



The History of Official Jewish Movements in Recent Centuries: Especially in the 20th and 21st Centuries

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ABSTRACT

This text aims to address the Jewish movements and the respective Jewish denominations that have developed throughout history, however with a focus on the last centuries. For this purpose, research was used on Jewish websites on the Internet and a literature review, within an exploratory and qualitative approach. A common denominator was reached that Judaism underwent several transformations, from Orthodox Judaism to non-Orthodox Judaism or Progressive Judaism. Many new Jewish movements have emerged, many as dissidents and as modernization of Judaism towards inclusion and diversity and pluralism within contemporary Judaism. Judaism has as its essence its renewing, progressive, humanist and democratic aspect, due to the influence that modern and contemporary Judaism has evolved a lot in democratic societies such as in the USA and Canada, especially.

Keywords: Jewish denominations. Jewish movements. Jewish pluralism.

1. Introduction

“To save a Jewish life is to improve the world!” (Arlete Freire de Lima)

“To save the life of a Jew is to save the world!” (Alan Freire de Lima)

The premise of this work is to deal with the issue of denominations especially between the 18th and 19th centuries and especially the 20th and 21st centuries, but you may enjoy a brief passage on the beginnings of how Jewish movements, divisions and denominations have always been present in Jewish culture.

The big problem in most societies and civilizations is the lack of information in their local languages of the nations where they are citizens about information about how religions really work since ancient times, and how they work nowadays, mainly where the population of a certain religion is more concentrated, especially in countries where there is more freedom religious, as in democratic countries, but it is not enough to be a country currently democratic, a country with an almost uninterrupted democratic record like the USA ended up concentrating most of the racial and ethno-religious minorities of the world indeed.

It is always worth mentioning Anita Novinsky (2015) on the lack of information and awareness about their own history, which both Portuguese and Brazilians are still subjected, perhaps this is still a political, educational and religious project with inquisitorial reminiscences, still we carry the inquisitorial heritage in some unconscious way, let us appreciate:

In a society where there was no freedom of expression and where the repressive environment saw everything with suspicion, new ideas and conceptions were controlled. The new or the criticism of the old were whispered in the apothecaries, in the corridors of Coimbra, in the shadow of convents. to those

who doubted Christianity, beyond disbelief, there remained Judaism as alternative. Although clandestine, Judaism was the only belief that the “de-Catholicized” Portuguese people encountered and what attracted them, which explains certain syncretic phenomena. Some old Christians suspected of blasphemy, in reality, expressed Jewish concepts (Novinsky, 2015, p. 211).

2. Methodology

A literature review was used, with a qualitative, descriptive and exploratory. Furthermore, as it refers to a literature review, one can also claim that having a bibliographic character, which according to Gil (2017), the bibliographic review is one that is made up of materials already published, either in Journal articles, books, online newspapers and magazines, online Jewish websites, monographs, theses, dissertations and scientific annals, social networks, or other materials made available in the virtual environment.

Therefore, virtually all research on academic scope, at some stage of its construction resorts to the approach bibliography, so much so that in the currently developed monographs, there is a chapter dedicated to the theoretical basis of the work (GIL, 2010). Qualitative research interprets the facts of people's real lives, has a argumentative and critical approach, which they experience, not being limited to questionnaires, to the assumed values imposed by the researchers in their research (YIN, 2016). The exploratory and descriptive approach, according to Marconi and Lakatos (2016) go hand in hand, since exploratory research brings ideas of subjects that are not so explored, based on developing hypotheses, in addition to describe the facts to clarify concepts and increase the familiarity of the researcher with a fact to conduct further research.

Severino (2017) states that exploratory research only seeks to raise information about a particular object, thus delimiting a field of work, mapping the conditions of manifestation of this object. Already the search explanatory records and analyzes the studied phenomena, in order to identify their causes, both through the application of the mathematical method and through the interpretation made possible by qualitative methods, therefore, it is the type of research which has greater proximity between knowledge and reality (Severino, 2017).

Adding to the above is that the criteria for selecting the articles, websites, monographs and texts in general were based on the level of pertinence of the content, which was not possible for all articles and texts in general to have a production with temporality in a period of less than 5 years.

