

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

1: Ask A Rabbi: Will I Be Accepted in the Jewish World as a Convert to Judaism? | JewishBoston

Used daily by orthodox men, used for prayer by conservative and reform Jewish men and some women. Used by non-Jewish people when visiting the synagogue or other religious place. Religious clothing for prayer only.

The opinions, facts and any media content in them are presented solely by the authors, and neither The Times of Israel nor its partners assume any responsibility for them. Please contact us in case of abuse. In case of abuse, Report this post. Without finger pointing as to who is to blame, leaders and rabbis must take action to repair and preserve the relationship, for it is the cornerstone of our essence as a people. With this as a backdrop, believing that we are at a critical juncture in our history, and feeling that it is crucial to not let the situation further deteriorate, with the cooperation of Ambassador Ron Dermer I undertook to organize a Unity Mission of Reform, Conservative and Orthodox rabbis from across North America. Twenty rabbis, a third of whom were women, travelled to Israel united in our commitment to klal Yisrael and our desire to help heal the rift. In our meeting with Prime Minister Netanyahu we conveyed our commitment to the security of the state of Israel and to strengthening Jewish identity. We issued a statement, which we presented to the Prime Minister, which reads in part: We pledge to do our part to take constructive steps to close whatever gap there may be between our two communities. We are one people with a common history and shared destiny. Even when we disagree we affirm that it must be from a position of mutual respect and caring, of love and devotion to each other, and that we take into consideration the different realities of our communities and the impact actions and statements have on each other. As rabbis from different affiliations, we celebrate and experience our Judaism in different ways. Inasmuch as unity does not require uniformity, we encourage our Israeli brothers and sisters to embrace policies and actions that support tolerance for different expressions of Judaism. Divided we are weakened and diminished. We raised many of the very same concerns they have expressed. But we were not just Reform and Conservative rabbis, and dealt with a number of issues in addition to concerns about pluralism. Our primary purpose was to dialogue, communicate and find the means to strengthen the ties that unite us and bridge the breach. At this critical juncture, we need more dialogue and interactions, not less. Having the avenue and opportunity for deeper engagement with Israeli leadership should be pursued, not discouraged. We heard from a panel of rabbis including a modern Orthodox Zionist rabbi as well as non-Orthodox rabbis. We met a Haredi rabbi, Menachem Bombach, who is doing extraordinary work to help bridge the haredi world and modernity. The Prime Minister could have easily dismissed the meeting with us. On the day we were scheduled to meet, we awoke to news that a rocket from Gaza had destroyed a home in Beer Sheva. Netanyahu flew to the area and to the front with Gaza. Despite the security issue he was dealing with, he met with us, and proceeded after meeting with us to a six-hour Security Cabinet meeting lasting until 2 am. The fact that he did not cancel reflects the importance he places on the relationship between Diaspora Jewry and Israel. I make no apologies for the fact that my approach is to engage constructively and not to hurl public criticism at Israel. Precisely because of this, in a closed door meeting we were able to raise tough issues, in a non-confrontational way – including the need to maintain bipartisan support for Israel, inquiring about the possibility of amending the Nation State Law, the need to recognize non-Orthodox movements and the detriment caused by the Haredi stranglehold on religious institutions, as well as other sensitive issues. We came not just to speak our mind, but also to listen and better understand their situation and perspective. American Jewry could use a little more humility, and not assume that we have all the answers, that we know what is right for Israel, and that they must do what we think they need to do. He said it is incumbent upon all of us to strengthen Jewish identity – in Israel as well as in the Diaspora. This is the foundation upon which a strong relationship can be built and a Jewish future ensured. We welcome anyone who shares that goal and wishes to engage in a constructive approach to join us as we seek to develop a greater sense of trust and shared destiny.

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

2: About that rabbis'™ meeting with Bibi | Stuart Weinblatt | The Blogs

When Reform Rabbi John L. Rosove, senior rabbi of Temple Israel of Hollywood, California, writes on www.enganchecubano.com that he does not believe in the G-d of the Bible, this is a rejection of principles 3,4, and 5 and quite possibly 1 and 2 as well.

Role[edit] Fidelity and commitment to Halakha , while subject to criticism as disingenuous both from within and without, were and remain a cornerstone doctrine of Conservative Judaism: Concurrently, examining Jewish history and rabbinic literature through the lens of academic criticism, it maintained that these laws were always subject to considerable evolution, and must continue to do so. Emet ve-Emunah titled its chapter on the subject with "The Indispensability of Halakha", stating that "Halakha in its developing form is an indispensable element of a traditional Judaism which is vital and modern. The tension between "tradition and change" " which were also the motto adopted by the movement since the s " and the need to balance them were always a topic of intense debate within Conservative Judaism. In its early stages, the leadership opposed pronounced innovation, mostly adopting a relatively rigid position. Since the s, with the strengthening of the liberal wing within the denomination, the majority in the Rabbinic Assembly opted for quite radical reformulations in religious conduct, but rejected the Reconstructionist non-halakhic approach, insisting that the legalistic method be maintained. Right-wing discontents, including the Union for Traditional Judaism which seceded in protest of the resolution to ordain women rabbis " adopted at an open vote, where all JTS faculty regardless of qualification were counted " contested the validity of this description, as well as progressives like Rabbi Neil Gillman , who exhorted the denomination to cease describing itself as halakhic in , stating that after repeated concessions, "our original claim has died a death by a thousand qualifications It has lost all factual meaning. Every responsa must receive a minimum of six voters to be considered an official position of the CJLS. Conservative Judaism explicitly acknowledges the principle of halachik pluralism, enabling the panel to adopt more than one resolution in any given subject. Thus, on the issue of admitting openly Homosexual rabbinic candidates, the Committee approved two resolutions, one in favour and one against; the JTS took the lenient position, while the Seminario Rabinico Latinoamericano still adheres to the latter. Likewise, while most Conservative synagogues approved of egalitarianism for women in religious life, some still maintain traditional gender roles and do not count females for prayer quorums. Characteristics[edit] The Conservative treatment of Halakha is defined by several features, though the entire range of denominational Halakhic discourse cannot be sharply distinguished from either the traditional or Orthodox one. Rabbi David Golinkin , who attempted to classify its parameters, stressed that quite often rulings merely reiterate conclusions reached in older sources or even Orthodox ones. Conservative decisors frequently resort to less canonical sources, isolated responsa or minority opinions. They demonstrate more fluidity in regards to established precedent and continuum in rabbinic literature, mainly those by the later authorities, and lay little stress on the perceived hierarchy between major and minor legalists of the past. They are far more inclined to contend machloket with old rulings, to be flexible towards custom or to wholly disregard it. In several occasions, Conservative rabbis discerned that the Shulchan Aruch ruled without firm precedent, sometimes deriving his conclusions from the Kabbalah. Right-wing decisors , like Rabbi Joel Roth , maintained that such elements are naturally a factor in formulating conclusions, but may not alone serve as a justification for adopting a position. The majority, however, basically subscribed to the opinion evinced already by Rabbi Seymour Siegel in the s, that the cultural and ethical norms of the community, the contemporary equivalents of Talmudic Aggadah , should supersede the legalistic forms when the two came into conflict and there was a pivotal ethical concern. Rabbi Elliot Dorff concluded that in contrast to the Orthodox, the denomination maintains that the juridical details and processes mainly serve higher moral purposes and could be modified if they no longer do so: This idea became very popular among the young generation, but it was not fully embraced either. In the resolution on homosexuals, the CJLS chose a middle path: All other limitations,

