

Chapter 1 : Sedra of the Week: Chol Hamoed Succot | Jewish News

The Jewish Journey brings to life not just the history of the Jewish faith, but the history of the Jewish people. The Jewish Journey: 4, Years in 22 Objects Rebecca Abrams.

Strauss and Howe base the turning start and end dates not on the generational birth year span, but when the prior generation is entering adulthood. A generation "coming of age" is signaled by a "triggering event" that marks the turning point and the ending of one turning and the beginning of the new. For example, the "triggering event" that marked the coming of age for the Baby Boom Generation was the Assassination of John F. This marked the end of a first turning and the beginning of a second turning. This also explains why a generation is described to have "entered childhood" during a particular turning, rather than "born during" a particular turning. According to Strauss and Howe their generational types have appeared in Anglo-American history in a fixed order for more than years with one hitch, occurring in the Civil War Saeculum. They say the reason for this is because according to the chart, the Civil War came about ten years too early; the adult generations allowed the worst aspects of their generational personalities to come through; and the Progressives grew up scarred rather than ennobled. Tales for an Accelerated Culture was, but later adopted "Generation X" when it became the more widely accepted term for the cohort. Although there is as yet no universally accepted name for this generation, "Millennials" a name Strauss and Howe coined has become the most widely accepted. New Silent Generation was a proposed holding name used by Howe and Strauss in their demographic history of America, Generations, to describe the generation whose birth years began somewhere in the mids and the ending point will be around the mids. Howe now refers to this generation most likely currently being born as the Homeland Generation. The absence of any attempt to constrict consumer spending through taxes or rationing and the tax cuts of the time suggest that any Crisis Era may have begun, if at all, later, as after Hurricane Katrina or the Financial Meltdown of The basic length of both generations and turningsâ€”about twenty yearsâ€”derives from longstanding socially and biologically determined phases of life. As long as the transition to adulthood occurs around age 20, the transition to midlife around age 40, and the transition to old age around age 60, they say the basic length of both generations and turnings will remain the same. The generational rhythm is not like certain simple, inorganic cycles in physics or astronomy , where time and periodicity can be predicted to the second. Instead, it resembles the complex, organic cycles of biology, where basic intervals endure but precise timing is difficult to predict. Strauss and Howe compare the saecular rhythm to the four seasons, which they say similarly occur in the same order, but with slightly varying timing. Just as winter may come sooner or later, and be more or less severe in any given year, the same is true of a Fourth Turning in any given saeculum. The generational cycle cannot explain the role or timing of these individual threats. What the generational cycle can do, according to Strauss and Howe, is explain how society is likely to respond to these events in different eras. It is the response, not the initial event, which defines an era according to the theory. According to Strauss and Howe, the crisis period lasts for approximately 20 years. He even sent a copy to each member of Congress. However, it has also been criticized by several historians and some political scientists and journalists, as being overly- deterministic , non-falsifiable, and unsupported by rigorous evidence. He said that their theory could be seen as pop-sociology and that it would "come in for a lot more criticism as history. The Times Literary Supplement called it "fascinating," but also, "about as vague and plausible as astrological predictions. Abort, Retry, Ignore, Fail?. That agenda becomes clear in part of their wish list for how the 13th generation may influence the future: They will clean up entertainment, de-diversify the culture, reinvent core symbols of national unity, reaffirm rituals of family and neighborhood bonding, and re-erect barriers to cushion communities from unwanted upheaval. While its agenda is the 13th generation, it can also be seen as an incredibly well-written and exhaustive history of America from to examining the era through everything except the traditional historical subjects war, politics, famine, etc. But it is a very good bad book. And if you get away from the generational mumbo jumbo, it illuminates changes that really do seem to be taking place. A , Chronicle of Higher Education report commented Howe and Strauss based these core traits on a "hodgepodge of anecdotes,

statistics, and pop-culture references" and on surveys of approximately high-school seniors from Fairfax County, Virginia , an affluent county with median household income approximately twice the national average. The report described Millennials Rising as a "good-news revolution" making "sweeping predictions" and as describing Millennials as "rule followers who were engaged, optimistic, and downright pleasant", commenting the book gave educators and "tens of millions of parents, a warm feeling. However, he believed it was also "an elaborate historical horoscope that will never withstand scholarly scrutiny. The authors lump together everyone born from through the end of Baby Boomers , a group whose two extremes have little in common. And the predictions are facile and reckless. Levine, a former president of the Teachers College of Columbia University said "Generational images are stereotypes. There are some differences that stand out, but there are more similarities between students of the past and the present. But if you wrote a book saying that, how interesting would it be? But as you look at generations as social units, we consider it to be at least as powerful and, in our view, far more powerful than other social groupings such as economic class, race, sex, religion and political parties. Among professional historians, it faces a tougher sell. Period specialists will resist the idea that their period is akin to several others. Their generational quartet is "just too wooden" and "just too neat," says one Yale historian. Riesman found in the work an "impressive grasp of a great many theoretical and historical bits and pieces" and Neustadt said Strauss and Howe "are asking damned important questions, and I honor them. One of the things to understand is that most historians never look at history in terms of generations. People are looking for a new way to connect themselves to the larger story of America. That is the problem. These are people who have noticed the power in not just generations, but the shifts that have happened over time in the way Americans have treated children and older people and have tried to link that to the broader currents of history. New working conditions as a product on the market have a classic product life-cycle and when they become widespread standard expectations of employees change accordingly. The label tends not to appear in renderings of teenagers who happen to be minorities, or poor, or who have never won a spelling bee. Nor does the term often refer to students from big cities and small towns that are nothing like Fairfax County, Va. Or who lack technological know-how. Or who struggle to complete high school. Or who never even consider college. Or who commit crimes. Or who suffer from too little parental support. Or who drop out of college.

Chapter 2 : Cycles of Destiny: This Is My Journey: Sergie Waisman: www.nxgvision.com: Books

Narrated by Martha Teichner, the film follows the trajectory of Jewish American life from the earliest arrivals in the mid-th century through the impact of the Nazi regime in World War II, the creation of Israel, and the new challenges of 21st century assimilation.

