HOLIDAY RESOURCES

The Jewish Federation of Greater Portland has curated a webpage jampacked with resources to help you observe this year’s High Holidays.

The page, jewishportland.org/highholidayhappenings, features links to several resources including the High Holiday Community Calendar, which includes High Holiday services, classes and programs presented by congregations and Jewish organizations in Oregon and Southwest Washington.

The page also features links for holiday recipes and activities for families with young children, DIY Yom Kippur and Sukkot resources and projects, online resources, and general information about Rosh Hashanah, Yom Kippur and Sukkot.

One link provides A Guide to Improve Mental Health in the New Year from the Blue Dove Foundation. That site features resources for individuals to reflect on and improve their own mental health as well as to contribute to the mental wellness of the Jewish community we look forward to a sweet new year.

See pages 2 and 3 for contact information for congregations in Oregon and SW Washington.

From Shofar to Shalom

BY RABBI BARRY COHEN

A piece of trivia: We cannot find the words “Rosh Hashanah” in the Torah. This holiday is rather labeled Yom Teruah, the day of the shofar blast. In that spirit, we hear four distinct shofar blasts during Rosh Hashanah worship: tekiah, shevarim, teruah and tekiah gedolah. Each blast sounds different. Each one elicits a different emotion. Each one teaches different lessons.

Tekiah is a single, short, uninterrupted blast. This expresses our longing for a sense of stability and consistency – qualities that are currently in short supply. Many of us use variations of the word “normal” to express how we wished life could be. During the past months, I have purposely tried not to say, “I hope things get back to normal.” Though I may hope to experience a sense of consistency, I know that hopes for returning to normal are unrealistic and counterproductive. Who knows what “normal” even means anymore.

In that way, tekiah is instructive. This blast teaches us to redefine the word “normal.” This blast reminds us that longing for normality sets a trap for us to long for a romanticized past or be satisfied with the status quo. Tekiah grabs our attention. Its blast prepares us for what we need to do.

What follows is shevarim, three broken blasts. For many of us, this sound reminds us of the sound of crying. When we hear shevarim, we can recall our legitimate, authentic emotional response to tragedy, loss and trauma. This blast emotionally connects us with others who are in pain, who are suffering and who are grieving. With shevarim, we are instructed not to sympathize with others’ pain, not to hold their pain at arm’s length. Rather, we are to empathize with their pain, to be with them during their suffering.

This blast calls us not only to get in touch with our own emotions but to connect with others who are feeling similar emotions. No one should suffer or grieve alone. Shevarim teaches us that these conditions are to be witnessed, expressed and shared.

Rabbi Barry Cohen is the Jewish community chaplain of the Greater Portland area. chaplain@jewishportland.org
Rosh Hashanah

Rosh Hashanah, the Jewish New Year, celebrates the creation of the world. The day is a time of rejoicing as we wish each other L'Shanah Tovah, a good year. Apples dipped in honey symbolize hopes for a sweet new year. It is also a solemn day because it is also the Day of Remembrance, when the sound of the shofar calls each of us to recount our deeds of the past year in preparation for repentance on Yom Kippur. Throughout the High Holy Days, the challah is traditionally a round spiral loaf rather than a long twisted one. The round challah symbolizes the cyclical nature of life, the seasons and the Jewish year.

Yom Kippur

Yom Kippur, the Day of Atonement, is a solemn fast day. We pray for forgiveness from G-d and repent sincerely for our sins during the past year. Families gather for a plentiful if simple meal before sundown on the eve of this holy day. At the end of the meal, festival candles are blessed and the fast begins for all adults whose health permits. Kol Nidre is recited as the opening prayer of Erev Yom Kippur services. At the conclusion of Yom Kippur, a single long shofar blast signals the end of the holy day, and families and friends gather for a light break-the-fast meal.

Sukkot

This seven-day festival (eight days in the Diaspora for non-Reform congregations) is a celebration of the abundance with which G-d has blessed us. We are encouraged to eat our meals in the sukkah throughout the festival. The sukkah is a temporary dwelling covered with leafy branches and decorated with fruits and vegetables, symbols of the harvest. The sukkah is a reminder of the temporary dwellings our ancestors in ancient Israel used to live in the fields during the harvest. It also reminds us of the booths in which the Children of Israel dwelled during their wanderings in the desert after the exodus from slavery in Egypt.

