



מכון שלום הרטמן  
SHALOM HARTMAN INSTITUTE



תשע"ה-תשע"ו 2015 ANNUAL REPORT

The **Shalom Hartman Institute** is a pluralistic center of research and education, deepening and elevating the quality of Jewish life in Israel and around the world. Through our work, we are redefining the conversation about Judaism in modernity, religious pluralism, Israeli democracy, Israel and world Jewry, and the relationship with other faith communities.

## **JUDAISM AND MODERNITY**

Developing compelling Jewish ideas capable of competing in the modern marketplace of identities and thought

## **JEWISH AND DEMOCRATIC ISRAEL**

Building a Jewish people and a State of Israel that respect and celebrate diversity

## **RELIGIOUS PLURALISM**

Ensuring Israel's foundations as the democratic homeland of the Jewish people, committed to equal rights and religious freedom for all

## **JEWISH PEOPLEHOOD**

Forming a strong mutual commitment between world Jewry and Israelis as equal partners in the future of Jewish life

## **JUDAISM AND THE WORLD**

Serving as a gateway for leaders of other faiths to engage with Judaism and Israel and build new foundations of understanding and cooperation



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### Dear Friends:

We believe that the future of Judaism will be shaped by the innovativeness of our ideas and the moral quality of our actions. To be a Jew demands a commitment to a tradition that aspires and demands greatness, and which constantly strives to bridge the gap between who we are and who we ought to be.

Our responsibility as a research and educational institute is to develop new thinking and cutting-edge educational initiatives, to engage the Jewish tradition with the central challenges of our time, and to elevate the quality of Jewish life in Israel and around the world. The challenges facing the Jewish people are changing, and the responsibilities of the Shalom Hartman Institute must change as well. In my Letter this year, I want to focus on a new reality we are facing here in Israel, which poses significant challenges for the future of Jewish life both in Israel and around the world, a reality which has shaped much of our work in 2015, and will continue to do so in the near future.

In Israel today, Jews are more Jewish than at any moment since the formation of the State. This is not merely the result of an increase in the number of Orthodox Jews in Israel. The Religious Zionist and ultra-Orthodox still number, at most, 20 percent of the country's population. The change is a result of the fact that the classic Israeli dichotomy between religious and secular has by-and-large been replaced by a more nuanced continuum.

Nearly one-third of Israeli Jews self-define as "traditional," while the vast majority of self-defined secular Israelis no longer see themselves as "Israeli" as distinct from "Jewish." The opposite is the case. Jewish identity on both an individual and national level is predominant, and Jewish practices permeate both the public and private spheres. The Jewish calendar is the national calendar, is widely observed, and colors the daily lives of all who live in the State. Jewish books and learning, which in the past were the inheritance of the Orthodox alone, are now a part of most Israelis' lives. From public schools, to pre- and post-army programs, to a wide range of adult education initiatives, Israelis from all walks of life have unprecedented opportunities to engage in the study and practice of their Jewish heritage.

This transformation did not happen by itself. A group of pluralistic Israeli Jewish educators and North American leaders understood that if World Jewry were to see themselves in "Jewish" terms, while Israelis were to see themselves as primarily "Israelis," there would be no future to Jewish Peoplehood. This understanding gave birth to the Israeli *Hitkhadshut* – Jewish Renewal – Movement.

The inspiration for this movement was the belief that love of Israel must express itself in fighting to build the Israel we want. That Jewish Peoplehood, a cornerstone of Jewish identity for 3,000 years, is no longer a given but an obligation that we must strengthen. That, to quote my father, "Israel is too important to leave to Israelis alone." Over \$1 billion was contributed, spawning hundreds of Jewish educational and cultural institutions and programs. The Shalom Hartman Institute, which has raised close to \$100 million for these efforts, was and continues to be the largest player in this arena.

Jewish Renewal in its Israeli context had the goal to renew the connection of Israeli Jews with their tradition and Jewish identity. Focusing on literacy, values, and culture, and without a prerequisite of faith or ritual observance, the movement created a plethora of avenues into Judaism, allowing those who did not define themselves as *dati* – religious – to reclaim their place at the Jewish table.

Israeli Jewish society is now at a new crossroads. While we have renewed Israelis' connection to Judaism, we have by and large not renewed the Judaism to which Israelis are connected. While the Jewish Renewal movement led to a dramatic increase in Torah study and holiday observance, Israelis still view authentic Judaism in predominantly traditional or right-wing Orthodox terms. While the majority do not define themselves as Orthodox, it still remains the primary synagogue to which they do not go, and the measure for what is true and authentically Jewish. While Israelis are now committed to engage with the tradition and its rituals, they do not yet feel empowered to interpret and change them.

Judaism as an interpretive tradition is the foundation on which an engagement with modernity becomes possible. Through interpretation, the new values, sensibilities, and sensitivities that we acquire in every generation become integrated into

the 3,000-year-old Jewish story, enabling it to embody the best of what we now know. It is through interpretation that democratic values become Jewish ones and that the commitment to the equality and inalienable rights of all humankind, regardless of religion, race, nationality, gender, and sexual orientation, shape our Jewish lives and values.

Without an interpretive culture, Israeli Judaism remains locked in the past, together with many values that belong in the past. As a result, as many Israelis embrace their re-found Jewish identity, it is an identity which is comfortable with a decreased commitment to democracy and human rights, and partners well with excessive nationalism and xenophobia. It is a Judaism which embraces the inevitability of conflict with our neighbors over the possibility of rapprochement, and our rights as Jews to the land over our responsibilities to those with whom we have come to share the land.

This new reality is threatening the Zionist dream and the future of Israeli society. It is also a profound danger to Jewish unity and peoplehood, and is potentially more divisive than our denominational divides. No member of World Jewry, and in particular no Next Gen Jew, will want to have a relationship with an Israel in which 50 percent of high school students believe that Arab-Israelis should not have a right to vote, 60 percent of adult Israeli Jews believe that it is legitimate to discriminate between Jews and Arabs, and which sees 46,000 African refugees as a threat to the Jewishness of an Israel with 8 million citizens, 6.4 million of whom are Jewish.

As before, we again need to fight for the Israel we want. Together, we need to marshal our forces, and put forth new thinking and scalable educational initiatives to ensure that Israel embodies the best of who we ought to be as a people and a nation, and that together with World Jewry will see ourselves as integral parts of one people with shared values and aspirations, and not merely united by virtue of a common enemy or pressing existential crisis.

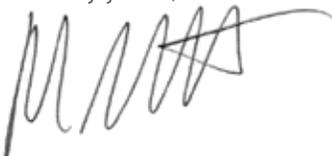
Our challenge is to empower Israeli Jews to transform and elevate the tradition to which they are committed – in both the private and public spheres – to embody the values which are in tune with Israel's democratic aspirations. While most Israelis believe that a Jewish democratic state means that Israel must at times be Jewish and at times democratic, the new Israeli Jewish Renewal movement needs to lead the charge in educating Israelis to believe that an Israel which is less democratic is at the same time less Jewish. A commitment to religious pluralism, equality for all Jewish denominations, human rights, equality for all Israeli citizens, Jew and Arab alike, and care and compassion for the needy and the strangers (refugees) who are in our midst must become the cornerstone of the new Zionist narrative and Jewish Israeli identity.

Jews around the world are changing, and the next generation is now more intermarried, universalistic, and less institutionally affiliated. They will choose Judaism as an individual and collective identity only to the extent that it embodies the best of Western values and generates a life of greater value. It is our responsibility to ensure that Israel and Zionism live up to these standards as well.

The Jewish people are changing. The story of the Institute's work and past successes must serve as the foundation for our responsibilities in the times that lie ahead. I want to thank you, our friends, supporters, and colleagues worldwide, for your trust and ongoing assistance. Without you we would not be who we are, and our accomplishments would not be what they are.

As we look forward, I commit all the resources of the Institute to developing a Judaism worthy of the noblest aspirations and responsibilities of our people and to the shaping of Jewish communities in Israel and around the world which embody these values, together.

Sincerely yours,

A handwritten signature in black ink, appearing to read 'Donniel Hartman', with a stylized, sweeping flourish at the end.

Donniel Hartman, President

## 2015 HIGHLIGHTS



**Hazon: The Israeli Emerging Leaders Initiative launched,** training emerging Israeli leaders to implement the vision of a Jewish and democratic state based on democratic values, ideas, and language of a Jewish civil society

**Third iEngage Video Lecture Series, *Jewish Values and the Israeli-Palestinian Conflict*, was released**

**Second annual iEngage Student Seminar** – the pinnacle of yearlong iEngage study on campus – brought together 100 student leaders from seven campuses across North America for a week of study



**Beit Midrash for New Israeli Rabbis launched,** creating rabbinic leadership with the power and platform to transform Israeli-Jewish life



Hartman Institute opened a **Daycare and Learning Center** in Tel Aviv to serve refugee children in dire need

**Hartman High Schools were recognized for tolerance and coexistence education**



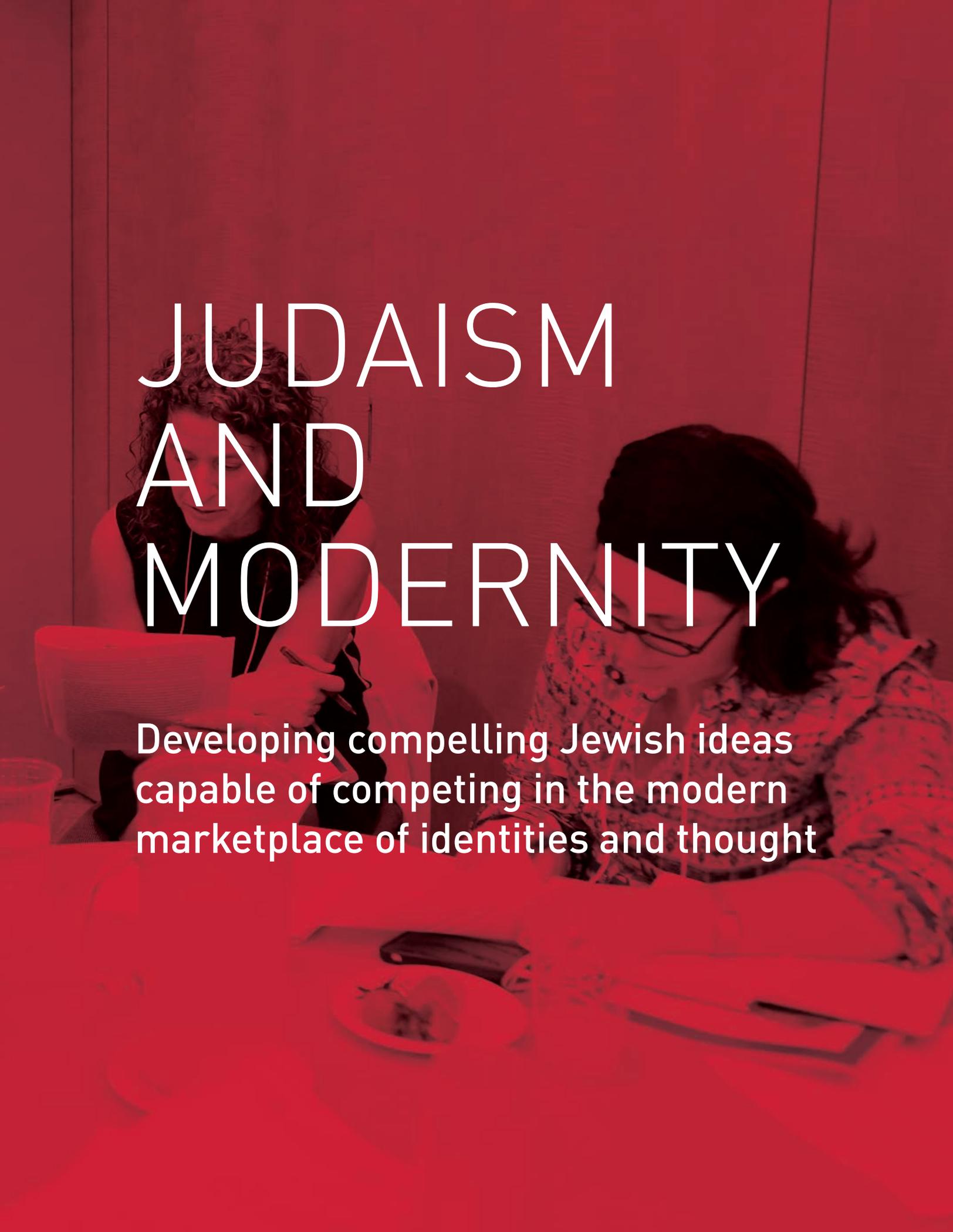
### **SHI North America programming grew in 2015:**

- Los Angeles Collaborative Lecture Series brought together 600 community members from 23 synagogues across the denominational spectrum to explore “Justice and Righteousness”
- Manhattan Collaborative Lecture Series, cosponsored by 13 synagogue partners, welcomed more than 1,000 registrants to study the Israeli-Palestinian conflict



**Min HaBe'erot Initiative for Jewish-Arab Coexistence Education** participants released a joint manifesto condemning violence and urging leaders to promote moderation, peace, and cooperation



A photograph of two women sitting at a table, looking at papers and writing. The image is overlaid with a semi-transparent red filter. The woman on the left has curly hair and is wearing a dark top. The woman on the right has dark hair, wears glasses, and a patterned sweater. They appear to be in a study or meeting environment.

# JUDAISM AND MODERNITY

Developing compelling Jewish ideas  
capable of competing in the modern  
marketplace of identities and thought



**THE TIMES  
OF ISRAEL**

Jewish Continuity, Between  
Crisis and Content

*“In not speaking about the specific content of the Jewishness that we hope to impart through our educational activities, and that we hope to use to engage others in our outreach, we are leaving out a huge piece of what we think success looks like. Philanthropy, education, and advocacy that originate in an awareness of strengths are more likely to succeed than a strategy that believes it must shore up its defenses to prevent a collapse. We Jews can take it; we have seen much worse than what is possible when we foster profound debate on what our collective future should look like. After all, where would the State of Israel be without it?”*

- YEHUDA KURTZER, SHI NORTH AMERICA PRESIDENT,  
TIMES OF ISRAEL, OCTOBER 2015

## KOGOD RESEARCH CENTER FOR CONTEMPORARY JEWISH THOUGHT

The future of Jewish tradition requires the continual development of intellectually compelling and morally inspiring ideas. The Kogod Research Center for Contemporary Jewish Thought develops new Torah grounded by and in conversation with 3,000 years of Jewish tradition and life and guided by the needs, realities, and moral and intellectual sensibilities of our time.

The Jerusalem-based Kogod Center, with a branch in North America, is home to outstanding and emerging scholars culled from the brightest minds in academia. Scholars work in research teams that focus on the most pressing issues facing Israeli society and the Jewish world. The thought produced by these teams is translated into widely distributed curricula and educational programs that communicate these ideas, inspiring a compelling and modern understanding of Jewish identity.

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## Orit Avnery

**Position at Hartman:** Kogod Center Academic Coordinator; Research Fellow; Hartman Faculty

**Research Team:** Jewish Identity

**Research Focus:** Feminist literary analysis of the Bible

**Why Hartman:** “The complex dialogue between the past and the future is the mystery that drives my research. At Hartman I have found a real home for exploring these issues. I have the opportunity to conduct a fruitful dialogue with top scholars, and I have the privilege to turn my research subject into a contemporary conversation with the top echelon of leaders I teach – army officers, teachers and principals, rabbis, community leaders.”



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## Shaul Magid

**Position at Hartman:** SHI North America Research Fellow; SHI North America Faculty

**Other Affiliations:** Professor at Indiana University/Bloomington, Rabbi of the Fire Island Synagogue, Sea View, NY

**Research Team:** North American Jewish Identity

**Research Focus:** Jewish identity and religiosity in contemporary American Judaism

**Why Hartman:** “My life as a scholar and public intellectual has been deeply influenced by the Hartman Institute. The Institute’s dedication to serious scholarly inquiry and its contemporary relevance enables me to fulfill my role as a public intellectual.”

**Modeling Scholarship:** “The Institute has become a model for the new Jewish Diaspora, not merely responding to crisis but looking forward to conceptualize and construct a Jewish renaissance in culture, religion, identity, and community.”

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## Kogod Center Research Teams

### **iEngage: The Engaging Israel Project –**

Creating a new narrative regarding the significance of Israel for Jewish life (see iEngage, pp. 59-64)

**Judaism and Democracy –** Exploring new ways of thinking about a Jewish and democratic state (see Jewish and Democratic Israel, pp. 40-47)

**Military Ethics –** Studying key ethical dilemmas confronting the Israel Defense Forces as an institution based on the historical democratic values of the Jewish tradition (see Lev Aharon, p. 46)

**Jewish Law and the Family –** Understanding contemporary challenges of personal relationships from a halakhic perspective

**Jewish Identity –** Exploring key questions related to contemporary Jewish identity and the challenges facing the Jewish people in Israel and around the world (see Religious Pluralism, pp. 28-36, and SHI North America, pp. 50-58)

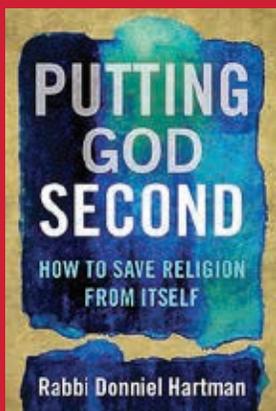
**Religion and Religiosity –** Articulating a meaningful religiosity, addressing the challenges of Jewish praxis, religious language, and experience

**Ethics and Jewish Leadership –** Mining Jewish tradition for discussions about the ethics and politics of leadership, with a focus on parity between women and men, to develop a 21<sup>st</sup> century theory of ethical leadership (see Created Equal, pp. 52-53)

**Justice and Righteousness –** Addressing moral lenses through which to view the world, different models of justice, and challenges in applying justice and righteousness in the world (see SHI North America, pp. 50-58)

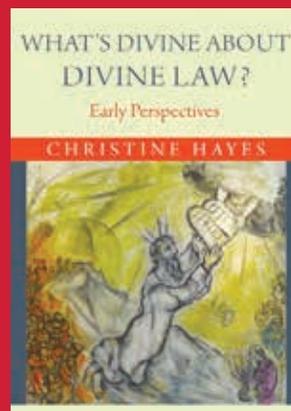
## Publications

Kogod Center scholars shift public conversation through print, online, and video publications, media appearances, and public events that reach vast audiences worldwide.



