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THE BULLETIN

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Rabbi: Claudio Jodorkovsky President: Robert Engelbert

A Proud Tradition, A Bright Future

by Michael Shaw, Dinner Chair

After 72 years, the B'nai Brith Silver Plate Dinner has proven once again that some traditions only get stronger with time. And perhaps the most exciting part of this year's success wasn't just what we accomplished, but who stepped forward to make it happen.





On November 10, nearly 1,000 guests filled TCU Place for another extraordinary evening. It was a who's who of Saskatoon, with business leaders, elected officials, community supporters and friends coming together for a night of generosity, entertainment and celebration.

But behind the scenes, something equally exciting was happening. A new generation was taking the reins of one of Saskatoon's longest-running charitable traditions.

Matt Steen, Matt Ditlove, Harold Shiffman, Daniel Katzman, Thomas Katzman, Faisal Khorshid, Alex Boda-Hendren and Steven Simpson stepped up in a big way. They brought fresh energy, new ideas and a willingness to roll up their sleeves and get things done.

And they certainly didn't do it alone.

David Katzman, Ron Gitlin, Arnie Shaw, Steven Goluboff and Randy Katzman provided the experience, wisdom and attention to detail that only come from years of dedication.



This combination of new leadership and experienced hands is exactly what will keep the Silver Plate Dinner thriving for generations to come.

And what a night they delivered!

Our emcee, Thomas Katzman, was absolutely hilarious, keeping the audience entertained throughout the evening. Sheldon Kennedy spoke eloquently and powerfully on behalf of the Buffalo Child and Youth Advocacy Centre, reminding everyone of the important work made possible through community generosity.

Congratulations to Bill Edwards, this year's deserving recipient of the We Are Proud of You Award. It was wonderful to celebrate his contributions to Saskatoon.

Our silent and live auctions were tremendous successes, generating excitement, spirited bidding and substantial funds for worthwhile causes. Thank you to everyone who donated, bid and helped make them happen.

A special congratulations goes to Matt Ditlove, our top ticket seller, who personally sold more than 350 tickets! His remarkable effort demonstrates the kind of commitment that makes this event possible.



To our presenting partner, Wiegers Financial & Benefits, and all our sponsors, table purchasers, auction donors and supporters, thank you. Your generosity continues to make an enormous difference.

And to our many volunteers, whose countless hours of work often go unseen, we are deeply grateful. An event of this magnitude simply doesn't happen without you.

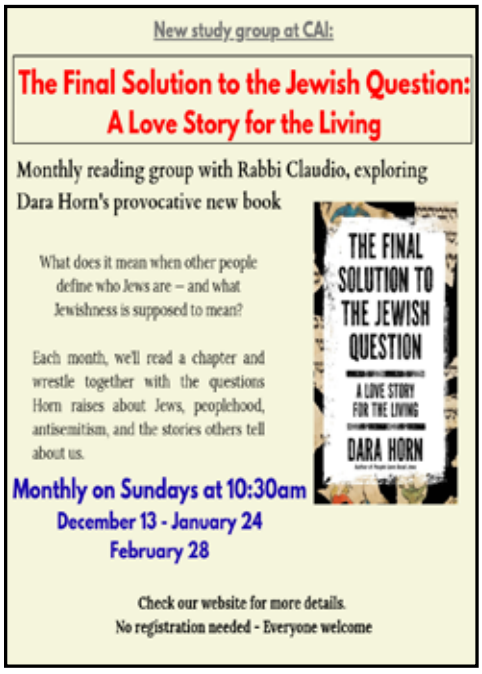


As Dinner Chair, I'm incredibly proud of the evening we delivered. But I'm even prouder of the people who delivered it.

For more than seven decades, generations of volunteers have built the Silver Plate Dinner into something truly special. This year demonstrated that the next generation is ready, willing and capable of carrying that legacy forward.

The future of the Silver Plate Dinner, and of our Jewish community in Saskatoon, is in excellent hands.

Thank you to everyone who made this year's dinner such an incredible success!



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DEADLINE FOR THE NEXT BULLETIN IS FEBRUARY 15, 2027

Artist feature: Becky Scharfstein

Where Glass, Community and Jewish Creativity Meet



I never set out to become a glass artist. Glass found me.

I was cold-called by the owner of Prairie Glass, who had heard I was a good instructor and asked if I would teach for her. My response was, "I don't know anything about glass!" She told me, "That's okay. I can teach you about glass—you know how to teach."

And that was the beginning.



I came to Prairie Glass as an instructor first, and an artist second. As I learned the medium, I fell in love with it—not only because of what I could create with glass, but because of what I could help other people create.

My favourite moment is watching someone arrive at a workshop saying, "I'm not creative," and leave holding something they made themselves. Around the table, people learn, laugh, share stories and help one another. The finished piece matters, but the experience of creating it together is just as important.



Glass also has a beautiful connection to Jewish tradition. I love the way light brings glass to life, whether it is sunlight passing through a piece or the glow of candles in a menorah. Fire is equally fascinating. In the kiln, separate pieces of glass are transformed by intense heat into something entirely new. The fire isn't destructive; it's what allows beauty and strength to emerge.

That idea of transformation also reminds me of teaching. We start with pieces of glass, an idea and a little bit of trust. When the kiln opens, there is often that wonderful moment of, "I made that!"

My own Judaica work has been limited, but I have created a fused-glass menorah and taught a community class where participants made their own menorahs or serving plates. It was a wonderful experience of Jewish community, creativity and shared tradition. Everyone started with similar materials and instruction, yet every piece reflected the person who made it.



My work isn't usually inspired by a particular Torah portion or midrash. Instead, themes of light, remembrance, peace, community and celebration naturally find their way into what I create. I love bright colours, and I want my art to make people smile. I also want people to look at my work and think, "I could make that."

I believe Jewish art can be contemporary, colourful and joyful. It can honour tradition while giving people the opportunity to create something that resonates with them and belongs in their own homes.

That feels especially meaningful at a time when antisemitism is on the rise. I hope my art can open the door to curiosity and conversation. If someone sees a piece and asks, "That's beautiful—what does it mean?" then we've already started a conversation.

Art is beautiful from all angles. You don't have to share the same background or traditions to appreciate something beautiful, and sometimes beauty gives us a way to become curious about one another.

For me, that's what glass is really about: bringing individual pieces together to create something stronger and more beautiful. Whether I'm teaching, creating or simply sitting around a table with a group of people, I'm grateful to be part of that process of connection, creativity and community.

NEW FEATURE COLUMN: CAI *Show and Tell*

This new column will feature a special item belonging to a community member or family. If you wish to submit, please include a photo of the item as well as a brief story about why this item is special to you or your family.

Theiberger Menorah – Owned by Dan Ronis



The menorah below was created out of flattened nails and scrap metal by Erwin Thieberger. Originally from a metal-working family in Silesia, Poland, Erwin was a trained metal worker and coppersmith. During the Holocaust, Theiberger was imprisoned in fourteen different concentration camps. In these camps, his skills were considered valuable and he was forced to labor. While in Auschwitz, he began collecting whatever scrap materials he could find in order to craft menorahs and other Judaica. In 1949, Erwin Thieberger, his wife Hilda, and their young daughter Renee left a Displaced Persons camp in Germany and emigrated to the United States. There, they rebuilt their life. Erwin worked as a roofer and later opened an art metal shop in Kensington, MD where he created many more scrap metal menorahs, such as this one, recalling what he had made in the camps. Thieberger's pieces were on display at the Smithsonian Folklife Festival on the National Mall in1970, 1972, and 1981.



Editorial

by Lisa Shiffman, Editor-in-Chief

Choosing Light, Connection, and Joy

As we gather to kindle the Hanukkah lights this winter, our community—much like the wider Jewish world—finds itself holding two seemingly contrasting truths at once: the heavy weight of history and rising antisemitism, alongside an unyielding commitment to joy, creativity, and connection.

Flipping through the pages of this issue of the Bulletin, I am struck by how powerfully those themes weave together across every story, reflection, and announcement. Whether it is Erwin Thieberger crafting menorahs from scrap metal in the darkest days of Auschwitz, or our own Becky Scharfstein transforming pieces of glass through the heat of a kiln into vibrant Judaica, the message is clear: fire and pressure do not have to destroy us. In the right hands, they refine us and allow light to shine through.

Over the past few years since October 7, we have been forced to confront painful questions about who we are, how the world sees us, and how we respond to hostility. In his message, Rabbi Claudio reminds us that our inherited memories of persecution are not a license to harden our hearts, but a moral call to empathy and human dignity. Similarly, Les Sicherman urges us not to let compassion become selective or divorced from historical context. And in my own conversation with advocate Jenn H, she captures what so many of us feel: even when fear is real, we refuse to let those who misunderstand us dictate our pride in being Jewish. As she puts it so simply,

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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 to

Dr. Tara Kahan, on being honored by the Royal Society of Canada with a membership in its College of New Scholars, Artists and Scientists.



Steven Goluboff on his hole-in-one at Riverside Golf Course.

Mazel Tov to **Edgar Sicherman**, grandson of Les and Kathy Sicherman, on being one of nine students to receive a high academics award at his high school.

Andrea Silverstone on earning her PhD in Applied Psychology from the University of Salford in Manchester (England).

Welcome to New Members:

Natasha Stubbs moved to Saskatoon, SK from Wynyard, SK in 2005 to attend the University of Saskatchewan and subsequently became involved with the JSA where she was an active participant during her school days. Natasha has been involved in the community on and off since those heady days and looks forward to being an active member in the community once more. She is a social worker by trade and currently works for the Acquired Brain Injury Outreach Team as a case manager. She loves to read, write poetry, travel, paint and spend as time with family as she can-including her dog Bo.

