

CAVEAT LECTOR: The following slides were shown in the “LGBT Religious History: Queering the Spirit” sessions indicated in the PowerPoint presentation title because they related to the required readings for those days. These can be found on the course syllabus.

The slides do not necessarily reflect the views of the instructor and in some cases were selected precisely because they contain errors of fact or differences of opinion with the authors whose scholarship students were reading. The more controversial graphics were intended to prompt conversations in college classroom settings and lead to engagement and respectful dialogue.

There is no straightforward way to “teach the slides”—nor should there be. It is up to individual teachers to use their judgment as to what materials are age-appropriate and decide whether they fit within existing lesson plans or can form the basis for new ones.

Judaism, Christianity and Islam - Prophets

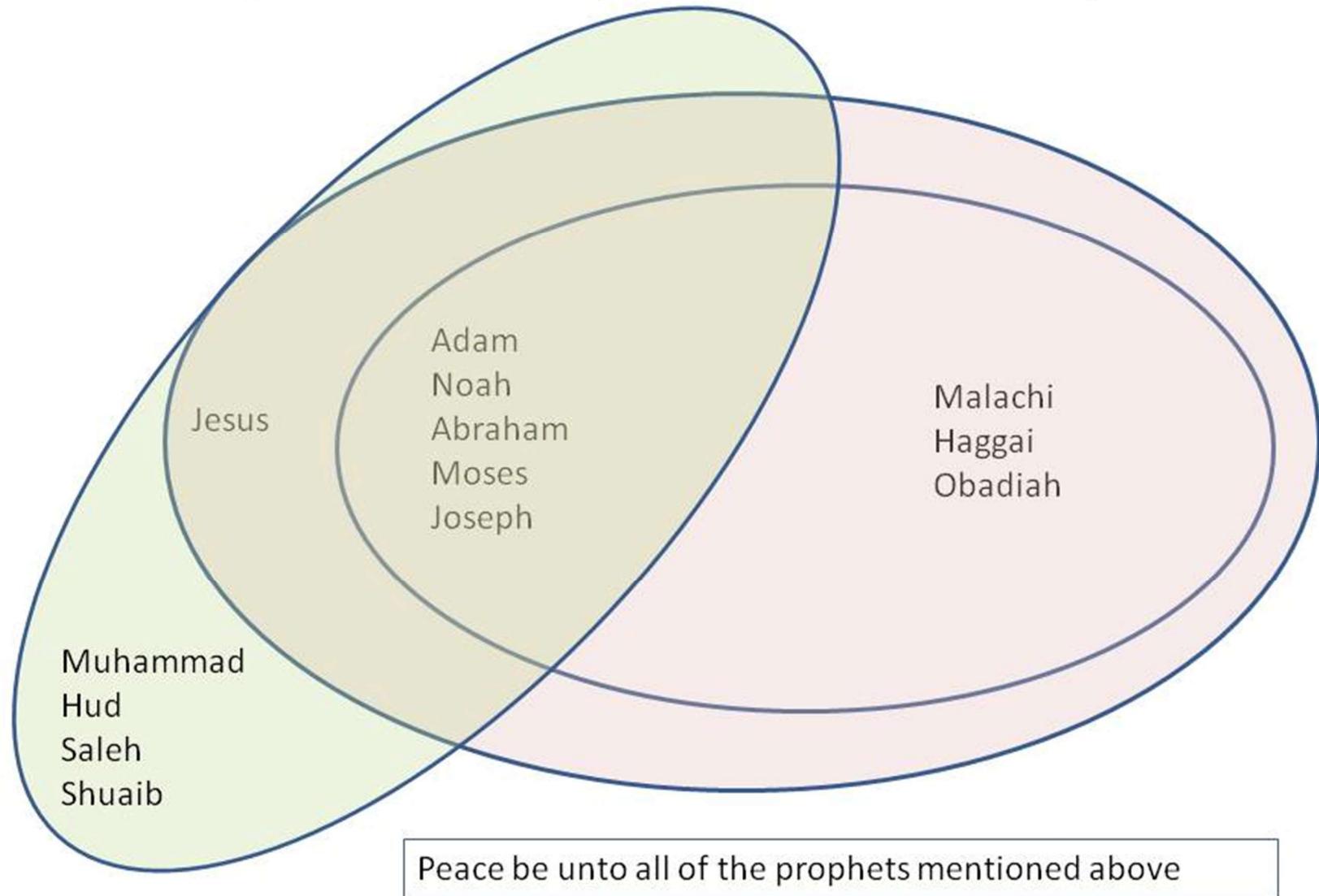


Diagram from Mohammed Amin, "Triangulating the Abrahamic Faiths - Measuring the Closeness of Judaism, Christianity and Islam,"

https://www.mohammedamin.com/Community_issues/Triangulating-the-Abrahamic-faiths.html



