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WEXNER HERITAGE FOUNDATION

Rabbi Nathan Laufer, Esq.

Baltimore/Academic Year 1990 - 1991

Session #1: PIDYON SHEVUYIM:  
The Mitzvah of Freeing Captives\*

The commandment to free captives is known as "Pidyon Shevuyim." Literally, this term means "ransom" -- to pay a sum of money in order to effect the release of slaves or prisoners. But the term "Pidyon Shevuyim" has come to connote more than this: it refers to our duty to help free our fellow Jews held in various states of bondage or oppression through every possible means. In this seminar, various translations for "Pidyon Shevuyim" -- to "ransom", "redeem", "free", or "release" captives -- will be used interchangeably, depending upon the context.

The purpose of this seminar is to place the mitzvah of "Pidyon Shevuyim" in historical perspective, to explore the various facets of this mitzvah by studying classical Jewish texts related to its observance, and to relate these texts to the modern-day imperative to free endangered Jews.

The preparatory materials for this seminar include several background articles which describe the origins and development of the concept of "Pidyon Shevuyim" and how it was applied in various historical situations, particularly during medieval times.

Background Articles:

- Encyclopedia Judaica, "Ransoming of Captives"  
Vol. V, pp. 154-155.
- Baron, The Jewish Community, Vol. II,  
"Ransom of Captives" pp. 333-337.
- Baron, The Jewish Community, Vol. I,  
"The Supercommunity", pp. 306-307.
- Marcus, The Jews in the Medieval World,  
"The Ransom of Captives, Eastern and Southern Europe  
1649-1708", pp 454-458.

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\*The Wexner Heritage Foundation gratefully acknowledges permission by Rabbi Debra Cantor and the Coalition to Free Soviet Jews in reprinting some of the excerpted proof texts for this seminar.



Be sure to read over at least two of these articles in order to familiarize yourself with the subject.

The remainder of the materials consists of extracts from biblical and rabbinic sources in the original Hebrew or Aramaic along with English translation. I have included a short piece on the major texts in the Development of Jewish Law, to give you a literary and historical context in which to place these sources. The sources are divided thematically; depending on the ebb and flow of the seminar session, we may choose to examine all the themes or only some of them. In either case, please peruse all the enclosed texts before the session so that we will be able to analyze them in-depth during the seminar.

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Questions and Issues to consider while reading:

1. How are all three Biblical texts examples of Pidyon Shevuyim? What are their similarities and differences?

2. From your readings on "The Essence of Pidyon Shevuyim" how would you define the meaning of this "mitzvah"?

3. According to the Jewish tradition, what is more important and why?

- a) giving tzedakah to poor people
- b) keeping a torah scroll
- c) keeping a synagogue
- d) Pidyon Shevuyim

Do you agree with the Tradition's ranking of priorities? Why or why not?

4. If all of the following are in captivity who is saved first? Why?

- a) the person himself
- b) the person's mother
- c) the person's father
- d) the person's teacher
- e) a Jewish prophet
- f) a Jewish king
- g) a Jewish high priest

Can you extrapolate the three principles which are used in making the determinations?

5. What are the monetary limits to redeeming captives? What are the exceptions to the rule? Are there any other considerations which might mitigate this rule in modern times?

6. Based on your readings what is your responsibility toward:

(a) Soviet Jews who wish to leave the Soviet Union for Israel (b) Soviet Jewish immigrants who have arrived in the USA? (c) Ethiopian Jews who are still in Ethiopia? (d) Jews taken hostage by Palestinian terrorists? (e) Israeli soldiers in captivity? (f) Jonathon Pollard?



Cultural Literacy Terms (that will be discussed this class)

Section I: #30, 32; Section XI: #2, 11, 13, 15, 29, 30, 49

Section XII: #1, 5, 8, 12, 19, 23, 33, 34, 39, 61, 73

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Let My People Go/ Shalach Et Ami

Exodus/ Yetziat Mitzrayim

Torah

Mishnah

Gemara

Babylonian Talmud

The Code of Maimonides/ Mishneh Torah

Karo's Code of Law/ The Shulchan Aruch

Encyclopedia Judaica

Interpersonal Mitzvot/ Bayn Adam l'Chavero

"Am I my Brother's Keeper?"

