

Introduction

The year 1934 saw the publication of Mordecai Kaplan's *Judaism as a Civilization*, a foundational work of American Jewish thought. Another book published that year was entitled *The Future of Judaism in America*, authored by Eugene Kohn, a colleague of Kaplan's. A sentence from that forgotten work may serve as a watchword for the present volume:

The conditions under which Judaism must maintain itself, if it is to survive in the modern American environment, are so different from those that have confronted the Jewish people in other times and places that Jews naturally ask themselves what sort of Judaism will emerge as a result of Jewish efforts at adaptation.¹

Decades of tumult, tragedy, and triumph separate us from this American Jew of 1934, peering with confidence into an uncertain future. His assumptions that the American context demands of Judaism a unique response if it is to adapt and survive, and that the efforts of that response will yield a new Judaism, relate not only to the deployment of institutional resources and the insights of sociological analyses. In order for Judaism to adapt to America, new kinds of thinking are necessary. This volume is devoted to some of the finest and most distinctive examples of American Jewish thought. It aims to orient readers to key topics and major figures by charting the development of responses to Kohn's question: What kind of Judaism, what forms of Jewish life, have been imagined in America in the decades that have elapsed?

Warp and Weft

Jewish thought has been generated wherever Jews, informed by their tradition and committed to the future, have attempted to articulate their concerns and insights. Its fabric is characterized as much by the pores through which influence passes as by the raw materials of which it is constituted. In the texts and textures of Judaism, the warp of perennial concerns and commitments is interwoven with the weft of specific, contextual ingredients gleaned from the events, environments, and cultures surrounding the Jews in their travels through time and space. This process yields both contemporary perspectives on the

lasting questions of Jewish existence and Jewish insights on the great issues of the hour.

The impact of the larger world upon Jewish expression has been significant in every time and place where Jews have dwelt throughout Jewish history. The human quest for meaning and community, in which all modern Jewish thinkers are involved, cannot escape the contours of the sociological and historical context in which American Jews find themselves. American Jewish thought, therefore, does more than draw upon Jewish religious tradition for its tropes and substance. It is also informed by the philosophical, theological, historical, and sociological trends of the time. With rare exceptions, the men and women whose thought is represented in this volume have attempted to capture the conceptual integrity of what it means to be a modern American Jew within the larger vista of modern Jewish history. This context poses challenges even as it provides tools with which to respond to them.

Jewish and Modern

Systematic religious thought tends to reflect upon life and beliefs as lived and affirmed by a faith community. However, by shattering traditional Jewish society and the religious-cultural and political-social structures that facilitated such reflection, modernity has made the articulation of Jewish thought and belief in the modern world a strenuous exercise at best. These conditions have certainly destroyed the possibility of a univocal contemporary Jewish theology that is affirmed by all, or even most, Jews. This is why the writing of Jewish religious thought in the modern world has been a scattered and diverse enterprise in search of novel modes of expression—particularly for the majority of Jews whose acculturation has forced them to articulate a solution to the existential dilemma of being authentically Jewish and simultaneously modern.

This last point must be underscored in the examination and presentation of the writings in this volume. For the individual Jew, there exists a number of different methods for adjudicating between the demands of tradition and the facts of contemporary life. Indeed, all of modern Jewish thought is in large measure an attempt to respond to this problem, which has faced Jews since their emancipation.

In Franz Rosenzweig's opening address at the Frankfurt Lehrhaus in 1921,² he asserted that Jewish thought and learning in the modern period must begin with where most individual Jews are: at the periphery of Jewish life. Such thought would then aim to bring the Jew back toward the center. Rosenzweig attempted

to devise approaches to revelation necessitating a dynamic encounter with Jewish sources and Jewish time. As a modern individual, Rosenzweig insisted that the task of the Jew was to transform Law (*Gesetz*), which he understood as being impersonal and static, into commandment (*Gebot*),* which he saw as a personal address by God to the individual Jew, as well as to the Jewish community. In this way, individual autonomy—a modern concept—could be retained, while maintaining a sense of commitment to both the tradition and the community.

From the particularities of their own personal perspectives, the writers included in this volume have responded to modernity's varied challenges to Jewish continuity.

