

to the general public and scholars alike.

Inspired by the final words of murdered journalist Daniel Pearl, a collection of personal essays, reflections, theological statements, reminiscences, and stories expresses what being Jewish means to such contributors as Alan Dershowitz, Kirk Douglas, Theodore Bikel, Dianne Feinstein, Daniel Schorr, Larry King, Harold Kushner, Norman Lear, Joe Lieberman, and many others.

A provocative study of opposition to anti-Semitism in contemporary political philosophy. In post-Holocaust philosophy, anti-Semitism has come to be seen as a paradigmatic political and ideological evil. *Jews Out of the Question* examines the role that opposition to anti-Semitism has played in shaping contemporary political philosophy. Elad Lapidot argues that post-Holocaust philosophy identifies the fundamental, epistemological evil of anti-Semitic thought not in thinking against Jews, but in thinking of Jews. In other words, what philosophy denounces as anti-Semitic is the figure of "the Jew" in thought. Lapidot reveals how, paradoxically, opposition to anti-Semitism has generated a rejection of Jewish thought in post-Holocaust philosophy. Through critical readings of political philosophers such as Adorno, Horkheimer, Sartre, Arendt, Badiou, and Nancy, the book contends that by rejecting Jewish thought, the opposition to anti-Semitism comes dangerously close to anti-Semitism itself, and at work in this rejection, is a problematic understanding of the relations between politics and thought—a troubling political epistemology. Lapidot's critique of this political epistemology is the book's ultimate aim. Elad Lapidot is Assistant Professor of Philosophy at the University of Bern in Switzerland. He is coeditor (with Micha Brumlik) of *Heidegger and Jewish Thought: Difficult Others*.

Rabbi Emanuel Feldman, one of the most successful figures in the American rabbinate, demonstrates with knowledge, humor, and eloquence that Judaism is exciting and as relevant today as it was a thousand years ago. In easy conversational format, this book discusses faith, covenant, chosen people, ethics, love, G-d, sin, prayer, food and countless other matters. A Shaar Press Book.

The classic guide to the ageless heritage of Judaism Embraced over many decades by hundreds of thousands of readers, *To Be a Jew* offers a clear and comprehensive introduction to traditional Jewish laws and customs as they apply to daily life in the contemporary world. In simple and powerful language, Rabbi Hayim Halevy Donin presents the fundamentals of Judaism, including the laws and observances for the Sabbath, the dietary laws, family life, prayer at home and in the synagogue, the major and minor holidays, and the guiding principles and observances of life, such as birth, naming, circumcision, adoption and conversion, Bar-mitzvah, marriage, divorce, death, and mourning. Ideal for reference, reflection, and inspiration, *To Be a Jew* will be greatly valued by anyone who feels that knowing, understanding, and observing the laws and traditions of Judaism in daily life is the essence of what it means to be a Jew.

The Holocaust changed what it means to be a Jew, for Jew and non-Jew alike. Much of the discussion about this new meaning is a storm of contradictions. In *The Imaginary Jew*, Alain Finkielkraut describes with passion and acuity his own passage through that storm. Finkielkraut decodes the shifts in anti-Semitism at the end of the Cold War, chronicles the impact of Israel's policies on European Jews, opposes arguments both for and against cultural assimilation, reopens questions about Marx and Judaism, and marks the loss of European Jewish culture through catastrophe, ignorance, and cliché. He notes that those who identified with Israel continued the erasure of European Judaism, forgetting the pangs and glories of Yiddish culture and the legacy of the Diaspora.

This book deals with a wide range of moral, social, and political issues, centered on questions of identity, Jewish or otherwise. The book's scope extends from anti-Semitism, Zionism, and Palestinian terrorism to the language of race, the status of animals, the rights of the child, and related topics. While the chapters interact and overlap, each is self-contained. Taken together, they develop the title theme: the inner connection between being Jewish and doing justice. The prologue offers a bold, new interpretation of the idea of 'the people of God.' From this point on, bringing argument to life is the author's watchword. Drawing on his training as an academic philosopher, his Jewish education, and personal experience, author Brian Klug tackles thorny problems, combining rigorous analysis with outspokenness. He assists readers to think for themselves about difficult questions and provokes them to do so. The questions and issues discussed include: Is anti-Zionism a form of anti-Semitism? * Who were Herzl's Jewish opponents in the East End? * Are anti-Semitism and anti-Americanism inextricably entangled? * What draws America to Israel and what ties Israel to Auschwitz? * How can the climate of debate about Israel among Jews be improved? * What does it mean to say that Israel has a 'right to exist'? * Whither the Jewish future? * The 'race question' on the UK census form * Arthur Balfour's take on 'the Jewish race' * Ethnicity in America * Black-Jewish relations in Chicago * Popular attitudes in Britain towards the 'ritual' slaughter of animals * The treatment of animals in the abattoir and laboratory.

