

SHABBAT: MUCH MORE THAN A DAY OFF

BACKGROUND TEXT 1

In the *Book of Esther*, 3:8, Haman requests permission from the king to kill the Jews throughout the empire. In the text below, the Talmud offers an expansion of what was possibly going through Haman's mind as he spoke, and what were his criticisms of the Jews.



TEXT 1

BABYLONIAN TALMUD, TRACTATE *MEGILLAH* 13B

Compilation of teachings of 3rd–6th century scholars in Babylonia (*amora'im*); final redaction in the 6–7th centuries.

“And their laws are diverse from those of every people” (Esther 3:8), as they do not eat from our food, nor do they marry our women, nor do they marry off their women to us.

- 5 **“Nor do they keep the king’s laws” (Esther 3:8), as they spend the entire year in *she”hi pe”hi**.**

“Therefore it does not profit the king to tolerate them” (Esther 3:8), as they eat and drink and scorn the throne.

* Understood to be reference to laziness--an abbreviation for “today is Shabbat” (Shabbat hayom) and “today is Passover” (Pesach hayom).

תלמוד בבלי, מסכת מגילה דף יג עמוד ב
 ודתייהם שנות מכל עם דלא אכלי מינן ולא נסבי מינן ולא מנסבי לן.
 ואת דתי המלך אינם עשים דמפקי לכלא שתא בש”י פה”י.
 ולמלך אין שוה להניחם דאכלו ושתו ומבזו לה למלכות.

PERCEPTIONS OF JEWISH SHABBAT OBSERVANCE IN THE ANCIENT NON-JEWISH WORLD

Seneca the Younger (Roman philosopher, 1st century CE) wrote that Shabbat encouraged indolence among Jews.

The Roman poet Juvenal (1st–2nd century CE) described the Jews as those who – “gave up every seventh day to laziness, separate from all the concerns of life.”

Tacitus (1st–2nd century CE), considered one of the greatest Roman historians, wrote: “We are told that the rest of the seventh day was adopted because this day brought with it a termination of their toils; after a while, the charm of indolence beguiled them into giving up the seventh year also to inaction.”



TEXT 2

ACHAD HAAM (ASHER GINZBURG), *SHABBAT AND ZIONISM* (1898)

(1856–1927) Hebrew essayist, known as the founder of cultural Zionism.

One need not be a Zionist or scrupulous about the commandments in order to recognize the value of Shabbat . . . One who feels in his heart a true tie with the life of the nation throughout the generations will not be able to imagine the Jews without the “Shabbat Queen,” even if he does not acknowledge a world to come or a Jewish State. One may say without exaggeration, that more than the Jews have maintained the Shabbat, the Shabbat has maintained the Jews. And were it not for the Shabbat restoring the “souls” of the people and renewing their spiritual lives each week, the hardships of the workweek would pull them down lower and lower until they would descend to the very lowest levels of “materialism,” and ethical and intellectual inferiority.

אחד העם, שבת וציונות

אין צורך להיות ציוני או מדקדק במצות בשביל להפיר ערך השבת . . . מי שמרגיש בלבד קשר
אמתי עם חיי האמה בכל הדורות, הוא לא יוכל בשום אופן – אפילו אם אינו מודה לא בעולם הבא

ולא במדינת היהודים - לצייר לו מציאות עם ישראל בלי „שבת מלכתא”. אפשר לאמור בלי שום הפרזה, כי יותר משִׁשָּׁרֵאֵל שִׁמְרוּ אֶת הַשַּׁבָּת שִׁמְרָה הַשַּׁבָּת אוֹתָם, ולוֹלֵא הִיא שֶׁהַחֲזִירָה לָהֶם „נִשְׁמָתָם” וְחִדְשָׁה אֶת חַיֵּי רוּחָם בְּכָל שָׁבוּעַ, הָיוּ הַתְּלָאוֹת שֶׁל „יָמֵי הַמַּעֲשֶׂה” מוֹשְׁכוֹת אוֹתָם יוֹתֵר וְיוֹתֵר כָּלפִי מָטָה, עַד שֶׁהָיוּ יוֹרְדִים לְכֶסֶף לְדִיּוֹטָא הָאַחֲרוֹנָה שֶׁל „חֲמִרִיּוֹת” וְשִׁפְלוֹת מוֹסָרִית וְשִׁכְלִית.