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

including on other forms of sexual relations, were lifted. This, along with the ethical aspect, was a main argument for revolutionizing the role of women in religious life and embracing egalitarianism. The most distinctive feature of Conservative legalistic discourse, in which it is conspicuously and sharply different from Orthodoxy, is the incorporation of critical-scientific methods into the process. Deliberations almost always delineate the historical development of the specific issue at hand, from the earliest known mentions until modern times. This approach enables a thorough analysis of the manner in which it was practiced, accepted, rejected or modified in various periods, not necessarily en sync with the received rabbinic understanding. Archaeology, philology and Judaic Studies are employed; rabbis use comparative compendiums of religious manuscripts, sometimes discerning that sentences were only added later or include spelling, grammar and transcription errors, changing the entire understanding of certain passages. This critical approach is central to the movement, for its historicist underpinning stresses that all religious literature has an original meaning relevant in the context of its formulation. This meaning may be analyzed and discerned, and is distinct from the later interpretations ascribed by traditional commentators. Decisors are also far more prone to include references to external scientific sources in relevant fields, like veterinarian publications in halakhic matters concerning livestock. In , when employing those was first debated, Rabbi Isaac Klein argued that since there was no consensus on leadership within Catholic Israel, formulation of significant takkanot should be avoided. Another proposal, to ratify them only with a two-thirds majority in the RA, was rejected. New statutes require a simple majority, 13 supporters among the 25 members of the CJLS. Goodman cited in a writ allowing members of the priestly caste to marry divorcees, Later authorities were reluctant to assume such unilateral authority Later on, these ordinances became accepted and permanent on the practical level. The Conservative movement issued a wide range of new, thoroughgoing statutes, from the famous responsum that allowed driving to the synagogue on the Sabbath and up to the decision to ban rabbis from inquiring about whether someone was a Bastard , de facto abolishing this legal category. Mixed seating became commonplace in almost all congregations. In , it was ruled that using electricity that is, closure of an electrical circuit did not constitute kindling a fire unto itself, not even in incandescent bulbs , and therefore was not a forbidden labour and could be done on the Sabbath. On that basis, while performing banned labours is of course forbidden “ for example, video recording is still constituted as writing “ switching lights and other functions are allowed, though the RA strongly urges adherents to keep the sanctity of the Sabbath refraining from doing anything that may imitate the atmosphere of weekdays, like loud noise reminiscent of work. The validity of this argument was heavily disputed within the denomination. In , members of the priestly caste were allowed to marry divorcees, conditioned on forfeiture of their privileges, as termination of marriage became widespread and women who underwent it could not be suspected of unsavory acts. In , the ban on priests marrying converts was also lifted. In , the issue of agunot women refused divorce by their husbands was largely settled by adding a clause to the prenuptial contract under which men had to pay alimony as long as they did not concede. In , this mechanism was replaced by a retroactive expropriation of the bride price , rendering the marriage void. Growing pressure led the CJLS to adopt a motion that females may be counted as part of a quorum, based on the argument that only the Shulchan Aruch explicitly stated that it consist of men. While accepted, this was very controversial in the Committee and heavily disputed. A more complete solution was offered in by Rabbi Joel Roth , and was also enacted to allow women rabbinic ordination. Roth noted that some decisors of old acknowledged that women may bless when performing positive time-bound commandments from which they are exempted, and therefore unable to fulfill the obligation for others , especially citing the manner in which they assumed upon themselves the Counting of the Omer. He suggested that women voluntarily commit to pray thrice a day et cetera, and his responsa was adopted. Since then, female rabbis were ordained at JTS and other seminaries. In , openly gay rabbinic candidates were also to be admitted into the JTS. In , a commitment ceremony for same-sex couples was devised, though not defined as kiddushin. In , the rabbis passed a resolution supporting transgender rights. Propositions for acknowledging Jews by patrilineal descent, as in the Reform movement, were overwhelmingly dismissed. Unconverted

