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THE BULLETIN

Congregation Agudas Israel
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69th B'nai Brith Dinner Success

by David Katzman, President – Saskatoon B'nai Brith Lodge 739

B'nai Brith Saskatoon was thrilled and comforted by the warm embrace of our 898 guests. These are dark, anxious days for our Jewish community but the overwhelming messages of support expressed by our guests and all our speakers brought great comfort.

Bob Jeanneau received the prestigious "We Are Proud of You Award". For over forty years, he has effectively and selflessly devoted his considerable talents to the welfare of the Catholic community, most notably for being the principal architect of providing affordable, dignified housing for Catholic seniors. Thank you, Randy Katzman, for being a great POY chair.

Michael Shaw was the Dinner Chair and MC, both huge jobs (and thank you, Eleni, for doing what you do so Michael could do what he did!) As the former and joyfully retired Dinner Chair I could see some very significant improvements; the printed table program was second to none, the giant video display transformed the room, and you can command the attention of very large and sometimes raucous room.

Arnie Shaw, over many years, has been the primary driver of raising our tickets sales over several years from 500 to 900 guests. Every ticket sold is meticulously recorded so that every guest has an assigned seat. What an improvement! Years ago, we just opened the doors and there was a stampede to the tables.

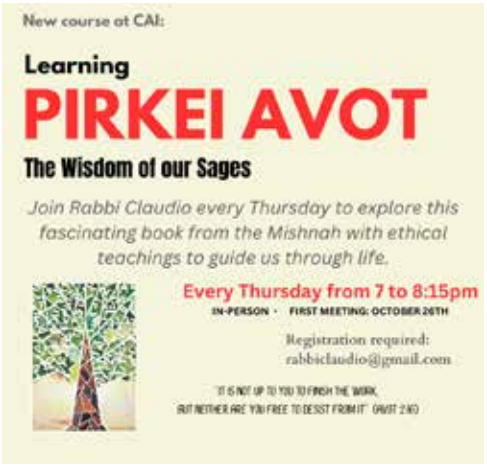
Ron Gitlin, assisted by Harold Shiffman, presented the best Silent Auction that will be seen in Saskatoon, and the funds raised go directly to CAI.

Most importantly, there are the ticket sellers. The most difficult thing of any Dinner is getting the tickets sold and we are grateful whether you sold 1 ticket or over 200 tickets (thank you, Matt Ditlove!).

Funds raised will be going to very important causes; VIDO (vaccine research and production), Camp Circle of Friends (for children affected by cancer), Prairie Harm Reduction (helping youth with addiction issues), Roadways Literacy Academy (an exceptional place of learning), Concentus Education (elementary and secondary citizenship education), and Teddy Bears Anonymous (bring a smile to hospitalized children).

In twelve short months, we will be doing this all over again, so you can start identifying potential ticket buyers and donors to our Silent Auction!

Next Meeting:
B'nai Brith Brunch and Meeting
10:30 a.m. Sunday, Nov. 26
New people welcome
(please rsvp dl.katzman@sasktel.net)



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DEADLINE FOR THE NEXT BULLETIN IS FEBRUARY 15, 2024

69th B'nai Brith Dinner Success

by David Katzman, President – Saskatoon B'nai Brith Lodge 739

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CANDACE BUSHNELL
True Tales of Sex, Success and
SEX AND THE CITY

Meet the real Carrie Bradshaw

32nd Annual Silver Spoon Dinner

Come enjoy Candace Bushnell's new one-woman show
"True Tales of Sex, Success & Sex and the City"
at the 32nd Annual Silver Spoon Dinner

Monday, May 6, 2024

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The Silver Spoon Dinner, famous for bringing celebrity speakers to Saskatoon, is thrilled to announce this year's special guest,

Candace Bushnell

best-selling author, journalist, producer and creator of the HBO hit series " Sex and the City" who will perform her critically acclaimed one-woman show "True Tales of Sex, Success & Sex and the City" exclusively for the guests at this year's Silver Spoon Dinner.

Quarterly QUIZ!

by Kaiti Hannah

Answers on page 14

Canadian Jewish History

1. Who was the first Jew documented in what is now Canada?
2. Which Canadian Jewish woman wrote "I'll Never Smile Again," one of Frank Sinatra's earliest hits?
3. Which Canadian Jew is famous for co-creating Superman?
4. Lorne Michaels (born Lorne David Lipowitz, 1944) created which famous, long-running American comedy show, which has been on the air since 1975?
5. This man is said to be the first Jew elected to public office in the British Empire, but he was unable to take his seat, as the oath of office had to be sworn "on the faith of a Christian."
6. Who was Canada's first Jewish cabinet minister?
7. Who was the first Jewish woman on Supreme Court of Canada.
8. Who was the first Jewish person to be Governor of the Bank of Canada?
9. Which Jewish woman co-founded the Canadian Museum of Immigration at Pier 21 in Halifax?
10. Who was the Jewish woman who co-founded the National Ballet of Canada?

Hebrew School Fundraiser

on behalf of
Veronica Valenzuela.

$5/puzzle.

Veronica can email more pictures upon request as she has more than what is pictured. If interested in purchasing puzzles or donating some please contact her at: verovalenzuela50@hotmail.com

FROM OUR CONGREGATIONAL FAMILY

The Mission Statement of Congregation Agudas Israel

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

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

Mazel Tov and Congratulations to:

Millia Shiffman on receiving the Glen Makahonuk Scholarship from the University of Saskatchewan.

Clarice Sasko and her family on her Bat Mitzvah, Oct.21.

Louise Shoshana, great-grand-daughter to Kayla Hock, born Oct 18th, to parents Miriam and Joshua Staav of Calgary. A grand-daughter to Clare and Van Isman and a gorgeous little sister for Judah.

Adam Simpson who is on the Aden Bowman CI senior football team that won this year's city championship.

Arnie & Linda Shaw who were recognized in the "Honoured Supporters" category by the Saskatoon Community Foundation at the National Philanthropy Day Luncheon and Award Ceremony.

The Silver Spoon Dinner Committee which was recognized at the National Philanthropy Day Luncheon and Award Ceremony in the "Honoured Supporter" category, for 30+ years' support of Saskatoon Interval House.

Alan Rosenberg on being awarded a CAHS (Canadian Academy of Health Sciences) fellowship.

Jan Gitlin who, after 12 years of serving as a Human Rights Commissioner, has retired.

Sherwood Sharfe on the celebration of his 90th birthday.

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

Editorial –

by Lisa Shiffman, Editor-in-Chief

This edition of The Bulletin welcomes a number of new contributors. I was concerned that this edition would be filled exclusively with war related articles so looked a little further to find some new contributors and stories that I thought would add some balance.

You will note an article by Rabbi Barbara Aiello. She is the first female rabbi in Italy. Around 15 years ago I was doing research on something - exactly what, I can't remember - when I found her as a source for some information I was looking for. Since then we have kept in touch via email once or twice a year. I always think of Rabbi Barbara when the weather starts turning cold as I wish to be in Calabria, Italy instead. She again she came to mind recently - just in time to contribute an interesting Chanukah article regarding an interesting story about the dreidel in Italy.

My husband is a follower of TikTok. One of the people he follows is a lovely Orthodox woman and nurse in Brooklyn, New York, named Miriam Ezagui. She is also an avid challah maker who posts videos on "all things challah" including braiding techniques and secret touches to recipes. One of her videos discusses the symbolism of the challah making process which I found fascinating so paired it with Lesley-Ann's challah recipe for everyone to enjoy.

Our own Marsha Scharfstein submitted a unique article on a fire-prevention class that she and a few others from the community participated in, complete with pictures of them using extinguishers to put out fires. We now know who we can rely on if there ever is a fire incident. This article was interesting and informative and definitely something out of the ordinary.

One thing I noticed I have not done in past articles in credit those who have submitted photos. Thank you to Seth Schacter, Robin Sasko, Claudio Jodorkovsky and Shaina Goluboff and Rebecca Simpson for their community events photos for this edition as well as past ones. Thank you to Liam Richards (through David Katzman) for the Silver Plate dinner photos.

Due to the events of the world at this time it is expected that this edition will have many war related articles in it because that is what is affecting us so deeply at this time. I hope you find this Bulletin informative in Jewish news within and beyond our community, and entertaining and relaxing through the other articles. With Hanukah coming up I truly hope you and your family are able to turn off the news and bond together and take a few moments to just breathe.

Divrei Harav – Rabbi Claudio's Message

Hang In There – We Will Shine Like The Stars Again

By Rabbi Claudio Jodorkovsky

At this time of the year we read from the book of Genesis which teaches us about the origins of the Jewish people. Abraham and Sarah are commanded by God to leave the land of Ur and start their journey towards the promised land. It is there, according to our Rabbis in the Midrash, that they began spreading the ideas of monotheism, attracting many disciples who became the first "converts" in our history. That is the reason why a person who chooses Judaism is called the son or daughter of Abraham and Sarah.

The origins of Judaism are undeniably rooted in our historical connection with Israel. The story of Isaac's binding happens at Mount Moriah while Abraham and Sarah live in Beer Sheva. Abraham then buys a piece of land from Nachor in Hebron to bury his wife Sarah. Isaac never leaves the land, but Jacob leaves to join his son Joseph in Egypt in the times of the famine. Since then, thousands of years of Jewish presence and dominion over the land pass, with judges, prophets and kings ruling over the regions of Israel and Judah. It wasn't until the forced exile by the Romans in 70 CE that the Jews have to leave, although a Jewish presence always remained in the land, while the Jews in the exile never stopped praying facing Jerusalem and yearning for their return to Zion. Two thousand years later, the dream of return is fulfilled with the establishment of Zionism and the State of Israel.

Although the Bible can't be considered a reliable historical source, documented archeological research demonstrates the undeniable Jewish presence from at least 2,500 years. Ancient ruins, coins with Hebrew inscriptions, Synagogues from the times of the Misha (2 BCE to 2CE) and even Jesus and the history of Christianity are unequivocal proof that Jews have inhabited the land for thousands of years. Anyone denying this truth is either ignorant or trying to rewrite history.

