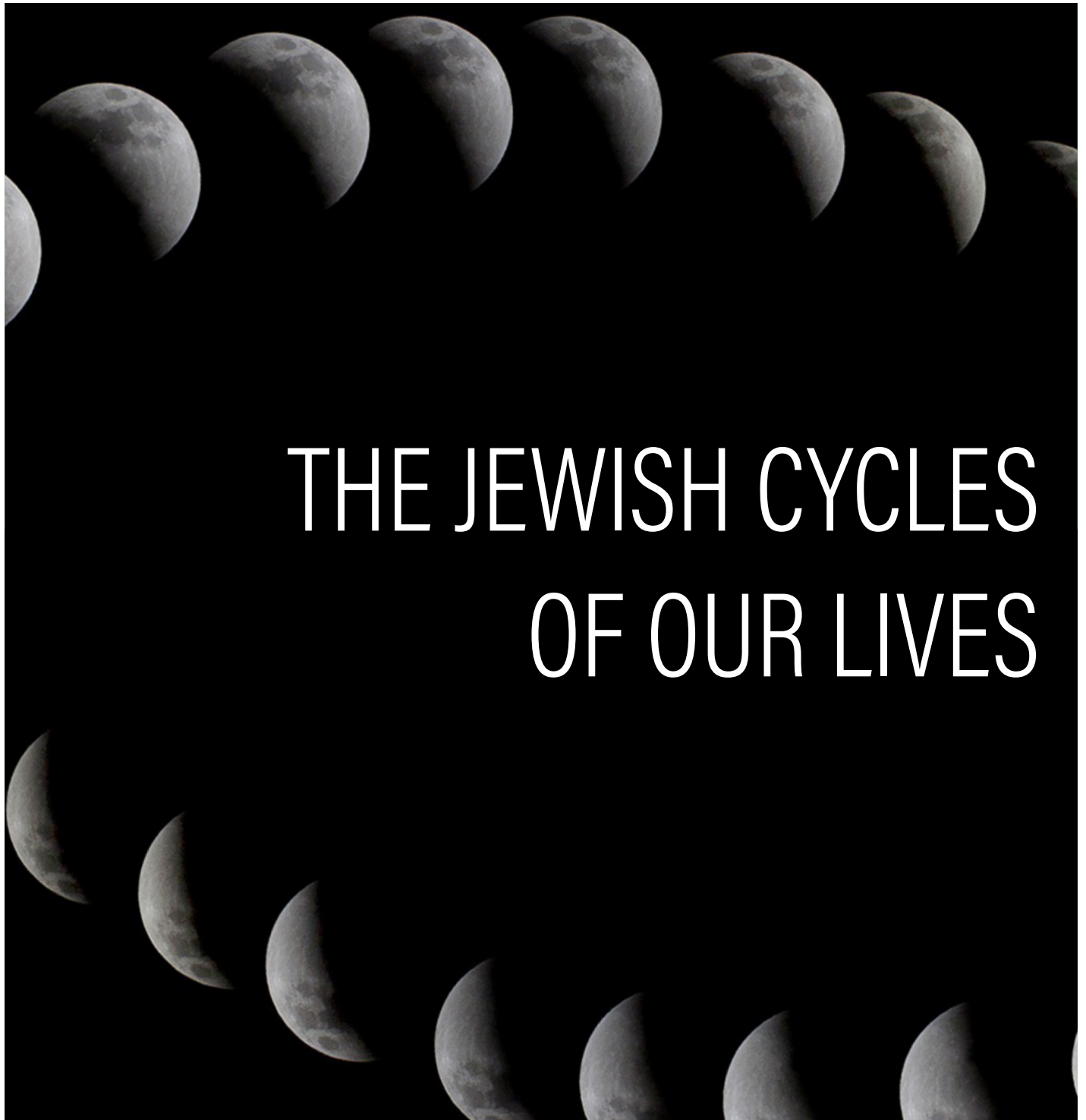


THE
CHRONICLE
A PUBLICATION OF CONGREGATION NEVEH SHALOM



THE JEWISH CYCLES
OF OUR LIVES

The Ebb and Flow of Jewish Life

Rabbi's Corner

By Rabbi Eve Posen

In the tapestry of human existence, the Jewish lifecycle stands as a vibrant thread, woven with rich traditions and enduring connections. It's a journey marked by ceremonies, rituals, and a profound sense of community. From birth to death and everything in between, the Jewish lifecycle embodies a warm and interconnected spirit that weaves together generations and strengthens the bonds of faith.

Jewish lifecycle celebrations are rich in tradition, meaning, and beauty. They mark significant moments in an individual's life, fostering a deep sense of community, identity, and connection to Jewish heritage. While we often think of the lifecycle moments in an order from birth to death, perhaps it might be helpful to have a more holistic view based on topical categorization.

Rites of Passage: Jewish lifecycle celebrations encompass various milestones, including birth, Bar/Bat Mitzvah, marriage, and death. Each of these events is steeped in history and symbolism, emphasizing the continuity of Jewish life and values.

Community and Family Bonding: These celebrations often bring families and communities together. The gathering of loved ones to celebrate a new life, a coming of age, or the union of two people is a testament to the importance of family and community in Jewish culture.

Tradition and Ritual: The rituals associated with Jewish lifecycle events are deeply meaningful and carry centuries of tradition. From the lighting of Shabbat candles to the recitation of blessings under the *chuppah* (wedding canopy),

these ceremonies connect participants to their ancestors and the enduring legacy of Judaism.

Symbolism: Jewish celebrations are filled with symbolism, such as the breaking of a glass at a wedding to symbolize the fragility of life or the lighting of the Hanukkah candles to commemorate the miracle of the oil. These symbols add depth and significance to the events.

Cultural Heritage: Lifecycle celebrations also serve as a reminder of the rich cultural heritage of the Jewish people. Whether it's the melodies of Jewish songs, the flavors of traditional foods, or the beauty of Hebrew calligraphy, these celebrations are a showcase of Jewish culture.

Education and Learning: Bar and Bat Mitzvahs, in particular, emphasize the importance of education and lifelong learning. These young individuals spend years studying Jewish texts and traditions, reflecting the value placed on knowledge and intellectual growth.

Tikkun Olam (Repairing the World): Many Jewish lifecycle celebrations include acts of charity and giving back to the community. For example, at a Bar or Bat Mitzvah, it's common to engage in a mitzvah project, highlighting the Jewish commitment to social justice and helping those in need.

Music and Dance: Music and dance play a significant role in Jewish celebrations,



adding joy and festivity to the events. Klezmer music is particularly known for its lively and spirited tunes.

Personal Growth: These celebrations often mark significant personal growth and development. The journey from childhood to adulthood or from single life to marriage is a transformative process that is honored and celebrated.

Continuity and Renewal: Lifecycle celebrations emphasize the cyclical nature of life and the importance of continuity. They remind individuals that they are part of a larger narrative, contributing to the ongoing story of the Jewish people.

However you find yourself moved to celebrate a moment in your life, know that we at CNS are here to honor that moment with you.

We Celebrate Together, as Community

President's Corner

By Liza Milliner, CNS President

At Rosh Hashanah, I had the privilege of addressing our congregation on the importance of community. While I asked everyone to sing a very simple verse of “Bim Bam,” I was able to illustrate how singing together as a community demonstrated how collective participation enhances our shared experiences.

The essence of community, which I emphasized during Rosh Hashanah, holds a central place in Jewish tradition. One of the cornerstones of our Jewish identity is our shared history and traditions. From the exodus from Egypt to the lighting of Shabbat candles, our heritage is woven from the stories, rituals, and customs passed down through generations. This connection to our past binds us together and reminds us that we are part of a greater whole. It is within the embrace of our community that we celebrate these traditions, keeping our shared history alive.

