women at the Silver Spoon Dinner. The whole evening was amazing! The good vibes in the room were palpable from the moment the doors opened to the last minutes of clean-up. The champagne, LB Saskatoon Berry liqueur, unlimited wine and open bar might have contributed to the high energy but it was also because of the fabulous Silent Auction display, the gorgeous room, beautiful flowers and smartly-dressed women, the excitement over the raffles, prizes and the 50/50's and the pleasure of getting out again in a huge gathering of women after such a long winter.

The "Signature Song" of the evening – the one that they taught everyone in two-part harmony and recorded - was the famous ABBA song "Mamma Mia" but our increased ticket sales, the numerous & very generous sponsorships, huge 50/50 sales, and the record-setting Silent Auction (Rebecca Simpson's "baby") made me hum "Money, Money, Money" all night long. As usual, funds raised go to Congregation Agudas Israel, Saskatoon Interval House and Ronald McDonald House SK. It's too early to know how much we raised but I'm confident that it will be significant.

There were many very happy women in "The Winner Takes It All" category, too. Theresa Dufresne won the Air Canada Trip for Two anywhere in North America, including Mexico, Caribbean and Hawaii, Tresa Reinhardt won over $5000 in the 50/50 draw, Sherri Jule won a ticket for next year's Silver Spoon Dinner Darlene Cardina won the Traxx Footwear raffle. Congratulations, ladies!

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Here To tell: Faces of Holocaust Survivors

by Jan and Ron Gitlin

The Here To tell exhibit had its grand opening the evening of April 29 at the Francis Morrison Central Library.

This exhibit featured powerful and moving photographs of holocaust survivors who made their homes in Saskatchewan and Alberta.

This meaningful exhibit shines a light on the lives, resilience, and legacy of survivors who rebuilt their futures in Western Canada, and enduring one of history's darkest chapters.

There were over 100 in attendance at the Grand opening. This exhibit was cohosted by Congregation Agudas Israel, and the Calgary Jewish Federation and the Saskatoon Public library.

We had the profound honour of being joined by a holocaust survivor Klara Belkin. Our own Kayla Hock and Robbie Waisman were featured in the exhibit. We were honoured to have one of the co-creators of Here To Tell, Dahlia Lubin, attending and speaking at the opening.

Ron and I would like to thank all of the volunteers who helped with educational tours. Over 1,000 students from the three Saskatoon school divisions came through these doors and learned more about the holocaust.

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

DEADLINE FOR THE NEXT BULLETIN IS AUGUST 15, 2026

Israeli Artist Profile - Lilach Bergman Fused Glass Artist

Lilach is a fused glass artist based in Israel, creating handmade glass art from her home studio. Her work is inspired by Jewish culture, tradition, and the light and colors of everyday life in Israel.

Using the fused glass technique, Lilach creates both functional and decorative pieces, including Judaica designed for the Jewish home and the Jewish calendar.

Lilach has presented her work in exhibitions in the United States and continues to connect with Jewish communities around the world. She works from her home, sells her art online, and hosts small-group fused glass workshops at her home studio, offering a personal and intimate creative experience.

It is also possible to commission custom-made pieces, designed especially to match your preferred colors, style, and personal vision.

Visitors traveling to Israel are welcome to join a fused glass workshop at her home studio, where they can create their own personalized Judaica piece.

To view more of Lilach's works, please visit:
WhatsApp: +972-52-239-4028
Etsy shop: LilachFusedGlass
https://lilachfusedglass.etsy.com

Dear Members and Friends of B'nai Brith,

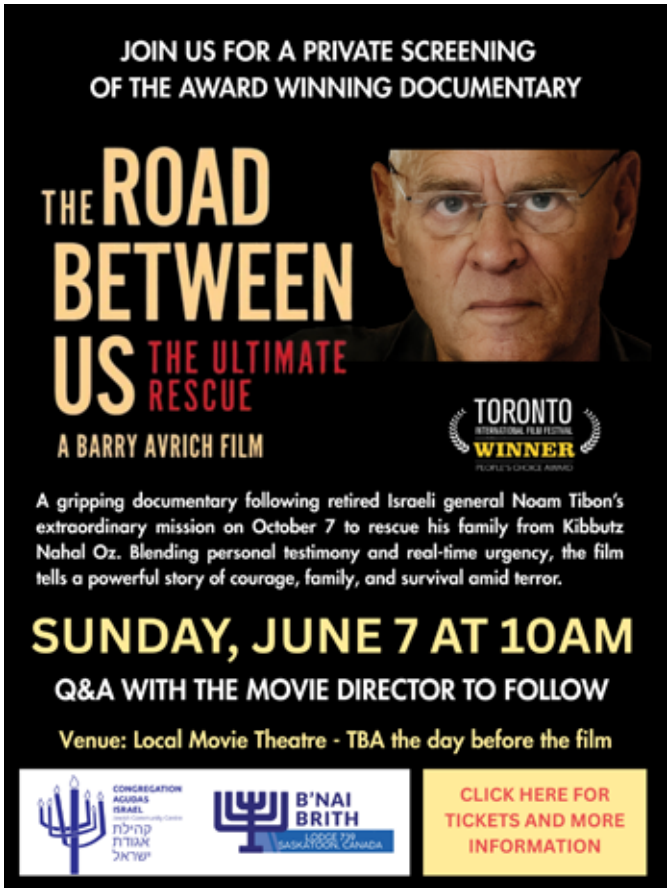
Please plan to attend a screening of The Road Between Us at 10a.m. on Sunday, June 7 (location tba). This is a very powerful documentary about a father racing from Tel Aviv to his daughter's kibbutz that was attacked by Hamas on the morning of October 7. Armed with only a handgun, his bravery and love for his family is inspirational. The film has sparked considerable discussion. The raw footage recorded by the terrorists is particularly graphic. Hours pass as the father, a retired general, and his wife navigate into an active battle zone to rescue the family they love. I have never seen anything like this. This is a film that many do not want the public to see.

Please purchase your tickets now: https://www.eventbrite.com/e/the-road-between-us-saskatoon-private-screening-tickets-1989191340848?aff=oddtdtcreator. I invite you to share this invitation with friends, family and colleagues. As always, if cost is a factor just let me know.

Our Lodge is the leading sponsor of this event. I think it will be important that the many guests we have invited from every level of government and other institutions will see a large percentage of our small community on June 7. Do not hesitate to reach out to me if you have any questions or comments to share.

Wishing and Working for Peace,

David Katzman
President, Saskatoon B'nai Brith



Editorial

by Lisa Shiffman, Editor-in-Chief

This Summer 2026 Bulletin from Congregation Agudas Israel offers a rich tapestry of community life, highlighting significant events and thoughtful reflections. From the joyous celebrations of the Silver Spoon Dinner to the solemn remembrance of the "Here To Tell: Faces of Holocaust Survivors" exhibit, the spirit of engagement and shared heritage shines through. These articles remind us of the diverse ways our community connects, celebrates, and educates.

Rabbi Claudio's message on the meaning of Kaddish and remembering loved ones resonates deeply, emphasizing intentional remembrance and the strength found in community. Similarly, the detailed explanation of the Congregation's "Foundation Funds" by Co-President Michael Scharfstein underscores the foresight and legacy planning that supports our vibrant Jewish life. These insights provide both spiritual guidance and practical understanding of the pillars upholding our congregation.

The Bulletin also features a fascinating profile of Israeli fused glass artist Lilach Bergman, whose work beautifully blends Jewish culture and Israeli light. Her creations offer a tangible connection to Jewish heritage and art.

Finally, intriguing articles such as "The Seal of Salvation" exploring an Iranian diplomat's wartime heroism, and Marc Sheckter's thought-provoking piece "Is it Permissible, or Safe, for Jews to Criticize Israel?", prompt crucial discussions. These, alongside practical contributions like an "Easy Bagels" recipe and updates from the B'nai Brith, demonstrate the Bulletin's commitment to both enriching and challenging our community.

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FROM OUR CONGREGATIONAL FAMILY

The Mission Statement of Congregation Agudas Israel

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

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

Mazel Tov

Mazel Tov on winning the University of Saskatchewan Distinguished Professorship award to former CAI member, Emeritus **Dr. Mirek Cygler**: Department of Biochemistry, Microbiology & Immunology, College of Medicine. Dr. Cygler's research program uses the Canadian Light Source (CLS) synchrotron to advance knowledge in the areas of structural enzymology, host-pathogen interactions, and protein-carbohydrate interactions. Dr. Cygler has had a profound impact in advancing health research, building capacity for continued evolution of the discipline. His legacy of scientific excellence and leadership will continue to impact future generations of researchers.

Heather and Les Fenyes on the wedding of their son, Eli to Kelsey in Toronto.

Simonne Horwitz, one of this years recipients of the Miklos Kanitz Award.

Norman Gladstone, one of this years recipients of the Miklos Kanitz Award.

Ami Jodorkovsky for being elected the new president of Hillel at Western University.

Alon, Charlie and Michal on winning gold in their division at the Lakewood soccer Tournament.

Barry Slawsky on the celebration of his 80th birthday.

Yom HaShoah Memorial Service

Congregation Agudas Israel held its Yom HaShoah Memorial Service on Sunday, May 24 at 1:30 p.m. This year's keynote speaker was Norman Gladstone. Norman was born and raised in Saskatoon and moved to Vancouver with his wife, Brigit Westergaard, in the late 1970s. He spoke about the rescue of Danish Jews during the Holocaust, drawing on his personal connection through his wife and her father, who was a member of the Danish underground resistance.