Donniel Hartman, President, *Putting God Second: How to Save Religion from Itself*, Beacon Press

*Putting God Second* argues that in order to fulfill religion's true vision for humanity - an uncompromising focus on the ethical treatment of others - religious believers must hold their traditions accountable to the highest moral standards.



Christine Hayes, SHI North America Research Fellow, *What's Divine About Divine Law? Early Perspectives*, Princeton University Press

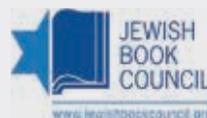
*What's Divine about Divine Law? Early Perspectives* was awarded a 2015 National Jewish Book Award in the scholarship category and the 2016 Prose Award in the category of Theology and Religious Studies.



For God's Sake...

*"Donniel Hartman does not shy away from the most difficult and mature questions of faith. His reasoned, yet passionate, discourse is exactly what many young Jews are seeking - a way to engage Judaism, and not be forced to leave their critical faculties at the door of that engagement. There is much richness in Putting God Second - a richness that extends into grappling with the meaning of scripture, the meaning of God, and the meaning of Jewish history. This is Judaism without apologies, owning up to its weaknesses, and suggesting some pathways out of those weaknesses."*

- JEWISH JOURNAL, FEBRUARY 2016



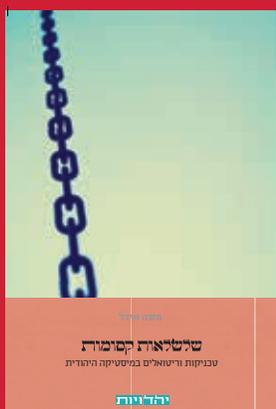
2015 Jewish Book Council  
National Jewish Book Award

*"A stunning achievement in intellectual history, What's Divine about Divine Law? sheds critical light on an ancient debate that would shape foundational Western thought, and that continues to inform contemporary views about the nature and purpose of law and the nature and authority of Scripture."*

- JEWISH BOOK COUNCIL, JANUARY 2016

## Department of Publications

In 2015, the Hartman Institute's Department of Publications celebrated the release of:



Moshe Idel, Senior Fellow, *Enchanted Chains: Techniques and Rituals in Jewish Mysticism* (Hebrew translation)



Orit Avnery, Hartman Fellow, *Liminal Women: Belonging and Otherness in the Books of Ruth and Esther* (Hebrew)



Moshe Idel's Revolution  
Successfully Completed

*"Enchanted Chains is a concise and concentrated expression of the methodology Idel uses to study Kabbalah. His approach is now the given way of doing research in this field. This book successfully completes the revolution he began [with his earlier work.]"*

- HAARETZ BOOK REVIEW, APRIL 2016



Esther: Obedient Puppet or  
Sophisticated and Cunning  
Character

*"In the short and beautiful epilogue to her book, Avnery describes her research as 'joining the interpretive journey.' With this, she expresses the dual commitment the book successfully meets: It is meticulous academic research with the ancient biblical text at its center, while at the same time short, accessible, clear, and elegant (and not to be taken for granted: in Hebrew) that seeks new answers in the text. In the language of the author: 'Dialogue between the verses and life out of an understanding that ancient words teach us to flourish and better understand ourselves to gain a richer and more worthy picture of our world.'"*

- HAARETZ BOOK REVIEW, MARCH 2015



## DAVID HARTMAN CENTER FOR INTELLECTUAL LEADERSHIP

The David Hartman Center for Intellectual Leadership is a training ground for the cultivation of the next generation of committed intellectual leaders capable of generating a renaissance in Jewish life in Israel and around the world. David Hartman Center Beit Midrash programs ensure the development of the next generation of Hartman scholarship and an influx of new ideas into greater Israeli society.

### Advanced Beit Midrash

The Advanced Beit Midrash grooms Israel's elite young scholars at the start of their doctoral path to engage in a form of study that enables them to address contemporary existential questions with the utmost intellectual and moral sophistication. Participants, outstanding and socially active budding scholars in the field of Judaic studies at Israel's leading universities, began their two-year course of study in Fall 2014.

The Beit Midrash encourages participants to promote a pluralistic and values-driven Israeli society, bringing Hartman thought into the public sphere.

During the Ten Days of Repentance between Rosh Hashanah and Yom Kippur, Beit Midrash students held a two-day public study program focusing on repentance and atonement that was attended by a diverse Jerusalem audience. Program participants also initiated joint text study with visiting clerical students from the Vatican. Beit Midrash students were paired with the students from Rome for traditional havruta-style study on biblical, rabbinic, and contemporary sources relating to challenges facing Judaism.

**This year, many Advanced Beit Midrash participants were recognized as outstanding Israeli graduate students:**

- Two participants won the 2015 President's Prize for research on Judaism's attitude toward the "other"
- Several participants were awarded the Nathan Rotenstreich scholarship for outstanding doctoral students in the humanities, one of Israeli academia's top honors
- Two participants received scholarships from the Israel Democracy Institute for their work in this field

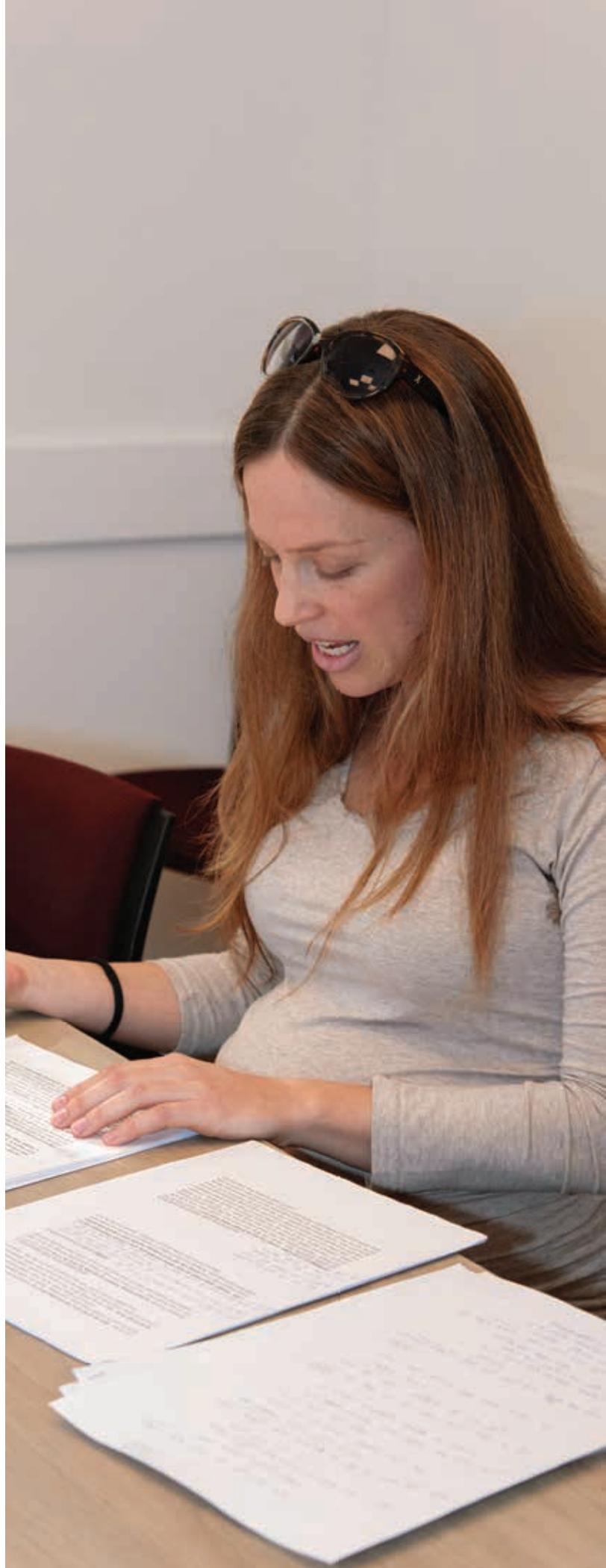
## **Maskilot Fellowship for Outstanding Women Scholars**

Maskilot promotes the representation of women in the elite circle of Israel's advanced Judaic studies community. The fellowship provides a select group of promising women, each of whom is in the process of completing a PhD in Judaic studies, with a uniquely supportive scholarly environment in which to complete their doctorates and forge a successful academic career. Graduates become leaders confident in their intellect and ability to be at the forefront of changing the academic discourse.

Realizing the exceptional challenges that women scholars face – juggling family obligations, professional commitments, and academic demands – the strength of the Maskilot fellowship lies in its power to meld individual researchers into a critical and constructive intellectual group. Six outstanding female researchers at different stages of their academic research participated in the two-year Maskilot fellowship.

## **Beit Midrash for New Israeli Rabbis**

Launched in 2015 in collaboration with HaMidrasha at Oranim, the Beit Midrash for New Israeli Rabbis is training a new generation of pluralistic rabbinical leaders focused on creating a modern values-based Israeli Judaism. Equipped with the drive, vision, know-how, and pastoral skills to create a joint Jewish vision, ordained graduates will shape the Israeli public sphere by applying a meta-denominational language to the fields of education, communal leadership, and civil society (see pp. 28-29).



## RABBINIC LEADERSHIP PROGRAMS

Recognizing the crucial role that rabbis play as significant agents of change in Jewish life and their need for support and reinvigoration, the Hartman Institute offers structured frameworks for ongoing rabbinic study, enrichment, and thought leadership training. Rabbis of all denominations develop their own voices as intellectual and spiritual leaders through joint study in spiritually and intellectually challenging programs that enrich their textual knowledge, broaden the range of ideas they encounter, and deepen their relationship with Israel.

### Rabbinic Leadership Initiative

Frequently described as the most transformative experience of their rabbinate, the intensive three-year Rabbinic Leadership Initiative (RLI) immerses an elite cadre of North American rabbis in the highest levels of Jewish learning, equipping them to meet contemporary challenges with ever-increasing intellectual and moral sophistication.

The pluralistic nature of the program encourages a vibrant exchange of ideas aimed at integrating learning into rabbis' ongoing work, creating a multid denominational community of colleagues uniquely able to elevate the quality of North American Jewish life. Participants study with renowned Hartman scholars and with each other to gain a better understanding of the central political, moral, and spiritual issues facing the Jewish people and the modern state of Israel.

#### RLI encourages:

- Intellectual revitalization
- Values-based approach to teaching and speaking
- Ability to speak about Israel with nuance and sophistication
- Closer community engagement with Israel
- Greater involvement of synagogue community in the broader community through pluralistic and interfaith activities



RLI graduates become Hartman Senior Rabbinic Fellows, equipped to generate renewed interest in Jewish values, tradition, learning, and ritual as meaningful expressions of individual and community identity. Collectively working with tens of thousands of Jewish families across North America, Rabbinic Fellows welcome Hartman faculty into their communities, teach Hartman thought in their adult education courses, and serve as bridges between Israel and the Diaspora by bringing their congregants on study missions to the Hartman Institute in Jerusalem.

Since its inception in 2001, RLI has produced four cohorts of graduates with a community of more than 100 alumni. The fifth cohort will graduate in July 2016, as Cohort VI commences its three years of study.

*“Participating in the RLI program not only has demanded of me a regular, serious commitment to learning the texts; even more important has been the reawakening of my longing to grow, learn, and encounter new ideas. The intellectual challenge has forced me to reevaluate everything I do as a rabbi through the many lenses of the work of RLI. I cannot teach a class, write a d’var Torah or sermon, or function as a rabbi in any other manner without reflecting more seriously, more deeply, more openly, more pluralistically, and ultimately more effectively as a result of this program.”*

– RABBI JAMES BENNETT, RLI V,  
CONGREGATION SHAARE EMETH, ST. LOUIS, MO

*“My study with RLI has energized me anew, reminding me why I chose a path of Jewish leadership to begin with. Hartman Torah has trickled into my teaching seamlessly. The direct engagement with the complexities of Israel has also found its way into many conversations, in the classroom and outside.”*

– ERIN LEIB SMOKLER, RLI V, YESHIVAT MAHARAT, NEW YORK, NY

### Rabbinic Torah Study Seminar

The annual 10-day Rabbinic Torah Study Seminar (RTS) offers rabbinic leaders of all denominations a rare opportunity to elevate their leadership through transformative learning and to explore contemporary issues facing the Jewish people in an atmosphere of mutual respect. Participants convene at the Hartman campus in Jerusalem each summer to engage in thought-provoking, pluralistic study that helps them enhance their spirituality, gain new insights, and enrich their capacity to inspire and meet the diverse and complex needs of their communities with renewed

energy. Having experienced a journey through a vital Jewish topic, RTS participants return to their home congregations and communities ready to transmit what they have learned through sermons, articles, and classes that they convene or teach.

More than 170 rabbis from North and South America, Israel, and Europe participated in Hartman rabbinic retreats in July 2015 on the topic of “Justice and Righteousness,” making this the largest summer in Hartman history. (For more information about summer at the Hartman Institute, see p. 57.)

*“RTS has renewed me and given me many wonderful texts and insights that speak to me and will speak to my community. Serious learning is so critically needed, and Hartman provides a safe haven for rabbis to explore our tradition and to apply insights to contemporary challenges.”*

– RABBI LEE BYCEL, RTS 2015, CONGREGATION BETH SHALOM, NAPA, CA



## Rabbinical Students Seminars

Participants in the Jerusalem-based Rabbinical Students Seminar study with leading Hartman scholars during their year in Israel. This program focuses on study of traditional and contemporary Jewish and Israeli sources, cross-denominational community building, and cultivation of rabbinic identity. Emerging rabbinic leaders use this time, in the formative years of their training, to form ties with students of other denominations, expand their view of Jewish values, and explore how these ideas can be integrated into their work in the rabbinate.

The 2015-16 cohort explored the theme of *bayit* (home), looking at the meaning of home on a personal and collective level. Topics included domestic peace, Israel as a national home, the meaning of the Temple Mount as a spiritual home, and their central “home” as rabbinical students, the Beit Midrash, as a place of warmth and growth but also of competition and conflict.

The Limmud NY-Hartman iEngage Rabbinic Student Fellowship brings together rabbinical students from major seminaries of all denominations to discuss Jewish values and the significance of Israel for Jewish life (see p. 63).

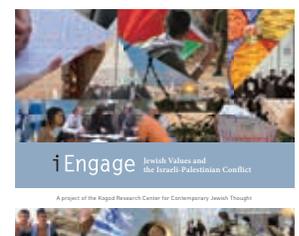
## Rabbinic Enrichment Tools

- Holiday Webinars** – As a part of its continuing engagement with rabbis, the Hartman Institute produces an annual webinar series structured around the Jewish calendar. The webinars, presented by Hartman Institute faculty, are timed to provide rabbis with insight on important topics of the day and inspire new ways to engage their congregations on the



holidays. The annual High Holy Day Webinar is one of our most highly attended online programs, with hundreds of participants viewing each webinar live and as a resource after having been aired.

- Rabbinic Batei Midrash** – The Hartman Institute partners with Boards of Rabbis in select cities to offer local rabbis from across the denominational spectrum opportunities for intimate and high-level seminars on a range of pressing communal issues. Senior Hartman faculty teach local rabbinic seminars in Atlanta, San Francisco, Los Angeles, New York, and Seattle on topics ranging from modern Jewish identity to justice and righteousness, from Muslim-Jewish relations to the relationship between ethics and ritual.
- Video Lecture Series** – This resource enables rabbis to bring the scholarship of the Hartman Institute to their congregations in the form of high-level adult education on pressing issues facing the Jewish community. Community adult education courses are built on a combination of the video lectures from top Institute faculty with in-person havruta study and discussion facilitated by local rabbis.





## HARTMAN MODEL ORTHODOX HIGH SCHOOLS

Shalom Hartman Institute's high schools draw students from Israel's Orthodox community, nurturing a generation of future leaders committed to democratic values, open to new ideas, and respectful of diversity in Israeli and Jewish life. With a combined student body more than 700 strong, the **Charles E. Smith High School for Boys** and the **Midrashiya High School for Girls** provide rigorous Jewish and general studies programs that promote critical thinking, individual creativity, community leadership, social responsibility, and a commitment to gender equality. Using new models for integrating tradition and modernity, the schools spearhead change in Orthodox education across Israel.



### Government Recognition

- Hartman high schools placed in the top percentile of Jerusalem high schools in national standardized student test scores in Hebrew, English, math, and science.
- The Ministry of Education recognized Hartman high schools as among those enacting significant ethical, social, and educational change among students.
- The Midrashiya was awarded a letter of recognition by the President of Israel for its work against violence and racism and toward cross-sector partnerships.



בית הספר התורני-ניסויי הרטמן לבנים  
ע"ש צוריאל סמית'  
מכון שאלום הרטמן  
SHALOM HARTMAN  
INSTITUTE שלום הרטמן

### Charles E. Smith High School for Boys

The innovative Modern Orthodox boys' high school curriculum connects Jewish tradition to the world of contemporary culture and science, while encouraging a combination of academic excellence and social involvement. The school is certified by the Ministry of Education as the official developer of two unique experimental curricula that focus on helping students better understand their own identities as individuals, men, Jews, and Israelis, through encounters with others.

- The **Judaism and Democracy curriculum** enables participants to further develop their religious identity based on values of coexistence and understanding, through encounters with secular, ultra-Orthodox, Christian, and Muslim students.
- The **Judaism and Gender curriculum** immerses students in an innovative process in which they experience the connection between core values of gender equality and Jewish identity rooted in tradition. In 2015-16, students in all grades (7-12) studied gender weekly, learning about topics such as masculinity, gender equality, sexual harassment, and sexuality through the prism of Jewish sources.

