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WEXNER HERITAGE FOUNDATION

Rabbi Irwin Kula

Houston/ 1990-1991 Academic Year

Session #1: Are We the Chosen People? If We Are, What Are We Chosen For?

As we near the end of the century, we as a people have ensured our physical survival to an unprecedented extent. We have attained levels of power, affluence and freedom that have radically altered the way we look at Jewish believing (faith), belonging (community) and behaving (halacha). Having ensured our physical survival, the question is now: survival for what? Having created a Jewish politics, what is the content of our Jewish culture?

In this session we will explore some of the fundamental building blocks of Jewish thought and self-perception. What can we know or believe about God? What is the relationship between God and Torah (i.e., revelation)? What do we mean by the notion that the Torah is the word of God? What is the nature and extent of the authority that God, Torah and Halacha can have in our lives? What do we mean by "chosen people"? "redemption"? "messiah"?

Most important, how does what we believe about these issues affect the communities that we build?

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Readings:

- Tanach, Genesis 1; 12  
Exodus 19; 20; 33:17 - 34:7  
Deuteronomy 26:1-11; 30:15-20  
Amos 1:1 - 3:2  
Isaiah 2:1-4
- Abraham Joshua Heschel, God in Search of Man, pp. 178-183, 184-189, 273-277
- Judith Pleskow, "Language, God and Liturgy"
- Arthur Green, "Rethinking Theology"
- Gershom Scholem, The Messianic Idea in Judaism, pp. 282-292
- Gershom Scholem, On the Kabbala and Its Symbolism, pp. 29-31
- Neil Gillman, Sacred Fragments, pp. 26-32, 54-57, 247-269

- Irving Greenberg, "The Covenant"
- Irving Greenberg, "Redemption and Halacha"
- Arnold Eisen, The Chosen People in America, pp. 13-22, 173-182



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Session #2: Ritual: Why Do We Need It? or, What do Food, Sex and Time Have to do With God and Holiness?

Rituals are practices that have no obvious interpersonal or ethical impact; they are usually understood as dealing with the relationship between a human being and God. Is it any wonder, then, that in an age that places a premium on individualism and autonomy ritual observance does not come easily? But is there anything more than ethical behavior that Judaism can legitimately require of us?

We will explore the varying functions of ritual and approaches to ritual in Judaism. We will examine: the relationship between ritual, tradition and faith; the role ritual plays in defining and creating a community; what happens when rituals die for a community; and how a community creates new rituals.

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Readings:

- Tanach, Genesis 9:1-6  
Exodus 23:19  
Leviticus 11  
Leviticus 15:19-24  
Leviticus 18  
Deuteronomy 26:1-11  
Isaiah 1:10-17
- Blu Greenberg, How to Run a Traditional Jewish Household, pp. 95-113, 120-129
- Gershon Winkler, "Sex and Religion: Friend or Foe"
- Selected Texts on Sexuality from Bible, Talmud, Codes
- David Teutsch, "Rethinking Jewish Sexual Ethics"
- Rachel Adler, "Tumah and Taharah: Ends and Beginnings", in The Jewish Woman: New Perspectives, Elizabeth Koltun, ed., pp. 63-71
- Jacob Milgrom, Essay on Kashrut
- Brit Milah ceremony

- Marriage ceremony
- Abraham Joshua Heschel, Man is Not Alone, pp. 261-272
- Abraham Joshua Heschel, God in Search of Man, pp. 348-360
- Jonathan Woocher, Sacred Survival, pp. 129-155



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**What Roles do the Holidays Play Within Jewish Civilization?**

There are many ways to delve into Judaism and Jewish life, but none as alive as the holidays. On these days Judaism is most visible and most easily accessible. The holidays are the unbroken master code of Judaism. To uncover the layers of the holidays is to reenact the master story of the Jewish people, and thereby become part of that story, turning history into memory. It is to connect with the yearly cycle of nature and to experience, in the psychological dimension, the gamut of deep-rooted emotions that define us as human beings.

The holidays are the quintessential Jewish religious expression. Judaism's underlying structures of meaning, the understanding of the world, the direction of history, the values of life -- have come to expression in the holidays. The holiday cycle is a tour of the pulse of a living people.

The text for these two sessions is The Jewish Way by Rabbi Irving Greenberg. The beauty of the book is its understanding that the deepest level of a people is expressed in its holidays.

**Session #3:      The Biblical Holidays**

**Readings:**

-- The Jewish Way, pp. 34-215

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Session #4: The Rabbinic and Modern Holidays

Readings:

-- The Jewish Way, pp. 219-404



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Session #5: The Centrality of Israel

The return to the land of Israel, the establishment of the State, i.e., the Zionist Revolution, represents the greatest revolution in Jewish history. For eighteen centuries pious Jews had prayed for the return to Jerusalem but only in our time was this yearning transformed into an active political philosophy (Zionism) and into the reality of a state. Paradoxically, this return to the land of pious dreams was led by deeply secular Jews. The establishment of the State has radically changed the course of Jewish history and the nature of the bond between Jews and the Land.

In this session we will explore the relationship of our people to its land. Why is the land so central to Judaism and the Jewish people? What makes the Holy land "holy", and what does it mean to create a politics in a "holy" land? Is Israel the "beginning of the dawn of redemption"? How does the return to the land affect the meaningfulness of life in the Diaspora? How does it affect Judaism itself, so much a development of our exile experience? What is the relationship between the dream of "next year in Jerusalem" and the reality that we can go tomorrow if we wanted? How can we resolve the paradox that the Zionist revolution intended to make the Jewish people "normal", while Judaism itself calls for us to be "chosen"?

In short, what kind of Jewish state should Israel be, and how does that affect Diaspora Jewry?

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Readings:

- Tanach, Genesis 12:1-10  
Genesis 15:18-21  
Numbers 34:1-12  
Leviticus 18:24-30
- RAMBAN on Leviticus 18:25
- Talmud, Ketubot 110b - 111a  
Kiddushin 36b - 37a
- Maimonides, Laws of Kings, chapters 11-12
- Lawrence Hoffman, ed., The Land of Israel, pp. 27-40  
(excerpts); 46-50; 123-126

- Blu Greenberg and Irving Greenberg, "Land People and Faith: A Dialectical Theology"
- Marvin Fox, "The Holiness of the Holy Land"
- David Hartman, "The Third Jewish Commonwealth", in A Living Covenant, pp. 278-299
- Proclamation of Independence of the State of Israel
- Arnold Eisen, "Off Center: The Concept of the Land of Israel in Modern Jewish Thought", in Lawrence Hoffman, ed., The Land of Israel, pp. 263-291
- Selected excerpts from Sholomo Avineri, Leonard Fein, Jacob Neusner



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Dr. Ronald Brauner

Houston/ 1990-1991 Academic Year

Session #6: MARRIAGE AND DIVORCE

Contemporary American domestic life is in turmoil. The tradition of marriage is challenged as perhaps never before. Divorce rates are higher now than at any other time in American history. Domestic stability has always been an outstanding characteristic of Judaism, but Judaism, as a life system, has not had a long experience in an open, democratic society where individual choice and moral and ethical autonomy reign supreme. What insights can Jewish tradition offer in the realm of Marriage and Divorce?

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Readings:

- Mishnah, Qiddushin 1:1-4:14  
(selections indicated with checkmark)
- In re Noghrey, California Court of Appeals, 6/14/85
- Burns v. Burns, New Jersey Superior Court, 12/4/87
- Washington Post, 3/4/88
- The New York Board of Rabbis, 5/5/87, 5/13/87
- American Jewish Committee, Chicago Chapter,  
"Divorce and Jewish Law"

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Questions and Issues to keep in mind while reading:

1. What aspects of the Jewish tradition regarding marriage seem no longer workable in a society such as ours?
2. Can any accord be found between the traditions regarding Jewish divorce and the growing sense of gender equality in American life?
3. Where does a tradition draw a line and refuse, ultimately, to bend to the demands of "the modern age"?
4. In what ways might marital stability suffer in a secular society?
5. How can marriage and divorce be "Judaized" in modern American life?

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Session #7: PARENT-CHILD RELATIONS

Jewish tradition recognizes that relations between parents and children are the most trying, the most difficult and the most frustrating of probably all human relations. Our own experiences would most likely substantiate this view. Some careful consideration of the complexities of parent-child relations through the accumulated wisdom and experience of our tradition can be enlightening.

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Readings:

- Talmud, Qiddushin, 30b-32a
  - Brauner, "Parents and Children"
  - Herring, Jewish Ethics and Halakhah For Our Time  
"Parents and Children", pp. 197-202
- 

Questions and Issues to keep in mind while reading:

1. How are norms of parent-to-child and child-to-parent relations established?
2. How does one judge whether or not a particular relationship is acceptable?
3. Are there objective criteria for prescribing proper parent-child relations? Can such relations be prescribed?
4. Do different religious systems have different views in this area?
5. Is there a Jewish way to determine proper and acceptable relationships?

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Session #8: BIOETHICAL ISSUES

One of the most troubling and complex areas of contemporary concern is Medical Ethics or, more appropriately, Bioethics. There is hardly a family or even an individual in America who is not touched, sometime in his or her life, by difficult questions in this realm. How does one answer -- for himself or for his loved ones? What guidelines are available? How does one know that the right choice is being made? How can one think "Jewishly"? Does it make a difference?

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Readings:

- Mishnah, Bava Qamma 3:1-10; 8:1-7
- Kellner, Contemporary Jewish Ethics, "Fetal Experimentation" (Seymour Siegel), pp. 284-295
- Bleich, Contemporary Halakhic Problems, "Medical Questions", pp. 93-96

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Questions and Issues to keep in mind while reading:

1. What is to be understood by the concept "quality of life" and how does Jewish tradition relate to this concept?
2. What is to be understood by the concept "bias for life" and how does the Jewish tradition relate to this concept?
3. What is/shoud be the understanding of the concept "human dignity" and what should be the legal and social applications of this concept?
4. How can "Pro-Choice" operate in a halakhic environment?
5. To what extent are we prepared to assert that the Noachide Laws should inform Jewish input into American civil and criminal legislation?

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Session #9: DEATH AND MOURNING

People turn to religious systems especially in times of stress and crisis. Many Jews are frustrated by the fact that when the hour of need arises, they are ignorant of what our tradition has to offer by way of guidance and direction. There are many difficult and painful questions associated with death and mourning and it is not unreasonable to expect that Judaism, over the course of 3500 years of experience, should have some valuable and meaningful responses for some of our deepest needs.

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Readings:

- Maimonides, Mishneh Torah, "Mourning", selections from Chapters 1-14
- Jacob, American Reform Responsa,  
"Mourning Customs", pp. 374-376  
"A Proselyte...", pp. 386-387  
"Christian Relatives...", pp. 390-392
- Herring, Jewish Ethics and Halakhah For Our Time,  
"Truth and the Dying Patient", pp. 47-65
- Rosner & Bleich, Jewish Bioethics,  
"The Halakhic Definition of Death", by Aaron Soloveichik,  
pp. 296-302
- Rosner & Bleich, Jewish Bioethics,  
"The Jewish Attitude Toward Euthanasia", by Fred Rosner, pp.  
253-265
- Cohen & Mendes-Flohr, Contemporary Jewish Religious Thought,  
"Death", by H. Abramovitch, pp. 131-135  
"Resurrection", p. 807-813

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Questions and Issues to keep in mind while reading:

1. Does the halakhic system seek to regulate emotion?
2. Why should rules and regulations for procedure be necessary in an area so emotional and so personal as death and mourning?

3. What is the relationship between experience and rationality in the setting of norms of conduct and behavior in life cycle events?
4. How is it possible to "Judaize" death and mourning in the practice of the American Jewish community?



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Session #10: BUSINESS ETHICS

Jewish halakhic tradition has much to say about the world of business and concepts of proper conduct therein. This most vital and important area of human activity lends itself, by its very nature, to the intense scrutiny of Judaism's concern for probity, fairness, justice and equity. In some fundamental ways, Jewish tradition is still far ahead of current practice in the society in which we live.

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Readings:

- Mishna, Baba Kamma 10:8-10  
Baba Metzia 4:10-12  
Baba Batra 5:1 - 6:3
- Maimonides, Mishneh Torah, "Sales", selections from cs. 14-22
- Passamaneck, "Whoever Wishes to be Wise"
- Levine, Economics and Jewish Law, pp. 45-71

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Questions and Issues to keep in mind while reading:

1. What aspects of Jewish doctrine on business practices do not seem workable in today's society?
2. What elements of the material you have read seem to be particularly needed in our time?
3. How can the Jewish people best assure that Jews will conduct themselves in accord with the norms we are studying?
4. How does one strike a balance between theoretical (ideal) behaviors and applied (practical) behaviors?
5. Where did these norms come from?

WEXNER HERITAGE FOUNDATION

Dr. Bernard Steinberg

Miami/ 1990-1991 Academic Year

Jewish Identity and Values in a Post-Ideological World

Session #1: Public and Private Jewish Selves -- Covenantal Identity

Politically and intellectually sophisticated, confident about their place in American life, young Jewish leaders are eager -- as at no time in recent history -- not only to affirm their Jewishness, but to explore afresh their Jewish identity.

While Jewish leaders are deeply committed to the life of the community, for many, the basis of their commitment is visceral and takes the form of action in the public arena. Few have had the opportunity to crystallize a personal philosophy of Judaism which would link their private lives and public Jewish commitments.

Yet, the Jewish identity of a Jewish leader depends on the integration of public and personal lives. Both public and private selves require an examination of fundamental assumptions of Jewish living, an analysis of the value conflicts between Jewish and secular worlds and concrete ways to reinforce public commitments in private life.

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READINGS:

- Jacob Neusner, "Can Judaism Survive the 20th Century?", Tikkun, July/August 1989
- Arthur Hertzberg, "The End of Immigrant Memory -- What Can Replace It?", in The Jews in America, pp. 377-388
- Jonathan Woocher, "Civil Religion and the Modern Jewish Challenge" in Sacred Survival, pp. 1-21
- Tanach, Genesis, 1 - 3; 12:1-4; 17:1-14; 18:16-33  
Exodus, 19:1-6; 20:1-11  
Deuteronomy, 5:1-18; 29:9-30
- Siddur, Sabbath Eve Kiddush  
Sabbath Afternoon Kiddush  
Havdalah service
- Maimonides, Laws of Shabbat, chapters 21:1; 24:1-5; 24:12-13; 30:1-15

**Questions and Issues to Keep In Mind while reading:**

1. How does the ideology of a society influence personal identity? What are some of the key assumptions and values of Jewish "civil religion"?
2. What is the role of memory in the identity of an individual? A community? How is communal memory transmitted?
3. Compare the Covenants of Noah, Abraham, and Moses. What is the relation between the personalities of these figures and the content of their respective covenants? What does the symbol of each covenant represent?
4. What is the place of Shabbat in the structure of the Ten Commandments? What is the place of Shabbat in the rhythm of actual life?



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Dr. Bernard Steinberg

Miami/ 1990-1991 Academic Year

Session #2: Jewish Identity in a Non-Jewish World

From earliest times, the Jewish people have always lived in close association with non-Jews. More often than not, Jews were a minority in the gentile majority culture and we were (and continue to be) faced with the almost daily challenge of determining the degree and scope of our interaction with our neighbors. It seems that we have been consistently confronted with polaric pulls....how to maintain our uniqueness yet be part of society? How to share and mingle and yet preserve those qualities and characteristics dear to us? How to live a common humanity and yet identify with Jewish religious principles and practices?

