

Jewish Megatrends



Charting the Course of the American Jewish Future

Rabbi Sidney Schwarz

With contributions from:

Elise Bernhardt • Rabbi Sharon Brous • Sandy Cardin
Dr. Barry Chazan • Dr. David Ellenson • Wayne Firestone
Rabbi Jill Jacobs • Anne Lanski • Rabbi Joy Levitt
Rabbi Asher Lopatin • Rabbi Or N. Rose • Nigel Savage
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Foreword by **Ambassador Stuart E. Eizenstat**
Co-chairman, The Jewish People Policy Institute

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—from “Jewish Megatrends,” by Rabbi Sidney Schwarz

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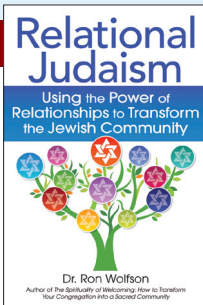
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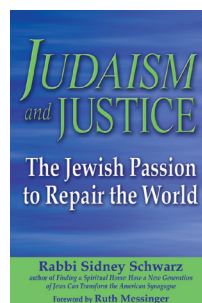


Rabbi Sidney Schwarz is a social entrepreneur, an author and a political activist. He founded and led PANIM: The Institute for Jewish Leadership and Values for twenty-one years. He is also the founding rabbi of Adat Shalom Reconstructionist Congregation in Bethesda, Maryland, where he continues to teach and lead services. Currently, he serves as a senior fellow at Clal—The National Jewish Center for Learning and Leadership where he is involved in a program that trains rabbis to be visionary spiritual leaders. He is the author of *Finding a Spiritual Home: How a New Generation of Jews Can Transform the American Synagogue* and *Judaism and Justice: The Jewish Passion to Repair the World*.



Ambassador Stuart E. Eizenstat has served in senior leadership posts in four U.S. administrations while also playing a leadership role in the Jewish community, most recently as the co-chairman of the Jewish People Policy Institute in Jerusalem. He is the author of *Imperfect Justice* and *The Future of the Jews*.

Also Available by Rabbi Sidney Schwarz



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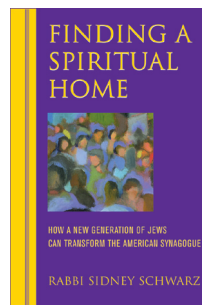
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the Course
of the **American**
Jewish Future

Rabbi Sidney Schwarz

Foreword by Ambassador Stuart E. Eizenstat

For People of All Faiths, All Backgrounds

JEWISH LIGHTS Publishing

Woodstock, Vermont

*Jewish Megatrends:
Charting the Course of the American Jewish Future*

2013 Hardcover Edition, First Printing

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Library of Congress Cataloging-in-Publication Data

Jewish megatrends : charting the course of the American Jewish future / [edited by] Rabbi Sidney Schwarz ; foreword by Ambassador Stuart E. Eizenstat.

pages cm

Includes bibliographical references and index.

ISBN 978-1-58023-667-6

1. Judaism—United States—History—21st century. 2. Jews—United States—Identity.

3. Young adults—United States—Attitudes. I. Schwarz, Sid, editor of compilation.

BM205.J495 2013

296.0973'090501—dc23

2012045819

10 9 8 7 6 5 4 3 2 1

Manufactured in the United States of America

Jacket Design: Tim Holtz

Published by Jewish Lights Publishing

A Division of LongHill Partners, Inc.

Sunset Farm Offices, Route 4, P.O. Box 237

Woodstock, VT 05091

Tel: (802) 457-4000 Fax: (802) 457-4004

www.jewishlights.com

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On Tribes, Food, and Community

Nigel Savage

Sidney Schwarz's lead essay provides a compelling framework to reflect on the state of the American Jewish community and its prospects for the future. I want to comment on his distinction between tribal and covenantal Jews and then use the Jewish food movement as a framework to talk about the kinds of trends that need to be encouraged and supported if we want the Jewish community to continue to grow and thrive.

The Tribal and the Covenantal

Even more than his proposed solutions—which I broadly endorse—I want to focus on the distinction that Schwarz makes between tribal Jews and covenantal Jews. This distinction is real, and at the sociological level, it accurately describes the growing gap between what are increasingly two very different camps.

