

rabbi finkelstein shabbos

rabbi finkelstein shabbos is a significant topic within the Jewish community, encompassing both religious observance and spiritual guidance. Rabbi Finkelstein is renowned for his insightful teachings and leadership during Shabbos, the Jewish Sabbath, which is a cornerstone of Jewish religious life. This article explores the life and contributions of Rabbi Finkelstein, his specific practices and interpretations related to Shabbos, and the broader cultural and religious significance of Shabbos observance. Understanding Rabbi Finkelstein's approach provides valuable perspective on traditional and contemporary Shabbos observance. The discussion also covers practical aspects of Shabbos, including rituals, prayers, and community involvement under Rabbi Finkelstein's guidance. This comprehensive overview aims to enrich knowledge of both Rabbi Finkelstein's role and the essence of Shabbos in Jewish tradition.

- Rabbi Finkelstein: Biography and Religious Influence
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- Rabbi Finkelstein's Teachings on Shabbos
- Practical Observance of Shabbos According to Rabbi Finkelstein
- Community and Cultural Impact of Rabbi Finkelstein's Shabbos Leadership

Rabbi Finkelstein: Biography and Religious Influence

Rabbi Finkelstein is a respected figure within the Jewish community, known for his deep scholarship and dedication to Jewish law and tradition. His background includes extensive study in prominent

yeshivas, where he mastered Talmudic texts and halachic rulings. Over the years, Rabbi Finkelstein has served as a rabbinic authority, educator, and community leader, influencing countless individuals in their religious practice. His contributions extend beyond academic knowledge, as he actively promotes spiritual growth and ethical living. His unique approach to religious leadership integrates classical Jewish teachings with contemporary challenges, making his guidance particularly relevant in modern Shabbos observance.

The Significance of Shabbos in Jewish Life

Shabbos, or the Sabbath, is the weekly day of rest and spiritual enrichment in Judaism, observed from sunset on Friday to nightfall on Saturday. It holds profound religious and cultural importance as a divine commandment and a time for family, prayer, and reflection. The observance of Shabbos involves refraining from work and engaging in specific rituals that honor the sanctity of the day. Shabbos serves as a cornerstone for Jewish identity and communal cohesion, providing a weekly opportunity for renewal and connection with God. Understanding Shabbos is essential to appreciating Rabbi Finkelstein's teachings and practices, which emphasize both the letter and the spirit of this sacred time.

Key Elements of Shabbos Observance

The observance of Shabbos includes several core elements that shape the experience and its spiritual depth:

- Lighting of Shabbos candles to usher in the sanctity of the day
- Kiddush, the blessing over wine, marking the beginning of the Sabbath meal
- Three festive meals, including the Friday night dinner and Saturday lunch
- Rest from melacha, or forbidden work activities, as defined by Jewish law

- Engagement in prayer and Torah study to elevate the soul

Rabbi Finkelstein's Teachings on Shabbos

Rabbi Finkelstein's teachings on Shabbos are grounded in classical Jewish sources yet are presented with clarity that resonates with contemporary audiences. He emphasizes the spiritual rejuvenation that Shabbos offers and the importance of observing it with intention and joy. His interpretations often highlight the balance between strict adherence to halacha and the personal, emotional connection to the day. Rabbi Finkelstein encourages individuals to view Shabbos as a gift and a refuge from the pressures of the workweek, fostering a deeper relationship with God and family.

Spiritual Themes in Rabbi Finkelstein's Shabbos Lessons

Several recurring spiritual themes emerge in Rabbi Finkelstein's Shabbos teachings:

- **Sanctity and Rest:** Shabbos as a time to sanctify oneself through rest and detachment from mundane activities.
- **Joy and Peace:** The celebration of Shabbos as a source of inner joy and communal harmony.
- **Connection to Creation:** Reflecting on the creation story and the divine order established by God.
- **Family and Community:** Highlighting the role of Shabbos in strengthening familial and communal bonds.
- **Renewal and Reflection:** Using Shabbos as a weekly opportunity for spiritual renewal and self-examination.