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READINGS:

- Mishnah, Avodah Zarah, 1:1-9; 2:1-3; 3:1-5
  - Maimonides, Laws of Idolatry, 11:1  
Laws of Kings, 8:11; 9:1  
Laws of the Sabbatical Year and Jubilee, 13:13
  - New Testament, Epistle to the Romans, 9 - 11
  - Jacob Katz, Exclusiveness and Tolerance: Jewish-Gentile Relations in Medieval and Modern Times, pp. 114-128
  - David Novak, Jewish-Christian Dialogue, pp. 3-25; 42-56
  - Walter Jacob, American Reform Responsa, "Substituting for Christians on Christmas"
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Questions and Issues to Keep in Mind while reading:

1. Does Jewish "chosen-ness" imply non-Jewish inferiority?
2. Does Christian faith imply a negation of Jewish legitimacy?
3. When does one surrender the particular for the sake of the universal?

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Session #3: Intermarriage -- Public Issue/ Private Fear

In Western culture, marriage is perhaps the most personal, intimate decision two individuals face. In the Jewish community, intermarriage has been aptly described as a "private fear and public issue". Many Jewish parents, regardless of their level of communal commitment, fear their children will "marry out", while the Jewish community, regardless of its respect for individual choice, fears the loss of a critical Jewish mass. Often the stigma of betrayal is attached to the event of intermarriage.

Strictly speaking, intermarriage may be defined as a marriage in which one of the partners is and remains non-Jewish; in principle, conversion to Judaism precludes intermarriage; yet, conversion is not merely a formal procedure, but a radical life decision: the appropriation of a new identity. In many cases the non-Jewish partner is not interested in becoming a Jew or is sincerely committed to another religion. Intellectual honesty may preclude conversion.

Forty years ago, intermarriage was a relatively rare occurrence in the Jewish community. Since the 1950's the incidence of intermarriage has increased from about 5 or 6% to approximately 30%. Moreover, 92% of the children of intermarried couples do not marry Jews.

Given these statistics, the issue of intermarriage has evolved from a private concern of individuals and families to a public concern of the Jewish community as a whole. Can the American Jewish community survive, let alone flourish, in a situation of acute demographic attrition?

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READINGS:

- Maimonides, Laws Concerning Idolatry, 1:1-2  
Laws of Forbidden Intercourse, 14:1-5  
Laws Relating to Moral Dispositions, 6:3-4  
"Letter to Obadiah, the Proselyte"  
"Letter to an Inquirer"
  
- Egon Mayer, "Intermarriage Research at the American Jewish Committee: Its Evolution and Impact"

- Fran Shumer, "Star-Crossed: More Gentiles and Jews are Intermarrying--And It's Not All Chicken Soup", from New York Magazine, April 2, 1990
  - Egon Mayer, Barry Kosmin, Ronald Price, Esther Perel, Lydia Kukoff, in Journal of Jewish Communal Service, Spring 1990
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**Questions and Issues to Keep in Mind while reading:**

1. What is required of the convert to Judaism: What view of Jewish identity is implied by this procedure?
2. What is the effect of intermarriage on the non-Jewish partner? What is the effect of intermarriage on parents, siblings, children? Extended family?
3. Might intermarriage enrich the Jewish community?
4. Is the marriage between two individuals the "business" of the community at large? What communal responses are legitimate?



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Dr. Bernard Steinberg

Miami/ 1990-1991 Academic Year

Session #4: The Jewish Identity of the Jewish State --  
Religion and State in Israel

The State of Israel, the Third Jewish Commonwealth, is a product of both the Jewish tradition and modern democracy. Just as the Jewish individual struggles to reconcile the competing claims of Jewish tradition and modernity, so on a macro level, the Jewish collective endeavors to form a Jewish identity which is both continuous with the Jewish past and congruent with the contemporary ethos of Jewish life. Inherent in the Jewish identity of the Jewish State then is a tension between the traditional synthesis of religion and peoplehood and the modern separation of church and state.

This tension is reflected in the symbols and political structure of Israel, relations between religious and non-religious Jews, the status of the non-Jewish citizen of the Jewish State, and attitudes toward borders and peace.

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READINGS:

- Tanach, Leviticus, 18:1-3
- Nachmanides on Sefer HaMitzvot #4  
Rabbis Zvi Yehuda Kook, Shlomo Aviner and Meir Kahane on Nachmanides
- Charles Liebman and Eliezer Don-Yehiya, Religion and Politics in Israel, pp. 1-30, 41-78
- Yehoshafat Harkavi, Israel's Fateful Hour, pp. 138-193
- Tamar Hermann and David Newman, "The Dove and the Skull-Cap: Secular and Religious Divergence in the Israeli Peace Camp", in Conflict and Accommodation Between Jews in Israel, Charles Liebman, ed., pp. 151-172

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**Questions and Issues to Keep in Mind while reading:**

1. Are Israeli and Jewish identity identical?
2. What is the place of religious symbolism in Israeli politics?
3. How does Israeli civil religion serve as a bridge between traditional culture and political needs?



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Dr. Bernard Steinberg

Miami/ 1990-1991 Academic Year

Session #5: Israel as a Source of Jewish Identity for Diaspora Jewry

The centrality of Israel is a truism of contemporary Jewish life. More than any other single factor, Israel has become the focus of world Jewry and the basis for Jewish unity. Yet paradoxically a cardinal tenet of Zionism was "the negation of the Exile", that is, the claim that Jewish life in the Diaspora could not and should not continue. This view, though muted today, still shapes Israeli attitudes toward the Diaspora Jew.

Following World War II, the demographic center of Jewish life shifted from Europe to the United States. American Jewry has since emerged as the largest, most affluent, and arguably most powerful Jewish community in the world.

In this context of well-being, most American Jews reject the notion of "negation of the exile" -- not only in practice but in principle. Rather, they consider America as their home and regard their financial and political support of Israel to be a constituent part of their identities as American Jews.

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READINGS:

- Maimonides, Laws of Kings, chapter 12
- Babylonian Talmud, Ketubot 110
- Nachmanides, Rosh HaShana Sermon in Akko
- David Hartman, "The Third Jewish Commonwealth", in A Living Covenant, pp. 278-304
- Eugene Borowitz, The Masks Jews Wear, pp. 151-173
- CLAL, Israel, Judaism and the Ethics of Power: A Source Book
  - Leonard Fein, "Israel at 39"
  - Jacob Neusner, "Did Moses Lead His People to the Wrong Country?"
  - Amnon Rubenstein, "The Zionist Dream Revisited"
  - Meir Kahane, "The Agony of our Jewish Hellenists"

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**Questions and Issues to Keep In Mind while reading:**

1. The Zionist tenet of "negation of the Exile" is based on an analysis of the Jewish condition of post-emancipation Europe. How does this analysis apply to the situation of American Jews today? Are we "in exile"?
2. For most American Jews Israel serves as a potent symbol of Jewish pride. Yet, the political realities of Israel often evoke ambivalence, even embarrassment. Does Israel contribute to our Jewish identities when we don't identify with her political actions?
3. The relationship of American Jews to Israel is often limited to philanthropic giving and political advocacy. How might this relationship be expanded to include other areas of Jewish living and identity?



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Miami/ 1990-1991 Academic Year

**JEWISH PHILOSOPHY, THEOLOGY AND COMMUNITY BUILDING**

What are the underpinnings of Jewish community as we near the twenty-first century? How do we make sure of who we are, of what we believe, of how we ought to act as Jewish individuals and Jewish community under the unprecedented conditions of power, freedom and affluence? What is possible regarding Jewish faith and community after the phenomenal changes of the last 200 years? How does what we believe affect the civilization and culture that we create, the community that we build? We can not go back to the way we think Jewish life and Jewish community were, but what lies ahead? Are we living in an age of transformation for the Jewish people, or, as Arthur Hertzberg recently wrote, the end of American Jewish history?

In these five sessions, we will explore possible answers to these questions. STUDENTS SHOULD BRING A TANACH TO EACH CLASS SESSION.

**Session #6: Contemporary Challenges to Faith and Community**

In the modern world belief in God or even the ultimate sense of things is uniquely threatened. Scientific and historical consciousness have weakened our religious allegiance. Notions of self are involved as never before with freedom and control, making the concept of God's involvement in our destinies, let alone God as commanding us, an interference if not an irrelevancy. If Jewish faith survives today it is probably due to our bracketing of the God question.

If we are to succeed in preserving and transmitting Jewish faith, we will have to unbracket the question of God somewhat. What can we know or believe about God? What is the relationship between God and Torah? What can we possibly mean by the idea of Torah as word of God? What is the nature and extent of the authority that God/Torah can have in our lives? What does all this have to do with building a Jewish community as we enter the twenty-first century?

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Readings:

- Tanach, Exodus Chapter 14: 30-31  
Chapter 33: 17-23  
Chapter 34: 4-7
- Deuteronomy Chapter 4: 1-40
- Psalm 19
- Maimonides, Guide of the Perplexed, Chapter 59
- Abraham Joshua Heschel, God in Search of Man, pp. 178-183
- Morning Service for Yom Kippur, xeroxed selection
- Michael Wyschograd, The Body of Faith: Judaism as Corporeal Election, pp. 99; 104-124
- Judith Plaskow, "Language, God, and Liturgy: A Feminist Perspective"
- Arthur Green, "Rethinking Theology: Language, Experience and Reality"
- Gershom Scholem, The Messianic Idea in Judaism, pp. 282-292
- Gershom Scholem, On the Kabbalah and its Symbolism, pp. 29-31
- Abraham Joshua Heschel, God in Search of Man, pp. 184-189
- Neil Gillman, Sacred Fragments, pp. 26-32; 54-57
- Yochanan Muffs, "God and the World: A Jewish View"

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Session #7: Contemporary Jewish Ethics -- Medical Ethics

We will examine whether we have anything unique or even relevant to say about the ethical issues of our day. Is there such a thing as "Jewish ethics" at all, or is "ethics" a universal category and simply the religion of the assimilated? How do we go about relating to very modern issues, many of which are the results of spectacular technological advances, through the insights of a tradition going back to biblical times? How can we find principles imbedded in those sources that have relevance and application to the highly complex questions that arise from these dramatic advances? What ethical insights can we offer to the issues of genetic engineering, fetal experimentation, euthanasia, etc.? What gives authenticity/ authority to any ethical positions we do derive? Can we be "a light unto nations" in a world moving so quickly, or can we only hope to hold on for the ride?

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Readings:

- Aharon Lichtenstein, "Does Jewish Tradition Recognize an Ethic Independent of Halakha?"
- Louis E. Newman, "Woodchoppers and Respirators: The Problem of Interpretation in Contemporary Jewish Ethics"
- J. David Bleich, Contemporary Halakhic Problems, pp. 93-96
- Seymour Siegel, "Fetal Experimentation: A Bias for Life", in Menachem Marc Kellner, ed., Contemporary Jewish Ethics, pp. 284-295
- Irving Greenberg, "Toward a Covenantal Ethic of Medicine", in Levi Meier, ed., Jewish Values in Bioethics, pp. 124-147

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Session #8: Why Do We Need Ritual? Or, What Do Food, Sex and Time Have to do With Religion?

Rituals are practices that have no obvious interpersonal or ethical impact; they are usually understood as dealing with the relationship between a human being and God. Is it any wonder, then, that in an age that places a premium on individualism and autonomy, ritual observance does not come easily? But is there anything more than ethical behavior that Judaism can legitimately require of us? We will explore the various functions of ritual and approaches to ritual in Judaism. We will examine the relationship between ritual, tradition and faith; the role ritual plays in defining and creating a community; what happens when rituals die for a community, and how a community creates new rituals.

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Readings:

- Tanach, Genesis 9:1-6  
Exodus 23:19  
Leviticus 11  
Leviticus 15:19-24  
Leviticus 18  
Deuteronomy 26:1-11  
Isaiah 1:10-17
- Blu Greenberg, How to Run a Traditional Jewish Household, pp. 95-113, 120-129
- Gershon Winkler, "Sex and Religion: Friend or Foe"
- Selected Texts on Sexuality from Bible, Talmud, Codes
- David Teutsch, "Rethinking Jewish Sexual Ethics"
- Rachel Adler, "Tumah and Taharah: Ends and Beginnings", in The Jewish Woman: New Perspectives, Elizabeth Koltun, ed., pp. 63-71
- Jacob Milgrom, Essay on Kashrut
- Brit Milah ceremony
- Marriage ceremony

- Abraham Joshua Heschel, Man is Not Alone, pp. 261-272
- Abraham Joshua Heschel, God in Search of Man, pp. 348-360
- Jonathan Woocher, Sacred Survival, pp. 129-155
- Jon D. Levenson, Sinai and Zion: An Entry into the Jewish Bible, pp. 50-56



WEXNER HERITAGE FOUNDATION

Rabbi Irwin Kula

Miami/ 1990-1991 Academic Year

Session #9: Suffering: Why Does God Allow It?

We as human beings are driven to make sense of our world, to order our experience into some meaningful whole. Suffering constitutes the greatest challenge to that sense of order. Why does a seven year old child suddenly develop cancer of the brain? Why does an airplane crash killing a group of people happen to have chosen this particular flight? The sheer randomness of these event, the absurdity of it all, threatens to undermine one's entire theological and religious structure. Of course, when we confront as mass a trauma as the Holocaust we are struck by the inadequacy of all explanations. In many ways parts of the system die under the weight of the absurdity. We will examine the characteristic Jewish responses to this challenge both intellectually and existentially. We will explore which responses work, which have simply lost their power to explain, and what responses we can fashion for our post-Holocaust, post-nuclear world.

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Readings:

- Tanach, Job, Chapters 1 - 10  
Chapters 38 - 42
- Jeremiah, Chapter 14: 17
- Isaiah, Chapter 45: 6-7
- Mishna, Berachot, Chapter 9:5
- Steven Katz, Post-Holocaust Dialogues, pp. 141-173
- Jon D. Levenson, Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence, pp. 14-50

WEXNER HERITAGE FOUNDATION

Rabbi Irwin Kula

Miami/ 1990-1991 Academic Year

Session #10: Imagining Jewish Community: The Private and Public Dimensions of Jewish Life -- Can We Create Real Community?

A community is that which attempts to be an inclusive whole, celebrating the interdependence of public and private life of the different callings of all. Are our Jewish "communities" real communities? Are we close enough to each other in our understandings of Jewish commitment and serious enough about it to warrant the term "community"?

As we near the end of the century, we have as a people ensured our physical survival to an extent unprecedented. The question now is: survival for what? Having created a Jewish politics, what is the content of our Jewish culture? How do we define a special way of life as individuals and as a community that we can call Jewish, in a world that is fairly benevolent, that neither removes us from the world nor excludes members of our people nor stifles dissent? How serious are we about community? What walls are worth building and how do we build those walls while maintaining that there is more than one way?

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Readings:

- Mishna, Avoth, Chapter 4  
Chapter 6
- Talmud, Baba Bathra, 7b
- Maimonides, Guide of the Perplexed, Epistle Dedicatory and Introduction to Part 1; Part 3, Chapter 54
- Jacob Neusner, Self-Fulfilling Prophecy: Exile and Return in the History of Judaism, pp. 208-218
- Leonard Fein, "Survival as Vocation: The Voyage of the Damned", in Where Are We? The Inner Life of America's Jews, pp. 128-149
- Abraham Joshua Heschel, Man is Not Alone, pp. 261-272
- Robert Bellah, Habits of the Heart, pp. 71-75; 152-155

WEXNER HERITAGE FOUNDATION

Rabbi David Saperstein

Miami/ 1990 - 1991 Academic Year

**Session # 11    A Comparison of the Nature of "Rights" in Jewish  
and American Law**

Judaism is traditionally described as a political/ legal system based on the concept of "duties"; the American political/legal system is one which is based on the notion of "rights". This session will examine the similarities and contrasts of the concept of rights in these two systems. It will explore the intellectual and historical interplay of the two systems examining as well the extent to which Jewish law shaped American law and politics.

