

RE-EXAMINING PROGRESSIVE HALAKHAH

Edited by
Walter Jacob and Moshe Zemer

Rabbiniclay Relations Studies In Progressive Halakhah

Walter Jacob, Moshe Zemer



Rabbiniclay Relations Studies In Progressive Halakhah:

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The Environment in Jewish Law Walter Jacob, Moshe Zemer, 2003-11 Environmental concerns are at the top of the agenda around the world Judaism like the other world religions only rarely raised issues concerning the environment in the past This means that modern Judaism the halakhic tradition no less than others must build on a slim foundation in its efforts to give guidance The essays in this volume mark the beginning of a new effort to face questions and formulate answers of vital importance

Crime and Punishment in Jewish Law Walter Jacob, Moshe Zemer, 1999 The Freehof Institute of

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Conversion to Judaism in Jewish Law Walter Jacob, Moshe Zemer, 1994. This essays explore conversion to Judaism and the issues connected with it in the late twentieth century

Marriage and Its Obstacles in Jewish Law Walter Jacob, Moshe Zemer, 1999. THE FREEHOF INSTITUTE OF PROGRESSIVE HALAKHAH. The Freehof Institute of Progressive Halakhah is a creative research center devoted to studying and defining the progressive character of the halakhah in accordance with the principles and theology of Reform Judaism. It seeks to establish the ideological basis of Progressive halakhah and its application to daily life. The Institute fosters serious studies and helps scholars in various portions of the world to work together for a common cause. It provides an ongoing forum through symposia and publications including the quarterly newsletter HalakhaH published under the editorship of Walter Jacob in the United States. The foremost halakhic scholars in the Reform Liberal and Progressive rabbinate along with some Conservative and Orthodox colleagues as well as university professors serve on our Academic Council.

Gender Issues in Jewish Law Walter Jacob, Moshe Zemer, 2001. Published in Association with the Solomon B Freehof Institute of Progressive Halakhah. General Editor Walter Jacob

Death and Euthanasia in Jewish Law Walter Jacob, Moshe Zemer, 1995-06-30. THE FREEHOF INSTITUTE OF PROGRESSIVE HALAKHAH. The Freehof Institute of Progressive Halakhah is a creative research center devoted to studying and defining the progressive character of the halakhah in accordance with the principles and theology of Reform Judaism. It seeks to establish the ideological basis of Progressive halakhah and its application to daily life. The Institute fosters serious studies and helps scholars in various portions of the world to work together for a common cause. It provides an ongoing forum through symposia and publications including the quarterly newsletter HalakhaH published under the editorship of Walter Jacob in the United States. The foremost halakhic scholars in the Reform Liberal and Progressive rabbinate along with some Conservative and Orthodox colleagues as well as university professors serve on our Academic Council. This collection on Essays is the product of the fourth symposium held in Montreal during June 1993.

Aging and the Aged in Jewish Law Walter Jacob, Moshe Zemer, 1998-12-01. THE FREEHOF INSTITUTE OF PROGRESSIVE HALAKHAH. The Freehof Institute of Progressive Halakhah is a creative research center devoted to studying and defining the progressive character of the halakhah in accordance with the principles and theology of Reform Judaism. It seeks to establish the ideological basis of Progressive halakhah and its application to daily life. The Institute fosters

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The Journal of Jewish Studies, 1994. Tradition, Interpretation, and Change. Kenneth E. Berger, 2019-03-15. Minhag custom played a far greater and far more important role in medieval Ashkenazic society than in any other Jewish community. In upholding the authority of a custom, halakhic authorities frequently asserted that custom prevails over halakhah. Furthermore, Ashkenazic authorities asserted that Ashkenazic custom is more authentic than the customs of other Jewish communities, including those of Sepharad, Spain. Given the importance attributed to minhag and the influence of the siddur commentaries of the circle of Hassidei Ashkenaz, which emphasize the precise formulation of liturgical texts, one might assume that Ashkenazic Jewry was committed to preserving ancestral custom and opposed to liturgical change. However, the reality is that the liturgy of Ashkenaz was never static. From a very early time, new liturgies and liturgical practices were incorporated into the service; the inclusion of various prayers was challenged, and variant readings of prayers became standard. *Tradition, Interpretation, and Change* focuses on developments in the Ashkenazic rite, the liturgical rite of most of central and eastern European Jewry from the eleventh century through the seventeenth. Kenneth Berger argues that how a prayer or practice was understood or the rationale for its recitation or performance often had a profound effect on whether and when it was to be recited, as well as on the specific wording of the prayer. In some cases, the formulation of new interpretations served a conservative function, as when rabbinic authorities sought to find new alternative explanations which would justify the continued performance of practices whose original rationale no longer applied. In other cases, new understandings of a liturgical practice led to changes in that practice and even to the development of new liturgies expressive of those interpretations. In *Tradition, Interpretation, and Change*, Berger draws upon a wide body of primary sources, including classical rabbinic and geonic works, liturgical documents found in the Cairo Geniza, medieval codes, responsa, and siddur commentaries, minhag books, medieval siddur manuscripts, and early printed siddurim, as well as a wealth of secondary sources, to provide the reader with an in-depth account of the history and history of interpretation of many familiar and not so familiar prayers and liturgical practices. While emphasizing the role that

the interpretation ascribed to various prayers and practices had in shaping the liturgy of medieval and early modern Ashkenaz Berger illustrates the degree to which Sephardic and kabbalistic influences concern for the fate of the dead the fear of demons and the desire for healing and divine protection from a variety of dangers shaped both liturgical practice and the way in which those practices were understood

Jewish Religious Law John D. Rayner, 1998 Reconstructs Jewish law or Halachah to make it more consistent with the principles of Progressive Judaism Beginning with a brief history of the Progressive movement in 20th century Judaism the author continues with illustrations of how traditional law must be adapted to the views of modern liberal Jews The Halachic problems addressed range from Jewish territorial rights in Israel divorce law and questions of medical ethics such as organ transplantation to the recycling of old prayerbooks Paper edition unseen 15 50 Annotation copyrighted by Book News Inc Portland OR

Pursuing Peace Across the Alleghenies Walter Jacob, 2005 These essays place this premier Jewish congregation into a broader setting both in the Jewish and general community They deal with the rabbinic architecture and broader impact of the congregation Rodef Shalom was the site of two documents which define Reform Judaism in the United States

European Judaism ,2002

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The Cumulative Book Index ,1995 A world list of books in the English language

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