

Rabbenu Gershom Meor Hagolah

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Rabbi Meir of Rothenburg and the Foundation of Jewish Political Thought

Joseph Isaac Lifshitz 2015-10-29 This book is a scholarly examination of the political thought of Rabbi Meir (Maharam) of Rothenburg, the most important thirteenth century German Rabbi who was associated with the Pietist movement of the period. From the Maharam's responsa on community matters, a coherent political thought emerges that exercised nearly unprecedented influence on European Jewish communities up to the Jewish Emancipation. Rabbi Meir's extremely sophisticated attempt to balance the demands of the community against those of the individual was facilitated by a characteristic three-tiered structure to his political thought: concrete legal rules supported by value-laden legal principles built upon his general religious ideology. Through a systematic analysis of the Maharam's political thought, Isaac Lifshitz offers an original contribution to Jewish studies, political theory, and the study of legal philosophy. By considering the legal and theological underpinnings of one of Medieval Jewry's most influential figures, it also makes a contribution to the history of ideas in the Medieval period.

Levi's Vindication Kenneth R. Stow 2017-11-30 The "1007 Anonymous," an imaginative, brief text composed in the third or early fourth decade of the thirteenth century, illustrates the proper relations between Jews and their lay rulers and the pope. The pope, consistent in applying laws that both restricted and protected Jews, is seen as a just ruler. Kings and dukes, by contrast, were inconsistent and capricious, threatening Jewish life. This message had to be conveyed indirectly, and the "1007's" vehicle for doing so was a fictional story of murderous attack and forced conversion known as "The Terrible Event of the Year 1007." Yet, by examining the details of this story—which include a direct borrowing from *The Quest of the Grail* composed in 1221, and a reference to coinage that could only have been made during the early thirteenth century—the actual time—and the purpose-of the 1007's composition is revealed. Claims that the veracity of the story and the actuality of the supposed massacre are demonstrated thorough a comparison with the chronicles of Raoul Glaber and Ademar of Chabannes are shown to be incorrect, as part of Stow's larger discussion of the correct approach to reading medieval Hebrew texts. Students of the 1007 have in fact inverted the order, using the 1007 to give credence to the fantasies of the two Christian writers. That the 1007 was not substantiable by such comparisons was demonstrated by the great French scholar Israel Levi at the turn of the twentieth century. No one, however, paid him heed—regrettably, for he was absolutely correct. Appropriately, this book is titled *Levi's Vindication*. *A Glossary of Jewish Life* Kerry M. Orlitzky 1992 2,400 entries on most every aspect of Judaism including theology, religious practices, daily living, and world history.

Jewish Women in Europe in the Middle Ages

Simha Goldin 2020-01-03 Goldin's study explores the relationships between men and women within Jewish society living in Germany, northern France and England among the Christian population over a period of some 350 years. Looking at original Hebrew sources to conduct a social analysis, he takes us from the middle of the tenth century until the middle of the second half of the fourteenth century, when the Christian population had expelled the Jews from almost all of the places they were living. Particularly fascinating are the attitudes towards women, as well as their changes in social status. By examining the factors involved in these issues, including views of the leadership, economic influences, internal power politics and gender struggles, Goldin's book provides a greater understanding of the functioning of these communities. This volume will be of great interest to historians of medieval Europe, gender and religion.

