Contemporary Halacha

Jewish Law and Ethics: Selected Topics

**הלכה ואתיקה: נושאים נבחרים**

Rabbi Ari D. Kahn הרב ארי דוד קאהן

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02-367-81

***Course description****: This course will examine selected chapters of Jewish Law and Ethics. The primary focus will be on "life and death" issues, i.e. lifeboat ethics, triage, quality of life, euthanasia, abortion, sexual ethics, privilege and obligations. The second semester will focus on general ethical issues. These topics will be analyzed from both legal and ethical perspectives, and comparisons will be made with other legal systems and other systems of ethical thought. The relationship between ethics, society, religion, and culture will also be examined.*

*Biblical and Talmudic texts will be studied alongside modern rabbinic responsa and legal decisions, in an attempt to understand the legal and philosophical underpinnings of contemporary law. A study of the basic concepts and principles of morals, values, and judgments that govern human actions, as well as various theories of ethics, will be conducted.*

**Course Requirements/Assignments**

*Students will be asked to familiarize themselves with both primary and secondary sources. This course is designed to help students develop their abilities to read, explicate, analyze, and evaluate moral issues, and to think critically and analytically about ethical issues. There will be an examination at the conclusion of each semester.*

***Course Goals*** *– for students to learn how to analyze and negotiate with moral quandaries, and how to use both ancient and modern sources in this quest.*

***Learning Outcomes***

*Familiarity with the major issues in Jewish and world ethics, and what Jewish sources add to the discussion.*

**Components of the course grade**

*Mastery of basic texts, including commentaries, understanding of ideas.*

*Attendance, participation, and final exam*

***Prerequisites***

*Ability to deal with basic rabbinic texts in Hebrew of translation.*

***Course requirements****: attendance to frontal lecture, preparation, and mastery of basic texts. There will be a final administered after each semester.*

*required material for the exam, all primary texts and commentaries, including material discussed in class.*

**Components of the course grade**

*30% based on participation, 70% based on the final exam/assignment*

1. **Introduction: What is Law? What are Ethics? What is Jewish Law?**

**Additional readings:**

* Jews, Public Policy and Civil Rights: A Religious Jewish Perspective

Rabbi Michael Broyde,

* Buck vs. Bell Trial

<http://eugenicsarchive.org/html/eugenics/static/themes/39.html>

https://supreme.justia.com/cases/federal/us/274/200/case.html#207

<https://www.law.cornell.edu/supremecourt/text/274/200>

* Eugenics and the Nazis: The California Connection

<http://www.sfgate.com/opinion/article/Eugenics-and-the-Nazis-the-California-2549771.php>

* *Notes of a Nuremberg Documentarian*

<http://today.law.harvard.edu/notes-nuremberg-documentarian/>

1. **Limited Resources in Micro Cases**
* Talmud Bavli Bava Metzhia 62a
* Sifra B’har 5:5

**Additional readings:**

* The Dreadful Shipwreck of the William Brown
* Two people in a desert with one cup of water:Bava Metzia 62a,
* משנת חיי שעה: שמחה לייזרזון 153
* Alexander Holmes Trial: 1842 - Holmes Tried For Manslaughter

http://law.jrank.org/pages/2482/Alexander-Holmes-Trial-1842.html

* Judah Goldschmiedt, “The Division of Scarce Resources and Triage in Halacha,” in [Jonathan Wiesen](https://www.amazon.com/s/ref%3Ddp_byline_sr_book_1?ie=UTF8&text=Jonathan+Wiesen&search-alias=books&field-author=Jonathan+Wiesen&sort=relevancerank) (Ed.), *And You Shall Surely Heal* (2009: KTAV Publishing House), pp. 187-199.
* Price and Utilization: Why We Must Target Both to Curb Health Care Costs, Govind Persad, Alan Wertheimer, Ezekiel J Emanuel
1. **Limited Resources in Micro Cases – Application of Principles**
* Talmud Bavli Sanhedrin 74a
* Tosafot Sanhedrin 74a *V’ha Esther*
* Hiddushie Rav Chaim Halevi Hilchot Yesodie Hatorah 5:1

