

THE
CHRONICLE

A PUBLICATION OF CONGREGATION NEVEH SHALOM



LIFE, LOSS, AND LEGACY

ISSUE NO. 6

THE CHRONICLE IS NOW A QUARTERLY PUBLICATION

JAN - MARCH 2026

Planning for Peace of Mind: A Jewish Approach to Preparing for the End of Life

By Rabbi Eve Posen

Judaism does not shy away from difficult conversations. In fact, some of our most meaningful rituals and teachings ask us to lean directly into discomfort: not to dwell in fear but to live with greater intention, honesty, and care. Our tradition understands that avoiding what is hard does not protect us; it simply leaves us unprepared.

On Yom Kippur, we confront our mortality in symbolic and embodied ways. We wear white like burial shrouds. We fast. We step away from comfort and distraction. These practices are not meant to be morbid or frightening: they are purposeful. They remind us that life is fragile and sacred, and that clarity about what matters most allows us to live more fully. When we strip away the noise, we are left with the essential questions: Who am I? Whom do I love? How do I want to be remembered? What values will guide me when I am no longer here to speak for myself?

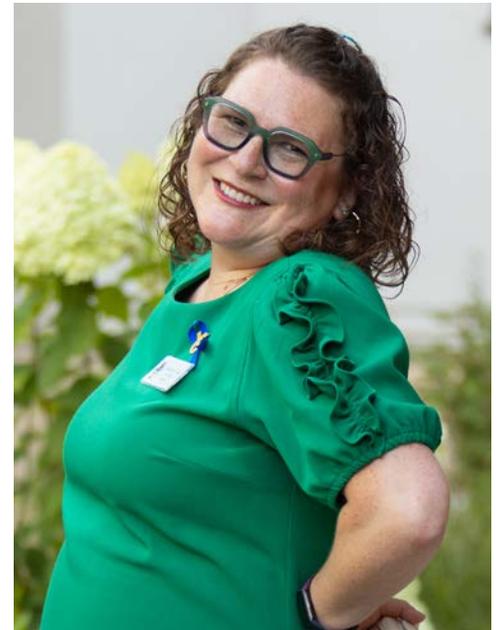
One of the areas where discomfort most often arises is around planning for death—our own or that of those we love. In contemporary culture, this topic is often avoided, postponed, or wrapped in euphemism, yet Jewish tradition has always approached it with honesty, structure, and deep compassion. *Pirkei Avot* teaches, “Repent one day before your death.”

Since none of us knows when that day will be, the teaching invites us to live and to plan, with awareness and intention now.

Jewish end-of-life traditions are grounded in dignity (*kavod hamet*), presence (*nichum aveilim*), and communal responsibility (*kol Yisrael areivim zeh bazeh*). We honor the body. We accompany the soul. We support those who grieve. Thoughtful planning allows these values to be expressed not only in theory but also in practice. It eases the burden on loved ones, reduces confusion in moments of crisis, and ensures that our spiritual, ethical, and personal wishes are known and respected.

Planning is not about giving up hope. It is about offering a profound gift of care to those who will one day need to make difficult decisions on our behalf. It is about saying, “I love you enough to spare you uncertainty.” It is about making space for mourning to be focused on memory, meaning, and healing rather than paperwork, panic, or conflict.

Many of us feel uneasy even thinking about these topics. That discomfort is real, and it is also sacred. As we reflected on Yom Kippur, growth often comes when we resist the urge to look away. Visiting a shiva house can feel awkward and vulnerable, yet it is one of the holiest things we do. Preparing for death carries that same



holiness. It invites us to show up for ourselves and for one another with courage and compassion.

Preparing does not mean dwelling on death. It means choosing to live with integrity, aligned with our values, and with care for those who come after us. When we lean into these conversations thoughtfully and gently, we transform fear into agency and uncertainty into peace of mind.

Judaism promises us many things, but comfort is not always one of them. Meaning is. And meaning is found when we face what is hard with honesty, love, and community.

'Nishma': Let us Listen

By Rabbi April Villarreal

Listening is expressed in at least three different ways in the *Tanakh* using the roots “shama” as in *shema yisrael*/Hear O Israel (Deuteronomy 6:4), “kashav,” as in *haverim makshivim l’kolekh*/friends listen to your voice (Song of Songs 8:13), and “he’ezin,” as in *haazinu hashamayim*/listen heavens (Deuteronomy 32:1). Each one of these roots reflects an important and distinctive dimension of listening. There is listening to understand, listening to give attention, and listening to bear witness. Furthermore, each kind of listening is essential to the experience of feeling heard in our lives and making others feel that we are hearing them in theirs.