Nigel Savage, originally from Manchester, England, founded Hazon in 2000. Since then Hazon has grown to be a nationally significant organization, both renewing Jewish life in profound ways and working to create a healthier and more sustainable world for all. Before founding Hazon, Savage was a professional fund manager in London. He has a master's degree in history from Georgetown University and has learned at Pardes, Yakar, and Hebrew University. Savage is infamous in the United Kingdom for his cameo appearance in the cult Anglo-Jewish comic movie *Leon the Pig Farmer*. He is also believed to be the first English Jew to have cycled across South Dakota on a recumbent bike.

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Tribal Jews are actively committed to Israel and to a sense of Jewish kinship. They are comfortable exhibiting Jewish distinctiveness, are in favor of giving overwhelmingly to Jewish causes, and have a profound sense of Jewish history (including a strong awareness of the trauma of Jewish persecution through the ages). In the other camp are the Jews that Schwarz calls “covenantal.” These Jews are universalists. They are uncomfortable arguing for Jewish distinctiveness. Tribal Jews understand the importance of marrying someone who is Jewish even if they don’t always find someone Jewish to marry. Covenantal Jews, by contrast, don’t really understand the argument for in-marriage. Tribal Jews are committed to giving to Jewish causes; if covenantal Jews give to Jewish causes, it is because doing so advances universal goals.

One of the reasons that Schwarz’s distinction is so useful is that it lets us drill down to a question that he doesn’t explicitly pose. Can these two camps be reconciled? And if so, how might we do it?

In principle I believe that the answer to the first question is “yes,” and I think that the Jewish food movement gives us some insight into how we might do it. But I am not unaware that the gap is significant and widening. If we don’t find ways to bridge this gap, the American Jewish community will become weaker and more fragmented.

It is important to note that from the 1950s to the early 1980s the tribal and covenantal camps were not so polarized. The Orthodox world was smaller than it is now and less confident in itself; the non-Orthodox world was larger, and within it, there still existed a more tribal sense of Jewish identity. The recent (2012) survey of New York Jewry makes clear that the gap is widening. Increasingly the fault line in Jewish life is not between the Orthodox and non-Orthodox; rather, the fault line runs down the middle of Orthodoxy. On one side are the liberal Orthodox, Conservative, Reform, Reconstructionist, Renewal, and unaffiliated Jews. Despite denominational, doctrinal, and theological differences, these groups share many values. They socialize with each other. Their children attend the same schools and universities. They tend to vote for the Democratic Party. And on the other side is the right-wing of modern Orthodoxy, plus the *haredi* world. This group is inherently tribal, less committed to engagement in American society, and much more Republican. In the

non-Orthodox Jewish world, even those with strong Jewish educational backgrounds are far less inclined to think and behave along tribal lines.

It is important to remind ourselves that Jewish tradition is both tribal and covenantal. I celebrate the particular in Jewish tradition just as I celebrate the universal. I am part of the Jewish people, and I am part of a religious culture that has bequeathed to the world certain values that are now widely embraced.

Many people would think of me as being on the covenantal side of Schwarz's divide. This would be especially true of *haredi* Jews, who would see me as liberal and universalist in many ways—which indeed I am. But as a liberal Jew, I'm uncomfortable with the sometimes selective ways that liberal Jews read Jewish texts. Many liberal Jews don't like to dwell on the particular in Jewish life. Yet the Jewish heritage is tribal. We are a people, a family, indeed a tribe. Lord Sacks, the chief rabbi of the British Orthodox community, has consistently, and I believe rightly, argued that the Jewish understanding is that universal goals are best accomplished through particular channels.

Schwarz asked the contributors to this volume to reflect on personal influences in relation to the questions he is raising, and that reminded me of a wonderful, modest Dutch philanthropist whom I met as a Jewish student leader in the 1980s. He made an argument then that helps us navigate this challenge today. His name was Oscar Van Leer, and it was his family that created the Van Leer Institute in Jerusalem. I was among a group of European Jewish students whom he hosted at two conferences in his hometown of Amsterdam on the topic of preference and prejudice. He asked us, "What's the difference between the two?" Thinking about this difference is critical to untangling some of the issues around tribalism and covenantalism.