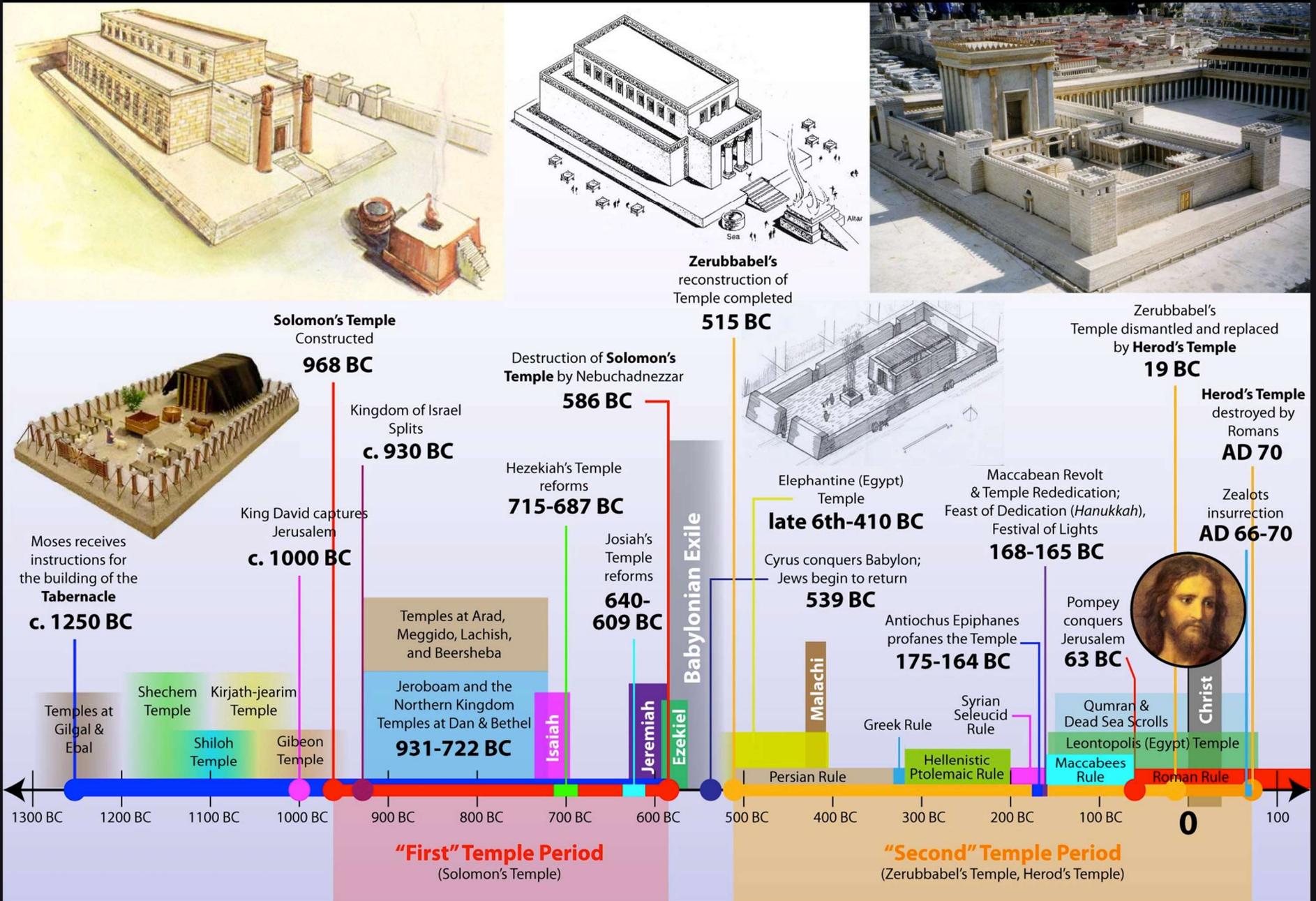
Abraham: 1812 B.C.E.
to 1637 B.C.E. [?]

Mosaic depicting the sacrifice of Isaac from the pavement of Beth-Alpha synagogue, Hefzibah, early 6th century C.E.



Image from the Haggadah for Passover (the 'Hispano-Moresque Haggadah'), Central Spain (Castile), last quarter of the 13th century or 1st quarter of the 14th century, ca. 1300 C.E.

ANCIENT ISRAELITE TEMPLES TIMELINE (1300 BC—AD 100)



Ancient Israelite Temples Timeline (1300 B.C.E.—A.D. [C.E.] 100) by Bryce Haymond, licensed under a [Creative Commons Attribution-Share Alike 3.0 United States License](https://creativecommons.org/licenses/by-sa/3.0/).

Solomon, David's son completed the first Temple @ 960 B.C. this lasted until the Babylonians destroyed it in 586 B.C.

Between the first and second Temple a period of 70-years existed. Construction on the Second Temple was completed in 516 B.C.

In 70 A.D. when the Romans under Titus destroyed the 2nd Temple, the Jews were scattered abroad throughout the Persian and Roman worlds. According to Josephus over 1 million Jews died and Jerusalem and the Temple were destroyed.

132 A.D. Bar Kokhba rebelled against Roman authority, he was hailed as the messiah by Akiva. The Roman armies led by Hadrian crushed the rebellion, 580,000 Jews were killed and the city of Jerusalem again destroyed.

With the "Enlightenment of Europe, Jews see need for change. Reform of Jewish worship takes place with the Reform movements. 1850's Conservative Judaism is established to preserve Jewish traditions and language.

The First Temple

The Second Temple

Biblical Judaism
2100 B.C. to 331 B.C.

Hellenic Judaism
331 B.C. to 135 A.D.

Rabbinical Judaism
135 A.D. to 1750 A.D.

Modern Judaism
1750 A.D. to Present

The transition from the First to the Second Temple periods can be seen in the books of Ezra and Nehemiah. The resettled Jewish populations under Persian rule were allowed a degree of independence. Malachi 420 B.C. was the last book of scripture written during this period.

331 B.C. Alexander the Great defeats Persia. After his death his kingdom is divided between 4 of his Generals. Two of them establish the Ptolemy and Seleucid Kingdoms.
165 B.C. Antiochus IV tries to force the Jews to become Greeks. This leads to the Maccabean Kingdom for 100 years.
63 B.C. The Romans take control of Jerusalem and Judea becomes a Roman client state.
70 A.D. Romans destroy Jerusalem.