"Love Thy Neighbor as Thyself"

"For You were Strangers in the Land of Egypt"

Love of Jews/ Ahavat Yisroel

Tzedakah

Redeeming the Captive/ Pidyon Shvuyim

Saving Life/ Pikuach Nefesh

"Whoever Saves a Single Life Saves a World"

Klal Yisrael

Talmud Torah



WEXNER HERITAGE FOUNDATION

Rabbi Herbert Friedman

Baltimore/ 1990-1991 Academic Year

Session #2: DUAL IDENTITY  
Living in Two Worlds

This session will deal with how we became American-Jewish and how we are continuously improving our ability to live creatively with both our nationality and our peoplehood.

Outline:

I. EMANCIPATION

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- (1) Tolerance, (1779) which grew into
- (2) Citizenship, (1806 ff), which grew into
- (3) Political Equality (1858)

II. SELF-DEFINITION

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- (1) Two hundred years ago, we said "We are a religion only"  
-- Napoleonic Sanhedrin
- (2) Today, we define ourselves as "Peoplehood and Civilization"  
-- M. Kaplan & Zionism

III. THE BALANCING ACT

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- (1) Reconciling American nationality with Jewish nationhood, or
- (2) Living in two Worlds

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Readings:

I. EMANCIPATION:

- Mendes-Flohr and Reinhartz, The Jew in the Modern World,  
Tolerance:  
"A Parable of Toleration -- Nathan the Wise" pp. 57-60  
Citizenship:  
"Answers to Napoleon" pp. 116-121  
Political Equality:  
"Macaulay: Civil Disabilities of the Jews" pp. 132-136  
"The Jewish Relief Act" pp. 137-138

## II. SELF-DEFINITION:

- Plaut, The Growth of Reform Judaism,  
pp. 31-41; 96-100
- Silberman, A Certain People,  
pp. 221-273
- Karp, Haven and Home,  
pp. 360-373

## III. MAPS

- Gilbert, Jewish History Atlas,  
Please refer to the Maps on pages 58 & 59:  
Napoleon and the Jews  
The Emancipation of European Jewry, 1789-1816

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Questions and Issues to consider while reading:

### THE BALANCING ACT

1. How can we maintain a strong sense of Jewish identity, while living in a free permissive society as absolutely equal Americans?
  2. How do we prevent a deterioration of values, so that we don't descend to the lowest common denominator of ideal-less, mind-less materialistic mores?
  3. How do we teach our children the best and highest aspects of American culture and at the same time the full richness of the Jewish heritage?
  4. How do we grow from mere "survivalists" to a full Jewish "creative society"?
  5. How do we relate ourselves to Israel in a manner which benefits both her and us?
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Cultural Literacy Terms (that will be discussed this class)  
Section VI: #1-3; Section IX: #7-10; 41-42; 52-53

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Emancipation

"The Jews Should be Denied Everything as a Nation, but Granted  
Everything as Individuals"

Napoleonic Sanhedrin

HUC -- Hebrew Union College 1875

Pittsburgh Platform 1885

Columbus Platform 1937

JTS -- Jewish Theological Seminary

Mordecai Kaplan -- Reconstructionism

Judaism as a Civilization

Assimilation

Intermarriage



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Rabbi Irwin Kula

Baltimore/ 1990-1991 Academic Year

Session #3: Cosmology & Covenant

The origins of the world and of human life constitute perhaps the greatest mystery facing any people. How one views one's origins deeply affects how one leads one's life. We will explore our people's understanding of the beginnings of humanity and civilization.

