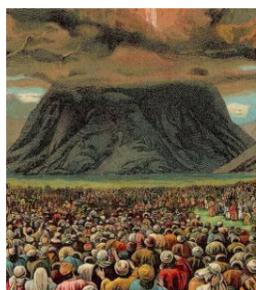


## Covenantal

”בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם”

"In each and every generation a person is obliged to see himself as if he has gone out from Egypt."



This phrase advocates that history *is* the collective memory. The covenantal approach to Judaism says that what matters is that we live within a particular set of visions, values, dreams, and experiences that we are all products of, and keep retelling and passing on. A covenantal Jew sees him or herself as living as part of the chain of history, and acts with the drive to be a good link in this chain. What's more, covenantal Jews are propelled by their very connection to the chain. The covenant has been made between God and the Jewish People, which imposes obligations and commandments on those involved. This covenant is seen as the road map directing as to where we (today) are coming from and where we are headed, as well as what the larger purpose of the journey is for. Being a covenantal Jew is about tapping into the wealth of cultural and religious capitol that Jewish tradition offers.

**Key Terminology:** tradition, heritage, custom, ritual, spiritual inheritance, shared history and shared destiny, collective memory, obligation, commandment, foundational ideas, core-values, key Jewish experiences, Living Covenant.

**Notion to reject:** that the past, and covenantal Jews, have a monopoly on religion.

**The Poster Child:** houses of worship, Satmar...

**The Social Activist Says:**

"I am motivated to act in this world because  
**God commanded me to"**

## Communitarian

"כל ישראל ערבים זה לזה"

"All of Israel is Responsible for one another"



Communitarian Judaism champions that in spite of the geographic and ideological diversity, all the Jews of the world are one extended family, and therefore worry about each other, care for one another, celebrate together, etc. A communitarian Jew makes sure to visit the synagogue in any city they visit on their travels (regardless of whether or not they go to synagogue in their own town!). The most ardent communitarians may be secular in their theology, but are committed to supporting fellow Jews worldwide in any plight. Being a communitarian Jew is about tapping into the abundant social capitol of world Jewry.

**Key Terminology:** tribal, fewer degrees of separation, extended family, kinship, social solidarity, in-jokes, networks, tzedakah, lobbying on behalf of each other, pluralism.

**Notions to reject:** that communitarian Jews have a monopoly on Jewish Peoplehood.

**The Poster Child:** gmachim, local federations, A.B. Yehoshua

**The Social Activist Says:**

"I am motivated to act in this world because  
**I am a Jew"**

## Cosmopolitan

"לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי"

"To fix the world in the kingdom of God"



Cosmopolitan Jews view humans in the divine image and see the ultimate Jewish purpose as being to fix the world and make it a just place. A cosmopolitan Jew is one who says and believes "I am fully living and expressing my Jewish identity by fixing the world [and not necessarily, or not only, by fixing Jews]". Though perhaps the majority of cosmopolitan Jews may not actually interpret their actions as expressions of Judaism, the Cosmopolitan approach to Jewish peoplehood prescribes this association as an opportunity to deepen and enrich one's work, as well as to widen the range of people and organization working together to make a strong impact.

**Key Terminology:** humanism, divine image, justice, freedom, dignity, activism, counter-cultural, cosmopolitan patriot, not separating from humanity, engaging with the world.

**Notions to reject:** that a good cosmopolitan Jew must be *strictly* Universalist

**The Poster Child:** American Jewish World Service, Avodah, Jewish Funds for Justice, Israel's Disaster Relief Fund, IsraAid

**The Social Activist Says:**

"I am motivated to act in this world because  
**I am a human being"**

## The 3 C's: Archetypal Texts

### Covenantal

#### Auschwitz or Sinai?

By David Hartman

The model of Sinai awakens the Jewish people to the awesome responsibility of becoming a holy people. At Sinai, we discover the absolute demand of God; we discover who we are by what we do. Sinai calls us to action, to moral awakening, to living constantly with challenges of building a moral and just society which mirrors the kingdom of God in history. Sinai creates humility and openness to the demands of self-transcendence. In this respect, it is the antithesis of the moral narcissism that can result from suffering and from viewing oneself as a victim.

