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## Art/Lab exhibition (finally) opens at Biennale

By ROCKNE ROLL

*The Jewish Review*

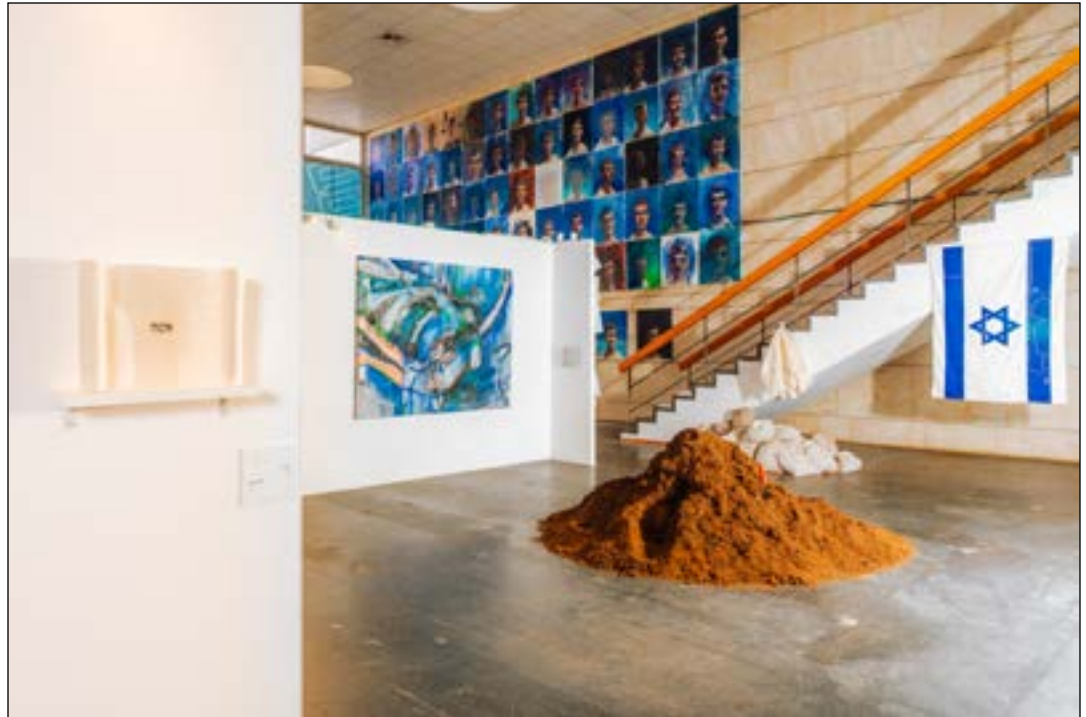
At long last, Portland artists are having their moment on the Jewish art world's largest stage.

"The One Who Dwells in This House," curated by Art/Lab Executive Director Shoshana Gugenheim Kedem and Ahuva Zaslavsky, opened at the 2026 Jerusalem Biennale on Sept. 24 and will remain open through Nov. 12. The exhibition includes work from Art/Lab alums Justin Jude Carroll, Brontë Grimm, Shir Grisanti, Jennifer Gwartz, Daniela Naomi Molnar, Jessica Rehfield and Ketzia Schoneberg, along with the curators, and focuses on grief – the title comes from a phrase in the Mishnah Middot referring to how mourners entered the Temple in Jerusalem.

This is the seventh edition of the Biennale, and the first to follow the Oct. 7 attacks.

"It would have been last year, but they just weren't ready for it," Gugenheim Kedem explained. "It was supposed to open in May; because of the war, they delayed it until now."

Art/Lab's exhibition is one of 42, spread amongst 21 venues around Jerusalem. "The One Who Dwells in This House" is set up on Hebrew University's Givat Ram campus, in the former



"The One Who Dwells in This House," an exhibition of Art/Lab alums curated by Shoshana Gugenheim Kedem and Ahuva Zaslavsky, is displayed at the Jerusalem Biennale. (Yaakov Buta for Art/Lab)

quarters of the National Library of Israel, near the famous "Isaiah's Vision of Eternal Peace" stained-glass windows by Mordecai Ardon, z"l. While many curators shipped their artists' works to Jerusalem, Gugenheim Kedem, who has previously lived in Israel and curated an exhibition in the 2015 edition of the Biennale, flew to Israel with the artwork herself.

"I wanted to be there on the ground," she said. "It was really important for me to be there and it's home for me. So, I took it as an opportuni-

ty to go home."

Some of the work came in different ways than anticipated. Gwartz, a choreographer, had planned to stage live performances of her work at the exhibition, but a scheduling conflict prevented her from making it to the rescheduled fall opening.