Jews are one of the most ancient peoples in the world. Jewish history is recorded in the Bible, by historians outside of the Bible, and through archeology. We have more facts about Jewish history than that of any other nation – which we will use to build a timeline to summarize the history of the Jews. He is even named outside the Bible in ancient clay tablets, dated around BC in contracts between him and kings in Babylonia. This period of time started when Joseph, great-grandson of Abraham, led the Israelites to Egypt, where later on they became slaves. They would be Blessed if they obeyed G-d, blessed be He, but experience a Curse if they did not. From Moses to David the Israelites lived in the land of Israel, but without Jerusalem and with no king For several hundred years the Israelites lived in their land but they did not have a King, nor did they have the capital city of Jerusalem – it belonged to other people in this time. However, with King David around BC this changed. The descendants of King David continued to rule for about years and this period is shown in aqua-blue – BC. This was the period of Israelite glory – they had the promised Blessings. They were a powerful nation, had an advanced society, culture, and their Temple. But the Tanakh also describes their growing corruption and idol worship during this time. The Israelites split into two different countries. Many prophets in this period warned the Israelites that the Curses of Moses would come on them if they did not change. But these warnings were ignored. Nebuchadnezzar, a powerful Babylonian King came – just like Moses had predicted years before when in Torah he wrote: The Lord will bring a nation against you from far away – a fierce-looking nation without respect for the old or pity for the young. He then exiled the Israelites to Babylon. This fulfilled the predictions of Moses that You will be uprooted from the land you are entering to possess. Then the Lord will scatter you among all nations, from one end of the earth to the other. He permitted the Jews to return to their land. Living in the Land as a part of Persian Empire, 2nd Temple period begins However they were no longer an independent country, they were now a province in the Persian Empire. This continued for years and is in pink in the timeline. This is shown in dark blue. Later Greek rulers tried to force Greek worship upon the Jews, resulting in the Maccabean revolt, and semi-independence until the Romans came. Hanukkah is celebrated from this time period. The Israelites again became a province in this Empire and it is shown in light yellow. This is the time when Yeshua Jesus lived, from whom the Messianic hope spread mostly to Gentiles in what is known today as Christianity. This explains why Romans and Roman government is so prominent in the New Testament – because Rome ruled supreme at that time. They were ruled by other Empires. Resentment of this finally boiled over and the Jews revolted against Roman rule. The Romans came and destroyed Jerusalem 70 AD , burned down the 2nd Temple only the Kotel remains to this day , and deported the Jews as slaves across the Roman Empire. This was the second Jewish exile. Since the Roman Empire was so large the Jews were scattered across the whole world. The tragedy of Masada occurred in this revolt. A further revolt in AD led by Simon bar Kokhba again resulted in defeat and Jews were not permitted to remain in the land. Jerusalem and Temple destroyed by Romans in 70 AD. Jews sent into world-wide exile And this is how the Jewish people lived for almost years: In these different nations they regularly suffered anti-semitic persecutions. Persecution of the Jews was particularly true in Christian Europe. The Curses of Moses from BC were accurate descriptions of how they lived. There the Lord will give you an anxious mind, eyes weary with longing, and a despairing heart. All the nations will ask: Why this fierce, burning anger? This period is shown in a long red bar in a timeline extending to modern-day. He almost succeeded but he was defeated and a remnant of Jews survived. But this allowed the final words of Moses in the Torah, written down years ago, to come true. In the Jews, through the United Nations, saw the remarkable re-birth of the modern state of Israel, as Moses had written centuries before: Even if you have been banished to the most distant land under the heavens, from there the Lord your God will gather you and bring you back. Most of the surrounding nations waged war against Israel in – in and again in Israel often was at war with five

nations at the same time. Yet not only did Israel survive, but the territories increased. In the war of Israel regained Jerusalem, their historic capital city David had founded years ago. The ongoing conflicts with surrounding peoples has created one of the most difficult security problems in the world today. Author Ragnar Posted on.

Chapter 3 : The Cycle of Jewish History

Unpacking a definition --Cycles of history: the Judaic journey --Cycles of texts: building the foundation --Cycles of thought: Judaic philosophy --Cycles of belief: Judaic theology --Cycles of time: the Judaic calendar --Cycles of life: the life-cycle journey --Cycles of the here and now: the 21st century moment and beyond --The future.

Louis ship with Jewish refugees aboard. Shown here as they docked in Antwerp, Belgium, many of them eventually perished in the Holocaust. Abraham and Dora Lithwick fonds. Their numbers increased as Jews escaped religious persecution and violence in Eastern Europe, joining the huge flow of immigrants coming to Canada after Confederation. Jewish immigrants brought a tradition of establishing a communal body, or kehilla to look after the social and welfare needs of their less fortunate. This was continued in cities and towns in Canada, through community help given to newcomers. Those who had arrived earlier and were better settled saw it as their social responsibility to help newer immigrants adjust to life in Canada. In the early decades of the 20th century, many small towns had a Jewish-owned general store. Several Jewish immigrants responded to coal mining company advertisements seen in Eastern Europe, and came to Cape Breton Island, Nova Scotia, to work as coal miners. After a few years, most became peddlers and retail store operators. Several of them reported learning to speak Gaelic from their customers before they learned English. Many immigrants landed at the port of Saint John, New Brunswick from the s on, and stayed there. The once vibrant Jewish community of Saint John, New Brunswick, boasted more than 80 Jewish-operated small businesses in the s. By , there were , Jews in the country. They settled in Montreal, Toronto, Winnipeg, and many smaller towns. They worked primarily as peddlers, small shopkeepers, factory garment workers and tradesmen. While most Jews settled in urban areas, some accepted land grants in the Prairies, forming 11 Jewish farm colonies. Unfortunately, many of these colonies were established on unproductive land; their meagre crops were mostly destroyed by hail, frost and drought. Few of the Jewish colonists had any prior farming experience, and none had ever witnessed the frigid temperatures and blinding blizzards of a prairie winter. Gradually, one colony after another was abandoned, as the colonists relocated to towns and cities. Immigration halted during the Depression years of high unemployment. Even when Hitler and the Nazis threatened Jewish survival, Canada did not accept refugees. Officials and politicians enforced a strict anti-Semitic policy. Things changed after the Second World War, when about 40, survivors of the Holocaust were permitted entry. A second wave of European refugees arrived in the late s after the failed Hungarian Revolution. The large number of French-speaking Jewish immigrants has transformed the community in Montreal, adding synagogues, schools and an entire flavour that reflects the Sephardic cultures of these latest arrivals. They, too, were escaping persecution in their former homes, settling here as refugees in search of peace and acceptance.

