

Justinian and the Jews

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In the year 553, the Emperor Justinian (527–565 C.E.) enacted a *novella constitutio*, a new piece of imperial legislation, concerning the Jews. This decision, known as Novella 146, was:

A permission granted to the Hebrews to read the sacred scriptures according to tradition in Greek, Latin, or any other language, and an order to expel from their community those who do not believe in the Judgment, the Resurrection, and the Creation of Angels.¹

Regulating internal Jewish affairs and synagogue practice, this Novella must rank as a far-reaching infringement on Jewish autonomy.²

One of the provisions of Novella 146 has been the subject of much discussion: the prohibition of the *deuterosis*. Justinian writes:

But the so-called second tradition (*deuterosis*) we prohibit entirely. For it is not part of the sacred books, nor is it handed down by divine inspiration through the prophets, but the handiwork of men, speaking only of earthly things, and having nothing of the divine in it. But let them (i.e. the Jews) read the holy words themselves, rejecting the commentaries, and not concealing what is said in the sacred writings, and disregarding the vain

1. This is the heading of the Novella. Translation from J. Parkes, *The Conflict of the Church and the Synagogue* (New York, 1961 Reprint), p. 392.

2. See J. Juster, *Les Juifs dans l'Empire Romaine* (Paris, 1914), Vol. 1, p. 369, n. 2. See further S. Baron, *A Social and Religious History of the Jews* (New York, 1952-), Vol. 3, pp. 11–13.

Rabbi Joseph H Lookstein Memorial Volume

Christoph Luetge



Rabbi Joseph H Lookstein Memorial Volume:

The Rav Aaron Rakeffet-Rothkoff,1999 This first volume recounts the details of the lives of the Rav and his forebears This volume and the next constitute a scholarly attempt to detail the quests and ideas of one of the major personalities of modern American Jewish Orthodoxy Jacket The American Rabbinate Jacob Rader Marcus,Abraham J. Peck,1985 **The Jewish Law Annual** Bernard S. Jackson,2023-08-28 Volume 15 of The Jewish Law Annual adds to the growing list of articles on Jewish law that have been published in volumes 1 14 of this series providing English speaking readers with scholarly material meeting the highest academic standards The volume contains six articles diverse in their scope and focus encompassing legal historical textual comparative and conceptual analysis as well as a survey of recent literature and a chronicle of cases of interest Among the topics covered are lying in rabbinical court proceedings unjust enrichment can a witness serve as judge in the same case Caro s Shulham Arukh volume Maimonides Mishne Torah in the Yemenite community the New Jersey eruv wards Politics and the Limits of Law Menachem Lorberbaum,2002-11-01 This book explores the emergence of the fundamental political concepts of medieval Jewish thought arguing that alongside the well known theocratic elements of the Bible there exists a vital tradition that conceives of politics as a necessary and legitimate domain of worldly activity that preceded religious law in the ordering of society Since the Enlightenment the separation of religion and state has been a central theme in Western political history and thought a separation that upholds the freedom of conscience of the individual In medieval political thought however the doctrine of the separation of religion and state played a much different role On the one hand it served to maintain the integrity of religious law versus the monarch whether canon law Islamic law or Jewish law On the other hand it upheld the autonomy of the monarch and the autonomy of human political agency against theocratic claims of divine sovereignty and clerical authority Postulating the realm of secular politics leads the author to construct a theory of the precedence of politics over religious law in the organization of social life He argues that the attempts of medieval philosophers to understand religion and the polity provide new perspectives on the viability of an accommodation between revelation and legislation the holy and the profane the divine and the temporal The book shows that in spite of the long exile of the Jewish people there is unquestionably a tradition of Jewish political discourse based on the canonical sources of Jewish law In addition to providing a fresh analysis of Maimonides it analyzes works of Nahmanides Solomon ibn Adret and Nissim Gerondi that are largely unknown to the English speaking reader Finally it suggests that the historical corpus of Jewish political writing remains vital today with much to contribute to the ongoing debates over church state relations and theocratic societies **PORTRAIT OF A RABBI-HISTORIAN: How Did We Get Here?** Rabbi Lance J. Sussman Ph.D.,2025-01-08 There is no information about the book as of this time *Reading Talmudic Sources as Arguments* Yuval Blankovsky,2020-09-07 *Reading Talmudic Sources as Arguments* A New Interpretive Approach elucidates the unique characteristics of Talmudic discourse culture Approaching Talmudic literature from a linguistic perspective the

book shows the extensive and hidden ways in which later rabbis used early formulations Applying Quentin Skinner's interpretive question What was the author doing in composing the text in this particular way to Talmudic literature reveals that Talmudic debate is not only about ideas concepts and laws but also about the latter's connection to pre-existing formulations These early traditions rather than only being accepted or not are used by later generations to build their own arguments The book articulates the function of tradition at the time that Rabbinic Judaism was forged

