



Kahal Amim

We Belong Together

STACEY AVIVA FLINT

Agenda



01

WELCOME

02

WARM UP-
THIRSTY

03

DENVER'S
LOST SHEEP

04

PROVIDING
WATER
AUTHENTICALLY



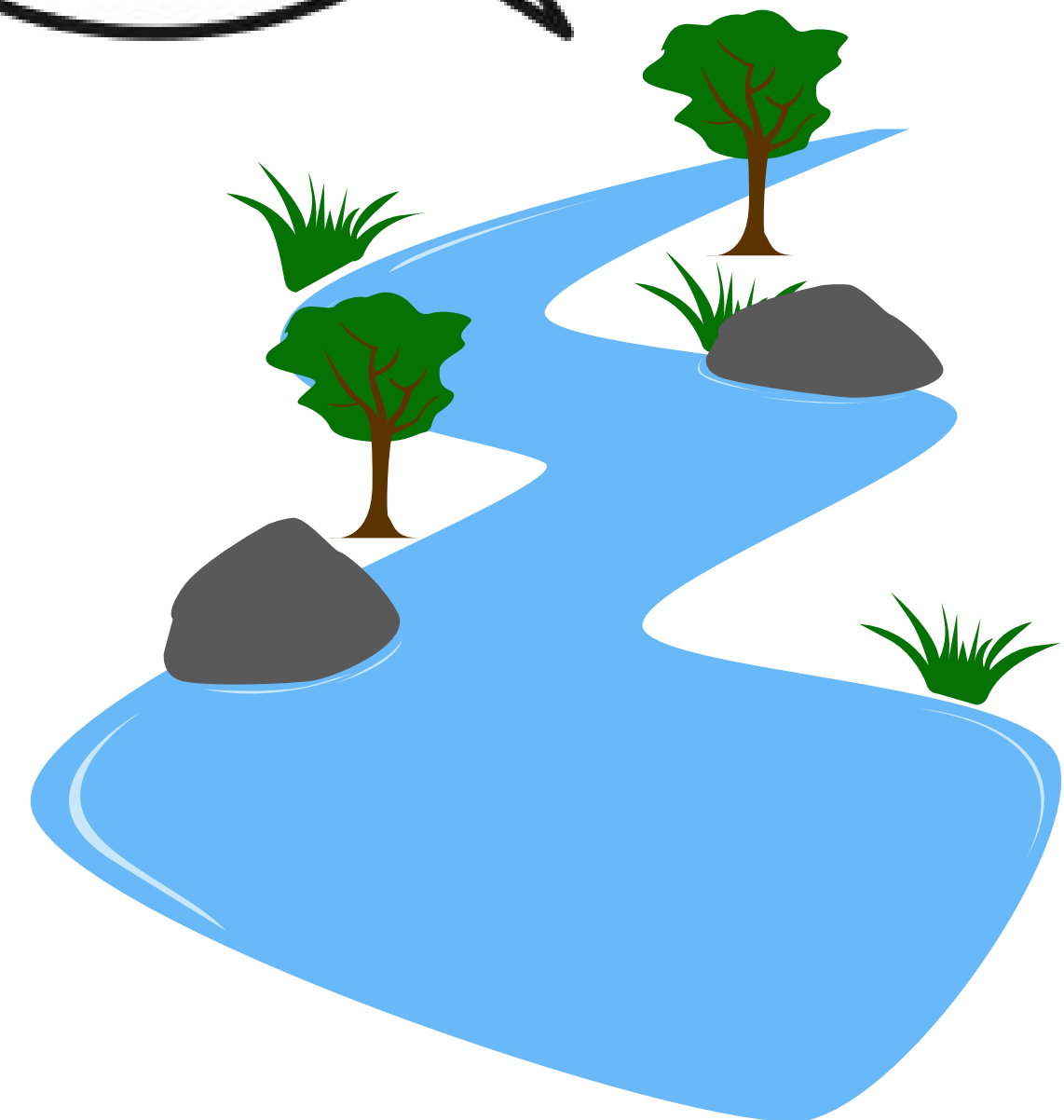
All of Me

- Ashkemizchaphardic
- Affrolacian
- Black - West, North and East African, Polish, Ukrainian,, Irish, N. Philippines, Cherokee and Seminole
- Convert
 - Orthodox
 - Started Conservative
- Urban Planner-Jewish Professional 20 years



Thirsting

- Write down an unmet Jewish thirst desire you had.
- Where did you go/not go? Was there an engager who "found you" and was instrumental to your journey back? What did they do/not do?
- How did it change the way you felt about your needs?
 - 1. Listener: Ask a clarifying question to get to the HEART of need
 - 2. In your own words, reflect back on what you heard the core need was.
 - 3. Sharer: Tell them if they hit the bullseyes with their reflection back to you.
 - Exchange roles



“Moses was shepherding his father-in-law’s sheep one day, when one of them bolted. Moses followed the runaway animal until it reached a body of water, where it stopped for a drink. Moses compassionately said to the sheep, ‘If only I had known that you thirsted for water. You must be exhausted from running ..’ Saying this, he scooped up the animal, placed it on his shoulders, and headed back to his flock. Said G-d: ‘If this is how he cares for the sheep of man, he is definitely fit to shepherd mine ...’”

