



(Adapted from A Guide to Jewish Practice, Volume 1, and our Kashrut and Dietary Policy)

Our Social Action work at Oseh Shalom is informed by the mitzvot commanding us to engage in Tikun Olam – Repairing/healing the World, doing what we can to help make the world a verdant place in which all may dwell in safety and peace and "Tzedek Tzedek Tirdof" (Justice, Justice shall you pursue).

These are the values that will guide our Tikun Olam work and discussions.

Ahavah (love) -- Jewish tradition portrays God as the ultimate source of love, embodied in Creation, in Torah and in relationships. Valuing love involves making efforts to sustain and protect loving relationships.

Avadim hayinu b'mitzrayim (We were slaves in Egypt. [Deuteronomy 6:21]) Having experienced physical and spiritual degradation, we believe that this should create empathy with all who are downtrodden, victimized or in pain, and support for them. In the Torah we read, "You shall not oppress a stranger, for you were strangers in the land of Egypt." (Exodus 22:21)

Bal tash'chit (Avoiding waste) concern for the environment. Encouraging practices that avoid wasting the Earth's precious resources; needless waste.

Haganat Ha'tevah (environmentalism)

The natural world -- Creation -- is a wonder and a natural miracle that we are meant to enjoy and appreciate. We are both the beneficiaries of nature's bounty and the stewards of the natural world (shomrim adamah).

B'tzelem Elohim (Human beings are created in the image of God.) Because we see ourselves as containing a spark of the divine, we understand that every person has infinite worth; therefore, no human being should be treated merely as an object, and we should always attempt to see the humanity in those we encounter.

Darchey shalom (Paths of peace) In a world where tension and conflict so often result in destructive behavior, it is critical that we speak and act to create harmony among our fellow human beings

Democratic Process -- Policies affecting our Kehillah must be formulated as the result of an open, inclusive and transparent process. Respect for the expression of diverse opinions by members of our community.

Egalitarianism -- Respecting the infinite worth of every human life and of the diversity among our fellow human beings. A commitment to fair and equal treatment irrespective of gender, race, religion, place of origin, disability, etc. We are all created in the image of the Divine.

Honoring Our Interconnectedness to Nature and Reverence for The Sanctity of Life.

Kedushah -- holiness, sanctification. Every act that we perform should, ideally, bring us into closer touch with the Divine within us and in the world around us.

K'vod -- honor/respect. Showing respect for and valuing the diversity of opinion and political viewpoints within our community and each other as human beings.



Oseh Shalom

עושה שלום במרומיו...

K'vod hab'riyot (respecting Human dignity) – respecting the innate dignity of each human being and acting consistent with that dignity

L'adonay ha'aretz um'lo'o (“The earth and all that is in it belong to God.” [Psalms 24:1]) We are the beneficiaries of Creation and serve as its stewards. Human beings do not ultimately own what is theirs in the world; it is on loan to us, and we are responsible for doing with it what we believe its owner would wish us to do.

Rachmanut (Compassion/Mercy) - Empathy for those who are less fortunate or in need of help. This results in caring action that can involve the emotional, physical, and economic realms.

Tzedek (Social justice)