3. History of jewish movements and denominations jewish

3.1 What the jewish movements were like anciently

Jewish movements (Jewish denominations) are not phenomena new Jews, since antiquity Jews form movements, ranging from to different interpretations of the Torah, as well as the growth of the Oral Torah (Talmud), as well as Jewish movements more inserted in local society or a less fundamentalist Judaism that adds to the list of their studies, not only Jewish studies but also historical, cultural and scientific studies of society in which they are inserted, and this occurred practically throughout history of Judaism.

According to highly credible Jewish sources such as JUDAISM 101, whose site serves many Jews as a reference for Jewish and historical studies, and we can here give a brief overview of the Jewish movement of antiquity, and more detail of more recent centuries. The oldest records records of formal differences of Jewish religious opinion among Jews date back to the time of the Maccabean Revolt, they revolted against the dominance of the Hellenists, and the Jews were divided between the more Hellenistic or Hellenizing, and the Chasidean Jews, the latter more traditionalist.

Still, when the Seleucid Greeks began to oppress all the Jews, the war against the Greeks broke out, and the entire Jewish people came together as a unified Jewish people, regardless of philosophical and political disagreements against the Greeks. Same after the war that united all Jews against domination and oppression Greek culture, the Jewish people, once again, divided into three groups: the Essenes (were an ascetic and mystical group devoted to strict discipline), the Sadducees (tzdukim in Hebrew) (believed in a strict, narrow, and immutable text of the written Torah, and did not believe in the oral Torah) and the Pharisees (believed that G-d gave the Jews a written Torah and an oral Torah, both equally binding and open to interpretation by the rabbis).

Perhaps the earliest records we have of a formal difference in Religious opinion among the Jews goes back to the time of the Revolt of the Maccabees, which is the basis for the Chanukah story. At that time, the land of Israel was under the relatively benevolent control of Greece and was deeply influenced by Greek culture. Hellenizing Jews were opposed by a traditionalist religious group known as Chasideans (no direct relation to the modern movement known as Chassidism). When the Seleucid Greeks began to oppress the Jews, war broke out and the Jewish people united in their opposition to the Greeks. The war continued for 25 years, and the Jewish people remained united on purpose. But after the war was over, the Jewish people split into three groups: the Essenes, the Sadducees (tzdukim in Hebrew) and the Pharisees. (Judaism 101, 2023, online).

In continuation of what was exposed above, we realize that new Jewish movements emerged in the modern era as in the eighteenth century, in the 1700s, known as Hasidism which originated in Eastern Europe, founded by Israel ben Eliezer, also known as the Baal Shem Tov. Hasidism introduced personal experiences and Jewish mysticism into traditionalist Judaism

In the 1700s, the first of the modern movements developed in Eastern Europe. This movement, known as Chasidism, was founded by Israel ben Eliezer, more commonly known as the Baal Shem Tov (Master of the Good Name) or the Besht (an acronym of Baal SHem Tov). ... Chassidism emphasized

other, more personal experiences, and mysticism as alternative routes to G-d. This was a very popular idea because, contrary to common belief, not all Jews are intellectuals! (Judaism 101, 2023).

It is worth mentioning that before the Chasidism movement, Judaism emphasized Jewish education as the way to approach G-d, yet virtually every current or movement in Judaism every denomination Jewish to some degree, encourages Jewish studies as a way to get closer to G-d, on Shabbat there is the whole ritual of prayers, and the main Jewish prayer is Shema Israel, there are even Jewish prayers for curing illnesses such as Mi Schebeirach, which virtually all Jews pray and request prayers for other Jews and rabbis for the healing of suffering and physical and psychological illnesses their Jewish loved ones dear.

3.2 Modern and contemporary jewish movements

The Jewish website Judaism 101 (2023), shows that the percentage of Jews who have no affiliation with major Jewish denominations approaches 35% of the American Jewish Community:

Approximately 5.7 million of the world's 14.8 million Jews live in the United States. There are basically three major movements in the USA Today: Reformist, Conservative and Orthodox. some people too include a fourth movement, the reconstructionist movement, although this move is substantially smaller than the other three. Orthodox and sometimes conservative are described as movements "traditional". Reformists, Reconstructionists, and Sometimes Conservatives they are described as "liberal" or "modern" movements. and many jews Americans (about 35%) identify as "just Jewish" without affiliation with no movement. (Judaism 101, 2023).