Chapter 4 : Judaism The Patriarchs and the Origins of Judaism

A History of Judaism is a definitive study. Goodman's singular learning is admirable, and the way he has synthesised an astonishing array of source material should be applauded.

However, one thing the two works have in common is the idea of giving voice to marginalised peoples, and the best way to do that is by acknowledging their customs and, most importantly, their language. But what if the language is dying or, worse still, extinct? Aboriginal and Torres Strait Islander people should be aware that this post contains names of people who have passed away. By carefully monitoring the use of natural resources, they thus ensured a perpetual supply of food and a healthy environment. The Journey Cycles of the Boonwurrung also includes some historical pieces. In this vision, they had seen a time of great crisis. They had seen that these visitors had come, and not left. They saw that these visitors would break many laws of Bundjil: The wurneet would turn from guyang blue to yaleen brown and wiiny fire would rain down on their birrarang-ga country. They saw death and pain for their people. There is also a section discussing Derrimut and Benbow, the last artweet clan leaders of the Boonwurrung people, who passed away in the middle of the nineteenth century, still struggling for acknowledgement of their traditional land rights. Of course, the land is far from the only thing they lost, as their language also suffered. How is it transferring back to English? Or phonics or phonemes, or something. The stories themselves are part of this process. Once the female barraeemal laid her teerandeerr she would trot off â€” looking for another old man barraeemal to flirt with. She knew she could do this because for at least the next six months her husband would be busy minding the nest and raising the chicks. Poor old man barraeemal. He had to sit on that nest for a long time and that left him with little time to eat. The Boonwurrung guleeny never hunted the old man barraeemal during this season. The website of the Victorian Aboriginal Corporation for Languages shows thirty-eight different languages in our state alone. Perhaps a more important journey, though, is that undertaken by Briggs and other representatives of her people in their attempt to recover their language and culture.

Trace Jewish immigration to the U.S. through the centuries with history and personal stories. Airing March on most PBS stations (check your local listin.

They represent an informed but hardly dispassionate attempt to isolate and explain patterns and trends in domestic and foreign policy. He admires presidents of broad vision, such as the Roosevelts and John F. Kennedy, while conservatives such as Jimmy Carter whom he likens to Grover Cleveland and Ronald Reagan stand very low in his estimation. His purpose in this collection is to explain how and why such variations in leadership recur in American history. The essays are grouped into two main categories, foreign policy and domestic affairs, each discussing half a dozen topics. Two long thematic pieces set forth the themes that inform the rest of the book. One viewed the young nation as a bold but risky experiment in democratic government, undertaken in the face of historical evidence that republics tended to be short-lived and self-destructive. The Founding Fathers considered their enterprise an uncertain one for which a successful outcome could by no means be predicted. A private-interest phase is inward-looking and dominated by capitalist values: A public-interest phase, by contrast, is outward-looking and idealistic, characterized by a preoccupation with debating issues, solving problems, redressing injustices. In public-interest eras, the function of government changes from static to dynamic; it becomes an agent and instrument of change. Both phases are naturally self-limiting. After a prolonged period of public-interest activism, idealism wears thin and crusading impulses spend themselves; people are worn out with causes and turn with relief to the quieter, self-interested pastimes of getting and spending until the cycle swings back again. Applying the model to the twentieth century, for example, Schlesinger identifies the first two decades, the era of Progressive reform at home and war for democracy abroad, as a public-interest phase. Eisenhower and an ideological Reagan have shared a common devotion to the private interest. The public-private cycle corresponds to liberal and conservative political philosophies but is not circumscribed by party labels; Republican or Democratic dominance does not guarantee the emergence of one or the other. A Republican can be an activistâ€”Theodore Roosevelt is a prime exampleâ€”and a Democrat such as Cleveland can preside over a private-interest period. The cyclical pattern is entirely self-generating and independent of external events such as the business cycle. The New Deal was inspired by the Depression, but Progressivism sprang up during a period of prosperity, and the two serious depressions of the last thirty years of the nineteenth century had no effect on the conservative temper of the period. Using the experiment-destiny and the public-private interest dichotomies as explanatory models, Schlesinger then turns his attention to foreign affairs. He finds no correlation between the public-private cycle and Frank L. The entire section is 2, words.

Chapter 6 : Jewish history - Wikipedia

According to the Jewish calendar, we are currently living in the year However, the traditional history of the Jewish people begins only in , with Abraham. He was the leader of a nomadic tribe that made a covenant with one true G-d after Abraham led his family from the city of Ur in.