"I think they really did want this piece, and I had the sense that talking to Shoshana that they wanted whatever I had to offer. I actually have a long history of videography, around the same length of time that I've been doing choreography," Gwartz said.

"I just sat down and looked at a bunch of rehearsal footage and then I said to my two dancers, who are amazing, 'Can we just dedicate our last rehearsals to just getting footage for this? I have some ideas.'"

Gwartz explained that she had been concerned about the logistics of what the performance space would be like in Jerusalem – and the always-challenging logistics of traveling to Israel. Working within the confines of a video frame opened new creative avenues for her

See **ART/LAB**, page 4

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# JNF's Hefetz to talk economic development at Nov. 10 Portland event

By ROCKNE ROLL  
*The Jewish Review*

Since retiring from 25 years of flying helicopters for the Israeli Air Force, Maj. Oren Hefetz has a new, different mission.

Hefetz, the Business Development Director at Jewish National Fund USA, will be speaking about that mission at Where Opportunity Meets Impact: Catalyzing Growth in Israel's Periphery Tuesday, Nov. 10, at 7 pm.

"We still have work to do to build the homeland," Hefetz said. "I thought to myself, 'I don't want to go and be a civilian, you know, flying for El Al and stuff. There's a lot to do.'"

Today, Hefetz's work focuses on economic development opportunities in the Negev

Desert in Southern Israel, in hopes of creating communities where people want to live and build families.

"Sixty percent of the land of Israel is the desert in the south of Israel. We have maybe 10 percent of the population living in this area. The center is very dense, it's very expensive," Hefetz said.

That central area, clustered around Tel Aviv, is so popular because it's where the jobs are. Hefetz wants to create jobs in the south.

"My idea is to actually identify the growth engines, both demographically and economically, in order to help it start and then it could grow by itself," he said.

For example, Mitzpe Ra-

mon, a small town on Highway 40, is home to around 6,000 people – but also to Makhtesh Ramon, a huge crater-like geological formation that bears a striking similarity to the landscape of Mars.

"The idea is to identify, in this case, a company that is interested in developing space technologies and being close to the crater serves their vision and to help them start the company," Hefetz said.

Mission accomplished – a firm doing exactly that is on a third round of hiring and is enlarging its office space in Mitzpe Ramon. Hefetz helped them fundraise their initial round of investment. As they continue to grow, they continue to attract further economic activity – and investment – to what was otherwise empty desert.

"I can't develop such a business, but I can recognize who can and if I can help them," Hefetz said. "I'll plant the seeds."

Nearby, JNF is supporting the Mars Winery Lab, which is starting out growing wine grapes in the desert but will serve as a research testbed for techniques to cultivate food in extremely hostile environments, like its namesake.

"We're about to break ground with the Space and Innovation Conference Center in Mitzpe Ramon, Hefetz said, "hoping that in two years we'll host international missions, retreats about space."

"Maybe Elon Musk will come visit us soon," he jokingly added.

For more information about Hefetz's visit to Portland, email JNF-USA Pacific Northwest Director Saul Korin at [skorin@jnf.org](mailto:skorin@jnf.org).



## אף על עצמו | Af al atzmo

Literal translation:  
"Flying on himself."

Meaning: Someone who is full of themselves, overly confident, or thinks they are amazing.



# Heroes Along The Way:

The Americans Who Built the U.S.—Israel Bond

*In celebration of America's 250<sup>th</sup> Anniversary*

**Monday, November 2 | 7PM**

Congregation Neveh Shalom | 2900 SW Peaceful Ln.



Join us for a fascinating talk by Yuval Malchi, a prominent Israeli-American storyteller, public historian, and familiar voice in Israeli media

Discover the extraordinary, unsung Americans who helped shape and defend the State of Israel. From frontline nurses and social workers to covert intelligence operatives and military commanders, this talk brings history to life through gripping personal accounts.



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## ART/LAB (continued from page 1)



Above: A selection of the works on display in Art/Lab's exhibition at the 2026 Jerusalem Biennale. The Biennale is the world's largest exhibition of Jewish Art; the current edition, the seventh, was originally scheduled for 2025 but was delayed twice by conflicts in the region. (Yaakov Buta for Art/Lab)

piece, which is based on "The Amen Effect" by Rabbi Sharon Brous.

"It was much more contemplative than the live piece would have been," Gwartz said of the finished product. "I started experimenting with animation and playing with different animation techniques, and I think the result was honestly, it was a better piece."

The totality of the Art/Lab exhibition was moving, as Gugenheim Kedem observed. Even among the 13 other exhibitions on display at the former National Library building, Art/Lab's stood out.

"There were 800 people who came out to the opening night, and there was a lot of emotion," Gugenheim Kedem recalled. "There were a lot of tears. People would come in, they'd see the work, and it was so moving; some people would just stand in the doorway and cry. It was really a very overwhelming experience in a lot of ways; really beautiful, very healing for a lot of people."

