

## Why Open Orthodoxy Is Not Orthodox

Suburbia may not seem like much of a place to pioneer, but for young, religiously committed Jewish families, it’s open territory.” This sentiment--expressed in the early 1970s by an Orthodox Jew in suburban Toronto--captures the essence of the suburban Orthodox Jewish experience. Although rarely associated with postwar suburbia, Orthodox Jews in metropolitan areas across the United States and Canada have successfully combined suburban lifestyles and the culture of consumerism with a strong sense of religious traditionalism and community cohesion. Etan Diamond, Orthodox Jewish communities challenge dominant assumptions about society and religious culture in the twentieth century. Using the history of Orthodox Jewish suburbanization in Toronto, Diamond explores the different components of the North American suburban spaces, synagogues, schools, kosher homes, and social networks. In a larger sense, though, his book tells a story of how traditionalist religious communities have thrived in the most secular of environments. In so doing, it pushes our current understanding of cities and suburbs in new directions.

The Russian Orthodox Church, the largest and most powerful religious institution in Russia, has become one of the central pillars of Vladimir Putin's authoritarianism. While church attendance remains low, the religiously inspired rhetoric of traditionalism has come to dominate the public discourse. Has Russia abandoned its atheist past and embraced Orthodox Christianity as its new moral guide? The reality is more complex and contradictory. Digital sources provide evidence of rising domestic criticism of the Russian Orthodox Church and its leadership. This book explores contemporary Russian Orthodoxy and its changing role in the digital era. Topics covered within this book include:
• Mediatization theory;
• Church reforms under Patriarch Kirill;
• Church–state relations since 2009;
• The Russian Orthodox Church’s media policy;
• Anticlericalism vs. Religious, secular, and atheist critiques of the Church in digital media. Using contemporary case studies such as Pussy Riot’s Punk Prayer, this book is a gripping read for those with an interest in media studies, digital criticism of religion, religion in the media, the role of religion in politics, and the Russian Orthodox Church.

Over the last century unprecedented numbers of Christians from traditionally Orthodox societies migrated around the world. Once seen as an 'oriental' or 'eastern' phenomenon, Orthodox Christianity is now much more widely dispersed, and in many parts of the modern world Orthodox Christians worship in community at worship. This collection offers a compelling overview of the Orthodox world, covering the main regional traditions of Orthodox Christianity and the ways in which they have become global. The contributors are drawn from the Orthodox community worldwide and explore a range of themes. The book provides an innovative and illuminating approach to the subject, ideal for students and scholars alike.

Arguing for a Fullness of Life, Rabbi Dr. Gordon documents the case for Modern Orthodoxy a fostering of cultural breadth, yet true to the Halakhah. Rabbi Menachem-Martin Gordon treats us to a wonderful array of essays on important issues of Jewish life such as feminism and the role of women, the

exposition of Modern Orthodoxy Rabbi Dr. Shlomo Riskin
The Limits of Orthodox Theology
A Generous Orthodoxy
Bible Study in the Spirit of Open Orthodox Judaism
Mediatization of Orthodoxy
A Maimonidean Theology of the Other
Becoming Eve
Hidden Heretics

This book presents the first debate between the contemporary movement Radical Orthodoxy and Eastern Orthodox theologians. Leading international scholars offer new insights and reflections on a wide range of contemporary issues from a specifically theological and philosophical perspective. The ancient notion of divine Wisdom (Sophia) serves as a common point of reference in this encounter. Both Radical and Eastern Orthodox agree that the transfiguration of the world through the Word is at the very centre of the Christian faith. The book explores how this process of transformation can be envisaged with regard to epistemological, ontological, aesthetic, ecclesiological and political questions. Contributors to this volume include Rowan Williams, John Milbank, Antoine Arjakovsky, Michael Northcott, Nicholas Loudovikos, Andrew Louth and Catherine Pickstock.

This volume offers a critical engagement with the thought of Rabbi Dr. Irving "Yitz" Greenberg, one of the most thoughtful and earnest voices to emerge from within American Orthodoxy. It examines his lifelong and complex encounter with the Modern Orthodox stream of American Judaism and the extent to which his teachings functioned as "the road not taken."