This is especially true in the context of pastoral counseling and has a special significance for those in the later years of their lives. For people navigating this time frame, being able to sit and converse with their rabbi or cantor provides a vital opportunity to invite another person into their experience, to reflect, and to connect. Individuals can share significant moments in their life and articulate a sense of who they are in the presence of representatives of our tradition, thereby connecting their own story with the larger one of our people. By having conversations together with clergy, a deeper understanding of a person’s life often emerges for both speaker and listener. As the Talmud describes,

“From you and me together, a lesson is defined” (*Pesahim* 88a).

Additionally, many of those approaching the final years of life find an important sense of interconnectedness from the simple presence of others who give attention and care for its own sake. These types of interactions add to the quality of life at this stage, reducing feelings of isolation and amplifying the experience of meaningful and impactful engagement with others. As one of your rabbis, I have found that spending time in dialogue with people can help remind them of how their own presence continues to matter in the midst of, and perhaps uniquely, this season of living. Not every conversation has to be a “deep and meaningful” one; however, oftentimes just talking about one’s day or sharing a humorous anecdote brings about the very same sense of connectedness and belonging.

My role as a rabbi has also been to serve as someone who can bear witness to the stories, wisdom, and perspective of those they visit. People often highlight central ideas, values, or memories from their life to share with the rabbis and cantors that spend time with them. They invest those clergy with a trust to share them with others once they have passed. It also helps communicate what they have shared as a spiritual legacy to their family and community.



In the final chapter of *Pirkei Avot*, the collection of Talmudic ethical teachings, we are taught that one of the most valuable things we can have is an *ozen shoma’at*, a listening ear. That is true both for the one listening and the one being listened to. Each of us on the clergy team is always here for our community for listening. For those in their later years, that listening holds a value all its own. It is our honor to be able to listen to deepen our understanding of your lives, to listen in order to provide attention in a world increasingly full of distractions, and to listen so that we can bear witness to the ordinary and extraordinary chapters that make up the great story of your life.

Raging Against the Dying of the Light

By Rabbi Cantor Eyal Bitton

“Do not go gentle into that good night. Rage, rage against the dying of the light.” — Dylan Thomas

There is something hauntingly beautiful in Dylan Thomas’s poem. It reflects the deep, desperate desire to hold on: to life, to meaning, to time. The plea is not to surrender quietly, but to fight, to resist, to burn brightly until the very end.

That impulse is not wrong. Wanting to live is not weakness. It is human. It is sacred. We want more time because we want to *do* more, to *give* more, to *love* more. That is admirable.

But what gives that fight dignity is not merely the desire to extend life—it is what we do with the life we’ve already been given. That is where meaning is found. That is where our legacy is built.

Dylan Thomas speaks of men who rage at the end because their words “forked no lightning,” because their deeds were “frail,” because they

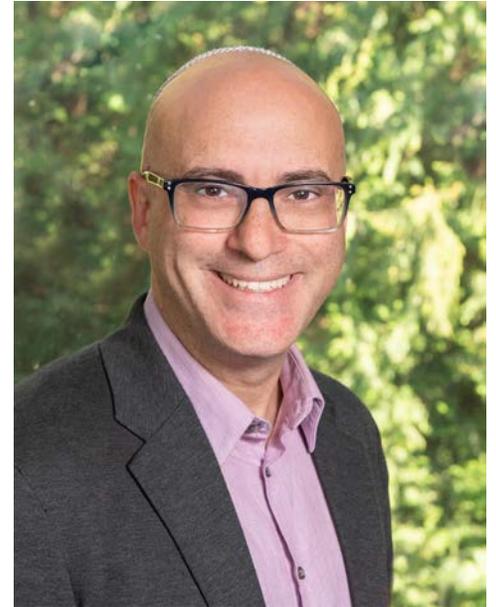
“learned too late.” They see what they could have done—and realize it is too late to do it.

But our tradition gives us another kind of example.

Moses dies just short of the Promised Land. He will not taste the fruits of his labor. He will not step foot in the land he led his people toward. And yet he does not despair. He does not curse his fate. He does not rage against God. Why?

Because he knows his life had meaning. He knows he stood before Pharaoh and led our people to freedom. He knows he gave his people the Torah. And he knows that even if he will not cross the Jordan into the Promised Land, *they will*.

Moses is not remembered because he was flawless. He was not. He is remembered because his life mattered. The question is not only how long we live. The question is:



What have we done with the time we’ve had?