**Additional readings:**

* Rabbi Yisrael Rozen “The Shabbat Elevator” The Tzomet Institute http://www.zomet.org.il/eng/?CategoryID=198&ArticleID=286
1. **Limited Resources in Macro Cases**
* Tamud Bavli, Nedarim 80b
* *Sheiltot Rav Achai* 147, commentary *Emek Hanetziv.*

**Additional readings:**

* Avraham Steinberg, M.D., “Allocation of Scarce Resources,” *ASSIA – Jewish Medical Ethics*,  Vol. II, No. 2 (May 1995), pp. 14-21.
1. **Triage:**
* Nefesh HaHayim 1:8
* Fred Rosner, "The Rationing of Medical Care” The Journal of Halacha and Contemporary Society, Vol. 6, pg. 21.
* קול צופיך 235 (Ransoming captives)

**Additional readings:**

* Barry Freundel “Health Care and Tikkun Olam,” in Shatz, Waxman, & Diament (eds.), *Tikkun Olam*: Social Responsibility in Jewish Thought and Law (1997: Jason Aronson), pp. 309-337
1. **Allocating Resources – Redeeming Captives**
* Mishna Sanhedrin 4:5
* Mishna in Jerusalem Talmud Sanhedrin 4:9
* Talmud Bavli Gittin 45a
* Rambam, Laws of Gifts to the Poor, Chapter 8: 10,12

**Additional readings:**

* Rabbi Yirmiyohu Kaganoff, “Explaining the Mitzvah of Pidyon Shevuyim.”

http://rabbikaganoff.com/tag/redeeming-captives/

* Blidstein, Gerald J. “The redemption of captives in halakhic tradition: problems and policy”, pages, 20-31
* Simcha Emanuel, “Did Rabbi Meir of Rothenburg Refuse to Be Ransomed?” *Jewish Studies Quarterly* 24:1 (March 2017): 23-38,
* Eitam Henkin (HY”D), “Revisiting the Issue of the Incarceration of Maharam of Rothenburg and His Redemption for Burial,” *Yerushateinu* 5 (2011): 311-318 (Hebrew)
* David Goldschmidt, *Yerushateinu* 7 (2013): 388-389 (Hebrew),
* Joseph Isaac Lifshitz, “The Maharam of Rothenberg and the Ransom Which Was Never Realized,” in Merav Mack, ed., *Shevuyim* (Jerusalem: Van Leer, 2014), 133-147 (Hebrew),
* Cooper, Levi “The Assimilation of Tikkun Olam” *Jewish Political Studies Review* Fall 2013, Volume 25, Numbers 3–4 pages 10-42
1. **Transplants: (Autopsies/ Experimentation)**
* Responsa Rekanati, section 470.
* Responsa Radvaz 3:627.
* Noda Beyehuda MT YD 219.
* Responsa Binyan Zion 170.

**Additional readings:**

* J. DavidBleich, *Contemporary Halakhic Problems,* vol. 1, chapter 16, page 372.
	+ Volume 4, page 316 "Of Cerebral, Respiratory, and Cardiac Death"
* Reuven Fink "Halachic Aspects of Organ Transplantation," The Journal of Halacha and Contemporary Society, Volume 5, page 45.
* Fred Rosner and Moshe Tendler, "Determining the Time of Death," The Journal of Halacha and Contemporary Society, Volume 17, page 14.
* Herschel Shachter, "Determining the Time of Death," The Journal of Halacha and Contemporary Society, Volume 17, pg. 32.
* Aharon Soloveichik, "Determining the Time of Death" The Journal of Halacha and Contemporary Society, Volume 17, page 41.
* קול צופיך 374-397, "משנת חיי שעה" שמחה לייזרזון
* J. DavidBleich, *Contemporary Halakhic Problems,* vol. 1Chapter 5 p. 93ff,
	+ "Delayed Burial;" page 197,
	+ Cannibalism page 179\*,
* Alfred Cohen, "Animal Experimentation," The Journal of Halacha and Contemporary Society, Volume 11, pg.19.
1. **Smoking, Drugs and Danger**
* Talmud Bavli Shabbat 129b
* R. Moshe Feinstein, *Iggerot Moshe,* *Yoreh Dayeh* 2:49
* M. Slae, Smoking and Damage to Health in the Halacha.
* Fred Rosner, "Cigarette Smoking and Jewish Law," The Journal of Halacha and Contemporary Society, Volume 4 pg.33

