

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

Chapter 1 : Jewish American's Social and Political Views

The Relationship of Orthodox Jews with Other Religious Ideologies and Non-Believing Jews KTAV Publishing Dr. Norman Lamm, Chancellor of Yeshiva University, established an annual research conference known as the "Orthodox Forum" in

Share via Email Unholy trinity Teri Pengilley When my son Marcus was born, the last thing on my mind as a Jewish mother was circumcision. I am a non-practising Jew and my husband, Jonathan, is lapsed Church of England, and we both felt that, as our son grew up, he would want to "match" his daddy. Indeed, my husband and I are confirmed atheists, and although I have been known to make a deal with God on turbulent flights, my promise is invariably broken after touchdown. The Torah, the sacred book of Jewish laws, states resolutely that God commands all Jewish males to be circumcised. Without this procedure a boy is not considered a Jew and will be shunned. But I am firmly against the idea, viewing it as a form of genital mutilation. How could I have known that this would present a potential problem some years later? There we were, 12 years down the road, mooching around a north London synagogue. It was only the second time my son had set foot in one of our friends had invited us to the annual Hanukah Festival of Lights bazaar. I sensed a lack of belonging to a tight-knit group. I left Marcus to his own devices and went to find his two younger sisters. As he balanced one on the back of his head I stifled a laugh and playfully remarked, "Suits you. I want to buy one. In the Jewish faith, children take their racial and religious identity from the mother, a fact over which my husband and I have had the odd tussle. Did he have any idea how many years ahead you had to book the Crystal Suite at the Dorchester? Where had this sudden interest in Judaism come from? Not from me, and certainly not from his dad. I never imagined I would have a fair-haired, blue-eyed son wanting to embrace Judaism or any religion for that matter. How naive of me to assume my children would unquestioningly follow my atheist lead. His announcement demanded further exploration. My husband and I would have to take him seriously. As the daughter of German Jewish refugees, I have spent a lifetime pulling away from my roots. The message I absorbed from my parents was that being Jewish was dangerous, even life-threatening. When I started secondary school, about the same age that my mother was when she found herself the victim of antisemitism, she warned me to assimilate and to avoid getting into a "ghetto" with the Jewish girls. She insisted on attending synagogue on holidays, but for the rest of the year we played at being as British and non-Jewish as could be. My father wanted nothing to do with the religion. Here was a man who could hide me under the floorboards should the Nazis return. In the weeks that followed, Marcus asked if I could find a synagogue that might consider taking him on with a view to studying for his barmitzvah. I knew this would be a tall order. There was no way he could cram the necessary knowledge in one year. And would a synagogue take him at all? I was incensed that what was in his pants was more important than what was in his heart. We sat Marcus down for some soul-searching. And there are so few of us left it seems a shame not to do something about it. Marcus and I met the rabbi, and I delicately raised the issue of his physical predicament. I was relieved by the response. His advice was that Marcus and I join their family classes to give both of us an idea of what would be ahead. We all agreed that it was too ambitious to aim for a ceremony at Men who were boys in the war and missed out have been known to have barmitzvahs in their 70s. At the end of the first term, I told Marcus that he would have to go it alone. He could join the Sunday classes, where no parental input is required. We hugged each other and cried. How can I celebrate the festivals and follow all the other stuff without you and Dad and the girls? We are watching some of his friends go through the process and my husband and I have a lingering feeling that we may have denied him something important. A sense of belonging and a supportive community to fall back on, beyond home and school, are no bad things in the world we live in. But what are we saying? Yet I am a Jew, and fiercely protective of my race. My grandparents survived the Nazi concentration camps and my parents avoided a similar fate by a whisker. My husband, meanwhile, is relieved that Marcus has moved away from the religion. Would Christianity have been more acceptable I asked him.

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

The velvet kippa is in the top drawer of his bedside table, awaiting the day.

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

Chapter 2 : Modern Orthodox Judaism - Wikipedia

The Relationship of Orthodox Jews with Jews of Other Religious Ideologies and Non-Believing Jews, edited by Adam calendrierdelascience.com City, KTAV, pp. \$

State religion and Haredim and Zionism The State of Israel allows freedom of religion for all religious communities, both in law and in practice. Freedom House reports that in Israel: Each community has jurisdiction over its own members in matters of marriage, burial, and divorce. Haredi Israeli males devote their young adulthood to full-time Talmudic studies and therefore generally get exemptions from military service in the Israel Defense Forces IDF. Originally the exemption from uniform conscription was intended to apply to a small number of elite religious students. Many leaders of Haredi yeshivas encourage students to apply for exemptions from service, ostensibly to protect them from the secularizing environment of the IDF. Many secular Israelis consider the system of exemptions to be systematic shirking of duty to serve in the IDF by a large segment of society. Haredi couples tend to marry young and often rely on government assistance sooner and to a greater extent than do secular Israelis. Haredi Israelis are also represented by Haredi political parties, which like all smaller parties in a system of proportional representation may tend to wield disproportionate political power at the point when government coalitions need to be negotiated and formed following national elections. Secular Israelis often view Haredi Israelis with distrust or animosity. The Shinui party was created as a backlash to the perceived influence of the Haredi parties, and to represent the interests of secular Jews that supposedly were not seen to by the other non-religious parties. Tension also exists between the Orthodox establishment and the Conservative and Reform movements. Only Orthodox Judaism is officially recognized in Israel though conversions conducted by Conservative and Reform clergy outside of Israel may be accepted for the purposes of the Law of Return. As a result, Conservative and Reform synagogues receive minimal government funding and support. In the past, Conservative and Reform rabbis cannot officiate at religious ceremonies, and any marriages, divorces, and conversions they perform are not considered valid. Conservative and Reform Jews have been prohibited from holding services at the Western Wall on the grounds that they violate Orthodox norms regarding participation of women. Tensions surrounding practices at the Kotel have received international attention and have resulted in the formation of a group, Women of the Wall , dedicated to ensuring that Jewish women are allowed to pray at the Kotel in their fashion. The issues date to the late nineteenth-early twentieth century, with the rise of Zionism. The vast majority of Haredi Jews rejected Zionism for a number of reasons. Chief among these was the claim that Jewish political independence could only be obtained through Divine intervention, with the coming of the Jewish Messiah. Any attempt to force history was seen as an open rebellion against Judaism for a more complete exposition of this ideology see Three Oaths ; Vayoel Moshe ; Neturei Karta. More important was the dislike that the political and cultural Zionism of the time felt toward any manifestation of religion. Influenced by socialism , secular Zionists looked on religion as an outdated relic, which should disappear or, according to some extreme views, even be eradicated in favor of Jewish nationalism. As with the nineteenth century Reform Judaism movement in Germany , the result was mutual recriminations, rejection, and harsh verbal attacks. This kulturkampf still plagues Israeli society today, where animosity between the two groups has even pervaded both their educational systems. Despite the animosity, it was necessary for the two groups to work out some modus vivendi in the face of a more dangerous enemy, the Nazis. This was achieved by a division of powers and authority, based on the division that existed during the British Mandate in the country. Known as the "status quo", it granted political authority such as control over public institutions, the army, etc. A compromise worked out by Labor Zionist leader Berl Katznelson even before statehood ensured that public institutions accommodate the Orthodox by observing the Sabbath and providing kosher food. Notwithstanding these compromises, many Haredi groups maintained their previous apolitical stance. The community had split into two parts: Agudat Israel , which cooperated with the state, and the Edah HaChareidis , which fiercely opposed