Our Jewish community provides a support network that is unwavering. The

shared joys amplify our celebrations, while the collective strength of our community helps carry the burden during times of grief or difficulty.

The lifecycle events that mark our journey through life are not solitary affairs; rather, they are communal celebrations. From *bris* and baby namings to b’nai mitzvahs, weddings, and beyond, our community gathers to share in these moments. Our presence at these events signifies our commitment to support one another. These gatherings are reminders that our joys are amplified when celebrated together.

At Rosh Hashanah I encouraged each of you to take a moment and look around at those sitting next to you, or even a few rows away from you, and internally make a commitment to them and our community to be engaged and contribute your energy, passion, and liveliness during all our gatherings.

By actively engaging in our community during lifecycle events and throughout the year, we not only strengthen our



communal bonds but also deepen our personal connection to Judaism. It is our collective participation and support that makes our community vibrant and resilient. Together, we nurture the true sense of *rueach* (spirit) that makes our *kehillah* (community) so special.

I would love to hear how you are either engaged with our Kehillah or how you would like to be more engaged with it. Please give me a call at 503-319-1848 or send an email to president@nevehshalom.org.

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Upcoming B'nai Mitzvah



Nathan Lauer | November 4

Nathan Charles Lauer is the son of Hannah and Dan Lauer, loving big brother to Jeanne, Maki, and Marty, and grandson to Don Simon and Susan Roth. He is excited for his Bar Mitzvah on November 4, 2023. Nathan is an 8th grader at ACCESS Academy. Nathan enjoys playing soccer, gaming, and the Ohio State Buckeyes football team.



Sid Hornick | November 11

Sid Hornick is the son of Joshua and Jennifer Hornick, brother to Jordan and Nico Hornick, and grandson to Dr. Laurence and Beryle-Gay Hornick of Portland, OR, and grandson to Clement Fong of Palm Beach, FL. Sid is a 7th grader at West Sylvan Middle School. Like his twin brother Nico, Sid loves to spend his time skateboarding through the neighborhood and exploring new skate parks and whips up a mean chocolate cake. Sid also enjoys hanging out with his buddies at The Multnomah Athletic Club, playing tennis and swimming at the Sundeck Pool.



Nico Hornick | November 11

Nico Hornick is the son of Joshua and Jennifer Hornick, brother to Jordan and Sid Hornick, and grandson to Dr. Laurence and Beryle-Gay Hornick of Portland, OR, and grandson to Clement Fong of Palm Beach, FL. Nico is a 7th grader at West Sylvan Middle School. Like his twin brother Sid, Nico loves to spend his time skateboarding through the neighborhood and exploring new skate parks. Nico also loves hanging out at The Multnomah Athletic Club with his West Sylvan friends, rock climbing, and swimming at the Sun Deck pool.



Noam O'Glasser | November 18

Noam O'Glasser is the son of Avital and Ben O'Glasser, brother of Ronan, grandson of Jane and Larry O'Glasser and Idie Benjamin, and great-grandson of Marcia Wilson (z"l). He is in 7th grade at Portland Jewish Academy. Noam enjoys attending Camp Solomon Schechter, reading, running, bike riding, his dogs Matilda and Luna, the Timbers and Thorns, and Rubik's cubes.



Shira Varon | November 25

Shira Varon is the daughter of Maya and Leior Varon, older sister to Tahel and Ilil Varon, and granddaughter of Sol Varon, Maya Sarna, and Gilla and Zvi Nissan. Shira is a 7th grade student at Northwest Academy. She enjoys theater, horseback riding, and caring for a variety of animals—first and foremost, our dog Milky.

The Jewish Cycles of Our Lives

Mel's Corner

By Mel Berwin, Director of Congregational Learning



Shana tovah! We are beginning a new year. For me, our Jewish new year, falling at the beginning of the academic year, and after our Elul month of deep reflection and personal assessment, makes much more sense than the Gregorian calendar's new year in the middle of winter.

One of my favorite things to teach about Judaism is our calendar year—that it's lunar, but not perfectly lunar, or else we'd celebrate each holiday later and later each year, like Ramadan for the Muslim community, who follow an absolute lunar calendar. Our calendar is *in-*

tercalated (one of my favorite words—just ask our ALIYAH kids): it's adjusted to fit with the Gregorian calendar, so that Rosh Hashanah falls within a month of the start of September each year, and Pesach is always in the spring. In the 3rd grade of ALIYAH, we create two calendar wheels that show the relationship between the two and then focus on the diverse ritual traditions of holidays and observances from around the Jewish world.

Another favorite cycle to teach is the lifecycle. In ALIYAH we have a well-established curriculum for our 5th graders, exploring Jewish ritual and meaning in each life milestone, from birth to death. In this year, we cover various Jewish traditions around baby naming, *brit milah*, bar/bat/brit mitzvah, conversion to or affirmation of Judaism at the mikvah, an actual live Jewish wedding celebrating a 5th grader's family, and the many psychologically astute rituals around death, burial, and mourning. We take field trips to the mikvah and the cemetery. We invite 5th grade parents to join us for the wedding and the talk by our *Chevra Kavod HaMet* (the group that performs the sacred Jewish ritual services at end

of life, see page 13). Our goal is for our kids to feel at home in Judaism and gain cultural literacy with the traditions they might see or participate in at the lifecycle events of friends and family.

These traditions, like our calendar year cycle, are packed with compelling rituals that have evolved and been honed over generations or even centuries. Sometimes we want to take our ancient rituals and create something fresh and specific to our own circumstances or theology, like when we bring new features to our Seders or new language to a *ketubah* or baby naming. Sometimes we just want to lean into the familiar vocabulary and actions of traditions, as when a family member dies and we feel the deep support of our community showing up for a funeral or shiva, or wishing each other *Shana tovah/Chag Sameach/Gut Yuntuf* at the holidays.

I see more and more folks in secular society looking for rituals to ground the cycles of our year and our lives. I am grateful we have such a rich mosaic of these traditions to choose from, to lean on, and to innovate with.



B'nai Mitzvah Continued



Lilah Fink | December 9

Lilah Fink is the daughter of Naomi and Lawrence Fink, loving sibling to her older brother Ari and younger sister Talia, and granddaughter to Diana and Elliot Lubarsky (z"l), and Annikki and Harvey Fink (z"l). Lilah is an 8th grade student at Conestoga Middle School. In her spare time she enjoys bowling, swimming, coloring, and playing with her pet cats, Shadow and Rainbow Sparkles.

We are also excited to celebrate the Bat Mitzvah of Clara Sax on December 12

Shem Tov: A Good Name

Cantor's Corner

By Cantor Eyal Bitton

My daughter's name, Miya, means "from God," and my son's name, Raphaël, means "God has healed." It is my hope that my children will understand the meaning and significance of their names, and that this understanding will help shape their identities.

In the Jewish heritage, the giving of names has great significance, going back to the Biblical period. It is my firm belief, however, that many Biblical names were not actually given at birth but bestowed on these figures later in life. David, who was and is beloved by his people, means "beloved." Solomon, who reigned over a kingdom at peace following a period of many wars under his predecessors, David and Saul, means "peace." Jonah, whose mission was to bring peace to the people of Nineveh, means "dove," a symbol of peace. Job, who was persecuted, means "persecuted."