Over the last century, American Jews married outside their religion at increasing rates. By closely examining the intersection of intermarriage and gender across the twentieth century, Keren R. McGinity describes the lives of Jewish women who intermarried while placing their decisions in historical context. The first comprehensive history of these intermarried women, *Still Jewish* is a multigenerational study combining in-depth personal interviews and an astute analysis of how interfaith relationships and intermarriage were portrayed in the mass media, advice manuals, and religious community-generated literature. *Still Jewish* dismantles assumptions that once a Jew intermarries, she becomes fully assimilated into the majority Christian population, religion, and culture. Rather than becoming "lost" to the Jewish community, women who intermarried later in the century were more likely to raise their children with strong ties to Judaism than women who intermarried earlier in the century. Bringing perennially controversial questions of Jewish identity, continuity, and survival to the forefront of the discussion, *Still Jewish* addresses topics of great resonance in the modern Jewish community and beyond.

Volume XXIX of *Studies in Contemporary Jewry* takes its title from a joke by Groucho Marx: "I don't want to belong to any club that will accept me as a member." The line encapsulates one of the most important characteristics of Jewish humor: the desire to buffer oneself from potentially unsafe or awkward situations, and thus to achieve social and emotional freedom. By studying the history and development of Jewish humor, the essays in this volume not only provide nuanced accounts of how Jewish humor can be described but also make a case for the importance of humor in studying any culture. A recent survey showed that about four in ten American Jews felt that "having a good sense of humor" was "an essential part of what being Jewish means to them," on a par with or exceeding caring for Israel, observing Jewish law, and eating traditional foods. As these essays show, Jewish humor has served many functions as a form of "insider" speech. It has been used to ridicule; to unite people in the face of their enemies; to challenge authority; to deride politics and politicians; in America, to ridicule conspicuous consumption; in Israel, to contrast expectations of political normalcy and bitter reality. However, much of contemporary Jewish humor is designed not only or even primarily as insider speech. Rather, it rewards all those who get the punch line. *A Club of Their Own* moves beyond general theorizing about the nature of Jewish humor by serving a smorgasbord of finely grained, historically situated, and contextualized

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interdisciplinary studies of humor and its consumption in Jewish life in the modern world.

Increasing numbers of Jews are returning to their religious roots in a search for meaning, eager to explore a heritage that is deeply embedded in history and at the same time rapidly changing. But what is Judaism today? And what does it mean -- culturally, spiritually, and ritually -- to be Jewish in the twenty-first century? In *Being Jewish*, Ari L. Goldman offers eloquent, thoughtful answers to these questions through an absorbing exploration of modern Judaism. A bestselling author and widely respected chronicler of Jewish life, Goldman vividly contrasts the historical meaning of Judaism's heritage with the astonishing and multiform character of the religion today. The result will be a revelation for those already involved with Judaism, and a fascinating introduction for those whose interests are newly minted or rekindled. Taking the reader through the process of discovery -- or rediscovery -- *Being Jewish* is divided into three sections, each focusing on one of the cycles of human life. Beginning with the traditions associated with the life cycle -- birth, marriage, death -- Goldman moves on to describe the rituals that mark the course of the Jewish year, starting with Rosh Hashanah. Finally, he reflects on the character of the Jewish day, exploring the role of prayer, dietary laws, and ethical behavior. All of these moments, from a minute to a lifetime, take on vibrant meaning in his thoughtful picture. Perhaps the most fascinating aspect of *Being Jewish* is Goldman's discussion of the extraordinary variations in how Jews live their Judaism today. He finds a wide variety of practices, between Judaism's branches and within them. For example, a family on Long Island keeps a unique version of kosher: they have three sets of dishes and utensils -- one for meat, one for milk, and one for nonkosher Chinese takeout. While traditional Judaism frowns on such quirky modes of observance, Goldman elevates them. Jews today, he concludes, are "reaching for the holy" in unexpected and innovative ways. These dramatically different ideas about how a Jewish life may be lived suggest how difficult it can be for today's reader to find an objective account of Judaism. And it is precisely Goldman's reporter's eye that sets this book apart. Informed by tradition without embracing any one ideology, this award-winning journalist's probing book moves across the boundaries of modern Judaism to demonstrate how it is lived. While other efforts to tackle these themes are written from the perspective of a particular religious tradition, *Being Jewish* is the work of a sophisticated observer who describes rather than proscribes. By weaving a complex and compelling commentary on Judaism, this inspiring volume encourages us to find our own place within the tradition and leads us into a deeper understanding not just of the details of the religion but, ultimately, of what it means to be Jewish.