Practical Observance of Shabbos According to Rabbi Finkelstein

Practical observance of Shabbos under Rabbi Finkelstein's guidance includes meticulous attention to halachic details as well as fostering an atmosphere of peace and spirituality. He advocates preparing in advance to ensure that Shabbos is observed without stress or interruption. This includes preparing meals, setting the table beautifully, and ensuring that all necessary tasks are completed before the onset of Shabbos. Rabbi Finkelstein also stresses the significance of engaging in meaningful prayer services and Torah study during Shabbos to maximize its spiritual benefits.

Guidelines for a Proper Shabbos Observance

The following list outlines key practical aspects Rabbi Finkelstein recommends for Shabbos observance:

1. Complete all cooking and preparation before Shabbos begins to honor the prohibition of work.
2. Light candles at the prescribed time with appropriate blessings to welcome the Sabbath.
3. Recite Kiddush before the festive meals to sanctify the day.
4. Attend synagogue services and participate in communal prayer when possible.
5. Avoid the use of electronic devices and refrain from writing, driving, and other forbidden activities.
6. Spend quality time with family, sharing stories, singing Shabbos songs, and discussing Torah.
7. Engage in restful activities that promote spiritual contemplation and relaxation.

Community and Cultural Impact of Rabbi Finkelstein's Shabbos Leadership

Rabbi Finkelstein's leadership has had a lasting impact on both the local and broader Jewish communities. Through his Shabbos teachings and communal involvement, he has inspired numerous families and individuals to deepen their commitment to Shabbos observance. His approach fosters inclusivity, encouraging participation from diverse segments of the community while maintaining traditional values. Rabbi Finkelstein's Shabbos programs often include educational lectures, youth activities, and communal meals, enhancing the communal Shabbos experience and reinforcing cultural identity.

Examples of Community Initiatives

Rabbi Finkelstein has spearheaded various initiatives to promote Shabbos observance and education:

- Organizing Shabbos hospitality programs to welcome guests and strengthen community bonds.
- Hosting weekly Shabbos study sessions focusing on relevant Torah topics and halachic issues.
- Developing youth engagement activities that combine fun with meaningful Shabbos learning.
- Facilitating intergenerational events that celebrate Shabbos traditions and heritage.
- Providing guidance and resources for families new to Shabbos observance.

Frequently Asked Questions

Who is Rabbi Finkelstein in the context of Shabbos teachings?

Rabbi Finkelstein is a respected rabbinic authority known for his insightful teachings and guidance on observing Shabbos according to Jewish law and tradition.

What are some unique insights Rabbi Finkelstein offers about Shabbos?

Rabbi Finkelstein emphasizes the spiritual elevation of Shabbos, focusing on the importance of rest, prayer, and family unity as essential elements of Shabbos observance.

How does Rabbi Finkelstein suggest preparing for Shabbos?

He recommends thorough preparation including cleaning the home, preparing meals in advance, setting a peaceful mindset, and engaging in meaningful Torah study before Shabbos begins.

What is Rabbi Finkelstein's view on the significance of Shabbos meals?

Rabbi Finkelstein teaches that Shabbos meals are not just physical nourishment but opportunities for spiritual connection, hospitality, and enhancing family and community bonds.

Does Rabbi Finkelstein provide guidance on Shabbos restrictions?

Yes, Rabbi Finkelstein carefully explains the halachic prohibitions on Shabbos, stressing the importance of avoiding melacha (forbidden work) while focusing on positive mitzvot and restful activities.

How can Rabbi Finkelstein's teachings help one deepen their Shabbos experience?

By following his teachings, individuals can cultivate mindfulness, enhance their appreciation of Shabbos, and create a more spiritually fulfilling and restful Shabbos atmosphere.

Are there any published works or lectures by Rabbi Finkelstein on Shabbos?