May we seek to live with purpose. May we seek not only to extend our days but to fill them with meaning. And may we, when the time comes, not be filled with rage or regret, but with peace, knowing that ours was a life well-lived.

Interested in volunteering to support your Neveh Shalom Kehillah?

Please reach out to the office at 503.246.8831 or fill out the Member Interest Survey at: <https://members.nevehshalom.org/form/member-interest>



The Unspoken Conversation: Lay Leadership and the Gift of Planning

President's Corner

By Mark Kalenscher, CNS President

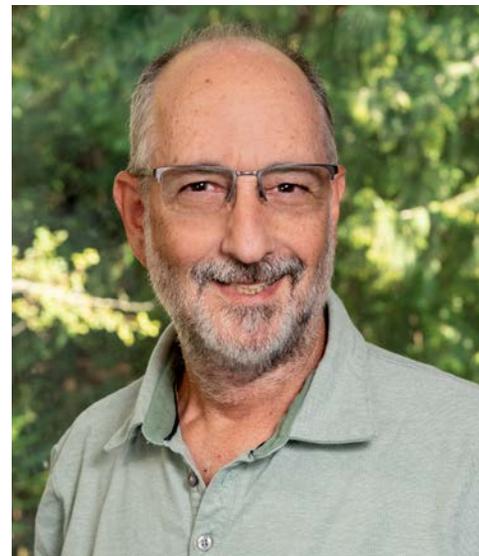
As lay leaders at Neveh Shalom, we often find ourselves sharing our community's joy—celebrating a birth, a *b'nai mitzvah*, or a wedding. Yet we are also present at moments of profound sorrow when we support families during shiva and in the aftermath of loss. In our commitment to sustaining the life of the synagogue, we sometimes overlook the life cycle event we least like to discuss: death and dying. While it is understandable that we would rather avoid the topic, doing so misses an opportunity for thoughtful and meaningful reflection on what matters most in our lives.

The theme of death and dying for this *Chronicle* issue is an invitation, however difficult, to engage in a conversation vital to the health of our community. It's an opportunity to lean on each other, share our vulnerabilities, and build connections that go beyond committee meetings and board duties. When we, as leaders, acknowledge our shared human experience of mortality, we create a sacred space for others to do the same.

While planning for end of life may not be the cheerful event we prefer to socialize around, it can be gratifying. The process, perhaps catalyzed by events like "Planning for Peace of Mind," moves beyond the purely pragmatic. It's about more than just wills and financial bequests. It is a values-driven act of love.

Thinking through our last wishes gives us a chance to reflect on the ethical and moral legacies we want to leave behind. What are the Jewish values, the life lessons, or the stories we wish to bequeath to our loved ones? By documenting these ethical and values-based directives, we offer a final, enduring lesson. We lighten the burden on those we care about most by having these hard conversations now, transforming a moment of fear into an act of enduring connection and shared purpose.

Moreover, the scope of this planning often extends beyond the immediate family unit to the broader community. By thoughtfully arranging our affairs, we not only secure our own peace of mind—the comfort of knowing our life's values will be honored—but we



also ensure the continued peace and connection of our communal structures. For Jewish communities and institutions, this may involve directives concerning memorialization, *tzedakah* (charity), or the perpetuation of specific community efforts. In doing so, our personal act of planning becomes a foundational act of communal stewardship, ensuring that the legacy of our life continues to contribute to the vitality and enduring strength of the community we helped to build and sustain.

The Chronicle

No. 6 ~ January - February 2026

Supported by the Sala Kryszek
Memorial Publication Fund

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Cover Photo: Neveh Zedek Cemetery,
Portland OR (Kurt Rice)

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Why Can't My Pet Beetle Live Forever?

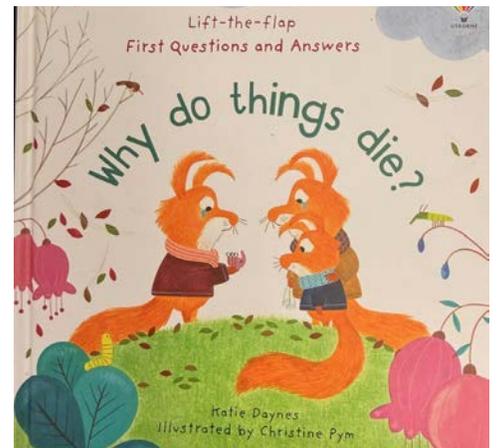
By Ronit Scheyer, Director of Early Childhood Education

One might think that Early Childhood Education and Death and Dying would have absolutely nothing to do with each other. That couldn't be further from the truth. Raising and educating young children is all about the most human parts of us. Every parent and teacher of young children knows that we are dealing with basic human needs and teaching young kids to slowly gain mastery over and independence for those needs—eating and drinking, sleeping, toileting, regulating emotions, and communicating. The fact that life has both a beginning and an end is the most natural, human thing in the world. Death is as much a part of being human, of being mortal, as anything else we do.