The stories of our origins in the Torah also teach about our eternal connection with God and the promise of survival. First, God assures Abraham that his offspring will be like the "dust of the earth, so that if one can count the dust of the earth, then your offspring too can be counted", reiterating later the same promise, now using a different metaphor: "Look up into the sky and count the stars if you can. That's how many descendants you will have!"

The Rabbis in the Midrash were perplexed by God blessing Abraham twice, using two metaphors that seem to be saying something similar. And they offer a beautiful and important lesson for our times. God is actually promising Abraham: "There will be moments when your descendants will feel like the dust of the earth, but only to then rise up again to be like the stars in the sky".

The horrors of October 7, the war with Hamas and the concerning growth of antisemitism have made us feel that we are like "the dust of earth". Our morale is low, some of us feel disappointed by the lack of support of friends and relatives, some Jews live in fear of antisemitism and others have had to hide their Jewish identity in their workplace and universities. We feel powerless when some chant "From the River to the Sea", implying the elimination of Israel, and when our historical bonds with the land are questioned, accusing Jews of colonialism.

It's a hard time for Jews. But we also know that God and history are on our side, and that we will raise up again soon, proud of who we are and confident about the future. As we repeat every year in the Seder: "In every generation someone tried to destroy us, but the Holy One saves us from them". Hanukkah also is a reminder than no matter how difficult the present looks, Jews know how to defeat their enemies and prevail.

Now, more than ever is the time to embrace our Jewish identity. It's the time to get together with family and Jewish friends around a Shabbat table, to study about our tradition, to embrace Torah and Mitzvot and participate in Jewish activities and services. Hang in there, donate to Israel, follow the news but also practice self-care and look after yourself. It is hard to be a Jew now but it's beautiful at the same time. Let's not forget that.

B'bracha, with blessings.

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

Celebrated USask Medical Researchers Named Canadian Academy Of Health Sciences Fellows

reprinted with permission from the University of Saskatchewan

University of Saskatchewan (USask) researchers Dr. Alan Rosenberg (MD) and Dr. Nazeem Muhajarine (PhD) were named members of the Canadian Academy of Health Sciences (CAHS) in recognition of their work in the greater health sciences community.

Sep 20, 2023

Both Rosenberg and Muhajarine were recipients of CAHS fellowships and are now part of the organization which seeks to "provide independent, objective, evidence-based analyses of health challenges that inform both public and private sectors in decision-making about policy, practice and investment," per the CAHS website.

Rosenberg eager to share knowledge, push important stances on children's health

Rosenberg, a distinguished professor of rheumatology with USask's Department of Pediatrics in the College of Medicine, said being awarded a CAHS fellowship gives him an opportunity and a platform to mobilize important medical ideas on a national stage.

Those appointed to a CAHS fellowship are able to collaboratively access and advise on issues relevant to the general public. Rosenberg has long been a champion of child health care, with many years of experience as a pediatric rheumatologist. He said looking ahead to working with other members of CAHS and connecting with health science professionals across the country would be a valuable experience.

"I think that bringing together a group of health scientists from eclectic backgrounds and varied perspectives will really be energizing," he said.

As the health care landscape continues to change, Rosenberg said there needs to be a change in how disease modelling is done. The typical progression is detection, diagnosis and treatment, but Rosenberg believes that needs to change to increase focus on prevention instead of just post-diagnosis treatment.

"Prevention should be a priority," Rosenberg said. "The most magnificent advances in medicine, that have had the most enduring societal benefits, have been discoveries that have resulted in preventing disease. And by understanding the earliest origins of disease, we can empower people and communities to promote their own health and guide prevention strategies."

Accolades don't change the way Rosenberg operates as a health-care professional, and he emphasized that an accolade like the CAHS fellowship does not happen in a vacuum. Rosenberg lauded the various colleagues and teams he's worked with over the years and the patients and families who have inspired him, noting that those who supported him and his work are "equally deserving" of credit.

Recognition "an honour" for Muhajarine, who's ready for opportunity to contribute

Like Rosenberg, Muhajarine was quick to credit those he's worked with for his continued success. He said he has had the benefit of "working with great people" over the years who have helped him grow as a researcher – and now, a CAHS member.

"This is a recognition of not just one person, it is a recognition of a lot of people who have worked with me and contributed to the work I do," he said.

A professor of community health and epidemiology with USask's College of Medicine and the director of the Saskatchewan Population Health and Evaluation Research Unit (SPHERU), Muhajarine has been with USask since 1997.

Muhajarine's research areas have focused primarily on the areas of population and community-based health. Over the past few years, Muhajarine has been recognized for his work regarding COVID-19 public health measures, vaccination, testing, and more.

Because the CAHS organization is dedicated to analyzing and evaluating health challenges in the country, Muhajarine said he was looking forward to collaborating with a variety of colleagues and finding another channel to reach audiences for his research.

He said being granted a CAHS fellowship brings him into an "esteemed" group of researchers working on health care research throughout Canada.

"It's certainly an honour," Muhajarine said. "It inspires me to want to do more. Rather than just sit on my laurels or anything like that, I feel more inspired with the vote of confidence … I have developed some expertise and knowledge, and when (CAHS) comes calling, as certainly they will, I will respond kindly."

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This page sponsored by Catherine Delaney, Marc Sheckter, and Elle Delaney

Indigenous people relate to marginalized in Middle East
Like those in Israel and Palestine, Indigenous people in Canada have been marginalized through bigotry and loss of land.

by Doug Cuthand

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The unfolding tragedy in the Middle East leaves me concerned for the future of both Israel and Palestine. Both sides deserve to live in peace and a solution must be worked out.

I have sympathies for both sides. The Palestinians have lost much of their land and are reduced to reserve-like conditions on small plots of marginal land. On the other hand, the Jews were marginalized throughout the world and treated with scorn and derision.

Canada doesn't come out looking very good either. I was one of the early board members of the Canadian Council of Aboriginal Business. The driving force behind the organization was Murray Koffler, the creator of Shoppers Drug Mart among other businesses.

He was joined by Edward Bronfman, Paul Martin (before he went into politics) and other successful businesspeople.

A friend of mine told me that Murray Koffler began with one drugstore and built a national brand. While he was successful, he couldn't attend certain golf courses until recently because he was a Jew. It made me realize that racism and bigotry is endemic throughout Canadian society.

In Saskatchewan, our veterans had a very special friend, Chan Katzman. This Second World War veteran was wounded on D-Day. He was a member of the Regina Rifles and shunned by the other soldiers because he was a Jew, so he was befriended by the Indigenous soldiers and Métis in his group.

They became good friends and on the D-Day invasion he was captured by a German soldier, only to have one of our boys hold his rifle against the enemy's head and have him release Katzman. He owed his life to the Indigenous soldiers, and he never forgot it.

Katzman was a regular participant at our Remembrance Day ceremonies and powwows. He would march with our veterans during the opening ceremonies and sit with them in a special designated place. He was made an honorary member of the Saskatchewan Indian Veterans Association.

When he passed, a large contingent of our veterans attended his funeral. He died at 95, so very few Second World War veterans remained. He remains warmly remembered by his many First Nations friends, including myself.

When my father and Smith Atimoyoo attended the University of Saskatchewan, they wanted to play soccer. They approached several teams, but they had full rosters, or so they said. They heard that another team was looking for players, so Dad and uncle Smitty joined a team called the Hebrews.

They made new friends including a young Sherwood Sharfe and, as my father told me, you can learn a lot from different tribes.

Our people have been marginalized like the Jews and we hold that in common. Hatred and bigotry have to be learned and our people accept others based on their own merit. We have built strong relationships over the years.

I have a friend who is a lawyer in Vancouver. Her uncle was a Holocaust survivor and when he and others were liberated, it was a group of Indigenous soldiers who cared for them.

He told his niece that if there was ever any way she could help the "Indians," she should. She became legal counsel to the Union of B.C. Indian Chiefs and kept her promise to her uncle.

On the other hand, I feel for the Palestinians because as a First Nations person I know the damage that loss of land and colonialism does to a people. Our histories mirror each other. We were removed from our homeland for the settlement by others.

We occupy marginal lands set aside for us and we are marginalized from the mainstream. For over 2,000 years Palestine was a country that was home to the Palestinians. It may have been occupied from time to time by the Romans, Byzantines, Ottomans and the British, but it remained a distinct society of Palestinians.

Today, both the Jews and Palestinians deserve better. They need to negotiate a settlement and live in peace. The two-state solution must be negotiated, and Israel must be prepared to give up land for peace. If the ultra nationalists and terrorists on both sides continue to have their way, there will be no end to the conflict.

Doug Cuthand is the Indigenous affairs columnist for the Saskatoon StarPhoenix and the Regina Leader-Post. He is a member of the Little Pine First Nation.

Chan Katzman Second World War veteran Chan Katzman — pictured here in a 2013 file photo — was a member of the Regina Rifles and shunned by the other soldiers because he was a Jew, so he was befriended by the Indigenous soldiers and Métis in his group. He was later made an honorary member of the Saskatchewan Indian Veterans Association. PHOTO BY GORD WALDNER /Saskatoon StarPhoenix

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Laugh Factory

Hannukah Funnies

Q: What's the difference between Hanukkah and a dragon?
A: One lasts for eight nights, the other sometimes ate knights.

Moving Forward In the Hamas – Israel War

by David Katzman, Submitted to Star Phoenix Oct. 31/23

I applaud Doug Cuthand for his recent article that extended sympathy to both the Palestinians and the Jews and his conclusion that violence will not produce peace. I believe that the Jews aren't leaving and the Arabs aren't leaving. There must be an independent, prosperous Palestine that is committed to living peacefully beside a secure Israel. It also must be the Israelis and Palestinians who decide what makes each of them secure, not armchair analysts at very safe distances.

Those who chant, "From the River (Jordan River) to the Sea (Mediterranean Sea)" are calling for the extermination of a Jewish Israel. The Jewish nationalists who believe the Hebrew Bible compels them to take all the West Bank are devoted to a future of unsustainable peace created by brute force. For at least the last twenty years the Israeli leadership has claimed to be in favour of a two-state solution but it seems to me that there was a clear plan to keep the Palestinians divided between the PLO and Hamas so there would be no real progress towards two states but lots of progress towards expanding Israeli control of more and more territory in the West Bank.