Pocketknife Marcus Lehmann 2009

The Responsa of Rabbenu Gershom Meor Hagolah Gershom ben Judah (of Mayence) 1955

Jews and Crime in Medieval Europe

Ephraim Shoham-Steiner 2020-11-10 *Jews and Crime in Medieval Europe* is a topic laced by prejudice on one hand and apologetics on the other. Beginning in the Middle Ages, Jews were often portrayed as criminals driven by greed. While these accusations were, for the most part, unfounded, in other cases criminal accusations against Jews were not altogether baseless. Drawing on a variety of legal, liturgical, literary, and archival sources, Ephraim Shoham-Steiner examines the reasons for the involvement in crime, the social profile of Jews who performed crimes, and the ways and mechanisms employed by the legal and communal body to deal with Jewish criminals and with crimes committed by Jews. A society's attitude toward individuals identified as criminals—by others or themselves—can serve as a window into that society's mores and provide insight into how transgressors understood themselves and society's attitudes toward them. The book is divided into three main sections. In the first section, Shoham-Steiner examines theft and crimes of a financial nature. In the second section, he discusses physical violence and murder, most importantly among Jews but also incidents when Jews attacked others and cases in which Jews asked non-Jews to commit violence against fellow Jews. In the third section, Shoham-Steiner approaches the role of women in crime and explores the gender differences, surveying the nature of the crimes involving women both as perpetrators and as victims, as well as the reaction to their involvement in criminal activities among medieval European Jews. While the study of crime and social attitudes toward criminals is firmly established in the social sciences, the history of crime and of social attitudes toward crime and criminals is relatively new, especially in the field of medieval studies and all the more so in medieval Jewish studies. *Jews and Crime in Medieval Europe* blazes a new path for unearthing daily life history from extremely recalcitrant sources. The intended readership goes beyond scholars and students of medieval Jewish studies, medieval European history, and crime in pre-modern society.

The Talmud in Dispute During the High Middle Ages

Fidora, Alexander 2019-12-17 The Christian discovery of the Babylonian Talmud is a significant landmark in the long and complex history of anti-Jewish polemic. While the Talmudic corpus developed in the same period as early Christianity, this post-biblical text was largely unknown to the Christians. Full awareness of the Talmud among Christian authors did not arise until the late 1230s, when the Jewish convert Nicholas Donin presented a Latin translation of Talmudic fragments to Pope Gregory IX. Though the Talmud was subsequently put on trial (1240) and burnt (1241/2) in Paris, the controversy surrounding it continued over the following years, as Pope Innocent IV called for a revision of its condemnation. The textual basis for this revision is the *Extractiones de Talmud*, that is, a Latin translation of 1,922 Talmudic fragments. The articles in this volume shed new light on this monumental translation and its historical context. They also offer critical editions of related texts, such as Donin's anti-Talmudic polemic. Authors of the contributions are: Wout van Bekkum, Piero Capelli, Ulisse Cecini, Enric Cortès, Óscar de la Cruz Palma, Federico Dal Bo, Alexander Fidora, Görg K. Hasselhoff, Moisés Orfali, Ursula Ragacs and Eulàlia Vernet i Pons.

Piyyut Commentary in Medieval Ashkenaz Elisabeth Hollender 2008 In medieval Ashkenaz piyyut commentary was a popular genre that consisted of 'open texts' that continued to be edited by almost each copyist. Although some early commentators can be identified, it is mainly compilers that are responsible for the transmitted form of text. Based on an ample corpus of Ashkenazic commentaries the study provides a taxonomy of commentary elements, including linguistic explanations, treatment of hypotexts, and medieval elements, and describes their use by different commentators and compilers. It also analyses the main techniques of compilation and the various ways they were employed by compilers. Different types of commentaries are described that target diverse audiences by using varied sets of commentary elements and

compilatory techniques. Several commentaries are edited to illustrate the different commentary types.

Masters of the Word Yonatan Kolatch 2006

Responsa of Rabbenu Gershom Meor Hagolah 1955

Cursing the Christians? Ruth Langer 2012-01-12 Ruth Langer offers an in-depth study of the birkat haminim, a Jewish prayer for the removal of those categories of human being who prevent the messianic redemption and the society envisioned for it. In its earliest form, the prayer cursed Christians, apostates to Christianity, sectarians, and enemies of Israel. Drawing on the shifting liturgical texts, polemics, and apologetics concerning the prayer, Langer traces the transformation of the birkat haminim from what functioned without question in the medieval world as a Jewish curse of Christians, through its early modern censorship by Christians, to its modern transformation within the Jewish world into a general petition that God remove evil from the world. Christian censorship played a crucial role in this transformation of the prayer; however, Langer argues that the truest transformation in meaning resulted from Jewish integration into Western culture. Eventually, the prayer shed its references to any specific category of human being and lost its function as a curse. Reconciliation between Jews and Christians today requires both communities to confront a long history of prejudice. Ruth Langer shows through the birkat haminim how the history of one liturgical text chronicled Jewish thinking about Christians over hundreds of years.