Particular attention will be paid to how these systems balance the rights of individuals against the rights and needs of the society.

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**READINGS:**

- Tanach: Leviticus 19
- Haim Cohn, Human Rights in Jewish Law, pp. 1-23
- Robert Gordis, Judaic Ethics for a Lawless World, pp. 61-67
- Charles Auerbach, "The Talmud: A Gateway to the Common Law," Case Western Law Review 1951, pp. 5-16; 39-49 (skim the technical legal parts)
- The Bill of Rights
- Excerpts from the Smith case

**Questions and Issues to Keep in Mind While Reading:**

1. What are the practical implications of a legal system being grounded in the concept of duties rather than rights?
2. What are the different ways that it is possible to show that one legal/ philosophical/political system affects or shapes another? Has Auerbach proved his contention that the Talmud is a gateway to Anglo-American law? What do you think of his methodology?

3. When the rights and needs of the individual and the community conflict, which do you believe should take precedence? Why? Can you suggest an objective standard to determine when community rights can be used to limit individual rights or vice versa? Would

the Jewish and the American legal traditions answer that question differently?



WEXNER HERITAGE FOUNDATION

Rabbi David Saperstein

Miami/ 1990-1991 Academic Year

**Session # 12 Using Jewish Law to Answer Contemporary American Dilemmas**

It is often asked why the Jewish community cannot develop its own version of the Catholic Bishops' pastoral letters explaining what the Jewish tradition has to say about the problems confronting our society and our modern world. This session will explore the attitude of both the Jewish tradition and American law on the role of religious law in resolving policy/legal issues in a secular society. Using several such issues, including abortion, capital punishment, privacy and nuclear warfare, we will explore how Jewish political conservatives and liberals attempt to apply the tradition to these modern problems and try to evolve a consistent methodology for such a task.

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**READINGS:**

- Dorff and Rosett, A Living Tree, (on Dina D'malkhuta Dina), pp. 514-520
- Norman Lamm, "The Right of Privacy", in Milton Konvitz, ed., Judaism and Human Rights, pp. 225-233.
- David Saperstein, Preventing a Nuclear Holocaust: A Jewish Response, pp. 3-20
- Louis Jacobs, What Does Judaism Say About..., pp. 66-68
- Balfour Brickner, "Judaism and Abortion: Testimony before the Subcommittee on Civil Rights and Constitutional Rights, Committee on the Judiciary, U.S. House of Representatives 1976"
- Jacob Neusner, "Judaism's Opposition to Abortion Proven," National Jewish Post and Opinion, June 13, 1990

**Questions and Issues to Keep in Mind While Reading:**

1. Does it make sense to talk about the Jewish equivalent to the Catholic Bishops' pastoral letters on contemporary issues?
2. What role do you believe Jewish law can and should play in solving modern problems? For Jews? For the general society?
3. Does the concept of Dina D'malkhuta Dina correlate with U.S. notions of separation of Church and State?
4. Based on your study of the texts in your earlier session on abortion, how do you evaluate Brickner and Neusner's arguments on abortion? On a substantive level, which more closely represent your understanding of the tradition? On a process level, which more closely correlate with your view on the role of the Jewish tradition in addressing modern problems? How does their use of the tradition correspond to the Catholic Bishops' use of their tradition in addressing the abortion issue?
5. How would you suggest using the Jewish tradition to address the issues of privacy, capital punishment and nuclear warfare?



WEXNER HERITAGE FOUNDATION

Rabbi David Saperstein

Miami/ 1990 - 1991 Academic Year

**Session #13: Economic Justice; The Environment**

**PART A: Economic Justice in Society**

Some Jewish scholars have argued that the Jewish tradition was the world's earliest social welfare state; others that the tradition is a politically conservative one. This discussion will focus on the basic concepts of economic justice in the Jewish tradition, exploring both the concepts of the tradition and the historical implementation of those concepts over three thousand years of Jewish history. It will conclude with a discussion of how Jewish organizations go about their work on the economic justice issue in the contemporary American political system.

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**READINGS:**

- Aaron Levine, Economics and Jewish Law, pp. 105-138
- Richard Hirsch, "There Shall Be No Poor", in Milton Konvitz, ed., Judaism and Human Rights, pp. 234-246
- Charles Strain, ed., Prophetic Visions and Economic Realities, pp. 77-102
- Ellen G. Whitman, "Economic Distress in the American Jewish Community,"
- American Jewish Congress, "Less Suffering, Less Fear: Meeting the Human Needs of Americans in the 90's" (skim only)
- Religious Action Center, "Sample Congregational Economic Justice Programming"

**Questions and Issues to Keep in Mind While Reading:**

1. Does the Jewish tradition appear to be more in keeping with contemporary conservative or liberal economic viewpoints?
2. In what ways does the Jewish tradition differ from our contemporary social welfare policies in the United States?
3. In what way do the viewpoints of Jewish organizations today have a distinctively Jewish perspective which distinguishes their views and activities from secular liberal groups?

## **PART B: Caring for the Planet**

The environment crisis has emerged as one of this decade's "hottest" political issues. Some of the earliest laws in the Jewish tradition deal with environmental concerns, laws which were extensively developed during the Talmudic era. This session will explore the Jewish tradition's views on the environment and how the perspectives derived from the tradition can inform the environmental policy choices to be made today. This session will also deal with the relationship of individual and societal responsibilities in addressing both this issue specifically and issues of social justice generally.

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### **READINGS:**

- Robert Gordis, Judaic Ethics for a Lawless World, pp. 113-122
- Religious Action Center, "Key Environmental Issues: A Brief Overview"
- Religious Action Center, "A Sampling of Jewish Sources: A Brief Overview"

### **Questions and Issues to Keep in Mind While Reading:**

1. Few policy challenges require a greater participation of individuals in terms of changes in our lifestyles than does this issue. What does Judaism say about changing one's lifestyle to effect changes in the greater society?
2. Reflecting on Jewish ceremony and liturgy, to what extent are concerns about the world and the environment expressed? What is the impact of weaving social justice concerns into ceremonial life?
3. The entire environmental movement is based on the belief that we must preserve the world for generations yet unborn. What is the basis for that belief? Is it merely religious? Can it be communicated to those who do not share our religious values and attitudes?

WEXNER HERITAGE FOUNDATION

Rabbi David Saperstein

Miami/ 1990 - 1991 Academic Year

**Session # 14**

**PART A: Jewish Law in American Courts**

Jewish law is often an issue in the American legal system. It comes up in legal disputes involving synagogues and/or rabbis; it comes up in disputes involving religious observance in "free exercise" cases; and most frequently, it comes up in cases involving marital status. This session will discuss how Jewish law, with particular emphasis on marital law, is used in the American legal system, and whether it is used in an accurate or distorted manner.

AMERICAN JEWISH  
ARCHIVES

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**READINGS:**

-- Dorff and Rosett, A Living Tree, pp. 442-448; 512-514; 523-563

**Questions to Keep in Mind While Reading:**

1. To what extent does the use of Jewish law in American legal proceedings raise problems of separation of church and state?
2. What modalities might the Jewish community create in the United States which would allow us to adjudicate religious disputes without resorting to the secular legal system?

**PART B: Jewish Law in the State of Israel**

Israel is the Jewish State. But its legal system is not based on Jewish law alone. Instead, it has emerged out of an amalgam of Turkish, British, Jewish and "secular" Israeli law. This session will discuss the role of Jewish Law in Israel.

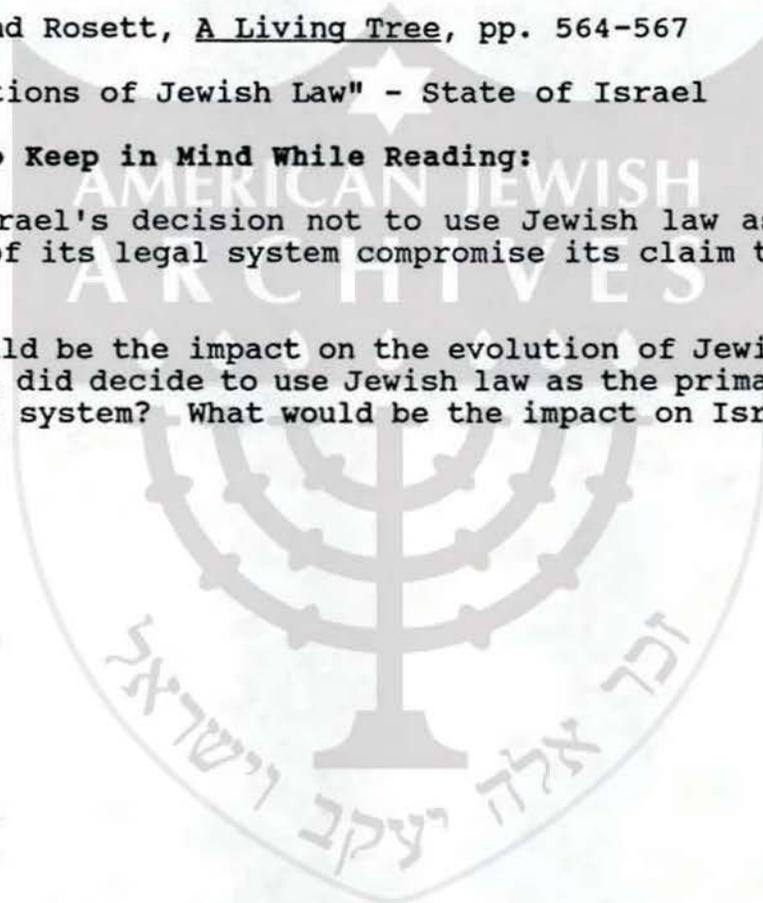
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**READINGS:**

- Dorff and Rosett, A Living Tree, pp. 564-567
- "Foundations of Jewish Law" - State of Israel

**Questions to Keep in Mind While Reading:**

1. Does Israel's decision not to use Jewish law as the primary foundation of its legal system compromise its claim to be a Jewish state?
2. What would be the impact on the evolution of Jewish law if, in fact, Israel did decide to use Jewish law as the primary foundation of its legal system? What would be the impact on Israeli society?



WEXNER HERITAGE FOUNDATION

Professor Regina Stein

St. Louis/ 1990 - 1991 Academic Year

**A Study of the Bible: The Stories of Genesis and Jonah**

The Bible is the repository of Jewish memory and imagination. It tells us who we are as people and as Jews. It explores our identity and our relationships with God and each other. It makes claims about the meaning of history, the nature of free will, responsibility, sexuality, good and evil, sin and punishment.

We will begin with a session on the Book of Jonah and explore the questions of universalism versus particularism, sin and punishment, and the nature of prophecy. Does God have a double standard in responding to the sins of Jews and non-Jews?

Most of the Bible is devoted to the relationship between God and the Jewish people, yet the first eleven chapters of Genesis are completely universal. Why? How do we explain the shift? Does it reflect the same double standard?

After briefly reviewing the Creation chapter, we will study the Garden of Eden story which is a powerful and enduring influence on the Western world's understanding of sin, human sexuality, and gender roles. Does it give divine sanction to the subordination of women? Are people sinful by nature?

Then we will explore the Flood narrative and ask why a God who perceived earthly creations as "very good" would choose to destroy them. What might prevent God from ever destroying them again? Are people any different after the flood?

The final episode preceding God's covenantal call to Abraham is the Tower of Babel story. What motivates the people to build? Isn't God over-reacting here? Does the punishment fit the crime? How does this story serve as the bridge between the universal themes of Genesis and the rest of the Bible?

A session on the women of Genesis will give us an opportunity to paint in broader strokes as we look at the matriarchs, Hagar, and Dinah. Do these women have stories of their own or are they secondary characters, marginal to the primary focus of the Biblical story-teller?

Finally, we will take a look at some of the characters who are excluded from the covenantal relationship between God and Israel. Is this God's doing or theirs? What determines who is included and who is excluded from the covenant?

Note: Text assignments for some sessions will overlap, but your emphasis and perspective should make each reading experience unique.

**Session 1: The Book of Jonah**

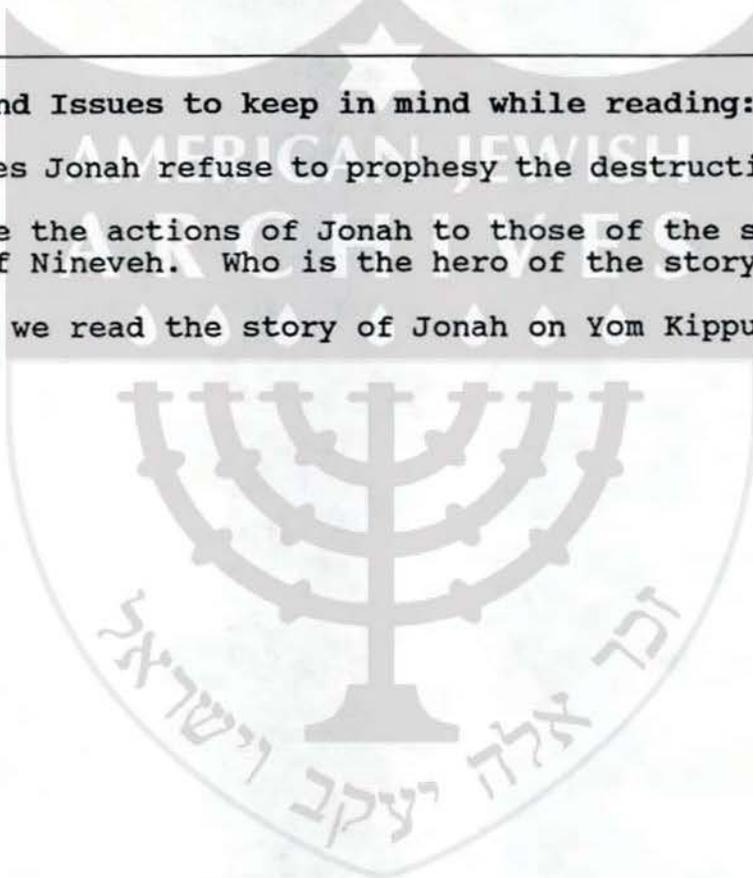
**Readings:**

-- Tanach, Book of Jonah, complete

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**Questions and Issues to keep in mind while reading:**

1. Why does Jonah refuse to prophesy the destruction of Nineveh?
2. Compare the actions of Jonah to those of the sailors and the king of Nineveh. Who is the hero of the story? Why?
3. Why do we read the story of Jonah on Yom Kippur?