The program, which actively educates toward a more equal society, intolerant of discrimination and violence, has garnered a great deal of attention in the Israeli media, in the halls of government, and among other high schools, and was presented at numerous education conferences.

**NEWS** **וואלה**

Judaism Is Kicking  
on Stage

*"The traditional Orthodox outlook is that Judaism and gender are in conflict. Through our work with the students we are succeeding in finding the areas in which they intersect."*

– YARON SCHWARTZ, HIGH SCHOOL GENDER STUDIES  
COORDINATOR, INTERVIEW WITH WALLA NEWS SITE,  
NOVEMBER 2015



### Shai Gillis

**Position at Hartman:** 10<sup>th</sup> grade advisor and educator, Charles E. Smith High School for Boys



**Crossing Boundaries:** "Our students are always breaking the glass ceiling of the school. They charge into their environment and do wonders.

Recently, a 10<sup>th</sup> grade student won one of the first places in Tel Aviv University's Dan David youth contest on inspiring heroes. Our student devoted his essay to Dr. Izzeldin Abuelaish, a Palestinian doctor whose three daughters were killed in Operation Cast Lead in 2009. Since then, Dr. Abuelaish has devoted his activities to the establishment of the Daughters for Life Foundation, which works to grant access to education and health for girls and women in Gaza and the Middle East."

**Developing Young Leadership:** "All 10<sup>th</sup> grade students participate in an intensive three-day seminar about Bedouin and ultra-Orthodox societies, two groups that experience tension between preserving tradition and integration into Israeli society. During the seminar, students reflect on the great responsibility – and ethical decisions – that they will face when they occupy key positions and are required to take a stand on pressing public issues related to social justice."



מדרשיית הרטמן לבנות  
SHALOM HARTMAN  
INSTITUTE שלום הרטמן

## Midrashiya High School for Girls

The Midrashiya has successfully implemented an authentic and coherent educational vision that fuses respect for Jewish tradition and study with an obligation to halakha and feminist ideology. The school provides a holistic environment in which Orthodox teenage girls advance spiritually, physically, and intellectually. Midrashiya educational programs develop young women who are empowered to change the Israeli discourse.

The school curriculum, designed to nurture public and personal identity, encourage meaningful academic and community achievement, and develop a deep understanding of Judaism, Israel, and the world based on traditional and contemporary Jewish thought, empowers each student to face her community, family, and most importantly, herself, with confidence, acceptance, and respect. The curriculum dictates five educational areas of excellence, all of which are reinforced through experiential activities, such as dedicated days of study, workshops, seminars with guest speakers, and educational field trips:

- **State-of-the-art science education** – The science program equips students with skills and confidence in this important field. The Midrashiya is one of the only Orthodox girls' high schools in Israel to offer a chemistry major.

### Michal Hartman-Enk

**Positions at Hartman:** Director of Gender and Jewish Feminist Activism Programs, Midrashiya; Hartman Faculty

**University Affiliation:** Bar-Ilan University Gender Studies Program



**Research Focus:** Talmud and gender

**Feminist Social Activism Impact:** "My students took the initiative in creating 'pop-up' clothing boutiques to benefit battered women. This project exposed the students to issues of poverty, socioeconomic differences in society, and gender-related hardships and encouraged and enabled conversations about their own lives and their ability to help, act, initiate, and lead."

**Why the Midrashiya:** "The type of Orthodox feminist leadership that we model at the Midrashiya is derived from a feeling of ownership over the Jewish tradition. When our students are educated, connected, and involved in Judaism, they become passionate about the place of women in Judaism. They want to be the change agents who bring forth new roles and new models."

**THE JERUSALEM POST**

Building Blocks  
for the Future

*"We wanted to encourage the girls to do well in sciences but it [succeeded] far more than I expected. One of our teams reached the final of the national tournament [of the First Lego League robotics competition] in Tel Aviv."*

- MERAV BADICHI, PRINCIPAL, MIDRASHIYA,  
JERUSALEM POST, MARCH 2016

- **Social action and community involvement** – Midrashiya students learn about challenges facing various segments of Israeli society and are encouraged to take an active role in developing and implementing innovative and constructive entrepreneurial initiatives.



**Judaism Is Kicking on Stage**

*“The [physical wellness] program increases students’ awareness of their bodies and souls and the close connection between them in the goal of improving their quality of life and better understanding the world in which they live. This is of course through deep inquiry – both in Jewish and general studies.”*

– RENANA RAVITZKY PILZER, HEAD OF BEIT MIDRASH, MIDRASHIYA, INTERVIEW WITH WALLA NEWS SITE, NOVEMBER 2015



- **Beit Midrash studies** – By applying the traditional study methodology to a range of subjects, students learn to formulate and share their opinions. This trains them to become leaders in every field.
- **Women’s evolving role in religious ritual** – Like all Israeli religious girls’ high schools, the Midrashiya holds daily prayer services. The Midrashiya is unique, however, in that its students read from the Torah and deliver regular sermons. By embracing these often male-dominated rituals, students gain skills that prepare them to become assertive leaders in their communities.



- **Unique physical wellness program** - Emphasis is placed on physical well-being, self-awareness, and nutrition, providing students with the tools to deal with the emotional, psychological, and physical development that they experience in their teen years. Run in partnership with a local dance and creative movement studio committed to physical and emotional health, the school offers a range of classes, from yoga to hip-hop to meditation, educating students to appreciate their bodies, fostering self-esteem, and encouraging teamwork and discipline.



**The Religious Girls’ School that Also Believes in Feminism**

*“The Midrashiya is one of the few Orthodox Jewish schools – in Israel or overseas – that has integrated innovative prayers into its official schedule, which in itself is no small feat. At regular religious girls’ schools, it’s customary for the girls to assemble in an auditorium or classroom and for each girl to pray individually in silence. Here, though, the norm is public worship with girls serving as cantors and reading from the Torah.”*

– HAARETZ, JANUARY 2016

## Social Justice Initiatives

Social justice and volunteer work are key pillars of the schools' educational philosophy. Students are engaged in an educational process that teaches them to respond positively to actions that undermine the foundations of democracy and solidarity upon which the Jewish state and the ethos of our schools are built. Projects include:

- **Work with rehabilitated prisoners** – Students meet with rehabilitated prisoners to develop a language based on the Jewish value of *tshuva* (repentance). In each meeting, participants learn Jewish texts, hear lectures by representatives of communities in need, and engage in volunteer work.
- **Tzedka Cooperative** – Initiated by our high school students, the Tzedka Cooperative has created a community comprising students, vendors, and customers to support those in need. Students sell wholesale vegetable baskets to community members and use the proceeds to provide equal baskets for needy Jerusalem families who often lack fresh produce in their diets. The initiative has gained attention in Israel, and other Jerusalem schools are now interested in creating similar cooperatives.
- **Food distribution** – Students participate in a number of initiatives that nourish those in need, including distribution of food baskets to needy families in East and West Jerusalem, Holocaust survivors, and the elderly.
- **Book distribution** – Every summer, students run a library that distributes schoolbooks to children who cannot otherwise afford them.
- **Helping children of struggling populations** – Students volunteer at two Jerusalem preschools for children of migrant workers, at the Hartman-Elifelet daycare center for refugee children in south Tel Aviv (see pp. 76-77), and with children at a Jerusalem battered women's shelter.
- **Work with animals** – Students meet with ultra-Orthodox youth-at-risk to train dogs. Run in partnership with the Let the Animals Live organization, this initiative allows students from different backgrounds to get to know one another, while benefitting the animals, the at-risk population, and the students.

- **Jewish-Arab Coexistence** – Students at the boys' school meet with students at an Arab school in Jerusalem's Beit Hanina neighborhood to get to know one another, dispel fears, and to see the "other" as a partner for dialogue and cooperation through shared activities including horseback riding and cooking.



מקור ראשון

The People Demand  
Social Justice

*"My involvement in Tzedka has taught me to appreciate the most basic things in life - fruits and vegetables. I learned that there is great satisfaction in actively helping others."*

– ITAY TURGEMAN, CLASS OF 2017,  
CHARLES E. SMITH HIGH SCHOOL FOR BOYS,  
MAKOR RISHON, DECEMBER 2015



A woman wearing a dark hijab is sitting on the ground, looking towards the camera. She is surrounded by other people, some of whom are also sitting on the ground. The entire image is overlaid with a semi-transparent teal filter. The text is centered over the image.

# RELIGIOUS PLURALISM

Building a Jewish people and a  
State of Israel that respect and  
celebrate diversity



## BEIT MIDRASH FOR NEW ISRAELI RABBIS

In Israel today, we are witness to a grassroots interest in a multifaceted Judaism that reflects the various backgrounds of the country's citizenship. There is a thirst for a Judaism that is respectful of diversity, human rights, and gender equality that aims to create social unity in Israel and around the world.

The Beit Midrash for New Israeli Rabbis, run in partnership with HaMidrasha at Oranim, is a unique, egalitarian program training a multid denominational group of rabbinic spiritual and educational visionaries, public intellectuals, and community leaders with the power and platform to transform Jewish-Israeli life. Participants come from the social and geographic center and periphery and represent different types of Jewish communities – Orthodox, liberal, traditional, and secular.



The program's curriculum addresses some of the most compelling topics for Israeli society, including ethics, community and community support, modern Jewish identity, sacred time (Shabbat, holidays, and lifecycle ceremonies), God and theology, family, halakha and law, and personal, community, and national morals.



### Challenges in Jewish Pluralistic Education

*“There is no point in time in which Jews have agreed. Understanding that Jewish tradition has always presented differences of opinion is an important tool in creating self-legitimization for taking a position based on existing interpretations and for creating new interpretations of Judaism. People partner in the ancient and contemporary Jewish project for noble goals, not out of personal interest. Differences in expressing Judaism will continue to inform the diversity of Jewish expression.”*

– ARIEL PICARD, BE'ERI EDUCATIONAL DIRECTOR,  
BEIN HASHMASHOT, BE'ERI JOURNAL ON JEWISH-ISRAELI  
EDUCATION, MARCH 2015



Graduates, experienced in initiating new programs and catalyzing change, are tasked with:

- Leading Jewish text-based dialogue, creating a language of Jewish-Israeli thought that addresses contemporary humanistic and scientific thought.
- Developing and leading prayer communities and lifecycle ceremonies that instill Shabbat and holidays with communal significance.
- Guiding community members in their spiritual journeys as individuals and families.
- Contributing to the expansion of the Israeli Jewish Renewal movement by leading new projects and initiatives in partnership with institutional educational leadership.
- Engaging in encounters with non-Israeli rabbis to strengthen bonds of global Jewish peoplehood and facilitate the exchange of innovative ideas.
- Leading interreligious dialogue and actively working to promote peace among Israeli citizens, between Israelis and their neighbors, and with the international community.

The program launched with a pilot cohort in January 2015. Members of this cohort will be ordained as Israeli Rabbis in September 2016, as a new, two-year cohort launches.



### Tamar Elad-Appelbaum

**Leadership Position:** Co-founder and Educational Director, Beit Midrash for New Israeli Rabbis, HaMidrasha at Oranim

**Community Affiliation:** Founder of Zion: An Eretz Yisraeli Congregation, Jerusalem



**Creating a New Israeli Rabbinate:** “The Beit Midrash for New Israeli Rabbis is not a program, it is a vision: a Jewish-Israeli world where leaders of all communities and backgrounds – women and men, Sephardi and Ashkenazi, secular and Orthodox, Conservative and Reform, Ethiopian and Russian, kibbutzniks and city leaders – meet each other in one joint name and duty – as Israeli Rabbis. One shared name for all different leaders, admitting that all voices are needed in the one covenant of life, and that only with them all will the Jewish nation enter Eretz Israel not only in body, but in spirit too.”

### Hadas Zariz-Ron

**Leadership Position:** Co-Director and Instructor, Community Spiritual Leaders Training Program, HaMidrasha at Oranim

**Community Affiliation:** Spiritual Leader of the Jewish Renewal Community, Kibbutz Yifat, northern Israel



**Community Programs:** “In addition to influencing my sermons, study sessions, and prayer services, the Beit Midrash for New Israeli Rabbis has empowered me to expand my monthly women’s Rosh Chodesh group. We created partnerships with women from all over the Jezreel Valley, including students from an Ethiopian school in Migdal HaEmek.”

**Creating a New Israeli Rabbinate:** “To be an Israeli Rabbi is to be willing to build connections between different Jews, to strengthen family and community, and to create a framework for Jewish spiritual affiliation. The Beit Midrash for New Israeli Rabbis encourages us to take responsibility for our society and to create connections between different communities and different sectors.”



בארי  
BE'ERI  
מכון שאלום חרטמן  
SHALOM HARTMAN  
INSTITUTE שלום הרטמן

## BE'ERI PROGRAM FOR PLURALISTIC JEWISH-ISRAELI EDUCATION

Be'eri trains educators, creates innovative curricula, and partners with local and national change agents to provide a pluralistic, content-filled approach to *Tarbut Yisrael* (Jewish heritage studies) that transforms the way countless Israeli students, educators, and government and community leaders lay claim to their Jewish-Israeli identity.

The Be'eri program has been central in strengthening *Tarbut Yisrael* in the secular Israeli educational system. Since its inception, Be'eri has grown to become the largest and most influential Jewish-Israeli identity education program in Israel, helping to bring about significant structural change within the Israeli education system. The Be'eri network has grown to include 128 high schools – 30% of secular Israeli high schools. One hundred thousand students study in a Be'eri program annually.

### The mission of the Be'eri Program is to:

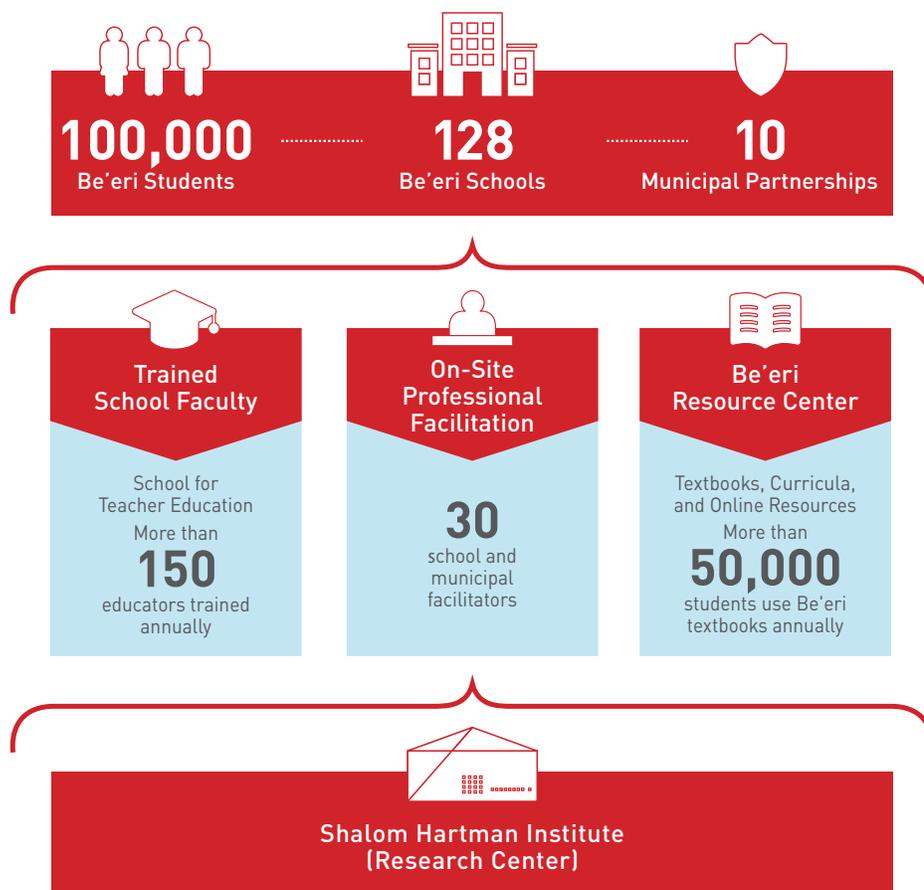
- Expand the breadth and depth of pluralistic Jewish-Israeli identity education among Israeli youth attending public high schools.
- Introduce Israelis to a multifaceted approach to Judaism that is meaningful and relevant to their daily lives, enabling them to form a positive Jewish-Israeli identity.
- Present Jewish-Israeli culture in a manner that can help Israelis who are not religiously observant to form a pluralistic worldview that will enable them to deal with the challenges of living in a diverse Jewish-Israeli democracy.
- Continually develop innovative formal and informal educational methodologies that encourage educators, students, and parents to take Jewish values-based social action.



