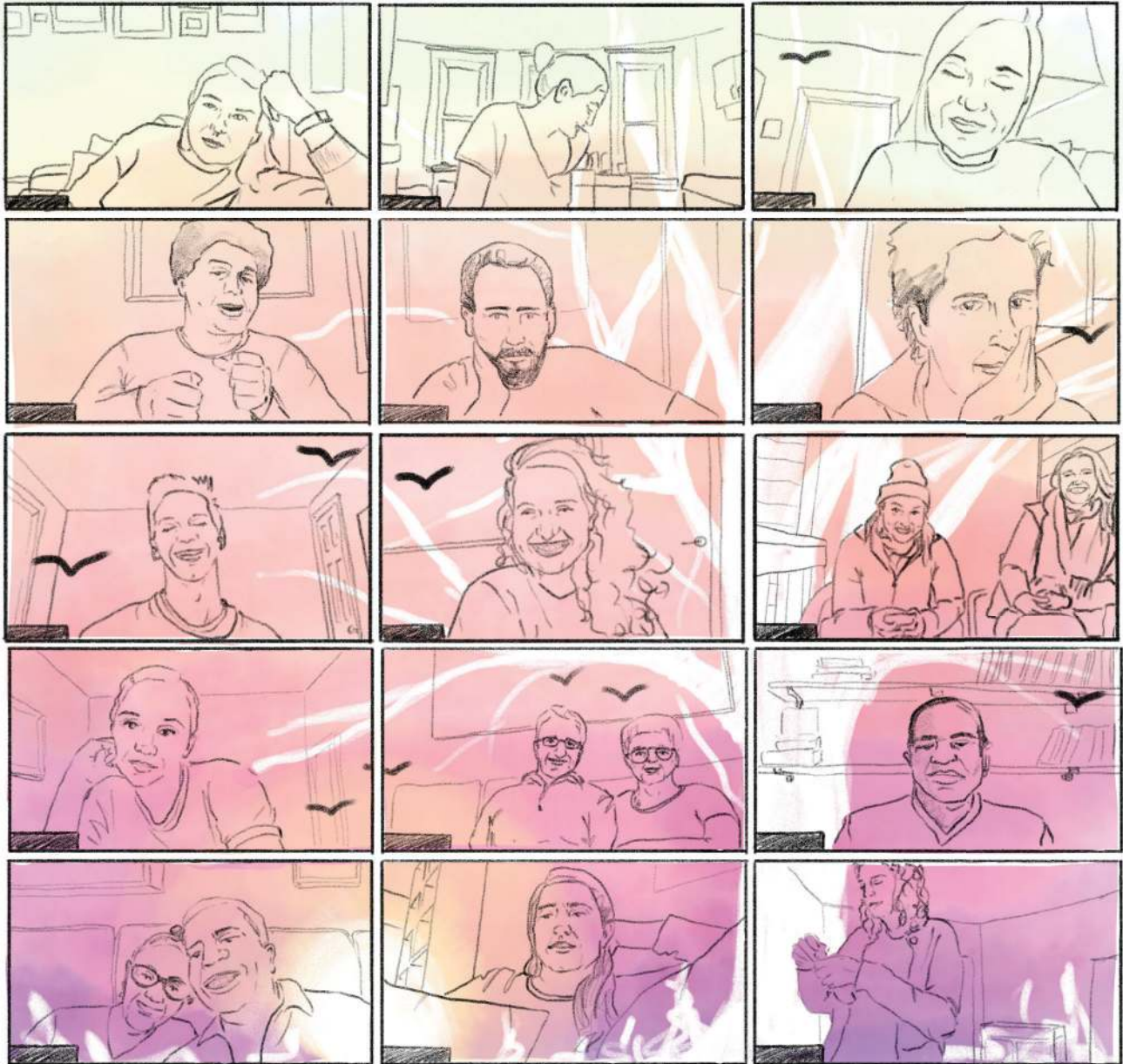



AWAKENINGS



OUR MEMOIR OF TRANSFORMATION



*When I was a young man, I wanted to change the world.
I found it was difficult to change the world, so I tried to change my nation.
When I found I couldn't change the nation, I began to focus on my town.
I couldn't change the town and as an older man, I tried to change my family.
Now, as an old man, I realize the only thing I can change is myself, and suddenly I realize
that if long ago I had changed myself, I could have made an impact on my family.
My family and I could have made an impact on our town.
Their impact could have changed the nation and I could indeed have changed the world.
— Rabbi Israel Salantar*

For many of us, we have experienced more in the past year and a half than in our entire lifetime. We have been stretched in new ways and discovered a range of emotions that we didn't even know existed. We are tired, yet find the strength to continue; we are sleepy and also more awake than ever; we are jaded and find faith in the small acts of others; we are in pain and find glory in the beauty around us. With every transformation invariably comes a loss and the transformed-from must be recognized and attended to before the transformed-into can be fully relished.

In preparation for Rosh Hashana, we invited you to co-create with us a memoir of transformations. We collected and curated your written pieces, quotes, artwork, and poetry that speak to the transformations that you have experienced and how this year has impacted you as a Jewish educator.

We hope that you enjoy these sacred texts and we wish you all a sweet and healthy new year.

Shannah Tovah.