So why do some of us find it so hard to talk to young children about death and dying? Could it be because sometimes we feel uncomfortable with, or even fearful of, our own mortality? We should remember that the ability to shield young children from death is a relatively modern phenomenon and a privilege. Thanks to modern medicine and public health, the child and infant mortality rate is a fraction of what it once was.

How we die has also changed – people used to die at home more, rather than in hospitals and care homes. Children used to encounter death much earlier and more frequently. Not only would their older relatives die, their siblings and parents would also die. I don't know if people two hundred or two thousand years ago were more adept at talking with young children about death and dying, but I suppose they had more opportunities to practice. Children certainly had more opportunities to witness the process and ask questions.

Nowadays, often the earliest loss a child will experience will be the death of a beloved pet or of a grandparent. Parents and educators may wonder what the best way is to talk to kids about what is happening. Expert advice recommends being as honest and concrete as possible, using words like “died” or “dying”, or even saying “their body isn't working anymore,” or “they aren't breathing and their heart stopped beating.” Euphemisms like “Grandma went to heaven” or “Kitty is sleeping” are not recommended. Kids might even ask if they are going to die. As one hospice nurse recommends, an appropriate response might be, “Yes,



you will. But most people live for a very long time before they die.”

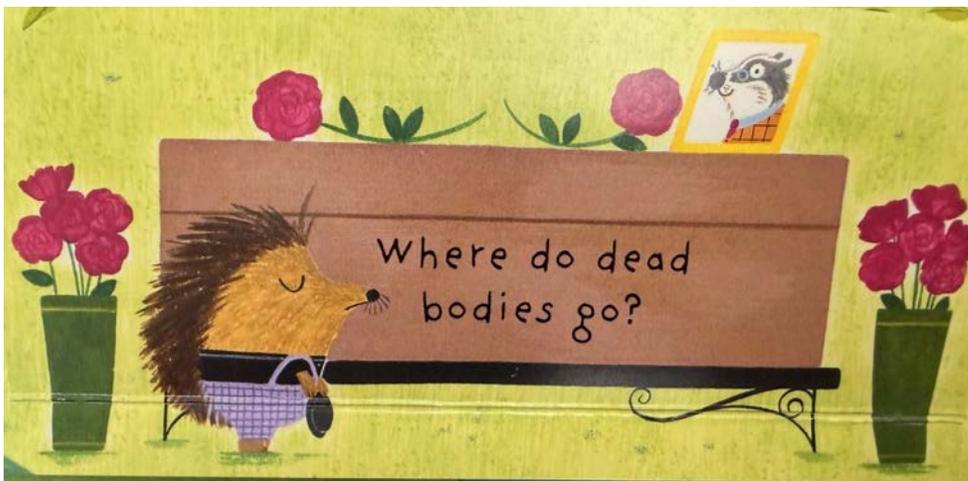
Children's books are a brilliant way to express complex topics with developmentally appropriate language. Here are a few excerpts from *Why Do Things Die?* by Katie Daynes:

Why do things die? All living things die as part of life's natural pattern. They have a beginning to their life, and an end.

When do things die? Normally when they're very old and they've had a long life. Sometimes an accident or an illness can mean they die sooner.

Why can't my pet beetle live forever? Because gradually its body will stop working. But it can live on through its family and in your memories.

Not only are language and open communication important in normalizing death and dying for children, it can also be meaningful to include children in experiences and rituals around death. Normalizing the phenomenon for them from the beginning, as something every living being will experience, can help them process and accept it, not as something to be afraid of, but as another part of our lives that we make meaning from.



From: *Why Do Things Die*

Lifecycle Learning in ALIYAH

By Mel Berwin, Director of Congregational Learning

Our 5th grade ALIYAH curriculum is on Jewish lifecycle rituals. During this part of the curriculum, we learn about *brit* and *simchat bat* and baby-naming traditions as well as about the evolving history of bar/bat/brit mitzvah. We learn about conversion, affirmation, and meet our rabbi for a tour of the community mikvah. We include learning about Jewish wedding traditions, invite a 5th grade family to get married (again) each year, and celebrate at that wedding by entertaining the newly remarried couple. And then we have a unit on death.