The American Setting

Much divides the men and women in this volume in terms of ideological orientation and sphere of interest. But all are linked in one way or another by a factor which has had a unique impact on the shaping of contemporary Jewish discourse: America.

The Jewish community in the United States has flourished in a setting possessing no medieval past.³ Its advantages and blessings notwithstanding, this fact has denied North American Jews even a memory of what communal life, practice, and belief were before the challenges of modernity appeared. This was not a problem of Jewish thinkers in Europe, who had millennium-old communal traditions and boundaries within which they shaped their thought.

In addition, American Jews have had to deal with the reality of a community at the beginning of the twentieth century that was composed predominantly of immigrants. Beset by factionalism and denominationalism, this community was anxious to acculturate into the American milieu. Lacking self-confidence and insecure in their new home, Jewish religious writers in the first half of the century generally wrote ideologically oriented essays and books designed to reconcile and adjust Judaism to its American setting.⁴ Exhortative in tone, most of these works drew haphazardly in loose conceptual patterns upon the storehouse of symbols and images contained in traditional Judaism to provide a desired fit between American culture and Judaism. Kaufmann Kohler's *Jewish Theology* stands out as an exception that indicates how rare anything approaching systematic Jewish theological reflection was in the United States during this period.⁵

*We recognize that other scholars understand Rosenzweig's use of *Gesetz* and *Gebot* in different ways. See, for example, the selection by Benjamin Sommer in this volume.

This situation began to change in North America after World War II.⁶ If the writings of American Jewish thinkers of a previous era had generally been somewhat apologetic and therefore outwardly directed, a younger group of Jewish intellectuals and theologians, “[m]ore secure and self-confident as Jewish-Americans than the previous generation,”⁷ began to author more inwardly directed works. They enmeshed their Jewish readers within the warp and weft mentioned above, namely the perennial concerns of Jewish religion alongside responses to new developments. These men, trained in European and American university settings, were open to dialogue about matters of theological substance across Jewish denominational and interreligious lines. Anxious to draw upon the entirety of Jewish tradition and other modern European Jewish thinkers in their writings, they also incorporated insights derived from non-Jewish religious thinkers such as Karl Barth, Paul Tillich, and Reinhold Niebuhr, as well as American philosophers and thinkers like John Dewey and William James, to inform their discussions of Judaism.

Robert Goldy employed the sociological insights of Peter Berger to frame the secular context in which these thinkers emerged. Berger argued over and over again in his voluminous writings that this was a period in which secularization appeared dominant. This does not mean that religion disappeared during this era. Rather, religion came to inform and direct fewer and fewer areas of life for most people, thereby leading to the compartmentalization of religion into distinct precincts and the diminution of its influence in the public square. The compartmentalized nature of this modern American world and the pluralistic character of the American setting in which Judaism had to cope with its voluntary status contributed to the dearth of Jewish theology in the first decades of the twentieth century.

At the same time, the reality of this secular world, combined with the emergence within this environment of modern religious and philosophical trends such as existentialism and pragmatism, helped to create the frameworks for the arguments and writings of many outstanding figures of American Jewish thought. Mordecai Kaplan completed *Judaism as a Civilization* in this milieu, and Will Herberg played a central role shortly after World War II, in a renewed call for Jewish theology. Furthermore, the arrival on American shores of serious thinkers such as Emil Fackenheim, Abraham Joshua Heschel, Jakob Petuchowski, and Joseph Soloveitchik—all educated in Europe, but attuned to the reality of the American Jewish scene—played a crucial part in creating serious Jewish theological thought on the American continent. Soon these thinkers were joined by

American-born intellectuals such as Eugene Borowitz, David Hartman, Irving (Yitz) Greenberg, Emanuel Rackman, and Milton Steinberg to expand the range and depth of American Jewish theological and religious writing that appeared from 1945 to 1980. These persons created an atmosphere that has continued to encourage serious theological writing among Jews. The writing of American Jewish thought, as seen in their works and those of several others, has continued flourishing in the American setting over the last four decades.

If Peter Berger could declare in 1967 that “secularization has resulted in a widespread collapse of the plausibility of traditional religious definitions of reality,”⁸ almost fifty years later he was moved to conclude that “so-called secularization theory was mistaken in the assumption that modernity necessarily leads to a decline in religion.”⁹ In his later work, Berger argues that the pluralism and fragmentation that mark the modern social condition have led to the resurgence of traditional religion and a renewed quest for spiritual expression and meaning in a modern pluralistic context. These developments are the backdrop to the emergence of modern American Jewish thought in all its vigor and diversity.