The data above deal with a Jewish phenomenon of the 20th and 21st centuries in official, formalized and growing Judaism, and many rabbinic schools emerged (yeshivot) to supply unaffiliated Jews with ordained rabbis, with SEMICHA, by rabbinical schools such as the Hebrew College, Academy for Jewish Religion AJR, Pluralistic Jewish Seminary, Hebrew Seminary, Rabbinical Seminary International, Jewish Spiritual Leaders Institute, Rimmon Rabbinical School (Jewish Religious Movement, 2023, n.p), the number is growing and extremely relevant for understand the future of Judaism as a post-denominational (or post-denominational) denominations and so many denominations), which means that Jews identify just like Jews, not caring about Jewish denominations anymore hitherto in force.

Judaism 101 (2023) is a traditional and trusted Jewish website for Jewish studies in all aspects of Jewish life, yet the numbers on Jewish population are not up to date, and the definition (or conceptions) of who is Jew vary greatly by research institutes, however there are many sources that point to a significant growth of the North American Jewish population as a will show below, as well as the number of movements and denominations Judaism is much broader and more comprehensive, as we will see later in this work, below we will first discuss the number of Jews that exist in the USA, which is different from what they advertised for decades, but is still out of date on the Judaism 101 website, as well as both Orthodox and Orthodox Jewish denominations as non-Orthodox, the number of Jews in the US jumped from 5.5 million Jews for about 8 million Jews, let's see:

The Jewish population in the United States surpassed 8 million in 2020, from according to a new study published by the American Jewish Population Project (AJPP) at Brandeis University in Boston, Massachusetts, above of the 5.5 million in the 90s. (Eichner, 2023, online).

To endorse what we express about the statistical data on the estimate of the Jewish population of the USA, comparing the data presented by Jewish entities such as JUDAISM 101, which has its merits over many Jewish affairs but prove outdated, let's see what Pew Research to restate what Eichner (2023) published in the Jewish journal, YNET News, as well as Forman (2021) published in the Jewish newspaper, Jewish Journal, in the show clearly about the real estimate of the Jewish population of the USA soon below:

As of 2019, DellaPergola estimated the "Jewish connected" population in the United States at about 8 million. The 2020 Pew Research Center estimate of 7.5 million Jews of all ages roughly matches the current AJPP total. (Pew Research, 2021).

Also:

A new study estimates there are 7.6 million Jews in the United States. United States, which is equivalent to 2.4% of the country's population. The new estimates and an interactive map were produced by the American Jewish Population Project, an effort by researchers at Steinhardt Social Research Institute, part of the Cohen Center for Modern Jewish Studies at Brandeis University in Waltham. (Forman, 2021).

Depending on the criteria used to define who is a Jew in the USA, numbers can vary between 7.5 million Jews, 8 million Jews, and as in law of return of the State of Israel who enter the State of Israel as Jews who is of Jewish descent having one of the Jewish parents or one of the grandparents as Jews, for example, so within this Israeli perspective the number of individuals considered to be Jews, as per the law of return of the State of Israel, this figure of the number of Jews could jump to over 20 million in the US alone. USA. Practically three times the number of Jews that the US concentrates in its territory in relation to the Jewish population that the State of Israel discloses in its official census of the Jewish population with about 6.5 million Jews Israelis.

Returning to the core of our theme, which are the origins of denominations Jewish, especially in the last centuries of the modern and contemporary era, We will begin with Reform Judaism as a split between Judaism tradition with the new Jewish movement, Reform Judaism that was profoundly influenced by the ideals of the Enlightenment and rationalism, and that the science, technology, philosophy and economic, cultural and social development were imperatives against religious fundamentalism, see:

Reform Judaism was born at the time of the French Revolution, a time when that European Jews were first recognized as citizens of the countries in which they lived. The ghettos were being abolished, the special badges no longer existed, people could settle wherever they wanted, dressed as they liked, and followed the occupations they many Jews settled outside the Jewish districts and they began to live like their neighbors and to speak the language of the land. They went to public schools and universities, began to neglect the Jewish studies and disregarding the Shulchan Aruch. (Jewish Virtual Library, 2023).