You might think that this unit is challenging to teach or that parents have concerns about broaching this subject. The truth is that this unit is often the most meaningful unit of the year. After all, there is so much wisdom in our Jewish traditions that help us mark time and provide language and ritual to those who are experiencing grief or shock.

We invite our 5th grade parents to attend with us as we learn about the holy *Chevra Kaddisha* (burial society) that takes care of our deceased. Since the *Chevra Kaddisha* is traditionally anonymous (taking care of the dead is considered one of the mitzvot that can never be repaid, and so it preserves



A 5th Grade class visiting the Ahavai Shalom Cemetery (2024)

the dignity of the deceased, just as all of the actions of the *Chevra* are meant to prioritize dignity), many of us don't know about these customs.

Each year, we are honored to have a couple of members from Portland's community *Chevra*, called *Chevra Kavod haMet*, come to teach us about the care they take as they accompany our deceased loved ones through *shmira* and *tahara* (guarding the soul and ritual purification). They show us the shrouds that are made with love by our "Shroud Crowd," who lovingly show up at Neveh Shalom on Sunday afternoons with their sewing machines.

Finally, we take our 5th graders to one of our CNS cemeteries to learn about Jewish burial practice. At the cemetery, we learn to read the gravestones and their Hebrew markings; we take with

us any boxes of sacred books or prayers that require burial.

I have to say, before I came to Neveh Shalom, I never connected much with the Jewish process of burial. My grandparents didn't have traditional funerals, and while I had heard about the *Chevra Kaddisha*, I didn't have any personal connection to it. As a community member and staff person at Neveh Shalom, though, I've attended numerous funerals at

our beautiful cemeteries, led students and volunteers in annual flag planting at the cemeteries for Veterans' Day and Memorial Day, and participated in the yearly presentation to our 5th grade community by our *Chevra Kavod haMet*. I enjoy visiting the graves of loved ones when I'm at Ahavai Shalom or Neveh Tzedek. All of this has made me so much more comfortable with Jewish burial practices.

In the big picture, we want our community's children to feel at home with Jewish traditions. Literacy around lifecycle rituals is an important piece of that. Our traditions provide us with important rituals for the days, weeks, and months of mourning, including language to help comfort mourners around us.



Upcoming B'nai Mitzvah



Ori Lawson | January 31

Ori Ramona Lawson is the daughter of Mark Lawson and Evan Shereck, little sister to Zev, granddaughter of Robin Lawson, Herschel Lawson (z"l) and Carol Wolf and Barry and Judy Shereck, and best pal to her puppy, S'mores. She is a seventh grader at Da Vinci Arts Middle School. When Ori isn't busy studying or playing Roblox, she can generally be found shredding on some sort of board at a skate park, in the mountains or on the coast. Ori cherishes time with her friends, adventures with her family, and summers at BB Camp, her home away from home.



Vivian Spano | February 14

Vivian is the daughter of Elisa and Jon Spano, sister to Everett, granddaughter to Jolande and Lawrence Goldberg of Alexandra, Virginia, and Judy and Phil Spano of Jackson, New Jersey. A 7th grader at Cedarwood Waldorf School, Vivian is a competitive gymnast and devoted summer camper at BB Camp. She loves baking, hanging out with her friends and dog Lexi, and traveling with her family.



Alyssa Simms | February 28

Alyssa Camille Simms is the loving daughter of proud parents Adam and Jamie. Alyssa is the charming middle child between older sister, Lily and younger sister, Julia. She is a well-loved 7th grader at Lake Oswego Junior High. When not in school, she loves to dance competitively, spend time with friends, and travel the world with her family. Alyssa has also been a dedicated camper at BB Camp for the last four years.



Renana Harwin | March 7

Renana is the beloved daughter of Sam and Naomi Harwin and the favorite sister of Laya. She loves to run cross-country and track, win at Mah Jongg, and spend time with her Girl Scout troop. Renana is in 7th grade at Portland Jewish Academy, but in the summer, she can be found at her "second home", Camp Solomon Schechter.



Aviva Simon | March 28

Aviva is the daughter of Neil Simon and Jodi Garber-Simon, sister of Violet and Riley Simon, and granddaughter of Bruce and Gloria Garber, Mort Simon and Terri Simon. Aviva plays competitive soccer for United PDX and in the Oregon Olympic Development Program. She was born in Copenhagen, Denmark, and enjoys spending time with friends, traveling and volunteering with senior citizens. She is in 7th grade at Robert Gray Middle School.



