

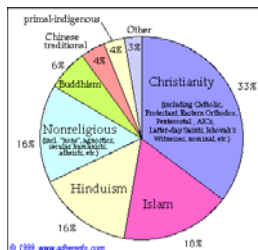
HOLY CHUTZPAH: taught by Lynn Greenhough, MA

Normative Judaism from an
historical and contemporary
perspective.
January 2007

Class 1: Introduction Wednesday, January 3, 2007

- Introduction to instructors: Lynn Greenhough, MA (Judaism), Dr. Thea Todd (Christianity) and Dr. Andrew Rippin (Islam).
- Text, Judaism, a Very Short Introduction
- Course outline follows chapters in text.

Why study religion?



- Religion is one of the most powerful forces in the story of humanity.
- We will see the impact of social, political and historical change on theological text and religious practice.
- Religion engages us in questions and may provide answers.
- Theology as 'myth' and metaphor.

Judaism

- Covenant between Jewish people and God.
- **Halachah:** Jewish law
- **Mitzvot:** Religious obligations/commandments
- Primary Texts include:
 - **TORAH**
 - **TANAKH**
 - **TALMUD**



Judaism



- Why study religion?
- **World view:** who people are, where they are from.
- **Way of life:** expresses world view in particular deeds; links individual back to group.

Sacred Texts: Primary texts



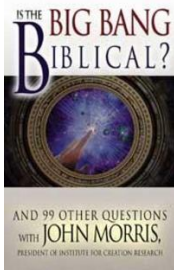
- **Torah:** Five Books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy
- **Tanakh:** Torah, Nevi'im (Prophets) and Ketuvim (Writings)
- **Talmud:** Mishnah and Gemarah
- **Mishnah Torah, Shulchan Aruch**

Judaism: Torah

- Torah is “teaching” or “instruction”
- Main aim of learning is the learning itself; learning then teaches how to do *mitzvot*.
- Enormous interpretative freedom.
- Sin is “missing the mark”: no concept of original sin in Judaism.



Judaism and God



- Judaism tends to assume God exists, rather than demonstrate existence of God.
- One God, not two – dualism, and not three – as in trinity.
- God as Creator, Spirit, Lawgiver, Liberator, *Shekhinah, Ehyeh Asher Ehyeh*.
- No intercessor between God and humans.

Judaism and God



One day, a man found his grandson sitting all alone, crying. “What is wrong, my boy?” the man asked. “Oh Zayde,” the boy said, looking up, “I was playing hide and go seek, I was hiding, but no one was seeking me.” “God feels the same way”, said the man, and the two of them cried together.
Tales of the Hasidim,
Martin Buber

Judaism: ethics

- Highly intellectual, yet also stressing compassion and kindness.
- Formal creeds seen as limiting. Little conformity in belief systems.
- Justice and kindness valued over correct ideas.
- Community and nation valued over individual.



Judaism: ethics and values



- Tzedek, tzedek, tirdof: Justice Justice, you shall pursue.
- Learning
- Free will
- Life is good
- Community: Minyan

Judaism and Mitzvot



- Supported by idea that **life is good**.
- Obligation of **learning through doing**.
- “**Separate yourself not** from the community.”
- Societies are obligated to **treat all as equals**, to care for those in need, and to **foster peace**.

Judaism: Religious System



- Way if Life and World View include:
- History, language, texts, culture, food, traditions, aesthetics, holidays, discipline, prayer, social justice, ethics, rituals, story telling, mysticism, legal instruction, survival, community, daily blessings and Shabbat.

Class 2: Friday: January 5 Jewish Bible

- Basic themes: Creation, Exile and Redemption.
- Creation sets stage for observance of Shabbat.
- God as a Creating God for all time.
- Cycles of Biblical exile repeated throughout history.
- Template for Jewish Laws.

Genesis: Bereshit



- Beginnings of humanity
- Creation story
- No notion of original sin
- 1st Covenant with Abraham
- Abraham, Isaac Jacob
- Sarah, Rebecca, Rachel and Leah
- Promise of Covenant between God and Israel.

