



SHALOM HARTMAN INSTITUTE מכון
OF NORTH AMERICA שלום הרטמן

Hartman Chicago Launch Event

What Do We Mean by a 'Big Tent'?



Yehuda Kurtzer

President, Shalom Hartman Institute of North America

Lecture followed by conversation with

Rabbi Michael Siegel, Anshe Emet Synagogue

Rabbi David Wolkenfeld, Anshe Sholom B'nai Israel Congregation

Rabbi Shoshanah Conover, Temple Sholom

Moderated by **Jason Rosensweig**

Wednesday, June 1, 2022

Anshe Emet Synagogue
3751 N. Broadway, Chicago

Presented in
partnership with



Introducing the Hartman Chicago Team

Dear Friends,

Welcome! The Shalom Hartman Institute is growing, bringing our work, our faculty, and our ideas to regional centers across North America including our newest cities, Chicago and Boston. We are excited to pursue our mission to strengthen the Jewish people as we forge a vibrant and healthy future together within the larger Chicago Jewish community. In the coming months we will convene energetic volunteer and professional leaders from across our beautifully diverse community for learning, partnership, and collective conversation around the relevant issues facing the Jewish communal landscape today, both in North America, and in Israel.

Our local community faces various challenges as the landscape of American Judaism changes, and, in many ways, innovates – and as our personal and communal relationship to a shared past and present also evolve. It is an exciting moment as Hartman ideas and Hartman Torah come to the Chicagoland area with a goal of creating shared spaces for diverse communities of learners across difference.

The Chicago Jewish community is special - already robust and thriving in so many ways. The Hartman Institute is here to offer support, to help make it stronger, and to bring together its distinct parts into a vital whole. Thank you for helping us to accomplish this crucial work and for being here this evening.

Yours in community,

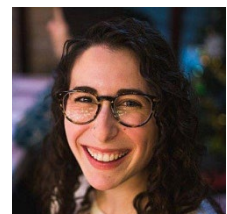


Jason Rosensweig
Director of Chicago



Jason Rosensweig comes to Hartman with a background in academia, Jewish advocacy, coalition-building, and public service. He holds a PhD from the University of Chicago and also serves as a Commissioner on the Illinois Commission on Discrimination and Hate Crimes. His passion is bringing together different groups and people to build communities for learning, mutual understanding, and positive change. He can be contacted at jason.rosensweig@shalomhartman.org.

Natalie Dibo, Midwest Program Coordinator, joins Hartman from Northwestern Hillel as the Doppelt Director of Engagement. Natalie also served on Mishkan Chicago's staff team, and in leadership roles within Moishe House and YLD Pride. Natalie is excited to bring her passion of community building to the new Chicago regional team. She can be contacted at natalie.dibo@shalomhartman.org.





SHALOM HARTMAN מכון
INSTITUTE הרטמן שלום

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I. Two Images of Community

1. Avot d'Rabbi Natan 7

”יהי ביתך פתוח לרוחה” : כיצד? מלמד שיהא ביתו של אדם פתוח לרוחה לדרום ולמזרח ולמערב ולצפון כגון (שעשה) איוב, שעשה ארבעה פתחים לביתו. ולמה עשה איוב ארבעה פתחים לביתו? כדי שלא יהיו עניים מצטערים להקיף את כל הבית. הבא מן הצפון יכנס בדרכו, הבא מן הדרום יכנס בדרכו, וכן לכל רוח. לכך עשה איוב ארבעה פתחים לביתו:

Let your house be open to all. How so? This teaches that a person's house should be open to all sides: the south, the east, the west, and the north. This is like Job, who made four doors to his house. And why did Job make four doors to his house? So that the poor would not have to trouble themselves to go around the whole house. Someone who came in from the north would enter from that direction, and someone who came in from the south would enter from that direction, and so with every direction. That is why Job made four doors to his house.

2. Mishnah Bava Batra 1:5

כופין אותו לבנות בית שער ודלת לחצר. רבן שמעון בן גמליאל אומר, לא כל החצרות ראויות לבית שער. כופין אותו לבנות לעיר חומה ודלתים וברים. רבן שמעון בן גמליאל אומר, לא כל העירות ראויות לחומה. כמה יהא בעיר ויהא כאנשי העיר, שנים עשר חדש. קנה בה בית דירה, הרי הוא כאנשי העיר מייד:

The residents of a courtyard can compel each inhabitant of that courtyard to financially participate in the building of a gatehouse and a door to the jointly owned courtyard. Rabban Shimon ben Gamliel disagrees and says: Not all courtyards require a gatehouse, and each courtyard must be considered on its own in accordance with its specific needs. Similarly, the residents of a city can compel each inhabitant of that city to contribute to the building of a wall, double doors, and a crossbar for the city. Rabban Shimon ben Gamliel disagrees and says: Not all towns require a wall. With regard to this latter obligation, the mishna asks: How long must one live in the city to be considered like one of the people of the city and therefore obligated to contribute to these expenses? Twelve months. But if he bought himself a residence in the city, he is immediately considered like one of the people of the city.

II. Strategies for Building Community



III. The Values of a Big Tent

3. Song of Songs Rabbah 2:5:3

בְּשִׁלְפֵי הַשְּׂמֵד נִתְכַּנְּסוּ רַבּוֹתֵינוּ לְאוּשָׁא, וְאֵלוּ הֵן : רַבִּי יְהוּדָה וְרַבִּי נְחֵמְיָה, רַבִּי מֵאִיר וְרַבִּי יוֹסֵי וְרַבִּי שְׁמַעוֹן בֶּן יוֹחָאֵי וְרַבִּי אֱלִיעֶזֶר בֶּן יוֹסֵי הַגָּלִילִי וְרַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב, שָׁלְחוּ אֶצֶל זְקֵנֵי הַגָּלִיל וְאָמְרוּ כָּל מִי שֶׁהוּא לָמַד יָבֹא וְיִלְמַד, וְכָל מִי שֶׁאִינוֹ לָמַד יָבֹא וְיִלְמוּד. נִתְכַּנְּסוּ וְלָמְדוּ וַעֲשׂוּ כָּל צְרֻכֵיהֶן.

At the end of the persecution our rabbis entered to Usha, and these were they: Rabbi Yehuda and Rabbi Nehemia, Rabbi Meir, and Rabbi Yosi, and Rabbi Shimon ben Yochai, and Rabbi Eliezer, sons of Yosi HaGalili, and Rabbi Eliezer ben Yaakov. They sent to the house of the Elders of the Galilee and said, "All who have already studied, let them come and teach, and all who have not yet studied, let them come and study." They entered and learned and met all their needs.