Let's agree, for starters, that it's wrong to be prejudiced against someone—for being black, gay, Jewish, Palestinian, Muslim, wearing a *streimel* or a *hijab*—whatever. But does being against prejudice mean that one cannot express a preference for something or someone? Too few liberal American Jews and too few young Americans in general have thought through this distinction. Because they are against prejudice, they naturally recoil at preference. But the two are not the same.

Human life has always been about positive preferences. If a member of my family were to be killed, that would feel different to me than the killing of a human being in a remote part of the world—even though I believe, as Jewish tradition teaches, that every human being is made *b'tzelem Elohim*, in the image of God. I recently agreed to be a guarantor for the student loans of my cousin's son, who is applying to university in the United States. Why did I agree to do this? I hardly know my cousin's son. He grew up in Manchester long after I left there. The answer is “family.” The bonds of family establish preferences in my life. Without being prejudiced against people who are not members of my family, I hold this preference that gives my cousin license to ask for the favor. In turn, my acceptance of preference as healthy and natural led me to respond positively to my cousin.

We can all agree that family ties allow preference and that the same preference can't be shown to all seven billion inhabitants of the planet—I can guarantee only so many college loans. But where do the thirteen million Jewish people stand, between my family on the one side and the entire human family on the other?

Hazon sponsors a Cross-USA bike ride. For its participants, one of the most remarkable and unexpected aspects of the ride is experiencing the nature of Jewish community in small-town America. In Spokane our riders were hosted and fed by members of the Jewish community—people we had never met until they opened their homes to us. This has been true in every community we've passed through. In River Hills, Wisconsin, my host—a remarkable eighty-year-old named Richard Goldberg, whom I met for the first time as I rode into the temple there—drove me home, drove me back to the synagogue, then got up at 5:30 the next morning to get me back in time for our early-morning departure. We told all of our hosts that night that we'd send our van around to pick up our riders, because it was so early in the morning. Not one of them accepted our offer; they all got up themselves at the crack of dawn to get our riders back to the synagogue by 6:00 a.m. In Aberdeen, South Dakota, we were hosted by members of this tiny Jewish community. In Madison, Wisconsin, over Shabbat, members of the Reform community fed us for Friday night dinner, the Conservative shul hosted us for Shabbat lunch, and the Chabad House gave us *se'udah shlishit*, the third meal.

I want to be clear: we could ask, and occasionally have asked, non-Jewish communities to host us. The goals of our ride are universal—covenantal, in Schwarz’s terminology. We are riding to support sustainable food systems for all. But the connections along the way are mostly tribal. We are not prejudiced against the non-Jewish communities that we pass through, nor they against us. But the ties of preference that bind us to other members of the Jewish community are tangible and substantial. It is precisely these ties that are less well understood and less well accepted, especially among our young people and most especially in the big coastal cities of the United States.

So prejudice is wrong, but preference is not. For me, such preferences lie at the heart of my Jewishness and, indeed, of who I am. My tribal preference for the Jewish people influences me in ways small and large. I visit

Just as covenantal Jews need to grapple with tribalism and the expression of positive preferences, so too must tribal Jews reengage the universal that lies within Jewish tradition.

Israel. I read Jewish and Israeli newspapers. I feel shame when Jews act badly. I’m interested in Jewish history, Jewish thought, Jewish art, Jewish culture. In all of these spheres my preference is just that—a preference, but not a prejudice. I drink wines from around the world, but I have a preference for Israeli wines. “Jewishness” is my existential/cultural/familial/religious “language” for understanding the world. I don’t believe that it’s necessarily better than Catholicism or being a Quaker or a Buddhist or a Hindu. But it is who I am; it

explains how my values are formed. It gets to the heart of how I see and interact with the world.