Readings:

- Tanach, Genesis, Chapters 1-24  
Psalms, Chapter 74:10-22  
Isaiah, Chapter 51:7-13  
Job, Chapter 40:25-32
  - Seltzer, Jewish People, Jewish Thought,  
pp. 7-12; 43; 51-59
  - Enuma Elish, Babylonian Creation Epic
  - Gilbert, Jewish History Atlas,  
Please refer to Page 1, Early Jewish Migrations
- 

Questions and issues to keep in mind while reading:

1. Compare Genesis 1 to the excerpt from Enuma Elish. How would you characterize each story? Why, according to each, was Man created? How would your self-image be different if you traced your beginnings from each of these stories?
2. How does Genesis 1-11 account for the discrepancy between the world as created by God and that experienced by man? Who is responsible for the emergence of evil?
3. What relationship is suggested by the Noah story between the moral basis of society and the existence of civilization? How has this helped or hindered Jewish survival and our mission?
4. What is the relationship between creation and covenant? What does the establishment of the covenant (Chapter 9:11-17) say about God and his attitude towards humanity? ie., our understanding of the human condition.

The entire primeval cycle is a prologue to Abraham and his descendants. Abraham is the new hope in history. The relationship -- the covenant established between God and Abraham

was to become the cornerstone of the Jewish way of life. To understand Abraham is to understand our own past and what it means to enter the covenant.

5. How is Abraham made worthy of becoming a partner in the covenant?

6. How do the following tensions express themselves in the Abraham story?

universalism --- particularism  
biology --- faith  
autonomy --- obligation  
land --- diaspora

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Cultural Literacy Terms (that will be discussed this class)  
Section I: #1-3; 7-23; Section XII: #4, 6-8, 16, 31

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Tanach  
Torah  
Genesis - Bereshit  
Adam & Eve  
Gan Eden  
Tree of Knowledge  
Cain & Abel  
Noah's Ark  
Tower of Babel  
Abraham, Isaac, Jacob  
Sarah, Rebekah, Rachel, Leah  
Cave of Machpela  
Ishmael  
Sodom & Gomorrah  
Mt. Moriah  
Akeda Yitzchak  
Jacob/ Israel  
Joseph and his brothers  
Twelve Tribes  
Image of God  
"Shall the Judge of the Earth not do Justice?"  
"You Shall be Holy, for I, the Lord thy God, am Holy"  
"Love Thy Neighbor as Thyself"  
Chosen People  
Covenant/ Brit



## Time Line for the Study of Biblical History

c. 1800 BCE - 1500 BCE	Partriarchal Period
c. 1250 BCE	Exodus
c. 1200 BCE	Conquest of Canaan
c. 1000 BCE	King David
c. 950 BCE	First Temple built under Solomon
c. 920 BCE	Civil War -- split into Northern & Southern Kingdom
722 BCE	Northern Kingdom falls to Assyria
586 BCE	Temple destroyed by Babylonians
515 BCE	Second Temple built
333 BCE	Alexander the Great conquers Palestine
164 BCE	Maccabean revolt
63 BCE	Rome controls Judea
c. 4 - 32	Life of Jesus
70 CE	Destruction of Temple by Romans
135 CE	Bar Kochba Revolt
200 CE	Mishna redacted
550 CE	Babylonian Talmud redacted
622 CE	Hegira: Muhammad's flight from Mecca and Medina

WEXNER HERITAGE FOUNDATION

Rabbi Irwin Kula

Baltimore/ 1990-1991 Academic Year

Session #4: Exodus to Numbers: The Beginning of Peoplehood

The Exodus from Egypt, the revelation at Sinai and the wandering in the desert are central to Jewish self-understanding. In light of these experiences, the people and its culture were initially formed. We will explore the central events and ideas of this period and examine how they may be related to contemporary concerns.

Readings:

- Tanach, Exodus, Chapters 1-22, 32  
Leviticus, Chapters 19-20  
Numbers, Chapters 11, 13, 14, 16
- Seltzer, Jewish People, Jewish Thought,  
pp. 43; 59-77
- Gilbert, Jewish History Atlas,  
Please refer to the Map on Page 2,  
From Slavery to the Promised Land