Bereshit: Genesis

- Sons of Jacob:
Joseph story
- Joseph becomes
governor in Egypt
- Famine: brothers
come down to Egypt
to purchase food,
eventual
reconciliation with
brother



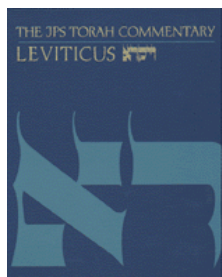
Shemot: Exodus



- Moses
- Meeting with God as
burning bush
- Leading Israelites from
exile in Mitzrayim, in
Egypt, leads journey
towards Land of Israel
- Parting of the Seas
- Covenant at Sinai:
receiving of Torah,
Written and Oral Laws

Vayikra: Leviticus

- Laws of offerings,
states of purification/
contamination
Priestly class;
permissible and
forbidden foods; social
relationships; honest
dealings with each
other; love for each
other; weights and
measures;
Festivals, Menorah;
sabbatical year



Bamidbar: Numbers



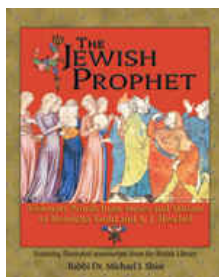
- Laws and history of Tabernacle in wilderness
- Just as Israelites had camped around Sinai, so too they would encamp around Tabernacle symbolizing closeness to Torah and to God.

Devarim: Deuteronomy

- Sages refer to this book as Mishneh Torah, or Repetition of Torah
- Israel's introduction to new life once they have crossed into Eretz Yisrael
- Stresses laws and values to preserve.
- Moses is the speaker,
- And becomes known as Moshe Rabbenu, our teacher



Nevi'im: Prophets



- Speakers for God. The meaning of *navi* is perhaps described in Deuteronomy 18:18, where God said, "I will put my words in his mouth and he will speak to them all that I command him." Thus, the *navi* was thought to be the "mouth" of God.

Prophets

- Early Prophets: Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekial
- Also: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakkuk, Zephania, Haggai, Zechariah, Malachi
- Prophecy ends after destruction of First Temple



Prophets: Women in Bible



- Also Sarah, (wife of Abraham, mother of Isaac), Miriam, (sister of Moses) Devorah (Judge and Prophet) acknowledged as Prophets in text.

Prophets



- Talmud states that minor forms of prophecy still occur. One example of this is the **bat kol**. The Talmud states that each time a Jew studies the Torah or its rabbinic commentaries, God is revealed anew; there is still a link between the God and the Jewish people.

Ketuvim: Writings

- Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles
- Wisdom literature



Class 3: Tuesday , January 9

- Chapter 1: Who are the Jews?

Who are the Jews?

Five Jews change the way we see the world:

- Moses: "the Law is everything."
- Jesus: "Love is everything."
- Marx: "Money is everything."
- Freud: "Sex is everything."
- Einstein: "Everything is relative."

- **World view:** who people are, where they are from.
- **Way of life:** expresses world view in particular deeds; links individual back to group.
- **Religious systems:**
Judaisms: Jew-ing
- Particular social group
- **Israel:** person, people, Nation

Who are the Jews?

- **Destruction:** First and Second Temples; *shtetls*; pogroms
- **Exile:** Israel, Spain, 1492; ghettos
- **Renewal:** *Haskalah*, survival after *Shoah*. State of Israel; egalitarian participation



Rabbi Zalman Schacter-Shalomi with Rabbi Shlomo Charlebach
Berkeley, California, 1989

Jewish identity



- Not just race, ethnicity, or religious faith.
- A Jew is someone who is born to a Jewish mother or became a Jew through religious conversion.
- Many secular Jews throughout Israel and Diaspora. Many Jews are not religiously observant.

Jews as chosen people

- Many understand Jews as a *choosing* people.
- Accepting Torah at Mount Sinai is the definitive moment of Biblical choosing and/or chosenness.
- We will do and we will understand.
- Monotheism: One God only.



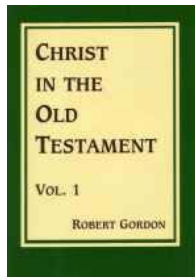
Jewish identity: Christianity



- Jews reject Jesus as Messiah, reject ideas of Incarnation and individual Resurrection.
- Christian prophecy and need for distinctiveness from Judaism introduces condemnation of Jews.
- Theological anti-Judaism eventually became racial anti-Semitism.