Ethics of Maimonides Hermann Cohen, 2003-01-12 Hermann Cohen's essay on Maimonides ethics is one of the most fundamental texts of twentieth century Jewish philosophy correlating Platonic prophetic Maimonidean and Kantian traditions Almut Sh Bruckstein provides the first English translation and her own extensive commentary on this landmark 1908 work which inspired readings of medieval and rabbinic sources by Leo Strauss Franz Rosenzweig and Emmanuel Levinas Cohen rejects the notion that we should try to understand texts of the past solely in the context of their own historical era Subverting the historical order he interprets the ethical meanings of texts in the light of a future yet to be realized He commits the entire Jewish tradition to a universal socialism prophetically inspired by ideals of humanity peace and universal justice Through her own probing commentary on Cohen's text like the margin notes of a medieval treatise Bruckstein performs the hermeneutical act that lies at the core of Cohen's argument she reads Jewish sources from a perspective that recognizes the interpretive act of commentary itself

Handbook of the Philosophical Foundations of Business Ethics Christoph Luetge, 2012-10-09 The Handbook of Business Ethics Philosophical Foundations is a standard interdisciplinary reference handbook in the field of business ethics Articles by notable philosophers and economists examine fundamental concepts theories and questions of business ethics Are morality and self interest compatible What is meant by a just price What did the Scholastic philosophers think about business The handbook will cover the entire philosophical basis of business ethics Articles range from historical positions such as Aristotelianism Kantianism and Marxism to systematic issues like justice religious issues rights and globalisation or gender The book is intended as a reference work for academics students esp graduate and professionals

In Search of American Jewish Culture Stephen J. Whitfield, 1999 A leading cultural historian explores the complex interactions of Jewish and American cultures

Same God, Other god Alon Goshen-Gottstein, 2017-08-30 Jews often consider Hinduism to be Avoda Zara idolatry due to its worship of images and multiple gods Closer study of Hinduism and of recent Jewish attitudes to it suggests the problem is far more complex In the process of considering Hinduism's status as Avoda Zara this book revisits the fundamental definitions of Avoda Zara and asks how we use the category By appealing to the history of Judaism's view of Christianity author Alon Goshen-Gottstein seeks to define what Avoda Zara is and how one might recognize the same God in different religions despite legal definitions Through a series of leading questions the discussion moves from a blanket view of Hinduism as idolatry to a recognition that all religions have aspects that are idolatrous and non idolatrous Goshen-Gottstein explains how the category of idolatry itself must be viewed with more nuance

Introducing this nuance he asserts leads one away from a globalized view of an entire tradition in these terms Who Rules the Synagogue? Zev Eleff, 2016 *Who Rules the Synagogue* explores how American Jewry in the nineteenth century transformed from a lay dominated community to one whose leading religious authorities were rabbis Zev Eleff weaves together the significant episodes and debates that shaped American Judaism during this formative period and places this story into the larger context of American religious history and modern Jewish history *Rewriting the Jew* Gabriella Safran, 2002-01-01 In the Russian Empire of the 1870s and 1880s while intellectuals and politicians furiously debated the Jewish Question more and more acculturating Jews who dressed spoke and behaved like non Jews appeared in real life and in literature This book examines stories about Jewish assimilation by four authors Grigory Bogrov a Russian Jew Eliza Orzeszkowa a Polish Catholic and Nikolai Leskov and Anton Chekhov both Eastern Orthodox Russians Safran introduces the English language reader to works that were much discussed in their own time and she situates Jewish and non Jewish writers together in the context they shared For nineteenth century writers and readers successful fictional characters were types literary creations that both mirrored and influenced the trajectories of real lives Stories about Jewish assimilators and converts often juxtaposed two contrasting types the sincere reformer or true convert who has experienced a complete transformation and the secret recidivist or false convert whose real loyalties will never change As Safran shows writers borrowed these types from many sources including the novel of education produced by the Jewish enlightenment movement the Haskalah the political rhetoric of Positivist Polish nationalism the Bible Shakespeare and Slavic folk beliefs *Rewriting the Jew* casts new light on the concept of type itself and on the question of whether literature can transfigure readers The classic story of Jewish assimilation describes readers who redesign themselves after the model of fictional characters in secular texts The writers studied here though examine attempts at Jewish self transformation while wondering about the reformability of personality In looking at their works Safran relates the modern Eastern European Jewish experience to a fundamental question of aesthetics Can art change us **Writing Jewish Culture** Andreas Kilcher, Gabriella Safran, 2016-04-04 Looks at the ethnographic issues while defining Jewishness in a very fresh sophisticated way very timely and important Washington Book Review Focusing on Eastern and Central Europe before WWII this collection explores various genres of ethno literature across temporal geographical and ideological borders as sites of Jewish identity formation and dissemination Challenging the assumption of cultural uniformity among Ashkenazi Jews the contributors consider how ethnographic literature defines Jews and Jewishness the political context of Jewish ethnography and the question of audience readers and listeners With contributions from leading scholars and an appendix of translated historical ethnographies this volume presents vivid case studies across linguistic and disciplinary divides revealing a rich textual history that throws the complexity and diversity of a people into sharp relief **The En Yaaqov** Marjorie Lehman, 2011-10-15 Examines the origins of the En Yaaqov in the tumultuous medieval period and the motivations of its creator exiled Spanish rabbi Jacob ibn Habib After his expulsion from