This year, the congregation honoured two recipients of the Miklos Kanitz Award: keynote speaker Norman Gladstone and our very own Simonne Horowitz.

THE BULLETIN

Editor-in-Chief .. Lisa Shiffman
Advertising Manager .. Ron Gitlin
Circulation Manager .. Myla Deptuch
Layout & Graphic Design. . Janet Eklund
Proof Reading .. Steven Goluboff
. . David Katzman
Cost of this issue with mailing.. . $1500
Advertisements .. .1/4 page $75/issue
. . 1/2 page $140/issue
. . full page $250/issue
Page Sponsorship .. $40/issue or $130/year
Issues Published.. 194
Issues/Year .. .4

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E-Mail Address: lisalinshiffman@gmail.com, jewishcommunity@sasktel.net, jteklund.sk@gmail.com
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Divrei Harav – Rabbi Claudio's Message

"My dad would not have cared whether I said Kaddish for him"

by Rabbi Claudio Jodorkovsky

"My dad would not have cared whether I said Kaddish for him"

Over the years, I have heard occasionally people say this to me. Others have said: "My mother wasn't religious, that's why I don't come to synagogue for her yahrzeit". I understand what they are trying to say. Not every loved one related to Judaism or services in the same way. I try to respond with empathy while also asking: "In what ways do you intentionally separate time to remember and honour them?".

We all remember our relatives in many ways. A picture, a story we tell our children or grandchildren, a family recipe – all these can bring us closer to our loved ones, but they are also unpredictable, and they may happen or not. Remembrance requires special and intentional moments when we can express our feelings and reconnect with those we have lost. That's why we say Yizkor on holidays, and why we remember our fallen soldiers on November 11th. We don't do it for them alone; we do it because we need opportunities to remember and to feel close to them again, at least once a year.

A yahrzeit is a unique invitation to dedicate one day to the memory of our parents and loved ones. One day a year we pause, light a candle, and come to synagogue to recite Kaddish. Judaism doesn't see memory as something passive that is left for moment of spontaneous connection. Memory becomes a blessing when it is intentional and we actively carry it through acts of remembrance. Coming to shul to say Kaddish is a gift you give yourself: time to stop, reflect, and honour your loved one in the company of your Jewish community. It is our sacred way of getting closer to them and say: "Your life mattered, and I'm here because I don't want to let this day pass unnoticed".

But saying Kaddish is not just a personal meditation. As some of you may know, the Kaddish never mentions death directly. Instead, it is a public declaration of hope for the future and continuity. It requires a minyan because remembering can sometimes be difficult, and community reminds us that, as Jews, we can rely on each other, especially when others are carrying similar feelings. When we stand for Kaddish and see others respectfully witnessing our sacred act of remembrance, we feel supported and embraced.

Judaism's wisdom understands that memory needs time, structure and community. That's why a Yahrzeit is such a beautiful opportunity. This is especially important in a small Jewish community like ours because every one of us makes a difference. Every one who helps make the minyan, and every "amen" after a Kaddish verse strengthens someone else's act of remembrance. Simply by being there you may be bringing comfort to a mourner in a way you may never fully know.

In our busy lives, with so many distractions, it is easy to forget and let dates pass. If attending synagogue for a yahrzeit is not your practice, I want to invite you to give it a try. You will be connecting yourself to thousands of years of Jewish history and generations of Jews who have observed this tradition in different places and circumstances. You will be giving yourself the gift of a special day to reconnect with your loved ones who are no longer physically alive, and to affirm that their lives still matter.

See you at shul,

Rabbi Claudio

From the President

Michael Sharfstein, Co-President, CAI

I am happy to write this article to let everyone in our community know what funds and foundations Congregation Agudas Israel has at our disposal. This is a snapshot of the funds as they currently exist, although some funds may be moved around or consolidated in the future.

To begin with, all of the money that we have as a Congregation (other than what is in our bank account from time to time) is invested with the Saskatoon Community Foundation. Within our investments however, we, as a community, have created several different funds, which all serve different purposes, and have different restrictions on their use.

While this can get technical and confusing, we thought it would be helpful to the community to have an understanding as to what funds currently exist in our investment portfolio, and what those funds can/cannot be used for.

It is important to note a key difference between some of these funds as well. Some of our funds are externally restricted, meaning that there are restrictions on its use, imposed by an external party (government, original donor, etc.) which must be followed. Other funds are internally restricted, meaning that CAI set up protocols/restrictions, which may be able to be amended, but only in special or extraordinary circumstances. In both cases, it is difficult, and it should be difficult, to amend the restrictions on these funds.

Additionally, some of our funds themselves contain additional funds. Sometimes this is a product of historical use, and other times it is a result of amendments made to these funds over time.

With that in mind, our community has the following 6 main "Foundation Funds":

1. Seymour Buckwold Cultural Fund

Purpose: The Seymour Buckwold Cultural Fund is to be used to promote cultural events within Congregation Agudas Israel. Interest: Only the interest earned by this fund can be used to promote the purpose of this fund. Specifically, interest may be accumulated for 2 years, but any unused interest more than 2 years old is to be transferred to the principal of this fund.

Principal: The principal of this fund shall not be used and/or encroached upon. Any

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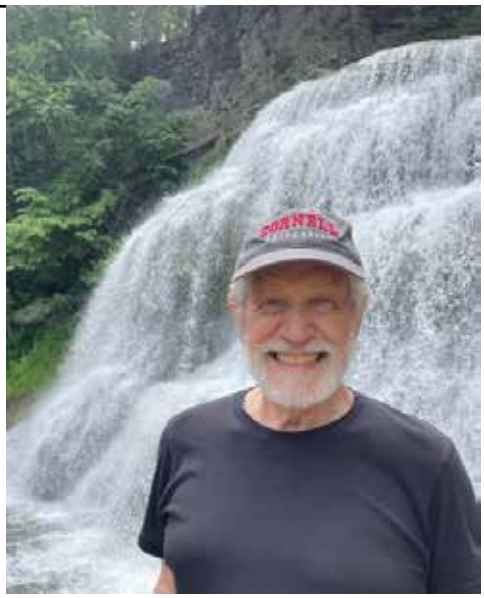
David Eric Green

February 9, 1942 - April 17, 2026



David Green (February 9, 1942 - April 17, 2026) passed away peacefully after a valiant battle with cancer. In his final days, he was surrounded by love and the company of his wife, children, sister, niece, and nephew, and he had been blessed with visits from all of his grandchildren in recent weeks.

David will be remembered for his storytelling, humour, passion for political debate, and unwavering adoration for his family. He loved music, travel, teaching, his work both as a financial advisor and a university lecturer, and connecting with people. This was especially evident during his weeks in Kensington Hospice in Toronto, where his determination and positivity drew admiration from staff as well as friends and family.

David will be dearly missed. May his memory be a blessing.

Donations can be made to Kensington Hospice in Toronto, https://www.kensingtonhealth.org/hospice

The Funeral Service was held Tuesday, April 21, 2026 at 1:00 pm at Congregation Agudas Israel, Saskatoon, Saskatchewan.

Remembering and Mourning

By: David Katzman

Ralph Zbarsky, z'il, was a gifted student. Raised in the heart of the 1930s Jewish community on the West Side, close to 20th Street, his brilliance was obvious. He was transferred from Princess Alexandra School to the gifted program at Victoria School, skipping two grades and graduating from Bedford Road at the age of 15. He was enrolled at the University of Saskatchewan for two years and was the president of Young Judea when, at the age of 17, he volunteered for the navy.

On April 16, 1945, just one week before his 21st birthday, HMCS Esquilmaut was torpedoed within 25 km of Halifax Harbour. The ship sank within 4 minutes, and no emergency message was transmitted as the sailors were thrown into the frigid North Atlantic. This was the last Canadian ship to be sunk. He was an exceptional young man, and we all mourn not only the loss of his life, but the loss of all that he surely would have done for his Jewish community, for our city, and for Israel. As his casket passed through Saskatoon, a B'nai Brith delegation assembled for a memorial service at the train platform.

On Sunday, May 3, 2026 Ralph and his fallen comrades were honoured at the HMCS Unicorn at the annual Battle of the Atlantic program. His nephew, Ralph Zbarsky of Vancouver and his wife Cathi were very special guests for this important event. Rabbi Jodorkovsky was one of three faith leaders invited to share a prayer.

Remembering takes effort and I am grateful to Don Ravis who did so much to help all of us to remember the sacrifices made by so many. Herb Pinder, Jr., was the major sponsor and he spoke passionately about the foundational significance of Canada's military in preserving security and how Iran has done so much to destabilize and threaten so much of the world. It was a pleasure to host Ralph and Cathi and we hope they'll visit again.

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B'nai Brith Report

by David Katzman, President

Co-chairs Linda Shaw and Robin Sasko (Shaw) created yet another masterpiece of a Silver Spoon Dinner, assisted by legions of very well-organized volunteers. Antisemitism is real, and the Silver Spoon and Plate Dinners are arguably the most concrete action that our community takes to maintain and enhance our relationships and allies. Please contact Harold Shiffman now (Silverplatedinner@gmail.com) with your Silent Auction donations and Matt Steen (Silverplatedinner@gmail.com) if you wish to be added to our roster of ticket sellers.

