

raises, it is unlikely that an academic book covering the same ground will be written. The text is well written, as one would expect from a veteran *New York Times* reporter, and shows understanding and a fair degree of sympathy. Students who wish to learn more about Hasidim, a rapidly growing subgroup of American Jewry, will find this book to be a useful introduction. It will also appeal to readers who are interested in traditionalist responses to modernity and to American religion more generally.

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NEW HEAVENS AND A NEW EARTH: THE JEWISH RECEPTION OF COPERNICAN THOUGHT. By Jeremy Brown. New York: Oxford University Press, 2013. Pp. xviii + 394, plates. \$82.00.

Brown, a professor of medicine by profession, has painstakingly gathered a wide range of sources that document the complex and sometimes surprisingly simple ways Jews responded to the new astronomy that deposed the earth from its place at the center of the cosmos and replaced it with a heliocentric world and in the process replaced the traditional Jewish picture of the world with one that was described by wise non-Jews whose knowledge did not come from Torah but from observation and experimentation. To present this topic requires deep knowledge of traditional Jewish texts, mathematics, and both premodern and modern astronomy as well as the ability to present complex issues clearly so that they can be understood by non-experts. Brown has done exactly this in his book. It offers fascinating insights into religious responses to new worlds of knowledge and of the ways Jewish reactions to Copernicus were similar to and different from other religious reactions. The importance of this book for understanding early modern and modern Jewish religion and for comparative studies is obvious. It is also a pleasant read with many attractive and interesting illustrations.

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JUDAISM IN TRANSITION: HOW ECONOMIC CHOICES SHAPE RELIGIOUS TRADITION. By Carmel Chiswick. Stanford, CA: Stanford Economics and Finance, 2014. Pp. xi + 235; figures. Cloth, \$75.00; paper, \$22.95.

Few would claim that there are no connections between religion and economics, but surprisingly little good research has been done on links between Judaism and economics. This book is an exception, and hopefully it will be followed by others. Chiswick is a labor economist who looks at the dynamics of resource allocation, whether the resource is money, time, energy, or something else. At the same time, she is a “participant observer” in contemporary Jewish life, giving her a distinctive perspective on

this topic. The book has four parts. The first deals with economic concepts used and the historical background of American Jewry; the second with the utility of an economic perspective; the third with how trends in American Jewish behavior can be seen as the result of economic decisions; and the last part deals with implications of the author’s findings. Chiswick’s analysis of the “true costs” of being Jewish include attention to the price of religious education in time and tuition, the demands from religion on time, the economics of married life, concerns for financial and cultural legacy, and comparisons with the costs of Israeli Judaism. The result is a new perspective on familiar topics. Many of these dynamics can be seen in other religious groups as well.

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JUEDISCHE GEMEINDESTATUTEN AUS DEM ASCHKENASISCHEN KULTURRAUM 1650–1850. Edited by Stefan Litt. Archiv juedischer Geschichte und Kultur, 3. Goettingen: Vandenhoeck & Ruprecht, 2014. Pp. 562; plates. €130.00.

The key to Jewish life in Europe (and elsewhere) was the community structure. Most Ashkenazi Jewish communities had written statutes or constitutions that determined how they operated. Despite their importance for understanding communal and religious life, these documents are often difficult to access, and many have remained in manuscript form until this day. This volume brings together the basic statutes from twelve communities in the German lands, France, the Netherlands, Poland, and Hungary dating from 1650 to 1816. The statutes themselves are in Hebrew, making the bulk of the book accessible to Hebrew readers even if they do not know German. (Texts of five of the statutes appear also in German translation.) There is a supplement with a bibliographical guide to additional communal statutes, a very useful guide to abbreviations, a bibliography on the topic, and an index in German and Hebrew. This will likely remain the standard collection of documents of this type, making it a basic resource for any study of religious institutions among Ashkenazi Jewry in the modern period. The careful transcriptions of the texts and the copious notes reflect the high academic level of the edition.

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BETWEEN JEWISH TRADITION AND MODERNITY: RETHINKING AN OLD OPPOSITION: ESSAYS IN HONOR OF DAVID ELLENSON. Edited by Michael Meyer and David Myers. Detroit, MI: Wayne State University Press, 2014. Pp. xiv + 360. Cloth, \$39.99.