Wendalynn Donnan

I am from Regina, the youngest of two children (and the shortest). I discovered my love of Judaism at a young age and decided to convert, as it was a way to connect to my maternal grandmother. My husband Richard and I have been married for 19 years and live in Waldheim. I work at Vecima, where I am a Material Buyer in the Supply Chain department.

By Veronica Valenzuela



It was a lovely summer morning.

I was taking my daily walk when all of a sudden I saw a group of people humming a song. I stopped and this lady introduced herself as Kohkom Margaret and explained to me that they were doing a cleansing ceremony with sage and asked me to join them. It was a beautiful experience.



THE BULLETIN

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



Divrei Harav – Rabbi Claudio's Message

Not in Our Name: Jewish Terrorism and the Betrayal of Our Values

by Rabbi Claudio Jodorkovsky

We carry with us the memories of generations who experienced persecution, discrimination, violence and exile. While some belong to a distant past, they are part of our collective identity transmitted from generation to generation through traditions and prayers. Even those of us who have never experienced any form of persecution, all carry that emotional weight. The Shoah (the Holocaust), pogroms, expulsions and centuries of antisemitism are present in the way we see ourselves as Jews and when we contemplate our place in the world. Every time we respond to a new threat today, we are influenced by the stories we have learned. Our reaction to antisemitism does not exist in isolation and reflects the echoes of a difficult past.

The horrific attack of October 7, 2023, brought many of those stories back. We saw entire Jewish families massacred, women raped and many kidnapped. The wave of antisemitism that followed, disguised as anti-Zionism that goes beyond legitimate criticism, made us feel angry, betrayed and overwhelmingly vulnerable when realizing that we are still targeted simply because we are Jewish. How should we respond to our inherited stories of trauma that come alive again in a way that honours our feelings and needs and the values of our Jewish tradition at the same time? I believe that one of Judaism's most important contributions to humanity is precisely how we respond to that question.

When our ancestors left Egypt, they carried with them the experience of centuries of oppression, humiliation and slavery. Those memories must have been painful, and they must have felt resentment towards those who enslaved them. However, when they received the Torah – just a few weeks after being liberated – the Jews were taught that their memories of oppression must be transformed into empathy and compassion towards anyone who suffers. They were taught that no matter how much pain or how afraid you are, there is no justification for hardening your heart. It is remarkable that the Torah instructs us thirty-six times that we must care and love the stranger because we ourselves were strangers in the land of Egypt. We are commanded to show empathy, not despite our history of persecution, but precisely because of that history.

Suffering does not give us permission to inflict suffering on others. That is an urgent message today as we see disturbing acts of violence committed by Jewish extremists against PalestinianArabs in the West Bank. We have seen "religious" settlers attacking Palestinian villages, burning fields, destroying olive trees, threatening families and terrorizing innocent civilians. We must be clear about what these acts represent: Those are acts of terrorism committed by Jewish terrorists. There is no religious justification for their actions and the Torah does not teach us to respond to fear by making others feel afraid. There is no doubt that both Judaism and Jewish history teach us the importance of defending ourselves, but defending ourselves is different from taking revenge against innocents or taking our anger out on those who have done us no harm.

Jewish extremists are a Shanda – a disgrace – to all Jews. They are an extreme minority that does not represent the values that our ancestors preserved. They betray the values of Torah and transgress explicit commandments, as renowned Israeli rabbis from across denominations have expressed. We have a responsibility to speak out against them, condemn their actions and make clear that extremism doesn't represent how most Jews understand Judaism. We must condemn that kind of violence with the same determination we denounce the violence that is committed against us.

These are difficult times for our brothers and sisters in Israel, as well as for Jews throughout the world. Perhaps one of the greatest questions we must ask ourselves these days is what we want to do with the pain we have inherited. We can't erase our history and we honour the suffering of previous generations, but memory also carries moral responsibility. Judaism teaches us to transform pain into compassion, vulnerability into sensitivity towards others, and the memory of persecution into a commitment towards human dignity.

May we all be inspired to make our contribution to help build a world where no one will ever experience what our ancestors did, and may we always use the richness and wisdom of Judaism as an instrument for compassion.

L'shalom.





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

In Loving Memory of Rita Marie Gillies

July 24, 1934 – October 17, 2026

Rita Marie Gillies passed away in her sleep on October 17, 2026, at the age of 92. Born to Harold and Denise Gillies, Rita lived a remarkable life of adventure, faith, service, and independence.

She had ninety-two years of living behind her—and a spirit that always seemed ready for the next adventure.

She was a speed skater. A traveller. A tour guide. A caregiver. A woman of faith, with an independent mind and a wonderful zest for life.

And, of course, a racer at heart , our "Flying Nun." Too fast for first and too slow for second, she flew the coop.

There was a lot of world to see, and Rita intended to see it.

Drawn to the Middle East, she made Jerusalem her home for a time. In a place where history, faith, and everyday life meet at every turn, she found something that spoke to her. As a tour guide, she shared her love and knowledge of the country with many visitors, bringing them into the places and stories that mattered to her.

Her faith mattered deeply, too. Rita remained connected to her Catholic upbringing while reaching across the boundaries between religious communities. She held on to her own faith while finding friendship and common ground with people whose traditions differed from hers.

That openness belonged to the same spirit that carried her around the world: a willingness to meet people, to stay curious, and to discover what lay beyond the familiar.

Rita was a fearless traveller. From the back of one motorcycle seat to another, she seemed quite happy to put her trust in the next journey. Some might have preferred a comfortable seat and a carefully planned itinerary. Rita welcomed a little more adventure.



Alongside that wandering spirit was a deep attachment to family. Her travels eventually brought her home to live with and care for her mother. After so many journeys, she took on the daily work of caring for someone she loved—an important part of her story, remembered with gratitude.

Her determination stayed with her. At ninety, Rita proudly held a security position and was still willing to pull an all-nighter on a stakeout. She brought a certain "Go ahead, make my day" energy to the role. At an age when most people had long since handed over the night shift, Rita was still reporting for duty.

Rita was a champion of spirit, with courage, curiosity, and a zest for living that age never quite managed to catch.

She had a gypsy soul—and she was happy.

Her family will remember her that way: interested in the world, ready for another journey, and still finding reasons to say yes to life. Wherever Rita was, there was probably a story worth hearing.

Rita was predeceased by her parents and her brother, Bob. She is survived by her nieces and nephews, Christopher, Carmen, Pamela, Valerie, and Rod Gillies, and their families.

Rita will be lovingly remembered for her adventurous spirit, her devotion to faith, and her determination to make the most of life's journey. She will be deeply missed.

A celebration of life was held on October 30, 2026, at the Vatican.

Rest peacefully, Aunt Rita. You have travelled far, cared for others, and lived a remarkable ninety-two years. May God welcome you home with love.

And to our Flying Nun: we will always remember you with a smile.

Editors note: Though Rita could not be a member of our community, she was truly interwoven into the souls of those who knew her. She attended services and special events regularly and was that tiny lady with the biggest, most interesting stories to share at coffee time. She is loved and will be missed by our community.

Jewish Community Support Groups*

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

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

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

TO SIGN UP OR FOR MORE INFORMATION:

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

OR CLICK HERE

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

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Cemetery Report

by Steven Goluboff – Cemetery Chairman

In late January we lost our cemetery building and all its contents in a fire which was deemed to probably be caused by an electrical short. There was no evidence of arson. After a long spring, summer and fall, I am happy to report that our new building is complete and we are moving all our new equipment in. Shaina Goluboff, Chair of Chevra Kadisha and myself visited the cemetery and had the opportunity to meet with our great team of caretakers, Manager Giles Saulnier and his able partners Dale Friesen and Marc Boisvert. The cemetery has been beautifully cared for this past year and is ready for winter hibernation. The cost of the rebuild and the replacement of the lost equipment will exceed $150,000. A portion was covered by insurance and the balance hopefully by the donations received directly to the synagogue and from a Go Fund Me page. We are grateful for all those who have donated generously both locally and from our Saskatoon Jewish diaspora. Our Perpetual Care Fund is unable to sustain the cemetery maintenance and we look forward for families whose loved one are buried here to consider future donations for perpetual care.



Agudas Israel cemetery reflects and documents over 100 years of our history and is a place of beauty and peace. In the Spring I hope we can dedicate the new building in honour of our previous cemetery manger, Ralph Katzman who devoted and volunteered 20 years to the care of these hallowed grounds.

Proud Volunteer At The 72nd Annual Silver Plate Dinner

by Jeffrey Boda-Hendren

Last night, Alex and I were proud to volunteer and attend the 72nd annual Silver Plate Dinner as members of B'nai Brith Canada and Saskatoon Lodge #739.



With more than 1,000 guests, the dinner has become one of Saskatoon's premier networking events. We were especially glad to hear Premier Scott Moe deliver a powerful address and speak firmly against the rising tide of hate and antisemitism, including here in Saskatchewan. We're grateful to have a provincial government that stands with our community.

Our Jewish community may be small, but it is warm, close-knit and vibrant, and the support of our local B'nai Brith lodge helps make so much of that possible. Through its tzedakah initiative, the lodge also supports many local non-Jewish charities, including children's programmes such as Ronald McDonald House. Last night was a powerful reminder that the support and solidarity around us are strong and unwavering. Hateful voices may be loud, but they are far outnumbered by people who stand with us.