The Here to Tell Holocaust Education Exhibit is at the Frances Morrison Library until June 2. I hope that everyone who reads this will go at least once, and will bring friends, neighbours and colleagues for two reasons. First, the exhibit and movie are outstanding. Secondly, if we want the library to support us in the future we need to show up now. Your BB Lodge provided up to $10 000 to get students to and from the exhibit. We congratulate Ron and Jan Gitlin and their committee for all their work on behalf of Holocaust Education.

The Road Between Us is a powerful documentary that will be shown on June 7 at 10 a.m. The location will be provided to ticket holders shortly before. A retired army general races from a Tel Aviv beach to rescue his daughter and family on October 7. The brilliance and bravery of this man is inspirational, the graphic barbarity of Hamas is inhuman, and the ineffective response of the Israeli Defense Forces is maddening. The film will be followed by a Question and Answer with the producer and director (online). Again, your BB Lodge is sponsoring this event.

Jewish Summer Camp has been proven to be the number one influence on Jewish identity for many young people. The Dennis Ditlove Family Fund confidentially provides significant financial support, up to 100% of camp fees, for low-income families and $500/camper for all families. For details, contact Alex Boda (alexsboda1989@gmail.com).

Your Lodge is providing financial support so that Malvina Rapko can provide presentations about Judaism at no cost to elementary and secondary schools.

If your child is experiencing antisemitism, or if you would like some Jewish education presentations at your child's school please contact Malvina directly at malvinarapko@gmail.com.

It is also really important to report any antisemitic or any hate incidents to 1-800-892-2624. The National B'nai Brith Audit has been a significant force in compelling federal, provincial and municipal support to address antisemitism. If you don't report, our case becomes just a little less compelling.

Please take the time to become familiar with Standing Up Against Antisemitism (https://sencanada.ca/content/sen/commit-

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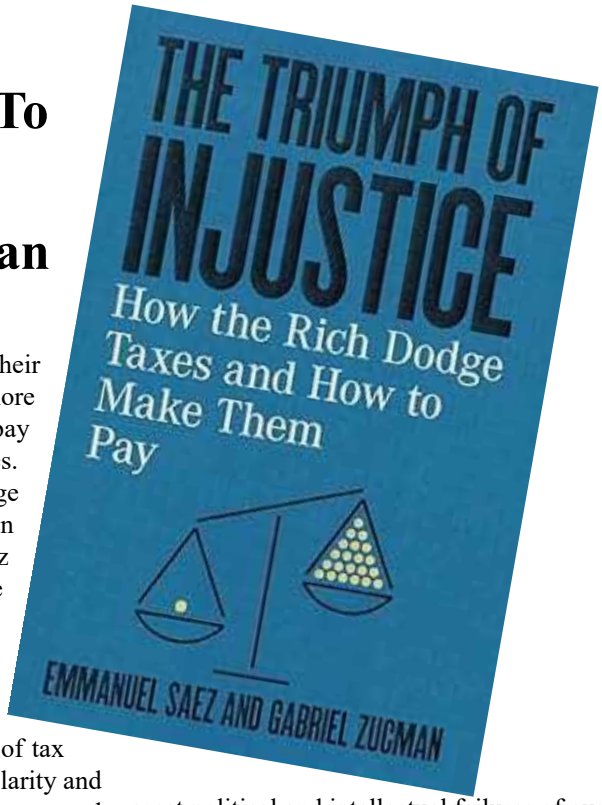
The Triumph of Injustice

How the Rich Dodge Taxes and How To Make Them Pay

by Emmanuel Saez and Gabriel Zucman



by Dan Ronis

Gabriel Zucman, a Jewish economist, has been at the forefront of identifying the increasing economic inequality as well as the being among the first to calculate the amount of money the wealthy hide (The Hidden Wealth of Nations).

America's runaway inequality has an engine: our unjust tax system.

Even as they became fabulously wealthy, the ultra-rich have had their taxes collapse to levels last seen in the 1920s. Meanwhile, working-class Americans have been asked to pay more. The Triumph of Injustice presents a forensic investigation into this dramatic transformation, written by two economists who revolutionized the study of inequality. Eschewing anecdotes and case studies, Emmanuel Saez and Gabriel Zucman offer a comprehensive view of America's tax system, based on new statistics covering all taxes paid at all levels of government. Their conclusion? For the first time in more than a century, billionaires now pay lower tax rates than their secretaries.

Blending history and cutting-edge economic analysis, and writing in lively and jargon-free prose, Saez and Zucman dissect the deliberate choices (and sins of indecision) that have brought us to today: the gradual exemption of capital owners; the surge of a new tax avoidance industry, and the spiral of tax competition among nations. With clarity and brevity, they explain how America turned away from the most progressive tax system in history to embrace policies that only serve to compound the wealth of a few.

But The Triumph of Injustice is much more than a laser-sharp analysis of one of the great political and intellectual failures of our time. Saez and Zucman propose a visionary, democratic, and practical reinvention of taxes, outlining reforms that can allow tax justice to triumph in today's globalized world and democracy to prevail over concentrated wealth.

This Page is sponsored by Toby Rose, Les Klein and Family

Throwing Pearls

by Dan Ronis

Internal Power versus External Power

The reason to talk about internal power versus external power is that it is as important today as it was from the beginnings of the Jewish faith. Both Abraham and Moses had great internal power. They could not have led the Hebrews in their journeys without that power, without that knowing who they were, without that rock-solid steadfastness, without that deep faith and belief in God. It was that internal power, developed over time, from childhood to adulthood and from adulthood to true leadership.

People followed them, not because they were appointed or elected, but because they saw, they felt, they witnessed that power. It took great belief in Abraham and in Moses for the followers to journey with them on that long path from Ur to Canaan and later from Egypt back to Canaan. That internal power did not come easily, both of these men, at times, had their doubts about themselves, their leadership, but both persisted and succeeded.

Comparison of Internal versus External Power

Intrinsic (internal) power is the personal authority and influence that comes from within you, such as through your knowledge, confidence, or values. This type of power is self-generated and based on internal strengths.

Extrinsic Power, (external) on the other hand, is derived from external sources, such as position, wealth, or relationships. It is granted to you by others or by societal structures. While intrinsic power is more sustainable and enduring, extrinsic power can be easily gained or lost.[https://theconductsoflife.com/personal-power-developing-inner-strenght/

The great prophets of the Bible had internal power, they saw wrongness and they spoke out. They spoke against corruption, greed, untruthfulness, and the lack of care for poor and the helpless. They spoke truth to power and against the excesses derived from external power, and many of them suffered because of their message. But they persisted because of their internal power, their calling, their need to remind society of its obligations to God and to the faith of their ancestors

On the other hand, the Priests had external power starting with obtaining their position by right of birth. The priestly positions were hereditary, passed from father to son, respect and subservience given due to their function as religious leaders. Their role was hereditary, based on being born in the right family, women were excluded, and they positioned themselves in a power position as the intermediaries between the people and God. In Temple times, priests were also entitled to certain gifts and portions of sacrifices. Their priestly robes gave them distinction from the common person and served as symbols of authority, that is, external power.

External power often leads to the "power corrupts" and "absolute power corrupts absolutely" situation whereas internal power, knowing who you are, being true to your beliefs and faith, often leads to "speaking truth to power".

The world today is in great distress over external power, its excesses, rise of dictatorships and the fluidity of "truth".

External Power promotes self-righteousness, moral exceptionalism, and hypocrisy

Research indicates that powerful people are more likely to moralize, judge, and enforce strict moral standards on others while engaging in hypocritical or less strict moral behaviour themselves. In other words, powerful people often act and speak like they are sitting on the right hand of God to others especially subordinates while engaging in even worse unethical behaviour. Being in a position of power with the discretion to apply punishment or reward to others allows the power-holder the freedom to do as they like or act inconsistently in so far as it serves their interests. This means power-holders are in a position to not necessarily practice what they preach with little or no consequences. Furthermore, being in a position to judge or take punitive action against others for their perceived moral failings may promote a false sense of moral superiority. This self-righteousness can create a misguided sense of probity and messianic zeal which can lead to poor decisions and outcomes. One takeaway from the relationship between power, self-righteousness, and hypocrisy is that power inhibits self-reflection or introspection. External Power promotes unethical behaviour and entitlement

Power promotes feelings of entitlement and power-holders are not often cognizant of their violation of basic fairness principles. Evidence from experiments using fMRI indicates that power promotes greed by increasing aversion to receiving less than others and reducing aversion to receiving more than others

External Power decreases Empathy and Compassion

Power decreases empathetic concern and is associated with reduced interpersonal sensitivity. Research indicates that power-holders may experience less distress and less compassion as well as exhibit greater autonomic emotion regulation when faced with the pain of others. Evidence indicates that elevated power impedes accurate understanding of other people's emotional expressions and is linked with poorer accuracy in identification than does lower power [84]. Elevated power is associated with heightened interest in rewards while low power is associated with increased attention to the interest of others [https://pmc.ncbi.nlm.nih.gov/articles/PMC10461512/]

Where do you stand on power, where do organizations you belong to stand on power, where does the synagogue stand on power?

Send me your confidential comments if you feel like sharing.