**Additional readings:**

* B. Herring, *Jewish Ethics and Halakha For Our Time* (1984: Ktav), pp. 221-241.
1. **When Law and Ethics collide: May Shabbat be Desecrated in Order to Save a Life?**
* Talmud Bavli Yoma 85b
* R. Moshe Sofer, *Responsa Hatam Sofer*, Yoreh Deah 131, Hoshen Mishpat 194;
* R. Yisrael Lifschitz, *Tiferet Yisrael*, Avodah Zarah 2:6;
* R. Hayim Halberstam, *Responsa Divrei Hayim* vol. 2 Orah Hayim 25;
* R. Shalom David Ungvar, *Responsa Yad Shalom* 57;
* R. Mordekhai Ya'akov Breisch, *Responsa Helkat Ya'akov* vol. 2 54;
* R. Moshe Feinstein, *Iggerot Moshe* vol. 4, 49;
* R. Yitzhak Ya'akov Weiss, *Responsa Minhat Yitzhak*, vol. 1 53, vol. 3 20, vol. 10 31:14;
* R. Eliezer Yehudah Waldenburg, *Responsa Tzitz Eliezer*, vol. 8 15:6;
* R. Ovadia Yosef, *Responsa Yabia Omer*, vol. 8 Orah Hayim 38;
* R. Shlomo Zalman Braun, *She'arim Metzuyanim Bahalakhah*, 92:1;
* R. Zvi Hirsch Shapira, *Darkhei Teshuvah*, 158:3;
* R. Yehoshua Yishayahu Neuwirth, *Shemirat Shabbat Kehilkhatah* ch. 40 n. 42;
* R. Simhah Benzion Rabinowitz, *Piskei Teshuvot*, 390:2

**Additional readings:**

* R. Immanuel Jakobovits, “A Modern Blood Libel – L’Affaire Shahak,” Tradition, vol. 8 no. 2 (Summer 1996), pp. 58-65.
* Noah Feldman, “Orthodox Paradox” New York Times Magazine, July 22, 2007.
* Gil Student, “Shabbat and Gentile Lives,”

http://www.aishdas.org/student/shabbat.htm

1. **Suicide:**
* Talmud Bavli Avoda Zara 18a, Gittin 57b.

**Additional readings:**

* B. Herring, *Jewish Ethics and Halakha For Our Time* (1984: Ktav), pp. 67-90.

Haym Soloveitchik, *Collected Essays*, Volume 2 (2014:The Littman Library of Jewish Civilization, Oxford), chapters 10 & 11, pp. 223-287: “Between Cross and Crescent,” “Halakhah, Hermeneutics and Martyrdom in Ashkenaz.”