**With love and gratitude,
Your fans at M²**



SOME QUESTIONS TO PONDER AS YOU READ THROUGH

- How has this past year given birth to a new awakening for you?
- How will you remember this time? Will you memorialize it or try to forget it occurred?
- What values have you abandoned and which ones have you taken on?
- What has changed about the ways that you educate?
- In what ways did you rely on others? In what ways did others rely on you?
- What questions surrounding education (the way you teach, Jewish education writ large) surfaced for you?
- What values did you reconsider or adapt, professionally or personally?

LESSONS FROM A ZOOM MEDITATION GROUP

RABBI LISA GOLDSTEIN



I look around the little boxes on the Zoom screen. The meditation has ended and each face looks bright and open. I love seeing how beautiful people look after a period of meditation. I invite people to smile at someone they are happy to see. I invite them to smile at someone they would like to

get to know better. I remind them that someone is probably smiling at them too. The smiles broaden; the beauty on each face deepens.

Each person has shared three words that describe how they are feeling right now: anxious, grateful, overwhelmed, rested, hopeful. Sometimes someone

shares feelings that are supposedly mutually exclusive but are nevertheless the truth of their experience in the moment. Often you can see heads nodding as others share their three words.



After the meditation, people ask questions and share their experiences. Sometimes they ask a question about the meditation instruction. Others comment that they wondered the same thing. Sometimes they share a profound teaching or insight they have based on the teaching I have given before the meditation. Sometimes they tell how the meditation gave them new understanding into a difficult matter they are facing. The rest of the group signals encouragement and support.

At the end of the hour, I offer a prayer for healing. People share the names of their loved ones and the energy becomes very still and focused. At the end, everyone says “Amen” and joy rises in their faces. *Hinei mah tov umah na'im shevet ahim gam yahad*—how good and how pleasant it is indeed to sit together!

The truth is that before the pandemic, I had had some very powerful experiences teaching online. But when everything shut down and I began teaching exclusively through this medium, I knew I had to bring more



intentionality to the virtual space. Yes, an online community is in some ways an utter illusion. We are looking at pixels, not actual faces. Even the sound of a voice is electronically generated, not the vibrations produced by breath, vocal chords, tongue and teeth.

And yet, the human ability to connect is extraordinary. With just a little support, the sense of real presence is palpable. This meditation group is a collection of people that has never gathered in “real life.” They live in cities across the county and represent a variety of ages and life situations. But the sense of affection and support they feel from one another is part of what sustained them through the isolation of the pandemic.

And it is part of what sustained me as well. When I was very sick with Covid this past winter, students I have never met in person collaborated to send meals and support from hundreds, even thousands of miles away, just as if we lived in the same neighborhood. Because in some ways, we do.

SACRED SOLITUDE

SHIRA HECHT-KOLLER



I am a photographer at my core. Framing and capturing the world with the lens of my camera is how I experience and make sense of the world around me, and when words fail, I rely on the power and pathos of the still image. So on a Friday morning in early May of 2020, when NYC’s “pause order” was lifted, and after nearly two months of lockdown, I took to the streets of lower Manhattan on a gloomy, grey and rainy day, camera in hand, and set about to capture, document

and try to make sense of a new, strange world. It was one that felt fraught and fragile, solemn and sad, with striking images everywhere I turned. But it was also one that was eerily beautiful in the sanctity of its solitude. The intimacy of urban thoroughfares—now empty—and normally bustling streets—now abandoned—brought me into close proximity with a layer of the city of my birth in a way that I had never before experienced. Here are some images from my journey.





TESHUVAH FOR EDUCATORS: RETURNING TO SELF-CARE

KIMBERLY DUEÑAS
AND BRETT LUBARSKY



Summer is often a time for renewal, reflection and restoration for educators as the calendar turns and our focus shifts to the new year. After four months filled with unknown and challenge as we navigated COVID-19 without awareness of an endpoint, we struggled to find that space. Juxtaposed, Summer 2020 found many of us in survival mode, in a cycle of planning, adjustment and problem solving. We were tired, depleted and not quite certain where to find new energy to fuel ourselves and share with our communities.

While self care, and specifically the absence of it in many of our work spaces and cultures, is not a new challenge in our field, it has been placed under the spotlight. A radical shift from “would be nice” to “need” to “priority”—we entered a new reality which requires that our self care is non-negotiable and that our communities must put this at the center as we support ourselves and each other.

AWAKENING...

TIME: We have awoken to the ways in which we plan, interact and cultivate our schedules. Rather than neglecting or lacking intentionality toward the “in-between,” we acknowledge the role it plays while helping us transition and prepare. While living, working, eating

and resting in the same physical spaces, we rose to the challenge to redefine and recommit to our values and priorities. *Where could we find micro-moments for inspiration and connection? How could we challenge ourselves to detach ourselves from our calendars and task lists, finding energy in opportunities to fill our personal buckets?*



RELATIONSHIPS: When the day-to-day shifts and our surroundings change, how does that impact the relationships that fill our lives? Suddenly spending more time with ourselves and less in physical proximity with others did not have to equate to feeling disconnected, alone or distant. It took some time to develop new comfort levels and approaches, but we gradually found new opportunities for connection and belonging. *What am I seeking*

to gain from the relationships in my life? Who in my circles share and prioritize the values that I hold? How can I build and deepen relationships with others while being physically distant? What does inclusivity and belonging look like in these new and redefined spaces? When am I able to create time and space to prioritize relationships?

