

| TABLE OF CONTENTS   | PAGE |
|---|------|
| <b>Torah and the Creative Impulse</b>   |      |
| <a href="#"><u>Does the Torah Ban Creativity?</u></a>                                       | 2    |
| <a href="#"><u>The Sacred Task of Memorial Art</u></a>                                      | 4    |
| <a href="#"><u>Jan Beerbohm's Tower of Babel</u></a>  | 6    |
| <b>Halakhah and Public Policy</b>   |      |
| <a href="#"><u>Some Principles of Jewish Business Ethics</u></a>                            | 8    |
| <a href="#"><u>Toward Jewish Perspective on the Role of Corporate Money in Politics</u></a> | 9    |
| <a href="#"><u>Of Birthrights and Bilateral Monopolies</u></a>                              | 17   |
| <a href="#"><u>Drone Warfare: A Jewish Perspective</u></a>                                  | 22   |
| <a href="#"><u>May Sermons Discuss Politics?</u></a>  | 26   |
| <b>Beit Din</b>   |      |
| <a href="#"><u>ZABLA, or: Why Rabbinic Courts are Often Ineffective</u></a>                 | 28   |
| <a href="#"><u>SBM 2013 Sh'eilah</u></a>  | 31   |
| <a href="#"><u>Halakhah and Subjectively Compelling Jewish Identity</u></a>                 | 32   |
| <a href="#"><u>SBM 2013 Teshuvah</u></a>  | 44   |
| <b>Gender</b>   |      |
| <a href="#"><u>Tzniut – A response to Rabbi Klapper's Essay, by Miriam Gedwiser</u></a>     | 52   |
| <a href="#"><u>Are Wives Maids? Distinguishing Legal Rationales from Public Policy</u></a>  | 56   |
| <a href="#"><u>Women in the Rabbinate</u></a>   | 59   |
| <a href="#"><u>The Agunah Crisis: An Analysis of Some Proposed Systemic Solutions</u></a>   | 62   |
| <b>Leaders and Leadership</b>   |      |
| <a href="#"><u>A Community is Accountable for its Leadership</u></a>                        | 80   |
| <a href="#"><u>Talmud Torah as the Shared Spiritual Language of the Jewish People</u></a>   | 82   |
| <a href="#"><u>A New Definition of Chillul Hashem</u></a>                                   | 85   |
| <a href="#"><u>In Memoriam: Rav Ovadiah Yosef of Blessed Memory</u></a>                     | 86   |
| <a href="#"><u>Scholarship and Sense</u></a>  | 87   |
| <a href="#"><u>Honor and Humility</u></a>   | 90   |
| <a href="#"><u>Truth and Reconciliation</u></a>   | 95   |
| <a href="#"><u>Avram, Abravanel, and the Knightly Virtues</u></a>                           | 99   |
| <a href="#"><u>Purim, Anti-Anti-Semitism, and Modern Orthodoxy</u></a>                      | 103  |
| <a href="#"><u>Love, Reverence, and Worship</u></a>   | 106  |
| <b>Theology</b>   |      |
| <a href="#"><u>What is the Purpose of Theology? On Orthodox Bible Critics</u></a>           | 108  |
| <a href="#"><u>Groundhog Day – Movie as Sermon</u></a>                                      | 114  |
| <a href="#"><u>Mercy: A Cost-Benefit Analysis</u></a>                                       | 119  |
| <a href="#"><u>Not Everything We Do has to Make Sense</u></a>                               | 121  |
| <a href="#"><u>Spiritual Luck</u></a>   | 122  |
| <a href="#"><u>G-d-Intoxication and Idolatry</u></a>  | 125  |
| <b>Midrash</b>  |      |
| <a href="#"><u>Midrash is not Verso-centric</u></a>   | 130  |
| <a href="#"><u>Midrash Does Not Simplify Character</u></a>                                  | 133  |