Jewish identity: Christianity

- Torah becomes known as Christian 'Old Testament.'
- "Most massive misreading of text in history".... "No text can complete another text." Harold Bloom



Jewish self-identity

- During the Middle Ages, Jews lived in Ghettos throughout Europe.
- Canterbury tales: includes story of Blood libel: Jews accused of killing Gentile children to consume their blood.
- First Crusade; thousands of Jews massacred along Rhineland.
- Expulsion and exile.
- Luther: 1429-1517, Protestant Reformation, fury at continued Jewish rejection of Christian theology.



Jewish identity-post Enlightenment



- Some legal restrictions lifted.
- Political understanding that all people should be treated equally.
- Citizenship came at a heavy price for Jews. Communal autonomy and distinctiveness was abandoned in favour of new civil rights.
- *Haskalah*: Jewish Enlightenment

Jewish identity: Anti-Semitism

- Religious persecution has also acted to lead Jews away from affirming their Jewish identity because of fear for safety.
- Internalized self-hatred.



Jewish identity: Zionism



- Term coined in 1892.
- Biblical, Prophetic, political visions of return from exile have existed for thousands of years.
- Anti-Semitism, seen as a failure of European Enlightenment.
- Theodor Herzl: modern founder of Zionism.
- Shoah: 1933-1945
- 1948: State of Israel is founded

Class 4: Wednesday, January 10

- Chapter 2: Judaism and Christianity

Judaism and Christianity

- Evolution of Biblical Judaism through Prophetic period to Rabbinic Judaism.
- Role of Pharisees and Second Temple.
- Early Christianity not very different from other Jewish apocalyptic movements that emerged in Palestine during this time period.
- Pauline Christianity: Paul's writings demonstrate very little interest in earthly Jesus.
- New texts gradually emerge: Christian New Testament and Jewish *Mishnah*.

Judaism and Christianity: Pharisees



- Pharisees were the resilient, creative force who led transition of Temple Judaism into democratized synagogue system.
- .Pharisees had a strong commitment to *Halachah*, ideas of afterlife.
- Not hypocritical, as slandered in Gospels.

Judaism and Christianity

Rabbinic Judaism



- *Rabbi* – my teacher
- Authority of learning, of law
- Performance of duty, not faith required.
- Creation of *Chevrot*, vibrant communal structures.
- Textual codification of proper religious and social behaviours.

- **Bavli Talmud**
- 2000 rabbis quoted, in over 2 ½ million words
- 35-60 volumes
- Legal text, but cannot be cited for purposes of *halachah*.
- Anecdotal, fables, legal commentary, opinions majority and minority.
- Primary text for Jewish learning.





- **Bavli Talmud**
- *Mishnah* avoids references to developing Christianity.
- Compiled after Gospels written.
- Talmud became an Intellectual and spiritual escape route from political oppression.
- Redacted by 600 CE.

Bavli

- Shaped as a codex, with marginal notes arranged around central text of *Mishnah*
- Individual voices are bordered.
- Voices from different eras speak across generations to each other.
- Form invites continued in-filling: Original hyper-text/ interactive text.



Talmud

- World rests on three things, *Torah, Avodah* and *Gemilut Hasadim* (Instruction/Learning, Work/Prayer/Service and acts of Loving - Kindnesses). *Pirke Avot*
- Triad of **theological, practical and ethical** laws, ideals and practices relevant to daily life.

Talmud and printing

- 1470's first books printed: 1482's Talmud first printed in Italy
- First copy write laws
- 1553 Pope prohibited publication
- Church led massive campaign of destruction of Jewish texts from 13th to 16th centuries
- Image: Burning of Jewish texts ordered by Pope Gregory in 1239.



Judaism and Christianity: evolution of texts



- Both Christians and Jews have traditions of long evolution and development of prayers and liturgies, before final redaction of texts.
- “Tradition” always evolving.

Judaism and Christianity: Evolution of texts

- Revealed authority of law given to Moses to Joshua to Judges to Pharisees to Rabbis...
- We stand on the shoulders of those who came before us.
- Historical authority, even as new texts emerge.
- Law = love



Law = Love

- We now make a great distinction between “inner” and “outer,” and those of us who are Protestants or heirs to the Protestant tradition, mistrust external forms. **It should be remembered that, to ancient (and present-day) Jews, “Love thy neighbour” and “Love the stranger” were not vague commandments in one’s heart, but were quite specific.** “Love” meant “Use just weights and measures”; “Do not reap your fields to the border, but leave some for the poor” Do not withhold wages you owe”; Do not take advantage of the blind or deaf” and so throughout Leviticus 19 and many others... You shall observe My laws”.
E.P. Sanders, Jewish Law from Jesus to the Mishnah (1990)

“It may be that moral benevolence is a better love than most of our passions.” Harold Bloom

Judaism and Christianity:

- Paul questions:
- Circumcision
- Following the law
- Pharisees maintain:
- Circumcision = mark of covenant
- Torah law
- Act to democratize Judaism.