A new conception of Judaism was introduced in Germany, Judaism reformism started out in a very revolutionary way where circumcision was no longer practiced and was considered a barbaric and bloodthirsty practice, the Hebrew language was replaced, the coming-of-age ceremony, Bar Mitzvah was replaced by a confirmation of faith, the laws of kashrut were abandoned, traditional restrictions shabbat were no longer followed, and so on, let's see:

Between 1810 and 1820 congregations in Seesen, Hamburg and Berlin instituted fundamental changes in traditional practices and beliefs such as mixed seating, single-day observance of festivals, and the use of a singer/choir. Many leaders of the reform movement adopted a very "rejective" view of Jewish practice and discarded traditions and rituals. For example: Circumcision was not practiced and was considered barbaric. The Hebrew language was removed from the liturgy and replaced by German.

The hope of a restoration of the Jews in Israel was officially resigned and it was officially declared that Germany would be the new Zion. The ceremony in which a child celebrates the Bar Mitzvah has been replaced by a "confirmation" ceremony. The laws of Kashrut and family purity were officially declared "disgusting" to modern thinking people and were not observed. Shabbat was observed on Sunday. Traditional restrictions on Shabbat behavior have not been followed. (Jewish Virtual Library, 2023, online).

Abraham Geiger believed that women could play a role prominence in public worship, however its gender ideology was still rooted in traditionalist values as we can corroborate below:

Abraham Geiger was a key figure in founding the reform movement in Germany and developed the theology and philosophy of Jewish life in the New movement in 19th century Germany. Geiger believed that women should have a role in public worship, but their gender ideology remained firmly rooted in the doctrine of the "separate spheres" of middle-class German society, which placed women in the realm of home and men outside it. Through biblical interpretation, he portrayed the ideal Jewish woman: spiritual, submissive, obedient, modest and, above all, everything connected to the home. (Koltun-Fromm, 2023).

Jewish rabbi Abraham Geiger was the foremost Jewish theologian reformist, from an early age he was interested in secular studies such as Latin and Greek, and sought German universities to study:

Like many of his contemporary German Jewish theologians, Abraham Geiger (1810-1874), the leading theorist and intellectual founder of the movement of Reform Judaism, was raised in a traditional religious home and educated in classical rabbinic texts as a child. But after learning Greek and Latin, Geiger craved knowledge beyond his education insular Jewry and sought him out in German universities. At the end of your university studies, he accepted rabbinical posts in Wiesbaden, Breslau, Frankfurt and Berlin. (Koltun-Fromm, 2023).

The website JUDAISM 101, show important data, however in a incomplete, since it does not include a good part of the Jewish denominations or Jewish movements in the US, as well as in Israel as we will see later, in the 20th century came the rise of pluralist or trans denominational Judaism, creation of the Reconstructionist Judaism movement by Mordecai Kaplan, Formalization of Humanist or Secular Judaism by Reform Rabbi Sherwin Wine among other movements that we will approach them.

To begin with, we will cite the Jewish movements that emerged in the twentieth century, especially during the second half of the 20th century we will start with reconstructionist Judaism founded by the Jew Mordechai Kaplan, it is noteworthy that the Jew Mordechai Kaplan was expelled from Orthodox Judaism for his very advanced to the first decade of the twentieth century, and the motivations for the "excommunications" or also called "cherem" in Judaism, were the most varied, among which we will mention below:

The Talmud alludes to twenty-four offenses punishable by excommunication. Some examples include: • pronounce the name of God in vain • inducing another person to sin • refuse to testify before a court within the prescribed time • selling non-kosher meat as kosher meat • marry a non-Jewish individual (Jewish Virtual Library, 2023).

The case of Mordechai Kaplan's excommunication (cherem) from Orthodox Judaism was more complex than the one above, but we will not address this case in this work, because the work would be very extensive, and would escape the theme of the emergence of the new Jewish movements.

The need to create denominations, movements and branches Jewish associations that addressed diversity of thought, secularization, and the adoption of democratic, secular, inclusive, and pluralistic principles in Judaism was the order of the time to stop religious fundamentalism and the alienation of the Jews, and the their mass exclusion from Judaism was like an imperative in Jewish culture until mid-twentieth century, something that had to be overcome and suppressed rabbinic and Jewish fundamentalist, extremist and prejudiced.

