

# Reform Judaism

Reform Judaism is also known as Progressive or Liberal Judaism. This group within Judaism emerged in the late 1700's with the emancipation of the Jews. Reform Jews therefore believe in change and accept that ideas of the divine are expressed in human terms. Thus belief and practice may change and evolve. Reform Judaism is influenced by social, scientific, and ethical developments in modern society.

This belief in change is also mirrored in the design of the Reform synagogues which, unlike Orthodox synagogues, do not separate men and women.



# Reform Jewish Outreach The 1997 Idea

**David Singer**



## **Reform Jewish Outreach The 1997 Idea:**

Reform Jewish Outreach UAHC-CCAR Commission on Reform Jewish Outreach Sta, **Reform Jewish Outreach** Commission on Reform Jewish Outreach,1997 **Books In Print 2004-2005** Ed Bowker Staff,Staff Bowker, Ed,2004

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end to atheism on the other The rabbinical leadership of these ultra orthodox communities are well aware of this phenomenon and of how unfiltered internet access makes such alternative forms of seeking an ever present temptation Some ultra orthodox rabbis have been sounding the alarm for years claiming that the internet represents more of a threat to community survival today than the Holocaust did in the last century Fader s book examines the institutional responses of ultra orthodox communities to the double lifers These include what is typically referred to as a Torah based type of religious therapy conducted by trained members of these communities who as therapists and life coaches blend elements of modern psychiatry with ultra orthodoxy and treat troubling potentially life altering doubt and skepticism as symptoms of underlying emotional pathology     **The Jewish Educational Leader's Handbook** Robert E. Tornberg,1998 Classroom teaching it addresses supplementary school settings and features a Noticeably larger section devoted to the growing day school sector

*Provocative Columns* Bruce Warshal,2009-05-14 The Jewish Journal of South Florida is the largest Jewish newspaper in America It boasts an open marketplace of ideas on its opinion editorial pages featuring columns from the left and the right on the political and religious continuums Rabbi Bruce Warshal upholds the liberal tradition both in politics and religion on those pages     **Faith Or Fear** Elliott Abrams,1997 The author addresses the loss of Jewish identity in a Christian Society and calls for Jews to return to their heritage

**Encyclopedia of American Jewish History** Stephen H. Norwood,Eunice G. Pollack,2007-08-28 Written by the most prominent scholars in American Jewish history this encyclopedia illuminates the varied experiences of America s Jews and their impact on American society and culture over three and a half centuries American Jews have profoundly shaped and been shaped by American culture Yet American history texts have largely ignored the Jewish experience The Encyclopedia of American Jewish History corrects that omission In essays and short entries written by 125 of the world s leading scholars of American Jewish history and culture this encyclopedia explores both religious and secular aspects of American Jewish life It examines the European background and immigration of American Jews and their impact on the professions and academic disciplines mass culture and the arts literature and theater and labor and radical movements It explores Zionism antisemitism responses to the Holocaust the branches of Judaism and Jews relations with other groups including Christians Muslims and African Americans The encyclopedia covers the Jewish press and education Jewish organizations and Jews participation in America s wars In two comprehensive volumes Encyclopedia of American Jewish History makes 350 years of American Jewish experience accessible to scholars all levels of students and the reading public

**"Jewish, Gay and Proud"** Wilkens, Jan,2020-11-16 This publication examines the foundation and institutional integration of the first gay lesbian synagogue Beth Chayim Chadashim which was founded in Los Angeles in 1972 As early as June 1974 the synagogue was admitted to the Union of American Hebrew Congregations the umbrella organization of the Reform congregations in the United States Previously the potential acceptance of a congregation by and for homosexual Jews triggered an intense and broad debate within Reform Judaism The work asks how it was possible to

successfully establish a gay lesbian synagogue at a time when homosexual acts were considered unnatural and contrary to tradition by almost the entire Jewish community. The starting point of the argumentation is in addition to general changes in American synagogues after World War II the assumption that Los Angeles was the most suitable place for this foundation. Los Angeles has an impressive queer history and the Jewish community was more open, tolerant and innovative here than its counterpart on the East Coast. The Metropolitan Community Church was also founded in the city and as the largest religious institution for homosexual Christians it also served as the birthplace of queer synagogues. Reform Judaism was chosen as the place of institutional integration of the community because a relative openness for such an endeavor was only seen here. Responsa written in response to a potential admission of Beth Chayim Chadashim can be used to understand the arguments and positions of rabbis and psychologists regarding homosexuality and communities for homosexual Jews in the early 1970s. Ultimately the commitment and dedication of the congregation and its heterosexual supporters convinced the decision makers in Reform Judaism. The decisive impulse to question the situation of homosexual Jews in Judaism came from Los Angeles. With its analysis the publication contributes to the understanding of Queer Jewish History in general and queer synagogues in particular.

*Stealth Altruism* Arthur B. Shostak, 2017-07-12. Though it has been nearly seventy years since the Holocaust, the human capacity for evil displayed by its perpetrators is still shocking and haunting. But the story of the Nazi attempt to annihilate European Jewry is not all we should remember. *Stealth Altruism* tells of secret, non-militant, high-risk efforts by Carers, those victims who tried to reduce suffering and improve everyone's chances of survival. Their empowering acts of altruism remind us of our inherent longing to do good even in situations of extraordinary brutality. Arthur B. Shostak explores forbidden acts of kindness such as sharing scarce clothing and food rations, holding up weakened fellow prisoners during roll call, secretly replacing an ailing friend in an exhausting work detail and much more. He explores the motivation behind this dangerous behavior, how it differed when in or out of sight, who provided or undermined forbidden care, the differing experiences of men and women, how and why gentiles provided aid, and most importantly, how might the costly obscurity of stealth altruism soon be corrected? To date, memorialization has emphasized what was done to victims and sidelined what victims tried to do for one another. Carers provide an inspiring model and their perilous efforts should be recognized and taught alongside the horrors of the Holocaust. Humanity needs such inspiration.

*Opening the Gates* Gary A. Tobin, 1999-04-26. The author challenges his fellow American Jews to actively promote conversion to Judaism in order to avoid the process of entropy that could take a devastating toll in the Jewish community.

*The Way of Splendor* Edward Hoffman, 2006-12-25. Dr. Edward Hoffman, world-renowned thinker and writer in humanistic psychology, reveals how the Kabbalah exerted a profound influence on the establishment and growth of Western psychological thought. With a new introduction and updated bibliography, *The Way of Splendor* The 2

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