The multitextured, dissimilar, and overlapping nature of the books and essays produced by the individuals included in this volume and many others testify to an efflorescence of creativity in contemporary American Jewish life. They reflect the multivocal character of the American Jewish community in the past century. This book presents a representative range of thinkers and concerns in order to understand the past course of and current directions in American Jewish thought.

Contours of the Field

In asking what kind of writing might be considered American Jewish thought, we have had to consider questions of geography, chronology, and genre. We have understood “American” to mean North American, hence the inclusion of some Canadians. To have limited the volume to those born in or permanently resident in North America would have been unnecessarily restrictive. We have instead included men and women whom we deem to have made signal contributions to American Jewish thought, and who in the course of their lives have themselves been significantly impacted by the experience of America.

Our decision to begin this collection of readings in 1934 deserves some explanation. There are two main reasons for our choice of this particular year as our starting point. First, it is the year of publication of Mordecai Kaplan’s *Judaism as a Civilization*, which we take to be a foundational work of American Jewish

thought. Kaplan, described by Susannah Heschel as representing “a new stage in American Jewish thought,”¹⁰ was 53 years old in the year of that book’s publication and had already achieved much. Arriving in the United States from Lithuania at the age of eight, his intellectual formation involved both an extensive grounding in traditional Judaism and intensive exposure to major currents in Western, and specifically American, thought. Kaplan’s American Judaism was forged at Yeshivat Etz Chaim, the City College of New York, the Jewish Theological Seminary, and Columbia University. By the early years of the twentieth century, he had become part of a circle of scholars, thinkers, and activists who lay the foundations of many institutions and attitudes destined to characterize the American Jewish community for decades. Kaplan’s 1934 work is a remarkable expression of this intellectual and religious ferment, reflecting both the uniqueness of Kaplan’s approach and the richness of the milieu in which the book was written.

Judaism as a Civilization marks the first mature statement of American Jewish thought. With all that had preceded it, this work could only have been produced as a result of profound engagement with some of the key trends in contemporary American philosophy and social theory. In Kaplan, we see epitomized a new moment in American Judaism. Born and raised an Orthodox Jew, he came to be fully at home with the thought of Horace Kallen and John Dewey. His cultural influences and philosophical commitments denoted a new chapter in American Judaism that allowed him to articulate more brilliantly and insightfully than any of his predecessors the problems and trials that America posed for Jewish religious thought and life. Kaplan’s understanding of the challenges to Judaism inherent in the American project is palpable in his still-unsurpassed introduction to *Judaism as a Civilization*, in which he defines the ruptures that Emancipation and the Enlightenment created in modern Jewish existence. He drew upon both internal Jewish sources and external philosophical and sociological writings in laying out the parameters and scope of his own thought. While his rationalistic formulation of Reconstructionist Judaism satisfied his urge to reconcile his traditional loyalty to Jewish practice and community with his own modern philosophical and cultural commitments, his attempt at such reconciliation could not satisfactorily resolve this problem for all American Jews. Nonetheless, Kaplan stands as an Archimedean point in all that followed in American Jewish thought.

It would have been defensible to take 1945 as the starting point for this book, since there is obvious justification for seeing the Shoah as the defining caesura

of contemporary Jewish life. By beginning earlier, however, we find American Jews engaging with formidable challenges at home and ominous developments abroad. In 1934, America was still in the throes of the Great Depression. It was the year in which the German-American Bund staged a pro-Nazi rally in Madison Square Garden. Henry Roth's *Call It Sleep*, published that year, provided a stirring evocation of the immigrant Jewish experience in New York's Lower East Side in the early years of the twentieth century. In the 1930s, the Jews of America were busy formulating responses to modernity before having to formulate a response to cataclysmic change. The question posed by Eugene Kohn that year—what sort of Judaism will emerge?—was to take on a dramatic new urgency in the years to come.