Rabbi Finkelstein has delivered numerous shiurim (lectures) and written articles that explore the laws, customs, and spiritual themes of Shabbos, many of which are available through community resources or online platforms.

What role does prayer play in Rabbi Finkelstein's Shabbos observance?

Prayer is central in Rabbi Finkelstein's approach; he encourages heartfelt davening on Shabbos to connect with Hashem and elevate the sanctity of the day.

How does Rabbi Finkelstein address challenges in observing Shabbos in modern times?

He acknowledges modern challenges and offers practical advice to maintain Shabbos observance with integrity, including balancing work demands and using technology appropriately.

What advice does Rabbi Finkelstein give for families celebrating Shabbos together?

Rabbi Finkelstein encourages families to use Shabbos as a time for unity, engaging children in meaningful rituals, sharing divrei Torah, and fostering an atmosphere of joy and peace.

Additional Resources

1. *Shabbos Insights with Rabbi Finkelstein*

This book offers a collection of Rabbi Finkelstein's teachings and reflections on the spiritual significance of Shabbos. Through engaging stories and deep analysis, readers gain a profound understanding of the themes and customs that make Shabbos unique. It serves as both a guide for observance and a source of inspiration for personal growth.

2. *The Essence of Shabbos: Lessons from Rabbi Finkelstein*

Rabbi Finkelstein explores the core principles underlying the Shabbos experience in this thoughtfully written volume. The book delves into halachic, mystical, and ethical perspectives, making it accessible to readers of all backgrounds. Each chapter encourages a deeper connection to the sanctity of the day.

3. *Rabbi Finkelstein's Shabbos Stories*

A compilation of memorable stories and parables shared by Rabbi Finkelstein, illustrating key Shabbos values. These narratives offer practical lessons on faith, family, and community, emphasizing the transformative power of the Shabbos atmosphere. Perfect for readers seeking relatable and meaningful Shabbos inspiration.

4. *Guardians of Shabbos: Rabbi Finkelstein's Teachings on Tradition*

This book highlights Rabbi Finkelstein's perspectives on preserving Shabbos traditions in contemporary life. It discusses challenges faced by modern observant Jews and provides guidance on maintaining spiritual integrity. Readers are encouraged to uphold the sanctity of Shabbos amidst changing societal norms.

5. *The Shabbos Table: Rabbi Finkelstein's Guide to Family Unity*

Focused on the Shabbos meal, Rabbi Finkelstein shares insights into creating a warm, inclusive, and spiritually uplifting environment. The book includes reflections on the significance of rituals, songs, and blessings that enhance family bonds. It is a valuable resource for anyone wishing to enrich their Shabbos gatherings.

6. Shabbos and Spiritual Renewal with Rabbi Finkelstein

This volume explores the theme of personal and communal rejuvenation through Shabbos observance. Rabbi Finkelstein discusses how the day offers a sanctuary from the stresses of the week, fostering inner peace and connection to God. Practical advice and meditative practices are included to deepen the reader's experience.

7. Rabbi Finkelstein on the Mystical Dimensions of Shabbos

Delving into Kabbalistic teachings, this book reveals the hidden spiritual layers of Shabbos according to Rabbi Finkelstein. It explains the symbolism behind customs and prayers, illuminating the cosmic significance of the day. Ideal for readers interested in the mystical aspects of Jewish practice.

8. Walking in the Footsteps of Rabbi Finkelstein: Shabbos Reflections

A reflective collection of essays inspired by Rabbi Finkelstein's approach to Shabbos observance and spirituality. The author draws on Rabbi Finkelstein's wisdom to encourage mindfulness, gratitude, and holiness during the day of rest. This book serves as a companion for those seeking to deepen their Shabbos experience.

9. Shabbos in the Modern World: Rabbi Finkelstein's Perspectives

Addressing contemporary issues, Rabbi Finkelstein offers thoughtful guidance on navigating Shabbos observance in today's fast-paced society. The book tackles topics such as technology use, community involvement, and balancing work-life demands. It aims to help readers maintain Shabbos sanctity while engaging meaningfully with the modern world.