The Orthodox Christian tradition has all too often been sidelined in conversations around contemporary religion. Despite being distinct from Protestantism and Catholicism in both theology and practice, it remains an underused setting for academic inquiry into current lived religious practice. This collection, therefore, seeks to redress this imbalance by investigating modern manifestations of Orthodox Christianity through an explicitly gender-sensitive gaze. By addressing attitudes to gender in this context, it fills major gaps in the literature on both religion and gender. Starting with the traditional teachings and discourses around gender in the Orthodox Church, the book moves on to demonstrate the diversity of responses to those narratives that can be found among Orthodox populations in Europe and North America. Using case studies from several countries, with both large and small Orthodox populations, contributors use an interdisciplinary approach to address how gender and religion interact in contexts such as, iconography, conversion, social activism and ecumenical relations, among others. From Greece and Russia to Finland and the USA, this volume sheds new light on the myriad ways in which gender is manifested, performed, and engaged within contemporary Orthodoxy. Furthermore, it also demonstrates that employing the analytical lens of gender enables new insights into Orthodox Christianity as a lived tradition. It will, therefore, be of great interest to scholars of both Religious Studies and Gender Studies.

The powerful coming-of-age story of an ultra-Orthodox child who was born to become a rabbinic leader and instead became a woman Abby Stein was raised in a Hasidic Jewish community in Brooklyn, isolated in a culture that lives according to the laws and practices of eighteenth-century Eastern Europe, speaking only Yiddish and Hebrew and shunning modern life. Stein was born as the first son in a dynastic rabbinical family, poised to become a leader of the next generation of Hasidic Jews. But Abby felt certain at a young age that she was a girl. She suppressed her desire for a new body while looking for answers wherever she could find them, from forbidden religious texts to smuggled secular examinations of faith. Finally, she orchestrated a personal exodus from ultra-Orthodox manhood to mainstream femininity-a radical choice that forced her to leave her home, her family, her way of life. Powerful in the truths it reveals about biology, culture, faith, and identity, Becoming Eve poses the enduring question: How far will you go to become the person you were meant to be?

The Yeshivat Chovevei Torah Rabbinical School Tanakh Companion to the Book of Samuel

Politics, Culture and Greater Russia
Driving Forces and Moral Quests
Rupture and Reconstruction
The Russian Orthodox Church, 1917-1948
The Transformations of a Religious Tradition
Orthodoxy and Feminism

This series of critical reflections on the evolution and major themes of pre-modern Muslim theology begins with the revelation of the Koran, and extends to the beginnings of modernity in the eighteenth century. The significance of Islamic theology reflects the immense importance of Islam in the history of monotheism, to which it has brought a unique approach and style, and a range of solutions which are of abiding interest. Devoting especial attention to questions of rationality, scriptural fidelity, and the construction of 'orthodoxy', this volume introduces key Muslim theories of revelation, creation, ethics, scriptural interpretation, law, mysticism, and eschatology. Throughout the treatment is firmly set in the historical, social and political context in which Islam's distinctive understanding of God evolved. Despite its importance, Islamic theology has been neglected in recent scholarship, and this book provides a unique, scholarly but accessible introduction.

Faith without Fear examines key unresolved philosophical, theological, and ideological issues in the Modern Orthodox Jewish world, including Modern Orthodoxy and Haredi Orthodoxy as competing heirs to the pre-modern Jewish tradition, the challenge to traditional faith posed by modern biblical scholarship, and Modern Orthodoxy's perspective on other faiths. The book explores some familiar topics, such as the role and status of women in Judaism and Jewish life. However, author Michael J. Harris also explores issues which have received little scholarly attention: Modern Orthodoxy's relationship with Jewish mysticism, its hopes for the messianic era, and the fundamental nature and commitments of Modern Orthodoxy. Each chapter offers a clearly-argued position. Complex issues in Jewish law (Halacha) and thought are summarized so as to be accessible to the general and specialist reader alike, as well as students of Judaism and comparative religion. The comprehensive notes and references will allow scholars to delve more deeply into the sources and secondary literature, and open up new areas for debate. Faith without Fear does not provide easy or neat responses. As a thought provoking book, Faith without Fear offers some controversial approaches to key issues in contemporary Jewish society, seeking to open debate and develop further discussion. \*\*\* Harris has the skills of an academic scholar which enables him to present us with both a proud and sophisticated manifesto of Modern Orthodoxy, one which builds on past thinkers but does not hesitate to chart new ground as well. -- Marc B. Shapiro, Weinberg Chair in Judaic Studies, U. of Scranton, and author of Changing the Immutable: How Orthodox Judaism Rewrites Its History \*\*\* Faith Without Fear is a fascinating read...I highly recommend it to all readers who love Torah and are concerned about our future. -- David Bigman, Rosh HaYeshiva, Yeshivat Maale Gilboa \*\*\* Librarians: ebook available on ProQuest and EBSCO [Subject: Theology, Jewish Studies, Religious Studies]

Modern Orthodox Judaism offers an extensive selection of primary texts documenting the Orthodox encounter with American Judaism that led to the emergence of the Modern Orthodox movement. Many texts in this volume are drawn from episodes of conflict that helped form Modern Orthodox Judaism.

