

(music playing, strings, low tone, single person singing, person cheers in background)

SPEAKER: Hey, stranger! Hi, April!
Haven't seen you in so long!

APRIL BASKIN: So good to see you,
too --

SPEAKER: Oh, you're muted.

(music picks up volume and pace, more energetic)

SPEAKER: (happy sigh)

(music is faded out)

CLAUDIA HORWITZ: Miriam, are you
gonna hit record?

AUDIO: Recording in progress.

(music: Single voice, singing: We
rise... humbly hearted. Rise... won't be
divided.)

(chorus now: Rise... Single: With
spirit to guide us. All: Rise...!)

(all: In hope! -- thump and
clapping -- in prayer, we find ourselves
here. In hope! In prayer. We're right
here!)

(in hope! In prayer. We find
ourselves here. In hope! In prayer.

We're right here!)

(and we rise... all of the children.
Rise... elders with wisdom. Rise...
ancestors surround us. Rise...!)

(in hope! In prayer. We find
ourselves here. in hope! In prayer. We're
right here! In hope! In prayer. We find
ourselves here. In hope! In prayer.
We're right here!)

(and we rise...! Up from the wreckage!
Rise...! With tears and with courage!
Rise -- rise...! Fighting for life, we --
rise!!)

(in hope! In prayer. We find
ourselves here. In hope. In prayer.
We're right here! In hope -- in hope! In
prayer -- in prayer! We find -- we find
ourselves here -- ourselves -- in hope in,
in prayer, we're right here!)

(and we rise...! Humbly hearted.
Rise...! Won't be divided! Rise...! With
spirit to guide us! Rise...!)

(all end at once)

CLAUDIA HORWITZ: Hi, everyone!

(clears throat) I'm Claudia Horwitz, the

project director of Rise Up. I want to thank you all so much for being here. I want to thank Sol Weiss for putting together that incredible slideshow. We're going to show it again at the end of the session. I wanna thank Batya Levine for writing the most perfect song for Rise Up! (chuckles) Without knowing it! And I want to thank all the communities of practice for their contributions, without which there would not be Rise Up.

We have all spent a lot of time living in Zoomlandia. So I want to invite you to take a couple of breaths, to arrive here, and... to close the open tabs and the documents on your computer, and to get comfortable.

We are gonna be sharing content with you today. We're gonna be sharing practice. And we're gonna be giving you an opportunity to have a short reflective conversation.

The flow for today is on slide 2. You all should have gotten the link to the slide deck in an e-mail this morning, and

Miriam's also gonna -- has put it in the chat, and. We're not gonna show a ton of slides? Just a few? And the rest are there for reference.

To view the live captions, you click the CC at the bottom of your screen, and then click "show subtitle." There's also a link in the chat to that.

And now, I wanna pass it to Zahara Zahav from the Rise Up Leadership Team and Leo Ferguson. They're both from JFREJ, Jews For Racial and Economic Justice, and they're going to set us up for a moment.

ZAHARA ZAHAV: Thank you so much for asking us to take a few deep breaths. Leo and I are going to talk about the moment that we're in. And I think there are few things better than thinking about where we are to settle in the moment that we're in. So, thank you.

Right now, I'd love for people to take a breath with me again. Maybe just appreciate something around you. I have really good afternoon sunshine coming in through my window, so. I'm appreciating

that.

And then, I wanna kick it to Leo to share some thoughts! About this moment. And the big picture that we're in.

LEO FERGUSON: Thank you, Zahara. It's really wonderful to be here with all of you, and talking about a subject that I care about so much! Um! So, what time is it on the clock of the world? This is a question that was posed by Grace Lee Boggs. And a key skill of leaders across times and spaces is to reflect on some version of this question, trying to figure out where we are.

Looking at the past few years, and Zooming out to the last decade, it should be clear that we are in a phenomenal, unusual time. Many trace the beginning of this little sliver of the moment that we're in to -- at least in the United States -- to Occupy Wall Street and to Black Lives Matter, two movements that, especially when considered together, captivated millions of people across the world and unleashed transformative effects throughout the

country.

ZAHARA ZAHAV: Um... and just I feel now that there's, like, New York City sounds behind me, so I hope that's okay.
(car alarm honking)

So for me personally! That moment that Leo's describing was actually the beginning of my meeting and encountering the work of actually a number of the grantees who are a part of Rise Up, or people connected to them. Some of the people in this group have been exercising transformative leadership at the intersections of Jewish spirituality, culture, and justice for SO many decades. But the last ten years, regardless of when people came into this work, have been, as Leo noted, ripe with transformation and potential. Those who are paying attention have witnessed leaders, particularly those with personal experiences and awareness of oppression, meet this time, which has been marked by so much strife, conflict, and struggle, with a level of intention and experimentation and a willingness to dig

deep and then to dig deeper that is paving the road for a different future. And some of those people are right here with us now, in this Zoom room.

LEO FERGUSON: In the last... almost two years, people across the country and across the world have experienced levels of isolation and loneliness, and grief and loss, that, in some ways, are unprecedented. At least in our, in our lifetimes. Um. And those -- you know. All of that happened on top of, of course, all of the systemic oppression and inequity that were already there, and in fact were exacerbated by that. It's NOT coincidence that the uprisings for Black liberation -- both, you know, the largest in the history of this country that happened around the murder of George Floyd -- occurred during the pandemic.

And NOW, we're in this especially vulnerable moment. And also an extremely potent moment. The last presidency revealed some deep and disturbing truths about our fellow Americans and about the

tenuousness and fragility of our democracy. The forces that were unleashed and empowered haven't gone anywhere, and their agenda has never been more un-disguised. But the resistance that rose up, even in the face of this pandemic, has reinvigorated movements for justice and offered a compelling alternative to, ah, a compelling alternative vision for the future.

Realizing this vision will depend on cultural workers and those with prophetic spiritual voice laying out a clear path forward that is bold, that is brave, and that is irresistible, to draw people into the movements we know we need to succeed and change our world.

This time has pushed and tested us as humans, and as we look at the health of the planet, we know that we also face tests as a species. It is difficult to face many of these truths. But to quote James Baldwin, another revolutionary, though not everything that is faced can be changed, nothing can be changed until it is faced.

ZAHARA ZAHAV: And that is what the leaders in Rise Up are doing each day. They do the incredibly spiritually challenging work of facing the world as it is! Of looking at the clock's ticking hands, and of considering, like the people who have changed the world throughout time, what could the world be instead? How might we bring every one of our skills and faculties to living that world into being? Rise Up is enabling the necessary experimentation, vulnerability, risk-taking, courage, and the force that is required of us in this time, and is employing those resources with the wisdom and intelligence that those of us on the ground know we need for the path forward. When we resource leaders with lived and embodied knowledge of what is at stake right now, BIPOC leaders, trans leaders, disabled leaders, others, we invest in the world that we so desperately desire and need.

So just to end, I wanna take a moment to appreciate those leaders paving the way,

and everyone investing the necessary resources to make that path possible. Thank you so much to everybody here.

ISAAC LURIA: Thank you so much, Zahara and Leo. It's awesome to hear your voices in this space. I'm Isaac Luria. I'm at the Nathan Cummings Foundation, where I've been a part of Rise Up from the beginning! And I'm coming in with an incredible sense of gratitude about this wide ecosystem of work, all the people that make it sing, and all the seeds that we are planting right now for a just and inclusive Jewish community.

In particular, there are two people that helped make Rise Up happen that need a particular shout out. One of them is not on this call, I don't think, Shifra Bronznick. She's traveling the country supporting and coaching so many people in our Jewish justice movement and beyond, and we're so grateful -- have so much gratitude for the critical strategic support she offered throughout this process. And Claudia! Claudia, dear Claudia! You have

been such a steward of Rise Up. Your grace, your passion, your clear heart -- heart! Brought Rise Up into this world.

And we're also so gracious -- grateful -- feeling so much gratitude for the Rise Up Leadership Team as well, and the Nathan Cummings Foundation, for helping make all of this possible.

The fire that is now the Rise Up community started as a spark within the Jewish justice movement, ignited by a call from our ancestors to show up as our fullest selves. Over the past decade in particular, as many Jews -- inspired by popular uprisings and THEIR lived experience -- they are more directly confronting the intersecting challenges of white supremacy, Christian supremacy, anti-Semitism, AND our own complex personal and communal relationships with racial capitalism. In this context, newly resonant forms of Jewish organizing and political education, grounded authentically in deep wells of Jewish wisdom, are becoming central to the DNA of vibrant and

sustainable Jewish life AND the work of justice.