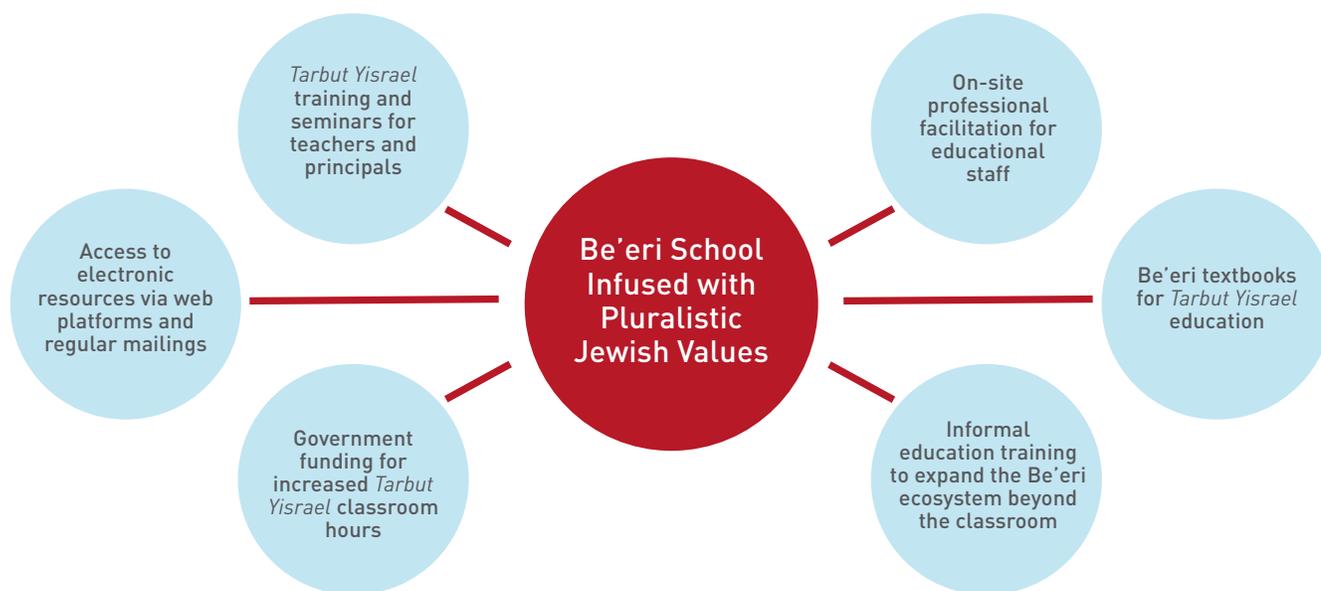
*“Be’eri’s proven experience and the continual development of Be’eri’s methodology has enabled us to widen our ecosystem even further in the aim of cultivating a strong Jewish-Israeli identity and a commitment to pluralistic values. Be’eri’s reach now extends into the formal and informal educational systems, in schools and in youth groups, and among Jewish and Arab educators.”*

- DANI ELAZAR, DIRECTOR, BE'ERI; VICE PRESIDENT,  
SHALOM HARTMAN INSTITUTE

The Be'eri ecosystem influences students and teachers through a holistic combination of components:



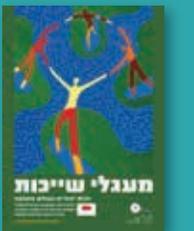
The Be'eri resource center provides comprehensive support for Israeli high schools:



## Be'eri Textbooks

To meet the need for *Tarbut Yisrael* curricula, Be'eri has developed Ministry of Education-approved syllabi and textbooks for students in grades 7-12:

- Milestones: A Journey of Jewish Identity
- An Exemplary Zionist Society
- Jewish Holidays and Their Values
- In Our Ancestors' Path
- Democratic Values and Judaism
- Circles of Belonging: Jewish Identity in a Changing World
- The Individual and Society
- Eight Chapters of Maimonides



## Be'eri School for Teacher Education

The quality of teaching is the cornerstone of any educational program. Outstanding, dedicated teachers have an impact far beyond their classrooms, influencing the very culture of their schools.

Be'eri has built the best and largest *Tarbut Yisrael* educator training program in Israel, instructing some 150 educators – teachers, informal educators, and principals annually through intensive programs. Hundreds more participate in shorter seminars.

The wide geographic reach, significant number of teachers trained annually, and quality, depth, and intensity of studies are key differentiators that have made the Be'eri School for Teacher Education one of the leading programs working to strengthen pluralistic Jewish culture among secular Israeli youth.

## The Be'eri School for Teacher Education aims to:

- Impart in-depth *Tarbut Yisrael* knowledge to educators through interdisciplinary methodologies.
- Develop a pluralistic and democratic Jewish-Israeli identity discourse among *Tarbut Yisrael* educators.
- Provide pedagogic tools for *Tarbut Yisrael* instruction.
- Inspire teaching faculties in schools to promote agendas that focus on Jewish culture.

Be'eri offers training programs at the School for Teacher Education's base in Jerusalem and branches in Be'er Sheva and Karmiel. In Fall 2016, Be'eri will open a new branch in Tel Aviv, which will naturally draw participants from central Israel, exposing them to the rich heritage and unique culture of the first "Hebrew city."

## Yoram Galili

**Position:** Be'eri School and Scouts Facilitator for Southern Israel

**Background:** Yoram grew up on secular Kibbutz Revivim in the Negev. He decided to become a Jewish studies teacher at the age of 19.



**Journey to Be'eri:** Yoram began teaching *Tarbut Yisrael* at the secular Eshel HaNasi High School outside of Be'er Sheva in 2000, where he created a Talmud major at the school and implemented a Beit Midrash for parents, students, and teachers. In 2006, Eshel HaNasi joined Be'eri, and Yoram became the school Be'eri coordinator. In 2010, Yoram joined Be'eri as a facilitator.

**Why Be'eri:** "Be'eri invites every student – every person – to express his/her Judaism in their own way. The Be'eri methodology helps people find a connection to Judaism – a connection to their tradition and their Israeli identity – in ways that speak to them, without having to be observant."



## Informal Education Initiatives

Informal education initiatives are an integral part in the comprehensive Be'eri ecosystem, which promotes a holistic pluralistic Jewish-Israeli culture that permeates students' lives beyond the classroom.

- Informal Educators Track:** As part of its effort to proliferate *Tarbut Yisrael* throughout school culture, the Be'eri School for Teacher Education offers a yearlong course for informal educators employed by schools. Participants learn to tailor informal educational components promoting a Jewish cultural and educational atmosphere in schools and beyond.



- VOD Yehudi:** The VOD Yehudi ("Jewish VOD") experiential teaching platform provides *Tarbut Yisrael* educators with easy access to a specially curated library of modern Israeli and international films relating to the challenges of Jewish identity and democratic values. Each film is accompanied by a lesson plan related to the Be'eri curriculum.
- Mekorock:** Through a partnership with the extracurricular Mekorock program, Be'eri students are selected to create original songs (lyrics and music) based on traditional Jewish texts. Study and songwriting is facilitated by Be'eri; Mekorock musicians guide the students in composing and performing. The program culminates in a performance open to the public. Mekorock participants use the tools that they learn to organize and lead programs in their schools and communities.



### Be'eri-Scouts Partnership for Jewish-Israeli Identity

The Be'eri-Scouts Partnership is a pluralistic educational program aimed at infusing the culture of Israel's largest youth movement with a sense of Jewish identity, social action, and leadership. Participants are empowered to feel a greater sense of identification with their religious and national identities and democratic values. The partnership has provided Be'eri with a unique opportunity to work with informal educators to create a values-based curriculum that addresses the issues Israel faces today.



Scouts' leadership is dedicated to implementing the pluralistic, Be'eri curriculum and approach to experiential educational activities. This year, the Scouts recruited 14 content facilitators, from each of the Scouts regions, to oversee programming related to Jewish-Israeli identity and Jewish and democratic values in their regions. Yearlong training at the Be'eri School for Teacher Education provides the content facilitators with the knowledge, tools, and support necessary to introduce new curricula and activities into the Scouts system.

*“The Be'eri-Scouts Partnership helps me understand Judaism as a culture and not just as a religion. When I say the word ‘Judaism’ to my troop, they hear ‘religion’ and feel alienated. But this program enables us to see a deeper perspective. We understand the content in terms of community. We are part of a chain – because I am connected to my heritage, my staff can connect to it and gain tools for ingraining Jewish identity in the Scouts, even among a secular audience.”*

– LIRON LICHTER, SCOUTS REGIONAL CONTENT FACILITATOR FOR SOUTH-CENTRAL ISRAEL

### Min HaBe'erot Initiative for Jewish-Arab Coexistence Education

Min HaBe'erot promotes coexistence by bringing together Jewish, Muslim, and Christian educators to address issues related to their shared background as citizens of the State of Israel (see pp. 40-42).

### National and Municipal Partnerships

Be'eri collaborates with a range of influential government partners that, together with schools, play a significant role in educating Israeli youth. These partnerships ensure that Jewish-Israeli identity is reinforced through daily life beyond the classroom.

- **Ministry of Education:** Be'eri leverages the Ministry of Education-Be'eri joint venture to strengthen *Tarbut Yisrael* education in schools throughout the country. The leading government partner for Jewish educational activities, Be'eri develops innovative initiatives, creates Ministry of Education-certified textbooks and teacher training courses, and leads seminars for Ministry of Education facilitators and superintendents.
- **Municipal governments:** Be'eri partners with 10 municipalities across Israel. These partnerships support custom-designed formal and informal Jewish-Israeli identity education in schools and through citywide activities, addressing a city's particular needs and demographic composition.



## Spotlight on the Be'eri-Haifa Municipal Partnership



In 2009, Haifa launched a citywide partnership with Be'eri to strengthen Jewish-Israeli identity in the city. Today, Be'eri Haifa serves as a model for successful Be'eri municipal partnerships.

### Municipal Leadership

- Be'eri advises municipal and local Department of Education officials on integrating Jewish-Israeli identity into all facets of formal and informal education.
- Senior municipal officials participate in Be'eri leadership programs, and Jewish, Arab, and Druze educational superintendents participate in Be'eri seminars.
- The Haifa municipality contributes funding and provides thousands of classroom hours to strengthen the program in local schools.

### Students

- 11 Haifa high schools participate in the Be'eri program.
- Dozens of Haifa high school students participate in informal leadership study and service programs.
- All Haifa middle school students participate in a pre-Shavuot day of Jewish text study in preparation for creating special holiday ceremonies.
- All 7<sup>th</sup> grade students participate in a common bar/bat mitzvah day dedicated to study and volunteer work.
- Haifa students majoring in *Tarbut Yisrael* visit the Hartman Institute in Jerusalem for daylong study.

### Educators

- Min HaBe'erot Initiative for Jewish-Arab Coexistence Education trains northern-based principals and teachers in Haifa.
- All Haifa high school principals participate in a yearlong municipal course; many study in the Be'eri School for Teacher Education principal training track.
- Dozens of Haifa-based *Tarbut Yisrael* teachers are certified by the Be'eri School for Teacher Education; 22 advanced *Tarbut Yisrael* educators participate in the Be'eri Municipal Teacher Leadership Initiative.
- Be'eri, in partnership with the Haifa municipality, runs identity seminars for Jewish and Arab elementary school principals.
- Beit Midrash programs for Haifa teachers focus on themes such as Jewish peoplehood and women's place in Jewish life.

*“Haifa is known as the quintessential secular and mixed Jewish-Arab city. Our partnership with Be'eri has the power to create a deep change in understanding Judaism as an identity, culture, and set of values, not just as a religion. When our citizens are connected to their own heritage, it enables them to relate better to others. In this way, Be'eri is enabling us to build a more pluralistic city and to facilitate improved relations between different sectors – secular and religious, Jewish and Arab.”*

– ILANA TROCK, HEAD OF DEPARTMENT OF EDUCATION AND CULTURE, HAIFA DEPARTMENT OF EDUCATION

## ALMA HOME FOR HEBREW CULTURE

In December 2015, the Alma Home for Hebrew Culture, located in the heart of Tel Aviv, joined the Shalom Hartman Institute. Founded in 1996, Alma is a liberal arts center for the study of Hebrew culture aimed at introducing secular Israelis to Jewish heritage and culture as a meaningful and vital element of their Jewish identity and of Israeli society.

Since its establishment, Alma has held an important place in the Israeli Jewish Renewal movement. Employing an interdisciplinary Beit Midrash approach to traditional text study, Alma focuses on inspiring Israeli cultural change agents – artists, musicians, poets, and producers – to explore rich sources of Hebrew culture and bring them into the mainstream through their artistic works. Alma engages the community through a rich calendar of public events, courses, and workshops that take place throughout the year. These programs introduce secular Israelis to landmarks in the Jewish calendar and lifecycle events.

The Alma-Hartman relationship strengthens Hartman's presence in central Israel. In the coming year, Alma will host Tel Aviv-based cohorts of key Hartman programs such as Hazon: The Israeli Emerging Leaders Program (see pp. 43-45) and the Be'eri School for Teacher Education (see pp. 32-33).



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### Tomer Persico

Academic Director, Alma Home for Hebrew Culture and graduate of Hartman Institute's Melamdim School for Teacher Education



#### On Collaboration:

"The Alma-Hartman partnership is very fulfilling for me. Both of these institutions are key players in the Israeli public sphere advancing a humanistic and liberal Judaism. I have no doubt that this symbiosis will increase the creativity and influence of both institutions."

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### Shira Zimmerman

Director of Programs, Alma Home for Hebrew Culture and graduate of Hartman Institute's Melamdim School for Teacher Education



#### On Collaboration:

"This unique collaboration brings together not merely two organizations, but rather conjoins scholarship and art, vision and creativity, academic life and the public sphere, in a joint mission to influence and inspire Israeli society."

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# JEWISH AND DEMOCRATIC ISRAEL

Ensuring Israel's foundations as the democratic homeland of the Jewish people, committed to equal rights and religious freedom for all



**THE TIMES  
OF ISRAEL**

The People Have Spoken;  
It's Time to Speak to  
the People

*"As Israelis and as Jews, we must understand we are in the midst of a cultural battle over the soul of our people, our country, and our tradition. It is an educational battle over the ideas and ideals which define who we are, who we want to be, and the democratic nature and moral fiber of the homeland of the Jewish people. To believe that Judaism and democracy and loyalty to Jews and a commitment to equality for all are zero-sum games, is to adopt the lowest values of our tradition."*

- DONNIEL HARTMAN, SHI PRESIDENT,  
TIMES OF ISRAEL, MARCH 2015

## MIN HABE'EROT INITIATIVE FOR JEWISH-ARAB COEXISTENCE EDUCATION

Min HaBe'erot promotes coexistence in Israel by bringing together Jewish and Arab educators to address issues related to their shared background as citizens of the State of Israel. Their study of common values based on traditional Muslim, Christian, and Jewish texts strengthens personal identity, social and moral values, and mutual respect.

Min HaBe'erot encourages educators to become committed partners in making a change in Israeli society. Participants undergo a personal and professional process wherein they gain crucial knowledge of relevant sources, better understand their relationship to their own heritage and that of the "other," and work together to develop methodologies for transmitting these lessons to school faculty and in the classroom.

Participants approach the program with honesty, a willingness to be reflective and self-critical if necessary, an understanding of and appreciation for the initiative's pedagogic methodology, and a deep commitment to the program and to translating their study into meaningful action. Participants have exhibited optimism, hope, and a desire to lead real change in their schools, especially during difficult times in Israel.

In October 2015, Jewish and Arab principals in the program published a manifesto in response to terror attacks taking place in Israel. The manifesto ran in the Hebrew and Arabic press in Israel and went viral on social media. A lesson on the Jewish-Arab relationship in Israel based on the manifesto was developed by Be'eri and taught in schools across Israel.

**מִן הַבְּאֵרוֹת מִן הָאֲבָרִים**

מִן הַבְּאֵרוֹת הַזֶּה חֲכִימֵי יְהוּדִיּוֹת מִיִּסְרָאֵל שֶׁל מִכּוֹן הָרִטְמָן, בְּנֵי מִוְהֵלֵי בְנֵי מִקְוֹת הַשְּׂרָאָה לְקִיּוּם מִשְׁחָרְף הַטֵּרֹרִים מִן הַמְּוִזְזֵת הַמוֹסְלָלָה

**נִילוּי דַעַת**

**אוֹל תִּקְרָבוּ אֶל הַתּוֹעֲבוֹת, בֵּין נִלְוִיּוֹת וּבֵין נִסְתָּרוֹת, וְאֵל תִּהְרַח בְּלִתִּי אִם בְּמִשְׁפַּט צֶדֶק**  
(סְפָרָא 151:6)

**"שׁוֹנֵךְ דַּם הָאָדָם, בְּאָדָם דְּמוֹ יִישָׁפֵךְ, כִּי בַצֶּלֶם אֱלֹהִים**  
(בְּרַאשִׁית 9:6)

**"הָאֵם אֵינְכֶם יוֹדְעִים כִּי הֵיכַל אֱלֹהִים אַתֶּם וְכִי רוּחַ אֱלֹהִים עָלֶיכֶם וְהֵיכַל הָאֱלֹהִים, אֱלֹהִים יִשְׁחִית אֹתוֹ. כִּי הֵיכַל הָאֵל**  
(וְהַיְבִיצֵת בְּרַאשִׁיתָהּ עַל הַסּוּרִינְתִיִּים 7-16)

אֲנִי, מִוְהֵלֵי בְנֵי סִפְרֵי יְהוּדִים וְעִרְבִים מֵאֲזוּר חִיפָה וּבְמִסְגֵּרֹת תּוֹכְנִיּוֹת 'מִן הַבְּאֵרוֹת' שֶׁל מִכּוֹן הָרִטְמָן בִּירוּשָׁלַיִם, כֹּחַ אֲחֵרִים יְהוּדִים וְעוֹנֵי גֵיט בְּיִשְׂרָאֵל מִנוּחַן וְהַכּוֹזֵן הוֹי וְיוֹן, נִבְנוּ וְשָׁל אֲחֵרִים יְבִים בְּיִשְׂרָאֵל, יְהוּדִים וְעִרְבִים, הַשּׁוֹאֵפִים לְקִיּוּם בְּכַבּוֹד, בְּשׁוּיּוֹן וּבְאֲחוּוָה.

לֹא יִתֵּן וְיִתְּנוּ הַשְּׁבוּעוֹת הָאֲחֵרוֹנִים לְהַרְזֵם אֶת מַה שְׁאֵנוּ וְהַיְהוּדִים בְּיִשְׂרָאֵל לְאוֹיְבֵים. אֲנִי קוֹרְאִים לְמוֹהֲלֵי הַדְּתִיִּים, כֹּחַ אֲחֵרִים יְהוּדִים וְעִרְבִים, לְהַשְׁמִיעַ קוֹל מִתְּנוּן וּמִתְּנוּן מְרִנֵּעַ וְלַעֲשׂוֹת זֹאת בְּבִתֵּי הַסִּפְרֵי שֶׁלֹּנוּ וּבְקִהְלוֹתֵינוּ, וְקוֹרְאִים לְכָל הַיְהוּדִים, לְלַכֵּת בְּעִקְבוֹתֵינוּ.