FEAR: We have been conditioned to perform and excel, with passion adding further fuel for extended hours. The invisible effect of working under stress over long periods of time can make a significant impact on our overall well being. The feelings we experience when notifications and alerts appear on our screens have become part of daily life. These modes of urgency, perfectionism and competition are not ours, they are not natural to us, and as we've become more aware through learning and unlearning around racial equity education, these workstyles have been taught to us by larger systems of oppression in our country. *So we ask ourselves, is Shabbat, a rest period of 25 hours once a week, enough? How can we shape our culture to support the needs of our wellbeing? How can we center wellness and self care practices in Jewish communal spaces? Where can we normalize community care that celebrates rest and health over burnout and over-achievement?*

REORIENTING...

As we emerge from this period of time, we must recalibrate to where we find ourselves right now. Taking our learnings from the past months, this is a moment to ask ourselves: what do

ourselves and those around us.

In the past, we have struggled with caring for ourselves and each other. *In the new year, we strive to prioritize (without reason or guilt) the basic needs of our minds, bodies, souls and hearts.*



we need to achieve balance for ourselves, holding space for the keva (structure) and kavanah (intention). With the call of the shofar, the sweetness of Rosh Hashanah and opportunity to look within through heshbon hanefesh, we awake to new opportunities.

In the past, we may not have been as intentional as we might want to be in how we interact with each other, space, time and ourselves. *In the new year, we strive to navigate our days with awareness and compassion—for*

In the past, we have not felt like we were able to say “no” when we needed or wanted to. In the new year, we strive to listen to our needs and honor them.

In the past, we have stretched and pushed ourselves past our limits. *In the new year, we must remind ourselves to put on our own oxygen masks so that we can then support others.*

May this new year bring us awareness, intention and a greater sense of shleimut—wholeness and peace.

MORNINGS

STEPHEN MARKOWITZ



A **wakenings” makes** me think about waking up in the morning. I open my eyes, go through my morning rituals and look at my calendar and to-do lists. They center on one main theme—“change”—looking back, adjusting, correcting. Did I exercise enough last week? Can I do

better this week? An “I can do better” approach, accompanied by a side order of frustration, regret, and guilt.

What if, instead of change, my life revolved around transformation? Transformation looks forward and is aspirational. How do I envision being healthy? How can I get there? It

has the elements of possibility, vision and energy long missing from my calendar and to do list.

Thoughts about change and transformation have bubbled in the background these past four years. The pandemic has given me the opportunity to articulate them.

So, what have I realized?

What I am good at was not good for me.

For 25 years I have occupied fairly senior positions in prestigious organizations, fulfilled my duties professionally and in many ways excelled. My work was appreciated, I made an impact and developed life-long friends. Yet I left feeling burnt out and tired. Was my best-self present in the roles and positions that I occupied?



My voice needs to speak up.

My sense of legitimacy was deeply reliant on the organization I was representing. I wasn't confident that my voice could stand on its own so I bowed to external rhetoric. My unique perspective got lost in the organizational noise and as I flourished organizationally, I felt smaller personally.

It is never too late.

When I share that, aged 54, I have embarked on a new venture, I sense people's feelings of insecurity as they offer me their blessings and admiration. In the ongoing tension between opportunity and stability, there is a socially accepted balance that is not supposed to be tampered with. When balance causes stagnation and deterioration, it needs adjusting and tweaking and any resulting chaos is valuable.

My people are part of my journey not just supportive of it.

Transformation requires a loving, healthy environment filled with trust and belief. Family,



friends, colleagues and mentors are part of a spiraling up process providing and holding the space to grow and explore. It is a relational journey.

So, when I wake up in the mornings, what am I saying to myself now?

Your narrative has stories of your best self.

Spend some time in that narrative, define your best-self and figure out how it occupies and shapes your future.

Innovation lies at the juxtaposition of rationale and experimentation.

Your real value to the world lies in the genuine expression of

your voice in contexts that do not yet exist.

Your relationships, professional and personal, are integral to your journey rather than instrumental to it.

You are better when you are truly relational.

IT'S A NEW DAY.
GOOD MORNING!

MASTER OF RETURN



I didn't wake up one morning with light in my mouth.
There was no smoking wreckage, no promise,
no big moment to tell my children about.

I remember learning that I've become a Master of Return.

Remember the pleasure of drowning
in the language I didn't understand
but could read, watching my thoughts released
into a more pure, sonic self. I felt God was hearing—
did I really believe or simply set my thoughts
upwards?

It didn't matter that I was returning
to a past

wholly imagined,
A life I have not lived.
Myth and autobiography overlap
extemporaneously.

All reasons & explanations
come back to loneliness—
and I don't mean the lack
of companionship but the other kind—music
is how this loneliness gets across. Mind turns fire.

When the feeling left me it left me empty though
the reward for keeping the laws
was the sweetness of release—

In all of these years, never
have I come closer to the point of my original turning,
to total undoing of it all
than I am today—

I've been erasing my way
back to my origins: am I not, then, still
a Master of Return?

JAKE MARMER





PHOTO BY SHIRA HECHT-KOLLER



PHOTO BY SHIRA HECHT-KOLLER

AWAKENING CREATIVITY

DANIEL INFELD



In many ways, the work of a gatherer is to effect transformation. The core questions good gatherers should always be asking ourselves are: What's going to be different because these people had this experience? How are they going to change? and How are they going to change the world? Gathering is power-

ful, because—when it is done right—it immerses participants in a world full of new possibilities. By taking someone out of their normal space, connecting them with others who share similar interests, and activating their curiosity with curricular elements and environmental stimuli, the gatherer creates the conditions for the gathered to see themselves, their work, or their life differently.