Just as covenantal Jews need to grapple with tribalism and the expression of positive preferences, so too must tribal Jews reengage the universal that lies within Jewish tradition. Our tribal history gave us a preference for settling legal issues within our community and not reaching out to local non-Jewish governments. That was legitimate in the Middle Ages, when surrounded by anti-Semitism. It is not appropriate, though, in relation to sexual abuse in the twenty-first century. Orthodox leaders need

to make clear that tribalism doesn't excuse protecting one of their own in a situation where a child may have been sexually molested. The radical heart of Jewish tradition is the idea expressed at the very beginning of the Torah that every human being is made *b'tzelem Elohim* (in the image of God)—black, brown, straight, gay, rich, poor, Jewish or Sikh, Israeli or Palestinian. This provides some insight into the persecution of Jews throughout history. Totalitarian and despotic regimes have had to take on the Jews—from the ancient Romans to the Nazis, Stalin, and radical Islam today. If you believe that some people are better than others and that others are inferior, then sooner or later you'll run up against Jewish people who, from the core of our tradition, reject such an idea.

So I think Schwarz's distinction is right, and it's important that we address it. The gap between tribal and covenantal Jews has become a critical fault line in the Jewish community. In the coming years we need to create learning contexts whose central focus is bridging the gap between these two camps. We need to work in liberal Jewish settings to make the case for preference in Jewish life. In turn, leaders in Orthodox and right-wing communities would do well to reemphasize the universal underpinnings of Jewish teachings to counter some of the prejudicial attitudes that are becoming increasingly evident in their ranks. If we succeed, we may be able to reweave the threads of connection that enable us to think of ourselves as a single Jewish community, as a single Jewish people. If we fail, then intra-Jewish misunderstandings and even enmity will increase. It is hard to imagine a community thriving when it is so badly polarized.

The Jewish Food Movement

The Jewish food movement, which has been nurtured and catalyzed by Hazon, is a wonderful example of a healthy integration between the tribal and the covenantal in Jewish life. Within the Jewish food movement we can see what is possible and what is necessary as we build the Jewish future. As I think about the Jewish food movement—including organizations such as Adamah, Eden Village, Jewish Farm School, Urban Adamah, and others—I realize that a significant part of our success and impact is due to the fact that we have been both tribal and covenantal. Even as we have been rooted explicitly in a Jewish framework, the wider

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goals that we promote are powerfully covenantal. And for the twenty-somethings in programs such as Adamah and Urban Adamah and the twenty- and thirtysomethings who teach at Teva and at Eden Village, there is a daily interweaving, in powerful ways, of Schwarz's four central motifs: wisdom, justice, community, and sacred purpose. Let me give two examples of what I mean by this.

Hazon's network of Community-Supported Agriculture programs (CSAs) is both tribal and covenantal. We're now the largest faith-based CSA network in North America. On the one hand, we're pursuing a covenantal goal—putting Jewish purchasing power behind local organic farms (whose farmers, overwhelmingly, are not Jewish). On the other hand, we're using the CSAs to do serious Jewish educational work and to redefine what it means to be a Jewish community. We not only come together to celebrate Shabbat on Friday nights; we also get together on Wednesday nights to pick up our vegetables or meet the farmer.

The same is true with the Adamah program at the Isabella Freedman Jewish Retreat Center in Falls Village, Connecticut. The Adamahniks are from a wide range of Jewish backgrounds. They are driven by a desire to learn farming and to connect to land. Yet the fact that the participants are living, working, and studying together during the three-month program is inherently tribal. Adamahniks are Jewish. The land they work is Jewish-owned land. Their days start with *Shacharit*, the Jewish morning liturgy. Their week is built around Shabbat. The rhythm of their fellowship year intercalates the seasonality of place with the cadences of Jewish time. Both Adamah and its more recent offshoot, Urban Adamah in Berkeley, California, involve *chochmah* (learning farming skills and learning Jewishly), *tzedek* (doing justly in the world), *kedushah* (sanctifying time together on a daily and weekly basis), and *kehillah* (living in a profound sense of intentional community—living, learning, working, and eating together).

I recently visited Pushing the Envelope Farm in Geneva, Illinois. Different members of the Margulies family, who run the farm, learned with and from the Teva Learning Alliance, Hazon, and Adamah. In their hometown of Geneva, they started their own educational farm. They do extraordinary programming—teaching kids and adults about wild edibles, farming, working with animals, cheese making, composting, and brewing.