It occurred to me that the Biblical tradition of giving people names is similar to the name-giving traditions of the Native Americans. Dr. Elisabeth Pearson Waugaman writes: "A Native American name can reflect your personality, what you accomplish, or what happens to you... Because they have the concept of an evolving name that can be earned, their naming tradition inspires them to continue to grow throughout their lives."

The Biblical tradition of name-giving often reflects a person's destiny or role, with God changing the names of several important figures to signify their new purpose, such as Abraham's name



change to reflect his role as the father of the Jewish people.

animals, nature, or the elements, reflecting their connection to their environment and the natural world.

***The Biblical tradition
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destiny or role...***

In both the Biblical and Native American traditions, names can be given based on a person's personal qualities or achievements. For example, Gideon was given his name, which means "hewer," after he destroyed the altar of Baal. In Native American traditions, a person's name might be based on their relationship to

There is flexibility in name-giving in both traditions, which allows for the recognition of a person's evolving identity and the changing nature of their lives.

Today, in the Jewish community, we choose our children's names at birth or shortly after, and the names are often aspirational. In Proverbs 7:1, it says, "A good name is better than fragrant oil, and the day of death than the day of birth." When we are born, we have not yet earned our name—or any name. We hope that, by the end of our lives, we have indeed earned a name, a good name.

Babies and Our Traditions

By Whitney Thaxton

Traditions are important. This is not a new idea – we are all acutely aware of how tradition connects hundreds of generations of the Jewish people. We live it every day; the actions of our ancestors are inscribed into our values and marrow.

Some of our most joyous celebrations occur at the beginning of life. When a new life is welcomed into our *kehillah*, we celebrate with blessings, food, and ceremony. One of these ceremonies, the *simchat bat*, even has celebration in the name! It doesn't get more on-point than that. The *simchat bat* (girl's baby naming ceremony) and *brit milah* (ritual circumcision ceremony) are prime examples of how our old and new come together and weave into something unique for each family.

Whenever I've been included in a ceremony's guest list, regardless of the size and spectacle of celebration, the overall feeling I've always experienced is one of radiant solemnity. At my nephew's *bris*, only 16 days after the birth of my own son, I remember being exhausted to my bones while wrangling a newborn and toddler. As I sat on the couch nursing Ben, my husband brought in Zev, placed him with the *mohel* (the person who performs the Jewish rite of circumcision) and those timeless blessings were spoken over him, I felt honored to be a part of his support system; the responsibility of being his aunt truly settled into me in a new way. As infants are introduced to the people who will love and care for them, the undeniable pull of thousands of years of history underscores the hope



The Brit Millah ceremony of Raphaël Bitton, son of Cantor Eyal Bitton and Michele Tredger, September 2019

and optimism filling the room. As a parent in today's world, navigating how to honor our traditions while also allowing for an evolution of how we express our modern values can be a bit spicy.

As infants are introduced... the undeniable pull of thousands of years of history underscores the hope and optimism filling the room.

The existence of two ceremonies is in fact an example of that evolution. While the *brit milah* is one of the ancient ritual

cornerstones of Judaism, the *simcha bat* is a contemporary custom. The *simcha bat* honors the blessing of a daughter in the same spirit that a *brit milah* honors a son – by using ancient words to express our collective delight while also showing reverence for the millions of people who delivered us to this moment, this place, this time. We vow to surround our cherished new members with the values and beliefs that define our Jewish faith; we declare our intent to raise our family Jewishly. Although the *brit milah* has a physical component to this covenant while the *simcha bat* does not, they share a purpose and show how we have expanded the inclusion of all members of our *kehillah*.

As we live in a world with increasing fluidity in the definition of gender and the importance of consent, there have been increasing conversations about the efficacy and requirement of both ceremonies. These conversations have led to a rise in the popularity of the *brit shalom*, a gender-neutral ceremony that celebrates this earliest covenant while also allowing for the realities of modern society.

Every family must determine what is right for their children, and our clergy is available to engage in these conversations. I am encouraged by our community's willingness to open a dialog that can continue the intent of our tradition while embracing the changing world we live in. There are as many ways to be Jewish as there are Jews: this diversity is to be celebrated—an opportunity to celebrate who we are at our core, no matter how we express ourselves externally.

The Journey to Learning: B'nai Mitzvah

By Leora Lubliner, B'nai Mitzvah Coordinator

When I started teaching Hebrew at Neveh Shalom last year, I began working with the 6th grade on the Torah service. As many of you know, the Torah service is essentially the main event in the Saturday morning Shabbat service. I was cognizant of the fact that all my students were preparing, or soon would be preparing, for B'nai Mitzvah. I therefore made it my goal to teach every student the entire Torah service, beginning to end, by the end of the year.

On the first day of class, I asked my students, "How many times do you need to listen to learn a new song? If, for example, you discover a new song on Spotify, how many times do you need to hear it before you can hum along?" I received a range of answers between "once or twice" to "fifteen to twenty times." I then asked, "How many times do you need to listen to the song to know all of the words by heart?" Again, my students considered the question and provided various responses, adding anywhere from ten to twenty repetitions. I then asked, "Let's suppose the song is in a different language; how many times do you think you personally need to listen to that song to know all the words so that you can sing along?" This time, my students inevitably widened their eyes at this latest prospect and provided answers in the range of "twenty-five to thirty times." Finally, I asked, "Now let's say you are going to have to perform this song in another language in front of all your friends, family, and other members of the shul, how many times do you think you'd need to practice that song before you felt confident that you'd be ready to perform the song by all by yourself?" At this point, most of my students could see where this line of questioning was leading them. Whatever number they provided, that would

be the number of times they would need to practice in order to be ready to lead their B'nai Mitzvah services. If they needed thirty-five repetitions to learn the "songs," then they needed to practice at least thirty-five times.

I had a fantastic class last year and I'm proud to say that every single student finished the Torah service.

Part of teaching is to figure out what works best for the student. Teaching Hebrew and tutoring B'nai Mitzvah students is no exception. Last year, on the first day of Hebrew class, one of my students interrupted my litany by informing me that he does not listen to any music with lyrics. He said, "I only listen to electronica and instrumental music. I don't like words in my music." I was momentarily thrown because I had never encountered this response from a student before.

For the next several weeks, this student spoke the *t'fillot* (prayers). Slowly but surely, over time, I persuaded him to talk/sing the text in a rhythmic manner that was almost a chant; eventually he began to sing the prayers. While I do not believe he particularly enjoys doing so, he came to understand the value of chanting the text in a way that recalls generations of students before him, a tradition of which he is now a part.

As his Bar Mitzvah tutor, I now spend the last few minutes of our lessons in a private concert, listening to him play the clarinet, the recorder, and now, the saxophone. He's getting really good. His love for instrumental music is something he and I enjoy together, but only *after* he chants his Haftarah or Torah portion.



This year I am taking on a new challenge as the B'nai Mitzvah Coordinator. Among the changes in the B'nai Mitzvah experience, I am most excited about the new 6th grade Sunday "Pre-B'nai Mitzvah Prep" curriculum we are bringing to ALIYAH this year. Every Sunday, our 6th graders will divide their time between course work in leadership and B'nai Mitzvah studies, including, *Drash (D'var Torah)* Workshop, Trope 101 (Cantillation), Choreography of the Service, and *T'fillah: A Deep Dive*, among other topics. We have invited our clergy, education director, *gabbaim* coordinator, librarian, ladies of the Sisterhood, and other distinguished members of the Neveh Shalom staff and community to guest lecture our classes each week. My goal is to introduce content into the 6th grade curriculum to better prepare our students to begin their private B'nai Mitzvah training.

While I still have much to learn, I am excited about the direction we are going with the B'nai Mitzvah Program, and I look forward to working with a new group of 6th grade students this fall as well as all of the families and students in the B'nai Mitzvah Program.