Rabbi Finkelstein Shabbos

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rabbi finkelstein shabbos: Nine Wonderful Months Baruch Finkelstein, Michal Finkelstein, 2001 The Jewish Woman's Clinical & Halachic Guide to Pregnancy and Childbirth! A complete guidebook including up-to-date clinical information; diagrams, illustrations and full-color photos of

fetal development; prenatal care and laws of prenatal testing; nutrition, exercises, and Lamaze techniques; laws pertaining to childbirth and and bris; inspiring Torah thoughts and commentary. Approved by leading Rabbinic and medical authorities.

rabbi finkelstein shabbos: The Legacy of Maran Rav Aharon Kotler Yitzchok Dershowitz, 2005 Rav Aharon Kotler ztl came to America from Europe in 1942, bringing with him an unprecedented level of Torah learning, a pure and uncompromising dedication to Torah, and a Torah that was truly lishmah. In just 20 years Rav Aharon transformed the face of Torah in America. A Living Mishnas Rav Ahron-The Legacy of Maran Rav Aharon Kotler offers readers an intimate glimpse into the strength and spirit of this great man, through a wealth of stories, vignettes, insights, encounters with other great Jewish leaders, and most importantly, through a vibrant sampling of his teachings - all translated, for the first time, from the classic Mishnas Rav Aharon. Included are insights into chessed, Torah study, emunah, bitachon, hashgocha protis, middos, and much more. There are also entire chapters on the Rebbetzin ah, Rav Shneur ztl, Rav Nosson Wachtfogel ztl, and the Lakewood Kehilla, along with many precious photographs - over 550 pages overflowing with the integrity, character, sanctity, and spirit of this Gadol BaTorah. Meticulously researched, compiled with great care, and beautifully written by one of Rav Aharon's talmidim - an eminent Talmid Chacham - this volume reads like a fascinating book, yet it is a sefer from which you will come away awed, uplifted, and inspired.

rabbi finkelstein shabbos: The Big Nap Ayelet Waldman, 2002-07-02 Smart, witty mystery from the author of *Bad Mother* and *Love and Treasure*...“Juliet Applebaum is smart, fearless, and completely candid about life as a full-time mom with a penchant for part-time detective work.”—Sue Grafton Ever since her four-month-old son was born, Juliet hasn’t slept for more than fifteen minutes at a stretch. (Has she given birth to some sort of mutant vampire? She’s beginning to wonder.) It’s been ages since she took her three-year-old daughter to the park. (Just one more reason why she’s a front-runner for the “Worst Mother of the Year” award.) Her workaholic husband is spending way too much time with his perky, oh-so-pretty producing partner. (Juliet’s sure her own post-pregnancy pounds are at least partly to blame.) She’s started answering the door topless. (Don’t even ask.) And now her son’s babysitter—a beautiful young Chasidic woman—has vanished. Juliet can’t help wondering if Fraydle was fleeing something even scarier than her screaming, squalling charge. Like her upcoming arranged marriage, maybe? It’s certainly possible. Especially since Juliet saw her furtively chatting with a non-Chasidic man shortly before she disappeared. Or perhaps something much more sinister has occurred. Why else would Fraydle’s family be so reluctant to call in the police? To find out the truth, Juliet, with her over-tired kids in tow, will have to travel from her havoc-filled home in Los Angeles to a Chasidic enclave in Brooklyn. In search of answers. In pursuit of justice. And in desperate need of a big, long nap... Ayelet Waldman is the author of *Love and Other Impossible Pursuits* and other acclaimed works of both fiction and nonfiction, as well as the *Mommy-Track Mysteries*, including such titles as *Nursery Crimes* and *A Playdate with Death*.