Available online at benyehuda.org. Viewed May 2021.



TEXT 3 EXODUS (*SHEMOT*) 20:8-11

8 Remember the sabbath day and keep it holy. **9** Six days you shall labor and do all your work, **10** but the seventh day is a sabbath of the LORD your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. **11** For in six days the LORD made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the LORD blessed the sabbath day and hallowed it.

שְׁמוֹת כ, ח-יא

ח זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. ט שִׁשֶּׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכְתָּהּ. י יוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֲלֶהֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וְאַמְתֶּךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ. יא כִּי שִׁשֶּׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן בֵּרַךְ ה' אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.



TEXT 4 EXODUS (*SHEMOT*) 31:12-17

12 And the LORD said to Moses: **13** Speak to the Israelite people and say: Nevertheless, you must keep My sabbaths, for this is a sign between Me and you throughout the ages, that you may know that I the LORD have consecrated you. **14** You shall keep the sabbath, for it is holy for you . . . **16** The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time: **17** it shall be a sign for all time between Me and the people of Israel. For in six days the LORD made heaven and earth, and on the seventh day He ceased from work and was refreshed.

שמות לא, יב-יז

יב וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר. יג וְאַתָּה דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֵת שַׁבָּתִתִּי תִשְׁמְרוּ כִּי אוֹת
הוא בְּיָנִי וּבְיָנִיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי ה' מְקַדְּשְׁכֶם. יד וּשְׁמַרְתֶּם אֵת הַשַּׁבָּת כִּי קָדֵשׁ הוּא לָכֶם
. . . טז וּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֵת הַשַּׁבָּת לַעֲשׂוֹת אֵת הַשַּׁבָּת לְדֹרֹתֶם בְּרִית עוֹלָם. יז בְּיָנִי וּבֵין בְּנֵי
יִשְׂרָאֵל אוֹת הוּא לְעֹלָם כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.



TEXT 5

RABBI NOAH WEINBERG, *SHABBAT – HEAVEN ON EARTH*

(1930–2009) Dean and founder of Aish HaTorah.

. . . Once every seven days, we step back from the world and make a statement to ourselves and humanity that we are not in charge of this world. We stop all creative work and acknowledge that it is God's world, not ours. We can manipulate the world, but we don't own it. God gives us clear guidelines for how we may shape the world, but it's not ours to do with as we see fit all the time.

- 5 When we refrain from work on Shabbat, we regain clarity and understanding as to Who is the true Creator.

Once we've extracted ourselves from the illusions of our own power and prominence (i.e. once we realize we're not God), we free ourselves to reach out and experience

- 10 the primary goal of Shabbat: getting in touch with God. While it is true that we can get in touch with God and spirituality during the week, it only happens if we make a particular effort to partake of these experiences. We have to fight off the influences of the mundane workday in order to break through to the spiritual.

Available online at aish.com. Viewed May 2021.



TEXT 6

DEUTERONOMY (*DEVARIM*) 5:12–15

12 Observe the sabbath day and keep it holy, as the LORD your God has commanded you. **13** Six days you shall labor and do all your work, **14** but the

seventh day is a sabbath of the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. **15** Remember that you were a slave in the land of Egypt and the LORD your God freed you from there with a mighty hand and an outstretched arm; therefore the LORD your God has commanded you to observe the sabbath day.

דְּבָרִים ה, יב-טו

יב שְׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּה ה' אֱלֹהֶיךָ. יג שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלָאכָתְךָ. יד וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה אַתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאַמְתָּךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל בְּהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וְאַמְתְּךָ כָּמוֹךָ. טו וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצֵאֲךָ ה' אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה עַל כֵּן צִוָּה ה' אֱלֹהֶיךָ לַעֲשׂוֹת אֶת יוֹם הַשַּׁבָּת.



TEXT 7

RACHEL ELIOR, *THE HOLINESS OF TIME AND THE SANCTIFICATION OF FREEDOM* (2001)

(b. 1949) Israeli professor of Jewish philosophy at the Hebrew University of Jerusalem.