Questions of genre have also provided us with some interesting challenges. There are compelling American Jewish ideas to be found in poetry, fiction, film, theater, television, comedy, and songwriting. These media and others, including the plastic arts and online platforms, all testify to the variety of Jewish creativity in our day. We note these riches, just as we affirm that our emphasis is on material disseminated in books and articles, both academic and popular.

Canons and Their Limitations

None of the three thinkers arguably at the fulcrum of Jewish thought in America—Abraham Joshua Heschel (1907–72), Mordecai Kaplan (1881–1983), and Joseph B. Soloveitchik (1903–93)—were born in the United States or Canada. All three hailed from Orthodox Jewish families in Eastern Europe. Kaplan was a boy when he arrived and was to become thoroughly at ease in the intellectual and cultural milieu of America. Heschel and Soloveitchik were 32 and 29 upon arrival, heirs to the intellectual elites of Polish Hasidic and Lithuanian Mitnagdic Orthodoxy respectively, and both were graduates of German universities. They were less “all-American” than Kaplan, certainly less so than American Jews who were generations removed from Europe. But they were American nonetheless.

It is difficult to compare work produced in recent years with some of the classics of American Jewish thought. Proximity to the publication of the latest work increases the risk that we will mistake the faddish for the significant. Nonetheless, we have been struck by the productiveness of American Jewish thinkers in recent years, and we include some of this contemporary work in this collection. The judgment of posterity has not been generous to all the thinkers included in our book. To offer but one example, Milton Steinberg lauded Will Herberg's *Judaism and Modern Man* as “the book of the generation on the Jewish religion.”¹¹

However, the generation following that work's publication in 1959 has hardly returned to it, or, for that matter, to any of Herberg's other work.¹² In the ebb and flow of Jewish discourse he and others whose voices are to be found here may be rediscovered by a later generation. As for the writings of twenty-first century thinkers, the coming decades will determine which of them will help redefine American Jewish thought and who will be confined to a footnote.

Two canons continue to exercise influence on the developing field of American Jewish thought. First, there is a pantheon of Jewish thinkers, most of them European men born within a few decades and miles of each other, whose work has been foundational in the teaching of Jewish thought on the North American continent. Their names appear in the anthologies of modern Jewish thought published in English, in the dissertations undertaken by young scholars in the field, and in numerous books and articles. This list is not restricted to but certainly does include (listed in order of birth): Moses Mendelssohn, Nachman Krochmal, Samson Raphael Hirsch, Abraham Geiger, Hermann Cohen, Ahad Ha'am, Abraham Isaac Kook, Leo Baeck, Martin Buber, Franz Rosenzweig, and Emmanuel Levinas. Most of the teachers and exponents of Jewish thought in America were brought up on this diet, with variations allowing for ideological orientation and the ebb and flow of reputations—Levinas, for example, was largely unknown in America until the 1980s, when translations of his French-language work began to appear.

Listing leading exponents of American Jewish thought is a precarious activity. Canons can implode and lose relevance. Nonetheless, an examination of course descriptions, previous anthologies, and other works does make possible a broad sketch of the field as it is often imagined and taught. The three men mentioned above—Heschel, Soloveitchik, and Kaplan—have cast a long shadow since the middle of the twentieth century. To these names can be added Rachel Adler, Bradley Shavit Artson, Eliezer Berkovits, Eugene B. Borowitz, Arthur A. Cohen, Elliot Dorff, Arnold Eisen, Emil Fackenheim, Marcia Falk, Arthur Green, Irving "Yitz" Greenberg, David Hartman, Shaul Magid, Michael Morgan, David Novak, Peter Ochs, Vanessa Ochs, Jakob Petuchowski, Judith Plaskow, Tamar Ross, Richard Rubenstein, Norbert Samuelson, Zalman Schachter-Shalomi, Steven Schwarzschild, Milton Steinberg, Ellen Umansky, and Michael Wyschogrod. These men and women, and of course several others who would have a strong claim to be included in a list such as this, have written persuasively about some of the major questions of contemporary Jewish existence, and we have attempted to distill these into the seven parts of this book. Most of these thinkers appear in this

anthology, and all of them figure either within the selections in this anthology or in the list of recommended reading we have included at the end of the book.