Below follows how Reconstructionist Judaism emerged under the leadership of the Jew Mordechai Kaplan:

In 1945, Mordecai Kaplan, founder of the Reconstructionist movement, was excommunicated by the Assembly of the Union of Orthodox Rabbis of the U.S. Kaplan's ideas about Judaism criticized the orthodox and reformist movements and therefore insulted many people. Above the insults, Kaplan's ideas threatened Jewish wisdom. and further fragmented Jewish communities. (Jewish Virtual Library, 2023).

Also:

Reconstructionist Judaism has a developed naturalistic theology by Rabbi Mordecai Kaplan in the late 1920's. combines atheistic beliefs with religious terminology to construct a religiously satisfying philosophy for those who have lost faith in traditional religion. There is diversity in the movement in which most Reconstructionist Jews reject theism and define themselves as naturalists religious. Kaplan believed that, in the end, the world would be perfected, but only as a result of the combined efforts of humanity for generations. Kaplan saw Judaism as the evolution of the religious civilization of the Jewish people. Each generation is responsible for guide this evolution to meet the needs of the Jews contemporaries. (American Humanist Association, 2023).

In the case of humanistic Judaism, also called secular Judaism, it was founded by Reform rabbi Sherwin Wine, offered an alternative, also atheist to Judaism that sought to abstain from superstition and the supernatural, to be Jewish to humanistic or secular Judaism means living a life based on the culture Judaism, the Jewish calendar, Jewish cuisine, contemplating the arts and critical thinking, often predominantly non-theistic, a Judaism atheist unlike Reform Judaism and Orthodox Judaism, for example, let's see:

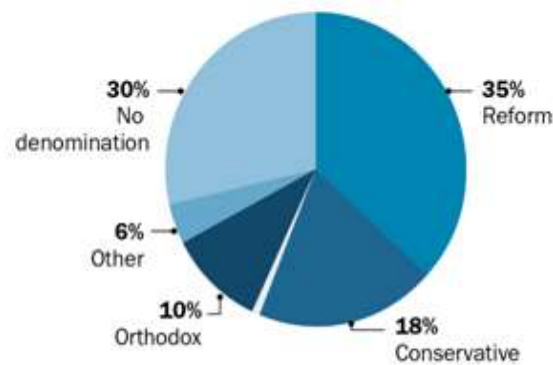
Humanist Judaism, founded in 1963 in Detroit, Michigan, by Rabbi (reformist) Sherwin Wine, offers a non-theistic alternative in life contemporary Jewish. Humanist Jews believe in the creation of a meaningful Jewish life, free from supernatural authority, and in reliving the secular roots of Judaism. (American Humanist Association, 2023).

In Renewal Judaism, being here called a Jewish movement American, initiated by Rabbi Zalman Schachter-Shalomi, Renewing Judaism calls itself a transdenominational Jewish movement, founded on the mystical, musical and medieval traditions, the conception of spirituality is strong as in transdenominational Jewish movements such as that of the Reform Rabbi Mordecai Finley, whose online synagogue, "Ohr Hatorah Synagogue", whose headquarters are located in Los Angeles California, of which we are currently affiliated and members, has many features of Reform Judaism and Transdenominational Judaism, Lately, the names of Judaism without affiliation, post denominational and non-denominational, namely:

Renovator Judaism is a recent American movement initiated in 1960s by Rabbi Zalman Schachter-Shalomi, a rabbi hasidic. It focuses on spirituality and social justice, but not addresses the issue of Jewish law. The term Jewish Renewal describes a set of practices that try to reinvigorate Judaism with practices mystical, musical and meditative songs drawn from a variety of sources traditional and non-traditional Jewish and other. He describes himself as "a worldwide transdenominational movement grounded in traditions prophetic and mystical beliefs of Judaism". (American Humanist Association, 2023).

Going deeper into the Jewish movement that calls itself without affiliations to rigid and outdated Jewish denominations, which already represent about 35% of the North American Jewish community, which may surpass the figure of 50% in the not too distant future.

Jewish Denominational Identity

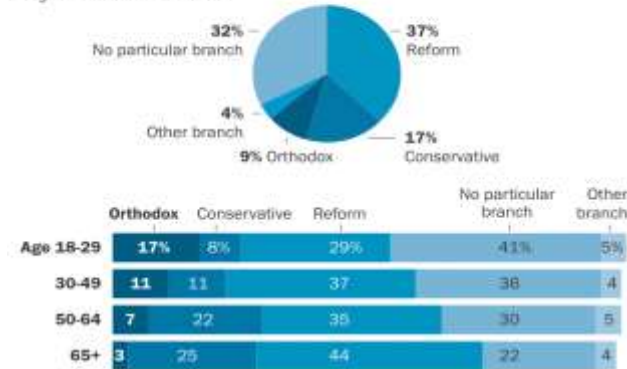


Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not sum to 100% due to rounding. Based on the net Jewish population (both Jews by religion and Jews of no religion).