One particularly impactful piece was "Help Me Move This Mountain," by Zaslavsky, the co-curator.

"She had a huge pile of soil and then these beautiful sacks that she had made and had people filling them with soil and either taking it home or creating this large pile of all these sacks filled with soil," Gugenheim Kedem said. "It's really just a mountain of grief, but it was so metaphorically representative of a burial site, a gravesite."

Gugenheim Kedem also experienced the resilience of Israelis, both in general and in particular in the Israeli and Jewish arts communities, which have dealt with ongoing impacts of the Oct. 7 attacks and their aftermath.

"The primary thing that I heard from my Israeli colleagues, not only my Israeli colleagues from the Biennale, but artists in all genres, is the pain of really not being invited anywhere to present their work," Gugenheim Kedem said. "Their work isn't getting shown, their books aren't being published, their dance performances are being canceled, their contracts, everything."

But there was also joy. For Gugenheim-Kedem, it was the joy of recog-

nition for the artists she works with. There were just a handful of exhibits from the diaspora, and Portland was among them.

"It was such an honor for us to be invited, for our proposal to be accepted," she said. "There's never been a Portland representation at the Biennale. For Portland, Portland's Jewish community, for Portland artists, for Jewish artists, for Art/Lab, it was really a huge honor, a big win for us."

For more information, visit [artlabpdx.org/the-art-lab](http://artlabpdx.org/the-art-lab) and [jb26.org/exhibitions/the-one-who-dwells-in-this-house](http://jb26.org/exhibitions/the-one-who-dwells-in-this-house).

### Art/Lab 2027 apps now open

Applications are now open for Art/Lab's fifth artist fellowship cohort.

A nine-month program of collective exploration of the intersections of Judaism, contemporary culture and creative expression through text study, dialogue and artistic practice, Art/Lab's fellowship programs welcomes visual and performing artists, written and spoken word artists, architects, chefs, film makers, farmers, cultural producers and more.

This year's theme is "Democrisis: Jewish Resilience Across Time."

"Questions for study may include," a press release about the program explains, "What distinguishes productive disagreement from democratic disintegration? Who gets included? Who becomes the scapegoat? What does a minority owe the democracy that protects it or the majority owe the minority? What happens to a person when citizenship stops protecting them? How does dissent serve the people? What does Jewish life look like when the social contract starts to fray? Can democracy survive when we stop seeing one another as human beings?"

Participants receive a \$750 stipend, a five-day artist residency in Southwest Washington, a one-to-two-day fellows retreat, opportunities to exhibit work and connection to Art/Lab's alumni network and programming.

Applications are due Dec. 4 and available online at [artlabpdx.org](http://artlabpdx.org).

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## ***Photos: Pathways launches next cohort***



**Photographs by ROCKNE ROLL**

*The Jewish Review*

Mentors and participants gathered at the Oregon Jewish Museum and Center for Holocaust Education for the launch of the latest cohort of the PDX Pathways program Wednesday, Oct. 21. The PDX Pathways program pairs young professionals with mentors that help connect participant with both professional success and engagement in Jewish community.

# Aigners' 'Plight' to hold live event at OJMCHE

By ROCKNE ROLL  
*The Jewish Review*

"Plight," the documentary miniseries project which will begin by focusing on Les Aigner, z"l, Eva Aigner and their escape from the Holocaust and Communist Hungary, is coming closer to fruition – and coming to Portland.

"Love Beyond the Holocaust: An Evening with Eva Aigner and Family," is scheduled for Tuesday, Dec. 8 at 6:30 pm at the Oregon Jewish Museum and Center for Holocaust Education in Portland. Aigner has been a longtime member of OJMCHE's Speakers' Bureau; her husband was also active as a speaker during his lifetime, and the museum is serving as the fiscal sponsor for the project.

"It just seemed like a natural fit for us to step in and help," OJMCHE Executive Director Gail Mandel said of hosting and supporting the project, "given our long-term relationship with Eva and Les and her kids and Eva and Les's lengthy tenure with our Speakers' Bureau and the work that Eva continues today with Sue now that Les is gone.

Preserving those stories is a major impetus behind the creation of "Plight" for Aigner. When she began speaking, there were 42 direct survivors of the Holocaust participating in the Speakers' Bureau.

Today, she said, "it's only three of us. I'm 89. The other lady will be 89. One is over 90. So, I really feel of importance of having the voice of local survivors saved."

She'll be joined by her two children, Sue (Aigner) Johnson and Rob Aigner.

Johnson frequently speaks alongside her mother as part of the Speakers' Bureau, and Aigner has spearheaded much of the pre-production work on "Plight" from his current home in Los Angeles while also speaking to audiences in Southern California about his family's experiences.