The 1991 and 1993 Oslo Accords defied decades of hate and were moving Israel and the Palestinians towards a sustainable peace. We will never know if there could have been an enduring peace because a Jewish nationalist ended the life of Yitzhak Rabin as he left a peace rally. And in that period, Hamas sabotaged the peace process with terrorism. The Accords are proof that there can be movement towards a just peace. But not with Hamas as a partner for peace. The Israelis cannot negotiate with an entity that has one non-negotiable condition: The Jewish state must be exterminated.

I have been asked by kind and thoughtful people why Israel cannot just end the siege and declare a cease fire. As the invasion of Gaza happens, many more Gazans and Israelis will die and huge portions of landscape will be reduced to rubble. Hamas brutally massacred over 1400 souls, kidnapped over 200 persons and then ran back to Gaza coldly calculating that Israel would be forced into a military response. Hamas, sponsored by Iran, wanted and obtained scenes of death and destruction on the news, day after day and night after night to enrage the Muslims around the globe and create sympathy in the rest of the world. A cease fire will be used by Hamas to rest, re-arm, and prepare to do this all over again in six weeks, six months or six years. Israeli citizens cannot live with the ticking time bomb that Hamas and the other Islamist groups represent.

I believe it is fair to say that this awful situation in Gaza is much the same as what German and Japanese civilians and soldiers faced as World War II was nearing its end in each of those countries. The Allied bombardment of Germany and the use of atom bombs in Japan resulted in the deaths of thousands. Japan and Germany, because there was no hope of military victory and the continuing deaths of civilians was unacceptable, provided unconditional surrenders. And following the surrender, the Allies responded with extensive and expensive programs to help both Germany and Japan to become the peaceful and productive world leaders that they are now. Why is the world not united in demanding that Hamas surrender, release the hostages and be held accountable for what they have done to Israelis, Gazans, and the tourists who were caught up in this? Hamas has intentionally brought sorrow, destruction and death to Gaza to gain world sympathy. Hamas deserves condemnation, not sympathy. Palestinians and Israelis deserve to live in peace and security.

David Katzman is the former president of Congregation Agudas Israel and is currently the President of Saskatoon B'nai Brith. The views expressed are his own.

From the President

Kevin Sharfe, President, CAI

It has now been almost two months since Israel and the Jewish People experienced a modern-day Kristallnacht. Hamas, the terrorist organization whose Charter mandates them to kill Jews and to eliminate the state of Israel, began what the organization's spokesperson described as the beginning of many more like attacks to come. Details of the assault are unnecessary to review for this article, but the surprise attack and the much-anticipated response by Israel has exposed many layers of unhealed wounds of a complicated history. According to the Anti-Definition League, antisemitic incidents are up 388% in America since October 7th. Additionally, it's clear to see that antisemitism and Israel hate has increased world-wide. The situation for innocent Palestinians in Gaza is tragic, and a rise in Islamophobia is a real concern as well. Currently, it's hard to see a light at the end of the tunnel. However, when I step back and look inward, I have a different take.

Yes, Saskatoon has seen its fair share of anti-Israel commentary and rallies that could be seen as unsettling – but we are safe. I know this because of the amount of time I have spent with law enforcement prior to October 7th, and especially since, on behalf of Congregation Agudas Israel and Saskatoon's Jewish community. I am in close contact with our Police Department's Hate Crimes Unit, the Community Engagement Divion, and the RCMP. After a very meaningful meeting with Staff Sergeant Patrick Barbar, the head of the Community Engagement Divion, he and another police officer visited the synagogue to introduce themselves. A friendly greeting was important to St/Sgt Barbar, but primarily he wanted to learn more about our Hebrew School and discuss any security concerns. I believe strongly in our law enforcement's understanding of what security means for our Jewish community and to Congregation Agudas Israel.

Rabbi Claudio is the Jewish Faith Leader at the University of Saskatchewan. Within that role, he speaks with students who are exposed to Jewish hate or misinformation regarding Judaism and Israel. Unfortunately, given the current environment, our students are feeling increasingly isolated and threatened. Recently, Rabbi Claudio has worked with several students and heads of departments at the U of S and related institutions. In his discussions, he helps our students feel safe, he educates the educators, and he coordinates an apology when appropriate. This is happening now, and I am involved in at least one situation. Rabbi Claudio and I have spoken extensively on this matter, and we believe that our best approach is using our strongest asset – the Jewish People. We are a small community, and building relationships with deans and educators during this extraordinarily sensitive time is an opportunity. I want to thank Rabbi Claudio for his work as the Jewish Faith

continued on page 9

32nd Annual Silver Spoon Dinner

by Linda Shaw and Robin Sasko, Co-chairpersons

This year's Silver Spoon Dinner Charity Gala is sure to be awesome! Rather than bringing in a celebrity guest speaker this year, Silver Spoon is bringing you an Internationally-acclaimed PERFORMANCE!

You definitely won't want to miss it as our celebrity guest, Candace Bushnell, will be performing her world-renowned one-woman show "True Tales of Sex, Success & Sex and the City" exclusively for the guests at this year's Silver Spoon Dinner.

Candace Bushnell is famous for being the journalist whose weekly articles were the inspiration behind Carrie Bradshaw and the creation of the HBO hit TV series "Sex and the City". She is the best-selling author of more than a dozen books and two movies, a journalist, a TV producer and now a play write and starring actress. Ms. Bushnell has been travelling around the world with this show and we are thrilled that she has chosen to have its Saskatchewan Premiere at the Silver Spoon Dinner. This origin story of "Sex and the City" is a fun and funny, glitzy tribute to women, friendships and female empowerment – a perfect fit for the Silver Spoon Dinner audience.

Join us at this year's Silver Spoon Dinner and be part of the fun. The Silver Spoon Dinner has been and will continue to be Saskatoon's Premiere Ladies' Night Out – an evening of luxury and laughs. You will be pampered, wined and dined and entertained in elegant style while supporting Congregation Agudas Israel Jewish Community, Saskatoon Hadassah-WIZO, Saskatoon Interval House and Ronald McDonald House.

You will meet the 2024 Sterling Award Winner and have chances to win numerous amazing prizes and bid on fabulous Silent Auction items. The event will take place on Monday, May 6th at TCU Place, with doors opening at 5:45 p.m. for a Cocktail Reception. Our four-course meal and complimentary bar will be followed by Candace Bushnell's One-Woman Play, presentation of the Sterling Award and our fabulous Silent Auction. You'll have the opportunity to network with other like-minded women, to be entertained by one of the most successful writers in the TV and movie industry and to enjoy a wonderful evening of food, drink and conversation. Not only will you have a fantastic time, but you'll also be giving back to the community by supporting our four charities. So why not bring a friend and enjoy a night of generosity and good company? Several major sponsors are already on board and many dozens of companies are donating awesome prizes.

Seats are limited so be sure to secure your spot today and join us for the Silver Spoon Dinner charity gala. Purchase your tickets on-line at http://www.tcutickets.ca. Price per ticket - $250.

See you there.

CUELENAERE, KENDALL KATZMAN & RICHARDS

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Sponsored by Michelle Bobowsky in honour of her late parents Yitzhak & Jennie Bobowsky.

In Sardinia a Chanukah Dreidel Hides in Plain Sight

printed with permission from Rabbi Barbara Aiello, the first female Rabbi in Italy

On the Italian island of Sardinia it wouldn't be Natale (Christmas) without spinning the "barrallicu," ("bar-a-LEE-koo"), a wooden cube made to spin like… well exactly like the dreidel used by Jews throughout the world as a favorite Chanukah game! The similarities are stunning. Just like the Chanukah dreidel, the barrallicu is a holiday favorite with players winning or losing almonds or hazelnuts taken from a pile in the middle of the table. In fact you can find several YouTube videos that demonstrate how to play the dreidel game.

What makes the barrallicu so "dreidel-ish?" Not only are the rules of the game incredibily similar, but so are the markings on the cube. According to Blogger M. L. Meloni, the letter "T" stand for "tottu," where the player takes all, while the letter "N", for "nudda" means the player gets nothing. The letter "M" for "mesu" means one half is taken, while the letter "P" for "poni" means that the player "ponies up" and places all his winnings back in the original pile.

Thanks to author "M. L. Meloni's post at SardiniaLink we are able to view the "barrallicu" up close. Yes, si," and ken, it looks exactly like a dreidel. Could the barrallicu have originated from Jewish tradition? Elio Moncelsi, author of "Ebrei in Sardegna" ("The Jews in Sardinia"), believes the similarity is no accident. In fact many historians report that ever since Rome expelled thousands of Jews in 19 CE and sent them to Sardinia, "Noi sardi abbiamo tutti una goccia di sangue ebreo," Every Sardinian has a drop of Jewish blood.

The President... continued from page 7

Leader at the University of Saskatchewan. The Hebrew School at Congregation Agudas Israel is a pillar of this synagogue and our Jewish community. Parents, students, and teachers care deeply about the Jewish education of our children, and together they have stood strong in the face this crisis. Fear has not deterred their devotion, and they have responded by attending, and creating their own rotating security watch schedule. In what appears to be an unspoken promise by our Hebrew School, Saskatoon's Jewish future will not be threatened. As a father, and as President of this congregation, I am so proud. On November 7th, 900 people attended the B'nai Brith dinner where undeniable solidarity was shown for our Jewish community. That fundraiser reminded me how connected I feel to our city and to its Jewish history that predates this synagogue's dedication in 1958. It also helped me feel secure in our relationships with other faith communities, and we must not allow that to change.

As a community, we have recently overcome the adversity of a global pandemic. Although a very different threat, the question of what a return, if any, would look like was on everyone's mind. Not only have the members at Congregation Agudas Israel proven to be resilient, but you have returned with pride and with levels of engagement that we have not seen in years. This remains true until today, where shabbat morning services and kiddush lunch attendance has increased over the past two months.

If there's anything October 7th has done for me, it has drawn me closer to my connection with Judaism, to you, and to our Jewish community.

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Talking to Kids About Israel

printed with permission from Rabbi Rebecca Rosenthal
who is the Director of Youth and Family Education at Central Synagogue in New York City

I am heartbroken about Israel, and I know there are no words that can make it better. But something I do know is how to help parents and teachers address difficult topics with their kids.