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

it. Both groups still exist today, with the same attitudes. A small minority of Jews, who claim to have been descended from communities who had lived peacefully with their Arab neighbors during the 18th and early 19th centuries, took a different stance. In , they formed a new grouping called the Neturei Karta out of a coalition of several previous anti-Zionist Jewish groups in the Holy Land, and aligned themselves politically with the Arabs out of a dislike for Zionist policies. In , the Sephardic Haredi political party Shas broke ranks with the aforementioned Ashkenazi Haredi organizations and joined the World Zionist Organization , becoming the first officially Zionist Haredi political party. Finally, the Agudat Israel party, supported by much of the Haredi population, was invited to participate in the governing coalition. It agreed, but did not appoint any ministers, since that would have implied participation in non-religious actions taken by the government. Haredim proved to be able politicians, gradually increasing their leverage and influence. In addition, the Haredi population grew substantially, giving them a larger power base. From a small group of just four members in the Knesset , they gradually increased the number of seats they hold to 22 out of in Campaign poster for Shas with ballot letters party proclaiming "social revolution" In the early s, the Shas party of Sephardic Haredim was set up. Shas appealed to Sephardim who felt marginalized by the dominant Ashkenazi Zionist establishment. In , Shas gained 17 Knesset seats other Haredim won 5 seats. Furthermore, the movement has shown unwavering and determined obedience in its supporters to the teachings of its spiritual leader, Rabbi Ovadiah Yosef. The Haredim are often at odds with the Supreme Court of Israel , which does not base its rulings on halachic beliefs or policy. A notable case of this trend is the " Who Is a Jew? In many instances, the Haredim have responded to these perceived threats angrily, verbally defending against their opponents. At the same time, they recognize the animosity many secular Israelis feel toward them, and have embarked on various public relations campaigns and other media projects to improve their image among the general public. In practice, the Israeli Haredim remain firmly entrenched in seats of political power befitting their voting strength, with both blocs doing everything they can to gain their support. Shinui advocates stopping extra funding to mostly Haredi schools and resistance to Tal Law , which gives legal status to their exemption from military service. The vast majority of Haredi men, however, continue to receive deferments from military service. In recent years, there has been a process of reconciliation and a merging of Haredi Jews with Israeli society,[citation needed] for example in relation to employment. Another important factor in the reconciliation process has been the activity of ZAKA â€” a voluntary rescue organization run by Haredim, which provides emergency first response medical attention at suicide bombing scenes and retrieves human remains found there to provide proper burial. Another important unifying organization is Yad Sarah , established by Uri Lupolianski mayor of Jerusalem â€” in Yad Sarah is the largest national volunteer organization in Israel, with over 6, volunteers [11] [12] representing all ages and backgrounds, including different socioeconomic sectors and cultural and religious backgrounds. Secularâ€”religious status quo[edit] Main article: The Chief Rabbinate has authority over kashrut , shabbat , Jewish burial and personal status issues, such as marriage , divorce, and conversions. Streets in Haredi neighborhoods are closed to traffic on the Jewish Sabbath. There is no public transport on the Jewish Sabbath, and most businesses are closed. However, there is public transport in Haifa , since Haifa had a large Arab population at the time of the British Mandate. Restaurants who wish to advertise themselves as kosher must be certified by the Chief Rabbinate. Importation of non-kosher foods is prohibited. Despite this prohibition, a few pork farms supply establishments selling white meat , due to demand therefore among specific population sectors, particularly the Russian immigrants of the s. Despite the status quo, the Supreme Court ruled in that local governments are not allowed to ban the sale of pork, although this had previously been a common by-law. Nevertheless, some breaches of the status quo have become prevalent, such as several suburban malls remaining open during the Sabbath. Though this is contrary to the law , the government largely turns a blind eye. While the state of Israel enables freedom of religion for all of its citizens, it does not enable civil marriage. The state forbids and disapproves of any civil marriages or non-religious divorces performed amongst within the country. Because of this, some Israelis choose to marry outside of Israel. The Ministry of Education manages the secular and