I have been a student and practitioner of this kind of gathering for more than 20 years. And for most of that time—whether as a camp counselor, a Safari Guide at Walt

Disney World, or as a designer of retreats and large conferences—jumpstarting this kind of change was easy. I physically transported my participants out of their normal context into a new space. Crossing that threshold opened their eyes to new possibilities. For the past 18 months however, physical transportation has been largely impossible. Physical space became virtual space, our homes became our offices and our conference centers, and so things that were implicit had to become explicit. So I began to ask myself, how do I, as a gathering designer, create the conditions for change without the tools of physical immersion?

I fundamentally believe that good teaching is good teaching.



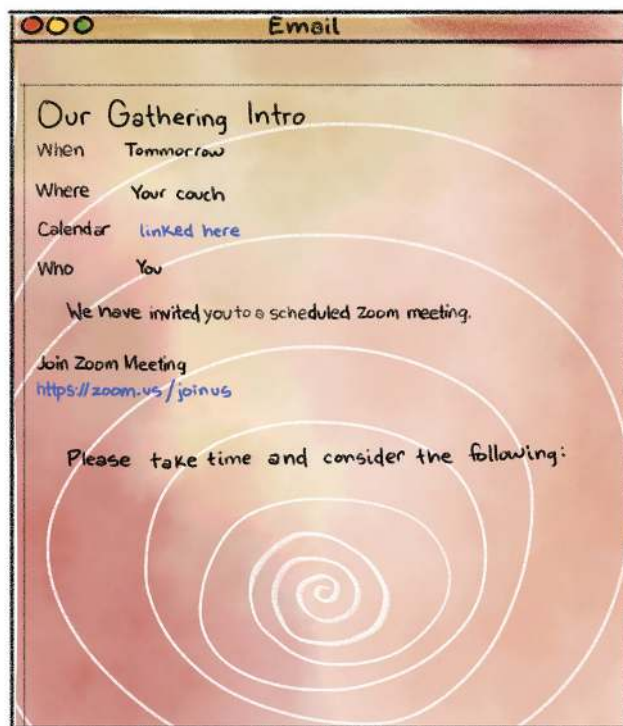
Whether you are in person or online, the core principles of good pedagogy are the same. But during Covid, I had to become much more creative, much more intentional, and much more transparent about those intentions

than ever before. Where in the past values, goals, and community norms may have been articulated but not shared with participants, now we need to double-down and demonstrate how all of our choices are authentic and purposeful. At Prizmah, my colleagues and I have made a concerted effort to “show our work”

so that our participants – who are gifted educators and talented leaders themselves – will not only learn the content we are teaching, but they’ll understand the purpose of the modalities

and approaches we’ve chosen and will be able to use them for themselves.

Thresholds become blurry when you’re participating in a gathering on only one of your dual monitors instead of flying



to a faraway city, so we’ve also become very deliberate about how we communicate with participants. Emails and calendar invitations with compelling content allow us to begin to

establish the world and culture of the gathering. Instead of just sharing a Zoom link and confirming the event time, we’ll begin to frame the experience, review goals, and often will share some pre-work or ask participants to provide data that will inform the program.

As I look to the future, I intend to carry the lessons of lockdown with me. Good gathering is good gathering, and if we can do it well online, we can use those tools of explicit intentionality in person as well. I view my work as awakening my participants’ creativity, giving them the gift of stepping outside of their everyday experience and opening themselves up to new ideas and new possibilities. I’m excited for our future of coming together, and I know that by gathering with others – whether online or in person – we will make ourselves, and our world, better.

VALUES INTENTIONALITY

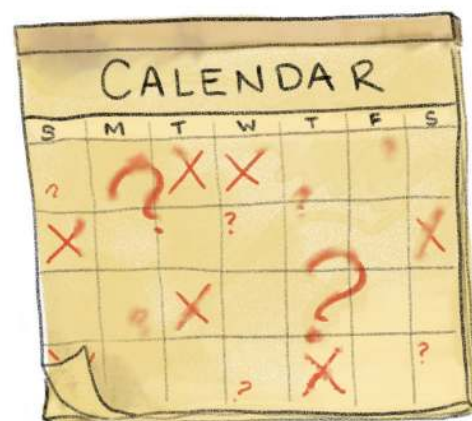
YVONNE WEBBER



Almost a year ago, I set out on a course to focus on self-care through an amazing journaling and coaching program. I wasn't sure exactly why; I didn't really have the time. I was not someone who wrote in a journal regularly. I wasn't really looking to work on myself. I was in a good place personally and professionally. I wasn't longing to make a change. Close to the beginning, we were told that we would work on our values and I naively thought, "Values - I've already worked on those with M²!" What I didn't realize was this work would focus on how and where we find values in our behaviors to better understand

our actions and how to live our values intentionally. My values of family, education, and communication guided me through the past year and kept me focused, while manifesting themselves in different ways than in the past and were enhanced with the values of flexibility and self-care.

I am more mindful of who I am and who I want to be. I am stronger and more flexible. I am better equipped to honor those values in a more intentional way, especially as I move into the world of having only adult children and my family dynamics change. Embracing spontaneity and flexibility have opened up a world with



less stress and more intention. Even when life is stressful, I am better able to let the stress be outside of me and not get bogged down in it. Serving my values feels right and I am able to move away from projects and tasks that do not serve them. Strengthening my values helps me honor my time and energy.

