

Delphine
Horvilleur



Comment les rabbins font les enfants

Sexe, transmission, identité dans le judaïsme

b i b l i o e s s a i s



Comment Rabbins Font Enfants Transmission

Delphine Horvilleur



Comment Rabbins Font Enfants Transmission:

Comment les rabbins font les enfants Delphine Horvilleur, 2015-10-14 A l'heure des replis communautaires et des identités figées que signifie appartenir et transmettre Contrairement ce qu'affirment tous les fondamentalismes la transmission d'un héritage ne doit pas être une réplique identique Elle dépend d'une infidélité partielle garante de surgissements inattendus aujourd'hui comme hier Mariage filiation et rupture la tradition juive ne se renouvelle qu'en tant qu'elle est bousculée et nourrie par sa rencontre avec d'autres cela implique l'ouverture à l'étranger ainsi que l'ouverture au féminin Cet ouvrage est donc d'abord un plaidoyer pour une religion matricielle qui la manière d'un uterus est un lieu de fertilisation Les textes sacrés eux-mêmes y sont fondés par des lectures inédites Illustrant brillamment cette vision ouverte de la religion Delphine Horvilleur revisite loin des interprétations convenues quelques épisodes fameux de la Genèse notamment Adam et Eve Caïn et Abel l'histoire biblique des premiers parents et des premiers enfants de l'humanité Elle montre aussi sa capacité de repenser les grands problèmes contemporains partir de la tradition rabbinique Trois thèmes sont successivement abordés Comment selon le judaïsme se fabriquent un parent une identité et un descendant c'est-à-dire la possibilité d'enfanter l'avenir Procédant avec clarté et humour citant aussi bien Émile Ajar et Amos Oz que la Genèse et le Talmud elle conclut son livre par une analogie entre le Texte et le féminin dotés d'une même capacité de croquer et de multiplier Gender, Families and Transmission in the Contemporary Jewish Context Martine Gross, Sophie Nizard, Yann Scioldo-Zurcher, 2017-05-11 Bringing together social science researchers from France Israel the United States Belgium and Switzerland this book analyses contemporary Jewishness within the constant dialectic between faithfulness to Jewish tradition and culture and adherence to the values of modernity and democracy Systems of family and gender normativity have durably influenced the traditional Jewish universe but the norms and the institutions that embody them are today shaky Individualization the essence of modernity is at work in the Jewish world as it is elsewhere and new identities are emerging and question the transmission of Jewish identities and traditions The contributions here highlight the contrasting experiences of societies in the Diaspora and in Israeli society societies that are different yet sometimes very close because of tensions around religious and identity boundaries As such this book revisits the relationship to the other and the conditions for an alliance among people a notion dear to Judaism *Euh... Comment parler de la mort aux enfants* Delphine Horvilleur, 2025-04-02 Ils virent heureux et eurent beaucoup d'enfants La phrase qui conclut les contes réservés aux enfants lude une vérité vidente et douloureuse les personnages vieilliront perdront des gens qu'ils aiment tomberont malades et mourront Alors pourquoi le cacher Que dire un enfant ou un adolescent qui se trouve démunie face à la perte Pour nous aider trouver nos propres réponses d'adulte Delphine Horvilleur puise dans les textes de la tradition dans son expérience de rabbin qui accompagne des familles endeuillées dans les rituels ancestraux ou contemporains dans son expérience personnelle et même l'observation de la nature Un livre touchant sur un tabou dans un tabou la mort expliquée aux enfants Une mission laquelle Delphine Horvilleur s'attelle avec délicatesse J