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Professor Regina Stein

St. Louis /1990 - 1991 Academic Year

Session 2: Man and Woman in the Garden

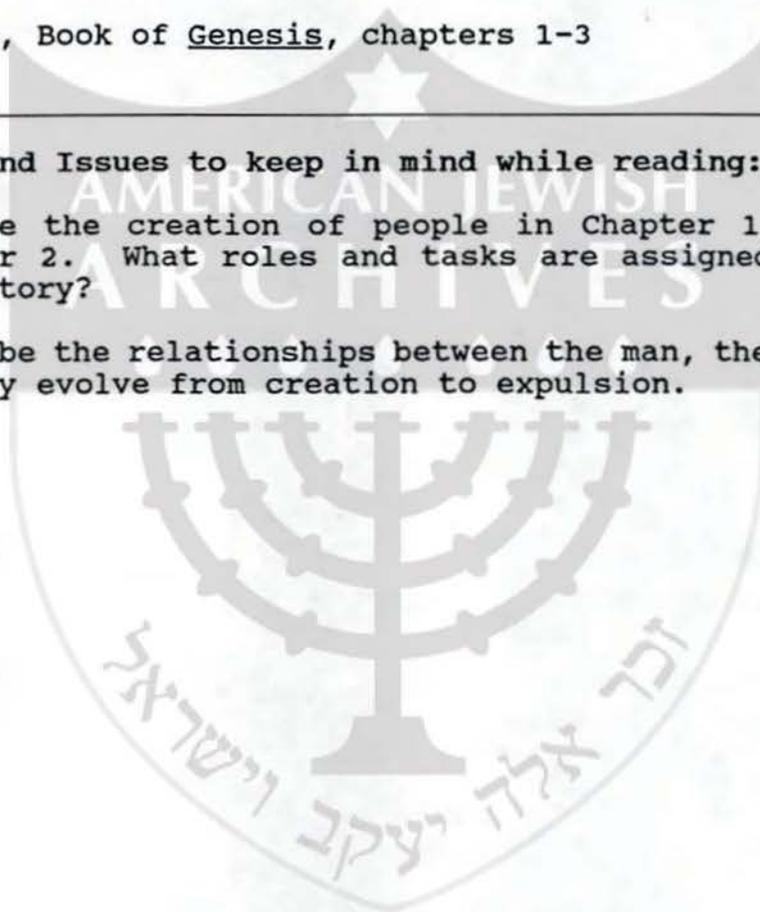
Readings:

-- Tanach, Book of Genesis, chapters 1-3

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Questions and Issues to keep in mind while reading:

1. Compare the creation of people in Chapter 1 with that in Chapter 2. What roles and tasks are assigned to humans in each story?
2. Describe the relationships between the man, the woman and God as they evolve from creation to expulsion.



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Professor Regina Stein

St. Louis/ 1990 - 1991 Academic Year

Session 3: The Flood and the Tower

Readings:

-- Tanach, Book of Genesis, chapter 6:5 - 11:9

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Questions and Issues to keep in mind while reading:

1. What is the purpose of the prohibition against eating blood? Why does it appear only after the flood?
2. What is the point of the Tower of Babel story?



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Professor Regina Stein

St. Louis/ 1990 - 1991 Academic Year

Session 4: The Women of Genesis

A. SARAH AND HAGAR

Readings:

- Tanach, Book of Genesis, chapters 12:10-20  
16  
17:15-22  
18:1-15  
21:1-21

B. REBECCA

Readings:

- Tanach, Book of Genesis, chapters 24  
26:34 - 27:17  
27:41-46

C. RACHEL & LEAH

Readings:

- Tanach, Book of Genesis, chapters 29  
30:1-24

D. DINAH

Readings:

- Tanach, Book of Genesis, chapter 34

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Questions and Issues to keep in mind while reading:

1. In general, how do you see the role of women in the Book of Genesis? What is their relationship to the covenant?
2. For each of the women mentioned, describe her personality or character in one sentence. What does she contribute to the story?

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Session 5: The Ins and Outs of the Book of Genesis

A. LOT

Readings:

-- Tanach, Book of Genesis, chapters 11:26-32  
12:1-9  
13:1-18  
19

B. ISHMAEL

Readings:

-- Tanach, Book of Genesis, chapters 16:7-16  
17:9-27  
21:9-21  
25:1-18

C. ESAU

Readings:

-- Tanach, Book of Genesis, chapters 25:21-34  
27  
28:6-9  
32:4-17  
35:27-29  
36:1-9

D. LABAN

Readings:

-- Tanach, Book of Genesis, chapters 28:1-5  
29:1-30  
30:25 - 32:1

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**Questions and Issues to keep in mind while reading:**

1. Though born into the covenantal family of Abraham, each of these characters is excluded from the covenant. Why? Is it a function of their actions, of geography, of the characters with whom they interact?
2. Describe each of these characters in one sentence.



WEXNER HERITAGE FOUNDATION

Rabbi Henoeh Millen

St. Louis/ 1990-1991 Academic Year

BIBLICAL NARRATIVE FROM EXODUS TO NUMBERS

In the five sessions spent learning together, we will examine some of the crucial biblical narratives in our development as a nation: Our shared suffering and redemption; the receiving of the law; the ups and downs of the desert experience; and the challenges to Moses' leadership.

Our concentration will be on a careful reading of the text as we will hone in on specific verses and passages. I would suggest that in your preparation you note the difficult passages or questions that arise as you read the text. Also, it would be helpful to read the material at least twice. Your own critical analysis of the text constitutes one of the major commentaries to be used during class. Other talmudic, midrashic and philosophical material will be handed out by me at the beginning of each session.

The text to be used is The Living Torah, a translation based on traditional Jewish sources with notes, introduction, maps, charts, (etc.) by Aryeh Kaplan.

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Session #6: Israel's Enslavement In Egypt  
The Fulfillment of the Divine Promise

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Readings:

-- Exodus, Chapters 1-6

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Questions and Issues to keep in mind while reading:

1. In what ways are the books of Genesis and Exodus similar? Different?
2. What events in Genesis foreshadow the Egyptian experience?
3. How do you view the exile and enslavement of the Jews? As punitive or as educational?

4. What were the factors which motivated Egypt's persecution and enslavement of Israel? Pay particular attention to Exodus, 1:9-10
5. What is the importance in relating the Moses episodes in Exodus, 2:11-22?
6. What is significant in God's revelation to Moses from a thornbush? Exodus, 3:2-4
7. Considering Moses penchant for justice and the downtrodden, how do you understand his refusal to accept God's mission to be a leader of Israel? Exodus, 3:11-16; 4:1-17
8. How do you understand the episode of God's wanting to kill Moses at the inn? Exodus, 4:24-26



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Rabbi Hensch Millen

St. Louis/ 1990-1991 Academic Year

Session #7: The Process of Redemption and  
Its Moral Implications

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Readings:

-- Exodus, Chapters 6-12  
Chapter 34

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Questions and Issues to keep in mind while reading:

1. What was the purpose of the plagues? What theme is consistently emphasized? What other motives are given for specific plagues?
2. What is the purpose of miracles? Are they convincing? Provide proofs for your answer.
3. What was the idea of God in commanding the Israelites to request valuables from the Egyptians before their departure from Egypt? (Exodus, Chapters 3:21-22; 11:2-12; 35; 36)
4. What connection does Shabbat have with the Exodus?
5. What universal lessons does the enslavement in Egypt and our redemption have for us as a people?

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Rabbi Henoch Millen

St. Louis/ 1990-1991 Academic Year

Session #8: Post Redemption Problems and Adjustments

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Readings:

- Exodus, Chapter 13:17-21  
Chapter 14:1-31  
Chapter 15:20-27  
Chapter 16  
Chapter 17
- 

Questions and Issues to keep in mind while reading:

1. Why did God choose the circuitous route for the people? What prompted Egypt's pursuit of the Jews after they had realized the injustice they caused to the Jews?
2. How do you account for the attitude of the Israelites at the Red Sea?
3. What lessons can be learned from the Marah incident?
4. How do you view the miracle of the Manna? Is it a regimen of austerity or affluence?
5. Is Amalek a particular or a universal problem for us as Jews? For mankind as a whole?

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Rabbi Henoch Millen

St. Louis/ 1990-1991 Academic Year

Session #9: The Sin of the Golden Calf and its Aftermath  
The Breaking of the Tablets

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Readings:

-- Exodus, Chapter 32  
Chapter 33  
Chapter 34:27-34

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Questions and Issues to keep in mind while reading:

1. Who was responsible for building of the golden calf?  
What was Aaron's idea and role in the entire incident? Isn't it a bit incongruous for a people who had the high of the divine revelation to sink to such lows?
2. How does Moses react to the people, to Aaron and to God in this episode?
3. Do you think Moses breaking of the tablets was a spontaneous or premeditated action? Was it an act of indignation or a sort of "shock treatment" for the nation?
4. What was the meaning or symbolism of the phenomenon of Moses' radiance and the veil? Where did Michelangelo go wrong?

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St. Louis/ 1990-1991 Academic Year

Session #10: Crises and Rebellions:  
The Process and Struggle to Become a Nation

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Readings:

-- Numbers, Chapters 11-17  
Chapter 20:1-13

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Questions and Issues to keep in mind while reading:

1. What were the causes of the people's complaints and unhappiness? (Numbers, 11:1-11) How do you understand God's response in his promise of meat?
2. Eldad and Medad, rebels or true prophets? How do you understand Joshua's plea to Moses and Moses' response?
3. What was Miriam's complaint against Moses? Wasn't she correct and doesn't her punishment seem overly severe?
4. Where did the spies go wrong?
5. Was the decree of God upon the people overkill? To what extent was Moses successful in his intervention on behalf of the people?
6. What do you think motivated Korach in his rebellion against Moses and Aaron?
7. How do you understand Moses and Aaron's sin at the Rock (Numbers, 20:1-13) and God's subsequent punishment?

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Rabbi David Silber

St. Louis/ 1990 - 1991 Academic Year

DAVID THE KING

Students should read the Books of I Samuel and II Samuel in their entirety, as well as the first twelve chapters of I Kings.

Session 11: The Flight from Saul

Readings:

- Tanach, Book of I Samuel, chapter 16 through II Samuel, chapter 4. Read especially, I Samuel 20-27; I Samuel 29-30; II Samuel 1

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Questions and Issues to keep in mind while reading:

1. What is the central theme of chapters 21-31?
2. How do you interpret the dialogue in 21:1-8? In 24:1-7? In 27:5-6? In 30:21-25?
3. What is the significance of Chapter 25? What is Abigail's argument?
4. Is David's lament for Saul and Jonathan authentic or staged?
5. At the end of Chapter 20, David and Jonathan speak. Why, then, is there a need for the sign of the arrows?

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Rabbi David Silber

St. Louis/ 1990 - 1991 Academic Year

Session 12: David and Absalom

Readings:

- Tanach, Book of II Samuel, chapters 13 - 14  
15:1-13
- Book of Genesis, chapters 29-35  
especially chapter 34
- 

Questions and Issues to keep in mind while reading:

1. What are the literary and thematic connections between Genesis 34 and II Samuel 13? Why is Genesis 34 included in the Book of Genesis?
2. What is the precise parable of the woman of Tekoah in chapter 14?
3. How does II Samuel portray Absalom? See also II Samuel 16:20-22 and 18:9-18.

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Session 13: Exile and Return

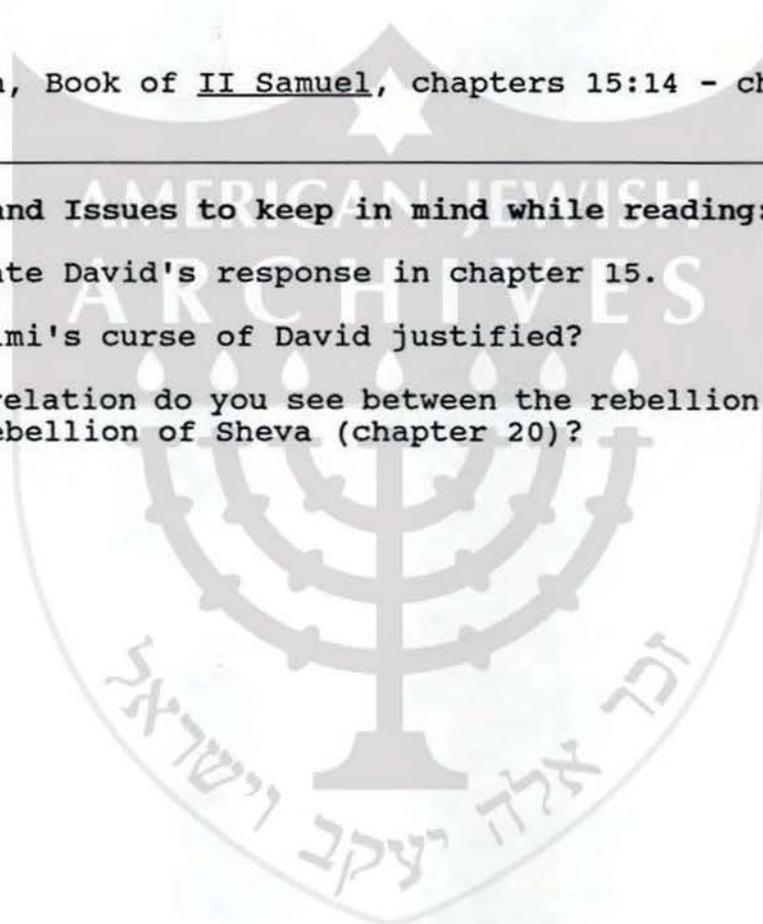
Readings:

-- Tanach, Book of II Samuel, chapters 15:14 - chapter 20

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Questions and Issues to keep in mind while reading:

1. Evaluate David's response in chapter 15.
2. Is Shimi's curse of David justified?
3. What relation do you see between the rebellion of Absalom and the rebellion of Sheva (chapter 20)?



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Session 14: Establishing the Monarchy

Readings:

-- Tanach, Book of I Kings, chapters 1 - 3

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Questions and Issues to keep in mind while reading:

1. How do you account for David's lack of concern at Adonijah's coronation?
2. In chapter 2, how does Solomon solidify the kingship of David?
3. In chapter 3, what is the point of Solomon's threatening to cut the baby in half? See also I Kings 14, I Kings 17, and II Kings 13.
4. What is the implicit attitude of the Books of Kings towards kingship?

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Dr. Alvin H. Rosenfeld

Indianapolis/ 1990-1991 Academic Year

THE HOLOCAUST

This series of five sessions will aim to introduce students to some of the major problems in the study of the Holocaust and to encourage them to reflect seriously on a number of profound issues that confront us today in the aftermath of the Nazi destruction of European Jewry.

Session # 1: German Anti-Jewish Legislation and Jewish Responses to It

The crime that we have come to call the "Holocaust" was preceded by a history of antisemitism in the countries of Europe and, specifically within Germany, by a series of anti-Jewish legal measures introduced soon after Hitler came to power. In this session we shall look at the long foreground to the Holocaust by reviewing some of the features of traditional antisemitism and then examine selections from the Nuremberg Laws and other acts of German anti-Jewish legislation. We shall also review the kinds of actions that Jews within Germany attempted to take to protect themselves against the terror of the Nazi state.

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READINGS:

- table listing estimated number of Jews killed in the final solution, from Lucy Dawidowicz, The War Against the Jews, p. 403.
- selections from German antisemitic sources, from Paul Mendes-Flohr and Jehuda Reinharz, eds., The Jew in the Modern World, pp. 257-299; 484-487.
- selections from the Nuremberg Laws and other acts of anti-Jewish legislation, from Lucy Dawidowicz, A Holocaust Reader, pp. 35-53.
- selections from German-Jewish responses to German antisemitism, from The Jew in the Modern World, pp. 488-489; 503-504.

