

SPIRITUALITY AND LAW

COURTING MARTYRDOM IN
CHRISTIANITY AND JUDAISM

Studies in Judaism

ABRAHAM GROSS

Spirituality And Law Courting Martyrdom In Christianity And Judaism

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Spirituality And Law Courting Martyrdom In Christianity And Judaism:

Spirituality and Law Abraham Gross, 2005 *Spirituality and Law* is an in depth evaluation of martyrdom impulses in Christianity and Judaism Author Abraham Gross analyzes the spiritual yearning of martyrdom in each religion over a period of 1 500 years from the 2nd to the 16th century Special attention is given to the Roman period 9th century Cordova and 13th 15th century Franciscans **From the Shtetl to the Lecture Hall** Luise Hirsch, 2013-02-11 Until the 19th century women were regularly excluded from graduate education When this convention changed it was largely thanks to Jewish women from Russia Raised to be strong and independent the daughters of Jewish businesswomen were able to utilize this cultural capital to fight their way into the universities of Switzerland and Germany They became trailblazers ensuring regular admission for women who followed their example This book tells the story of Russian and German Jews who became the first female professionals in modern history It describes their childhoods whether in Berlin or in a Russian shtetl their schooling and their experiences at German universities A final chapter traces their careers as the first female professionals and details how they were tragically destroyed by the Nazis

Essays in the Judaic Background of Mark 11:12-14, 20-21; 15:23; Luke 1:37; John 19:28-30; and Acts 11:28 Roger David Aus, 2015-07-02 These five essays deal with the influence of Judaic haggadah or lore especially in the form of creative historiography or imaginative dramatization on four enigmatic passages in the Gospels and one in Acts They point to their deeper theological truths and negate the alternatives of true or false historical or non historical usually applied to the narratives **Simon Peter's Denial and Jesus' Commissioning Him as His Successor in John 21:15-19** Roger David Aus, 2013-02-07 This study uses early Jewish sources to analyze the significance of Day of Atonement and High Priest imagery in the narrative of Simon Peter's threefold denial of Jesus It then describes the influence of other early Jewish sources on Jesus commissioning his main disciple Simon Peter as his own successor in John 21 15 19 Aus relates this event to Moses commissioning his main disciple Joshua as his successor

Augustine's Theology of Preaching Peter T. Sanlon, 2014-07-01 Scholarship has painted many pictures of Augustine the philosophical theologian the refuter of heresy or contributor to doctrines like Original Sin but the picture of Augustine as preacher says Sanlon has been seriously neglected When academics marginalize the *Sermones ad Populum* the real Augustine is not presented accurately In this study Sanlon does more however than rehabilitate a neglected view of Augustine How do the theological convictions that Augustine brought to his preaching challenge sustain or shape our work today By presenting Augustine's thought on preaching to contemporary readers Sanlon contributes a major new piece to the ongoing reconsideration of preaching in the modern day a consideration that is relevant to all branches of the twenty first century church **A Remembrance of His Wonders** David I. Shyovitz, 2017-06-05 The twelfth and thirteenth centuries witnessed an explosion of Christian interest in the meaning and workings of the natural world a discovery of nature that profoundly reshaped the intellectual currents and spiritual contours of European society yet to all appearances the Jews of

medieval northern Europe Ashkenaz were oblivious to the shifts reshaping their surrounding culture Scholars have long assumed that rather than exploring or contemplating the natural world the Jews of medieval Ashkenaz were preoccupied solely with the supernatural and otherworldly magic and mysticism demonology and divination as well as the zombies werewolves dragons flying camels and other monstrous and wondrous creatures that destabilized any pretense of a consistent and encompassing natural order In A Remembrance of His Wonders David I Shyovitz disputes this long standing and far reaching consensus Analyzing a wide array of neglected Ashkenazic writings on the natural world in general and the human body in particular Shyovitz shows how Jews in Ashkenaz integrated regnant scientific magical and mystical currents into a sophisticated exploration of the boundaries between nature and the supernatural Ashkenazic beliefs and practices that have often been seen as signs of credulity and superstition in fact mirrored and drew upon contemporaneous Christian debates over the relationship between God and the natural world In charting these parallels between Jewish and Christian thought Shyovitz focuses especially upon the mediating role of polemical texts and encounters that served as mechanisms for the transmission of religious doctrines scientific facts and cultural mores Medieval Jews preoccupation with the apparently supernatural reflected neither ignorance nor intellectual isolation but rather a determined effort to understand nature s inner workings and outer limits and to integrate and interrogate the theologies and ideologies of the broader European Christian society

