

14:35:45 From Cyd Weissman : Hi I'm Cyd Weissman I work at RRC/JRC

14:35:54 From Nina : Hello from Temple Beth Israel in Eugene. I'm the Executive Director.

14:35:58 From susanpenn : Sue Penn Director of Congregational Learning University Synagogue

14:36:00 From Melody.Magnus : Melody Magnus, Oseh Shalom, Laurel, MD

14:36:04 From Susan : Hi. I'm Susan Schorr from West End Synagogue in NYC. I'm a congregant.

14:36:05 From Melody.Magnus : webmaster

14:36:08 From Shelley : Hello. From Shelley

14:36:11 From rivkajarosh : My name is Rivka Jarosh from Mishkan Shalom in Philadelphia. I am the ed. dir.

14:36:13 From Andy Gordon : Hi I'm Andy Gordon from Havurah Shalom in Portland. I am the plenum rep for HS

14:36:14 From Amy Amy : I'm Amy Loewenthal, rabbi of Congregation Ahavas Achim in beautiful Keene, NH

14:36:25 From Steve : I'm Steve Hirsh, board member at Kadima in Seattle.

14:36:32 From GregHersh : I'm Rabbi Greg Hersh from Temple Emmanuel of Wakefield, Massachusetts

14:36:53 From Lynne A : Lynne Arons, Shir Hadash in Wheelingmmittee, Educator

14:36:53 From Evette Lutman : Evette Lutman B'nai Havurah Denver

14:36:55 From sandra : Sandy Hayward member of Adat Shalom, Behtesda Md former Board Member

14:36:59 From Shelley : I'm Shelley Rosenberg from Or Hadash in Wyncote, PA. I'm Chair of our Inclusion Committee.

14:37:01 From sarahwaisviz : HI I am writing from Ottawa Canada and Or Hanesamah congregation, where I am a former Board member, Outreach Coordinator, Membership Coordinator, and now I am on the "Strategic Planning Committee." My name is Sarah Waisviz

14:37:16 From Cyd Weissman : We ask everyone who has not yet muted please mute

14:37:24 From Lynne A : That should say Wheeling IL

14:38:03 From Evette Lutman : I thought this was about inclusion of the deaf and differently abled

14:38:20 From Nina : Please mute!!

14:38:52 From Steve : In addition to recording, can you share the slide deck with us - so we can pass on internally?

14:39:22 From Rory Schonning : Absolutely, Steve. We're going to send out information on how to access it after the network!

14:41:36 From Melody.Magnus : ommunities that welcome everyone, special needs, LGBT, interfaith, etc. and have programs to back that up

14:41:40 From Shelley : Making sure that everyone is comfortable and able to participate in all aspects of the community's life.

14:42:14 From Cyd Weissman : Individuals are seen and heard; are honored

14:42:49 From Amy Amy : not predicated on the assumption that there is a norm

14:43:31 From sarahwaisviz : sometimes we need to engage with the facts of the different experiences themselves too; not just being welcoming to diversity but, partly as Amy says, honouring that what is "not normal" for some is a normal life experience for others

14:44:01 From Melody.Magnus : teen aides for special needs children, ASL interpretation for the hard of hearing, ramps for mobility impaired, for example

14:44:03 From sarahwaisviz : And really mining the experience of the difference; ie. a multi faith family will experience things differently,

14:44:20 From Nina : recognizing class/financial differences and making membership accessible for all

14:44:44 From sarahwaisviz : Honouring the experiences of “difference” as important too.

14:44:45 From Evette Lutman : we began to teach ASL

14:45:17 From sarahwaisviz : yes!

14:45:20 From sarahwaisviz : ottawa CANADA

14:45:50 From rivkajarosh : The language you use in your communications tells whether you are welcoming same sex parents, LGBTQ people.

14:49:01 From Robin Affrime : Within our community we have many families who have one Jewish parent and one non-jewish parent. They belong so their children can go to Hebrew School. I'm finding it difficult to get them to be more involved in the community itself; beyond Hebrew School.

14:49:05 From Evette Lutman : sometimes a group has been so traditionally ignored that they have turned off completely and we have great difficulty reaching them

14:49:14 From sarahwaisviz : Along with what Elsie said about really inviting in the different practices, I think it can be helpful to also discuss the uncomfortable topics and not ignore them; because sometimes pretending everything is “fine” and “welcoming” can do more harm than confronting unsaid customs, undiscussed “norms” in the congregation.

14:51:30 From Lynne A : How do you convince certain Board Members (who used to be quite innovative, but are now settled) that continuing to change is not as scary as they think, and that we will grow by bringing in new ideas.

14:52:42 From Nina : yes orange

14:52:42 From Lynne A : we do

14:52:44 From sarahwaisviz : yes to the orange

14:52:47 From Melody.Magnus : yes

14:52:49 From Andy Gordon : And a pineapple

14:52:57 From Shelley : yes, we do.

14:53:08 From Nina : pretty sure it was 89

14:54:17 From Amy Amy : there are variants of this origin story, but not that important right now

14:54:56 From Nina : here's one: Here is the story of the Passover orange. This object of citrus wonder began its journey as a piece of bread crust, not a generally welcome or attractive thing to find on the Pesach table. The crust was planted on the Seder plate as a symbol of the exclusion of lesbians and gays in traditional Judaism, a practice developed at feminist Seders held at Oberlin College. Susanna Heschel was introduced to this new custom while speaking at the college in the early 1980's. Heschel replaced the crust with a modest tangerine. A tangerine was different, but it still belonged. Heschel said it symbolized the fruitfulness for all Jews when lesbians and gays are actively involved in the life of the Jewish community. How the tangerine morphed into an orange is a mystery. The orange has since come to represent the inclusiveness of all genders at the Seder Table and in Jewish Ritual practice. Just as Hashem is one, so are we all one—without separation, our diversity merely an illusion. (S. Stark)

14:55:34 From Laura Schragar : Nope.... struggling with the technology

14:56:17 From Melody.Magnus : Some of us are attending from work or other public places and may not want to speak as opposed to write.