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QUESTIONS AND ISSUES TO KEEP IN MIND WHILE READING:

1. In your understanding of it, how was German antisemitism different from other kinds of antisemitism? What, if anything, could have stopped or blunted its force?
2. How do you understand the behavior of the Jews of Germany in the immediate pre-war period (1933-1939)? Is there anything that they could have done or should have done at that time that they did not do?
3. What lessons, if any, can we learn today from a study of the Nuremberg Laws? What characterizes those laws? Is it conceivable to you that any legislation even remotely similar to them could be enacted in this country?



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Dr. Alvin H. Rosenfeld

Indianapolis/ 1990-1991 Academic Year

Session # 2: Ghettos and Camps

Jews had lived in ghettos prior to the twentieth century, but these places did not resemble the ghettos into which the Nazis and their allies forcibly enclosed large Jewish populations during World War II. As for the death camps where so many suffered and died, nothing even remotely like them can be found in Jewish history before our time. The ordeals that millions of Jews underwent in these places were devastating physically and radically disorienting in so many other ways. In this session we shall try to understand the nature of this experience as it comes to us from the testimony of one famous survivor-writer.

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READINGS:

- Elie Wiesel, Night.
  - Elie Wiesel, "The Death of My Father", from Legends of Our Time, pp. 1-7.
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QUESTIONS AND ISSUES TO KEEP IN MIND WHILE READING:

1. Elie Wiesel has written that "at Auschwitz, not only man died, but also the idea of man." How is this idea portrayed in Night? Do you think that Wiesel is correct in his view that traditional conceptions of humanity are not longer viable after Auschwitz?
2. Night and "The Death of My Father" show Jewish religious faith to be in a state of crisis. What is the nature of this crisis? What accounts for it? Can it be overcome? How?
3. How have your own ideas about God and man changed as a result of your knowledge of the Holocaust?

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Dr. Alvin H. Rosenfeld

Indianapolis/ 1990-1991 Academic Year

Session # 3: Survivors

Millions of Jews (to this day we do not know exactly how many) were murdered or otherwise perished as a result of the Nazi crimes of World War II. A relatively small number of Jews who had been in the ghettos and camps or elsewhere in Nazi-occupied Europe managed to survive and to return to "normal" life thereafter. In reading and discussing some of the writings of these people, we shall come to see how their lives were fundamentally changed as a result of their camp experiences and how, to this day, the burden of memory is an inordinately heavy one. We shall also try to understand the nature of our own connection to these survivors.

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READINGS:

- Primo Levi, "The Gray Zone" and "Shame", from The Drowned and the Saved, pp. 36-87.
- Werner Weinberg, "I Alone Have Escaped to Tell You" and "Contending with Guilt", from Self-Portrait of a Holocaust Survivor, pp. 147-168.
- "Five Children of Survivors: A Conversation", from Lucy Y. Steinitz and David Szonyi, eds., Living After the Holocaust, pp. 33-53.

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QUESTIONS AND ISSUES TO KEEP IN MIND WHILE READING:

1. In reading the essays by Levi and Weinberg, it will become apparent to you that Holocaust survivors can continue to suffer from their camp experience for years after their liberation. What is the nature of this suffering, and why does it continue for so long? What, if anything, can bring some measure of relief to these people?
2. What is the position of Holocaust survivors within the American Jewish community? How has it changed over the years? How do we regard these people today? What, if anything, can we learn from them?
3. Is the trauma of the Holocaust one that survivors pass on to their children? What is it like to be a child of survivors? How do you regard the evolution within the American Jewish community of an organized "second generation" of Holocaust survivors?



WEXNER HERITAGE FOUNDATION

Dr. Alvin H. Rosenfeld

Indianapolis/ 1990-1991 Academic Year

Session # 4: Post-Holocaust Reflections

Although it is seldom read and, indeed, is hardly known, Holocaust poetry offers some of the most forceful reflection on the Holocaust that we have been given in the post-war period. As you will see, it is a poetry that appears to be deceptively simple but actually is complex and demanding. It is also exceptionally rewarding once you begin the work of historical understanding and literary interpretation and learn how to open yourself to its meanings. We shall do those things together in this session. We shall also consider the important cultural and theological reflections of two major Jewish thinkers: Emil Fackenheim and Simon Rawidowicz.

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READINGS:

- selected poems of Paul Celan, Jacob Glatstein, Primo Levi and Dan Pagis.
- Emil Fackenheim, "The Commanding Voice of Auschwitz", from God's Presence in History, pp. 20-25.
- Simon Rawidowicz, "Israel the Ever-Dying People", from Israel the Ever-Dying People.

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QUESTIONS AND ISSUES TO KEEP IN MIND WHILE READING:

1. The Holocaust poems you have read all invoke the Bible, although they do so in highly unconventional ways. Why do you suppose these poets feel compelled to return to biblical figures, and what is the effect of bringing these figures into juxtaposition with images that derive from the Holocaust?
2. Emil Fackenheim writes about "mad Midrash". You know what Midrash is in its more traditional forms, but what do you make of this "mad" version of it? What is it that drives Fackenheim to think about Judaism and "madness"? Do you accept his conclusions?
3. Simon Rawidowicz maintains that the Jews sustain themselves through the idea that they are "dying". That sounds paradoxical, doesn't it, a people living on by virtue of a sense of its own demise? What is it that leads Rawidowicz to formulate this idea, and how convincing is it? As a Jew living in the post-Holocaust era, do you find any consolation or inspiration in what Rawidowicz has to say?



WEXNER HERITAGE FOUNDATION

Dr. Alvin H. Rosenfeld

Indianapolis/ 1990-1991 Academic Year

Session # 5: The Future of Memory -- On Germany and the Jews

The future memory of the Holocaust will be determined to a large extent by the way Jews and Germans look back upon the Nazi period and explain it to themselves. Is Jewish national memory compatible with German national memory, or are these two irreconcilable and possibly locked into perpetual and irreparable conflict? How do Jews today regard Germany and the Germans? What do the Germans have to say about the Jews and about themselves vis-a-vis the Jews? In examining some writings that raise these and related questions, we shall see that the Jews and the Germans are tied to one another now and for the foreseeable future by a common, if terrible, past. The question of just how that past reverberates today, in memory and in deed, and is likely to continue to do so in the years ahead will form the centerpiece of this session.

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READINGS:

- Primo Levi, "Vanadium", from The Periodic Table, pp. 211-223, and "Letters from Germans", from The Drowned and the Saved, pp. 164-197.
- Cynthia Ozick, "Letter to Q", from The Quarterly (Winter 1988), pp. 175-181.
- Richard von Weizsacker, Speech to the German Parliament of May 8, 1985.

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QUESTIONS AND ISSUES TO KEEP IN MIND WHILE READING:

1. Compare Cynthia Ozick's attitudes toward Germany and the Germans with those of Primo Levi. What distinguishes them? Do you tend to agree with one more than the other?
2. Richard von Weizsacker's speech of May 8, 1985 contains what is probably the most direct public statement of German atonement for the Holocaust that any major German figure has made in recent years. Read his speech carefully and see what it is that von Weizsacker has to say. Does it satisfy your sense of what is needed to "normalize" the relationship between post-war Germans and Jews? Can this relationship ever be "normalized"? Should it be?
3. What should be the position of American Jews towards today's Germany? What are your own thoughts and feelings about Germany and the Germans? How do you see our future connection to that country and its people?



WEXNER HERITAGE FOUNDATION

Dr. Ronald Brauner

Indianapolis/ 1990-1991 Academic Year

THE BOOK OF GENESIS

In a certain sense, the Book of Genesis can be characterized as the oldest embodiment of our world view and of our profoundest notions of our Jewish selves. Genesis is concerned with origins, perhaps more than any other ancient Jewish document; it is engaged (and it engages us!) in considering the etiologies of phenomena that have impact upon our lives both as human beings and as the sons and daughters of the matriarchs and patriarchs. Among the matters that will be considered in this five-part series are the following:

- a. Who is God?
- b. What is reality?
- c. What is the nature of the human being?
- d. What is the good life?
- e. What characteristics do we share with our ancient forebears?
- f. What is our identity as a people and as individuals?
- g. What is the nature of the dialectic between individuality and social living (family, tribe, people)?
- h. What are religion and spirituality?
- i. What is the nature of good and evil, right and wrong?

Our study of Genesis will be multi-faceted and will always include the following:

1. the literary analysis of the original text
  2. an examination of the major ideas contained in that text
  3. an evaluation of those ideas in the light of subsequent Jewish tradition
  4. a contemplation of the relationship between those ideas and our own lives
  5. the relevance of those ideas to Jewish leadership and Jewish decision-making
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Session #6: CREATION AND FLOOD  
Genesis, Chapter 1-11:9

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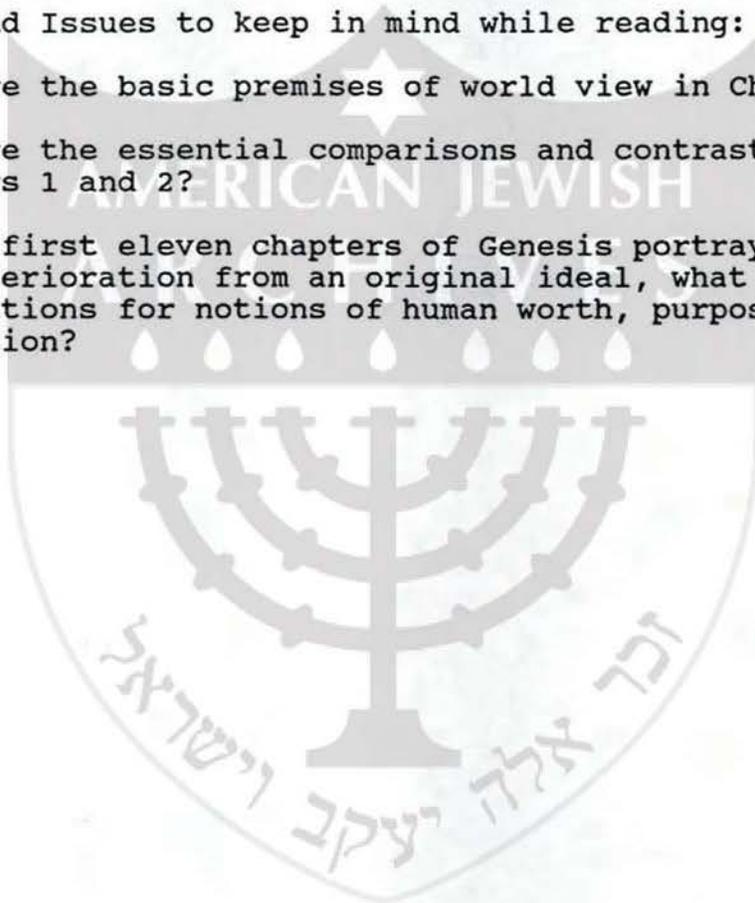
Readings:

-- Genesis, Chapters 1-4  
Chapters 6:5 - Chapter 9  
Chapter 11:1-9

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Questions and Issues to keep in mind while reading:

1. What are the basic premises of world view in Chapter 1?
2. What are the essential comparisons and contrasts between chapters 1 and 2?
3. If the first eleven chapters of Genesis portray a decline and deterioration from an original ideal, what become the implications for notions of human worth, purpose and aspiration?



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Dr. Ronald Brauner

Indianapolis/ 1990-1991 Academic Year

Session #7: ABRAHAM AND ISAAC  
Genesis, Chapters 11-25:18

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Readings:

-- Genesis, Chapter 11:26-32  
Chapter 12:1-10  
Chapter 15  
Chapter 18:16-33  
Chapter 22  
Chapter 23

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Questions and Issues to keep in mind while reading:

1. What characteristics of Abraham do you read in a positive way, and which in a negative way?
2. If Abraham and Sarah are US, then what does the Torah seem to want us to understand about ourselves?
3. The Torah does not deal with Isaac at length....Are the sons (and daughters) of great leaders destined for marginality and obscurity?

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Session #8: JACOB  
Genesis, Chapters 25:19-35

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Readings:

-- Genesis, Chapter 25:19-34  
Chapter 27-28:9  
Chapter 28:10-22  
Chapter 29  
Chapter 31  
Chapter 32:23-33  
Chapter 35:9-20

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Questions and Issues to keep in mind while reading:

1. As sons and daughters of Jacob, what is the Torah saying about us?
2. How, at what points, and through what illustrations does the Torah demonstrate the maturation of Jacob? What's the message?
3. What has happened to the God-Man relationship since the early chapters of Genesis up to the later years of Jacob?
4. What seem to be Jacob's leadership qualities (and his deficits)?
5. By this point in your studies, which biblical personalities seem to be fully-developed and which seem "unfinished"? What are the elements which contribute to "finishing"?

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Session #9: JOSEPH AND HIS BROTHERS  
Genesis, Chapters 37-48

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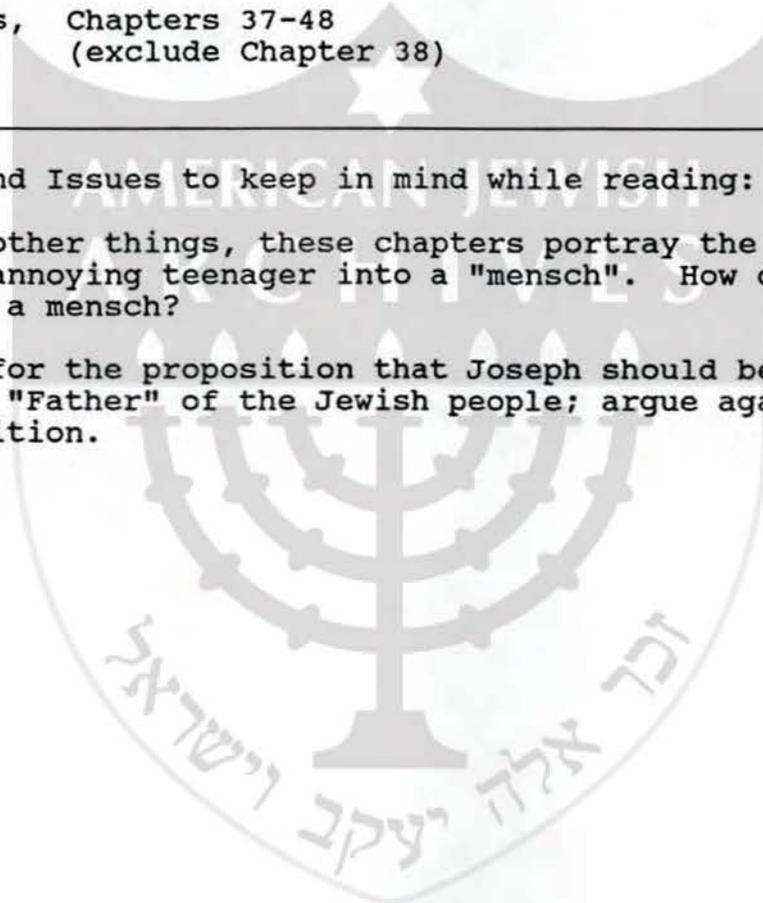
Readings:

-- Genesis, Chapters 37-48  
(exclude Chapter 38)

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Questions and Issues to keep in mind while reading:

1. Among other things, these chapters portray the development of an annoying teenager into a "mensch". How does one become a mensch?
2. Argue for the proposition that Joseph should be considered a fourth "Father" of the Jewish people; argue against this proposition.