The Patriarchs and the Origins of Judaism Level: They founded the religion now known as Judaism, and their descendants are the Jewish people. Of course, technically, it is incorrect to refer to Abraham, Isaac and Jacob as Jews, because the terms "Jew" and "Judaism" were not used generally to refer to this nation until hundreds of years after their time; nevertheless, for convenience and in accordance with common practice, I will use these terms. The history below is derived from written Torah , Talmud , Midrash and other sources. Modern scholars question the existence of the Patriarchs and the historical accuracy of this information; however, it is worth noting that scholars also questioned the existence of Babylonia and Troy He was the son of Terach, an idol merchant, but from his early childhood, he questioned the faith of his father and sought the truth. He came to believe that the entire universe was the work of a single Creator, and he began to teach this belief to others. Abram tried to convince his father, Terach, of the folly of idol worship. One day, when Abram was left alone to mind the store, he took a hammer and smashed all of the idols except the largest one. He placed the hammer in the hand of the largest idol. When his father returned and asked what happened, Abram said, "The idols got into a fight, and the big one smashed all the other ones. These idols have no life or power. We have certain obligations to G-d, and G-d has certain obligations to us. Abram was subjected to ten tests of faith to prove his worthiness for this covenant. Leaving his home is one of these trials. Abram, raised as a city-dweller, adopted a nomadic lifestyle, traveling through what is now the land of Israel for many years. Abram is referred to as a Hebrew Ivri , possibly because he was descended from Eber Gen. But Abram was concerned, because he had no children and he was growing old. This was a common practice in the region at the time. According to tradition, Hagar was a daughter of Pharaoh, given to Abram during his travels in Egypt. She bore Abram a son, Ishmael, who, according to both Muslim and Jewish tradition, is the ancestor of the Arabs. Isaac was the ancestor of the Jewish people. Thus, the conflict between Arabs and Jews can be seen as a form of sibling rivalry! G-d commanded Abraham to sacrifice Isaac as a burnt offering. This test is known in Jewish tradition as the Akeidah the Binding, a reference to the fact that Isaac was bound on the altar. At the last moment, G-d sent an angel to stop the sacrifice. It is interesting to note that child sacrifice was a common practice in the region at the time. Thus, to people of the time, the surprising thing about this story is not the fact that G-d asked Abraham to sacrifice his child, but that G-d stopped him! Judaism uses this story as evidence that G-d abhors human sacrifice. In fact, I have seen some sources indicating that Abraham failed this test of faith because he did not refuse to sacrifice his son! Judaism has always strongly opposed the practice of human sacrifice, commonplace in many other cultures at that time and place. Isaac later married Rebecca Rivka , who bore him fraternal twin sons: Jacob Israel Jacob and his brother Esau were at war with each other even before they were born. Esau had little regard for the spiritual heritage of his forefathers, and sold his birthright of spiritual leadership to Jacob for a bowl of lentil stew. When Isaac was growing old, Rebecca tricked him into giving Jacob a blessing meant for Esau. Esau was angry about this, and about the birthright, so Jacob fled to live with his uncle, where he met his beloved Rachel. Between these four women, Jacob fathered 12 sons and one daughter. He prayed to G-d and gave his brother gifts. The night before he went to meet his brother, he sent his wives, sons, and things across the river, and was alone with G-d. That night, he wrestled with a man until the break of day. As the dawn broke, Jacob demanded a blessing from the man, and the "man" revealed himself as an angel. He blessed Jacob and gave him the name "Israel" Yisrael , meaning "the one who wrestled with G-d" or "the Champion of G-d. The next day, Jacob met Esau and was welcomed by him. Children of Israel Jacob fathered 12 sons: They are the ancestors of the tribes of Israel, and the ones for whom the tribes are named. Joseph is the father of two tribes: They sold Joseph into slavery and convinced their father that Joseph was dead. They suffered greatly under the hand of later Pharaohs. G-d led them on a journey through the wilderness to Mount Sinai. Here, G-d revealed Himself to the Children of Israel and offered them a great

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covenant: G-d revealed the Torah to his people, both the written and oral Torah , and the entire nation responded, "Everything that the L-rd has spoken, we will do! [Click Here](#) for more details.

Chapter 7 : The Cycles of American History Summary - www.nxgvision.com

The Jewish Journey: America The hows and whys of Jewish immigration to America are explored via historical records and first-hand accounts, beginning in the mid-th century. Many Jewish families from Eastern Europe and Russia weren't escaping pogroms, as is often thought, but sought economic opportunity.

The literature of Judaism General considerations A paradigmatic statement is made in the narrative that begins with Genesis and ends with Joshua. In the early chapters of Genesis, the divine is described as the creator of humankind and the entire natural order. In the stories of Eden , the Flood, and the Tower of Babel , humans are recognized as rebellious and disobedient. In the patriarchal stories about Abraham , Isaac , Jacob , and Joseph , a particular family is called upon to restore the relationship between God and humankind. The prophetic books in the Hebrew Bible these include the historical narratives up to the Babylonian Exile. These have been clothed in philosophical, mystical, ethnic, and political vocabularies, among others. The emphases have been various, the disagreements often profound. No single exposition has exhausted the possibilities of the affirmations or of the relationship between them. Philosophers have expounded them on the highest level of abstraction, using the language of the available philosophical systems. Mystics have enveloped them in the extravagant prose of speculative systems and in simple folktales. Attempts have been made to encompass them in theoretical ethical statements and to express them through practical ethical behaviour. The biblical texts, themselves the products of a long period of transmission and embodying more than a single outlook, were subjected to extensive study and interpretation over many centuries and, when required, were translated into other languages. The whole literature remains the basis of further developments, so that any attempt to formulate a statement of the affirmations of Judaism must, however contemporary it seeks to be, give heed to the scope and variety of speculation and formulation in the past. In its written form, Torah was considered to be especially present in the first five books of the Bible the Pentateuch , which themselves came to be called Torah. The oral tradition interpreted the written Torah, adapted its precepts to ever-changing political and social circumstances, and supplemented it with new legislation. Thus, the oral tradition added a dynamic dimension to the written code, making it a perpetual process rather than a closed system. The vitality of this tradition is fully demonstrated in the way the ancient laws were adapted after the destruction of the Temple in 70 ce and by the role played by the Talmud in the survival of the Jewish people in exile. By the 11th century, Diaspora Jews lived in a Talmudic culture that united them and that superseded geographical boundaries and language differences. Jewish communities governed themselves according to Talmudic law, and individuals regulated the smallest details of their lives by it. Scripture, Halakhic and Haggadic Midrash , Mishna , and Gemara were the sources that Jewish leaders used to give their communities stability and flexibility. Jewish communities and individuals of the Diaspora faced novel and unexpected situations that had to be dealt with in ways that would provide continuity while making it possible to exist with the unprecedented. Prophecy and religious experience Torah in the broad sense includes the whole Hebrew Bible, including the books of the Prophets. According to the Prophets, God was revealed in the nexus of historical events and made ethical demands upon the community. In Rabbinic Judaism the role of the prophet—the charismatic person—as a source of Torah ended in the period of Ezra i. This opinion may have been a reaction to the luxuriant growth of apocalyptic speculation, a development that was considered dangerous and unsettling in the period after the Bar Kokhba revolt, or Second Jewish Revolt — ce. Indeed, there seems to have developed a suspicion that reliance on unrestrained individual experience as a source of Torah was inimical to the welfare of the community. Such an attitude was by no means new. Related to this is the reluctance on the part of teachers in the early centuries of the Common Era to point to wonders and miracles in their own time. Thus, even among the speculative mystics of the Middle Ages , where allegorization of Scripture abounds, the structure of the community and the obligations of the individual are not displaced by the deepening of personal religious life through mystical experience. Admittedly, there have been occasions when Torah, even in the wide sense, has been rigidly applied. In certain historical situations the dynamic process of Rabbinic Judaism has been treated as a static structure. What is of greater significance,