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

Orthodox school networks of various faiths in parallel, with a limited degree of independence and a common core curriculum. In recent years, perceived frustration with the status quo among the secular population has strengthened parties such as Shinui, which advocate separation of religion and state, without much success so far. Signs of the first challenge to the status quo came in 1996, with the fall of the Labor government that had been in power since independence, and the formation of a right-wing coalition under Menachem Begin. Right-wing Revisionist Zionism had always been more acceptable to the Orthodox parties, since it did not share the same history of anti-religious rhetoric that marked socialist Zionism. On the other hand, secular Israelis began questioning whether a "status quo" based on the conditions of the 1940s and 1950s was still relevant in the 1990s and 2000s, and reckoned that they had cultural and institutional support to enable them to change it regardless of its relevance. Finally, the Progressive and Masorti communities, though still small, began to exert themselves as an alternative to the Haredi control of religious issues. No one was happy with the "status quo"; the Orthodox used their newfound political force to attempt to extend religious control, and the non-Orthodox sought to reduce or even eliminate it. Non-Haredi female passengers have complained of being harassed and forced to sit at the back of the bus. It began with two lines in Jerusalem and Bnei Brak in 1996. However, the court rule allows the continuation of the gender segregation in public buses on a strictly voluntary basis for a one-year experimental period. Mehadrin bus lines A secular woman, hailed as "Israeli Rosa Parks", who refused to move to the back of the bus when told to by a Haredi man on Egged bus line from Ashdod to Jerusalem, where women commonly sit in the back, made headlines both in Israeli and international media. When she refused, he allegedly called her a "slut" and continued to harass her until the driver called the police. This incident was reported by Channel 2 television news, and quickly became an international news topic, attracting the attention of the entire Israeli political spectrum and leading to widespread condemnation. Shortly afterwards, a journalist in Beit Shemesh photographed a sign attached to a lamppost on the sidewalk in front of a synagogue nearby, requesting women to walk by without stopping or cross the street. A major public outcry from the secular public led to the Beit Shemesh mayor and police deciding to immediately remove the sign, the removal of which led to clashes with local residents opposing the removal of the sign. The sign had been up for nearly 8 years without incident. It hung in a small alley between several major Haredi institutions. Groups of Haredim would secure blocks of up to 20 seats for themselves. The airline was accused of facilitating such requests of seat-switching, which were mostly targeted at women. In his opinion, "The campaign is political and focused on trying to bring down the current government by delegitimizing coalition parties. On January 2, an 8-year-old girl from the Erlau Hasidic movement was allegedly verbally assaulted, threatened and spat at by a young non-religious man while traveling on a Jerusalem bus. According to the report, the man also threatened to kill Haredim. Politicians of various parties expressed outrage over the use of Holocaust symbolism during the protest, [43] and the incident was widely reported in the international media. Attempts by "Messianic Jews" to evangelize Jews are seen by religious Jews as incitement to "avodah zarah" foreign worship or idolatry. Over the years, there have been several arson attempts of messianic congregations. Several events were planned in by the liberal Orthodox Yedidya congregation to show solidarity with Christians and improve relations between the Haredi and Christian communities of Jerusalem.

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

Chapter 3 : Religious relations in Israel - Wikipedia

*The Relationship of Orthodox Jews with Believing Jews of Other Religious Ideologies and Non-Believing Jews (The Orthodox Forum) [Adam Mintz] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

A Portrait of Jewish Americans Chapter 6: There are more than twice as many self-identified Jewish liberals as conservatives, while among the general public, this balance is nearly reversed. In addition, about seven-in-ten Jews identify with or lean toward the Democratic Party. Jews are more supportive of President Barack Obama than are most other religious groups. And about eight-in-ten Jews say homosexuality should be accepted by society. Interestingly, one Jewish subgroup does not fit this liberal, Democratic profile: And in their attitudes about homosexuality, Orthodox Jews more closely resemble evangelical Protestants than other Jews, with nearly six-in-ten saying homosexuality should be discouraged by society. The survey also asked Jews about their perceptions and experiences of discrimination. Roughly one-in-seven say they have been called an offensive name or been snubbed in a social setting during the past year because they are Jewish. About four-in-ten say there is a lot of discrimination against Jews in the U. Partisanship and Ideology U. Jews are a largely Democratic, politically liberal group. And roughly half of U. In Pew Research surveys conducted since , the partisanship of Jews by religion has shown some variability, but they have always identified with the Democratic Party over the GOP by large margins. Jews by religion are more than twice as likely as members of most other religious traditions to describe themselves as politically liberal. And black Protestants are the only religious group with a larger share than Jews by religion that identifies with or leans toward the Democratic Party. For their part, Jews of no religion are even more politically liberal and Democratic-leaning than is the overall religiously unaffiliated population, which itself is among the most strongly liberal and Democratic groups in the population. But while Jews overall are a strongly liberal, Democratic group, there are pockets of conservatism and Republicanism within the Jewish population. On these measures partisanship and ideology , the only other U. This exceeds the share of the general public that says they are registered to vote. For the most part, Obama receives high approval ratings across a variety of Jewish subgroups. Issues â€” Homosexuality and Size of Government Jews are strong supporters of gay rights. More generally, the current survey of U. Eight-in-ten Jews by religion and nine-in-ten Jews of no religion say homosexuality should be accepted by society. Jewish Republicans are less accepting of homosexuality than Jewish Democrats and independents. Orthodox Jews â€” especially the Ultra-Orthodox â€” are far less accepting of homosexuality than are other Jews. Modern Orthodox Jews are more accepting of homosexuality than Ultra-Orthodox Jews, but they still express less acceptance of homosexuality than do Jews overall. American Jews are about as likely as the U. Community satisfaction does not vary significantly across gender, age or partisanship. And Jews are more likely than the population as a whole to say that Jews face a lot of discrimination in the U. Younger Jews are more likely than others to say they have been called offensive names because they are Jewish.

