



taught by Rabbi Jeremy Winaker



Agenda for March 6, 2021

- I. Welcome
- II. Is America too divided for alignment?
- III. Models of Relationships
 - A. Definitions
 - B. Compare & Contrast
- IV. Family Model
 - A. Family vs Consumer
 - B. Limits of the Family Model
 - C. Loving Rebuke
- V. Shared Believers
 - A. Abraham to Levites
 - B. Zionism
- VI. Partnership Redefined
 - A. Covenantal Mutuality
 - B. Friendship/Chevruta
- VII. Identity Politics as a Test
- VIII. Between Now and Next Class
 - A. Recommended Materials
 - B. What is your favorite text from the class?



Syllabus

Part I: Stories of Jewish Peoplehood

Unit 1: From No Home to Two Homes

Unit 2: Judaism of Being

Unit 3: Judaism of Becoming

Unit 4: On Universalism and Particularism

Part II: Contemporary Challenges to Jewish Peoplehood

Unit 5: Between Nationalism, Ultra-Nationalism, and Fascism

Unit 6: Moral Implications of Jewish Nationalism

Unit 7: Israel's Nation-State Law: Ramifications for a Jewish and Democratic State

Unit 8: Antisemitism as a Divisive Force

Unit 9: Antisemitism and Anti-Zionism

Unit 10: The Accusation and Dilemma of Dual Loyalties

Unit 11: "What's Good for the Jews?" Identity Politics in North America

Part I: Jewish Peoplehood

January 9: Introduction From No Home to Two Homes

January 16: Judaism as Ethics *and* Beliefs
(Units 2 & 3)

January 23: On Universalism and Particularism

Part II: Challenges to Jewish Peoplehood

February 13: Nationalism
(Units 5, 6, & 7)

February 20: Antisemitism
(Units 8 & 9)

February 27: Dual Loyalties and Identity Politics
(Units 10 & 11)



Syllabus (cont.)

Part III: New Relationship Models for Jewish Peoplehood

Unit 12: From Family to Consumer

Unit 13: Shared Believers, Partners, and Investors

Unit 14: At-Homeness

Part III: New Models of Peoplehood

March 6: Models to Consider
(Units 12 & 13)

March 13: At-Home-ness

Donniel Hartman, "Israel and World Jewry: Definitions of Relationships"

Family

A group of people related by blood and having a shared sense of belonging and mutual obligation.

Fellow Believers

A group of people who have a strong commitment to a shared religious belief or a belief that something is right or good.

Partners

A group of people who join in a common undertaking, with shared risks and profits.

Investor

Participants in a collective enterprise that expends money, capital, or resources with the expectation of achieving a profit or gaining an advantage.

Consumer

A person who purchases or benefits from the use of goods and services.



Models for Collective Jewish Identity

Family

Fellow Believers

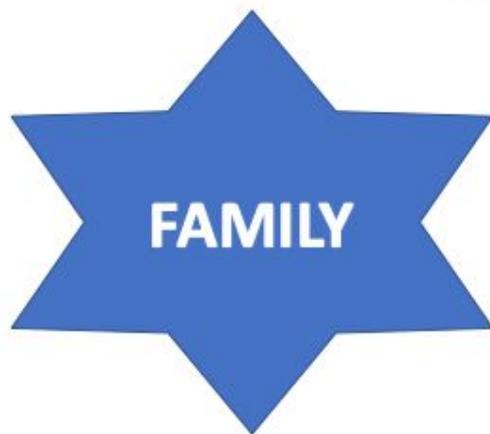
Partners

Investors

Consumers



SHALOM HARTMAN מכון
INSTITUTE הרטמן שלום



- Involuntary relationship which one inherits
- Judaism of Being (*Imagined Family*)
- Unconditional, mutual **obligation** and **loyalty**
- Primary source of identity
- No option for exit





- Group of people with commitment to shared belief
- Common mission; common cause
- Judaism of Becoming
- One can exit when one believes mission is no longer shared, compelling or relevant.





- Groups of individuals who join in common undertaking
- Partners share in both the risks and the profits
- To be a partner is to be together in good times *and* bad
- Exit is possible, but one cannot exit at will
- Exit may occur when aim of partnership is no longer shared, or when one partner is perceived to be acting in bad faith.





- Participant in collective enterprise to facilitate a particular outcome
- Involves expenditure of money, capital or resources to achieve a profit or to gain an advantage.
- Relationship embodies core asymmetry between the one investing capital and the one receiving investment. *Power imbalance.*
- Investor can exit with ease once outcome has been achieved, when there are unacceptable losses, or when investor no longer believes achieving outcome is possible.





- Group of individuals who expend capital to achieve benefits from the use of goods and services.
- Exit is simple and can result from disappointment in product.
- Exit can also result from competition in marketplace.



Family vs Consumer Models

Mismatching Models

What happens when one community see Jewishness predominantly in terms of the **family model**, while the other increasingly adopts a **consumerist** perspective?

As family, Israelis expect *loyalty* from North American Jews

As consumers, North American Jews are asking same questions of Israel that they *demand* of their own institutions.