- **Messiah** = National, and political freedom from oppressive rulers.
- The concept of Messiah, and Messianism in Judaism meant **national not personal** redemption.

Judaism and Christianity: belief

- Judaism much less focused on *belief*.
- Rejection of Jesus as Messiah, was merely a rejection of yet another messianic figure in apocalyptic times.



Judaism and Christianity: actions: *mitzvot*



- *Mitzvot*, commanded behaviours in Torah primary to Judaism.
- We will do...
- Supported by belief in God, and belief in Revelation, Election, and Covenant.

Judaism and Christianity: Constantine

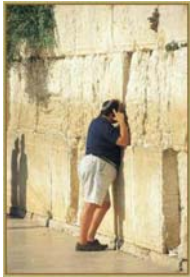
- Until 4th century Christians were persecuted
- 312, Constantine converts to Christianity, conversion to Judaism punishable by death
- Church now the "true Israel."
- 325 Nicea: Jesus=God,
- Sabbath moved to Sunday



Class 5, Friday, January 12

- Chapter 3: How did Judaism develop?

Historical Timelines



- **Biblical:** 2000 BCE to First Temple 586 BCE
- **Prophetic:** 1050 BCE to 450 BCE
- **Rabbinic:** 167 BCE to 500 CE
- **Talmudic:** 300-600 CE Talmud edited
- **Middle Ages**
- **Modern:** post Enlightenment

Timeline

- 1250: Exodus from Egypt
- 1000BCE: David
- 950BCE Solomon begins to construct Temple
- 586 Temple destroyed by Babylon
- 538: return from Babylonian exile
- 500-400BCE: Torah compiled
- 250BCE: Septuagint; translation of Torah into Greek
- 167BCE: Maccabean revolt
- 70CE Roman destruction of Second Temple

Timeline continued

- 200CE Rabbi Judah haNasi compiles Mishnah
- 300-600: Palestinian and Babylonian Talmud compiled and edited
- Early 400's: Vulgate: Latin translation from Hebrew, Jerome, used by Roman Catholics
- 1040-1105: Rashi, Bible and Talmud scholar
- 1178 Maimonides: Mishnah Torah code of Jewish law
- 1295: Zohar, mystical text composed

Timeline continued

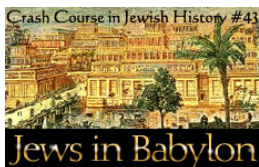
- 1492: Jews expelled from Spain
- 1565: Shulchan Aruch; Joseph Caro, standard code of Jewish law and practice
- 1654: First settlement in North America
- 1700-60: Baal Shem Tov, founder of Hasidism
- 1729-1786: Moses Mendelssohn, "Father of Jewish Enlightenment"

Timeline continued

- 1801-1888: Samson Raphael Hirsch, founder of Modern Orthodoxy
- 1873-5: Reform Judaism establishes college in North America
- 1887: Conservative Judaism Seminary founded in NYC
- 1897: Theodor Herzl convenes first Zionist Congress
- 1933-45: Shoah
- 1948: Birth of State of Israel

First Temple

- Destroyed by Nebuchadnezzar in 586 BCE
- Jews exiled to Babylon; they built vibrant communities, centres of learning.
- 50 years later, Cyrus of Persia allows Jews to return to Jerusalem, and re-building of Second Temple begins.

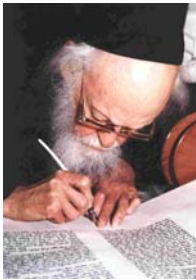


Prophetic period



- Prophets call for values of **peace, kindness, teshuvah (forgiveness) and tzedakah (acts of righteousness/justice)** to replace sacrificial system.
- Revolutionary period of history.
- Many references to life in Babylon.