Shemini Atzeret/Simchat Torah

The days immediately following the end of Sukkot are the semi-independent holidays Shemini Atzeret and Simchat Torah. Some liberal congregations celebrate both in one day as Atzeret-Simchat Torah. Shemini Atzeret and Simchat Torah formally end the season of the High Holy Days. Simchat Torah is also the day on which we celebrate the renewal of the annual cycle of Torah readings. We read the final verses of Deuteronomy, then immediately recommence the cycle by reading the opening verses of Genesis.
GREATER PORTLAND-AREA CONGREGATIONS

Ahavath Achim (Sephardic)
6686 Capitol Highway
Portland, OR 97219
503-227-0010
Rabbi Devin Villarreal
ahavathachim.com

Chabad of Northeast Portland
4635 NE 9th Ave.
Portland, OR 97211
503-309-4490
Rabbi Chaim & Mushka Wilhelm
jewishnortheast.com

The Alberta Shul
503-703-5205
albertashul.org

Chabad Center for Jewish Life SW Portland
6612 SW Capitol Hwy
Portland, OR 97219
503-381-7119
Rabbi Motti & Mimi Wilhelm
jportland.com

Beit Haverim (Reform)
111 Country Club Drive
Lake Oswego, OR 97034
503-568-1241
Rabbi Alan Berg
beithav.org

Chabad at Reed College & Southeast Portland
3355 SE Steele Street
Portland, OR 97202
503-752-2258
Rabbi Dev & Chani Bialo
jewishreed.com

Beit Yosef (Sephardic)
4200 SW Vermont St.
Portland, OR 97219
971-220-8152
Rabbi Elyahu Weisman
beityosef.org/

Chabad Urban Jewish Oasis
1218 NW Glisan St Portland
503-246-5437
Rabbi Chayim & Simi Mishulovin
everythingjewishportland.com

Beth Israel (Reform)
1972 NW Flanders Street
Portland, OR 97209
503-222-1069
Rabbi Michael Cahana
Cantor Ida Rae Cahana
Rabbi Rachel Joseph
Cantor Rayna Green
bethisrael-pdx.org

Chabad Young Professionals/Chabad NW
503-583-2025
Rabbi Meir & Sheina Posner
www.Pdxchabad.org

Havurah Shalom (Reconstructionist)
825 NW 18th Ave.
Portland, OR 97209
503-248-4662
Rabbi Benjamin Barnett
havurahshalom.org

Kol Shalom (Humanistic)
2420 NE Sandy Blvd
Portland, OR 97232
503-459-4210
kolshalom.org

Kol Ami (Reform)
2900 SW Peaceful Lane
Portland, OR 97239
503-246-8831
Rabbi David Kosak
Cantor Eyal Bitton
Rabbi Eve Posen
nevehshalom.org

Shaarie Torah (Conservative)
920 NW 25th Ave
Portland, OR 97210
503-226-6131
Rabbi Gary Ezra Oren
shaariatetorah.org

Congregation Shir Tikvah (Independent)
2420 NE Sandy Blvd.
Portland, OR 97232
503-473-8227
Rabbi Ariel Stone
shirtikvahpdx.org

P’nai Or of Portland (Renewal)
c/o Hillsdale Com. Church
6948 SW Capitol Hwy.
Portland, OR 97219
503-248-4500
Rabbi Hannah Laner
pnaorpdx.org

Related Organizations

Community Chaplain
Rabbi Barry Cohen
chaplain@jewisportland.org
971-361-6124

Oregon Board of Rabbis (OBR)
Introduction to Judaism Class
JoAnn Bezdics
971-248-5465
Rabbi Jonathan Seidel, Chair
oregonboardofrabbis.org

Rachel’s Well Community Mikvah
6655 SW Capitol Highway
Portland, OR 97219
971-220-5580
mikvahpdx@gmail.com
jewishportland.org/mikvah

Mikvah Shoshana
portlandmikvah@gmail.com
Facebook.com/PortlandWomensMikvah
Rabbis & leaders share thoughts for new year

Marc N. Blattner, President and CEO Jewish Federation of Greater Portland

Rosh Hashanah is the time for introspection. We take the opportunity to reflect on the past. This will guide our actions going forward. On behalf of the leadership at the Jewish Federation, warmest wishes to you and your family for a year of joy, prosperity and good health in 5783.

Rabbi Eve Posen, Associate Rabbi, Neveh Shalom

_Teshuvah, Tefillah, Tzedakah – Return, Renew, ReGrow_. In this new year, may we find ourselves guided by returning to a center of balance, a strong sense of faith and the ability to contribute proactively in our society.