אֲנִי מֵאֲמִינִים שְׂכוֹלֵנוּ נִבְרָאוּ בַצֶּלֶם אֱלֹהִים וְלִכֵּן אֵל לֹנוּ שְׂנֵם הֵם נִבְרָאוּ בַצֶּלֶם.

אֲנִי מֵאֲמִינִים שִׁמְהַבְּאֵרוֹת שֶׁלֹּנוּ נִבְעִים מִים חַיִּים, וְשִׁמְהַסּוֹרוֹ וְצְרִיכוֹת לְהִיזֵת מִקְוֵה הַשְּׂרָאָה לְאֵהֶבָה וְשִׁלּוּם, וְלֹא לְאֵהֶבָה וְשִׁלּוּם מִתְּנוּן וּמִתְּנוּן מְרִנֵּעַ וְלַעֲשׂוֹת זֹאת בְּבִתֵּי הַסִּפְרֵי שֶׁלֹּנוּ וּבְקִהְלוֹתֵינוּ, וְקוֹרְאִים לְכָל הַיְהוּדִים, לְלַכֵּת בְּעִקְבוֹתֵינוּ.

לְנִילוּי הַדַּעַת הַמֵּלֵא וְלִמְרִסֵּם חֹסְפִים עַל תְּכִינֵת [hartman.org.il/minhabeerot](http://hartman.org.il/minhabeerot)

נִילוּי דַעַת זֶה מְחַסְּמֵם בְּעִתֵּינֵם 'הָאֵרֶץ' וּמְקוֹר רֹאשׁוֹ וּבְעִתֵּינֵם 'מְוִזְזֵת' בְּעִתֵּינֵם הָעִרְבִי

**عرض موقف**

من الأبار هو برنامج خاص يقوم عليه معهد هارتمان. فيه يتعلم سوية مدراء مدارس يهودا وعربا، لغرض التعرف من الثقافة الاسلامية، اليهودية والمسيحية. فيها الهام لحياة مشتركة.

**عرض موقف**

ولا تقرّبوا القراحيش ما ظهر منها وما بطن ولا تقتلوا النفس التي حرم الله إلا باحقّ ذلكم وسأحكم به لعلكم تتقون.  
(القرآن الكريم 5: 151)

"سألك دم الإنسان بالإنسان يسفك دمه. لأن الله على صورته عمل الإنسان"  
(سفر تكوين 9: 6)

"هل لا تعلمون أنكم هيكل الرب وأن روح الرب تنود في وسطكم؟ وإذا ألحق شخص القساة بهيكل الرب فسيفكده الرب. لأن هيكل الرب مقدس. وأنت هيكله"  
(الرسالة الأولى عن الكورنتيين 3: 16-17)

نحن، مدراء مدارس يهودية وعربية من حيفا والشمال، نعمل معا في إطار برنامج 'من الأبار' لمعهد هارتمان في القدس، من أجل تعزيز التعايش المشترك لمواطني يهودا وعرب في إسرائيل على أساس التعرف المتبادل، الاحترام والمساواة. نحن نمثل صوت الكثير من المواطنين، العرب واليهود، في هذه الدولة. مواطنون بطمحون لبناء مجتمع اساسه الاحترام، المساواة والاخوة.

نحن ندع أحداث الأنابيع الأخيرة تدرّ ما تبنيه، وتحوّل العرب واليهود في إسرائيل إلى أعداء. نحن ندعو القيادات الدينية، المفكرين والسياسيين، يهودا وعربا، إلى إسراع صوت معتدل ومخفف من الغلواء، مهدئ ومجسّر بين المختلفين عن بعضهم البعض. نحن من جانبنا نتعهد بفعل ذلك في مدارسنا ومجتمعاتنا، وندعو جميع المدراء والمعلمين في البلاد، عربا ويهودا، إلى مثل ذلك.

أنا نؤمن بأننا جميعا خلقنا على صورة الرب. في أحسن تكوين، ولذلك يحرم علينا أن نكره إخوتنا وأخواتنا الذين هم أيضا خلقوا على صورته.

نحن نؤمن بأنه من أبارنا تنبع مياه حياة، وبأن تقاليدنا الدينية المختلفة من شأنها، وباستطاعتها، أن تشكل مصدر إلهام للصحة والسلام. وليس للضعف وسفك الدماء.

نحن نؤمن بأن قيم الاحترام المتبادل، الالتزام بحياة مشتركة في دولة ديموقراطية، والاحترام المتبادل وثقافة كل طرف، ستهزم الكراهية والحرب.

للطلاع على 'عرض الموقف' الكامل وللتواصل اضافية عن برنامج 'من الأبار':  
[Hartman.org.il/minhabeerot](http://Hartman.org.il/minhabeerot)

'عرض الموقف' هذا سوف ينشر في صحيفة 'هآرتس' و 'مكوري زنون' في الصحافة العربية، وفي 'موقع بانيت' وصحيفة 'بنيبراما' في الصحافة العربية

*"We urge religious, intellectual, and political leaders in Israel – Jews and Arabs alike – to speak in the name of moderation, peace, and cooperation. We take it upon ourselves to do the same in our own schools and communities, and call upon every principal and teacher in the country, Arabs as well as Jews, to follow suit."*

### Min HaBe'erot includes:

- **Principal Training** – Min HaBe'erot launched in 2014-15 with a cohort of principals based in northern Israel. In 2015-16, each participating principal returned for a second year of training.

In 2016-17, Be'eri will launch two new principals' cohorts to increase the program's geographic and quantitative reach – one in northern Israel and one in central Israel.

- **Teacher Training** – In 2015-16, Min HaBe'erot launched the first two-year teachers' cohort made up of faculty recruited by participating principals. Teachers work with their principals to develop coexistence education programs to implement in their schools.
- **Curriculum Writing** – The Hartman Institute is convening a Jewish-Arab pedagogic research team of Jewish, Muslim, and Christian educators to create a Min HaBe'erot curriculum to be used in schools.

## Spotlight on Min HaBe'erot Partnership in Northern Israel

### Tamam Wakid-Dabbah

**Position:** Principal, Albayrony Junior High School, Jadeidi-Makr, an Arab village near Acre

**About Albayrony Junior High School:** Serves Muslim and Christian students



**Why Min HaBe'erot:** "I have always put pluralism education on the school agenda. This has led me to create programs aimed at fostering healthy interaction and communication among groups of different religions from the same village and with students from Jewish schools in the region. Thanks to Min HaBe'erot, today I feel more prepared to engage with the 'other.'"

### Ofer Zafrani

**Position:** Principal, Menachem Begin High School, Tzfat

**About Menachem Begin High School:** Population includes new immigrants from the former Soviet Union and Ethiopia, religious and secular Jews, Muslims, Christians, Druze, and Circassians. The school won the prestigious National Education Award in 2013.



**Why Min HaBe'erot:** "In our meetings we are privileged to dismantle false beliefs, recognize the 'other' living among us, and understand that the 'other' is a mirror to ourselves. Our similarities are greater than our differences."

*"This year, we partnered with the faculty at the junior high school in the nearby Arab village Jadeidi-Makr to create encounters between 8<sup>th</sup> grade students from both schools. Prior to the encounters, the teachers had their own preparatory encounters. This whole process is the pinnacle of my educational work."*

– A. BEN ABU, FACULTY, MENACHEM BEGIN HIGH SCHOOL, TZFAT



## HAZON: THE ISRAELI EMERGING LEADERS PROGRAM

The Zionist movement was inspired by two parallel, noble dreams: the creation of a stable and safe homeland for the Jewish people, and the establishment of a country that would have the power to revitalize Judaism and serve as an inspiration to Jews worldwide. The first part of this vision has been achieved with spectacular success. Despite ongoing security threats, Israel is one of the great economic, military, and political successes of the 20<sup>th</sup> century. For the first time in 2,000 years, the Jewish people have a thriving home, Jews at risk have a place to go, and we have the ability to defend ourselves. As we look to the future, our challenge and responsibility is to ensure the completion of the second part of this dream.

For Israel to fulfill its destiny and to serve as the place that earns the care, concern, and loyalty of the next generation of Jews around the world, it must achieve more than military and economic success – it must achieve moral and political greatness. To do so, the strength and character of our society must be as

important to us as the strength of our borders. We must defend ourselves with dignity, while supporting the Jewish principle of the sanctity of all life. We must advocate for our right to be the homeland of the Jewish people, while pursuing the noblest principles of liberal democracy – religious tolerance and equal rights for all of our citizens.

The goal of Hazon: The Israeli Emerging Leaders Program is to develop leadership capable of inspiring societal transformation from the ground up. Hazon identifies and equips outstanding Israeli BA students, who have proven leadership potential and a sense of social responsibility, with the tools to create a cultural revolution in Israel. During the two-year program, participants, comprising a diverse religious, ethnic, political, and cultural cross-section of Israeli society, convene for nine hours of study a week on core curricular topics of Judaism and modernity, religious pluralism, Jewish and democratic Israel, Jewish peoplehood, and Jewish leadership. Through this training, Hazon is developing the next generation of leaders with the core intellectual, conceptual, and leadership skills to reshape Israeli society, redefine its Jewish and democratic future, and mold its moral and spiritual agenda in a way that will ensure its survival, vitality, and mission.



Hazon launched in Fall 2015 with a cohort of 20 intellectually outstanding and socially involved student leaders chosen from among 200 applicants. Cohort II will begin in Fall 2016. Running at full capacity, Hazon will train 400 and graduate 200 students annually, while actively engaging alumni through a structured network.

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### Fekade Abeba

**Field of Study:** Philosophy and Jewish Thought

**School:** Shalem College

**Background:** Born in Gondar, Ethiopia, Fekade immigrated to Israel at the age of 12, attended Neve Shmuel Yeshiva High School in Efrat, and served in an elite unit of the IDF Combat Engineering Corps.

**Why Hazon:** "Hazon addresses issues of identity in the complex social fabric of Israeli society. The subjects the faculty address are enriching and eye-opening. The discussions between the students in the group are enlightening regarding the issues in Israeli society that matter most."



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### Gilad Cohen

**Field of Study:** Law

**School:** Ono Academic College

**Background:** Gilad grew up in a religious family in Beit Shemesh and studied at Shalavim Yeshiva and a yeshiva in Itamar. He now lives in Maaleh Adumim with his wife and two children.

**Why Hazon:** "Before joining Hazon, I thought I knew the various sectors of Israeli society in depth. Today, after months of learning, I am coming to truly understand other views and becoming more tolerant. I am learning what I do share with other populations with whom I didn't think I had anything in common."



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## Gili Gutwirt

**Field of Study:** Law and History

**School:** Hebrew University

**Background:** Gili grew up in Herzliya, where she was active in the Labor movement's youth group. She studied at the Secular Yeshiva after army service.



**Why Hazon:** "To enter the Hartman Institute is to enter another world, of thought and philosophy, of big ideas and learning, alongside people of vision and action. By encountering interesting people, whether through reading written texts or through face-to-face meetings, I am formulating my personal concept of leadership and my unique aspirations in a more complete way."

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## Shlomo Teitelbaum

**Field of Study:** Economics and Philosophy

**School:** Tel Aviv University

**Background:** Born in Jerusalem to an ultra-Orthodox family, Shlomo grew up in Yerucham, a development town in southern Israel. He studied at ultra-Orthodox yeshivot in Jerusalem and then moved to a religious Zionist yeshiva in Gush Ezion, later serving in the IDF.



**Why Hazon:** "I joined Hazon out of a desire for dialogue. The Hartman Institute provides a space for serious discussion with the understanding of how important this is – the debate about who we are and what our goals are and how our traditions are meant to shape the present and the future. I am learning a lot about the different burdens and fears that feed each group in Jewish-Israeli society."

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## Hazon differs from other gold-standard leadership programs through its:

- **Size** – One of the key components of Hazon is its scalability. We envision an alumni network of more than 2,000 leaders in 10 years.
- **Depth** – The two-year program offers an intensity unparalleled in other leadership courses in terms of number of hours and depth of the topics covered.
- **Continuity** – The long-term success and impact of the program will emerge from a unique in-Israel alumni network. This network will empower Hazon social change agents to bridge existing cultural gaps, develop joint ventures, and address issues on the national and world agenda through face-to-face study and networking.
- **Curriculum** – Hazon is built on the premise that leadership is first about vision and ideas and then the ability to inspire others by translating these into real-life settings. In addition to a robust leadership development curriculum, students engage in intense study of the central moral, spiritual, and political challenges facing Israel and the Jewish people, and the ways in which Jewish tradition and the best of modern thought can be brought to bear on them. Hazon aims to equip each graduate with a philosophy of contemporary Israeli and Jewish life, a grasp of its central challenges, and a vision for its future.



## LEV AHARON SENIOR ARMY OFFICERS PROGRAM

The Israeli military experience is a major milestone in the lives of the hundreds of thousands who serve in its ranks. The mission of Lev Aharon is to assist senior IDF officers in instigating new manners of thinking about their Jewish-Israeli identity and the expression of that identity in the Israeli public sphere. Understanding the relevance of Jewish values and heritage to their role informs and guides their style of military leadership and motivates their service.

The Hartman Institute's Applied Military Ethics research team, comprising top Israeli scholars with extensive background in military ethics and Jewish thought, is tasked with creating the thought used for training and educating senior IDF officers. The curriculum focuses on matters of military ethics and morality, Jewish and Israeli identity, Zionism, religious pluralism, and the complex interplay between Judaism and democracy in Israeli society.

As part of the overall Hartman methodology of providing key change agents with the text-based knowledge of Jewish tradition and leadership skills necessary to foment meaningful change toward a pluralistic Israeli society, Lev Aharon works with the IDF to train those officers who are positioned to influence a wide network. Hartman Institute and guest scholars, alongside experienced senior officers representing different streams of Jewish thought, lead the instructive component of the program. Workshops led by Lev Aharon facilitators provide officers with a safe space in which to freely express their thoughts regarding Israeli society and personal identity.

More than 1,000 majors, lieutenant colonels, and colonels, who command thousands and will go on to become key leaders and change agents in the Israeli public, private, and non-profit sectors, participate in the program annually.

*"I now understand Judaism as a culture. This seminar took us out of our 'bubble' and exposed us to many different types of people. I was able to delve into Judaism and democracy for the first time and truly understand my identity."*

- LIEUTENANT COLONEL, 2015 SEMINAR



- Over 90% of participants found that Lev Aharon seminars enhanced their understanding of the importance of cultivating cohesion in their unit through tolerance and multiculturalism.
- 86% said Lev Aharon strengthened their understanding regarding the significance of dealing with Jewish-Israeli identity in the IDF.
- Over 80% of participating lieutenant colonels indicated that Lev Aharon led them to realize the importance of addressing ethics and educational values in their units.





## HARTMAN CONFERENCE FOR A JEWISH-DEMOCRATIC ISRAEL

The annual Hartman Conference in memory of Institute founder Rabbi Prof. David Hartman is one of the highlights of the Institute's public-learning calendar. Exploring key issues facing contemporary Israel from a Jewish-values perspective, the conference provides an opportunity for the interested Israeli public to join Hartman Institute scholars and an array of public leaders – political figures, academics, social activists, and the media – in conversation on contemporary events and the development of a Jewish, democratic civil society.

More than 500 participants attended the February 2015 conference on the topic of *Patriotism vs. Nationalism in Times of War and Peace*. The opening plenary framed the conference theme. Breakout sessions with Hartman scholars and public figures related to different aspects of Israeli nationalism. A breakout session on Zionism, minorities, and loyalties led by SHI North America Director of Leadership Education Dr. Elana Stein Hain and prizewinning journalist Matti Friedman was held in English and livestreamed to an international audience. The conference concluded with a plenary session in memory of David Hartman on "Overcoming Nationalism in the Philosophy of David Hartman."



How Did It Happen that the Fuel of Racism Is Actually the Jewish Faith?

***"Nationalism is a deviation from patriotism; when patriotism negates love and respect for the other it becomes nationalism. By connecting to the biblical story of the Jewish people as a weak minority, we can become sensitive to the other and prevent ourselves from moving from patriotism to nationalism."***

- HARTMAN FELLOW DR. MICAH GOODMAN, 2015 HARTMAN CONFERENCE OPENING PLENARY, AS QUOTED BY WALLA NEWS SITE, MARCH 2015



A group of people, including men and women, are sitting on a sandy, hilly landscape under a bright, golden sky. They are dressed in casual, outdoor attire, some wearing hats. The scene is set in a desert-like environment with sparse vegetation and a large, rounded hill in the background. The overall tone is warm and communal.

# JEWISH PEOPLEHOOD

Forming a strong mutual commitment  
between world Jewry and Israelis as  
equal partners in the future of Jewish life



*“Never before have we enjoyed such success in sovereignty and in the Diaspora, but these successes have led to a challenge. How do we as two successful, in many ways independent, communities understand our relationship to one another, when in reality we no longer need one another as we have in the past? How are we going to form a new kind of relationship amidst these realities? As a Jewish people, we always have to cross boundaries. We sometimes have to cross boundaries in order to survive as a Jewish people.”*

- LAUREN BERKUN, SHI NORTH AMERICA DIRECTOR OF RABBINIC AND SYNAGOGUE PROGRAMS, LOS ANGELES WESTSIDE SYNAGOGUE COLLABORATIVE LECTURE SERIES, APRIL 2015



SHALOM HARTMAN INSTITUTE מכון  
OF NORTH AMERICA שלום הרטמן

## SHALOM HARTMAN INSTITUTE OF NORTH AMERICA

SHI North America enriches the resources, vision, and commitment of the leaders and change agents who shape the future of Jewish life in North America. By convening professional and lay leaders of major communal organizations at seminars and conferences and through national cohort programs, SHI North America empowers Jewish leaders to develop new approaches to addressing the deep challenges facing their communities today.

SHI North America serves the Jewish community in three key ways:

- Producing scholarship that responds to the big questions facing contemporary North American Jewry through its independent creative research center.
- Collaborating with Jewish organizations to develop and implement leadership training programs, seminars, and conferences to address the major challenges facing the Jewish people today.
- Convening community leaders, including rabbis, educators, and lay leaders, around essential Jewish conversations through targeted and public programs.