The role of the Jews in our world is analyzed through the prism of Jewish intellectual identification. The well known halachic identification guides Jews in their internal spiritual life in a family and in a multitude of Jewish religious and social organizations. The intellectual identification steers the actions of the Jewish people in Gentile non-Jewish environment where they are building together with everybody else a better world for the entire society. The book is tracing the Jewish intellectual identification to the Torah. For many centuries theologians, archaeologists, historians and scientists have been trying to prove or disprove the truthfulness of the events described in the Torah/Bible. But from the point of view of the identification of the Jewish people, the truthfulness of the events described in the Torah is irrelevant. Even if all the events described are a figment of the people's collective imagination, this imagination shaped the Jewish people, made them unique, and defined their spirituality, which also is the identification of these people. And the book describes this identification. The book is tracing the Jewish intellectual identification to the individual freedoms for everybody the fight for which began at the time of the Exodus from Egypt. In the course of Jewish history individuals have been identified as Jews by external forces - rabbis or anti-Semites. "A Jew" was a kind of invisible label affixed to an individual regardless of the desire and spirituality of the individual himself. This book explores the Jewish identification not as the verdict of these external forces, but as the conscious decision of the individual himself based on his intellectual understanding of the history of the Jewish people and their unique role in the advancement of the ideas of "a better world" for every human being. The book is tracing the Jewish intellectual identification to the responsibility of being creative in "the image of God." According to the Torah/Bible, the "better world" is not the realization of social systems contrived by earthly enlightened leaders, such as the founders of capitalism, socialism, communism, halakhic Judaism or sharia Islam. The "better world" according to the Torah/Bible is the realization of the combined efforts of individuals of Judeo-Christian spirituality continuing the spiritual and material creation of our world in accordance with their understanding of their own role in the continuation of what was created at the very beginning by someone or something subsequently called God (regardless of how this someone or something is imagined in the minds of people). The responsibility of being creative means each Jew has the right, and perhaps is obligated, to find for himself the most effective means of such contacts with the Almighty with the purpose of visualizing the best individual way of creating a Better World in family, workplace, community and nation. And that is being described in the book. The book is tracing the Jewish intellectual identification in the Gentile non-Jewish Judeo-Christian world. In 1986, the highest Christian authority Pope John Paul II went to a Rome synagogue to pray with the city's Jewish community and Chief Rabbi of Rome. Noting Christianity's unique bond with Judaism, he said, "You are our beloved brothers ... you are our elder brothers" in the faith of Abraham. In 2000, the Pope after meditating at Jerusalem's Western Wall placed in the wall a written prayer to God expressing deep sadness for all wrongs done to Jews by Christians. It ended, "Asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the Covenant." That was the beginning of modern revival of Judeo-Christian spiritual friendship that is at the foundation of Judeo-Christian civilization. And what is at the foundation of all that is analyzed in the book. In this anthology, the Jewish experience is illuminated by well known Jewish writers as they reflect on their Jewish identity.

Shlomo Sand was born in 1946, in a displaced person's camp in Austria, to Jewish parents; the family later migrated to Palestine. As a young man, Sand came to question his Jewish identity, even that of a "secular Jew." With this meditative and thoughtful mixture of essay and personal recollection, he articulates the problems at the center of modern Jewish identity. *How I Stopped Being a Jew* discusses the negative effects of the Israeli exploitation of the "chosen people" myth and its "holocaust industry." Sand criticizes the fact that, in the current context, what "Jewish" means is, above all, not being Arab and reflects on the possibility of a secular, non-exclusive Israeli identity, beyond the legends of Zionism.