Mixed Blessing of Consumerism

Loss of *thickness*
that family
connections imply



But family can be
taken for granted!



Renaissance of
Jewish communal
institutions



Consumerism
demands attention,
quality, meaning
and purpose



Challenge for Israelis

Israelis are increasingly adopting a consumerist outlook in many areas of life (“Start-Up Nation”)

But when it comes to their **Jewishness**, they are predominantly motivated by the family model, and willing to settle for services they find less compelling.

How to move Israelis to adopt a “Start-Up” consciousness in the *Jewish* lives?



Limits of the Family Model

(21) The Reubenites, the Gadites, and the half-tribe of Manasseh replied to the heads of the contingents of Israel: They said, (22) “God, the LORD God! God, the LORD God! He knows, and Israel too shall know! If we acted in rebellion or in treachery against the LORD, do not vindicate us this day! (23) If we built an altar to turn away from the LORD, if it was to offer burnt offerings or meal offerings upon it, or to present sacrifices of well-being upon it, may the LORD Himself demand [a reckoning]. (24) We did this thing only out of our concern that, in time to come, your children might say to our children, ‘What have you to do with the LORD, the God of Israel? (25) The LORD has made the Jordan a boundary between you and us, O Reubenites and Gadites; you have no share in the LORD!’ Thus your children might prevent our children from worshiping the LORD. (26) So we decided to provide [a witness] for ourselves by building an altar—not for burnt offerings or [other] sacrifices, (27) but as a witness between you and us, and between the generations to come—that we may perform the service of the LORD before Him with our burnt offerings, our sacrifices, and our offerings of well-being; and that your children should not say to our children in time to come, ‘You have no share in the LORD.’

(כא) וַיַּעֲנוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד וְחֻצֵי שֵׁבֶט הַמְּנַשֶּׁה וַיִּדְבְּרוּ אֶת־רְאשֵׁי אֲלֵפֵי יִשְׂרָאֵל: (כב) אֱלֹהִים אֱלֹהִים | יְהוָה אֱלֹהִים | יְהוָה הוּא יֹדֵעַ וְיִשְׂרָאֵל הוּא יֵדַע אִם־בְּמַרְדָּ וְאִם־בְּמַעַל בְּיְהוָה אֵלֵינוּ שִׁיעֵנו הַיּוֹם הַזֶּה: (כג) לְבָנוֹת לָנוּ מִזִּבְחַ לְשׁוֹב מֵאַחֲרָי יְהוָה וְאִם־לְהַעֲלוֹת עָלָיו עֹלָה וּמִנְחָה וְאִם־לַעֲשׂוֹת עָלָיו זְבָחֵי שְׁלָמִים יְהוָה הוּא יִבְקֹשׁ: (כד) וְאִם־לֹא מִדְּאָגָה מִדְּכָר עָשִׂינוּ אֶת־זֹאת לְאִמָּר מָחָר יֵאמְרוּ בְּנֵיכֶם לְבָנֵינוּ לְאִמָּר מַה־לָּכֶם וְלִיהוָה אֱלֹהֵי יִשְׂרָאֵל: (כה) וּגְבוּל נַתַּן־יְהוָה בֵּינֵנוּ וּבֵינֵיכֶם בְּנֵי־רְאוּבֵן וּבְנֵי־גָד אֶת־הַיַּרְדֵּן אֵין־לָכֶם חֶלֶק בְּיְהוָה וְהַשְׁפִּיתוּ בְּנֵיכֶם אֶת־בְּנֵינוּ לְבַלְתִּי יֵרָא אֶת־יְהוָה: (כו) וַיֹּאמֶר נַעֲשֶׂה־נָּא לָנוּ לְבָנוֹת אֶת־הַמִּזְבֵּחַ לֹא לְעֹלָה וְלֹא לְזֹבַח: (כז) כִּי־עַד הוּא בֵּינֵנוּ וּבֵינֵיכֶם וּבֵין דְּרוֹתֵינוּ אַחֲרֵינוּ לְעֵבֶד אֶת־עַבְדְּתָת יְהוָה לְפָנָיו בְּעֹלוֹתֵינוּ וּבְזִבְחֵינוּ וּבְשְׁלָמֵינוּ וְלֹא־יֵאמְרוּ בְּנֵיכֶם מָחָר לְבָנֵינוּ אֵין־לָכֶם חֶלֶק בְּיְהוָה:

(28) We reasoned: should they speak thus to us and to our children in time to come, we would reply, 'See the replica of the LORD's altar, which our fathers made—not for burnt offerings or sacrifices, but as a witness between you and us.' (29) Far be it from us to rebel against the LORD, or to turn away this day from the LORD and build an altar for burnt offerings, meal offerings, and sacrifices other than the altar of the LORD our God which stands before His Tabernacle." (30) When the priest Phinehas and the chieftains of the community—the heads of the contingents of Israel—who were with him heard the explanation given by the Reubenites, the Gadites, and the Manassites, they approved. (31) The priest Phinehas son of Eleazar said to the Reubenites, the Gadites, and the Manassites, "Now we know that the LORD is in our midst, since you have not committed such treachery against the LORD. You have indeed saved the Israelites from punishment by the LORD." (32) Then the priest Phinehas son of Eleazar and the chieftains returned from the Reubenites and the Gadites in the land of Gilead to the Israelites in the land of Canaan, and gave them their report. (33) The Israelites were pleased, and the Israelites praised God; and they spoke no more of going to war against them, to ravage the land in which the Reubenites and Gadites dwelt. (34) The Reubenites and the Gadites named the altar ["Witness"], meaning, "It is a witness between us and them that the LORD is [our] God."