It is worthwhile to consider who is underrepresented or invisible on this list. Of the hundreds of names arising out of an examination of publications on Jewish thought in America, women do not represent even 10 percent of the total. By way of example, it is instructive to mention a symposium on belief held twice by *Commentary*, once in 1966 and a second time thirty years later. The original questionnaire was sent to fifty-five rabbis, of whom thirty-eight responded from across the three main denominations of American Jewish life. Given the chosen recipients of the original request, it was inevitable that all the respondents were men. By 1996, women were beginning to enter the rabbinate, and in any case the editors of *Commentary* broadened their scope and turned to communal leaders and nonrabbinical academics, too. Of the forty-five individuals whose responses were published in the later work, six were women.¹³

It would be comforting to think that this imbalance is being corrected, and there is some evidence that this is the case. Nevertheless, the twenty volumes comprising *The Library of Contemporary Jewish Philosophers*,¹⁴ completed in the second decade of the twenty-first century, includes two works by women: Tamar Ross and Judith Plaskow. A 2010 work entitled *Jewish Theology in Our Time* includes the thoughts of twenty males and three females.¹⁵ The reasons for this imbalance may be debated, but the fact of that imbalance is beyond doubt.

Most of the Orthodox figures on this list have been identified with the branch of Judaism usually known as modern Orthodoxy, but in the ultraorthodox world a number of men have had a significant impact as thinkers: Yitzhok Hutner, Aaron Kotler, and Menachem Mendel Schneerson are three such men. One looks in vain for any non-Ashkenazi voices within the accepted canon of American Jewish thought; here the name of Jose Faur certainly deserves mention, and others are likely to find their place in future syllabi and anthologies. Other voices, including those posing questions of Jewish thought through an LGBTQ prism, along with those of avowed secularists and Yiddishists, are marginalized or minimized in the current canon. We both predict and hope that this will change in the near future.

Our wish is that this present volume plays a role in the loosening of a fixed canon. While we know that any attempt to predict which particular thinkers and works will stand the test of time is a hazardous undertaking, the process of broadening the conversation seems irreversible to us, and we welcome it with the familiar Jewish combination of trepidation, curiosity, and enthusiasm.

In the course of preparing this book, our own perception of the canon has changed. We are products of our own educations and vulnerable to our own predilections, but as we have explored different aspects of the field, our appreciation for its variety and versatility has grown.

In attempting to marshal sources into a manageable form, some surprising commonalities have emerged. We were struck, for example, by how many of these thinkers turn to the image of Yavneh, the town in Judea in which Judaism was reconstituted following the destruction of the Second Temple. They interpret Yavneh differently, some emphasizing the need to “circle the wagons” in the wake of cataclysm, and others embracing the possibility of new paradigms. But a remarkable number of them see Yavneh in American Jewish terms.

Other insights have also emerged. We have come to see that what sets apart scholars and practitioners of Jewish thought is hard to define. The distinction is difficult to maintain, despite the model of academic objectivity that itself was a feature of the Jewish encounter with modernity. Most individuals who have been regarded as Jewish thinkers have engaged in scholarship, and a number of leading scholars are motivated by something other than disembodied intellectual curiosity.

We have in fact been moved by the process of conversing together about American Jewish thought for the last several years. To be sure, our insights and explanations have shifted—we conceive of the field differently than we previously did. But we have also been moved in another sense: it is stirring to witness Jewish individuals directing their prodigious energies and talents to fundamental questions of Jewish existence.

The Structure of This Book

We have divided these excerpts, representing over seventy men and women who have made significant contributions to American Jewish thought since the 1930s, into seven parts, each of which highlights a central theme or themes. A concise introduction attempts to place each part of the book in an understandable context, after which a number of excerpts are included from the authors, each of whom is briefly presented.

We begin with a perennial question of Jewish thought, and perhaps the eternal question: God. After surveying a number of approaches to God, we examine some ways in which American Jewish thinkers have responded to God’s word (Revelation and Commandment), and ways in which God’s presence has been sought (Spirituality). The fourth part, Hermeneutics and Politics, straddles text

and context, interpretation and activism, and at its heart explores a quintessential theme of the American Jewish experience: pluralism. Part Five, The Holocaust and Israel, includes some key responses to two epoch-making events of twentieth-century Jewish history that have been linked together in the canon of American Jewish thought and have rightly garnered significant attention from American Jewish thinkers. Part Six, Feminism, Gender, and Sexuality, relates to other foundational transformations in contemporary Jewish, and indeed human, experience. We conclude with the theme at the heart of Kaplan's *Judaism as a Civilization* and with the evolving term that he coined: Peoplehood. The parts of this book move, then, from the God of Israel to the people Israel.