Hannah Sherman, Executive Director PDX Hillel

As we enter 5783, my hope for the year is to build bridges between our college students and the Portland Jewish community, strengthening students’ connections to a vibrant Jewish life.

Rabbi Ariel Stone, Shir Tikvah

The work of _teshuvah_ is about understanding we need to find wholesomeness for ourselves, but not only for ourselves. Our healing is bound up in that of others. May 5783 be a year of kindness: let not the social, political and environmental stresses of our times drive us away from each other.

Meira Spivak, NCSY Ore. Director

New beginnings | A Chance to start fresh | Undo the past | Set new goals | Expect nothing from others | Give only of yourself | It’s never too late | You’re never too old | For a second chance | At a new beginning.

Rabbi Dov Bialo, Chabad at Reed College & SE Portland

Some think we do a mitzvah for G-d to love us – _chossidut_ flips that. G-d loves us and so gifts us a “piece” of Himself in Torah. Let’s begin the year confident in G-d’s love. Embrace Torah and _mitzvot_ and “tip the scale to bring healing and redemption to the world.”

Abbie Barash, Cascadia Field Manager, OneTable

Blessed are those who create fresh starts at their Shabbat tables. May we have the courage to try out new traditions – maybe it’s an added ingredient in your challah recipe, a candle-lighting ritual borrowed from another Jewish culture or welcoming someone brand new into your home for Friday night Shabbat.

Rabbi Meir Goldstein, Ore. Hillel

The first _tikkun_ is the _tikkun_ of self for its perfection. The second is the _tikkun_ of this world (Zohar II:15b). The shofar awakens us to our life’s work: becoming compassionate in a world of outrage, humble in a world of self-promotion … new, better selves for a new, better world.

Judy Margles, Director, Oregon Jewish Museum and Center for Holocaust Education

I associate Rosh Hashanah with baking Runi Hyman’s honey cake. The kosher caterer fed Jewish visitors and eventually cooked for synagogue events, weddings and bar mitzvahs for more than 50 years. Although most of Runi’s recipes have disappeared, her honey cake lives on, a wonderful foretelling for a sweet year.

Rabbi Avrohom Dyce, Chabad of Gresham

This upcoming year is unique being a “Year of Hakhel,” when in Temple times the entire Jewish people would gather in Jerusalem to hear the reading of the _Shema Yisrael_ prayer from the Torah. I pray that this year the Shema resonates in our hearts as we achieve new milestones.

Steve Albert, Executive Director, Mittleman Jewish Community Center, Portland Jewish Academy

On behalf of everyone at the Schnitzer Family Campus, I wish for a new year filled with peace, joy and good health, as well as meaningful opportunities for renewed connection throughout our community.

Rabbi Eliyahu Weisman, Beit Yosef

Rosh Hashanah affords us an opportunity to reflect on our past and conscientiously shape our future. May we merit another year of precious life filled with blessings, gratitude and kindness. May we forge genuine connections to each other and bring a beaming smile brimming with _nachas_ to God’s face.

Kimberly Fuson, CEO, Cedar Sinai Park

_Don’t you know yet? It’s your light_ that lights the world. ~Rumi

Each of your lights brightens the soul of Cedar Sinai Park. Keep shining! May 5783 connect us with love and peace in our local and global communities. From all of us at CSP, know that you are a blessing.

Runi Hyman, c. 1960 (OJM635), started a kosher catering business in Portland in the 1920s. Most of her recipes have been lost, but you can find the recipe for Runi’s honey cake for the New Year at voices.washingtonpost.com/all-we-can-eat/recipes/honey-cake-off-day-2.html. Runi’s story will be part of OJMCE’s Sept. 21 Noon Zoom on High Holiday stories from the oral history collection. A recording of the session will be available at ojmche.org/calendar/recorded-events/

SHOFAR (cont. from page 1)

Next we hear _t’ruah_, nine staccato blasts. This sound represents the traumas we have experienced, wave after wave. _T’ruah_ is also an alarm clock waking us up. _T’ruah_ demands that we respond to the trauma and pain we have experienced. It requires us to be aware of our broken world, of the injustice that continues to exist and of the suffering of others.

Within _t’ruah_ is the wisdom of how to respond pragmatically. The multiple notes of this blast teach us to act systematically and strategically. We are to take one step after another – sometimes forward, sometimes sideways, sometimes even backwards. But the goal remains the same: healing.

The final blast is _tekiah g’dolah_. It is long, uninterrupted and unbroken. We can connect this blast with the word _shleimut_, wholeness. This blast reminds us to keep an eye on the ultimate goal: the fulfillment of our hopes, dreams and aspirations.