r me Cordelier Le Point Delphine Horvilleur propose d ouvrir la conversation de saisir les deuils qui jalonnent nos vies pour penser la mort en famille Clara Georges Le Monde Comme toujours Delphine Horvilleur ne donne pas de recettes et encore moins de le ons simplement une intelligence g n reuse qui chemine Anna Cabana La Tribune Dimanche Dans ce texte court et accessible Delphine Horvilleur encourage parler de la mort puisqu elle fait partie de la vie et saisir la beaut des questions dont on ne conna t pas les r ponses Aziliz Claquin La Croix Delphine Horvilleur se fait conteuse pour mieux partager son v cu aupr s des familles endeuill es Un texte lumineux Pascale d Ippolito et Estelle Warin J aime Lire L autrice invite offrir une parole sinc re car les enfants savent tr s bien ce que les parents leur cachent C est alors se donner la possibilit de repenser nos histoires de tisser le r cit de nos h ritages Lire L autrice puise dans les fables les jeux ou les rituels de quoi amorcer le d bat avec des enfants Ici pas de mode d emploi mais une conviction les morts ne disparaissent vraiment que si on arr te de parler d eux Partager ses souvenirs et s interroger en famille sur nos h ritages permettent de c l brer la vie des morts m me avec les plus petits Un condens d intelligence Ariane Bois Psychologies Livre audio lu par Delphine Horvilleur galement disponible *Comment ça va pas ?* Delphine Horvilleur, 2024-02-21 Fracass e comme tant d autres apr s le massacre perp tr par le Hamas le 7 octobre 2023 en Isra l l auteur voit son monde s effondrer Elle dont la mission consiste porter la souffrance des autres sur ses paules et la soulager par ses mots se trouve soudain en tat de sid ration impuissante et aphasique Dans la fi vre elle crit alors ce petit trait de survie comme une tranche d auto analyse qui la fait revenir sur ses fondements existentiels Le texte est compos de dix conversations r elles ou imaginaires conversation avec ma douleur conversation avec mes grands parents conversation avec la parano a juive conversation avec Claude Fran ois conversation avec les antiracistes conversation avec Rose conversation avec mes enfants conversation avec ceux qui me font du bien conversation avec Isra l conversation avec le Messie Ce livre entre en r sonnance avec Vivre avec nos morts puisqu il s agit ici a contrario de l angoisse de mourir avec les vivants avec R flexions sur la question antis mite puisque c est le pendant personnel intime et douloureux l essai plus intellectuel et r flexif et Il n y a pas de Ajar puisque la musique le ton la mani re des dialogues oraux font cho ceux du monologue th tral Comme toujours avec l auteur le va et vient entre l intime et l universel entre l ex g se des textes sacr s et l analyse de la soci t actuelle entre la gravit du propos et l humour comme politesse du d sespoir parvient transformer le d chirement en r paration l inconfort en force l inqui tude en r assurance et le doute en savoir **Suis-je le gardien de mon frère?** Béatrice Surchat, 2023-09-06 Ca n est tristement c l bre pour avoir commis le premier meurtre de l humanit Un fratricide de surcro t Est ce pour autant qu il n a rien nous enseigner Et que faisons nous de la question fondamentale qu il nous laisse en h ritage Suis je le gardien de mon fr re Dans une lecture originale et inspirante du r cit tragique de la Gen se B atrice Surchat nous am ne changer de regard sur cet antih ros biblique faisant de lui le premier apprenti de la responsabilit Alors que ses parents Adam et ve avaient re u un ordre clair auquel ils ont pourtant d sob i aucune injonction n a t adress e leur fils a n Sa grandeur par del son acte est de s approprier une exigence thique dont il

ignorait tout Cette relecture du *Clbre r cit* de la Gen se nous invite suivre Ca n pas pas sur la voie de la responsabilit Car s il est facile de le condamner pour le meurtre d Abel sommes nous aujourd'hui capables de r pondre mieux que lui de la vie de nos fr res

Vivre avec nos morts Delphine Horvilleur, 2021-03-03 Tant de fois je me suis tenue avec des mourants et avec leurs familles Tant de fois j'ai pris la parole des enterrements puis entendu les hommages de fils et de filles endeuill s de parents d vast s de conjoints d truits d amis an antis Etre rabbin c'est vivre avec la mort celle des autres celle des v tres Mais c'est surtout transmuier cette mort en le on de vie pour ceux qui restent Savoir raconter ce qui fut mille fois dit mais donner celui qui entend l histoire pour la premi re fois des clefs in dites pour appr hender la sienne Telle est ma fonction Je me tiens aux c t s d hommes et de femmes qui aux moments charni res de leurs vies ont besoin de r cits A travers onze chapitres Delphine Horvilleur superpose trois dimensions comme trois fils troitement tress s le r cit la r flexion et la confession Le r cit d'une vie interrompue c l bre ou anonyme la mani re de donner sens cette mort travers telle ou telle ex g se des textes sacr s et l vocation d'une blessure intime ou la rem moration d'un pisode autobiographique dont elle a r veill le souvenir enseveli Nous vivons tous avec des fant mes Ceux de nos histoires personnelles familiales ou collectives ceux des nations qui nous ont vu na tre des cultures qui nous abritent des histoires qu'on nous a racont es ou tues et parfois des langues que nous parlons Les r cits sacr s ouvrent un passage entre les vivants et les morts Le r le d'un conteur est de se tenir la porte pour s assurer qu'elle reste ouverte et de permettre chacun de faire la paix avec ses fant mes