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

Chapter 4 : Products “ LD Gold Detector

The Relationship of Orthodox Jews with Believing Jews of Other Religious Ideologies and Non-Believing Jews Grappling with the religious divide Edited Adam Mintz, Ktav \$

In lieu of an abstract, here is a brief excerpt of the content: Until the last decades of the twentieth century, the otherwise vast majority of the American Jewish population winced with shame as they smugly tolerated [End Page] Orthodox Judaism. Community functions, including Jewish Community Center and Jewish Federation-sponsored events, accommodated Orthodox participation with telltale fruit plates and "TV-style" dinners. They“Ben-Gurion and the American Jews“were wrong. Today Orthodox Judaism, under its many and varied hats and alignments, is small but not peripheral. It has mastered the assimilationist lure of the American diaspora and has found its voice“now self-confidently positioned to ask how it can relate to the melting mass of the American Jewish community and to the "secular" a misleading term mainstream of Israel. In many ways, the tables have turned, and the erstwhile smugness now wears a kippah, if not a streimel. Today it is ironically non-Orthodox Judaisms that wonder how they can survive the siren song of post modernity. And it is Orthodoxy, in the U. Modern Orthodoxy, once the signal achievement of its flagship American center of learning at Yeshiva University, now struggles to survive as its children question the accommodation to secular learning and integrationist life style of their parents. They are being successfully challenged from the right, as it were. This is no mere curiosity, but a deeply ironic denouement. Schisms, movements, schools and scholars“all dismissive of each other“are nothing new in the history of Judaisms, of course. Our question is how the current arrangement and battle lines differ from past Hegelian confrontations in the long and fascinating history of the religion of Israel. What else, indeed, is new? In title and in substance this book strives to accommodate and not make waste of the "secular" majority of Jewish Israel and the oceanic non-Orthodox world of American Jewry. Its several Orthodox authors do not seek to disdain and dismiss, but they clearly grope for their own defensible and secure lines distinguishing tolerance and outreach from acceptance and embrace. There is scant attention, for example, to the growth of Chabad as the apparent i. Its non-judgmental style and technique are surely alluring. But has it advanced the integrity or character of Judaism? This is not addressed. In an exceptional essay, Marc D. Stern of the American Jewish Committee , for example, laments the "isolationism" of much of contemporary Orthodoxy, including modern Orthodoxy. He further decries the absence of a "wide-angle lens" or "breadth of vision" in much contemporary halachic Jewish legal analysis. He reserves particular scorn for contemporary haredi attitudes and behavior, deriding their "increasingly unshakable [conviction of their own] probity, rectitude and wisdom. You are not currently authenticated. View freely available titles:

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

Chapter 5 : Is Coca-Cola Kosher? Rabbi Tobias Geffen and the History of American Orthodoxy | Rabbi Mir

The relationship of Orthodox Jews with believing Jews of other religious ideologies and non-believing Jews.

As an Orthodox Jew I have benefitted from shared study with Jews of non-Orthodox denominations, as well as shared efforts in matters of community interest, and the benefits went far beyond just understanding my fellow Jew better. The second is that joint Torah study raises difficulties quite as irksome as shared ritual. And the third, and perhaps most important, is that any framework for interdenominational dialogue depends on a change of attitude among all the participants. Let us examine these three objections in turn. The successes as well as the failures of these efforts are the best gauge of our efforts on behalf of inclusiveness. For a time it thrived. The story is told by Dr. Sadly, the Council did not live up to initial expectations. The arrival of European rabbis with a deep-seeded distrust of other Jewish movements hardened the Orthodox position. Ultimately large portions of the Orthodox community backed away from cooperation with the non-Orthodox denominations. Many non-Orthodox Jews are intolerant of our belief that, for example, homosexual practices are sinful, and our separation of gender roles- positions that derive directly from said Torah study. Second, we have avoided the exposure of some of our constituency to winds of strange doctrine and to their evangelists. These are no small pickings. In all likelihood, the most effective response should be differential. His sensible, measured approach to combined Torah study requires that we find the proper participants, topics, and settings in order to avoid coming out worse off than we went in. And that raises the third question, namely, the attitude of the denominations toward each other. Before we choose a course of action, we must effect a change of mindset and a change of heart. We must, at the very least, reduce the level and the scope of mutual demonization. So long as communal leaders are viewed, respectively, as nothing but power-hungry iconoclasts or as benighted obscurantists, we shall, collectively, pay a heavy price. Where we most agree among the Jewish denominations is just in this matter, the interest of the whole congregation of Israel. Joint religious observance, whether it involves ritual or study, requires careful preparation and guidance. It is not a solution for all times and places. But our national interest as a people unites all Jews, and it is here that Jewish denominations must come together with mutual respect and without prejudice to foster the unity that the Jewish people requires. David Lasher is a junior fellow at First Things.

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

Chapter 6 : Differences Between Orthodox and Unorthodox Jews | Difference Between

A central paradox underlies "the relationship of Orthodox Jewish with believing Jews of other religious ideologies and non-believing Jews in America." On the one hand, Orthodox Jews, non-Orthodox Jews, and non-Jews periodically trumpet the "unity of Israel"-whether as an ideal, a presumed reality, or an administrative convenience.