“Aspiration” is a fascinating word. It conjures the image of “the action of breathing into.” The sound of each shofar blast requires a skilled use of our breath. _Tekiah_, _shevarim_, _teruah_ and _t’kiah g’dolah_ embody a “breathing into” to teach specific lessons that lead to a desired common result: healing and wholeness.

During Rosh Hashanah and culminating with Yom Kippur, when we hear the shofar blasts, let us focus our energy on the ultimate goal: the fulfillment of our hopes, dreams and aspirations.

T’_ruah_ is an alarm clock. It wakes us up, demanding that we respond to the trauma and pain we have experienced. It requires us to be aware of our broken world, of the injustice that continues to exist and of the suffering of others. Within _t’ruah_ is the wisdom of how to respond pragmatically. The multiple notes of this blast teach us to act systematically and strategically. We are to take one step after another – sometimes forward, sometimes sideways, sometimes even backwards. But the goal remains the same: healing.

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At a Glance – Jewish Calendar Sensitivity Guide

Calendar data pulled from https://www.hebcal.com/holidays/ Links will take you to HebCal’s in depth pages.

For questions about holidays or any challenges with school/work conflicts please contact the Jewish Federation of Greater Portland for support 503-245-6219

**Shabbat**
Shabbat begins on Friday night at sundown and ends at nightfall on Saturday (about 25 hours later) every single week. Traditionally observant households refrain from “work” and don’t use cars, electricity, etc.

**Major holidays (Biblical in Origin):**
Holidays begin on sundown on the first date specified and end at nightfall on the last date specified. Dates in bold are Yom Tov, so they have similar obligations and restrictions to Shabbat in the sense that normal “work” is forbidden.

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<thead>
<tr>
<th>Holiday</th>
<th>Mood:</th>
<th>Considerations:</th>
<th>5783 2022-2023</th>
<th>5784 2023-2024</th>
<th>5785 2024-2025</th>
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<tbody>
<tr>
<td>Rosh Hashanah</td>
<td>Contemplative/Joyful</td>
<td>People likely to miss school/work Appropriately to send Greetings ahead of Holiday. – “Shanah Tovah”</td>
<td>Sep 25-27 Su-Tu</td>
<td>Sep 15-17 F-Su</td>
<td>Oct 2-4 W-F</td>
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<tr>
<td>Yom Kippur</td>
<td>Repentant/Awe Fast Day</td>
<td>People likely to miss school/work Appropriately to send Greetings ahead of holiday “May you be inscribed and sealed for a good year:”</td>
<td>Oct 4-5 Tu-W</td>
<td>Sep 24-25 Su-M</td>
<td>Oct 11-12 F-Sa</td>
</tr>
<tr>
<td>Sukkot</td>
<td>Joyful/Celebratory</td>
<td>People may miss school/work on BOLD dates.</td>
<td>Oct 9-11 Su-Tu</td>
<td>Oct 12-16 W-Su</td>
<td>Oct 16-18 W-F</td>
</tr>
<tr>
<td>Simchat Torah</td>
<td>Joyful</td>
<td>People may miss school/work on BOLD dates.</td>
<td>Oct 17-18 M-Tu</td>
<td>Oct 7-8 Sa-Su</td>
<td>Oct 24-25 Th-F</td>
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<tr>
<td>Pesach/Passover</td>
<td>Joyful (Stressful for many leading up to the holiday due to significant preparation needs.)</td>
<td>People may miss school/work on BOLD dates. Kosher rules on Passover are significantly more restrictive. Food should not be served unless it’s coming directly from the DK’s Passover offerings.</td>
<td>Apr 5-7 W-F</td>
<td>Apr 22-24 M-W</td>
<td>Apr 15-17 Tu-Th</td>
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<tr>
<td>Shavuot</td>
<td>Joyful</td>
<td>People may miss school/work on BOLD dates.</td>
<td>May 25-27 Th-Sa</td>
<td>Jun 11-13 Tu-Th</td>
<td>Jun 1-3 Su-Tu</td>
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**Minor holidays (“Rabbinic” in Origin):**

