

THE  
CHRONICLE

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*If not now,  
when?*

Judaism Through a  
Climate Crisis

# Calling for a New Kaddish

Rabbi's Corner

**By Rabbi David Kosak**

Few topics bother me or concern me as much as environmentalism. For a long time, I held that it was the preeminent topic. No habitable planet, no people. Without people, none of the other values and issues that motivate us would matter. Environmentalism is something I struggle to discuss. It surfaces too many difficult thoughts and emotions. Like an atom smasher, it rips apart our cherished illusions, leaving behind the sub-atomic particles of our unexamined actions. As a rabbi, part of my role is to supply uplifting teachings and messages, but not here. Not with the environment. There are moments, I guess, when we all need a fire and brimstone religion. Sometimes we need the unremitting passion of the prophet. Or maybe this topic just makes me cranky.

I canvassed for Greenpeace as a teenager. Going door to door selling environmental awareness was a learning experience. This was the early 1980s, and those of us who expressed planetary concern were a distinct and annoying minority. Some people who opened the door were kind or curious;

others would yell at me. One man took the time to inform me that it was fine to work for Greenpeace when young, but that once I was older and could consider multiple perspectives, I would change my tune. Well, it turns out he was both wrong and right, but his decency and willingness to engage remain memorable.

There have been sporadic voices calling for environmental stewardship stretching back through recorded human history. 1962 was an inflection point, a time when more Americans began to realize the planetary damage we were causing. It began with Rachel Carson's famous book, *Silent Spring*, warning about the use of DDT. Greenpeace's direct actions also made the environment newsworthy, even as the organization's visible and sometimes destructive activism fomented anger against the group. But such books and actions created a momentum of awareness.

Even so, it usually takes decades, if not centuries, to change how an entire populace fundamentally thinks and for thought to lead to action. The early voices for the planet, which included people such as Albert Einstein, have now been heard in every corner of the globe. What started as a spiritual awareness among ancient peoples had to be reprocessed for the modern spirit. That came through hard science. Although there remain deniers hawking fictions, most people accept that climate change is real, and that humans are the primary drivers.

As with most hot-button topics, people on all sides believe that they are



promoting what is morally or factually correct. It feels good to view ourselves as standing on moral high ground. When it comes to environmentalism, though, can we all acknowledge our mutual responsibility for the wanton genocide and endangerment of countless species? Yes, we normally use the language of extinction when we discuss the animal realm, but genocide feels more honest.

Every one of us also benefits from a hegemonic system of resource extraction and wealth. The poorest person in sub-Saharan Africa is alive because of the Green Revolution. While they suffer more from the inequities of our global system and environmental degradation, they are only here because of crop-producing technologies. Look it up if you don't believe me. They are beneficiaries. Those same people are the ones who suffer the most because of our destruction. Not only have they benefited, but had we not applied those technologies, they wouldn't exist to





suffer from climate change in the first place. We doubled human population in the years since the Green Revolution, so now we have a dilemma because of that same population growth. This is a very complicated moral calculus, but it doesn't easily fit into standard narratives about climate change. We in the West, of course, cause the greatest damage and accrue the most benefits. No one has clean hands.

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***"We could use a global Kaddish for the species that have gone extinct under our watch and a global day of fasting for the far greater number of species that are critically endangered."***

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Another pet peeve? The lip service of the well-intentioned who want to castigate the older generations for environmental damage. Yes, this moment is the sum of our past actions, the consequences of our essential alienation from the planet. Simultaneously, contemporary environmental awareness rests upon generations of scientists, activists, and legislators, many of whom worked tirelessly to spread the message using the tools at their disposal. Researchers in Antarctica extracted long cylinders of ice to determine carbon levels tens and hundreds of thousands of years ago. Computer models, meanwhile, demonstrated effects on the planet's surface and atmosphere. Intergenerational kindness is needed.

Let's return to that middle-aged man who accosted my younger self. He was correct. I am now better able to consider multiple perspectives. He was wrong—I still believe that human and animal survival depends on a radical shift in our relationship to the Earth. At a deeper level,

though, I have become that middle-aged man. We own a house. We drive cars. We have too many electronic screens in that house. We possess multiple changes of clothing, much of which is not produced in a sustainable way. Sometimes we order take-out, and an Uber Driver pollutes the streets so that we don't need to cook. I know better, but so often I can't do better. Our electricity, however, is sourced solely from renewable sources, so we have that going.

I also worry that we make a messiah out of legislative action. We must reduce our impact as well as sequester carbon at scale. The time is now, but let's not fool ourselves. Civilization is replete with laws that addressed and mitigated environmental damage; some of these go back millennia. Maimonides set up rules about tanneries 1000 years ago. The English did something similar in the 14th century when they limited coal burning. Pittsburgh's coal-based air pollution used to be so thick that people on the street couldn't see one another, yet they turned it around.

These successes are also cautionary tales. Unless something shifts in the human psyche, today's solutions are unlikely to last longer than those previous success stories. They only buy time for the harder work of spiritual transformation. We need a fundamental shift in consciousness that provides an experience of interconnection. We need to train our hearts and our egos to rejoice in less. We could use a global Kaddish for the species that have gone extinct under our watch and a global day of fasting for the far greater number of spe-



*"Will there still be birds in 50 years?"*  
Photo by Amitai Kosak

cies that are critically endangered. The majority of humans practice some sort of religion. Imagine if all those religions helped us to sense our universal connection. That could generate a spiritually based environmentalism more successful than our species's past efforts. Blame and recriminations won't work. We are all in this together.

Rabbi, really, a spiritual change of consciousness? That's your answer to environmentalism? Let me remind you that in the 1950s, when the real work began here, no one could have imagined how much such a shift in thinking could accomplish. As Herzl said, *"Im tirtzu, ain zo aggadah."* If you dream it, it is no myth.

### **First Kaddish for the Animals**

Did God create us last so we could destroy?  
Or was this final act a kiss of humble love  
so we could become guardians of a great beauty?  
*Yitgadal v'yitkadash sh'mei rabbah.*  
Tiny animals passed from the world  
and birds flew out of the frame  
unable to endure the wrath of human greed.  
*b'alma dee v'ra khir'uteh*  
This world, created from Your desire  
totters at the hand of ours.  
*V'yamlikh malkhuteh... u'vizman kariv*  
May Your balance be quickly restored  
*V'shirata tushbehata venehemata*  
Help us turn to song and praise and let us mourn  
until a great peace flows from our tears, amen.

# Come Together

By Rabbi Eve Posen

Rabbi's Corner

As I sit down to write this article, we've just finished the holiday of Sukkot, bringing a solid conclusion to the fall holiday season. I look back on this particular Sukkot with a smile, knowing we had the nicest weather we've possibly ever had for the entire holiday. Because our fall holidays were early on the Gregorian calendar this year, there was little rain for the duration, and every day for the full eight days of Sukkot, our family was able to sit outside in our sukkah for dinner.

Sadly, the gorgeous weather was also at the cost of the beauty of our environment. Living in Portland we've become accustomed to the luscious greenery that envelopes the state, so this summer when we suddenly had three 116-degree days in a row and the green turned into a scorched brown, it gave us all a clear sense of what changes are happening in our climate.