Orthodox Judaism[edit] Orthodox Judaism holds that both Conservative and Reform Judaism have made major and unjustifiable breaks with historic Judaism - both by their skepticism of the verbal revelation of the Written and the Oral Torah , and by their rejection of halakha Jewish law as binding although to varying degrees. It views religious pluralism as a construct of the liberal movements, and does not see their ideology as rooted in historic Jewish norms. While not recognizing Reform and Conservative as valid expressions of Judaism, it recognizes most who are affiliated with these movements as full-fledged Jews, aside from those whose Judaism is of patrilineal descent or who were converted under Conservative or Reform auspices. As such, Orthodox authorities have strongly fought attempts by the Reform and Conservative movements to gain official recognition and denominational legitimacy in Israel. Haredi groups and authorities will not work with non-Orthodox religious movements in any way, as they view this as lending legitimacy to those movements. The members of those movements who have been born of a Jewish mother are, however, still regarded as Jews. Soloveitchik developed the intellectual foundations for the way Modern Orthodox Judaism was to approach the issue in subsequent decades. Soloveitchik developed the idea that Jews have historically been linked together by two distinct covenants. The second is the brit goral, "covenant of fate", the desire and willingness to be part of a people chosen by God to live a sacred mission in the world, and the fact that all those who live in this covenant share the same fate of persecution and oppression, even if they do not live by halakha. Soloveitchik held that non-Orthodox Jews were in violation of the covenant of destiny; yet, they are still bound together with Orthodox Jews in the covenant of fate. This approach permitted cooperation in matters effecting the covenant of fate, while recognizing differences, and limits, based on the covenant of destiny. Following this lead, until the s, the Modern Orthodox and the non-Orthodox movements worked together in the now-defunct Synagogue Council of America. However, the relationship between Modern Orthodoxy and the non-Orthodox movements has worsened over the last few decades. The movements have seen a polarization of views. Haredi Judaism has seen a great resurgence in its popularity, and many formerly Modern Orthodox rabbis have been swayed to some degree by their views. As well, non-Orthodox movements have progressively moved to the "left". Reform Judaism rejected the traditional definition of a Jew via matrilineal descent , effectively severing the united peoplehood that had linked Reform and non-Reform movements. Some within the Orthodox world advocate that while non-Orthodox forms of Judaism are incorrect, they nonetheless have functional validity and spiritual dignity. Rabbi Norman Lamm writes: Reform, Conservative, and Reconstructionist communities are not only more numerous in their official memberships than the Orthodox community, but they are also vital, powerful, and dynamic; they are committed to Jewish survival, each according to its own lights; they are a part of Klal Yisrael; and they consider their rabbis their leaders. From a functional point of view, therefore, non-Orthodox rabbis are valid leaders of Jewish religious communities, and it is both fatuous and self-defeating not to acknowledge this openly and draw the necessary consequences - for example, establishing friendly and harmonious and respectful relationships and working together, all of us, towards those Jewish communal and global goals that we share and that unite us inextricably and indissolubly If they are sincere, if they believe in God, if they are motivated by principle, and not by convenience or trendiness, if they endeavor to carry out the consequences of their faith in a consistent mannerâ€”then they are religious people But neither functional validity nor spiritual dignity are identical with Jewish legitimacy. It is a factual, descriptive term. It is a normative and evaluative term. A Journal of Orthodox Jewish Thought published a symposium on the state of Orthodox Judaism, with contributions by many leading Orthodox rabbis. The first question the editor asked the rabbis

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

was: Angel replied that "we should be frightened by the possibility. With all our theological differences, yet we part of one Jewish people and work together in so many ways for the benefit of the Jewish community It is not a happy prospect that the overwhelming majority of American Jews will lose their Jewishness. It is also unlikely that the vast numbers of the non-Orthodox community will move into Orthodoxy in the relatively near future. The Jewish loyalties and observances of non-Orthodox Jews are decidedly better than nothing The only weakening of Conservatism and Reform for which Orthodoxy can legitimately hope would come through conversion to Orthodoxy. No such development appears imminent in statistically significant numbers. Thus Orthodoxy should work together on some issues with non-Orthodox Judaism, and it is far better for Jews to be members of non-Orthodox Judaism than to assimilate and not be religious Jews at all. Conservative Judaism holds that both Reform and Reconstructionist Judaism have made major and unjustifiable breaks with historic Judaism, both by their rejection of Jewish law and tradition as normative, and by their unilateral acts in creating a separate definition of Jewishness i. Despite this disagreement, Conservative Judaism respects the right of Reform and Reconstructionist Jews to interpret Judaism in their own way. Thus, the Conservative movement recognizes the right of Jews to form such denominations, and recognizes their clergy as rabbis, but does not generally accept their decisions as valid. Thus, for example, the Conservative movement typically does not accept Reform converts to Judaism whose conversions did not meet the requirements of Jewish law as being Jews. The Conservative movement, while respecting the validity of Orthodox Rabbis, believes that Orthodoxy has deviated from historical Judaism through an insistence on the halachic principle of binding legal precedent, in particular with respect to relatively recent codifications of Jewish law. A prominent Conservative spokesman has written: Reform has asserted the right of interpretation but it rejected the authority of legal tradition. Orthodoxy has clung fast to the principle of authority, but has in our own and recent generations rejected the right to any but minor interpretations. The Conservative view is that both are necessary for a living Judaism. Accordingly, Conservative Judaism holds itself bound by the Jewish legal tradition, but asserts the right of its rabbinical body, acting as a whole, to interpret and to apply Jewish law.

The Development of Conservative Judaism The Conservative movement, however, has clashed with Orthodoxy over its refusal to recognize the Conservative and Reform movements as legitimate, and in February , Rabbi Ismar Schorsch , the Chancellor of the Jewish Theological Seminary, claimed that Orthodox organizations in Israel politically discriminate against non-Orthodox Jews, and called on Reform and Conservative Jews, as well as the Jewish Federations throughout the United States, to stop funding Orthodox organizations and institutions that disagree with the Conservative view of pluralism. Historically, however, the Reform view of Orthodox Judaism had been negative. Early battles between Reform and Orthodox groups in Germany for control of communal leadership were fierce. Reform viewed Orthodoxy as overly focused on tradition and a literal interpretation of scripture that conflicted with modern science. Relations with the Conservative movement are much more cordial although the two split due to such affairs as the Trefa Banquet , and Conservative and Reform leaders co-operate on many areas of mutual concern. Humanistic views[edit] Humanistic Judaism views other forms of Judaism as valid from a traditional point of view, but itself emphasizes Jewish culture and history - rather than belief in God - as the sources of Jewish identity. Karaite views[edit] Karaite Judaism does not recognize the Oral Law as a divine authority, maintaining that the Written Torah, and the subsequent prophets which God sent to Israel, whose writings are recorded in the Tanakh , are the only suitable sources for deriving halakha , which Karaite Judaism maintains, must not deviate from the plain meaning of the Hebrew Bible. Rabbinic laws which either allow Jews something the Torah forbids, or releases Jews from a commandment the Torah requires, are seen as a break with the Torah, and transgression of Divine Law. An example being the white tzitzit donned by Rabbinic Jews, which has no tekhelet. This is regarded as a violation of the Torah, which requires that tzitzit be made with tekhelet. The tzitzit worn by some in the rabbinic community, which does have tekhelet, is also seen as a violation of the Torah, because according to the Talmud , a tekhelet string must be made of wool, and the white strings from linen, making the tzitzit shatnez. Karaite Jews also maintain that Rabbinic Jews are not observing Jewish holy

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

days on their correct date, because the dates are fixed according to the pre-calculated Hillel II calendar, instead of beginning each month with the sighting of the New Moon from the horizon of Israel, and starting the year during the month when the barley reaches the stage of Aviv in the land of Israel. However, despite Rabbinic Judaism deviating from the plain meaning of the Torah, Karaite Jews recognize Rabbinic Jews who have unbroken patrilineal Jewish descent, as Jewish, and eligible to join Karaite Judaism without a conversion.

