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TABLE OF CONTENTS

Adiel Schremer	“We Will Sanctify Your Name in the World”: The Concept of <i>Qiddush Ha-Shem</i> from Biblical to Rabbinic Literature	1
Yitzhak Benbaji	Egalitarian Zionism and Political Liberalism: On the Right of Scattered Nations to Self- Determination	22
Ronit Irshai	The Challenge of Male Homosexuality: Theology, Morality, and Halakhah	47
Avi Sagi	<i>Si’ah Loḥamim</i> : Between Reflective Discourse and Pastoral Discourse	73
Dov Schwartz	The Yom Kippur War in Religious-Zionist Consciousness: Initial Observations	92
	English Abstracts	I

“WE WILL SANCTIFY YOUR NAME IN THE WORLD”:
THE CONCEPT OF *QIDDUSH HA-SHEM* FROM BIBLICAL TO
RABBINIC LITERATURE

ADIEL SCHREMER

Bar Ilan University and Shalom Hartman Institute

Abstract

The concept of *Qiddush ha-Shem* (the Sanctification of the Divine Name) is a fundamental value in the Jewish tradition. Seldom, however, has it been clearly defined; and only rarely are the special circumstances, in which it is used to designate specific behavior, clarified. It is frequently associated with a willingness to die for the sake of God and hence it is often understood as martyrdom. The present paper seeks to challenge this widespread view. In contrast to conventional wisdom it shows that a call to give one's life for the sake of God is no-where mentioned in the Hebrew Bible, and only rarely can it be found in the earliest stratum of rabbinic literature. It argues that initially, in biblical times, *Qiddush ha-Shem* referred to God's action, in which His power and hence sovereignty is displayed. By the Tannaitic period the concept underwent a dramatic change and it was used to label human behavior. However, it retained its basic meaning as referring to actions that express and publicly announce one's confidence in God's power and divinity. This indicates that God's power and aptitude were the anxiety to which the early rabbinic concept of *Qiddush ha-Shem* was meant to be a response.

EGALITARIAN ZIONISM AND POLITICAL LIBERALISM:
ON THE RIGHT OF SCATTERED NATIONS TO SELF-
DETERMINATION

YITZHAK BENBAJI

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Abstract

Two important objections are still raised by post- and anti-Zionists against the Zionist project. The "statehood objection" observes that there are many nations, but there is only room for a smaller number of political units on earth. Hence, Jews in the end of the nineteenth century may have no right to self-determination. The "nationality objection" denies that during Zionism's early years Judaism was a nationality. In response to these objections I demonstrate that the principle of fair equality of opportunity, which underlies Rawlsian political liberalism, supports a theory of global justice according to which: (1) members of a scattered nation who live in different liberal states might be entitled to establish a state (or sub-state unit) in which they would be the national majority; (2) members of scattered *non-national* minorities—religious and ethnic minorities—may be entitled to a state where they constitute the majority; and lastly, (3) in cases where members of a scattered non-national group are *all things considered* justified in pursuing a state of their own, they may be justified in reviving a societal culture and national identity. If these propositions are true, as I demonstrate, the statehood and the nationality objections to Zionism fail.

THE CHALLENGE OF MALE HOMOSEXUALITY:
THEOLOGY, MORALITY, AND HALAKHAH

RONIT IRSHAI

Bar Ilan University and Shalom Hartman Institute

Abstract

The present article examines the halakhic attitudes toward homosexuality in Modern Orthodoxy and in the Conservative movement, through the prism of “*Aqedah* Theology” and the link between religion and morality. The article argues that even if there is no clear halakhic boundary between some of the positions of Conservative and Modern Orthodox Judaism, there is a clear difference between them regarding *Aqedah* theology. For Modern Orthodoxy, even if God commands certain things that on the surface clash with contemporary moral concepts, individuals are expected to sacrifice or “bind” their inclinations to comply with the divine injunction. This is not the case in the Conservative movement. Here the debate is not about whether *Aqedah* theology is legitimate (all agree that it is not), but whether or not the situation of a human being who is barred from realizing his sexual orientation involves “binding” moral concepts.

SI'AH LOHAMIM:
BETWEEN REFLECTIVE DISCOURSE AND PASTORAL DISCOURSE

AVI SAGI

Bar Ilan University and Shalom Hartman Institute

Abstract

The appearance of the new edition of *Si'ah Loḥamim* (English title: *The Seventh Day*) is an important moment for an analysis of Israeli collective consciousness and thought. An important addition to the new edition is the conversation of Yeshivat Merkaz Harav in Jerusalem. This inclusion allows us to reassess the conflict between two types of consciousness and two modes of discourse. In the main part of the book the kind of conversation conducted may be labeled “normal discourse,” as opposed to that of Yeshivat Merkaz Harav, which is to be labeled as “pastoral discourse.” Normal discourse is concerned with the actual experience of the combatants—their misgivings, doubts, hesitant speech, and efforts to incorporate the experience of war into their everyday lives. Pastoral discourse is conducted within a sanctified space—Yeshivat Merkaz Harav and it is uninterested in the concrete experience of the combatants. Their self-perception is that they are the bearers of the divine redeeming tidings, and their discourse is designed for this purpose. This essay, in detail, traces the dialectical tension between these conflicting consciousnesses and shows that they both exceeded the discourse boundaries concerning the war and became the discourse that has shaped the underlying tension in the Israeli public sphere.

THE YOM KIPPUR WAR IN RELIGIOUS-ZIONIST
CONSCIOUSNESS:
INITIAL OBSERVATIONS

DOV SCHWARTZ

Bar Ilan University and Shalom Hartman Institute

Abstract

This article explores the various reactions to the Yom Kippur War as they manifested with the Religious Zionist consciousness. It begins with an analysis of Yehuda Amital's work *From Out of the Depths* (*Ha-Ma'alot mi-Ma'amaqim*), which had an impact on many youths and the momentum of the settlement of the West Bank and Gaza Strip. This work was published several months after the war. Likewise, this article presents a broad analysis of Haim Sabato's *Adjusting Sights* (*Ti'um Kavvanot*). Although this work appeared roughly two decades after the war, it retrospectively expresses a struggle with faith and conventions following the experience of war. Further reactions are discussed in this article, which express the shock and spiritual accounting that arose from the war.