A Personal Journey to Conversion

By Amanda Middleton

My path to conversion was both unique and so similar to the many people who have converted before me. I took the long road; my official first step toward conversion was attending the Oregon Board of Rabbis' Introduction to Judaism course back in August 2010. This course is a phenomenal and distinct offering here in Oregon. The collaboration between the rabbis who participate in this program creates an environment of deep learning that allows prospective converts to learn directly about the different branches of Judaism. The courses give a broad overview of Judaic culture, religious practice, and an introduction to the nuances that make Judaism such a rich and vibrant community.

Traditionally, once students have completed the introductory course, they continue by choosing a congregation to join and a rabbi to work with. Instead, I took a distinct and lengthy pause. Dur-



Amanda's dog, Penelope, in her Jewish best, after Amanda's mikveh visit

ing this break, I went back to college again, began a new career, met my partner, and spent a lot of time in introspection, studying aspects of Judaism on my own, analyzing how I felt about the different branches and communities, debating how I felt I might fit in to each one, and how each served my morality and personal connection to Jewish theology. I began taking on aspects of the mitzvot, devoting thought to how each addition changed my approach to my life. After a while, I decided that the Conservative Movement spoke most clearly to me as a future Jew, so I considered formally returning to study and officially starting to convert.

When I had finally worked back up the courage to begin attending services, I found that clergy do, in fact, retire, and neither of the rabbis I met while in my introductory course were leading congregations any longer. Neveh Shalom was under the rabbinic guidance of Rabbi Kosak, nine years after I first took courses; therefore, I felt that I was starting from scratch, despite both the instruction from the course and my own interim studies. Once I got into the pattern of attending services, learning the prayers and melodies, meeting fellow congregants, finally learning Hebrew from a qualified teacher, and beginning the actual conversion process, the pandemic began, which created another twist. While we transitioned as a group to the "new normal" of online services and Zoom meetings, I worked toward finishing my conversion at long last.

I was able to meet with the *Beit Din* (rabbinical court) on Zoom and immerse in the *mikveh* in August 2021,



over a decade from my initial foray. Since then, I feel that I have become a strong member of both Neveh Shalom and Judaism as a whole. From working on enhancing the Greeter Program and joining committees, to soon leading a classroom of eager third-graders for Sunday ALIYAH classes, Judaism has become a home, a familiar pattern, and something that I have internalized to the point of being able to share with others.

I came to Judaism on my own path. I am the only Jewish person in my family, and my partner is not Jewish (though very supportive). Those two facts alone make my connection with Neveh Shalom so important to me; it's equally important to me that this type of connection be a possibility for all Jews and future Jews who enter our gates. This path took me quite a bit longer than the typical journey, with some bonus additions along the way, but now I am home.

How Two Jews Say "I Do"

By Jenn Director Knudsen

The blessing *Baruch ha'ba b'shem Adonai*, or Blessed are those who come in the name of God, is recited only twice in a Jewish person's life: upon the birth of a new baby, welcoming them into the Jewish community, and again upon entering the *chuppah*, or wedding canopy.

"Why at these two moments?" asks **Associate Rabbi Eve Posen**. "Because we are entering into covenant and community in a new way in this special life-cycle event."

Margy Simco found deep meaning in receiving this blessing last year. Margy, 37, recently entered both the Jewish community as a Jew by Choice and through the covenant of marriage.

Margy and **Scott Cohen** had been together for six years before committing to their first joint life-cycle event: mar-

riage. Scott said that once Margy decided to convert from Christianity to Judaism, they began planning for their Jewish wedding.

"It was very important to Scott's family that we have a Jewish ceremony, and I really wanted to honor that," Margy said, adding, "I reached out to Rabbi Eve for conversion, and she accepted me as her student. I love that she is a female rabbi. For me, it made it more special somehow." Rabbi Eve also officiated at their November 5, 2022 wedding.

Rabbi Eve differentiates between a civil and a Jewish wedding, explaining that while "both are filled with legal witnesses and paperwork, a Jewish wedding also envelops all of that with ritual that is grounded in sacred partnership and commitment to building a Jewish home."

"I am so happy about my choice to be a part of the Jewish community and culture," Margy said. "I love all the traditions that the Jewish ceremony brings," such as the seven *brachot* (blessings), breaking the glass at the ceremony's conclusion, as well as the signing, and later displaying, of their *ketubah*, or Jewish wedding contract.

Scott, 38, added, "I like that my parents, grandparents, and other family members also have a *ketubah*, which was part of their own wedding ritual. Someone who signed my parents' *ketubah*



Scott Cohen and Margy Simco

also signed ours. I appreciate the continuity and tradition."

"I think that is a very beautiful thing to have in our home," Margy noted. "The document feels deeper than just a regular marriage license that the state issues. It's more meaningful to our marriage," not to mention, she added, "a beautiful representation of our bond."

Margy and Scott together took the Oregon Board of Rabbis' Judaism 101 course, many classes of which met at Neveh Shalom. Rabbi Eve also taught the couple about rituals – and the reasons behind them – specific to Jewish marriage.

"It's very exciting to be taking part in these ancient rituals. I love that in this day and age it's been modernized a little, so it makes us more equal as people," said Margy. An example she gave was the tradition of the bride circling the husband seven times, symbolizing the groom as the center of her life. Instead, she said, she appreciates that the modern metamorphosis means couples



Scott Cohen and Margy Simco with their pet rabbit, Clover

Continued on page 12

The *Mikvah* as a Place of Ritual

By **Caron Rothstein, Manager of Rachel's Well**

"I want a mikvah that encourages the prayers of the heart in Jews of every denomination and description...that is beautiful in design and decoration, welcoming and inviting from the minute you walk through the door." — *Anita Diamant, author and mikvah advocate*

A *mikvah* is a ritual immersion pool. Ancient purity laws required Jews to immerse for spiritual cleanliness before entering the Temple in Jerusalem, presenting a sacrifice, or after contact with the dead. With the destruction of the Second Temple in 70 CE, *mikvah* for men became non-obligatory in *halacha*, Jewish law.

In contemporary Jewish life, some men participate in ritual immersion before Shabbat and holidays, or other times that are personally meaningful. Women are still required by *halacha* to immerse before their wedding night and after each menstrual cycle in keeping with the laws of family purity. A *mikvah* immersion is the penultimate step in the conversion process.

Rachel's Well, our local *mikvah* located at the MJCC property in Hillsdale and run by the Jewish Federation of Greater Portland, is rooted in ancient tradition and re-imagined for the 21st century to serve our diverse Jewish community. This inclusive and accessible *mikvah* welcomes women, men, and gender non-conforming Jews seeking to commemorate important milestones includ-

ing marriage, conversion to Judaism, b'nai mitzvah, healing from trauma, and marking a new beginning. The *mikvah* is a place for transformation, celebration, healing, and renewal in a way that is meaningful to the immerser.

Like Nadine, who shared how special it was to have her wedding immersion with her bridesmaids and mom.

Like Dani, who appreciated the guide's thoughtful, gentle counseling for an immersion to mark both celebration and mourning in her life concurrently.

Like Alex, who sang and danced in our *mikvah* lobby after their conversion immersion, a warm welcome as their first Jewish memory.

Like Michelle, who went to the *mikvah* to mark a cancer diagnosis and surgeries. She had not been to a *mikvah* since going there as a bride twenty-plus years ago. This immersion heralded a new era of healing for her mind, body, and spirit.

At Rachel's Well, we work hard to ensure that everyone in our Jewish community can write their own meaningful *mikvah* stories.