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

Chapter 7 : Sylvia Fishman | Brandeis University

The Relationship of Orthodox Jews with Jews of Other Religious Ideologies and Non-Believing Jews. Adam Mintz | 08/31/ The Orthodox Forum. In the past two decades, formal denominational relationships organizationally in Jewish life have declined and yet the interaction between Orthodox Jews and non-Orthodox Jews on personal and family levels and in the work place has never been greater.

Cohen, Series edited by Shlomo Fischer. Identity and Transmissibility in an Open World: History, Sociology, and Halakhah. Sociology, History and Halakhah. Philosophy, Education, and Social Trends. Avinoam Rosenak and Naftali Rothenberg, eds.. Judaism, Christianity, and Islam. Indiana University Press, forthcoming
Fishman, Sylvia. Essays in Honor of Rabbi Haskell Lookstein. Arvind Sharma and Katherin K. Trinity International Press, Arnold Dashefsky and Ira Sheskin. Springer, Fishman, Sylvia. Marshall Sklare Award Lecture". Netnal Fisher and Tudor Parfit. Cambridge University Press, Fishman, Sylvia. History, Representation, and Memory. Brandeis University Press, Fishman, Sylvia. Jewish Families in the Wake of Social Change". A Festschrift in Honor of Blu Greenberg. Addressing the American Jewish family crisis and revitalizing Jewish life". Fishman, Sylvia, Chair and Moderator. Love, Marriage, and Jewish Families: Paradoxes of a Social Revolution. Thought, Culture, and Sociology. Eruv from Talmudic to Modern Culture. Yeshiva University Press, New York and Cincinnati: Union of Reform Judaism, Gender Issues in Jewish Day Schools. Patrilineal Descent After Three Decades". Indiana University Press, Jewish, Christian, and Muslim Perspectives. The Menstruant in Medieval Jewish Mysticism. Orthodox Jewish Men in an Egalitarian World. Reshaping American Jewish Life. Brandeis University Press, University Press of America, Forthcoming Fishman, Sylvia. New Insights and Scholarship. New York University Press, Jewish Center for Public Affairs, Cohen Center for Modern Jewish Studies, Avinoam Rosenak and Naftali Rothenberg. Van Leer Institute, Jerusalem: New York, New York: The Orthodox Forum, Reading and Analyzing the New Jewish Writing. Jewish Theological Seminary, Jewish Education in an Age of Choice. The Way Into the Varieties of Jewishness. Jewish Lights Publishing, American Jewish Committee, Conversations with teenagers, parents of teenagers and Jewish educators and thinkers". Report to the AVi Chai Foundation, Jewish Families and Mixed Marriage. Jewish and Something Else: A Study of Mixed-Married Families. Jewish Life and American Culture. State University of New York Press, A Breath of Life: Feminism in the American Jewish Community. Service Delivery and Planning in the s.

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

Chapter 8 : I'm a non-believing Jew but my son wants a barmitzvah | Life and style | The Guardian

Read "*The Relationship of Orthodox Jews with Jews of Other Religious Ideologies and Non-Believing Jews (review)*", *Shofar: An Interdisciplinary Journal of Jewish Studies* on DeepDyve, the largest online rental service for scholarly research with thousands of academic publications available at your fingertips.

The most fundamental difference between the Orthodox and reform Jews is a result of difference in interpretation and understanding of the Torah. This difference leads to greater divide in the two forms of Judaism. The Orthodox believe that Torah is the direct word of God and cannot be changed. It is not only inspired by divine, as Reformists would think, but it is from God Himself. Therefore they think that it can only be understood by the Rabbis and there is no room for personal interpretation. The Reform Jews believe in development of Judaism and therefore they consider Torah to be a book about the past and they encourage interpreting it relative to modern times. Torah is indeed very important for Reform Jews however they allow for different understanding of the book given different cultures and customs. The relation of a Reformist Jew is significantly informal and personal compared to that of an orthodox Jew. In a broader sense the Reform Judaism allows for greater flexibility in religious laws than orthodox Judaism. Other differences are mainly in the practices of these two denominations. The status of women in orthodox Judaism is relatively lower than that in Reform Judaism for example in orthodox Judaism the prominent religious roles such as of Rabbis and Cantors are reserved for men. Most orthodox Jewish men wear skullcaps since they interpret the text literally. Reform Jews have a unsegregated synagogue gathering while the orthodox keep men and women separate. As it is expected, the orthodox are more rigid with regard to use of musical instruments and with their food compared to the reformists who allow for playing of instruments in synagogues and are not very particular about dietary laws. These laws as per law are very strict and are adhered by many orthodox Jews, while there is a degree of freedom exercised by Reform Jews when it comes to these laws. The overarching difference between the two denomination is that of rigidity and the level of freedom in interpretation of the text. The Reformists are significantly more progressive minded and flexible about religious laws while the orthodox Jews are mainstream traditionalists whose understanding of religion is in line with the ancient religious thought which was based on blind faith and high reliance of religious authorities in matters of laws and other life related concerns. Reformist believe in development of Judaism. Difference in status of women. Differences in practices and level of liberal attitude. If you like this article or our site. Please spread the word.

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

Chapter 9 : Why do Christians side with Jews more than Muslims? | Page 6 | Religious Forums

The Relationship of Orthodox Jews with Believing Jews of Other Religious Ideologies and Non-Believing Jews (The Orthodox Forum) Amazon In the past two decades, formal denominational relationships organizationally in Jewish life have declined and yet the interaction between Orthodox Jews and non-Orthodox Jews on personal and family levels and in the work place has never been greater.