So here is a first stab at something that might be helpful.

This is primarily for my friends in America. If you are in Israel and living through this, do whatever you need to do to get through the day safely, both parents and kids.

There will be time to talk and process.

Teens: Give them the facts, as much as you can, but more importantly, help them to find sources of news that they can trust, and teach them to ask questions about everything they see, especially on social media but in traditional media as well (true about Israel, but also always true).

There are some horrible images and videos out there, so make sure you are on top of what your kids are seeing and monitor their mental health around what they are seeing and hearing. Remind your kids that you can help them process what they are seeing, and ask them to tell you or another trusted adult if they see or hear things that are difficult or that they don't understand.

Teens don't always want to communicate, but this is a moment to keep checking in.

Middle and Elementary School: Your kids likely know what is going on or they will hear about it in school or online. It is better if you are the one to tell them, so that you can give them a foundation for what they are hearing around them. Answer questions honestly, but don't give more details than they need. Do not let them scroll social media unattended.

There are a lot of terrible images and videos out there, and your kids will need context and support for what they are seeing. If you have family or friends in Israel and they are safe, reassure your child. If they are not, be honest about that too, with the right level of detail for your child.

Lying about hard things makes it much worse when the truth comes out. Assure your children that they are safe.

Early Childhood: Your kids likely know something is up, especially if you are upset. Be careful with news, podcasts, phone calls, etc and try, as much as you can, to keep things normal for your kids.

If they ask questions, take a deep breath before you answer and try to answer with only the most necessary and straightforward language you can. Do not lie, but you do not need to give all the details. Assure them that they are safe.

Teachers and Parents: Give yourself some grace. This is a constantly changing, extremely traumatic situation.

The best you can do is good. You are the expert on your children and your students and you will know what they need. This is hard.

We Are Not There; We Are Not Here

by Danita Dubinsky Aziza *reprinted with permission originlly published in the Winnipeg Jewish Review as well as the local Winnipeg paper.*

These past weeks have been nothing we Diaspora Jews have known for generations.

We feel pain, anguish and horror. If our hearts are not just broken, but shattered, how can we begin to imagine theirs, when we are here and not there.

As citizens of the world, we fail to comprehend how 'human beings' can be filled with a type of venom so potent to allow themselves to commit acts of such savagery. We want to turn our eyes away from the pictures that serve as testament to their brutality, but we are forced to look, we must look.

We try to capture in our minds snapshots of the Land we love; the rich and wonderful places we have visited on times spent there and the vitality of the strong, diverse and beautiful people that crowd their usually bustling streets.

We WhatsApp, email and call family and friends to check on their safety. We are without words. We don't have the vocabulary. It is hard to put together sentences or know what to ask. We type and erase, erase and then type again. Of course, they are not OK, we know they are not, but grasping the depth of their despair we cannot know for we are here; we are not there.

We turn to the media to tell us what they know; or what they think they know. We scroll at an accelerated pace through social media and, if brave enough, we post our thoughts and then we wait; we wait for response.

We try not to judge, but we do judge those we thought could understand our anguish. Why haven't they reached out? Why haven't they written? Do they find it harder to find the words, than we find ours?

We go to gatherings and rallies thinking how can we even begin to feel afraid. We are not in harms way for we are here and not there. And yet, we catch glimpses of the helicopter hovering above and the uniformed police and security guards stationed outside our community institutions. Some debate going to classes on university campuses, sending precious children to school and attending synagogue services. We measure the size of the protests that take place on the streets of our home.

And as the days go by, we try to go back to some sort of normal, feeling guilty that we actually can, because we are here and not there.

This time, however, something feels eerily different. Things are not the same. Until now perhaps we lived under the illusion that we are safe, protected and fully accepted because we are here and not there. We have tricked ourselves into believing that double standards do not exist, that under the surface bias toward us cannot lurk. But we know better now that it can, and it does, and it is painful and lonely and real.

We must not be complacent as we cannot fade into the masses. We must put on our own armor of pride, strength and morality and endure all that lies ahead. And while we go on, we do so having to sit with the uncomfortable truth, that while we are not there, we are not really here either.

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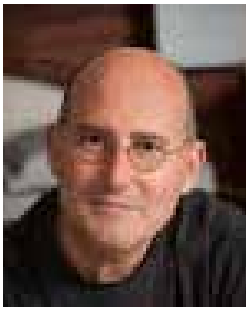

Israel Matters!

by Edward Kaplan

TEMPLE BETH SHOLOM
Hamden, CT

This Time is Different – Israel Under Attack - A Personal View

October 7, 2023, may be the worst day in Israeli history.

I arrived in Israel on October 3rd. Israel is a place I have visited dozens of times. There are so many things I love about Israel – the people, the culture, the food, the air, walking on the "tayelet" (boardwalk) along the shores of the Mediterranean Sea, visiting the many historic, cultural and religious sites, and being in a place where it isn't an effort to be Jewish.

But this trip to Israel was different.

My plan was to attend a week-long dance festival in Israel's resort city of Eilat, at the very southern tip of Israel, near Jordan and Egypt. I arrived a week before the festival to spend time with friends and enjoy the many things that make Israel so special. My first 3 days in Tel Aviv were jet-lagged but magical – just what I was hoping for. I fell asleep Friday night around 3:00 AM with a big smile on my face.

Around 6:30 AM on Saturday, October 7, I woke up to a sound I had never heard before – a siren outside. At first, I didn't know what it was, but eventually I realized that it must be a warning to seek shelter. I threw on some shoes, a robe and grabbed my phone and headed to the shelter of my hotel. About 30 seconds later, I heard several loud "boom" sounds from above, the sound of rockets being intercepted and destroyed by Israel's "Iron Dome" defense system. After several minutes of quiet, I returned to my room and fell back to sleep. The sirens sounded again a few hours later, so back to the shelter I went, repeating all of the above. I told myself, this is what happens sometimes in Israel – they have to deal with the occasional rocket attack. But I wasn't really worried, knowing that the Iron Dome and Israel's legendary system of security was protecting me.

Somewhere after 9:00 AM, I began to receive multiple texts and calls from Israeli friends, asking if I was ok. Telling me this wasn't just rocket attacks, this was more. This was different. Even as I write this 5 days later, I have a visceral reaction thinking of their words and the emotion in their voices. They told me that Israel was attacked not just by rockets, but by Hamas terrorists who had been able to breach security walls and systems, and that Israelis living in southern communities had been killed. I knew I was almost 75 miles away from those attacks, which occurred in the communities near Gaza, so although I didn't love the idea of rockets overhead, I was not overly worried being in Tel Aviv. At that time, I had no idea of the magnitude of those attacks, or the horrific and barbaric acts that became evident in the hours and days that followed.

The first moment that I felt truly frightened was when one Israeli friend called and said, "You need to leave as soon as you can. This is really bad and it's going to get worse. This is our 9/11." This long and intricately planned horrific attack was a complete surprise, with Israelis savagely murdered in their homes and neighborhoods. Israeli intelligence and security had failed somehow, and Israelis felt that gut-punch deeply. My friends told me they were concerned that other enemies like Lebanon and Iran would see this incident as an opportunity to also strike. Everyone I spoke with knew immediately that the attack of this day was different, and that it would not have a quick resolution. Israelis are usually so strong and confident, so it was very alarming to hear them being concerned and afraid.

I decided to heed my friend's advice and change my return flight and leave Israel earlier than scheduled. But that was easier said than done. ELAL, the airline I had flown on, was the only airline still flying in and out of Israel. All other airlines' flights were cancelled. I tried without success to find an ELAL flight home. Instead of returning to JFK, I tried to find a flight to Newark. Nothing. Or Boston. Nothing. Miami, Los Angeles, London, Paris, Munich … Nothing. All flights were filled for the next 10 days. I felt trapped and afraid, fearful that the situation would escalate, and the airport would close completely, and I would be stuck there alone without a clear understanding of how to handle what was happening or what might still unfold.

Previously I had downloaded an app to alert me to rockets and other dangers, which provides specific warnings and describes the time you have to get to a shelter from the time the alert is sounded. In Tel Aviv, it told me I had a minute-and-a-half to get to a safe area. (By comparison, in the town of Sderot where I have friends, they have only 15 seconds.) For the first time, I read all the information contained in the app, including what to do if I was in a car, or walking along a street when the sirens sounded. The app described all the specifics I needed and wanted to know, and I felt a bit more secure with the extra knowledge, yet I found myself feeling sad that Israelis ever needed to develop and utilize an app like this.

I went to bed Saturday night with my clothes on. I decided if the alarms sounded again, I would use the hotel stairwell as a safe area, since I now knew from the app that it would be adequate and much quicker for me to get to than the shelter. I slept fitfully, waking frequently at every sound. During one of the mid-night sirens, I met 5 Americans in the stairwell who had arrived on one of the last flights to arrive on Saturday morning. It felt comforting to see others with whom I could exchange information and concerns and ideas. In addition to the booms of the intercepted missiles that night, we heard a helicopter flying over us.

After a night of sirens and stairwells, I got up Sunday, afraid to take a shower or turn on the TV as the sounds from either might mask the sound of a siren. I ventured outside from what had in only one very long day, become the lonely and isolated walls of my hotel room. The Tel Aviv streets were eerily quiet, normally bustling even on Shabbat. All the stores and

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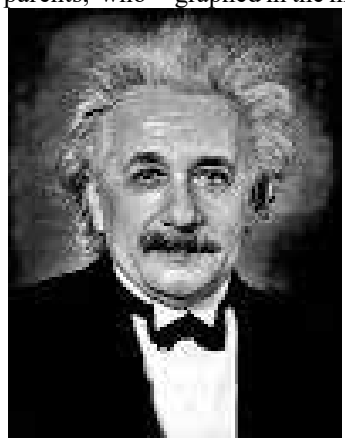
Biography: Albert Einstein

by Stan Schroeder

This brief biography is of arguably the man who most influenced the 20th century. Albert Einstein was born March 14, 1879 in Ulm, Germany. Einstein's parents, who were nonobservant Jews, moved from Ulm to Munich when Albert was an infant. The family business was the manufacture of electrical apparatus, and when the business failed in 1894 the family moved to Milan, Italy. However Albert remained in Munich where he continued his education. In 1895 he failed an entrance examination for the Swiss Federal Polytechnic School in Zurich. After attending a secondary school in Switzerland he was admitted the next year to be trained as a teacher in physics and mathematics. He graduated in 1900, but was unable to get a job. In 1901 he had two temporary teaching positions at high schools and in 1902 obtained a temporary post at the patent office in Bern. The position became permanent in 1904. Meanwhile Einstein earned a doctorate from the University of Zurich in 1905 for the thesis: On a new determination of molecular dimensions.