The *mikvah* is a beautiful ritual that can be part of the main Jewish lifecycle events, but also an in-between act that can be part of other big or small life changes that don't neatly fit in the birth, b'nai mitzvah, conversion, marriage, or death ones we know so well. It has its foundations in our tradition but also has a contemporary role in being a potential support, guide, and transformative process as needed.



Baby born to a surrogate for a gay Israeli couple is immersed as a newborn before heading to Israel

The Jewish Federation of Greater Portland is proud to be the first Jewish Federation to build, own, and operate a community *mikvah* with the partnership of congregations like Neveh Shalom and our amazing cadre of empathetic, warm, caring volunteer guides. The *mikvah* endures as a powerful tradition in the modern search for meaning and spirituality.

It has its foundations in our tradition but also has a contemporary role in being a potential support, guide, and transformative process as needed.

Learn more about the mikvah online at jewishportland.org/mikvah or by calling 971-220-5580. To request an appointment, email mikvahpdx@gmail.com.



PJA students use the dish mikvah

Finding Meaning Towards the End of Life

By Brian Rohr

CNS member Laurie Fendel finds gratitude every day. “My darling husband George has survived brain cancer three times over the past 21 years. He is currently fighting prostate cancer. Out of gratitude to Hashem for his life, I have been on a path to help others during their last months and days of their lives.”

As part of this path, Laurie works as a *melavah*, or End-of-Life Doula, where she meets with families and people who are in the dying process. She got started many years ago when she and **Eddy Shuldman** were asked to go to the bedside of a young woman in our Neveh Shalom family who was dying. While they spent time with her, they sang the prayers of the Rosh Hashanah service. “I could sense the solace that we were able to provide,” said Laurie. Being able to offer this meaningful support inspired Laurie on her path to becoming a *melavah*.

Over the years since, she has had many opportunities to comfort those who are in the process of dying, leaving a profound impression on Laurie and those she worked with. There was the time she was “with a woman who had a brain tumor and wasn’t able to speak. I sang to her, read poetry, and made her smile.



I sang Hebrew blessings and prayers, which were a comfort as she reached to hold my hand.”

Another time, while a hospice volunteer, she met with a woman who was bedridden. When Laurie first met with her, she announced “I’m a cranky old b**ch.” Laurie helped her to see the value in her life. “I made her laugh, and eventually she said, ‘Thank you for helping me see my life in a different light.’”

Drawing on her twenty-plus years of

studying *Mussar*, Jewish ethics, this work provides a rich tapestry of compassion in her life. She also finds her clients share wisdom that touches her deeply and reminds her of what is precious. “A lady in her 90s said to me, ‘I like being old. I like standing on the mountain looking out at the landscape of my life.’”

Laurie concludes, “I do this holy work out of gratitude.”

You can learn more about Laurie’s work at jewishendoflifedoulapdx.com

Jewish Wedding *Continued from page 10*

can choose, as she and Scott did, to both do the act of circling the other. “To me, that means equality in the relationship, which is important to me.”

Margy and Scott first fell in love with one another and then fell in love with Jewish wedding traditions. After learning the details of its rituals, they said,

“We never really considered it much of a choice.” To them, the Jewish wedding was a perfect way to convey their love and commitment to each other.

Our Chevra Kadisha

By Jaimie Harper

As a palliative care social worker, I spend a lot of time around death and dying, so I often witness the profound grace and connection this period offers. I especially find our age-old tradition provides amazing wisdom with rituals that guide us on how to care for our deceased and how to move through the grief process.

I am often curious about what happens after a death; therefore, for a long time I have wondered about *the Chevra Kadisha*. For some reason, I thought it was an untouchable, unknowable “secret society” with specific criteria to join, requiring an invitation. I don’t know where I got that idea, but lucky for me, I was wrong. This past spring I gratefully jumped at the chance to learn more when I was welcomed to observe a *tahara* (ritual washing and dressing of the deceased) with Chevra Kavod haMet, Portland’s non-Orthodox Chevra Kadisha.

To my surprise, the Chevra Kadisha is not a secret, closed society but rather a community of very open, welcoming, kind, caring people who are passionate about continuing our age-old tradition of offering loving-kindness to a deceased person (in Hebrew the *met/meta*).

Perhaps the only “secret” is that the *met/meta* and their loved ones are not privy to whom among the Chevra Kadisha will care for them, though I have heard of situations where someone has planned in advance and handpicked the people whom they would like to perform this ritual. The Chevra Kadisha comes together as a team, usually four people, and without speaking much at all other than about the task at hand, they flow through the beautiful ritual of *tahara*, offering blessings and care to the deceased.

I have witnessed many transitions in the dying process as a person copes with illness and the physical and mental changes leading up to death. There is letting go and release in all these moments; it is powerful to witness the contrast of a living body to one without the life force. I previously thought of death as the final transition, but since participating in *tahara* rituals, I have found an appreciation for the soul’s transition.

In the Jewish tradition, we seek to quickly bury a person in order to provide comfort for their soul and expedite their journey to the next world. Until the burial, the soul is in somewhat of a limbo.

After the ritual washing, the deceased is dressed in pure white shrouds, lovingly handmade by members of our community’s “Shroud Crowd,” and swaddled as tenderly as a baby before being placed into the casket atop Earth from Israel. This transition is very profound. The first time I did this I recall sensing the *meta*’s soul making yet one more transition toward the “next place.”

When asked about what this ritual means for her, Sharon Fendrich, current chair of Chevra Kavod HaMet stated, “You can imagine your loved one in the loving arms of community so your last image or thought of them need not be one of suffering or pain.” It is not unusual for people to say, “I wish I had known about this for my loved one.”

As people face serious illness and death, there are so many things to consider.



“Triple Bow: Ritual Tying of a Sash Around the Deceased” by Karen Benioff Friedman (Used with permission, karenbeniofffriedman.com)

People often overlook planning for their spiritual needs, primarily focusing on medical, financial, and legal concerns. Please know this ritual is yours, it is ours, it is not a secret. Any Jewish person can receive *tahara* no matter their affiliation. I encourage you to talk with your family, tell them what you want, write it down. If you are curious and want to know more about the work of the Chevra Kadisha or wish to learn more about how to participate in this beautiful ritual, please be in touch. Consider this an open invitation.

For more information contact ChevraKavodHaMet@gmail.com or visit www.chevrakavodhamet.org

Between the Cycle of Life

By Emily Silverman

I remember the moments before.

The moment before I walked down the aisle, I clutched a bouquet of flowers, shivering with nerves in the cool Jerusalem night air.

The moment before my son's brit milah, holding him tight, my stomach squirming with fear, a battle between my heart and body.

The moment before I buried a dear friend, standing paralyzed beside the grave, my loss too big for words.

The moment before is a freefall. You are unanchored, unsure of what to feel, how to process, what to do with your thoughts, your body, your energy. The moment before is the sharp intake of breath that ushers in the moment that will change your life. And upon the exhale, you fall into the warm, open interlacing anchor of ritual. Say these words, stand in this place, hold this child, place this rock, give this ring, sign this *ketubah*, walk seven times, drink this wine—we are here, we will carry you, we will give this moment structure and body and meaning: all you need to do is be present for it all. The ritual will contain you in this moment and take care of all the trappings so that you can just BE. Be the bride. Be the mother. Be the mourner. Be in the moment.

I remember the moment before I lost our baby.

It was a beautiful moment. Our three-year-old son was pointing at the ultrasound monitor, sitting on his father's lap. "Hi baby!" he squealed, and they both giggled with joy. That was the moment before the technician told us there was no longer a heartbeat.