Modern Orthodoxy[edit] Modern Orthodoxy comprises a fairly broad spectrum of movements each drawing on several distinct, though related, philosophies, which in some combination provide the basis for all variations of the movement today. Thus, Modern Orthodoxy holds that Jewish law is normative and binding , while simultaneously attaching a positive value to interaction with the modern world. In this view, as expressed by Rabbi Saul Berman , [3] Orthodox Judaism can "be enriched" by its intersection with modernity; further, "modern society creates opportunities to be productive citizens engaged in the Divine work of transforming the world to benefit humanity ". At the same time, in order to preserve the integrity of halakha , any area of "powerful inconsistency and conflict" between Torah and modern culture must be filtered out. Other "core beliefs" [2] are a recognition of the value and importance of secular studies see Torah Umadda: Earning a livelihood ; see below. Ideological spectrum[edit] The specific expression of Modern Orthodoxy, however, takes many forms, and particularly over the past years, describes a political spectrum. To the ideological right , the line between Haredi and Modern Orthodox has blurred in recent years; some have referred to this trend as "haredization". Such a world is not chol, but chiloni, not secular, but secularist. It is impermeable to the values of kedushah. Adherents on the ideological left have begun to develop new institutions that aim to be outward looking while maintaining a discourse between modernity and halakhah. The resultant " Open Orthodoxy " seeks to re-engage with secular studies, Jews of all denominations and global issues. Some within this movement have experimented with orthodox egalitarianism where gender equality solutions are found through halakhah. This has led to women taking on more leadership roles. Others in this movement are increasingly re-engaging with social justice issues from a halakhic point of view. The Behaviorally Modern[edit] It is also noted [1] [12] that many Modern Orthodox are "behaviorally modern" as opposed to "ideologically modern" , and, in truth, fall outside of "Modern" Orthodoxy, at least in the philosophical sense; see below. This phenomenon is sometimes termed "Social Orthodoxy". The ideologically modern are "meticulously observant of Halakha", [12] and their interaction with the secular comprises a tangible expression of their ideology, wherever it may lie on the spectrum described. The "behaviorally modern", on the other hand, define themselves as "Modern Orthodox" only in the sense that they are neither Haredi "Ultra-Orthodox" nor Conservative: This "Orthodoxy of convenience" has maintained a certain stability over time: In fact, even among its leadership, there is limited agreement "on the philosophical parameters of modern Orthodoxy". Some elements of Haredi Judaism appear to be more receptive to messages that have traditionally been part of the Modern-Orthodox agenda. In discussing "Modern Orthodoxy", it is thus also important to clarify its position with reference to other movements in Judaism: Further, given this wide range of views, some see the possibility that, in fact, "[t]here is no longer a cohesive, singular Modern Orthodoxy"; [13] see further below. Today, the movement is additionally, and particularly, influenced by the philosophy of Rabbi Joseph B. Religious Zionism , strictly speaking a distinct philosophy, has an indirect influence. Hirsch held that Judaism requires the application of Torah philosophy to all human endeavor and knowledge compatible with it. Thus, secular education becomes a positive religious duty. It comprises all of life Torah im Derech Eretz remains influential to this day in all branches of Orthodox Judaism. Pragmatism[edit] Rabbi Azriel Hildesheimer , along with Rabbi Hirsch, was insistent that Orthodox Jews living in the west should not segregate themselves behind ghetto walls. On the contrary, modern Jewish education must teach Jews how best to confront and deal with modernity in all of its aspects. He established Jewish education for males and females, which included both religious and secular studies. He established Hildesheimer

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

Rabbinical Seminary , one of the first Orthodox yeshivot incorporating modern Jewish studies , secular studies, and academic scholarship in its curriculum. He was non-sectarian, and worked with communal leaders, even non-Orthodox ones, on issues that affected the community. He maintained traditional attachments to the Land of Israel , and worked with the non-Orthodox on its behalf. It envisions a personal - as opposed to philosophic - " synthesis " between Torah scholarship and Western, secular scholarship, entailing, also, positive involvement with the broader community. Here, the "individual has absorbed the attitudes characteristic of science, democracy, and Jewish life, and responds appropriately in diverse relations and contexts". This philosophy, as formulated today, is to a large extent a product of the teachings and philosophy of Rabbi Joseph B. Soloveitchik , Rosh Yeshiva at Yeshiva University. Religious Zionism[edit] Modern Orthodoxy draws on the teachings of Rabbi Abraham Isaac Kook - both as regards its views on Jewish peoplehood and as regards the related interaction with the secular world. Here too, the ideological basis is largely drawn from the teachings of Rav Kook, [9] and there is therefore much overlap; philosophical differences, as well as other "non-modern" forms of Religious Zionism, are discussed below. Comparison with other movements[edit] As above, Modern Orthodoxy comprises various approaches, ranging from traditionalist to revisionist, and the movement apparently overlaps with Conservative Judaism and with Haredi Judaism at its respective boundaries. At its centre too, the movement appears to share practices and values with Neo Orthodoxy and with Religious Zionism. Therefore, in clarifying what Modern Orthodoxy in fact entails, its positioning must be discussed with reference to these movements. Haredi Judaism[edit] See also under Centrist Orthodoxy and Divine Providence for further elaboration of the differences discussed here. Although there is some question as how precisely to define the distinction between Modern Orthodoxy and Haredi Judaism , there is basic agreement that they may be distinguished on the basis of three major characteristics: Modern Orthodoxy is, in comparison, accommodating, "if not welcoming", to modernity , general scholarship, and science. Modern Orthodoxy is almost uniformly receptive toward Israel and Zionism , viewing the State of Israel in addition to the Land of Israel as having inherent religious significance. A fourth difference suggested, relates to the acceptability of moderation within Jewish law. Both Modern Orthodoxy and Ultra Orthodoxy regard Halakha as divine in origin, and as such, no position is assumed without justification in the Shulchan Aruch and in the Acharonim. The movements differ, however, in their approach to strictures chumras and leniencies kulas. Modern Orthodoxy holds that strictures are not normative , rather, these are a matter of personal choice; [19] "severity and leniency are relevant only in circumstances of factual doubt, not in situations of debate or varied practice. In the latter situations, the conclusion should be based solely on the legal analysis. In the Haredi view, on the other hand, "the most severe position The similarity between the two groups in their relationships towards the non-Orthodox, and its adoption by some Haredi groups, has blurred the lines between the modern and Haredi segments of Orthodoxy. The movements are nevertheless distinct, and in general, Neo-Orthodoxy has taken a more qualified approach than Modern orthodoxy, emphasizing that followers must exercise caution in engagements with the secular world. Note though that differences between the movements may be more than a question of degree: In the Hirschian view , interaction with the secular and the requisite acquisition of culture and knowledge is encouraged, only insofar as it facilitates the application of Torah to worldly matters. For Modern Orthodoxy, on the other hand, secular culture and knowledge are seen as a complement to Torah, and, to some extent, encouraged for their own sake. Some would suggest that in Modern Orthodoxy, Judaism is enriched by interaction with modernity, whereas in Neo-Orthodoxy human experience and modernity are enriched by the application of Torah outlook and practice. Priority of Torah versus Secular knowledge: In the Hirschian view, Torah is the "sole barometer of truth" by which to judge secular disciplines, as "there is only one truth, and only one body of knowledge that can serve as the standard Compared to it, all the other sciences are valid only provisionally. By contrast, in the view of Modern Orthodoxy, although Torah is the "preeminent center", secular knowledge is considered to offer "a different perspective that may not agree at all with [Torah] Religious Zionism[edit] Broadly defined, Religious Zionism is a movement that embraces the idea of Jewish national sovereignty , often in connection