Spain in 1492 Jacob ibn Habib created the En Yaaqov a collection of Talmudic aggadah non legal material by removing the majority of the Talmud's legal portions but preserving the chapter order of the remaining material and adding his own introduction and running commentary In The En Yaaqov Jacob ibn Habib's Search for Faith in the Talmudic Corpus author Marjorie Lehman argues that the En Yaaqov's anthologizer Jacob ibn Habib purposely sought to create a Talmud look alike in order to prove that Judaism's foundational legal tract could also be seen as a theological document By considering the factors that influenced ibn Habib Lehman argues that his En Yaaqov was a reaction to the way that the Talmud was perceived and studied during the late medieval period among Spanish Jewry In four chapters Lehman explores the first printed edition of the En Yaaqov delving into the intellectual culture and theological intricacies surrounding its creation and elaborating on the contributions of the En Yaaqov to the development of faith Chapter 1 considers the political turmoil and challenges of resettlement that ibn Habib encountered after expulsion and that prompted him to produce the En Yaaqov Chapter 2 focuses on the intellectual framework within which ibn Habib's attitude toward Talmudic aggadah developed and explains why few running commentaries on the aggadot of the Talmud existed prior to his work Chapter 3 discusses ibn Habib's editorial decisions in choosing to construct the En Yaaqov as a Talmud look alike In Chapter 4 Lehman analyzes key passages in ibn Habib's commentary to the En Yaaqov to examine how he integrated text and context to provide a resource that Jews could utilize for spiritual growth and continuity of faith In her conclusion Lehman addresses the evolving printing history of the collection which was quite different from that of the Talmud Lehman argues that ibn Habib's experiences as a Spanish Jew who was forced to flee Spain prompted him to make decisions not only about how the Talmud should be studied in the name of spiritual restoration but also about how Jews could survive future expulsions by cultivating a sustainable faithful relationship with God This insightfully researched book will be informative to scholars of Talmud and Rabbinic Literature late medieval intellectual history and culture Sephardic history and the history of the Jewish book as well as to readers interested in the still popular En Yaaqov

Coming to Terms with America Jonathan D. Sarna, 2021-09 *Coming to Terms with America* examines how Jews have long straddled two civilizations endeavoring to be both Jewish and American at once from the American Revolution to today In fifteen engaging essays Jonathan D Sarna investigates the many facets of the Jewish American encounter what Jews have borrowed from their surroundings what they have resisted what they have synthesized and what they have subverted Part I surveys how Jews first worked to reconcile Judaism with the country's new democratic ethos and to reconcile their faith based culture with local metropolitan cultures Part II analyzes religious cultural initiatives many spearheaded by women and the ongoing tensions between Jewish scholars who pore over traditional Jewish sources and activists who are concerned with applying them Part III appraises Jewish Christian relations collisions within the public square and over church state separation Originally written over the span of forty years many of these essays are considered classics in the field and several remain fixtures of American Jewish history syllabi Others appeared in fairly obscure venues

and will be discovered here anew Together these essays newly updated for this volume cull the finest thinking of one of American Jewry s finest historians

The Central Synagogue of Sofia Fani Gargova,2024-11-18 The Central Synagogue of Sofia was built between 1905 and 1909 as a highly visible and monumental structure in the social commercial and religious center of the Bulgarian capital Having survived the Second World War it remains a testament to early 20th century Sofia and its majority Sephardic Jewish community In its architecture it reflects the city s search for its own modern European and national identity whilst attesting to the struggle of the Sofia Jewish community headed by its chief rabbi Marcus Ehrenpreis to claim its place within the nation building project In this first in depth study of the building Fani Gargova illuminates the history of the Central Synagogue of Sofia and the motivations behind its construction by positioning its appearance and architecture vis vis Central European Reform synagogues and the emerging Bulgarian national style By looking at the building through the lens of urban planning building material and technique liturgy as well as musical performance this book significantly expands the common notion of synagogue architecture