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

spouses were largely barred from community membership and participation in rituals; clergy are banned from any involvement in interfaith marriage on pain of dismissal. The Leadership Council of Conservative Judaism stated in 1971, the JTS alumni formed the Rabbinical Assembly, of which all ordained Conservative clergy in the world are members. As of 1971, there were 1,000 rabbis in the RA. The movement established the World Council of Conservative Synagogues in 1972. Besides the RA, the international Cantors Assembly supplies prayer leaders for congregations worldwide. While most congregations defining themselves as "Conservative" are affiliated with the USCJ, some are independent. While accurate information of Canada is scant, it is estimated that some third of religiously affiliated Canadian Jews are Conservative. It numbered seven communities as of 1971. According to the Pew Research Center survey in 2013, 18 per cent of Jews in the United States identified with the movement, making it the second largest denomination in the country. Cohen calculated that, in the U.S., Jewish adults considered themselves Conservative: In addition, Cohen assumed in 1971 that 57% of unconverted non-Jewish spouses were also registered. 12 per cent of member households had one at the time: Conservatives are also the most aged group: As of November 1971, the USCJ had member congregations a sharp decline from two years prior, 19 in Canada and the remainder in the United States. The British Assembly of Masorti Synagogues has 13 communities and estimates its membership at over 4,000. More than 20 communities are spread across Europe, and there are 3 in Australia and 2 in Africa. The Masorti Movement in Israel incorporates some 70 communities and prayer groups with several thousand full members. In addition, while Hungarian Neolog Judaism, with a few thousands of adherents and forty partially active synagogues, is not officially affiliated with Masorti Olami, Conservative Judaism regards it as a fraternal, "non-Orthodox but halakhic" movement. A Conservative institution that does not grant rabbinic ordination but which runs along the lines of a traditional yeshiva is the Conservative Yeshiva, located in Jerusalem. The current dean of the is Bradley Shavit Artson. Dorff, serving since 1971, Gershon, as of 1971, and managed by executive vice-president Rabbi Julie Schonfeld. Their communal corporate rights were abolished, and the process of emancipation and acculturation that followed quickly transformed the values and norms of the public. Estrangement and apathy toward Judaism were rampant. The process of communal, educational and civil reform could not be restricted from affecting the core tenets of the faith. The new academic, critical study of Judaism Wissenschaft des Judentums soon became a source of controversy. Rabbis and scholars argued to what degree, if at all, its findings could be used to determine present conduct. The modernized Orthodox in Germany, like rabbis Isaac Bernays and Azriel Hildesheimer, were content to cautiously study it while stringently adhering to the sanctity of holy texts and refusing to grant Wissenschaft any say in religious matters. On the other extreme were Rabbi Abraham Geiger, who would emerge as the founding father of Reform Judaism, and his supporters. They opposed any limit on critical research or its practical application, laying more weight on the need for change than on continuity. Rabbi Zecharias Frankel The Prague-born Rabbi Zecharias Frankel, appointed chief rabbi of the Kingdom of Saxony in 1824, gradually rose to become the leader of those who stood at the middle. Besides working for the civic betterment of local Jews and educational reform, he displayed keen interest in Wissenschaft. But Frankel was always cautious and deeply reverent towards tradition, privately writing in 1824 that "the means must be applied with such care and discretion. In 1824, during the second Hamburg Temple controversy, he opposed the new Reform prayerbook, arguing the elimination of petitions for a future Return to Zion led by the Messiah was a violation of an ancient tenet. But he also opposed the ban placed on the tome by Rabbi Bernays, stating this was a primitive behaviour. In the same year, he and S. In 1824, Frankel clashed with the radical Reform rabbi Samuel Holdheim, who argued that the act of marriage in Judaism was a civic memonot rather than sanctified issurim matter and could be subject to the Law of the Land. In the preamble, he attempted to present his approach to the present plight: But must be involved in its study. The Zeitschrift was, along the convictions of its publisher, neither dogmatically orthodox nor overly polemic, wholly opposing Biblical criticism and arguing for the antiquity of custom and practice. In 1824, Geiger and like-minded allies arranged a conference in Braunschweig that was to have enough authority since, Rabbi Aaron Chorin called for the convocation of a new Sanhedrin to debate and enact thoroughgoing revisions.

**STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS
ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf**

Frankel was willing to agree only to a meeting without any practical results, and refused the invitation.

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

3: Synagogues celebrate Jewish festival of AIPAC!

Some Reform, Reconstructionist, and Conservative Jews use the word "temple". The Greek word synagogue is used in English (German, French and most Romance languages), to cover the preceding possibilities.

While a very conscious minority of synagogues will offer open services that do not include paeans to Israel. So it has also kissed up to Trump. Rabbi Jonathan Blake gave a sermon praising the conference as a progressive Jewish festival: Blake praised Leon Wieseltier, right along with Trump officials: Ambassador to the UN, Nikki Haley. Her recent remarks about the U. There were times in Jewish history when our people were helpless. But this is not one of those times. Flaws and all, Israel lights up the other nations as much as its own. And it is our duty to make sure this light beams for generations to come. When I traveled and studied in Israel, I knew that fulfillment in my life would be enhanced by combining a meaningful job with Jewish service. This year, we learned about technology that pulls water from the atmosphere and is being used in drought ridden countries. Are you protesting helping others? During the opening plenum, we were introduced to Youssef, a sweet Palestinian boy that needed lifesaving heart surgery when he was in infant. Through the Shimon Peres Center for Peace, this child was able to be healed and now, as a young boy, could thank the Peres Center on the stage for saving his life and supporting his family through this harrowing journey. That is simply preposterous. Your promotion of such a falsehood is almost as criminal as the allegation in the first place. AIPAC has one simple mission: Why could anyone protest about that? You may have also heard that there was some political wheeling and dealing involved in all of this, protocols not being followed, and President Obama not being happy about it. I am not going to get into the politics of this. It is a very poorly kept secret that President Obama and Prime Minister Netanyahu do not get along well. Whosever side you are on in this personal dispute and personally I think there is plenty of blame to go around between the two of them it is crucial for all of us to remember that Netanyahu will not be Prime Minister forever, and President Obama will not be President forever. The relationship between Israel and the United States is far too important for both countries to allow political shenanigans to interfere with that relationship. It is vital that we all prevent the U. AIPAC is therefore explicitly and tenaciously non-partisan. Its sole mission is to educate Congress about the value of Israel for strategic, scientific, technological, medical, and other reasons, and to strengthen the U. My friend Mike posted that his eldest son had called him to say goodbye. He would be out of contact for the next few days as he and his IDF unit prepared for a possible ground assault into Gaza. I found myself feeling angry. I was angry that my Israeli family and friends had to live like this on a daily basis. I was angry that Hamas was terrorizing the Israeli people. Our legislature, our congressmen want to hear what we have to say, our congressmen need to see us present. She has joined rabbis across the country to fight Presbyterian divestment in Israel. Temple Tifereth Israel of suburban Cleveland: Since , Rabbi Haim has led a congregational family trip to Israel every other year. Over 13, people are expected to be at the conference. We will hear from leading U. We will also have the opportunity to meet with Senators and members of the House of Representatives. There are shifting economic and political power structures world over, communities are struggling with new understandings of identity, and each week seems to bring new surprises, crises, and opportunities. We will try to sort out what is happening, what is going to happen, and what we can do about it. So has the suburban Chicago congregation: Well I could go on and on. I apologize if I did! All other political differences vanish when it comes to folks backing the Jewish state. Zionism really does define American Jewish identity, officially anyway. These attitudes are obviously changing among younger Jews. AIPAC of course encourages these relationships: Synagogues are also the place where the centrality of Israel can become a stronger part of our Jewish identity.

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

4: Congregation Shearith Israel - Wikipedia

The delegation of Orthodox, Conservative and Reform rabbis, which the Israeli government flew to Israel to meet with Netanyahu last week, was arranged by Ron Dermer, Israel's ambassador to the United States, according to Haaretz, out of frustration with criticism of Israel from the leadership of the Reform and Conservative movements.

