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Authority of President or Patriarch. The power or right of deciding the Law, in dubious cases, or of interpreting, modifying, or amplifying, and occasionally of abrogating it, as vested in the Rabbis as its teachers and expounders. In Biblical times the Law was chiefly in charge of the priests and the Levites; and the high court of justice at Jerusalem, which formed the highest tribunal to decide grave and difficult questions, was also composed of priests and Levites Deut. They formed the courts of justice in every town as well as the high court of justice, the Sanhedrin, in Jerusalem, and to them was applied the law, Deut. Whosoever the judge of those days may be, if he be recognized as competent and blameless, whether he be a Jephthah, a Jerubbaal, or a Samuel, he is, by virtue of his position as chief of the court of justice, invested with the same authority as Moses Sifre, Deut. Even when they decide that left should be right, or right left, when they are mistaken or misled in their judgment, they must be obeyed R. Heaven itself yields to the authority of the earthly court of justice as to the fixing of the calendar and the festival days Yer. Powers of the Rabbis. The power of the Rabbis is a threefold one: But the Rabbis were also empowered on critical occasions to abrogate or modify the Law see Abrogation of Laws and Accommodation of the Law. In many instances where greater transgressions were to be prevented, or for the sake of the glory of God, or the honor of man, certain Mosaic laws were abrogated or temporarily dispensed with by the Rabbis Mishnah Ber. In matrimonial matters the principle adopted is that, since marriages are, as a rule, contracted in accordance with the rabbinical statutes, the Rabbis have the right to annul any marriage which is not in conformity with their ruling Yeb. In money matters the Rabbis claimed the same right of confiscation in cases when their ruling was disregarded as was exercised by Ezra see Ezra x. As to the validity of the decisions of the Rabbis, the following rules are to be considered: Zarah 36b; Maimonides, "Yad," Mamrim, ii. As a matter of course, the Rabbinical Authority and legislative power rested with the entire body of the court of justice or rabbinical academy, and not with the president or patriarch only. Still, the more eminent the latter in knowledge and wisdom, the better he succeeded in making his opinion or propositions prevail in the deliberation; and so the newmeasure or institution was ascribed to him, or to him and his bet din R. At any rate, the Nasi, or patriarch, announced the decision, proclaimed the New Moon, and represented on all official occasions the whole rabbinical body as its highest authority. The power of investing others with Rabbinical Authority was therefore presumably his exclusive privilege. It is known that from the beginning of the third century before the common era, rabbinical authorization by the patriarch consisted in the bestowal of authority and power "reshut" to teach, to judge, and to grant permission regarding "the forbidden first-born among animals" "yore yore, yadin yadin, yattir bekorot," Sanh. But it is obvious that this is no longer the original form of rabbinical authorization. Far more significant and expressive of the idea of Rabbinical Authority are the words used by Jesus when ordaining Peter as chief apostle, or his disciples as his successors, and undoubtedly taken from pharisaic usage: This corresponds exactly with what Josephus, or rather his source, tells of the Pharisees in the time of Queen Alexandra: But there are other expressions which were presumably used in the old formula of rabbinical ordination. Here the authority of the Pharisees made and unmade men and homes; and it is to this that Josephus l. Hence the greater learning became the chief source of authority. From Abaye and Raba onward the latterday authorities were regarded as of greater weight than the earlier ones, because they could weigh all sides better. In fact, the great lack of a central body representing Rabbinical Authority was felt more and more, and the attempts of Jacob Berab to reintroduce the ordination, or Semikah, failed.