(כח) וַיֹּאמֶר וְהָיָה כִּי־יֹאמְרוּ אֵלֵינוּ וְאֶל־דֹּרֹתֵינוּ מִקֵּר וְאָמְרוּ רָאוּ אֶת־תִּבְנִית׃ מִזְבֵּחַ יְהוָה אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ לֹא לְעוֹלָה וְלֹא לְזָבַח כִּי־עֵד הוּא בֵּינֵנוּ וּבֵינֵיכֶם׃ (כט) חָלִילָה לָּנוּ מִמְנוֹ לְמַרְדּוֹ בַיהוָה וּלְשׁוּב הַיּוֹם מֵאַחֲרֵי יְהוָה לְבָנוֹת מִזְבֵּחַ לְעֹלָה לְמִנְחָה וּלְזָבַח מִלֶּבֶד מִזְבֵּחַ יְהוָה אֱלֹהֵינוּ אֲשֶׁר לִפְנֵי מִשְׁכְּנוֹ׃ (ל) (פ) וַיִּשְׁמַע פְּיִנְחָס הַכֹּהֵן וּנְשֵׂי־הָעֵדָה וְרָאִישֵׁי אֲלֵפֵי יִשְׂרָאֵל אֲשֶׁר אִתּוֹ אֶת־הַדְּבָרִים אֲשֶׁר דִּבְרוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד וּבְנֵי מְנַשֶּׁה וַיִּיטֹב בְּעֵינֵיהֶם׃ (לא) וַיֹּאמֶר פְּיִנְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־בְּנֵי מְנַשֶּׁה הַיּוֹם׃ וְדַעְנוּ כִּי־בָתּוּכֶם יְהוָה אֲשֶׁר לֹא־מְעַלְתֶּם בַּיהוָה הַמַּעַל הַזֶּה אֲזַי הִצַּלְתֶּם אֶת־בְּנֵי יִשְׂרָאֵל מִיַּד יְהוָה׃ (לב) וַיָּשׁוּב פְּיִנְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן׃ וְהַנְּשֵׂאִים מֵאֵת בְּנֵי־רְאוּבֵן וּמֵאֵת בְּנֵי־גָד מֵאֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ כְּנָעַן אֶל־בְּנֵי יִשְׂרָאֵל וַיָּשׁוּבוּ אוֹתָם דְּבַר׃ (לג) וַיִּיטֹב הַדְּבָר בְּעֵינֵי בְנֵי יִשְׂרָאֵל וַיִּבְרְכוּ אֱלֹהִים בְּנֵי יִשְׂרָאֵל וְלֹא אָמְרוּ לְעֹלֹת עֲלֵיהֶם לְצָבָא לְשַׁחַת אֶת־הָאֶרֶץ אֲשֶׁר בְּנֵי־רְאוּבֵן וּבְנֵי־גָד יֹשְׁבִים בָּהּ׃ (לד) וַיִּקְרְאוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד לְמִזְבֵּחַ כִּי עֵד הוּא בֵּינֵנוּ כִּי יְהוָה הָאֱלֹהִים׃ (פ)

Vayikra Rabbah 4:6

(6) Hezekiya taught (Jeremiah 50:17): "Israel are scattered sheep" - why are Israel likened to a sheep? Just as a sheep, when hurt on its head or some other body part, all of its body parts feel it. **So it is with Israel when one of them sins and everyone feels it.**

(Numbers 16:22): "When one man sins [will You be wrathful with the whole community]." Rabbi Shimon bar Yochai taught a parable: Men were on a ship. One of them took a drill and started drilling underneath him. The others said to him: What are sitting and doing?! He replied: What do you care. Is this not underneath my area that I am drilling?! They said to him: But the water will rise and flood us all on this ship. This is as Iyob said (Job 19:4): "If indeed I have erred, my error remains with me." But his friends said to him (Job 34:37): "He adds transgression to his sin; he extends it among us." [The men on the ship said]: You extend your sins among us.