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Indianapolis/ 1990-1991 Academic Year

Session #10: THE WOMEN OF GENESIS

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Readings:

- Eve, Chapter 1:26-31  
Chapter 2:4 - Chapter 3
- Sarah and Hagar, Chapter 12:10-20  
Chapter 16  
Chapter 17:15-22  
Chapter 18:1-15  
Chapter 21:1-21
- Rebecca, Chapter 24  
Chapter 26:34 - Chapter 27:1-17  
Chapter 27:41-46
- Rachel & Leah, Chapter 29  
Chapter 30:1-24
- Tamar, Chapter 38
- 

Questions and Issues to keep in mind while reading:

1. In what ways is each of these women treated positively by the Torah text, in what ways negatively?
2. In what SIGNIFICANT ways would the Torah have developed differently if each of these women had not existed -- put another way, what difference has their existence made?
3. Are the female personalities of Genesis as well-developed as the male personalities? What differences do you find? Can a male-oriented text be even-handed, comprehensive and accurate across the board?
4. Suppose Joseph had been a woman. How might the story have been different?
5. Do "maleness" and "femaleness" embody significant differences in decision-making, crisis management, leadership and spirituality?

WEXNER HERITAGE FOUNDATION

Rabbi Nathan Laufer, Esq.

Washington, D.C./ 1990-1991 Academic Year

Session #1: Moses as a Political Leader

No study of prophecy -- or of Jewish leadership -- can begin or be completed without examining the models of Moses and Aaron. They were the Jewish People's first set of prophetic/political leaders and became paradigms for all future generations of Jewish leadership.

Readings:

-- Tanach, Exodus, Chapters 2-4; 19-20; 32-34  
Leviticus, Chapter 10:1-6  
Numbers, Chapters 13-14; 20  
Deuteronomy, Chapters 1; 3:23-29; 9:6-25

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Questions and Issues to keep in mind while reading:

1. Why was Moses reluctant to accept God's mission to lead the Jewish People out of Egypt? (Exodus, Chapters 2-4) Did you empathize with Moses or with God in their ongoing debate? Was Aaron an important element in their discussions? How so?
  2. What was Moses' (or God's) political agenda in giving the Ten Commandments?
  3. How and why did Moses respond differently to the incidents of the Golden Calf and the Spies? Were Moses or Aaron held responsible for either of these tragedies?
  4. Why did Moses and Aaron not enter the promised land?
  5. What do all the aforementioned episodes tell you about (a) the meaning of prophecy, (b) the challenge of leadership, and (c) divine justice?
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Cultural Literacy Terms (that will be discussed this class)  
Section I: #25,26,28,32,36,39,40,48,51,52

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Moses  
Aaron  
Burning Bush  
Exodus/ Yetziat Mitzrayim  
Mt. Sinai  
Ten Commandments  
Golden Calf  
The Twelve Spies  
Striking the Rock  
Stiff-necked people



WEXNER HERITAGE FOUNDATION

Rabbi Leonid Feldman

Washington/ 1990-1991 Academic Year

Biblical Thought: Prophets & Writings

This course will acquaint students with the prophets as human beings who think, feel, cry, act and fail. The books of Ketuvim will be studied by close reading with an emphasis on different literary styles, genres and central ideas relevant to contemporary Jewish life.

Session #2: Prophet - A New Type of a Leader  
Samuel, Nathan, Elijah  
Jonah

Readings:

- Tanach, I Samuel, Chapters 1-16; 28  
I Kings, Chapters 17-21  
II Samuel, Chapters 1-12  
Jonah, Complete
- Goodman, The Story of Prophecy  
pp. 15-19; 52-86

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Questions and Issues to keep in mind while reading:

1. Why did the Prophets appear?
2. What is the Prophets job description?
3. What subtitle would you give the Book of Jonah?

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Cultural Literacy Terms (that will be discussed this class)

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Neviim Rishonim

Neviim Achronim

Ketuvim

"We must Have a King Over Us that We May be Like All Other Nations"

Saul

David and Bathsheba

"Thou art the man" ("Atah Ha-ish")

Ahab and Jezebel

"Have You Murdered and also Inherited?"

Teshuva

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Rabbi Leonid Feldman

Washington/ 1990-1991 Academic Year

Session #3: Amos  
Hosea

Readings:

- Tanach, The Book of Amos  
The Book of Hosea
- Goodman, The Story of Prophecy  
pp. 87-121

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Questions and Issues to keep in mind while reading:

1. How would Amos summarize the essence of Judaism in one word?
2. How would Hosea summarize the essence of Judaism in one word?
3. Compare the transgressions of Israel with those of her neighbors. Does Amos apply "a double standard" here?
4. Did Hosea marry a whore?

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Cultural Literacy Terms (that will be discussed this class)

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Chosen People  
Idolatry  
Avodah Zarah  
Hesed  
Justice Welling Up As Waters  
Faith/Emunah

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Rabbi Leonid Feldman

Washington/ 1990-1991 Academic Year

Session #4: Jeremiah

Readings:

- Tanach, The Book of Jeremiah
- Goodman, The Story of Prophecy  
pp. 161-187

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Questions and Issues to keep in mind while reading:

1. What are some similarities between Jeremiah's life story and the history of the Jewish people?
2. Why did God command Jeremiah to remain a bachelor?
3. Why is Jeremiah sometimes called "the first Zionist in history"?
4. Is martyrdom a Jewish value?

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Cultural Literacy Terms (that will be discussed this class)

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No Worship Without Ethics  
Purchase of Field at Anathoth  
Redemption/Geulah

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Rabbi Leonid Feldman

Washington/ 1990-1991 Academic Year

Session #5: Introduction to Ketuvim  
Theodicy: Job, Kohelet, Psalms

Readings:

- Tanach, The Books of Job  
The Book of Ecclesiastes,  
Psalms: 6; 10; 13; 22; 26-28; 31; 38; 39; 42-44; 69;  
74; 77; 79; 88; 102; 130; 143
- Encyclopedia Judaica, Volume 10  
pp. 111-127
- Bickerman, Four Strange Books of the Bible  
pp. 141-167

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Questions and Issues to keep in mind while reading:

1. What are the fundamental differences between Job and Abraham
2. Are you happy with Job's "happy end"? What about his dead children? Does he have the moral right to forgive on their behalf?
3. How would you end Job?
4. Is Kohelet an optimist or a pessimist?
5. Why is the book Ecclesiastes in the Bible?
6. What is the Psalmist's theory on Theodicy?

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Cultural Literacy Terms (that will be discussed this class)

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The Test of Job  
Out of the Whirlwind  
The Jewish Gentleman's Code of Honor (Job 28)  
Theodicy  
"Vanity of Vanities..."  
"To Everything There Is a Season"  
Tsaddik

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Rabbi Leonid Feldman

Washington/ 1990-1991 Academic Year

Session #6: Esther  
Ruth

Readings:

- Tanach, The Book of Esther  
The Book of Ruth
- Encyclopedia Judaica, Volume 14  
pp. 518-524
- Bickerman, Four Strange Books of the Bible  
pp. 171-234

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Questions and Issues to keep in mind while reading:

1. In what ways is the book Esther the opposite of the book Ruth?
2. How wrong was Haman in not trusting the Jews? What are your feelings about the "dual loyalty" issue?
3. What are the two different attitudes to converts expressed in the book of Ruth?
4. Can you find any negative traits in the character of Ruth?

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Cultural Literacy Terms (that will be discussed this class)

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"There is a Certain People Whose Laws are Different..."  
Megillot  
"Your People Shall Be My People, Your God--My God"  
Intermarriage

WEXNER HERITAGE FOUNDATION

Rabbi Ramie Arian

Washington/ 1990-1991 Academic Year

Session #7: The Maccabean Revolt and the Origins of Chanukah

Chanukah is among the most widely observed holidays in the American Jewish community. Yet its origins and meaning are, for most people, muddled and confused. This session will place the Maccabean Revolt, in which Chanukah originated, in its historical context, and will examine some of the meanings Jews have traditionally found in the story.

Readings:

- Robert Seltzer, Jewish People, Jewish Thought, pp. 155-158
  - Victor Tcherikover, Hellenistic Civilization and the Jews, pp. 1-18
  - "For the Sake of Freedom of Religion" (excerpts from I and II Maccabees) from Nahum Glatzer, ed., The Judaic Tradition, pp. 43-61
  - Elias Bickerman, "The Maccabean Uprising: An Interpretation", in Judah Goldin, ed., The Jewish Expression, pp. 66-86.
  - Martin Gilbert, Jewish History Atlas, look at:  
The Imperial Powers 586-165 BC, p. 8  
The Hasmonean Jewish Kingdom 165-63 BC, p. 13
- 

Questions and Issues to consider while reading:

1. Was the Maccabean revolt a rebellion against a foreign power, or a civil war?
2. What was the relationship between Hellenism and the various segments of the population of Palestine?
3. Was the underlying issue of the Maccabean revolt principally political or religious?
4. When is it a good thing to adapt our ethnic and religious norms to those of the dominant culture, and when should we resist acculturation and assimilation?

Cultural Literacy Terms (that will be discussed in this class)  
Section II, pp. 20-21

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Alexander the Great  
Eellenization  
Antiochus  
Maccabees/Hasmoneans  
Mattityahu  
Judah Maccabee  
Eannah and her Seven Sons



WEXNER HERITAGE FOUNDATION

Dr. Lawrence A. Hoffman

Washington/1990 - 1991 Academic Year

THE STUDY OF LITURGY

Of all the books lining the shelves of a Jewish library, it is not the Talmud, nor even the Bible, but the Siddur, our daily and Shabbat prayer book, which we Jews have known best. Think of it as a Jewish diary of the centuries, for it contains prayers composed by every generation of those who came before us, as they tried to express the meaning of their experience in that unique Jewish art form, encompassing poetry, blessings, psalms, and much much more. To know the prayer book is to know our history from within. It is to be in touch with the soul of the Jewish people, as it has evolved through persecutions and golden ages. For everything lies within the covers of this Siddur: it is our encounter with 3,000 years of fate, condensed in a form available to the average Jew, who may have insufficient time and knowledge to dip deeply into Talmud, Midrash, and philosophy, but who can capture the essence of the Jewish spirit just by reading through the pages of our liturgy.

Unlike an ordinary diary, however, the Siddur's pages follow no chronological order. Just as a symphony is constructed not according to the date at which the composer pencils in the particular notes and musical themes, but according to the master plan of the symphony itself, so too, the Siddur's paragraphs have been arranged according to its own internal structure that best provides the symphonic message of our people's march through time. Recognizing the themes of Jewish history requires a prior unravelling of the liturgy's structure, and a sense of how and why new prayers come into being, as every age struggles with the task of coming to terms with its inherited past, while still remaining true to the mandates of its novel present.

Our two sessions together are designed to provide the understanding needed to comprehend the Siddur's shape, and to grasp its importance for us. It is, after all, the only book most Jews have read, in one form or another, whether in regular Shabbat attendance, or in blessings memorized as a child. We know it so well that we take it for granted, failing to see its centrality to the act of forming Jewish consciousness and molding Jewish identity in every age, including our own. By the end of our two sessions together, we will take it for granted no longer. Its words will leap off the page with their accents of Jewish law and lore, seers and sages, who have created this book of Jewish books over the centuries. And we will understand the importance of the fact that Orthodox, Reconstructionist, Reform and Conservative Jews all are praying from new liturgies edited within the last two decades; for the latest diary entry is our own and we are writing it.

PLEASE BRING YOUR BIRNBAUM SIDTUR TO EACH CLASS!!

Session #8: The Anatomy of the Siddur

We shall spend our first session elucidating the general structure of the book, the "symphonic" design, as it were, looking briefly at the kinds of materials contained within it. The more important prayers, historically speaking, will be noted. By the end of the evening, you will know the structure of this book of books, as well as the most important of its ideas, and some notion of the historical evolution of its central prayers.

But to achieve these ends, you will have to come to class having done the following exercise:

In your packets you will find xeroxed copies of the central daily prayer known as the Tefillah (also, sometimes, as the Amidah or the Shemoneh Esrei). You have three alternative versions of this prayer: 1) the Orthodox version, taken from the Daily Prayer Book, edited by Philip Birnbaum; 2) the Reform version, taken from Gates of Prayer; and 3) the Conservative version, taken from Siddur Sim Shalom.

The daily Tefillah is composed of 19 separate benedictions strung together one after the other, with a series of special holiday insertions added here and there. Your task is to isolate the benedictions, to read through each of them, and to decide what each is about. To simplify the task, I have numbered each one in the margin, and given each one its "traditional" title. To avoid confusion, I have drawn a line through the long holiday additions, which you should omit from consideration.

Begin with the Orthodox version, reading through each benediction, and deciding why the title in the margin is as it is. (We will use the English only, but for those of you who know Hebrew, I have added the Hebrew title next to the Hebrew versions of the prayers.)

As you read through each benediction, ask yourself how -- without the marginal clues -- a person would know when one benediction ends and the other begins.

When you have finished the Orthodox version, turn to the Reform equivalent. Read through each of the Reform benedictions. The total number is different. How has Reform Judaism altered the theology of the traditional Tefillah, and why do you suppose that is so?

Now turn to the Conservative version. Has the Conservative movement changed the traditional Tefillah?

When you come to class, we will go over what you have found in your preparation. In addition, we will go in some detail through those parts of the prayer book which you did not prepare. Among the topics we will cover are:

- 1) The theology of the Shema and its blessings, against the backdrop of early Christianity and Greco-Roman religion.  
(In Birnbaum, pages 71-82)
- 2) The Tefillah and its so-called "extra benedictions".
- 3) The origin of the Alenu and the Kaddish  
(In Birnbaum, pages 135-138)

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Readings:

- Hoffman, "The Roots of the Siddur"  
It was composed for a high-school audience, and was edited (not by me) into "textbook" style. But it describes the origin of the Siddur, and the first known Siddur that we have, namely, Seder Rav Amram, hailing from the ninth century.
- Macmillan's Encyclopedia of Religion,  
"Worship and Cultic Life: Jewish Worship"  
This provides an overview of how worship developed.
- Macmillan's Encyclopedia of Religion,  
"Siddur and Machzor"  
This describes our prayer literature itself in more detail.

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Cultural Literacy Terms (to be discussed in Sessions #10&11)  
Section I:#19,55,75; Section II:#7,11,23,24,28;  
Section III:#3,4,14,18,19-24; Section IV:#7-9; Section V:#5-7;  
Section VI:#13; Section IX:#11-16,18,19,27,31;  
Section XII:#62-63,65; Section XIII:#2-6,11-16,58,62,63,73,77;  
Section XV:#1--56

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These terms reflect mainly two categories: Words reflecting the development of prayer in Jewish history and Words reflecting Jewish Prayers.