"In my 61 years, I've never experienced what our community has experienced in the three years since Oct. 7, but even longer than that," he said. "I've felt a seeping up of this sort of hatred."

The Aigner family's story – how two Holocaust survivors found each other in post-war Hungary, then escaped Communism, moved to Portland, raised a family and spoke up against the sort of hatred they fled – is rooted, instead, in love. With that comes acceptance and tolerance of all people.

"One of Mom's main points when she is speaking is about tolerance of people's differences," Johnson said. "My mom was saved by a German soldier who was not a Nazi; he was drafted into the war."

The family's story is the focus of the first installment of "Plight." Future installments will center on survivors of other atrocities around the world.

"That's powerful about this is that yes, it starts with the history that we want to preserve around my parents, but then it really has legs to last for a long time and make an impact," Aigner said. "We feel like it's unique and positive. You know, taking something challenging and dark and turning it into something positive."

It's a perspective that OJMCHE

shares. Mandel mentioned that, today, the museum's Speakers' Bureau not only includes second- and third-generation Holocaust survivors, but the survivors of other atrocities like those "Plight" is planning to examine.

"Obviously our primary mission is to teach the lessons of the Holocaust, but because of our Human Rights After The Holocaust exhibition and how we talk about other genocides and human rights abuses, we feel that having other voices as a part of that of our Speakers' Bureau makes perfect sense and goes hand in hand with our mission," Mandel said. "It provides another way to connect with students and adults about more contemporary atrocities."

The Dec. 8 event at the museum, which will also include "Plight" producer Diane Harris, will function something like a table reading of the series' first installation, centering on the Aigner family.

"It's a little bit theatrical," Rob Aigner said, but it's sort of a shortened version of what we're trying to tell."

He, his sister and his mother are all hopeful that principal photography can commence early next year.

"[Eva Aigner] said to me that one of the goals of this project is for the museum to be able to utilize the episodes," Mandel said. "She wants the museum to be able to use that... she wants to see that it live on for the museum to be able to use to educate future generations."

Tickets to the event are \$18 and are available online at [ojmche.org/events/love-beyond-the-holocaust-an-evening-with-eva-aigner-and-family](http://ojmche.org/events/love-beyond-the-holocaust-an-evening-with-eva-aigner-and-family).

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## NEXT ISSUE

Issue date Deadline

NOV 5

NOV 1

# Turn It Over and Over

A weekly look at the Torah portion

## How the Torah sees its environment

By DR. YOSEF ROSEN

### Vayera (Genesis 18-22): Recap

Vayera opens with Abraham rushing to feed three unexpected visitors (likely angels), who announce that Sarah will, at long last, bear a son. They also share news that God is about to destroy Sodom, where his nephew Lot now resides. Abraham challenges God's plan to destroy the city: will the innocent perish alongside the guilty?

Meanwhile, Lot welcomes two of the visitors who were sent to Abraham into his home, only to have a violent mob surround the house and demand that he surrenders his guests. The visitors rescue Lot's family before Sodom's destruction, but his wife looks back and becomes a pillar of salt. Sarah gives birth to Isaac. Now that Abraham has secured a line of lineage through Sarah, she requests that Hagar and Ishmael be exiled.

Against his own distress at exiling his son, he sends them into the wilderness, where God saves them. The portion culminates with the binding of Isaac: at God's command, Abraham prepares to sacrifice his son, until an angel calls out to stop him.

### Deep-Dive: The Environmental Lessons of Sodom

Why were the people of Sodom so wicked? There is no shortage of vices or historical examples of violent ideologies. But oddly enough, the Torah and the Rabbis point to ecological factors behind the cultur-

al demise of Sodom. Let's track this interpretive history and try to extract a Jewish environmental ethic. Genesis itself never tells us why the residents of Sodom were unkind. The earliest explanation comes in the biblical book of Ezekiel: "Only this was the sin of your sister Sodom: arrogance! She and her daughters had plenty of bread and untroubled tranquility; yet she did not support the poor and the needy" (Ezekiel 16:49-50). Ezekiel's diagnosis is that Sodom is a place of abundance where no one wants to spread the wealth. Virtues that are generally positive—tranquility, no lack of food—here turn the residents into arrogant hoarders, afraid that outsiders will disrupt their ability to nap and nosh as they please.

Why was Sodom so full of bread? To understand the environmental conditions that led to its flourishing market of carbohydrates, we need to turn back a few chapters to when Abraham's nephew, Lot, first set eyes upon Sodom and chose to leave Abraham's camp in Canaan/Israel. To recap: The Land of Israel may be the land of milk & honey, but immediately after God tells Abraham to leave the Fertile Crescent of Mesopotamia for the land of Israel, last week's parsha tells us that, "There was a famine in the land and Abram went down to Egypt to sojourn there, for the famine was grave in the land."