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My Bar Mitzvah

by Levi Gitli

It is now three months post Bar Mitzvah and I thought I would share some of my favourite and least favourite things about the preparations and experiences I had. I would also like to talk about some of the important lessons I learned and I hope future bar mitzvah students do as well.

Since becoming a Bar Mitzvah, I now get to be called to the bimah for aliyot, perform the mitzvah of putting on tefillin, and be counted in the minyan. I have even been able to help lead the service, along side the rabbi, at our community's tefillin club.

One of my favourite parts of my Bar Mitzvah was the tefillin service we did on the Thursday leading up to the big event. Even though this is something that is not usually included in a Bar Mitzvah, I feel like it is important to learn how to put on tefillin and this was a great way to do it!

Now that I am a Bar Mitzvah, one of my goals is to continue coming to services on a regular basis so I can continue learning about judaism and feel closer to G-d.

My favourite part of the Saturday morning shabbat service is listening to the rabbi's d'var torah because I like hearing his interpretations and insights about the weekly torah portion. I also love wearing my tallit. The tallit it makes me feel like an adult in the Jewish community.

I think that there is great value in preparing for a Bar Mitzvah because it forces you to study really hard, learn many new things, and become more comfortable working under stress. My Bar Mitzvah has given me a lot more confidence and I now feel much more comfortable speaking in public.

Even though my Bar Mitzvah was a great experience, I am glad to no longer be stopped and asked if I am ready or scared about my Bar Mitzvah. The answer to both was yes! (I know that these questions were well-intentioned, but they did not help with my nerves.)

Overall, my Bar Mitzvah was a great experience and I think all Jewish kids are fortunate to have one!

Jews are Normal: Presentations on Jewish Topics

by Malvina Rapko

Over the past several months, I've had the opportunity to present in schools and community settings across Saskatoon, reaching over 200 students from Grades 1–10, as well as adult participants. The sessions have included Hanukkah, Purim, and Pesach presentations (including a mock seder experience), along with Judaism 101, Holocaust education, and conversations about antisemitism. Across all age groups, ethnicities and religions, the goal has been to create space for curiosity, connection, and honest dialogue. As one teacher shared, "It is so important to have a knowledgeable presenter to share in an authentic manner," while a student reflected that the experience "made me have a deeper understanding."

I encourage participants to ask questions as we learn to understand Jewish identity, challenge misconceptions, and see the relevance of these conversations in their own lives. Making it personal makes a difference. The level of engagement, questions, and reflections has been incredibly meaningful. Some students shared that they had never met a Jewish person before, while others said things like "Jews are normal," or that they "learned more than [they] knew before and now have a better appreciation." There were also students who shared their own Jewish lineage, and others who reflected that, "in this time of interfaith tensions, it is so important that we learn to know each other."

I'm deeply grateful to our local B'nai Brith lodge for their support and faith in this process. Your commitment has made it possible to bring these important conversations into classrooms and community spaces in a way that is both impactful and lasting. Being able to watch faces shift from skeptical to compassionate, and to see participants create connection and meaning through the Jewish experience, feels like a true expression of tikkun olam.

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Grant J. Scharfstein, Q.C.
P 306-653-2838 F 306-652-4747
E gscharfstein@scharfsteinlaw.com

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www.scharfsteinlaw.com

Quarterly QUIZ!

by Kaiti Hannah

Answers on page 16

1. Rambam is an abbreviation of the rabbi's full name. What was his full name?
2. Rashi is also an abbreviation. What was his full name?
3. Who lived earlier, Rambam or Rashi?
4. Who was the first priest in Judaism?
5. Which rabbi lived in a cave for 13 years to hide from the Romans?
6. Who is credited with compiling the text of the Mishna?
7. What does 'Torah' mean?
8. What is the Shulhan Arukh?
9. Who wrote the Shulhan Arukh?
10. Who built the First Temple?

The Seal of Salvation; How an Iranian Diplomat Saved the Lives of Hundreds of Jews

by Kourosh Yousefi

Some names endure in history not because of power or wealth, but because they saved human lives. Abdolhossein Sardari is one of those names; an Iranian diplomat who, during the darkest years of the twentieth century, when Europe was burning in the flames of World War II and Jews were facing systematic annihilation, remained in Paris to help people whom many governments had abandoned.

Occupied Paris in the early 1940s was a city filled with fear. Nazi German forces controlled the streets, and the Vichy government, which collaborated with the Nazis, enforced strict anti-Jewish laws. Every day brought new reports of Jews being arrested and transferred to death camps. Jewish families lived in terror, and many desired only one thing: a way to escape, or at least a document that might keep them alive.

Under such circumstances, Abdolhossein Sardari, Iran's consul in Paris, decided to act against the tide of fear and silence. He came from an aristocratic and influential Iranian family and had served for years in the country's diplomatic corps. But what immortalized his name in history was not his political position, but the decision he made regarding the fate of the Jews.

Sardari could have left France like many others and removed himself from danger. But he stayed in Paris because he knew that hundreds of Jewish families, especially Iranian Jews living in France, needed his help. Using his diplomatic position, he issued Iranian passports and documents for many Jews or renewed the validity of their papers in order to save them from arrest and deportation.

At that time, possessing a valid passport could mean the difference between life and death. The Nazis pursued Jews under racial laws, and the smallest identity document could save a person from being sent to the death camps. Sardari understood this reality very well. For this reason, he not only helped Iranian Jews, but also prepared documents for many non-Iranian Jews and sought ways to save them — people who had no connection to Iran, but who needed his help against the Nazi machinery of death.

One of his most important actions was the argument he presented to German authorities. He tried to prove that Iranian Jews were racially different from European Jews and therefore should not be subject to Nazi anti-Jewish laws. This argument may seem strange today, but at the time it was a clever way to save human lives. Sardari used the very language and logic of the Nazi system in order to create a loophole within it and provide many people with a chance to survive.

The importance of his work is not limited to the number of passports he issued. Its true significance lies in the fact that he did not abandon the Jews in a time when abandonment had become the norm. During a period in which many countries closed their borders to Jewish refugees and even governments claiming to defend freedom refused to accept them, an Iranian diplomat in the heart of Europe accepted the danger in order to save human lives.

This behavior was not an isolated incident in Iranian history. The historical relationship between Iranians and Jews stretches back thousands of years, and in many eras Iran was regarded as a safe land for Jews. The name of Cyrus the Great still holds a special place in the historical memory of Jews around the world. After conquering Babylon, Cyrus permitted the exiled Jews to return to their homeland and allowed them to rebuild the Temple in Jerusalem — an act remembered with deep respect in Jewish religious texts.

Centuries later, Iran remained, in comparison with many countries in the region, one of the safest lands for Jewish life. During the reigns of Reza Shah Pahlavi and later Mohammad Reza Shah Pahlavi, the Jewish community in Iran enjoyed religious freedom, economic opportunity, and social participation, and many Jews in the region considered Iran a safe country.

An important example of this historical approach can be seen in the arrival of Polish refugees during World War II. In 1942, at the beginning of Mohammad Reza Shah Pahlavi's reign, Iran accepted more than one hundred thousand Polish refugees, among whom were thousands of Jews. These refugees entered Iran through the Soviet Union after enduring exile, camps, and starvation. At a time when many countries were unwilling to receive war refugees, Iran gave them

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Is it Permissible, or Safe, for Jews to Criticize Israel?

by Marc Sheckter

There are a few things in life toward which my fidelity is unassailable. This short list includes my wife and daughter, and somewhat to my amazement and chagrin, the Edmonton Oilers.

But what of Israel?

In 2015, shortly before Justin Trudeau's Liberals won power, an email was sent to members of the Saskatoon Jewish community by a Jewish former Saskatoon resident. The message was that Jews should vote for Stephen Harper's Conservatives because they were more pro-Israel than Trudeau's Liberals. The subtext of this message was also clear. Israel must have the unyielding support of Canadian Jews, and this voting consideration alone should override all others including party positions on fiscal policy, healthcare, energy, the environment, infrastructure, labor, trade, and Indigenous affairs.

I am a diaspora Jew who has lived in Israel, who has relatives and friends in Israel, and who has thought of myself as a Zionist since I first understood the term. Here a disclaimer is necessary: words, and the ideas the represent, are continually re-evaluated across time. In the mid-1970s the UN adopted a resolution that equated Zionism with racism. In the early 1990s this resolution was rescinded, and I remember feeling pride and relief. In the two last decades and especially since October 7, the pendulum has swung back again. Right now, I cannot think of a more loaded political word than Zionism.

For the purpose of this discussion, I adhere to a definition of Zionism in which Jews have a country to which they can immigrate whether out of desire or necessity, and in which they can practice their Judaism freely and without fear.

Now, to the point of this article. Is it permissible, or even safe, for a diaspora Jew who believes in Zionism to criticize Israel?

The reasons why Israel might be subject to criticism are numerous and real. To name a few:

- The manner in which it prosecuted the war against Hamas in Gaza.
- Ongoing settlement expansion in the West Bank.
- Settler violence directed towards Palestinians.
- The Israeli electorate. Since October 7, polls in Israel have consistently shown widespread disaffection with the coalition government in general, and with Benjamin Netanyahu in particular. But the electorate which has repeatedly returned Netanyahu to power since he was first elected Prime Minister 30 years ago. It has been said that in a democracy people get the government they deserve.