Social Functions of Synagogue Song Jonathan L. Friedmann, 2012-04-26 Social Functions of Synagogue Song A Durkheimian Approach by Jonathan L Friedmann paints a detailed picture of the important role sacred music plays in Jewish religious communities This study explores one possible way to approach the subject of music s intimate connection with public worship applying sociologist mile Durkeim s understanding of ceremonial ritual to synagogue music Durkheim observed that religious ceremonies serve disciplinary cohesive revitalizing and euphoric functions within religious communities Drawing upon musical examples from different composers regions periods rites and services Friedmann demonstrates how Jewish sacred music performs these functions

Narratives and Jewish Bioethics J. Crane, 2013-03-19 Narratives and Jewish Bioethics searches for answers to the critical question of what roles ancient narratives play in creating modern norms by Jewish bioethicists utilizing the Jewish textual tradition

The Documentary History of Judaism and Its Recent Interpreters Jacob Neusner, 2012-07-10 The result for the history of Judaism of a documentary reading of the Rabbinic canonical sources illustrates the working of that hypothesis It is the first major outcome of that hypothesis but there are other implications and a variety of new problems emerge from time to time as the work proceeds In the recent past Neusner has continued to explore special problems of the documentary hypothesis of the Rabbinic canon At the same time Neusner notes others join in the discussion that have produced important and ambitious analyses of the thesis and its implications Here Neuser has collected some of the more ambitious ventures into the hypothesis and its current recapitulations Neusner begins with the article written by Professor William Scott Green for the Encyclopaedia Judaica

second edition as Green places the documentary hypothesis into the context of Neusner's entire oeuvre. Neuser then reproduces what he regards as the single most successful venture of the documentary hypothesis contrasting between the Mishnah's and the Talmuds programs for the social order of Israel: the doctrines of economics, politics and philosophy set forth in those documents respectively. Then come the two foci of discourse: Halakhah or normative law and Aggadah or normative theology. Professors Bernard Jackson of the University of Manchester, England and Mayer Gruber of Ben Gurion University of the Negev treat the Halakhic program that Neusner has devised and Kevin Edgecomb of the University of California, Berkeley has produced a remarkable summary of the theological system Neusner discerns in the Aggadic documents. Neusner concludes with a review of a book by a critic of the documentary hypothesis.

The Transformation of Judaism Jacob Neusner, 2011-03-31 Jacob Neusner describes, analyzes and interprets the transformation of one system of the Israelite social order by a connected but autonomous successor system. He characterizes the successive systems classifying the one as philosophical and the other as religious. He explains the categorical account of each and sets forth the outcome of a number of topical studies on the category formations of Rabbinic Judaism with special attention to the social order, politics, philosophy and economics. These systems emerged as 1) autonomous when viewed synchronically, 2) connected when seen diachronically and 3) as a continuous construction when seen at the end of their formative age. In their successive stages of categorical autonomy, connection and finally continuity, the three distinct systems may be classified respectively as philosophical, religious and theological, each one taking over and revising the definitive categories of the former and framing its own fresh generative categories as well. The formative history of Judaism is the story of the presentations and representations of categorical structures. In method, it is the exegesis of taxonomy and taxic systems. Now, after more than two decades, Neusner has decided to review the initial statement. Since the book summarizes ten years of work from 1980 to 1990 on the Rabbinic category formations of social science, politics, philosophy and economics in the setting of the law and theology of Rabbinic Judaism from the Mishnah through the Bavli (200-600 C.E.), it seemed well worth the effort to recapitulate the original work. The revised introduction explains the omission of theology in his category formation philosophy, religion, theology. Neusner's account of the Bavli produced the decade after this title was completed did not make possible the continuous description of the unfolding of the Rabbinic system. The pattern that appealed to Neusner from philosophy to religion to theology has not yet come to a satisfactory account. In the twenty years.

Narrative and Document in the Rabbinic Canon: From the Mishnah to the Talmuds Jacob Neusner, 2010 This study of the inclusion of biographical narratives examines sage stories, anecdotes about the life and deeds of Rabbinic sages in components of the unfolding canon of Rabbinic Judaism during the formative age. These documents from the first six centuries C.E. are exclusive of the two Talmuds.