Jubilee volumes are by their nature rather diffuse. However, most of the twenty-one essays in this volume

The Jewish Reception of Copernican Thought. Jeremy Brown. First comprehensive examination of the Jewish reception of Copernican thought. Demonstrates that contrary to many claims of the new atheists (Dawkins, Hitchens, Dennet and Harris) the historic record reveals that religions change over time to accommodate even the most threatening of scientific discoveries. New Heavens and a New Earth. The book concludes with the important lessons to be learned from the history of the Jewish reception of Copernican thought, and shows how religions make room for new scientific descriptions of reality while upholding their most cherished beliefs. Show more. New Heavens and a New Earth. The Jewish Reception of Copernican Thought. Jeremy Brown. Table of Contents. Clearing the way for "New heavens and a new earth". Keep Jehovah's Day Close in Mind. The Watchtower Announcing Jehovah's Kingdom 1997. The Creating of "New Heavens and a New Earth". Man's Salvation out of World Distress at Hand! Hope of Survival Faces the Problem. The Watchtower Announcing Jehovah's Kingdom 1961. How the New World Comes In. The Watchtower Announcing Jehovah's Kingdom 1962. See More. A NEW and better world is at hand "as this generation nears its end. There is no room for doubt about this. By the word "world" we mean a human society living under a form of government. Find many great new & used options and get the best deals for New Heavens and a New Earth : The Jewish Reception of Copernican Thought by Jeremy Brown (2013, Hardcover) at the best online prices at eBay! Free shipping for many products! Jeremy Brown offers the first major study of the Jewish reception of the Copernican revolution, examining four hundred years of Jewish writings on the Copernican model. Brown's work is a major contribution not only to the history of Jewish thought on cosmology and science but is also important in providing scholars a comparative lens through which to consider Jewish responses with those already well-known within the Christian world and beyond." "This fascinating volume offers both a definitive history of the Jewish encounter with Copernican thought and a carefully-nuanced analysis of how religion and science interact. A model study." - Jonathan D. Sarna, Braun Professor of American Jewish History, Brandeis University and Chief Historian, National Museum of American Jewish History, Philadelphia, PA. Brown's work is a major contribution not only to the history of Jewish thought on cosmology and science but is also important in providing scholars a comparative lens through which to consider Jewish responses with those already well-known within the Christian world and beyond." - David B. Ruderman, Joseph Meyerhoff Professor of Modern Jewish History, University of Pennsylvania. The Jewish Reception of Copernican Thought. (New York: Oxford University Press, 2013), hardcover, xviii + 394 pp. Rachel S. A. Pear Brown's book on Jews' reception of Copernican thought is exactly the refreshing and broadening new perspective that discourse regarding Judaism and science needs. Taking on the ambitious project of tracing Jewish responses to Copernican thought from the 16th century to the present in various geographical contexts, Brown, a professor of medicine at George Washington University, looks at those who were sympathetic.

By Jeremy Brown. New York: Oxford University, 2013. Pp. xviii + 394. \$74. Copernicus's revolutionary shifting of the center of the universe from our earth to the sun deeply disturbed religious thinkers. As Brown indicates at the outset of this masterful and definitive volume, no accurate or comprehensive history of its Jewish reception exists. Like Christians, Jewish thinkers assessed the Copernican revolution against biblical discourse, presumptions drawn from Greek thought, postbiblical authoritative geocentric religious traditions, and received scientific understandings. SUBSCRIBE TODAY! Subscribe to Questia and enjoy Revelation 21-22: A New Heaven & A New Earth. by BibleProject Team 3 years ago. Table of Contents. At this moment, the earth is cut off from the full life of heaven. I don't think we have to look too far before we can confirm this by mere observation: crime, inequality, rampant greed, and selfishness. To use a biblical metaphor, creation groans like a woman in childbirth. But the new creation is here, taking form even when we can't see it. New Heavens and a New Earth has been added to your Cart. Add to Cart. Buy Now. "This fascinating volume offers both a definitive history of the Jewish encounter with Copernican thought and a carefully-nuanced analysis of how religion and science interact. A model study." - Jonathan D. Sarna, Braun Professor of American Jewish History, Brandeis University and Chief Historian, National Museum of American Jewish History, Philadelphia, PA. "New Heavens and a New Earth presents a fascinating study of a major subject of early modern and modern Jewish intellectual history. Jeremy Brown has written a comprehensive, intelligent, well researched, and well-written s The Jewish Reception of Copernican Thought. JEREMY BROWN. 3. If there is nothing new on the earth, still the traveler always has a resource in the skies. They are constantly turning a new page to view. The wind sets the types on this blue ground, and the inquiring mind may always read a new truth there. Henry David Thoreau A Week on the Concord and Merrimack Rivers Astronomy is what we have now instead of theology. The terrors are less, but the comforts are nil. Amazon.com: New Heavens and a New Earth: The Jewish Reception of Copernican Thought (9780199754793): Brown, Jeremy: Books. 88 views · View 2 Upvoters. I'm not aware of any Jewish religious references to the solar system, heliocentric or otherwise. Ancient Jewish writings tended to focus on ethics, rather than explaining nature. 47 views. Related Questions. How did ancient Indian astrologers accurately predict eclipses without fully understanding the heliocentric model of the solar system? What, if anything, did we lose by modeling the solar system as heliocentric?