The reasons why one might argue that Jewish criticism of Israel is illegitimate are likewise numerous and real. To name a few:

- In an era of rising anti-Semitism, a Jew shouldn't criticize what might one day become the only lifeboat available.
- In an era when criticism of Israel sometimes becomes cover for anti-Semitism, a Jew who criticizes Israel simply gives oxygen to Jew-haters.
- A Jew who doesn't live in Israel has no right to criticize Israel, especially when Israelis are routinely rushing their children into bomb shelters.
- Jews who publicly criticize Israel risk the appearance of their names and comments on pro-Palestine (or pro-Hamas) websites, which might lead to blowback in their own Jewish communities.
- International attitudes towards Israel are at an historic low. If Jews are not for Israel, then who will be?

To me, these past few years have felt like we are living in a perpetual state of war on multiple fronts. There are the actual wars between Israel and Hamas, Hezbollah, Iran, Israel and Houthis. Those wars are simultaneously far removed – it's not lost on me that I have no need for a bomb shelter – and close to home for reasons most diaspora Jews can understand. But there is also a war of public opinion playing out on university campuses, in the press, on social media, and in many other forums. In this war, weakness seems defined by the mere acknowledgment of another perspective, and victory seems defined by which side can shout down the other into submission.

continued on page 14

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President's Report... *continued from page 4*

donations to this fund shall be applied to the principal of this fund and dealt with accordingly.

2. Gladstone Family Fund

Purpose: The Gladstone Family Fund is to be used to aid in the maintenance of the institutions owned and operated by the Congregation, and in the carrying on of the activities of the Congregation.

Interest: 75% of the interest from this fund on a yearly basis shall be paid to the Operating Fund of Congregation Agudas Israel. The remaining 25% of the interest from this fund on a yearly basis shall be added to the principal of this fund.

Principal: The principal of this fund shall not be used and/or encroached upon. Any donations to this fund shall be applied to the principal of this fund and dealt with accordingly.

3. Milavsky Family Fund

Purpose: The Jack and Clara Milavsky Memorial Fund is to be used to aid in the maintenance of the institutions owned and operated by the Congregation, and in the carrying on of the activities of the Congregation.

Interest: 75% of the interest from this fund on a yearly basis shall be paid to the Operating Fund of Congregation Agudas Israel. The remaining 25% of the interest from this fund on a yearly basis shall be added to the principal of this fund.

Principal: The principal of this fund shall not be used and/or encroached upon. Any donations to this fund shall be applied to the principal of this fund and dealt with accordingly.

4. Cemetery Perpetual Care Fund

Purpose: The Cemetery Perpetual Care Fund is to be used to provide proper care and maintenance for the Jewish Cemetery of the Congregation Agudas Israel and for the graves and memorials established therein, or which may hereafter be established therein.

Interest: Only the interest earned by this fund can be used to promote the purpose of this fund.

Principal: The principal of this fund shall not be used and/or encroached upon. Any donations to this fund shall be applied to the principal of this fund and dealt with accordingly.

5. Capital Asset Fund

Purpose: The Capital Asset Fund is to be used to pay for capital expenses of Congregation Agudas Israel which are approved by the Financial Affairs Committee and the Board of Trustees, and exceed $10,000.00.

Interest: The interest earned by this fund can be used to promote the purpose of this fund.

Principal: The principal of this fund can be used to promote the purpose of this fund.

Sub-funds: During the Legacy Project fundraising campaign, several funds were transferred into the Capital Asset Fund to help pay for our major renovation project. These funds are:

a) The Clarice & Sid Buckwold Fund;
b) The Grace & Nate Goluboff Fund;
c) The Gladys & Gerry Rose Fund;
d) The Clara Golumbia Fund;
e) The Victor& Mirka Pollock Fund;
f) The Michael Levine Fund;
g) The Original Capital Asset Fund; and
h) The Legacy Project Fund.

6. Saskatoon Jewish Foundation

Purpose: This fund contains the following Externally Restricted Funds:

a) The Miriam Pavey Fund – To provide donations to children's charities.

b) The Sharfe Cantorial Fund – To support the expense of bringing in a Cantor for the High Holy Days.

c) The Mike Kanitz Fund – To support Holocaust Education.

d) The Avivi Shlichim Fund – To support the Schlichim program.

e) The Rabbi Pavey Fund – To support Tikkun Olam.

f) The Scharfstein Family Fund – To provide scholarships to Jewish children who otherwise could not afford to participate in programing.

Additionally, this fund contains the following Internally Restricted Funds:

a) The 40/50 Cantorial Fund – To support the expense of bringing in a Cantor for the High Holy Days.

b) The Jacob Goldenberg Fund – To use the interest from investments to maintain or enhance the religious, cultural, educational, welfare and other activities of the Congregation.

c) The Rose Family Fund – To use the interest from investments to fund operations of the Congregation.

d) The General Saskatoon Jewish Foundation – To use the interest from investments to maintain or enhance the religious, cultural, educational, welfare and other activities of the Congregation.

In addition to all of these various funds, Congregation Agudas Israel also has a General Operating Fund, which is used to fund the operation of our community.

Many of these funds were established a long time ago by our community's founders and visionaries. It is because of the foresight of our parents and grandparents that we have a strong community today, both financially and culturally. It is also important to remember that the various fund restrictions can also lead to challenges in ensuring funding is available where needed.

We as a community, and the Board of Trustees, owe a debt of gratitude to those who came before us and set us up for success, so that we can continue the legacy of a strong and vibrant Jewish community for our children and grandchildren in Saskatoon. We run a tight ship in spending, and we will need to continue to be vigilant with our Community's finances.

L'dor vador is not just a catch phrase in Congregation Agudas Israel, to be brought out during Bar/Bat Mitzvahs, or during fundraising. It is the essential foundation of our community that is lived and fostered in everything that we do in Congregation Agudas Israel. It can be seen in the various funds and foundations I have talked about, and it can be seen in the care that is taken everyday to ensure that Congregation Agudas Israel not only survives, but thrives and grows, for now and the future.

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Michael R. Scharfstein, B.Comm., J.D.
P 306-653-2838 F 306-652-4747
E mscharfstein@scharfsteinlaw.com

200 Princeton Tower, 123 2nd Ave. S
Saskatoon, SK S7K 7E6
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Biography of the Month: Naomi Shemer

by Stan Schroeder

Naomi Shemer (married name) nee Naomi Sapir was born in Kvutzat Kinneret July 13, 1930. Her parents, Rivka and Meir Sapir, were founders of the Kibbutz. Since she was a child she participated in singing and poetry reading evenings. At the age of six, with her mother's encouragement, Naomi began piano lessons. When she grew older she went to learn at musical academies in Jerusalem and Tel Aviv. A few years later she returned to the Kibbutz where she taught little children music.

In 1953, she joined the IDF and served in the Nach"al Brigade, an entertaining troupe. After she was discharged, she teamed up with composer Yochanan Zarai to help write the musical Chamesh-Chamesh. In 1954 she married actor Gideon Shemer and in 1956 gave birth to their daughter, Halleli. She was invited to write for the first show of the band Batzal Yarok (Hebrew for Green Onion). This enabled her to start putting her words to her own music. Her first song that she both wrote and composed was The Long Path in 1957 and was a major success.

In 1960, Shemer wrote many songs for Nach"al's entertainment troupe that were all immediate successes. All through the early sixties, Shemer wrote many songs for different groups and musicals, each only broadening her fan base. Around that time Naomi separated from her husband and went with her daughter to Paris. She came back to Israel before 1967 and was married to lawyer Mordechai Horowitz. In 1969 she had their son, Ariel Horowitz, who is now a composer.

One of the pinnacles of Shemer's career was in 1967 when she wrote the song Yerushalayim Shel Zahav (Jerusalem of Gold). The idea for the song came from Mayor of Jerusalem Teddy Kolk, who wanted a special song made about the city hosting the Israel Song Festival that year. The song was an instant success at the festival. Three weeks later the Six Day War broke out, and East Jerusalem and the Old City were recaptured. Shemer then added a new verse to the song describing the situation after the war. In the months after the war the song became a sort of second national anthem.

Naomi Shemer won a battle over cancer in the late seventies. At this time she wrote the song Emtza Tammuz in which she foresaw her death during the Hebrew month of Tammuz. Around 20 years later, the cancer returned, and eventually led to her death June 26, 2004 during the month of Tammuz. She was buried on the Kibbutz where she was born and raised. In accordance with her wishes there was no eulogy at her funeral. Instead several of her songs were sung.

Statements by prominent Israelis after her death summarize her contribution to Israel and those of us who love the land and its inhabitants.

"Naomi Shemer's Hebrew songs left bookmarks on the country's history," said President Moshe Katsav. "Her songs expressed an intense love for the country and for the people of Israel. The words of her songs are her legacy, and they will accompany us forever."

Education Minister Limor Livnat instructed schools around the country to devote part of their studies that day to Shemer's lifetime work. "We have had a great privilege that a giant like Naomi Shemer has lived and created in our generation," Livnat said. "Naomi has left us an immortal legacy of Hebrew works on which many generations of Israelis will be raised," she said. "The kingdom of Hebrew song has today lost its queen."

Former Prime Minister Shimon Peres said Naomi Shemer was a rare example of Israeli consensus. "Few people have been able to unite the nation with their personality, with their actions and creations, and with sadness at their deaths," Peres said. "She left us with song, taught us to mourn, and to rejoice as a nation, and as individuals."