14:58:17 From Robin Affrime : I am not having difficulty being connected to my Jewish Community, but I would love to understand how I can help others feel more connected.

14:59:00 From Andy Gordon : Being a male, I don't ever remember not being included. The most connected was at my Grandson's bris.

14:59:22 From Amy Amy : The massive maximally Jewish wedding of my wife and I at the congregation I serve as rabbi. An elder of our shul said "I haven't been to a wedding like that since I was a boy"

14:59:26 From Evette Lutman : when I was told that I had no business counting myself in a Libyan because of my christian mother

14:59:26 From Shelley : One that speaks to me is wrapping a fellow congregant in my tallit so that we can experience being under a tallit together. Another is that we all make a "challah" chain...someone touches the challah on Shabbat and others touch someone who is touching someone who is touching the challa.

14:59:28 From Marla Cohen : It was completely revolutionary to me to have group aliyot. I was introduced to it when I was a camper at Alonim in CA, but didn't see it again in a "traditional space" until visiting B'nai Havurah our sister congregation.

15:00:11 From Nina : An adult bat mitzvah that I created with friends was the mos

15:00:30 From sarahwaisviz : I remember the first time I attended a service at OrH- it was the High Holidays, and student Rabbi Yvette opened with a kavannah about including ALL people including Jews of colour and LGBT jews to the service ... that helped! In contrast, I had never once been to a Saturday morning service before I began to attend OrH and frankly, jews all around the world assume everyone knows how to participate in a service ...no matter what kind of service (whereas in reality each congregation has its own customs!! and some of us don't know liturgy or ritual at all

15:01:57 From Lynne A : We have a couple of Modern Dancers and a Choreographer in the congregation, they express SOme of the High HOliday Prayers as Dance...On the Blma..I find it very meaningful that prayer is a full body activity. THink SHuckling but pretty..Heh Heh

15:02:27 From Shelley : Our rabbi asks people who can stand comfortably to please do so...acknowledging that not everyone can easily stand or are using wheelchairs.

15:03:53 From Steve : We hold (and seek to do more) joint prayer, education and retreats with other faiths especially since we're tenants in a church with multiple - and diverse - organizations.

15:04:05 From Lynne A : Everyone uses our Ramp to the Blma, not jsut those who are "wheeled" rather than "footed" we are all equal when coming to the Blma

15:04:41 From Lynne A : So muchh so htat when someone step up we all gasp

15:04:46 From Evette Lutman : congregants look for those who need assistance standing

15:04:57 From sarahwaisviz : So perhaps even a quick study session on how even the term "amid" or "standing prayer" and "alyah" might have a metaphoric meaning that everyone can connect with?

15:06:06 From Amy Amy : ask some people (in private) to teach us how they can symbolize standing in their own way? and then offer that as an additional invitation besides "please rise" - e.g. please raise your bodies or your hands

15:07:27 From Evette Lutman : also the assisting congregant will hold the floppy large print siddur as when someone with limited physical ability stands they can no longer see the siddur

15:09:29 From rivkajarosh : I have gotten into the custom of changing the way I do things(standing and sitting) every week according to what is more relevent to me that week.

15:09:43 From sarahwaisviz : I've been working with dancers who have all kinds of physical "disabilities" and it is making me much more aware of ways of expressing and using our bodies in more minimal ways, or with different rhythm and timing, but still dancing dancing dancing

15:11:09 From sarahwaisviz : OR is this an example of the need to change the wording altogether? eradicate "standing" or "rising" from our vocabulary? I am not sure how I feel about this— it;s not meant to be an aggressive provocation ...

15:14:33 From Robin Affrime : So far, this discussion centers on people who have already arrived for prayer. How can I help to get community members to simply show up and try to get involved.

15:19:44 From Cyd Weissman : To Robin's question, does it mean that we have to leave the synagogue....meet people in their spaces and asks questions that invite their story?

15:20:36 From Lynne A : There is an African American Rabbi in Chicago with a small congregation (Not Rabbi Funnye) whom we work with , to help support his efforts. As part of our Speaker series, they came and spoke to us immediacy of the Akedah to their lives. Every time They send children out the door, they don't know if their children will come home again.

15:23:23 From Andy Gordon : Can we get a copy of these questions??

15:23:39 From Rory Schonning : Hi Andy, Yes! The whole powerpoint will be sent out.

15:23:56 From Andy Gordon : :-)

15:24:59 From Steve : Maybe a theoretical question, but how do you balance when the needs or unease of one person or group are counter to another's?

15:25:38 From Cyd Weissman : I remember in my synagogue when they introduced the emahote..there were many people who were most unhappy

15:30:47 From Cyd Weissman : Thank you to everyone

15:30:50 From sarahwaisviz : Thank you so much

15:30:52 From Cyd Weissman : Thanks to Elsie!

15:30:54 From Lynne A : thank you

15:30:56 From Andy Gordon : Thank you

15:31:00 From GregHersh : Thanks Elsie!