Shabbat rest is juxtaposed with the memory of enslavement in Egypt . . .

- This conceptualization, that sanctifies the Shabbat, developed in the ancient world in which slavery was commonplace and in which slaves who had no rights
- 5 tasted the burden of an existence without rights, without having a fixed time for rest, nor a promise of release and freedom. Sanctifying Shabbat means ensuring the preference for freedom over the fixed rhythms of slavery, a preference for God's festivals over "by the sweat of your brow shall you get bread to eat." This conceptualization sanctifies the preference for rest and freedom by seven days, by
- 10 seven weeks, by seven months, by seven years, and by seven sevens of years over any servitude that humanity so often and so quickly imposes on itself.

רחל אליאור, קדשת הזמן וקדוש החרות

מנוחת השבת נסמכת לזכרון העבדות במצרים . . .

תפישה זו, המקדשת את השבת, התפתחה בעולם העתיק שהעבדות רווחה בו, ועבדים נטולי זכויות טעמו את עלו המשעבד של קיום נטול זכויות, שאין בו מרחב של מנוחה קצובה בזמן והבטחה של שחרור וחרות. קדוש השבת משמעו הבטחת עדיפות החרות על השעבוד במקצב קבוע, ועדיפות מועדי ה' על פני "בזעת אפיה תאכל לחם". תפישה זו מקדשת את עדיפות המנוחה, השביתה והחפש מדי שבוע, מדי שבועה שבועות, מדי שבועה חדשים, מדי שבוע שנים ושבע שביעיות שנים – כנגד השעבוד, שפעמים כה רבות ובמהירות כה רבה משית אדם על עצמו ועל רעהו.

"שבת: קדושת הזמן וקידוש החירות", בתוך: היום השביעי, יוצרים ישראלים כותבים על השבת שלהם (עורכים מ' גרוי וב' צימרמן), תל אביב: משכל 2001: 189-199.



TEXT 8

MIDRASH OTIYOT DERABBI AKIVA

Midrashic exposition of the letters of the Hebrew alphabet.

When God said to the Israelites, "I am giving you the Torah," [God also] asked, "Will you observe the commandments whereby which I grant you the World to Come?"

The Israelites replied, "O Master of the world, show us an example of the World to Come in this world."

God said, "That's Shabbat which is one sixtieth of the World to Come . . ."

אלפא ביתא דרבי עקיבא

[בשעה] שאמר להם הקדוש ברוך הוא לישראל אני נותן לכם את התורה אמר האם מקימים אתם את המצוה שבה אני מנחיל לכם את העולם הבא
וישראל היו משיבין ואומרים לפניו רבוננו של עולם הראנו דגמא של עולם הבא בעולם הזה
אמר להם זו שבת שהיא אחת מששים משל עולם הבא. . .



TEXT 9

RABBI IRVING GREENBERG, *THE DREAM AND HOW TO LIVE IT: SHABBAT*

Contemporary American Orthodox theologian and writer.

According to the Genesis account, this world originally was and is still meant to be a paradise. But only when there is peace, with abundant resources and an untrammelled right to live, will the world be structured to sustain the infinite value of the human being. This is the heart of Judaism, the dream.

Jewish existence without the dream is almost inconceivable. The drawing power of

5 the vision has kept Jews faithful to their mission over several millennia. Expulsion, persecution, and destruction have assaulted but never obliterated the dream.

Jews have repeatedly given everything, including their very lives, to keep it alive.

And when catastrophe shattered the vision, Jews spent their lives renewing it. The question is: From where can these people draw the strength to renew their dream

10 again and again? The answer of Jewish tradition is: Give people just a foretaste of the fulfillment, and they will never give it up. The Shabbat is that taste. . . .

The world of the Shabbat is totally different than the weekday universe: There is no work to do, no deprivation. On Shabbat, there is neither anxiety nor bad news. Since

15 such a world does not yet exist in space, it is first created in time, on the seventh day of the week. Jews travel through time in order to enter a perfect world for a night and a day. The goal is to create a reality so complete and absorbing that these time travelers are caught up in its values and renewed.