"Naomi Shemer's death is a great loss," said actor Shaike Levy, who as part of the entertainment troupe performed many of Shemer's songs. "There are composers whose creations flow like a river. There are others whose works are like a fountain. But with Naomi Shemer it was like rain, because we all got wet," he said.

Her closeness to the natural cycles of the Land of Israel, coupled with her deep knowledge of the bible, its text steeped in natural imagery, made her work so Israeli. Her songs are uniquely part of this marvelous country that is so closely tied both to ancient Israel and to the modern state.

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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Criticize Israel... *continued from page 11*

Aeschylus, a Greek playwright who penned his works 2500 years ago, is credited with coining the phrase "The first casualty of war is the truth." I believe he was only partly correct. I think the first casualty of war is nuance. I can conjure no better example than the October 2024 Saskatoon premiere of Deliberate Tenderness, a verbatim play on the experiences of Saskatchewan residents who are Israeli, Palestinian, Jewish, and Muslim. The play itself was a delicate exercise in nuance; it challenged the audience to listen with empathy and to consider seemingly irreconcilable experiences as equally valid. After the performance, audience feedback was solicited. Any inclination towards nuance vanished in the time it took an enraged audience member to declare that dialogue with Israel sympathizers was pointless, and to demand that the moderator make known his position on the Israeli genocide (her words) in Gaza. In the lobby afterward I came across a Jewish community member badly shaken and in tears at the vitriol that had been expressed in the auditorium moments before. From such an experience, the impulse to close ranks and concede nothing becomes far easier to understand.

For many of the criticisms leveled at Israel, there is often a reflexive response by Jews including at least one of the following. First, many countries do bad things, but no country is as scrutinized as Israel is, especially by the UN. Second, if Hamas hadn't attacked Israel on October 7, the subsequent war in Gaza would never have happened. Third, Hamas is a terrorist organization whose charter calls for Israel's destruction and the murder of Jews, so with whom exactly should Israel negotiate? Fourth, Palestinians could have had their own state for nearly 80 years now, but they and their Arab allies rejected the 1947 UN partition plan.(ed.note: and arguably another 8 offers since then). Fifth, there are over 20 Arab countries, but only one Jewish state. Sixth, the Jewish presence in what is now Israel has been unbroken for over 3000 years and long predates the Palestinian presence on the same land. There isn't a statement among these six with which I disagree. That said, none of those statements justifies wrongful conduct by Israel, nor should they preclude holding Israel accountable when it behaves badly.

The practice of "whataboutism" has proliferated in the past 10-20 years and also seems to represent a common Jewish response to criticism of Israel. If Israel is criticized for having acted badly, the response often includes: What about Hamas's treatment of Palestinians who are in opposition to it, or of Queer Palestinians? What about Iran, which has murdered thousands of its own citizens who were in opposition to the regime? What about Hezbollah, which effectively holds Lebanon hostage by routinely attacking Israel at Iran's behest? What about Israel's Arab neighbors, none of which are democracies or have truly independent judiciaries? Once again, none of these factors obviates the possibility that Israel's actions are questionable and should be questioned, even while defending Israel's right to exist. Two seemingly disparate truths can both be true. Pointing a finger at other bad actors should neither excuse nor whitewash Israel's behavior.

But with all of that, should a Jew criticize Israel? The Torah (Leviticus 19:17) instructs us that when we witness our neighbors acting in a questionable or transgressive manner, respectful criticism is not only permissible but an obligation. The Talmud similarly instructs us that failure by family members to protest wrongdoings means we share in the accountability for those wrongdoings. It was from this foundational concept that Rashi wrote extensively about Jewish communal responsibility, which included a prohibition against being a passive bystander. Drawing on these teachings, I view respectful criticism not as an act of disloyalty or slander, but as an honest act intended to foster betterment. I also view it as an effective way to keep my reflection from looking back at me with disappointment.

A final thought. I am in my 25th year of psychological practice. Very early in my career, I discovered something profound about bona fides or, if you will, "street cred." As a psychologist, if I share a viewpoint or an opinion with a patient it will carry a certain amount of weight (oftentimes far less than I might hope). Conversely, if one patient shares the exact same viewpoint or opinion with another patient, it carries exponentially more weight because it comes from a place of lived experience. Jews are uniquely positioned to offer legitimate and constructive criticism about something which we care so deeply.

I will end by recasting a question I posed earlier in this piece. If not from Jews, then from whom?

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Quarterly Quiz!

Answers

1. Moshe ben-Maimon (he is also known as Maimonides)
2. Rabbi Shlomo Yitzchaki
3. Rashi, born c. 1040CE. (Rambam was born c. 1135-1140CE).
4. Aaron
5. Rabbi Shimon bar Yochai
6. |Rabbi Yehudah HaNassi
7. Instruction
8. A code of Jewish law compiled in the 16th century.
9. Joseph Karo
10. King Solomon

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We are grateful for all donations received. Cards will be sent out for donations over $36.00 per card.
Thank you for your continued support.

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submitted by Seth

A congregant comes to his Rabbi complaining that his son has converted to Christianity and asks what he can do about it. The Rabbi tells him that this is a very difficult and complicated question and suggests that he prays about it. While davening he cries out to The Lord, "Oh HaShem! My son has become a Christian!" To which G_d replies, "Tell me about it!"

Easy Bagels

Equipment
Stand mixer with dough hook

Ingredients
30 ounces bread flour or all-purpose flour
1 Tablespoon brown sugar
2 Tablespoons olive oil
14 grams instant yeast or active dry (see notes below recipe)
16 ounces warm water (110ºF)
2 teaspoons salt

Waterbath
64 ounces water
2 ounces honey or maple syrup
1 Tablespoon salt

Egg wash
1 large egg
1 Tablespoon water

Instructions
1. Heat your water to 110º-115ºF. Combine the water with the brown sugar, and oil and set aside.
2. Place your flour and instant yeast into the bowl of your stand mixer with the dough hook attached. Mix for 5 seconds to distribute the yeast.
3. Pour in your hot water mixture into the dry ingredients while mixing on low, just until everything is moistened.
4. While mixing on low, sprinkle in your salt and mix until combined.
5. Increase the speed to medium-high (speed 4 on a kitchenaid, speed 2 on the bosch) and mix the bagel dough for 6 minutes. If your dough is too dry, add a tablespoon or two of water until the dough sticks to the sides of the bowl. If it's too wet, sprinkle in a little flour.
6. Poke the dough, does it bounce back? The dough is ready to proof. You can also do the windowpane test (see blog post). If the dough isn't ready, mix for another two minutes or until the dough passes these tests .
7. Form the dough into a tight ball and place it into an oiled bowl. Cover and let the dough proof in a warm spot for 30-60 minutes or until it has doubled in size. (proof 90 minutes if you're using active dry yeast).
8. Divide your dough into 18 equal sized pieces.
9. Shape your bagels into a ball and then poke a hole through the center. Stretch the hole to about 2" wide and set the bagel aside to rest for 10 minutes.
10. Bring 8 cups of water to a boil and add in 1 teaspoon of salt and ¼ cup of honey or maple syrup.
11. Prepare two sheet pans with parchment paper. Sprinkle a good amount of corn flour (semolina) on top. This prevents the bagels from sticking.
12. Preheat your oven to 425ºF. Place your bagels into the boiling water and cook for 30 seconds on each side then drain with a slotted spoon before placing onto the parchment paper.
13. Whisk together the egg and water. Brush all your bagels with egg wash using a pastry brush and sprinkle on your desired toppings.
14. Bake at 425 for 20-25 minutes or until they are golden brown.

Silver Spoon... *continued from cover*

The most noteworthy win went to Brittany Caffet who was awarded the Sterling Award for volunteerism – a hugely well-deserved honour. Brittany has greatly improved life for so many families in Saskatoon through her volunteering with numerous organizations. One of the charities closest to her heart is the AIM Program which provides services for kids and young adults with Down Syndrome in Saskatchewan, including speech therapy, occupational therapy and literary supports. Brittany spoke about how AIM has been a crucial lifeline for her family since the birth of her son Henry. The Silver Spoon chose to start a new tradition to honour our Sterling Award Recipient by making a donation to AIM in her name.

A very rollicking version of "Dancing Queen" as the finale left no doubt in anyone's mind that the whole evening was a hit. The meal was delicious. Drinks and Mocktails were abundant. Singing, dancing and laughter overflowed and it was so much fun!

Shauna Foster was outstanding as our MC, as usual. How she can be so professional, warm and funny year after year always amazes me. We are deeply grateful to Rawlco Radio for "lending" her to us as our host again and for all that C95, CKOM, CTV and Global Saskatoon do to help us promote Silver Spoon. Also, thanks to Handy Special Events, Blossoms Florists, and TCU Place for making everything fabulous. Our sponsors, supporters and Silent Auction donors are many and they are awesome!!! A giant shout of thanks to all of them. I'll list them all on the web-site later so you can take a look and be very impressed by their generosity.