These include the traditionalists' response to the early expressions of Reform Judaism, as well as incidents that helped define the widening differences between Orthodox and Conservative Judaism in the early twentieth century. Other texts explore the internal struggles to maintain order and balance once Orthodox Judaism had separated itself from other religious movements. Zev Eleff combines published documents with seldom-seen archival sources in tracing Modern Orthodoxy as it developed into a structured movement, established its own institutions, and encountered critical events and issues—some that helped shape the movement and others that caused tension within it. A general introduction explains the rise of the movement and puts the texts in historical context. Brief introductions to each section guide readers through the documents of this new, dynamic Jewish expression.

Expanding the Palace of Torah offers a broad philosophical overview of the challenges the women's revolution poses to Orthodox Judaism, and Orthodox Judaism's response to those challenges. Writing as an insider (herself an Orthodox Jew), Ross seeks to develop a theological response that fully acknowledges the male bias of Judaism's sanctified texts, yet nevertheless provides a rationale for transforming that bias in today's world without undermining their authority. She proposes an approach to divine revelation -- the theological heart of traditional Judaism -- which she calls "cumulativism." This approach is based on a conflating of strict boundaries between text and its interpretation, or divine intent and the evolution of human understanding. Book jacket.

The Blackwell Companion to the Theologians: Enlightenment to the twenty-first century. Enlightenment and modern period. Baillic, Donald (1887-1954)

We Are Not Alone
Headlines 2
Russian Church in the Digital Era
The Orthodox Christian World
A Study of Episodes in the Lives of Great Torah Personalities
The Theatre and the State in Singapore

This book provides a comprehensive examination of the contemporary English-language theatre field in Singapore. It describes Singapore theatre as a politically dynamic field that is often a site for struggle and resistance against state orthodoxy, and

how the cultural policies of the ruling People ' s Action Party (PAP) have shaped Singapore theatre. The book traces such cultural policies and their impact from the early 1960s, and shows how the PAP used theatre – and arts and culture more widely – as a key part of its nation building programme. Terence Chong argues that this diverse theatre community not only comes into regular conflict with the state, but often collaborates with it - depending on the rewards at stake, not to mention the assortment of intra-communal conflicts as different practitioners and groups vie for the same resources. It goes on to explore how new forms of theatre, especially English-language avant garde theatre, represented resistance to such government cultural control; how the government often exerts its power ' behind-the-scenes ' to preserve its moral legitimacy; and conversely how middle class theatre practitioners ' resistance to state power is strongly influenced by class and cultural capital. Based on extensive original research including interviews with theatre directors and other theatre professionals, the book provides a wealth of information on theatre in Singapore overall, and not just on theatre-state relations.

Bible study in the spirit of modern and open Orthodox Judaism.

Nation-building processes in the Orthodox commonwealth brought together political institutions and religious communities in their shared aims of achieving national sovereignty. Chronicling how the churches of Greece, Romania, Bulgaria, and Serbia acquired independence from the Patriarchate of Constantinople in the wake of the Ottoman Empire ' s decline, Orthodox Christianity and Nationalism in Nineteenth-Century Southeastern Europe examines the role of Orthodox churches in the construction of national identities. Drawing on archival material available after the fall of communism in southeastern Europe and Russia, as well as material published in Greek, Serbian, Bulgarian, Romanian, and Russian, Orthodox Christianity and Nationalism in Nineteenth-Century Southeastern Europe analyzes the challenges posed by nationalism to the Ecumenical Patriarchate and the ways in which Orthodox churches engaged in the nationalist ideology.

This book vigorously engages Lacan with a spiritual tradition that has yet to be thoroughly addressed within psychoanalytic literature--the Eastern Orthodox Christian tradition. The book offers a unique engagement with a faith system that highlights and extends analytic thinking. For those in formation within the Orthodox tradition, this book brings psychoanalytic insights to bear on matters of faith that may at times seem opaque or difficult to understand. Ultimately, the authors seek to elicit in the reader the reflective and contemplative posture of Orthodoxy, as well as the listening ear of analysis, while considering the human subject. This work is relevant and important for those training in psychoanalysis and Orthodox theology or ministry, as well as for those interested in the intersection between psychoanalysis and religion.