We know this movement -- moment is calling the Jewish community to do a lot! To show up for racial justice, economic justice, to confront white Christian Nationalism, to look squarely at our pain, AND to take stock of our inheritance. The wells of our tradition offer incredible sustenance and power for this journey, and have offered our ancestors the same. Inspired by the racial justice uprisings, a new generation of wisdom-keepers are creating and resurrecting new pathways and expressions of Jewish life! THIS energy is what Rise Up was created to amplify.

We know that resources matter. We wish they didn't sometimes, but we know they do. And the Nathan Cummings Foundation has a long history of amplifying and energizing expressions of Jewish justice movement building with its funding. And as a family foundation rooted in the Jewish tradition and committed to justice, NCF is proud to support Rise Up as a

founding donor. As this report shows, and as we will see today, we can already see how this ecosystem is holding a vital role in shepherding the Jewish community through an evolution! To an inclusive, multiracial, thriving, and effectively antiracist Jewish community, both in our internal practice as a community and how we deploy OUR power in relationship with other communities.

Three years in, Rise Up is taking on a life of its own. The vibrancy of this ecosystem is larger than the resources NCF has, and we are seeing so many foundations and donors stepping up to resource this space -- either as donors directly to Rise Up, or to support Rise Up's work -- directly to Rise Up grantees, or to directly support Rise Up. Three years in, this is an amazing time to reflect on where we've been, the impact this larger field is having on Jewish life and Jewish justice movements.

So glad to be in this with you.

CLAUDIA HORWITZ: Thanks, Isaac. I

wanna say what a joy it's been to work with you. Like, a real, ah... it's been a huge surprise how much I've loved it.

(chuckles) I knew it was gonna be good!

Um, I just wanna... give a couple baseline pieces of... kind of context. For what Rise Up IS, for those of you that are really new to the work? And I'm just gonna reference a couple of the slides that are in the slide deck.

Slide 3 shows the intersection that we work at that has already really been named by Zahara and by Isaac. We're really looking at work that integrates these three realms? And that is where we put our funding. (chuckles) And we've given about \$750,000 or so away so far. If you look at slide 4, it has the different ways that we work. And funding is obviously a big one. And we are very committed to making sure that about 50% of our grantees are Jews of color-led work. We build communities of practice among our grantees. We do coaching. We do occasional programming. But really, we're here to support our folks

in the ecosystem who are touching a lot of social movements. Many of those are listed on the fifth slide.

And I want to acknowledge, too, that we don't work in isolation? We are so aware of how many other vibrant networks and pieces of work there are out there right now that are building these pathways that we are so intimately connected to, and without which we would not be as strong as we are. I wanna name in particular the Jews of Color Initiative, the folks in Tzedek Lab which is one of our grantees, the Kenissa network, Kohenet, the Jewish Collaborative for Organizing, and the broader work of healing justice and spiritual activism. And the work around Jewish life and making Jewish education a living thing? That the Lippman Kanfer Foundation for Living Torah has been holding down. And we're really grateful for them helping support this research.

For those of you who follow the work of Miriam Kaba, who is one of the most important thinkers and activists right now

in abolition, she talks a lot about how with abolition there's never gonna be one way to get to the abolition of the police state or the prison-industrial complex. And I wanna just invoke that here, because what she says is we need a million experiments. And that's very much how we've been holding Rise Up, and how I think about all the grantees that are in the ecosystem. That they are all part of these million experiments. They're all streams that are leading to the same ocean? And they're folks who are building deeper, not just wider. And they're creating what John Powell calls new forms of belonging. And making a lot of space for complexity as they do that, as they wrestle with ancient tradition, recent forms in Jewish life, and what is possible in the future.

I wanna also really honor Tobin Belzer, who led this research. This was not -- Rise Up is just not an easy thing to get your arms around, and you'll hear from Tobin a little bit later; she just did an exquisite job of digging in and listening

and synthesizing.

And now, I wanna turn it in a moment to the folks who are the heart of this work, the folks that we support and who are the living, breathing examples of the work.

And a quick housekeeping reminder: Please message Miriam, who has "tech support" before her name, if you wanna be in a JOC conversation leader, or you wanna be in a conversation with live captioning. We wanna make sure that folks are really getting what they need when we get to that part.

You are gonna hear from five leaders from Rise Up organizations. They're each gonna take a few minutes to illustrate the five Emerging Outcomes that came out of the study. And you can see those on slide 6. And you're gonna hear more in depth about each of them. And we're gonna start with one of my favorite people. I wanna pass it to April from joyous Justice who's gonna start us off sharing about wholeness or shleimut.

APRIL BASKIN: Yes, thank you! It's

such a joy to be here with all of you. On a slightly bittersweet note, in the spirit of wholeness, I want to mention I'm here with my family in California while my grandmother is in hospice and I have another family member with health challenges. So I've fully prepared for this, and I keep feeling like my mind is going blank. So if there's a pause, it's just that I'm juggling a couple things?

So, it's, um... I don't have time -- I could take more than five minutes talking about what Rise Up has meant to me, but it's just such a joy and pleasure to share some thoughts with you about shleimut, which means wholeness. And I wanted to start out my remarks by saying that it's really quite sweet to be asked to do this, and to note as I was preparing my remarks -- with I think not even being conscious about it -- how much my own honors research about the experience of Jews of color not only informed but deepened the fellowship about which I'm about to speak. And that was 15 years ago.

So I wanted to start off with a prayer to say that I hope in 15 years, this phenomenal research is both consciously and unconsciously still carrying and nourishing our movement, 15 years and beyond. May it be so.

So, for those of you who are not aware of the Ko'ach Fellowship, since we just launched it within the last year, here is a link to more information about it. And I'll just briefly describe it. So, the Ko'ach Fellowship is an 8-month leadership fellowship program -- or, what started out as 8 months, but we'll come back to that -- that's run through the Joyous Justice Collective. And it was a program specifically inviting ten highly accomplished, powerful Jewish leaders of color into a leadership and spiritual transformation journey, largely of their own making, that I facilitated with them over the past... several months.

And in terms of shleimut, this was a central theme of this entire program. The core six tenets of the fellowship, which

you can see on the link if you click on it, were radical imagination, co-creation with the divine, healing and resilience, liberatory consciousness and leadership, wellbeing, self-care, and nourishment, and energy and mindset mindfulness.

So now, a fellowship on its face -- like. Fellowships are pretty common. Right? (chuckles) I myself am a fellowship junkie? But! What I want to say here is that there were a number of ways, in its making and in its intention, that Ko'ach flipped a number of dynamics on its head. For one, it centered Jews of color -- although that's thankfully becoming more color, and hopefully that continues. But more central to that, around this theme of shleimut, our fundamental design and set up of the program was... um -- well, let me start by saying this. I believe that many of the fellowships that exist, in the Jewish community today and more broadly, center the needs of the group? Or their desired outcomes that they have for a community, or

a vision? And then bring it back to the individual and embed that in the experience. And the fundamental difference around shleimut and Ko'ach is that we believe that the wellbeing and thriving and wholeness of Jews of color are both the foundation and the destination of... of where we want to go into the future. And that that, and that that is for us to collectively determine, and that that was for the fellows to determine in partnership with each other, me, and the broader movements in which we exist.

So there was an inherent sense of trust and profound belief? And openness! Around where the fellows wanted to go. And what we learned, or what I learned, and collectively learned, in engaging with the proactive process around shleimut? Three different... middot, of sorts, that I think fall or come out of shleimut, and also influence shleimut, are confidence, courage, and clarity. Those were our desired outcomes. And as you can see from that, each individual person gets to

determine -- each individual fellow got to determine... what they want for themselves.

And so, winding down on a little bit less than a minute here on my remarks, I want to share a quote -- that was a part of my thesis, again. And if you want to hear more about my thesis and more about this program and the thinking behind it, my partner Tracy and I of our podcast, Jews Talk Racial Justice, did an entire episode dedicated to this launch! And also dived more deeply into the themes that I'm talking about here. So if you want to hear more about my thesis findings and all of that stuff, you can find it there. And I'd like to conclude with a quote, before I pass it to the next amazing person, from the legendary Audre Lorde. Quote, um: My fullest concentration of energy is available to me only when I integrate all the parts of who I am, openly, allowing power from particular sources of my living to flow back and forth, freely, through all my different selves, without the restriction of externally-imposed

definition.

Jews of color are incredibly multidimensional. We talk more about this in the podcast. And we live in a world that parses many people out. And so the core central focus of Ko'ach is to give Jews of color a space to be whole in whatever ways they want, on their terms.

So thank you so much for your time. I will post a link for that in the chat as we transition to the next phase... of this program. And so with that, I now am SO pleased to pass the proverbial mic over to Rachel from Taproot to talk about honor and kavod.