### **Kogod Research Center – North America**

The thought produced by Kogod Research Center scholars provides the basis for the rich curricula at the heart of SHI North America programs. In 2015, SHI North America established an extension of the Israel-based research center at the Institute's New York headquarters. In-residence academics from various disciplines take part in Kogod Center research teams that study issues affecting the North American Jewish community.



## **Major Themes, Kogod Research Center in North America**

- **iEngage: Diaspora Jewry and Israel**  
Driving the iEngage Project, this research team explores critical questions about the nature of the relationship between Diaspora Jewry and the State of Israel. Whereas notions of “family” and center vs. periphery once defined this critical relationship, we are now seeing the emergence of new models. iEngage identifies these new models and explores how they can provide a foundation for maintaining the relationship between the State of Israel and Jews around the world (see pp. 59-64).
- **Created Equal: Men, Women, and the Ethics of Shared Leadership**  
With a particular focus on gender parity in Jewish leadership, this research team mines Jewish tradition for discussions about the ethics and politics of leadership, methodology and challenges of change, and the cost of maintaining the status quo. These topics expose an underlying relationship among several issues facing today's leadership landscape – a narrow leadership pipeline, the need to democratize leadership, the need for gender equity, and more varied and diverse leadership models (see pp. 52-53).
- **North American Jewish Identity**  
This research team explores the changing nature of 21<sup>st</sup> century North American Jewish identity and important paradigms for understanding and advancing Jewish life in North America. Study topics include boundaries and intermarriage, questions of otherness and exceptionalism, and different varieties of Jewish identity.

## Spotlight on Created Equal: A Research and Educational Project on Men, Women, and the Ethics of Shared Leadership

Ethical leadership must be an integral component of Jewish life. Using gender as a defining lens, the Created Equal Project engages people in new ways of thinking about power and authority in Jewish life, exploring Jewish tradition to foster a dialogue on these issues. The project includes three key components, which model the applied research characteristic of the Kogod Research Center:

### Content Development

In 2014-15, a small team of Hartman scholars met for collaborative study, mining Jewish sources for content related to leadership, balancing respect for tradition with important innovation, and developing gender equity in our own communities. The original Created Equal curriculum was the result of this collaborative work, which continues to evolve in conjunction with current programming.

### Convenings

In 2015-16, SHI North America began integrating the Created Equal curriculum into its programming. In March 2015, working with the UJA-Federation of New York, SHI North America brought together a group of 75 Jewish professionals, rabbis, and key lay leaders to model the Created Equal curriculum and discuss its application in the broader North American community. Also in the Spring 2015, Created Equal content was incorporated into Rabbinic Batei Midrash, and "Gender, Power, and Authority in Jewish Life" was a study theme at the Lola Stein Institute in Toronto. In October, the curriculum was presented at the celebration of the "Better Work, Better Life" campaign of Advancing Women Professionals and the Jewish Community, marking the adoption of improved parental leave and flexible work arrangements by 100 Jewish organizations.

### Graduate Student Seminar

SHI North America created a seminar for outstanding graduate students to explore questions central to Created Equal. Nine students were accepted to the initial cohort, which included four distance learning sessions during Spring 2016. The program culminated in a daylong community-wide conference entitled "Ethics, Leadership, and the Jewish Future," aimed at key stakeholders and change agents in the North American Jewish community. The conference explored the ethical, strategic, and moral imperative to work toward a Jewish community based on shared leadership.

The Hadassah Foundation and the Lippman Kanfer Foundation for Living Torah have provided generous support for the creation and implementation of the Created Equal project.

**THE HADASSAH  
FOUNDATION**

**LIPPMAN  
KANFER**  
Foundation for Living Torah

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## Mijal Bitton

**Position at Hartman:** Doctoral Fellow and SHI North America Faculty

**University Affiliation:** PhD Candidate at New York University



**Research Team:** Created Equal: Men, Women, and the Ethics of Shared Leadership

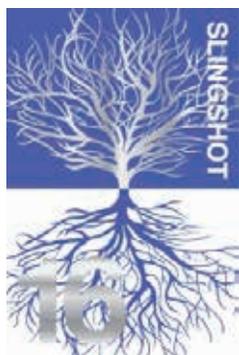
**Research Focus:** Sephardim in America

**Why Hartman:** “Being at Hartman allows me to interact with scholars who offer a multi-disciplinary perspective, which deeply enriches my own doctoral work. My involvement at Hartman also allows me to translate academic ideas and concepts into broader Jewish thought.”

**Hartman Impact:** “SHI North America has become the go-to institution for anyone seeking a voice deeply invested in both Jewish tradition and contemporary challenges and opportunities. I believe that SHI North America has impacted the broader intellectual conversation and has affected the way Jewish institutions and leaders are held accountable.”

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The Created Equal Project was selected for inclusion in the 2016 *Slingshot Guide to Jewish Innovation* as one of the most inspiring and innovative Jewish organizations in the North American Jewish landscape today.



## Institutional Partnerships

Through relationships with local funders, SHI North America has created a sustainable presence in several North American cities — New York, San Francisco, Los Angeles, Toronto, and Boston. SHI North America works with local organizations to convene rabbis, educators, and Jewish communal professionals through community leadership programs, rabbinic programming, and public learning opportunities.

## Spotlight on Toronto

Since 2010, SHI North America, with guidance from the Canadian Friends of Shalom Hartman Institute, has established itself as a major educational resource for the leadership of the Toronto Jewish community. SHI North America has created valuable partnerships with major institutions and formed deep relationships with Jewish communal lay leadership, and senior educators from formal and informal Jewish education settings who have the capacity to transform Jewish life in Toronto.

The 2015 programmatic year benefited from partnerships with the Lola Stein Institute, the *Canadian Jewish News*, and an expanding collaboration of 10 synagogue communities.



- For the third consecutive year, SHI North America convened a cross-denominational collaborative of synagogues in greater Toronto area for lay leaders invited by local rabbis to learn together and engage in discussions with visiting Hartman faculty.
- In Spring 2015 SHI North America, in partnership with the *Canadian Jewish News* and Beth Tzedec Congregation, held a public conversation with Rabbi Dr. Donniel Hartman. The talk, entitled “Talking about Israel: The Need for a New Conversation,” attracted an audience of hundreds.
- In partnership with the Lola Stein Institute, SHI North America offered ongoing seminars for senior Jewish educators that explored Jewish tradition and questioned what it means to be a faith, a people, and a nation that aspires to bring justice and righteousness to the world.



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## Spotlight on Los Angeles

With the generous support of the Jewish Community Foundation of Los Angeles, SHI programming in Los Angeles expanded dramatically in 2015.



The Los Angeles Collaborative Lecture Series, launched in 2014, brought together 23 synagogues from across the denominational spectrum. This six-part series on the theme of “Justice and Righteousness” was held at two locations, on the Westside and in the San Fernando Valley. Over 600 participants engaged in a wide range of topics, including the Israeli-Palestinian conflict, community responsibility in the face of scandal, charitable responsibility, moral courage, and Muslim-Jewish relations in North America.

Additional study seminars, conferences, and community programs brought together rabbis, lay leaders, and Jewish professionals to address key issues:

- Dr. Yehuda Kurtzer kicked off the 2015-16 LA Rabbinic Beit Midrash program with a lecture on “Moral Imperatives and Moral Concerns: Ethics, Equity, and Theories of Change.”
- Rabbi Dr. Donniel Hartman engaged community leaders in a conversation on “From Crisis to Covenant: A Foundation for a New Conversation About Israel” in Fall 2015.
- The second Los Angeles iEngage Conference, held at UCLA Hillel in Spring 2016, brought together Jewish professionals and lay leaders from diverse institutions for a full day of exploring Jewish values and the Israeli-Palestinian conflict. Sessions featured Hartman faculty including Rabbi Sharon Brous, Chaya Gilboa, Yossi Klein Halevi, Rabbi Chaim Seidler-Feller, and Rabbi Marc Wolf.





## Spotlight on Seattle

Seattle saw a major expansion of Hartman programming this year with three scholars-in-residence delivering public lectures on key topics affecting Jewish life in Israel and North America, engaging rabbis in study through our partnership with the Washington Coalition of Rabbis, and meeting with community lay leaders on issues of concern. Key programs included:

- “Three Narratives of the Israeli-Palestinian Conflict,” with Dr. Micah Goodman
- “Jews and Muslims in America: Debate and Dialogue in an Age of Fear,” with Dr. Yehuda Kurtzer and Imam Abdullah Antepli
- “Beyond Eating: The Challenge of Speaking Across Difference at the Pesach Seder,” with Rani Jaeger

### Alayne and Robert Sulkin

**Position:** Hartman Board Members

**Location:** Seattle, WA



**How It Started:** “We were in the first Seattle Wexner cohort, and Donniel Hartman was our most innovative and inspiring teacher. He consistently presented text study in an inventive way with analysis and depth that laced in contemporary relevance that was groundbreaking.”

**Why Hartman:** “Religious division is an enormous threat to Israeli society. Hartman, as a pluralistic center of research and education, has truly redefined the community conversation about Judaism.”

**What We Gain:** “Hope. As long as there is research and application to amplify the innovative and compelling research in the marketplace of religious ideas, we can be optimistic about our future. To our knowledge, there is no other institute that demands that its scholars be consistent incubators providing ‘interpretive boldness of the text,’ as David Hartman (z”l) said. We keep Judaism alive with our healthy struggle of our sacred texts, their meaning, and relevancy.”

### SHI North America in Israel

SHI North America cohort programs model a commitment to global Jewish peoplehood. These programs include an intensive Israel component in which participants engage with Israel as a feature of Jewish life, grapple with difficult topics that inform their leadership, and explore the Jewish connection to Israel through text study with Hartman scholars, encounters, and study trips.

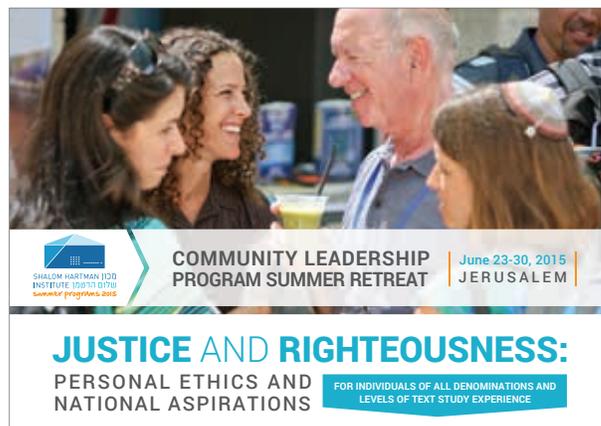
- Every summer, our Jerusalem campus fills with hundreds of rabbis, educators, and laypeople from around the globe who come together to study a core theme with top Hartman Institute scholars and visiting subject-matter experts.

In Summer 2015, nearly 500 community leaders, rabbis, educators, and leaders of other faiths from North and South America, Israel, and Europe participated in Hartman retreats on the topic of “Justice and Righteousness,” making this the largest summer in Hartman history.

*“The Community Leadership Program (CLP) Summer Retreat is such a positive shot in the arm for my involvement in the Jewish community and my connection to Israel.”*

- MADDY CHALEFF, CLP PARTICIPANT 2015, PALO ALTO, CA

- In Winter 2015, the Jerusalem campus hosted a new cohort of the Hartman Fellowship for Campus Professionals and 100 college students (see pp. 62-63), Muslim Leadership Institute Cohort III (see pp. 70-71), and Rabbinic Leadership Initiative Cohort V (see p. 18).
- Throughout the year, synagogue and Jewish organizational groups visit the Hartman Institute for intensive study during their trips to Israel.





## Righteousness, Justice

*“This year, I was fortunate to spend my eighth summer at the Shalom Hartman Institute in Jerusalem studying with about 170 colleagues from literally around the world. [...] One thing I learned this summer from President Donniel Hartman is that the process of pursuing tzedek never stops. What especially struck me about what he taught was that tzedek and mishpat create demands on us. They require us to shift our behavior.”*

– RABBI SARA RAE PERMAN, RTS PARTICIPANT,  
THE JEWISH CHRONICLE, AUGUST 2015

*“Through the texts we study, the public lectures we are privileged to experience, and the places we visit in Israel where justice is crying out for a response, I have a deeper understanding and appreciation for the complicated work of responding to injustice in our world today. I will be a better rabbi and human being for acquiring this new language for justice and righteousness.”*

– RABBI JOSHUA HOFFMAN, RLI V, VALLEY BETH SHALOM, ENCINO, CA

*“CLP exceeded my expectations, stretched my thinking, and armed me with texts, concepts, and values to have constructive and ‘elevated’ discussions in my work and social circles related to Israel and Jewish Peoplehood.”*

– GAIL ZUCKER, CLP PARTICIPANT 2015, SEATTLE, WA



## iEngage: THE ENGAGING ISRAEL PROJECT

The iEngage Project seeks to create a new narrative regarding the significance of Israel for Jewish life. This narrative serves as a foundation for a new covenant between Israel and world Jewry, elevating the existing discourse from one with a crisis-based focus to one rooted in Jewish values and ideas. Led by a team of internationally renowned scholars in the fields of Jewish studies, Middle East politics, and history, iEngage is committed to addressing core questions pertaining to the necessity and significance of the State of Israel.



**iEngage**  
Engaging Israel Project  
SHALOM HARTMAN מכון  
INSTITUTE שלום הרטמן

Only a narrative that gives meaning to Jewish statehood and sovereignty and that articulates a vision of Israel that lives up to the highest standard of Jewish values, morality, and democracy can form the basis for a new covenant for Jews around the world. The iEngage Project is working to generate a conversation that will celebrate Israel for what it is and, more importantly, for what it will become, which will in turn engender a commitment to taking part in building such an Israel.

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iEngage is generously supported by The Jacob and Hilda Blaustein Foundation, Edward Fein, Joseph and Harvey Meyerhoff Charitable Funds, The Morningstar Foundation, Alan B. Slifka Foundation, UJA-Federation of New York, and other foundations and individual donors.

## iEngage Research Team and Curriculum

Members of the iEngage research team are tasked with creating robust curricula that empower educators, rabbis, and Jewish professionals to change the North American discourse around Israel. The third iEngage video lecture series – *iEngage: Jewish Values and the Israeli-Palestinian Conflict* – was released in early 2016. This course explores the ideas and values that animate different attitudes toward the conflict and how these values shape political understandings. Study is based on Jewish narratives about Israel and the unpacking of the complex meanings of peace in Jewish tradition. Though a common political platform may not be attainable, this course strives to achieve a shared respect for our differences.

*“The third iEngage series has been a powerful curriculum to teach about the conflict in Israel. It has taught my congregants to approach the conflict from a values-driven perspective. Those who have taken the course have become more nuanced and complex in their understanding of the conflict and now approach conversations about Israel in a spirit of inquiry. Perhaps most importantly, it has increased empathy for those whose opinions differ from theirs. This has been a positive step in lowering the volume on conversations about Israel in certain forums at Central Synagogue.”*

– RABBI MARION LEV COHEN, RLI V, CENTRAL SYNAGOGUE,  
NEW YORK, NY



A project of the Kogod Research Center for Contemporary Jewish Thought



## Citywide iEngage Programs and Institutional Partnerships

iEngage has become the premier educational program on Israel engagement in North America, reaching tens of thousands of constituents within the Jewish community. iEngage programs are often developed and presented in partnership with other organizations both local and national, including synagogues, Hillels, JCCs, major institutions, national conferences, and local boards of rabbis.

Multi-denominational citywide iEngage study partnerships, run with local agencies and Federations across North America, draw participants from across the region. Hartman iEngage scholars present public lectures and train rabbis and other educational leaders to facilitate further exploration of these important ideas in their communities.

## Spotlight on iEngage New York

Through a long and valued partnership with UJA-Federation of New York, SHI North America disseminates iEngage video lecture series to nearly 100 congregations in the New York area annually. In addition, SHI North America created and led a cohort of community rabbis in shared study, dialogue, and consensus-building.



*“UJA is proud to be a major funder of this lecture series, and to be partnering with the Shalom Hartman Institute of North America. Beyond this important program, the Hartman Institute does so much important work in strengthening Jewish life and enriching the public conversation.”*

-ERIC S. GOLDSTEIN, CEO, UJA-FEDERATION OF NEW YORK



- Manhattan Collaborative Lecture Series** – More than 1,500 members of the Manhattan community came together for a series of six public lectures on “Jewish Values and the Israeli-Palestinian Conflict” sponsored by 16 synagogues and organizations from across the denominational spectrum. Rabbis of the participating synagogues joined the Hartman lecturers in dedicated seminars to explore the topic more deeply and to discuss how to curate this conversation in their local communities.

*“This program was at a very high level of learning – something not found everywhere. Perspectives were not typical for what is heard here in New York City or in the US. I loved the theme and the idea that all of us were together – across New York City, across the denominational spectrum – to learn.”*

- MANHATTAN COLLABORATIVE LECTURE SERIES PARTICIPANT, SPRING 2016

- iEngage in the Five Towns (Nassau County)** – More than 300 participants attended a multi-denominational community series on Long Island with Conservative and Orthodox synagogue partners on “Engaging Israel: Foundations for a New Relationship.” The series, taught by six partner rabbis, began with an opening session by SHI North America Director of Leadership Education Dr. Elana Stein Hain on “The Ethics of Polarization.”

*“iEngage became more than developing new thinking about the centrality Israel has in our lives; it might have transformed the way our community interacts with our heterogeneous members.”*

- FIVE TOWNS COLLABORATIVE PARTICIPANT, FALL 2015

- Brooklyn Collaborative Lecture Series** – In partnership with 12 Brooklyn organizations, SHI North America developed a three-part “Images of Israel” series that launched in conjunction with the *This Place* exhibit at the Brooklyn Museum. The exhibition featured photographs of modern Israel curated and exhibited by photographer Fredric Brenner. The series included a pre-lecture seminar with the professional leaders of the sponsoring organizations.