When I look back on this past year, I think about all of the ways I adapted, especially my ability to adapt to the changes that were put upon me and out of my control. Organizing and

planning are second nature to me, and I thrive in an environment that is predictable and coordinated. This year was anything but, forcing me to adapt and add more flexibility into the mix. I want to take that with me as we navigate the changes coming out of the pandemic and adjusting to the many changes that are yet to come. I have internalized the idea that some things really are out of my control. I want to remember that in the midst of an even greater workload, I found

time for myself, and apply that in the future as well - trying to keep self-care foremost in my planning. The reality of this past year has shown me that things tied to my core values continue to be important. It has reinforced my values of family, education, and community. These three things remain central to my being and my life. They guide me today as they have in the past. I am grateful to be able to keep them in focus as a guiding light in all that I do.



WAKE UP FROM YOUR SLUMBER

A COLLECTION OF JEWISH SOURCES
AND SOME REFLECTION QUESTIONS

SUDDEN VS GRADUAL TESHUVA

Background

In this piece, Rav Kook describes two kinds of teshuvah: sudden and gradual. Sudden is more mysterious but extremely powerful and transformative. Everything can change for us in a moment, and we see the world and ourselves through a new pair of eyes. Gradual teshuvah is far more common and in some ways much harder. It's the process of slow, deliberative change. It requires patience and determination to see it through, but small changes can be transformative over a long period of time.

Rav Kook, *Orot HaTeshuvah*, Chapter 2

In terms of time, teshuva may be divided into two parts: Sudden teshuva and gradual teshuva. Sudden teshuva comes about as a result of a certain spiritual flash that enters the soul. At once the person senses all the evil and the ugliness of sin and he is converted into a new being; already he experiences inside himself a complete transformation for the better. This form of teshuva dawns on a person through the grace of some inner spiritual force, whose traces point to the depths of the mysterious.

There is also a gradual form of teshuva. No sudden flash of illumination dawns upon the person to make him change from the depth of evil to the good, but he feels that he must mend his way of life, his will, his pattern of thought. By heeding this impulse he gradually acquires the ways of equity, he corrects his morals, he improves his actions, and he conditions himself increasingly to becoming a good person, until he reaches a high level of purity and perfection.

- **Have you ever had a moment of sudden teshuvah? If so, what helped bring it about and did the change last?**
- **Given that achieving slow deliberate change is so hard, what strategies do you employ to be successful at it?**

TRANSFORMATION/CHANGE MEANS BEING ABLE TO FALL DOWN AND GET UP AGAIN

Background

The Alter Rebbe, and several other Chassidic thinkers, draw upon the verse from Mishlei that the righteous fall down and get up again. To be spiritually and morally alive is to fall down from time to time especially if one is trying to grow or change. Tanya says that spiritual growth is like going up stairs. As we climb up, there is always a moment when we are no longer on one step and it feels like we are falling. This is scary, but it is only the way to grow.

משלי פרק כד: טז כי שבע, יפול צדיק וקם; ורשעים, יפשו ברה"ק
*Seven times the righteous man falls and gets up,
while the wicked are trapped by misfortune.*

Tanya, Introduction to Shaar HaYichud

Now, those who are familiar with the esoteric meaning of Scripture know [the explanation of] the verse, “For a *Tzaddik* falls seven times and rises up again.” Especially since man is called “mobile” and not “static,” he must ascend from level to level and not remain forever at one plateau. Between one level and the next, before he can reach the higher one, he is in a state of decline from the previous level. Yet, it is written, “Though he falls, he shall not be utterly cast down.” It is considered a decline only in comparison with his former state, and not, G d forbid, in comparison with all other men, for he is still above them in his service [of G d], inasmuch as there remains in it an impression of his former state.

- Can you think of something important that you stopped doing because you found yourself making too many mistakes or experiencing failure?
- What enables you to get back up when you have fallen down?



HOW A MR. ROGERS MINISTRY GUIDED MY PANDEMIC RABBINATE

RABBI ILANA SCHACHTER

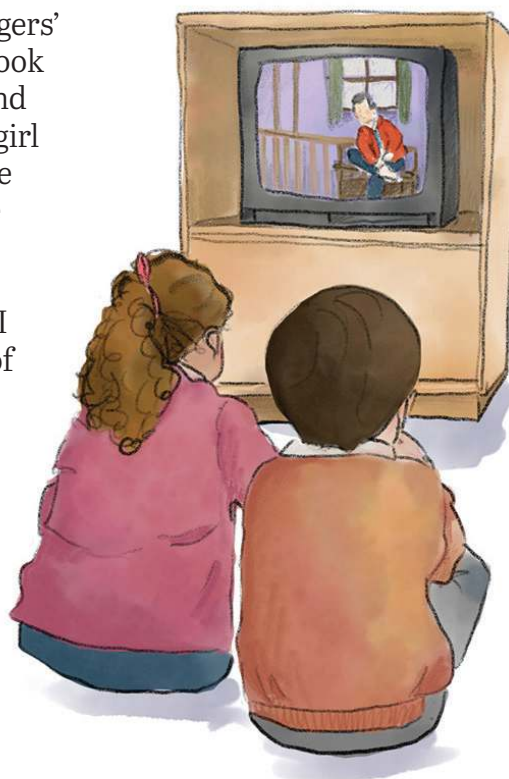


“I’m not that interested in ‘mass’ communications. I’m much more interested in what happens between this person and the one person watching. The space between the television set and that person who’s watching is very holy ground.” —Mr. Rogers

When I was a child growing up in a largely secular Jewish home, I took tremendous comfort in watching *Mr. Rogers’ Neighborhood*. Fred Rogers was an educator and a pastor, who used television as a vehicle to communicate his torah, which was that each person is unique and special, worth seeing and celebrating. Through the camera, he saw us. Through a screen, Mr. Rogers would invite us into his living room and would share things that were precious to him. He would share stories about his friends. He would call us his “neighbor.”