The Blood Libel Legend Alan Dundes,1991-10-15 Alan Dundes in this casebook of an anti Semitic legend demonstrates the power of folklore to influence thought and history According to the blood libel legend Jews murdered Christian infants to obtain blood to make matzah Dundes has gathered here the work of leading scholars who examine the varied sources and elaborations of the legend Collectively their essays constitute a forceful statement against this false accusation The legend is traced from the murder of William of Norwich in 1144 one of the first reported cases of ritualized murder attributed to Jews through nineteenth century Egyptian reports Spanish examples Catholic periodicals modern English instances and twentieth century American cases The essays deal not only with historical cases and surveys of blood libel in different locales but also with literary renditions of the legend including the ballad Sir Hugh or the Jew s Daughter and Chaucer s The Prioress s Tale These case studies provide a comprehensive view of the complex nature of the blood libel legend The concluding section of the volume includes an analysis of the legend that focuses on Christian misunderstanding of the Jewish feast of Purim and the child abuse component of the legend and that attempts to bring psychoanalytic theory to bear on the content of the blood libel legend The final essay by Alan Dundes takes a distinctly folkloristic approach examining the legend as part of the belief system that Christians developed about Jews This study of the blood libel legend will interest folklorists scholars of Catholicism and Judaism and many general readers for it is both the literature and the history of anti Semitism

The Damascus Affair Jonathan Frankel,1997-01-13 In February 1840 an Italian monk and his servant disappeared in Damascus Many Jews in that city were charged with ritual murder and tortured until they confessed The case turned into a cause c l bre across much of the western world even becoming a factor in the major diplomatic conflicts of the period and produced an explosion of polemics fantastic theories and strange projects The religious revival and romanticism of the period provided fertile soil for every speculation This 1997 book the first since 1840 to analyse the affair assesses the Damascus affair as a

factor in European and Jewish politics of the time as a chapter in Jewish history and historiography and as the stuff of radically conflicting myths which eventually fed into the Holocaust and the establishment of the state of Israel

Opening the Gates of Interpretation Mordechai Z. Cohen, 2011-08-25 The biblical hermeneutics of the illustrious philosopher talmudist Moses Maimonides 1138 1204 has long been underappreciated and viewed in isolation from the celebrated philological schools of plain sense peshat Jewish Bible exegesis Aiming to redress this imbalance this study identifies Maimonides substantial contributions to that interpretive movement assessing its achievements in cultural context Like others in the rationalist Geonic Andalusian school Maimonides understanding of Scripture was informed by Arabic learning Drawing upon Greco Arabic logic poetics politics physics and metaphysics as well as Muslim jurisprudence he devised sophisticated new approaches to key issues that occupied other exegetes including a variety of interpretive cruxes the reconciliation of Scripture with reason a legal hermeneutics for deriving halakhah Jewish law from Scripture and the nature of interpretation itself It is a valuable contribution to the entire study of medieval biblical exegesis and will undoubtedly serve as the basis of all subsequent discussions of Maimonides hermeneutics Daniel J Lasker Ben Gurion University of the Negev

The Philosophical Pathos of Susan Taubes Elliot R. Wolfson, 2023-04-11 The Philosophical Pathos of Susan Taubes offers a detailed analysis of an extraordinary figure in the twentieth century history of Jewish thought Western philosophy and the study of religion Drawing on close readings of Susan Taubes s writings including her correspondence with Jacob Taubes scholarly essays literary compositions and poems Elliot R Wolfson plumbs the depths of the tragic sensibility that shaped her worldview hovering between the poles of nihilism and hope By placing Susan Taubes in dialogue with a host of other seminal thinkers Wolfson illumines how she presciently explored the hypernomian status of Jewish ritual and belief after the Holocaust the theopolitical challenges of Zionism and the dangers of ethnonationalism the antitheological theology and gnostic repercussions of Heideggerian thought the mystical atheism and apophaticism of tragedy in Simone Weil and the understanding of poetry as the means to face the faceless and to confront the silence of death in the temporal overcoming of time through time Wolfson delves into the abyss that molded Susan Taubes s mytheological thinking making a powerful case for the continued relevance of her work to the study of philosophy and religion today

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