ויקרא רבה ד':ו'

(ו) תַּנִּי חֲזָקָה (ירמיה נ, יז): שֶׁהַ פְּזוּרָה יִשְׂרָאֵל, נִמְשָׁלוּ יִשְׂרָאֵל לְשֶׁה, מֵה שֶׁה הִזָּה לֹקֵה עַל רֵאשׁוֹ אוֹ בְּאֶחָד מֵאַבְרָיו וְכָל אַבְרָיו מֵרְגִישִׁין, כִּכְ הוֹ יִשְׂרָאֵל, אֶחָד מֵהֶן חוֹטֵא וְכָלֵן מֵרְגִישִׁין, (במדבר טז, כב):
הָאִישׁ אֶחָד יַחְטֵא, תַּנִּי רַבִּי שֶׁמְעוֹן בֵּר יוֹחָאי, מְשַׁל לְבָנֵי אָדָם שֶׁהֵיוּ יוֹשְׁבֵין בְּסַפִּינָה נֹטֵל אֶחָד מֵהֶן מְקַדְּחַ וְהִתְחִיל קוֹדֵחַ תַּחְתָּיו, אָמְרוּ לוֹ חֲבֵרָיו מֵה אֶתָּה יוֹשֵׁב וְעוֹשֶׂה, אָמַר לָהֶם מָה אַכְפֵּת לָכֶם לֹא תַחְתִּי אָנִי קוֹדֵחַ, אָמְרוּ לוֹ שֶׁהַמִּים עוֹלִין וּמְצִיפִין עָלֵינוּ אֶת הַסַּפִּינָה. כִּכְ אָמַר אִיּוֹב (איוב יט, ד): וְאִף אֲמֹנָם שְׁגִיתִי אֶתִּי תִלִּין מְשׁוּגָתִי, אָמְרוּ לוֹ חֲבֵרָיו (איוב לד, לו): כִּי יִסִּיף עַל חַטָּאתוֹ פֶּשַׁע בֵּינֵינוּ יִשְׁפּוֹק, אֶתָּה מִסַּפִּיק בֵּינֵינוּ אֶת עֲוֹנוֹתֶיךָ.

Loving Rebuke

Leviticus 19:17-18, 33-34

(17) You shall not hate your brethren in your heart. Reprove your kinsman but incur no guilt because of him. (18) You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the LORD.

(33) When a stranger resides with you in your land, you shall not wrong him.

(34) The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I the LORD am your God.

ויקרא י"ט: י"ז-י"ח, ל"ג-ל"ד

(יז) לֹא־תִשְׁנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ הוֹכֵחַ תּוֹכִיחֵהוּ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חַטָּא׃
(יח) לֹא־תִקֵּם וְלֹא־תִטַּר אֶת־בְּנֵי עַמְּךָ וְאַהֲבֵת לְרֵעֵךָ כַּמֹּךְ אָנִי ה'׃
(לג) וְכִי־יָגוּר אִתְּךָ גֵר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ׃ (לד) כַּאֲזַרְח מִכֶּם יִהְיֶה לָכֶם הַגֵּר וְהַגֵּר אִתְּכֶם וְאַהֲבֵת לוֹ כַּמֹּךְ כִּי־גֵרִים הָיִיתֶם בְּאַרְץ מִצְרַיִם אָנִי ה' אֱלֹהֵיכֶם׃

Bekhor Shor, Leviticus 19:17:1

“You shall not hate your brethren in your heart” – If your brethren does something that upsets you, don’t hate them in your heart. Rather, you should reprove them [that is to say, go over to the person and discuss the matter with them in a respectful manner], and say to them, “Why did you do this to me?” Since it is possible that they never intended what you had thought, or they couldn’t help themselves, or they will give you some [other] explanation. And through this [by fulfilling the mitzvah of tochacha], you will come to realize that they did nothing improper to you. [And in doing so] “You will not sin because of her” – for having baseless hatred towards them.

בכור שור, ויקרא י"ט:י"ז:א'

לא תשנא את אחיך בלבבך. שאם יעשה לך אחיך דבר שקשה בעיניך, לא תשנאנו בתוך לבבך, אלא הוכיחנו ואמר לו: למה עשית לי כזאת? שמא לא נתכון למה שאתה סבור, או נאנס, או שום טעם יש בדבר שיאמר לך ומתוך כך תדע שלא עשה עמך שלא כהוגן:

Shared Believers (extended family?)

Genesis 12:1-3

(1) The LORD said to Abram, “Go forth from your native land and from your father’s house to the land that I will show you. (2) I will make of you a great nation, And I will bless you; I will make your name great, And you shall be a blessing. (3) I will bless those who bless you And curse him that curses you; And all the families of the earth Shall bless themselves by you.”(4) Abram went forth as the LORD had commanded him, and Lot went with him. Abram was seventy-five years old when he left Haran. (5) *Abram took his wife Sarai and his brother’s son Lot, and all the wealth that they had amassed, and the persons that they had acquired in Haran; and they set out for the land of Canaan.*

בראשית י"ב:א'-ג'

(א) וַיֹּאמֶר ה' אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאֲרֶץ אֲשֶׁר אֲרָאָךְ:
(ב) וְאָעֲשֶׂה לְגוֹי גָדוֹל וְאַבְרָכָה וְאַגְדֹּלְהָ שְׁמִי וְהָיָה
בְּרָכָה: (ג) וְאַבְרָכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ אֶאְרָר וְנִבְרָכוּ
בְּךָ כָּל מִשְׁפָּחַת הָאָדָמָה: (ד) וַיִּלְךְ אַבְרָם כְּאֲשֶׁר
דִּבֶּר אֱלֹהֵי ה' וַיִּלְךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־חָמֵשׁ
שָׁנַיִם וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן: (ה) וַיִּקַּח
אַבְרָם אֶת־שָׂרִי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־
כָּל־רְכוּשָׁם אֲשֶׁר רָכְשׂוּ וְאֶת־הַנַּפְשׁ אֲשֶׁר־עָשׂוּ
בְּחָרָן וַיֵּצְאוּ לְלֶכֶת אֶרֶץ כְּנָעַן