Einstein wrote three additional papers in 1905 including one on what is now referred to as the special theory of relativity. He made important contributions to quantum theory and sought to extend the special theory of relativity to phenomena involving acceleration. In 1908 he became a lecturer at the University of Bern and in 1909 a professor at the University of Zurich, at which time he left the Patent Office. By this time Einstein was recognized as a leading scientific thinker. In 1911 he became a professor at the Karl-Ferdinand University in Prague, and was able to predict how a ray of light from a distant star, passing near the Sun, would appear to be slightly bent in the direction of the Sun. This was highly significant because it lead to the first experimental evidence in favor of Einstein's theory.

In 1914 Einstein returned to Germany to accept a prestigious research position at the Prussian Academy of Sciences, a chair at the University of Berlin without teaching duties, and directorship at Kaiser Wilhelm Institute of Physics in Berlin. The next year he published the definitive version of his general theory. In 1919 the British conducted expeditions to view the solar eclipse. Expeditions of astronomers photographed the eclipse in tropical Brazil and on the African island of Principe. The astronomers compared the relative positions in the sky near the Sun with the positions of the same stars as previously photographed in the night sky. The expeditions and analyses were organized by the Royal Society and the Royal Astronomical Society and directed by Arthur Eddington of Cambridge. He was one of the very few experts who immediately understood Einstein's theory and appreciated its revolutionary importance, if it was correct. On November 7 the London Times ran the headline:

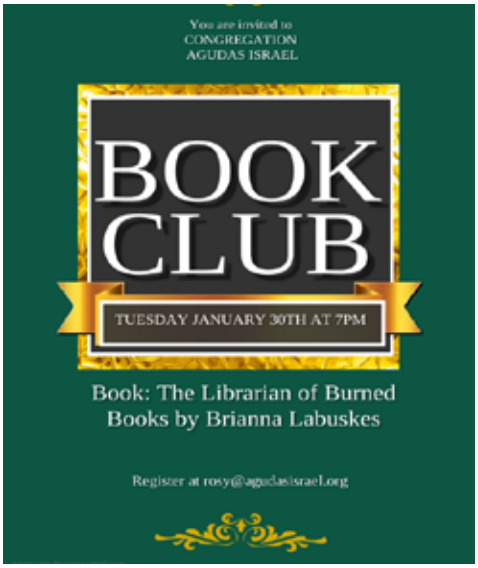
Revolution in science – New theory of the Universe – Newtonian ideas overthrown.

In 1920 Einstein's lectures in Berlin were disrupted by demonstrations instigated by anti-Semitic groups. In 1921 Einstein made his first visit to the United States. Although the main reason for the trip was fund raising for the planned Hebrew University in Jerusalem, he gave several lectures on relativity at Princeton University. He received the 1921 Nobel Prize for physics for his 1905 work on the photoelectric effect. In the 1920s he made several international visits and received worldwide recognition and honors. Einstein was a dedicated pacifist and was outspoken in support of his philosophy. He was active on League of Nations committees. He also was an active Zionist, supporting the Jewish settlements in Palestine. In 1928 he suffered a physical collapse due to overwork and had to take it easy that year. In 1929 after his 50th birthday he built a summer home in Caputh (near Potsdam) where he lived with his family each year between spring and late autumn until the December of 1932.

When Einstein and his wife left Caputh in December 1932 to hold a third series of lectures in the US the political situation in Germany had drastically changed for the worse. In the 1932 elections the Nazis had become the strongest political party and in January 1933 Hitler seized power. Einstein never again set foot on German soil. He resigned from the Prussian Academy of Sciences and cut off all contacts with any German institution he had ever dealt with. From November 1933 on he worked at the Institute for Advanced Studies in Princeton, New Jersey. On October 1, 1940 Einstein was sworn in as American citizen, however keeping his Swiss citizenship.

Since 1939 Europe was at war. Horrified by the imagination that scientists in Germany were working on an atomic bomb, on August 2, 1939 Einstein signed a letter to President Roosevelt in order to draw his attention to the atomic danger. In this letter he pointed the President to the military possibilities of atomic energy and encouraged him to intensify US research into nuclear techniques. This remained his only participation in connection with the atomic bomb. In 1952 Einstein was asked to become the second president of Israel; he declined the offer. One week before his death in 1955 he sent a letter to Bertrand Russell, resulting in what became known as the Russell-Einstein Manifesto urging all nations to give up nuclear weapons.

Editor's Note: Stan Schroeder is the Editor of Congregation Shir Ami's "Shir Notes" in Los Angeles which also won a Gold Medal for "Bulletins." He writes biographies of famous Jews and has offered to share them with us. This article was first published in the Shir Notes. Steven Goluboff and Stan met each other in Jerusalem to discuss their community Bulletins several years ago



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

Book Reviews by Dan Ronis

Harold Kushner Books

The Agudas synagogue library was given a donation of seven books by noted author Harold Kushner. These books are now on display on tables in the library area for members and friend to read and take home. The library uses the honour system – no checkout and bring back in a reasonable amount of time.

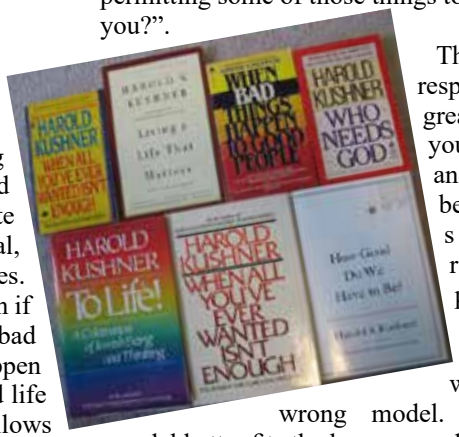
When Bad Things Happen

The well-known book by Harold Kushner "When Bad Things Happen to Good People" is an interesting attempt to explain this phenomena. Bad things being any number of unfortunate events in ones life including physical, financial, emotional, or other difficulties. The question of why bad things happen if a person is good presupposes that such bad events won't happen or shouldn't happen if a person has led a good life. A good life could be one in which the person follows the golden rule, the ten commandments, prays to god, gives to charity, etc., etc., and does no harm. For no harm to come to such a person, implies that a god or some other superior force with the power to intercede, watches over and prevents bad thing to happen to that good person. So all calamities, physical, emotional, financial are supposed to be prevented or mitigated by this power. But we know this is not true. In fact good, bad, and neutral things happen to both good and bad people. So where is the justice?

What is the answer? The answer is that this conception of God, the expectation of God's response to our plight or prayers is not working. The model is wrong. Not all good people are rewarded or taken care of and not all bad people are punished, at least not on Earth.

If the model is wrong, then change it. When the geocentric model (Earth-centered Solar system) did not fit the planetary movements, it was replaced by a a sun-centered model which solved the issues of the previous model. When Einstein developed his theory of Special relativity, he had to later develop his theory of General Relativity to account for the effects of gravity not accounted for in the first theory. He had to modify his ideas to account for the data.

Harold never answers his own question but instead poses two other questions at the end of his book (p147, 148). The first is "how will we respond and what do we intend to do now that it has happened?'. The second is "are you capable of forgiving and loving God even when you have found out that He is not perfect, even when He has let you down and disappointed you by permitting bad luck and sicknesss and cruelty in His world, and permitting some of those things to happen to you?".



The first response is great, pick yourself up and do your best. The second response persists, in my opinion, with the wrong model. So what model better fits the human condition?

What about something like:

1) A Creator created the Universe including Earth and all its lifeforms
2) At some point fully conscious humans (not instinctive humanoids) were created with free will
3) Human problems, calamities, are of our own making or from natural earth causes
1. Human problems stem from selfishness, greed, power-seeking, and more
2. Natural events affecting humans include storms, earthquakes, drought, pests
4) The former are under human control while the effects of the latter can be mitigated by humans
5) God does not intervene in human affairs but has always sent helpers, great spiritual leaders, messages, etc. throughout our existence to remind us how we should behave on this planet, how we should treat each other, other living beings, and the earth itself.
6) We are God's great experiment – Conscious humans with Free will

Comments, disagreements, insights? Feel free to send me your thoughts.
dan.ronis55@live.com

For those not overly familiar with the life and writings of Harold Kushner, the wikipedia article below is a good introduction:

Harold Samuel Kushner (April 3, 1935 – April 28, 2023) was an American rabbi, author, and lecturer. He was a member of the Rabbinical Assembly of Conservative Judaism and served as the congregational rabbi of Temple Israel of Natick, in Natick, Massachusetts, for 24 years.

Kushner gained widespread recognition for his many popular books that simplify complex theological ideas for both Jewish and non-Jewish readers. He received numerous awards, including the Christopher Award in 1987 and the Jewish Book Council's Lifetime Achievement Award in 2007. His most prominent works include When Bad Things Happen to Good People, delving into human suffering,divine kindness, and theodicy following his son's death, and When All You've Ever Wanted Isn't Enough, exploring existential themes of life's purpose and the pursuit of fulfillment. Considered to be one of America's most prominent rabbis, Kushner was known for his Reconstructionist views and for his ideological progressiveness within the Conservative movement. He argued against the notion of an omnipotent, interventionist God, and instead focused on God's role in offering comfort and solace to those who suffer. With the backing of Rabbi Ira Eisenstein, the founder of the Reconstructionist Rabbinical College, Kushner released his inaugural book in 1971 under the title When Children Ask About God: A Guide for Parents Who Don't Always Have All the Answers. Rather than reinforcing the notion of God as an all-knowing and all-powerful creator, he aimed to foster a healthy skepticism and encourage questioning as a means of developing a meaningful religious faith. The book primarily targeted parents and aimed to address the concerns of people who were seeking a new Jewish belief system more in linewith their broader worldview.