Will Reform and Conservative Judaism Merge? Sermon delivered March 30, by Rabbi Samuel M. Stahl I am elated to be at the pulpit this evening. First of all, having known and admired Isaac Neuman since his birth, I am thrilled to share in his Bar Mitzvah. Also tonight, we honor those of you who have been our cherished members for 50 or more years. Thus we commend you on your loyalty to Temple Beth-El over these many decades. Tonight we are conducting a Classical Reform service. It features a mostly English liturgy from the Union Prayerbook, clergy in black gowns, and elegant choral and organ music. This kind of service has almost disappeared in the vast majority of American Reform Temples. Many of you who were raised in the Classical Reform tradition continue to yearn for its beauty, dignity and majesty and for the spiritual awe and wonder that it engenders. A few years ago, the Society for Classical Reform Judaism was established to revive and strengthen Classical Reform and it has enjoyed some success among all age groups. Yet, overwhelming numbers of Reform Jews today crave more informality in synagogue services. They also want to add several rituals more characteristic of Conservative Judaism. In fact, it now seems as though the external differences between Conservative and Reform Judaism have rapidly diminished. Today, on the surface, the two movements seem more alike than they are different. A large percentage of rabbis of both movements have shed their pulpit robes and have adopted a more casual pulpit style. In both Reform and Conservative synagogues, egalitarianism prevails. Both groups ordain women as rabbis and invest them as cantors. Outside the synagogue, the ethnic and social backgrounds of Conservative and Reform Jews are the same. Even the personal religious practices of lay people of both groups are similar. In their private lives, most Conservative Jews are generally no more faithful to the rules of Jewish tradition than Reform Jews. Go to a restaurant with a group of Conservative and Reform Jews. Try to guess the religious movement of each person at the table on the basis of what that person orders. The Reform Jew may ask for a tuna salad or a fruit plate, while the Conservative Jew may order a shrimp salad or pork tenderloin. Privately, Reform and Conservative Jews may disregard the laws of kashrut. Officially, however, the kashrut practices of Reform and Conservative institutions are becoming much more similar. Conservative synagogues are required to maintain kosher kitchens in order to keep their membership in the United Synagogue of Conservative Judaism. Today, many Reform congregations are heading in that direction. No Reform congregation today will serve pork products and shellfish, to my knowledge. Many do not permit milk and meat items to be served at the same time. Some Reform congregations and Reform summer camps even have strictly kosher kitchens. Policies toward homosexual Jews are now almost the same in both movements. In , the Reform rabbinate voted to allow the ordination of gays and lesbians as rabbis. A few years later it approved of Reform rabbis officiating at commitment ceremonies for same-sex couples. Not long ago, the Committee of Law and Standards of the Conservative rabbinate took a similar position. It gave the green light to the ordination of homosexuals as rabbis. It now also permits Conservative rabbis to conduct gay commitment ceremonies. However, some significant differences between the two movements still remain, but these, too, may vanish in time. Furthermore, Conservative rabbis, unlike Reform rabbis, do not recognize the child of a Jewish father and a Gentile mother as Jewish, even if that child is raised as a Jew. That child must formally convert to Judaism, before becoming Bar or Bat Mitzvah. Most Reform rabbis will accept a civil divorce as sufficient in order to officiate at the marriage of a previously divorced bride or groom. Conservative rabbis, on the other hand, insist that such an individual obtain a get, a Jewish bill of divorce, before agreeing to officiate. Furthermore, Reform rabbis face no penalties if they officiate at an intermarriage. However, Conservative rabbis will be expelled from their rabbinical association if they do so. Time will tell whether the Conservative rabbinate will liberalize

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

their stands on these areas of patrilineal descent, divorce, and intermarriage officiation, which still separate the two movements. Someone once wisely observed that if you want to know what Conservative Judaism will be like in 20 years, look at Reform Judaism today. The most basic difference between Reform and Conservative Judaism rests on the way the two movements view Halakha, or Jewish law. Conservative Jews regard the law as binding, while Reform Jews consider it advisory. To them, it is mandatory; to us it is suggestive. A Conservative Jew ideally refrains from eating pork because doing so violates Jewish law. If a Reform Jew chooses to abstain from eating pork products, he or she will offer some other reason. Guided, but not bound by Jewish law, that Reform Jew will explain that pork has always been an anti-Jewish symbol. For example, when the Maccabees entered the Holy Temple after defeating the Syrian-Greeks, they discovered, to their horror, that their enemies had spilled the blood of pigs over the altar to defile it. Thus an individual Reform Jew may reason that abstaining from pork products helps him or her avoid foods with painful Jewish associations. Just because it is a Jewish law is not a sufficient reason for a Reform Jew to abstain, however. What about the future of Reform and Conservative? Our ancient rabbis remind those of us who are tempted to make predictions: Therefore, I speculate about the future with some caution. With this blurring of differences, will there be a merger of Conservative and Reform in the future? Let me answer this way. The Conservative movement nationally is numerically declining, while the Reform movement is doing somewhat better. Now the majority are found in Reform congregations. Some pundits see the eventual demise of Conservative Judaism. Some have said that liberally inclined Conservative Jews will eventually join Reform congregations, while the more traditionally oriented will join Orthodox ones. As I look ahead, I believe that Conservative and Reform will most likely remain two separate movements for the foreseeable future, with increasingly smaller differences between them. However, looking into the distant future, I expect that there may eventually be only two basic expressions of Judaism in the American Jewish community: Non-Orthodoxy will include Conservative, Reconstructionist, and other liberal movements of Judaism. Time will tell whether or not I am correct. In the meantime, we Reform Jews, committed to constantly examining and reexamining our religious beliefs and practices, still affirm the eloquent words of the prayer found in the Union Prayerbook, our Siddur for this evening. It, to me, is the credo of Reform Judaism: For Thou hidest not Thy light from any generation of Thy children who yearn for Thee and seek Thy guidance.

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

5: Rabbinical Association of Greater Kansas City

JERUSALEM – It was a shooting in a synagogue, an attack on the spiritual heart of the Jewish community in Pittsburgh, a message of hate for Jews everywhere, yet the ultra-Orthodox Jewish media.

