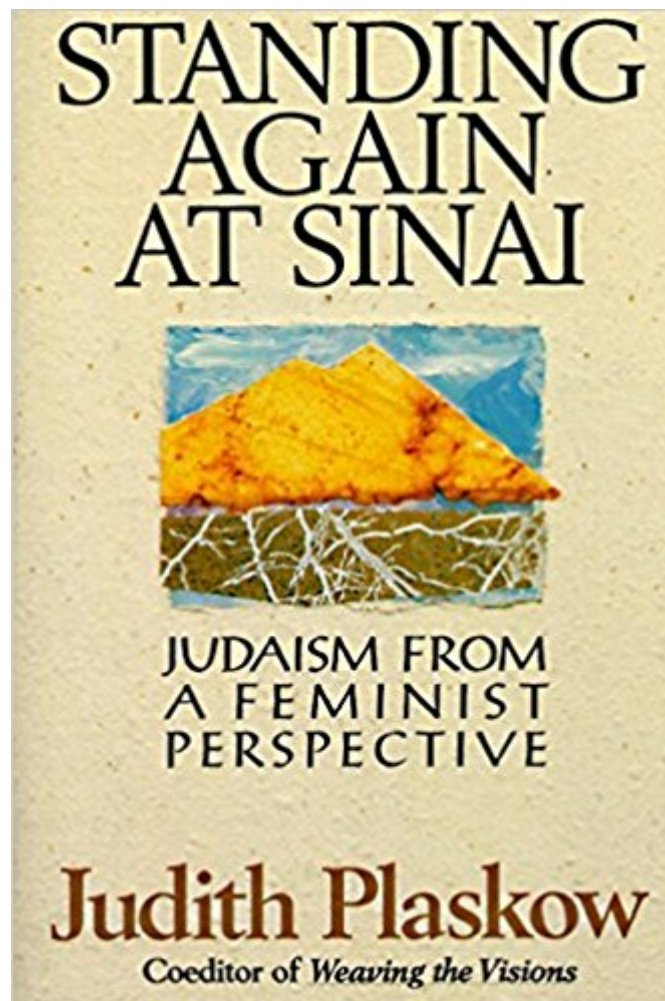




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Standing Again At Sinai: Judaism From A Feminist Perspective



Synopsis

A feminist critique of Judaism as a patriarchal tradition and an exploration of the increasing involvement of women in naming and shaping Jewish tradition.

Book Information

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Customer Reviews

"An extraordinary achievement." -- -- Elisabeth Sch  ssler Florenza, author of *Memory of her and Bread Not Stone*"Here is one of those exceptional books which is born a classic." -- -- Nina Beth Cardin, *Hadassah*"[Plaskow's] analyses are in-depth, her thinking erudite, and everywhere is there evidence of scholarly research." -- -- Miriam L. Zimmerman, *National Jewish Post and Opinion*

A feminist critique of Judaism as a patriarchal tradition and an exploration of the increasing involvement of women in naming and shaping Jewish tradition.

Professor Plaskow is an intellect and thinker of the first order. Although the book was written some time ago, it remains an iconic contribution to Jewish feminist thought. At a more mundane level, the book's condition was as if it was new.

A classic Jewish feminist text!

this book is really insightful and offers great discussions many can relate to even christians. there are many references to patriarchal rule and male dominance as well as women being silenced from

history

Plaskow's work is especially relevant to Jewish feminists, but anyone who is interested in reconciling an ancient path with a modern sense of feminist justice would do well to read this book. Plaskow does not reject tradition, nor does she make apologies and excuses for unjust parts of it (like the demonization of the "niddah"), but rather looks deeply into the past and present to find, nurture, and embrace what is right, and remedy what is wrong. An excellent read!

I was very surprised when I started reading it. I expected an honest feminist book, and what I got was a very angry and reactionary collection of memories based on neither my experience of Judaism or of feminism. I am willing to admit that Plaskow differed from me in her experience, but the level of invective and vitriol seems to be uncalled for.

Judith Plaskow (born 1947) is Professor of Religious Studies at Manhattan College, a co-founder of The Journal of Feminist Studies in Religion, and Past President of the American Academy of Religion. She has also written/edited books such as *The Coming of Lilith: Essays on Feminism, Judaism, and Sexual Ethics*, 1972-2003, *Sex, Sin, and Grace: Women's Experience and the Theologies of Reinhold Niebuhr and Paul Tillich*, *Weaving the Visions: New Patterns in Feminist Spirituality*, etc. She wrote in the Introduction to this 1990 book, "The subject of this book is feminist Judaism. Exploring the implications of women's increasing involvement in naming and shaping the Jewish tradition, it asks what might happen to the central categories of Jewish thought as women enter into the process of defining them... The commitment that underlies this book is precisely a commitment to creating a new Jewish situation, to making a feminist Judaism a reality." She observes that Jewish feminists "dwell in a state of self-contradiction that can be escaped only by choosing between aspects of our identity." (Pg. ix) She identifies her central reason for writing a Jewish feminist theology as "to articulate one version of this vision and to foster its growth." (Pg. 23-24) She suggests that since women have been traditionally excluded from halakhic (law) argument, "excluded from the spiritual path of legal study and argument, women might have developed other avenues to God more fully." (Pg. 66) While she rejects the notion of a supernatural deity "who singles out a particular people," she argues that to reject this idea of God is not to reject the God "who is met in community and wrestled with in history," nor does it deny that loyalty to God which has been at the center of Jewish identity. (Pg. 104) She suggests bringing women's experience to the naming of God, to continue the "long process of Jewish Godwrestling that

demands of each generation that it search for and speak its own symbols, standing again at Sinai with the consciousness of today." (Pg. 136)Plaskow's book is a stimulating and challenging invitation to rethink many traditional ideas, and should be of considerable interest to anyone interested in contemporary spirituality, particularly as expressed in the Jewish tradition.

I was glad to get this book! It was in fine condition and came in a timely fashion. I will be glad to buy from this seller again. Angela Miller

It was in a far better condition than I was expecting it doesn't even look like the spine of the book was ruined. It also got in a quick amount of time.

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