RACHEL MILFORD: Mm! Thank you so much, April. I always get some energized listening to you talk about your powerful work in the world! Hi, y'all. My name is Rachel Milford, and I live on Eastern Cherokee land here. Taproot began back in 2017 as a week-long gathering of intergenerational study, prayer, and wisdom exchange for activists, artists, and change-makers who wish to tap into their

Jewish background as a source of resonance, sustenance, and belonging. And continually, Taproot found itself attracting individuals looking for ways to heal or reconcile their relationship with Judaism. Those seeking a refuge from spiritual loss; those hungry to build liberatory Jewish spaces in their own communities, and those wrestling with how to bring their justice work and spirituality into alignment.

So, when it became clear back in the spring of 2020 that Taproot was gonna have to shift away from in-person retreats for the foreseeable future, we listened. We listened into our alumni and our own longings. And what we repeatedly heard, over and over again, was a desire for accessible and deeper Jewish learning and spiritual practice, for those of us looking to nourish Jewish community where we lived. That increasingly many of us were being asked to step into an important spiritual leadership and community care role in the Jewish ecosystem, a role beyond the

rabbinate and communal life, that of the ritualist. So we decided it was time to evolve Taproot to help this role.

Last December, we were able to launch our year-long community healer and ritualist program, with a huge cohort bringing a diversity of lived experiences. And although a few of our cohort members came from larger Jewish communities, most of them were coming from smaller ones where they were the literal leaders on the ground creating vibrant and liberatory centers in realtime. Over the past year, this amazing group has learned together and supported one another through monthly learning calls, a really juicy community rooted in the rituals of Jewish time and technologies, one-on-one mentorship -- I see many mentors on this call right now; much gratitude -- through creative ritual labs and so many amazing self-organized learning spaces. And as a stewardship team, we've not only witnessed these leaders grow in their own skills and confidence, we've also seen the transformative effect this growth has had

on their home communities. Through leading ritual and direct action, crafting Jewish spaces for queer and trans youth, creating alternative mitzvah guides, leading conversations about reparations, and so much more. I could go on and on gushing about these powerful folks.

We see Taproot's work of helping to activate resource and visibilize this role of community leader and ritualist as a critical emerging element of 21st century Jewish life and part of a powerful legacy of Jewish renewal here on Turtle Island. And, as we bring this first cohort to a close this month, we're already imagining what a second one is going to look like.

So what I'd like to do to close -- Claudia asked me to lead a ritual. So I'd like to lead you all in a Ahavah Raba, a great love meditation, that I created this year as a member of my own cohort for my community in Knoxville.

So, I just want to invite us all to close our eyes, if that's comfortable, and take a few deep breaths together now.

(exhales) And as you breathe, allow your body to relax as much as it wants to.

(exhales) Now, think of a well ancestor. One that makes you feel loved and supported. I wanna invite you to call them in, and let yourself feel the immense love they have for you. How utterly, utterly delighted they are that you're here. And allow yourself to invite in any other well ancestors that wanna join, too.

And as you continue to breathe, I want you to think of all the beloved communities you weave in. All of the relationships you nurture. All of the people you build with. And allow yourself to feel how much all of them love you. How much they wanna nourish you and your growth, and how grateful they are for the light and the gifts you share. And let yourself just be held by them.

And as you take another breath, notice all of the animal, plant, and mineral beings that are a part of your life. The ones that remind you of how deeply you belong to this earth. That you were BORN belonging here, and nothing can take that

away. And let yourself feel how much they love you as well. How grateful they are that you are here right now.

And as you continue to breathe, notice how much is holding you now. The abundance and love -- of love and support that surrounds you at any given moment. And just let yourself be held by it. Let yourself radiate this love back to all of these beings, and remember... that they're always here with you. That you have access to them, and all of their delight, love, and support. Whenever you need it.

(pleased exhale) And now, I have the great privilege of passing it... to Rabbi David from the IOWA Project to talk about awareness or zehirut. Thank you all.

R. DAVID JAFFE: Mm. Thanks so much, Rachel.

I got really emotional at the beginning of this call, and just hearing Batya sing and the beautiful slideshow that's all put together, and hearing the words of Leo and Zahara and Claudia and Isaac. And I think what that is, and why I

was emotional, is -- I think what we're talking about here, and what Rachel just led us in, is I feel like groundedness? And -- and integration! In this community. And here. Like, parts of myselfs that may not have been able to come together CAN come together. And there's something just deeply moving about that.

So, Inside Out Wisdom in Action, which is a project I lead as part of an institute, is really about that integration. And it grew out of my own work as a young organizer really yearning to bring together my Jewish spiritual side of myself, my organizing side of myself. And what we do in Inside Out Wisdom in Action, or called the IOWA Project, is really create a platform FOR people who are yearning for that kind of integration of their, their Jewish selves, their spiritual selves, their political selves, and draw on deep wells of Jewish wisdom to be able to support their activism.

And there's a couple main programs we do, and just very grateful to Rise Up and

to Cummings Foundation. We started right about the same time as Rise Up was starting and have supported this. We have a leadership fellowship of, of an amazing group of well-connected leaders in the Jewish social justice space who want to grow their own spiritual lives. And like April was saying before, the focus really is on them developing their spiritual tools and spiritual capacities, and really just for that purpose! You know? So they can be in the world in a different way that's more connected and grounded. And then we're seeding the ecosystem and see where that grows. We're on our second cohort now.

And the other big initiative we're working on now is one about racial justice and bringing together the tools of Mussar, Jewish ethics and racial justice.

And so I wanna do an exercise with you, something we do in our programs, about zehirut, awareness, OF our soul curriculum, the different traits, different middot, character traits that we have, that show up

for us. So Sol, can you please show the first slide? This is a picture of a wheel, and it's a wheel with spokes on it. And this is a metaphor from the Mussar tradition, back about a hundred years ago. And again, Mussar, for folks who aren't familiar with it, means instruction and ethics. And it's a thousand-year-old movement within, and a genre within, Judaism of applied ethics. How do we live the great teachings that we have in Torah, in our lives? How do we integrate them?

And so one of the teachers talks about that you really grow spiritually from taking action in the world, and taking leadership and public leadership. And he makes that analogy to a wheel that has spokes. The spokes are our traits. Are our humility. Are our courage, our trust, our patience; all these different things. And the center of the wheel, we can think about it as our soul. And the traits are how we interact in the world. And that wheel, as it turns, if you're thinking about what Leo was saying from Grace Lee

Boggs about what's the time of the world, where's the rubber hitting the road of that wheel? How are we called to show up? What traits do we need to call on to show up just as we need to to move things forward in this movement? And if some of those traits aren't reaching out where they need to, or they may be too far? That wheel's not going to turn. And so it's by... taking action, in the public square, as activists, that we actually know how we need to grow spiritually and the traits we need to draw on. And we have a thousand-year genre in our tradition of wisdom about these traits that we can learn from and have meditations and practices of how to grow in them.

So for example, a group I was working with is working on a criminal justice bill, and they had to figure out, what is our soul curriculum? How are we to show up? And they looked at... trust, and courage, were a couple things showing up. They were nervous about talking about their neighbors, about a bill that was going to

allow people on an early parole, to get out of jail. They were nervous about that! So they figured, we need to have more courage, so let's make that one of our traits on our curriculum. Let's study about it, and let's put it into practice as we're doing our work.

So that's the kind of thing we do. We help people develop more awareness around their soul curriculums in relationship to their activism. So the next slide shows some of these traits that are there. There's as many as you can think of in the human personality. But here are a few. Humility, faith, anger, I mentioned; zeal, faith, passion. So just think of yourself for a minute. Imagine that wheel and yourself. Think of something you might be active in right now. It could be communal work, it could be political work, it could be something. How are you being called to show up? What trait or traits are being called actually for you to extend them to show up, or maybe pull them back a little bit, or to call on? So just take a few

moments of quite right now and think about that for yourself.

And if you feel comfortable, put 'em in the chat. What's coming up for you? What kind of traits.

Thank you, Hindy.

Great. We're seeing emunah, faith. Trustworthiness. Bitachon is trust, a big one, coming up for a lot of people. You can keep them coming as I wrap up here.

So this is the kind of work we do in IOWA. We help people get familiar with these traits, and then familiar with Jewish wisdom about them, to make our Torah and make our tradition really come alive and come on fire. Our masters say the words of fire are like coals, but they're just like embers that need to be blown on. So when we bring them into our activism, they become alive and real fire for us.

So lastly, I'll say what we're trying to do with IOWA -- and we can come off this slide, Sol -- is by really grounding ourselves in our tradition, our traits, this ancient wisdom, we can counter the --

the burnout! That happens with connection and meaning. We can counter the assimilation into white supremacy culture and the fragmentation that too often happens in our movements to really live whole lives. And so it's been just a huge... delight, to be part of this community. I'm very, very thankful.

