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FROM IDEOLOGY *to* LITURGY

Reconstructionist Worship
and American Liberal Judaism

ERIC CAPLAN

An HUC Press Reprint Edition
with a New Preface

From Ideology To Liturgy Reconstructionist Worship And American Liberal Judaism

Eric Caplan



From Ideology To Liturgy Reconstructionist Worship And American Liberal Judaism:

From Ideology to Liturgy Eric Caplan, 2022-11-01 In the 2002 edition of *From Ideology to Liturgy* Eric Caplan examined Reconstructionism's interpretation and adaptation of the traditional Jewish liturgy and its creation of new prayer texts to convey and express the movement's changing ideology. Further insight into Reconstructionist liturgy was gained through comparing these prayerbooks to the contemporaneous liturgies of Reform and Conservative Judaism and to the work of Jewish Renewal. In this new supplemented reprint edition Caplan offers an expansive study of liberal Jewish prayerbooks published in the decades since *From Ideology to Liturgy* first appeared and revisits his earlier conclusions in light of more recent expanded access to Mordecai Kaplan's diaries and archives. *The Radical American Judaism of Mordecai M. Kaplan* Mel Scult, 2018-11-01 An important and powerful work that speaks to Mordecai M. Kaplan's position as perhaps the most significant Jewish thinker of the twentieth century. Deborah Dash Moore, coeditor of *Gender and Jewish History*. Mordecai M. Kaplan, founder of the Jewish Reconstructionist movement, is the only rabbi to have been excommunicated by the Orthodox rabbinical establishment in America. Kaplan was indeed a radical, rejecting such fundamental Jewish beliefs as the concept of the chosen people and a supernatural God. Although he valued the Jewish community and was a committed Zionist, his primary concern was the spiritual fulfillment of the individual. Drawing on Kaplan's 27-volume diary, Mel Scult describes the development of Kaplan's radical theology in dialogue with the thinkers and writers who mattered to him most, from Spinoza to Emerson and from Ahad Ha-Am and Matthew Arnold to Felix Adler, John Dewey, and Abraham Joshua Heschel. This gracefully argued book, with its sensitive insights into the beliefs of a revolutionary Jewish thinker, makes a powerful contribution to modern Judaism and to contemporary American religious thought. An interesting, stimulating, and well-done analysis of Kaplan's life and thought. All students of contemporary Jewish life will benefit from reading this excellent study. *Jewish Media Review*. The book is highly readable at times almost colloquial in its language and style and is recommended for anybody with a familiarity with Kaplan but who wants to understand his thought within a broader context. *AJL Reviews*.

Jewish Liturgy Ruth Langer, 2015-03-06 How do Jews pray and why? What do the prayers mean? From where did this liturgy come and what challenges does it face today? Such questions and many more spanning the centuries and continents have driven the study of Jewish liturgy. But just as the liturgy has changed over time, so too have the questions asked, the people asking them, and the methods used to address them. *Jewish Liturgy: A Guide to Research* enables the reader to access the rich bibliography now available in English. In this volume Ruth Langer, an expert on Jewish liturgy, provides an annotated description of the most important books and articles on topics ranging historically from the liturgy of the Second Temple period and the Dead Sea Scrolls to today, addressing the synagogue itself and those gathered in it, the daily, weekly, and festival liturgies and their components, home rituals, and the life cycle, as well as questions of liturgical performance and theology. Introductions to every section orient the reader and provide necessary background. Christians seeking to