The photo is one of thousands of synagogue images that Ives has collected over the years, a collection that initially sprung from his interest in tracing his family roots and that ultimately led to his involvement as an architect in the design of synagogues up and down the East Coast. Of course, once I became an architect, that interest blossomed into actually designing and rehabilitating synagogues here in the United States. As the focus of its design, the architects used a beautiful hammered copper Torah Ark, donated by another synagogue that was closing its doors. People walk into a relatively small, simple structure, and their eyes focus immediately on this amazing piece of art. These historical references to architectural design give us tools to work with. The Evolution of Synagogue Design According to Ives, the one commonality in synagogue design is the need to meet the changing needs of the congregation – some are expanding while others are contracting, and still others are merging. His very first synagogue assignment nearly 30 years ago was the renovation of Temple Avoda in Fair Lawn, where he was a member. The building was constructed in the early 1950s. Obviously, buildings need to be upgraded over time. But I think that design change really began to take place at the turn of the century, with the advent of picture postcards. Architects suddenly had access to thousands of images from all over the world. Now, with the Internet, the possibilities for sharing design ideas are endless. The Book of Daniel has a reference to praying through an open window. That is the only architectural mention. That actually presented a problem for us in working on a synagogue in New Square, N.Y. We also know that the tradition is to pray facing Jerusalem – in the United States, that means facing East. But if the positioning of a roadway or some other impediment prevents you from orienting the building to the East, how many degrees off of true East can you build it? No one really knows, and that sort of thing often leads to intense debates within an individual congregation. And it is very difficult to add a ramp in an existing structure because it usually requires a sloping ratio of 1:12. But in new construction like the one in Greenwood Lake, we are able to plan ahead for a ramp. I began collecting these, as well as old postcards and books about synagogue design. I went to specialty bookstores and pretty soon book dealers started contacting me for information. I get e-mails from around the world. He has worked on public buildings and private homes. But synagogue architecture and design – past, present and future – will always hold a special place in his heart. Originally issued as a press release. Edited and republished here by ives-arch. View all posts by:

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

6: Will Reform and Conservative Judaism Merge? | Temple Beth-El

HAIFA, Israel (RNS) — Congregation Moriah, this city's only Conservative synagogue, offers Arabic classes, as well as occasional lessons on the Quran and the Torah led by its rabbi and a local.

Movements are sects or denominations of Judaism. The oldest movements were Pharisees, Sadducees, Essenes and Zealots. Medieval movements included Karaites and Rabbinical Judaism. Rabbinical Judaism split into Chasidic, Orthodox, Reform and Conservative in the US today. Other countries have similar movements differently named. The different sects or denominations of Judaism are generally referred to as movements. The differences between Jewish movements today are not so much a matter of theology, but more a matter of how literally they take the scriptures, how much they think biblical requirements can be changed, and whether those requirements are mandatory. I once heard a Protestant minister trying to explain to Jews the difference between Protestant denominations, and the first distinction he thought of was the country of origin of the adherents. In general, when I speak of "movements" in this site, I am referring to movements in the United States in the 20th century, but in fact there have been organized differences of opinion for more than years.

Movements in Ancient Times Perhaps the oldest records we have of a formal difference of religious opinion among Jews dates back to the time of the Maccabean revolt, which is the basis for the story of Chanukkah. At that time, the land of Israel was under the relatively benevolent control of Greece, and was deeply influenced by Greek culture. Hellenizing Jews were opposed by a religious traditionalist group known as the Chasideans, no direct relation to the modern movement known as Chasidism. As the Seleucid Greeks began to oppress the Jews, war broke out and the Jewish people united in their opposition to the Greeks. The war continued for 25 years, and the Jewish people remained united in purpose. But after the war ended, the Jewish people became divided into three groups: The Essenes were an ascetic and mystical group devoted to strict discipline. They lived in isolation from the world. The Dead Sea Scrolls are believed to be the product of an Essene sect. Some scholars believe that early Christianity was influenced by the mystical and hermetical teachings of the Essenes. The Sadducees evolved out of the Hellenistic elements of Judaism. The movement was made up of the priests and the aristocrats of Jewish society. They were religiously conservative but socially liberal. The Sadducees believed in a strict, narrow and unchanging interpretation of the written Torah, and they did not believe in oral Torah. The Temple and its sacrificial services were at the center of their worship. Socially, they adopted the ways of the neighboring Greek culture. The Pharisees believed that G-d gave the Jews both a written Torah and an oral Torah, both of which were equally binding and both of which were open to interpretation by the rabbis, people with sufficient education to make such decisions. The Pharisees were devoted to study of the Torah and education for all. After Judea was conquered by Rome and tensions with Rome began to mount, a fourth group appeared: The Zealots were basically a nationalistic movement, not a religious one. They favored war against Rome, and believed that death was preferable to being under Roman control. They would commit suicide rather than be taken prisoner. The most famous example of the Zealots was the defenders of Masada, who held the mountain fortress against the Roman Tenth Legion for months and ultimately committed suicide rather than surrender. The Pharisaic school of thought is the only one that survived the destruction of the Temple. The Zealots were killed off during the war with Rome. The Sadducees could not survive without the Temple, which was the center of their religion. The Essenes, who were never very numerous, were apparently killed off by the Romans; they were easily recognizable in their isolated communities. Some think that the Essenes may have been absorbed into Christianity, which as I said shares some of their mystical teachings. For many centuries after the destruction of the Temple, there was no large-scale, organized difference of opinion within Judaism. Judaism was Judaism, and it was basically the same as what we now know as Orthodox Judaism. There were some differences in practices and customs between the Ashkenazic Jews of Eastern Europe and the Sephardic Jews of Spain and the Middle East, but these differences were not significant. See Ashkenazic and Sephardic Jews. Karaites and Rabbinical Judaism

