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Rabbi Shimon ben Lakish died.
Rabbi Yoḥanan was sorely pained over losing him.
The Rabbis said: "Who will go to calm his mind?"
Let Rabbi Elazar ben Pedat go, as his statements are sharp" [i.e. he will be a worthy debate partner for Rabbi Yoḥanan].
[Rabbi Elazar ben Pedat] went and sat before [Rabbi Yoḥanan].
Regarding every opinion that Rabbi Yoḥanan would state, he would say to him, "There is a tannaitic [i.e. early/authoritative] source that supports your opinion."
[Rabbi Yoḥanan] said, "Are you like the son of Lakish? When I would state an opinion, he would raise 24 difficulties against me, and I would answer him with 24 answers, and thus the halakah would expand. And you say, 'There is a tannaitic source that supports your opinion.' Do I not know that what I say is accurate?!

He went around rending his clothing, weeping and saying, "Where are you, son of Lakish? Where are you, son of Lakish? He cried out until he lost his mind. The Rabbis asked [God] for mercy on his behalf, and he died.

אמר את锷בר לקישא בר לקישאכי הוא אמינה מילאהו ודחיי לי השריוארבא קורייתא ומייקרעו לי השריוארבא פריך ומיילא רוחנא שמיעתא ואת א犂ר אי תנייתא דמייעי לךאטו לא ידענא דשפיר קאמינה

והיה כא זיאל וקרע מאניה וכה בכיל אמרוהיה אתי בר לקישא ריכנא את בר לקישאוהיה כא צוח עוד דשק דשתיה [מיניה]בעו רבן רחמי עליה ות�ישה
Rabban Gamliel was removed from his position and replaced with Rabbi Elazar ben Azarya, whose approach was more inclusive.

It was taught: On that day, they dismissed the guard at the door and the students were given permission to enter.

For Rabban Gamliel [when he was in charge] would proclaim and say: "Any student whose inside is not like his outside will not enter the study hall."

On that day, several benches were added. Rabbi Yoḥanan said: Abba Yosef ben Dostai and the Rabbis disputed this matter: one said 400 benches were added, and the other said 700 benches were added.
Rabban Gamliel was disheartened.

He said: Perhaps, Heaven forbid, I withheld Torah from Israel.

White jugs filled with ashes appeared to him in his dream [implying that the new students were unworthy].

It was not the case [that the students were unworthy]; it was only to ease his mind [that the ash-filled jugs appeared to him].

והה כא חלשה דעותיה האש יבּאר בּחוליא
אמר: דִּלְּמָּא חַס וְשָׁלוֹם מָנַעְתִי תוֹרָּה
מִיִּשְּרָאֵל אַחְּזוֹ לֵיהּ בְּחֶלְּמֵיהּ חִצְּבֵי חִיוָּּּרֵי דְּּמַלְּיִין
קטָּא אֲמִסְרָא
וְּלָּא הִיא, הַהִיא לְּיַתוֹבֵי דַּעְּתֵיה הוּא
dאַחְּזוֹ לֵיהּ

בלא היא, מִיִּשְּרָאֵל לְּיַתּוֹבֵי דַּעְּתֵיהּ
ודָאַה לֵיה
Shimon the Righteous was one of those who remained from the Great Assembly. He would say:
The world stands upon three things: on the Torah, on the Temple service, and on acts of piety.

Rabban Shimon ben Gamliel said:
The world stands upon three things: On justice, on truth and on peace, as it is said: “Render true and perfect justice in your gates” (Zekhariah 8:16).
WHERE ARE WE NOW?

Consider these Questions

- I feel obligated to put my time and resources toward one or more institutions that support my Jewish life?

- Younger generations feel obligated to put my time and resources toward one or more institutions that support Jewish life?
BUILDING A COMMUNITY STORY

1. What’s the story of how we got to this point?
2. What are the good things that happened on the way?
3. Where did things begin to atrophy?
4. Why did that happen?
5. What can we learn from this history?
6. What needs to get disorganized?
7. What needs to get kept?
# ARE OUR INSTITUTIONS...

<table>
<thead>
<tr>
<th>Institutions built around maintenance</th>
<th>Institutions built around relationship, mission, and action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fragmented</td>
<td>United around a common mission</td>
</tr>
<tr>
<td>Constant activity, endless program</td>
<td>Focused on campaigns to realize mission</td>
</tr>
<tr>
<td>People are busy, passive, customers</td>
<td>People are stakeholders and leaders</td>
</tr>
<tr>
<td>Cautious, way we’ve always done things</td>
<td>Relationships that challenge us and support us to be courageous and creative</td>
</tr>
</tbody>
</table>
FUTURE COMMUNITY PLANNING

What Needs to Be Disorganized?

When it is time to disorganize?

• Trying to Relive a Story that’s no longer new
• Always the same people, stopped engaging new ones
• Do the same thing out of habit, caution

What Should Be Kept?
LEADERSHIP AND RELATIONSHIPS

- Who are the veteran leaders who were part of what needs to be disorganized who can be part of reorganizing?
- Who are the new leaders who can bring new energy and insight to reorganization?
- Who are the old leaders who can’t do this? What’s the plan? How will you handle the grief that comes with change?
- Can you balance old and new?
- How can you navigate the relationships to further this?
RETURNING TO A COMMUNITY STORY

1. What’s the story of how we got to this point?
2. What are the good things that happened on the way?
3. Where did things begin to atrophy?
4. Why did that happen?
5. What can we learn from this history?
6. What needs to get disorganized?
7. What needs to get kept?
THREE POSSIBLE FUTURES...

- We are a strong movement that maintains the same programs and infrastructure, and grows by attracting new people.
- We are a struggling movement that needs to disband our existing programs and infrastructure for what can come next.
- We are a smaller but more engaged movement, with different programs and infrastructure.
Things happened.
We both experienced them. You saw them your way—
colored by experiences in your past, or by resentment or impatience.
I saw them my way — colored by fear, by pride, by the fact that I am myself and not you.

So our memories of what happened were very different from the start.
And then, before we knew it, memories hardened into myths and myths into dogma.
Now we find ourselves divided. We stare across the chasm, but we don’t see each other.

Wife, Husband • Child • Parent • Friend
Race • Nation • Religious Group

I’m tired of being alone on my side of
the chasm. I’m using up so much
energy fearing and resenting you.
Sometimes I wish you and I could crack
the dogma, peel away the mythology,
and trade memories.

What would it be like if we could see
each other’s pictures of the history we share?
If we could see each other?

What we need here, you and I, is a little
humility and a lot of house-cleaning.
Humility: to say, “Only God sees
history whole and knows the whole truth.

All I have is my perception. It’s valid, it’s
precious, but it’s fragmentary. Maybe I ought
to try seeing as God sees, from all the angles.”

Housecleaning: Memory is selective,
and I’m carrying around years
of slanted, narrow memories.
I can’t see past them.
It must be the same for you.
What we need to do is let some of them go.
Trade a few. Listen.

Maybe, if I ask you how things look to you,
between us we’ll see something
we never saw before.
CHANGING FOR THE FUTURE
FOR MORE INFORMATION ON ORGANIZING

Contact

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