Binding of Isaac/ Akedat Yitzchak  
Hear O Israel/Shema  
Temple/ Beit ha-Mikdash  
Maccabees/ Hasmoneans  
Men of the Great Assembly

(continued, next page)

Pharisees  
Sadducees  
The Great Revolt/ 66 CE  
Rabban Gamaliel  
Destruction of the Second Temple  
Mishna  
Tanna/ Amora  
Halacha  
Aggada  
Midrash  
Babylonian Talmud  
Jerusalem/ Palestinian Talmud  
Aramaic  
Geonate  
Saadia Geon  
Karaites  
Issac Luria - The Ari  
Kabbalah  
Safed  
Leopuld Zunz  
Solomon Schechter  
Cairo Geniza  
YU -- Yeshiva University  
Bernard Revel  
Our Crowd  
Ellis Island  
Galveston Plan  
Sweatshops  
Hadassah  
HIAS -- Hebrew Immigrant Aid Society  
Redemption/ Geulah  
Messianism  
Resurrection of the Dead  
Days of Awe  
Selichot  
Rosh Ha-Shanah  
High-Holiday Prayerbook/ Machzor  
Shofar  
Ten Days of Repentance  
Shabbat Teshuvah  
Yom Kippur  
Kol Nidre  
Yizkor Service  
Neilah  
Shabbat  
"Remember the Sabbath Day to Make it Holy"  
Candle-lighting  
Kabbalat Shabbat  
Birkat ha-Mazon  
Havdalah  
Synagogue  
Minyan

(continued, next page)

Altar  
Mizrach Wall  
Ark  
Sefer Torah  
Sofer  
Chumash  
Prayer Book  
Eternal Light  
Partition separating men from women  
Ordination  
Rabbi  
Cantor  
Director of Synagogue Services  
Opening the Ark  
Reader of Torah  
Aliyah L'Torah  
Musical Notes  
Hebrew name, including parents'  
Kohen  
Levi  
Yisrael  
Hagba  
G'lila  
Haftorah  
D'var Torah  
Blessing by Kohanim  
tallit  
Fefillin  
Tzitzit  
Kipa  
Siddur  
Kavanah  
Chatsi Kaddish  
Call to prayer  
Shema Yisrael and its blessings  
Eighteen Blessings  
Kedushah  
Ein Kelohenu  
Aleynu  
Birchot ha-Shachar  
Mah Tovu  
Adon Olam  
Baruch She'amar  
P'sukei d'Zimra  
Ashrei  
Yishtabach  
Mourner's Kaddish  
Shacharit  
Musaf  
Mincha  
Ma'ariv  
Blessing  
Blessing for Happy Occasions  
Hallel



WEXNER HERITAGE FOUNDATION

Dr. Lawrence A. Hoffman

Washington/1990 - 1991 Academic Year

Session #9: Shabbat and Holiday Liturgy

Now that you know the basic structure of the daily service, we can spend a session on the ways in which that basic structure is altered for Shabbat and the holidays.

Since the most familiar service, and the most telling, is what we call Kabbalat Shabbat -- the Friday night welcoming of Shabbat (In Birnbaum, pp.237-250) -- we will spend most of our time on that. This will involve a discussion of historical events from the rise of the Pharisees (2nd century BCE [?]), when parts of the service first came into being, to the age of the Kabbalistic mystics of Safed (16th century), who created the Kabbalat Shabbat service with its own secret mystical message of Jewish aspiration. Among the familiar prayers that we will look at are Lekha Dodi (In Birnbaum, pp.243-248) and the table liturgy of Shabbat eve, with the Kiddush (In Birnbaum, pp.298-290) and the lighting of candles.

DON'T FORGET TO BRING YOUR SIDTUR TO CLASS!

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Readings:

As a review of some of the things we saw when we compared the Tefillah in the three movement prayer books, read some background on the American experience with Siddur-making. The article below introduces the subject:

- Hoffman, "Jewish Liturgy and American Experience"
- Stern, "Creating New Prayerbooks"
- Harlow, "Some Reflections on Prayer"

These two authors are the editors of the new Reform and Conservative versions of the Siddur at which you looked. You will find their thoughts on the subject interesting for background on the state of liturgy in America.

- Hoffman, Beyond the Text,  
"American Jewish Liturgies"

This analyzes American prayer books from the nineteenth century to today in more detail. You will see how the prayer book that we use formulates our identity structure, telling us who we are as Jews, and what we can or should aspire to. The chapter indicates three different ways in which the prayer book

influences identity. What are they?

-- Hoffman, "The History, Structure, and Theology of Jewish Synagogue and Home Liturgy: an Overview"

The first part should be a welcome review of the Siddur's basic daily structure. The second part sums up the alterations for Shabbat and holidays, at which we will look.

-- Petuchowski, "Spontaneity and Tradition"  
Petuchowski, "Introduction to the Piyut"  
(synagogue poetry, added to the service on holidays)



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Washington, D.C./1990 - 1991 Academic Year

MISHNAH, TALMUD, CODES & RESPONSA

It is simply not possible to understand Jewish life and tradition without a firm grasp of the significant role played by halakhah. For Jews, the Torah is the fundament of all subsequent formulations of values, norms and legislation but Torah can only fully be understood in terms of what subsequent Jewish tradition did with it. The Mishnah is Judaism's first formalized and extensive effort to relate Torah to the full spectrum of the ever-changing needs of evolving Jewish life. In this session and in the following two sessions, introductory material is presented in order to provide a general overview of the subject and to provide useful frames of reference for further study. Additionally and most significantly, original, primary text is analyzed, evaluated and interpreted by all class participants and a constant emphasis is laid upon the relating of that study to contemporary concerns. If indeed the Jewish tradition is relevant and applicable to our own lives and circumstances, then the thrust of this study should aim at illustrating, amplifying, examining and substantiating those assertions.

Session #10: The Mishnah

Readings:

- Horowitz, The Spirit of Jewish Law, pp. 1-34
- Tillem, The Jewish Directory and Almanac, pp. 346-347; 350-351
- Blackman, Mishnayot (Selections)

---

Questions and Issues to consider while reading:

1. To what extent is Jewish law PERSCRIPTIVE and to what extent is it DESCRIPTIVE?
2. In what ways does Talmudic discussion take contemporary considerations into account as it seeks to determine a halakhic norm?
3. How does halakhah manage the tension between universalism and particularism in Jewish tradition?

4. To what extent (if any) should a Jewish community be guided by Jewish law in its programs, activities and policies?

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Cultural Literacy Terms (that will be discussed this class)

Page 21:#11,12; Page 22:#16; Page 25:#1,3; Page 26:#9,12;  
Page 27:#13-18; Page 105:#25; Page 110:#60; Page 111:#70

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Men of the Great Assembly

Hillel/ Shammai

Sanhedrin

Yochanan ben Zakkai

Rabban Gamaliel

Akiba

Rabbi Shimon bar Yochai

Judah ha-Nasi

Mishna

Sages

Oral Law

Written Law

Tanna/ Amora

Beyond the Letter of the Law

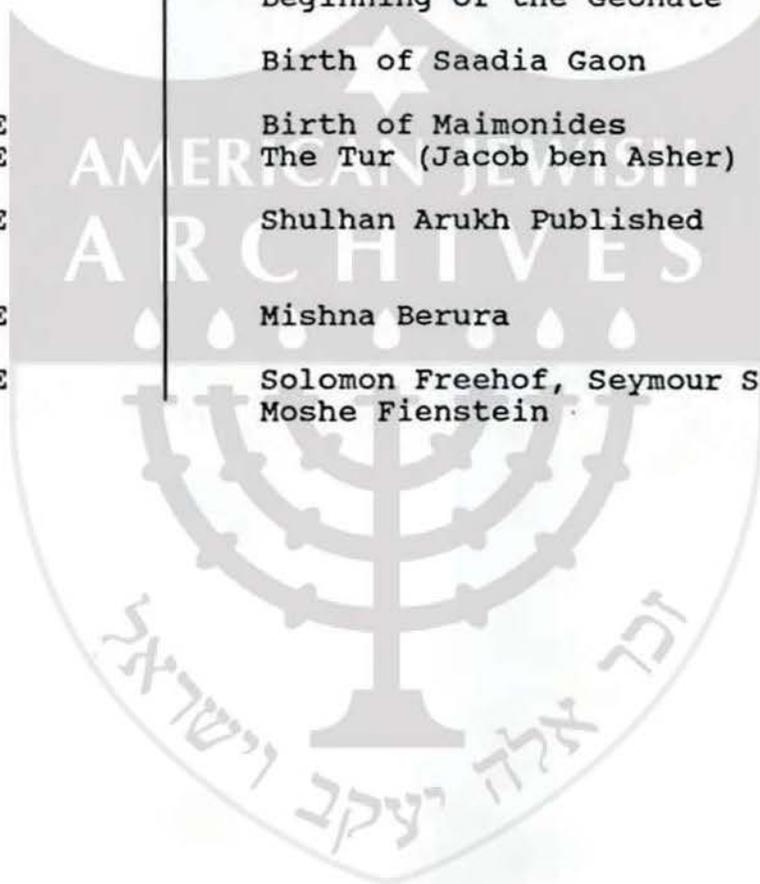
Halacha

Idolatry



Time Line for the Study of Mishna, Talmud, Codes & Responsa

1250 BCE	Sinai
70 CE	Sanhedrin at Yavneh
225 CE	Mishna Completed
400 CE	Palestinian Talmud Completed
600 CE	Babylonian Talmud Completed Beginning of the Geonate
882 CE	Birth of Saadia Gaon
1135 CE	Birth of Maimonides
1270 CE	The Tur (Jacob ben Asher)
1567 CE	Shulhan Arukh Published
1907 CE	Mishna Berura
1980 CE	Solomon Freehof, Seymour Siegal, Moshe Fienstein



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Session #11: The Talmud

Readings:

- Horowitz, The Spirit of Jewish Law,  
pp. 34-51
- The Babylonia Talmud, Kiddushin 30b - 32b
- Steinsaltz, Reference Guide to the Talmud,  
pp. 1-9; 48-53; 79-87

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Question and Issues to consider while reading:

1. What seem to be the benefits and the deficits of a behavioral system based upon law? What are the options?
2. Is it reasonable to define halakhah as "the Jewish way to do things"?
3. How does one determine if a particular halakhah is "in the spirit of the Torah"?
4. In what ways does Talmudic thought seem to reflect universal ethical conduct and in what ways does it seem to be unique?

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Cultural Literacy Terms (to be discussed this class)  
Page 28:#19-24; Page 29:#25-28; Page 93:#11-12;  
Page 94:13-16; Page 109:#52

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Halacha  
Aggada  
Midrash  
Babylonian Talmud -- 6th c. CE  
Jerusalem/ Palestianian Talmud -- 5th c. CE  
Aramaic  
Rabbi Yochanan and Resh Lakish  
Abaya and Rava  
Sura  
Pumbeditha  
Mishnah  
Ethics of the Fathers/ Pirke Avot

(continued, next page)

Gemara  
Jerusalem Talmud  
Babylonian Talmud  
Midrash (Rabbah)  
Family Harmony / Sh'lom Bayit



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Session #12: The Codes and Responsa

Readings:

- Horowitz, The Spirit of Jewish Law,  
pp. 52-67
- Twersky, A Maimonides Reader,  
Torts, pp. 156-159
- Jacob, American Reform Responsa,  
"Substituting for Christians on Christmas",  
pp. 136-139

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Questions and Issues to consider while reading:

1. What aspects of the halachic process seem to be wholly dependent upon the subjective interpretation of the decisors?
2. What system of balances can be implemented to control the subjectivity of the halachic process?
3. In what instances and to what degree do (what we call) sociological, economic and political considerations enter into the halachic process?
4. What does (or should) constitute authority in Jewish life?
5. To what extent should halakhah be a necessary and indispensable element in Jewish communal leadership?

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Cultural Literacy Terms (that will be discussed this class)  
Page 31:#7; Page 32:#15; Page 33:#19-20;  
Page 96:#27-30; Page 108:#47

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Gaonate  
Moses Maimonides  
The Rishonim  
The Achronim  
Responsa/ She'elot U-Teshuvot  
The Book of (613) Commandments  
The Code of Maimonides/ Mishneh Torah  
Karo's Code of Law/ The Shulchan Aruch  
Property Infringement/ Hasagat Gevul

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Rabbi Nathan Laufer, Esq.

Washington/ 1990-1991 Academic Year

Session #13: THE PASSOVER HAGGADAH: STORY, TEXT AND EXPERIENCE

Please bring to class:

Tanakh or Living Torah

Lesson Materials

- 1 bottle (per couple) of good quality, kosher dry white or red wine
- 3 whole matzot (per couple)
- 1 jar of white horseradish (per 20 people)

Introduction:

One of the primary functions of the Haggadah is to stimulate thinking about one's identity and past. Therefore, in considering these questions, it would be beneficial if you would not look to the printed answers offered in the notes on either side of the Haggadah text, but rather grappled with these questions yourself, using the knowledge you already have of Jewish history, values and thought.

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Readings:

I. The Story

The Living Torah:	Exodus, Chapter 1	pp.259-261
	Chapter 2	pp.261-269
	Chapter 6:2-9	pp.281-283
	Chapter 7:14-12	pp.289-317
	Chapter 15	pp.327-335
	Chapter 33:12-17	pg.457
	Chapter 40:34-37	pp.493-495

II. The Text

Rabbinical Assembly Passover Haggadah

Pp: 18-19;22;24-42;44-50;58-59;66-76;101-105

III. The Experience

From Hasidic Tales of the Holocaust:

Forward pp.xxii-xxv

Please bring the readings below to class, but do not read beforehand.

"Seder Night in Bergen-Belsen"	pp.16-19
"A Passover Melody"	pp.77-78
"What I learned at my Father's home"	pp.123-125
"Circumcision"	pp.151-153
"Even the Transgressors in Israel"	pp.155-159
"The Last Request"	pp.159-160

---

Questions and Issues to keep in mind while reading:

1. Why is the seder the most important and observed institution in Jewish life?
  2. Why is Chametz forbidden on Passover? How does it differ from Matzah?
  3. What is the meaning of the word "seder"? Why is the seder arranged in the order found in the Haggadah? What does each element mean?
  4. What is the purpose of the seder plate? The three matzot? The four cups of wine? The cup of Elijah? What do they symbolize?
  5. What is the organizing principle used in the formulation of the four questions? (pp.32-33)
  6. What was really going on at the council of the five sages in B'nei B'rak?
  7. Who do the four children symbolize? (pp.38-39)
  8. Why did God bring the ten plagues upon the Egyptians? Are there any discernible patterns apparent in the grouping of the plagues?
  9. In what ways does the Haggadah reflect the story found in the Bible? How does it differ? Why?
  10. The Haggadah was put together in the post-biblical period. Can you identify some of the elements which make this text an example of Rabbinic literature, par excellence?
-

Cultural Literacy Terms (that will be discussed this class)  
Section I:#30-32; Section XI:#2,17; Section XII:#24,29,34;  
Section XIII:#39,40

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Let My People Go/ Shalach Et Ami  
Ten Plagues/ Makkot  
Exodus/ Yetziat Mitzrayim  
Torah  
The Haggadah  
Mentschlichkeit  
Sanctifying God's name/ Kiddush Hashem  
Saving Life/ Pikuach Nefesh  
Searching for Chametz/ Bedikat Chametz  
Seder:

matza  
bitter herbs/ maror  
4 cups of wine  
charoset  
Cup of Elijah  
Four Questions/ Mah Nistanah  
Dayenu  
Afikomen  
Next Year in Jerusalem/ Leshanah ha-ba b'Yerushalayim



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Medieval and Modern Thought

Jewish thought is the systematic reflection of Jewish intellectuals about the meaning of Judaism. Jewish thought evolved over time in response to changing historical circumstances and prevailing schools of thought. The sessions on medieval and modern Jewish thought introduce the seminar's participants to the major thinkers, problems, and trends in Jewish self-understanding from the tenth to the twentieth centuries. The lectures highlight unity and diversity, continuity and change in Jewish self-expression during this period. Special emphasis will be given to the crises in Jewish identity in the post-Emancipation era in general and after the Holocaust in particular. The participants are encouraged to engage the various authors in a constructive debate so as to lead to better understanding of contemporary Jewish issues. The following course outline comprises of readings, study questions, maps dates, and terms required for each session.