Re-construction of Second Temple: Ezra



- Initiated the rebuilding of Second Temple
- Ezra began the process of writing down Torah, to retain correct language.
- Torah scrolls continue to be written by hand, by a *sofer*, a scribe.

Destruction of Second Temple

- Destroyed by Romans in 70 CE.
- Jews continued to live in Palestine.
- Bar Kochba revolution in 132-135
- Jews finally banned from Jerusalem.
- Arch of Titus in Rome commemorates destruction of Jerusalem and Temple.



How did Judaism develop? Dual Torah

- *Mishnah*; from “*shanah*” to repeat
- 6 Orders
- Not a narrative; shift from style of Biblical narrative to more abrupt, legal argumentation.
- Development of Dual Torah, Written (Bible) and Oral (Talmud).



How did Judaism develop? *Bavli* in Babylon



- Development of *Bavli Talmud* in relative safety of Babylon.
- Completed about 550 CE.
- 2000 rabbis contributed over 2 ½ million words.
- Primarily written in Aramaic.
- Read in a 7 year cycle.
- 1/3 *Aggadah*, story.

How did Judaism develop? Spain

- Saadia haGaon: 882-942
- **Nachmanides:** physician, legal commentary, RAMBAN
- Jews lived in Spain for many generations until the Spanish Inquisition culminating in Expulsions of 1492.



How did Judaism develop?



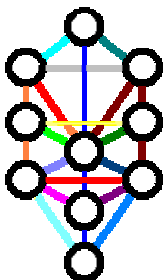
- **Rashi:** 1040-1105
- First Crusade, *Selichot*: prayers of penitence
- Significant commentary on Torah and Talmud
- *P'shat*: Rashi looked to plain, surface meaning of text rather than allegorical.

How did Judaism develop? Philosophy

- **Maimonides:** 1138-1204
- **RAMBAM**
- Physician, Legal commentary
- **Mishneh Torah:** First significant compilation of Jewish Law
- 13 Principles: First Jewish creed.



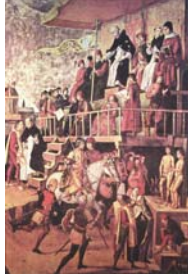
How did Judaism develop? Mysticism



- Abraham Abulafia: 240-1300
- Luria: Lived in Sefat
- *Kabbalah*: to receive
- 10 *Sefirot*
- Divine emanations
- Tree of life

How did Judaism develop? 1492: Spanish Inquisition

- Spanish Inquisition
- In 1492, King Ferdinand decided that all Spanish Jews should be banned from Spain. It was feared that Jews were a danger to Christianity. Approximately 150,000 Jews were forced to leave Spain.
- Conversos: Jews forced to convert to save their lives, often 'hidden' Jews



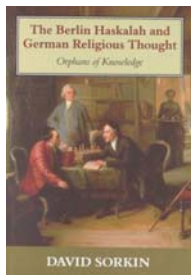
How did Judaism develop? Hasidism



- 1700's Pietistic movements across Europe.
- Baal Shem Tov
- Worship with simplicity, joyfulness
- Rabbinic courts
- Talmud and mystical studies, story telling

How did Judaism develop? Enlightenment

- Jewish Enlightenment: *Haskalah*
- Mendelssohn: 1729-86
- Exclusion of Jews from universities, professions, owning land.
- Eventual extension of Jewish civil rights.



Class 6, Tuesday, January 16

- Chapter 4: The calendar and festivals

The calendar and festivals

- The Jewish calendar is embedded in nature, in the solar and lunar cycles. As well, all Festivals include the following:
 - Historical and political significance.
 - Spiritual and religious relevance.
 - Land based: Agricultural roots.

The calendar and festivals

- **Shabbat**, the Sabbath begins on Friday night, at sunset.
- Blessings recall Creation and the Exodus from Egypt, and then are recited over wine, and *challah*, braided bread
- "More than Jews have kept *Shabbat*, *Shabbat* has kept the Jews".



The calendar and festivals Nature



- Holidays were established to mark rhythms of nature.
- Jewish calendar was set by justified cycles of the moon and sun.
- Sunset marks the beginning of each day.
- Agricultural festivals eventually linked to religious rationales.

The calendar and festivals *Shalosh Regalim*

- 3 Major Festivals
- **Passover, Shavuot and Sukkot**
- Festive meals: Passover meal is called a *seder* (order).
- The book read during the *seder* is a *Haggadah*. The story recounts the Exodus from slavery in Egypt.