135 A.D. With the destruction of the Temple and Jerusalem, the focus of Jewish thought and learning now centered on learning and prayer. The Mishna, and Talmud's became the focus of Jewish populations scattered abroad.

The world of Jews in the East, Babylon and the West Rome developed into two separate Rabbinical schools. The Ashkenazic and the Sefardic.
Throughout Europe Jews were persecuted for their faith. Many were forced to convert to Christianity. This period of persecution gave rise to the hope of the Messiah.
1648, Shabbetai Zvi proclaimed in himself the messiah.

Books of Judaism

The Tanakh Consists of what is understand in Christianity as the Old Testament. The Tanakh is divided into 3 parts. They were written between 1400 B.C. to 425 B.C.

The Torah (5 Books of Moses)
The Prophets
The Writings

The Oral Law, was committed to written paper by Judah the Prince in the 2nd Century. The Oral Law is known as the Mishnah.

With the scattering of the Jews two schools of Jewish thought were established. One in Palestine and the other in Babylon. Both schools used the Mishnah and wrote running dialogues on the various subjects of the Mishna. These comments are known as the *Palestinian* and *Babylonian Talmud*.

The Palestinian Talmud was completed A.D. 410 and the Babylonian A.D. 500.

Midrash means "to seek" are explanations of Law (Halakhic) and Commentary (Haggadic) which helped explain the meaning of biblical literature.

The Zohar, "Book of Splendor" was compiled in the 13th century in Aramaic. Jewish Mysticism, containing Gnostic concepts requiring the secret knowledge. Used by false Messiah's such as Shabbetai Tzvai and Jacob Frank to justify claims of Messiah.

The Targum is the Aramaic translation of the Hebrew Bible. Because Hebrew was not known by all the Aramaic speaking Jews, an "Interpreter" would read the verse in Aramaic interpreting the passage as it was read. These interpretations were written down and became known as Targums.

70 year period between First and Second Temple. 586-516 BC

The second Temple period ended with its destruction in A.D. 70 by the armies of Rome under Titus.

The Tanakh (Hebrew Bible)

The First Temple Period

The Second Temple Period

Mishnah

Talmuds
Palestinian Talmud
Babylon Talmud

Zohar

Targums

Midrash

Biblical Judaism
2100 B.C. to 331 B.C.

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“Bar Mitzvah” lino-block or woodcut print by Shirley Moskowitz, ca. 1960



Cecelia Nealon-Shapiro reads from the Torah as part of her bat mitzvah at Congregation Rodeph Sholom in New York City. Photograph by James Estrin, "Journey From a Chinese Orphanage to a Jewish Rite of Passage," *The New York Times*, March 8, 2007



NAME

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CHOICE in KASHRUT - RITUAL DIMENSION

ONLY HECHSHERED PRODUCTS OUTSIDE OF HOME



1) **HECHSHERED PRODUCTS OUTSIDE THE HOME**—it's the toughest, but the highest rung on the ladder. Potential doesn't matter now, it is or it isn't. Halevai, we all could get here. "If you will it . . ."

ONLY HECHSHERED PRODUCTS IN THE HOME



2) **ONLY HECHSHERS INSIDE THE HOME**—contents matter. Just because it looks kosher doesn't make it kosher. Reading labels is a great step, but the insurance which comes with a hechsher is even greater. It's also ethical when it comes to tuna. It means that tuna fisherpeople are not netting dolphin or porpoise in their hauls. Hechshers matter, it raises us up one more step.

KOSHER MEAT OR VEGETARIAN DIET OUTSIDE THE HOME



3) **THE SAME GOES OUTSIDE THE HOME**—It means you will become a fish eating vegetarian when eating outside the home, unless you are in a kosher restaurant. In time it will become second nature. Don't be afraid to tell a host or hostess. Most of us would go to great lengths not to offend a hindu or a diabetic by serving inappropriate food, the same goes for Kosher Jews.

KOSHER MEAT OR VEGETARIAN DIET IN THE HOME



4) **KOSHER MEAT or VEGETARIAN FOOD AT HOME**—Out home is the central institution of Jewish life. Having a higher standard here is defensible on many grounds. Walk into L'Chaim's, buy kosher meat, and make your home a mikdash miat, a sanctuary in miniature. Check ingredients—no animal shortening.

SEPARATE UTENSILS AND DISHES FOR MEAT AND MILK



5) **SEPARATE DISHES AND UTENSILS FOR MEAT AND MILK**—Remember boundaries, holiness means separateness. When you have separate dishes for milk and meat, you could serve a dairy meal to just about any other Jew at any level of kashrut in your home, creating a sense of connectedness and community. Think about pareve products.

WAITING PERIOD BETWEEN MEAT AND MILK



6) **WAIT BETWEEN THE TWO**—Having required an animal's life for sustenance and pleasure, the wait sensitizes us to that fact. It reminds us about self control and discourages gluttony. The Dutch wait 72 minutes, most North American Jews wait 3 hours.

NO MEAT PRODUCTS AND MILK PRODUCTS TOGETHER



7) **NO MEAT AND MILK TOGETHER** — "Boundaries". It is as simple as that. How can one merge together milk—the sustenance of a baby's life (for cows too) with the meat of that animal. Now we're taking the first real steps of reverence for life, affirming our commitment to life. This is, after no pork, a most unique Jewish statement affirming our distinctiveness.