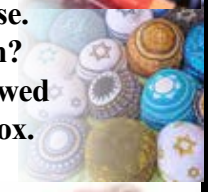
Alex and I chose to make Saskatoon our home and build our Jewish life here because this community welcomed us with warmth, love and celebration. The work to confront antisemitism continues; no corner of Canada is immune. But we left last night feeling reminded that we are not alone, and that, throughout history, Jewish life has endured and our people have persevered in the face of hatred.

What is in the Book and Jacket Room?

There is so much more than just books and jackets here.

Forgot your tallit? There are some here to borrow. Kids getting squirmy? There are some Shabbat friendly bags of kids activities to keep little hands busy. Are you cold? There are two fuzzy blankets to borrow to keep warm. Need some hand sanitizer? Two bottles are here for your use. Forgot your kippah? Some can be borrowed from the wooden box. Lose an item in the building? The lost and found bucket is in this room. Notice a prayer book in need of repair? There's a basket beside the lost and found bin for those.







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"A Life of Unstoppable Faith and Wonder"

By: Lisa Shiffman

If you were blessed enough to know Rita Gillies here in Saskatoon, you know that trying to describe her life feels a bit like recounting the story of "Forrest Gump".

Look back at her journey, and you'll find Rita popping up in the most extraordinary places, stepping into history, taking on unexpected roles, and quietly leaving an imprint everywhere she went. She lived with a boundless curiosity and a sense of adventure that made it seem as though no room was off-limits, no experience too big, and no person a stranger.

She was a woman whose life was rooted in deep devotion, grace, and service. But Rita's faith was never confined within four walls, nor was it limited by strict boundaries.

That's why so many of us remember seeing Rita so faithfully at Saturday services, Jewish celebrations, and community events. In a world that often looks for differences, Rita only looked for connection. She brought her faith and her genuine love into Jewish spaces with total warmth and respect, becoming a beloved, familiar presence. To Rita, wherever people gathered to pray, sing, build community, and love one another—that was holy ground.

Rita showed us that true faith doesn't isolate us; it expands us. She taught us to be curious, to show up for our neighbors, and to live so fully that people can't help but marvel at the journey.

We will miss her dearly, but we carry her spirit with us—a little more open, a little more adventurous, and always ready to pull up a chair at any table where love is present.

Thank you, Rita, for a life truly well-lived.

We will miss her dearly, but we carry her spirit with us—a little more open, a little more adventurous, and always ready to pull up a chair at any table where love is present.

Thank you, Rita, for a life truly well-lived.

How should We View the Hebrew Bible?

A layman's Perspective

by Dan Ronis

Nicolas de Lange, in his book Atlas of the Jewish World writes, "But the Bible, at least in its older portions, is not a historical record. It sets forth an interpretation of earlier events, a blend of legend, poetry and propaganda, a formative myth of national origins which conceals at least as much as it reveals. We lack the means to test its historical statements. The actual facts and their chronology are a matter of complex controversy. Archaeology and the records of neighbouring peoples certainly help to fill out the story and to correct or confirm some details, but the picture still remains obscure and fragmentary; some of which may preserve authentic recollection even in their revised form."

W. Gunther Plaut, in the introduction to his seminal book The Torah, a Modern Commentary writes, "The reader must further understand that the Torah contains a great variety of material: laws, narratives, history, folk tales, songs, proverbial sayings, poetry, and, especially in the early parts of Genesis, myths and legends." In addition, he says, "In this view the various strands of tradition were very old, older than Moses, while others are assignable to him – and were transmitted for many centuries by word of mouth. As the centuries wore in, all of these strands coalesced in popular telling, and in time, probably through the effort of a literary genius of unknown name, they became a single story with many facets. Variants of the same story and even contradictions were left untouched because one did not tamper with sacred documents and also because the ancient era did not demand an either/or, but could say together both sides of the account represented the truth."

Furthermore, we do not have a clear picture of who actually wrote the Hebrew Bible. Richard Friedman, in his book appropriately titled Who Wrote the Bible?, makes the case for writers identified as J, E, D and P. This is consistent with the Wellhausen hypothesis whom Richard credited with pulling together work by previous authors into one coherent hypothesis. He also makes the case for Ezra the high priest, as the author of the Bible. "Modern investigators, too, have occasionally expressed the suspicion that Ezra was the man who fashioned the Five Books of Moses.

The idea that Ezra had a key role in the writing of the Hebrew Bible is fully supported in my book written with Donna Somerville No Forbidden Fruit – No Angry God.*

DR: Was there a well-known man named Ezra who was involved in the final compilation of the Bible stories?

DS: The compilation of what you are calling your Bible was over several generations. We do see the presence of Ezra in the first meetings. He was one of the elders that helped screen through the embellishments. And it was his role until the end of his life. But we will not say that the book was completed before his passing. It seemed to take yet another generation before the book was agreed to be complete. And even then, every couple of generations, there were additions and subtractions from the book.

DR: Was Ezra a scribe and did he know the oral histories himself? Was he trained?

DS: He had the oral histories. He was not a scribe. He was the elder. He did not like the word expert, but we would call him"expert". And for a long time, Ezra was the final word. Upon his passing is when the squabbles began because it was as if there was not another that had his experience and his long life. And so, the simplicity of the truth became harder to find. When Ezra was alive, it was clear.

DR: So, he (Ezra) actually had memorized the oral histories himself?

DS: He was one of the storytellers in his family line, yes.

DR: Were there other important people who could be named and who were part of the process of writing?

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



Compassion Need Not Be Selective, But Neither Should Context Be Forgotten

by Les Sicherman

Recently, at a Jewish gathering, a woman told my wife that she could not support a war in which, in her view, the Israeli army was bombing innocent women and children in Gaza. She spoke of a friend who had been on the ground and had witnessed terrible injuries, including wounds so severe that medical personnel were required to perform amputations. Her sympathy for the Palestinian civilians who have suffered was evident.

There is no question that Palestinian civilians have endured tremendous suffering during the war in Gaza. The death and injury of innocent people, particularly children, is tragic and deserves compassion. What troubled me, however, was not her concern for Palestinian civilians, but the absence of any acknowledgment of the circumstances that brought about the present war or of the suffering experienced by Israelis.

On October 7, 2023, Hamas and other Palestinian armed groups attacked communities in southern Israel, killing about 1,200 people and taking approximately 250 hostages. Israelis were murdered in their homes and communities, and many thousands were displaced. Those events cannot simply disappear from the discussion when we speak about what follows.

The Israeli-Palestinian conflict has a long, complicated and painful history. The present war cannot adequately be understood through a single television report, an eyewitness account, a slogan, or sympathy for only one population. The suffering of Palestinian civilians should not be dismissed or minimized. At the same time, compassion for Palestinians should not require us to overlook Israeli suffering, the October 7 attack, the hostages, or the security concerns that Israelis continue to face.

I respect this woman's right to express her views, just as I hope she would respect the views of those who see the conflict differently. But when discussing a subject as serious and emotionally charged as Israel and Gaza, our opinions should be informed by history, evidence and context rather than by a single perspective.

We can have compassion for innocent Palestinians while also recognizing the suffering of innocent Israelis. Compassion need not be selective, but neither should context be forgotten.



The Iranian People's Message of Solidarity with the Jewish People: The Presence of Their Only True Representative at Auschwitz

by Kourosh Yousefi

At a time when the Islamic Republic is trying to portray its hostility toward Israel and the Jewish people as the position of all Iranians, Reza Shah II stood alongside the Jewish community at Auschwitz and delivered the Iranian people's message to the world: the people of Iran stand in solidarity with the Jewish people, and the Islamic Republic does not represent them.

On November 10, 2026, Reza Shah II visited Auschwitz-Birkenau with his wife and Rabbi Menachem Margolin, chairman of the European Jewish Association. He paid tribute to the victims of the Holocaust and emphasized the importance of remembering history and standing against hatred and denial. The day before, the European Jewish Association presented him with the King Solomon Award. His Majesty dedicated the award to the millions of Iranians who seek freedom, peace, and coexistence.

This solidarity is not new. In April 2023, the Shah traveled to Israel, attended the Holocaust Remembrance Day ceremony at Yad Vashem, and brought a message of friendship from the Iranian people to Israelis. In a statement released before the trip, he wrote: "I want the people of Israel to know that the Islamic Republic does not represent the Iranian people." His words express the difference between the people of Iran and a government that claims to speak in their name.



The Islamic Republic has made antisemitism and the destruction of Israel central pillars of its policy. It uses Iran's occupied land and the Iranian people's resources to pursue its terrorist aims and support groups that threaten the security of Israel and the people of the region. These policies are not the choice of the Iranian people. Iranians themselves pay the price through repression, poverty, and violence.

A few days before his visit to Auschwitz, Reza Shah II appeared in Frankfurt amid a massive gathering of Iranians. The Friedrich Naumann Foundation awarded its 2026 Freedom Prize to the people of Iran in recognition of their courage and perseverance in the struggle for freedom, democracy, and human dignity. The Shah accepted the award on behalf of the Iranian people. He said it belonged to those who take to the streets for freedom, political prisoners, and the families who have lost loved ones.

In January 2026, more than 40 million Iranians took to the streets and chanted Reza Shah II's name, a show of support that terrified the regime. In less than 48 hours, the Islamic Republic killed more than 50,000 people. This tragedy showed the price the Iranian people are paying for freedom and a different future.

Reza Shah II's presence in Frankfurt, Israel, and Auschwitz conveys one clear message: Iranians want a free and peaceful future, and they reject the Islamic Republic's hostility toward the Jewish people. To me, he was not merely a visitor at Auschwitz; he was the voice of a nation that does not want to be confused with its government. The real Iran stands with the Jewish people and chooses friendship and coexistence.