They also provide members of the local Jewish community with a range of programming that connects to Jewish life: text study, making Chanukah candles, a Tu b'Shvat seder, building a sukkah, learning the Jewish agricultural laws. Pushing the Envelope Farm serves both the local non-Jewish community in Geneva and the wider Jewish community stretching to Chicago.

The Jewish food movement is informed by and brings to life something I learned from the late Reb Shlomo Carlebach, something that has become Hazon's theme quote. He said, "*The Torah is a commentary on the world, and the world is a commentary on the Torah.*" I take this to be both prescriptive and descriptive. The explosion of interest in Jewish farming around the country is evidence of what happens when we allow our ancient tradition to engage with one of the most vital and complex issues of our time. How should a person eat? That is both a Jewish question and a twenty-first-century question. It is a question that connects to kashrut, to Jewish food traditions, and to *b'rachot*, the way we offer thanks and gratitude for our food. It is also about teenage obesity and land use and organics and the treatment of animals and many other issues. What the Jewish food movement demonstrates is that when we apply the Jewish tradition to one of the central issues of our time, Jewish tradition comes alive in powerful and unexpected ways.

What the Jewish food movement demonstrates is that when we apply the Jewish tradition to one of the central issues of our time, Jewish tradition comes alive in powerful and unexpected ways.

Yet what has happened thus far is just a prelude. We need to develop a master's degree program in Jewish food education. The Adamah and Urban Adamah programs could and should be scaled up tenfold. Every Jewish child in this country should have the chance to participate in a Teva program. We need to change the food that is served in Jewish institutions. We need to put *sh'mitah* (biblical laws that govern practice during the sabbatical year) firmly on the agenda of the Jewish world so that we ask in all our institutions: What does it mean to eat Jewishly? What

does it mean to keep kosher in the twenty-first century? How might we use the coming *sh'mitah* years—starting in September 2014 and September 2021—as a frame to reimagine our understanding of what it means to live healthy and sustainable lives?

Liberal institutions need to readdress traditional categories of kashrut. All of our institutions need to ask: Can or should we serve soda in two-liter bottles given that we know that sugar is bad for us and the bottles will take a thousand years to biodegrade? Where does our food come from? Do we grow any of it ourselves? How are the workers treated? How were the animals treated? How do we respond to hunger in our communities? Do we compost any of our food? How might our new, emerging ethic related to land and food make common purpose and connect us with other faith communities?

A growing number of local communities, in many cases helped and encouraged by Hazon, are now asking these questions. At Ekar in Denver and Kayam in Baltimore, new Jewish urban food-growing programs are revitalizing Jewish life in incredible ways. The Leitchag Foundation is trying to do something similar in San Diego. Young Jewish farmers and activists are organizing in Amherst, Boston, Seattle, and Toronto, to mention only a few cities. Over the coming years we need to ask the big questions about food, ethics, ecology, and sustainability more thoroughly and more systematically, and we need to have the courage and discipline to follow through on our answers to those questions. If we do so, we will increasingly find that, at one and the same time, we are renewing Jewish life, strengthening our institutions, and being a blessing to the wider community.

Toward Intentional Community

I founded Hazon in late 1999 in a burst of idealism. Hazon was intended to be inspirational and empowering, and to a very considerable extent, it continues to embody that ethos. But the political world in which Hazon was formed ended on 9/11, and the economic one ended with Bernie Madoff and the fall of Lehman Brothers. Idealism does not preclude truth telling, so it must be said: Much of organized Jewish life is, if anything, in even worse shape than many people think. A high proportion of the Jewish communal leaders whom I see are overworked, exhausted,

demoralized. Rabbis face challenges in all directions. Donors are skeptical and/or burned out. We have too many well-staffed, pretty buildings with too few people stepping through the door.

The fundamental assumptions of contemporary American life—individualism, hyper-choice, rapid mobility—stand in deep tension with core Jewish values. Ours is not a society that easily engages notions of obligation and responsibility. William Rapfogel, the leader of New York’s Metropolitan Council on Jewish Poverty, recently wrote a sharply worded op-ed in which he disparaged Jews who cared more for sexy new Jewish projects than for the seemingly boring and prosaic task of helping local Jews in need. In 1917 the great American journalist Walter Lippman wrote, “We have changed the world more quickly than we know how to change ourselves.” What was true then is even more true a century later. As Schwarz writes, the institutions of twentieth-century Jewish life are failing, and the new institutions of twenty-first-century life are as yet too small and too weak to replace them.