20 The Shabbat is the foretaste of the messianic redemption. But even as this enclave of perfection is carved out in the realm of time, the world goes on as usual in the realm of surrounding space. This is why Shabbat needs a community in order to be credible. By an act of will, the community creates this sacred time and space, and agrees to live by its rules. . .

25

The Shabbat comes to an end weekly, but it creates an appetite and a satisfaction that lasts through the week until it is renewed again.

I. Greenberg, 1988. *The Jewish Way: Living the Holidays*. New York: Touchstone Book published by Simon & Schuster, 127–130.



TEXT 10

RABBI ABRAHAM JOSHUA HESCHEL, *THE SABBATH*

(1907–1972) Religious philosopher in the United States.

He who wants to enter the holiness of the day must first lay down the profanity of clattering commerce, of being yoked to toil. He must go away from the screech of dissonant days, from the nervousness and fury of acquisitiveness and the betrayal in embezzling his own life. He must say farewell to manual work and learn to

5 understand that the world has already been created and will survive without the help of man. Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul. The world has our hands, but our soul belongs to Someone Else. Six days a week we seek to dominate the world, on the seventh day we try to dominate the self. . . .

10

The Sabbath is not for the sake of the weekdays; the weekdays are for the sake of Sabbath. It is not an interlude but the climax of living. . . .

What is so luminous about a day? What is so precious to captivate the hearts? It is
15 because the seventh day is a mine where spirit's precious metal can be found with which to construct the palace in time, a dimension in which the human is at home with the divine; a dimension in which man aspires to approach the likeness of the divine. . . .

20 The Sabbath is the most precious present mankind has received from the treasure house of God. All week we think: The spirit is too far away, and we succumb to spiritual absenteeism, or at best we pray: Send us a little of Thy spirit. On the Sabbath the spirit stands and pleads: Accept all excellence from me. . . .

25 To set apart one day a week for freedom, a day on which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment from the vulgar, of independence of external obligations, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic
30 struggle with our fellow men and the forces of nature—is there any institution that holds out a greater hope for man's progress than the Sabbath?

The solution of mankind's most vexing problem will not be found in renouncing technical civilization, but in attaining some degree of independence of it. . . .

- 35 The seventh day is the armistice in man's cruel struggle for existence, a truce in all conflicts, personal and social, peace between man and man, man and nature, peace within man . . . The seventh day is the exodus from tension, the liberation of man from his own muddiness, the installation of man as a sovereign in the world of time. . . .
- 40 The Sabbath . . . is a profound conscious harmony of man and the world, a sympathy for all things and a participation in the spirit that unites what is below and what is above. All that is divine in the world is brought into union with God. This is Sabbath, and the true happiness of the universe.

A. J. Heschel. *The Sabbath*. Toronto: Harper Collins Publishers Canada Ltd., 1979, 13–14, 16, 18, 28.



TEXT 11

RABBI JANET BURDEN, *SHABBAT – THE HEART OF JEWISH LIFE* (2006)

In the United Kingdom, she is Liberal Judaism's rabbinic advisor on issues of social justice.

Ethical monotheism is indisputably the foundation of Judaism, its intellectual core. No matter how pure and grand that concept is, however, I do not believe that it alone would have sustained the Jewish people throughout the centuries of exile, hardship and persecution.

5

Something else has held the people together and nourished their souls: Shabbat, the Jewish Sabbath. Throughout our generations, the Jewish people have kept Shabbat as a sign of our covenantal relationship with the Eternal One. In so doing, we introduced into the world the concept of 'sacred time'. After the ethical teachings

10 of the Bible, I would say this is the most important gift our tradition has given us.

Shabbat, the seventh day of the week, is a day of stopping both business and ‘busy-ness’. It is a day intended to recall the final Divine act of Creation: to cease from work and to be at rest.

15 It is a day on which we refrain from interfering with the world around us and instead take time out to appreciate the gifts that we have. To an untrained eye, Shabbat observance can seem to be all about restrictions: traditionally, Jews don’t work, shop, or travel on this day. But one can just as easily understand these as ‘freedoms’.

20 We are free to enjoy the economic armistice Shabbat affords those who keep it. We are free from the society’s manufactured desires to acquire and to possess. We are free to spend time with our loved ones, to share meals with our family or community, to sing, to study and to pray. All of these things go to make Shabbat a real delight. . . .