Tradition and Equality in Jewish Marriage

A Historical Chronicle

And I Will Dwell in Their Midst

Yitz Greenberg and Modern Orthodoxy

The Cambridge Companion to Classical Islamic Theology

Orthodox Revivalism in Russia

Lacanian Psychoanalysis and Eastern Orthodox Christian Anthropology in Dialogue

*Looks at the principles set out by Maimonides, which are considered the standard of what is orthodox and what is considered heretical.*

*Orthodoxy has achieved a large scale revival in Russia following the collapse of Communism. However, paradoxically, although there is a high level of identification with Orthodoxy, there is in fact a low level of church attendance. This book, based on in depth ethnographic fieldwork, explores the social background and moral attitudes of the "little flock" of believers who actively participate in religious life. It reveals that the complex moral beliefs of the faithful have a disproportionately high impact on Russian society overall; that among the faithful there is a strong emphasis on striving for personal perfection; but that also there are strong collective ideas concerning religious nationalism and the synergy between the secular and the religious.*

*The conflict in Eastern Ukraine and the European refugee crisis have led to a dramatic increase in forced displacement across Europe. Fleeing war and violence, millions of refugees and internally displaced people face the social and political cultures of the predominantly Christian Orthodox countries in the post-Soviet space and Southeastern Europe. This book examines the ambivalence of Orthodox churches and other religious communities, some of which have provided support to migrants and displaced populations while others have condemned their arrival. How have religious communities and state institutions engaged with forced migration? How has forced migration impacted upon religious practices, values and political structures in the region? In which ways do Orthodox churches promote human security in relation to violence and 'the other'? The book explores these questions by bringing together an international team of scholars to examine extensive material in the former Soviet states (Ukraine, Russia, Georgia and Belarus), Southeastern Europe (Turkey, Greece, Serbia, Bulgaria and Romania), Western Europe and the United States.*

*Traces the author's upbringing in a Hasidic community in Brooklyn, describing the strict rules that governed her life, arranged marriage at the age of seventeen, and the birth of her son, which led to her plan to leave and forge her own path in life.*

*The Scandalous Rejection of My Hasidic Roots*

*Orthodoxy and Islam*

*Unresolved Issues in Modern Orthodoxy*

*Studies and Perspectives*

*Modern Orthodox Judaism*

*Expanding the Palace of Torah*

*Faith Without Fear*

This book discusses in detail how Orthodox Christianity was involved in and influenced political transition in Ukraine, Serbia and Georgia after the collapse of communism. Based on original research, including extensive interviews with clergy and parishioners as well as historical, legal and policy analysis, the book argues that the nature of the involvement of churches in post-communist politics depended on whether the interests of the church (for example, in education, the legal system or economic activity) were accommodated or threatened: if accommodated, churches confined themselves to the sacred domain; if threatened they engaged in daily politics. If churches competed with each other for organizational interests, they evoked the support of nationalism while remaining within the religious domain.

American freedom, opportunity and voluntarism has created challenges to the traditional faith and practice of all religious denominations. Jeffrey S. Gurock's pathbreaking work on the history of Jewish Orthodoxy in America has identified and explored the many ways that one religious group responded to those challenges. His model and influential studies of the American Orthodox rabbinate and synagogue have shown that attitudes favoring religious reconciliation and accommodation to the American environment were not less important than Orthodoxy's staunch resistance to that same environment. His seminal work has challenged scholars to understand that Orthodoxy is composed of a spectrum of approaches and has demonstrated that merely labelling a person or institution as "Orthodox" is only the first step towards understanding a particular stance on the most contentious of issues. American Jewish Orthodoxy in Historical Perspective brings together fifteen of Professor Gurock's most important essays with a new introduction that places his work in historiographical perspective. Beginning with his now-classic "Resisters and Accommodators" and "The Orthodox Synagogue", which provide the general viewpoint for what follows, this collection proceeds to individual case studies that examine the ways in which Orthodox Jews understood Christian religious threats, the challenges of modern Zionist ideologies, the varieties of Orthodox lay behavior, profiles of influential Orthodox rabbis, the styles of American Orthodox synagogues, and a description of one type of Orthodox day-school education.

A revealing look at Jewish men and women who secretly explore the outside world, in person and online, while remaining in their ultra-Orthodox religious communities What would you do if you questioned your religious faith, but revealing that would cause you to lose your family and the only way of life you had ever known? Hidden Heretics tells the fascinating, often heart-wrenching stories of married ultra-Orthodox Jewish men and women in twenty-first-century New York who lead “double lives” in order to protect those they love. While they no longer believe that God gave the Torah to Jews at Mount Sinai, these hidden heretics continue to live in their families and religious communities, even as they surreptitiously break Jewish commandments and explore forbidden secular worlds in person and online. Drawing on five years of fieldwork with those living double lives and the rabbis, life coaches, and religious therapists who minister to, advise, and sometimes excommunicate them, Ayala Fader investigates religious doubt and social change in the digital age. The internet, which some ultra-Orthodox rabbis call more threatening than the Holocaust, offers new possibilities for the age-old problem of religious uncertainty. Fader shows how digital media has become a lightning rod for contemporary struggles over authority and truth. She reveals the stresses and strains that hidden heretics experience, including the difficulties their choices pose for their wives, husbands, children, and, sometimes, lovers. In following those living double lives, who range from the religiously observant but open-minded on one end to atheists on the other, Fader delves into universal quandaries of faith and skepticism, the ways digital media can change us, and family frictions that arise when a person radically transforms who they are and what they believe. In stories of conflicts between faith and self-fulfillment, Hidden Heretics explores the moral compromises and divided loyalties of individuals facing life-altering crossroads. Church History reveals that Christianity has its roots in Palestine during the first century and was spread throughout the Mediterranean countries by the Apostles. However, despite sharing the same ancestry, Muslims and Christians have been living in a challenging symbiotic co-existence for more than fourteen centuries in many parts of South-Eastern Europe and the Middle East. This book analyses contemporary Christian-Muslim relations in the traditional lands of Orthodoxy and Islam. In particular, it examines the development of Eastern Orthodox ecclesiological thinking on Muslim-Christian

relations and religious minorities in the context of modern Greece and Turkey. Greece, where the prevailing religion is Eastern Orthodoxy, accommodates an official recognised Muslim minority based in Western Thrace as well as other Muslim populations located at major Greek urban centres and the islands of the Aegean Sea. On the other hand, Turkey, where the Ecumenical Patriarchate of Constantinople is based, is a Muslim country which accommodates within its borders an official recognised Greek Orthodox Minority. The book then suggests ways in which to overcome the difficulties that Muslim and Christian communities are still facing with the Turkish and Greek States. Finally, it proposes that the positive aspects of the coexistence between Muslims and Christians in Western Thrace and Istanbul might constitute an original model that should be adopted in other EU and Middle East countries, where challenges and obstacles between Muslim and Christian communities still persist. This book offers a distinct and useful contribution to the ever popular subject of Christian-Muslim relations, especially in South-East Europe and the Middle East. It will be a key resource for students and scholars of Religious Studies and Middle Eastern Studies.

Beyond the Sanctification of Subordination

Beyond Sectarianism

Transfiguring the World Through the Word

Modern Orthodox Judaism: A Documentary History

Making of a Godol

Globalization and Orthodox Christianity

Why Open Orthodoxy is Not Orthodox

***This book is a history, an indictment, a lament, and an appeal, focusing on the messianic trend in Lubavitch hasidism. It demonstrates how those who affirm the dead Rebbe's messiahship have abandoned a Jewish core belief in favor of the doctrine of a second coming. It also decries the equanimity with which the standard- bearers of Orthodoxy have legitimated this development by continuing to recognize such believers as Orthodox Jews in good standing. This abandonment of the age-old Jewish resistance to a quintessentially Christian belief is a development of striking importance for the history of religions, and it is an earthquake in the history of Judaism. David Berger chronicles this development from a personal viewpoint. He describes the growing concern that impelled him to undertake an anti-messianist campaign - publications, correspondence, and the sponsorship of a Rabbinical Council of America resolution excluding this belief from authentic Judaism. He argues that a large number, almost certainly a substantial majority, of Lubavitch hasidism believe in the Rebbe's messiahship; a significant segment, including educators in the central institutions of the movement, maintain a theology that goes beyond posthumous messianism to the affirmation that the Rebbe is pure divinity. While many Jews see Lubavitch as a marginal phenomenon, its influence is in fact so remarkable that its representatives are poised to dominate Orthodox religious institutions in several major countries throughout the world. This book analyzes the boundaries of Judaism's messianic faith and its conception of God. It assesses the threat posed by Lubavitch messianists and points to the consequences, ranging from undermining a fundamental argument against the Christian mission to calling into question the kosher status of many foods and ritual objects prepared under Lubavitch supervision. Finally, it proposes a strategy to protect authentic Judaism from this assault. David Berger is Professor of History at Brooklyn College and the Graduate Center of the City University of New York. He is a Fellow of the American Academy for Jewish Research, and from 1998 to 2000 was President of the Association for Jewish Studies. He is the author of The Jewish-Christian Debate in the High Middle Ages and co-author of Judaism's Encounter with Other Cultures: Rejection or Integration'.***

***Beginning with the first Jewish settler, Moses David, the important role that Windsor Jews played in the development of Ontario's south is mirrored in this 200-year chronicle. the founding pioneer families transformed their Eastern European shtetl into a North American settlement; many individuals were involved in establishing synagogues, schools, and an organized communal structure in spite of divergent religious, political, and economic interests. Modernity and the growing influences of Zionism and Conservative/Reform Judaism challenged the traditional and leftist leanings of the community's founders. From the outset, Jews were represented in city council, actively involved in communal organizations, and appointed to judicial posts. While its Jewish population was small, Windsor boasted Canada's first Jewish Cabinet members, provincially and federally, in David Croll and Herb Gray. As the new millennium approached, jews faced shrinking numbers, forcing major consolidations in order to ensure their survival.***

***A cogent analysis of the development in orthodoxy that is often described as 'the swing to the Right', a rupture with pre-existing attitudes and patterns of behaviour that has had major consequences not only for Jewish society but also for the nature of Jewish spirituality. The consequent enshrinement of texts as the sole source of authenticity is explored in depth, along with its implications for religious performance, religious education, and the scope of religion in the political arena.***

***This two-volume companion brings together a team of contemporary theologians and writers to provide substantial introductions to the key people who shaped the Christian story and tradition. A substantial two-volume reference work, bringing together over 75 entries on the most important and influential theologians in the history of Christianity Structured accessibly around five periods: early centuries, middle ages, reformation period, the Enlightenment, and the twentieth-century to the present A to Z entries range from substantial essays to shorter overviews, each of which locates the theologian in their immediate context, summarizes the themes of their work, and explains their significance Covers a broad span of theologians, from Augustine to Thomas Aquinas, through to C. S. Lewis, James Cone, and Rosemary Radford Reuther Provides profiles of key Catholic, protestant, evangelical, and progressive theologians Includes a useful timeline to orientate the reader, reading lists, and a glossary of key terms***

***Orthodox Christianity and Nationalism in Nineteenth-Century Southeastern Europe***

***American Jewish Orthodoxy in Historical Perspective***

***Forced Migration and Human Security in the Eastern Orthodox World***

***Ukraine, Serbia and Georgia***

***The Road Not Taken***

***The Transformation of Modern Orthodoxy***

***Maimonides' Thirteen Principles Reappraised***

Maimonides' Guide of the Perplexed addressed Jews of his day who felt challenged by apparent contradictions between Torah and science. We Are Not Alone: A Maimonidean Theology of the Other uses Maimonides' writings to address Jews of today who are perplexed by apparent contradictions between the morality of the Torah and their conviction that all human beings are created in the image of God and are the object of divine concern, that other religions have value, that genocide is never justified, and that slavery is evil. Individuals who choose to emphasize the moral and universalist elements of Jewish tradition can often find support in positions explicitly held by Maimonides or implied by his teachings.

We Are Not Alone offers an ethical and universalist vision of traditionalist Judaism.

Sixteen scholars from around the globe gathered at the Oxford Centre for Hebrew and Jewish Studies in the bucolic Yarnton Manor in the Oxfordshire countryside in June 2014, for the first (now annual) Oxford Summer Institute on Modern and Contemporary Judaism. The current volume is the fruit of this encounter. The goal of the event was to facilitate in-depth engagement with the thought of Rabbi Dr. Irving “Yitz” Greenberg, concentrating particularly on the historical ramifications of his theological and public stances. Consideration was given to his lifelong and complex encounter with the Modern Orthodox stream of American Judaism and the extent to which his teachings functioned as “the road not taken.” This auspicious gathering was most certainly characterized by deep appreciation for Greenberg’s original outlook, which is predicated on his profound dedication to God, Torah, the Jewish people, and humanity. But this was by no means gratuitous homage or naive esteem. On the contrary, those in attendance understood that the most genuine form of admiration for a thinker and leader of his stature—especially one who continues to produce path-breaking writings and speak out publicly—is to examine rigorously and critically his ideas and legacy. We are confident that the creative process that was nurtured has resulted in a substantive contribution to research on the religious, historical, and social trajectories of contemporary Judaism, and, similarly will engender fresh thinking on crucial theological and ideological postures that will ultimately enrich Jewish life. This volume offers readers a critical engagement with the trenchant and candid efforts of one of the most thoughtful and earnest voices to emerge from within American Orthodoxy to address the theological and moral concerns that characterize our times.

With approximately 200 to 300 million adherents worldwide, Orthodox Christianity is among the largest branches of Christianity, yet it remains relatively understudied. This book examines the rich and complex entanglements between Orthodox Christianity and globalization, offering a substantive contribution to the relationship between religion and globalization, as well as the relationship between Orthodox Christianity and the sociology of religion - and more broadly, the interdisciplinary field of Religious Studies. While deeply engaged with history, this book does not simply narrate the history of Orthodox Christianity as a world religion, nor does it address theological issues or cover all the individual trajectories of each subgroup or subdivision of the faith. Orthodox Christianity is the object of the analysis, but author Victor Roudometof speaks to a broader audience interested in culture, religion, and globalization. Roudometof argues in favor of using globalization instead of modernization as the main theoretical vehicle for analyzing religion, displacing secularization in order to argue for multiple hybridizations of religion as a suitable strategy for analyzing religious phenomena. It offers Orthodox Christianity as a test case that illustrates the presence of historically specific but theoretically distinct glocalizations, applicable to all faiths.

This book tells the remarkable story of the decline and revival of the Russian Orthodox Church in the first half of the twentieth century and the astonishing U-turn in the attitude of the Soviet Union’s leaders towards the church. In the years after 1917 the Bolsheviks’ anti-religious policies, the loss of the former western territories of the Russian Empire, and the Soviet Union’s isolation from the rest of the world and the consequent separation of Russian emigrés from the church were disastrous for the church, which declined very significantly in the 1920s and 1930s. However, when Poland was partitioned in 1939 between Nazi Germany and the Soviet Union, Stalin allowed the Patriarch of Moscow, Sergei, jurisdiction over orthodox congregations in the conquered territories and went on, later, to encourage the church to promote patriotic activities as part of the resistance to the Nazi invasion. He agreed a Concordat with the church in 1943, and continued to encourage the church, especially its claims to jurisdiction over émigré Russian orthodox churches, in the immediate postwar period. Based on extensive original research, the book puts forward a great deal of new information and overturns established thinking on many key points.

**Encounter Between Eastern Orthodoxy and Radical Orthodoxy**

**Dynamics of Tradition, Culture and Lived Practice**

**By celebrating strengths of many traditions in the church (and beyond), this book will seek to communicate a “generous orthodoxy.”**

**Orthodox Jews in Suburbia**

**Halachic Debates of Current Events**

**The Jews of Windsor, 1790-1990**

**Orthodoxy and Resistance**

Orthodox Christian theology is often presented as the direct inheritor of the doctrine and tradition of the early Church. But continuity with the past is only part of the truth; it would be false to conclude that the eastern section of the Christian Church is in any way static. Orthodoxy, building on its patristic foundations, has blossomed in the modern period. This volume focuses on the way Orthodox theological tradition is understood and lived today. It explores the Orthodox understanding of what theology is: an expression of the Church’s life of prayer, both corporate and personal, from which it can never be separated. Besides discussing aspects of doctrine, the book portrays the main figures, themes and developments that have shaped Orthodox thought. There is particular focus on the Russian and Greek traditions, as well as the dynamic but less well-known Antiochian tradition and the Orthodox presence in the West.

In recent years, the Russian Orthodox Church has become a more prominent part of post-Soviet Russia. A number of assumptions exist regarding the Church’s relationship with the Russian state: that the Church has always been dominated by Russia’s secular elites; that the clerics have not sufficiently fought this domination and occasionally failed to act in the Church’s best interest; and that the Church was turned into a Soviet institution during the twentieth century. This book challenges these assumptions. It demonstrates that church-state relations in post-communist Russia can be seen in a much more differentiated way, and that the church is not subservient, very much having its own agenda. Yet at the same time it is sharing the state’s, and Russian society’s nationalist vision. The book analyses the Russian Orthodox Church’s political culture, focusing on the Putin and Medvedev eras from 2000. It examines the upper echelons of the Moscow Patriarchate in relation to the governing elite and to Russian public opinion, explores the role of the church in the formation of state religious policy, and the church’s role within the Russian military. It discusses how the Moscow Patriarchate is asserting itself in former Soviet republics outside Russia, especially in Estonia, Ukraine and Belarus. It concludes by re-emphasising that, although the church often mirrors the Kremlin’s political preferences, it most definitely acts independently.