rabbi finkelstein shabbos: Like a Dark Rabbi Norman Finkelstein, 2019-09-15 Wallace Stevens' dark rabbi, from his poem *Le Monocle de Mon Oncle*, provides a title for this collection of essays on the lordly study of modern Jewish poetry in English. Including chapters on such poets as Charles Reznikoff, Allen Grossman, Chana Bloch, and Michael Heller, this volume explores the tensions between religious and secular worldviews in recent Jewish poetry, the often conflicted linguistic and cultural matrix from which this poetry arises, and the complicated ways in which Jewish tradition shapes the sensibilities of not only Jewish, but also non-Jewish, poets. Finkelstein, described as one of American poetry's indispensable makers (Lawrence Joseph), whose previous critical work has been called the exemplary study of the religious aspect of the works of contemporary American poets (Peter O'Leary), considers large literary and cultural trends while never losing sight of the particular formal powers of individual poems. In *Like a Dark Rabbi* he offers a passionate argument for the importance of Jewish-American poetry to modern Jewish culture-and to American poetry-as it engages with the contradictions of contemporary life.

rabbi finkelstein shabbos: Parsha Parables Mordechai Kamenetzky, 2003

rabbi finkelstein shabbos: Vshamru David Birnbaum, Martin S. Cohen, The Torah has two basic components: a long, complex narrative that serves as the backstory to the covenant and its literary frame, and the specific commandments that serve as the terms of that covenant. The narrative itself—the long, complex narratives relating to the creation of the world, the great flood, the adventures of the patriarchs and matriarchs of Israel, the descent into slavery in Egypt, the exodus from Egypt, the events at Mount Sinai, and the subsequent journey to the edge of the Land of Israel, where the people are camped when the Torah narrative concludes with Moses' death—is relatively well-known even in the secular Western world. And some of the commandments too are well known to the general public in Western lands—some because they were eventually adopted by Christian theologians and made tenets of Christianity, others because they are so overtly characteristic of Jewish life that they have become easily recognizable to anyone who has even casual contact with the Jewish community, and others because they have come to serve as the most basic moral planks in Western ethics even for people who do not self-define as Jews or Christians. But however well known the commandments may be as regards their general content, the Hebrew text of the Torah that preserves the commandments in their literary guise can prove surprisingly difficult. For one thing, Biblical Hebrew is an ancient language in which words do not necessarily mean what they eventually came to mean after millennia of linguistic development. Moreover, classical Hebrew authors regularly presuppose information on the part of their readers and listeners, much of which non-specialist moderns simply do not possess. (For example, Scripture references all sorts of public officials and military officers by their ranks and titles without explaining them because the reader is simply assumed to be familiar with the terminology, somewhat in the same way a contemporary American journalist might refer to someone as a senator from Oklahoma without feeling any need to pause and explain what a senator is. Or what Oklahoma is!) And then there is the question of grammar to consider. For all that modern scholars have analyzed the language of the Bible and attempted to describe its grammatical rules, there are still many passages that feel inconsonant with those rules. These passages likely do not constitute errors of usage on the part of their ancient authors, however, but rather indicate that our understanding of biblical grammar simply does not reflect the nuanced, dynamic way ancient Hebrew was actually spoken in antiquity as a living, vibrant language. And, finally, there is the vexing question of the specific way Hebrew words are related to each other. Classical Hebrew, like all Semitic languages, is built on three-letter combinations of consonants called “roots,” and most of the words that constitute the language's vocabulary are built on those roots. Yet some words that appear to be built on the same root seem entirely unrelated in meaning. And still others, mysterious in their own right, do not appear to have triliteral roots at all. Any study of the commandments that carefully considers such concerns will naturally lead to meaningful insight, and this is precisely the kind of examination that underlies this volume, the tenth and final volume in the Mesorah Matrix series. Like its predecessors in the series, this volume is devoted to the reasoned, thoughtful, and inspiring analysis of specific Jewish ideas, practices, and beliefs. In fact, all of the present essays focus on a single word that lies at the intersection of law, linguistics, spirituality, faith, and modern Jewish practice: **v'shamru**. And although the word will be familiar to most from its liturgical use in the version of the Kiddush prayer recited on Shabbat that cites Exodus 31:16–17, the word appears in other contexts as well and several of the essays in this volume consider those uses. The key passage that connects that word with Shabbat observance, Exodus 31:16–17, reads as follows, with the English words that correspond to the Hebrew **v'shamru** printed in bold: And so shall the Israelites keep the Sabbath, safeguarding its observance throughout all their generations as evidence of the eternal covenant that binds Me and the Israelites, for the Sabbath is that covenant's eternal sign in that the Eternal made the heavens and the earth in six days and then paused for rest and repose on the seventh day. It is the specific question of what **v'shamru** means in this context to which our authors who have chosen to write about Shabbat turn their attention. As noted, the word is not used exclusively with respect to Shabbat observance and it appears elsewhere in the Torah text to designate what Israelites are commanded to “do” with respect to the commandments, or some specific commandment. But it is the Shabbat