For Fred Rogers, this was not an act or a ploy for ratings, but an attempt at genuine and meaningful relationship build-

ing. Rogers commented on his process several times, and would explain that when he recorded his show, Mr. Rogers’ Neighborhood, he would look directly into the camera and imagine the young boy or girl who was just beyond it. He once said, “... I think of the children I know and many of the aspects of life that they are dealing with. But I don’t think of a whole lot of people when I look at the television camera. It is a very, very personal medium.” Long before the COVID-19 Pandemic, Mr. Rogers demonstrated that the distance created by a screen could not sever the connection between

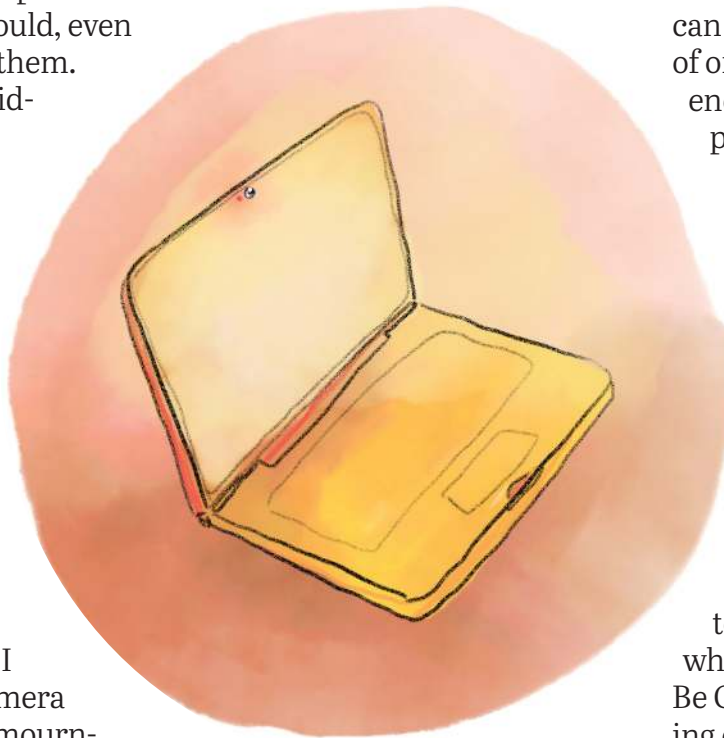


And like all of Mr. Rogers' neighbors, my congregants indeed felt the intimacy, even through a screen.

As we begin a new year with our doors once again opened to in-person worship, I carry with me the knowledge that relational connection is possible even

two people, nor could it prevent you from feeling the intention of the other. Mr. Rogers' Neighborhood was proof positive that if you wanted to show up for another person, you could, even without ever meeting them.

This ideology has guided my rabbinate since March, 2020, when my synagogue temporarily closed its physical doors and began a virtual program. Every time I doubted whether this could be meaningful for people, I remembered the power of Fred Rogers' intentions. When I would read someone's name before Kaddish, I would look into my camera and speak only to the mourner. When we pre-recorded High Holy Day services, I pictured individual families in their living room, and spoke directly to them. Like Rogers, I shared with them my own precious items: My Shofar, my Cheshbon HaNefesh Journal, my stories.



from a distance, even when we do not see the other person, as long as we seek that connection and open our hearts to the other. While I am eager to be proximate, in person and unmasked soon, while I yearn to gather with my Kahel in our sanctuary, to acknowledge people with my whole body rather than simply

my eyes, I offer immense gratitude for this reminder of the lesson that Rogers showed us many years ago: that a screen can be an obstruction, but it can also magnify the message of one's love, support and presence. So often, we yearn for a personal relationship with another person or with the Divine presence, but feel it is impossible because we are distant from them or can't sit with them face-to-face. What this period has taught me is that even when we are not face-to-face, we can direct our hearts toward each other to give love and open our hearts to receive it. Perhaps, somewhere the Holy One, Blessed Be God, is doing this too; speaking directly to us but through a 'screen.' God is fully present with us. God seeks us and sees us. And, when we tune in, God is speaking directly to us. As we awaken to our new normal, may we continue to emulate the Divine in our own interactions, whether virtually or in person.