On the positive side, the summer also welcomed us back to our plaza for Friday night services and outdoor programs. In the 22 months of Covid19, physical gathering has become a rare

event, and gathering indoors was almost always a non-starter. So, when we found ourselves this summer with the sunshine we've come to expect from our Portland summers (and then some), our CNS kehillah took full advantage of being outside on our Holzman Plaza for every Friday night Shabbat service. Even now when I walk onto the plaza, I can still feel the electricity in the air from when we gathered on June 4th for Shabbat led by Kim Schneiderman and myself. For the first time since the pandemic began, we gathered 130 community members to sing, pray, listen, and just be together. With the help of board member Brian Suher, a season of gathering and celebrating was born.

To capture this moment of renewed gathering, we asked every person who came to a Friday evening service to write a word describing how they felt as they walked in. The words weave a story of connection, joy, trepidation, and gratitude. These are all themes we see in the liturgy of our High Holy Day season, especially as we approached Sukkot, the holiday when we're literally exposed and vulnerable, dependent on what the weather holds for us. And those words of reflection stayed with us the whole time. We used them to build the container of our lulav and etrog, literally and metaphorically. Our Kehillah is our basket, the

lulav asks us to stand tall for one another, the willow to use our words to build connection, the myrtle to see the work we can do, and our etrog to lead from our hearts.

On Sukkot we celebrated our agricultural year. It's about the harvest of fall, the fruits and plants we eat and use for construction and decoration, and the feeling of the wind through the temporary walls of our sukkah. It's such a special holiday that we celebrate it twice, in a sense. Historically, when the Maccabees were fighting the Greeks, they missed observing Sukkot, which suggests why Hannukah is also eight days long. It's a brightly lit festival illuminating the darkness of winter, with candles and oil standing in place of the lulav and etrog.

Both holidays, Sukkot in the fall and Hannukah in the winter, invite us to come together, to weave community through stories, and connect to our past, present, and future. We don't know what the weather will bring this winter, but we know what we can bring: a renewed sense of community that not only rebuilds what we lost over the past year and a half, but connects us even more than we thought possible.





## Upcoming B'nai Mitzvah



### **Max McLain | November 6**

Max is the son of proud parents Kim Matulef and Chris McLain, big brother to Aria and Miriam, and grandson of Debbie and Bob Matulef and Maureen McLain of Portland, Oregon, and Mac McLain and the late Rhonda McLain of Eugene, Oregon. He is a 7th grader at Odyssey who enjoys soccer, biking, airplanes, and video games.



### **Owen Feinblatt | November 20**

Owen Feinblatt is the son of Sharon and Jeff Feinblatt, brother to Elliot, grandson to Mark and Yafit Entenberg and Joel and Shirley Feinblatt. Owen is an 8th grader at Portland Jewish Academy. He is an athlete through and through, having participated on a variety of sports teams--competitive gymnastics, where he earned regional and national recognition--ice hockey, and, most currently, lacrosse.



### **Shelley Selph | November 27 - Adult Bat Mitzvah**

Adult Bat Mitzvah Shelley Selph writes, "When Covid-related isolation took a toll on my sense of Jewishness and community, I requested a bat mitzvah. Finding time to learn the Torah service, my Torah portion, and the Haftarah is challenging, but a good challenge. Not only do I feel more connected, but I can definitely read Hebrew a bit better now! I'm looking forward to sharing this milestone with my Neveh Shalom family."



### **Ziv Anchel | December 4**

Ziv Anchel is the son of Sharon and Kathe, brother of Maya and Shai, and grandson of Roza and Reoven and Karen and Josef. He attends Rosemont Ridge Middle School and loves playing violin, video games, baking, pickleball, and going camping.



### **Jacob Sapoznikow | December 11**

Jacob Sapoznikow is the son of proud padres Karen & Dave Sapoznikow, brother to Rose, and grandson to abuelitos Sharona and Jorge Sapoznikow (Rockville, MD) and Bubbe and Zayde, Elaine (z"l) & Paul Smelkinson (Tucson, AZ). Jacob is a 7th grader at ISB. A talented coder, avid *Minecraft*er, fierce blackbelt, and gifted pianist, Jacob is happiest in front of the computer doing things even his parents don't understand. He even programmed an AI to write this very announcement.



### **Ari Zeitzer | December 18**

Ari is the son of Mindy and Mark Zeitzer and is the middle brother to Noah and Ezra. He is the grandson of Evelyn and Leon Zeitzer (Phoenix, AZ) and Tricia and Gary Friedlander (Phoenix, AZ), and great-grandson to Joselyn Klasky (Denver, CO). Ari is a 7th grader at Portland Jewish Academy. He loves anything basketball and Trail Blazers – watching & playing - and playing on the PC he built. Ari has earned a black belt in martial arts, and attends summer camp at Camp Solomon Schechter.



# Together We Can Make a Difference

By Glen Coblens, CNS President

President's Corner

**T**hanksgiving and Chanukah, back-to-back, doubles the opportunity to celebrate together. Such different holidays, but both rooted in historical events that have shaped us as a country and as a people. This reminds me that what we do now can and will have reverberations for decades, if not centuries. We all need to do our part to take steps that will allow our planet to thrive.

My wife Mia spent 27 years leading the field of active transportation, creating conditions so people could choose bicycling and walking as part of their daily lives. A small thing, but if we all chose to bike or walk instead of driving for just one trip per week, whether it be to the park, or the grocery store, or to Neveh Shalom, the results would be massive. Wouldn't that be a great start? And not just for our planet, but for our personal well-being. Almost all of us grew up riding a bike: the benefits of doing so go far beyond the environment. The more we ride, the less impact we have on our infrastructure. Each revolution strengthens our heart and releases more endorphins, which makes us feel happy and strong. Putting on a helmet and pedaling or walking in-

stead of plopping into a seat and pressing the gas pedal results in more opportunities to enjoy life to its fullest.

My niece, Michelle, who is now in her third year of medical school, started bicycle commuting to OHSU her first year. She immediately found it to be a great way to begin and end her day. A little exercise goes a long way. She arrives smiling and ready to absorb the day's lessons. Returning home, she feels refreshed and ready to tackle the next challenge.

Yes, this is just one way she is doing her small part to help the environment. Riding a bike uses no fossil fuel, impacts the infrastructure far less than cars and trucks, provides an opportunity to exercise and decompress following a stressful day, and is far less expensive than driving. A Covid bright light is that the pandemic has dramatically increased outdoor activity, including bicycling and walking.

If bicycling and walking are not your thing, let's choose some other way to reduce our carbon footprint, whether it be recycling or composting, electric vehicles, or alternative fuels. Let's celebrate Thanksgiving and Chanukah by strength-



ening one another and renewing our commitment to the planet. Let's dedicate ourselves to at least creating and beginning to develop our own individual plans. Take one small step forward. Once you take one, I believe you will take another and encourage others to do the same. To create systemic change, we all must take part. Together we can make a difference.

What is your first (or second) step going to be? Let's continue the conversation at [cnsresident@gmail.com](mailto:cnsresident@gmail.com). Whatever you decide, do something, and ENJOY!