The centrality of **mitzvah** in Judaism shatters egocentricity and demands of the Jew that he judge himself by the way he acts and not by mystical myths regarding the purity or uniqueness of the Jewish soul. **Na'aseh ve-nishma** (we will do and we will understand) was the response of our people at Sinai. We understand ourselves through our doing.

Sinai does not tell us about the moral purity of the Jewish nation, but about the significance of aspiring to live by the commandments. Sinai permanently exposes the Jewish people to prophetic aspirations and judgments. Jews were never frightened for the failure to implement covenantal responsibilities.

Immediately after the account of the revelation at Sinai, we are reminded of Israel's unfaithfulness to the covenant in the vivid description of the Golden Calf incident. Sinai teaches us that there is no meaning to election without judgment - there are no privileges without demands.

Sinai requires of the Jew that he believe in the possibility of integrating the moral seriousness of the prophet with the realism and political judgment of the statesman. Politics and morality were united when Israel was born as a nation at Sinai. Sinai prohibits the Jewish people from ever abandoning the effort of creating a shared moral language with the nations of the world...

**...It is important to remember that the Jewish people did not go from the suffering conditions of Egypt directly into the land. We first went to Sinai, made a covenant with God, and pledged absolute allegiance to the commandments. We spent years in the desert casting off the mantle of the suffering slave.**

After we overcome the humiliating memory of slavery and persecution and understood that we were called to bear witness to God's kingdom in history, only then did we enter the land. The memory of suffering in Egypt was absorbed by the conventional normative demands of Sinai. We were taught not to focus on suffering outside of its normative and moral implications.

Because of Sinai, Jewish suffering did not create self-pity but moral sensitivity: "And you shall love the stranger because you were strangers in the land of Egypt".

### Communitarian

Address of Anatoly (Natan) Sharansky to the Second International Congress on the Soviet Jewry recorded in February of 1976.

"Our rebirth as Jews gave us new feeling of responsibility for our people. In some days, on the 24<sup>th</sup> of February, there will be the 1<sup>st</sup> anniversary of our demonstration on behalf of Prisoners of Zion, after which two participants of the demonstrations...were imprisoned.

But we continue [the] fight for our friends just as you continue the fight for us, for them, and for the fate of all the Soviet Jewry.

We share today with you your feeling of responsibility for our people. Your support, the strong support, and your solidarity with us, gives us relief and hope.

...Leshana haba'ah b'Yerushalayim [Next year in Jerusalem]. Thank you."

Rabbi Abraham Joshua Heschel, *The Insecurity of Freedom: Essays in Human Existence* (New York: Noonday Press, 1967)

"There is a dreadful moral trauma that haunts many of us: the failure to do our utmost...to save the Jews under Hitler. There is a nightmare that terrifies me today; the unawareness of our being involved in a new failure, in a tragic dereliction of duty. Eastern European Jewry vanished. Russian Jewry is the last remnant of a spiritual glory that is no more...Let the twentieth century not enter the annals of Jewish history as the century of physical and spiritual destruction."

In 2010, the **Israeli government** allocated 50,278,000 NIS to Birthright, and 49,808,000 NIS to Jewish education outside Israel, totaling over 100 million in Israeli governmental funds directed towards Diaspora Jewry.

Source: <http://budget.msh.gov.il/#00040228,2010,0,1,1,0,0,0,0,0>

Approximately 1/3 of the **St. Louis Federation's** annual distributions are directed overseas – the majority to the Jewish Agency for Israel– to support projects like Partnership 2000, economic development in Israel, and the promotion of Israeli Arts and Culture.

Source: <http://www.jewishinstlouis.org>

"כל ישראל ערבים זה לזה"  
"All of Israel is Responsible for one another"

### Cosmopolitan

**On the Edge of Life**, by Rabbi Richard Jacobs, Summer 2006 (abridged)

Three days after Yom Kippur, while most rabbis were recovering from the High Holy Days or building their sukkot, I was in the African nation of Chad, meeting with refugees who had survived the genocide across the border in the Darfur region of Sudan.