however, is the way in which this tendency toward inflexibility has been reversed by the inherent dynamism of the rabbinic tradition. Modern views of Torah Since the end of the 18th century, the traditional position has been challenged both in detail and in principle. The rise of biblical criticism has raised a host of questions about the origins and development of Scripture and thus about the very concept of Torah, in the senses in which it has functioned in Judaism. Naturalistic views of God have required a reinterpretation of Torah in sociological terms. Other positions of many sorts have been and undoubtedly will be forthcoming. What is crucial, however, is the concern of all these positions to retain the concept of Torah as one of the central and continuing affirmations of Judaism. Haim Zalman Dimitrovsky Basic beliefs and doctrines Judaism is more than an abstract intellectual system, though there have been many efforts to view it systematically. It affirms divine sovereignty disclosed in creation nature and in history, without necessarily insisting upon it but at the same time not rejecting metaphysical speculation about the divine. It insists that the community has been confronted by the divine not as an abstraction but as a person with whom the community and its members have entered into a relationship. It is, as the concept of Torah indicates, a program of human action, rooted in this personal confrontation. Further, the response of this particular people to its encounter with God is viewed as significant for all humankind. The community is called upon to express its loyalty to God and the covenant by exhibiting solidarity within its corporate life on every level, including every aspect of human behaviour, from the most public to the most private. Thus, even Jewish worship is a communal celebration of the meetings with God in history and in nature. Yet the particular existence of the covenant people is thought of not as contradicting but rather as enhancing human solidarity. This people, together with all humanity, is called upon to institute political, economic, and social forms that will affirm divine sovereignty. This task is carried out in the belief not that humans will succeed in these endeavours solely by their own efforts but that these sought-after human relationships have their source and their goal in God, who assures their actualization. Within the community, each Jew is called upon to realize the covenant in his or her personal intention and behaviour. In considering the basic affirmations of Judaism from this point of view, it is best to allow indigenous formulations rather than systematic statements borrowed from other traditions to govern the presentation. God An early statement of basic beliefs and doctrines about God emerged in the liturgy of the synagogue some time during the last pre-Christian and first Christian centuries; there is some evidence to suggest that such formulations were not absent from the Temple cult that came to an end in the year 70 ce. A section of the siddur that focuses on the recitation of a series of biblical passages Deuteronomy 6: Unity and uniqueness At the centre of this liturgical formulation of belief is the concept of divine singularity and uniqueness. In its original setting, it may have served as the theological statement of the reform under Josiah, king of Judah, in the 7th century bce, when worship was centred exclusively in Jerusalem and all other cultic centres were rejected, so that the existence of one shrine only was understood as affirming one deity. The idea acquired further meaning, however. It was understood toward the end of the pre-Christian era to proclaim the unity of divine love and divine justice, as expressed in the divine names YHWH and Elohim, respectively. This affirmation was developed in philosophical and mystical terms by both medieval and modern thinkers. This creed also addresses the ever-present problem of theodicy (see also evil, problem of). The change was clearly made to avoid the implication that God is the source of moral evil. Judaism, however, did not ignore the problem of pain and suffering in the world; it affirmed the paradox of suffering and divine sovereignty, of pain and divine providence, refusing to accept the concept of a God that is Lord over only the harmonious and pleasant aspects of reality. Activity in the world The second and the third benedictions deal with divine activity within the realm of history and human life. God is the teacher of all humanity; he has chosen the people of Israel in love to witness to his presence and his desire for a perfected society; he will, as redeemer, enable humanity to experience that perfection. These activities, together with creation itself, are understood to express divine compassion and kindness as well as justice judgment, recognizing the sometimes paradoxical relation between them. The constant renewal of creation nature is itself an act of compassion overriding strict justice and affording humankind further opportunity to fulfill the divinely appointed obligation. The basically moral nature of God is asserted in the second of the biblical passages that form the core of this liturgical statement Deuteronomy Here, in the language of its agricultural setting, the community is promised reward

for obedience and punishment for disobedience. The intention of the passage is clear: The passage of time has made the original language unsatisfactory promising rain, crops, and fat cattle , but the basic principle remains, affirming that, however difficult it is to recognize the fact, there is a divine law and judge. Support for this affirmation is drawn from the third biblical passage Numbers The theme of divine redemption is elaborated in the concluding benediction to point toward a future in which the as-yet-fragmentary rule of God will be brought to completion: The community and the individual, confronted by the creator, teacher, and redeemer, address the divine as a living person, not as a theological abstraction. From it flow the various possibilities of expressing the divine-human relationship in personal, intimate language. Modern views of God The Judaic affirmations about God have not always been given the same emphasis, nor have they been understood in the same way. This was true in the Middle Ages , among both philosophers and mystics, as well as in modern times. In the 19th century, western European Jewish thinkers attempted to express and transform these affirmations in terms of German philosophical idealism. Later thinkers turned to philosophical naturalism , supplemented with the traditional God language, as the suitable expression of Judaism. In the first half of the 20th century the meaningfulness of the whole body of such affirmations was called into question by the philosophical school of logical positivism. The patriarchal narratives, beginning with the 12th chapter of Genesis, presuppose the choice, which is set forth explicitly in Deuteronomy 7: For you are a people consecrated to the Lord your God: It is not because you are the most numerous of peoples that the Lord set His heart on you and chose you“indeed you are the smallest of peoples; but it was because the Lord loved you and kept the oath He made with your fathers that the Lord freed you with a mighty hand and rescued you from the house of bondage, from the power of Pharaoh king of Egypt. The background of this choice is the recurring disobedience of humankind narrated in Genesis 2“11 the stories of Adam and Eve , Cain and Abel , Noah , and the Tower of Babel. In the subsequent chapters of Genesis, Abraham and his descendants are singled out not merely as the object of the divine blessing but also as its channel to all humanity. The choice, however, demands a reciprocal response from Abraham and his lineage. This twofold relationship was formalized in a mutually binding agreement, a covenant between the two parties. The formalization of this relationship was accomplished by certain cultic acts that, according to some contemporary scholars, may have been performed on a regular basis at various sacred sites in the land before being centralized in Jerusalem. The content of the covenantal obligations thus formalized was Torah. Courtesy of the Kunsthistorisches Museum, Vienna The choice of Israel is expressed in concrete terms in the requirements of the precepts mitzwo , singular mitzwa that are part of Torah. Abraham and his descendants, for example, were seen as the means by which the estrangement of disobedient humankind from God was to be overcome. This task is enunciated with particular earnestness in the writings of the Prophets. Religious faith , far from being restricted to or encapsulated in the cult, found expression in the totality of communal and individual life. The obligation of the people was to be the true community, in which the relationship between its members was open, in which social distance was repudiated, and in which response to the divine will expressed in Torah was called for equally from all. Subsequent developments continued this theme, though it appeared in a number of other forms. Tensions are especially visible in the period following the return from the Babylonian Exile at the end of the 6th and the beginning of the 5th century bce. It is, however, doubtful whether the use of such terms as nationalism , particularism , or exclusivism are of any great help in understanding the situation. Emphasis has, for example, been laid upon Ezra 9: Nor does this recognize that foreigners were admitted to the Jewish community; in the following centuries, some groups engaged in extensive missionary activities, appealing to the individuals of the nations surrounding them to join themselves to the God of Israel, the one true God and the creator of heaven and earth. A more balanced view recognizes that, within the Jewish community, religious universalism was affirmed by the same people who understood the nature of Jewish existence in politically particularistic i. To neglect either side is to distort the picture. In no case was the universalism disengaged from the reality of the existing community, even when it was expressed in terms of the ultimate fulfillment of the divine purpose, the restoration of the true covenantal relationship between God and all humankind. Nor was political particularism, even under circumstances of great provocation and resentment, misanthropic.