We fell. There were no words, no blessings, no phrases, no wine, ceremony, or ritual of any kind. Nothing to catch us, nothing to anchor us.

There was a medical procedure. To me, it felt like an autopsy. It was cruel and painful. No one knew what to say, so they said nothing. I waited for the procedure in the lobby next to the still-pregnant moms with their living babies. There was no space for people like us, for loss like ours. We were, literally, flailing.

My husband and I grieved alone, together. We had no words or actions to give shape to the waves of grief. There was no *shiva*, no funeral, no mealtrain. There was no communal embrace, only the isolated whispers of other women as they shared the secret, "It's happened to me too..."

I had never felt so alone and so in-between worlds. I had always relied on ritual and community to carry me through such moments. Since I had none, I made one.

The night before I went to the *mikvah*, I wrote my own prayer and invited two clergy members to join me. They said they would be happy to help. I thought, "I am not asking you to help. I am giving you the gift of witnessing this ritual. I am allowing you the honor of acting as community."

I slipped into the water and grabbed onto the wall. Closing my eyes, my forehead against the tile, I was at my own per-

sonal Western Wall. I wailed. I prayed. I mourned, and I said the words I needed to say.

Let these waters that for me now part be waters of life. Dear God, I stand here at the edge, aching for the child I could not hold. Let these waters that I enter now hold me. Let them relieve me of my pain and renew in me the powers of life.

Compassionate One, heal my body and soul; heal my womb so that I may carry to term a healthy soul, that I may come to sing Your praises as a happy mother welcoming her children in the gates of Jerusalem.



Emily with her daughter, Alma Tsafia, born exactly one year (to the day) after she experienced a miscarriage

Member News

Mazel tov to ALIYAH Inclusion Specialist Maddie Cuda and Dede Murfee on the birth of **Elias David Peregrine Cuda**, aka **Pip**. We wish them and big sibs **Micah** and **Emerson** many blessings.

Mazel tov to **Rachel Runya Katz**, daughter of members **Sheri Katz** and **Joel Mullin**, who recently released her debut romance novel, *Thank You for Sharing*.

Mazel tov to **Gary and Joan Kahn** on the marriage of their son Benjamin Kahn to Olivia Holden. The couple was married on September 6 at B'nai B'rith Camp in Neotsu, OR. The bride's parents are Dale Holden of Delmont, PA and Darla and Tim Patterson of New Bethlehem, PA. Grandparents are **Jack Wolinsky, z"l**, Maxine Wolinsky, z"l, Larry and Beatrice Kahn, z"l, Joyce and Donald Holden, and Doris and Robert Kline.

Mazel tov to CNS Members Sam and Phyllis Louke; Phyllis played the flute and Sam played trombone in the Tili-kum Chamber Orchestra concert on October 14. The performance featured a composition called *Ba'al Shem (Three Pictures of Chassidic Life)* by Ernest Bloch a well-known Jewish composer who lived in Oregon.

Mazel tov to member Dr. Avital O'Glasser who, as one of two co-editors, recently published *An Evolution of Empowerment: Voices of Women in Medicine and Their Allies*. The book reflects two years of cultivation and curation of the seventy empowered #SheforShe, #HeforShe, and #TheyforShe voices ultimately published in this very special anthology. Neveh Shalom members Naomi Leavitt and Nadine Gartner, in addition to Avital, are amongst the seventy authors!

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

We regret having to inform you of the passing of CNS Member **Audrey Zalutsky, z"l** on August 8, 2023. She is lovingly remembered by her husband **Morton Zalutsky**; her children, Jane (Mark Kantor) Zalutsky, Samuel J. (Ed Boland) Zalutsky, and Diane (Kent) Alexander; her brother Carl Englehardt; and her four grandchildren.

We regret having to inform you of the passing of **Neal Jablon, z"l** on August 12, 2023. He is lovingly remembered by his wife, Sheryl Jablon; his brother, Robert (Cara) Jablon; his children, **Michelle (Randall Goldenberg) limori-Goldenberg**, Marc (Tanya) Jablon, Keith (Holly) Jablon, Eric (Lissa) Bader, and Chelsea Jablon; and his grandchildren, Andrew, Brandon, Caitlin (Michael), Alyssa, Evan, Kada, Adam, **Youki**, Ava, and Dylan. His funeral was on Tuesday, August 15, in New York.

We regret having to inform you of the passing of **Sandra Nathanson, z"l** on August 17, 2023. She was the beloved wife of the Dr. Milton Nathanson, z"l; cherished mother of Larry (Lyn Kugel) Nathanson, **Neil (Leslie Hamilton) Nathanson**, and Mark Nathanson; proud grandmother of Philip Nathanson, Sabra (George) Drummond, Mira Nathanson, Keep Nathanson, Dana Nathanson, and Sam Nathanson; loving sister of Nisson (Laura Fochtmann) Schechter; devoted daughter of Harry, z"l and Martha Schechter, z"l. She is also survived by many loving nieces, nephews, cousins, and friends.

We regret having to inform you of the passing of longtime CNS member **Rosalie Goodman, z"l** on August 25, 2023 at the age of 94. She was predeceased by her husband Harold Goodman, z"l, and is lovingly remembered by her children Sharlene (David) Harvey and Craig (Leslie) Goodman, her niece Elizabeth (David) Lippoff, numerous other nieces and nephews, five grandchildren, and seven great-grandchildren.

We regret having to inform you of the passing of **Charla Berkeley, z"l** on August 27, 2023 in Savannah, Georgia at the age of 66. She is survived and remembered by her sisters **Gail (Mark) Sherman** and Eva (Randall) Woods, and many nieces and nephews. She is predeceased by an older sister and brother.

We regret to inform you of the passing of **Dr. Irene D. W. Hecht, z"l** long time member of Neveh Shalom, on July 31, 2023 at the age of 90. She was preceded in death by her husband, Ron Saroffm z"l, and is survived by seven children: Frederick "Rick" (Anne Lown) Hecht, Matthew (Mary Olson) Hecht, Maude (Lenny Loftin), Tobias (Isabel Balsario), Stephen (Margaret) Montsaroff, Matthew (Sharon) Saroff, and Daniel (Ineke Ceder) Saroff, as well as ten grandchildren, and four great-grandchildren.

We regret to inform you of the passing of CNS member **Susan Sutherlin, z"l** on September 5, 2023. She is lovingly remembered by husband **Randal Sutherlin**; son **Bruce Sutherlin**; mother Ruth Hoffman Mendelsohn; brother **Larry (Joyce) Mendelsohn**; nieces **Rachel and Alexis Mendelsohn**; and nephew **Daniel Mendelsohn**.

We regret to share the news of the passing of Ted Rubenstein, z"l. He is remembered by his sister **Helen Stern**, his spouse Davia Rubenstein, daughters Susan (Barry) Menashe, Sunny Rubenstein, and Marcy Lehman, grandchildren Lauren Menashe, Jordan (Jackie) Menashe, and Max Lehman, and great-grandchildren Miles and Sutton Menashe.

We regret to share the news of the passing of Gloria Dempton, z"l, on September 17. She is lovingly remembered by her daughter, **Robin Furman**.

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. Please visit the website for links at: nevehshalom.org/calendar.

Sisterhood Interfaith/BIPOC Meetings

Wednesday, Nov. 1, Dec 6, 7:00pm

Women of different backgrounds discuss questions of faith and confronting social justice issues.

Torah as History/Torah As Story: A two-part series

Thursday, November 2 & 9, 7:00pm

Prof. Loren Spielman of PSU's Judaic Studies program and Storyteller Brian Rohr discuss the difficulties with treating Torah as history and how Biblical narratives, like all stories, can live complicated lives.