...On October 18, thirty-six hours after taking off from JFK International Airport, we landed in Eastern Chad, a vast desolate area bordering Darfur that is now home to some 300,000 Darfur survivors in twelve refugee camps. ...Hardship was evident everywhere...Later that day, we were sitting on the dirt floor of a tent in the Kuonungo refugee camp, another sprawling sea of huts and tents. Kuonungo, about a half hour's drive from Guereda, is now home to some 11,000 refugees. Through an interpreter we listened to the chilling stories of Darfur survivors.

Yago Abdullah Omer, a man in his mid 40s with a salt-and-pepper Van Dyke beard, was dressed in a white turban and loose-fitting African clothes. He had been the principal of the school in his village in Northern Darfur. "It was early in the morning and I was at school with my students," Omer said through an interpreter. "First, the village was surrounded by the Janjaweed [Arab militia armed by the Sudanese government] on horseback. Then the Antonovs [Russian-manufactured warplanes operated by the Sudanese army] came and bombed the village. On the FM radio frequency I heard the pilots coordinating the attack with the horsemen on the ground." These were not the isolated actions of spontaneous desert marauders, but an act of state-sponsored genocide. Yago told us that he walked for twelve days before reaching Chad. He is one of the few men we saw in the camps; most were either killed or are in Darfur battling the militia and the Sudanese army.

Next we heard from Adam Ishak Chalach, an older man whose face was covered in deep pock marks. Government cars had driven into his village in Northern Darfur. Guns blazing, they shouted racial epithets. Thirty-five of the 300 villagers were killed. We assured Yago and Adam that we would share their horrifying experiences with as many people as possible. We hoped that their pain would help awaken the sleeping conscience of the world.

...Inside Sudan, over two million civilians in Darfur have been bombed out of their homes and now live as IDPs (internally displaced persons). Children, women, and men perish from starvation and illness every day, living in these "dens of death" under control of the very people who are the cause of their suffering. Many Non-Governmental Organizations have pulled their aid workers out of Darfur because the NGOs are unable to protect them. The 7,000 African Union peacekeepers cannot shield these aid workers and have no mandate to safeguard Darfur's civilian population.

The genocide in Darfur has strong and undeniable parallels to the Holocaust. Civilians are being murdered daily in Darfur by the government's Janjaweed militias, much like Hitler's Einsatzgruppen slaughtered more than a million Jews before the Nazis started using death camps with gas chambers.

...In our last few hours in Chad, we stopped in the open market to buy some African fabric. I wanted to make a tallit out of a bright, multicolored cloth to remind me daily of our Darfurian brothers and sisters. I picked out a bright purple, gray, and silver African cloth. When I returned home, I tied the tzitzit onto the four corners. Each Shabbat since, I have worn that tallit. It reminds me--and everyone in my congregation--of our obligation to bring the four corners of the earth together in our hearts and deeds.

...I am haunted by the question my grandchildren will one day ask me. "Grandpa, what did you know about the genocide in Darfur? And what did you do to stop it?" I cannot offer them lame excuses. The gravity of this crisis demands action. If we do nothing, then we forfeit our right to condemn the world's silence when our people faced hell on earth in Nazi-occupied Europe.

The U.S. Holocaust Memorial Museum sits on sacred American soil, just a few yards from the White House and the Capitol. Underneath are two steel containers filled with soil and ashes from concentration camps. Just a few yards away, on the footsteps of the Lincoln Memorial, Martin Luther King Jr. gave his famous "I Have a Dream" speech. Before him, Rabbi Joachim Prinz addressed the crowd:

"When I was the rabbi of the Jewish community in Berlin under the Hitler regime, I learned many things. The most important thing that I learned under those tragic circumstances was that bigotry and hatred are not the most urgent problems. The most urgent, the most disgraceful, the most shameful and the most tragic problem is silence."

I can still feel that little hand in mine. His life and millions of other lives are in our hands.