understand Jewish liturgy either that of Jesus and the early church or that of their Jewish contemporaries will find this volume invaluable It is also an important reference for anyone seeking to understand how Jews worship God and how that worship has evolved over time Open Judaism Barry L. Schwartz,2023-07 Open Judaism offers a big tent welcome to all Jews and Judaism It is at once an invitation to the spiritually seeking Jew a clarion call for a deeply pluralistic and inclusive Judaism and a dynamic exploration of the remarkable array of thought within Judaism today In honest engaging language Barry L Schwartz a practicing rabbi and writer presents traditional secular humanistic and liberal Jewish views on nine major topics God soul Torah halakhah Jewish identity inclusion Israel ethics and prayer Teachings from many of Judaism's greatest thinkers organically reveal and embellish foundational ideas of Orthodox Reform Conservative Reconstructionist Renewal and Humanistic Judaism The conclusion sets forth core statements of belief in Judaism for believers atheists and agnostics thereby summarizing the full spectrum of thought and enabling readers to make and act on their own choices **A Jewish Feminine Mystique?** Hasia R. Diner, Shira M. Kohn, Rachel Kranson,2010 Shira Kohn and Rachel Kranson are doctoral candidates in New York University's joint Ph D program in history and Hebrew and Judaic studies Book Jacket **Religious Myths and Visions of America** Christopher Buck,2009-04-30 At the heart of American studies is the idea of America itself Here Buck looks at the religious significance of America by examining those religions that have attached some kind of spiritual meaning to America The author explores how American Protestantism and nine minority faiths have projected America into the mainstream of world history by defining and by redefining America's world role Surveying the religious myths and visions of America of ten religions Buck shows how minority faiths have redefined America's sense of national purpose This book invites serious reflection on what it means to be an American particularly from a religious perspective Religious myths of America are thought orienting narratives that serve as vehicles of spiritual and social truths about the United States itself Religious visions of America are action oriented agendas that articulate the goals to which America should aspire and the role it should play in the community of nations Buck examines the distinctive perspectives held by ten religious traditions that inform and expand on the notion of America and its place in the world He covers Native American Protestant Catholic Jewish Mormon Christian Identity Black Muslim Islamic Buddhist and Baha'i beliefs and invites serious reflection on what it means to be an American particularly from a religious perspective **The ^AOxford Handbook of the Jewish Diaspora** Hasia R. Diner,2021-11-05 The Oxford Handbook of the Jewish Diaspora is a comprehensive collection of scholarship that reflects the multifaceted nature of diaspora studies Persecuted and exiled throughout their history Jews have also continuously migrated to places offering better opportunities yet the Jewish people have been defined by their permanent lack of belonging This Oxford Handbook explores the complicated nature of diasporic Jewish life as something both destructive and creative The contributors explore subjects as diverse as biblical and medieval representations of diaspora the various diaspora communities that emerged across the globe the contradictory relationship the diaspora bears

to Israel and how the diaspora is celebrated and debated within modern Jewish thought *Contemporary Humanistic Judaism* Adam Chalom, *Dictionary Of Modern American Philosophers* John R. Shook, 2005-05-15 The Dictionary of Modern American Philosophers includes both academic and non academic philosophers and a large number of female and minority thinkers whose work has been neglected It includes those intellectuals involved in the development of psychology pedagogy sociology anthropology education theology political science and several other fields before these disciplines came to be considered distinct from philosophy in the late nineteenth century Each entry contains a short biography of the writer an exposition and analysis of his or her doctrines and ideas a bibliography of writings and suggestions for further reading While all the major post Civil War philosophers are present the most valuable feature of this dictionary is its coverage of a huge range of less well known writers including hundreds of presently obscure thinkers In many cases the Dictionary of Modern American Philosophers offers the first scholarly treatment of the life and work of certain writers This book will be an indispensable reference work for scholars working on almost any aspect of modern American thought *Toward a History of Jewish Thought* Zachary Alan Starr, 2020-03-09 The work is a history of Jewish beliefs regarding the concept of the soul the idea of resurrection and the nature of the afterlife The work describes these beliefs accounts for the origin of these beliefs discusses the ways in which these beliefs have evolved and explains why the many changes in belief have occurred Views about the soul resurrection and the afterlife are related to other Jewish views and to broad movements in Jewish thought and Jewish intellectual history is placed within the context of the history of Western thought in general That history begins with the biblical period and extends to the present time *The New American Judaism* Jack Wertheimer, 2020-03-31 Winner of the National Jewish Book Award in American Jewish Studies an engaging firsthand portrait of American Judaism today American Judaism has been buffeted by massive social upheavals in recent decades Like other religions in the United States it has witnessed a decline in the number of participants over the past forty years and many who remain active struggle to reconcile their hallowed traditions with new perspectives from feminism and the LGBTQ movement to do it yourself religion and personally defined spirituality Taking a fresh look at American Judaism today Jack Wertheimer a leading authority on the subject sets out to discover how Jews of various orientations practice their religion in this radically altered landscape Which observances still resonate and which ones have been given new meaning What options are available for seekers or those dissatisfied with conventional forms of Judaism And how are synagogues responding Offering new and often surprising answers to these questions Wertheimer reveals an American Jewish landscape that combines rash disruption and creative reinvention religious illiteracy and dynamic experimentation **Happiness in Premodern Judaism** Hava Tirosh-Samuelson, 2003-12-31 It is not common to think that Jews were interested in happiness or that Judaism has anything to say about happiness On the contrary the concept of happiness was a central concern of Jewish thinkers Hava Tirosh Samuelson shows that rabbinic Judaism regarded itself primarily as a prescription for the attainment of happiness and that