1. **Euthanasia:**
* Talmud - Kethuboth 104a, Nedarim 40a, and commentary of Ran, ad loc.
* Sefer Hassidim section 723

**Additional readings:**

* Fred Friedman, "The Chronic Vegetative Patient: Torah Perspective" The Journal of Halacha and Contemporary Society, Vol. 26 p. 88.
* Zev Schostak "Ethical Guidelines for the Treatment of the Dying Elderly," The Journal of Halacha and Contemporary Society, Vol. 3 p. 72.
* Jeff Ifrah, “The Living Will," The Journal of Halacha and Contemporary Society, Vol. 24, p. 121.
* Jeffrey L. Rubenstein, "Can a *Goses* Survive for More Than Three Days? The History and Definition of the *Goses*," Journal of Jewish Ethics 2, no. 2 (2016): 1-37.
* B. Herring, “Jewish Ethics and Halakha For Our Time” (1984: Ktav), pp. 67-90.
* קול צופיך 330
1. **Is Elective Surgery “Ethical”? Jewish Law and Ethics in a World of Personal Autonomy**
* Talmud Bavli 90b, 91b.
* Rambam, *Hovel uMazik* Chapter 5 Halacha 1.
* R. Moshe Feinstein, *Iggerot Moshe,* *Hoshen Mishpat* 2:66
* *Responsa Helkot Yakov* Hoshen Mishpat 31.
* *Responsa Mishne Halchot* 4:246, 247.
* *Responsa Tziz Eliezer* 11:41.

**Additional readings:**

* S. Mousavi, The Ethics of Aesthetic Surgery. Journal of Cutaneous and Aesthetic Surgery, (2010:3, 38–40. http://doi.org/10.4103/0974-2077.63396
* Rabbi Chaim Jachter, “Cosmetic Surgery - A Review of Four Classic Teshuvot” Parts 1, 2.

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1. **Abortion: Is the Jewish Approach Monolithic? -Reasons for stringency**
* Mishna Ohalot 7:6 .
* Talmud Bavli Sanhedrin 72b, Rashi *ad loc.*
* Rambam, Laws of Murder 1:9
* R. Moshe Feinstein, *Iggerot Moshe,* *Hoshen Mishpat* 2:69,71

**Additional readings:**

* J. DavidBleich, *Contemporary Halakhic Problems, vol. 1* chapter 15, page 325
1. **Abortion: Is the Jewish Approach Monolithic? Reasons for leniency**
* Talmud Bavli (Mishna) Arakhin 7a
* Maharit (Rabbi Joseph ben Moses Trani), 1:99
* *Havat Yair* (Rabbi Yair Chaim Bachrach) section 31
* Rabbi Joseph Chaim of Baghdad, *Rav Pe’elim*, Even HaEzer section 4
* *Tzitz Eliezer* 9:51

**Additional readings:**

* David M. Feldman, Marital Relations, Birth Control, and Abortion in Jewish Law (1974: Schocken Books).
* Avraham Steinberg, "Induced Abortion in Jewish Law,” The Journal of Halacha and Contemporary Society, Vol. 1 page 29.
* B. Herring, “Jewish Ethics and Halakha For Our Time” (1984: Ktav) 25-46.
1. **Separating Conjoined Twins**
* “So One May Live: Siamese Twins,” Unpublished Responsum by Rav Moshe Feinstein zt"l, Translated and annotated by Rabbi Moshe Dovid Tendler, *Care of the Critically* *Ill*, Vol. 1.
* Rambam, Laws of Murder 1:9.

**Additional readings:**

* Colleen Davis, “The spectre of court-sanctioned sacrificial separation of teenage conjoined twins against their will,” Journal of Law and Medicine, 21(4) (June 2014), pp. 973-83.
* C. Davis, “Separating conjoined twins: a medical and criminal law dilemma.” Journal of Law and Medicine, 17(4) Feb. 2010, pp. 594-607.
* C. Murphy-O'Connor, “The conjoined twins Mary and Jodie: ethical analysis of their case.” Origins. [Washington, National Catholic News Service] Oct 52000; 30(17):269-72.
1. **Truth and Falsehood**
* Exodus 23:7
* Talmud Bavli Shavuot 31a
* J. DavidBleich, *Contemporary Halakhic Problems, vol. 2;* page 108: "Cheating."