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

Black and Jewish America

by Susan Hornik printed with permission from aish.com

In Charlottesville, Virginia, in August 2017, white supremacists marched through the streets carrying Confederate and Nazi flags, chanting "Jews will not replace us." For Harvard historian Henry Louis Gates Jr., (host of PBS' popular genealogy series, "Finding Your Roots") that moment wasn't just a shock — it was a confirmation of something he had long taught: that antisemitism and anti-Black racism are not separate phenomena, but dual currents running beneath the surface of Western civilization, surging upward whenever a demagogue needs a scapegoat.

"People who hate Jews, uncannily hate Black people too," acknowledged Gates in "Black and Jewish America: An Interwoven History." That conviction became the seed of his new PBS docuseries, which he created alongside Jewish director and co-executive producer Sara Wolitzky.

"Because when the stuff hits the fan, they're coming after both of us."

"Black and Jewish America" is an urgent and illuminating exploration of American identity in recent memory. It covers a sweeping, complex history and features interviews with an extraordinary range of voices, including actor Billy Crystal, playwright and actress Anna Deavere Smith, New Yorker editor David Remnick, Rabbi Abraham Joshua, Rabbi Israel Dresner, Angela Buchdahl, and Marc Dollinger, a Jewish studies professor at San Francisco State University and author of "Black Power, Jewish Politics: Reinventing the Alliance in the 1960s."

The documentary traces how Black and Jewish Americans began on fundamentally different footing in this country, but by the early 20th century, were drawn together by a shared experience of entrenched racism, rising hatred, and the denial of basic rights.

"This is a deeply personal subject for me," said Gates. "It's connected to my own coming of age during the heroic days of the civil rights struggle and is an urgent response to the violent forces I've seen reawakened in our society over the last decade. By tracing the long arc of Black and Jewish history in America, I hope we can see each other more clearly, more honestly, and find hope in our mutual stories of survival, resilience, and solidarity. But this series is not only about the past. It is about us — and how, together, we can prevail over the forces of hatred that seek to divide us."

History of Persecution

For Wolitzky, the project was never just professional — it was personal in ways that reached back generations. Though she didn't experience much direct antisemitism growing up in New York City in the late 1980s and 90s, she carried something far older inside her.

"From the age of four, my grandmother was telling me the story of her pogrom and almost being murdered, and having her father murdered on top of her," Wolitzky recalled. "So I had a very visceral sense of how hated Jews have been and could be — and therefore, a sense that part of being a Jew meant taking the side of anybody who was vulnerable, just because of who they were."



That sense of inherited vulnerability became a source of solidarity rather than insularity. "I think it was important to identify being persecuted as a source of being able to find commonality with other people, rather than retreat and make it about the tribalism of only your community's best interest. To realize your best interest ultimately lies with standing for anybody in danger — because as we say in the film, no one's safe until everyone's safe."

The series stretches back centuries to trace the roots of antisemitism, including the Spanish Inquisition of the 1400s, when Jews were cast as the ultimate "other" in Christian Europe — barred from most professions, forced into money-lending, and then vilified for it.

"You always need an 'other,' especially for those in power," Wolitzky explained. "As non-Christians, let alone followers of a religion that preceded Christianity, they became that 'other.' And that's where so many of the financial conspiracy tropes were born — the idea that Jews are pulling the global financial strings. That narrative traveled to America and never fully disappeared."

Connecting the Communities

Drawing on Isabelle Wilkerson's landmark book Caste, Wolitzky frames the hatred faced by both communities not as isolated episodes but as expressions of a universal human impulse to create hierarchy out of difference.

"Whether it's the caste system in India, centuries of antisemitism across Europe, or anti-Black racism in America," she said, "humans can always find some difference to use to create hierarchy. Jews were the most accessible other; in so much of Europe for so many centuries."

One of the series' more surprising revelations is the story of George Washington and his remarkable openness toward Jewish Americans, evidenced in a letter he sent to

Congregation Touro in Newport, Rhode Island, one of the oldest still-operating synagogues in America.

"It's hard to know exactly what was in his head," said Wolitzky, "but I think part of the founding principle of America was going to be this idea of religious equality and freedom —and that's part of what distinguished it from the old world."

That founding promise, however imperfect, gave Jewish Americans an avenue to citizenship and rights long denied to them in Europe. But as the series makes clear, it also created a crucial and painful asymmetry: Jews had access to whiteness, and the protections that came with it, in ways that Black Americans never did.

The relationship between the two communities deepened dramatically after the Holocaust, as the full horrors of the concentration camps came to light and strengthened a sense of shared struggle. The Civil Rights era became "the golden age" of the alliance, a moment when Jewish Americans marched, organized, and put themselves at risk alongside Black leaders working to dismantle Jim Crow segregation.

A Foundation to Build On

The series also looks at how the relationship between Blacks and Jews evolved from the 1970s until today, examining political gains, global tensions and rising antisemitism, encountering lessons of coalition building and solidarity.

Sadly, the alliance didn't survive the decades that followed without fractures. While shared ideals of justice united Black and Jewish people in the 1950s and 1960s, they were increasingly split by the realities of race in America. The historic alliance suffered as each community prioritized its own struggles and agendas in an increasingly divided social and political landscape.

The documentary also gives moments where

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Jenn H – Jewish Activist and Advocate, Instagram

interview by Lisa Shiffman

I am a Jewish advocate and content creator. My grandparents survived the Holocaust, and their experiences and the loss my family endure have profoundly shaped who I am and why I speak out against antisemitism and Jew hatred.

Q: What led you to advocacy?
A: I got into advocacy after October 7th.
Before then, my page was actually a Harry Styles fan page. But after October 7th, as I watched antisemitism and anti-Zionism become increasingly visible around me and online, I knew I couldn't stay silent. I already had a platform, so I decided to use it to educate, spread awareness, and talk about what Zionism actually means to me as a Jewish person and what antisemitism and Jew hatred can look like. My page has completely transformed since then. What was once primarily a place for fangirling is now dedicated to advocating for the Jewish people. I know I'm not the only Jewish content creator whose platform changed dramatically after October 7th. For many of us, staying silent simply stopped feeling like an option.

Q. What has been the most rewarding part of advocacy?
A: The most rewarding part has been the connections I've made with Jewish people around the world. Where I live, I don't have a large circle of Jewish friends or family nearby. Before October 7th, I also wasn't particularly religious or deeply connected to my Judaism. Afterward, I found this completely new love and appreciation for being Jewish. One of the few beautiful things to come out of such a painful time has been finding people who understand. I actually met one of my friends through Instagram because of our shared love of Harry Styles. After October 7th, we also bonded over everything we were experiencing as Jews. Eventually, we met in New York City, saw Harry Styles together, went out to Persian and Israeli restaurants, had drinks, laughed, and got to be ridiculous fangirls together. That friendship reminds me that I'm not alone. We can understand the fear and heaviness the other person is carrying while still allowing ourselves to have joy and be our silly fangirl selves. Those connections have probably been the greatest gift advocacy has given me.

Q: How has your family history shaped your identity and advocacy?
A: My family history has shaped me my entire life. My aunt Tanya was murdered by the Nazis. She was taken on March 27, 1944, during a Kinderaktion. From that day forward, my grandmother tirelessly searched for her. Growing up knowing Tanya's story meant that antisemitism was never something abstract to me. I knew what could happen when hatred toward Jews was allowed to grow and when other people looked away. I've always felt that part of my responsibility is to carry Tanya's memory with me. Speaking out is one way I can honor her. Putting myself out there can be scary. There are absolutely moments when I want to disappear from social media and stop exposing myself to hatred. But then I think about Tanya. Her story is part of why I feel such empathy for other people who experience persecution and oppression. My own family's history taught me what dehumanization can lead to and why speaking up for people matters.
I can't change what happened to Tanya. But I can make sure she is remembered.

Q. What has been the biggest hurdle you've faced?
A: Getting people to actually listen.
I can create an entire post explaining exactly what I believe, and people will still respond by telling me what I supposedly believe instead. I've received comments and messages calling me a baby killer or accusing me of supporting things I have explicitly said I don't support. Sometimes it feels like people aren't responding

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B'NAI BRITH
LODGE 739
SASKATOON, CANADA

B'nai Brith Report

by David Katzman, President

A huge thank you to Michael Shaw, Arnie Shaw, Matt Steen, Harold Shiffman and Ron Gitlin for doing the really heavy lifting for the 969 guests attending our very successful B'nai Brith Dinner. Another huge thanks to all the other volunteers who did so much; ***many hands made the load light.*** This event depends on ticket sellers and, once again, Matt Ditlove crushed it with over 350 tickets sold.

Our Lodge has an obligation to provide support to both our Jewish and gentile community. We will be able to provide $100 000 to our Jewish community and $65 000 to the larger community, and likely more once all the bills have been paid. We have approximately 90 Jewish families (approx. 300 people) at CAI, so it appears we are pulling our proportional (0.0009% of the population) weight.

Our Lodge also an obligation to address racism of every kind, and antisemitism/Jew Hatred in particular. We believe that the Silver Plate and Silver Spoon Dinners maintain and enhance our relationships with the larger community. It is impossible to calculate the dividends on our support to the larger community, but there is good reason to believe the dividends are significant. At least 95% of those attending are gentile; they want to support us! Premier Moe spoke eloquently in support of our small community, and Her Worship Mayor Cynthia Block was the first mayor to attend in decades. We had several provincial ministers and MLAs from both sides of the legislature in attendance, once again.