The calendar and festivals *Shalosh Regalim*



- Shavuot marks the wheat harvest and the receiving of Torah at Sinai.
- Foods usually include dairy foods; blintzes, cheesecakes, ice cream.

Shalosh Regalim: Sukkot

- Sukkot marks the Harvest
- Sukkot means booths and commemorates the 40 years of wandering in the wilderness
- Season of our Rejoicing



The calendar and festivals



- *Rosh Hashanah*: New Year of Years
- *Yom Kippur*: Day of Atonement
- *Yamim noraim*: Days of Awe
- *Teshuvah*: seeking forgiveness
- Blowing of *shofar*

Minor Holidays

- *Hannukah*: commemorates military victory
- *Purim*: survival of Jews in Persia
- *Tu B'Shevat*: New Year of Trees
- *Tisha B'Av*: Mourning
- Fast days



Class 7, Wednesday, January 17

- Chapter 5: The spiritual life – prayer, meditation and Torah

The spiritual life



- **Kosher:** “You shall be holy, for I the Lord am holy”.
- *Kosher:* what is “fit”
- All aspects of life governed by Jewish law, prayer and blessings, learning, social relationships, family life and food.

Kashrut

- Separation of meat and dairy
- Separation of all dishes, utensils, pots
- *Parve:* neutral foods such as vegetables and fruits
- Kosher butcher – a *shoichet*



The spiritual life

- Prayer
- *Keva*: fixed prayer
- *Kavannah*; spontaneous prayer
- *Avodah*: work, service
- *Tefillah*: self-reflection
- *Minyan*: quorum of 10 Jewish adults



The spiritual life: Liturgy



- 3 times daily
- *Shacharit*: morning
- *Mincha*: afternoon
- *Ma'ariv*: evening
- Cantor or *hazzan*
- *Nusach*
- Torah is chanted using trop, or cantillation

The spiritual life: Role of women

- Egalitarian participation in most Reform, Reconstructionist, and Conservative synagogues.
- Religious leadership roles changing.
- Women now serving as congregational rabbis and cantors.



The spiritual life: Learning



- Torah study is basic to all *mitzvot*.
- Torah study usually refers to learning Talmud.
- Learning is usually conducted in *chevrusa*, in dyads.
- *Yeshivot* for men and women.

The spiritual life: Blessings

- Obligation, ideally, to recite 100 blessings each day.
- Blessings for food, on seeing the ocean, on being in the presence of someone learned, on eating a fruit in season, on seeing blossoms on a tree...
- Invokes sense of awe.



Class 8: Friday, January 19

- Chapter 6: Making a Jewish home

Making a Jewish home

- Making a *home* Jewish.
- Values and ethics.
- Giving *Tzedakah*.
- *Hachnasat orchim*: hospitality.
- *Shabbat*.



Making a Jewish home: Mezuzah



- Mezuzah on right hand doorpost on angle.
- Two sections from Deuteronomy.
- “And these words which I command you this day, you shall take to heart...you shall inscribe them on the doorposts of your home and upon your gates”. Deut. 6: 4-9

Making a Jewish home: *Tallit* and *tefillin*

- *Tallit* is a 4-cornered prayer shawl, with *tzizit*, ‘macrame’ fringes in each corner.
- *Tefillin* are leather boxes worn on upper arm and head. They contain 4 Biblical passages; and are worn only in mornings.



Making a Jewish home: candles and candlesticks



- **Shabbat**: light at least 2 candles, **to remember** and **to keep** *Shabbat*.
- **Hannukiah**, a *menorah* with 8 branches, lit during *Hannukah*
- **Havdalah** candle to mark end of *Shabbat*.
- **Yartzeit** candles: to commemorate anniversary of a death.

Making a Jewish home: Books

- *Am ha sefer*- People of the Book.
- *Sefarim*: religious texts
- May include prayer books, holiday prayer books, *Talmud*, *Humash* (Jewish Bible).
- Learning Torah is highest of all *mitzvot*.