Kushner is best known for his international best-selling book on the problem of evil, When Bad Things Happen to Good People, published in 1981. Written following the death of his son, Aaron, from the premature aging disease progeria, it deals with questions about human suffering, God, omnipotence, and theodicy. Kushner aimed to assist individuals in maintaining their belief in God's benevolence despite experiencing personal tragedies. His book offers a fresh interpretation of the Book of Job, suggesting

continued on page 17

Fire Extinguisher Class

by Marsha Scharfstein

Have you ever had to put out a fire using a fire extinguisher? Until Friday, September 29th, I had not. That was the day that Cory Deptuch, Rosthern Fire Department Captain and Trainer came to the Center to teach Myla, Rosy, Rabbi Claudio and me all about fire safety. …and did I ever learn a lot!

I'm pretty sure if I did have to use my home extinguisher, my house would have burned to the ground before I rummaged the thing out from under my kitchen cupboard…behind the dish drainer and garbage bags. Then I would have had no idea how to use the thing. In my naive mind, I thought I would have lots of time spraying the chemicals around and over the fire. Turns out I was wrong on many counts.

A typical kitchen fire extinguisher has about 15-20 seconds of spray in it? That means that you better know just where to aim it if you want to be effective. The type of fire makes a difference as well. A grease fire is completely different from a regular fire. NEVER put water on a grease fire. The video that Cory showed illustrated that fact very effectively!

We learned about the types of fire extinguishers, types of fires, how long the fire fighters protective gear will in fact protect them (it is much shorter than I expected and makes fire fighters even bigger heroes to me), how fast a fire can get out of control, how little your possessions really count when a fire is racing through your kitchen, and much more. At the end of the instruction, there was a quiz, and I am happy to say all 4 of us passed and will receive a certificate!!

In terms of safety at the Center, Cory told us we should have a muster point on each side of the building…with signs. Knowing which direction the wind is blowing will determine which side to use. Wherever you are in the building., you should be aware of the nearest exit…just in case. If fighting a fire, always keep your back to the nearest exit so you can make your escape when necessary. He was impressed with the number and placement of our extinguishers.

The most fun part of the day was going outside to the parking lot where Cory had a fire box set up. We each had a chance to put this fire out using a water extinguisher. My first attempt was not stellar, I must admit. It took me too long because I was aiming at the

fire and not at the base of the fire. My second try was much better. In our non-competitive competition, I think Rabbi Claudio was the fastest at extinguishing our "raging" fire.

Finally, I want to thank Cory for a very interesting and educational class. He is a very engaging teacher and all of us had a great time questioning him. I hope none of us ever have to use the skills he taught us, but I, for one, am happy I am more prepared now.

Why I Am Proud That We HaveGender Neutral Bathrooms

by Mike Scharfstein

At the Annual General Meeting in October a concern was raised by a member as to why our Synagogue has gender neutral bathrooms downstairs in our building. Among the concerns raised were tzniut (the Jewish law of modesty), and female members feeling uncomfortable in a non-gendered bathroom. In addition, it was said that no one was asking for gender neutral washrooms, in essence saying it was a solution without a problem.

I did not speak up at the AGM, but I want to speak up now. I am proud of our community and our Synagogue for having non-gendered bathrooms. I will not address here the issue of the implementation of the non-gendered bathrooms (whether our particular bathrooms are designed and executed in a proper manner) I will speak to why non-gendered bathrooms are important, and why I am proud of our community for installing them.

First, a practical issue. Statistically, women use the bathroom more frequently, and the time they take on each visit is longer. At the same time, traditional gendered bathrooms tend to be the same size between men and women. That means that if there is a lineup for the bathroom, it tends to be for the women's restroom, not the men's. This is gender inequality.

By converting all bathrooms to non-gendered stalls, no one gender is bearing a more significant burden than any other. If there is a lineup for the bathroom, everyone is in the lineup for the bathroom. CAI is staunchly egalitarian and non-gendered bathrooms are a proper extension of that principle.

Second, we do not segregate our bathrooms on the basis of race or age, or any other prohibited ground. To do so is actually contrary to The Saskatchewan Human Rights Code, 2018. There is no bathroom for straight men and a different one for Gay men. There is no bathroom for married women and a separate bathroom for non-married women. From this perspective, getting rid of a relic of history (the separation of genders) in a safe and efficient way is more than reasonable, it is imperative.

Third, it is clear that non-binary and/or gender non-conforming people (and sometimes their allies), can be met with a difficult and sometimes impossible situation when trying to decide whether they can use a male or female, single-gendered washroom. It can also lead to issues of forcing people to make a choice that doesn't necessarily align with thaeir gender identity in order to use the bathroom, which is a basic human need.

The situation can be distressing and embarrassing for these guests or members of our community and is wholly unnecessary when single-use, non-gendered washrooms are possible. The need for non-gendered washrooms brings to mind what our sages tell us in Gemara Ketuvot "It is better for a person to throw himself into a fiery furnace than to shame someone in public."

Offering non-gendered washrooms takes away the need for determining which room a person can/should be walking into. It tells our guests and our community members that we do not simply tolerate non-binary and/or gender non-conforming people, we welcome them. We affirm your worth as a human being and actively want you to feel welcome and comfortable in our community and to be equal.

For those unaware, the Committee on Jewish Law and Standards (the "CJLS") sets

continued on page 16

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October 23, 2023

Dear Members and Friends:

Re: Jerusalem Foundation/ Congregation Agudas Israel Fundraising
Emergency Fund Raising Campaign

As you may recall Congregation Agudas Israel ("CAI") is partnered with the Jerusalem Foundation to raise funds for Israel.

Today, Israel is in crisis. Israel is at war, a war whose end is not in sight. We all hope and pray for hostilities to cease and for a roadmap to a peace that will last.

In response to the horrific tragedy in Israel the Jerusalem Foundation has established programs for Emergency Support for bereaved families, injured family members, essential service workers and children. A detailed listing of those Emergency Support Programs is attached for your information.

CAI has partnered with the Jerusalem Foundation this year to raise funds to support these Emergency Support Programs. Funds raised will go to the Jerusalem Foundation for use in whichever Emergency Program they see the greatest need.

Your donation, unless otherwise specifically designated, will be provided to the Jerusalem Foundation for use as they feel the greatest need among the Emergency Support Programs. You can, however, specifically designate one (1) of the programs they have listed for your donation to be directed to if you so wish.

In the past the partnership CAI had with the Jerusalem Foundation saw donations split equally, with 50% going to Israel and 50% staying in our community. Indeed, this is one of our communities most important fundraisers each year. With Israel's current crisis we will be sending 70% of funds raised to Israel with 30% staying here with CAI. However, if you want a different split for your donation, please let us know and your donation can be split according to your request.

Israel's need is greater now that is has ever been since its creation in 1948. We require your help. Please donate to this program as soon as you can. Their need is great, and it is urgent.

Your donation is to be made to Congregation Agudas Israel and you must designate that it is for the Jerusalem Foundation Emergency Support Program. You can make your donation anytime by going to the CAI website and clicking on the Donate button. You can call the office and donate by VISA or Mastercard or you can send or drop off a cheque to CAI. We also take e-transfer to administrator@agudasisrael.org. The security question should be "what city is the synagogue located in?" Whether it is $10.00, $100.00, $1,000.00 or $10,000.00 your donation is urgently needed, and every dollar helps.

Please pass this communication on to any of your friends. We know there is a lot of support for Israel outside of our Jewish Community.

Yours truly,

Grant Scharfstein,

Chair of Jerusalem Foundation/
Congregation Agudas Israel Campaign
/Enclosure

For all those wishing to donate to the Jerusalem Foundation Emergency Fundraising Campaign by e-transfer the email address to send to is: administrator@agudasisrael.org and the security question should be " What city is the Synagogue located in."

Israel Matters... continued from page 11

restaurants were dark. The roads were empty. Even the beach and tayelet were closed and silent. No one was out except to walk their dogs.

I decided to visit a friend who lived near my hotel. While I was there, her neighbor came over to warn us to stay inside and not let anyone in the building – that terrorists from Gaza had stolen police cars and ambulances and might be in the area. Another surge of fear shot through my body. I remembered the helicopter I had heard the night before.

It had been about 30 hours since the beginning of this nightmare. Besides their fear of personal safety, it is clear how deeply this terrible situation effects all aspects of Israeli life. Israel is such a small country that every Israeli knows someone killed or injured or missing. Everyone has children or siblings or other relatives currently in the army or who have been called back to service. Daily life is affected because over 15% of the Israeli workforce has been called into active duty already – and more are likely to be called as this continues. That means there are fewer clerks at the grocery stores and fewer cooks to make food at restaurants, fewer delivery drivers to bring supplies and food to stores, fewer people to operate the various forms of public transportation, and fewer medical personnel at hospitals. Schools are closed and kids are home, and dads have been called away to serve in the army. Here in America, we feel the anguish of seeing images from the massacre on TV and thinking about what happened to so many innocent people. But in Israel, everyone is affected every moment of every day, with disruption at the most basic levels and with uncertainty about what will happen next. And the families of those killed and kidnapped, survivors of the attack, and military staff who witnessed the atrocities and their aftermath will have to deal with so many traumatic memories for the rest of their lives.

With the many issues everyone in Israel is now facing, I was surprised and touched by the offering of support I received– even from people I knew only slightly. Friends and relatives offered to pick me up (even from quite far away) and let me stay with them, help me get food, help me understand what to do. One close friend had a cousin who worked for ELAL and asked if I'd like him to contact her to try to get me a flight home. I gratefully accepted the possible help with getting on a plane. (This kind of help is something known by Israelis as "protectsia" – knowing someone who can help you get an inside advantage.) Several hours later, I got a call from his cousin saying there was just a cancellation on a flight leaving in four hours – could I get packed and to the airport in time? I could not believe it. It felt like a miracle.

Gender Neutral... continued from page 14

halakhic policy for Rabbinical Assembly rabbis and for the Conservative movement as a whole through the issuance of teshuvot or papers written on issues of Halakhah.