We do not know what the coming decades of American Jewish life will yield, but we are confident that these conversations—about God, commandment, spirituality, hermeneutics, politics, the Holocaust, Israel, feminism, gender, sexuality, identity, and peoplehood—will play their part.

Readers are advised to make use of this volume's index. While we believe that the seven parts of the book provide a way of navigating some of the complexities of American Jewish thought, a number of motifs run through more than one part of the collection. This overlap is inevitable, and it reflects the ways in which the various categories of discourse—theological and political, timeless and contemporary, the warp and weft we describe above, are inextricably bound up with each other. For similar reasons, the books and articles included at the end of the book for further reading are not divided according to categories, but rather simply listed alphabetically. Readers will discover that much of what is included on that list cuts across categories.

Our decision to include relatively short excerpts from a large number of thinkers (we are acutely aware of other significant voices we have omitted) stems both from pedagogic considerations and from our reading of the field. We have cropped these sources tightly to keep the book a manageable size, and resorted to ellipses to give the reader the gist of the argument being made as we understand it. By providing a number of excerpts from many thinkers, we believe that we have captured the effervescence and vitality of our subject, and we hope that an engaged reader will be encouraged to delve more deeply into the thought of those who appear in these pages, and that of others as well. Cutting short the arguments of fine thinkers is not to be undertaken lightly. If the result is that readers are given a grounding and an interest to delve further, we believe that the balancing act will have proven successful.

In considering the last eighty years of American Jewish thought, we hope to

provide readers with a sense of the diverse ways in which a host of American Jewish thinkers have understood and expressed the nature and essence of Jewish life and belief, and how they have sought personal and communal meaning for themselves and their fellow Jews during a period of unprecedented change and ferment in Judaism's long history. The fabric of American Jewish thought is distinct to its place and time. Its meshing of warp and weft, the perennial with the particular, places it in a far longer tradition of Jewish thought. Millennia-old Jewish discussions are playing out in a remarkable setting where Jews enjoy an extraordinary degree of access and agency, and Judaism is charged with responding to the opportunities, seductions, and risks posed by this situation.

Eugene Kohn's 1934 question is the question asked by Jews in every place and at every time: what happens next for those who strive for some interaction between tradition and the contemporary? The European, and most distinctly German, influence on American Jewish thought has been enormous, and it may be that this will decrease in coming generations.¹⁶ The impact of Jewish thought in Israel on the North American scene in the years to come is a fascinating and impenetrable question. Will postmodern forms of discourse prevail, or will modernism rediscover its confidence? Put differently, will Jewish thinkers seek to underline rationality and enlightenment or to undermine their dominance? Will American and Jewish exceptionalism fade or grow? Will American Post-Judaism be the norm?¹⁷ The men and women in this volume offer responses—provocative or predictable, radical or reactionary—to questions Eugene Kohn articulated in an American tenor in 1934: How does America change Jewish thought, and how might Jewish thought change America? In short, what sorts of Judaisms will emerge?

Notes

1. Eugene Kohn, *The Future of Judaism in America* (New Rochelle, NY: The Liberal Press, 1934), 9.

2. Franz Rosenzweig, *On Jewish Learning*, ed. Nahum N. Glatzer (New York: Schocken, 1965), 55–71. For a different perspective on the use made of Rosenzweig in contemporary theological discourse, see Mara H. Benjamin, "Agency as Quest and Question: Feminism, Religious Studies, and Modern Jewish Thought," *Jewish Social Studies* 24, no. 2 (2018): 7–16.

3. See Marshall Sklare, *Observing America's Jews* (Hanover, NH: Brandeis University Press, 1993), 24. For an authoritative survey of the history of the American Jewish experience from its earliest stirrings, see Jonathan D. Sarna, *American Judaism: A History* (New Haven, CT: Yale University Press, 2004).

4. See Arnold M. Eisen, *The Chosen People in America: A Study in Jewish Religious Ideology* (Bloomington: Indiana University Press, 1983), especially 3–22.