25 Although I have never supported the idea of religious observance being imposed by ‘blue laws’, I do think we miss out on something if we fail to make and mark sacred time. I believe that the world could be radically transformed if we learned to say, at least once a week, ‘It is enough.’

30 Our rabbinic sages understood Shabbat to be a foretaste of the day when the world would be perfected, when all would live in harmony and peace. Even if that day seems but a distant dream, it is a dream that Jewish tradition demands we keep alive. Shabbat is one of the most important ways we do this.

Available online at liberaljudaism.org. Viewed May 2021.



TEXT 12

RABBI ANGELA WARNICK BUCHDAHL, BE THE ARCHITECT OF YOUR TIME (2018)

Senior rabbi of Central Synagogue in New York City, the first woman to lead the large Reform congregation in its over 180-year history.

... The Jewish view of time is refreshingly countercultural. In today's culture, our most common understanding of time is in terms of Productivity. Accomplishment. "Time is Money." But Judaism does not judge time like this. Judaism divides time into two distinct categories: the sacred and the ordinary.

- 5 In ordinary time, we go to our jobs, do homework, do the dishes, tone our triceps, do volunteer work. We are encouraged to busy ourselves with the important work that enables us to be fed and sustained, healthy and constantly growing.

But sacred time is completely different. Sacred time is designed to slow us down, to make us fully present, to enable us to see ourselves and the world around us as Whole.

Perfect.

Finished.

Sacred time is a time to just *be*.

15

Holy time certainly includes our annual sacred holidays. But our tradition also understood that we needed a regular practice of sacred time in our lives—our ancestors called it Shabbat. There is a time for building—but there is also a time to STOP. Shabbat was a radical and beautiful innovation our ancestors brought to humanity. We are not meant to build and create and work, day in and day out. Shabbat is how we build what Rabbi Abraham Joshua Heschel called our "*sanctuary in time*."

20

Building a sanctuary in time doesn't just happen. Ironically, rest requires purposeful action. An active release of the hammering and sawing, the noise and competition, the desire for more stuff over the basic human need for more meaning.

25

So, here's the blueprint: Create and build, renovate and improve for six days, but then, one day a week—create a true Shabbat. Forbid the desiring and considering of

- 30 what is missing. Allow yourself to feel satisfied with who and what you are, without trying to improve it.

Be the architect of your days and create your Sanctuary in time. . . .

- 35 Judaism . . . gives us a Sabbath blueprint for our most important building project—which is constructing a life rich in meaning and purpose.

Available online at thriveglobal.com. Viewed May 2021.



TEXT 13

RABBI JAY HENRY MOSES, THE GIFT OF SHABBAT IS TUNING IN (2018)

Vice President of The Wexner Foundation.

When I was a child in the 1970s, I received a transistor radio as a birthday gift one year. The little box came with AM and FM dials and an earpiece that plugged in to a jack on the side. With it, I could listen to music of all kinds . . . If I had just the right touch, the loud, grating static that occupied the space between frequencies would

5 gradually give way to a smooth, clear signal and the comforting tones of a legendary announcer describing a lazy summer evening game.

Today, in the digital age, we've lost that experience. Satellite radio, cable TV, and the internet provide instantaneous and nearly infinite entertainment. But they have masked the tuning process; we have been trained to believe that the signal is

- 10 smooth, constant, and uninterrupted . . .

And so it is with the pace and feel of our lives in the twenty-first century. The distinction between work and rest, creativity and reflection, ambition and humility, has been significantly blurred. We are taught to believe that we can be “on” 24/7 —

15 always striving, always connected. We sense that there is a deeper rhythm to life, but the illusion of unbroken connectedness obscures it from us. . . .

How might we recapture the frequency of that rhythm? How can we reclaim the meaning of the distinction between signal and noise?

- 20 The Hebrew Bible and the Jewish tradition that has evolved from it over the last 3000 years offer us one simple, profound tool to address this challenge: We call it Shabbat . . .