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# An ALIYAH Update

Mel's Corner

By Mel Berwin, Director of Congregational Learning

At our very first teacher training this fall, the first one in person in two years, our new and returning teachers and teen madrichim sat in a large circle (very large—3 feet distance between each of us!) in Birnbach Hall. After a welcome and *shehechyanu* blessing for being back together in this space again, I showed this new team a picture of a tree. We looked at its parts—the roots, the trunk, the branches and leaves—and I invited each participant to choose an image of one of those tree parts that they identify with in our organization. Morah Vicki Rotstein, who has taught with us for 33 years and intends for this one to be her last, chose roots because of her long involvement in the congregation and the Eastside Jewish community. Lily Crow, a teen Madricha, drew buds on her branches because she wants to give our budding students the “same positive experience” she had. The completed patchwork mural of these tree parts can be seen on the ALIYAH hallway wall.

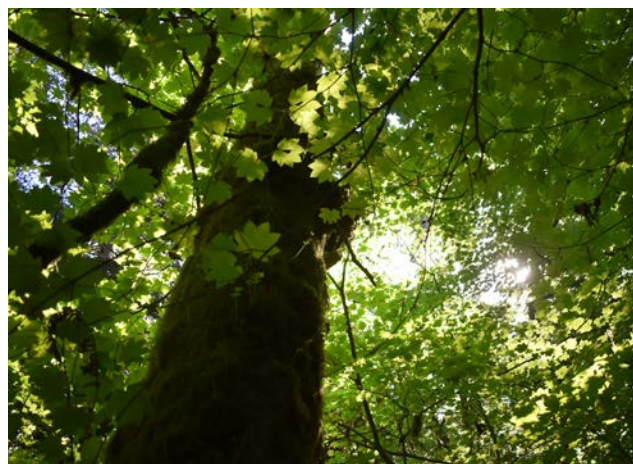
Trees and nature make easy metaphors. *Etz Chaim hi*—our Torah is a Tree of Life. The righteous person will flourish like a date palm (*tzadik katamar yifrach*). As a

nature lover my whole life, I find so much solace and energy in our landscapes. I’m intrigued and not surprised by the research being done about how trees speak to each other, and how the natural colors of green and vistas of nature are proven to aid healing in medical settings.

ALIYAH enjoys services these days outdoors, in the large tent facing the forest. I noticed on our very first day, as we were singing *Ma Tov*—how lovely are our tents—that there is a Cypress right at edge of the forest where we were facing, and I stopped to point it out. The Cypress (modern Hebrew: *Brosh*) is one of the ancient trees named in the Torah, and was probably used to build structures like the Tabernacle.

Judaism has so much to teach us about how we live in, live with, and treat the natural world around us. As humans we are meant to live in and be stewards of the natural world. We are meant to pay attention to the many signals from na-

ture that guide our days, our weeks, our months, and our years. We bless a new day when the sun goes down and finish it when three stars come out. We begin each new month with the new moon. We have blessings for seeing rainbows and other natural wonders. We read of the way our ancestors believed that God rolled away the darkness



One of Mel's recent photos, taken in Forest Park

from the light and the light from the darkness in the evening prayers, and while we have updated our understanding of how night turns to day, we still find mystery, meaning, and awe in the rhythms and the anomalies of our world.

These teachings and wonderings are all part of our conversations with children in ALIYAH. This year we are also learning about *shmitah*—the seven year cycle of letting the land have its Shabbat.

Our Tichon teens last year told us they were interested in a deeper class on the connection between Judaism and the environment. We’re thrilled to bring Jeanell Innerarity on board this year as a teacher in Tichon—you can learn more about her on page 11, as well as her plans for an adult education class beginning this month on environmental connection to Judaism.

We clearly need to work out a more harmonious relationship with the earth and its resources. As I shared in my last article, our theme for the year is the verse from *Pirkei Avot*, “If I’m not for myself, who will be for me/ When I am only for myself, who am I?” And perhaps the most relevant to our care of our environment: “If not now, when?”



ALIYAH Teachers and Madrichim chose parts of trees to create this mural.



# Environmental Judaism

By Sara Safdie

If I stop to think about it, I've always been concerned about our environment, the world we inhabit. When I was in college, a group of friends and I turned a strip of concrete into a community garden, even though most of us wouldn't be around to see the neighborhood benefit from our work. It was a labor of love in a city that truly needed it at that time, Buffalo, NY. When I remember that work, I am reminded of this Talmudic story about Honi:

One day he was journeying on the road, and he saw a man planting a carob tree; he asked him, "How long does it take [for this tree] to bear fruit?" The man replied: "Seventy years." He then further asked him: "Are you certain that you will live another seventy years?" The man replied: "I found carob trees in the world; as my forefathers planted these for me, so I, too, plant these for my children."

This was the "gift" I left behind for the city I went to college in for four years.

Later, for three years, my husband and I taught in then-Czechoslovakia, where I got to see first-hand the devastation of acid rain on trees high up in the mountains and taught English to the newly-

formed Environmental Ministry. When we came back, I taught college English classes. Because of the depredation of our planet that I saw with the rise of CAFOs (Confined Animal Farming Operations), as well as GMOs (Genetically Modified Organisms); the heavy use of deleterious agricultural chemicals; monoculture (growing single crops) instead of crop rotation; the growth of Big Agriculture causing the demise of small, diverse family farms, and a lack of regenerative farming principles, I focused my class readings and essays on this issue. Judaism has a response to these problems as well, *ba'al tashchit*. Simply stated, this is an injunction against waste.

When you besiege a city for many days to wage war against it...you shall not destroy its trees by wielding an ax against them, for you may eat from them, but you shall not cut them down. Is the tree of the field a man, to go into the siege before you? However, a tree you know is not a food tree, you may destroy and cut down... (Deut. 20:19—20).

This all relates to the ethic contained in the adage, "waste not, want not." There are exceptions to this rule, but many follow a certain logic: for example, a weak tree may be cut down if it is impeding the growth of a healthy food tree. Nowadays, we wouldn't want to cut down *any* trees since they pull so much carbon from the air and keep temperatures lower in summer heat.

Rabbi Sampson Rafael



Sara Safdie in her backyard habitat. Photo by Joe Safdie

Hirsch, 1808-1888, further notes that "*lo tashchit*," do not destroy, is

the most comprehensive warning to human beings not to misuse the position which God has given them as masters of the world and its matter through capricious, passionate, or merely thoughtless wasteful destruction of anything on Earth.... If ... you should regard the beings beneath you as objects without rights, not perceiving God Who created them, and therefore desire that they feel the might of your presumptuous mood, instead of using them only as the means of wise human activity — then God's call proclaims to you, 'Do not destroy anything!' Be a *mensch*! ...However, if you destroy, if you ruin, at that moment you are not a human ... and have no right to the things around you. ***I lent them to you for wise use only***; never forget that I *lent* them to you [bold emphasis mine]. As soon as you use them unwisely...you commit treachery against my world, you commit murder and robbery against my property, you sin against Me! ... [A]ll things are the creatures and property of God....



Cows in stalls in a factory farm



I think it isn't a far stretch to infer from this that the mistreatment of animals, as happens in CAFOs, could also be considered a sin, both against the animals themselves *and* because of their contribution to climate change, namely, the gaseous climate change gases they belch out, the fossil-fuel chemicals used to produce their feed, the antibiotic-laden manure that pollutes waterways, etc. This injunction would also include industrial agriculture and its toll on the Earth.