Midrash (Shemot Rabbah 2:2)

Denver's Jews Wandering?







Impacts of the Moment



Antisemitism

Culture Wars

Ism s

Voices from Klal Yisrael





Communicating Belonging and Inclusion-Jewishly

Communicate beliefs about
inclusivity-Jewishly, accessibly, and
simply

What do you do everyday because
of that belief? Every Day

What is your vision for what your
work will produce-Because

COMMUNICATION FROM THE FIELD



01

We believe a proactive intention to create a culture of belonging and to bring in a multitude of voices makes for the best decision-making and has the greatest potential to expand opportunities for connection, meaning, and purpose for young Jews, their families, and friends.

02

Our Jewish community is not whole until Jews from all backgrounds and orientations see their identities reflected within it.

03

And our Jewish community and families cannot be complete unless all of our beloved non-Jewish spouses, partners, and family members, with their broadly diverse backgrounds, also feel that they are supported and celebrated on their journeys.

04

We can always do better and are continually working to have these words reflected in our actions to break down barriers, wherever they occur, to ensure a meaningful, enriching, accessible Jewish experience.

COMMUNICATION FROM THE FIELD

05

Our commitment to diversity and inclusion emanates from the School's core values of K'dushah (Holiness), V'ahavta L'rei-akha (Loving your Neighbor), Kehillah (Community), and pluralism. Our community is intellectually and morally strengthened when many different voices, viewpoints, and backgrounds learn with and from each other. We facilitate experiences to educate students towards a richer understanding and appreciation of diversity so that they are better prepared to contribute meaningfully to the diverse world in which we live.

PREPARED BY Stacey Aviva Flint



06

There are many Jewish values, expressed through good middot (character traits) which apply equally to our conduct regarding each and every one of us, such as ahavat Yisrael (love of a fellow Jew), the pintele yid (the spark of holiness in all of us) and the tzelem Elokim (the image of God in which we are all created). No-one should be hurt by breaches of shmirat halashon (careless speech) or excluded through lack of kavod habriyot (respect for other people). These are all concepts that can be promoted as part of a wider culture of care for every individual in our schools.05

COMMUNICATION FROM THE FIELD

07

The Torah states that each of us is created B'tzelem Elohim, in the image of G-d (Genesis 1:27) and describes the hospitality of Abraham and Sarah welcoming strangers to their home. Yet there are Jews with physical, developmental, emotional, intellectual, mental health, and other challenges that do not have the opportunities to participate in the richness of Jewish life because multiple barriers still exist, largely on the attitudinal level.



08

It is only when attitudinal barriers are directly addressed and acknowledged by rabbis and other synagogue leadership that the synagogue community truly begins to move toward Inclusion. As the community follows the rabbi's example of active welcoming of persons and families impacted by disabilities, many Jews with diverse abilities and challenges will at last find warmth, welcome, and a sense of belonging to their Jewish community.

COMMUNICATION FROM THE FIELD

09

is dedicated to being an organization—and a community—that welcomes everyone. We know that our strength lies in our diversity, across races, religions, cultures, ethnicities, classes, origins, sexual orientations, gender identities, ages, abilities and the spectrum of neurodiversity. We strive to create a fully-inclusive, anti-racist, multicultural organization where all people can shine.



10

Centering the voices, perspectives, and needs of our diverse community enables the Foundation to better achieve our goals by making Jewish communal life meaningful for and accessible to all Jews, their families, and friends.

COMMUNICATION FROM THE FIELD

11.

Beyond embracing diversity in our broader secular community, we also specifically acknowledge, embrace, and respect diversity of opinion and the diversity of the Jewish community. Jews come from many racial and ethnic backgrounds and belong to different denominations and movements. All Jews and non- Jews are welcomed by the University. We will engage conversation within a diverse global community, striving to enrich individuals and organizations alike, and make our University community a more just and equitable one.



DVARIM (WORDS) OF BELONGING VISION



We believe _____

EVERYDAY

Everyday we _____

BECAUSE

Because _____

People wander looking for Belonging. Can a Jew no matter their background understand your why and how it might relate to what they are looking for? Before they come in the door they may attempt to drink from your “stream”. You can’t and won’t appeal to all, BUT can you communicate Jewishly that a neshama (soul) is valued EVEN if they may decide to quench their thirst elsewhere. You never know when they might direct someone to your stream that is looking for what you offer.

אחדות

MANY FACES, ONE
COMMUNITY





Do you have
any questions?



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Thank You