Il n'y a pas de Ajar Delphine Horvilleur, 2022-09-14 L tau des obsessions identitaires des tribalismes d exclusion et des comp titions victimaires se resserre autour de nous Il est viss chaque jour par tous ceux qui d fendent l id e d'un purement soi et d'une affiliation authentique la nation l ethnie ou la religion Nous touffons et pourtant depuis des ann es un homme d tient d apr s l auteure une cl d mancipation Emile Ajar Cet homme n'existe pas Il est une entourloupe litt raire le nom que Romain Gary utilisait pour d montrer qu'on n'est pas que ce que l'on dit qu'on est qu'il existe toujours une possibilit de se r inventer par la force de la fiction et la possibilit qu'offre le texte de se glisser dans la peau d'un autre J'ai imagin partir de lui un monologue contre l identit un seul en sc ne qui s'en prend violemment toutes les obsessions identitaires du moment Dans le texte un homme jou sur sc ne par une femme affirme qu'il est Abraham Ajar le fils d Emile rejeton d'une entourloupe litt raire Il demande ainsi au lecteur spectateur qui lui rend visite dans une cave le c l bre trou juif de La Vie devant soi es tu l enfant de ta lign e ou celui des livres que tu as lus Es tu s r de l identit que tu pr tends incarner En s adressant directement un myst rieux interlocuteur Abraham Ajar revisite l univers de Romain Gary mais aussi celui de la kabbale de la Bible de l humour juif ou encore les d bats politiques d'aujourd'hui nationalisme transidentit antisionisme obsession du genre ou politique des identit s appropriation culturelle Le texte de la pi ce est pr c d d'une pr face Delphine Horvilleur sur Romain Gary et son uvre Dans chacun des livres de Gary se cachent des dibbouks des fant mes qui semblent s chapper de vieux contes yiddish ceux d'une m re dont les r ves l ont construit ceux d'un p re dont il invente l identit les revenants d'une Europe d truite et des cendres de la

Shoah ou l'injonction d'être un mensché un homme la hauteur de l'Histoire J'avais 6 ans lorsque Gary s'est suicidé le jour où j'apprenais lire et écrire Il m'a souvent semblé dans ma vie de lectrice puis d'écrivaine que Gary était un de mes dictionnaires personnels Et que je ne cessais de redécouvrir ce qu'il a su magistralement démontrer l'écriture est une stratégie de survie Seule la fiction de soi la réinvention permanente de notre identité est capable de nous sauver L'identité figée celle de ceux qui ont fini de dire qui ils sont est la mort de notre humanité

Gouverner l'islam en France Franck

Frégosi, 2025-01-31 T00:00:00+01:00 La question de la compatibilité de l'islam avec la République oriente nombre de débats en France depuis des décennies Elle voile pourtant une réalité qu'on n'interroge pas le culte musulman est gouverné par l'état L'encadrement de l'expression et de la diffusion de l'islam est en effet l'objet de politiques publiques depuis l'Algérie coloniale Dans l'Hexagone la sécularisation progressive des populations musulmanes issues de l'immigration puis la montée de l'islamisme l'ont continuellement renforcé Alors que les attentats des années 2010 polarisent les débats son sujet ce livre questionne l'efficacité d'une telle gouvernance grâce à une analyse inédite de ses logiques et de ses acteurs publics et privés scolaires et religieux Si l'état impose règles et contraintes il est aussi en quête de partenaires musulmans susceptibles de les relayer Sont ainsi promus des auxiliaires religieux officiels réputés loyaux et un islam discret moderne et républicain Cette interprétation de la religion musulmane légitimée par quelques experts engagés conduit cependant à disqualifier toutes ses autres expressions comme spectacles et à nier son indépendance pourtant minime souhaitable vis-à-vis de la puissance publique Fondé sur une formidable connaissance du terrain cet essai pose ainsi une question inattendue la religion ne resterait-elle pas en France une sacrée affaire d'état en dépit d'une laïcité proclamée

FRANCK FRÉGOSI est directeur de recherche au CNRS UMR Groupe Sociétés Religieuses Laïcité Spécialiste des questions d'organisation de l'islam en France il étudie les politiques publiques du religieux en situation de sécularisation et enseigne Sciences Po Aix Il a notamment publié *Penser l'islam dans la laïcité* Fayard 2008