Much of organized Jewish life is, if anything, in even worse shape than many people think.... We have too many well-staffed, pretty buildings with too few Jews stepping through the door.

As the number of Jews engaged in intensive Jewish life decreases, it becomes ever more important to create immersive Jewish experiences. Temporary retreats of all sorts are vital to Jewish life. I include in this category Birthright trips; summer camps; multiday Limmud conferences; Hazon’s bike rides and food conferences; service missions, both in the United States and in the developing world; synagogue retreats at conference centers all around the country; and family trips to Israel. The list could go on. The common denominator in all of the above-mentioned experiences is the creation of a real Jewish community over the course of several days (or more) in which the participants are in close proximity to each other and can experience a sense of Jewish space and Jewish time.

If there is one area ripe for investment by Jewish Federations and foundations, it should be in these types of Jewish immersive experiences. We should do the research to create a baseline of how many people

participate in multi-day immersive Jewish experiences each year, and then figure out how to raise that number by at least 10 percent each year for the next decade. This would include supporting retreat centers, providing matching funds to institutions to do their own retreats (e.g., synagogues and day schools, for their own populations), and providing support staff and materials to help organizations run high-quality retreat programs of all sorts.

Retreats are vital precisely because Jewish life is not simply or not only a “religion” in the Protestant sense. We are a maximalist tradition, interested not only in religion, narrowly defined, but also in food, time, music, history, culture, family, ethics, politics, land, art, literature, and so

We are a maximalist tradition, interested not only in religion, narrowly defined, but also in food, time, music, history, culture, family, ethics, politics, land, art, literature, and so on.

on. Jewish life was lived in an immersive 360-degree Jewish bubble until modernity at the end of the eighteenth century exploded it. Temporary immersive experiences are vital to enabling the organic elements of Jewish life to be put back together.

If the Jewish community made this kind of serious commitment to temporary immersive experiences, then it would set the stage for an idea that Schwarz mentions briefly in his essay—intentional communities. Under the radar of organized Jewish

life, interest in intentional communities is starting to grow. The phrase may not be familiar to most people, but an intentional community is one in which people who share a certain practice or set of commitments choose to live together. (The best-known intentional community in recent Jewish history is the kibbutz.) Schwarz suggests that intentional community might well be an antidote to the spiritual poverty of contemporary American life. I strongly agree.

The past few years have seen the development of four key experiments in short-term intentional community in American Jewish life: the Adamah and Urban Adamah programs, in which roughly a dozen Jewish twentysomethings live together for three months at a time and study farming and Jewish life; the Avodah program, in which roughly a dozen

Jewish twentysomethings live together for an academic year, working on social justice programs in an urban setting; and the Moishe Houses, an international network of more than sixty urban Jewish houses for twentysomethings whose rent is subsidized and who, in turn, host a range of Jewish programming. Moishe House estimates that the self-directed programs in their houses touched fifty thousand people last year.

All of these programs focus on postcollege, premarriage, young adults. It is a niche, but a critical one. These young adults have left the orbit of their families and college communities. A person who spends an extended time in such an intentional community is changed forever. The intensity of the Jewish experience that they have in such settings is significant. Many of these young adults will become Jewish leaders in the decades to come. Some of them may be at the forefront of new models of Jewish living that we cannot today even envision. If in coming decades we can foster new, Jewishly inspired intentional communities, then we will plant the seeds for creating sustainable, multifaceted Jewish communities in urban, suburban, and rural environments. I believe that such communities will embody the four core values that Schwarz believes are keys to a vibrant Jewish future—*chochmah*, *tzedek*, *kehillah*, and *kedushah*—wisdom, justice, community, and sacred purpose—and they will do so in ways that will expand our understanding of what it means to be Jewish in the twenty-first century.