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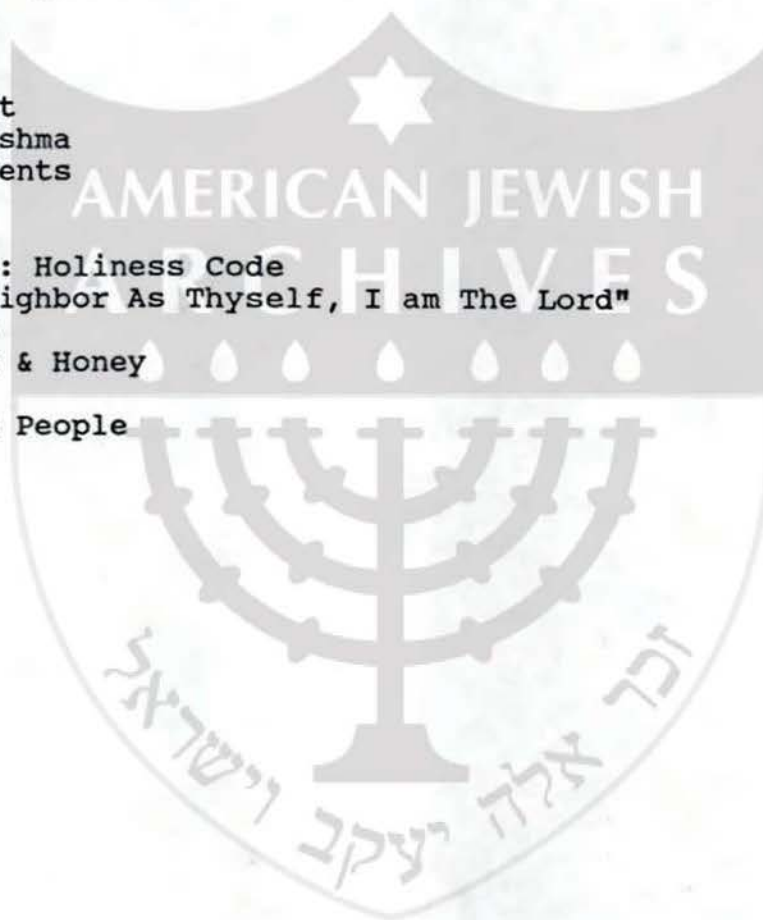
Questions and Issues to keep in mind while reading:

1. The Exodus provides an alternative conception of life, ie., that the social-economic-political reality will eventually be perfected. What are the central insights about God, man and history derived from the Exodus that point in this direction?
2. How did the leadership of Moses develop into a model for later Jewish leadership?
3. How is the Exodus an orienting event for the Jewish people?
4. What are the ingredients for making a kingdom of priests?
5. What categories of law can you identify in Exodus, Chapters 21 and 22? What areas are covered by the laws of Leviticus, Chapters 19 and 20? How would you define "holiness" based on these passages? How do these laws turn the Exodus into an ongoing process?
6. What transformations did the people undergo between the Exodus from Egypt and arriving at the Jordan River?

Cultural Literacy Terms (that will be discussed this class)  
Section I: #25-45; 48-52

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Moses  
Aaron  
Miriam  
Burning Bush  
"I Am That I Am"  
Let My People Go  
Ten Plagues  
Yetziat Mitzrayim  
Amalek  
Manna  
Mt. Sinai  
Covenant/Brit  
Na'aseh V'Nishma  
Ten Commandments  
Golden Calf  
Mishkan  
Leviticus 19: Holiness Code  
"Love Thy Neighbor As Thyself, I am The Lord"  
Twelve Spies  
Land of Milk & Honey  
Korach  
Stiff-Necked People





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Session #5: The Conquest of the Land and the Ethics of Power

The period between 1250 - 1020 BCE was one of formation and consolidation for the Israelites. Under Joshua's leadership the Israelites conquered the Land of Canaan and became a considerable portion of the settled population of the land, thereby realizing the promise of the covenant. Following Joshua's death, the Israelites had no central political leadership. As a loosely organized tribal confederacy Israel was ruled by a series of charismatic figures known as "Shoftim". Their leadership styles were unique and constitute a radical departure from the models of Moses and Joshua.