## iEngage on Campus

One of the major goals of iEngage is to reach younger constituencies by providing them with intellectually rich and nuanced frameworks with which to address questions, concerns, and connections with Israel. Young people on college campuses often encounter challenging perspectives on Israel, and students require opportunities to formulate their own ideas from a place of thoughtful engagement. The iEngage team works with Jewish educational professionals to reshape the Israel discourse on college campuses and to provide both campus professionals and students with the tools and resources to engage in a more meaningful conversation about Israel. The ongoing success of these fellowships has led to a significant expansion of iEngage activity on college campuses.

The **Hartman Fellowship for Campus Professionals** was created in partnership with Hillel: The Foundation for Jewish Campus Life. Select campus professionals are trained to think in more nuanced terms about Israel as a core element of Jewish life. Fellows are then able to cultivate substantive and compelling conversations about Israel with their students and help them reach a deeper understanding of themselves as Jews and as members of the Jewish people.



Cohort III of the Hartman Campus Fellowship graduated in July 2015, and Cohort IV launched in December 2015. Alumni use their Hartman learning in various settings on campus, from beit midrash sessions, to sermons, to intergroup campus discussions.

### Hartman Campus Professionals Alumni Activity on Campus:

- MIT Hillel Executive Director Rabbi Michelle Fisher led iEngage classes for Birthright Israel alumni
- UC San Diego Hillel Executive Director Michael Rabkin designed iEngage sessions on Israel as a Jewish and democratic state for his Hillel board
- Queens College Hillel Director of Jewish Student Life Jenna Citron facilitated the Migdalim – Israel Engagement Internship, a yearlong program focused on creating meaningful Israel conversations on campus

### Michael Simon

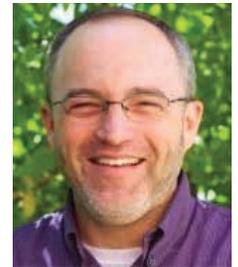
**Position:** Executive Director, Northwestern Hillel

**Hartman Connection:** Alumnus of Campus Fellowship Cohort I

#### On-Campus Program:

Northwestern Israel Leadership Initiative (NILI) – a select group of 15 emerging Northwestern student leaders participated in a yearlong fellowship designed to challenge and inspire participants to think about the role of Jewish identity and values in their lives and consider how they might make a long-term impact on the issues that matter most to them.

**iEngage Impact:** “Our students are crying out for an Israel conversation that is deep, nuanced, and incorporates multiple narratives as they develop their own perspectives and opinions. I knew when I completed my year in the Campus Fellowship that I wanted to take what I had learned and use it in ongoing dialogue and programming with students. The NILI Fellowship is a conduit for that conversation, and our NILI Fellows both expect a higher level of conversation and are equipped with language to help them talk to their peers, both Jewish and non-Jewish, about Israel and their Jewish identity in complex ways.”



The second annual **iEngage Student Seminar** took place in December 2015. One hundred undergraduate students from select universities – Columbia University and Barnard College, University of California-Los Angeles, University of Wisconsin-Madison, University of Pennsylvania, Johns Hopkins University, Yale University, and Northwestern University – engaged in yearlong iEngage classes and a weeklong experiential seminar in Jerusalem. The Israel component of the program provided an opportunity for these students to come together for a significant social and academic experience.

*“I reclaimed my Judaism in the last week. I can now say that I derive power, insight, and values that are my own from the texts. There is a beautiful Jewish community in the US, and it embodies pluralism and justice. I feel fortunate to have been exposed to it and hope I can bring a sliver of it back to Israel.”*

– iENGAGE STUDENT SEMINAR PARTICIPANT, DECEMBER 2015

The **iEngage Summer Internship Program** enables college students who wish to engage deeply and substantively with Israel to do so in a uniquely supportive environment. Interns work as research assistants for iEngage and Kogod Research Center Fellows and have the opportunity to take part in the vibrant intellectual life of the Hartman Institute through a mix of seminars built around the iEngage curriculum, lectures, cultural activities, and field trips.



## **iEngage for Rabbis**

The Hartman Institute directly trains hundreds of rabbinic leaders in the iEngage curriculum during its annual summer programs (see p. 57), North America-based rabbinic programming, and seminars at key rabbinic conferences.

## **Rabbinical Student Engagement**

- iEngage Rabbinical Students Seminars in Israel and North America convene cross-denominational groups to discuss their relationships with Israel through a values-based lens (see p. 19).
- At the 2015 AIPAC Policy Conference Study Shabbaton, SHI North America Director of Rabbinic and Synagogue Programs Rabbi Lauren Berkun and SHI North America Director of Leadership Education Dr. Elana Stein Hain introduced 70 AIPAC Lefell Rabbinical Student Fellowship participants to iEngage content, focusing on the topics of Power and Powerlessness and Sovereignty and Democracy.
- Twenty-three rabbinical students from major seminaries of all denominations attended the Limmud NY-Hartman iEngage Rabbinic Student Fellowship. Students discussed new Jewish values- and ideas-based narratives on the significance of Israel for Jewish life. The fellowship has been expanded to include ongoing learning seminars.

## iEngage in the Public Sphere

iEngage scholars directly showcase thought produced by the research team at major national conferences and in the media.

### Conferences

This year, iEngage had a strong presence at Hillel International Global Assembly, which brings together hundreds of Hillel professionals, and the Jewish Federations of North America (JFNA) General Assembly, for Federation lay leaders and professionals and those engaged in Jewish philanthropy.



At premier national gatherings of the Jewish community, Dr. Yehuda Kurtzer addressed issues of Jewish identity and the future of Jewish leadership in North America.

- Dr. Yehuda Kurtzer offered an exploration of “The New Frontier of Jewish Pluralism” and the building of pluralistic communities on campus at a plenary session of the Hillel International Global Assembly, a gathering of over 700 staff members and leaders from Jewish communities on campuses around the world.
 
- At the 2015 JFNA General Assembly, a major gathering of over 2,000 Federation volunteer leaders and professionals, Dr. Yehuda Kurtzer offered a FEDTalk called “Identity Crisis: Defining the Role of Communal Organizations” on Jewish communal consensus and dissent.
 

In light of the success of the 2015 Leffell Fellows study Shabbaton, AIPAC asked Hartman to increase its partnership at the Policy Conference to offer iEngage study sessions for all Shabbaton participants. As a result of this joint venture, the 2016 AIPAC Policy Conference Shabbaton attracted more than 1,200 participants, more than double the previous year.

Daylong iEngage conferences in New York and Los Angeles drew audiences from across the Jewish professional spectrum. These conferences make the Israel conversation intellectually compelling by creating a unique space in the Jewish community to meaningfully discuss some of the most polarizing communal issues relating to Israel without hostility.

### Webinars

In March 2015, the Hartman Institute hosted a live panel analyzing the results of the Israeli election as they came in. The webinar was broadcast on the SHI website and YouTube channel, on the websites of Jewish media in Canada, USA, and Australia, and on the JBS-TV cable network. Thousands viewed the program in real-time and following the event.



הברותא HEVRUTA



## HEVRUTA GAP-YEAR PROGRAM

Israeli and North American Judaism offer different, vibrant expressions of Jewish life. Each community can derive significant value from studying with and experiencing the other. However, the dynamics within each community, and between the two, are complicated. The Hevruta Gap-Year Program, run in partnership with Hebrew College, embraces these complexities and empowers a pluralistic group of emerging leaders to create a new, shared, values-based language rooted in Jewish tradition that has the power to transform these disparate Jewish communities into interdependent and mutually supportive ones.

Housed at the Shalom Hartman Institute in Jerusalem, Hevruta combines rigorous intellectual pursuit, text study, leadership training, and dialogue about critical contemporary questions of Jewish identity, Israel, and North American Judaism. The program is based on the integration of study, community service and social-action work with local change agents, community-building between the Israeli and North American participants, and encounters with Israeli society. The entire program constitutes an Israeli-North American *mifgash* (encounter), as participants live, study, and work together throughout the experience.

As a result of a partnership with the Jewish Agency, Hevruta graduates spend the summer following the program serving as educational staff in Jewish summer camps in North America, making Hevruta the only Israel-based gap-year program with a component in the United States. This experience affords participants the opportunity to implement all that they have learned in an educational context, while gaining a better understanding of global Jewish peoplehood.

Hevruta participants are viewed not only as tomorrow's leaders but as those who need to lead today. As such, they are provided with the opportunities and resources they need to build a foundation for the future of the Israel-Diaspora relationship rooted in intellectual sophistication, empathy, mutual respect, and friendship through three central and integrated components:

### Study

Guided by Shalom Hartman Institute and Hebrew College faculty, participants explore texts and ideas that illuminate Israel and North America as centers of contemporary Jewish life. The rigorous and challenging Hevruta academic program focuses on enhancing leadership through the exploration of Jewish concepts and the big ideas flourishing in contemporary North American and Israeli Jewish communities. In the spirit of pluralism, courses emphasize different voices within the texts and ideas presented.

The Hevruta curriculum is based on the iEngage curriculum and a US-Engage program that addresses the central ideas and tensions of Jewish life in North America. Students also explore foundations of Jewish thought by studying central texts and ideas of the Jewish canon and take elective courses on topics ranging from Jewish history to Jewish cinema to modern Jewish philosophy, in order to explore the wide and diverse array of Jewish ideas outside normative canonical or political frameworks.

### Community Service and Social Action

The volunteer component provides frameworks for substantive internship work and community service aimed at translating the values studied in the classroom into hands-on experiences in Israeli life:

- **Internships in Global Jewish Leadership** – Hevruta's internship program helps participants to develop leadership skills and a commitment to social change by exposing them to the organizations, people, and issues shaping the future of Israel and Judaism. Each intern is paired with an Israeli change agent who serves as a mentor.
- **Impactful Service Learning** – Participants engage in ongoing service projects that contribute significantly to areas of critical need in and around Jerusalem. This direct service is supported by ongoing reflection on how to effectively enact more comprehensive social change.

### Community Building

Participants live together and are responsible for building a shared community. Learning opportunities in and out of the classroom are designed to strengthen the bonds between and among participants, often using the city of Jerusalem and the land of Israel as living laboratories to better understand issues of identity, social action, and peoplehood.

## 2015-16 Hevruta Internship Placements:

- Government – Knesset, Jerusalem Deputy Mayor's Office
- Human Rights – Center for Women's Justice, Tag Meir Coalition (countering racism in Israel)
- Religion and State – Mavoi Satum (working on behalf of *agunot*), Ne'emanai Torah Va'Avodah (working to integrate a halakhic lifestyle with active engagement in Israeli society)
- Environment – Society for the Protection of Nature in Israel, Ginot Ha'Ir Community Council
- Culture – Museum for Islamic Art, Jerusalem Biennale

**Emma Friedman**

**From:** Toronto, ON

**Attended:** The Anne & Max Tanenbaum Community Hebrew Academy of Toronto (CHAT)

**Favorite Hevruta Course:** Modern Jewish Thought with Noam Zion

**Internship Placement:** Jewish Agency for Israel

**Hevruta Community Service:** Volunteers at daycare centers for refugee children in Jerusalem and Tel Aviv

**Post-Hevruta Plans:**  
Will attend Queen’s University, Toronto

**Why Hevruta:** “I chose Hevruta because it was the only gap-year program that could provide me with a way to experience Israel differently than I had before. I am challenged by the combination of studies and volunteer work, together with the fact that I share the program with not just North Americans but Israelis as well. I appreciate the program’s commitment to pluralism. Our group’s diversities, both in cultures and opinions, showcase themselves in all aspects of our program, which challenges us to build an accepting community where we can be pushed and develop.”



**Bridging the Gap Year:  
Hevruta Program Forges  
Israeli-American Bonds**

*“Watching the participants of the new Hevruta program for the so-called ‘gap year’ between high school and college, it’s hard to imagine that these young adults didn’t always know each other. They grew up with languages, mores, and cultures that were quite literally a world apart. Yet with Hevruta’s new wrinkle in the familiar gap-year concept, they spend the year learning and growing together in Israel – and breaking down those barriers. Further, if the initiators of the Hevruta program fulfill their mission, they will be just the first generation to be prepared to step into Jewish leadership roles better equipped to bridge the gap between their Israeli and American worlds.”*

– JNS.ORG, MAY 2015

**Reut Bitton**

**From:** Yerucham, Israel

**Attended:** Religious girls’ high school

**Favorite Hevruta Course:**  
Foundations for a Thoughtful Judaism with Rabbi Leon Wiener Dow

**Internship Placement:** Mavoi Satum

**Hevruta Community Service:** Volunteers at a center for youth from broken homes

**Post-Hevruta Plans:** Will serve in an elite unit of the IDF Education Corps

**Why Hevruta:** “Hevruta offers significant engagement with my Jewish identity, the relationship between Israel and North American Jews, and the special encounter between people and cultures. This year I’m learning a lot about myself, my roots, and my people with a group of amazing peers who I’m continually learning from. As I delve further into exploring these values, I am developing a more complex way of thinking.”





A photograph of a man with a beard and a kippah, looking down at an open book. The image is overlaid with a semi-transparent green filter. The text is centered over the image.

# JUDAISM AND THE WORLD

Serving as a gateway for leaders of other faiths to engage with Judaism and Israel and build new foundations of understanding and cooperation



## Can Zionists and Muslims Talk?

*“I yearn to live in a world where Jews, Christians and Muslims of good faith reach out to each other, live with each other, disagree respectfully with each other and most importantly, learn from each other. This simply means to open oneself up to be exposed to the other, to learn from their world and to embrace the surprises that this journey might entail. Every time you open yourself up to meet the other, you grow immeasurably.”*

- DONNIEL HARTMAN, SHI PRESIDENT,  
ALTMUSLIM, FEBRUARY 2015

## MUSLIM LEADERSHIP INITIATIVE

The Muslim Leadership Initiative (MLI) is paving a new path toward Jewish-Muslim relations in North America. MLI is an immersive learning experience that seeks to expand participants’ critical understanding of Jewish peoplehood, the relationship between religion and national identity, the meaning of the land of Israel for Jews, and related issues of ethics, faith, and practice. This is achieved through a rigorous academic curriculum and exposure to diverse narratives.

This program is unprecedented. Unlike typical interfaith initiatives, MLI is not a dialogue. Rather, MLI invites emerging North American Muslim leaders – journalists, academics, university chaplains, entrepreneurs, and cultural figures – to explore how Jews understand Judaism, Israel, and Jewish peoplehood. The fellowship spans a 13-month period consisting of a pre-program orientation session; two 12-day seminars held in Jerusalem at the start and end of the program; year-round long-distance learning; and two mid-year retreats in North America for current and past cohorts.

MLI is creating a community of emerging North American Muslim leaders who are ready to hear a mainstream Jewish narrative and interact with the Jewish community with mutual respect.

Two cohorts have completed the yearlong fellowship – Cohort I graduated in July 2014 and Cohort II in January 2016. Cohort III will complete the fellowship in July 2016. Recognizing that the program’s success will ultimately be determined not by what happens during the fellowship but by what happens when MLI fellows graduate, MLI began engaging alumni through retreats and public lectures in 2015 (see p. 73).

*“With the MLI experience now I see the picture with more nuance. When we use the terms Judaism, Israel, and Jews I understand them in different ways now than I used to. Also, I realize when we talk about the Israel-Palestine conflict we are not talking about one single issue. There are different aspects of the problem and they have to be discussed in nuance.”*

– MLI COHORT II ALUMNUS

**THE CHRONICLE**  
of Higher Education

**How a Duke Imam Became  
a Lightning Rod in the  
Campus Israel Wars**

*“If we can’t talk to people who strongly disagree with us, who are also minorities, we basically are saying that we will not be talking to anyone.”*

– ABDULLAH ANTEPLI, MLI CO-DIRECTOR AND SENIOR FELLOW  
ON JEWISH-MUSLIM RELATIONS, HARTMAN INSTITUTE,  
CHRONICLE OF HIGHER EDUCATION, FEBRUARY 2016





## CHRISTIAN LEADERSHIP INITIATIVE

The comprehensive, year-long Christian Leadership Initiative (CLI), run in partnership with AJC, introduces prominent North American Christian leaders and change agents to the rich tapestry of contemporary Judaism and Israeli society. Through intensive learning with renowned Hartman scholars, participants engage with Jewish tradition and modernity, Jewish responses to critical contemporary challenges, and the Jewish relationship to Israel.



The fourth CLI cohort, comprising prominent Christian clergy and academics, completed its 13-month term of study with a two-week seminar at the Hartman Institute in Jerusalem in July 2015. Participants explored the richness of Judaism and the complexity of Jewish life, discovering a Judaism vibrant in its contemporary practice and complex in its multiplicity of dimensions and ideas. Cohort V will begin the program in July 2016.

CLI alumni-led groups regularly visit the Hartman Institute for seminars on Judaism and Jewish peoplehood. In 2015, the Institute hosted groups of theology students training to be Methodist and Lutheran pastors from Perkins Theology Seminary at Southern Methodist University in Dallas and from Luther Seminary in St. Paul, respectively, as well as Catholic students from Chicago's Mundelein Seminar, and evangelical students from Wheaton College.

*“As one who focuses a lot on the diverse theologies of the Hebrew Bible, it is exciting to see modern analogues of this diversity in contemporary Judaism. I also feel like my deeper understanding of Judaism will make me a better colleague to the Jews I work with in biblical studies and a better conversation partner in Jewish-Christian dialogue.”*

- DR. ANDREW DAVIS, CLI IV, BOSTON COLLEGE

*“Simply being able to be in another country and the homeland for Jews helped me reconsider issues of attachment to ‘land’ and ‘home’ in my own spiritual self-understanding. Though I still have difficulties with the imbalance of power between Israelis and Palestinians, I am more aware now of the trauma that both groups face and can address this topic much more responsibly with my students when the topic comes up.”*

- DR. DAVID GARBER, CLI IV, MCAFEE SCHOOL OF THEOLOGY, MERCER UNIVERSITY

## INTERFAITH PUBLIC LECTURES

Building on its strong presence in North America, its deep partnerships, and decades of experience working with leaders and theologians of other faiths, the Hartman Institute has begun convening dialogues in North American communities to advance understanding of the Jewish relationship to the land and state of Israel, and to open a dialogue about Jews, Muslims, Christians, and Israel.