Violet Simon | March 28

Violet is the daughter of Jodi Garber-Simon and Neil Simon, sister of Aviva and Riley Simon, and granddaughter of Bruce and Gloria Garber, Mort Simon and Terri Simon. Violet plays competitive soccer for United PDX and in the Oregon Olympic Development Program. She was born in Copenhagen, Denmark, and enjoys spending time with friends, making people laugh and traveling. She is in 7th grade at Robert Gray Middle School.

JADE and Chevra Kavod haMet: Honoring Life, Death, and Community in Portland

By Rachel Crawford

In Jewish tradition, end-of-life care is not only about death—it is about life, dignity, and the sacred responsibility we hold toward one another. In Portland, two community-based organizations, Jewish Association for Death Education (JADE) and *Chevra Kavod haMet* (*Chevra*), work in complementary ways to uphold these values, ensuring that Jewish end-of-life practices remain accessible, meaningful, and grounded in compassion.

JADE (Jewish Association for Death Education) exists to meet a growing need in our community: education, guidance, and conversations around Jewish death practices. JADE's mission is to increase awareness, appreciation, and adoption of Jewish end-of-life practices by providing resources and educational tools for the Jewish community before a crisis arises. Through trainings, workshops, consultations, and public programming, JADE helps individuals and families understand what Jewish tradition offers at the end of life and how those practices can be integrated into modern realities.

Many people encounter Jewish end-of-life customs for the first time in moments of grief or urgency. JADE works upstream from that moment, empowering community members to ask questions, explore values, and make

informed choices long before they are needed. This proactive approach reduces fear and confusion while fostering confidence and connection to tradition. JADE's work is pastoral, educational, and relational—centered on helping people feel supported, informed, and less alone.

***Chevra Kavod haMet* (*Chevra*)**, the community *Chevra Kaddisha* of Portland, serves the community at a different, equally sacred threshold. *Chevra Kavod haMet* provides traditional end-of-life ritual services, including *shmira* (sacred guarding of the deceased) and *tahara* (ritual washing and preparation of the body), with the utmost respect for the human dignity of the deceased. Informed by tradition and guided by modern life, *Chevra* ensures that these ancient practices remain available, relevant, and carried out with care.

The work of the *Chevra* is quiet, reverent, and deeply embodied. Volunteers show up—often behind the scenes—to tend to the dead with humility and love, performing acts of *chesed shel emet*, a true kindness that can never be repaid. Their presence affirms a core Jewish teaching: that every person deserves dignity, honor, and respect at the end of their life, regardless of circumstance.

While JADE and *Chevra Kavod haMet* serve distinct roles, their values strongly overlap. Both organizations are rooted in *kavod haMet*—honoring the deceased—and *kavod haChayim*—honoring the living. Both believe that Jewish end-of-life practices are not relics of the past but living traditions capable of holding grief, meaning, and holiness in today's world. Both recognize that end-



Rachel Crawford, JADE Educator

of-life experiences shape not only how we die, but how those who remain are able to grieve, remember, and heal. And both are committed to meeting people where they are, without judgment, while remaining anchored in Jewish wisdom.

Together, these organizations form a continuum of care. JADE prepares individuals and families with knowledge, language, and clarity long before death occurs. *Chevra* steps in at the moment when action is required, ensuring that sacred rituals are carried out with integrity and respect. One prepares hearts and minds for the inevitable; the other prepares our dead and holds ritual space with sacred intention.

In a culture that often avoids conversations about death, JADE and *Chevra Kavod haMet* invite the Portland Jewish community to engage with these moments thoughtfully and tenderly. Their work reminds us that how we care for one another at the end of life reflects who we are as a community—and that even in death, there is a profound opportunity for connection, meaning, and love.



Comforting Friends

By Sandy Axel and Anna Davis

The *Chevra Nichum: Comforting Friends* initiative was developed to support Neveh Shalom congregants who have suffered a loss through the first year of mourning. Clergy and staff asked volunteers to set up a program; planning work began in 2024. The resulting program, *Chevra Nichum*, is based loosely on a 2016 initiative by Dale Oller and Sarah Coblens known as *Yad B'Yad*. The program has been updated and streamlined to be more easily coordinated and administered. The working committee, led by co-chairs **Anna Davis** and **Sandy Axel**, also includes **Sherry Scheinman**, **Beth Milliner**, Board liaison **Holly Eby**, and staff liaison Assistant Executive Director **Michelle Caplan**.

Chevra Nichum partners work in parallel with clergy and staff to help congregants navigate the mourning process and access available resources. Our cohort of partners is currently 25 members strong. Partners have completed a training session so that they can assist their assigned mourner through their grief.