It is a sign of foundational strength that the leadership of our Dinner has moved to a new generation; Michael Shaw, Matt Steen, Harold Shiffman, and Daniel Katzman. The leadership of our Lodge is also changing; Lisa Shiffman is our vice – president, Michelle Ausfresser is our secretary, and Matt Steen is treasurer (however, he is willing to mentor someone in the role; "eager" might be a more appropriate description.

Holocaust Education is moving ahead in the Gr. 10 social studies curriculum, with a lot of credit due to the lobbying done several years ago by B'nai Brith Canada in every province and territory. Rabbi Claudio, Rabbi Jeremy Parnes (Beth Jacob, Regina) and I spent an afternoon with 13 Ukrainian Catholic priests,

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Boy George Goes To Shul

by Rabbi Dan Moscovitz, This essay was originally published on The Times of Israel's blogging platform and is republished here with permission.

When I heard Boy George's powerful new song, "We Will Dance Again," I was brought back to October 7 and the horrors of that day, and to the nearly three years of anguish, war and antisemitism that have followed. I was also brought back to the early 1980s, when I danced and romanced to Boy George at BBYO Matzah Ball dances and even at my high school prom. He was counterculture then, and I was part of the club. That is, of course, a reference to Culture Club, his iconic band with its distinctive blend of new wave pop, soul, reggae, funk and Caribbean rhythms, held together by Boy George's warm, soulful and deeply vulnerable voice.



Back then, Boy George used Culture Club's music and his public image to challenge conventional ideas about gender, sexuality, race and belonging. His songs explored hidden love, emotional cruelty, hypocrisy, rejection and the pressure to change oneself to gain acceptance. He told me, as he sat on the bema of my congregation Temple Sholom in Vancouver BC, that Culture Club itself embodied that message. The band brought together George, the Anglo-Irish outsider who refused to conform; a Black British Rastafarian musician; and a Jewish drummer. They emerged in Britain at a time when racism was overt and the far-right National Front operated near George's childhood home in southeast London."Culture Club was like everyone's welcome," he said. His message, he told us, is the same today as it was then.

I will admit that I had not listened closely to much of his newer music until about a month ago, when "We Will Dance Again" appeared on my feed on X. I stopped scrolling and listened. The song said what I had been feeling, preaching and struggling to articulate for nearly three years. It acknowledged the horror and suffering of war without erasing how the war began. It remembered the young people who went to dance at the Nova music festival and instead were hunted, raped, kidnapped and murdered. It refused to abandon Israel or turn the Jewish people into villains for defending themselves. Then came the words I could scarcely believe I was hearing from a non-Jewish superstar: "If you're ever confused, I stand with the Jews."

So I wrote to him.

I told him what the song meant to me and to our community. I told him that he had expressed truths we had been saying for almost three years, to which too few people outside our community seemed willing to listen - but people listen to Boy George. In my letter, I invited him to Temple Sholom while he was in Vancouver to perform with Culture Club at the PNE. I told him that the feeling I had felt through his song would be returned a thousand times over by our congregation, our community and our allies. Day or night, before or after the concert, we would be there.

I told him about Temple Sholom: proudly Reform, deeply Zionist and unequivocally inclusive. We were the first synagogue in Vancouver to hire an openly gay rabbi more than 20 years ago. Today, our clergy team includes men and women, queer and straight. We have made the inclusion of LGBTQ+ Jews and neurodivergent members a central part of our communal life. I believed George would feel at home with us.

I also told him about the October 7 memorial in our synagogue garden. Each stone is engraved with the name and age of someone murdered in the attacks or an Israeli soldier who has fallen since. My family and I personally engraved those stones. I hoped he would have an opportunity to visit them.

And then, through a series of connections and the hard work of many people, the improbable became possible. Boy George agreed to stay in Vancouver for two additional nights and come to Temple Sholom.

Once we were inside the shul, the anxiety gave way to anticipation, gratitude and love for a man and his music. For a song that needed to be sung. For words we had been saying for almost three years, but which too few people had been willing to hear.

Then he told us how the song came to be. He had recently received an award from *Tablet* magazine for his friendship with the Jewish people, but the recognition left him uncomfortable. He wondered what he had actually done to deserve it, then he began writing. He did not consult advisers or test the lyrics with focus groups. He deliberately avoided asking permission because he did not want anyone telling him what he could or could not say. He released an early version of the song online, and the response was immediate. The deepest inspiration came from his visit to the Nova exhibition in London.

Walking into the exhibition, he immediately recognized the setting. "I know what this is," he remembered thinking. "I've been here." He met survivors and spoke with the parents of Jake Marlow, the young British man murdered at Nova. He walked along the wall bearing the photographs of those who had been killed and was overwhelmed by the beauty and vitality in their faces. "So much beauty," he recalled. "So much love." The song emerged from that encounter with Nova, but also from a lifetime of Jewish friendships. George told us about meeting his first Jewish friend at 15, a proudly Jewish, gay man who introduced him to Jewish life. Over the decades that followed, George celebrated Jewish holidays, fasted on Yom Kippur, worked with Jewish managers and musicians, visited Israel many times and resisted efforts to persuade him to boycott the country.

He has paid a price for refusing to turn his back on those relationships. He spoke about friends who abandoned him after the song appeared and about the threats he has received. He admitted that the response had sometimes frightened him and even caused him to question whether he had been mad to enter the controversy.

But he kept returning to something simple. "I've got so many beautiful Jewish friends," he told us, "and I'm not going to turn my back on them." This was perhaps the clearest explanation of allyship I have heard - refusing to abandon people you know and love when the crowd demands that you do so. George was equally clear that he is not against Palestinians and does not claim to speak for any government. What disturbed him was the speed with which so many, including people who had known and loved Jews

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Jerusalem Foundation / Congregation Agudas Israel Fundraising Campaign

We are very pleased to announce that Congregation Agudas Israel ("CAI") is again partnered with the Jerusalem Foundation to raise funds for Israel.

Since October 7th, need for trauma care and resilience programs has grown and the need continues to increase. At the same time, the need to foster shared society and support programs that bring all population groups together is more important than ever. The Jerusalem Foundation has long supported programs for vulnerable populations of all ages, fighting poverty and loneliness among Holocaust survivors, mental health therapeutic programming for at-risk-youth, children and families, art and cultural programs and building bridges, trust and communication between diverse population groups. A description of some of those programs is attached in the enclosed brochure for your information.

Funds raised will go to the Jerusalem Foundation for use in whichever Program you choose.

Your donation, unless otherwise specifically designated, will be provided to the Jerusalem Foundation for use to their Resilience and Trauma program which was created in response to the huge need for more and different types of trauma treatment following October 7th. You can, however, specifically designate a different program which can be found on the Jerusalem Foundation website.

All donations will be split equally, with 50% going to the Jerusalem Foundation and 50% staying in our community. Indeed, this is one of our community's most important fundraisers.

Israel's need for these social programs helping Israelis of all faiths alike is greater now than it 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. 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. Whether it is $10.00, $100.00, $1,000.00 or $10,000.00 your donation is urgently needed, and every dollar helps. I encourage you to make your donation before the year end, so as to entitle you to a charitable donation receipt for tax purposes for 2026.

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.

The Unbroken Thread: Jewish Joy and the Power of Community



Submitted by Adira Mizrachi (friend of a CAI community member)

Jewish history is often framed through the lens of survival, but the core engine of Jewish continuity is not merely endurance—it is joy. Across centuries and continents, Jewish tradition has treated joy (simcha) not as a passive emotion that arrives when conditions are perfect, but as a deliberate practice and a form of spiritual resilience.

At the center of this resilience is the principle of Kol Yisrael Arevim Zeh La-Zeh—the idea that all Jewish people are responsible for one another. When hardship or hostility emerges, the community's response is rarely to retreat. Instead, it is to draw closer, extend mutual support, and celebrate life more visibly.

Solidarity in the City of Brotherly Love. This ethos was on vivid display in Philadelphia during targeted demonstrations aimed at local Jewish-owned small businesses. When protests and organized bike ride boycotts set their sights on Center City kosher eateries and Jewish-owned establishments, the local community did not shrink back.

Instead, hundreds of neighbors, communal leaders, and allies flooded the streets outside the targeted storefronts. Lines wrapped around the block as patrons turned out to buy meals, support small business owners, and turn an attempt at exclusion into a display of unity. Inside the restaurants, the atmosphere shifted from uncertainty to overwhelming gratitude. What was intended to isolate Jewish business owners instead sparked a massive surge of communal care and neighborhood solidarity.

Joy as an Act of Resilience. Events like those in Philadelphia highlight how community support manifests in moments of tension. But the deeper strength of the Jewish community lies in how it gathers when there is no crisis at all:

Shabbat and Sacred Time: Week after week, the welcoming of Shabbat offers a space to slow down, break bread, and share warmth with family and strangers alike.

Mutual Aid (Chesed): From organized meal trains for new parents and the sick to communal funds that quietly support neighbors in need, mutual assistance is built directly into the fabric of daily life.

Celebration as Resistance: Singing around a table, dancing at weddings, and filling synagogues and community centers are acts of radical optimism. They signal that a people defined by deep heritage will always choose connection over fear.

The Philadelphia response proved once again that when external pressures attempt to divide or intimidate, the response of the Jewish community is to double down on community, connection, and joy. By standing up for one another and continuing to celebrate their shared identity, Jews preserve a legacy where light consistently outshines adversity.

2026 Saskatoon UIA Campaign

The 2026 Saskatoon UIA campaign will be launched in early November. It has been another challenging year for the Jewish people and the State of Israel. The national organization – Jewish Federations of Canada is committed to working with our small Jewish community in Saskatoon. We are hoping that we will be under the umbrella of the Winnipeg Federation and benefit from their staff support and programs. Already CIJA and UIA have supported us in the important area of security of our synagogue and cemetery. We are fortunate to have our own Lisa Shiffman representing us on the Board of CIJA. As before 50% of every dollar raised in our campaign will be returned to Saskatoon to help meet our local early needs. Please consider contributing to the campaign when our canvassers contact you. The following will help you understand the history and the role of Federations and UIA.

Thank you,

Steven Goluboff – Campaign Chairman

Donations can be made at jewishcanada.org"

History of Jewish Federations of Canada - UIA

Since 1967, Jewish Federations of Canada-UIA has worked in partnership with Jewish Federations and regional communities across Canada to strengthen Jewish life and raise funds for programs and services in Canada, Israel and overseas. Initially, the organization's main purpose was as a central body to manage fund transfers to Israel and work with the Jewish Agency for Israel.

Early organizational focus was primarily on fundraising, educating and engaging leaders and donors from across the country in support of immigration to Israel; and overseeing projects and programs primarily in Israel. In the 1990s, focus was broadened to include Jewish Identity initiatives on a national scale.

In 2004, The Centre for Israel and Jewish Affairs (formerly the Canadian Council for Israel and Jewish Advocacy) was created to better identify and address issues important to the Jewish community and assist in communicating with government, media, community, business and academic leaders to build deeper understanding and close relationships.

Today: Jewish Federations of Canada – UIA represents ten Canadian Jewish federations and four regional councils. The organization and its agencies provide direct services to independent regional Jewish communities where there is not a formally organized Jewish Federation.

Organizational activities strengthen the connection and commitment of Canadian Jews both to one another and to Israel. Programs and services managed and operated by Jewish Federations of Canada – UIA focus on:

- Social services
- Strengthening Jewish community
- Building Jewish identity and developing leadership skills in the next generation
- Advocating for Israel and world Jewry
- Representing the interests of the national Jewish collective on both domestic and international stages.

Key strategic partners that act as agents in the delivery of programs in Israel include the American Jewish Joint Distribution Committee (JDC), the Jewish Agency for Israel (JAFI), the government of Israel, the Rashi Foundation and other Israeli philanthropic groups.

Jewish Federations of Canada-UIA (legal name United Israel Appeal of Canada Inc.) has been legally recognized as a registered charity by the CRA since 1967.

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For more information, please contact: Malvina Rapko homestay@gscs.ca



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Thanks to the generous donation of the Shiffman family, our synagogue has a new Yahrzeit Board and we are accepting orders for new plaques.

Honour your loved ones by perpetuating their memory in our Sanctuary

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Cost: $500

To order, please contact Rabbi Claudio: rabbiclaudio@gmail.com



Quarterly QUIZ!

by Kaiti Hannah

Answers on page 17

1. How many blessings do we say when lighting candles on the first night of Hanukkah?
2 What is a shamash?
3. What does shamash mean in English?
4. Hanukkah can start on any day of the week except for which day?
5. In total, how many candles are lit in the menorah over the entire duration of Hanukkah?
6. How many times is Hanukkah mentioned in the Torah?
7. ow many gifts are Jews required to give during Hanukkah, according to Jewish law?
8. How long should Hanukkah candles burn for?
9. What phrase do the letters on the dreidel stand for?
10. What date marks the start of Hanukkah on the Hebrew calendar?

Sfenj : Moroccan Donuts

Ingredients:

- 2 teaspoons active dry yeast
- 1 1/4 warm cups water, divided
- 3 cups all-purpose flour
- 1 teaspoon salt
- Vegetable oil, for frying
- Granulated sugar or confectioners' sugar, optional

Directions:

1. Dissolve the yeast in 1/4 cup of the warm water and set aside to proof for 10 or 15 minutes.
2. In a large bowl, combine the flour with the salt and the remaining 1 cup warm water. Add the yeast mixture and stir vigorously until smooth. The dough should be too sticky to knead or shape, almost like a thick batter.
3. Cover the bowl with a towel and leave the dough to rise for 3 to 4 hours, until at least double in bulk.
4. In a wide, deep pot, heat 2 to 3 inches of vegetable oil over medium heat until hot.
5. Set out a bowl of water. Dip your hands in the water, then pull off a piece of dough about the size of a plum. Use your fingers to make a hole in the ball of dough, stretch the hole wide to make a ring, and place the dough in the hot oil.
6. Repeat with additional portions of dough until you've added as many sfenj as will fit comfortably in your pot; do not overcrowd. Wet your hands as necessary to keep the dough from sticking as you work with it.
7. Fry the sfenj until golden brown, turning once or twice. Remove the cooked sfenj to a plate lined with paper towels to drain.
8. Repeat shaping and frying until you've used up all the dough.
9. Optional: dip the sfenj in granulated sugar or dust it with powdered sugar.
10. Hints: Serve the sfenj hot or warm; they lose their texture and appeal when cold. They can be reheated before eating. They do not store well, even overnight, so it's best to eat them on the same day as making them.

Frying Tip: The key to crispy and light doughnuts is making sure you are frying at the right temperature, which is 365 F. It is best to use a deep-fry or candy thermometer to help maintain the temperature and know if you need to raise or lower the heat. The temperature will change as you make your donuts, so keep an eye on the thermometer.





Po-ta-to – Po-tah-to

A brief note for Hanukkah

Submitted by Dan Ronis, Ph.D. – formerly global potato breeder for McCain Foods and Frito Lay

With many kinds of potatoes available in the grocery store and thousands of varieties grown worldwide, what should we use for making Latkes?

This is the burning question this time of year! (or This question has been burning for more than eight nights!)

The answer – Russet Burbank – the long, rough-skinned popular baking potato!

It has higher starch content and lower sugars than other store varieties. This means it gives better quality latkes - firmer, quicker frying and with less burning. And that is why it is still the predominant variety used for French fry production worldwide.



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This page is sponsored by Dr. Edward Kaplan of New Haven , Connecticut

Black and Jewish America... *continued from page 9*

Black antisemitism is discussed. Video footage from writer James Baldwin and his controversial essay, "Negroes Are Anti-Semitic Because They're Anti-White," which argues that African American resentment of Jews reflects generalized anti-White sentiment, is discussed.

Another controversial event happened amid an intense labor dispute between Jewish teachers and Black parents in 1968, or the Ocean Hill Brownsville teacher strike – an anonymous antisemitic leaflet was circulated by the United Federation of Teachers. This became "another flashpoint in the unravelling of the Black-Jewish coalition, Gates said.

Wolitzky noted that many in the Black community came to see their Jewish allies not as a distinct group, but simply as white people — and wondered, decades later, whether that solidarity had held.

"There was a feeling, not unwrongly, that Jews maybe hung their hats on that moment —and 30 or 40 years later, 'what have you done? Have you been there for us lately?'" said Wolitzky. "I think they have, in a lot of ways. In the Black Lives Matter movement and other social justice movements in recent years, you'll find a lot of Black folks and a lot of Jewish activists on the ground together — even if it's not as visibly distinct an alliance as it once was."

Nevertheless, the hope and promise of cross-cultural solidarity continues to this day, despite constant reminders of the persistent threat of global violence and injustice. What the series ultimately argues — and what both Gates and Wolitzky believe with urgency — is that the stakes of division are too high to ignore. The forces that drove white supremacists through Charlottesville don't distinguish between their targets. They never have.

"There is only increasing danger for both of us," said Wolitzky, If we don't work together."

Jenn H – Jewish Activist... *continued from page 10*

to me at all. They're responding to an idea of a "Zionist" they've already created in their minds.

Q: How has your Jewish identity changed since October 7th?
A: Completely.
I'm much more connected to Judaism now than I was before October 7th. I'm incredibly proud to come from people who survived thousands of years of exile, persecution, prejudice, and repeated attempts to destroy them. I'm a product of that lineage. I've gotten tattoos in Hebrew. I'm more interested in Jewish traditions, prayers, history, language, and community. I'm telling the world that I'm a proud Jew. That doesn't mean I'm never afraid. Sometimes I'm scared as hell. But I don't want fear—or people who know nothing about Judaism—to dictate how I feel about being Jewish.

Q: What is one thing you wish people outside the Jewish community understood about your faith or culture?
A: I wish people understood how much Judaism is about life and joy.
We want to live. We want to celebrate. We want to be with our families and eat and laugh and dance and just enjoy being alive. And honestly, when I look at some of the former hostages, I see that in real time. These are people who survived hundreds of days in captivity and went through things I can't even imagine. And obviously that trauma doesn't just disappear. They're grieving people they lost and the lives they had before. But then you see someone get married. Someone has another baby. They're with their families. They're laughing again. I don't know. That gives me so much hope. To me, that's Judaism. Horrible things have happened to us throughout our history, and somehow we keep choosing life. We keep finding joy. I really wish more people knew that part of us.

Q: What Jewish principle or "words of wisdom" would you pass on?
A: "Whoever saves one life saves the world."
I love that teaching because it's so simple, but when you really think about it, it's enormous. You're giving another person another day. And you have absolutely no idea what comes from that life. It's also really personal for me because I wouldn't be here if people hadn't helped save my grandmother during the Holocaust. Some of the people who helped her were Christian friends and neighbors. They saved her life. And because she lived, eventually I existed. My family exists. I think about that a lot. They couldn't possibly have known what would come from saving this one Jewish woman. They were just doing what was right. But they didn't only save her. In a way, they saved everyone who came after her too.
Find Jenn on Instagram at: msjennspeaks

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Boy George... *continued from page 11*

throughout their lives, joined a campaign of condemnation that erased October 7 and treated Jews as uniquely undeserving of empathy.