the discourse on happiness captures the evolution of Jewish intellectual history from antiquity to the seventeenth century. These claims make sense if one understands happiness as human flourishing on the basis of Aristotle's thought in the *Nicomachean Ethics*. Linking virtue, knowledge, and well-being, Aristotle's analysis of happiness can be traced in Jewish understanding of human flourishing as early as the Greco-Roman world, but the fusion of Greek and Judaic perspectives on happiness reached its zenith in the Middle Ages in the thought of Moses Maimonides and his followers. Even the controversies about Maimonides' ideas could be viewed as discussions about the meaning of happiness and the way to attain it within Judaism. Much of this book then concerns the reception of Aristotle's *Ethics* in medieval Jewish philosophy. This book shows how a certain notion of happiness reflects the intellectual culture of a given period, including cultural exchanges among Judaism, Islam, and Christianity. Demonstrating the discourse on happiness as a dramatic interplay between Wisdom and Torah, between philosophy and religion, between reason and faith, Hava Tirosh Samuelson presents to specialists and non-specialists alike a fascinating tour of Jewish intellectual history.

[Modern Judaism](#) Nicholas de Lange, Miri Freud-Kandel, 2005-01-21. A comprehensive multi-disciplinary, multi-authored guide to contemporary Jewish life and thought, focusing on social, cultural, and historical aspects of Judaism alongside theological issues. This volume includes 38 newly commissioned essays, including contributions from leading specialists in their fields. This book covers the major areas of thought in contemporary Jewish Studies, including considerations of religious differences, sociological, philosophical, and gender issues, geographical diversity, interfaith relations, and the impact of the Shoah, the Holocaust, and the modern state of Israel.

Cursing the Christians? Ruth Langer, 2012-01-12. Ruth Langer offers an in-depth study of the *birkat haminom*, a Jewish prayer for the removal of those categories of human being who prevent the messianic redemption and the society envisioned for it. In its earliest form, the prayer cursed Christians, apostates, to Christianity, sectarians, and enemies of Israel. Drawing on the shifting liturgical texts, polemics, and apologetics concerning the prayer, Langer traces the transformation of the *birkat haminom* from what functioned without question in the medieval world as a Jewish curse of Christians through its early modern censorship by Christians to its modern transformation within the Jewish world into a general petition that God remove evil from the world. Christian censorship played a crucial role in this transformation of the prayer; however, Langer argues that the truest transformation in meaning resulted from Jewish integration into Western culture. Eventually, the prayer shed its references to any specific category of human being and lost its function as a curse. Reconciliation between Jews and Christians today requires both communities to confront a long history of prejudice. Ruth Langer shows through the *birkat haminom* how the history of one liturgical text chronicled Jewish thinking about Christians over hundreds of years.

[A Great Voice that Did Not Cease](#) Michael Chernick, 2009-05-01. The growth of the rabbinic canon may be best described as a hermeneutical endeavor. Michael Chernick demonstrates how hermeneutical methods helped the Rabbis confront the difficulties that arose when logical and interpretative problems appeared in scriptural and later rabbinic texts. Given the