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

with the belief in the ability of the Jewish people to bring about a redemptive state through natural means, and often attributing religious significance to the modern State of Israel. This attitude is rejected by most Haredim - but not all, particularly the Hardal movement. Thus, in this sense, Religious Zionism in fact encompasses a wide spectrum of religious views including Modern Orthodoxy. At the least, the two are not in any direct conflict, and generally coexist, [1] sharing both values and adherents. Further, in practice, except at their extremes, the differences between Religious Zionism and Modern Orthodoxy in Israel are not pronounced, and they are often identical, especially in recent years and for the younger generation. Firstly, conservative Religious Zionists differ with Modern Orthodoxy in its approach to secular knowledge. See further under Torah Umadda. Secondly, under Religious Zionism, a "nationalistic coloration" is given to traditional religious concepts, whereas, by contrast, Modern Orthodoxy includes "a greater balance which includes openness to the non-Jewish world"; [26] thus, under Religious Zionism, the Jewish nation is conceived of as an "organic unity", whereas Modern Orthodoxy emphasises the individual. Nonetheless, the two movements are generally described as distinct. Torah mi-Sinai, rabbinic interpretation, and rabbinic legislation". Torah mi-Sinai "Torah From Sinai ": Modern Orthodoxy, in line with the rest of Orthodoxy, holds that Jewish law is Divine in origin, and as such, no underlying principle may be compromised in accounting for changing political, social or economic conditions, [32] whereas Conservative Judaism holds that Poskim should make use of literary and historical analysis in deciding Jewish law, and may reverse decisions of the Acharonim that are held to be inapplicable today. Modern Orthodoxy contends that legal authority is cumulative, and that a contemporary posek decisor can only issue judgments based on a full history of Jewish legal precedent, [32] whereas the implicit argument of the Conservative movement is that precedent provides illustrations of possible positions rather than binding law. Conservatism, therefore, remains free to select whichever position within the prior history appeals to it. In general, Modern Orthodoxy does not, therefore, view the process by which the Conservative movement decides halakha as legitimate - or with the non-normative weighting assigned to particular halakha by the Conservative movement. See further on the Orthodox view and the Conservative view. Modern Orthodoxy clearly differs from the approach of Reform Judaism and Reconstructionist Judaism, which do not consider halakha to be normative. Criticism[edit] This section deals with criticism relating to standards of observance and to social issues. See "Criticism" under Torah Umadda for discussions of philosophy. Standards of observance[edit] See further under Torah im Derech Eretz ; Torah Umadda There is an often repeated contention that Modern Orthodoxy - beyond its approach to chumrahs "strictures" described above - has lower standards of observance of traditional Jewish laws and customs than other branches of Orthodox Judaism. There are at least two distinct types of Modern Orthodox.. One is philosophically or ideologically modern, while the other is more appropriately characterized as behaviorally modern The behaviorally Modern Orthodox, on the other hand, are not deeply concerned with philosophical ideas In contrast to the more traditional Orthodox, they do not observe all of the rituals as deemed obligatory by the traditional community. Their sense of "freedom of choice", although never articulated theoretically, is as evident as it is among many other contemporary Americans who view themselves as religiously traditional, but, nevertheless, are selective in their religiosity. Modern Orthodox Rabbis have been criticised for attempting to modify Jewish law, in adapting Judaism to the needs of the modern world. Thus, in Europe of the early 19th century, all of Judaism that differed from the strictest forms present at the time was called "Reform". Then, as now, Modern Orthodoxy took pains to distance its "reforms", which were consistent with the Shulkhan Arukh and poskim, from those of the Reform movement and the Conservative movement, which were not. It is foolish to believe that it is the wording of a prayer, the notes of a synagogue tune, or the order of a special service, which form the abyss between [Reform and Orthodoxy] It is not the so-called Divine Service which separates us, [rather it] is the theory - the principle [of faithfulness to Jewish law] Modern Orthodoxy is, almost by definition, inhibited from becoming a strong movement, because this would entail organization and authority to a degree "which goes against the very grain of modernity". A related difficulty is that Modern Orthodox rabbis who do adopt stringencies may, in the

DOWNLOAD PDF THE RELATIONSHIP OF ORTHODOX JEWS WITH OTHER RELIGIOUS IDEOLOGIES AND NON-BELIEVING JEWS

process, lose the support of precisely the "Modern" group they sought to lead. The very term "Modern Orthodoxy" is thus, in some sense, an oxymoron. Firstly, the ideology entails built-in tensions and frequently requires conscious living with inconsistency [9] [16] even in the term itself: