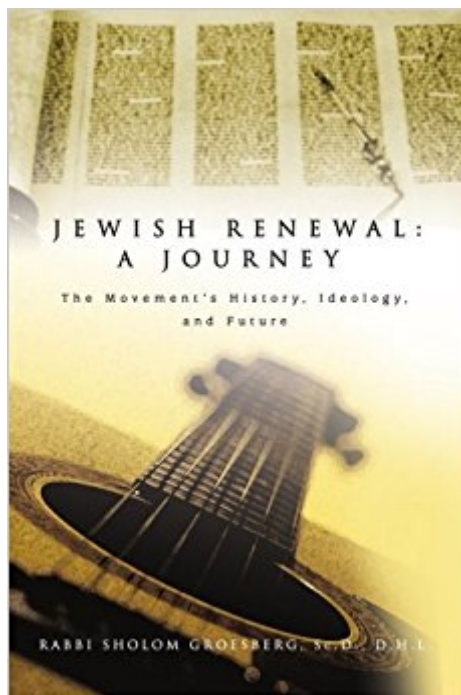


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Jewish Renewal: A Journey: The Movement's History, Ideology, And Future



Synopsis

In 1980, Sholom Groesberg changed his life's course. He resigned as dean of engineering at Widener University in order to pursue a career in the rabbinate. Accepted at the Academy for Jewish Religion, he was ordained in 1984. Ten years later Rabbi Groesberg encountered the Jewish Renewal movement. Its approach to creating an authentic identity within the context of living as a Jew resonated strongly within him. He became an ardent adherent of the movement. *Jewish Renewed: A Journey* is a combination academic study and personal memoir written for the educated lay reader. It traces the movement's history, explicates its ideology and practices, and examines the future challenges facing the movement. Among others, this book will interest: History buffs****Educators****Spiritual seekers****Environmentalists Alienated Jews seeking a "home"****Practitioners in the helping professions This book will also appeal to those of a philosophical bent searching for answers to questions of Ultimate Concern; answers that invest our lives with meaning Why bother to be Jewish? Can secularism and religiosity be bridged? Why do new religious movements survive-or fail? Are the Kabbalah's teachings relevant to contemporary times? How can a modernist Jew conceptualize the significance of God?

Book Information

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Customer Reviews

Rabbi Groesberg has served congregations in Texas and California as a pulpit rabbi. He earned a master's degree in religion from Temple University and a doctorate in Hebrew literature from the Jewish Theological Seminary. Affiliated with the Jewish Renewal movement for over a decade, he currently resides in California.

There were far too many typos and grammatical errors. Couldn't someone have proofread this before publishing it? Also, I am a Renewalite myself (I credit Reb Zalman's teachings with bringing me back to Judaism roughly 20 years ago), but I find myself disagreeing with some of the author's conclusions. For me, the most important aspect of Renewal has been its spiritual intensity and focus on bringing Judaism's mystical current to the forefront, not so much the social activism which the author stresses. Moreover, I think the author badly missteps when he suggests that Renewal become merely a think tank for creativity for the rest of Judaism. If "small is [indeed] beautiful," then Renewal should be content with being small, yet powerful, and forge ahead on all of the fronts it has already pioneered.

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