Mishneh Torah, Foreign Worship & Customs of the Nations 1:3

(3) ...And, when Abraham was forty years old he recognized his Creator. After he came to this comprehension and knowledge he started to confute the sons of Ur of the Chaldeans, and to organize disputations with them, cautioning them, saying: "This is not the true path that you are following", and he destroyed the images, and commenced preaching to the people warning them that it is not right to worship any save the God of the universe,

...
When he had them subdued by his well supported contentions, the king tried to put him to death, but he was saved by a miracle, and went hence to Haran. There he stood up anew and called out in a great voice to the whole world, to let them know that there is One God for the whole universe, and unto Him it is proper to render service. And thus he went onward with his proclamations from city to city, and from government to government, until he attained the land of Canaan amidst his outcry, even as it is said: "And called there on the name of the Lord, the Everlasting God" (Gen. 21.33).

[cont.]

משנה תורה, הלכות עבודה זרה וחוקות הגויים א'ג:

(ג) ... ובן ארבעים שנה הכיר אברהם את בוראו. כיון שהכיר וידע התחיל להשיב תשובות על בני אור כשדים ולערך דין עמקם ולומר שאין זו דרך האמת שאתם הולכים בה ושבר הצלמים והתחיל להודיע לעם שאין ראוי לעבד אלא לאלוה העולם ...

כיון שגבר עליהם בראיותיו בקש המלך להרגו ונעשה לו נס ויצא לחרו. והתחיל לעמד ולקרא בקול גדול לכל העולם ולהודיעם שיש שם אלוה אחד לכל העולם ולו ראוי לעבד. והיה מהלך וקורא ומקבץ העם מעיר לעיר ומממלכה לממלכה עד שהגיע לארץ כנען והוא קורא שנתמר (בראשית כא לג) "ויקרא שם בשם ה' אל עולם".

**Mishneh Torah, Foreign Worship & Customs of the Nations 1:3
[cont.]**

When the people who congregated about him asked him concerning his preachments, he replied by imparting knowledge to each and every one according to his mentality, to the end that he was able to turn him to the path of truth, until there congregated about him thousands, even tens of thousands, and they became the people of Abraham's household, He implanted in their hearts this great cause, concerning which he compiled books, and which he imparted to his son Isaac. Isaac, from his seat of learning, gave instructions and admonitions. And Isaac, in turn, imparted it to Jacob and appointed him head master.

[Jacob] at his seat of learning, gave instructions and supported all who flocked to him. And Jacob our father instructed all his sons, but separated Levi and appointed him head master, and established him in a seat of learning where to instruct in the path of the Name and in the observance of the charges of Abraham. He, moreover, commanded his sons not to interrupt the succession of the sons of Levi to the presidency of the school so that the learning be not forgotten. So did the movement advance intensely among the sons of Jacob and their followers that the world saw a God-knowing nation called into existence,

משנה תורה, הלכות עבודה זרה וחוקות הגויים א:ג'

וְכִיּוֹן שֶׁהָיוּ הָעָם מִתְקַבְּצִין אֵלָיו וְשׂוֹאֲלִין לוֹ עַל דְּבָרָיו הָיָה מוֹדִיעַ לְכָל אֶחָד וְאֶחָד כְּפִי דַעְתּוֹ עַד שֶׁיִּחְזִירָהוּ לְדַרְךְ הָאֱמֶת עַד שֶׁנִּתְקַבְּצוּ אֵלָיו אֲלָפִים וּרְבֻבוֹת וְהֵם אֲנָשֵׁי בֵּית אַבְרָהָם

וְשִׁתַּל בְּלִבָּם הָעֵקֶר הַגָּדוֹל הַזֶּה וְחָבַר בּוֹ סִפְרִים וְהוֹדִיעוּ לְיִצְחָק בְּנוֹ. וַיֵּשֶׁב יִצְחָק מְלָמֵד וּמְזֵהִיר. וַיִּצְחַק הוֹדִיעַ לְיַעֲקֹב וּמְנָהוּ לְלָמֵד וַיֵּשֶׁב מְלָמֵד וּמְחֻזֵּיק כָּל הַנְּלוּיִם אֵלָיו.

וַיַּעֲקֹב אָבִינוּ לְמַד בְּנָיו כָּלֶם וְהַבְּדִיל לְוִי וּמְנָהוּ רֹאשׁ וְהוֹשִׁיבוֹ בִּישִׁיבָה לְלָמֵד דַּרְךְ הַשֵּׁם וְלִשְׁמֹר מִצְוֹת אַבְרָהָם.