FISH WITH FINS AND SCALES

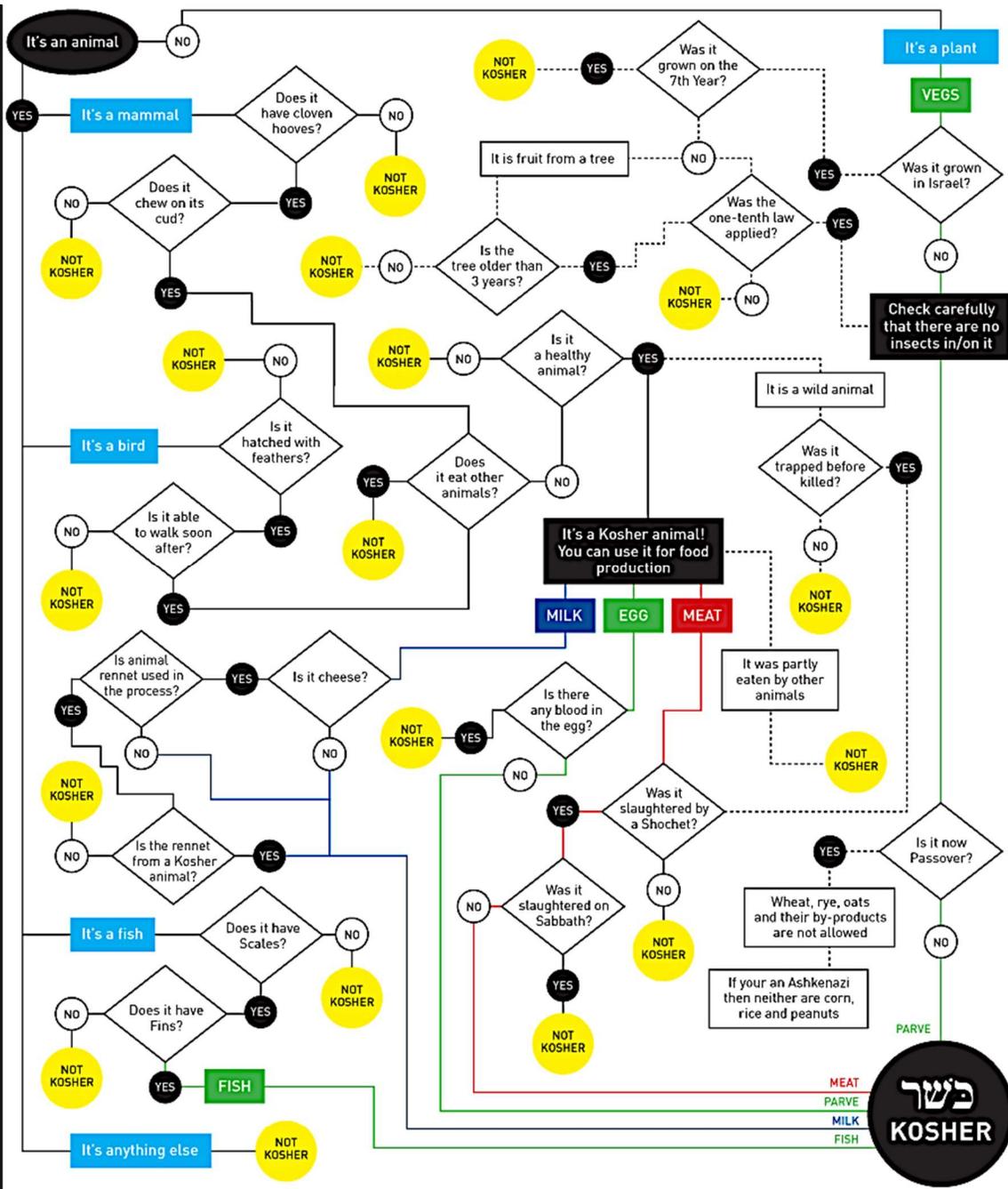


8) **FINS AND SCALES**—The prohibition against shellfish is listed right after pork in the Torah, and this next step is a big one for many. The midrash says "don't say I dislike (shrimp), say I do like it, but must abstain from it for higher purposes." There is more to life and to the meaning of life than shrimp cocktail.

NO PORK



9) **NO PORK**—Although no more treif than any other treif food, the pig became the symbol of the entire dietary system. Abstaining from pork is perhaps the most identifiable symbol of kashrut. It may not seem a big step, it will make you place greater attention to food and leads to identification with the dietary laws for the first time.



Mixing it up:

PARVE + MEAT = KOSHER

PARVE + FISH + MILK = KOSHER

MILK + MEAT = NOT KOSHER

FISH + MEAT = NOT KOSHER

Dutch Jews: MEAT — 1 HR → MILK = KOSHER

German Jews: MEAT — 3 HR → MILK = KOSHER

Eastern European Jews: MEAT — 6 HR → MILK = KOSHER

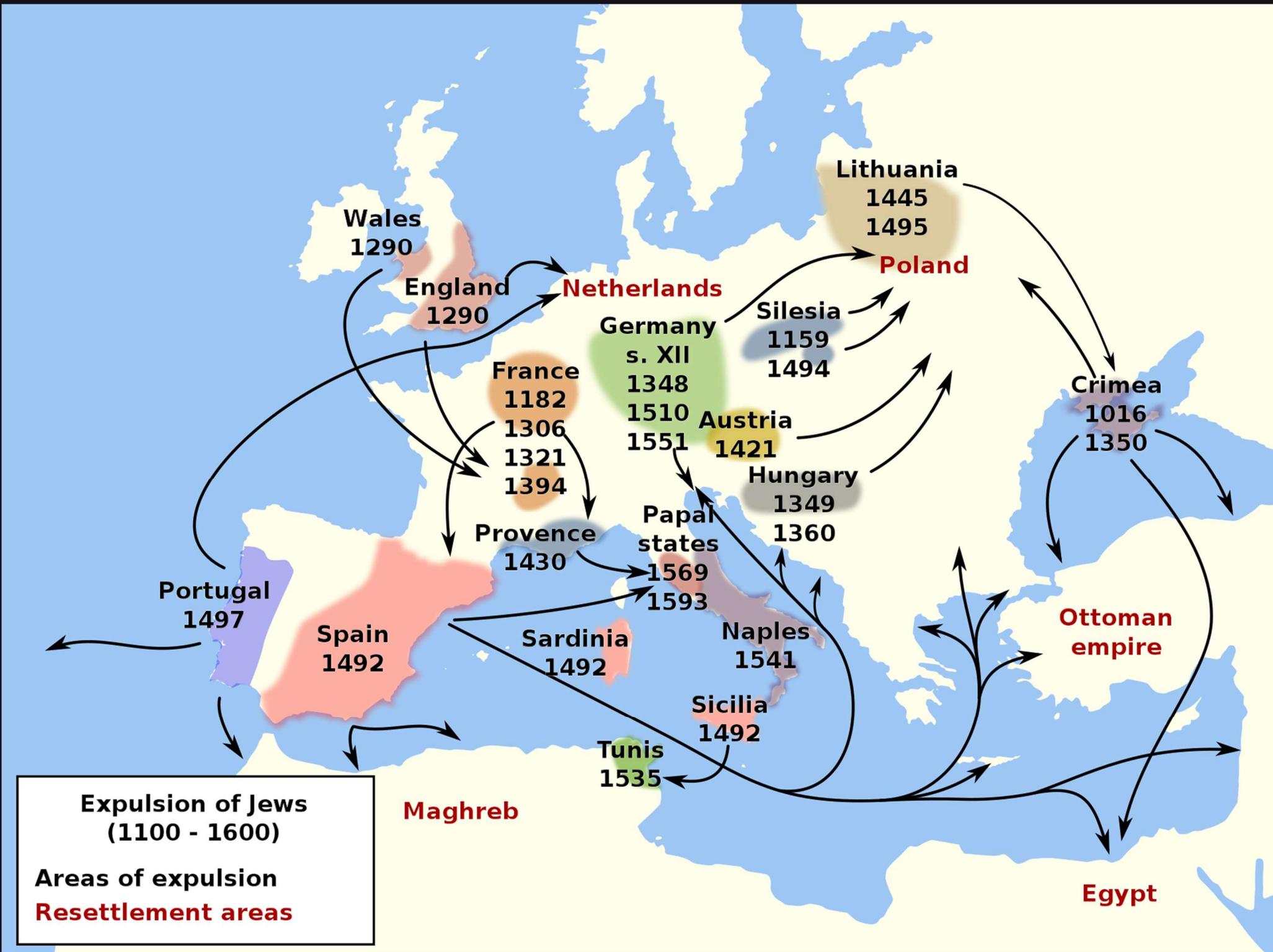
All traditions: MILK — 1 HR → MEAT = KOSHER FISH → MOUTH WASHING → MEAT = KOSHER

Jews and Christians in the Roman Empire, 1st-3rd centuries



- Jewish community in the 1st century
- The frontier of the Empire in the late 3rd century
- Expansion of Christianity:
 - at the end of the 1st century
 - at the end of the 3rd century
- ★ Patriarchate

400 km.