BEN ADAM MA LECHA NIRDAM

Man, Woman! Why do you sleep?
Rise up and voice your pleas!
Pour out your words, seek forgiveness
from the Master of All.
Wash yourself clean, do not wait
For many days to go by.
Quickly, seek help
From the One who dwells beyond, within.
Flee from all wrongdoings
And fear their unintended consequences.
God, please hear the prayers of Israel
Who faithfully call on Your Name.
You are the Source of all that is right;
And we are truly humbled.
Rise up, be strong and take courage
So you may confess your failings!
Seek God with reverence
and find atonement.
In this realm of the spirit
Wonders

*Interpreted and translated
by Rabbi Nancy Flam*



PHOTO BY SHIRA HECHT-KOLLER

VISIONING YOUR MOMENTS OF AWAKENING

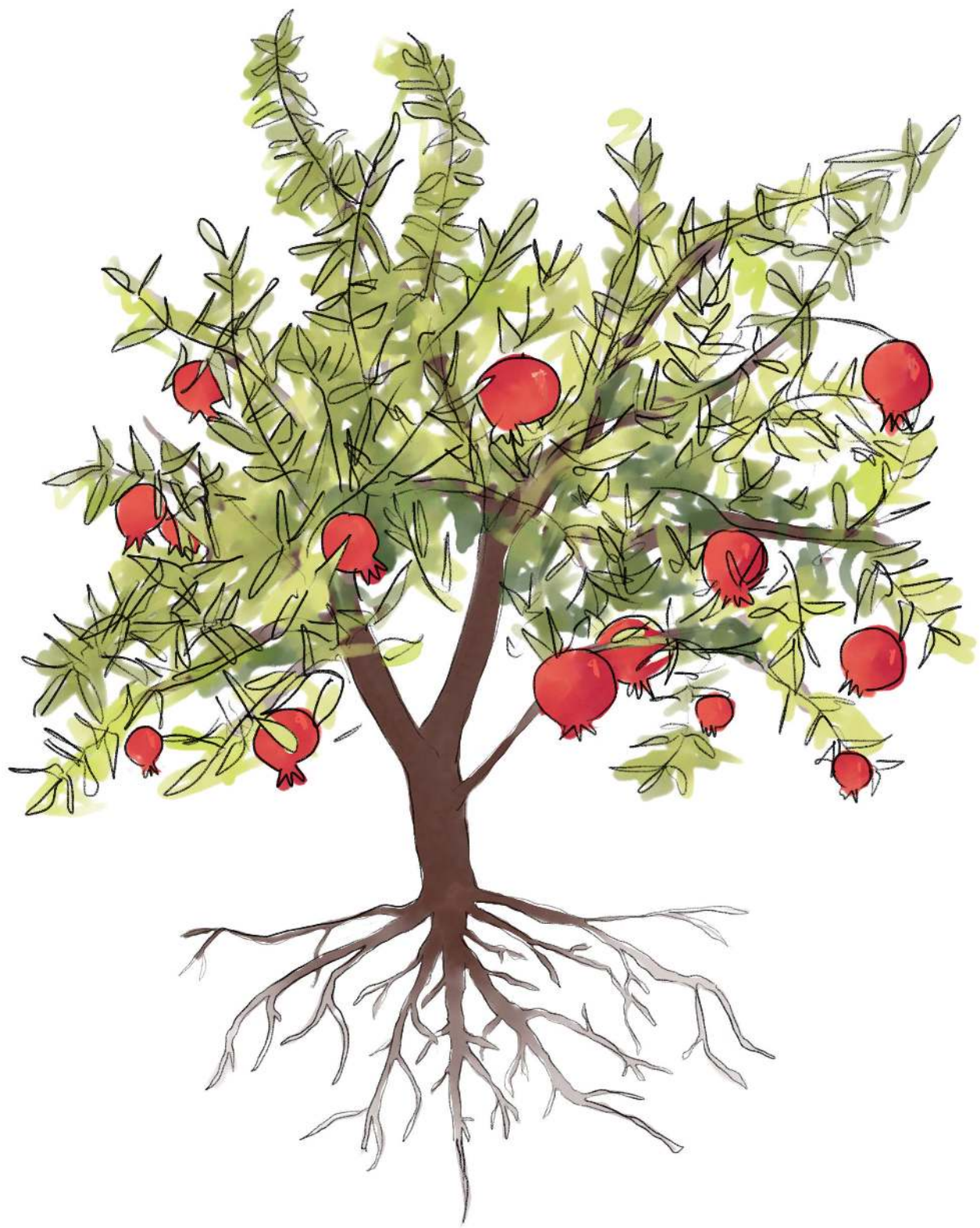
The words of the poem Ben Adam are recited in Sephardic communities during the period of Selichot—calling us to wake up, both physically and spiritually. The poem begins with a call to humanity and concludes with a call to the divine. The poet urges us to reflect on our ways in order to awaken our spiritual selves.

How do you want to grow and what do you want to bring into fruition? Use the drawing of the tree to write down or draw words and ideas that you want to cultivate this coming year.

Scan the QR code below to listen to different versions of this beautiful poem:



1. Roots are the beginnings of your creation. It starts with a tiny seed taking root. Identify one intention that you want to grow this coming year.
2. The trunk helps support your seed. Identify your own resources that can help cultivate and develop your idea.
3. The branches are the external factors that you can reach out to. Who are those people in your life? What additional strengths can you glean to help you reach your intention?
4. The flowers and fruits and leaves are the external manifestations of your achievement. It is what people can see, smell and touch. What are you hoping will bloom for you?



CONTRIBUTORS

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Rabbi Lisa Goldstein teaches a wide variety of online courses with an emphasis on spiritual resilience, cultivating the capacity for love and awe, meditation and other Jewish spiritual practices. She also works one-on-one to support people in their spiritual journeys. She lives in New York City with her husband and foster son.

Yvonne Webber

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Yvonne Webber is a creative who enjoys exploring various forms of expression. The values of family, flexibility and education guide her life and her teaching. Baking and spending time in nature create balance in her busy days.