And with that, I want to turn it over to my dear colleague, Keshira haLev Fife, from Kesher Pittsburg, to talk about responsibility and achrayut.

K. KESHIRA haLEV FIFE: Thank you, Rabbi David. Mm. (singing) We're the ones we've been waiting for...! We're the ones we've been waitING for...! It is upon us... to dream beYOND us... We're the ones we've been waiting for.

Hi, everybody. I am Kohenet Keshira haLev Fife. So glad to be here talking to you today about achrayut, which could perhaps be translated as responsibility, or could be better understood as interconnection. So I'm here today representing Kesher Pittsburg and the

Kesher project, and I'm also here as part of the Kohenet Institute.

Thinking back, ten years ago, if anyone in this room could believe it, I was a congregational board president. I was banging my head against the wall, trying to figure out how... do we bring transformative ritual and vibrancy into the sanctuary. I was at a total loss.

And then one day, I had a revelation. What came to me is take the candle outside. And lo and behold, the people gathered.

I realized, then, that it is a misunderstanding... that is lonely and barren, *bemidbar*, in the desert. After all, the Torah was received in the desert, and the wilderness remains a source of truth today. I'm told Burning Man happens in the desert. There's good parties out there, if we seek and make them.

Now, part of my priestesshood, part of my leadership, is built around countering culture. And I ask myself this question often: How do we push back, on a culture so insistent about how we should be,

individually and collective I? And what I've arrived to... is that yes, we must push. But we would be mistaken to think that it's all about pushing back. Because in actual fact, we can just start building! We can shift the landscape entirely. We can move the center of gravity by busying ourselves with creating the kind of communities we desire and deserve.

And so Keshet Pittsburgh was born. I am a queer, biracial Jewish priestess leading a WHOLE lot of white heteronormative people, and I find myself shaking my head sometimes, hearing these words: "We want to do the work!" And maybe the work looks like reading the book list. And the book list is important. But the book... is not our only source of wisdom. The Earth and the body teach us so much.

And so I realized that to do the work of countering oppression, we needed to bring ourselves to the task fully. And we developed v'ahavt, And You Shall Love, as a response to all the headiness that gets in

the way of our feeling bodies and our connected spirits. This year-long immersive brings people together in a deep dive looking at anti-oppression as a Jewish spiritual practice. Together, in a small cohort, where we get to connect to one another, not just internalize from the neck-up our understanding of anti-oppression, but to put ourselves into the story. To feel ourselves; to learn each other. This program creates space to build interconnection.

If -- IF oppressions are interconnected -- and we know that they are! -- racism, anti-Semitism, capitalism, transphobia, fatphobia, disabilityphobia, and so many more -- their antidotes must be interconnected also. Culture, after all, is nothing more than the shared agreement among people about how we will behave and what values we will uphold. And so by coming together in this small cohort, we've created new shared language and understanding. New agreements about how we will act. Individually, and together. By

shared agreement, by shared commitment to this work, we get to create a new future. And make no mistake: This is not a "nice to have." It's a fundament of Judaism, and it's a fundament... of liberatory consciousness. We HAVE to work together. None of us are free... until all of us are free.

And so. (singing) We're the ones we've been waiting for... We're the ones we've been waitING for! It is upon us... TO dream beYOND us. We're the ones we've been waitING for...

And now, it's my delight to pass to Michal from the Mizrahi Collective, who will talk with us about integrity or yosher.

MICHAL DAVID: (deep breath in and out) Thank you so much, Keshira. Wow. I'm just taking all of that wisdom and love in. Thank you.

Um, so, my name is Michal David, and I'm really grateful to be here today representing the Mizrahi Collective. And excited to share with you all just a piece

of a poem from Adi Keissar, who is a Yemeni poet. And the poet is translated by Ayelet Tsabari.

So, we've been looking at screens for a while. I invite you to look away if you want to do that. Or if you'd rather read along, totally good.

So, Black on Black, by Adi Keissar, translated from Hebrew by Ayelet Tsabari.

My grandmother loved me with a thick accent, spoke to me Yemeni words I never understood. And as a child, I remember how scared I was to stay alone with her, out of fear that I wouldn't understand the tongue in her mouth... which she kept singing to me, with a smile. I didn't understand a single word she said, the sounds far, far away even when she spoke closely. I never understood a word she said, my grandmother... but I understood her hands. I understand her flesh. Even though she never really understood the words I said, and simply loved my little body, the daughter of her daughter.

So, I wanted to share this poem with

you all. And Miriam, I think we can close it; thank you. Or, Sol, I'm sorry; thank you. I wanted to share this poem with you all because for me, it encompasses a lot of my own Mizrahi experience, and it reminds me of my safta, and feeling an experience of loss and sometimes even fear and confusion about a part of myself that's, in many ways, been cut off. And also this deep sense of embodiment, that there is a knowingness and a love... between myself and my family. That regardless of language, and regardless of where we are in the world, we understand and know each other. And I know that, from speaking to many Mizrakhim, that this experience of this dual feeling of loss and deep love and connection is very much a part of our experiences!

And so, almost a year and a half ago, a group of Mizrakhim in the United States, or what we call the United States today, formed the Mizrahi Collective to try to embody all of these -- (breaking up) Experiences. The vision of the collective

is as follows: As a network of organizers, cultural workers, spiritual leaders and educators, healers and artists who identify as Mizrahim, Arab Jews, and/or MENA or SWANA Jews, we strive to bring together the many different layers of our identities, experiences, and histories into a community that nourishes and supports connection and growth.

So, in trying to establish the connection -- the collective, one of the values that we thought about deeply was integrity, or yosher, and how we can align our own values with our organizational culture. And so one of the big questions that we asked was: How do we establish structures, and structures to support our collective, that resist the patriarchal and capitalist norms that we see in many organizations? So, we're obviously always still working towards that! And!

(chuckles) One of the ways we have tried to move away from those kinds of norms is to have a team of folks steering the collective forward, and different groups of

people working on ritual, finances, structure, healing... independently acting with agency to move their own projects forward. And then to have a communal body moving forward.

One of the other questions that we asked ourselves was: In a world and a Jewish community that oftentimes, despite best intentions, is often speaking for Mizrahim, or using Mizrahi story or food or tunes without necessarily having Mizrahim in the room, we wanted to think about how do we actually allow Mizrahim to speak for themselves in sharing their own stories in their own voices?

And so one of the things we became really excited about was supporting the projects and explorations of our members that they're already embarking on. We know that resources are, are important, as Isaac said earlier. And so one of our goals is to help provide financial support and opportunity for collaboration for our members.

So I'll end by just sharing some of

the really exciting work we've been able to support over the last year or so. So, as examples -- these are just a few of many: We have one member who is documenting the birthing practices of Moroccan Jewish women and turning that into a documentary. We have two other members who are starting a series called the Aleph-Ba class, where they're teaching -- reteaching Mizrahi the Arabic alphabet alongside the Hebrew alphabet. We, right now, have someone, an artist, working on a collection of Mizrahi portraits. They're painting Mizrahi portraits. Two planets ago, we had a book party for a Mizrahi author who wrote a book about Palestinian activism through cinema. And this coming month, we have one of our members who, through our support, has engaged in oud classes, which is a traditional sort of SWANA instrument, is going to be putting on an oud concert for our collective to sort of give back what they've learned from learning oud classes.

So, really excited to bring all of these new projects into the world. And

also thrilled to be passing it on to Tobin to share the methodology and some overall reflections from the research. Thank you.

TOBIN BELZER: Thank you so much. I... am so grateful. For the opportunity, and the trust? To be able to... harvest the voices of the people doing this work, benefiting from this work, and contribute my talents and training and thinking as a feminist sociologist to this project.

So, this -- the research was commissioned as a part of the Rise Up Initiative strategy to share stories, to raise awareness, and increase understanding of this growing field. I developed this study to articulate the ways that grantees are drawing on various aspects of Jewish ritual and wisdom and explore how that focus is affecting their work. My methodological approach focused on using research to facilitate a process of reflection that would contribute to grantees' growth and development. I used this approach to ground the research in issues of importance... to the research

participants, and to counteract the colonial power dynamics inherent in traditionally formulated research. Which is... more about extracting ideas for the benefit of others, than to benefit the folks that are being, ah, the focus of the research.