Readings:

- Tanach, Deuteronomy, Chapter 4-7; 9-11; 17-21; 27-30; 34  
Amos, Chapters 1-3  
Joshua, Chapters 1-8; 10; 24  
Judges, Chapters 1; 11-16  
I Samuel, Chapters 1; 3; 8-10; 13; 15-16
- John Bright, History of Israel,  
pp. 126-139
- Seltzer, Jewish People, Jewish Thought,  
pp. 44
- Gilbert, Jewish History Atlas,  
Please refer to Maps on Page 3 & 4,  
Entering the Promised Land & The Twelve Tribes  
of Israel

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Questions and Issues to keep in mind while reading:

1. How do Deuteronomy and Amos deal with the problems of a universal God singling out a particular people?
2. How did a group of technologically primitive nomads (no iron, no chariots) manage to defeat the culturally/technologically more developed Canaanites and conquer the land?
3. What are the moral difficulties with the war of conquest? How does a holy people conquer and rule itself?

4. How do you understand the differences in leadership style between Moses, Joshua and the Judges?

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Cultural Literacy Terms (that will be discussed this class)  
Section I: #55; 60-61; 64-67

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Hear O Israel/ Shema

Eretz Yisrael

Eretz Canaan

Samson & the Phillistines

Samuel

"We Must Have a King Over Us that We May Be Like All Other Nations"

Saul





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Session #6: The Rise and Fall of the Monarchies

This session will examine the development of the monarchy in the persons of David and Solomon, the split between Judah and the Northern Kingdom and the subsequent history of both kingdoms down to the Babylonian conquest and destruction of the Temple in 586 BCE. The story of Israel is not told by the royal chroniclers but by those outside the institutional authority: the prophets. We will explore the rise of the prophetic tradition that transformed the Jewish people and Judaism.

Readings:

- Tanach, Deuteronomy, Chapters 17:14-20  
II Samuel, Chapters 7:11-16; 11-12:25  
Psalm 89  
I Kings, Chapters 1; 5; 8; 11:1-13; 12; 16:29-34; 17-19; 21  
II Kings, Chapters 21-22:13; 23:1-28; 24; 25  
Amos, Chapters 5:21-27; 7:10-17; 8:4-10  
Isaiah, Chapters 1:11-20; 2:2-4  
Jeremiah, Chapters, 7:1-26; 11; 21
- Seltzer, Jewish People, Jewish Thought,  
pp. 21-32; 44-45; 77-111
- Gilbert, Jewish History Atlas,  
Please refer to Maps on Pages 5,6,7:  
The Kingdom of David & Solomon, 1000-925 BC  
The Destruction of Jewish Independence, 722-586 BC  
The First Dispersions, 722-586 BC

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Questions and Issues to keep in mind while reading:

1. Was the establishment of the monarchy a step forward or a step backward for the development of the covenant?
2. How would you evaluate the different styles of leadership in drawing a comparison between Moses, Joshua, the Judges, the Kings and the Prophets?
3. Which covenant do you feel more committed to: the Sinaitic or Davidic? How have they affected the Jewish people's survival to this day?



4. What is the prophets job? For whom does he speak? How does he relate to the other leadership elements (kings, priests and military)?

5. What is the tension between prophecy and politics? How does this tension affect us today?

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Cultural Literacy Terms (that will be discussed this class)  
Section I: #70;73-78;82-86;88-91