- Shabbat is the greatest gift of the ancient Jewish people to human civilization. In
25 its simplest form, Shabbat is a day set apart from the other days of the week, a day of cessation from work. In the place of striving and commerce, creativity and productivity, we are instructed simply to be: to rest, rejoice, be with family and friends, eat and drink for pleasure, talk about what really matters, sing, pray, and give thanks for our blessings. It is a radio frequency completely free of static, one
30 where the music and the wisdom and the connectedness come through with crystal clarity. . . .

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KEY TERMS

Kedushah. [קְדוּשָׁה. **Holiness or sanctity**]. A major biblical concept expressing the quality of things that are Godlike or set apart for particular closeness to God. *Kedushah* is attained through the observance of mitzvot and emulation of God who is regarded as the ultimate source of holiness.

Kevod Shabbat. [כְּבוֹד שַׁבָּת. **Honor of Shabbat**]. One of the central concepts of Shabbat, one honors Shabbat through special preparations including: washing and bathing, cleaning the house, putting on special clothing, and saving one's appetite for the Shabbat meals.

Oneg Shabbat. [עֲנֵג שַׁבָּת. **Shabbat delight**]. One of the central concepts of Shabbat, one delights in the Shabbat by purchasing and preparing the best foods, consuming three meals over the course of the day, and conjugal relations.

Shabbat. [שַׁבָּת, **Sabbath**]. The seventh day of the week. The Torah describes how God refrained from creative activity on the seventh day of Creation and that the Jewish people are commanded to follow God's example and refrain from work (*melakhah*) on this day.

KEY NAMES

Achad HaAm. (1856–1927) (Pen name of Asher Ginsberg) Russian Jewish writer and thinker who envisioned Zionism as the catalyst for the cultural revitalization of the Jewish people.

Buchdahl, Angela Warnick. Serves as the senior rabbi of Central Synagogue in New York City, the first woman to lead the large Reform congregation in its more than 180-year history. Born in Korea to a Jewish American father and a Korean Buddhist mother, she is the first Asian American to be ordained as cantor or rabbi in North America.

Burden, Janet. Ordained Reform rabbi who studied at the Leo Baeck College, London. Prior to becoming a rabbi, she worked for the development agency, OXFAM. She acts as Liberal Judaism's rabbinic advisor on issues of social justice.

Elior, Rachel. (born 28 December 1949). An Israeli professor of Jewish philosophy and mysticism at the Hebrew University of Jerusalem. Her specialties include early Jewish Mysticism, the Dead Sea Scrolls, Messianism, Chasidism, Chabad, and the role of women in Jewish culture. She has been a visiting professor at Princeton University, UCLA, Yeshiva University, the University of Tokyo, Doshisha University in Kyoto, Case Western University in Cleveland, and at the University of Michigan.

Greenberg, Irving (“Yitz”). An ordained Orthodox rabbi, a Harvard Ph.D. and scholar, he has been a seminal thinker in confronting the Holocaust as a historical transforming event and Israel as the Jewish assumption of power and the beginning of a third era in Jewish history. He is the president of Jewish Life Network/Steinhardt Foundation whose mission is to create new institutions and initiatives to enrich the inner life (religious, cultural, institutional) of American Jewry. From 1974 through 1997, he served as founding President of CLAL – The National Jewish Center for Learning and Leadership.

Heschel, Abraham Joshua. (1907–1972). A religious philosopher, he served as professor of Jewish ethics and mysticism at the Jewish Theological Seminary of America. Author of numerous books on philosophy, Bible, *kabbalah*, and Chasidism including *The Prophets*, *A Passion for Truth*, *The Earth Is the Lord's*, *Man's Quest for God*, *The Sabbath*, and *God in Search of Man*.

Moses, Jay Henry. Vice President of The Wexner Foundation, having served for many years as Director of the Wexner Heritage Program, North America's premier Jewish leadership education program.

Weinberg, Noah. (1930–2009). Rabbi, dean, and founder of Aish HaTorah, an Orthodox Jewish organization dedicated to education and outreach.

SUGGESTED READINGS

Greenberg, I. 1988. *The Jewish Way: Living the Holidays*. New York: Simon & Schuster, 127-181.

Heschel, A. J. 1979. *The Sabbath*. Toronto: Harper Collins Publishers Canada Ltd.

Pinson, D. 2020. *The Mystery of Shabbos: Shabbat Rediscovered*. New York: IYYUN Publishing.