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Compared with older Jews, youngest Jewish adults include larger shares of both Orthodox and people with no denominational identity

% of U.S. Jews who are ...



Note: Those who did not answer are not shown. Figures include both Jews by religion and Jews of no religion. Virtually all Orthodox Jews (99%) and Conservative Jews (99%) in the survey are Jews by religion, as are 88% of Reform Jews. Most Jews who are unaffiliated with a branch are Jews of no religion (65%).

Source: Survey conducted Nov. 19, 2019-June 3, 2020, among U.S. adults.

"Jewish Americans in 2020"

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Pew Research Center 2021

So let's endorse the post-denominational or trans movement denominational, and cite some examples of synagogues and rabbinic schools that have mentioned above just for the purpose of making a bridge with renovating Judaism, also:

For some, being non-denominational simply means not keeping an affiliation with a specific movement to serve individuals of a wide variety of Jewish backgrounds. Used in this way, non-denominational is a useful descriptor of many college or university Hillels, community schools. Non-denominational synagogues also exist, and there is even a non-denominational rabbinic seminary, the Academy of Jewish Religion of New York, which began ordaining rabbis in 1956. (My Jewish Learning, 2023).

As mentioned above non-denominational Judaism, or transdenominational focuses on serving Jews from the most varied movements and Jewish denominations to which these Jews no longer have an affinity and identification with denominations, but with a more fluid Judaism and without denominational boundaries:

In 2000, the Academy for Jewish Religion California (AJRCA) became the first explicitly transdenominational rabbinical school. ... The Hebrew Boston College is also an influential rabbinical and cantorial school, transdenominational. It opened in 1921 as a faculty of teachers of Hebrew, with the intention of making the Hebrew language more accessible to American Jews. Hebrew College launched its program of ordination in 2003. (My Jewish Learning, 2023).

There is one trans denominational synagogue among dozens of non-denominational synagogues, affiliation and ancient denominations, such as the Ohr Hatorah Synagogue which is located in California in the USA:

The Ohr HaTorah Synagogue was founded by Rabbi Mordecai and Meirav Finley in December 1993 with the support of a small group of families. [...] Ohr HaTorah is "transdenominational" in the sense that our approach reflects and incorporates aspects of various denominations of Judaism. Our mission is to encourage and include those who choose Judaism as their faith, religion and spiritual path. We especially support those who hope to become Jews by choice in the future. Like those of reformist and reconstructionist movements, we believe that Judaism is evolutionary and developmental; we do not believe that Halakha - Jewish law - be the direct will of God. The Jews have the responsibility in every generation to add to this development and evolutionary growth. We do not identify ourselves as Reformation due to the more traditional nature of our services and our approach to the observance of tradition. We left of the reconstructionists on the question of a personal God - our cults, school and study for adults are informed by belief in the reality of God. (Ohr Hatorah Synagogue, 2023).

In orthodox Judaism we will cite some examples such as the movements Jews of the Modern Orthodox Jewish Movement, the Orthodox Jewish Movement open and the new orthodoxy (neo orthodox Judaism), but we will dwell more on MODERN ORTHODOX (OPEN ORTHODOX), founded by activist and rabbi Orthodox Rabbi Avi Weiss, who showed as a reality that Jews Orthodox are not homogeneous in thought, political vision and the question of inclusion and diversity within Orthodox Judaism, namely:

Nearly 20 years ago, as Modern Orthodoxy continued its march to the right, a pioneering seminary opened in Riverdale. A Yeshivat Chovevei Torah (YCT), founded by Soviet Jewish activist and dissident Rabbi Avi Weiss, would offer a more liberal option for men seeking rabbinic ordination. Describing yourself as more inclusive and open-minded than current norms, the seminar incipient was a tangible symbol of the division that was opening up in the modern Orthodox community. [...] Rabbi Weiss says he continues to use Modern Orthodox and Open Orthodox interchangeably, noting that

“we are all talking about the same thing, and what matters is the sacred work we are doing.” His latest book, which will be released in a few months it is titled “Journey To Open Orthodoxy”. but the rabbi Lopatin began to correct the fans' language, even in conversations. “When they say: 'Open Orthodox', I say: 'We are Modern Orthodox'. We are a complete part of Modern Orthodoxy,” (Ginsberg, 2017).