We expanded our committee slightly this year and what a great job they all did! Thanks so much to Robin (& me), Rebecca (assisted by Ali Ritchie & Charmaine Elmgren), Jan Gitlin, Eleni, Rosy, Arnie, Jordana, Dianne, Leona, Breanne Harmon, Sarah Goluboff, Nicky Gitlin & Mia (from Handy) – every one a "Super Trouper"! A gigantic thank you to the community members & their friends who helped as volunteers at the Dinner and with the set-up and take-down this year. Arnie Shaw once again, meticulously organized the liquid refreshments and the suave table wine merchants. It is so very much appreciated. And lastly, thank you to Choir! Choir! Choir! turning us all into an epic ABBA Choir.

"When All Is Said and Done" We are delighted to report that Silver Spoon 2026 was a super success!!!!

See you next year.

Seal of Salvation... *continued from page 10*

shelter.

Schools, camps, and housing centers were established for the migrants, and many Polish Jews were able to live safely in Iran for a period of time.

Within this historical context, Abdolhossein Sardari's actions take on a deeper meaning. He was not only a courageous individual; he was also a representative of a historical tradition in which support for Jews and giving them refuge had appeared repeatedly throughout Iranian history. From Cyrus's decree freeing the Jews of Babylon to the acceptance of World War II refugees and Sardari's efforts in Paris, one can observe a historical thread emphasizing coexistence and protection.

Sardari had neither an army nor great political power in Paris. His only tools were a consular seal, several passport forms, and his personal courage. But sometimes in history, such small tools can change human destiny. For a Jewish family facing the constant threat of arrest, an Iranian passport could become a ticket to life.

It is said that even when communication with Iran's central government became difficult, he continued his activities and personally paid some of the expenses. This shows that helping Jews was not merely an administrative duty for him; it had become a human and historical responsibility.

Despite this, the name of Abdolhossein Sardari remained little known for many years. After the war, he lived a quiet and relatively anonymous life and, like many heroes of history, was recognized only much later. With the publication of documents and further accounts, many eventually called him "the Iranian Schindler," a title reflecting his role in saving Jews from death.

But perhaps his true importance lies in the fact that he demonstrated that even in the darkest periods of history, it is still possible to stand against hatred. At a time when millions of Jews were falling victim to the Nazi machinery of death, an Iranian diplomat chose not to remain silent and placed human life above fear and expediency.

Today, the name Abdolhossein Sardari belongs not only to the history of Iranian diplomacy, but also to the historical memory of Jews around the world. For he continued a tradition that Iranians had demonstrated many times throughout history: supporting Jews in times of hardship and displacement.

From the era of Cyrus the Great to the twentieth century, history has repeatedly shown that among the Iranian people, Jews were often regarded not as strangers, but as part of the human community deserving respect and protection. Abdolhossein Sardari, in the heart of Europe and in the midst of the Holocaust, kept that historical legacy alive — a legacy which declared that saving human lives knows no borders.

Kourosh Yousefi is an Iranian freelance journalist and friend of the Jewish community.

B'nai Brith ... *continued from page 6*

tee/451/RIDR/Reports/2Report_AntisemitismCanada_final_e.pdf). Our good friend, Senator David Arnot, has been a wonderful and potently effective friend of the Jewish Community. He was an influential participant on the Senate Committee that wrote this report and its recommendations will make a difference.

There are poor people in Israel. Leket provides food security to Jews, Arabs, Christians and every person who needs that help. Our Lodge unanimously agreed to provide another $10 000 to Leket Canada (https://standwithisrael.leket.org/en/canada/).

Rabbi Claudio has been active with Multi-Faith Saskatoon, developing relationships and allies. He asked our Lodge to sponsor a summer BBQ and that was also unanimously approved. The date, time and location will be shared as soon as possible.

Lisa Shiffman has been exceptionally active on campus, a hotbed of antisemitism. Lisa's extensive and effective work with Hillel and the U of S administration were recognized at our most recent meeting.

You may be interested in reading about Brooke Goldstein, a Jewish lawyer in Toronto who has successfully litigated against several universities who have failed to provide safe environments for all their students (https://www.thelawfareproject.org/brooke-goldstein) and in the larger community (https://www.endjewhatred.com/book).

Please either walk with SK Jewish Pride or be a spectator at this year's Pride Parade, June 28 (assemble before noon, parade starts at noon). For more information: Hanna Jodrey hanna.jodrey@gmail.com Your Lodge is sponsoring both the Parade and the After Party.

Our Lodge wants to enhance our relationship with the Indigenous Community and we are developing plans to attend a session of the Fall Pow Wow (Oct. 20 – 22). It would be a great thing to have a large Jewish delegation (BB, BBYO, CAI, unaffiliated) and to learn more about the Indigenous culture. Please contact Matt Steen (mattd.steen@gmail.com) if you want to be a part of organizing this.

All of the above is made possible by the B'nai Brith Dinner. Dinner Chair Michael Shaw has done brilliant work resulting in our largest ever crowd and even more sponsorships (thank you, Wiegers Financial, for becoming our first Title Sponsor). Many hands make the load light. Whether you buy one ticket (and you don't have to attend) or sell a table or sell 100 tickets, all of it is needed.

Please contact me (dl.katzman@sasktel.net) if you have any questions or want to find out more about joining our Lodge.

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Yahrzeits

June 6 **Sivan 21**
Bessie Ames 06-06 Sivan 21
Frances Bernbaum
Anna Lehrer
Sophie Drabinsky 06-07 Sivan 22
Sheila Krolik
Myron Melamede
Bert Gladstone 06-08 Sivan 23
Clarice Schwartz
Jacob Claman 06-09 Sivan 24
Welver Beryl Flikshteyn
Grace Goluboff
Susanne Kaplan
Ruth Bondar 06-10 Sivan 25
Herman Levine
Sam Zaitlen
Vera Barsky 06-11 Sivan 26
Benjamin Rachamim
Israel Ragoff
Kathryn Cooper 06-12 Sivan 27
Robert Floom

June 13 **Sivan 28**
Solo Cramer 6/14 Sivan 29
Leo Lipkovic
Bernie Reznick
Anna Braun 6/15 Sivan 30,
Sara Charach
Nathan Gropper
Max Hock
Rosa Jerman
Max Gropper 6/16 Tammuz 1
Dr. Bert Schwartz
Sidney Wolfe Shacter
Ben Shiffman
Stella Hearn 6/17 Tammuz 2
Irma Altschul
David Baltzan
Nathan Richman

June 20 **Tammuz 5**
Samuel Forgan 6/20 Tammuz 5
Zakhar Isaakov
Rabbi Louis Jacobs
Bessie Switzer
Chaim Tzalkovich
Sidney Buckwold 6/21 Tammuz 6
Patricia Holtslander
Evelyn Ross
Pearl Trute
Beatrice Adilman 6/23 Tammuz 8
Mary Lifshen
Etta Tadman 6/24 Tammuz 9
Toba Waldman
Anna Dragushan 6/25 Tammuz 10
Irving Jacobson

June 27 **Tammuz 12**
Nathan Adilman 6/27 Tammuz 12
Sarra Furman
Walter Merchant 6/28 Tammuz 13
Ralph Sugarman
Louis Epstein 6/29 Tammuz 14
Minnie Filer
Reva Mathews
Efrat Mishiev
Ann Diament 7/1 Tammuz 16,
Dorothy Livergant
Maria Kolominsky 7/2 Tammuz 17
Faigel Lyons
Blair Nusgart
Schulem Singer
Harold Waldman
John Adelman 7/3 Tammuz 18
Jack Teskey

July 4 **Tammuz 19**
Jack M. Sklar 7/4 Tammuz 19
Jean Scharfstein 7/5 Tammuz 20
Etta Gross 7/6 Tammuz 21
Louis Pollock
Max Sicherman 7/7 Tammuz 22
Sarah Schacter 7/8 Tammuz 23
Sam Shafer
Valerie Geeregat 7/9 Tammuz 24
Abraham Kassen
Abraham Katz
Gerald Gitlin 7/10 Tammuz 25
Ciprian Prevost ,

July 11 **Tammuz 26**
Joseph L. Brans 7/11 Tammuz 26
Sarah Goodman
Joseph Purkin
Daniel Weitzman
Lena Kassen 7/13 Tammuz 28
Nekhama Stone
Ruth Buckwold Stoffman 7/14 Tammuz 29
Frances Ruth Dashefsky
Nina Fogel
Farhad Hebron
Helen Teskey
Ettie Wiss
Vera Helfgott 7/15 Av 1
Lloyd Landa
Dolphy Neuman
Frances Paul
Margret Poplack
Lucille Katzman 7/16 Av 2
Wilma Katzman
Joseph Volansky
Barney Kutz 7/17 Av 3

July 18 **Av 4**
Ruby (Ruth) Rosenberg 7/19 Av 5
Etta Sonnenschein 7/20 Av 6
Ian Buckwold 7/21 Av 7
Clara Epstein
Ben Ackerman 7/22 Av 8
Hy Buller
Edward Caplan
Leah Chertkow
Jacob Dragushan
Gussie Sass
Sura Kolominsky 7/23 Av 9
Helen Resnick 7/24 Av 10,
Betty Sklar

July 25 **Av 11**
Jacob Charach 7/25 Av 11
S. "Peter" Schachter
Samuel Kassen 7/26 Av 12
Albert Kay
David Sheckter
Max Wormann
Ezra R. Avol 7/27 Av 13
Claire Mendel
Lillian Claman 7/28 Av 14,
Rita Collins 7/29 Av 15
Estella Ginsburg
William Landa
Nettie Rabinovitch
Anthony Lehrer 7/30 Av 16
David Sonnenschein
Moses P. Berekson 7/31 Av 17
Edward Churchill
Anna Rabkin