**Additional readings:**

* Alfred Cohen, "On Maintaining a Professional Confidence," The Journal of Halacha and Contemporary Society, Vol. 7, pg. 73.
* B. Herring, “Jewish Ethics and Halakha For Our Time” (1984: Ktav), 47-66.
1. **Love your Neighbor**
* Leviticus 19:18
* N. Lamm, “Loving and Hating Jews as Halachik Categories,” in Jacob J. Schachter (Ed.), “Jewish Tradition and the Non-Traditional Jew” (1992: Aronson), pp. 138-176.

**Additional readings:**

* J. Newman, The Dimension of Jewish Ethics (1987: Council of Young Israel Rabbis)
* Y. Amital, “Rebuking a Fellow Jew: Theory and Practice,” in Jacob J. Schachter (Ed.), “Jewish Tradition and the Non-Traditional Jew” (1992: Aronson), pp. 119-138
* N. Rabinovitch, “All Jews are Responsible for One Another,” in Jacob J. Schachter (Ed.), “Jewish Tradition and the Non-Traditional Jew” (1992: Aronson), pp. 176-204.
1. **Obligations and Privileges: Can One Lose the Status of “Jew”?**
* Rambam, Laws of Teshuva Chapter 4, Mamrim Chapter 3.
* *Chazon Ish* Yoreh Dayeh 2:16.

**Additional readings:**

* A.S. Ferziger, ‘Ashes to Outcasts: Cremation, Jewish Law, and Identity in Early Twentieth-Century Germany’, AJS Review (2012), 36(1), pp. 71–102.
* A.S. Ferziger, “From Demonic Deviant to Drowning Brother: Reform Judaism in the Eyes of Orthodoxy, 1983-2007," Jewish Social Studies 15, 3 (Spring/Summer 2009), pp. 56-88.
* J. DavidBleich, "Extending Sabbath Invitations to the Non-Observant,” *Contemporary Halakhic Problems, vol. 4,* page 92.
* David Friedman "The Status of Non-Halachic Marriages," The Journal of Halacha and Contemporary Society,Vol. 8 page 118
* Moshe Weinberger, "Attitudes and Methods in Jewish Outreach" The Journal of Halacha and Contemporary Society, Vol. 20, page 77.
* Moshe Weinberger, "The Baal Teshuva and the Jewish Community: Re-entry Problems,” The Journal of Halacha and Contemporary Society, Vol. 12, page 69.
* Jacob J. Schachter (ed.), Jewish Tradition and the Non- Traditional Jew, pp. 3-115.
1. **Judaism and Racism; The Challenge of Amalek**
* Deuteronomy Chapter 25:17-19
* Commentary R’ Chaim Paltiel Deuteronomy Chapter 25:19
* Commentary Ha’amek Davar Deuteronomy Chapter 25:19
* Rambam Laws of Kings 6:1,3,4

**Additional readings:**

* Rabbi Ari Kahn Emanations “Amalek a question of Race” 301-307
1. **The Ethical Dilemma of Esther; Use of Sexuality to Save a life**
* Talmud Bavli Sanhedrin74b
* Talmud Bavli Pesachim 25a
* Rabbi Joseph ben Solomon Colon, *Responsa Maharik* 167
* Rabbi Jacob ben Joseph Reischer, *Responsa Shvut Yaakov* Vol. 2, 117.
* Rabbi Ezekiel ben Judah Landau, *Responsa Noda b’Yehuda* (First Edition), 161.

**Additional readings:**

* Aryeh Kaplan, “Judaism and Martyrdom,” in *The Handbook of Jewish Thought*, Vol. 2.
* <http://www.aish.com/jl/m/pm/48936542.html>
* ארי יצחק שבט גילוי עריות למען בטחון המדינה, תחומין ל' 68-81
1. **The Ethical Dilemma of Esther; Rape by Fraud, Coercion and Consent**
* Rabbi Jacob Ettlinger, *Responsa Binyan Zion* 154.
* Talmud Bavli Sanhedrin74b
* Rabbi Eliezer Horowitz, *Responsa Yad Eliyahu* 109
* Rabbi Joseph Saul Nathanson, *Responsa Sheol Umeshiv Mehdura Kamma* 3:48