5 Novelettes by Lehman, Marcus Marcus Lehman 1992 THE ADOPTED PRINCESS 78 pp While fleeing from Cossacks, Rabbi Shabse Cohen (the "Shach") and his young daughter are separated in a forest. The child, ill, feverish, and unconscious, is rescued by the king of Poland. She becomes companion to the king's daughter, and remains devoted to the faith of her people, just like Queen Esther. Divine Providence brings the courageous young heroine to fulfill her destined role. An inspiring tale of faith and Jewish pride. BUSTENAI 136 pp The true adventures of the last prince of the House of King David. When the Persian king sets out to destroy all members of the Jewish royal family, only a newborn infant escapes execution. A strange dream convinces the king that his own fate is linked to that of the child. Bustenai becomes an important leader helps forge a bond of trust and respect between Jews and Arabs of the growing Moslem movement. OUT OF THE DEPTHS 112 pp In the middle of the 19th century, many wealthy European Jewish families abandoned the Torah way of life in favor of the ways of high society. When Edward Lindenstein, arrogant and frivolous, marries Minna, a religious girl, trouble lies ahead. Follow Edward's shifting fortunes from the capitals of Europe to the far-flung shores of Africa and South America in a tale of the ultimate triumph of faith. RABBENU GERSHOM MEOR HAGOLAH 124 pp Rabben Gershom, the renowned tenth century Talmudist known as "Meor Hagolah - Light of the Diaspora," is caught in a web of misfortune that tests his faith and ingenuity. His story is in Constantinople, where, as a physician and craftsman, he wins the admiration and confidence of the royal family. He also gains an enemy, and discovers treachery within his own home. Later he instituted the decree that a Jew may not have more than one wife. UNPAID RANSOM 80 pp In the dark and threatening world of the German middle age ghetto, a true light of Torah scholarship was Rabbi Meir of Rothenberg. His selfless struggle to help his fellow Jews and his unusual fate are recounted.

Rabbenu Gershom Meor HaGolah Marcus Lehmann 1950

A History of Reading in the West Guglielmo Cavallo 2003 Literature has not always been written in the same ways, nor has it been received or read in the same ways over the course of Western civilization. Cavallo (Greek palaeography, U. of Rome La Sapienza), Chartier (Ecole des Hautes Etudes en Sciences Sociales, Paris) and a number of other international contributors, address themes that highlight the transformation of reading methods and materials over the ages, such as the way texts in the Middle Ages were often written with the voice in mind, as they would have been read aloud, or even sung. Articles explore the innovations in the physical evolution of the book, as well as the growth and development of a broad-based reading public.

Netzari Emunah Rashi Rav Yaakov Bar Yosef

Apostasy and Jewish identity in High Middle Ages Northern Europe Simha Goldin 2014-12-01 This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. The attitude of Jews living in the medieval Christian world to Jews who converted to Christianity or to Christians seeking to join the Jewish faith reflects the central traits that make up Jewish self-identification. The Jews saw themselves as a unique group chosen by God, who expected

them to play a specific and unique role in the world. This study researches fully for the first time the various aspects of the way European Jews regarded members of their own fold in the context of lapses into another religion. It attempts to understand whether they regarded the issue of conversion with self-confidence or with suspicion, and whether their attitude was based on a clear theological position, or on issues of socialisation. The book will primarily interest students and lecturers of Jewish/Christian relations, the Middle Ages, Jews in the Medieval period, and inter-religious research.

2000 Years of Jewish History Chaim Schloss 2002 An outline of Jewish history, written by a rabbi and history teacher in Orthodox Jewish schools. In forty chapters, describes events from the destruction of the Second Temple up to, but not including, the Holocaust. Focuses on developments in Jewish religious life. Relates to antisemitism in various periods: early Islam, the Crusades, Spain from 1391-1492, the Chmielnicki massacres, antisemitism in the 19th century in general and in Russia in particular.

Rabbenu Gershom Meor Hagolah Marcus Lehman 1998 Rabbenu Gershom, the renowned tenth century Talmudist known to his contemporaries as "Meor Hagolah-Light of the Diaspora," is caught in a web of misfortune that tests his faith and ingenuity to the utmost. His story takes us to the magnificent city of Constantinople. Here, as a talented physician and craftsman, he wins the admiration and confidence of the royal family. He also gains a dangerous enemy, and discovers treachery within his own home. Later in life, Rabbenu Gershom instituted the decree which bears his name: that a Jew may not have more than one wife.

