Jewish spirituality through actions in time: Daily occupations of young Orthodox Jewish couples in Los Angeles
Jewish Spirituality Through Actions in Time: Daily Occupations of Young Orthodox Jewish Couples in Los Angeles

Gelya Frank; Carol Sue Bernardo; Shonna Tropper; Frank Noguchi; Carey Lipman; Beth Maulhardt; Laura Weitze

**Abstract**

Ethnographic methods were used to study daily occupations and weekly routines of four young Orthodox Jewish couples living in Los Angeles. Data from interviews and participant observation demonstrate the importance to the couples of fulfilling God’s commandments [Hebrew, mitzvot], which organize and sanctify the otherwise mundane activities of daily living, such as eating, bathing, sleeping, and rising. The article focuses on the couples’ experiences in (a) observing the Sabbath, (b) studying and praying, and (c) keeping a kosher home. Orthodox Jewish ritual, practice, and spirituality are time bound and action oriented. Occupational therapists can benefit from understanding how Orthodox Jews invest and experience spiritual meaning in seemingly mundane occupations and routines.

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Spirituality as Experienced by Occupational Therapists in Practice
Observing contemporary Orthodox discourses on Mindfulness within Jewish religious pedagogy can help us better understand the processes of cultural appropriation and translation as well as religious change in the making, as part of a boundary maintenance work within today's cosmopolitan cultures. Through this three-fold analysis, I study Modern Orthodox appropriations of Mindfulness meditation as a case to better understand Postmodern religion in the context of cultural globalization: as a religious ethos unfolding in the paradoxical tension between traditional claims on the one hand, and overt cultural borrowing on the other—the latter often used in the service of the former.29 As such, Jewish Mindfulness teachers seem to be practicing a kind of cultural (1997). Jewish spirituality through actions in time: Daily occupations of young Orthodox Jewish couples in Los Angeles. The American Journal of Occupational Therapy, 51, 199–206. Friedman, H. (2000). Satisfaction and stressors in a religious minority: A national study of Orthodox Jewish marriage. Journal of Multicultural Counseling and Development, 41, 4–20. Seeskin, K. (2012). Jewish Messianic thoughts in an age of despair. New York: Cambridge University Press. Seligman, M. E. P., & Csikszentmihalyi, M. (2000). Jews in Los Angeles comprise approximately 17.5 percent of the city's population, and 7% of the county's population, making the Jewish community the largest in the world outside of New York City, and Israel. As of 2015, over 700,000 Jews live in the County of Los Angeles, and 1.232 million Jews live in California overall. Jews have immigrated to Los Angeles since it was part of the Mexican state of Alta California, but most notably beginning at the end of the 19th century to the present day. The Approximately 2,000 Jews went to Los Angeles through this source of assistance, and subsequently brought their families. In 1900 the Los Angeles population was 102,000 and the Jews numbered 2,500. The rapid increase of population created for the first time recognizably Jewish neighborhoods. By 1920 the three major areas of Jewish concentration were Temple Street, Boyle Heights, and the Central Avenue district. Judaism in Los Angeles was decisively shaped by a number of rabbis of varying denominations who were drawn westward by personal visions of what they might accomplish in a city largely unbefiled to Eastern power structures and patterns of organization. Life at Jewish Temple in Ancient Times. During the pilgrimage season at The Temple in Jerusalem in ancient times tens of thousands of visitors visited the Temple. Around the entrance were baths for ritual purification, small shops and vendors who sold animals for sacrifices. Jews believe that God will take action in response to prayer, and a teaching from the rabbis tells us that the more we ask God to help us, the more God will love us. (Midrash Tehillim 4:3) [Source: BBC, August 13, 2009] Morning Torah reading “But prayer doesn't just do the things that the words say it does—thanki, praising, requesting. Accord to Jewish law all Jews are impure through direct or indirect contact with the dead. Simply walking on the ground can cause indirect contact with the dead.