What a welcome! Why would our tradition highlight the ecological vulnerability of our homeland? This was



*Dr. Yosef Rosen is the Director of Jewish Life and Learning at the Jewish Federation of Greater Portland.*

supposed to be the promised land. Once the rains come and the famine in Israel ends, he & his nephew, Lot, return & realize it's best if they part ways. Here's how the Torah describes where Lot chose to go: "Lot raised his eyes and saw the whole plain of the Jordan, saw that all of it was well-watered, before the LORD's destruction of Sodom and Gomorrah, like the garden of the LORD, like the land of Egypt."

Lot looks out and sees the Jordan Valley. It is lush, predictable, and green. Lot says, I'll make a home there. But the Torah, with irony, hints to us that this paradise leads directly to the culture of Sodom, a place that soon God will destroy because of its moral decay. The Torah wants us to understand that the inhospitable culture of Sodom mirrors its ecological reality: abundance without hospitality, self-satisfaction without humility.

The verse also equates the ecology of Sodom with

See ROSEN, page 12

## Learning from others at annual security summit

By JESSICA ANDERSON

This week, I'm back in Portland following a trip to Miami for the 10th iteration of the Secure Community Network's Security Summit. This event is a gathering of security professionals from across the US and Canada who serve Jewish communities.

The first summit started in 2017 when SCN CEO Michael Masters came aboard with about five people representing a handful of communities. Recalling the event, Masters joked that there were more speakers than attendees at that first summit. Last week, SCN hosted over 190 people, its largest summit ever, which also included representatives from Australia, France, South Africa, Israel, and Germany to name a few. The new international component is a natural expansion and an opportunity to hear about how protecting Jewish life is changing following attacks in Bondi Beach, Australia, Manchester UK, and elsewhere.

The attendees include SCN security directors but also those working directly for federations and other large security initiatives like the Community Security Initiative (SCI) in New York and Los Angeles and the Ohio

consortium of security directors. Additionally, 2026 brought a major milestone: 100 percent of Jewish communities in the U.S. officially have access to a professional security director. That is a tremendous achievement.

The best part of the summit is time spent connecting with others. We spend the year talking with each other over video and phone, and the opportunity to develop meaningful relationships with the new security directors, analysts, and other personnel can really only happen in person. And lest you think the trip is a boondoggle to a nice location, I can assure you I saw nothing of Miami. The days are long – from 7:30am to 9pm – and most of that time spent inside a ballroom with the thermostat set to frigid. But the ability to make real connections with others is the whole point. We all technically have the same job, but we all do it a little differently, and being able to hear from others and learn what's working for them is invaluable.

One of the best sessions is a breakout based on Federation size. It's an informal gathering with a moderator asking what's working and what's not? I came away with at least seven new ideas



*Jessica Anderson is the Portland-area Director of Community Security. She was previously an FBI agent for 24 years. This position is funded by SCN (the official safety and security organization of the Jewish community in North America) and a local three-way partnership of the Jewish Federation of Greater Portland, Oregon Jewish Community Foundation Endowment Fund and multiple Jewish organizations in the region.*

of connecting with our Oregon community and methods of pushing out security guidance.

The meeting also reinforced my 2027 goals – emergency planning and event planning guidance for organizations. They are connected but different. I'd like to simplify emergency and operational plans and make it easy for organizations to create and adopt. I'd like to standardize event planning to make sure organizations are thinking through all the necessary elements for hosting community members and the public. It's never about letting fear dictate our actions but being smart and thorough. A tiny bit of additional work on the front end of an event can prove critical. Like many habits, it's awkward at first, a little annoying, a little extra work, but as it becomes

rote, the habit becomes automatic, and the outcome is more confidence about being prepared for an event.

Lastly, the summit could not happen without corporate sponsors whose contributions underwrite nearly the entire event. As I did last year, I'll share with you information about the sponsor companies and a bit about their products and technologies. I'm always thinking about where we can logically and helpfully integrate new products into our communities across Oregon.

Also, if you've been looking for upcoming training Zoom classes, I'll be scheduling those in the next week or so and getting updated registration links on the Security page of the JFGP website. Learn more at [jewishportland.org/events/security-training](https://jewishportland.org/events/security-training)

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# Panel to discuss 'How We Show Up' at OJMCHE

*Oregon Jewish Museum and Center for Holocaust Education*

On Sunday, Nov. 15, at 2:30 pm, the Oregon Jewish Museum and Center for Holocaust Education hosts the capstone program for “How We Show Up: Oregon Jews in Civil Society, An America 250 Exhibition” - a panel bringing together four celebrated Oregonians whose careers span the courts, city hall, the archive, and the long work of criminal justice reform, moderated by Congregation Beth Israel’s Senior Rabbi Designate Rachel Joseph. She’ll be joined by panelists Ellen Eisenberg, Elana Pirtle-Guiney, Ellen Rosenblum and Paul Solomon.