In terms of looking at our world as being loaned to us, I also think of a section in The Book of Jonah, when Jonah is distressed because God has taken away the shrub that sheltered him. God's response confirms this sense of loan: "You cared about the plant, **which you did not work for** and which you did not grow, which appeared overnight and perished overnight (4:10)." Similarly, we can view all crops, fruit trees, and creatures as what God has conditionally loaned to us.

Further, 5782 is a *shmitah* year, or a year of rest for the land. Exodus 23:10-11 states that "For six years you are to sow your land and to gather in its produce, but in the seventh, you are to let it go [*tishm'tenah*] and to let it be [*u'nitashta*], that the needy of your people may eat, and what remains, the wildlife of the field shall eat. Do thus with your vineyard, with your olive grove." This is to be a Shabbat for the land, to give it a chance to rest so that it can continue to give in abundance. There is a further provision that at the end of the year, all debts are



*San Francisco under smoke from wildfires*

to be forgiven, so this passage includes both environmental *and* social justice.

Locally, I am a member of the Portland Jewish Climate Action Committee under the Jewish Federation of Greater Portland. Their first event was a lively panel discussion on Climate Change that **Rabbi Kosak** participated in back in December 2019. The committee includes CNS members **Josh Lake**, chair, **Sarah Rohr**, vice-chair, **Nava Sherwood**, **Candace Rothstein**, and **Rachel Nelson** and **Bob Horenstein**, who are members of the professional staff at the Jewish Federation of Greater Portland. **Yaakov Epstein** is a past member of the committee. As Josh put it to me for this article, since "The highest mitzvah is to save a life, so climate change is saving the entire world, i.e., *tikkum olam*, to fix or stop breaking the world. Our lifestyles will lead to a happier, better lifestyle by stopping climate change by providing *dugmaot*, or good examples."

I also interviewed Bob Horenstein. He recounted that in the late 1990s, a survey was sent out to the Jewish Community to see what it found important to engage in. More than half the respondents wrote in their

concerns over the environment. Bob views this as a "crisis" situation, one we must deal with—and fix—*now*. Further, as he stated in a 2019 issue of *The Jerusalem Post*, "Whether viewed in the context of pursuing justice or acting as stewards of God's creation, the decimation of life, impoverishment, famine and disease that will be brought on by climate change are as critical as any explicitly Jewish issue." He sees three important steps to accomplishing this: educating the community about the urgency of the issue, working with rabbis to get congregations to understand this urgency, and working with interfaith communities.

What can *you* do? Keep chemicals out of your yard—lady bugs work great on aphids—or find organic products. Buy organic, pesticide-free, non-GMO foods. Purchase locally, especially at farmers' markets. Buy kosher, pasture-raised meat (yes, such farms exist!), or make more plant-based meals. Stay away from fast food, which relies on CAFO-raised animals. Don't waste food: use every vegetable scrap or the bones of meat or chicken. Talk about this issue with your friends and children. And yes, compost and recycle. Feel free to reach out to me if you want more information about agricultural production, or how you can help to heal our Earth.



*Some of the thousands of chickens in a factory farm*

# Climate Is the Biggest Issue Ever

By Jenn Director Knudsen

**W**ater you doing to save? This was a clever attention-getting 1990s-era slogan. It was among those to get folks to sit up and recognize they had a role in stewarding and saving the environment to avoid climate change.

How'd that go? Poorly, according to some activist-minded Congregation Neveh Shalom teens, passionate, educated, and fired up to fight climate change and make a difference to this planet, now.

**Jacob Glass, 16, Avital Horowitz, 14, and Joshua Berkman, 17,** shared their concerns in a joint Zoom interview about ideas to combat - and Jewish connections to - issues specific to climate change.

"Everyone should care about climate change, but not everyone does," said Avi, a freshman at Ida B. Wells High School. "Too many have turned a blind eye; I think this is why it's the youth who are most passionate about the issues. I don't know one person who's not been to a climate strike."

"I think there is a lot of power in movements," said Jacob, a junior also at Ida B. Wells. "But I'm constantly worried it might never be enough," he said, about strikes he participates in and those he helps organize.



Jacob co-leads Portland Youth Climate Strike (pycs.org) that most recently convened a strike on September 24, purposefully scheduled to coincide with the 76th Session of the U.N. General Assembly, whose agenda included climate change. Jacob said about 1000 primarily young people participated in the walk-out, which went from the Oregon Convention Center to Portland City Hall.

"I can put in so much effort," he said, "and what if it's never enough? Still, it won't stop me from putting in this effort. Climate is the biggest issue ever."

Josh, a senior at the Beaverton Academy of Science and Engineering, engaged in a wetlands conservancy project for his bar mitzvah and continues his education about these endangered areas around the globe.

Fast-forward to his junior year in Tichon (ALIYAH'S high school program). As part of the social-justice curriculum last term, Josh studied and then created an on-site presentation about the Smith and Bybee Natural Wetlands Area. He learned about its delicate ecosystem of birds, water level, and plant life and found that climate change is a threat to this wetland's very existence, as well as those around the planet.

Water is rising, threatening equally delicate but much larger wetlands, where people suffer alongside the flora and fauna that surround them and on which they rely, Josh says. Jakarta, the Marshall Islands, and Venice are among the many international spots slowly sinking.

Enter another issue inextricably linked to climate change: racial and socio-economic inequality.

"Climate justice is intersectional," Jacob adds. Those most marginalized

on Earth, under the yoke of racism, houselessness, poverty, are the most at-risk of suffering as the climate changes. Wildfires, extreme weather, melting snowcaps, and so much more disproportionately affect those with the least power.

"It's scary to think about people dying due to climate change," said Jacob, referring specifically to summer's heatwave in the Pacific Northwest that claimed at least one hundred Portlanders' lives.

As Avi puts it, "People deserve justice; it's not their fault climate change is happening. People deserve to live without climate anxiety." For her Tichon project, she helmed a social-media project her group called "Climate Quantum" to help educate others specifically about clothing people should avoid buying because plastics are used in their manufacture.

These teens' climate passion is a wake-up call to us all.

"Our generation does a lot to fight climate change, and the older generation can help, too," Avi said, while Jacob noted the Jewish concept of *l'dor v'dor*, from generation to generation.

"When adults say, 'We screwed up the climate, now it's your turn to fix it,' I want to scream!" Avi said.

And she may keep screaming, right up to the bully pulpit. Both she and Jacob see themselves running for office one day ("It seems like the only way I'll ever get anything done," Avi said). Josh wants to focus his engineering skills on developing green aircraft.

They each want to take off to save this planet and its inhabitants.

Said Jacob: "I don't ever see myself not being an activist anymore."



# How My Judaism Invites Me to Care For the Land

By Jeanell Innerarity

I dusted off my fifteen-year-old unopened *Tanakh* as I cleaned the shelves in yet another rental house in an endless series of moves. Despite having (mostly) left my Jewish practice on the shelf after my Confirmation—when my synagogue elders had gifted me this mystical book—I had hauled it with me across the country countless times. For some reason, on this day in my late twenties, I opened it.