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David & Bathsheba

Nathan

Solomon

Beit HaMikdash

Secession of the North

Ahab & Jezebel

Elijah

Reform of Josiah

Nebuchadnezzar

Destruction of the First Temple/ Galut 586 BCE

Isaiah

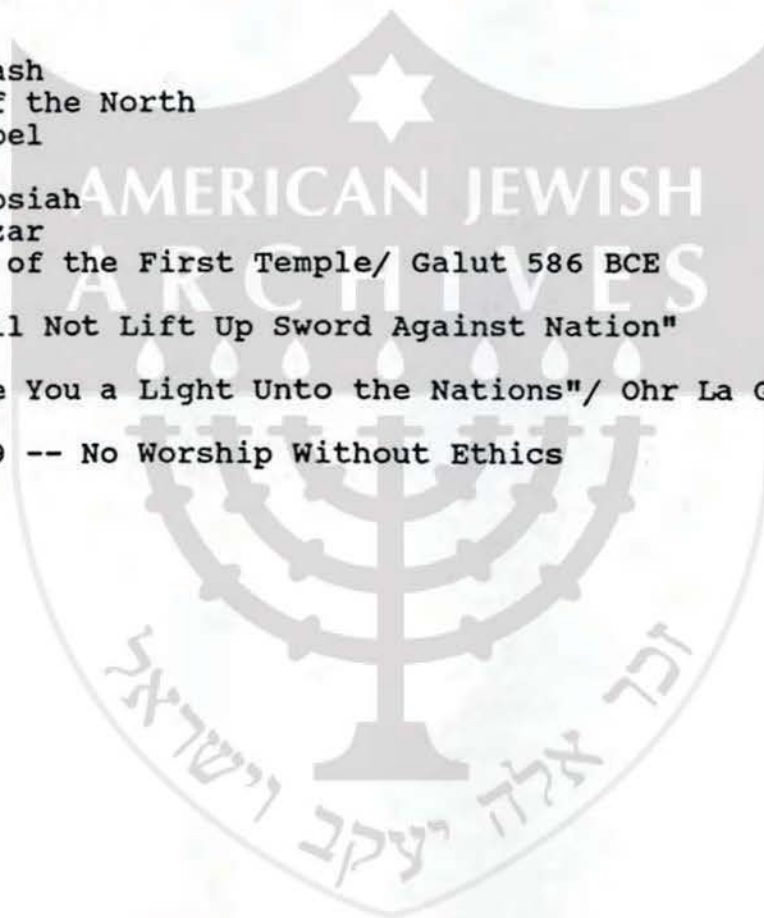
"Nation Shall Not Lift Up Sword Against Nation"

End of Days

"I Will Make You a Light Unto the Nations"/ Ohr La Goyim

Jeremiah

Jeremiah 7:9 -- No Worship Without Ethics



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Baltimore/ 1990-1991 Academic Year

Session #7: The Second Commonwealth (586 BCE - 70 CE)

The Temple lay in ruins, the state destroyed and the leadership forced into exile. Judaism emerges in this age through the radical and controversial decisions of Ezra (5th century BCE) whose force of will molded the powerless remnant into a religious community.

In the second century BCE, the confrontation between Hellenistic culture and Judaism came to a head in the Maccabean Revolt ushering in the Hasmonean dynasty. The next two hundred years would see the decline of the Hasmonean dynasty and the intensification of the crisis between Rome and Judea. The internal crisis of structure and faith in Israel opened up a number of possible responses -- the Saducees, Pharisees, Zealots, Qumran and early Christian communities. The Jewish people by the year 70 CE were at a crossroads of destiny.

Readings:

- Tanach, Ezra, Chapters 1-4; 7; 9; 10  
Nehemiah, Chapters 1-4; 8  
I Maccabees, Chapters 1-3
  - Gaster, The Dead Sea Scriptures
  - Grant, The Jews in the Roman World,  
pp 42-45
  - The New Testament, Matthew, Chapters 1; 5:17-30; 6:1-4;  
15:1-20; 19:1-9  
Acts, Chapter 9:1-22  
Romans, Chapters 2:17-29; 4:1-17; 5:12-21
  - Gilbert, Jewish History Atlas,  
Please refer to Maps on pages 8; 13; 15-19  
The Imperial Powers, 586-165 BC  
The Hasmonean Jewish Kingdom, 165-63 BC  
Jewish Risings Against Roman Rule, 66-135 AD  
The Revolt of the Zealots, 66-73 AD  
The Jews of the Roman Empire, 100-300 AD  
The Preachings of St. Paul, 45-57 AD  
Jewish Converts to Christianity, 45-300 AD
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Questions and Issues to keep in mind while reading:

1. What steps did Ezra take to reconstitute the community? Were these measures necessary?
2. What challenges did Hellenism pose to Jewish life? Is the Jewish involvement with modernity similar to the interaction of the Maccabees with Hellenism?
3. What were the real issues of the Maccabean revolt?
4. What earlier models of Jewish leadership did Judah draw upon?
5. What caused the decline of the Hasmonean dynasty?
6. What were the main strengths and weaknesses of each of the responses of the first century?