Often when people have become alienated from their religious backgrounds, they access their traditions through lifecycle events such as marriage. At times, modern values such as gender equality may be at odds with some of the traditions; many of which have always been in a state of flux in relationship to changing social, economic and political realities. Traditional Jewish marriage is based on the man acquiring the woman, which has symbolic and actual ramifications. Grounded in the traditional texts yet accessible, this book shows how the marriage is an acquisition and contextualises the gender hierarchy of marriage within the rabbinic exclusion of women from Torah study, the highest cultural practice and women’s exemption from positive commandments. Melanie Landau offers two alternative models of partnership that partially or fully bypass the non-reciprocity of traditional Jewish marriage and that have their basis in the ancient rabbinic texts. In 1965 social scientist Charles S. Liebman published a study that boldly declared the vitality of American Jewish Orthodoxy and went on to guide scholarly investigations of the group for the next four decades. As American Orthodoxy continues to grow in geographical, institutional, and political strength, author Adam S. Ferziger argues in Beyond Sectarianism: The Realignment of American Orthodox Judaism that one of Liebman’s principal definitions needs to be updated. While Liebman proposed that the “committed Orthodox” —observant rather than nominally affiliated—could be divided into two main streams: “church,” or Modern Orthodoxy, and “sectarian,” or Haredi Orthodoxy, Ferziger traces a narrowing of the gap between them and ultimately a realignment of American Orthodox Judaism. Ferziger shows that significant elements within Haredi Orthodoxy have abandoned certain strict and seemingly uncontested norms. He begins by offering fresh insight into the division between the American sectarian Orthodox and Modern Orthodox streams that developed in the early twentieth century and highlights New York’s Congregation Kehilath Jeshurun as a pioneering Modern Orthodox synagogue. Ferziger also considers the nuances of American Orthodoxy as reflected in Soviet Jewish activism during the 1960s and early 1970s and educational trips to Poland taken by American Orthodox young adults studying in Israel, and explores the responses of prominent rabbinical authorities to Orthodox feminism and its call for expanded public religious roles for women. Considerable discussion is dedicated to the emergence of outreach to nonobservant Jews as a central priority for Haredi Orthodoxy and how this focus outside its core population reflects fundamental changes. In this context, Ferziger presents evidence for the growing influence of Chabad Hasidism - what he terms the “Chabadization of American Orthodoxy.” Recent studies, including the 2013 Pew Survey of U.S. Jewry, demonstrate that an active and strongly connected American Orthodox Jewish population is poised to grow in the coming decades. Jewish studies scholars and readers interested in history, sociology, and religion will appreciate Ferziger’s reappraisal of this important group.

Orthodox Christianity and Gender (Open Access)

The Realignment of American Orthodox Judaism

Orthodox Christianity and the Politics of Transition

My Journey from Ultra-Orthodox Rabbi to Transgender Woman

The Rebbe, the Messiah, and the Scandal of Orthodox Indifference

Jewish Doubt in the Digital Age

Theology and Muslim-Christian Relations in Modern Greece and Turkey

*What is the right to privacy in halacha? When can DNA be used as halachic evidence? How should we treat members of the community who were convicted of crimes? Why can't one steal a kidney to save his life? Is it permitted to kill a terrorist who has been neutralized? Will the imminent arrival of genetically modified meat and fish present a kashrus crisis? -- In addition, the book includes interviews of leading poskim on many of the subjects discussed, including Rav Dovid Cohen, Rav Moshe Heinemann, Rav Daniel Neustadt, Rav Moshe Sternbuch, Rav Asher Weiss, and Rav Mordechai Willig.--*

*This book casts a new light on a variety of matters pertaining to gedolim who lived a hundred years ago and whose influence continues to this day.*

*A confession and manifesto from a senior leader in the emerging church movement. A Generous Orthodoxy calls for a radical, Christ-centered orthodoxy of faith and practice in a missional, generous spirit. Brian McLaren argues for a post-liberal, post-conservative, post-protestant convergence, which will stimulate lively interest and global conversation among thoughtful Christians from all traditions.In a sweeping exploration of belief, author Brian McLaren takes us across the landscape of faith, envisioning an orthodoxy that aims for Jesus, is driven by love, and is defined by missional intent. A Generous Orthodoxy rediscovers the mysterious and compelling ways that Jesus can be embraced across the entire Christian horizon. Rather than establishing what is and is not “orthodox,” McLaren walks through the many traditions of faith, bringing to the center a way of life that draws us closer to Christ and to each other. Whether you find yourself inside, outside, or somewhere on the fringe of Christianity, A Generous Orthodoxy draws you toward a way of living that looks beyond the “us/them” paradigm to the blessed and ancient paradox of “we.”*

*Since 1997, Open Orthodoxy, through its institutions, Yeshivat Chovevei Torah and Yeshivat Maharat, has ordained over 100 students, most of whom serve in positions throughout America. It is often viewed as-and claims to be-a branch of Orthodoxy. However, the truth is far from this. Citing countless statements from the leaders and disciples of Open Orthodoxy, this book shows beyond a shadow of a doubt that this movement is not Orthodox and, in fact, seeks to undermine Orthodoxy. ...Open Orthodoxy is a movement which poses as Orthodoxy, with teachers who pose as halachic authorities and students who pose as Orthodox Rabbis.” -From the Foreword by Harav Aharon Feldman*

*From Decline to Resurrection*

*The Cambridge Companion to Orthodox Christian Theology*

*The Post-Soviet Russian Orthodox Church*

*Unorthodox*