Chapter 8 : THE JOURNEY BEGINSHistory of Jewish Migration – The Canadian Jewish Experience

Retrouvez Jewish Renewal: A Journey: The Movement's History, Ideology, and Future et des millions de livres en stock sur www.nxgvision.com Achetez neuf ou d The Internet has provided us with an opportunity to share all kinds of information, including music.

This article uncritically uses texts from within a religion or faith system without referring to secondary sources that critically analyze them. Please help improve this article by adding references to reliable secondary sources , with multiple points of view. It begins among those people who occupied the area lying between the river Nile and Mesopotamia. Surrounded by ancient seats of culture in Egypt and Babylonia , by the deserts of Arabia , and by the highlands of Asia Minor , the land of Canaan roughly corresponding to modern Israel, the Palestinian Territories, Jordan and Lebanon was a meeting place of civilizations. According to the Hebrew Bible , Jews descend from the ancient people of Israel who settled in the land of Canaan between the eastern coast of the Mediterranean Sea and the Jordan River. Hecht Museum The Book of Genesis, chapters 25–50, tells the story of Jacob and his twelve sons, who left Canaan during a severe famine and settled in Goshen of northern Egypt. The Egyptian Pharaonic government allegedly enslaved their descendants, although there is no independent evidence of this having occurred. According to the Bible, the Hebrews miraculously emigrated out of Egypt an event known as the Exodus , and returned to their ancestral homeland in Canaan. According to the Bible, after their emancipation from Egyptian slavery, the people of Israel wandered around and lived in the Sinai desert for a span of forty years before conquering Canaan in BCE under the command of Joshua. After entering Canaan, portions of the land were given to each of the twelve tribes of Israel. However, archaeology reveals a different story of the origins of the Jewish people: The archaeological evidence of the largely indigenous origins of Israel in Canaan, not Egypt, is "overwhelming" and leaves "no room for an Exodus from Egypt or a year pilgrimage through the Sinai wilderness". Almost the sole marker distinguishing the "Israelite" villages from Canaanite sites is an absence of pig bones, although whether this can be taken as an ethnic marker or is due to other factors remains a matter of dispute. During the reign of David, the already existing city of Jerusalem became the national and spiritual capital of the United Kingdom of Israel and Judah. Upon his death, a civil war erupted between the ten northern Israelite tribes, and the tribes of Judah Simeon was absorbed into Judah and Benjamin in the south. The nation split into the Kingdom of Israel in the north, and the Kingdom of Judah in the south. No commonly accepted historical record accounts for the ultimate fate of the ten northern tribes, sometimes referred to as the Ten Lost Tribes of Israel , although speculation abounds. The elite of the kingdom and many of their people were exiled to Babylon, where the religion developed outside their traditional temple. Others fled to Egypt. After the fall of Jerusalem, Babylonia modern day Iraq , would become the focus of Judaism for more than a thousand years. The two most famous academies were the Pumbedita Academy and the Sura Academy. Major yeshivot were also located at Nehardea and Mahuza. After a few generations and with the conquest of Babylonia in BC by the Persian Empire , some adherents led by prophets Ezra and Nehemiah , returned to their homeland and traditional practices. Other Judeans [13] did not permanently return and remained in exile and developed somewhat independently outside of the Land of Israel, especially following the Muslim conquests of the Middle East in the 7th century CE. After the death of the last Jewish prophet and while still under Persian rule, the leadership of the Jewish people passed into the hands of five successive generations of zugot "pairs of" leaders. They flourished first under the Persians and then under the Greeks. As a result, the Pharisees and Sadducees were formed. Greek culture was spread eastwards by the Alexandrian conquests. The Levant was not immune to this cultural spread. During this time, currents of Judaism were influenced by Hellenistic philosophy developed from the 3rd century BCE, notably the Jewish diaspora in Alexandria , culminating in the compilation of the Septuagint. An important advocate of the symbiosis of Jewish theology and Hellenistic thought is Philo. Hasmonean dynasty A deterioration of relations between hellenized Jews and orthodox Jews led the Seleucid king Antiochus IV Epiphanes to impose decrees banning certain Jewish religious rites and traditions. Consequently, the orthodox Jews revolted under the leadership of the Hasmonean family also