**Additional readings:**

* BEN A. MCJUNKIN, “DECONSTRUCTING RAPE BY FRAUD” Columbia Journal of Gender and Law, Issue: Volume 28, Number 1 (2014) 1-47
* Kim Shayo Buchanan, “RAPE BY FRAUD” University of Chicago Law School, Workshop on Regulating Sex and Gender: 1-30

http://www.law.uchicago.edu/files/files/kim\_shayo\_buchanan\_1.14.15.pdf

1. **Honoring and Caring for Parents with Dementia**
* Talmud Bavli Kedushin 31b
* Rambam Mishna Torah *Mamrim* 6:10

**Additional readings:**

* Jotkowitz, Alan B., Clarfield, A. Mark & Glick, Shimon. (2005). The Care of Patients with Dementia: A Modern Jewish Ethical Perspective - DEMENTIA AND JEWISH ETHICS Journal of the American Geriatrics Society, 53(5), 881-884. doi:10.1111/j.1532-5415.2005.53271.x
* Zorowitz,RA. (2004). Ethical issues in end-of-life geriatric care: the approach of three monotheistic religions-Judaism, Catholicism, and Islam. Journal of the American Geriatrics Society, 52(7), 1224-5; author reply 1225.
* Clarfield, A. M., Gordon, M., Markwell, H. and Alibhai, S. M. H. (2003), Ethical Issues in End-of-Life Geriatric Care: The Approach of Three Monotheistic Religions—Judaism, Catholicism, and Islam. Journal of the American Geriatrics Society, 51: 1149–1154. doi:10.1046/j.1532-5415.2003.51364.x
* Barber, Clifton E. & Lyness, Kevin P.. (2001). Ethical Issues in Family Care of Older Persons with Dementia: Implications for Family Therapists Home Health Care Services Quarterly, 20(3), 1-26. doi:10.1300/J027v20n03\_01
1. **Honoring and Caring for Wicked Parents**
* Talmud Bavli Yevamot 22a
* Talmud Bavli Bava Kamma 24b
* *Massekhet Semakhot* (2:10),
* Maimonides (M.T., *Hilkhot Avel*, 1:10)
* R. Joseph Caro (*Shulhan Arukh*, *YD*, 345:5) (*YD*, sec. 340:5)
* Dratch, Mark, “Honoring Abusive Parents,” Hakira 12 (Fall 2011), pp. 105-119.
* Sorotzkin, Benzion, “Honoring Parents Who Are Abusive,” Parts 1-3, The International Network of Orthodox Mental Health Professionals - NEFESH News (2004), note 10 therein; available online at: http://www.drsorotzkin.com/ honoring\_abusive\_parents.html.

**Additional readings:**

* Bleich J. David “Aliya against Parental Objections," in Contemporary Halakhic Problems vol. 1.
* Shmuel Singer, "The Challenge of Honoring Parents in Contemporary Social Conditions,” The Journal of Halacha and Contemporary Society, Vol. 14, page 85.
* B. Herring, *Jewish Ethics and Halakha For Our Time* (1984: Ktav), pp. 197-220.
* Warhaftig Alon Shvut
* Frimer, Aryeh A. "Review Essay: Insights into Mourning. A Review of Dr. Joel B. Wolowelsky's The Mind of the Mourner: Individual and Community in Jewish Mourning,", Tradition, 44:4 (Winter 2011), pp. 41-46.
1. **Legal Fictions, Pruzbol, Eruv, Shabbat Clocks,**
* Mishna Shevi’it chapter 10
* Talmud Bavli Gitten 36a
* Halachic "Deceit" <http://www.zomet.org.il/eng/?CategoryID=199&ArticleID=56>
* Rabbi Tzvi Price, “The 'Magical Power' of the Rabbis -How Does The Pruzbul Really Work?”