For example, there is a teshuvot entitled "Calling non-binary people to Torah honors". This teshuvot was passed on May 25, 2022, and outlines language that can be used to call people for an Aliyah that do not identify as strictly male or female. Certain comments from this teshuvot are relevant to the discussion of non-gendered bathrooms in a Conservative Jewish building. It states:

"Our movement is already on record in many ways as seeking to be sensitive to gender diversity. It is clear that a full exposition of how non-binary gender identity is to be construed in halakhic language and appropriately expressed across all our lifecycle events is necessary – indeed, such a teshuvah is already overdue."

This teshuvot also refers to another teshuvot entitled "Transgender Jews and Halakhah" which was passed on June 7, 2017. In this teshuvot, Rabbi Leonard A. Sharzer states, and the CJLS accepted:

"None of the dimensions of sex/gender mentioned above is strictly binary, nor is there necessarily a correlation between the various dimensions. There are incongruities and "mismatches." This is consistent with the rabbinic understanding that even though halakhic gender categories are binary, people are not. For that reason, when gender related halakhic questions arise, we should approach the people affected as individuals, recognizing that there will be inconsistencies, incongruities, and contradictions. For the vast majority of such questions, gender identity will serve as the best and most appropriate criterion. It is most closely aligned with that person's sense of self, their soul essence, and most consistent with principles of respect, honor, and dignity. In infants it is appropriate to assign gender on the basis of anatomy, knowing that in the majority of cases it will match gender identity, but recognizing that in a significant number of people it will not. Once a person, child, adolescent, or adult, has the understanding and vocabulary to assert a gender identity, it is that which should be honored. Adopting this strategy is not about acceding to "whatever people want." Transgender people do not "choose" or "want" their gender identity any more than cisgender people choose or want theirs. Rather it is a core element of a person's being and does not seem to be subject to deliberate attempts to change."

It is clear that the Conservative movement of Judaism, of which our Synagogue is affiliated, recognizes the need to update and modernize our relationship with a whole host of people, including non-binary and gender non-conforming people. Our actions here, in embracing non-gendered bathrooms, is a set in that direction, and conforms with the spirit of the halakhic rulings which guide our relationship with Judaism.

This brings me to the final reason that I will touch on why I am proud that we have a gender-neutral bathroom in our synagogue. Having gender-neutral bathrooms in our synagogue communicates to everyone, our members, and guests alike, what our Community's values really are.

The Congregation Agudas Israel Constitution states, "8. Every person, however identified, shall enjoy equal rights and obligations." If we mean it, we have to show it. We can't just say that we support equality, we have to operationalize equality and make it a bedrock of everything that we do.

I am proud that when someone comes into our Synagogue for the first time, they see that we value inclusion and equality. We don't just say it, we do it.

That is why I am proud that we included non-gendered bathrooms when we completed the renovations to our Synagogue, and I will continue to support the implementation of our values whenever we can.

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Your contribution, sent to:
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Book Review... continued from page 13

that while God may not have the power to prevent suffering, God provides solace to those who are afflicted. His contemporary interpretation of theodicy in the book laid the groundwork for the modernist theological literature within the Conservative Jewish community,alongside works by Elliott N. Dorff, Neil Gillman, Harold M. Schulweis, and David Wolpe. The book resonated with readers across religions and was translated into at least 12 languages. Its success propelled it to the top of The New York Times Best Seller list, and established Kushner as a well-known author and commentator. In 1991, it tied for the ninth position with four other books in the Book of the Month Club's list of the top ten books that had the most significant impact on American lives, based on a nationwide survey. The book was described as "arguably one of the most widely read books written by a rabbi in centuries" and as "one of the most widely read Jewish books of our generation" by Neil Gillman. Its popularity was partly attributed to Protestant clergy members promoting it in their sermons and distributing copies to their congregations. Four million copies had been sold by the book's 20th anniversary.

Newly donated books to the Agudas synagogue library now on display in the library area

Quarterly QUIZ! *Answers*

1. Esther Brandeau (born c. 1718), a Jewish woman who came to New France disguised as a Catholic man in 1738.
2. Ruth Lowe (1914-1981) was born in Toronto but raised in California. She returned to Canada as a young woman to work as a musician.
3. Joe Shuster (1914-1992) was born and raised in Toronto until his family moved to Cleveland Ohio, in 1924. There he met Jerry Siegel, and together they wrote the first *Superman* comic, which debuted in DC Action Comics in 1938.
4. Saturday Night Live.
5. Ezekiel Hart (1770-1843) of Trois Rivieres, Que., was elected in 1807. He swore his oath of office on a Tanakh, but this was declared invalid, and he was not permitted to take his seat.
6. Herb Gray (1931-2014), from Windsor, Ont., served as President of the Treasury Board under Prime Minister Pierre Trudeau.
7. Rosalie Abella (born 1946). The child of Holocaust survivors, she was born in a displaced persons camp in Germany. In 2004 she became the first Jewish woman and the first refugee to sit on the Supreme Court of Canada.
8. Louis Rasminsky (1908-1998). He was appointed as the third Governor of the Bank of Canada in 1961. All bank notes from his term carry his signature.
9. Ruth Miriam Goldbloom (née Schwartz) (1923-2012), from New Waterford, Nova Scotia.
10. Celia Franca (1921-2007), born in London, England to Jewish immigrants from Poland. She moved to Canada in 1950 and co-founded the National Ballet of Canada in 1951.

Yahrzeits

November 25 **Kislev 12**
Malke Hamir
Bessie Waiser
Chaya Avivi Nov 26 (13)
Bernie Fingard
Eli Shapero
Annie Sklar
Beatrice Hatklin Nov 27 (14)
Aida Soiffer Nov 28 (15)
Mary-Ida Davidner
Tanya Flikshteyn
Nathan Shaffer
Ben Shore
David Teplinsky
Morris Lubin Nov 29 (16)
Anna T. Blank Nov 30 (17)
Yehudith Broudy
Rabbi Nomi Oren Ehren-Lis
Rebecca Green
Jacob Neumann
Mary Bender Dec 1 (18)
Samuel Lifshen

December 2 **Kislev 19**
Alexander Blum
Fannie Kahan Dec 4 (21)
Chaim Kolominsky
Podhorcer Dec 5 (22)
Joseph Brant Dec 7 (24)
Pauline Laimon
Eva Miller

December 9 **Kislev 26**
Reisie Korber
Raya Gersher Dec 10 (27)
Anita Marcus
Gertrude Goffman Dec 12 (29)
Michael Goorovitch
Sara Y. Korzen
Isaac Lubin
David MacKay
Yosef Pollak
Freda Aaron Dec 13 (Tevett 1)
Marjorie Cohen
Alex Gimpel
Hena Feiga (Rena) Levitsky
Marvin Aarons Dec 14 (2)
Edith Caplan
Hyman Arlinsky Dec 15 (3)
Martha Blum
Susanna Hillman
Tom Kovish

December 16 **Tevet 4**
Nathan Kornfeld
Charles Vickar
Helen Levson Dec 17 (50
Doris Mazer
Leopold Edison Dec 18 (6)
Israel M. Katzman
Labe Katzman
Velle Bernstein Dec 19 (7)
Joseph Ditlove
Joseph Donen
Lil Gitlin Dec 20 (8)
Annie Handelman
Ida Gamm Dec 21 (9)
Arthur Singer
Julie Singer
Moses Filer Dec 22 (10)

December 23 **Tevet 11**
Mary Davidner Dec 24 (12)
Michael Davidner
Syd Gelmon
Felix Mondrus
Brilliant Rahamimova
Elizabeth Brewster Dec 25 (13)
Arnold Golumbia
Baby Trager
Jacob Trager
Morris Ames Dec 26 (14)
Joseph Caplan
Estelle Gladstone
Leon Dragushan Dec 27 (15)
Anne Goldstein
Sadie O'Fallon
Anne Shore
Jerry Brown Dec 28 (16)
Fanny Miller
Tammy Purkin
Joe Schachter
Gertrude Bricker Dec 29 (17)
Harry Spector

Dec 30 **Tevet 18**
Minnie Cramer
Tsilav Gutner
S.B. Levin
Essie Flikshteyn Dec 31 (19)
Belema Sokariboa
Harry Buckwald Jan 1 ((20)
Sarah Epstein
Sarah Goldenberg
Irvin Nisenholt
Mordechai Avivi Jan 2 (21)
Margret Cohen
Samuel, G. Meyers
Gary Sands
Samuel Wiss
Jacob Laimon Jan 3 (22)
Fanny Landa
Solomon Shaw
Esther Pentol Jan 4 (23)
Morris Claman Jan 5 (24)
Clara Milavsky

January 6 **Tevet 25**
Rev. David Avol
Faige Bernbaum
Chaje Taube Goldenberg
Abraham Abelevsky Jan 7 (26)
Neil Bernbaum Jan 8 (27)
George Meyer
Irving Schulman
Shirley East Jan 9 (28)
Charlotte Fine
Gerald Greenblat
Solomon Katzman
Bessie Trager
Bert Scharfstein Jan 10 (29)
Rhoda Abbey Jan 11 (Shevat 1)
Isador Singer
Joseph Sugarman
Marion Hanna Jan 12 (2)
Michael Sklar

January 13 **Shevat 3**
Edward David Burns
Chaim Reznick
William Shear
Min Fayerman Jan 14 (4)
Reuben Gitlin
Mizal lsaakov
Shimon Tzalkovich
Chaya Goluboff Jan 15 (5)
David Rahanim
Doris Crone Jan 16 (6)
Sonny Ludwig
Walter Zion Jan 17 (7)
Jeffrey Gertler Jan 18 (8)
Max Hesselson
Rebecca Shore Jan 19 (9)
Benjamin Tadman

January 20 **Shevat 10**
Sadie Brand
Girl Neumann
Rabbi Sammy Pereira
Ethel Scharfstein
Joseph Switzer
Charles Feinstein Jan 21 ((11)
Chaim Friedman
Larry Geller
Sondra Resnick
Jacob Waldman
Clara Adilman Jan 22 (12)
Joseph M. Bender
Annie Golumbia
Rose Gonick
Lillian Friedman Jan 23 (13)
Pearl Gurstein
Saralee Plachte
Louis Shore
Louis Spector
Chan Katzman Jan 24 (14)
Yosef (Abe) Avivi Jan 15 (15)
Saco Resnick
David Claman Jan 26 (16)
Nathan Goluboff
Harris Holzberg
Sam Raisen Jan 26 (16)