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

During the 9th century C. These sects came to be known as Karaites literally, People of the Scripture , and they were distinguished from the Rabbanites or Rabbinical Judaism. The Karaites believed in strict interpretation of the literal text of the scripture, without rabbinical interpretation. They believed that rabbinical law was not part of an oral tradition that had been handed down from G-d, nor was it inspired by G-d, but was an original work of the sages. As such, rabbinical teachings are subject to the flaws of any document written by mere mortals. The difference between Rabbanites and Karaites that is most commonly noted is in regard to Shabbat: The Rabbanites, on the other hand, relied upon rabbinical interpretation that allowed us to leave burning a flame that was ignited before Shabbat. Karaites also prohibited sexual intercourse on Shabbat, while Rabbanites considered Shabbat to be the best time for sexual intercourse. The Karaites also follow a slightly different calendar than the Rabbanites. Today, Karaites are a very small minority, and most Rabbinical Jews do not even know that they exist. For more information about the Karaites, see The Karaite Korner. Chasidim and Mitnagdim In the s, the first of the modern movements developed in Eastern Europe. Before Chasidism, Judaism emphasized education as the way to get closer to G-d. Chasidism emphasized other, more personal experiences and mysticism as alternative routes to G-d. Chasidism was considered a radical movement at the time it was founded. There was strong opposition from those who held to the pre-existing view of Judaism. Those who opposed Chasidism became known as mitnagdim opponents , and disputes between the Chasidim and the mitnagdim were often brutal. Today, the Chasidim and the mitnagdim are relatively unified in their opposition to the liberal modern movements. Orthodoxy and even the liberal movements of Judaism today have been strongly influenced by Chasidic teachings. Chasidic sects are organized around a spiritual leader called a Rebbe or a tzaddik, a person who is considered to be more enlightened than other Jews. A Chasid consults his Rebbe about all major life decisions. Chasidism continues to be a vital movement throughout the world. The Lubavitcher Chasidim are very vocal with a high media presence see their website, Chabad. For example, Breslov , Satmar and Bobover. There are basically three major movements in the U. Reform, Conservative and Orthodox. Some people also include a fourth movement, the Reconstructionist movement, although that movement is substantially smaller than the other three. Orthodox and sometimes Conservative are described as "traditional" movements. Reform, Reconstructionist, and sometimes Conservative are described as "liberal" or "modern" movements. Orthodoxy is actually made up of several different groups. It includes the modern Orthodox, who have largely integrated into modern society while maintaining observance of halakhah Jewish Law , the Chasidim , who live separately and dress distinctively commonly, but erroneously, referred to in the media as the "ultra-Orthodox" , and the Yeshivish Orthodox, who are neither Chasidic nor modern. The Orthodox movements are all very similar in belief, and the differences are difficult for anyone who is not Orthodox to understand. The "whole Torah" includes both the Written Torah the first five books of the Bible and the Oral Torah , an oral tradition interpreting and explaining the Written Torah. They believe that the Torah is true, that it has come down to us intact and unchanged. They believe that the Torah contains mitzvot binding upon Jews but not upon non-Jews. This web site is written primarily from the modern Orthodox point of view. Reform Judaism does not believe that the Torah was written by G-d. The movement accepts the critical theory of Biblical authorship: Reform Jews do not believe in observance of commandments as such, but they retain much of the values and ethics of Judaism, along with some of the practices and the culture. There are plenty of Reform Jews who are religious in a Reform way. There are approximately Reform synagogues in the United States and Canada. Conservative Judaism grew out of the tension between Orthodoxy and Reform. Solomon Schechter in , although its roots in the Jewish Theological Seminary of America stretch back into the s. Conservative Judaism maintains that the truths found in Jewish scriptures and other Jewish writings come from G-d, but were transmitted by humans and contain a human component. In my experience, there is a great deal of variation among Conservative synagogues. Some are indistinguishable from Reform, except that they use more Hebrew; others are practically Orthodox, except that men and women sit together. Some are very traditional in substance, but not in form; others are traditional in form but not in substance. This flexibility is deeply rooted in Conservative Judaism, and can be found within

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

their own Statement of Principles, Emet ve-Emunah. There are approximately Conservative synagogues in the world today. Reconstructionists believe that Judaism is an "evolving religious civilization. From this, you might assume that Reconstructionism is to the left of Reform; yet Reconstructionism lays a much greater stress on Jewish observance than Reform Judaism. Reconstructionists observe the halakhah if they choose to, not because it is a binding Law from G-d, but because it is a valuable cultural remnant. Reconstructionism is a very small movement but seems to get a disproportionate amount of attention, probably because there are a disproportionate number of Reconstructionists serving as rabbis to Jewish college student organizations and Jewish Community Centers. Reconstructionist numbers are, in fact, so small that the NJPS advises caution in interpreting the statistics. There are about a hundred Reconstructionist synagogues world-wide. See the homepage of the Jewish Reconstructionist Movement. Though most Jews do not have any theological objections to praying in the synagogues of other movements, liberal services are not "religious" enough or "Jewish" enough for traditional Jews, and traditional services are too long, too conservative, and often basically incomprehensible to liberal Jews because traditional services are primarily, if not exclusively, in Hebrew. Some Orthodox will not attend liberal services because of the mixed seating arrangements and because the liberal prayer book cuts many required prayers. I have been to services in Reform, Conservative, and Orthodox synagogues , and I have found that while there are substantial differences in length, language, and choice of reading materials, the overall structure is surprisingly similar. See Jewish Liturgy for more information about prayer services. Orthodoxy is the only movement that is formally and legally recognized in Israel. Until very recently, only Orthodox Jews could serve on religious councils. The Orthodox rabbinate in Israel controls matters of personal status, such as marriage , conversion and divorce.

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

7: Synagogue - Wikipedia

The Israeli government flew in the delegation of Orthodox, Conservative and Reform rabbis to meet with Netanyahu last week. Ron Dermer, Israel's ambassador to the United States, arranged the.