known as the Maccabees. The people, who did not want to be governed by a king but by theocratic clergy, made appeals in this spirit to the Roman authorities. A Roman campaign of conquest and annexation, led by Pompey, soon followed. Roman expansion was going on in other areas as well, and would continue for more than a hundred and fifty years. Some of his offspring held various positions after him, known as the Herodian dynasty. The empire was often callous and brutal in its treatment of its Jewish subjects, see Anti-Judaism in the pre-Christian Roman Empire. The revolt was defeated by the future Roman emperors Vespasian and Titus. In the Siege of Jerusalem in 70 CE, the Romans destroyed the Temple in Jerusalem and, according to some accounts, plundered artifacts from the temple, such as the Menorah. Jerusalem was renamed Aelia Capitolina and Judea was renamed Syria Palestina, to spite the Jews by naming it after their ancient enemies, the Philistines. Jewish diaspora The Jewish diaspora began with the Assyrian conquest and continued on a much larger scale with the Babylonian conquest, in which the Tribe of Judah was exiled to Babylonia along with the dethroned King of Judah, Jehoiachin, in the 6th century BCE, and was taken into captivity in BCE. These Hellenised Jews were affected by the diaspora only in its spiritual sense, absorbing the feeling of loss and homelessness that became a cornerstone of the Jewish creed, much supported by persecutions in various parts of the world. The policy encouraging proselytism and conversion to Judaism, which spread the Jewish religion throughout the Hellenistic civilization, seems to have subsided with the wars against the Romans. Of critical importance to the reshaping of Jewish tradition from the Temple-based religion to the rabbinic traditions of the Diaspora, was the development of the interpretations of the Torah found in the Mishnah and Talmud. Late Roman period in the Land of Israel[edit] The relations of the Jews with the Roman Empire in the region continued to be complicated. In 66 CE, the Jews of Galilee launched yet another revolt, provoking heavy retribution. In 70, however, the relations with the Roman rulers improved, upon the rise of Emperor Julian, the last of the Constantinian dynasty, who unlike his predecessors defied Christianity. In 324, not long before Julian left Antioch to launch his campaign against Sasanian Persia, in keeping with his effort to foster religions other than Christianity, he ordered the Jewish Temple rebuilt. Sabotage is a possibility, as is an accidental fire. Divine intervention was the common view among Christian historians of the time. Especially violent were the third and the fourth revolts, which resulted in almost the entire annihilation of the Samaritan community. It is likely that the Samaritan Revolt of 529 was joined by the Jewish community, which had also suffered a brutal suppression of Israelite religion. In the belief of restoration to come, in the early 7th century the Jews made an alliance with the Persians, who invaded Palaestina Prima in 614, fought at their side, overwhelmed the Byzantine garrison in Jerusalem, and were given Jerusalem to be governed as an autonomy. With the consequent withdrawal of Persian forces, Jews surrendered to Byzantines in 628 or 629 CE, but were massacred by Christian radicals in 634 CE, with the survivors fleeing to Egypt.

Chapter 9 : "The Journey Cycles of the Boonwurrung"™ by Carolyn Briggs (Review) " Tony's Read

The Journey Cycles of the Boonwurrung is a short but fascinating book, allowing outsiders to follow the annual cycles of the Boonwurrung people as they moved around their nation. Perhaps a more important journey, though, is that undertaken by Briggs and other representatives of her people in their attempt to recover their language and culture.

However, the traditional history of the Jewish people begins only in , with Abraham. He was the leader of a nomadic tribe that made a covenant with one true G-d after Abraham led his family from the city of Ur in approximately BC or by the Jewish calendar. The next years of Jewish history are best described as a spiral consisting of repetitive periods of calm and prosperity alternating with tragedies replete with unimaginable terror and repeated attempts at annihilation of the Jewish people in all corners of the world. The key question that one would like to answer is whether or not we can foresee the next incoming tragedy for Jewish people and avert it. Is it possible to use the lessons from our year history to predict the wave of violence much as the scientists are trying to predict the next tsunami or volcanic eruption? Is there anything in the spiral history of the Jewish people that can lead us to the recognition of events foretelling an impending disaster? To date, the most rational answer to this question is etched on the walls of the Ort der Information "Place of Information" under the Memorial to the Murdered Jews of Europe in Berlin. It is a statement by Primo Levi, an Italian Jewish scientist and writer, a Holocaust survivor, who finally succumbed to the burden of his tragic experience in Auschwitz. Dismissing this possibility would not eliminate the threat. Discovering the ways of predicting the next Holocaust or the next major threat to Jewish communities around the world could help avert the disaster. The question before us is whether a periodicity of these combinations could display a pattern revealing signs of impending disaster. How many of these years they lived in peace and prosperity F-F, F-A or A-A is unknown, but what is known that beginning with Joseph himself, Jews entered the Egyptian work force and, to a substantial degree, assimilated into Egyptian society if not into paganism A-A. It may have been the very first time when tragedy followed a period of assimilation. Enter Moses, the greatest hero of Jewish people. He had not only led Jews out of slavery in Egypt and through 40 years of wandering in Sinai, but into a new period of faith, peace and prosperity F-F that lasted through the Age of Judges and the kingdoms of Saul, David and Solomon, a total of some years from the exodus from Egypt in BCE until Assyrians took over their land in approximately BCE. Life under Persians and subsequently under the Greeks had returned to normalcy. Prosperity opened the doors to assimilation when Hellenization of Palestine began in earnest sometime in BCE under Alexander the Great and lasted under Ptolemaic and Seleucid influence. This was a period of rapid Hellenization of Jewish people who accepted many cultural and social habits of the Greeks. Even though these Hellenizing Jews had never abandoned their monotheistic religion, the power and influence of their faith on everyday life diminished drastically. Not surprisingly, revolt had followed. The observant Jews, led by Mattathias of the Hasmonean house collectively known as Maccabees , rose to defend the core values of the Torah, fighting both the Greeks and the Hellenizing Jews. Death and destruction, the D-D period, had entered Jewish history again replacing the period of strong assimilation A-A. The Hasmonean dynasty F-F period lasted for almost years until the new world power, mighty Rome, conquered most of the former Greek empire. The Roman culture was largely built on Greek roots, with improved engineering, agriculture and military capabilities. After three years of violent struggle, Herod, with significant military help from the Romans, was finally able to defeat the remaining Hasmoneans and became ruler of Judea for the next 46 years. Overall, he was not liked by the Jews, but he was absolutely true to Jewish religion, built new cities, fortresses, and remodeled the Temple. Ordinary citizens of Judea lived with faith and prosperity F-F during his forty-six year reign. Tragedy struck almost 70 years after his death. When Augustus realized that the heirs of Herod the Great were unable to govern the province, he appointed the first of seven procurators governors to rule Judea. Their atrocities forced more and more Jews from different parties to join the Zealots who were advocating a new uprising, a total all out war against the Romans. This time the helix of Jewish history entered the F-D and subsequently D-D period without significant assimilation. At the end, the Romans slaughtered thousands of men, women and children, killed Bar Kochba, and made Jerusalem and the entirety