So, slide 20, as you will see, I used qualitative methods to explore research participants' perspectives about individual, communal, and field-level outcomes. The findings are drawn from hour-long interviews with leaders from grantee organizations and with program participants, people who have benefited from taking part in Rise Up-funded efforts. The interviews explored respondents' motivations, experiences, lessons learned, and vision for moving forward. And I also asked questions to gain a better understanding of grantees' perceptions of how funders and leaders in the Jewish communal sector both support and sometimes obstruct efforts to transform American Jewish spiritual life. I drew insights

about grantees' activities and programmatic outputs also based on a questionnaire that was internally administered by Rise Up, and reviewed programmatic documents. I also collected data as a participant observer during four small group discussions facilitated by Claudia that included leaders from grant-funded initiative. Grantees were brought together to share stories and exemplify the emerging -- ah, stories THAT exemplify the emerging impacts of their work. These conversations also explored participants' questions, intentions, and concerns about their efforts. The discussions were organized thematically, focused on new Jewish communities, leadership development, text and practice, and reclaiming arts and culture. Encouraging grantees to articulate stories of impact is a way to begin to envision a continuum of outcomes based on grantees' definitions of success for their own work.

The findings that were most exciting and striking to me are about how grantees

are working to enact their values in a way that is transformative for themselves, their participants, their organizations, and increasingly this growing field.

Instead of trying to find their place in Jewish communities where they are NOT free to bring their full selves, grantees are contributing to a growing culture where they can more fully align their values and identities. By integrating their spiritual and professional lives with their work in this way, grantees are contributing to a greater sense of wholeness and wellbeing that is grounded in Jewish wisdom.

Through their initiatives, grantees are working to create cultures of empowerment instead of judgment, in which vulnerability is encouraged. Several grantees pointed to the hypercritical energy of predominantly white Ashkenazi spaces that lead so many to feel like they are not Jewish enough. Leaders said they are increasingly able to show up with their full selves and express identities and sentiments that have typically been

invisible and unwelcome in mainstream Jewish contexts. Rather than rejecting Jewish community where many have been marginalized for their identities and political ideologies, they are creating a new field with their interests at the center. They are fundamentally determined to remain focus on meeting the express needs of the people they serve, rather than being guided by funders' definitions of success.

Rise Up's relational strategy, which prioritizes magnifying their impact and countering mainstream narratives of competition, is different from grantees' experience of other funders. The act of naming and attending to the power dynamics between grantees and funders has enabled leaders to show up more authentically in a way that is contributing to a growing field that is unlike any other.

Thank you. Thank you for the work that you're doing. And thank you for the opportunity for me to get to synthesize the extraordinary stories that you shared.

CLAUDIA HORWITZ: Mm. (clears throat)
Thank you so much, Tobin. Um. I just want
folks to really take a breath and -- I
know, we're taking a lot of breaths today,
but I think you can never take too many
breaths. Right? Um. I wanna thank --
like, just such deep thanks to April and
Rachel, and Rabbi David and Kohenet
Keshira, and Michal, for... giving you a
glimpse! (chuckles) Right? It's like the
tip of the iceberg? Um. And I wanna say
that there are like twenty other, plus --
twenty-plus other and organizations
projects that are doing work in the Rise Up
ecosystem. And you can learn more about
them on our website; I just put the link in
the chat.

And I wanna just take a couple minutes
for folks to share reflections in the chat
on what you heard. And in a couple
moments, we're gonna go into some peer
conversations, just for a little while,
like 10 or 12 minutes. Just to have a
chance to really start to process and kind
of integrate? Like to think about what

resonated with you, what inspired you, and what you've learned from today that might change how you work in 2022.

But before we do that, I would love to just hear in the chat -- thank you, Derekh -- like, what are some of the things that are coming through? As you have taken this in, and, um... yeah. So Derekh says, pushing back on extractive settler-colonial research methods! Make it for the benefit of the whole. And I think we all know some of the history of that. Thanks for that.

Love to hear any other reflections. And you can feel free to come off mute, too, if you're, um...

Jocelyn says she's blown away by the depth, intentionality, integration, self-care, transformative work. Really immense thanks and appreciation.

Yeah. I think it's very easy to feel like -- and Keshira spoke to this, and a couple other folks did, as well. It's very easy to feel like all of this kind of work is at the margin? Of community! Because we -- many of us have been raised in more

dominant culture, um, streams. And, obviously, for Jews of color and for queer Jews and, um -- Jews who just have not been in that dominant culture! We know!

(laughs) That this is -- this is just as much! Right? The center. As any other center we may have touched into.

So, okay! Here's a bunch more. So I wanna invite people to just look at what's in the chat. The grounding leadership. The nurturing of the soul. Being a respondent and feeling respected. Showing up fully, with humility? That is a huge part of this. There's no -- there's no expert role that is a performative role. In so many of these Rise Up communities, right? It is about the engagement and the reciprocity of energy, as much as of mind? I love this quote from Sarah in the chat: Rev Zalman used to talk about the democratization of Judaism. He must be dancing to watch this new phase unfold. Thank you for that.

And I want to lift up Helen's comment. So for folks who know Tzedek Lab, Helen is

one of the codirectors. Just a phenomenally robust network of radical Jews doing different things. "I appreciate the way each project is tuned into its people, following the needs and desires of their members, making cross-pollination possible." Yeah. Thank you, Helen.

So we are going to do just, again, a short conversation. And Miriam is gonna be putting folks into some... spaces for that. And here's the questions we want to invite you to engage with, for about 10 minutes: What resonated with you? What inspired you? And again, what learning from today might change how you work in 2022? Like, what is possible? What, what is wanting to be strengthened, or shifted?

So, enjoy the time! I know some of you will be doing individual reflection. Shout out to my fellow introverts. And, we also know that like talking with peers that we haven't met before? It does create like a... little bit of a amazing container for something very different. So! Enjoy your time, and we will see you... in a little

bit!

AUDIO: Recording stopped.

CLAUDIA HORWITZ: And I guess I'll say, if you were someone who requested to not be in a room, we're putting you in a quiet room! (chuckles) Just so you have like some space.

SPEAKER: That was so beautiful, Claudia. Thank you so much for your facilitation skills. The amount of organization you did. The background. It was... extraordinary.

SPEAKER: Am I in the right place?

SPEAKER: Yes!

CLAUDIA HORWITZ: Everybody just went to conversation rooms, for like 10 minutes. Y'all, this is -- for folks who don't know Jen, she is the director of Faith Matters Network, and she's on our Leadership Team. These are all the folks who were presenters and support, who are just hanging out.

(captions pausing)

AUDIO: Recording in progress.

CLAUDIA HORWITZ: Miriam, I know you're so on top of everything; why do I

even ask? Welcome back, y'all. Isaac, this is you! Oh, I guess we're waiting still for people, though.

Oh, here he is!

ISAAC LURIA: Hello!

CLAUDIA HORWITZ: Yeah. Um, as the breakouts just closed, so we'll give folks another minute or so to come back! And they're coming back now!

ISAAC LURIA: Great. Welcome back, everybody. I hope you had a great conversation. And, um. I'm like super -- I mean, one of us in our little breakout said that they're feeling verklempt? I echo that sentiment. I am feeling just like emotionally super, ah, excited? And moved, by this community that --

CLAUDIA HORWITZ: Isaac, you know what? Hey, I hate to do this to you, but some folks are not back yet, so will you... just wait another minute?

ISAAC LURIA: Start over? Start over??

CLAUDIA HORWITZ: Yeah, but you gotta wait --

ISAAC LURIA: I'll wait another minute. Okay, cool.

CLAUDIA HORWITZ: They're take -- they're squeezing the final juice out of the conversations. And they'll be back in 7 seconds.

ISAAC LURIA: Okay, you tell me when to go.

CLAUDIA HORWITZ: I will!

ISAAC LURIA: Elevator music, y'all.

CLAUDIA HORWITZ: (laughs) Ah...
(whistles) Welcome back, everybody! You can go now!

ISAAC LURIA: Hey, everybody! Welcome back! Ah, feeling excited. Maybe a little verklempt, about all the possibility that's in this room. Um, and all the ways that you are impacting and supporting our Jewish community to be its best self, in all the ways.

So, this is Rise Up. This is who we are! This is how we hold our work. We try to center voices that have been conventionally marginalized in our community. We resource those voices to

hold leadership. We're trying our best as a funder. And look, it's hard? But we're trying our best to move with principles of equity and transparency in how we do this work. So that we can really build trust with a community that has been traditionally neglected! By Jewish philanthropy, right?

So, ah, we are playing a role of an intermediary. Which, in like the philanthropy landscape, is... where we raise money from other places and distribute it to the field. And given hopefully the trust that we've built with you and the excellent work that Claudia's been doing in supporting you with the ideas you want to generate and the folks that are coming to us, that we're well positioned to help distribute those resources! For folks who can't really do that themselves. They're not set up for it, but they want to take advantage of what Rise Up has to offer.