Did He give the Torah? Did He also provide an oral tradition? Like many Jews rediscovering their heritage, I had to confront and resolve each of these challenges. About two thousand years before the Reform and Conservative movements arrived on the scene, Orthodox sages recorded the claim that the oral tradition was received from G-d at Sinai in B. The grandfather of Reform was Moses Mendelssohn In , Geiger called the first Reform rabbinical conference in Wiesbaden, Germany, and declared: Kaufman Kohler convened the Pittsburgh conference of Reform leaders, hoping to formally establish official Reform positions on a range of subjects. I do not for a moment hesitate to say it right here and in the face of the entire Jewish world thatâ€¦ circumcision is a barbarous cruelty which disfigures and disgraces our ancestral heirloom and our holy mission as priests among mankind. The rite is a national remnant of savage African lifeâ€¦ Nor should children born of intermarriage be viewed any longer exclusively by the primitive national standard which determines the racial character of the child only by the blood of the motherâ€¦ I can no longer accept the fanciful and twisted syllogisms of Talmudic law as binding for usâ€¦ I think, if anywhere, here we ought to have the courage to emancipate ourselves from the thralldom of Rabbinical legality. By , Reform had drifted to the extreme. This in-house debate continued through the period of the Hebrew Union College banquet and publication of the Pittsburgh Platform. Despite the Biblical prohibition on lighting fires on the Sabbath [35] , the Rabbinical Assembly issued a paper permitting driving automobiles to Sabbath services. In the period beginning in , when many young German Jews applied to JTS to get visas to America, Finkelstein refused to issue letters of acceptance. As a member of the American Jewish Committee and the Joint Distribution Committee, Finkelstein regularly received reports about Nazi atrocitiesâ€¦ Although moved by the plight of European Jewry, he nevertheless neither responded to direct appeals to participate in protest actions on their behalf nor involved the Seminary in any public activity about the Holocaust. At the convention of Conservative rabbis, Harold Kushner, one of the movements most influential leaders, offered these sober observations: Conservative Judaism is not halakhic because Conservative Jews are not halakhic, and increasingly even Conservative rabbis are not halakhic. Although it often takes time, lack of Mesorah tradition eventually corrupts observance; and lax observance stimulates spiraling assimilation. In the Conservative movement today we see the beginnings of the spiritual and demographic unraveling that rips apart any Jewish movement disconnected from Mesorah tradition: One study found that four percent of Conservative Jews rediscover Orthodoxy each year, 13 percent move into Reform, and 35 percent drop all Jewish affiliation; another found that 37 percent intermarry. Reconstructionists, led by JTS professor Mordechai Kaplan, broke off to the left, jettisoning belief in the supernatural altogether. According to both groups, we do not possess a G-d given Torah, let alone a Divine oral tradition explaining the Pentateuch. The Final Portrait Analysis complete, I stepped back to witness Orthodoxy flowing straight through history, reiterating in each generation its ancient claim to a Divine Torah and oral tradition. Reform branched off two centuries ago and immediately confessed that it possessed no Mesorah tradition. Indeed, it intended to reform what it had received. Reform passed its lack of Mesorah to Conservative, who bequeathed the same to its left-wing and right-wing splinter groups. Today, not only does Orthodoxy claim to possess the G-d-given solution, their demographic performance attests to it. Today, I realized, there are only two groups: I entered the community of sages and detected what thousands before me found: When Reform Judaism insisted that the various books of the Torah tradition were largely human creations, that had the advantage of allowing unprecedented innovation. It also devalued the old texts and made them less sacred. A simple experience brought the point home to me tellingly. I was teaching a group together withâ€¦ an Orthodox scholar. After reading a rabbinic passage to the group he put his book down on a desk, but so near the edge that it became unbalanced and fell off. He quickly retrieved

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

it, kissed it, and put it more carefully on the desk, not stopping in the development of the theme he was presenting. Kissing books, particularly when they have fallen, is a nice old Jewish custom which reflects very much more than respect for authors and publishers. I wonder if liberal Jews with their sense of the humanity of our sacred literature could ever come to such regard for Torah that “leaving aside their sense of propriety” they could ever think of kissing one of its volumes. I was dumbfounded watching Orthodox businessmen arrive in the beis hamidrash Jewish study hall at 5: Taplinger Publishing Company, , pp. Yale University Press, Hoffman, Die Erste Mischna Berlin, , p. Feldheim, , pp. Meyer, Response to Modernity: Oxford University Press, , p. Rodef Shalom Congregation Press, , p. Jewish Theological Seminary of America, , p. Central Conference of American Rabbis, , pp. Free Press, , p.

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

8: Judaism Movements of Judaism

"We, a diverse group of Orthodox, Conservative and Reform rabbis from North America are here to stress our commitment to the unity of the Jewish people, to affirm our unbreakable bond with.

Judaism History Judaism is one of the three major monotheistic religions, and the oldest. It is founded on the belief in one God, who gave His laws to the Israelites. Besides the Five Books of Moses, the Tanakh includes books about different prophets, prophecies, as well as Psalms, Proverbs, and other stories relevant to the laws. Along with the Torah, the Talmud and Midrash are also important in the study and understanding of Jewish law. The Talmud is a collection of rabbinic discussions and debates on the law, and the Midrash is a collection of rabbinic stories and interpretations based on the law and stories found in the Tanakh. The Talmud examines the law in greater depth, considering different elements and commenting on specific application. The Midrash studies and attempts to answer questions raised, but not answered, by the text. Elements common to all synagogues: The Aron HaKodsh Holy Ark - often the most defining part of the synagogue, found at the front of the synagogue, usually ornately decorated, with Hebrew writing around it. The ark houses the Torah scrolls, which are removed during the service to be read. This ark symbolizes the ark carried by the Israelites through the desert, which held the tablets of the Ten Commandments. Torah scrolls - Torah scrolls are hand-written on animal parchment by a scribe specially trained for the task. Because of the time-consuming and exacting process of writing out the Torah scrolls, it can take up to a year to complete one scroll, and they are usually very expensive, but thanks to the quality, they can last for hundreds of years. Bimah - elevated platform or podium from which the Torah is read or service is led. Ner Tamid Eternal Light - a light found above the Ark which is always lit, symbolizing the eternal presence of God. Menorahs - seven-branched candelabra, usually found on either side of the Ark, which symbolize the six days of creation and the Sabbath day. Memorial markers - either on the walls of the synagogue or to the side, these markers have name plaques on them, each with a small light next to it, to commemorate members of the congregation who have died. Most synagogues, although perhaps not all, will also have prayer shawls Hebrew - tallit and skull caps Hebrew - kipah, Yiddish - yarmulke available for members of the congregation who may not have their own. Besides the Ark, synagogues are not usually elaborately decorated. There may be symbols of the 12 tribes of Israel or certain symbols important to the Jewish faith, but there will not be any statues or paintings. There are few physical features that can distinguish Orthodox, Conservative, and Reform synagogues from each other. One of the only distinguishing features is found in Orthodox synagogues, where there is separate seating for men and women, with sections either separated by a banister or railing or, sometimes, different levels. The true differences between these three movements of Judaism come in how they understand the origin, flexibility, and adaptability of the laws given in the Torah. Photos Click the thumbnails for larger images. Photo by Rebecca Krieger unless otherwise noted. Caps and prayer shawls provided by Oheb Sholom for their members. A memorial marker at Keshet Zion. A stained glass window in Keshet Zion that depicts the two stone tablets on which the Ten Commandments were originally written. Pages in this Section:

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

9: Sun Sentinel - We are currently unavailable in your region

The Difference Between Reform, Conservative, and Orthodox Branches of Judaism. Tracing the Tree of Life.