The “How We Show Up” exhibit traces Jewish civic participation in Oregon across generations, including merchants who became frontier mayors, women who built networks

of mutual aid and immigrant support, and lawyers and organizers who advanced civil rights. This closing conversation moves that history into the present, with panelists who have spent their careers inside the institutions the exhibition showcases.

The panel discussion centers on what civic participation looks like now: how public service is practiced, how communities advocate for one another, and what each generation inherits and revises. Rather than a retrospective on the exhibition, the program asks the question the exhibition leaves open — what does showing up ask of us, and who gets included when we do?

Tickets for the panel are \$10 and available online at [ojmche.org/events/how-we-show-up-closing-panel](http://ojmche.org/events/how-we-show-up-closing-panel).

## Teens learn money matters at OJCF workshop

By SUSAN BERNIKER

*Oregon Jewish Community Foundation*

A recent Personal Finance and Grantmaking Workshop hosted by the Oregon Jewish Community Foundation brought together a group of B’nai Tzedek Charitable Youth Fundholders and participants in the Oregon Jewish Community Youth Foundation. The program combined practical financial education with philanthropy, encouraging teens to think about how they earn, save, spend, and give.

Financial planner Lindsay Krivosha, a member of OJCF’s Professional Advisors Group, led an interactive simulation where each teen took on the identity of a young adult, with a job, income, housing and expenses, and used a checkbook to manage their money. Krivosha also introduced key financial concepts. The activity was a hit. Participant Yael Olds said, “We learned how to use money wisely, and it was really fun.”

Following the financial literacy workshop, the teens learned about two nonprofit organizations doing important work in Israel and selected ELEM Israel, dedicated to supporting at-risk youth, to receive a \$500 grant from OJCF’s Community Endowment Fund.

For B’nai Tzedek participants, the activity connected with the grantmaking they do through their own charitable youth fund at OJCF. B’nai Tzedek fundholders, aged 12-25, make grants from their fund to support Jewish nonprofit organizations in Oregon, Southwest Washington and Israel. OJCYP participants will build on that experience later this year as they work together to raise funds and make grants as a group to organizations supporting the group’s chosen focus area.

Programs like these are one way OJCF works to build and promote a culture of giving in Oregon and Southwest Washington and nurture the next generation of thoughtful Jewish philanthropists.

To learn more about these opportunities and receive a \$250 match from the Foundation to open a B’nai Tzedek Youth Fund, contact [youth@ojcf.org](mailto:youth@ojcf.org).

## Learn to 'Make Peace' at Oasis

*The Jewish Oasis*

The world has tried negotiations, concessions and international pressure. Rabbi Elisha Pearl is bringing the Lubavitcher Rebbe’s radically different perspective to Portland.

On Sunday, Nov. 22, at 10 am, Rabbi Pearl will make his Portland debut at Jewish Oasis for a special brunch, discussion and book signing centered on his book, “Make Peace: A Strategic Guide for Achieving Lasting Peace in Israel.”

Drawing on the teachings of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, z”l, Rabbi Pearl explores a perspective that challenges some of the most widely held assumptions about Israel, security and the pursuit of peace.

For decades, the world has searched for a formula for peace in the Middle East. Negotiations. Territorial compromises. International guarantees. New agreements, new initiatives and new promises.

Yet the same questions keep returning: Why has lasting peace remained so elusive? And what if the problem isn’t simply that the world hasn’t found the right deal, but that it has been asking the wrong questions all along?

What if the Torah offers a framework for understanding the conflict that conventional political thinking has overlooked?

The Rebbe addressed these questions long before many of today’s debates, engaging directly with Israeli leaders and offering guidance on decisions with profound consequences. His approach was not simply another political position or a religious commentary on current events. It was a distinct way of thinking about the conflict itself—and about what genuine peace demands.

So, what did the Rebbe see that others were missing? Why did he challenge approaches embraced by world leaders? And what can his teachings tell us today, when the search for a secure and peaceful future remains so urgent?

These are among the questions Pearl will explore, offering participants an opportunity to encounter the Rebbe’s perspective firsthand and consider its implications for Israel and the wider Middle East.

Hosted by Jewish Oasis, Portland’s urban Chabad house in the Pearl District, the event welcomes anyone interested in Israel, Jewish wisdom and the possibility of a different way forward.

For details and registration, visit [JewishOasis.com/Peace](http://JewishOasis.com/Peace).