Shabbat on the Plaza in the Vestry

Friday, November 3, 5:45pm

Embrace the spirit of togetherness, comfort, and fun as we gather with Camp Schechter for a delightful Kabbalat Shabbat! Join us for a pre-service dinner of grilled cheese and tomato soup. Enjoy camp games and a camp-friendly service, followed by an engaging Teen program.

Camp Solomon Schechter Weekend at CNS

November 3-5

Enjoy a fun weekend full of K-12 youth activities, including *ruach*-filled services, camp games, fun at the Viking Game Room at PSU, and a hike at Oaks Bottoms. more: srohr@nevehshalom.org.

Israel360: Israel at War – Where Does the Jewish State Go from Here?

Monday, November 6, 7:00pm

Herb Keinon is the senior contributing editor and analyst at *The Jerusalem Post*. He's written extensively on diplomacy, politics, and Israeli society at the paper for 38 years, twenty of those as its diplomatic correspondent. During this time, Keinon has covered the major stories that have shaped Israel.

Happy Hour Challah Bake for Parents

Date TBA

Come together to bake challah and schmooze.

Wondering Jews Cinema Presents: *The Jazz Singer* – Wed., Nov. 8, 1:00pm

Join together for to watch *The Jazz Singer* (1980).

Women's Torah Study

Saturday, Nov. 11, Dec. 9, 12:30pm

Join Mel Berwin for an hour of uplifting study and conversation. In-person.

Cooking for Outside In

Sunday, Nov. 12, Dec. 17, 12:00pm

Cook a meal to feed homeless teens. Contact: 8888octopus8888@gmail.com

Books & Bites: Feldstein Library Celebration - Sunday, November 12, 12:30pm

The Feldstein Library is opening its doors for a party! Come celebrate this amazing resource – explore books both new and old – and honor our amazing library volunteers. Cake for all!

Living in a Broken and Magnificent World: On Being a Story-Carrier – Tues., Nov. 14, 6:30pm, EJC

Storyteller Brian Rohr will read his essay "On Being a Story-Carrier" recently published in the new two-volume book set, *P'ri Etz Yitzhak, Fruit of Yitzhak's Tree*. Co-sponsored by the Feldstein Library and the Eastside Jewish Commons.

Wise Women Social Brown Bag Lunch

Thursday, Nov. 16, Dec. 21, 12:00pm

Socialize in a casual environment.

Games Night!

Saturday, November 18, 7:00pm

Join us for a fun-filled board games night with friends and snacks! Sponsored by CNS Sisterhood.

Men's Club Brunch & Speaker: Marlene Edenzon

Sunday, November 19, 9:00am

CNS Executive Director will speak about her role, what she has learned in the past six months, and her visions for Neveh Shalom.

BB Camp Maccabiah Games (2nd-6th grade)

Sunday, November 19, 12:00pm

For details, contact: srohr@nevehshalom.org.

Abrahamic Thanksgiving Worship Service

Sunday, November 19, 4:00pm

Special interfaith event celebrating "gratitude."

Sisterhood Book Club

Monday, Nov. 20, 7:00pm

Discussion of *I Will Die in a Foreign Land*, by Kailani Pickhart. RSVP: jenkal@comcast.net

Art, Heart, & Soul: Sip and Sketch

Thursday, November 30, 7:00pm

Drink wine with friends, play with simple, incremental drawing techniques, and hear and tell stories about gifts, while creating an original Chanukah present! Guided by artist Cassandra Sagan.

Scholar-in-Residence with Professor Daniel

Zajfman: Science, AI and the Human Connection Postponed to April

Join us for three days of lectures and panel discussions exploring AI and how it intersects with the human connection.

Shroud Crowd

Sunday, December 3, 2:00pm

Help create traditional burial clothing for use by the *Chevra Kavod haMet*. More: sandyaxel@msn.com.

Sacred Music of Moroccan Jews

Tuesday, Dec. 5, 7:00pm, at Havurah Shalom

Cantor Bitton will examine elements of Moroccan sacred music – synagogue song, cantillation of sacred texts, the *piyut* (liturgical poetry), and life cycle songs – bringing to life the rich religious and musical culture of Morocco's Jews.

"Let it Glow" Chanukah Festival

Saturday, December 9, 4:00pm

Celebrate the festival of lights with games, crafts, music, dinner, drinks, and fun for all.

CNS Young Adult Latke Ball

Saturday, December 9

Young adults in their 20s and 30s come together to celebrate Chanukah with drinks and music.

Latkes & Vodka

Sunday, December 10, 5:30pm

A festive evening filled with live music, food, and fun! Groove to the sounds of The Ellis Street Band while enjoying a latke, light dairy supper, and vodka! Benefitting the WLCJ Torah Fund.

Teen Chanukah Party

Wed., Dec. 13, 6:30-8:30pm

Chopped Fried Challenge and Comedy Games- it will be a night of joy, laughter, and a fried food frenzy.

Morning Minyan and Shabbat Services

Please visit the website for more info

Morning Minyan

Monday-Friday, 7:15am (7:00am Jewish holidays and Rosh Chodesh; 9am US holidays); Sundays, 9:00am

Kabbalat Shabbat Service

Fridays, 6:15pm

Kol Shabbat

2nd Fridays, 7:15pm

Lay-led, voices-only service.

Saturday Morning Shabbat Service

Saturdays, 9:30am

Downstairs Minyan Shabbat Service

2nd, 4th, 5th Saturdays, 9:30am

Kiddush Club (K-3rd Grade)

1st and 3rd Saturdays, 10:30am

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

Tot Shabbat (Ages 0-5)

1st and 3rd Saturdays, 10:30am

Join young families as we gather together for some Tot Shabbat fun.

4th Fridays Shabbat w/Rabbi Eve

4th Fridays, 5:15pm

Rabbi Eve leads Shabbat for families (ages 0-10), with singing, a story, and blessings.

PJ Havdallah

Saturday, December 2, 5:00pm

Join Rabbi Eve for a fun Havdallah, in your PJs!

The congregation gratefully acknowledges the following contributions:

ADULT EDUCATION FUND

Esmond Braun from Eden Braun

ALIYAH DONATION

Arnold Cogan from Alan & Vicki Rotstein
the Ellis Street Band: Steve Resnikoff, Rick Menashe, Andy Gilbert & David Bloom from Alan & Vicki Rotstein
Frank Gordin from Alex Gordin
Jake Raiton from Alan & Vicki Rotstein
Sidney Weger from Elisa Weger
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Sandy Menashe from Darlene Menashe
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Rita Kaufman from Julian Kaufman
Golda Kaufman from Julian Kaufman
Eddie Kaufman from Julian Kaufman
Nina Khatayevich from Yevgeniy Khatayevich
Lev Khodorovskiy from Mikhail Khodorovskiy & Victoria Mann
Abram Kizhner from Gregory & Nelly Altotsky
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Morris Mesher from Harold & Ferne Ross
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Roza Milman from Grigoriy Milman & Marina Mekhanik
Miriam Minkin from Vera Goldman
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Betty Schneiderman from Martin & Sharyn Schneiderman
Ernst Schwarz from Gerald & Margery Schwarz
Anne Seltzer from Joanne Rogovoy
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Mona Sherman from Jeffrey Reingold
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Julius Weinberg from Jack & Barbara Schwartz
Lillian Weingard from Allan & Judy Weingard
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A Reading with Brian Rohr



Storyteller Brian Rohr will read his essay "On Being a Story-Carrier" recently published in the new two-volume book set, *P'ri Etz Yitzhak, Fruit of Yitzhak's Tree*, created in memory of influential storyteller and teacher Maggid Yitzhak Buxbaum, z"l.