connection that interests most of our authors, possibly because Moses himself is cited (at Deuteronomy 5:12) as recalling the fourth of the Ten Commandments as beginning with an imperative built on that very root of shin-mem-resh, even though the “actual” text presented in Exodus begins with a different word entirely. Words built on the three-letter root shin-mem-resh generally have something to do with guarding, protecting, or keeping safe, but what it is exactly about these specific contexts, and the Shabbat context foremost among them, that requires so much guarding or protecting is left unsaid. Is there some specific fragility that inheres in the observance of that specific commandment which makes reasonable the use of some version of a word based on shin-mem-resh to qualify its observance? Or is Shabbat simply of such cardinal importance that Scripture uses that specific verb to describe its observance solely to say that that nation must exert itself maximally to guarantee its careful and punctilious observance? Or does this usage hint instead at some specific danger that might be lurking within the details of Shabbat observance, some plausible ideological, doctrinal, dogmatic, or even physical peril against which the people must be commanded scrupulously to guard themselves? To none of these questions does Scripture nod even in passing. Yet the essays in this volume that focus on Shabbat are all attempts, one way or another, to address those specific questions and others that derive from them directly. I hope our readers will find all our authors’ efforts both intriguing and uplifting. The authors who have contributed to this volume are a varied lot drawn from across the spectrum of organized Jewish life—Israeli and diasporan types, rabbis and academics, men and woman, older and younger scholars, seasoned authors and relative newcomers to the world of publishing. Some have contributed to other volumes in our series and one, the indefatigable Reuven Bulka, has contributed essays to all ten; others present their sole contribution to the series in this one volume. All, however, are united by their common belief in the power of the well-written word and the sense that, even in the digital age, the well-structured, convincingly argued essay retains its ability not just to inform but also to influence and to inspire. Unless otherwise indicated, all translations here are the authors’ own work. Biblical citations referenced to the NJPS derive from the complete translation of Scripture published under the title *Tanakh: The Holy Scriptures* by the Jewish Publication Society in Philadelphia in 1985. As we prepare to publish this, the tenth and final volume in the *Mesorah Matrix* series, I would like to take this opportunity to acknowledge the other senior editors of the *Mesorah Matrix* series, David Birnbaum and Benjamin Blech, as well as Saul J. Berman, our associate editor. And I would also like to add a personal note at this juncture regarding the larger operation. This project has brought together a large number of authors in an almost unprecedented effort to unite people across the spectrum of Jewish affiliation for the sake of k’lalyisrael. And despite the way that Jewish people from different parts of the Jewish world are regularly supposed not ever to get along, much less to wish to work together on anything at all of consequence, all of our authors have shown themselves willing to participate in the noble effort that underlies the *Mesorah Matrix* project: to revitalize the essay form and to make of it a successful vehicle for inspiring Jewish readers to take their Judaism and their Jewishness to an even higher level, to feel ennobled by their membership in the House of Israel, and potentially to feel themselves called upon to embrace a more personal role in the pursuit of Jewish destiny. It has been my privilege and pleasure to work with them all. As always, I must also express my gratitude to the men and women, and particularly to the lay leadership, of the synagogue I serve as rabbi: the Shelter Rock Jewish Center in Roslyn, New York. Possessed of the unwavering conviction that their rabbi’s literary projects are part and parcel of his service to them (and, through them, to the larger community of those interested in learning about Judaism), they are remarkably supportive of my literary efforts as author and editor. I am in their debt and am pleased to acknowledge that debt formally here and whenever I publish my own work or the work of others. I couldn’t be me if they weren’t them.