Commandments among people e. As you learn about the mitzvot commandments , you will be expected to try to incorporate them into your life, but no one will expect you to know everything and do everything perfectly at first. It may take time to get used to attending synagogue and refraining from work on Shabbat. When you begin to learn about the laws of kashrut, it is acceptable to begin by not eating forbidden foods, and then separating milk and meat as a next step, and so on. The most important thing is to show that your commitment is growing and will continue to grow. The one step that will help you most in your quest to live a Jewish life is to become part of a synagogue community. Your sponsor can introduce you to people who are active in the synagogue, and you will have a ready-made support network in place. If you become friendly with some "regulars" at services, you will have someone to help you find your place in the prayerbook, as well as someone to chat with after services are over. If you have another interest, such as social action or education, the synagogue likely has other groups or committees you can join. One cannot become Jewish in a vacuum; being part of the community is one of the strongest Jewish values. During this stage, spend some time considering what you would like your Hebrew name to be. This name is used to call you up to the Torah and during all lifecycle events. You may want to take a biblical name if there is a person in the Bible with whom you particularly identify e. Circumcision Before completing the conversion process, males must undergo brit milah, or circumcision. This involves cutting off the foreskin of the penis. For an adult, this is usually performed by a urologist at an outpatient surgical center, and local anesthesia is used. For a child, a pediatrician can usually do it in his or her office, also using local anesthesia. Two witnesses are needed; if the doctor is an observant Jewish male, he can serve as one. The doctor recites two blessings, and the witnesses sign a certificate attesting to the circumcision. You will most likely be able to go back to work the next day, and resume sexual function within three to four weeks. If a male was circumcised as a baby, a less invasive procedure called a hatafat dam brit is performed. This involves taking a drop of blood from the skin around the glans of the penis. The doctor simply pricks the skin with a sterile lancet and wipes up the resultant drop of blood with a piece of gauze. No blessings are required, although witnesses are still necessary. There is no healing period; an adhesive bandage can be applied but will likely not even be necessary. Come Before the Beit Din Before meeting with the beit din rabbinical court , candidates for conversion must write an essay enumerating their reasons for wanting to become Jewish and how they have been putting their newfound Judaic knowledge into practice. Some topics you may be asked to specifically address in your essay include: Discussing why Judaism is a better fit for you than the belief system which you previously practiced Describing how Judaism has informed and will continue to inform your home and personal life Discussing your commitment to religious services and prayer, Jewish education for your children, and to the Jewish community both locally and around the world The beit din will read your statement in advance and may discuss your candidacy with your sponsoring rabbi before your meeting. At your meeting, the three rabbis comprising the beit din will ask you questions based on what you have written in your essay and basic Jewish knowledge. Their goal is to determine whether you truly "accept the yoke of the commandments," an acknowledgement that Jewish law is authoritative and that you plan to live Jewishly including ritual observance for the rest of your life. They will also question you to make sure you have given up all religious practices of your former belief system e. After your meeting with the beit din, they will confer privately regarding your candidacy. Relaxâ€”your sponsor would not have convened the rabbinical court if he or she did not feel you were ready. The beit din will then have you sign a Declaration of Commitment, which declares that you are converting of your own free will and that you voluntarily agree to accept the mitzvot of Judaism. Among the mitzvot enumerated in this document are: Performing brit milah on your sons, welcoming your daughters into the covenant by a naming ceremony, and providing Jewish education for all your children

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

Observing Shabbat and holidays, praying regularly, and attending services Keeping kosher Visiting the sick and feeding the hungry Participating in and supporting Jewish communal life, locally and in Israel Once you have signed the document, it is time for immersion in the mikvah to complete the process. The story of Ruth in the Bible demonstrates the acceptance of Jews-by-choice into the community, and includes this beautiful affirmation of commitment: At the mikvah, you will prepare for immersion in a small private pool. This includes showering, removing nail polish and jewelry, combing your hair, and cleaning your ears and under your fingernails. You will be naked during your immersion, because the water of the mikvah must touch every part of you for the immersion to be considered proper. For reasons of modesty, the rabbis will not directly supervise your immersion if you are of a different gender. Instead, a mikvah attendant or other knowledgeable person of your gender will supervise you, while the rabbis wait within hearing distance for you to recite the blessings. You will immerse completely one time, say the blessings, and then immerse two more times. Once your immersions have been pronounced kosher, you are free to dry off and get dressed, before meeting the beit din one last time to receive your new name and copies of your conversion documents for safekeeping. Jewish Conversion Process for a Child If a non-Jewish woman has children with a Jewish man and they decide to raise the children Jewish, the children must be formally converted. The process is much simpler for children; there is no learning requirement or observance requirement, although the children will be expected to enroll in religious school after the conversion if they are not already attending. A boy will need to undergo brit milah or hatafat dam brit if he is already circumcised. Both parents the Jewish and non-Jewish parents together must sign a letter of commitment, and the children must immerse in the mikvah. The final step for children is to proceed with bar or bat mitzvah at thirteen years old, which formalizes their acceptance of the commandments upon themselves once they are old enough to undertake that responsibility. Some useful books to have in your library Source.

STATEMENTS BY ORTHODOX, CONSERVATIVE AND REFORM RABBIS ON THE ARCHITECTURE OF THE SYNAGOGUE. pdf

Logic, argumentation and interpretation Theological ideas during the Middle Ages Kynaston mcshine
introduction to information essay Marshall jcm 2000 dsl 401 manual Kerala criminal rules of practice bare act
Solomon Among the Postmoderns Upsc management optional notes In the heart of darkness: learning and
running out of time Richard Ruth Sealed with a diss From Dark Horse Road V. 1 Oracle Forms Reference
Manual The Visible Horse Mary Lathrop Programming in visual basic 2010 bradley millspaugh Bear Island
reflections, Lake Winnepesaukee, New Hampshire 9.9.2 Financial Overview Inspections and Reports on
Dwellings: Reporting for Buyers The nonprofit guide to the Internet The Norse heritage in the Isle of Man, by
B. R. S. and E. M. Megaw. What do Mormons believe? Start it, sell it and make a mint Unions and immigrant
workers: how they see each other Computer assisted tomography The umentary history of the ratification of
the constitution Grouping students Business adventures john brooks ebook Alma Thomas Brooks A congaree
water-color Urquart Castle and the Great Glen Fitness levels of children in North Carolina Transitional objects
ISSE 2005 Securing Electronic Business Processes Head first javascript programming a brain-friendly guide
1st edition The Standard Knife Collectors Guide (3rd Edition) Unlocking E-government potential Mississippi
and Tokyo African-American Christianity Jon Sensbach On my way violet solo sheet music Non-Classical
Continuum Mechanics Pt. 5 Hearings, February 22-23, 1933. Plant systematics 2nd edition