וְצִוָּה אֶת בְּנָיו שֶׁלֹּא יִפְסִיקוּ מִבְּנֵי לְוִי מִמְּנָה אַחַר מִמְּנָה כְּדִי שֶׁלֹּא תִשְׁכַּח הַלְמוּד. וְהָיָה הַדְּבָר הוֹלֵךְ וּמִתְגַּבֵּר בְּבְנֵי יַעֲקֹב וּבְנִלוּיִם עֲלֵיהֶם וְנַעֲשִׂית בְּעוֹלָם אִמָּה שֶׁהִיא יוֹדַעַת אֶת ה'.

Shared Believers:

Zionism as Cornerstone of Relationship

- **Zionism of Being**: the **safety** of Jews requires the existence of a sovereign homeland for the Jewish people. Jewish survival is best served by a Jewish state.
- **Zionism of Becoming**: the homeland of the Jewish people would give expression to the best of what Judaism and the Jewish people stood for – the stage in which **Jewish values** would be amplified and become a light unto the world.



Exodus 19:1-6

(1) On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai. (2) Having journeyed from Rephidim, they entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain, (3) and Moses went up to God. The LORD called to him from the mountain, saying, “Thus shall you say to **the house of Jacob and declare to the children of Israel:** (4) ‘You have seen what I did to the Egyptians, how I bore you on eagles’ wings and brought you to Me. (5) Now then, if you will obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples. Indeed, all the earth is Mine, (6) but **you shall be to Me a kingdom of priests and a holy nation.**’ These are the words that you shall speak to the children of Israel.”

שמות י"ט:א-ו

(א) בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם
בַּיּוֹם הַזֶּה בָּאוּ מִדְבַר סִינַי: (ב) וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ
מִדְבַר סִינַי וַיַּחֲנוּ בְּמִדְבַר וַיַּחֲנוּ־שָׁם יִשְׂרָאֵל נֶגֶד הַהָר:
(ג) וּמִלֶּשָׁה עָלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן־
הַהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יִעֲקֹב וְתֹגִיד לְבָנֶי
יִשְׂרָאֵל: (ד) אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וְאֲשֶׁר
אַתְּכֶם עַל־כַּנְפֵי נְשָׁרִים וְאָבֵא אֶתְכֶם אֵלָי: (ה) וְעַתָּה
אִם־שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהִלִּיתֶם
לִי סִגְלָה מִכָּל־הָעַמִּים כִּי־לִי כָל־הָאָרֶץ: (ו) וְאַתֶּם
תִּהְיוּ־לִי מְמַלְכֶת כֹּהֲנִים וְגוֹי קְדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר
תִּדְבַר אֶל־בְּנֵי יִשְׂרָאֵל:

Isaiah 49:5-6

(5) And now the LORD has resolved— He who formed me in the womb to be His servant— To bring back Jacob to Himself, That Israel may be restored to Him. And I have been honored in the sight of the LORD, My God has been my strength. (6) For He has said: “It is too little that you should be My servant In that I raise up the tribes of Jacob And restore the survivors of Israel: I will also make you a light of nations, That My salvation may reach the ends of the earth.”

ישעיהו מ"ט:ה-ו

(ה) ועתה | אִמַּר יְהוָה יִצְרֵי מִבֶּטֶן
לְעֶבֶד לֹו לְשׁוּבָב יַעֲקֹב אֱלֹיו וְיִשְׂרָאֵל
לֹא [לו] יֵאָסֵף וְאֶכְבֵּד בְּעֵינַי יְהוָה
וְאֵלֵהִי הָיָה עֵינִי: (ו) וַיֹּאמֶר נְקִל
מִהַיּוֹתֶיךָ לִי עֶבֶד לְהַקִּים אֶת־שִׁבְטֵי
יַעֲקֹב וּנְצִירֵי [וּנְצִירֵי] יִשְׂרָאֵל לְהַשְׁיֵב
וּנְתִתִּידָ לְאֹר גּוֹיִם לְהַיִּית יְשׁוּעָתִי
עַד־קְצֵה הָאָרֶץ: (ס)

21st Century Challenge

Can these core beliefs still serve to unite the Jewish community in North America around support for Israel?

Safety

**Jewish
Excellence**

Partnership Redefined



Partnership Model

A Relationship of Mutual Tikkun



SHALOM HARTMAN מכון
INSTITUTE שלום הרטמן

PARTNERSHIP PARADIGM

Responsibility

Covenantal Mutuality

Humility

What happens if Israel wants FAMILY and
North American Jews want PARTNERSHIP?



David Hartman, *A Heart of Many Rooms*, 1990, p. 30

It is only with the advent of Abraham that God's response to failure and disappointment changes and a covenantal theology emerges in place of a theology of the Creator God. Instead of divine rage and the unilateral use of power, God "admits" that the Lord of Creation cannot become the Lord of History unless human beings become responsible and accountable. God's presence in the world becomes conditional on human beings sharing the burden of history. This, then, is the meaning of **covenantal mutuality**. Covenant (*brit*) reflects **the divine decision to share responsibility for history with human beings**. The underlying metaphysical notion of self-limitation sets a new theology of history in motion wherein God is not the unilateral redeemer of history. The central norm of the covenantal framework is the assumption of moral responsibility.