Reading the *Tanakh* on my own, without filtered commentary or watered-down versions of the stories, was like opening a portal through time. I felt the living essence of the ancients, the pulsating presence of my ancestors. I read about how Judaism evolved in relationship not just to G-d but to the land, to the cycles of the seasons, to the mindful practice of sustainable agriculture. In all my grueling years of Sunday School, why had nobody ever told me where we came from?

I had spent my adult years seeking spiritual sustenance in the stereotypical “JewBu” fashion; I had a deep Buddhist meditation practice, studied ancient Buddhist and Hindu texts, and became a yoga instructor, always looking for what my Jewish educators had left off the table. I worked as an environmental educator and organic farmer and felt deep resonance with nature, as well as a passion for sustainability, but I hadn’t seen those elements in Judaism.

After dusting off my *Tanakh*, I initiated study sessions with an eco-minded Quaker interfaith minister friend, and we poured over different versions of the *Tanakh*, New Testament, Upanishads, Sutras, and other sacred works, weaving threads of insight as I realized that what I had been looking for had been under my nose all along. I began hosting seders, studying the Jewish calendar,



fasting on Yom Kippur, attending synagogue, and serving the Jewish community through administrative, creative, and youth education work.

A decade after my first adult encounter with Abraham, Isaac, and Jacob, I am entering the *shmitah* year with reverence for how my Judaism invites me to care for the land where I live. With the support of my partner, I am actively working to restore our suburban area to a native wildlife habitat and productive urban food garden. I am daily mindful of the invitations of Jewish calendar landmarks and practices to help me understand how to care for myself and the land in a sustainable way.

I am also privileged to spend this year working with high school students at Neveh Shalom on the connections between Judaism and the environment, and to offer a similarly themed four-session adult program there this fall and winter. As we live through these times of great unknown, of climate change and species loss, of social unrest and global distress,

I find strength and wisdom in the Jewish teachings of how to process grief, how to tend the land, and how to be good to one another. I hope that hearing a bit of my story will inspire you to do the same.

*Jeanell Innerarity is a writer, facilitator, therapeutic horticulture specialist, and prolific dreamer. She holds degrees or certificates in Process Oriented Facilitation and Conflict Studies, Environmental Studies, Permaculture and Ecovillage Design, Therapeutic Horticulture, and various forms of Massage and Yoga. Find out more about her here: [ecospiritualeducation.com/site/about](http://ecospiritualeducation.com/site/about).*

*CNS is excited to offer a 4-part class with Jeanell this winter, called **Environmental Connections and Sustainable Living Through Judaism: A Four-part Series**. Topics include the Jewish calendar’s connection with nature, Judaism’s agricultural roots, climate grief through a Jewish lens, and Tikkun Olam for the earth. Nov 14, Dec 12, Jan 9, and Feb 13, 2-4pm. Cost: \$100 (financial aid available).*

# Adding Eco-Consciousness to the Holidays

By Amy Leona Havin



*Beeswax candles in a modern Chanukiah, courtesy of Jubilee Farms.*

When it comes to the winter holiday season, many families choose to keep Kosher or purchase Kosher meat to enjoy as part of their celebratory meals. During this time, a big part of keeping Kosher, for those who do so, may involve reflection on concepts such as respect for the body and honor of the faith. From embracing tradition to valuing the quality of our ingredients, it is important to consider how we, as a contemporary society, Kosher or not, can continuously improve our practices to include respecting the environment as well as the living things that must be sacrificed in order to supply us with our nourishment.

The concept of *bal tashchit* (בל תשחית), or refraining from intentional destruction, and *tza'ar ba'alei chai'im* (צער בעלי חיים), or avoiding causing the suffering of living beings, are familiar concepts encouraging empathy, kindness, and the ethical treatment of animals for all Jew-

ish people. When it is our goal to celebrate resilience, family, gratitude, and pray for peace on Earth, Eco-Kosher is a wonderful addition to any household gathering. Rather than being about grand gestures and huge lifestyle changes, going Eco-Kosher for the holidays and even year-round can come from small yet mindful revisions to daily habits and purchases, while making a big impact on the world at large.

Eco-Kashrut, also known as the Eco-Kosher Movement, encourages the restriction of foods and purchases based on both their ecological and ethical consequences. Instead of opting for vegetables grown on sprawling industrial farms that utilize harmful pesticides and genetically-grown organisms, choose to support local organic farms that ecologically improve the soil they use by implementing permaculture (growing food in a “self-sufficient and sustainable” way) in their growing techniques. Rather than purchasing factory-farmed Kosher meats from hormone-treated animals kept in unsanitary and often inhumane conditions, consider the ethical impact of choosing, instead, to support local farmers who provide their animals with joyful lives consisting of dignity, respect, and high-quality feed. While large-scale farming increasingly pollutes waterways and natural areas with chemicals, toxins, and animal feces through poorly-regulated industrial runoff, leaving wildlife at risk and soil unworkable for years at a time, small-scale organic farms often make it their mission to enact the opposite effect on the lands that they steward.

Though the topic of eco-consciousness and humane conditions for animals are complexly entwined with issues of ac-

cessibility, cost, and availability, they also involve some of the most basic principles of empathy, awareness, and the quest to live a just and merciful existence. By taking one step at a time towards more Earth-friendly practices, we can encourage our friends, peers, and neighbors to join us in the fight against climate change while cultivating a kinder and more humane society for the generations to come.

This holiday season, consider these other tips and tricks for a conservationist celebration:

- **Burn Chanukah candles made of beeswax or soy** instead of paraffin wax petroleum candles. They will burn cleaner for the environment and are considered better for respiratory health.
- **Invest in wooden or clay dreidels** rather than mass-manufactured plastic ones. They will last longer and can even become beloved family heirlooms.
- **Utilize decorative fabric napkins** instead of paper napkins or paper towels when hosting dinner for family and guests.
- **Cook your meals using as much locally sourced food** as possible by shopping at one of Portland's many farmers' markets, vegetable stands, or co-ops.
- **Consider embarking on eight days of mitzvah, or acts of kindness**, with your family in lieu of giving multiple material gifts. This can be a great way to exemplify the fulfillment created when serving others.

I hope these suggestions can help you and your family take a closer step towards inviting eco-awareness into your holiday season, adding abundance to your celebrations, discussions, and traditions.



# Rachele Altman: A Tender of Our Waterways

By Sarah Rohr



Rachele Altman

**W**hen you think of the term *bashert*, is it soulmate that comes to mind? Or the concept of destiny?

I recently interviewed Rachele Altman, Foundation School parent and Project Manager/Analyst for the Portland Bureau of Environmental Services (BES), Portland's sewer and stormwater utility. *Please note that in this article, Rachele is not speaking in her official capacity.*

Rachele has resided in Oregon for much of her life and is a lover of the outdoors. Having grown up in a very small, tight-knit Jewish community in Medford, Oregon, she still remembers her awe at attending her first Jewish summer camp—the first time she was around more than a handful of Jewish peers and felt religious belonging. She currently enjoys the large, active Jewish community she has found in Portland.

Rachele and her husband Ari (who serves as Morah Leah Conley's musical partner for various FS events and is

also knowledgeable about environmental stewardship) met when they were both working at the Department of Energy, in Washington, D.C. They have two daughters, one who recently graduated from Foundation School, and one who is currently enrolled.