The Jewish movements as we said at the beginning have always had divisions, denominations and movements that correspond to the yearnings of the community Jewish as a whole, today most Jews are secular Jews, Jews Reformists and pluralistic, non-denominational Jews but fall within in non-Orthodox Jews, which reveals a tendency of Judaism towards secularization and humanization with the influence of Enlightenment, democratic, pluralist values and inclusivists, and logically with the scientific, philosophical and political support of modern and contemporary societies.

4. Discussions

European culture underwent major transformations between the 17th and 18th centuries. XVIII and intensified in the XIX century, the Enlightenment can be defined as a movement that began as a cultural movement in Western Europe from of the seventeenth and eighteenth centuries that sought to generate transformations and political changes, economic, social and cultural in the society of the time, however the ideals illuminists spread across several countries, not only European but also had repercussions in the countries of the Americas, which at the time were still colonies of European countries, and this thought generated an intellectual movement in the collocations of the americas in favor of freedom, against slavery and exploitation of the colonies by the European colonialist and imperialist metropolises of the time, which culminated in the independence movements of the American colonies.

The Enlightenment believed in the dissemination of science, philosophy and the lay knowledge, as a way of praising reason to the detriment of fundamentalist and archaic religious thought.

In this context, many Jews wanted to insert themselves into wider society. European with its technical, scientific, sociological and philosophical advances; no limiting themselves to Jewish schools and religious teaching, but wanted to study in secular public schools with a strong scientific and philosophical basis in their curricula schools, as well as entering universities to accompany the political, economic, social, philosophical, cultural, scientific, technological and economic, aiming at knowledge and scientific progress and exercise academic and intellectual professions, namely:

Late 17th and early 18th centuries: the Enlightenment The Jews began to acquire rights as citizens in the European countries where lived, allowing them to dress like their neighbors, study in schools public schools and universities and exercise the occupations they wanted. (Union For Reform Judaism, 2023).

As we discussed in the previous chapter the diversity of movements Jews and Jewish denominations, it is no longer possible to summarize that Judaism is composed of two or three main movements or denominations, the post-denominational and trans-denominational movements, among other movements smaller, yet growing, Jewish markets in the US, along with with the population increase of the Jewish community, especially the community American Jewry that is vibrant, inclusive, and pluralistic at heart, independently of the movement to common denominators such as the principle of TIKKUN OLAM, who nowadays has a conception of justice and social equality, to repair and fix what is wrong with society and the world, namely:

Along with the diversity of the branches of Judaism, one principle serves as a common bond, i.e. the principle of tikkun olam, literally, world repair. The phrase, which originated in rabbinic literature classical, had esoteric theological implications. However, it went on to connote social action and the pursuit of social justice. The phrase “tikkun olam” was often used to refer to social action in the 1950s. Later it has been used to refer to tzedakah (gifts of charity) and gemilut hasadim (acts of kindness). The phrase, however, remains linked to the human responsibility to work for the improvement of society, fixing what's wrong with the world. (American Humanist Association, 2023).

5. Final Considerations

It is extremely important works like this done in Portuguese language for enlighten Portuguese-speaking society with information about Jewish culture and religion, that embrace not that world in which they are presented to us by people who are around us, who tend to a large extent to share opinions without basis in scientific works, international Jewish journals, which encompass the most varied commentators and Jewish scholars and rabbis who are from the various Jewish movements.

The opinion of a Jew or a rabbi is not invalid, nor is yours. Jewishness or Jewish identity, only express the Jewish conceptions from the Jewish movement to which it belongs and with which it agrees certain interpretation of Jewish precepts and Jewish law.

Each Jewish current, formerly called sects, denominations or Jewish offshoots, today we can call them movements and trends Judaism, which as we have seen Judaism tends to be trans denominational, secular and the common denominator is TIKKUN OLAM, which is the role of every Jew to make the social justice, repair and improvement, or fixing what is wrong with society or the world we live in.

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