5. Kaufmann Kohler, *Jewish Theology Systematically and Historically Considered* (New York: Macmillan, 1918); see also Jacob Haberman, “Kaufmann Kohler and His Teacher Samson Raphael Hirsch,” *Leo Baeck Institute Year Book* 44, no.1 (1998): 73–100.

6. For a historical overview since 1945, see Dana Evan Kaplan, *Contemporary American Judaism: Transformation and Renewal* (New York: Columbia University Press, 2009), 7–55. See also Michael L. Morgan, *Dilemmas in Modern Jewish Thought: The Dialectics of Revelation and History* (Bloomington: Indiana University Press, 1992), 146–55; and Byron Sherwin, “Thinking Judaism Through: Jewish Theology in America,” in *The Cambridge Companion to American Judaism*, ed. Dana Evan Kaplan (New York: Cambridge University Press, 2005), 117–32.

7. Robert G. Goldy, *The Emergence of Jewish Theology in America* (Bloomington: Indiana University Press, 1990), 48.

8. Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (New York: Doubleday, 1967), 127.

9. Peter L. Berger, *The Many Altars of Modernity: Toward a Paradigm for Religion in a Pluralist Age* (Boston: de Gruyter, 2014), 51. For an acute analysis of the fate of Jewish secularization theory, see Naomi Seidman, “Religion/Secularity,” in *The Routledge Handbook of Contemporary Jewish Cultures*, ed. Laurence Roth and Nadia Valman (New York: Routledge, 2015), 151–61.

10. Susannah Heschel, “The Myth of Europe in America’s Judaism,” in *Writing a Modern Jewish History: Essays in Honor of Salo W. Baron*, ed. Barbara Kirshenblatt-Gimblett (New Haven, CT: Yale University Press, 2006), 96.

11. Will Herberg, *Judaism and Modern Man: An Interpretation of Jewish Religion* (Philadelphia: Jewish Publication Society, 1951). This encomium is featured on the cover of Herberg’s book.

12. For some appreciations of Herberg, see Seymour Siegel, “Will Herberg (1902–1977): A Ba’al Teshuvah Who Became Theologian, Sociologist, Teacher,” *American Jewish Year Book* 78 (1978): 529–37; and David G. Dalin, “Will Herberg’s Path from Marxism to Judaism: A Case Study in the Transformation of Jewish Belief,” in *The Americanization of the Jews*, ed. Robert M. Seltzer and Norman J. Cohen (New York: New York University Press, 1995), 119–32.

13. *Commentary* 42, no. 2 (1966): 71–160; *Commentary* 102, no. 5 (1996): 18–96.

14. This important series is published by Brill and edited by Hava Tirosh-Samuelson and Aaron W. Hughes. For an appreciation of this project and a discussion of who is included and who is left out, see Warren Zev Harvey, “The Versatility of Contemporary Jewish Philosophy,” in *The Future of Jewish Philosophy*, ed. Hava Tirosh-Samuelson and Aaron W. Hughes (Leiden: Brill, 2018), 41–59.

15. Elliot N. Cosgrove, ed., *Jewish Theology In Our Time: A New Generation Explores the Foundations and Future of Jewish Belief* (Woodstock, VT: Jewish Lights, 2010).

16. For some perspectives on this question, see Leora Batnitzky, “Coming After: American Jewish Thought in Light of German Judaism,” in *Jewish Philosophy: Perspectives and Retrospectives*, ed. Raphael Jospe and Dov Schwartz (Boston: Academic Studies Press, 2012), 20–32; Zachary J. Braiterman, “After Germany: An American Jewish Philosophical Manifesto,” in *Jewish Philosophy for the Twenty-First Century: Personal Reflections*, ed. Hava Tirosh-Samuelson and Aaron

W. Hughes (Leiden: Brill, 2014), 42–60; Eugene Sheppard, “I Am A Memory Come Alive: Nahum Glatzer and the Legacy of German Jewish Thought in America,” *Jewish Quarterly Review* 94, no.1 (2004): 123–48. This last article also provides insights into the works of one of the great anthologizers of Jewish thought, Nahum Glatzer.

17. See Shaul Magid, *American Post-Judaism: Identity and Renewal in a Postethnic Society* (Bloomington: Indiana University Press, 2013).