Chapters in the Formative History of Judaism Jacob Neusner, 2010-07-15 This collection of eight essays draws on a half year of work, the second six months of 2009. Neusner takes up three problems in the history of Religions: four

essays on fundamental issues in form history and the documentary hypothesis of the Rabbinic canon and one theological essay The reason Neusner periodically collects and publishes essays and reviews is to give them a second life after they have served as lectures or as summaries of monographs or as free standing articles or as expositions of Judaism in collections of comparative religions This re presentation serves a readership to whom the initial presentation in lectures or specialized journals or short run monographs is inaccessible Some of the essays furthermore provide a pr cis for colleagues in kindred fields of fully worked out monographs the comparative Midrash exercise for example

Theology in Action Jacob Neusner,2006-08-30 Unlike contemporary culture Rabbinic Judaism s authoritative documents set forth the entire structure of belief and system of behavior in two distinct modes of discourse Halakhic and Aggadic or broadly construed statements of law and lore Theology in Action shows how the

The Fabric of Religious Life in Medieval Ashkenaz (1000-1300) Jeffrey R. Woolf,2015-07-14 In The Fabric of Religious Life in Medieval Ashkenaz Jeffrey R Woolf presents the first integrated presentation of the ideals and beliefs that comprised the self image and worldview of Ashkenazic Jews in the Central and High Middle Ages 900 1300 Through careful examination of a wide range of sources legal customal liturgical artistic Woolf shows how religious practice played a dual role in creating and sustaining Jewish life in a hostile environment They instilled these values and recast religious traditions to reflect them The author demonstrates how hitherto underappreciated ideals such as Purity Sanctity and a palpable sense of Divine In Dwelling played a central role in Ashkenazic religiosity and merged to form the texture or the Sacred Canopy of their lives

Iberian New Christians and Their Descendants Jack Cohen,Abraham Gross,Adina Moryosef,2019-06-20 This ground breaking volume explores the relatively new academic field of Bnei Anousim studies also referred to as descendants of New Christians Conversos or Marranos whose Jewish ancestors in Iberia were forcibly converted to Catholicism from 1391 through to the fifteenth century Chronologically this book focuses on the eighteenth century a later period of Inquisition activity marked by the Portuguese Inquisition s relentless attacks against the Jewish heresy and the resultant mass exodus of New Christians from Portugal to Brazil Several chapters concern the contemporary phenomenon of descendants of these New Christians seeking their Jewish roots However among a population that has retained almost no memory of their origins how authentic are their Jewish roots After the passage of hundreds of years how much of what they perceive as Jewish is truly a lost Sefardi heritage This volume addresses these questions from the perspectives of history demography genealogy anthropology and genetics

Conversion, Circumcision, and Ritual Murder in Medieval Europe Paola Tartakoff,2020-01-17 A investigation into the thirteenth century Norwich circumcision case and its meaning for Christians and Jews In 1230 Jews in the English city of Norwich were accused of having seized and circumcised a five year old Christian boy named Edward because they wanted to make him a Jew Contemporaneous accounts of the Norwich circumcision case as it came to be called recast this episode as an attempted ritual murder Contextualizing and analyzing accounts of this event and others with special attention to the roles of children Paola Tartakoff sheds new light

on medieval Christian views of circumcision She shows that Christian characterizations of Jews as sinister agents of Christian apostasy belonged to the same constellation of anti Jewish libels as the notorious charge of ritual murder Drawing on a wide variety of Jewish and Christian sources Tartakoff investigates the elusive backstory of the Norwich circumcision case and exposes the thirteenth century resurgence of Christian concerns about formal Christian conversion to Judaism In the process she elucidates little known cases of movement out of Christianity and into Judaism as well as Christian anxieties about the instability of religious identity Conversion Circumcision and Ritual Murder in Medieval Europe recovers the complexity of medieval Jewish Christian conversion and reveals the links between religious conversion and mounting Jewish Christian tensions At the same time Tartakoff does not lose sight of the mystery surrounding the events that spurred the Norwich circumcision case and she concludes the book by offering a solution of her own Christians and Jews she posits understood these events in fundamentally irreconcilable ways illustrating the chasm that separated Christians and Jews in a world in which some Christians and Jews knew each other intimately

