



SHALOM HARTMAN INSTITUTE מכון
OF NORTH AMERICA שלום הרטמן

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Yehuda Kurtzer

Orange County iEngage Initiative Public Lecture
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Dr. Yehuda Kurtzer is the President of the Shalom Hartman Institute of North America and a leading thinker and author on the meaning of Israel to American Jews, the value of the Jewish past to the Jewish present, and questions of leadership and change in American Jewish life.

Yehuda leads the efforts of the Institute across the North American Jewish communal landscape, and teaches widely in the Institute's many platforms for rabbis, lay leaders, Jewish professionals, and leaders of other faith communities.

Yehuda received his doctorate in Jewish Studies from Harvard University and an MA in Religion from Brown University, and is an alumnus of both the Bronfman Youth and Wexner Graduate Fellowships. Previously Yehuda served as a member of the faculty and as the inaugural Chair of Jewish Communal Innovation at Brandeis University.

He is the author of *Shuva: The Future of the Jewish Past*, which offers new thinking to contemporary Jews on navigating the tensions between history and memory, and on how we can relate meaningfully to our past without returning to it.

He lives in New York with his wife Stephanie Ives and their three children.

About the Shalom Hartman Institute of North America

The Shalom Hartman Institute is a leading center of Jewish thought and education, serving Israel and North America. Our mission is to strengthen Jewish peoplehood, identity and pluralism and ensure that Judaism is a compelling force for good in the 21st century.

1. Genesis 12:1-3

וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵדְלֹךְ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֲרָאָךְ: וְאָעֲשֶׂה לְךָ גְדוֹל וְאַבְרָכְךָ וְאַגְדֹּלְהָ שְׁמֹךְ וְהָיָה בְרָכָה: וְאַבְרָכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ אֵאָר וְנִבְרָכוּ בְּךָ כָּל מִשְׁפְּחֹת הָאָדָמָה:

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. 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. 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."

2. Exodus 19:1-6

בַּחֹדֶשׁ הַשְּׁלִישִׁי לָצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַר סִינַי: וַיִּסְעוּ מֵרֵפִידִים וַיָּבֹאוּ מִדְבַר סִינַי וַיַּחֲנוּ בְּמִדְבַר וַיַּחֲרָשׁוּ יִשְׂרָאֵל נֶגֶד הָהָר: וַיִּמְשָׁה עָלֶיהָ אֱלֹהֵי־אֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִרְהַקֵּר לֵאמֹר כֹּה תֹאמַר לְבֵית יִשְׂרָאֵל וְעַתָּה אֲנִי אֵלֶיכֶם וְתִגִּיד לְבָנֵי יִשְׂרָאֵל: אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֵשָׂא אֶתְכֶם עַל־כַּנְּפֵי נְשֹׁרִים וְאָבֵא אֶתְכֶם אֵלָי: וְעַתָּה אִם־שָׁמוּעַ תִּשְׁמְעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהָיִיתֶם לִי סֻגְלָה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ: וְאַתֶּם תִּהְיוּ־לִי מִמְּלַכְתּוֹת כְּהֻנִּים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תִּדְבֹּר אֶל־בְּנֵי יִשְׂרָאֵל:

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. Having journeyed from Rephidim, they entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain, 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: 'You have seen what I did to the Egyptians, how I bore you on eagles' wings and brought you to Me. 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, 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."