Religious Conversion Ira Katznelson 2016-04-08 Religious conversion - a shift in membership from one community of faith to another - can take diverse forms in radically different circumstances. As the essays in this volume demonstrate, conversion can be protracted or sudden, voluntary or coerced, small-scale or large. It may be the result of active missionary efforts, instrumental decisions, or intellectual or spiritual attraction to a different doctrine and practices. In order to investigate these multiple meanings, and how they may differ across time and space, this collection ranges far and wide across medieval and early modern Europe and beyond. From early Christian pilgrims to fifteenth-century Ethiopia; from the Islamisation of the eastern Mediterranean to Reformation Germany, the volume highlights salient features and key concepts that define religious conversion, particular the Jewish, Muslim and Christian experiences. By probing similarities and variations, continuities and fissures, the volume also extends the range of conversion to focus on matters less commonly examined, such as competition for the meaning of sacred space, changes to bodies, patterns of gender, and the ways conversion has been understood and narrated by actors and observers. In so doing, it promotes a layered approach that deepens inquiry by identifying and suggesting constellations of elements that both compose particular instances of conversion and help make systematic comparisons possible by indicating how to ask comparable questions of often vastly different situations.

Rashi Maurice Liber 1906

Rabbi Yoselman of Rosheim Marcus Lehmann 2002 The story of R' Yoselman, great defender of the Jewish people during the turbulent times of 16th century Germany. Revised, newly designed one-volume edition.

Every Person's Guide to Jewish Law Ronald H. Isaacs 2000 To learn more about Rowman & Littlefield titles please visit us at www.rowmanlittlefield.com. To learn more about Rowman & Littlefield titles please visit us at www.rowmanlittlefield.com.

Rabeinu Gershom Meor Hagolah Marcus Lehmann 2012-12-31 Rabbenu Gershom, the renowned tenth century Talmudist known to his contemporaries as "Meor Hagolah - Light of the Diaspora," is caught in a web of misfortune that tests his faith and ingenuity to the utmost. His story takes us to the magnificent city of Constantinople. Here, as a talented physician and craftsman, he wins the admiration and confidence of the royal family. He also gains a dangerous enemy, and discovers treachery within his own home. Later in life, Rabbenu Gershom instituted the decree which bears his name: that a Jew may not have more than one wife.

The Jewish Pope Yudel Mark 2006 This is a fictional story, based on historical events, legends, and fantasy, about a five-year-old boy born to Jewish parents in Mainz, Germany in the 11th century. He is kidnapped by a Catholic servant and raised in the Catholic faith. After struggling a

The Responsa of Rabbenu Gershom Meor Hagolah. Edited, annotated and prefaced by ... Shlomo Eidelberg Gêrșôm bèn Jehudah (dit Me'ôr Hag-Gôlâh.) 1955

Teshuvot Rabbenu Gershom Me'or ha-Golah 1955

Cultural Exchange Joseph Shatzmiller 2017-05-09 Demonstrating that similarities between Jewish and Christian art in the Middle Ages were more than coincidental, Cultural Exchange meticulously combines a wide range of sources to show how Jews and Christians exchanged artistic and material culture. Joseph Shatzmiller focuses on communities in northern Europe, Iberia, and other Mediterranean societies where Jews and Christians coexisted for centuries, and he synthesizes the most current research to describe the daily encounters that enabled both societies to appreciate common artistic values. Detailing the transmission of cultural sensibilities in the medieval money market and the world of Jewish money lenders, this book examines objects pawned by peasants and humble citizens, sacred relics exchanged by the clergy as security for loans, and aesthetic goods given up by the Christian well-to-do who required financial assistance. The work also explores frescoes and decorations likely painted by non-Jews in medieval and early modern Jewish homes located in Germanic lands, and the ways in which Jews hired Christian artists and craftsmen to decorate Hebrew prayer books and create liturgical objects. Conversely, Christians frequently hired Jewish craftsmen to produce liturgical objects used in Christian churches. With rich archival documentation, Cultural Exchange sheds light on the social and economic history of the creation of Jewish and Christian art, and expands the general understanding of cultural exchange in brand-new ways.