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Spreading the Gospel

There is one further challenge that we should think about if we're serious about renewing Jewish life in the future—the challenge of evangelizing for Jewish tradition in public space. One of the reasons that the tension between the tribal and the universal in Jewish life isn't addressed directly is because most Jews lack confidence in their knowledge of Jewish tradition to talk about it in the public square. But the faith communities that have grown the most rapidly in this country in recent years are those that have the self-confidence to go into public space and proclaim: You should

be a Mormon! You should be a Christian! If we learn anything from living in a free-enterprise society, it is that if you have a good product, the key to growth is strong marketing.

The word “evangelism” sits uneasily with Jewish people. We have been at the wrong end of it for too many centuries. Too many of our people have died at the hands of those who believed that their God and their religion was the only true way. But we entered the world as a proselytizing religion. Maimonides includes converting people to Judaism as one of the 613 *mitzvot*. I think that it is time for the Jewish community to start to invite people, publicly, to become Jewish.

One of the reasons that the tension between the tribal and the universal in Jewish life isn't addressed directly is because most Jews lack confidence in their knowledge of Jewish tradition to talk about it in the public square.

This need not mean—and should not mean—evangelizing in inappropriate ways. It doesn't mean saying, “If you don't become Jewish, you're condemned to hell and damnation.” But we should say something like the following: *“If you are happy in the religion that you grew up with, we hope that you will grow and flourish in it and be a good Christian, a*

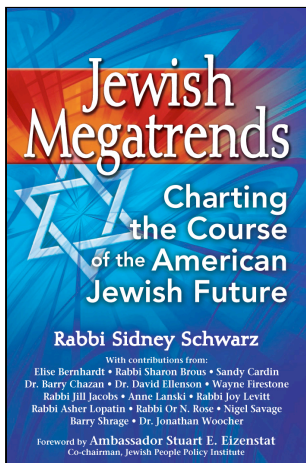
good Muslim, a good citizen. But if you find that it doesn't speak to you, if you have always had Jewish friends or you've been interested in Jewish tradition, or if you would simply like to learn more about what it means to be Jewish, then we warmly invite you to start to learn with us. And here's a website in which you can find rabbis of every Jewish denomination who would be willing to welcome you, learn with you, and perhaps help you on the first steps of your Jewish journey....”

Doing something like this shouldn't be owned by a single stream of Jewish life. To be most effective, it needs to be trans-denominational. And there will be one significant side effect of such a process: in making the case for Jewish tradition in public space—focused on non-Jews—we will also make Jewish tradition accessible to the most universal of our own young people, who are more comfortable in the public spaces of American life than in the Jewish spaces that are the focus of so much Jewish programming.

At the root of this lies a core tension: either we believe in Jewish tradition or we do not. For me, Jewish tradition is wise, humane, ancient, contemporary, vibrant, ethical, challenging, and exciting. The Torah really is a commentary on the world—and the world is a commentary on the Torah. I reject the false distinction between the universal and the particular. I believe that this country would be a better country and the world a better world if there were more Jews in it.

Standing up for Jewish tradition in public space—actively inviting people to consider becoming Jewish—would be a blessing to the many non-Jews who are interested in becoming Jewish. It would also be the clearest possible signal to our own young people that we are proud of being Jewish. May our ancient tree of life grow and flourish for generations to come.





JEWISH MEGATRENDS

Charting the Course of the American Jewish Future

By Rabbi Sidney Schwarz

Foreword by Ambassador Stuart E. Eizenstat

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6 x 9, 288 pp
Hardcover
978-1-58023-667-6
\$24.99

Rabbi Sidney Schwarz, a senior fellow at Clal—The National Jewish Center for Learning and Leadership, he works with seminaries and rabbis to build a more innovative Jewish community. He founded Adat Shalom Reconstructionist Congregation in Bethesda, Maryland, as well as PANIM: The Institute for Jewish Leadership and Values, which he led for twenty-one years. He is a consultant to synagogues and Jewish organizations throughout the United States. A frequent speaker on Judaism and Jewish life, he is author of *Finding a Spiritual Home: How a New Generation of Jews Can Transform the American Synagogue* and *Judaism and Justice: The Jewish Passion to Repair the World*.

Ambassador Stuart E. Eizenstat has served in senior leadership posts in four US administrations while also playing a leadership role in the Jewish community, most recently as the co-chairman of the Jewish Policy Planning Institute in Jerusalem. He is the author of *Imperfect Justice* and *The Future of the Jews*.

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