Making a Jewish home: *Kashrut*



- Kosher = fit to eat
- **Hechsher**: marks a product as kosher
- Kosher animals: chew cud and have split hooves.
- Separation between meat and milk includes all utensils, pots and dishes.
- *Parve*; neutral foods include all fruits and vegetables

Making a Jewish home: *Kashrut*

- All fish with scales and fins are kosher.
- A *shoichet* is a ritual slaughterer.
- All blood must be drained, as eating of blood is forbidden.
- *Fleishig*= meat.
- *Milchig*= dairy foods.



Making a Jewish home: Jewish family



- Laws of family purity: use of *mikvah* monthly.
- *Bris*: ritual circumcision
- *Bar and Bat Mitzvah*:
- From childhood to adulthood.
- Parents as teachers.
- Jewish wedding: *Chuppah*
- *Sheva brachot*: 7 days of meals with family and friends

Making a Jewish home: Jewish family

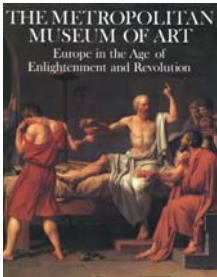
- Death
- Immediate burial
- *Taharah*: ritual washing and dressing of dead
- *Chevre Kadisha*: group responsible for care of dead.
- *Levayah*: Jewish funeral, accompanying dead.
- *Shiva*: 7 days of prayers



Class 9: Tuesday, January 23

- Chapter 7: Out of the ghetto – into the whirlwind.

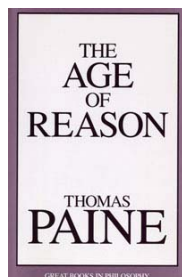
Out of the ghetto – into the whirlwind.



- Enlightenment
- Emancipation
- *Haskalah*: Jewish enlightenment
- Medicine, science
- Age of Reason
- Tremendous political, social and cultural changes.

Enlightenment

- 18th century
- Age of Reason, end of Dark Ages.
- Historical and intellectual movement that launched various political and social independence movements.
- Rationality vs tradition.
- Led to rise of Liberalism, Socialism, Communism as well as multiple Nationalisms.



Emancipation



- Abolition of laws directed at Jews, was a major goal during the 18th and 19th centuries.
- Civil rights for Jews in Europe led to formation of political Jewish groups – Zionism, Marxism, and in Russia, Bolshevism.

Out of the ghetto: Denominations: Reform

- First Reform synagogue opened in Germany in 1818.
- Response to twin forces of Enlightenment and Emancipation.
- Hermann Cohen: Development of idea of 'ethical monotheism'.
- Renounced *Halachah*, the bonds of Jewish law.



Out of the ghetto: Denominations: Reform



- Leopold Zunz
- Alliance with *Wissenschaft des Judentums* movement
- Studies justify introduction of sermons, adoption of European names

Out of the ghetto: Denominations: Reform



- Abraham Geiger
1810-74
- Founder of Reform
Judaism in an effort
to counter secular
nationalism; Jews
leaving Judaism
- First Jew to critique
Christian texts

Out of the ghetto: Denominations: Reform



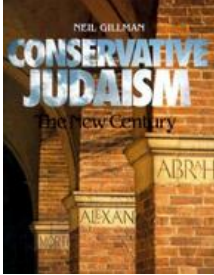
- Controversy arose with
reforms – defensive
responses acted to create
Modern Orthodoxy.
- Reform spread rapidly and
pervasively throughout North
America.
- Reform was first
denomination to ordain
women.
- Patrilineal descent now
recognized. (Jewish father)

Out of the ghetto: Denominations: Orthodox

- For most of Jewish
history, Jews were
Jews.
- “Orthodox” came into
use in 1807, used by
Reformers.
- *Hasidim and Mitnagdim*
- *Halachah* is binding.
- Belief in Divine
revelation.
- Often self-defined as
Torah-Jews.



Out of the ghetto: Denominations: Conservative



- Conservative Movement holds a balance between observing *halachah* and recognizing the influences of historical progression.
- Usually egalitarian.
- Largely a North American movement.
- In Israel known as *Masorti*.

Out of the ghetto: Reconstructionist

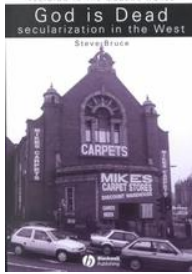
- Mordechai Kaplan taught at Jewish Theological seminary in NYC.
- Founded the Reconstructionist movement in 20th century.
- He coined the phrase 'folkways,' to replace law, when speaking of the customs and traditions of Judaism.