Wine and light snacks will be served.

Tuesday, November 14, 6:30pm
at the Eastside Jewish Commons
2420 NE Sandy Blvd, Portland, OR 97232

RSVP: nevehshalom.org/storycarrier
Questions? Contact ltroper@nevehshalom.org



Sisterhood Presents

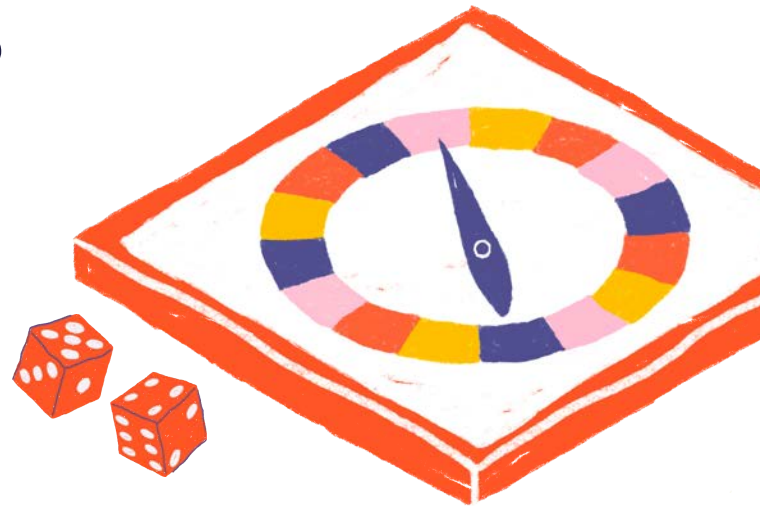
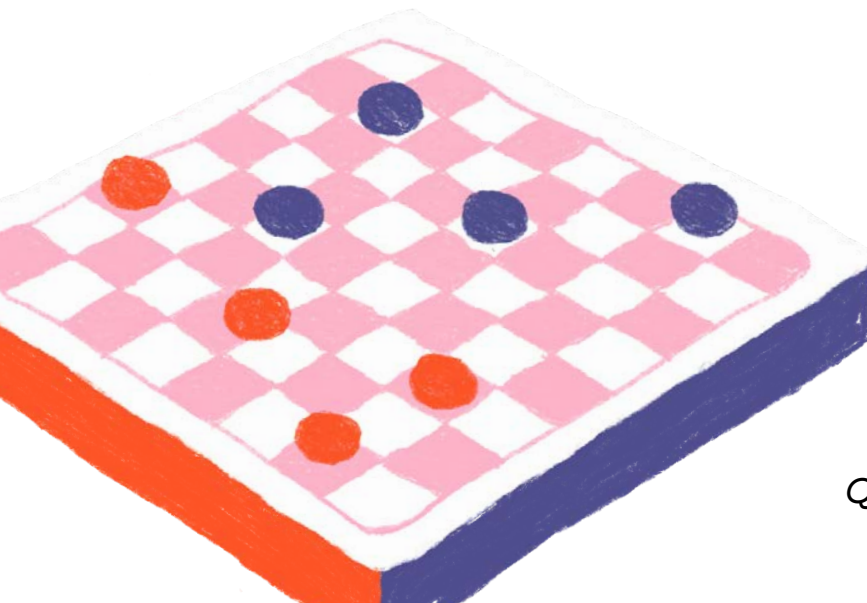
Games Night!

Want to play? Have a game to share?



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November 18, 2023
7:00-9:30pm
Birnbach Hall

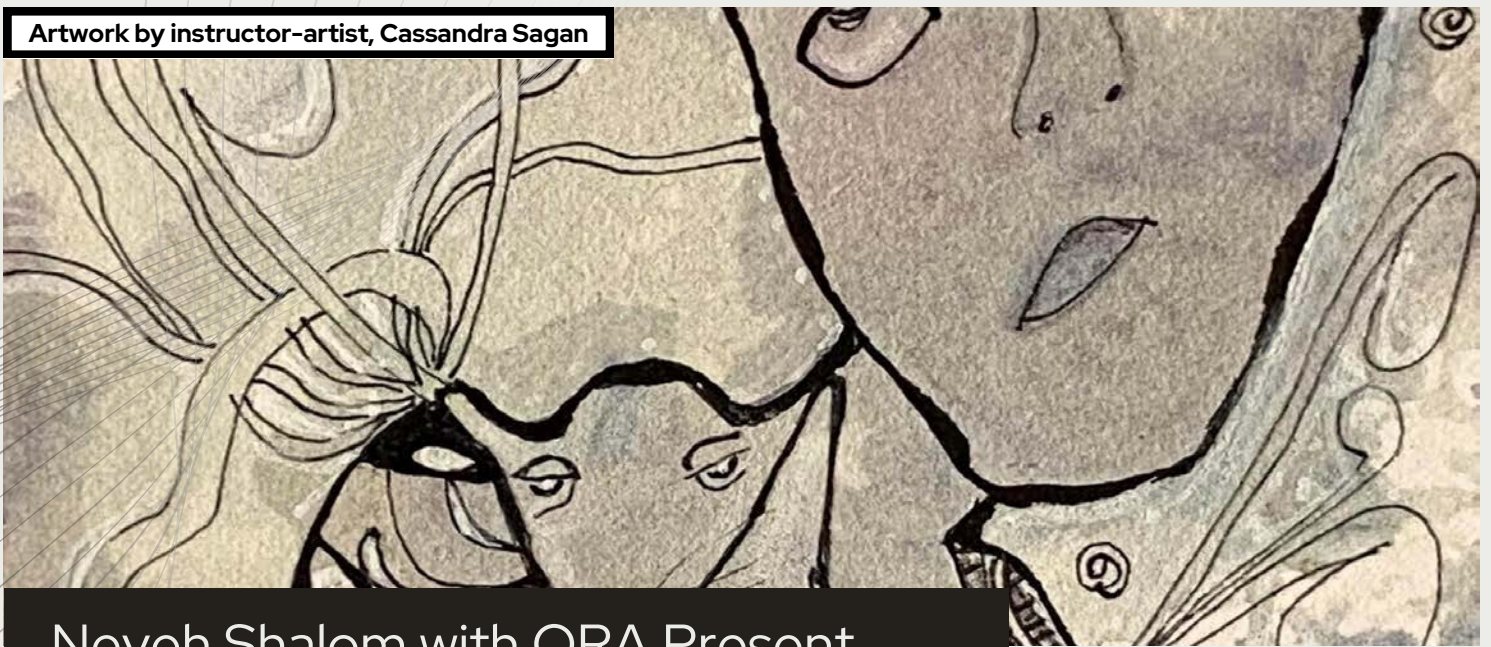


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Questions? Contact Jennifer Kalenscher:
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Artwork by instructor-artist, Cassandra Sagan



Neveh Shalom with ORA Present

ART, HEART & SOUL

Wine | Snacks | Date Night | Friends' Night Out



Thu, Nov 30, 7pm

Sip and Sketch: Zentangles

Come drink wine with friends old and new, play with simple, incremental drawing techniques, hear and tell stories about gifts, while creating an original Chanukah present! Led by artist Cassandra Sagan, this workshop is for complete newbies, lifetime artsy types, and everyone in between.

\$20 materials fee, includes: Professional art instruction,, supplies, wine & snacks.

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LATKE & VODKA PARTY

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\$18 per person.

RSVP: nevehshalom.org/SISLV23

Or contact Rebecca King:

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