<http://www.thehalachacenter.org/journal-links/5775/devarim/ki-savo/the-magical-power-of-the-rabbis.php>

**Additional readings:**

* John Dewey, “The Historic Background of Corporate Legal Personality,” Yale Law Journal, Vol. XXXV, April 1926, pp. 655-673.
1. **Legal Fictions, Sale of Chametz on Passover, Sale of the Land of Israel Sabbatical Year**
* Tosefta Pesachim 2:12
* Talmud Bavli Pesachim 6b
* R. Moshe Feinstein, *Iggerot Moshe,* Aruch Haim 1:149, 2:91

**Additional readings:**

* Alan Dundes The Shabbat Elevator and other Sabbath Subterfuges:
1. **The International Date Line – Real or Fiction?**
* D. Pahmer, “The International Date line and Related Issues” RJJ Journal of Halacha and Contemporary Society (1991) XXI: 60–83

**Additional readings:**

* Willie Roth, “The International Date Line and Halacha,”

<http://www.koltorah.org/ravj/The%20International%20Date%20Line%20and%20Halacha.htm>

* Edgar Allan Poe, Three Sundays in a Week

(1850) <http://www.online-literature.com/poe/2131/>

**Select Bibliography**

* Amsel, Norman, The Jewish Encyclopedia of Moral and Ethical Issues (1994: Aronson).
* Bleich, J. David, Contemporary Halakhic Problems, Volumes 1-5 (1983: Ktav).
* Blidstein, Gerald J. “The redemption of captives in halakhic tradition: problems and policy” Organizing Rescue; National Jewish Solidarity in the Modern Period. Ed. by Selwyn Ilan Troen and Benjamin Pinkus. London: Frank Cass, 1992 pages, 20-31
* Broyde, Michael, Jews, Public Policy and Civil Rights: A Religious Jewish Perspective
* Dewey, J. “The Historic Background of Corporate Legal Personality,” Yale Law Journal, Vol. XXXV, April 1926, pages 655-673.
* Dratch, M, “Honoring Abusive Parents,” Hakira 12 (Fall 2011), pp. 105-119.
* Feldman, David M., Marital Relations, Birth Control, and Abortion in Jewish Law (1974: Schocken Books).
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* Frimer A. A., "Review Essay: Insights into Mourning. A Review of Dr. Joel B. Wolowelsky's The Mind of the Mourner: Individual and Community in Jewish Mourning," Tradition, 44:4 (Winter 2011), pp. 41-46.
* Govind Persad, Alan Wertheimer, Ezekiel J Emanuel, “Principles for Allocation of Scarce Medical Interventions,” The Lancet, Department of Ethics, www.thelancet.com  Vol 373 January 31, 2009.
* Herring, B., Jewish Ethics and Halakha For Our Time (1984: Ktav).

<http://www.jlaw.com/Articles/jewspublic.html>

* Jachter, Chaim “Cosmetic Surgery - A Review of Four Classic Teshuvot- Part 2” <http://www.koltorah.org/ravj/14-18%20Cosmetic%20Surgery%20-%20A%20Review%20of%20Four%20Classic%20Teshuvot%202.htm>
* Jachter, Chaim, “Cosmetic Surgery - A Review of Four Classic Teshuvot - Part 1” <http://www.koltorah.org/ravj/14-17%20Cosmetic%20Surgery%20-%20A%20Review%20of%20Four%20Classic%20Teshuvot%201.htm>
* Kahn, Ari, Emanations (2002 Targum Press)
* Katz, Jacob, “Exclusiveness and Tolerance,” Studies in Jewish Gentile Relations in Medieval and Modern Times (1961: Oxford University Press).
* Mousavi, S. (2010), “The Ethics of Aesthetic Surgery.” Journal of Cutaneous and Aesthetic Surgery, 3(1), 38–40. <http://doi.org/10.4103/0974-2077.63396>
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