Class 10: Wednesday, January 24

- Chapter 8: 20th and 21st century Judaism
- Chapter 9: 'Eternal law; changing times

Twentieth century Judaism



- Historical criticism, archaeology, scientific and medical advances have all contributed towards many people questioning the authenticity of religious texts.
- Increased secularization throughout world.

Twentieth century Judaism

- Individuality valued over community.
- Personal freedoms more highly valued than religious discipline.
- Atheism vs finding and holding to religious roots.



The Shoah (Ruin or destruction)

- The Shoah caused the destruction of European Jewry .
- 6 million Jews perished during the Shoah.
- Over 1 million of these Jews were children.
- Greek word *Holocausten* used for Hebrew, *olah*, meaning offering

Twentieth century Judaism: 2 Major events

- Shoah
- 1933 Hitler begins Nazi campaign against Jews in Germany
- Kristallnacht: Night of broken Glass in Berlin
- Jewish immigrants refused entrance to most countries.
- None is Too Many.
- Zionism/State of Israel
- Grew out of anti-Semitism
- Dreyfuss affair
- Theodor Herzl
- International Zionist Congresses
- Late 19th century

Twentieth century Judaism: Zionism



- Right of Jews to return to land of Israel.
- Sacredness of Land and sacredness of Hebrew both tied to destiny of Israel.
- Generations of dispersion and persecution of Jews.

Twentieth century Judaism: Zionism

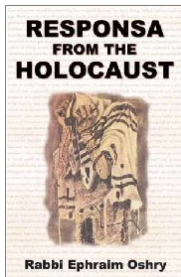
- Over 850,000 Jews displaced from Arab countries, absorbed into new state of Israel.
- Businesses, homes, property all lost, with no recompense.



- Jerusalem
- Western wall built by Herod
- Last remnant of Second Temple which was destroyed by Romans.
- “City of Peace.”



Twentieth century Judaism: *Shoah*: the Destruction



- Holocaust is from the Greek word *holokauston*, meaning a sacrifice totally burned by fire.
- Original meaning of word ‘holocaust’ then, is a burnt sacrifice to God. From writings of Prophet Samuel.
- Both terms are in use.

Shoah and Holocaust

- The word "holocaust" has religious origins. When there was a Jewish Temple in Jerusalem, the Priests of the Temple would offer animal sacrifices to God. Some sacrifices would provide the priests with meat for their own consumption, while others would be wholly consumed and only ashes would be left. The latter type of sacrifices were called, in Greek, *holokauston*, which means, "wholly burned." In Hebrew, the word for this type of sacrifice was *'olah*. However, when the Roman Empire adopted Christianity as the state religion and translated the Hebrew Bible or Old Testament into Latin, they borrowed the term *holokauston* from Greek and rendered *'olah* as *holocaustum*. The English term derives from the Latin word.
- In more recent years, many Holocaust scholars have come to favour the Hebrew word *Shoah* (meaning "ruin" or "destruction") over the word "Holocaust" to describe the destruction of European Jewry during World War II. These people prefer not to use the term "holocaust" because it implies sacrifice, and a sacrifice implies the giving up of something for a greater good, and the Jewish Holocaust did not offer a greater good in exchange all the lives that were lost.

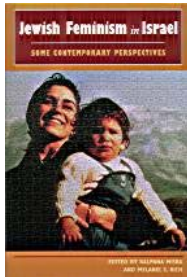
Twentieth century Judaism: *Shoah*: the destruction

- Rabbi Ephraim Oshry
- Saved children by walking to Palestine
- Process of *halakhah* gave sacred meaning even to horrors of *Shoah*.



Twentieth century Judaism: Feminism

- Movement for women's rights within Judaism.
- Public and private roles for women.
- God beyond gender.
- *B'tzelem elohim*: we are made in image of God, to do work of God.
- Separate seating and inclusive language.





- Jewish ethics and law inform new medical discoveries and situations such as abortion, artificial insemination, surrogacy, homosexuality and euthanasia.

Class 11: Friday,
January 26

- Film

Class 12: Tuesday,
January 30

- Q&A: review of course
- Discussion about film
- Preparation for exam

Class 13: Wednesday
January 31

- Exam
- 10 multiple choice questions (one point each).
- 4 short answer questions (10 points each).