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<tr>
<td>Tu B’Shvat</td>
<td>Joyful</td>
<td>New Year of the Trees</td>
<td>Feb 5-6 Su-M</td>
<td>Jan 24-25 W-Th</td>
<td>Feb 12-13 W-Th</td>
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<tr>
<td>Purim</td>
<td>Joyful</td>
<td></td>
<td>Mar 6-7 M-Tu</td>
<td>Mar 23-24 Sa-Su</td>
<td>Mar 13-14 Th-F</td>
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<tr>
<td>Chanukah</td>
<td>Joyful</td>
<td>Candies lit in evening for 8 nights</td>
<td>Dec 18-26 Su-M</td>
<td>Dec 7-15 Th-F</td>
<td>Dec 25-Jan 2 W-Th</td>
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**Modern Israeli holidays (observed by Jews in the US, too):**

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<th>Holiday</th>
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<tr>
<td>Yom HaShoah</td>
<td>Sad/Mournful</td>
<td>Holocaust Remembrance Day</td>
<td>Apr 17-18 M-Tu</td>
<td>May 5-6 Su-M</td>
<td>Apr 23-24 W-Th</td>
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<tr>
<td>Yom HaZikaron</td>
<td>Sad/Mournful</td>
<td>Israeli Memorial Day</td>
<td>Apr 24-25 M-Tu</td>
<td>May 12-13 Su-M</td>
<td>Apr 29-30 Tu-W</td>
</tr>
<tr>
<td>Yom HaAtzma’ut</td>
<td>Joyful/Prideful</td>
<td>Israeli Independence Day</td>
<td>Apr 25-26 Tu-W</td>
<td>May 13-14 M-Tu</td>
<td>Apr 30-May 1 W-Th</td>
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Did you know?

**A hospital bed for someone in need**

This marks Jewish Family & Child Service’s 75th year. In the runup to JFCS’ culminating, celebratory event on May 18, 2023, this space offers occasional looks back at agency history our community may – or may not – remember.

In 1927, the National Council of Jewish Women Portland Section paid $5,000 to St. Vincent Hospital-based Sisters of Charity of Providence. The NCJW payment ensured the hospital would furnish ward accommodations and services in perpetuity to provide needed healthcare to a low-income Jewish person. The NCJW and JFCS would vet the individual seeking care.

Fast-forward to the mid-1960s. Garry Kahn, then a young lawyer and JFCS board member, recalls the story of a young Jewish woman in need. She was poor, scared and uncertain where to turn.

She made her way to JFCS, whose executive director was Alvin Rackner, z”l, who served in that role for 27 years. Desiring to help the woman in need, Alvin looked into providing the St. Vincent-based bed to her. However, the Sisters of Charity claimed hospital costs were too high and believed the woman’s care too expensive to provide gratis.

JFCS walks beside you during holidays & beyond

BY JENN DIRECTOR KNUDSEN

“This group meant the world to me. It really helped me greatly,” says a client of Jewish Family & Child Service’s grief-processing group, Walking Beside You. “This is where my home is. It really connected to the participants, like we’re all a family. I’m in a much better place than where I started.”

Due to community members’ very positive response to Walking Beside You, this fall marks the third time its co-facilitators are offering the online opportunity through JFCS’ Counseling program. It will run for eight consecutive weeks.

JFCS’ Missy Fry, LCSW, CAGCS, behavioral health social worker and certified advanced grief counseling specialist, and Rabbi Barry Cohen, community chaplain at the Jewish Federation of Greater Portland, facilitate the group. They invite anyone experiencing the loss of someone close to log on to Walking Beside You; it might be just right for you, perhaps particularly at this time of year.

Oct. 2: Freedom of speech in polarized time

Legal scholar Erwin Chemerinsky will speak on “The Meaning of Freedom of Speech in a Politically Polarized Time” at Congregation Beth Israel at 3 pm, Oct. 2.

Chemerinsky is dean of the University of California, Berkeley School of Law. He is an expert in constitutional law, federal practice, civil rights and civil liberties. A prolific author, he is one of America’s most respected and widely cited legal scholars. His books include *The Case Against the Supreme Court* and *We the People: A Progressive...*

Alvin requested that Garry take on the case pro-bono. He did – with the assistance of fellow young lawyer, Howard Feuerstein – and they prevailed in Multnomah County Circuit Court. The hospital appealed the decision to the Oregon Supreme Court. This was the first time the state’s highest court addressed this issue in a medical-treatment case.

In 1973, Oregon’s highest court ruled the 1927 agreement was enforceable and the “Jewish Endowed Bed” should be available to Jewish patients who are needy and “the legitimate objects of charity,” Garry says.

The Jewish Endowed Bed agreement remains in place and has been used many times in the years since the binding legal decision of 49 years ago.