# Events

See all of Portland's Jewish community events online at [jewishportland.org/community-calendar](http://jewishportland.org/community-calendar)

## Oct. 29: Art, Heart, and Soul

Two-part art workshop event at Congregation Neveh Shalom at 6 pm. More information at [members.nevehshalom.org/form/art-heart-and-soul-chagall-windows1.html](http://members.nevehshalom.org/form/art-heart-and-soul-chagall-windows1.html).

## Oct. 29: Hyphen - Jewish Stories In Our Own Words

Book talk at the Oregon Jewish Museum and Center for Holocaust Education at 6 pm. Tickets at [ojmche.org/events/hyphenated-stories-exploring-mixed-jewish-identities-with-bechol-lashon](http://ojmche.org/events/hyphenated-stories-exploring-mixed-jewish-identities-with-bechol-lashon).

## Oct. 31: Intro to Biblical Hebrew

Weekly class at Congregation Ahavath Achim at 9:30 am. More information at [ahavathachimpdx.weebly.com/adult-learning.html](http://ahavathachimpdx.weebly.com/adult-learning.html).

## Oct. 31: Women's Torah Study

Weekly class at Congregation Ahavath Achim at 10:30 am. More information at [ahavathachimpdx.weebly.com/adult-learning.html](http://ahavathachimpdx.weebly.com/adult-learning.html).

## Oct. 31: Sephardic Foundations

Weekly class at Congregation Ahavath Achim at 12:45 pm. Learn more at [ahavathachimpdx.weebly.com/sephardic-foundations.html](http://ahavathachimpdx.weebly.com/sephardic-foundations.html).

## Nov. 1: OJMCHE Free First Sunday

Free admission at the Oregon Jewish Museum and Center for Holocaust Education. More info at [ojmche.org](http://ojmche.org).

## Nov. 1: Public Tour of How We Show Up

Exhibit tour at the Oregon Jewish Museum and Center for Holocaust Education at 12:30 pm. More info at [ojmche.org](http://ojmche.org).

## Nov. 1: Portland Jewish Writers Circle

Monthly writers group at 2 pm. For more information, email [Ben2schubert@icloud.com](mailto:Ben2schubert@icloud.com)

## Nov. 1: Public Tour of One Nation

Exhibit tour at the Oregon Jewish Museum and Center for Holocaust Education at 2 pm. More info at [ojmche.org](http://ojmche.org).

## Nov. 2: French Conversation Group

Weekly French language group at the Eastside Jewish Commons at 10:30 am. More information at [ejcpdx.org/events](http://ejcpdx.org/events).

## Nov. 2: Heroes Along The Way

Israel history program at Congregation Neveh Shalom at 7 pm. More information at [jewishportland.org/heroes](http://jewishportland.org/heroes).

## Nov. 4: Jewish Business Owner's Forum

Business owners group meeting at the Eastside Jewish Commons at 10 am. More information at [ejcpdx.org/events](http://ejcpdx.org/events).

## Nov. 4: Rose City Mitzvah Meals

Volunteer service program at 5 pm. More information at [jewishportland.org/jewishportlandregfoxcom/rose-city-mitzvah-meals](http://jewishportland.org/jewishportlandregfoxcom/rose-city-mitzvah-meals).

## Nov. 4: Jewish Magic School

Workshop at Leikam Brewing at 5:30 pm. Registration available online at [jewishportland.org/jewishmagic-school](http://jewishportland.org/jewishmagic-school).

## Nov. 5: Beginner American Mahjong

Mahjong class and guided play series at the Eastside Jewish Commons at 1 pm. More information at [ejcpdx.org/events](http://ejcpdx.org/events).

## Nov. 5: Oregon Jewish Voices 2026

Literary event and reading at the Oregon Jewish Museum and Center for Holocaust Education at 7 pm. More information at [ojmche.org](http://ojmche.org).

## Nov. 6: Mommy and Me

Parent and child group at 9 am. For more information, email [Chaya@PortlandJewishPreschool.com](mailto:Chaya@PortlandJewishPreschool.com).

## Nov. 7: Mini Mensches Tot Shabbat

Children's Shabbat service at Congregation Beth Israel at 9 am. More information at [bethisrael-pdx.org/action/mini-mensches](http://bethisrael-pdx.org/action/mini-mensches).

## Nov. 7: OJMCHE Teen Zine Workshop

Self-publication program for teens at the Oregon Jewish Museum and Center for Holocaust Education at 12:30 pm. More information at [ojmche.org/events/how-we-show-up-a-zine-making-workshop-for-teens](http://ojmche.org/events/how-we-show-up-a-zine-making-workshop-for-teens).