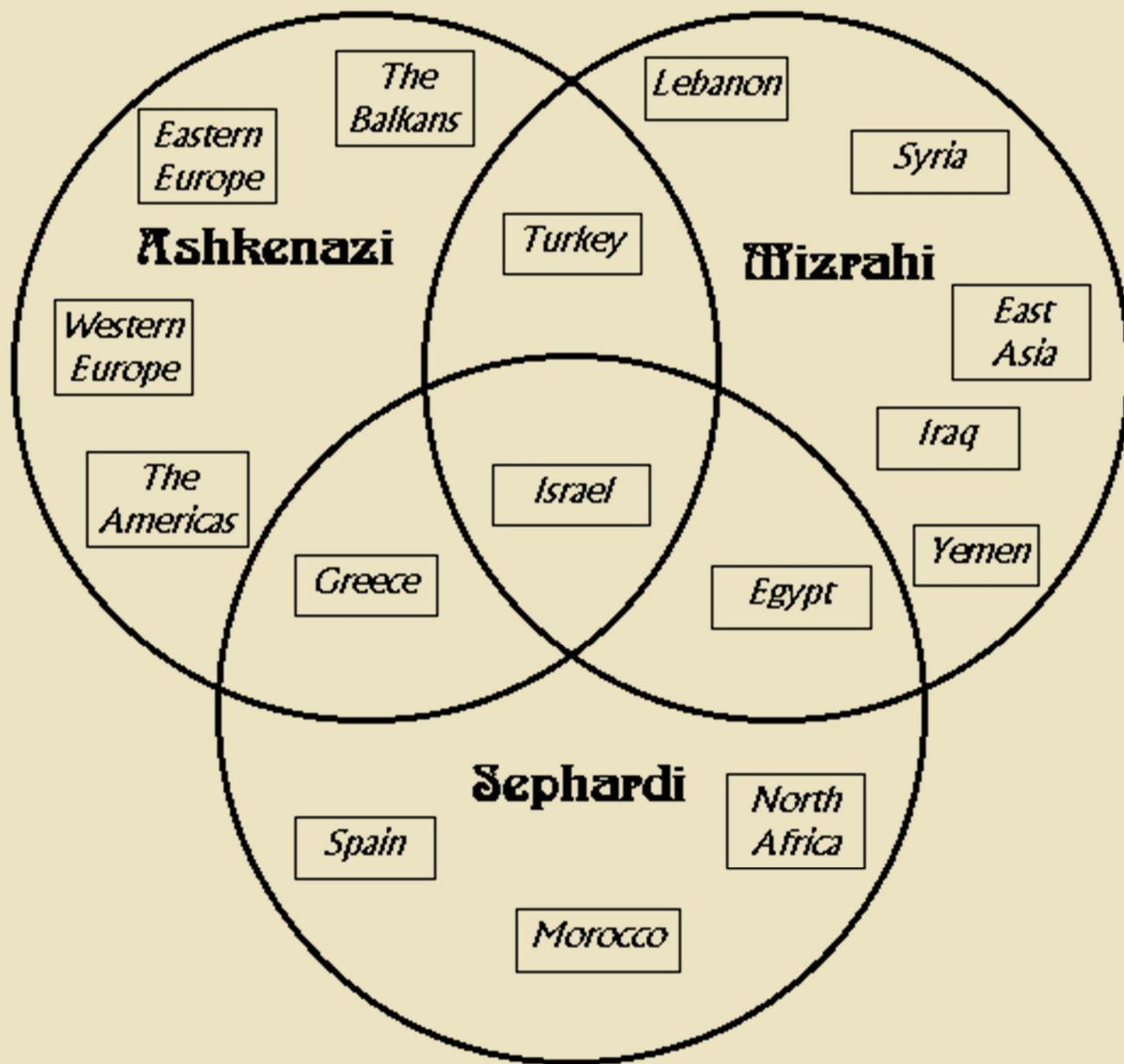




Illustration of Jewish clothing styles characteristic of different nationalities, from the Middle Ages onward, at <https://www.jewishencyclopedia.com/articles/4699-costume>

THE JEWS OF CHINA 1000-1932

Tun-huang

Between 200 and 1000 A.D. many Jewish traders from Turkestan and refugees from Persia had settled in China.

In 1286 Marco Polo wrote of the strong commercial and political influence of the Jews in China.

"During the past 40 or 50 years our religion has been but imperfectly transmitted, and although its religious writings still exists, there is none who understands as much as one word of them.... It has been our desire to repair the synagogue, and again to procure ministers to serve in it; but poverty prevented us."

LETTER FROM THE JEWS OF KAIFENG TO THE BRITISH CONSUL AT AMOY 1850

884 Revolt of Jewish and Muslim merchants. Many massacred.

Towns which probably had small Jewish communities by 1200 A.D. Many of these had certainly been founded over 500 years earlier. All but Kaifeng had disappeared by 1650.

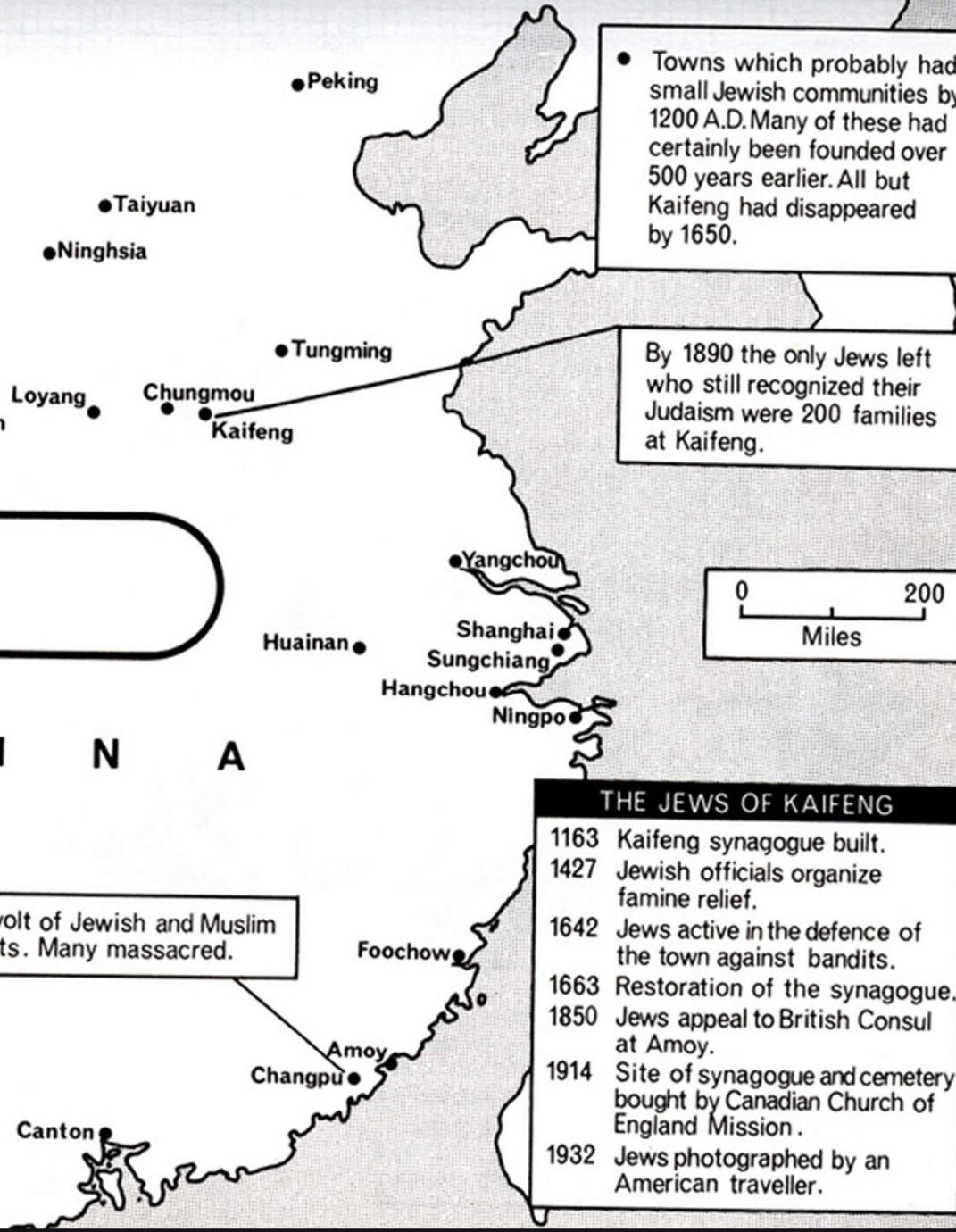
By 1890 the only Jews left who still recognized their Judaism were 200 families at Kaifeng.