of Judea off limits to the Jews. The devastation of the Jewish Wars was so immense that Jews did not defend themselves with arms in their hands until the Warsaw ghetto uprising in 1943. Expulsion of the Jews from Judea was the first large scale bifurcation of the Jewish Diaspora. Jews in the East, in the former Babylonian Empire, were now thousands of miles away from the Jews of the West who settled around the Mediterranean sea and deeper in the Iberian peninsula as well as in what is now France, England and Germany. Life in Babylonia that remained largely under Persian control until the sequential conquests by the Arabs, the Mongols and the Turks, was by and large in the long-lasting peaceful F-F period. It was the time of Gaonim and Talmudic Academies. Rabbinical influence was immense and there was almost no assimilation into the ruling tribes and Nations. This was mainly peaceful and stable period in Jewish life and it lasted until approximately the beginning of the second millennium, year CE. In contrast, the life in the Western Diaspora under the rule of Rome was anything but tranquil and prosperous. With the fall of paganism and the rise in Christianity, the new monotheistic religion had to establish its superiority over the old one. In addition to the Jewish-Christians, hundreds of thousands of heathens and barbarians were converted to Christianity throughout Europe, North Africa and Asia Minor. The competition between the two religions grew into a violent rejection of Judaism. Jews were perceived as people who not only misunderstood the message of G-d and the messiah, but actually put Jesus Christ to death. This collective punishment was assigned to Jews by the new church for generations to come. As the great Roman Empire crumbled under the swords of the Barbarians, the Jews, caught in the middle, suffered. But the greatest suffering fell on them as the Barbarian tribes converted to Christianity, one after another. The new church that had to establish its dominant position was intolerant of Judaism, entering the centuries of religious fight against the Jews. Religion-based anti-Semitism, which frequently spilled into anti-Semitic violence, was born. Jewish history, depending upon the region of the world, continued in the F-D and A-D periods, with no major disasters, but with a constant threat of violence and a permanent fear of unruly and easy to incite neighbors. The tribe of the Iberian Visigoths was especially cruel; when the Moorish army of the North African Mohammedans invaded Spain, the Jews welcomed them warmly and eagerly embraced their rule. In this truly Golden Age, Jews became well integrated into the political, economic, and cultural life of Islamic society. With their own unparalleled economic prosperity and expansion, the Jews promoted the prosperity of the Caliphate of Cordoba. Despite Jewish commitment to the Caliphate, they remained Jewish, a distinct religious group. Even though they reached prominence in cultural and political life, they were never accepted by the population at large. Ascension of the Jews to the upper echelons of the society caused tremendous resentment from the masses. This resentment remained silent, beneath the surface, for a long period of time, but when it burst out, it turned into a torrent of terror. As the Caliphate began to weaken, jealousy of the Moslem population bubbled to the surface. They could no longer tolerate prosperity and success of their Jewish neighbors. Many moved east to Egypt, Italy and Asia Minor, others moved to the North, where they joined Christian forces in their battle to reclaim Spain. Helping the Christian army reconquest the Iberian Peninsula did not help the Jews in the long run. The new monarchs, Ferdinand and Isabella, expelled Jews from Spain or mandated conversion. Fifty thousand Jews of Spain decided to stay and accepted Catholicism. They preferred assimilation A-A to expulsion. However, some of them continued practicing Judaism behind closed doors and shutters. If they were caught or even suspected of practicing their previous religion, they were tortured and executed by Inquisition. Once again, for many the A-A assimilation period ended up in the D-D, the period of peril and death. The vast majority of the , Jews of Spain did not convert. Some began moving overseas into a newly discovered America. Life for Jews in medieval Europe was a chain of expulsions and violence with intermittent periods of calm. They were expelled from England, France, and the German and Italian states. Periodically, some of them rose to prominence at various European courts, only to be eventually accused of crimes against locals. Their property was confiscated, many people were killed, and the rest of the community expelled. The entire medieval time in Europe can be designated as F-D, faith and death with almost no assimilation. The Middle Ages were a period of time when Jews were excluded from the European societies. They were relegated to the ghettos and were not considered the citizens of any country. They were expelled and re-admitted and then expelled again. Few of them spoke local languages; even fewer had meaningful contact with the local population. The situation in the Western

European countries began to change in the 17th and 18th centuries, with the industrial and social revolutions. As the Modern Age began descending upon Europe, Moses Mendelssohn led the Jews of central Europe out of their ghettos and into the secular societies of their countries. As a young teenager, Moses ran away from his shtetl to Berlin, taught himself German and other languages and rose to become one of the most respected philosophers and thinkers of his time. He understood that if Jews stayed in their shtetls and ghettos, they would be destined to lead a meaningless life, falling behind the advancing societies. He knew they must come out, must participate in all aspects of contemporary life. But this would only be one side of the equation. The second part would be the way to remain Jewish in this increasingly secular world. He thought it would be possible to assimilate socially but not religiously. Even though Moses Mendelssohn remained an observant Jew, he failed to solve the second part of this equation for the majority of Jews whom he led into Enlightenment. History solved this problem for him as millions of Jews left behind their birthplaces in order to take advantage of the opportunities that had just been opened to them, to learn arts and sciences. They either converted to Christianity to gain equality in society, or kept their religion to a comfortable degree, abandoning the orthodox and halahic way of life. This eventual liberalization of religion led them to Conservative, Reform, and Reconstructionist movements. The magnet of assimilation into surrounding societies proved to be too strong to keep bright minds in the shtetls and ghettos. Waves of these bright Jewish minds stormed the world. Within one or two generations they moved into a strong A-A period of massive assimilation culturally and economically if not religiously. Their success was met with jealousy and another wave of resentment. Nowhere was it more evident than in Germany, the country where Jews achieved the greatest success. Their highly visible positions as ministers, financial leaders, professors at the Universities and scientists were sores in the eyes of ordinary Germans. Every Nobel Prize given to yet another Jewish scientist, every public statement made by another Jewish politician, every economic success story achieved by a Jewish businessman caused nothing but bitterness and anger. Desire to assimilate was even stronger in Jews of Russia and Ukraine who, at the time of the Communist Revolution, coming out of the oppressive and anti-Semitic Czarist regime, joined communists en mass, embraced equality under the banners of socialism and communism and discarded their religion in favor of the State-supported atheism. The prospect of a new and better life was overwhelming and irresistible.