When a death occurs that affects a member of our congregation, either locally or at distance, clergy or staff inform the co-chairs of *Chevra Nichum* so that a partner can be assigned. Partners are assigned to congregants who have lost a spouse, parent, sibling, or child and may be assigned, as appropriate, for similarly close relations. Sometimes more than one



Anna Davis (left) and Sandy Axel (right)

family member needs a partner; each mourner will be assigned to a different partner. This support is available even if the person who has died was not Jewish.

The partner is asked to send a handwritten note that includes their contact information immediately after the loss; they then follow up with a phone call shortly after the funeral. There are four more additional points of contact: at *shloshim* (thirty days after the loss); at six months; at the first *Yizkor*; and then shortly before the first anniversary of the death, *Yahrzeit*. If at any time mourners feel they no longer need the support of the *Chevra Nichum* partner, they can opt out; if the partner feels that the mourner would benefit from having a different partner, they can be re-

assigned. Although *Chevra Nichum* partners are not trained counselors, their warm and encouraging support has helped mourners navigate both their feelings and the Jewish rituals around death. The partners also help clergy more effectively meet the needs of mourners in our congregational community.

In addition to coordinating the assignment of *Chevra Nichum* partners to mourners, the working committee plans learning opportunities for the Neveh Shalom community and the greater Portland Jewish community regarding end-of-life issues. Partners and the community are encouraged to attend Neveh Shalom's JADE Death Schmooze sessions, drop-in grief groups presented by clergy, and the "Planning for Peace of Mind Information Fair," held on February 1, 2026, at Holman's Funeral Service, and a simulated shiva minyan on March 8, 2026. *Chevra Nichum* also sponsored a writing workshop, "A Letter to Uncle Bruce," presented by **Jenn Director Knudsen** and **Laura Cohen** in December 2025.

Neveh Shalom members can participate in *Chevra Nichum* programs to learn about the Jewish rituals that make the processes and emotions around end of life approachable, while also recognizing that they are difficult. *Chevra Nichum* is one way that congregants show up for each other and build community.

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.

Adult Ed: Intro to Talmud **Rabbi Emily Kapor-Mater**

Sundays, Starts February 1, 9:30am-10:30pm
This class will engage a curated selection of classic Talmudic passages.

Planning for Peace of Mind-Information Fair **Sunday, February 1, 2:00-4:00pm**

Learn about helpful resources and rituals throughout the Portland Jewish community with local experts and service providers.

Interfaith Sisters in Unity **Wednesdays, February 4, March 4,** **7:00pm, Zoom**

Bringing women of other faiths to learn and create opportunities to develop friendships.

Adult Ed: Why the Golem? **Librarian Leora Troper**

Wednesdays, Starts February 4, 7:00-8:30pm
Join this course to explore the golem story – it's roots and how and why it has resonated so strongly in the modern imagination.

Sisterhood Just for Fun Mah Jongg **Sundays, February 8, March 8** **10:00am-12:00pm**

Cooking for Outside In **Sunday, February 8, March 8** **12:00-2:00pm**

Cook a meal to feed homeless teens.

Women's Tu B'Shevat Event **Sunday, February 8, 1:30-3:30pm**

Join Neveh Shalom and Shaarie Torah Sisterhoods for a soulful celebration rooted in the beauty of a Sephardic seder.

Tikkun Olam: Shroud Crowd **Sundays, February 8, March 15** **2:00-4:00pm**

Help create traditional burial clothing for use by the Chevra Kavod haMet.

Winter Storytime for Adults **Thursday, February 12**

Cozy up in the Feldstein library with a hot rum toddy, a snack, and a story.

Tikkun Olam: Hamentaschen Baking **Sunday, February 15**

Come get your bake on in the kitchen and take part in a meaningful, hands-on mitzvah.

GESHER (6-8th) Shul-In Sleepover **Sunday, February 15-16**

Wise Women **Thursdays, February 19, March 19** **12:00-1:00pm**

Pack a lunch and join this friendly group of women to schmooze and empower one another.

Sisterhood Virtual Book Group **Monday, February 23, March 23** **7:00pm, Zoom**

Trivia Night with CNS Men's Club **Thursday, February 19, 7:00-9:00pm**

Put your trivia knowledge to the test at a fun, fast-paced night with Untapped Trivia. Open to the whole congregation.

Sisterhood Craft & Schmooze **Sundays, February 22, March 25,** **10:00am-12:00pm**

Bring your favorite craft and join us for a relaxed drop-in session to create, connect, and schmooze with fellow crafters.