Rabbis theological literary and rhetorical attitudes these reading strategies were adopted to obviate the problem the texts presented After all the Rabbis of different generations viewed these texts as revealed communications produced by a perfect Author Chernick analyzes and illustrates six midrashic hermeneutics in great detail outright midrashic resolutions of contradictions in Scripture distinguishing between what constitutes true scriptural proof and what is merely a support text a midrashic hermeneutic that transfers the rules of one rubric to another two hermeneutics that limit interpretive extensions of halakhot and the claim that two redundant pentateuchal rubrics are needed to ward off incorrect analogies He highlights the significant changes that occurred in rabbinic legal hermeneutics from the tannaitic through post amoraic strata of rabbinic literature some 500 years at least and shows how these changes attest to the persistence continuity and centrality of hermenutic method to the rabbinic interpretive process Of particular significance is the connection Chernick makes between changes in hermeneutical practice and the changing revelatory status of the non Pentateuchal parts of the Hebrew Bible and rabbinic legal discourse His study draws its title from the traditional view of Sinaitic revelation when God spoke to the assembled people with a great voice that did not cease kol gadol velo yasaf Deut 5 19 This view Chernick believes is at the core of rabbinic Judaism the Judaism that claims to hear that great voice through the medium of interpretation **My Dear**

Daughter Edward Fram, 2007-12-31 How did Jewish women in sixteenth century Poland learn all the rules rituals and customs pertaining to the sexual life of couples within the context of marriage As in other areas of ritual life that concerned the household it would seem that the primary source for the education of Jewish women was other women But rabbinic law dictates that Jewish women who experience uterine bleeding are prohibited from having physical contact of any kind with their husbands and the intricate laws of niddah enforced separation spell out exactly when and under what circumstances physical marital relations even simple touching can be resumed Particularly difficult issues could be addressed only by rabbis or other learned men since women rarely if ever attained the level of rabbinic scholarship necessary to pare the details of these complicated laws To educate both men and women but particularly women in a more systematic and impersonal manner the young rabbi Benjamin Slonik ca 1550 after 1620 who later became one of the leading rabbinic authorities in eastern Europe harnessed the relatively new technology of printing and published a how to book for women in the Yiddish vernacular Seder mitzvot hanashim The Order of Women s Commandments illuminates the history of Yiddish printing and public education But it is also a rare remnant of a direct interface between a member of the rabbinic elite and the laity especially women Slonik s text also sheds light on the history of Jewish law particularly the reception of the Shulhan Arukh an important legal code that had just been published This volume makes available the 1585 edition of the Seder mitzvot hanashim in Yiddish and English Fram sets Slonik s work in its bibliographical and historical contexts demonstrating its relationship with the Shulhan Arukh exploring how rabbis opposed formal education for women considering how upheavals accompanying geographic shifts in the Ashkenazic community help explain how the women s commandments texts came to

be used in Poland and offering a treasure trove of information on the place and roles of women in Polish Jewish society Fram thus creates a composite picture of how Slonik along with other men of his time perceived the main audience for his work and sought to connect it to contemporary texts Sifra, Dibbura de Sinai Howard L. Apothaker, 2003-07-16 Sifra is the earliest extant rabbinic commentary on the book of Leviticus On a basic level Sifra presents and validates rabbinic law but this was done by creating a link between a proposition halakhic or not and a scriptural passage Scholars in the last few decades including Neusner and Stemmerger have debated Sifra's relationship to Mishnah Tosefta Howard Apothaker demonstrates that the set of rules in Dibbura deSinai on topics shared with Mishnah Tosefta can be understood as an independent body of law They share a common ancestor but represent different expressions of a similar worldview and with variant purposes The framers of Sifra sought as their main objective to validate the essentiality or non superfluity of every word of Scripture Apothaker's analysis of the exegetical and rhetorical characteristics of Sifra in Sifra Dibbura deSinai Rhetorical Formulae Literary Structures and Legal Traditions builds on his translation of and commentary on the section of Dibbura deSinai which covers Leviticus 25-27 Analysis of Sifra's highly formalized rhetoric yields insight concerning the general purpose's for which the framers created the work *Exile in Amsterdam* Marc Saperstein, 2005-12-31 Exile in Amsterdam is based on a rich extensive and previously untapped source for one of the most important and fascinating Jewish communities in early modern Europe the sermons of Saul Levi Morteira ca 1596-1660 Morteira the leading rabbi of Amsterdam and a master of Jewish homiletical art was known to have published only one book of fifty sermons in 1645 until a collection of 550 manuscript sermons in his own handwriting turned up in the Rabbinical Seminary of Budapest After years of painstaking study from microfilms and three trips to Budapest to consult the actual manuscripts Marc Saperstein has written the first comprehensive analysis of the historical significance of these texts some of which were heard by the young Spinoza Saperstein reviews the broad outlines of Morteira's biography his treatment by scholars and his image in literary works He then reconstructs the process by which the preacher produced and delivered his sermons Morteira's sermons also provide a trove of information about individuals and institutions in Morteira's Amsterdam enabling Saperstein to analyze the shortcomings of behavior and the lapses in faith criticized by the preacher The sermons also presented an ongoing program of adult education that transmitted the Jewish tradition on a high yet accessible level to a congregation of new Jews immigrants who had lived as Christians in Portugal and were now assuming a Jewish identity with minimal prior knowledge Here Saperstein focuses on themes Morteira considered crucial memories of the historical past confrontations with Christianity ideas of exile and messianic redemption and attitudes toward the New Christians who remained in Portugal These historical reflections on Amsterdam's community of new Jews are illustrated by eight of Morteira's sermons which Saperstein presents in English and with full annotation for the first time Exile in Amsterdam offers those interested in European Jewish history and homiletics access to primary source documents and the scholarship of one of the premier