January 27 **Shevat 17**
Susan Cherry
Harry Bondar Jan 28 (18)
Sam Hearn
Lida lsaakov
Gregory Trush
Albert Viner
Gitta Gootnik Jan 29 (19)
Shirley Barenbaum Jan 30 (20)
Isidor Korber
Nathan Siskin
Albert Solsberg
William Adilman Jan 31 (21)
Rhoda Broudy
H. Glick
Hyman Tabachnicoff
Morris Burtnick Feb 1 (22)
Meyer Gurstein
Ethel Katzman

February 3 **Shevat 24**
Joseph S. Dunn
Joseph Gonick
Abraham Guttmann
Sarah Laimon
Baruch Levington
Freda Katz Feb 4 (25)
Jack Miller
Vera Rabinovitch
Male Tzalkovich
Esther Freidin Feb 5 (26)
Jessie Kay
Bertha Kuenstler
Libby Lee
Percy Shore
Len Wolf
Perl Kleyman
Sam Rabinovitch Feb 6 (27)
Abraham Trager
Fanny Sugarman
Matthew Gonick Feb 8 (29)
Jack Schwartz
Morris Danenhirsch Feb 9 (30)
Benjamin Faibish
Harriett Kaplan
Herman Mahlerman
Fanny Nisenholt

February 10 **1 Adar 1**
Sarah Altman
Bill Katz
John Albert Cameron Feb 11 (2)
Gertie Chochinov
Ruth Horlick
Lily Salz
Millie Diamond Feb 12 (3)
Ronald Trute
Hazel Buckwold
Boy Bressler Feb 15 (6)
Charna Gersher
Wolf Meth
Shirley Seitz
Ester Weisman
Frances Melamede Feb 16 (7)
Rose Wolfe

February 17 **1 Adar 8**
Annie Altschul
Albert Krolik
Dana Unknown
Sadie Chertkow Feb 18 (9)
William East
Itta Golumbia Feb 19 (10)
Motas Kleyman
Gussie Sklar
Moses Burt Feb 20 (11)
Sydney Abbey Feb 21 (12)
Clara Gertler Feb 23 (14)
Harry Helfgott
Samuel Kaplan
Leah Meth
Harry Sarlin

February 24 **1 Adar 15**
Jacob-Golumbia
Anne Gitlin Feb 25 (16)
Yetty Goodman
A.J. Weiner
Jean Davidner Feb 27 (18)
Lillian Levitt
Lorraine Sklar
Keren-Or Wilczak
John B. Goodman Feb 28 (19)
William Guttmann
Tiby L.E. Mathews
Baby Segal
Rosie Sellinger
Ed Vickar
Esther Freeman Feb 29 (20)
Reva Hock
Malka Schmuck'vich
Gertrude Chertkow Mar 1 (21)
Morris Gurstein
Mendel Pepper
Jacob Rabkin

March 2 **1 Adar 22**
Anatoly Pekurovski
Reuben Brant Mar 3 (23)
Freda Epstein
Harry M. Bondar Mar 4 (24)
Rebecca Segal
Yenta Shafer
Goldie Wolfe
Jennie Bobowsky Mar 5 (25)
Fanny Shore
William Sklar
Max Taylor Mar 6 (26)
Keila Bodovsky Mar 8 (28)
Richard Buckwald
William Katz

March 9 **1 Adar 29**
Nathan Gladstone
Eva Kolominsky
Eileen Cookman Mar 11 (II Adar 1)
Elaine Friedman Mar 12 (2)
Esther Berenbaum Mar 14 (4)
Gitman Chertkow
Marcia Sarlin
Rose Selchen

Synagogue Sightings

Calgary BBYO Convention

Hannukah 2022
Marsha Scharfstein

from Tashlich

"Come Bake Challah With Me"

transcript reprinted with permission from Miriam Ezagui, Orthodox Jewish TikToker

Did you know that making challah could be a metaphor for life?

In Judaism bread plays a critical role in many holidays.

Yeast is needed for the dough to rise and represents our own personal growth.

To achieve this we need to add sugar which represents the sweetness in life which allows us to grow and flourish.

Checking the egg for blood represents boundaries that are important to set.

Flour represents foundation. Having supportive friends, family, and a community is so important.

Adding a pinch of salt is also needed, and represents discipline and restraint.

But life is not without challenges and struggles. Kneeding the dough represents the more difficult times in life but the harder we work at it, the stronger we will be.

Letting the dough rise is taking a step back and trusting the process.

Sometimes things are out of our control. A thousand people can make the same recipe and each person's bread will come out different. Just like no two people are the same. You are a gift and you are special.

Challah

(Thank you to Lesley-Ann Chrone for sharing this recipe!) from "Pleasures of Your Food Processor" by Norene Gilletz

1 tsp. sugar
1/2 cup warm water
1 pkg. yeast
1/2 cup oil
1/2 cup warm water
1/4 cup sugar
2 tsp. salt
2 eggs
3 1/2 to 4 cups flour
poppy or sesame seeds
1 egg beaten with 1 tsp. water

Dissolve sugar in 1/2 cup warm water in a large mixing bowl which has first been rinsed with hot water. Sprinkle yeast on top and let stand for 10 minutes. Stir to dissolve.

Combine with oil, warm water, sugar, salt, eggs and half of the flour. Beat well. Stir in remaining flour. Dough should be sticky. Cover dough and let rest for 10 minutes. Turn out onto a floured board and knead for 10 minutes, adding flour as needed.

Round up in a greased bowl. Cover and let rise in a warm place until double in bulk, about 1 1/2 to 2 hours. Punch down, cover and let rise again until double, about 45 minutes.

Divide dough into 3 equal parts. (If you want to make 2 smaller challahs, first divide dough in half, then divide each half into 3 equal parts.) Shape into strands. Place on a lightly greased baking sheet and braid loosely. Fasten ends securely. Cover with a damp cloth and let rise until double. Brush with beaten egg yolk and sprinkle with seeds. Bake at 400°F for 30 minutes, until golden brown. (If making 2 smaller challahs, baking time will be about 25 minutes.)

December / Kislev / Tevet 2023/5784

January / Tevet/ Shevat

February/ Shevat / I Adar

sun	mon	tues	wed	thurs	friday	saturday
Nov 26 Kislev 13	27 Kislev14	28 Kislev 15	29 Kislev 16	30 Kislev 17	Dec 1 Kislev 18	2 Kislev 19 Vayishlach *Kevin Sharfe
3 Kislev 20 Hanukkah Party 2:00 pm Hanukkah Zlezmer Concert 3:45 pm	4 Kislev 21	5 Kislev 22	6Kislev 23	7 Kislev 24 Pirkei Avot Class 7:00 pm Erev Hanukkah	8 Kislev 25	9 Kislev 26 Vayeshevh Hanukkah *Michael Scharfstein
10 Kislev 27	11 Kislev 28	12 Kislev 29	13 Tevet 1	14 Tevet 2 Pirkei Avot Class 7:00 pm	15 Tevet 3 Hanukkah	16 Tevet 4 Miketz * Marsha Scharfstein
17 Tevet 5 ROSH HASHANAH Service 9:30 am	18 Tevet 6	19 Tevet 7	20 Tevet 8	21 Tevet 9 Pirkei Avot Class 7:00 pm	22 Tevet 10 Shabbat Family Service 5:30 pm	23 Tevet 11 Vayigash *Jan Gitlin
24 Tevet 12	25 Tevet 13 OFFICE CLOSED	26 Tevet 14 OFFICE CLOSED	27 Tevet 15	28 Tevet 16	29 Tevet 17	30 Tevet 18 VAYECHI Service 10:00 am *Zoe Litman
31 Tevet 19	Jan 1 Tevet 20 OFFICE CLOSED	2 Tevet 21	Shevat 3 Tevet 22	4 Tevet 23	5 Tevet 24	6 Tevet 25 Shemot •Simonne Horwitz
7 Tevet 26	8 Tevet 27	9 T28evet	10 Tevet 29	11 Shevat 1 Pirkei Avot Class 7:00 pm	12 Shevat 2	13 Shevat 3 Va'era * Steven Simpson
14 Shevat 4	15 Shevat 5	16 Shevat 6	17 Shevat 7	18 Shevat 8 Pirkei Avot Class 7:00 pm	19 Shevat 9	20 Shevat 10 Bo * Nickly Gitlin
21 Shevat 11	22 Shevat 12	23 Shevat 13	24 Shevat 14	25 Shevat 15 Pirkei Avot Class 7:00 pm	26 Shevat16	27 Shevat 17 Beshalach SHABBAT SHIRAH * Grant Scharfstein
28 Shevat 18	29 Shevat 19	30 Shevat 20 Book Club 7 pm	31 Shevat 21	Feb 1 Shevat 22 Pirkei Avot Class 7:00 pm	2 Shevat 23	3 Shevat 24 Vitro * Seth Shacter
4 Shevat 25	5 Shevat 26	6 Shevat 27	7 Shevat 28	8 Shevat 29 Pirkei Avot Class 7:00 pm	9 Shevat 30	10 I Adar 1 Mishpatim ROSH CHODESH *Robert Engelbert
11 I Adar 2	12 I Adar 3	13 I Adar 4	14 I Adar 5	15 I Adar 6 Pirkei Avot Class 7:00 pm	16 I Adar 7 Shabbat Family Service 5:30-6:00 pm	17 I Adar 8 Terumah * Harold Shiffman
18 I Adar9	19 I Adar 10 OFFICE CLOSED	20 I Adar 11	21 I Adar 12	22 I Adar 13 Pirkei Avot Class 7:00 pm	23 I Adar 14	24 I Adar 16 Tetzaveh SHUSHAN PURIM KATAN *Malvina Rapko
25 I Adar 16	26 I Adar 17	27 I Adar 18	28 I Adar 19	29 I Adar 20 Pirkei Avot Class 7:00 pm	Mar 1 I Adar 21	2 I Adar 22 *Steven Goluboff

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