CHAVERIM (K-2nd) Purim Recycled-Upcycled Mask-Making **Sunday, February 22, 12:00-1:00pm**

Men's Club Torah on Tap **Thursdays, February 26, March 20,** **6:30-8:30pm**

Death Schmooze presented by Chevra Nichum: Comforting Friends and JADE **Sunday, March 1, 4:00-5:30pm**

CNS Purim Carnival, Dinner, and Megillah **Monday, March 2, 3:30-8:30pm**

Chevra Nichum: Shiva 101 **Sunday, March 8, 2:00-4:00pm**

Stampfer Community Enrichment Award **Thursday, March 12**

Men's Club Purim 5k **Sunday, March 15, 9:00-11:00am**

Israel360: Professor Mooli Lahad **Sunday, March 29, 10:00-11:30am**

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; 9:00am US holidays); Sundays, 8:45am**

Kabbalat Shabbat Service **Fridays, 6:15pm**

Simcha Shabbat **Friday, February 6, March 6, 6:15pm** Celebrate your birthday or anniversary month with your community!

Kol Shabbat **3rd Fridays, February 20, March 20** **7:00pm-8:15pm** *In place of 6:15pm Kabbalat Shabbat Service.* Voices-only service, this later service allows us to slow down and ease into Shabbat together.

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

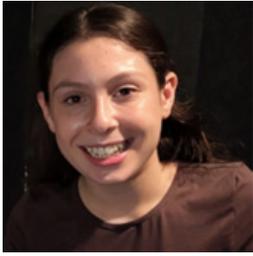
Downstairs Minyan Shabbat Service **2nd, 4th, 5th Saturdays, 9:30am**

Tot Shabbat (Ages 0-5) **1st and 3rd Saturdays, 10:30am** Join young families as we gather together for some Tot Shabbat fun.

Kiddush Club (K-3rd Grade) **1st and 3rd Saturdays, 10:30am** A fun step up from Tot Shabbat for our K-3rd friends.

Mini Minyan (3rd-5th Grade) **1st and 3rd Saturdays, 10:30am** Join Tefilah and Youth Specialist Meg Bernstein to learn, lead, and enjoy an active mini-Shabbat service!

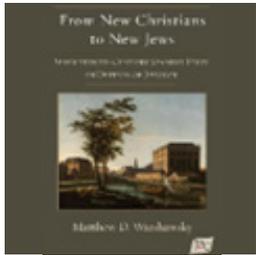
Member News



Mazel Tov to **Julia Stein** for being recognized as the 7th grade Student of the Month at Robert Gray Middle School. These students are selected by their teachers for representing the core values: community, equity, and growth.



Mazel Tov to proud Dog Moms, **Liza and Beth Milliner**, on the new addition to their family: Two-month-old English Bulldog, Sawyer Bo!



Mazel Tov to **Matthew Warshawsky** on the publication of his book, *From New Christians to New Jews: Seventeenth-Century Spanish Texts in Defense of Judaism*.



Kol HaKavod to member **Alta Franco** for her article in the Times of Israel: *The Shame of Silence, the Necessity of Rest*. Help other readers engage by leaving a comment on the article.



Mazel Tov to **CNS Food Pantry**, who made page 8 of the *Jewish Review* (11/5/25). Thank you to all the volunteers who work to make this wonderful resource available for our community. And thank you to all who have donated and continue to do so.



Mazel Tov to **Jonah Bradbury** and his band, Sleeper Wave, who traveled to Memphis, TN, to play on Beale St in the youth showcase of the International Blues Challenge. They were also recently featured on the local news!

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



We are deeply saddened to share the passing of Bert Rogoway, z"l, at the age of 95 on Monday, December 1. He leaves behind a loving family: Laurie, his wife of 61 years; children **Susanne (Michael) Wendrow**, Allen (Alli) Rogoway and Edie (Nathan) Rogoway; and nine grandchildren: **Aisha, Rael, Levi, Sethen**, Mayson, Ruby, Shay, Ozzie, and Georgia.



We are deeply saddened to inform you of the passing of **Thelma Newson z"l** on December 12, 2025, at the age of 97. She leaves behind a loving family: children: Sam (Geri) Newson, Cyndi (Marty) Nolan, and Stacie Newson; grandchildren Danielle (Michael) Indovina and Joshua (Marianna Shimonova) Newson; great-grandchildren Hurley and Kayce Indovina, and Rami and Raya Newson; and numerous nieces and nephews. She was predeceased by

husband Harold (z"l), parents Bessie and Charles Zidell (z"l), and brothers Jack and Ted Zidell (z"l).

The congregation gratefully acknowledges the following contributions:

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Eddie Kaufman from Julian Kaufman

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