40 ans Frédéric Taddeï, 2024-03-06 Tout ce que les gens célèbres ont fait ou pas toutes les époques et dans tous les domaines votre génération est un quartier de la vie que l'on habite tous ensemble même si ce n'est pas au même moment

Plusieurs siècles se parent Christophe Colomb Blanche de Castille Daniel Day-Lewis Simone de Beauvoir et Bill Gates mais ici ils ont 40 ans tous les cinq le premier découvre l'Amérique sa voisine gouverne la France le troisième arrive le cinquième pour être cordonnier la suivante critique Le deuxième sexe le dernier devient l'homme le plus riche du monde A 40 ans on peut devenir Jean-Pascal Zadi ou Mère Teresa Mais la case prison est galement bien remplie on y trouve Oscar Wilde Louise Michel Pierre-Joseph Proudhon Auguste Blanqui Jean Moulin Jacques Mesrine Tony Musulin le saxophoniste Gene Ammons Antonio Ferrara il y a même Brigitte Dalle qui se marie avec un dindon la maison d'arrêts de Brest Comme chaque quartier celui-ci se trouve la croisée des chemins Frédéric Taddeï

Réflexions sur la question antisémite Delphine Horvilleur, 2019-01-09 Sartre avait montré dans *Réflexions sur la question juive* comment le juif est défini en creux par le regard de l'antisémite Delphine Horvilleur choisit ici de retourner la focale en explorant l'antisémitisme tel qu'il est perçu par les textes sacrés la tradition

rabbinique et les l gendes juives Dans tout ce corpus dont elle fait l ex g se elle analyse la conscience particuli re qu ont les juifs de ce qui habite la psych antis mite travers le temps et de ce dont elle charge le juif l accusant tour tour d emp cher le monde de faire tout de confisquer quelque chose au groupe la nation ou l individu proc s de l lection d incarner la faille identitaire de manquer de virilit et d incarner le f minin le manque le trou la b ance qui menace l int grit de la communaut Cette litt rature rabbinique que l auteur d cortique ici est d autant plus pertinente dans notre p riode de repli identitaire que les motifs r currentes de l antis mitisme sont revitalis s dans les discours de l extr me droite et de l extr me gauche notamment l argument de l exception juive et l obsession du complot juif Mais elle offre aussi et surtout des outils de r silience pour chapper la tentation victimaire la tradition rabbinique ne se soucie pas tant de venir bout de la haine des juifs peine perdue que de donner des armes pour s en pr munir Elle apporte ainsi qui sait la lire une voie de sortie la comp tition victimaire qui caract rise nos temps de haine et de rejet

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Table of Contents Comment Rabbins Font Enfants Transmission

1. Understanding the eBook Comment Rabbins Font Enfants Transmission
 - The Rise of Digital Reading Comment Rabbins Font Enfants Transmission
 - Advantages of eBooks Over Traditional Books
2. Identifying Comment Rabbins Font Enfants Transmission
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Comment Rabbins Font Enfants Transmission
 - User-Friendly Interface
4. Exploring eBook Recommendations from Comment Rabbins Font Enfants Transmission

- Personalized Recommendations
- Comment Rabbins Font Enfants Transmission User Reviews and Ratings
- Comment Rabbins Font Enfants Transmission and Bestseller Lists
- 5. Accessing Comment Rabbins Font Enfants Transmission Free and Paid eBooks
 - Comment Rabbins Font Enfants Transmission Public Domain eBooks
 - Comment Rabbins Font Enfants Transmission eBook Subscription Services
 - Comment Rabbins Font Enfants Transmission Budget-Friendly Options
- 6. Navigating Comment Rabbins Font Enfants Transmission eBook Formats
 - ePub, PDF, MOBI, and More
 - Comment Rabbins Font Enfants Transmission Compatibility with Devices
 - Comment Rabbins Font Enfants Transmission Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Comment Rabbins Font Enfants Transmission
 - Highlighting and Note-Taking Comment Rabbins Font Enfants Transmission
 - Interactive Elements Comment Rabbins Font Enfants Transmission
- 8. Staying Engaged with Comment Rabbins Font Enfants Transmission
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Comment Rabbins Font Enfants Transmission
- 9. Balancing eBooks and Physical Books Comment Rabbins Font Enfants Transmission
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Comment Rabbins Font Enfants Transmission
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Comment Rabbins Font Enfants Transmission
 - Setting Reading Goals Comment Rabbins Font Enfants Transmission
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Comment Rabbins Font Enfants Transmission

- Fact-Checking eBook Content of Comment Rabbins Font Enfants Transmission
- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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