



# Who Are We?

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At Adas Israel Congregation we primarily measure our increasing growth, not by how many people walk through our doors or join as members, but by the capacity and openness of the hearts that are present. Our communal heart has six essential and sacred chambers which regularly obligate us (in alphabetical order):

## 1) *Hesed*—Lovingkindness

Our obligation to care for each and every member of our community, at each and any moment of life and death. Tangibly providing love and support is a non-negotiable value in our practice of religious Judaism.

## 2) *Israel*

Our obligation to Israel is threefold. We share a love and longing for our ancestral homeland, *Eretz Yisra'el*, the Land of Israel. We prioritize our special relationship with *Am Yisra'el*—the worldwide community of Jews that is as diverse as creation itself. And, of course, we support a secure and peaceful present and future for perhaps the greatest modern miracle for our people, *Medinat Yisra'el*, the State of Israel.

## 3) *Limmud Torah*—Text Study

Our obligation to deeply explore the words and ideas of our rich, textual tradition—eliciting and understanding the particular and universal core values and practices that animate everything we do. We are the white spaces between the letters, and also the letters themselves.

## 4) *Tefillah*—Prayer

Our obligation to pray as if our lives depend on it—using ancient liturgy and soulful music as an essential, but also dynamic and evolving framework. And we simultaneously live and work, fiercely, as if our prayers won't be heard or answered. The siddur is our roadmap, our hearts point us in the direction we need to go.

## 5) *Tzedek*—Justice

Our obligation to expand and reimagine the very definition of the "WE" it is to whom we are responsible. *Tzedek* asks us to become a living sanctuary for the marginalized, persecuted, forgotten, and invisible.

## 6) *Z'manim*—Sacred Calendar

Our obligation to allow the contours of the secular year be guided by our holy times (*chaggim*) and their rituals. In many ways, the holidays are the purest (and most fun) way in which we celebrate the particularism of our religious lives, and give them added meaning.