Philosophy is an unfamiliar discipline to many people. If this applies to you, you may find the reading assignments difficult. Be patient and stick with it. The effort will prove to be worthwhile.

Session #14: Saadia, Halevi and Maimonides

Readings:

- Seltzer, Jewish People, Jewish Thought, pp. 373-408
- JPS, Three Jewish Philosophers,  
Gaon, The Book of Doctrines and Beliefs, pp. 25-47
- JPS, Three Jewish Philosophers, Halevi, Kuzari, pp. 27-49
- Twersky, Maimonidean Reader, pp. 401-423
- Gilbert, Jewish History Atlas  
Please refer to the Maps on  
pages 14, 20, 22, 24-25, 26, 30, 34:  
The Jews of India  
The Jews and Islam  
Prominent Jews in the Muslim World (xerox)  
Jewish Traders 800-900 AD  
The Khazar Jewish Kingdom  
The Jews of Byzantium  
The Karaites  
Nine Prominent Jewish Thinkers

Questions and Issues to keep in mind while reading:

1. What does it mean to be a Jewish philosopher?
2. Why did Saadia Gaon find a need to rationalize rabbinic Judaism?
3. Is Judah Halevi's theory of the Jewish people racist?
4. Why did Maimonides articulate the 13 principles of Judaism?
5. Was Maimonides an elitist?

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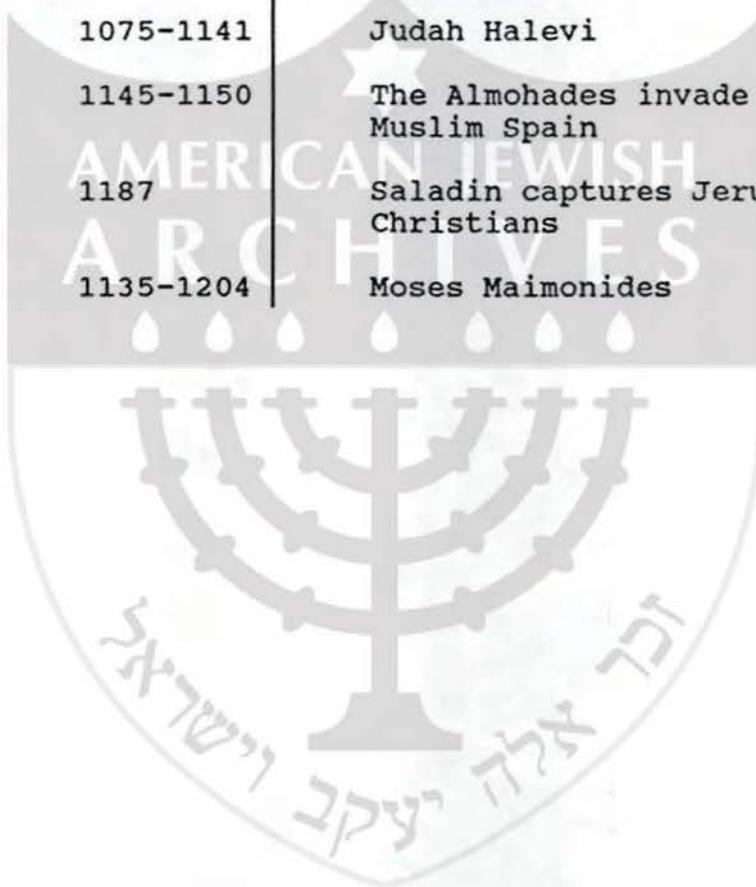
Cultural Literacy Terms (that will be discussed this class)  
Section IV:#6,7,9,10,12-14; Section XI:#20-22,28,29;  
Section XII:#4,16,20,25,58-60,62-65,71,72

---

Exilarch -- Resh Galuta  
Gaonate  
Karaites  
Golden Age of Spain  
Khazars  
Almohades  
Abraham ibn Ezra  
Saadya Gaon, Book of Beliefs and Opinions  
The Kurzari  
Guide of the Perplexed  
The Book of (613) Commandments/Sefer ha-Mitzvot  
The Code of Maimonides/Mishneh Torah  
Image of God  
Chosen People  
Seven Noachide Commandments  
Beyond the letter of the law/Lifnim Meshurat Hadin  
Faith/Emunah  
13 Principles of Faith  
Halacha  
Redemption/Geulah  
Messianism  
Immorality/Olam Ha-Ba  
Resurrection of the Dead/Techiyat Hamaytim  
Providence/Hashgacha  
Theodicy

Time Line for the Study of Saadia, Halevi and Maimonides

756	Independent Ummayad Caliphate in Cordoba, Spain
882-941	Saadia Gaon
915-970	Hisdai ibn Shaprut
1085	The Capture of Toledo by the Christians
1075-1141	Judah Halevi
1145-1150	The Almohades invade and conquer Muslim Spain
1187	Saladin captures Jerusalem from the Christians
1135-1204	Moses Maimonides



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Session #15: Mysticism and Hasidut

Readings:

- Seltzer, Jewish People, Jewish Thought,  
pp. 419-450; 485-496
- Buber, Tales of the Hasidim, The Early Masters,  
pp. 44-48; 52-54; 69-71
- Gilbert, Jewish History Atlas  
Please refer to the Maps on  
pages: 44,46,47,50,51,53,54,56  
Jewish Ghettos  
The Jews of Spain and Portugal  
Expulsions  
The Secret Jews of Spain and Portugal  
Jews Under Turkish Rule  
False Messiahs  
Sabbatai Zevi  
The Chmielnicki Massacres

---

Questions and Issues to keep in mind while reading:

1. How ancient is Kabbalah?
2. Does the Kabbalistic doctrine of Sefirot violate monotheism?
3. Were the Kabbalists innovators or traditionalists?
4. In what sense was Sabbateanism a Jewish heresy?
5. How did Lurrianic Kabbalah explain Exile?
6. Was Hassidism a messianic movement?

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Cultural Literacy Terms (that will be discussed this class)

Section IV B:#26,27,30,32; Section V:#5-8,16,22,23,25;  
Section XI:#31,33,48; Section XII:#26,56,57,62,63

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Chassidei Ashkenaz  
Jewish-Christian Disputations  
Marranos

(continued, next page)

Expulsion from Spain in 1492

Isaac Luria -- The Ari

Kabbalah

Safed

Joseph Caro -- Shulhan Aruch

Shabbatai Zvi

Baal Shem Tov

Hasidism

Mitnagdim

The Zohar

The Tanya

Gershom Scholem, Major Trends in Jewish Mysticism

Tzadik

Good Inclination/Yetzer Tov

Evil Inclination/Yetzer Ha-Ra

Redemption/Geulah

Messianism



Time Line for the Study of Mysticism and Hasidut

1194-1270	Moses Nachmanides
1306	The ban of R. Solomon ibn Adret on the study of philosophy
1391	Massacres and Conversions in Castile and Aragon
1492	Expulsion from Spain
1567	Publication of Joseph Caro's <u>Shulhan Aruch</u>
1569-1572	Isaac Luria resides in Safed
1665-1666	Sabbatai Zevi acclaimed a Jewish Messiah in Turkey
1720-1791	Jacob Frank
1700-1760	Israel ben Eliezer (the Besht)
1710-1776	Dov Baer of Mezeritch
1772	First denunciation of Hasidic Movement by Jewish opponents
1781	Second wave of ex-communication of Hasidim by their opponents
1791	Publication of the <u>Tanya</u> by R. Shneur Zalman of Lyady
1814	Publication of <u>Shivhey ha-Besht</u>

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Session #16: Twentieth Century Jewish Philosophers  
Part I

Readings:

- Baeck, The Essence of Judaism,  
pp. 59-80
- Buber, I and Thou,  
pp. 1-34
- Rosenzweig, On Jewish Learning,  
pp. 27-71
- Gilbert, Jewish History Atlas  
Please refer to the Maps on pages 58, 59  
Napoleon and the Jews  
The Emancipation of European Jewry

---

Questions and Issues to keep in mind while reading:

1. How did Leo Baeck define the essence of Judaism?
2. What is the relationship between a "good Jew" and a "good man" according to Leo Baeck?
3. How did Rosenzweig view the problems of Jewish education in Germany and how did he address these problems?
4. What is the difference between an I-It relationship and an I-Thou relationship in Buber's philosophy?
5. Why was Buber interested in Hasidism?

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Cultural Literacy Terms (that will be discussed this class)  
Section V:#68,69; Section VI:#1,4,6,12,18-22; Section VIII:#18;  
Section XI:#43,44

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Ethical Monotheism  
Tikkun Olam  
Emancipation  
Assimilation  
Religious Reform in Germany  
Wissenschaft des Judentums  
Higher Biblical Criticism

(continued, next page)

Hermann Cohen  
Martin Buber  
Franz Rosenzweig  
Leo Baeck  
Theresienstadt  
Martin Buber -- I and Thou  
Franz Rosenzweig -- The Star of Redemption



Time Line for the Twentieth Century Jewish Philosophers  
Part I

1874-1956	Leo Baeck
1879-1881	Spread of new anti-Semitic movement in Germany
1881-1882	Wave of pogroms in Russia; Beginning of mass East European Jewish migration to the US
1878-1965	Martin Buber
1886-1929	Franz Rosenzweig
1897	The First World Zionist Congress in Basel
1905	Publication of Leo Baeck's <u>The Essence of Judaism</u>
1914-1918	World War I
1919	Publication of Hermann Cohen's <u>Religion of Reason out of the Sources of Judaism</u>
1920	Rosenzweig founded the Independent House of Jewish Learning in Frankfort-on-Main
1921	Publication of Rosenzweig's <u>The Star of Redemption</u>
1923	Publication of Buber's <u>I and Thou</u>
1925	Buber and Rosenzweig begin to translate the Bible into German
1933	Baeck elected president of the governing body of German Jewry in the Third Reich
1938	Buber migrated to Palestine to become professor of social philosophy at the Hebrew University
1943-1945	Baeck in the concentration camp Theresienstadt

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Session #17: Twentieth Century Jewish Philosophers  
Part II

Readings:

- Kaplan, Judaism as a Civilization,  
pp. 173-208
- Heschel, The Insecurity of Freedom: Essays on Human Existence,  
Depth Theology, pp. 115-126  
The Individual Jew and His Obligations, pp. 187-211
- Soloveitchik, "The Lonely Man of Faith,"  
pp. 5-33
- Gilbert, Jewish History Atlas  
Please refer to the Maps on pages 90, 97, 105-107  
European Anti-Semitism 1917-1933  
The Jews of Europe 1937-1941 (xerox)  
The Flight from German Persecution 1933-1941  
The Palestine Mandate 1920-1947,  
Jewish Owned Land in Palestine by 1942  
Other Zions

---

Questions and Issues to keep in mind while reading:

1. Is Kaplan's notion of "Judaism as a Civilization" secular?
  2. What are the constituent elements (sancta) of Judaism according to Kaplan?
  3. Was Heschel a philosopher?
  4. What leads human beings to the life of faith according to Heschel?
  5. What do the types "Adam the First" and "Adam the Second" represent in Soloveitchik's "The Lonely Man of Faith"?
  6. What are the existentialist aspects of Soloveitchik's thought?
-

Cultural Literacy Terms (that will be discussed this class)  
Section IX:#39-41; Section XI:#45-47;  
Section XII:#16,31,54,58,60,62,63

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Joseph Soloveitchik

Abraham J. Heschel

Mordecai Kaplan -- Reconstructionism

Mordecai Kaplan, Judaism as a Civilization

Abraham J. Heschel -- God in Search of Man

Joseph B. Soloveitchik -- the Lonely Man of Faith

Chosen People

Covenant/Brit

Ethical rehabilitation/Teshuvah

Faith/Emunah

Halacha

Redemption/Geulah

Messianism



Time Line for the Twentieth Century Jewish Philosophers  
Part II

1881-1983	Mordecai Kaplan
1903	Joseph Dov Soloveitchik
1907-1972	Abraham Joshua Heschel
1934	Publication of Kaplan's <u>Judaism as a Civilization</u>
1937	Heschel succeeds Buber at the <u>Judisches Lehrhaus</u> in Frankfort
1939-1945	World War II
1940	Heschel settles in the US as professor at the Hebrew Union College in Cincinnati
1941	Publication of the Reconstructionist Haggadah
1944	Publication of Soloveitchik's "Halachic Man"
1945	Heschel joins the faculty of the Jewish Theological Seminary
1955	Publication of Heschel's <u>God in Search of Man</u>
1968	The Reconstructionist Rabbinic College opens in Philadelphia

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Session #18: Theological Responses to the Holocaust

Readings:

- Rubenstein, After Auschwitz,  
pp. 209-225
- Fackenheim, God's Presence in History,  
pp. 67-104
- Berkovitz, Faith after the Holocaust,  
pp. 114-143
- Wiesel, "Against Despair" in A Jew Today,  
pp. 155-167
- Gilbert, Jewish History Atlas  
Please refer to the Maps on pages:  
97, 103, 99, 100, 101, 108, 109, 110  
  
The Jews of Europe (xerox)  
The Flight from German Persecution  
The Jewish Death Toll  
Jews under German Rule  
The Search for Safety  
Jewish Partisan and Resistance Fighters  
The United Nations Partition Plan  
The Arab-Israeli Conflict  
The Return of Jews to Zion

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Questions and Issues to keep in mind while reading:

1. In what sense was the Holocaust a unique event?
2. How does the Holocaust challenge traditional Jewish theodicy?
3. Is Rubenstein "death of God" theology Jewish?
4. To whom does one pray after the Holocaust?
5. Is the establishment of the State of Israel a theological response to the Holocaust?
6. How should we teach about the Holocaust?

Cultural Literacy Terms (that will be discussed this class)  
Section VII: #1, 4-6, 15, 16, 23, 26, 29-31, 34, 41, 44-46, 48-52, 56-60

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19th century racial theories

Adolph Hitler

1933-1945

National Socialism/Nazism

Nuremberg Laws -- 1935

Aryan Race

Kristallnacht -- Nov. 9, 1938

Babi Yar 1941

Final Solution

Genocide

Death Camps

Ani Ma-amin

Warsaw Ghetto Revolt 1943

Spiritual Resistance

Survivors/She-arit he-Pleita

Nuremberg Trials 1946

German Reparations 1952

Eichmann Trial 1961

Simon Wiesenthal

Yad V'Shem

Righteous Gentiles

Yom Ha-Shoah

Never Again

Zachor

614th Commandment: Not to grant Hitler a posthumous victory

Elie Wiesel



## Time Line for the Study of Theological Responses to the Holocaust

1933 Jan. 30	Nazi party comes to power in Germany
1935 Sept.	Nuremberg Laws
1938 Nov. 9	Kristallnacht
1939 Sept. 1	World War II begins with the Nazi invasion of Poland
1940	Nazis set up Jewish ghettos in Eastern Europe
1941-1942	Murder of 1-2 million Jews in USSR
1942-1944	Operation of 6 extermination camps
1943 April-May	Warsaw Ghetto Uprising
1944 Nov.	Gassing of Jews stopped at Auschwitz
1945-1947	British efforts to stop illegal immigration to Palestine and repress the Hagganah and the Jewish terrorist groups
1947 Nov 29	United Nations voted in favor of partition of Palestine
1948 May 14	British evacuation of Palestine and invasion of Arab armies; Declaration of independence of the State of Israel
1949 Jan.	Ceasefire ends Israel's War of Independence
1949	Beginning of mass migrations of Jews from Displaced Persons camps in Europe and from Arab and other countries to Israel