What Does Being Jewish Mean? Read-Aloud Responses to Questions Jewish Children Ask About History, Culture, and Religion
Simon and Schuster

"What have I in common with Jews? I hardly have anything in common with myself!" --Franz Kafka
Kafka's quip--paradoxical, self-questioning, ironic--highlights vividly some of the key issues of identity and self-representation for Jewish writers in the 20th century. No group of writers better represents the problems of Jewish identity than Jewish poets writing in the American modernist tradition--specifically secular Jews: those disdainful or suspicious of organized religion, yet forever shaped by those traditions. This collection of essays is the first to address this often obscured dimension of modern and contemporary poetry: the secular Jewish

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dimension. Editors Daniel Morris and Stephen Paul Miller asked their contributors to address what constitutes radical poetry written by Jews defined as "secular," and whether or not there is a Jewish component or dimension to radical and modernist poetic practice in general. These poets and critics address these questions by exploring the legacy of those poets who preceded and influenced them--Stein, Zukofsky, Reznikoff, Oppen, and Ginsberg, among others. While there is no easy answer for these writers about what it means to be a Jew, in their responses there is a rich sense of how being Jewish reflects on their aesthetics and practices as poets, and how the tradition of the avant-garde informs their identities as Jews. Fragmented identities, irony, skepticism, a sense of self as "other" or "outsider," distrust of the literal, and belief in a tradition that questions rather than answers--these are some of the qualities these poets see as common to themselves, the poetry they make, and the tradition they work within.

Judaism isn't a race or even a particular culture or ethnic group. There are about 13 or 14 million Jews spread around the world, including about 6 million in the United States and about 5 million in Israel – so Judaism clearly isn't "a nation." So what does it mean to be Jewish? Here are the basics: Being Jewish (being "a Jew") means you're a Member of the Tribe (an M-O-T). The tribe started with a couple named Abraham and Sarah about 4,000 years ago, it grew over time, and it's still here today. You can become part of the Jewish tribe in two ways: By being born to a Jewish mother or joining through a series of rituals (called converting). Judaism is a set of beliefs, practices, and ethics based on the Torah. You can practice Judaism and not be Jewish, and you can be a Jew and not practice Judaism. Whether you're interested in the religion or the spirituality, the culture or the ethnic traditions, Judaism For Dummies explores the full spectrum of Judaism, dipping into the mystical, meditative, and spiritual depth of the faith and the practice. In this warm and welcoming book, you'll find coverage of Orthodox Jews and breakaway denominations Judaism as a daily practice The food and fabric of Judaism Jewish wedding ceremonies Celebrations and holy days 4,000 years of pain, sadness, triumph, and joy Great Jewish thinkers and historical celebrities Jews have long spread out to the corners of the world, so there are significant Jewish communities on many continents. Judaism For Dummies offers a glimpse into the rituals, ideas, and terms that are woven into the history and everyday lives of Jewish people as near as our own neighborhoods and as far-reaching as across the world.

Introduces the tenets and history of Judaism and examines Judaism as a practice and a way of life, discussing what Judaism is, what it means to be a Jew, and the influence of Judaism on other religions.

A collection of essays, some published previously, discussing the fictitious concept of "essential Jewishness" as it was perceived in Britain, by Jews and non-Jews alike, in the 19th-20th centuries. Partial contents:

Providing an assessment of Jewish identity, this volume presents critical engagements with a number of Jewish writers and filmmakers from a variety of European countries, including Austria, France, Germany, Poland, and the UK. The novels and films discussed explore the meaning of being Jewish in Europe today, and investigate the extent to which this experience is shaped by factors that lie outside the national context, notably by the relationship to Israel. As the recent attacks on Charlie Hebdo, and the targeting of a Jewish supermarket in Paris, demonstrate, these questions are more pressing than ever, and will challenge Jews, as well as Jewish writers and intellectuals, as they explore the answers. This book was originally published as a special issue of Jewish Culture and History.

The Jewish tradition, advantages, and disadvantages of being a Jew, and sketches of great personalities, presented by an exponent of liberal Judaism.

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