We also spoke about the line in the song, "I don't feel brave, I just need to behave like a human." I told him that, whether he knew it or not, he was echoing a teaching from *Pirkei Avot*: "In a place where there are no human beings, strive to be a human being."

For George, being human begins with recognizing that everyone is flawed, including everyone we love. It means resisting the demand to reduce people to a single act, identity or political judgment. "Being human is a feeling," he said. "I don't need to be told how to be human. It's an instinct for me."

At our shul, Boy George performed "We Will Dance Again" live for the first time.

He stood on our bimah and sang for the murdered and wounded, for the hostages and their families, and for the young people whose joy at Nova was met with unspeakable brutality. He sang for a community that has spent nearly three years insisting that compassion for others must not require the erasure of our own pain. When he reached the refrain, the congregation joined him: "We will dance again."

After the final notes, George turned to those accompanying him and said quietly, almost incredulously, "First time." Then my synagogue sanctuary became the happiest nightclub in Vancouver, maybe the world. "I wish every gig was this good," George said when it was over.

After the sanctuary had emptied, I took George into the garden to see our October 7 memorial. He stood quietly before the stones. He bent down, picked up several of them and read the names and ages engraved upon them. These were no longer statistics, slogans or subjects for social media arguments. Each stone represented a human being. A life. A family. A world.

Then George began to cry.

Beside the names of the dead, I gave him a hug, but this wasn't a hug of gratitude, it was the hug of comfort. We held one another and recognized, without needing to say very much, that we would continue walking this path together.

I hope he carries this song and this message to synagogues and communities around the world. People need to hear that standing with Jews does not require surrendering one's compassion for anyone else. It simply means refusing to exclude Jews from the circle of human concern. When much of the world turned away, he stood with us. Wherever "We Will Dance Again" is sung, the Jewish people will stand and dance with him.

To view this article in full visit: https://blogs.timesofisrael.com/boy-george-goes-to-shul/

How should We View the Hebrew Bible?... *continued from page 7*

DS: Ezra was the lone elder expert. We will not say he lived longer than anyone else, but among the storytellers he was the most respected. There was a lot of squabbles, disagreements. I can feel the certainty of these men. I can feel the dedication of the faithfulness within them, but I cannot give you names. Each was certain of their truths, were certain their stories were not embellished. And it was only in the telling of the stories that Ezra knew that they could then perceive the embellishments that must have happened in the generations before them. It wasn't that Ezra convinced anyone of the truth. It was the way his story was told that rang true. There was a holiness in the truth of it. And, it feels as if when Ezra left that was gone. Somehow the gathering lost their holiness, and so the certainty of the simple truth became lost, and the purpose became lost. So, I cannot give you names. **[Excerpts from No Forbidden Fruit – No Angry God. Ronis and Somerville. 2024]*

This essay may or may not have given you, the reader, a different perspective on the Hebrew Bible. Since we are supposed to always question, reflect, and look at things in a different light, I hope that I have accomplished that task.

B'nai Brith... *continued from page 10*

with presentations on Judaism, Historical Antisemitism, and Modern Antisemitism/ Jew Hatred.

We meet Dec.6 at 3:30 (so you can stay for the Channukah Party) in the boardroom at CAI. I anticipate that we will need to allocate more support as our Dinner income has exceeded our projections. Getting more Jewish kids to Jewish camps is definitely on our agenda, as is providing more support to BBYO.

We want every Jewish adult, and non-Jewish adult with a Jewish partner, to know that they will be welcomed to drop in and check us out. Once you meet us, you will definitely know we need the help!

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Which hand is best to light the menorah with?
Neither, it's best to light it with a candle.

What's the best Hanukkah gift for the person who has everything?
A burglar alarm.

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

The Saskatoon Jewish Foundation gratefully acknowledges the following contributions:

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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.

Editorial... *continued from page 3*

Judaism is ultimately about choosing life and finding joy.

We see that spirit of simcha (joy) and chesed (mutual aid) alive right here in Saskatoon. It is in the laughter around our kitchen tables during our kugel cooking class, the hands-on creativity of our Hebrew School students, the warmth of our monthly Tefillin Club, and the quiet care tucked into our coat and book room for anyone who needs a tallit, a kippah, or a fuzzy blanket on a cold Shabbat morning. It is also reflected in my own upcoming January art installation in the main hall—a sculpture born out of the egging of our synagogue, turning an act of vandalism into an expression of communal resilience.

Crucially, this issue also reminds us that we do not walk this path alone. We mourn the loss of our dear friend Rita Marie Gillies, a Catholic woman whose boundless curiosity, love for Jerusalem, and faithful presence at our Saturday services taught us that true faith never isolates—it expands to pull up a chair at any table where love is present. We read of Boy George standing on a synagogue bimah in Vancouver to sing "We Will Dance Again", of Iranian leaders and citizens standing in solidarity with the Jewish people at Auschwitz, and of the long, interwoven history of Black and Jewish allyship. Even in our own neighborhood, a simple morning walk can lead to sharing a sacred Indigenous sage cleansing ceremony with Kohkom Margaret.

As we step into a new winter season—and look ahead to new learning opportunities like Rabbi Claudio's study group on Dara Horn's book, alongside our annual UIA and Jerusalem Foundation campaigns—let us carry Rita's openness and Jenn's joy with us. Adversity may test us, and the world outside may feel uncertain, but inside our walls and within our hearts, we continue to choose light, community, and life.

Hanukkah Sameach and a warm, peaceful winter to you and your families.

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Quarterly QUIZ! Answers

1. 3
2. The first candle lit on the menorah, used to light the other candles
3. 'Helper'
4. Tuesday
5. 44
6. None
7. None
8. At least 30 minutes after sunset
9. A great miracle happened there (or in Israel, a great miracle happened here)
10. 25 Kislev

Yahrzeits

Nov 28 **Kislev 18**
Mary Bender
Samuel Lifshen Nov 29 Kislev 19
Alexander Blum Dec 1 Kislev 21
Fannie Kahan
Chaim Kolominsky Dec 2 Kislev 22
Stephen Mossny
Podhorcer Dec 4 Kislev 24
Joseph Brant
Pauline Laimon
Eva Miller Dec 6 Kislev 26
Reisie Korber Dec 7 Kislev 27
Raya Gersher
Anita Marcus Dec 9 Kislev 29
Gertrude Goffman
Sara Y. Korzen
Isaac Lubin
David MacKay
Yosef Pollak Dec 10 Kislev 30
Freda Aaron
Michael Goorovitch Dec 11 Tevet 1
Marjorie Cohen
Alex Gimpel
Hena Feiga (Rena) Levitsky

December 12 **Tevet 2**
Marvin Aarons
Edith Caplan Dec 13 Tevet 3
Hyman Arlinsky
Martha Blum
Susanna Hillman
Tom Kovish Dec 14 Tevet 4
Nathan Kornfeld
Charles Vickar Dec 15 Tevet 5
Helen Levson
Doris Mazer Dec 16 Tevet 6
Leopold Edison
Israel M. Katzman
Labe Katzman Dec 17 Tevet 7
Velle Bernstein
Joseph Ditlove
Joseph Donen Dec 18 Tevet 8
Lil Gitlin
Annie Handelman

December 19 **Tevet 9**
Ida Gamm
Arthur Singer
Julie Singer Dec 20 Tevet 10
Moses Filer Dec 22 Tevet 12
Mary Davidner
Michael Davidner
Syd Gelmon
Felix Mondrus
Brilliant Rahamimova Dec 23 Tevet 13
Elizabeth Brewster
Arnold Golumbia
Baby Trager
Jacob Trager Dec 24 Tevet 14
Morris Ames
Joseph Caplan
Estelle Gladstone Dec 25 Tevet 15
Leon Dragushan
Anne Goldstein
Sadie O'Fallon
Anne Shore

December 26 **Tevet 16**
Jerry Brown
Boris Isaakov
Fanny Miller
Tammy Purkin
Joe Schachter Dec 27 Tevet 17
Gertrude Bricker
Harry Spector Dec 28 Tevet 18
Minnie Cramer
Tsilav Gutner
S.B. Levin Dec 29 Tevet 19
Essie Flikshteyn
Belema Sokariboa Dec 30 Tevet 20
Harry Buckwold
Sarah Epstein
Sarah Goldenberg
Irvin Nisenholt Dec 31 Tevet 21
Mordechai Avivi
Margret Cohen
Samuel, G. Meyers
Gary Sands
Samuel Wiss Jan 1 Tevet 22
Jacob Laimon
Fanny Landa
Solomon Shaw

January 2 **Tevet 23**
Esther Pentol Jan 3 Tevet 24
Morris Claman
Clara Milavsky Jan 4 Tevet 25
Rev. David Avol
Faige Bernbaum
Chaje Taube Goldenberg Jan 5 Tevet 26
Abraham Abelevsky
Burna Purkin Jan 6 Tevet 27
Neil Bernbaum
George Meyer
Irving Schulman Jan 7 Tevet 28
Shirley East
Charlotte Fine
Gerald Greenblat
Solomon Katzman
Bessie Trager Jan 8 Tevet 29
Bert Scharfstein