So we are raising money. We are seeing more money -- more... energy from

the funding community, from this work, than we have in the past? And that's really exciting. A number of new donors have come in to help support this work after Nathan Cummings' C grant. And we have about \$80,000 to raise in this fiscal year. So we are looking to bring in more partners that see this vision as central to the future of Jewish life, and also the future of how WE deploy our power! As a Jewish community, in America generally. So it's both about OUR health and vitality as a community and our... amazing diversity and multiracial community, AND! How we show up, in the halls of power.

So with that, again, thank you, Claudia, and to all the support that everybody's offered here today. And especially to the team that's put together the tech, and all of the administration that made this happen. It's been a seamless experience! Except for me, starting too early, just a few minutes ago. Ha!

So with that, I'm going over to

Claudia to close us out.

CLAUDIA HORWITZ: (chuckles) Oh my god, that's very funny. Hi, everybody. I wanna echo a couple things. I wanna thank, again, everyone who presented. I wanna thank all of you for coming. I wanna let folks know that the full report AND an executive summary -- if you like, you know, too long, didn't read -- are on our website. And so I wanna encourage folks to share it, too. In your newsletters; in your conversations with folks; in your meetings, et cetera. Really wanna get the word out as much as possible about this work.

And we will share the recording of this, for sure.

I wanna -- deep thanks to Miriam for the tech support, and Sol for the tech support and the slideshow. And I also just wanna do a shout-out to Josh, if he's still on this call. I hope he is. Josh is our admin person. He's sort of the person behind like all the really important things that happen, like our grant agreements?

And our website? (laughs) Um! We would just -- we would be a very different entity without Josh Bloom. So.

We are gonna replay the slideshow for folks who missed it. And the next conversation, which will start in a few minutes, is just for funders. So we wanna invite those folks to take a short bio break, and we'll start back again at 1:30. And um, have a really restful, light-filled rest of this month. I hope there's some hibernation in your future, if you so desire it. And, um... some real stillness. As well as movement.

Thanks, everyone. And let's see! Sol, do you wanna cue the slideshow up? And yeah, we'd love to hear closing reflections in the chat. Thank you all for folks who are putting those there. That's really beautiful for us to see.

(music: We rise... humbly hearted.
Rise... won't be divided.)

(music swells, with more voices
joining: Rise... with spirit to guide us.
Rise...!)

(in hope! In prayer. We find
ourselves here. In hope! In prayer.
We're right here!)

(in hope! In prayer. We find
ourselves here. In hope! In prayer.
We're right here!)

(and we rise... all of the children.
Rise... elders with wisdom. Rise...
ancestors surround us. Rise...!)

(in hope! In prayer. We find
ourselves here. In hope! In prayer.
We're right here!)

(in hope. In prayer. We find
ourselves here. In hope! In prayer.
We're right here!)

(and we rise...!! up from the
wreckage! Rise...! With tears and with
courage! Rise -- rise...! Fighting for
life, we! Rise...!)

(in hope! In prayer. We find
ourselves here. In hope! In prayer.
We're right here! In hope -- in hope! In
prayer -- in prayer -- we find ourselves
here -- we find ourselves. In hope -- in
hope, in prayer -- in prayer, we're right

here!)

(and we rise...! Humbly hearted.

Rise -- rise...! Won't be divided.

Rise -- rise...! With spirit to guide us.

Rise -- rise...!)

(music ends)

CLAUDIA HORWITZ: Thank you all so much. Have a beautiful rest of your day. And for anyone who is interested in this resource conversation -- you're a funder, you're a donor... um. And, ah, someone who's thinking strategically about resource -- we will start in like three or four minutes!

AUDIO: Recording stopped.

(silence)

(door closes)

ISAAC LURIA: Hey, everybody. Everybody back? Maybe not yet. Maybe yes?

CLAUDIA HORWITZ: Maybe let's give folks another minute or so.

ISAAC LURIA: Cool.

CLAUDIA HORWITZ: Hey, everyone. If you are here, if you could, um... and your camera's not on, if you could turn your

camera on or just give us a thumbs up so we know you're here? That would be great. Like, if we can't see you. Yay!

ISAAC LURIA: Awesome. Hello, everybody. Uh, so this is a opportunity for us as folks who move resources in the community to think about any implications of this research, and sort of what... we saw! In this report. Um. And we have a number, a couple of members of the Rise Up team that are still here, so. Thank you for being here. And, I wanted to first, you know, kick off this conversation... by asking my colleague, Reverend Jen Bailey, to weigh in a little bit. So Jen, I'll, ah, I'll keep waxing out here, vamping, getting ready for the question. But you know, Jen, you... have really been -- you know. You're, run an organization called Faith Matters Network, which does amazing work, thinking about the future of spirituality and how it intersects with movement building, as a reverend. And you also sit on boards of a couple of philanthropies! Where you're supporting...

you know, those folks that come up with how do you fund! How do you fund well? And it feels like we could just -- you know, use your wisdom here, just to hear a little bit about... you know, an observation or insight about how you think money needs to move, around, you know, the intersection of religion and spirit and social change.

So. And maybe something that occurred to you in the gathering today, at Rise Up, you know, would be a good reflection point. But also, just from your lived experience! You know, what have you seen, and how, ah... yeah! It would just be great to have you kick us off. And then I have a few other questions to keep us moving.

So, thank you. And Jen, thank you so much for being on our Leadership Team! And supporting us, as Rise Up, in being the best that we can be. So, appreciating you.

JEN BAILEY: Yeah. Well, thank you so much, Isaac. And thank you to everybody who's gathered here today! I come to this work both as a practitioner, but also the mom of a baby who's being raised with

Judaism as his primary religious home, and so. I'm really invested in these questions. (soft laugh) For the sake of Max and others.

And so, I guess the hat -- I wear multiple hats. But I think the hat that is most resonant to me in this conversation is as a trustee of the Fetzer Institute. And for folks who don't know Fetzer, Fetzer is a foundation based in Kalamazoo, Michigan, with the mission of building the spiritual foundations for a more loving world. And so it's very deeply, I think, aligned with the mission of Rise Up.

But as somebody who has sat, with various hats in various seats, over the past several years! (chuckles) One of the things I appreciate about this report and the work that's happening at Rise Up is there's a deep need in this moment, I find, in the philanthropic sector, for people who are called to the work of translation. Right? One thing that is very live for me, as I look out through the ecosystem, is that there are beautiful things that are --

want to emerge in this system, and that ARE emerging? Beautiful things that are already blooming beautifully in the world? And yet our institutions, whether they be formal religious institutions or philanthropic institutions, particularly those that are oriented towards religion or faith... they're anxious about what's dying. (chuckles) And a lot of emphasis and attention is being placed on, um... how to either preserve that which is no longer serving us, in this season? Or... there isn't a whole lot of insight or availability to connect with those who are in the sort of emergence or blooming beautifully.

And that makes a lot of sense to me. Right? Like as somebody who is also a clergy person, I regularly hear! About the anxiety. (laughs) That people are feeling. Because folks are not attending religious services at the rates they used to, or. There's this belief that if you can just fund that one magic program, it'll bring all the folks back! Into more

traditional frameworks of how we think about spiritual expression.

But, when I look at Rise Up and I look at this report and I look at what some of you all had the beauty to experience today... things are good, y'all! (soft laugh) Even in the midst of death? Things are good! And. So the question then becomes how we help practitioners, who may not have the language -- or, in some cases, the training, to know how to navigate these institutions? How do we equip them to translate the work they're doing that's meaningful and impactful into other spheres. So these folks who... who might not be speaking the same, with the same vocabulary? Can begin to understand one another and see one another as part of a commutual flourishing moving forward.

So those are just a few observations. Is that helpful, Isaac?

ISAAC LURIA: Super! Super helpful! I also -- I'm gonna keep calling on folks. So, Valerie and Ayalon! You two at Litman Camphor supported this research. You put

in a grant to see, what IS going on with these grantees! So I'm curious, now that you've seen this research in this form and heard this work today, what are YOUR reactions? Knowing of course that you all are in the midst of some transitions at the foundation. But of course, love to hear your wisdom. Yeah.

VALERIE: Well, for me, you know, we're very interested in... you know, innovation. In Judaism? You know, we talk a lot about Jewish wisdom -- for those of you in the virtual room who don't know us well, we talk a lot about applying Jewish wisdom to universal human questions. And what we mean when we utter that... pedantic phrase, is, um. (chuckles) That we believe that the well of Jewish wisdom is vast, deep and, and always growing. And that that wisdom can come from every corner of the Jewish world, and in every time.