"Be Fertile and Increase, Fill the Earth and Master It" Jeremy Cohen 2019-05-15 This innovative, interdisciplinary book reconstructs the career of Genesis 1:28 ("Be fertile and increase, fill the earth and master it...") in Judaism and Christianity, from antiquity through the Reformation. Jeremy Cohen tracks the text through all the Jewish and Christian sources in which it figures significantly—in law, exegesis, homily, theology, mysticism, philosophy, and even vernacular poetry. In his view, the verse situates man and woman on a cosmic frontier, midway between the angelic and the bestial, charging them with singular responsibilities that bear directly on Jewish and Christian ideas of God's "chosen people."

Ashkenazim and Sephardim Hirsch Jakob Zimmels 1996

Jews, Christian Society, & Royal Power in Medieval Barcelona Elka Klein 2006 Jews, Christian Society, and Royal Power in Medieval Barcelona traces the development of the Jewish community of Barcelona from 1050 to 1300. Elka Klein challenges the common perception that medieval Jews lived in relative isolation from the surrounding society, argues for the existence of significant cultural common ground between Jews and Christians, and proposes a new model for understanding Jewish communal autonomy and the relationship between Jews and their rulers. Klein traces the development of the Jewish community of Barcelona in two contexts: the parallel development of the city of Barcelona and the changing relationship of the king to urban communities, Jewish and Christian. Until the later twelfth century, the Jewish community, like the Christian city of Barcelona, was left mostly to its own devices by the counts of Barcelona, who had neither the interest nor the power to interfere in internal affairs. Klein draws on both Hebrew and Latin sources to offer a picture of a communal elite whose power, mostly informal, derived from their influence within the community. This system changed in the later twelfth century as a result of the expansion of comital-royal administration. Four Jewish families used their positions as bailiffs, accountants, and secretaries to consolidate power within their community. The rule of this courtier elite was short lived; two episodes of communal conflict in the early thirteenth century and increased royal activism led to the institution of a new regime of elected officials in 1241. The book concludes with an examination of the new elite and the implications of increased royal interference in internal affairs. A central argument of *Jews, Christian Society, and Royal Power in Medieval Barcelona* is that it is necessary to distinguish between autonomy by default, resulting from the indifference of the ruler, who leaves a community to govern itself; and autonomy by design, guaranteed by selective royal interference. Against the view that royal interference undercut Jewish autonomy, Klein argues that autonomy by default left the community with insufficient power to enforce its decisions; because Catalan kings generally interfered in support of existing structures, autonomy by design in fact strengthened the community. This book contributes to ongoing debates about the relationship between the cultures of the three religions in the Iberian peninsula. It joins a body of recent scholarship arguing that medieval European Jews and Christians shared considerable cultural common ground.

The Economic History of European Jews Michael Toch 2012-09-28

The Economic History of European Jews offers a radical revision of demographics and economics. It explains how the presence of Jews was a limited one and their trade was just that, trade by Jews, not "Jewish Trade".

Dark Mirror Sara Lipton 2014-11-04 Drawing on a vast array of primary sources, an illustrated and extensively researched volume examines the emergence of anti-Semitic iconography in the Middle Ages that were inspired by and designed to provoke fear and hostility.

Heavenly Tablets Lynn LiDonnici 2007-06-30 This volume brings together a wide range of international scholars of Ancient Judaism, whose essays explore various issues surrounding Jewish communities and Jewish identity in late antiquity. The essays are organized into three sections: Interpreting Ritual Texts, Mapping Diaspora Identities, and Rewriting Tradition.

Pious and Rebellious Avraham Grossman 2012-09-04 The first complete look at the social status and daily life of medieval Jewish women.

Rabbi Joselman of Rosheim Marcus Lehmann 1974

Halakha and the Challenge of Israeli Sovereignty Asaf Yedidya 2019-05-24 This volume examines halakha and the challenge of the Israeli sovereignty. It traces the use and collective recognition of halakhic sources from the late 19th century to the first decades of the establishment of the State of Israel and sheds light on the pliable nature of halakha, particularly in conjunction to the notion of sovereignty.

Jewish Life in the Middle Ages Israel Abrahams 1896

The Family Y Aguilar Marcus Lehmann 1983

A Brief History of the Jewish People Mosheh Weiss 2004 A brief history of the Jewish People, from Abraham (1726 BCE) to the year 2000.

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