3. 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.*

4. Numbers 32

א ומקנה רב, היה לבני ראובן ולבני גד--עצום מאד; ויראו את-ארץ יעזר, ואת-ארץ גלעד, והנה המקום, מקום מקנה. **ב** ויבאו בני-גד, ובני ראובן; ויאמרו אל-משה ואל-אלעזר הכהן, ואל-נשיאי העדה לאמר. **ג** עטרות ודיבן ויעזר ונמרה, וחשבון ואלעלה, ושכם ונבו, ובען. **ד** הארץ, אשר הפה יהנה לפני עדת ישראל--ארץ מקנה, הוא; ולעבדיך, מקנה. { **ס** } ה ויאמרו, אם-מצאנו חן בעיניך--יתן את-הארץ הזאת לעבדיך, לאחזה: אל-תעברנו, את-הירדן. **ו** ויאמר משה, לבני-גד ולבני ראובן: האחיכם, יבאו למלחמה, ואתם, תשבו פה. **ז** ולמה תנואון (תניאון), את-לב בני ישראל--מעבר, אל-הארץ, אשר-נתן להם, יהוה. חכה עשוי, אבתיכם, בשלחי אתם מקדש ברנע, לראות את-הארץ. **ט** ויעלו עד-נחל אשכול, ויראו את-הארץ, ויניאו, את-לב בני ישראל--לבתי-בא, אל-הארץ, אשר-נתן להם, יהוה. **י** ויחר-אף יהוה, ביום ההוא; וישבע, לאמר. **יא** אם-יראו האנשים העלים ממצרים, מבו עשרים שנה ומעלה, את האדמה, אשר נשבעתי לאברהם ליצחק וליעקב: כי לא-מלאו, אחרי. **יב** בלתי כלב בן-יפנה, הקנזי, ויהושע, בן-נון: כי מלאו, אחרי יהוה. **יג** ויחר-אף יהוה, בישראל, וינעם במדבר, ארבעים שנה--עד-תם, כל-הדור, העשה הרע, בעיני יהוה. **יד** והנה קמתם, תחת אבתיכם--תרבות, אנשים חטאים: לספות עוד, על חרון אף-יהוה--אל-ישראל. **טו** כי תשובו, מאחרי, ויסף עוד, להניחו במדבר; ושחתם, לכל-העם הזה. { **ס** } **טז** ויגשו אליו ויאמרו, גדרת צאן נבנה למקננו פה, וערים, לטפנו. **יז** ואנחנו נחלץ חשים, לפני בני ישראל, עד אשר אם-הביאנם, אל-מקומם; וישב טפנו בערי המבצר, מפני ישבי הארץ. **יח** לא נשוב, אל-בתינו--עד, התנחל בני ישראל, איש, נחלתו. **יט** כי לא נחל אתם, מעבר לירדן והלאה: כי באה נחלתנו אלינו, מעבר הירדן מזרחה. { **פ** } **כ** ויאמר אליהם משה, אם-תעשון את-הדבר הזה: אם-תחלצו לפני יהוה, למלחמה. **כא** ועבר לכם כל-חלוץ את-הירדן, לפני יהוה, עד הורישו את-איביו, מפניו. **כב** ונכבשה הארץ לפני יהוה, ואחר תשובו--והייתם נקים מיהוה, ומישראל; והייתה הארץ הזאת לכם, לאחזה--לפני יהוה. **כג** ואם-לא תעשון כן, הנה חטאתם ליהוה; וידעו, חטאתכם, אשר תמצא, אתכם. **כד** בנו-לכם ערים לטפכם, וגדרת לצנאכם; והיצא מפיכם, תעשו. **כה** ויאמר בני-גד ובני ראובן, אל-משה לאמר: עבדיך יעשו, כאשר אדני מצוה. **כו** טפנו נשינו, מקננו וכל-בהמתנו--יהיו-שם, בערי הגלעד. **כז** ועבדיך יעברו כל-חלוץ צבא, לפני יהוה--למלחמה: כאשר אדני, דבר. **כח** ויצו להם, משה, את אלעזר הכהן, ואת יהושע בן-נון; ואת-ראשי אבות המטות, לבני ישראל. **כט** ויאמר משה אליהם, אם-יעברו בני-גד ובני-ראובן אתכם את-הירדן כל-חלוץ למלחמה לפני יהוה, ונכבשה הארץ, לפניכם--וניתתם להם את-ארץ הגלעד, לאחזה. **ל** ואם-לא יעברו חלוצים, אתכם--ונאחזו בתכם, בארץ כנען. **לא** ויענו בני-גד ובני ראובן, לאמר: את אשר דבר יהוה אל-עבדיך, כן נעשה. **לב** נחנו נעבר חלוצים לפני יהוה, ארץ כנען; ואתנו אחזת נחלתנו, מעבר לירדן. **לג** ויתן להם משה לבני-גד ולבני ראובן ולחצי שבט מנשה בן-יוסף, את-ממלכת סיחן מלך האמרי, ואת-ממלכת, עוג מלך הבשן: הארץ, לעריה בגבלת--ערי הארץ, סביב. **לד** ויבנו בני-גד, את-דיבן ואת-עטרת, ואת, ערער. **לה** ואת-עטרת שופן ואת-יעזר, ויגבהו. **לו** ואת-בית נמרה, ואת-בית הרן: ערי מבצר, וגדרת צאן. **לז** ובני ראובן בנו, את-חשבון ואת-אלעלה, ואת, קריתים. **לח** ואת-נבו ואת-בעל מעון, מוסבת שם--ואת-שבמה; ויקראו בשמות, את-שמות הערים אשר בנו. **לט** וילכו בני מכיר בן-מנשה, גלעדה--וילכדה; ויורש, את-האמרי אשר-בה. **מ** ויתן משה את-הגלעד, למכיר בן-מנשה; וישב, בה. **מא** ויאיר בן-מנשה הלך, וילכד את-חיתיהם; ויקרא אתהן, חות יאיר. **מב** ונבח הלך, וילכד את-קנת ואת-בנתיה; ויקרא לה נבח, בשמו. { **פ** }

The Reubenites and the Gadites owned cattle in very great numbers. Noting that the lands of Jazer and Gilead were a region suitable for cattle, the Gadites and the Reubenites came to Moses, Eleazar the priest, and the chieftains of the community, and said, “Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon— the land that the LORD has conquered for the community of Israel is cattle country, and your servants have cattle. It would be a favor to us,” they continued, “if this land were given to your servants as a holding; do not move us across the Jordan.”