Maimonides, Commentary to Mishnah Avot 1:6

Yehoshua ben Perachiah said: Make for yourself a teacher, and acquire a friend, and judge every person in the scale of merit.

In general, there are three types of friends: someone befriended for the sake of utility (*haver to'elet*), someone befriended for the sake of comfort (*haver nachat*), and someone befriended for the sake of a higher purpose (*haver ma'alah*).

A *haver* for the sake of utility, is like that of two partners in business or that of a sovereign and their army.

A *haver* of comfort has two types: a friend for benefit and a friend for trust. A friend for benefit is like the friendship between men and women and the like. But a friend for trust means a friend on whom one can rely without withholding anything in deed or in word, to whom one reveals everything – both good and bad with no concern that this will lead to any loss for either of them. For if one trusts the other to this extent, s/he will find great comfort in their discussion and their friendship.

A *haver* for a higher purpose refers to a situation where both desire and intend the same purpose, and that is good. Each will desire to draw strength from her/his friend as good comes to them both. This is the type of *haver* [the mishnah] commanded us to acquire - for example, the comradeship between a teacher and her/his disciple, and between a disciple and her/his teacher.

יְהוֹשֻׁעַ בֶּן פְּרָחְיָה אָמַר, עֲשֵׂה לְךָ רֵב, וְקַנְה לְךָ חֵבֵר, וְהוֹי דָן אֶת כָּל הָאָדָם לְכַף זְכוּת:

והחברים שלושה מינם: חבר תועלת, וחבר נחת, וחבר מעלה.

ואמנם חבר התועלת הרי הוא כחברות שני השותפים, וחברות המלך וחייליו.

ואמנם חבר הנחת, הרי הוא שני מינים: חבר הנאה וחבר בטחון. אמנם חבר ההנאה הרי הוא כחברות הזכרים לנקבות וכיוצא בה. ואמנם חבר הבטחון הרי הוא שיהיה לאדם חבר שתבטח נפשו בו, לא ישמר ממנו לא במעשה ולא בדיבור ויגלה לו כל עניניו, הנאה מהם והמגונה מבלי חשש ממנו שישגיחו בכל זה חסרון, לא אצלו ולא אצל זולתו. כי אם יגיע לנפש בטחון באיש עד לזה השעור תמצא רוב נחת בשיחתו ובחברותו.

ואוהב המעלה הוא שתהיה תאות שניהם וכוונתם למטרה אחת, והיא הטוב וירצה כל אחד להעזר בחברו בהגיע הטוב ההוא לשניהם יחד. וזה הוא החבר אשר ציוה לקנותו, והא כחברות הרב לתלמיד והתלמיד לרב

Bereishit Rabbah 54:3

And Abraham rebuked Avimelech:
R. Yosi ben R. Hanina said: Rebuke leads to love, as it says, rebuke a wise man and he will love you. Such indeed is R. Yosi ben Hanina's view, for he said: **Love unaccompanied by rebuke is not love.** Resh Lakish said: Rebuke leads to peace; hence, 'And Abraham reproved Avimelech'. Such is his view, for he said: **Peace unaccompanied by rebuke is not peace.**

בראשית רבה נ"ד:ג'

וְהוֹכַח אַבְרָהָם אֶת אַבְיִמֶלֶךְ וְגו'
(בראשית כא, כה), אָמַר רַבִּי יוֹסִי בֶר
חֲנִינָא הַתּוֹכַחַת מְבִיָּאָה לְיַדֵּי אַהֲבָה,
שְׁנַאֲמַר (משלי ט, ח): הוֹכַח לְחָכָם
וַיֵּאֱהָבֵהּ, הִיא דְעֵתִיָּה דְרַבִּי יוֹסִי בֶר
חֲנִינָא דְאָמַר כָּל אַהֲבָה שְׂאִין עִמָּה
תּוֹכַחָה אֵינָה אַהֲבָה. אָמַר רִישׁ לְקִישׁ
תּוֹכַחָה מְבִיָּאָה לְיַדֵּי שְׁלוֹם, וְהוֹכַח
אַבְרָהָם אֶת אַבְיִמֶלֶךְ, הִיא דְעֵתִיָּה
דְאָמַר כָּל שְׁלוֹם שְׂאִין עִמוֹ תּוֹכַחָה
אֵינּוּ שְׁלוֹם.

FRIENDSHIP PARADIGM

Trust, Confidence, Acceptance

Shared Passions

Mutual Dependence

Hevruta



A Proposal for Using the Models to Heal

Chevruta

Friendship lived as covenantal partnership with deep respect, loving rebuke, and lasting commitment.



Pluralism

A shared belief to frame how *chevruta* engages in other beliefs (e.g., Zionism, social justice, etc.)



A New “Family”

We recognize our differences, take time to understand each other, and—even if we don’t like each other—we sit together at the table.