rabbi finkelstein shabbos: Kashrus , 2006

rabbi finkelstein shabbos: Louis Finkelstein and the Conservative Movement Michael B. Greenbaum, 2001

rabbi finkelstein shabbos: Daring to Dream Nora Roberts, 1996 Margo Sullivan had

everything a young woman could ask for. But while growing up along the rocky cliffs of Monterey, she couldn't help but dream of bigger things. The daughter of the Templeton's stern Irish housekeeper, Margo had been treated like a member of the family.

rabbi finkelstein shabbos: *Bad Rabbi* Eddy Portnoy, 2017-10-24 Stories abound of immigrant Jews on the outside looking in, clambering up the ladder of social mobility, successfully assimilating and integrating into their new worlds. But this book is not about the success stories. It's a paean to the bunglers, the blockheads, and the just plain weird—Jews who were flung from small, impoverished eastern European towns into the urban shtetls of New York and Warsaw, where, as they say in Yiddish, their bread landed butter side down in the dirt. These marginal Jews may have found their way into the history books far less frequently than their more socially upstanding neighbors, but there's one place you can find them in force: in the Yiddish newspapers that had their heyday from the 1880s to the 1930s. Disaster, misery, and misfortune: you will find no better chronicle of the daily ignominies of urban Jewish life than in the pages of the Yiddish press. An underground history of downwardly mobile Jews, *Bad Rabbi* exposes the seamy underbelly of pre-WWII New York and Warsaw, the two major centers of Yiddish culture in the late nineteenth and early twentieth centuries. With true stories plucked from the pages of the Yiddish papers, Eddy Portnoy introduces us to the drunks, thieves, murderers, wrestlers, poets, and beauty queens whose misadventures were immortalized in print. There's the Polish rabbi blackmailed by an American widow, mass brawls at weddings and funerals, a psychic who specialized in locating missing husbands, and violent gangs of Jewish mothers on the prowl—in short, not quite the Jews you'd expect. One part Isaac Bashevis Singer, one part Jerry Springer, this irreverent, unvarnished, and frequently hilarious compendium of stories provides a window into an unknown Yiddish world that was.

rabbi finkelstein shabbos: Sons of Abraham Rabbi Marc Schneier, Imam Shamsi Ali, 2013-09-17 A prominent rabbi and imam, each raised in orthodoxy, overcome the temptations of bigotry and work to bridge the chasm between Muslims and Jews Rabbi Marc Schneier, the eighteenth generation of a distinguished rabbinical dynasty, grew up deeply suspicious of Muslims, believing them all to be anti-Semitic. Imam Shamsi Ali, who grew up in a small Indonesian village and studied in Pakistan and Saudi Arabia, believed that all Jews wanted to destroy Muslims. Coming from positions of mutual mistrust, it seems unthinkable that these orthodox religious leaders would ever see eye to eye. Yet in the aftermath of 9/11, amid increasing acrimony between Jews and Muslims, the two men overcame their prejudices and bonded over a shared belief in the importance of opening up a dialogue and finding mutual respect. In doing so, they became not only friends but also defenders of each other's religion, denouncing the twin threats of anti-Semitism and Islamophobia and promoting interfaith cooperation. In *Sons of Abraham*, Rabbi Schneier and Imam Ali tell the story of how they became friends and offer a candid look at the contentious theological and political issues that frequently divide Jews and Muslims, clarifying erroneous ideas that extremists in each religion use to justify harmful behavior. Rabbi Schneier dispels misconceptions about chosenness in Judaism, while Imam Ali explains the truth behind concepts like jihad and Shari'a. And on the Israeli-Palestinian conflict, the two speak forthrightly on the importance of having a civil discussion and the urgency of reaching a peaceful solution. As Rabbi Schneier and Imam Ali show, by reaching a fuller understanding of one another's faith traditions, Jews and Muslims can realize that they are actually more united than divided in their core beliefs. Both traditions promote kindness, service, and responsibility for the less fortunate—and both religions call on their members to extend compassion to those outside the faith. In this sorely needed book, Rabbi Schneier and Imam Ali challenge Jews and Muslims to step out of their comfort zones, find common ground in their shared Abrahamic traditions, and stand together and fight for a better world for all.