0 200 Miles

THE JEWS OF KAIFENG

- 1163 Kaifeng synagogue built.
- 1427 Jewish officials organize famine relief.
- 1642 Jews active in the defence of the town against bandits.
- 1663 Restoration of the synagogue.
- 1850 Jews appeal to British Consul at Amoy.
- 1914 Site of synagogue and cemetery bought by Canadian Church of England Mission.
- 1932 Jews photographed by an American traveller.

C H I N A





THE GIRL FROM FOREIGN

*A Search for Shipwrecked Ancestors,
Forgotten Histories, and a Sense of Home*

SADIA SHEPARD





Ethiopian Jews celebrate Sigd, an Ethiopian Jewish holiday of 50 days after Yom Kippur;
photo by Flash90

Ethnically and Racially Diverse Jews in the United States	Percent	Individuals	Source
African American, Black, Asian, Latino or Hispanic,* Native American, mixed-race or some race other than white (non-specific)**	7.3%	435,000	National Jewish Population Study (NJPS) 2000/ Institute for Jewish & Community Research Study (IJCR) 2002
African, South American, Middle Eastern, Asian, and Caribbean foreign-born	1.0%	65,000	NJPS 2000
Israelis with Sephardic or Mizrahi heritage	1.7%	100,000	U.S. Census 2000
Subtotal	10.0%	600,000	
Sephardic heritage***	10.0%	600,000	NJPS 1990
TOTAL (of 6 million U.S. Jews)	20.0%	1,200,000	

* Half of Latinos/Hispanics listed their race as white, and half did not. We accounted for any overlap in our estimate.

** These numbers have been aggregated due to the small sample size, but the approximate breakdown is African American 1%, Asian 2%, Latino 3% and the remaining 1.3% is Native American, mixed-race and some race other than white (non-specific)

*** Estimate of those who are not African American, Black, Asian, Native American or mixed-race, or foreign-born and do not identify as Latino or Hispanic

13% of U.S. Jews live in multiracial households; 17% live in households where at least one person is Hispanic, Black, Asian, other race or multiracial

% of U.S. Jews who ...

	NET Jewish	Jews by religion	Jews of no religion
	%	%	%
Live in multiracial households	13	9	23
Respondent White (non-Hispanic), at least one other adult or child Hispanic, Black, Asian or other	9	6	16
Respondent Hispanic, Black, Asian or other, at least one other adult or child of a different race/ethnicity than respondent	4	3	7
Live alone or in households where all people have the same race/ethnicity	87	91	77
All adults and children White (non-Hispanic)	83	86	74
All adults and children another race/ethnicity	4	4	3
	100	100	100
Respondent lives in household where at least one person is Hispanic, Black, Asian, other race or multiracial	17	14	26

Note: Based on respondents who provided complete information about the race/ethnicity of all members of their household. Figures may not add to 100% or to subtotals indicated due to rounding.

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

"Jewish Americans in 2020"

CATEGORY	ORTHODOX	CONSERVATIVE	REFORM
HISTORY	Orthodoxy dates back to the days of the Talmud (2 nd to 5 th centuries). It was the only form of Jewish practice prior to the 18 th century and the emergence of Reform Judaism. Orthodoxy today seeks to preserve classical or traditional Judaism.	Conservative Judaism emerged in 19 th century Germany as a reaction to the extreme assimilationist tendencies of Reform Judaism. It tried to be a middle ground, attempting to maintain basic traditions while adapting to modern life.	Reform Judaism emerged following the emancipation from ghetto life in the late 18 th century. It sought to modernize Judaism and thus stem the tide of assimilation threatening German Jewry.
OTHER TERMS	Traditional or Torah Judaism	Historical Judaism	Liberal or Progressive Judaism
VIEW OF SCRIPTURE	Torah is truth, and man must have faith in its essential, revealed character. A true Jew believes in revelation and the divine origin of the oral and written Torah.	The Bible is the word of God and man. It is not inspired in the traditional sense, but rather dynamically inspired. Revelation is an ongoing process in the evolutionary sense.	Revelation is a continuous process. Torah is a human document preserving the history, culture, legends and hope of a people. It is valuable for deriving moral and ethical insights.
VIEW OF God	God is spirit rather than form. He is a personal God: omnipotent, omniscient, omnipresent, eternal and compassionate.	The concept of God is non-dogmatic and flexible. There is less atheism in Conservative Judaism than in Reform, but most often God is considered impersonal and ineffable.	Reform Judaism allows a varied interpretation of the "God concept" with wide latitude for naturalists, mystics, supernaturalists or religious humanists. It holds that "The truth is that we do not know the truth."
VIEW OF MAN	Man is morally neutral, with good and evil inclinations. He can overcome his evil bent and be perfected by his own efforts in observance of the Law.	This group tends toward the Reform view, though it is not as likely to espouse humanism. Perfectibility can come through enlightenment. Man is "in partnership" with God.	Man's nature is basically good. Through education, encouragement and evolution he can actualize the potential already existing within him. Mankind may be God.