Lost Documents of Rabbinic Judaism Jacob Neusner, 2010-07-15 The canonical documents of Rabbinic Judaism impose upon most of their components fixed patterns of rhetoric recurrent logic of coherent discourse and a well defined topic or program for example a commentary on a biblical book or on a legal topic But some few compositions and composites of the Rabbinic canon of late antiquity diverge from the formal norms of the compilations in which they occur In these pages Neusner assembles anomalous compositions that occur in the Mishnah Tosefta four Tannaite Midrashim and Genesis Rabbah and he further tests the uniformity of the forms that govern in a familiar chapter of the Bavli Neusner's surveys show for the documents probed here that some small segment of the composites and compositions of the surveyed documents does not conform to the indicative rules of rhetoric topic and logic Consequently we face the challenge of constructing models of lost documents of the Rabbinic canon conforming to the models governing anomalous compositions These follow other topical and rhetorical norms and therefore belong in other different types of documents from those in which they now are located These anomalous writings in topic logic or rhetoric or all three in theory reveal indicative characteristics other than the ones defining the compositions and composites of the documents in which they are now located

How the Halakhah Unfolds Jacob Neusner, Tzvee Zahavy, 2006 In separate multi volumed works form analytical English translations of the Mishnah Tosefta Yerushalmi and Bavli have been set forth Outlines of the Yerushalmi and the Bavli have been brought about and those outlines of the two Talmuds have been compared In addition for each subject the main points of the Halakhah of the topical expositions or tractates of the Mishnah Tosefta Yerushalmi Bavli have been set forth The theological message of the respective tractates has been spelled out Here we follow a single tractate through the principal documents of formative Judaism as these have already presented them How the academic commentaries outlines and comparisons and theological summaries yield a systematic account of the Halakhah in its documentary unfolding is thus fully exposed

The Rabbis and the Prophets Jacob Neusner, 2011 The Prophets of

Scripture are subverted by the Rabbis of the Talmud and Midrash In the Rabbinic canon the Prophets are represented as a miscellaneous mass of proof texts made up of one clause or sentence at a time The Scripture s prophetic writings cited in clauses and phrases in the Rabbinic canon lose their integrity and cease to speak in fully coherent paragraphs and chapters The same prophets however came to whole and coherent expression in other venues established by those same Rabbis So the Rabbis of late antiquity took over writings from what they recognized as ancient times and of divine origin and they re presented selections of those writings in accord with their own project s requirements glossing clauses of the prophetic Scriptures but not whole propositional discourses This monograph shows how they did so It portrays the formal patterns of the Rabbis subversive glosses Why impose the chaos of glosses on the orderly declaration of Scripture It was to take possession of Scriptural prophecy that the Rabbinic authors imposed their characteristic forms and distinctive topics the characteristic categories and tasks and propositions The Rabbinic canonical writings took over imparting upon the received heritage of Scripture and tradition whatever they chose to treat as authoritative They did with these selected compositions whatever they wanted They Rabbinized Scripture in full awareness of how in the process they recast Scripture s own forms and purposes The Rabbis were perfectly capable of recapitulating prophetic writings as coherent statements This they did in providing for lections for Sabbaths and festivals

Rabbi Moses Jacob Neusner, 2013-03-01 This book is an exercise in the systematic recourse to anachronism as a theological exegetical mode of apologetics Specifically Neusner demonstrates the capacity of the Rabbinic sages to read ideas attested in their own day as authoritative testaments to to them ancient times Thus Scripture was read as integral testimony to the contemporary scene About a millennium 750 B C E to 350 C E separates Scripture s prophets from the later sages of the Mishnah and the Talmud It is quite natural to recognize evidence for differences over a long period of time Yet Judaism sees itself as a continuum and overcomes difference The latecomers portray the ancients like themselves In our image after our likeness captures the current aspiration The sages accommodated the later documents in their canon by finding the traits of their own time in the record of the remote past They met the challenges to perfection that the sages brought about Of what does the process of harmonization consist To answer that question the author surveys the presentation of the prophets by the rabbis beginning with Moses To overcome the gap Rabbinic sages turn Moses into a sage like themselves The prophet performs wonders The sage sets forth reasonable rulings The conclusion expands on this account of matters to show the categorical solution that the sages adopted for themselves and that is the happy outcome of the study

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