This past summer, Rachele and her dad went on a six-day backpacking trip in the Marble Mountain Wilderness in Northern California. Each night they stayed at a different lake, five in total. Her dad introduced her to camping and backpacking as a young person, so love of the natural world got into her blood. She pursued a career in environmental law and policy and has worked at the local, state, and federal levels, directly applying her passion for the environment by becoming a steward and protector. Rachele spoke of her career and current role with such intensity and passion that the concept of *bashert* feels applicable to her work advancing the city's efforts to restore and protect Portland's rivers, streams, and watersheds.

According to Rachele, Portland has over 300 miles of rivers and streams, and BES's efforts have done a lot to increase the health of those waterways. For example, in the 1940s, young fish would die within a short time of entering the Willamette River water in Portland, which is not the case today. Despite this progress, because BES's infrastructure is less visible than roads, transit tracks, and buildings, she feels the community may not be familiar with the breadth of work BES does to protect public health and our environment by collecting and recovering resources from the city's wastewater, managing stormwater, and restoring and protecting Portland's rivers, streams, and watersheds. Our homes and businesses, streets and

sidewalks, schools, stores, and parking lots are all connected to the sewer and stormwater systems.

When asked about what each of us as concerned citizens can do to protect the health of our water systems, from a storm and wastewater management perspective, Rachele suggested some simple actions we can take to help keep the whole system working well:

- **Stick to the 3 Ps:** Only toilet paper, pee, and poo can safely go down the toilet. Other items can clog sewer lines (including yours).
- **Report pollution** going to rivers, streams, or storm drains. Call 503-823-7180.
- **Plant native trees, shrubs, and ground cover.** They help filter pollution, reduce stormwater runoff, and grow well.
- **Apply to participate in BES's Treebate program.** If eligible, the program provides a one-time credit on your City of Portland water, sewer, stormwater bill for planting a tree in your residential yard in certain situations. The program encourages Portlanders to plant trees that will absorb rainwater, reducing the amount of stormwater runoff collected in the sewer system during rainstorms, thus reducing pollution to rivers. Visit [www.portland.gov/bes/grants-incentives/about-treebate](http://www.portland.gov/bes/grants-incentives/about-treebate) for more.
- If you're looking for an outdoor volunteer activity and have green stormwater management facilities on your home or business street, become a **Green Street Steward** to help keep those facilities working for clean rivers. Here's the link to that program: [www.portlandoregon.gov/bes/52501](http://www.portlandoregon.gov/bes/52501).

Consider taking Rachele up on her guidance. Our waterways and our local fish thank you in advance.

# Parenting Through the Climate Crisis

By Candace Rothstein

When my daughter was first born, I would obsessively check to see if she was still breathing while she slept. I'd stare and stare at her tiny chest until I was certain that it rose and fell regularly. With relief, I'd let myself continue breathing until the next time I awoke with a start to check on her again.

It was an irrational anxiety, a typical first-time mom anxiety. Deep down, I *knew* that everything would probably be fine. I could go back to sleep.

Climate anxiety as a parent doesn't feel like this because it's not irrational.

Last summer, when the wildfire smoke hit Portland, my daughter *wasn't* breathing well. She was coughing and hoarse even with an air purifier in our house. Then in June of this year, I couldn't let her play outside because, in 116-degree weather, she wouldn't be able to breathe. This summer, my hometown in Northern California nearly burned to the ground in the Caldor fire, and Hurricane Ida hit my brother's family on the Gulf Coast. One disaster after another.

Climate change wasn't just a problem



*Another way I combat my climate anxiety as a parent is to spend as much time in nature as we can.*

for future generations: it was on my front doorstep.

With this realization, I seemed to awake from my slumber with a start, the way I would with my newborn daughter. Panicked, I looked for the consistent rise and fall of the earth's breaths--the certainty that rains would come, snow would accumulate, and we would be safe--yet all I saw was chaos and uncertainty.

I had started to explore climate action after my daughter was born--small changes like using fewer single-use plastics and shopping for sustainable products. But in June, when Oregon was smothered under the hottest temperatures it had ever seen, I stepped up my actions. Action seemed like the best way to tackle my climate anxiety. Well, that, and therapy.

I started by looking at the intersection of three things: What I am good at? What brings me joy? What needs to be done? I decided to start with the thing I love most: my family. We gave up most meat and dairy (I call myself a "climate-arian," primarily eating things that are less destructive to the planet). I reduced our household energy use and stopped buying things new when I could find used ones.

Then I broadened out to my community. I focused on making sustainable choices at Foundation School, where I teach and where my daughter spends her days with amazing teachers who care for her and for the environment around us. I started being more conscious about how I talked about the Earth with my students because paper, supplies, and water aren't limitless. Our actions have real impacts



*Dr. Ayana Elizabeth Johnson's diagram of effective climate action.*

on our environment. And bugs, even the scary ones, are so important!

Finally, I looked at my city and state. I joined the Portland Jewish Federation's Climate Action Committee which is working on amazing and impactful change on a local level. And every Tuesday, I call our local representatives to demand climate action. You should do this, too!

These actions may seem so small in the scheme of things, a drop of water on parched earth. But the murmurs of change have turned into a crescendo these past years. People aren't staying silent anymore. People are scared. Parents are scared. *I am scared.*

"A hotter future is certain," the most recent IPCC (Intergovernmental Panel on Climate Change) report determined. My daughter will certainly face many more natural disasters than her grandparents did, but I am also certain she will care for her community, and her community will care for her. I am certain she will love and will feel loved. I'm certain that when I check on her tonight her chest will rise and fall. I'm certain life will continue. All of that gives me hope.



# Neveh Shalom Happenings

Please enjoy this sampling of what is being offered at Neveh Shalom. The best way to get the latest information is through our weekly eblasts. You can sign up at: [news@nevehshalom.org](mailto:news@nevehshalom.org). Please visit the website for links at: [nevehshalom.org/virtual-events](http://nevehshalom.org/virtual-events).



## **Sisterhood Mitzvah Project to benefit Transition Projects**

Neveh Shalom Sisterhood is collecting both feminine hygiene (tampons, sanitary napkins, etc.) and regular travel size hygiene products (shampoo, mouth wash, travel size toothpaste etc.) to benefit Transition Projects, an organization that has helped vulnerable residents in Portland for over 50 years. Location CNS Hallway outside the office.

## **Exercise with Coach Glen Coblens Wednesdays, 10:30-11:15am**

A dynamic and fun online workout for all focusing on building core strength. Guaranteed to be a stress reducer and energy builder. No previous athletic ability required.

## **Israel360: Upheaval—Film Screening & Discussion with Director Thursday, November 4, 7:00pm**

You're invited to a special screening and discussion with the director of this captivating documentary of former Israeli Prime Minister Menachem Begin. Co-sponsored with the Jewish Federation. Register: [jewishportland.org/movie](http://jewishportland.org/movie).

## **Women's Torah Study**

**Saturday, Nov 6 & 20, Dec 4 & 18, 12:00pm**  
Join Mel Berwin for an hour of uplifting study and conversation. All levels of experience welcome. RSVP for link to: [mberwin@nevehshalom.org](mailto:mberwin@nevehshalom.org).