So, I think... you know, part of where that conversation has gone, and where Rise Up and this research, you know, helps to... you know, what the research helps to bring

into focus within that conversation, is, you know, these particular groups -- and there are many -- you know, different identities and different ways of being Jewish, obviously, that are represented in, among the Rise Up grantees -- what, what are the bits of Jewish wisdom that they are, you know, bringing to bear on the questions that we are all facing? And my question then is, like... great, there's this amazing cauldron where this is all happening. And then how does it, how does it go beyond that? How, um... how do we go from this really sort of concentrated group of, you know, innovators and inquirers to bring this to the broader community? And... make it influential, in the broader community.

Um... something I'm thinking about a lot.

ISAAC LURIA: Thanks, Valerie. Thank you. Ayalon, what are you --

AYALON: Yeah, I mean, we're in the same room, so.

ISAAC LURIA: Oh my god, you're in the

same room?

AYALON: Staying on mute, but. I really want to echo everything Valerie said. I don't really have much to add substantively. And just want to say that it feels really exciting to see sort of... we were able to be part of those early conversations as you were putting Rise Up together! And so, to see it go from an idea? To this? I think gives, like, a lot of inspiration and, you know, just so much... gratitude and, ah, respect to all, all of you who've put in so much hard work to getting here. And like seeing it come together in this way is just very exciting.

ISAAC LURIA: So, the two questions that we have to dig into for the last, you know, 20 minutes of our time are: What are the implications! For the field of Jewish philanthropy, given this report? That's the big one. Right? And then, also to bring it down to individual: How might this impact how YOU'RE approaching funding? Specifically.

So... yeah. Would love to -- I'll

hold an awkward pause, until somebody jumps in. (chuckles)

BECKY SILVERSTEIN: I'll jump in with some chutzpah here.

ISAAC LURIA: Let's go, Becky! Yeah!

BECKY SILVERSTEIN: First, I just wanted to say thank you for the report, and to say we used it as SVARA: A Traditionally Radical Yeshiva, one of the Rise Up grantees. We used it at a board meeting this week, in the ecosystem in which we are existing, to start thinking about other organizations with whom we might be in partnership. So I want to say thank you for that tool. So, yes.

I also just feel very intrigued by Valerie's comment about how do we bring this out into the broader world, into the broader Jewish world. I sit on the JSP board, on the SVARA board, and I'm one of the seed funders of Tzedek Lab, and so have a window into the work there as well. And one of the just like immediate responses to that is, like, we just have to keep moving resources to these groups! That actually

the things ARE getting out into the world. And I know that because we have museums in San Francisco quoting Benay Lappe on the CRASH. And because we have conversations happening around reconstructing, in the Reconstructing Judaism movement, around reparations because of connections that were made in Tzedek Lab. And we have, like, a window of conversation about white supremacy and anti-Semitism that has shifted left...! Because of the work that's happening in ALL of these groups.

And so my instinct, as a funder, is just to be like, great. Let's just keep throwing money. Ha! Throwing. Let's keep gently, lovingly resourcing these people -- many of whom are my, are folks... right, I call it the hair club for men. Right. I'm not only a president; I'm also a client and whatever that was. Right? I'm not just a funder; I'm also in these community, deeply!

So I think like that's -- you know, to answer your question, what are the implications for the field of Jewish

philanthropy, I'm excited to have this report as another tool to help fundraising! Right, as like inspiration for my own giving? And also, there.

And I'll say one more thing, and then be quiet. Which is I actually have lots of -- I have curiosities around who else is in the Rise Up ecosystem, and sort of in the philanthropy ecosystem that Rise Up is playing in. Right, obviously the folks on this call. But, um... how do we deepen connections from a place of abundance, with Rise Up, Cummings, Litman Camphor, UJA, the Jewish Liberation Fund, wealthy Jews in the Saldor Network, and so that we can move more resource?

ISAAC LURIA: Thanks a lot, Becky. Melanie! Love to bring your voice into the room.

MELANIE: Sure. Thank you so much. It was really wonderful, being here today and hearing from everyone, and such a beautiful, powerful beginning. I have to say also that the slideshow with the music? Was just an incredible way to frame all of

it, and to kind of move us into that space. I really appreciated it.

And... I -- I have to say that I also just see things moving in a very, very positive direction. I'm speaking from the sort of Department of Jewish Life at UJ Federation of New York. And specifically our Planning and Allocations Committee on Diversity Action and Justice. So that is where, that's where the funding of SVARA happens. That's where the funding of the Jewish Social Justice Roundtable happens. That's where we have these conversations, so much of what was spoken about today... is sort of making its way into. And we are really kind of... not just toeing in, but getting behind. And, um... you know, really glad that we're part of that growing conversation and growing funding conversation. And just -- so, in addition to what Becky said about, you know, more money, I think it's a lot more conversation. And a lot more relationships. And I think that sort of the relationships and the conversation and

the content really lead, for me? And...
and the money follows.

ISAAC LURIA: Thanks, Melanie. And
what -- I'd be curious also what it's like
being in a -- I mean. There are
different -- every -- I heard once from
somebody, once you know one foundation, you
know one foundation? Um. So, what's it
been like for YOU, at UJA, as -- doing the
work, as Jen was talking about, the work of
translation? 'Cause I know that they, it's
a complex institution with a lot of
priorities. And also real opportunity. So
what's that been like? And when you bring
sort of the Rise Up vibe, what kind of
reception do you get? What arguments work?
Et cetera.

MELANIE: Yeah. So I just wanna say,
I think that translation is a perfect word
for it? I think, you know, that is the...
it's translation, and also kind of showing
up as, you know... as people who have these
relationships, and then introducing people
to more people, and to colleagues, and to
lay leaders. And I think that -- you know,

I just see incredible movement? And... possibility. And I'm really always trying to stay in that place of movement and possibility. And so when you say "what is it like?" I, it's sort of -- that's where, that's where I'm coming from! And I feel like I have -- you know, because it's such a big place, with SO many potential connections, relationships, opportunities... there are, you know, just many people and many groups to share this work with.

And so I see that as my role. That it's really about, you know, getting in front of many different people, and just sharing the knowledge, sharing the experience, sharing the possibilities and the sparks. And that's it. To begin to talk about what we ARE funding, what has come from that experience? And then other -- and then I'm always so delighted to hear excitement and surprise and interest in toeing in! And I feel like that's just how -- there are always going to be people who, you know, may, as

Jennifer mentioned -- what did you say, Jennifer, that -- oh! Looking to the past! To sort of doubledown on the past? And double -- and what was lost? It's like, I have to say, our entire department, the Department of Jewish Life, is about sort of really affirming that we are always growing and changing and Jewish life is always growing and changing. And we are gonna lean in there. We're not gonna look to the past.

ISAAC LURIA: Right.

MELANIE: And panic. (laughs) So I feel like it's very much a mindset.

ISAAC LURIA: Yeah. Thanks, Melanie! I wanted to bring the voice of Sinead Lopez into the room. She works with me at Nathan Cummings, and is an honorary member of the tribe, as we say, in getting to know this work and Jewish social justice. And Sinead, I'm just curious about sort of your reflections on the Rise Up work and presentation just now. And also, how do you see it as a part of -- maybe, we've been thinking about it as a way of thinking

about culture change, too, internally at NCF. So curious about how you're thinking about that.

SINEAD: Absolutely. Thank you for bringing me into the room. Hello, everyone. I use she/her pronouns. So in addition to our culture portfolio, I work really closely with Isaac on the religious traditions and contemporary practices portfolio, which is the body of work from which Rise Up emerges, as well as our portfolio in Israel. So coming to this work with a lot of lenses and a deep background in social justice philanthropy.

So yeah! I'm thinking a lot about culture change and thinking about the different scales at which we need to be thinking about transformation. So not only do we need systemic interventions and changes around how resources are deployed, how institutions are built, how our culture thinks about the narratives that shape society? But I also am thinking about the intimate scales at which transformation needs to happen, within an individual,

inside of communities. And I think Rise Up is really providing such a beautiful model for how that work can happen at that intimate scale in order for people to do the deep work that's really needed for the sustainability of their leadership in the long haul! How can people start to implement new ways of thinking about culture, new practices and ways of being? How can we value that as a really important part of how people come up in these spaces, and how they're modeling leadership for new generations?

And so, I'm just appreciating, you know, really that deep connection to cultural traditions. And particularly, too, to, to... not just centering the margins? But recognizing the margins as center! In their own, you know...

ISAAC LURIA: Yes.

SINEAD: Geographies and cultural traditions. Claudia, you said something about that that I thought was really fascinating and interesting, and a beautiful way of reframing how we might

want to uplift different voices and perspectives that maybe haven't been as heard and affirmed.