historians of Jewish preaching **Loosen the Fetters of Thy Tongue, Woman** Zafira L. Cohen, 2003-09-03 Maverick Israeli poet Yona Wallach 1944 1985 is often remembered for her outrageous and unconventional personality and the controversies engendered by her sometimes shamelessly erotic verse But she is regarded by many of her friends and colleagues as the most important among the Israeli poets of her generation perhaps even the greatest Hebrew poet of modern times and has had a profound effect on Israel's cultural life ever since her works began to appear in periodicals in the early 1960s Zafira Lidovsky Cohen presents the first full length critical analysis in English of her works exposing the roots of her poetry in the poetic revolution in Israel during the 1950s and explain how she epitomizes the literary climate of her time Wallach's poetry reflects the cultural crises that shook the academic world of the 1960s and the intellectual battles many artists fought with the prison house of semiotic systems in which the human mind they felt was entrapped Mysticism religion and prophecy passion genius sex and madness are only some of the terms associated with this woman and her poetic art which one critic has called a unique combination of elements of rock and roll Jungian psychology and street slang break neck pace and insistent sexuality Cohen paints a background for Yona Wallach's poetry by outlining her short life and surveying her critical reputation Drawing on her own rich and varied background in Bible mythology Hebrew language and Poststructuralist and Postmodernist literary and linguistic theory Cohen traces Wallach's poetic corpus translates and interprets representative examples of her works and situates them within a variety of historical and literary contexts

Guidance, Not Governance Joan S. Friedman, 2013-09-01 Solomon Bennett Freehof 1892 1990 was one of America's most distinguished influential and beloved rabbis Ordained at Hebrew Union College in 1915 he was of the generation of rabbis from east European immigrant backgrounds who moved Reform Judaism away from its classical form toward a renewed appreciation of traditional practices Freehof himself was less interested in restoring discarded rituals than in demonstrating how the Reform approach to Jewish religious practice was rooted in the Jewish legal tradition halakhah Opposed to any attempt to create a code of Reform practice he nevertheless called for Reform Judaism to turn to the halakhah not in order to adhere to codified law but to be guided in ritual and in all areas of life by its values and its ethical insights For Reform Jews Jewish law was to offer guidance not governance and this guidance was to be provided through the writing of responsa individual rulings based on legal precedent written by an organized rabbinic authority in response to questions about real life situations After World War II the earlier consensus about what constituted proper observance in a Reform context vanished as the children of east European immigrants flocked to new Reform synagogues in new suburbs bringing with them a more traditional sensibility Even before Freehof was named chairman of the Central Conference of American Rabbis Responsa Committee in 1956 his colleagues began turning to him for guidance especially in the situations Freehof recognized as inevitably arising from living in an open society where the boundaries between what was Jewish and what was not were ambiguous or blurred Over nearly five decades he answered several thousand inquiries regarding Jewish practice the

plurality of which concerned the tensions Jews experienced in navigating this open society questions concerning mixed marriage Jewish status non Jewish participation in the synagogue conversion and so on and published several hundred of these in eight volumes of Reform responsa In her pioneering study Friedman analyzes Freehof's responsa on a select number of crucial issues that illustrate the evolution of American Reform Judaism She also discusses the deeper issues with which the movement struggled and continues to struggle in its attempt to meet the ever changing challenges of the present while preserving both individual autonomy and faithfulness to the Jewish tradition

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