## **Sisterhood Interfaith/BIPOC Meetings Wednesday, Nov 3 & Dec 1, 7:00pm**

Women of different backgrounds come together from a desire to learn and grow while discussing questions of faith and confronting Social Justice issues. RSVP to Michelle Limori-Goldenberg: [smallfryeterp@icloud.com](mailto:smallfryeterp@icloud.com).

## **Men's Club Toilet Paper Drive Sunday, November 21 - December 12**

The Men's Club are asking for donations of toilet paper for Neighborhood House, which can be dropped off at CNS. Men's club volunteers can also pick up, and financial donations are accepted—please email Ron Morris at [r.morris3@comcast.net](mailto:r.morris3@comcast.net).

## **Sisterhood Book Club 4th Monday of the month, 7:00pm**

- **Nov 29:** *It Happened in Italy*, by Elizabeth Bettina
- **Dec 27:** *All The Rivers*, by Dorit Rabinyan

RSVP to Diane Kahn, [dianeandjosh@hotmail.com](mailto:dianeandjosh@hotmail.com).

## **NxNW Region/CNS Sisterhood Candle Lighting for Hanukkah**

**Monday, November 29, 5:00-6:00pm**  
Come together for a lighting of the Hanukkah Menorah and chat. RSVP or Questions, please contact Jennifer Kalenscher: [nxnwpresident21@wlcj.org](mailto:nxnwpresident21@wlcj.org)

## **CNS Chanukah Community Gathering Sunday, December 5**

This will be a time of deep connection and celebration. More info coming soon.

## **Sisterhood Meetings**

**Thursdays, Nov 16 & Dec 23, 7:00pm**

For details, please contact Michelle Limori-Goldenberg: [smallfryeterp@icloud.com](mailto:smallfryeterp@icloud.com).

## **Morning Minyan and Shabbat Services**

Please visit the website for more info: [nevehshalom.org/current-services](http://nevehshalom.org/current-services)

## **Morning Minyan**

**Monday-Friday, 7:15am / Sunday, 9:00am**

## **Kabbalat Shabbat**

**Fridays, 6:15pm**

## **Saturday Morning Shabbat Service Saturdays, 9:30am**

In person and online options

## **Downstairs Minyan Shabbat Service 2nd, 4th, 5th Saturdays, 9:30am**

## **Young Families**

For more information, please contact Rabbi Eve at: [eposen@nevehshalom.org](mailto:eposen@nevehshalom.org).

## **Kiddush Club**

**1st and 3rd Saturdays, 9:30am**

Morah Sarah Rohr and Moreh Gershon Liberman alternate leading Kiddush Club.

## **Tot Shabbat**

**1st and 3rd Saturdays, 10:30am**

Join Morah Levia as she leads our Tot Shabbat service.

## **4th Fridays Sing-a-Long with Rabbi Eve 4th Fridays, 5:15pm**

Join Rabbi Eve as she leads a Shabbat service for families. There'll be singing, a story, and blessings.

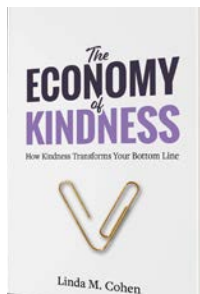
# Member News



**Mazel Tov to Amelia and Marc Wasserman** on the birth of their beautiful baby girl, **Charlotte Joy Wasserman**, on August 4, 2021.



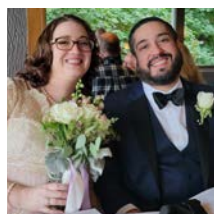
**Mazel Tov to Mark Sherman** for the recent article in *The Oregonian* featuring his Musical Midrash project.



Mazel Tov to **Linda Cohen** whose second book, *The Economy of Kindness: How Kindness Transforms Your Bottom Line* was just published. **Linda** became a professional keynote speaker and consultant on the ROI of Kindness for businesses and associations after her first book *1,000 Mitzvahs: How Small Acts of Kindness Can Heal, Inspire and Change Your Life* was published in 2011.



**Martin and Sharyn Schneiderman** are happy to announce the engagement of their daughter, Kimberly, to Daniel Sharp. He is the son of Lily and Steve Sharp of Morro Bay, California.



**Larry and Corinne Spiegel** are delighted to announce the recent marriage of their son **Joel to Laura Worley**. Joel is the grandson of the late Gloria and Albrecht Bacharach, z"l, and the late Sidney and Eloise Spiegel, z"l, and is brother to Sam, Nathan, and the late Jasmine Spiegel, z"l. Laura is the daughter of Stuart and Sherrie Worley of

Lake Oswego. The happy newlyweds live in Tualatin with their dog, Abigail.



**Thank you to the CNS Men's Club, CNS Sisterhood, and everyone who joined for helping to build and decorate our beautiful Sukkah, and for helping to take it down at the end of the holiday! Todah rabah!**

## **Yihi Zichram Baruch – Our condolences to CNS members who have recently lost loved ones.**

We are saddened to let you know that CNS congregant **Jerome (Jerry) Robert Nudelman, z"l** passed away at the age of 89. Jerry is loved and remembered by his dear wife, **Shirley Soble Nudelman**; daughters, **Sheila (Matt) Casimo**; **Sharon (Dean) Morell**; and son, **Jeff (Anne) Nudelman**; and four grandchildren, **Kaitlyn Casimo, Blake Morell, Josh Nudelman** and **Sol Nudelman**.

We are saddened to announce the death of **Leslie Aigner, z"l**. Born in Czechoslovakia, Leslie survived years in a slave labor camp, the Budapest Ghetto, and the death camps of Auschwitz and Dachau. After liberation he married his beautiful wife Eva and in 1956 they escaped from communist Hungary. They settled in Portland and became the proud parents of Sue and Rob; they were eventually blessed with grandchildren and great grandchildren.

We are saddened to announce the death of **Boris Fishman, z"l**. Boris is loved and remembered by his wife, **Lina Fishman**; and daughters, **Tanya (Michael) Zaslavsky** and **Irina (Igor) Bakun**; as well as five grandchildren.

We are saddened to announce the death of **Hollis Rispler, z"l**. Hollis passed away on August 24, 2021, at the age of 49. He is loved and remembered by his wife, **Allison**; and children, **Max and Ava**; as well as his mother, **Arlene Rispler**.

We are saddened to announce the death of **Anatoly Markus, z"l**. Anatoly is loved and remembered by his wife, **Roza Markus**; daughter, **Anna (Leon) Radutsky** and granddaughter **Victoria**.

We are saddened to announce the death of **(Leland) Lee Hersh, z"l**. Mr. Hersh passed away on August 29th in Los Angeles, CA, at the age of 83. **Lee** is loved and remembered by his younger sister, CNS member, **Hilarie (Joel) Wasserman**, his treasured wife of 62 years, **Betty**, sons **Marc, Ross**, and **Loren**, six grandchildren, and brother **Robert Hersh**, along with nieces and nephews.

We are saddened to announce the death of **Edward Anchel (Yisrael ben Yona), z"l**. Mr. Anchel passed away the evening of August 30th in Naples, Florida. He is loved and remembered by his son, CNS member **David (Debra) Anchel**, son, **Michael Anchel**, and daughter, **Jennifer Lightner**, as well as granddaughter, **Keryn Anchel**.