Moses replied to the Gadites and the Reubenites, “Are your brothers to go to war while you stay here? Why will you turn the minds of the Israelites from crossing into the land that the LORD has given them? That is what your fathers did when I sent them from Kadesh-barnea to survey the land. After going up to the wadi Eshcol and surveying the land, they turned the minds of the Israelites from invading the land that the LORD had given them. Thereupon the LORD was incensed and He swore, ‘None of the men from twenty years up who came out of Egypt shall see the land that I promised on oath to Abraham, Isaac, and Jacob, for they did not remain loyal to Me— none except Caleb son of Jephunneh the Kenizzite and Joshua son of Nun, for they remained loyal to the LORD.’

The LORD was incensed at Israel, and for forty years He made them wander in the wilderness, until the whole generation that had provoked the LORD’s displeasure was gone. And now you, a breed of sinful men, have replaced your fathers, to add still further to the LORD’s wrath against Israel. If you turn away from Him and He abandons them once more in the wilderness, you will bring calamity upon all this people.”

Then they stepped up to him and said, “We will build here sheepfolds for our flocks and towns for our children. And we will hasten as shock-troops in the van of the Israelites until we have established them in their home, while our children stay in the fortified towns because of the inhabitants of the land. We will not return to our homes until every one of the Israelites is in possession of his portion. But we will not have a share with them in the territory beyond the Jordan, for we have received our share on the east side of the Jordan.”

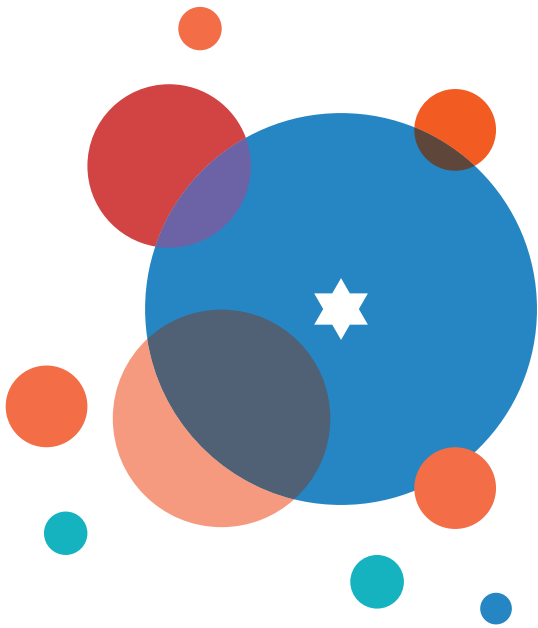
Moses said to them, “If you do this, if you go to battle as shock-troops, at the instance of the LORD, and every shock-fighter among you crosses the Jordan, at the instance of the LORD, until He has dispossessed His enemies before Him, and the land has been subdued, at the instance of the LORD, and then you return—you shall be clear before the LORD and before Israel; and this land shall be your holding under the LORD. But if you do not do so, you will have sinned against the LORD; and know that your sin will overtake you. Build towns for your children and sheepfolds for your flocks, but do what you have promised.”

The Gadites and the Reubenites answered Moses, “Your servants will do as my lord commands. Our children, our wives, our flocks, and all our other livestock will stay behind in the towns of Gilead; while your servants, all those recruited for war, cross over, at the instance of the LORD, to engage in battle—as my lord orders.” Then Moses gave instructions concerning them to Eleazar the priest, Joshua son of Nun, and the family heads of the Israelite tribes.

Moses said to them, “If every shock-fighter among the Gadites and the Reubenites crosses the Jordan with you to do battle, at the instance of the LORD, and the land is subdued before you, you shall give them the land of Gilead as a holding. But if they do not cross over with you as shock-troops, they shall receive holdings among you in the land of Canaan.” The Gadites and the Reubenites said in reply,

“Whatever the LORD has spoken concerning your servants, that we will do. We ourselves will cross over as shock-troops, at the instance of the LORD, into the land of Canaan; and we shall keep our hereditary holding across the Jordan.” So Moses assigned to them—to the Gadites, the Reubenites, and the half-tribe of Manasseh son of Joseph—the kingdom of Sihon king of the Amorites and the kingdom of King Og of Bashan, the land with its various cities and the territories of their surrounding towns.

The Gadites rebuilt Dibon, Ataroth, Aroer, Atroth-shophan, Jazer, Jogbehah, Beth-nimrah, and Beth-haran as fortified towns or as enclosures for flocks. The Reubenites rebuilt Heshbon, Elealeh, Kiriathaim, Nebo, Baal-meon—some names being changed—and Sibmah; they gave [their own] names to towns that they rebuilt. The descendants of Machir son of Manasseh went to Gilead and captured it, dispossessing the Amorites who were there; so Moses gave Gilead to Machir son of Manasseh, and he settled there. Jair son of Manasseh went and captured their villages, which he renamed Havvoth-jair. And Nobah went and captured Kenath and its dependencies, renaming it Nobah after himself.



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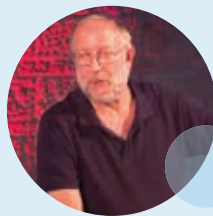
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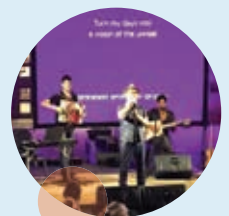
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