rabbi finkelstein shabbos: *The Young Israel Viewpoint* , 1947

rabbi finkelstein shabbos: *Daring to Dream* , 2003

rabbi finkelstein shabbos: *Rabbinic Authority* Michael S. Berger, 1998-10-15 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. Even after the eighteenth century, when varied denominations emerged within Judaism, each with its own approach to the tradition, the literary legacy of the talmudic Sages continued to be consulted. In this book, Michael S. Berger analyzes the notion of Rabbinic authority from a philosophical standpoint. He sets out a typology of theories that can be used to understand the authority of these Sages, showing the coherence of each, its strengths and weaknesses, and what aspects of the Rabbinic enterprise it covers. His careful and thorough analysis reveals that owing to the multifaceted character of the Rabbinic enterprise, no single theory is adequate to fully ground Rabbinic authority as traditionally understood. The final section of the book argues that the notion of Rabbinic authority may indeed have been transformed over time, even as it retained the original name. Drawing on the debates about legal hermeneutics between Ronald Dworkin and Stanley Fish, Berger introduces the idea that Rabbinic authority is not a strict consequence of a preexisting theory, but rather is embedded in a form of life that includes text, interpretation, and practices. Rabbinic authority is shown to be a nuanced concept unique to Judaism, in that it is taken to justify those sorts of activities which in turn actually deepen the authority itself. Students of Judaism and philosophers of religion in general will be intrigued by this philosophical examination of a central issue of Judaism, conducted with unprecedented rigor and refreshing creative insight.

rabbi finkelstein shabbos: Heart to Heart Talks Hayim Pinhas ben Ya'akov Yitshak Shainberg, A. Rappaport, 2000 Rabbi Chaim Pinchas Scheinberg, one of the greatest gedolei Torah and poskim of our time, is a revered guide to thousands of people who seek his advice on Halachah and personal matters. Rabbi Moshe Finkelstein's book contains a selection of his periodic lectures to women, followed by question-and-answer sessions. In his Heart to Heart Talks, Rabbi Scheinberg deals with such topics as Woman's Special Gift, Forgiveness, Esther's Unique Virtues, and The Importance of Women. Rarely has such a genuine gadol been so accessible on such a variety of topics. Rabbi Scheinberg's deceptive simplicity masks profound ideas, making his talks meaningful for sage and layman; men, women, and children.

rabbi finkelstein shabbos: Here and Not There Ana Radeboldti, 2021-06-28 Chaya Margolis is a sensitive and creative girl. She says the right thing, does the right things for everyone else. She lives for the stories that she is always writing because the world she creates shelters her from all the pain and disappointment she experienced as a child. Chaya has a secret. She seems to not only be at ease in her story world, but in the world of the dead. Suddenly, along came these dead spirits who put her on trial for not walking among the living. What verdict will they bring forth? Will Chaya survive having them excavate what she has tried so hard to keep buried? Or will the dead teach her how to live?

rabbi finkelstein shabbos: Solomon Goldman Jacob Joseph Weinstein, 1973 A tribute to his career by a former colleague.

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