A 12th-century *mikvah* in Speyer, Germany, by Chris 73 (licensed under the Creative Commons Legal Code)

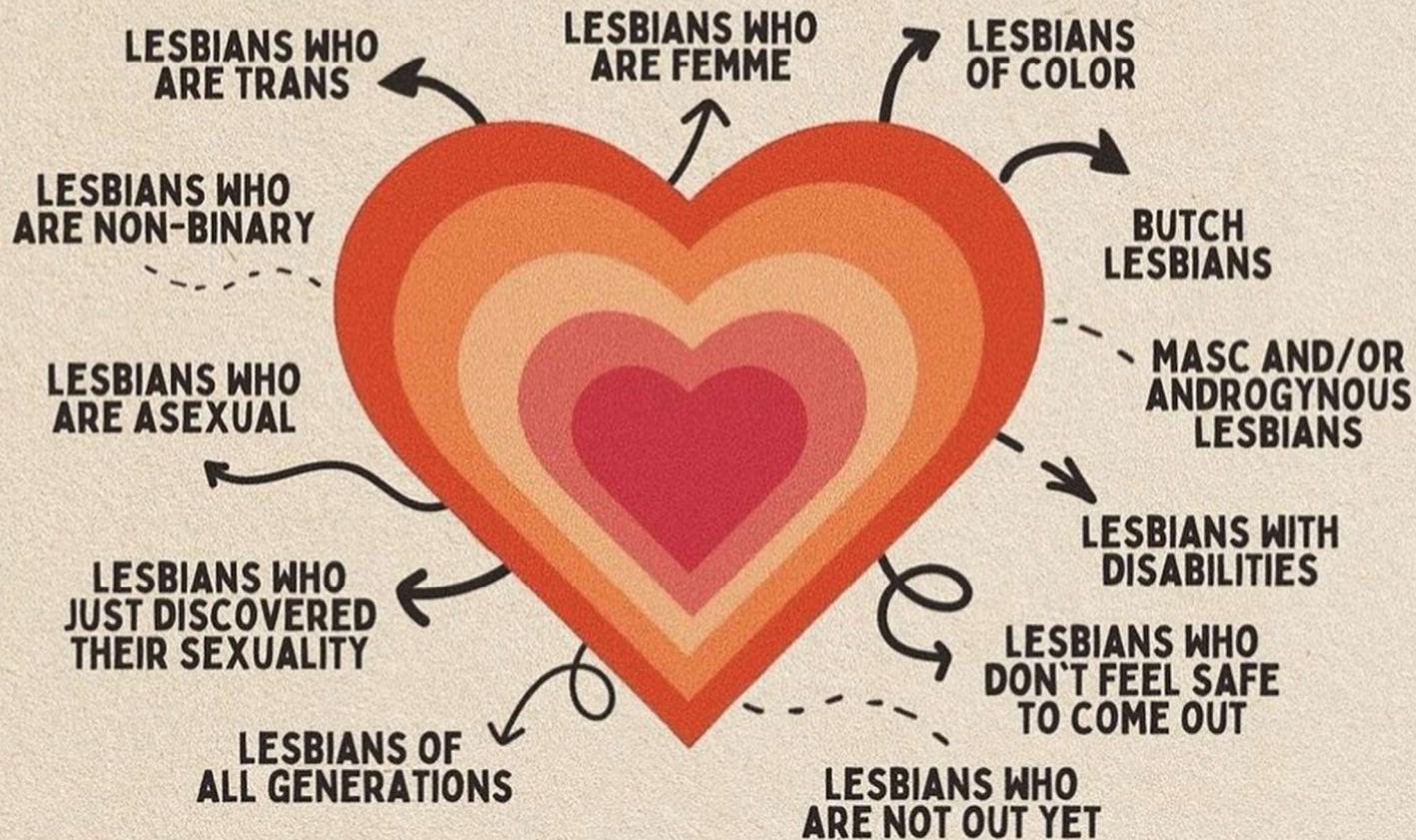
CELEBRATING

LESBIAN

VISIBILITY DAY

**SFLGBT
CENTER**

happy lesbian visibility week to...



ALL LESBIANS!



An orange on the seder plate by Nina Callaway, <https://www.thekitchn.com/the-passover-seder-plate-and-n-48111>

The High Holidays & Autumn Festivals

The Month of Elul

Psalm 27: Guide to Teshuvah (Repentance)

Rosh Hashanah (The New Year)

Yom Kippur (The Day of Atonement)

Sukkot (The Festival of Booths)

Shemini Atzeret (The Eighth Day Gathering) and Simchat Torah
(Rejoicing in the Torah)

3 Pilgrimage Festivals

Pesach (Passover)

Shavuot (The Feast of Weeks)

Sukkot (The Festival of Booths)

Minor Holidays

Chanukah (Festival of Lights); Tu B'Shevat (New Year of the Trees);
Purim (Feast of Esther); Rosh Chodesh (New Moon—New Month)

QUEER QABALA

Nonbinary, Genderfluid,
Omnisexual Mysticism & Magick



Enfys J. Book



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Danny & Aaron

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