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He had become president of the institution that was to become Yeshiva University a year earlier, in 1916, when the "Rabbinical College of America" a short-lived name had been formed from the merger of two older schools, an elementary school founded in 1862 and a rabbinical seminary founded in 1866. As the elementary school soon ceased to exist, the high school is thus one of the oldest components of the University. TA was the first academic Jewish high school in America, and the first ever to feature a dual curriculum, now standard in Jewish schools, of Judaic and secular studies. It was originally located on the Lower East Side, and moved to Washington Heights with the rest of Yeshiva in the late 1920s. Eventually, all four were eventually simply named by borough and gender, e. In 1938, the Brooklyn school moved to a joint campus created by repurposing the historical Vitagraph Studios in the Midwood section of Brooklyn. In the 1940s, they were closed and merged into their Manhattan counterparts. The latter is now called "Samuel H. However, with the growth of competing institutions, enrollment declined, and by 1954, Rabbi Dr. Norman Lamm, President of Yeshiva University, wanted to close the high school down. Rabbi Taubes was rehired by MTA to serve as the Rebbe Teacher of one of the two incoming freshmen honors Talmud classes for the school year. Rabbi Michael Hecht, who had been teaching at the school for many years and also served as a Dean in Yeshiva College, became Dean of MTA and effectively saved the school. His successor was former principal Rabbi Michael Taubes, who took over as Head of School now also known by the Hebrew title of Rosh HaYeshiva at the start of the academic year. In October it was announced that the school would begin a search for a new Head of School. Rabbi Kahn began his tenure in July 1967. Values[ edit ] The main value of the school is based on that of Yeshiva University, namely Torah Umadda. This idea emphasizes teaching both Limudei Kodesh Torah studies and general secular studies. These classes comprise the morning session of the day. In the afternoon session, the students participate in a general studies program. Many of these classes end with Regents or Advanced Placement tests. Allegations[ edit ] In December 1978, a scandal developed alleging widespread sexual misconduct by two high ranking male faculty members and perpetrated on multiple male students. The alleged misconduct, which occurred during the 1970s and 1980s, was claimed to have been known about, but ignored, by the highest levels of administration at the high school and at Yeshiva University. In the afternoon the school offers secular classes, including numerous AP courses. Students in the 10th grade may take AP European History. The 12th grade may take courses in AP U. Modern Hebrew and Spanish are also taught. Almost all classes offered within the school are open at a number of different levels including low, regular, and honors sections. The Beis Medrash Katan also encourages its students to develop habits of "budding Talmidei Chachamim. Student activities[ edit ] The students in the school are able to participate in many extracurriculars, which meet after school and during lunches. On the athletic side, the school fields Varsity and Junior Varsity basketball, hockey, and wrestling, as well as fencing, baseball, softball, swimming, and soccer teams. The Chess team has recently experienced tremendous success, having won the Yeshiva League Chess Championship in both 1998 and 1999. Clubs are constantly created by students, when there is an adequate demand for the particular club in question. Faculty members act as advisors for the majority of clubs. Recently, the school has been supervising international trips for select groups of students. Rabbi Joshua Kahn Rosh Yeshiva: Seth Taylor Associate Principal: Bill Mazer, famous American Radio and Television personality. Rabbi Nachman Bulman, , leading 20th century Rabbi.

**Chapter 3 : - Rabbinic Authority (Yearbook,) by Elliot L. Stevens**

*Rabbinic Authority (Yearbook) [Elliot Stevens] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. Prominent rabbis from both the pulpit and academia examine how the rabbinate is affected by halacha, personal charisma.*

It was common for a disputes which arose in Babylonia to be settled with "a letter from Palestine. This transmission was made possible by scholars who travelled back and forth between the two centres. They were instead a "self-proclaimed elite" who achieved recognition based on their social position, which included wealth, learning, or charisma. This changed with the formation of the Patriarchate towards the end of the 2nd-century when some rabbis found employment at its various institutions. They tended not to highlight the significant distinction between the two groups. Many also knew foreign languages, a necessity for appointment to the Sanhedrin. Soon after, rabbis began to dissociated themselves form the Patriarchate after the Patriarchs attempted to replace rabbis and integrate wealthy individuals into positions of authority. During the office of Gamaliel III ca. Palestinian Gaonim and Masoret[ edit ] From the middle of the ninth century onwards, the rabbis of Palestine had established a structured central legalistic body representing the Jewish community. Based first in Tiberias and then in Jerusalem, the Palestinian Gaonate functioned for around years, whereupon persecution led to its transfer to Tyre, Lebanon in But the exiled Gaonate still expected the Egyptian Jews, as well as the Palestinian Jews who resided in Egypt, to acknowledge their leadership. They also fixed the division of the Jewish Tanakh , regarded as authoritative till today. The centres of Masoretic activity in Palestine developed along the lines of the western or Palestinian tradition, distinguishable from the textual and vocalization systems which evolved in Babylonia. Behold, this people of God is a unique people, a kingdom of priests, and a holy nation. It has been consecrated since the very earliest days. Nations paid visits to it; Judges and elders ruled over it in splendor and glory. We, the humble ones of the flock on the sacred soil, have therefore, far beyond the words of this letter, made up our minds to be zealous for the glory of the Lord. Berab, the greatest sage among us to be ordained as the head of the School. He shall be entitled to co-ordain others from among us. A rabbi from Safed , Jacob Berab , believed the time was ripe to reintroduce the old " semikah " ordination which would create for the Jews a recognised central authority on subjects relating to the comprehension and interpretation of the Torah. Modelled on the Sanhedrin , the requirement for ordination was a necessity, but proved an obstacle as the procedure had fallen into disuse. With the backing of the scholars at Safed, Berab wished to rely on the opinion of Maimonides , that if all Palestinian rabbis agreed to ordain one of themselves, they could do so, and that the man of their choice could then ordain others, thereby recreating the chain of semikah transmission. This ordination conferred upon him the right to ordain others, until they could form a Sanhedrin. Initially there was little opposition when Berab argued that his ordination was legal from a Talmudic standpoint. However, circumstances changed when Berab ordained the chief rabbi at Jerusalem, Levi ben Jacob ibn Habib , who had for many years been his personal opponent. He wrote to the scholars of Safed, explaining his objections to their proceeding, which he considered illegal, and asserting that their action was a threat to rabbinical Judaism because a new Sanhedrin might use its authority to alter the calendar. A more serious setback occurred when it became apparent that the Turkish authorities regarded ordination of rabbis as the first step toward the restoration of the Jewish state. Berab was either deported [32] [33] or escaped to Egypt following threats to his life. He ordained four rabbis before his departure, in the hope that they could continue to exercise the function of ordination during his absence. Karo used his status to ordain Moses Alshich , who later ordained Hayyim Vital. It is probable that Palestinian rabbis were involved in assisting Joseph Nasi with his plan of settling Jews in the Galilee in They are also credited with developing a new method of understanding the kabbalah , especially that espoused by Palestinian mystic Isaac Luria. Palestinian scholars of this period whose Responsa merit mention are:

**Chapter 4 : Early Modern Germany - Jewish Studies - Oxford Bibliographies**

*Rabbinic authority papers presented before the Ninety-first Annual Convention of the Central Conference of American Rabbis. Published by The Conference in New York.*

The Austrian Habsburgs and the Swiss cantons, while using German in daily and administrative life, were not bound to the constitutional structure of the Holy Roman Empire. Conversely, kings beyond the realm of the Holy Roman Empire could inherit titles within its boundaries—the kings of Denmark and Sweden were rulers of portions of the northern Holy Roman Empire and, in that capacity, were subordinate to its rules even though the same men were sovereigns in their own kingdoms. The constitutional structure of German politics was similarly and impossibly complex: The history of the Jews of this region similarly reflects the fact of administrative fragmentation and cultural consanguinity. Rather than combat these competing designations, this article embraces the ambiguity of early modern political, cultural, and ethnic belonging in order to demonstrate the varieties of Jewish experience in central Europe in the Early Modern period. Defining the Subject Given the challenges of even identifying an object of inquiry, scholars of early modern German Jewry have produced careful and nuanced reflections on the subject of their study. Teller, on the other hand, engages the sphere of state law and privilege in order to consider the divergent political and legal fortunes of Jews in the German lands and the Polish-Lithuanian Commonwealth. The most-accessible studies of German Jewish history in this period are Hsia and Lehmann and the synthetic Breuer and Liberles the last cited under Families, Individuals, and Daily Life. The periodical was continued by *Judaica Bohemiae*, which began in Treats themes relating to local histories and Yiddish language and literature alongside larger regional dimensions. Articles appear primarily in German, although with English abstracts, and some English articles are included as well. Edited by Michael A. Meyer and Michael Brenner, 79— Translated by William Timpler. Columbia University Press, *Essays on Jacob Katz and His Work*. Harvard University Press, Carlebach considers both historical methods and sources to supply a trenchant rejoinder to notions of an undifferentiated Ashkenazic mode of practice and identity. Notably also includes treatment of Moravian Jewry, often overlooked during this period. Po-chia, and Hartmut Lehmann, eds. *In and Out of the Ghetto: Papers presented at a conference held 9—11 May in Los Angeles*. Publications of the German Historical Institute. German Historical Institute, Contributions are clustered around major themes, including social structure, economic activity, images of the Other, and the fate of Jews in varying political units within the Holy Roman Empire. The articles in these volumes range across the history of the Jews in the Bohemian lands from the Middle Ages through the 19th century, with a particular emphasis on Jewish life in the Early Modern period. Articles are generally in German but occasionally appear in Czech as well. Its contents feature studies ranging from the Middle Ages to the present but often contain many articles of interest for the Early Modern period. *Studies in Polish Jewry* 22 By focusing on legal status, Teller shows the devolution of power from centralized authority to more-localized nobility, explores the different perceptions of Jewish economic utility in their respective contexts, and highlights the difference between the corporate privileges enjoyed by Polish Jewry in contrast to the individuated privileges of German Jews. Users without a subscription are not able to see the full content on this page. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford Sales Representative click here.

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*Rabbinic authority: papers presented before the Ninety-first Annual Convention of the Central Conference of American Rabbis. Yearbook (Central Conference).*

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### Chapter 8 : Palestinian rabbis - Wikipedia

*The Rabbis of the first five centuries of the Common Era loom large in the Jewish tradition. Until the modern period, Jews viewed the Rabbinic traditions as the authoritative contents of their covenant with God, and scholars debated the meanings of these ancient Sages words.*