January 9 **Shevat 1**
Rhoda Abbey
Isador Singer
Joseph Sugarman Jan 10 Shevat 2
Marion Hanna
Michael Sklar Jan 11 Shevat 3
Edward David Burns
Chaim Reznick
William Shear Jan 12 Shevat 4
Min Fayerman
Reuben Gitlin
Mizal Isaakov
Shimon Tzalkovich Jan 13 Shevat 5
Chaye Goluboff
David Rahanim Jan 14 Shevat 6
Doris Crone
Sonny Ludwig Jan 15 Shevat 7
Walter Zion

January 16 **Shevat 8**
Jeffrey Gertler
Zara Gurstein
Max Hesselson Jan 17 Shevat 9
Rebecca Shore
Benjamin Tadman Jan 18 Shevat 10
Sadie Brand
Girl Neumann
Rabbi Sammy Pereira
Ethel Scharfstein
Joseph Switzer Jan 19 Shevat 11
Charles Feinstein
Chaim Friedman
Larry Geller
Sondra Resnick
Jacob Waldman Jan 20 Shevat 12
Clara Adilman
Joseph M. Bender
Annie Golumbia
Rose Gonick Jan 21 Shevat 13
Lillian Friedman
Pearl Gurstein
Saralee Plachte
Louis Shore
Louis Spector Jan 22 Shevat 14
Chan Katzman

January 23 **Shevat 15**
Yosef (Abe) Avivi
Seco Resnick Jan 24 Shevat 16
David Claman
Nathan Goluboff
Harris Holzberg
Sam Raisen Jan 25 Shevat 17
Susan Cherry Jan 26 Shevat 18
Harry Bondar
Sam Hearn
Lida Isaakov
Gregory Trush
Albert Viner Jan 27 Shevat 19
Gitta Gootnik Jan 28 Shevat 20
Shirley Barenbaum
Isidor Korber
Nathan Siskin
Albert Solsberg Jan 29 Shevat 21
William Adilman
Rhoda Broudy
H. Glick
Hyman Tabachnicoff

January 30 **Shevat 22**
Morris Burtnick
Meyer Gurstein
Ethel Katzman Feb 1 Shevat 24
Harry Thomas Aaron
Joseph S. Dunn
Joseph Gonick
Abraham Guttmann
Sarah Laimon
Baruch Levington Feb 2 Shevat 25
Freda Katz
Jack Miller
Vera Rabinovitch
Male Tzalkovich Feb 3 Shevat 26
Esther Freidin
Sol Freidin
Jessie Kay
Bertha Kuenstler
Libby Lee
Percy Shore
Len Wolf Feb 4 Shevat 27
Perl Kleyman
Sam Rabinovitch
Abraham Trager Feb 5 Shevat 28
Fanny Sugarman

February 6 **Shevat 29**
Matthew Gonick
Jack Schwartz Feb 7 Shevat 30
Morris Danenhirsch
Benjamin Faibish
Harriett Kaplan
Herman Mahlerman
Fanny Nisenholt Feb 8 Adar-I 1
Sarah Altman
Dawn Horwitz
Bill Katz Feb 9 Adar-I 2
John Albert Cameron
Gertie Chochinov
Ruth Horlick
Lily Salz Feb 10 Adar-I 3
Millie Diamond
Ronald Trute Feb 11 Adar-I 4
Hazel Buckwold

February 13 **Adar-I 6**
Boy Bressler
Charna Gersher
Wolf Meth
Shirley Scitz
Ester Weisman Feb 14 Adar-I 7
Frances Melamede
Rose Wolfe Feb 15 Adar-I 8
Annie Altschul
Albert Krolik
Dana Unknown Feb 16 Adar-I 9
Sadie Chertkow
William East Feb 17 Adar-I 10
Itta Golumbia
Motas Kleyman
Gussie Sklar Feb 18 Adar-I 11
Moses Burt Feb 19 dar-I 12

February 20 **Adar-I 13**
Sydney Abbey Feb 21 Adar-I 14
Clara Gertler
Harry Helfgott
Samuel Kaplan
Leah Meth
Harry Sarlin Feb 22 Adar-I 15
Jacob Golumbia Feb 23 Adar-I 16
Anne Gitlin
Yetty Goodman
A.J. Weiner Feb 25 Adar-I 18
Jean Davidner
Lillian Levitt
Lorraine Sklar
Keren-Or Wilczek Feb 26 Adar-I 19
John B. Goodman
William Guttmann
Tiby L.E. Mathews
Baby Segal
Rosie Sellinger
Ed Vickar

February 27 **Adar-I 20**
Esther Freeman
Reva Hock
Malka Schmuckvitch Feb 28 Adar-I 21
Gertrude Chertkow
Morris Gurstein
Mendel Pepper
Jacob Rabkin Mar 1 Adar-I 22
Anatoly Pekurovski Mar 2 Adar-I 23
Reuben Brant
Freda Epstein Mar 3 Adar-I 24
Harry M. Bondar
Rebecca Segal
Yenta Shafer
Goldie Wolfe Mar 4 Adar-I 25
Jennie Bobowsky
Fanny Shore
William Sklar Mar 5 Adar-I 26
Max Taylor

March 6 **Adar-I 27**
Keile Bodovsky Mar 7 Adar-I 28
Richard Buckwold
William Katz Mar 8 Adar-I 29
Nathan Gladstone
Eva Kolominsky Mar 10 Adar-II 1
Eileen Cookman Mar 11 Adar-II 2
Elaine Friedman

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		**Dec 1** Kislev 21	**2** Kislev 22	**3** Kislev 23	**4** Kislev 24 andle Lighting 4:38 pm	**5** Kislev 25 Vayeshev HANUKKAH *Lisa Shiffman Havdallah 5:55 pm
6 Kislev 26 Hanukkah Celebration 5:00 pm	**7** Kislev 27	**8** Kislev2 8	**9** Kislev 29	**10** Kislev 30	**11** Tevet 1 Candle Lighting 4:36 PM	**12** Tevet 2 Miketz HANUKKAH *Kevin Sharfe Havdallah 5:54 pm
13 Tevet 3 Tefillin Club 9:30 am Monthly Study Group 10:30 am	**14** Tevet 4	**15** Tevet 5	**16** Tevet 6	**17** Tevet 7	**18** Tevet 8 Hebrew School Shabbat Family Services 5:30 pm Candle Lighting 4:37pm	**19** Tevet 9 Vayigash *Shaina Goluboff Havdallah 5:55 pm
20 Tevet 10	**21** Tevet 11	**22** Tevet 12	**23** Tevet 13	**24** Tevet 14	**25** Tevet 15 OFFICE CLOSED Candle Lighting 4:41pm	**26** Tevet 16 Vayechi *Harold Shiffman Havdallah 5:59 pm
27 Tevet 17	**28** Tevet 18 OFFICE CLOSED	**29** Tevet 19	**30** Tevet 20	**31** Tevet 21	**Jan 1** Tevet 22 OFFICE CLOSED Candle Lighting 4:47 pm	**2** Tevet 23 Shemot *Grant Scharfstein Havdallah 6:06 pm
3 Tevet 24	**4** Tevet 25	**5** Tevet 26	**6** Tevet 27	**7** Tevet 28	**8** Tevet 29 Candle Lighting 4:56 pm	**9** Shevat 1 Vaera ROSH CHODESH *Michael Scharfstein Havdallah 6:14 pm
10 Shevat 2 Tefillin Club 10:30 am	**11** Shevat 3	**12** Shevat 4	**13** Shevat 5	**14** Shevat 6	**15** Shevat 7 Shabbat Family Dinner and Services 5:30 pm Candle Lighting 5:06 pm	**16** Shevat 8 Bo *Robert Engelbert Havdallah 6:23 pm
17 Shevat 9 Monthly Study Group 10:30 am	**18** Shevat 10	**19** Shevat 11	**20** Shevat 12	**21** Shevat 13	**22** Shevat 14 Candle Lighting 5:18 pm	**23** Shevat 15 Beshalach SHABBAT SHIRAH TU B'SHEVAT *Dani Blakely Havdallah 6:33 pm
24 Shevat 16	**25** Shevat 17	**26** Shevat 18 Book Club 7:00 pm	**27** Shevat 19	**28** Shevat 20	**29** Shevat 21 Candle Lighting 5:31 pm	**30** Shevat 22 Yitro *Gideon Weisman Havdallah 6:45 pm
31 Shevat 23	**Feb1** Shevat 24	**2** Shevat 25	**3** Shevat 26	**4** Shevat 27	**5** Shevat 28 Candle Lighting 5:44 pm	**6** Shevat 29 Mishpatim *Daniel Katzman Havdallah 6:57 pm
7 Shevat 30	**8** I-Adar 1	**9** I-Adar 2	**10** I-Adar 3	**11** I-Adar 4	**12** I-Adar 5 Candle Lighting 5:57 pm	**13** I-Adar 6 Terumah *Matthew Taras Havdallah 7:09 pm
14 I-Adar 7 Tefillin Club 10:30 am	**15** I-Adar 8 OFFICE CLOSED	**16** I-Adar 9	**17** I-Adar 10	**18** I-Adar 11	**19** I-Adar 12 Candle Lighting 6:10 pm	**20** I-Adar 13 Tetzavah *Jan Gitlin Havdallah 7:21 pm
21 I-Adar 14	**22** I-Adar 15	**23** I-Adar 16 Cooking Club 6:00 pm	**24** I-Adar 17	**25** I-Adar 18	**26** I-Adar 19 Hebrew School Shabbat Family Services 5:30 pm Candle Lighting 6:23 pm	**27** I-Adar 20 Ki Tisa *Jeffrey Boda-Hendren Havdallah 7:33 pm
28 I-Adar 21 Monthly Study Group 10:30 am						

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