## Nov. 8: Dignity Grows Packing Party

Volunteer service event at Congregation Neveh Sha-

lom at 10 am. Registration available at [jewishportland.org/dignity-grows-november-8](http://jewishportland.org/dignity-grows-november-8).

## Nov. 8: Israeli Dancing at the J

Israeli folk dance class and dancing at the Mittleman Jewish Community Center at 2 pm. More information at [sites.google.com/site/pifd-news](http://sites.google.com/site/pifd-news).

## Nov. 8: Jewish Community Orchestra

Concert at the Mittleman Jewish Community Center at 3 pm. For more information, email [stmttalk@gmail.com](mailto:stmttalk@gmail.com).

## Nov. 8: Sigd celebration

Ethiopian Jewish holiday celebration at the Eastside Jewish Commons at 5 pm. More information at [ejcpdx.org/events](http://ejcpdx.org/events).

## Nov. 10: EJC Reads "The World to Come"

Senior book club at the Eastside Jewish Commons at 11 am. More information at [ejcpdx.org/events](http://ejcpdx.org/events).

## Nov. 10: Where Opportunity Meets Impact

See story, page 2.

## Nov. 12: EJC Walking Group

Fitness group at the Eastside Jewish Commons at 10:30 am. More information at [ejcpdx.org/events](http://ejcpdx.org/events).

## Nov. 12: Jazz Vocal Jam

Community singing event at the Eastside Jewish Commons at 7 pm. More information at [ejcpdx.org/events](http://ejcpdx.org/events).

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## EVELYN FELIX

It is with much sorrow that Congregation Kol Ami announces the death of Evelyn Felix, z"l, the mother of our member Leonard Felix, Wednesday Oct. 21.

## MICHAEL IMLAH

It is with deep sadness that Congregation Shaarie Torah announces the passing of Michael Leroy Imlah, z"l. Michael died on Friday Oct. 23, 2026. He was 75 years old.

Michael and his family came to Shaarie Torah during the late 1980s. He and Aaron along with his family celebrated

many simchas together including a double bar mitzvah with Aaron. He was a warm and welcoming presence when you were greeted arriving to many Shabbat and Holiday services. Michael later became a dedicated and beloved employee of CST for over 10 years. He will be sorely missed.

He is survived by his son Aaron Imlah, grandson Ari Imlah, and his loving family.

A funeral was held Monday, Oct. 26, at Congregation Shaarie Torah Cemetery. The family requests that anyone wishing to contribute to Michael's memory please do so to the fund of your choice at Shaarie Torah.

## ROSEN (continued from page 8)

Egypt and Eden: they all share a kind of seductive environmental abundance. Egypt has the Nile, and Eden had a river that watered the garden. In these places, there is no need to pray for rain. But that very security dulls our moral and spiritual sensitivity, our awareness of our dependence on something beyond ourselves.

The pattern repeats again and again. Humanity is expelled from Eden. Lot and his family must flee Sodom. The Israelites are liberated from Egypt. These are not the places our tradition envisions the Jewish people thriving. In each case, the well-watered, self-sufficient place becomes spiritually unsustainable & in the latter

two cases, oppressive. The Israelites are pushed back toward the fragile land that keeps them awake to relationship and environmental stewardship. That fragility, I think, is not a curse. Ecological dependency is core to the cultural vision of Torah. The land of Israel teaches vulnerability as a virtue. You must wait and pray for the rain. You must let the land rest in its sabbatical years. Our tradition seems to say: don't envy the easy abundance of Egypt or the green plains of the Jordan. The Jewish story is meant to play out where prosperity is contingent on how we build social, ethical, and environmental systems.

A rabbinic Midrash (Sifre Deuteronomy 11:16) makes

these dynamics explicit, weaving back in Ezekiel's critique of abundance: "The people of Sodom rebelled only because of their abundance, as it is said of them: 'A land from which bread comes forth, whose underside is overturned as by fire' (Job 28:5). The people of Sodom said: 'We have food here. Let us abolish the practice of hospitality from our midst.' God said to them: 'Because of the bounty I have bestowed upon you, you seek to make hospitality forgotten among you? I will make you forgotten from the world.'" Here, the midrash makes the fate of a landscape inseparable from the way its inhabitants treat other people. Sodom's fer-

tile soil sustains a fantasy of self-sufficiency: because we have enough, we owe nothing. Its residents turn the earth's generosity into a reason to close their doors. Their downfall raises a question that belongs at the center of any environmental ethic: what does the abundance of the place we inhabit obligate us to share?

When we, today, speak of Jewish environmentalism, we are not adding something new to Judaism. We are returning to its heart and the origins of the Jewish story as narrated in Genesis. The Torah's environmental ethic teaches that the land itself is sacred because it trains us in patience, in limits, in care, in hospitality.

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