Identity Politics as a Test of the Models

Louis Brandeis, “The Jewish Problem: How to Solve It,” excerpt

From: Paul Mendes-Flohr and Jehuda Reinharz, eds., *The Jew in the Modern World: A Documentary History*, 2nd ed., 496

Let no American imagine that Zionism is inconsistent with Patriotism. Multiple loyalties are objectionable only if they are inconsistent. A man is a better citizen of the United States for being also a loyal citizen of his state, and of his city; for being loyal to his family, and to his profession or trade; for being loyal to his college or his lodge. Every Irish American who contributed towards advancing home rule was a better man and a better American for the sacrifice he made. Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feels that neither he nor his descendants will ever live there, will likewise be a better man and a better American for doing so.

...

America’s fundamental law seeks to make real the brotherhood of man. That brotherhood became the Jewish fundamental law more than twenty-five hundred years ago. America’s insistent demand in the twentieth century is for social justice. That also has been the Jews’ striving for ages. Their affliction as well as their religion has prepared the Jews for effective democracy. Persecution broadened their sympathies. It trained them in patient endurance, in self-control, and in sacrifice. It made them think as well as suffer. It deepened the passion for righteousness.

Indeed, loyalty to America demands rather that each American Jew become a Zionist. For only through the ennobling effect of its strivings can we develop the best that is in us and give to this country the full benefit of our great inheritance. The Jewish spirit, so long preserved, the character developed by so many centuries of sacrifice, should be preserved and developed further, so that in America as elsewhere the sons of the race may in future live lives and do deeds worthy of their ancestors.

Mijal Bitton, “I’m a Sephardic Latina with an Intersectional Identity. That’s Why I Oppose the Women’s March,” *The Forward*, Jan. 15, 2019

This coming Saturday, thousands of women across America will be marching in the 2019 Women’s March. But unlike the first march, many Jewish women have pledged not to attend this year, thanks to the March leaders’ ties to the anti-Semitic head of Nation of Islam, Louis Farrakhan, and other reports of anti-Jewish sentiment.

Still, social media posts have been circulating across Facebook and Twitter with the hashtag #jwocmarching, for Jewish women of color who are marching. The hashtag is part of a recent campaign led by Yavilah McCoy, a Jewish leader and founder of Ayecha who has been recently added to the Women’s March steering committee. McCoy and others have been urging Jewish representation in next week’s march, and specifically highlighting the voices and experiences of Jewish women of color in this contingency. The campaign released a nuanced, thoughtful statement which clearly outlines why many Jewish women of color are committed to the Women’s March as part of an intersectional struggle of solidarity against oppression.

“As Jewish women of color who live at the intersection of racism, sexism and anti-Semitism, and who are committed to standing against white supremacy, patriarchy and religious oppression in all its forms, we will play an integral role in the healing and unification of our communities and in the work of securing greater justice and freedom for us all,” the petition states.

I read this statement with respect for the experiences that lead its authors to write it. And in some ways, you might expect my identity as an intersectional feminist Latina immigrant from Argentina and a Sephardi Jew whose family hails from Arab lands should lead me to participate in the Women’s March, a movement predicated on solidarity for intersectional oppression and vulnerability.

But it is precisely my intersectional identity that leads me to abstain.

My childhood memories were happy, but still to this day carry a distinctly diasporic taste: Argentina never felt like home.

...

Mijal Bitton, “I’m a Sephardic Latina with an Intersectional Identity. That’s Why I Oppose the Women’s March,” *The Forward*, Jan. 15, 2019 (cont.)

I write to help explain why I am not marching, why my identity, which otherwise fits in within the intersectional fight for common liberation and for women’s rights, informs my refusal to participate in a movement led by individuals who have contributed to the normalization of anti-Semitic discourse, and who have yet, despite recent apologies, to regain the trust of many in the Jewish community in this issue, myself included. ...

I write to express that there are feminist Jewish women, Jews of color, Hispanic Jews, Jewish immigrants, Mizrahi Jews, Sephardic Jews, Jews from Arab lands and others Jews with intersectional and marginalized identities who are making a conscientious choice to not join in the Women’s March, a decision partly informed by their own experiences of vulnerability and motivated by a determination to fight oppression through other means.

My commitment to upholding anti-Semitism as a moral red line which determines who I will partner with was not awakened, as it was for some American Jews, by the terrible attack in Pittsburgh. While the shooting at Tree of Life synagogue stands out as the most deadly anti-Semitic attack on American soil, observers attuned to the experiences of other, smaller, Jewish communities around the world know that the post-Holocaust resurgence of anti-Semitism (if it ever went away) has older, more pervasive and more complex global manifestations.

My political understanding of liberatory intersectionality includes not only Americans who suffer gender, racial, economic and other forms of inequalities, but also Jews around the world still facing one of the oldest forms of hatred that human history has witnessed.

I write this, then, to challenge the dichotomy that has already begun to emerge, a dichotomy that posits an “either/or” worldview in which individuals who refuse to march in this particular Women’s Movement are portrayed as not caring for social or racial justice.

I care. It is because I care that I am praying with my feet and marching away from the Women’s March.

Recommended Materials

- Unit 13 interview 24:30-52:37
- Yehuda Kurtzer's " $\frac{2}{3}$ and 51%" coalition rule in "Linda Sarsour and American Jewish Politics"