Stephen Markowitz

Graduate of SEC 2

Stephen has dedicated the last 25 years to working with nonprofit organizations and educators worldwide. He has held senior positions in leading Jewish organizations including The Joint Distribution Committee (JDC), the Melton Centre for Jewish Education at the Hebrew University of Jerusalem, Torah Mitzion, The Jewish Agency and M²: The Institute for Experiential Jewish Education. Stephen has created his own consultancy initiative based on a psychodynamic approach to personal and organizational wellbeing, under the guidance of The Institute for Leadership and Transformation (SA), affiliated with the Tavistock Institute of Human Relations (UK). A graduate of the Hebrew University (MA Education) and WITS University (South Africa), Stephen was born and

raised in South Africa, lives with his wife and four children in Jerusalem and is devoted to empowering people to get the most out of their professional and personal lives.

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Shira Hecht-Koller is a teacher, educational entrepreneur, attorney and collector of images and experiences. She lives in NYC with her creative clan.

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Ilana Schachter serves as Associate Rabbi at Temple Sinai of Roslyn in Roslyn, NY. She was ordained as a rabbi by the Hebrew Union College-Jewish Institute of Religion, where she also received an MA in Hebrew Letters, and received her AB With Honors in Comparative Literature and Judaic Studies from Brown University. Ilana is a graduate of the M² Senior Educators Cohort, and participated in the M² Relational Learning Circle. Ilana lives with her husband, John, and their two children, Jacob and Aviva.

Kimberly Dueñas

Graduate of SEC 1

Kimberly Dueñas is an international Jewish educator and Mindfulness & Wellbeing guide who is passionate about providing spaces for people to develop deeper connections to their own identities and the world around them. Believing in wellness as a restorative force of healing in our communities, she founded Learn. Grow. Rise, a wellness community offering workshops and

courses in mindfulness education, yoga, and personal as well as communal development. Her enthusiasm for community building, education, and storytelling gave rise to her role as the Community Manager at Jewtina y Co., an organization on a mission to celebrate and elevate the Latin-Jewish community. Kimberly is a graduate of the M² Senior Educators Cohort with M²: the Institute for Experiential Jewish Education, a member of Cohort 17 of Bend the Arc's Selah Leadership Cohort, and lifelong learner. Follow her work at www.learngrowrise.com — @kimberlyariella — www.jewtina.org — @jewtinayco

Jake Marmer

Graduate of Jewish Pedagogies Circle

Jake is a poet, performer, and educator. He is the author of three poetry collections, including, most recently, "Cosmic Diaspora" (Station Hill Press, 2020). He is the Education Director of the Bronfman Fellowship and a Contributing Editor at Tablet Magazine. Born in the provincial steppes of Ukraine, he moved to the U.S. as a teenager. He now lives in the Bay Area with his partner and two children.

Daniel Infeld

Graduate of Design of Immersive Experiences

Daniel Infeld is Director, Conference and Gatherings at Prizmah: Center for Jewish Day Schools. He leads the process to design and produce the biennial Prizmah Conference and more than 60 gatherings of the field each year, and he brings a love for creating powerful and purposeful ex-

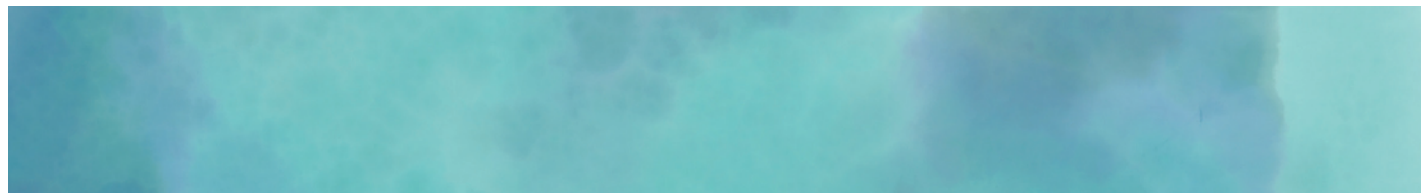
periences to this work. Prior to Prizmah, Daniel was the Executive Director of Limmud NY, and currently serves on the Board of Limmud North America and is co-chair of the Parent Association at Luria Academy of Brooklyn. He has also worked at Hazon and Eisner Camp, and was a Safari Guide at Walt Disney World's Animal Kingdom. Daniel has a Masters Degree in Education and Jewish Studies from New York University, and is a graduate of Clark University. He lives in Brooklyn, NY, with his family.

Brett Lubarsky

Graduate of SEC 1

Brett Lubarsky is Director, Jewish Teen Initiative at Combined Jewish Philanthropies, a national model for Jewish teen engagement helping to connect, empower and inspire teens and professionals throughout the Greater Boston community. He has been creating moments, spaces and systems of meaning and connection for Jewish youth, emerging adults and professionals for more than 18 years, working extensively with congregations, summer camps, and organizations throughout the country. Lubarsky is a graduate of the M² Senior Educators Cohort with M²: the Institute for Experiential Jewish Education, the Generation Now Fellowship with The Jewish Education Project and Jim Joseph Foundation, and is a Birthright Israel Fellow.

All artwork in this publication was created by Olivia McGiff, www.oliviamcgiff.com.





M²: Institute for Experiential Jewish Education

M² represents Machshava and Ma'aseh-Intention and Action- two values whose interplay is at the core of Jewish life. At M² we believe that these values are the foundations of experiential Jewish education. M² is also Melechet Machshevet—Deliberate Craft—an idea that guided the building of the Mishkan, the tabernacle.