“It was one of the most gratifying cases I ever took on; Alvin said on numerous occasions how gratified he was about the outcome,” says Garry. Throughout this 75th year, JFCS is sharing history and memories. Do you have a JFCS-related “Did you know” story of your own for this space? If so, please contact Jenn Director Knudsen, communications manager, at jdirector@jfcs-portland.org.

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OPINIONS printed in the Jewish Review do not necessarily reflect those of the Jewish Review, the Jewish Federation of Greater Portland, its governing board or the staffs of either the newspaper or the Federation.

**Next issues**

<table>
<thead>
<tr>
<th>Issue date</th>
<th>Deadline</th>
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<tbody>
<tr>
<td>Oct. 12</td>
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Submit photos, news and obituaries to editor@jewishportland.org
Teens and adults are invited to an Oct. 2 program “How to Respond to Hate and Antisemitism in Virtual Spaces.” The program will meet from 1 to 3 pm at Congregation Beth Israel, 1972 NW Flanders St.

“It is no longer a question of whether or not they (teens) will encounter or experience hatred toward Jews but rather when will they encounter that hatred,” says keynote speaker Dr. Rachel Fish. “In order to address that in a meaningful way you have to be prepared and have the tools and your tool kit ready to go.”

Jew hatred is not a phenomenon of the past; unfortunately, it persists today from across the political spectrum. Dr. Fish will share with us how antisemitism manifests today, both in real life and online, and how this particular form of hatred has entered mainstream discourse in politics, media and social justice conversations. Dr. Fish will also share tools for how to navigate the complexity of this issue. Following Dr. Fish’s presentation, small-group facilitated conversations will be offered separately for teens and adults.

The program is co-sponsored by the Jewish Federation of Greater Portland, StandWithUs, ADL Pacific Northwest and the Oregon Jewish Community Youth Foundation.

Dr. Fish is a scholar of Israeli history, Zionist thought and Middle Eastern studies. She is the cofounder of Boundless, a think-action tank partnering with community leaders to revitalize Israel education and take bold collective action to combat Jew hatred. Boundless is a new nonprofit reimagining Israel education and engagement and taking bold collective action to combat Jew hatred across North America. Previously, she served as the founding executive director of the Foundation to Combat Anti-Semitism, which focuses on educating young people who spend time on digital platforms.

Register at jewishportland.org/antisemitism.

For more information or if you are unable to attend in person, please contact JFGP Director of Educational Initiatives & Associate Director of Community Relations Rachel Nelson at rachel@jewishportland.org or 503-892-7415.

B’nai B’rith Camp will host its 18th ReJewvenation women’s retreat Oct. 13-16 at the camp on Devil’s Lake near Lincoln City.

ReJewvenation is a weekend getaway for all women 21- to 101-years-young. Join the retreat for two or three days of connection with friends new and old at our peaceful lakeside. Step away from everyday responsibilities to focus on recharging your mind, body and soul. At ReJewvenation, Jewish traditions are experienced through the lens of shared values so everyone can connect meaningfully with its warmth, regardless of spiritual background or level of observance.

Please join us in bringing the light and youthful enthusiasm of your 18-year-old self to our Chai celebration. Tell a funny story to highlight “If I’d only known then what I know now,” and share hopes and ideas for how to make the world better for today’s 18-year-old women.

We have all grown up, including BB Camp, and gone are the days “In order to address that in a meaningful way you have to be prepared and have the tools and your tool kit ready to go.”

“Telling stories is the best way to reach an audience, including the next generation; our stories influence, teach, inspire and forge human connections,” says OJMCHE Director Judy Margles.

With the expansion of the museum and the opening next June of the new multi-media exhibition, “Human Rights After the Holocaust,” OJMCHE will dramatically enhance the power and reach of our core mission to include today’s realities. Replacing ignorance, aggression and hate with enlightened understanding, acceptance and compassion is at the very core of promoting human rights and civil rights.

OJMCHE is working with Deca Architecture Inc. and Emerick Construction to integrate the new gallery within the existing museum and plans to open the new core exhibition in June 2023.

For more information and to contribute to the campaign, visit ojmche.org/campaign-for-the-future.
JOIN US IN CELEBRATION
Saturday
October 8, 2022
Portland Art Museum

Get dressed in your best for an elegant and fun evening of dining, live music, and dancing as we celebrate 100 years of Federation!

Register Today
JewishPortland.org/GalaCelebration
RSVP by September 22, 2022

FINAL TWO DAYS TO REGISTER!
RSVP DEADLINE TOMORROW 9/22!