We are saddened to let you know of the passing of CNS Past President, **Gerald Cogan, z"l** on September 10th at the age of 91. **Gerry** is loved and remembered by his children, **Laurie, Deborah, Marjorie, and Daniel Cogan**, and by his siblings, **Arnold Cogan, Carol Koranda, and Judy Ross**.



# The congregation gratefully acknowledges the following contributions:

*Please note that as a result of our migration to the new database, our Contributions List now has a different format, as this is how the new system exports the information. We are grateful for all who offer contributions. We hope you enjoy this new layout.*

## ADULT EDUCATION FUND

### in memory of

Esmond Braun from Eden Braun  
Augusta "Guggie" Raskin from Elisa Weger

## ALIYAH DONATION

### in memory of

Edward Anchel from Alan & Vicki Rotstein  
Hollis Rispler from Alan & Vicki Rotstein

## ANNUAL GIVING CAMPAIGN

### in appreciation of

Mel Berwin from Alejandro Kitzis & Lynne Strasfeld

### in honor of

Marc & Amelia Wasserman from Gary & Debra Wasserman

### in memory of

David Zaltsman from Liliya Zaltsman

## BECKY MENASHE BOOKSHELF FUND

### in appreciation of

Sandy & Wendi Menashe from Darlene Menashe

### in memory of

Ezra Solomon Menashe from Richard & Abby Menashe  
Joya Hanan Menashe from Richard & Abby Menashe  
Rebecca Abouaf Menashe from Richard & Abby Menashe  
Rebecca Menashe from Sanford & Wendi Menashe  
Sol E. Menashe, Ezra Menashe & Joya Menashe from Darlene Menashe

## CAMP SOLOMON SCHECHTER FUND

### in memory of

Sol Blauer from Joanne Blauer  
Diana Golden from Estelle Golden  
Jerry Nudelman from David & Carol Twain  
Harriette M. Shain from Steven & Wendy Shain  
Louis Tobin from Steven & Wendy Shain

## CANTOR'S DISCRETIONARY FUND

### in appreciation of

Cantor Eyal Bitton from Aaron Levinson & Noelle Landauer  
Cantor Eyal Bitton from Alan Blank & Ellyn Sternfield  
Cantor Eyal Bitton from Riley & Marci Atkins

### in honor of

Michel M. Rogson from Ariel & Jennifer Rogson

### in memory of

Rose Schwartz Conway & Celia Dickson Koppel from Judd & Anne Conway

## CEMETERY FUND

### in memory of

Leslie Aigner from Phillip & Patricia Tobin  
Ben Bleich from Jo-Ann Bleich  
Morris Eastern from Stanley Eastern  
Lillie Kugel from Beverly Eastern  
Paula Liebreich from Max Liebreich  
Marvin Lippoff from Bari Isaacson  
Marvin Lippoff from Rosalie Goodman  
Jerry Nudelman from Phillip & Patricia Tobin  
Mildred Sax from Beverly Eastern  
David B. Sharff from Rosalie Goodman  
Louis Tobin from Phillip & Patricia Tobin

## CNS150: FUNDING OUR FUTURE

### in honor of

Carolyn & Gary Weinstein from Tony & Priscilla Kostiner

### in memory of

Irv Leopold from Stuart & Lee Weinstein  
Jerry Nudelman from Gary & Carolyn Weinstein

## CONGREGANT ASSISTANCE FUND

### in memory of

Jerry Nudelman from Richard & Susan Garber

## DANZKER SCHOLARSHIP FUND

### in memory of

Jack B. Menashe from Darlene Menashe

## DAVID & ROSALIE LESCH CAMP FUND

### in memory of

Rosalie Lesch from Harold & Jacqueline Lesch  
Rosalie Lesch from Jeanette Philan

## EDDY SHULDMAN DOWNSTAIRS

## KIDDUSH LUNCHEON FUND

### in memory of

Lillian Rose Davis from Stuart & Reena Davis  
Zalie Cordova Lester from Lee & Sheri Cordova

## ELAINE & GLORIA SCHILLER

## BOOKSHELF FUND

### in memory of

Rose Lowenthal from Thelma Geffen

## FELDSTEIN LIBRARY FUND

### in memory of

Etta Borg from Gloria Borg-Olds & Michael Olds  
Ruth Gordin from Alex Gordin  
Frank Gordin from Alex Gordin  
Beth Rachel Weil from Glenn & Martha Dechard

## FOUNDATION SCHOOL FUND

### in memory of

Ricardo Berdichevsky from Jeanette Philan  
Ruth Fox Lutzker from James Fox  
Lillie Kugel from Judith Blauer  
Irv Leopold from Joeen Rodinsky  
Irving Leopold from Joyce & Lawrence Mendelsohn and Family  
Irving Leopold from Mark & Jennifer Kalenschner  
Irv Leopold from Ruben & Elizabeth Menashe  
Jerry Nudelman from Lawrence & Sandra Hupp  
Jerry Nudelman from Rhoda Leopold  
Ella Ostroff from Steven & Sherry Stone  
Mildred Sax from Judith Blauer

## GENERAL SYNAGOGUE FUND

### get well wishes for

Marlene Brenner from Allan & Marjorie Sherman  
Barbara Blumenthal from Barry & Barbara Caplan  
Marvin Wolf from Thelma Geffen

### in appreciation of

JoAnn Bezodis from Aaron Levinson & Noelle Landauer  
Rabbi David Kosak from Harold & Jacqueline Lesch  
Priscilla Kostiner from Aaron Levinson & Noelle Landauer  
Ed Kraus from Aaron Levinson & Noelle Landauer  
Lisa Richmond from Aaron Levinson & Noelle Landauer  
Zoom services and learning from Shari Adams

### in honor of

Dana & Steve Sirkin from Robert & Arleen Zucker  
Marvin & Barbara Wolf from Thelma Geffen

### in memory of

Richard Adashek from Jo Ellen Miller  
Rose Adashek from Jo Ellen Miller  
Arkady Aginsky from Alexander & Ilene Aginsky  
Arkady Aginsky from Charlota Aginsky  
Leslie Aigner from Jerome Barde  
Saul Alford from Seth & Rose Alford  
Muriel Alford from Seth & Rose Alford  
Mark Altotsky from Mira Altotsky  
Erna Bacharach from Laurence & Corinne Spiegel  
Ricardo Berdichevsky from Edward & Barbara Steinberg  
Adolfo Berdichevsky from Mario Berdichevsky  
Golda Berenzon from Simon Moraru  
Ben Bleich from Leslie Bleich & Jack Osborne

Joseph Brandow from Mark Braverman  
Joseph Braunstein from Arlene Braunstein  
Julie Brophy from Marty Brophy  
Gerald Cogan from Gary & Sylvia Pearlman  
Gerald Cogan from Jack & Barbara Schwartz  
Julie Diamond from Lynn Lertzman  
Julie Diamond from Stephen & Diana Sirkin  
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Besse Elizabeth Harris from Gregory Harris  
Phil Gladstein from Carol Gladstein  
Chaya Gnesina from Sharlota & Jane Aginsky  
Pavel Golberg from Peter & Alla Tolchinsky  
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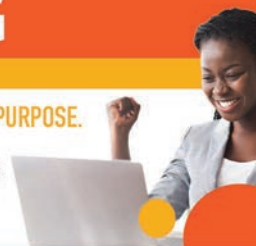
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