Um, yeah! I can keep going on and on? But I'll just stop there! (soft laugh)

ISAAC LURIA: Thanks, Sinead. Always great to have your voice in our collective space. And I actually wanted to kick this over to Claudia now. Because I think one of the things that WE thought about when thinking about Rise Up and grants was also like movement strategy. How do we move the needle on a thing. And I think it's more than -- and centering the margins actually WAS a key element of that strategy, but so too was the community of practice work. And, and thinking about this as a vehicle for raising more money as a funding intermediary.

But Claudia, I also feel like there's like a role for you to -- like a moment to bring in sort of the way we've thought about strategy design? Because I think that there's actually an equitable... approach? That we tried to build in from

the beginning? That, I think, is bearing fruit here. In just sort of the trust that's built with the, with the folks in the field. So, yeah, maybe you want to say something about that. I thought -- I think you also had a question, too, so.

CLAUDIA HORWITZ: Yeah! Thanks, Isaac! (clears throat) I want -- I... this is so helpful? (chuckles) Um, first of all, is what I want to say. And Sinead, the thing you just said about scale? I just want to really appreciate that. Because I think there can be a myth that what funders are always looking for is the big systemic thing. And I think it is a really important question. I think, Valerie, the way you framed that question of like... how is this moving out? Like, that is a question that we are sitting with all the time! And, it's a both/and. 'Cause we know that the -- the more intimate scale, as you put it, Sinead, is so potent? And I think what Becky was saying is it has its own momentum, in a sense?

And we are -- I just want to be really honest, and say WE are having the challenge of translation that Jen opened this with! And I didn't even -- we didn't even talk about that she was gonna say that! (soft laugh) So, I -- one question I have is -- you know, now and/or later, like. I am interested in us getting feedback around the translation process. Because, to Becky's question, like, we've been nurturing certainly relationships with many of you, as well as -- you know, Jim Joseph, and Righteous Persons, and Schusterman, and De Rode -- and it is... the pace of those is slow. And there's good reason for that! You know, they're big institutions that need, you know, all kinds of things to move money? And we totally get that? And! I have to be -- you know. Then we have to also be honest and say, like, are we telling the story the right way? (laughing) You know, is this translating to people? Um.

And so just to add the piece that Isaac was bringing. You know, we have had

that very deep commitment to equity that has shown up in a number of ways. Like, clearly moving money to JOC-led work, and really to white-led work that has a CLEAR antiracist politic and ethos? Like, that's been paramount for us? But also trying to shift that relationship a little bit between funder and grantee, because we CAN. Because we're not IN the Cummings Foundation. We're not IN -- you know, we're our own thing! And there's like some freedom that comes with that? There's coaching I can do with our grantees about -- and I know Isaac does this, too, and I'm sure Sinead. But I can coach our folks on how to talk to other funders! And I do! Because a lot of them don't know those ropes!

And I want to say particularly for JOC leaders. Not solely. But people who have just not been in the philanthropy world? It's like. And I talk with, I talk with the folks at JOCI about this a lot. It's like, there just needs to be some additional steps to even get to a place

where you're like, oh! We can apply for a grant? You know. So, so a lot of that is happening. And trying to make things really simple for people -- I mean, we obviously need to do our due diligence, just like many of you do, but. Really trying to think about -- and Josh is, like, amazing at this. Like, how do we walk that line where we're getting what we need to... be good stewards of the money that we have! While not overburdening. And again, I know this is something all of you think about, right? Like, how do you do that in a way that doesn't burden folks!

So I think those are some of the ways we're trying to push on equity. And. And I would love, as we're sort of moving to the end of this, if there are thoughts about the translation thing -- even from what you saw today! You know, like, that would help us... we're so open to that, and obviously wanna stay in community and in this conversation with all of you. 'Cause it's, it's very helpful to us.

...was that a show-stopper? I just

started watching The Bakeoff again last night. So, "show-stopper" is in my consciousness.

SPEAKER: Well, Claudia -- oh, go ahead, Melanie.

MELANIE: Claudia, I love -- first of all, you just brought me right back to my 22-year-old who's in love with the British Bakeoff. So, you know, I spent Thanksgiving week watching show-stoppers.

But... I'd love to have that conversation. You know, the translation conversation. I sort of... think about it all the time? And do it all the time? And I'm happy to, to sort of be in that with you, if you like.

CLAUDIA HORWITZ: Great.

Sinead, what were you going to say?

SINEAD: Well, I was just going to resonate with what you said, about like the challenges around language and around understanding like the different spaces, and how you can best set up the grantees to be able to do that. I mean, even entering philanthropy, I was like, oh, I actually

don't know if I understand what people are talking about; it sounds like a different language -- even from this side? So I so appreciate what it's like for fundraisers to be in that position, especially if they're of color?

And I think for me, it underscores the value add that you're providing at the level of skill development. So, how are you not only thinking about leadership development in terms of the cultural traditions, that you're rooting people's perspective, their voices, and their practices in, but then how are you also helping them to think specifically about the nonprofit and philanthropic ecosystem and how they can navigate that in a really deeply like skilled and grounded way? For communicating with funders! For thinking strategically about how they're going to continue to resource themselves beyond just this moment of being funded by Rise Up. And I think what we've learned also is in that process of doing that learning, and folks being together as peers in the

cohort, like, that's another way that they're strengthening, you know, not just their skills as individuals, but then as a group that's becoming this like more interconnected ecosystem, how are they, you know, kind of building the networks that are necessary to sustain that across the board.

CLAUDIA HORWITZ: Yep. That's super helpful. Um. Isaac, you wanna -- I wanna make sure we wrap in a good way, and I don't know if you, um... is there any -- is anybody else -- what?

ISAAC LURIA: Yeah, I mean, I can -- I can wrap us up. Unless --

CLAUDIA HORWITZ: Okay, great, let's just see if there's anybody -- is there anybody else that wants to jump in, before you do that? Any other thoughts people wanna make sure...?

VALERIE: I would just say quickly, riffing on what a bunch of folks have said already, but sort of an implication for us and maybe like an ask? Which is... you know, who would like to be in conversation

problem-solving about, um... that scale challenge? Because -- you know, Claudia, like you said, there's a myth that all these funders are obsessed with it? But, it's also true? So, that -- but that potency! Of the small-scale work. And of the specific. And of the local. Is also SO true! And so how do we get -- this is another element of translation, like you're all talking about. But in particular, how do we tell that story? How do we make that... sale, you know, to use a capitalist, um... idea.

(laughter)

To capitalists! I mean, that's -- so many of the funders, um, are there, are in the funder space because they did really well in business. And, so they really do think about... their market, and the scale, and all of that. And so like how can we... you know, subvert that? But, but also... address those concerns? You know what I mean? Like.

CLAUDIA HORWITZ: Yeah!

VALERIE: Would love to be creative

with people about that.

CLAUDIA HORWITZ: Totally. And I just want to say, I think the comment from Sinead about a both/and is so critical. And I think that's what you're saying, too, Valerie. So thank you all.

Okay, Isaac! ...bring us home!

ISAAC LURIA: Rise Up needs to raise more money. For the folks that we're supporting. We, we really do, ah. And... I would love to be thinking about each one of the, you know, funders that are here. And thank you already for those who support us...! Looking at you, Becky. And... thinking, like, how can we get the next \$250,000 or \$500,000 in, in the next few years. Because this ecosystem actually is really broad? And we don't have enough resources to fund... things that we COULD! Um. Just this year, we're looking to close another \$80,000 in gifts. And that would make a huge difference to be able to make another couple of grants happen. Which won't happen otherwise! You know, it doesn't mean that you have to fund Rise Up

specifically -- although we do think as an intermediary, we make a good bet? But that you could fund groups within the Rise Up ecosystem as well, which a number of funders are already doing.

So, I just hold that! You know, like, what... what ideas you might have. And also, I think forwarding -- if I could have another ask, which is like, if you have \$80,000 to give, you should give it right now. If, if you also could forward this report to a few funders you know and say, look at this. Because it does help shift the way people are thinking, I think. And... you know, and -- further engagement on the scale question sounds great? I have a lot of thoughts about that? And I think it would be a really exciting conversation to keep having, if folks are up to it. Yeah.

And thank you! For being here! And being open, and willing to learn and to be in this community with folks. Because it is gonna need allies and advocates. People to usher this next iteration of Jewish life

into being. And it's gonna happen anyway!
But we'd like to happen -- it happen
faster! And with your resources! Right?
So, ah, that would be rad. And thank you
again. Yeah.

CLAUDIA HORWITZ: Thanks, everybody.

SPEAKER: Thank you, everyone.

CLAUDIA HORWITZ: We will look forward
to being in conversation with you!

JEN BAILEY: Thanks, everybody. Take
care.

SPEAKER: Buh-bye.