August 1 **Av 18**
Louis Gel 8/2 Av 19
Sidney Israel Chapman 8/3 Av 20
Louis Goluboff 8/3 Av 20
Jack Sklar
Rose Baltzan 8/4 Av 21
Fay Ditlove
Saul Scharfstein 8/5 Av 22
Aron Foulkes 8/6/ Av 23
Pearl P. Adilman 8/7 Av 24,
Si Minovitch

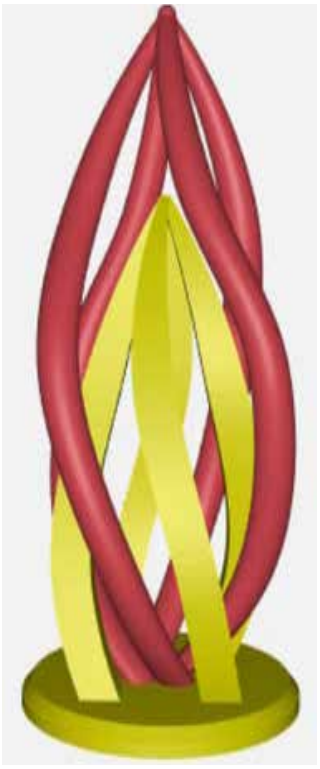
August 8 **Av 25**
Solo Livergant 8/8 Av 25
Chaim Wolfe
Freda Claire Purkin 8/9 Av 26
Jack Sandbrand 8/10 Av 27
Mikhail Gersher 8/11 Av 28
Miriam Lily Green
Mollie Shafer
Harry Sklar
Samuel Shore 8/12 Av 29
Lori-Lynn Abbey-Laliberte 8/13 Av 30
Fannie Gropper
M. Trugman
Abram Katz 8/14 Elul 1
Harry Landa
Leonard Landa
Alexandru Raducanu
Rae Richman
Gertrude Weiner

August 15 **Elul 2**
Alvin Buckwold 8/15 Elul 2
David Diament
Neil Livergant
Fanny Feigenbaum 8/17 Elul 4
Victor Cookman 8/18 Elul 5,
Anna Feldman
Sydney Fogel
Rena Shatzer
Masha Zaitlen
Joseph Sandbrand 8/19 Elul 6
Max Berenbom 8/20 Elul 7
Betty Aarons 8/21 Elul 8
Pauline Macarthy
Mary Pollock
Eva Teplinsky

August 22 **Elul 9**
Rabbi Saul Diament 8/22 Elul 9
Josef Goldstein
Philip Raichman
Sarah Richman
Rebecca Tabachnicoff
Anne Shechtman 8/23 Elul 10
Herschel Diamond 8/24 Elul 11
Si D. Korber
Rae Aarons
Edith Blumes 8/25 Elul 12
Greena Gel
Baby Gonick
Gertrude Helfgott
Charles Kaplan 8/26 Elul 13
Yocheved Abelevsky 8/27 Elul 14
Donna Englebert
Rose Gellman
Mel Bloom 8/28 Elul 15
Benjamin Cohen
Lily Ludwig
Louis Schulman
Yosil Tzalkovich

August 29 **Elul 16**
Minnie Fogel 8/29 Elul 16
Celia Ida Greenblat
Eastwood Landa
Briar Holderness 8/30 Elul 17
Rebecca Claman 8/31 Elul 18
Anne Pavey
Katherine Cantin 9/1 Elul 19
Clara Friedman
Irene Ruttle
Ben Brandt 9/2 Elul 20
Louis Ditlove
Moses Levitsky
Isaac McCarthy
Ida Ruskin
June Avivi 9/3 Elul 21
Anna Bellas
Sophie Cohen
Beila Doba Cooperman
Alfred Stieglitz Gertler
Idy Leonoff
Harry Wine
Freddie Winocour
Jacob M. Chertkow 9/4 Elul 22
John Ellison

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 Gumprich
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



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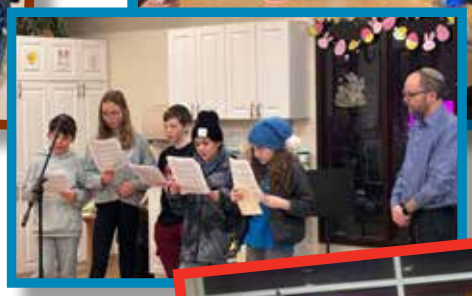
Synagogue Sightings

BBYO at Boomtown

Hebrew School visit to the Circle Drive Special Care Home for Pesach



Cooking Class

Purim Party

Purim cookie decorating

Silver Spoon Dinner

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sun	mon	tues	wed	thurs	friday	saturday
	June 1 Sivan 16	2 Sivan 17	3 Sivan 18	4 Sivan 19	5 Sivan 20 Candle Lighting 9:04 pm	6 Sivan 21 **Beha'alotecha** * Jordana Jacobson Candle Lighting 10:38 pm
7 Sivan 22	8 Sivan 23	9 Sivan 24	10 Sivan 25	11 Sivan 26	12 Sivan 27 Candle Lighting 9:10 pm	13 Sivan 28 **Sh'lach** *Shaina Goluboff Candle Lighting 10:45 pm
14 Sivan 29 **Modern Response Study Group** 11:00 am	15 Sivan 30	16 Tammuz 1 **Board Meeting** 7:00 pm	17 Tammuz 2	18 Tammuz 3	19 Tammuz 4 Candle Lighting 9:13 pm	20 Tammuz 5 **Kerach** *Daniel Katzman Candle Lighting 10:49 pm
21 Tammuz 6 **Tefillin Club** 10:00 am **Modern Response Study Group** 11:00 am	22 Tammuz 7	23 Tammuz 8	24 Tammuz 9	25 Tammuz 10 **Pre-Pride Meeting & Poster Decorating** 7:00 pm	26 Tammuz 11 Candle Lighting 9:14 pm	27 Tammuz 12 **Chukat-Balak** * Jan Gitlin Candle Lighting 10:48 pm
28 Tammuz 13 **Pride March** - meet at 11:30 **Modern Response Study Group** 10:00 am	29 Tammuz 14	30 Tammuz 15 **Cooking Club** 6:00 pm	**July1** Tammuz 16 **OFFICE CLOSED**	2 Tammuz 17	3 Tammuz 18 Candle Lighting 9:12 pm	4 Tammuz 19 **Pinchas** *Lisa Shiffman Candle Lighting 10:44 pm
5 Tammuz 20 **Modern Response Study Group** 11:00 am	6 Tammuz 21	7 Tammuz 22	8 Tammuz 23	9 Tammuz 24	10 Tammuz 25 Candle Lighting 9:07 pm	11 Tammuz 26 **Matot-Masel** * Kevin Sharfe Candle Lighting 10:37 pm
12 Tammuz 27	13 Tammuz 28	14 Tammuz 29	15 Av 1	16 Av 2	17 Av 3 Candle Lighting 9:00 pm	18 Av 4 **Devarim** **SHABBOT CHAZON** *Dani Blakely Candle Lighting 10:26 pm
19 Av 5 **Tefillin Club** 10:00 am	20 Av 6	21 Av 7 **Modern Response Study Group** 11:00 am	22 Av 8	23 Av 9	24 Av 10 Candle Lighting 8:51 pm	25 Av 11 **Vaetchanan** **SHABBAT NACHAMU** * Robert Engelbert Candle Lighting 10:14 pm
26 Av 12	27 Av 13	28 Av 14 **Book Club** 7:00 pm	29 Av 15	30 Av 16	31 Av 7 Candle Lighting 8:40 pm	**August 1** Av 18 **Eikev** *Michael Scharfstein Candle Lighting 10:00 pm
2 Av 19	3 Av 20 **OFFICE CLOSED**	4 Av 21	5 Av 22	6 Av 23	7 Av 24 Candle Lighting 8:28 pm	8 Av 25 **Re'eh** *Marsha Scharfstein Candle Lighting 9:44 pm
9 Av 26	10 Av 27	11 Av 28	12 Av 29	13 Av 30	14 Elul 1 Candle Lighting 8:14 pm	15 Elul 2 **Shoftim** * Gideon Weisman Candle Lighting 9:28 pm
16 Elul 3	17 Elul 4	18 Elul 5	19 Elul 6	20 Elul 7	21 Elul 8 Candle Lighting 8:00 pm	22 Elul 9 **Ki Teitzel** * Grant Sharfstein Candle Lighting 9:11 pm
23 Elul 10 **Tefillin Club** 10:00 am **Holocaust Memorial Service** 1:30 pm	24 Elul 11	25 Elul 12 **Cooking Club** 6:00 pm	26 Elul 13	27 Elul 14	28 Elul 15 **Hebrew School Year End Service and Graduation** 5:30 pm Candle Lighting 7:45 pm	29 Elul 16 **Ki** * Zoe Litman Candle Lighting 8:54 pm
30 Elul 17	31 Elul 18	**Sept 1** Elul 19	2 Elul 20	3 Elul 21	4 Elul 22 Candle Lighting 7:29 pm	5 Elul 23 Candle Lighting 8:37 pm

June 2026 / 5786

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