Having identified a hunger to see more substantive Muslim-Jewish-Christian programming in the public square, SHI North America has created a series of public conversations that address interfaith relations in North America. Hartman scholars have engaged with MLI directors and top MLI and CLI alumni in programs in Boston, Los Angeles, New York, San Francisco, Seattle, Toronto, and Washington, DC, often in collaboration with local organizations.





# THE HARTMAN COMMUNITY

The Shalom Hartman Institute extends its deep gratitude to its many partners and donors for their collaboration and support



## HARTMAN-ELIFELET REFUGEE DAYCARE AND LEARNING CENTER

In response to the growing refugee crisis occurring around the world, the Shalom Hartman Institute took a small but significant step in addressing the situation in its own backyard. There are 46,000 African refugees – men, women, and children – in Israel, mainly from Eritrea and Sudan. The status of these refugees seeking asylum in Israel is dire. Children of refugees born in Israel have no official status and no access to affordable medical care. The homes of many the refugees lack basic nutrition, hygiene, and safety, and their children suffer significant physical, cognitive, and emotional developmental delays.

Thanks to the support of our community, in December 2015 the Hartman Institute, in partnership with the Elifelet Association, launched a daycare and learning center to improve the quality of life, education, and health of children aged 3-6 who are considered at the highest risk developmentally, financially, and domestically.

The center provides structure and care for children during hours when they would otherwise go to crowded,

unsafe, and expensive childcare frameworks or be on their own entirely. The center is open from 1:30–6:30 pm daily and provides children with a safe, caring, and nurturing environment that offers nutritious meals, counseling, basic learning skills classes, medical and dental care, and a game center. Elifelet staff and volunteers engage the children in activities designed to improve physical, social, and emotional development; give each child individual attention, reinforcing their feeling of self-worth; and increase their linguistic skills so that they are better equipped to begin learning at school and to deal with day-to-day life in a Hebrew-speaking environment.

Elifelet is responsible for ensuring that the center runs smoothly, with appropriate food, toys, and other supplies. Elifelet personnel oversee the professional staff and educational programming, providing social workers and regular national service volunteers, who guide activities. The Hartman Institute community provides the financial resources and the backbone of the center's volunteer infrastructure, including its high school students and their parents, Hevruta gap-year students, administrative staff, teaching faculty, and scholars.

We can already see a difference in the children the center serves. Their faces light up when they arrive at the center and receive warm attention from the staff and volunteers.

*“These tiny children who never had any kindness in their lives now have the privilege to enter a warm home every day, to be greeted by staff and volunteers with a hug. Thank you to our dear friends from Hartman, who upon hearing about my dream to give these children an opportunity to experience a healthy childhood, wholeheartedly granted to these children a unique daycare center that makes their everyday lives and their future better.”*

– Yael Gvirtz, CEO,  
Elifelet - Citizens for Refugee Children

*“It is a true privilege to be involved in the creation of the Hartman-Elifelet daycare center for refugee children in Tel Aviv. While I enjoy watching the children develop in between visits, it has been especially rewarding to see a cross-section of the Hartman community come together in a joint commitment to Tikkun Olam.”*

– Hana Gilat, CEO, Shalom Hartman Institute



**We Have an Obligation to  
Help Them Integrate**

*“The children [at the refugee daycare center] are very cute, naughty, funny, exactly like children in other daycare centers. But they need help. At the end of the day we are reluctant to leave. We learn so much from the children and are thankful for each moment we spend with them. We can’t wait to see them again.”*

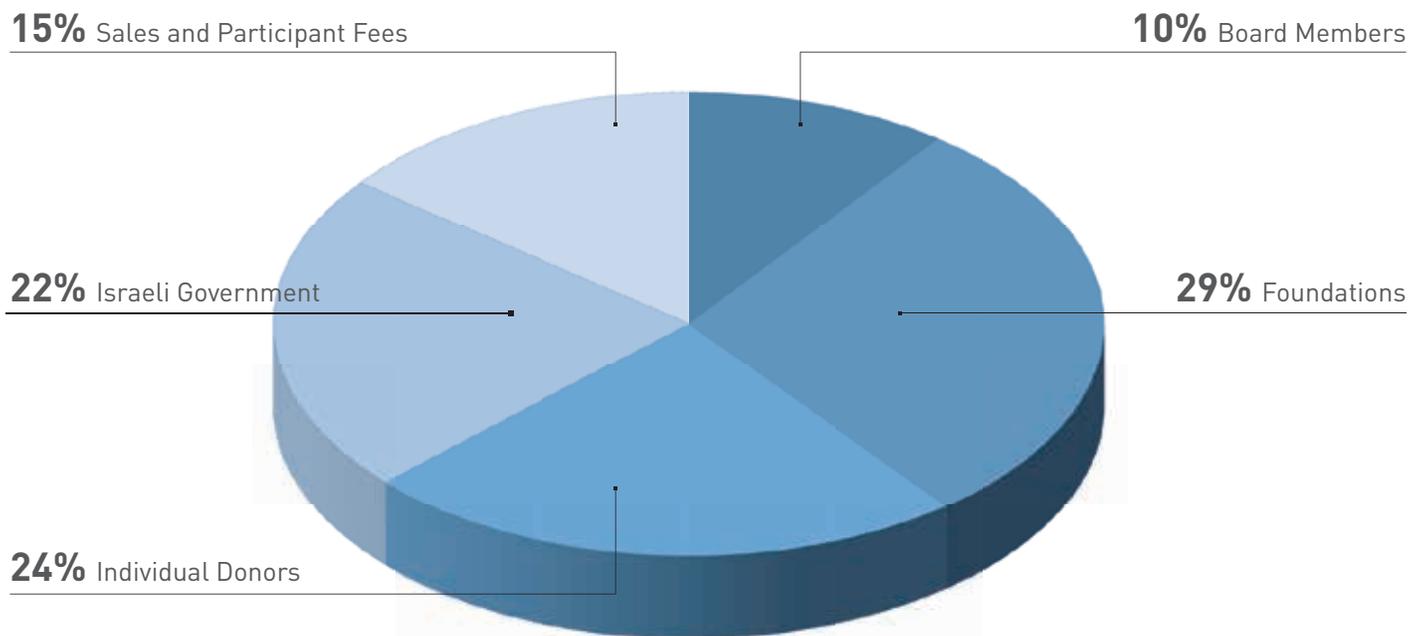
– Tehila Efriat, Class of 2017, Midrashiya, and  
Yair Leibowitz, Class of 2017, Charles E. Smith High  
School for Boys, YNET, April 2016



## PHILANTHROPIC SUPPORT

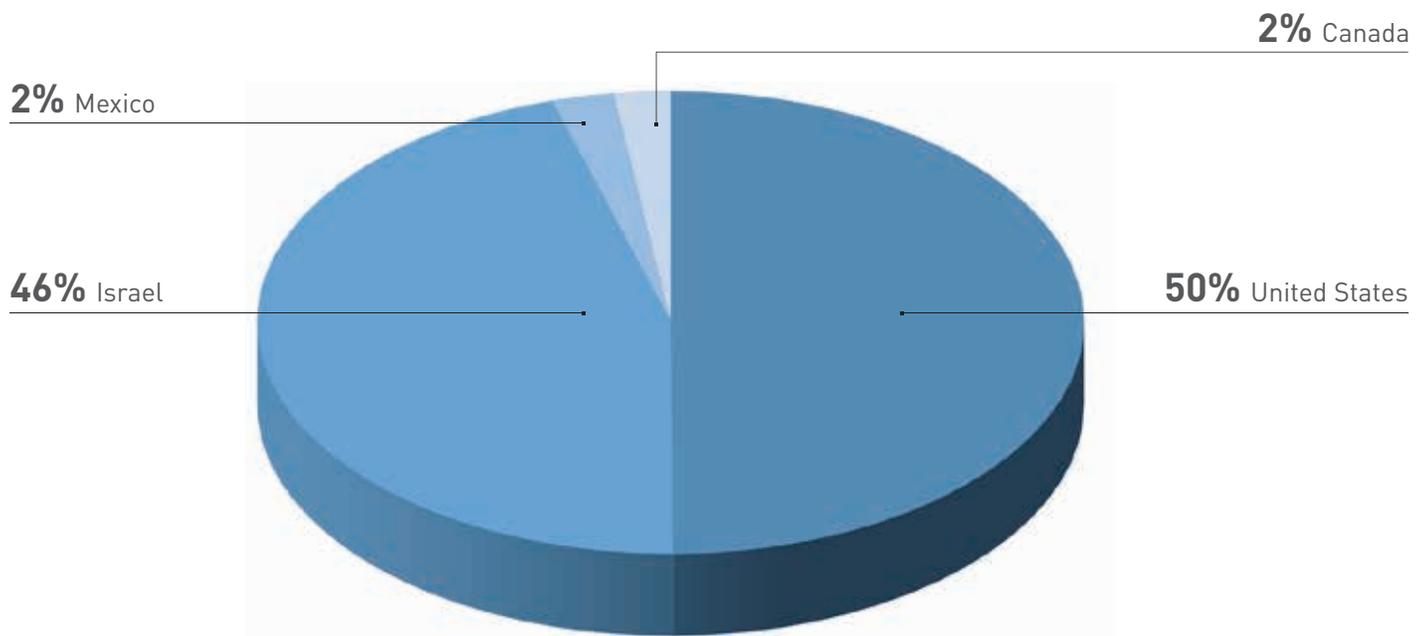
The annual fiscal growth of the Shalom Hartman Institute continued at a pace of 10% in 2015 as the result of ongoing program expansion in Israel and in North America. Generous contributions from foundations and private donors continue to provide almost two-thirds of our annual operating budget, and their support has made this growth possible. We thank the more than 350 friends, including long-time supporters and first-time donors, who enabled the work of the Institute in 2015.

Income by Type of Donor	USD (in thousands)	%
Board Members	2,171	10
Foundations	6,162	29
Individual Donors	5,014	24
Israeli Government	4,749	22
Sales and Participant Fees	3,079	15
<b>Total</b>	<b>21,175</b>	<b>100</b>



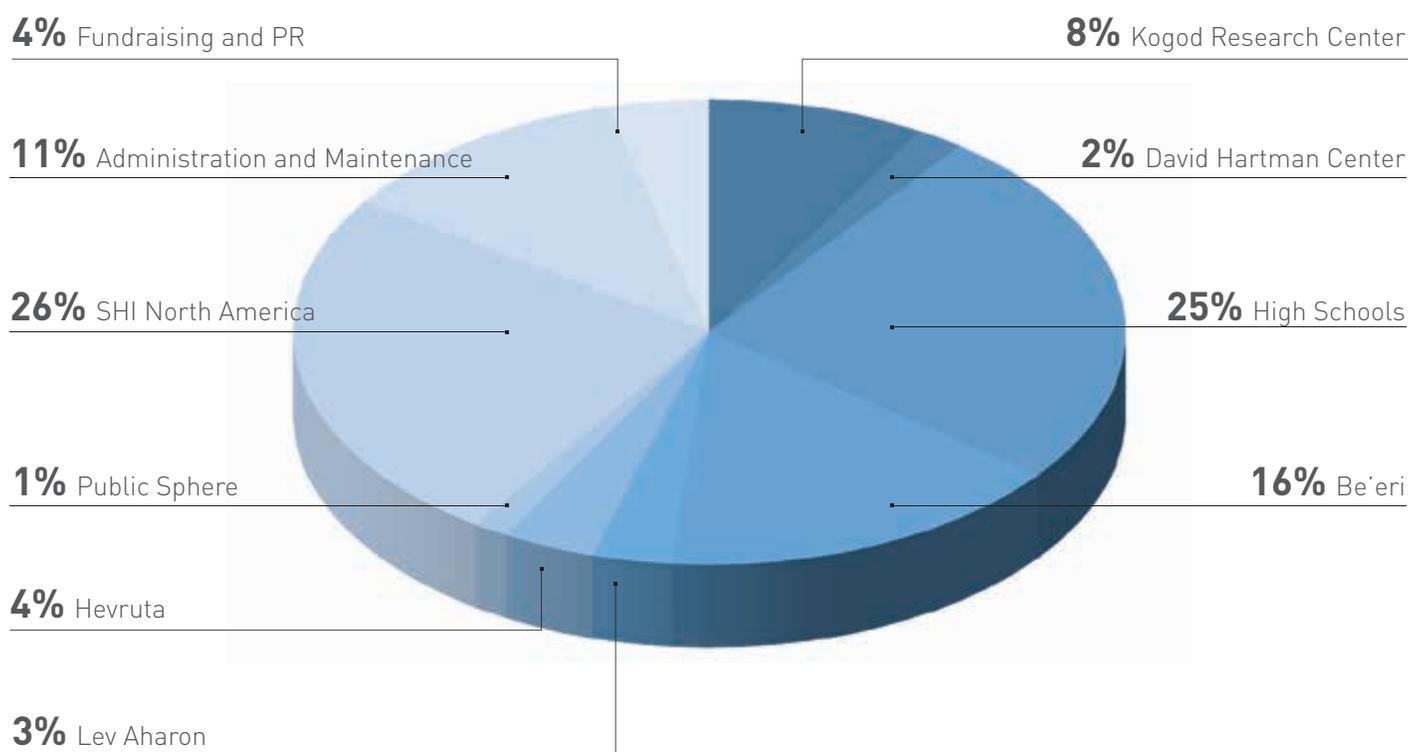
**Income by Country**

	USD (in thousands)	%
United States	10,566	50
Israel	9,623	46
Mexico	513	2
Canada	473	2
<b>Total</b>	<b>21,175</b>	<b>100</b>

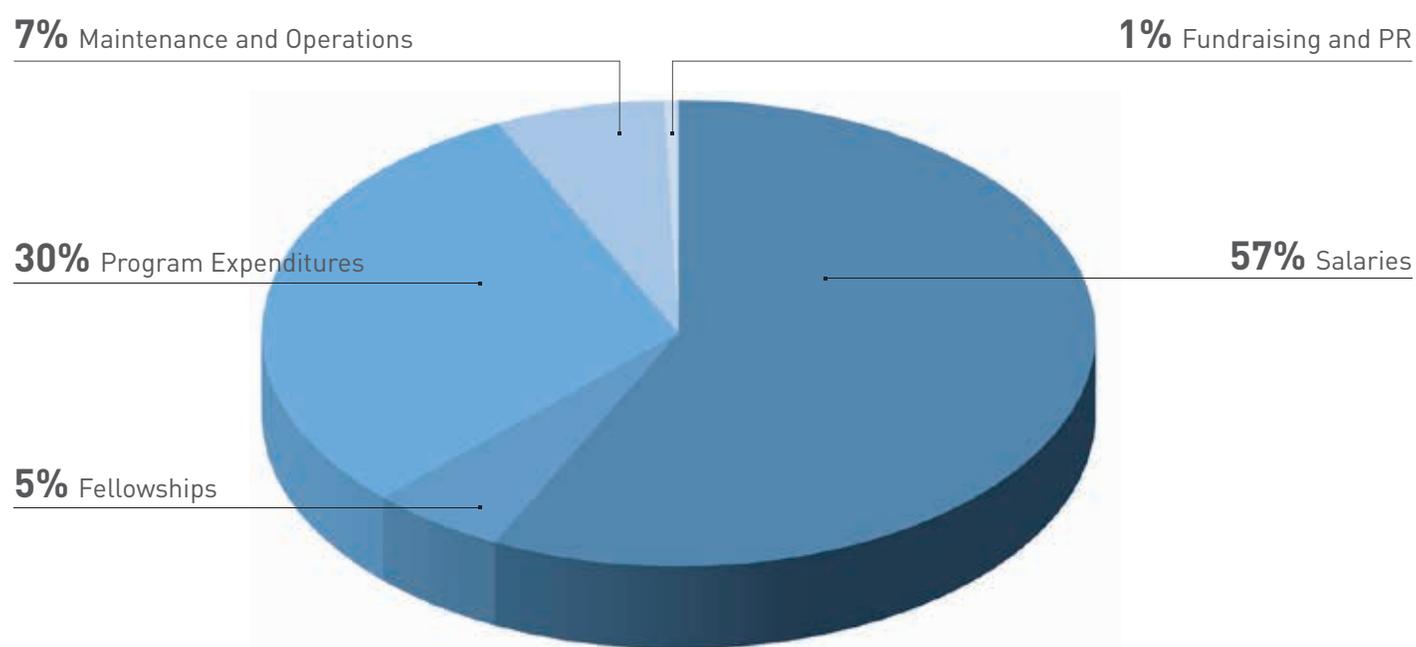


## EXPENDITURES

Expenditures by Area of Activity	USD (in thousands)	%
Kogod Research Center for Contemporary Jewish Thought	1,761	8
David Hartman Center for Intellectual Leadership	380	2
<b>Center for Israeli Jewish Identity</b>		
Hartman Model Orthodox High Schools	5,419	25
Be'eri Program for Jewish-Israeli Identity Education	3,354	16
Lev Aharon Senior Army Officers Program	658	3
Hevruta Gap-Year Program	752	4
<b>Public Sphere</b>	292	1
<b>Shalom Hartman Institute of North America</b>	5,369	26
<b>Administration and Maintenance</b>	2,364	11
<b>Fundraising and Public Relations</b>	826	4
<b>Total</b>	<b>21,175</b>	<b>100</b>



<b>Expenditures by Use</b>	<b>USD (in thousands)</b>	<b>%</b>
Salaries	12,124	57
Fellowships	1,112	5
Program Expenditures	6,422	30
Maintenance and Operations	1,399	7
Fundraising and Public Relations	118	1
<b>Total</b>	<b>21,175</b>	<b>100</b>



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