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Cultural Literacy Terms (that will be discussed this class)

Section I: #113, 114    Section II: #1-9; 11-12; 15-28

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Cyrus the Great

Restoration under Ezra and Nehemiah

Apocrypha

Septuagint

Philo of Alexandria

Alexander the Great

Hellenization

Antiochus

Maccabees/ Hasmoneans

Mattityahu

Judah Maccabee

Men of the great Assembly

Hillel/ Shammai

Judea as a Roman Province    63 BCE

Sanhedrin

Herod

Jesus

Paul

Pontius Pilate

Judas Iscariot

New Testament

Pharisees

Saducees

Essenes

Zealots

Dead Sea Scrolls/ Kumran

The Great Revolt 66 CE



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Baltimore/ 1990-1991 Academic Year

Session #8: Destruction and Renewal: The Emergence of  
Rabbinic Judaism (70 CE - 622 CE)

Anyone looking at the Jewish People following the two catastrophic revolts of the first and second centuries would have predicated its rapid demise. The Rabbis faced a world of terrible pain and destruction yet created a community in love with the Torah and Mitzvot and willing to abide by the system the Rabbis derived from the Jewish past. We will examine the events surrounding the revolts and the success the Rabbis had in transforming Judaism.

Readings:

- Blackman Mishnayoth, Ethics of the Fathers, Chapter 1  
pp. 489-496
- Seltzer, Jewish People, Jewish Thought,  
pp. 231-314
- Talmud, Menachot 29b  
Rosh Hashana 29b

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Questions and Issues to keep in mind while reading:

1. How was the survival strategy of the Rabbis unique from those of the Qumran and Christian communities?
2. Why do you think the Rabbis succeeded?
3. How does Temple-centered Judaism become Torah-centered?
4. How does the diaspora experience become normative?

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Cultural Literacy Terms (that will be discussed this class)  
Section III:#1-4;6-10;12-28 Section XI:#12;13  
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Yochanan be Zakkai  
Yavneh and its Sages  
Rabban Gamaliel  
Destruction of the Second Temple 70 CE  
Diaspora  
Josephus  
Masada 73 CE

Akiba  
Bar Kochba 135 CE  
Rabbi Shimon bar Yochai  
Judah ha-Nasi  
Mishna 200 CE  
Sages/ Chazal  
Oral Law  
Written Law  
Tanna/Amora  
Halacha  
Aggada  
Midrash  
Babylonian Talmud -- 6th c. CE  
Jerusalem/Palestinian Talmud -- 5th c. CE  
Aramaic  
Rabbi Yochanan and Resh Lakish  
Abaya and Rava  
Sura  
Pumbeditha  
Ethics of the Fathers/ Pirke Avot  
Gemara





WEXNER HERITAGE FOUNDATION

Dr. Benjamin R. Gampel

Baltimore/1990 - 1991 Academic Year

**A History of the Jews in Medieval and Early Modern Times**

This series of six seminars has as its goal the exploration of Jewish life within medieval culture and the political, social, cultural and religious transformation of the Jews in the early modern period. Aside from the textbook readings, selected primary sources have been assigned for each session so that you may familiarize yourself with documents dating from the time period under discussion. At the end of each meeting, the assignment for the next seminar will be clarified and suggestions offered to help guide your reading.

Session 9: The Jews under Medieval Christendom (approx. 325-1200)

**Readings:**

- Robert Seltzer, Jewish People, Jewish Thought, pp. 253-256; 350 - 360.
- The Gospel of Matthew, " New Testament (xerox), Chapter 27.
- Jacob Rader Marcus, The Jew in the Medieval World (xerox), pp. 3-7; 20-23; 101-102; 107-136; 301-305.
- Robert Chazan, Church, State and Jew in the Middle Ages, pp. 35-59; 69-75.
- Martin Gilbert, Jewish History Atlas, Map nos. 16, 17, 19, 26, 31-33, 38, 41, 46.

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**Issues to keep in mind when reading the primary sources:**

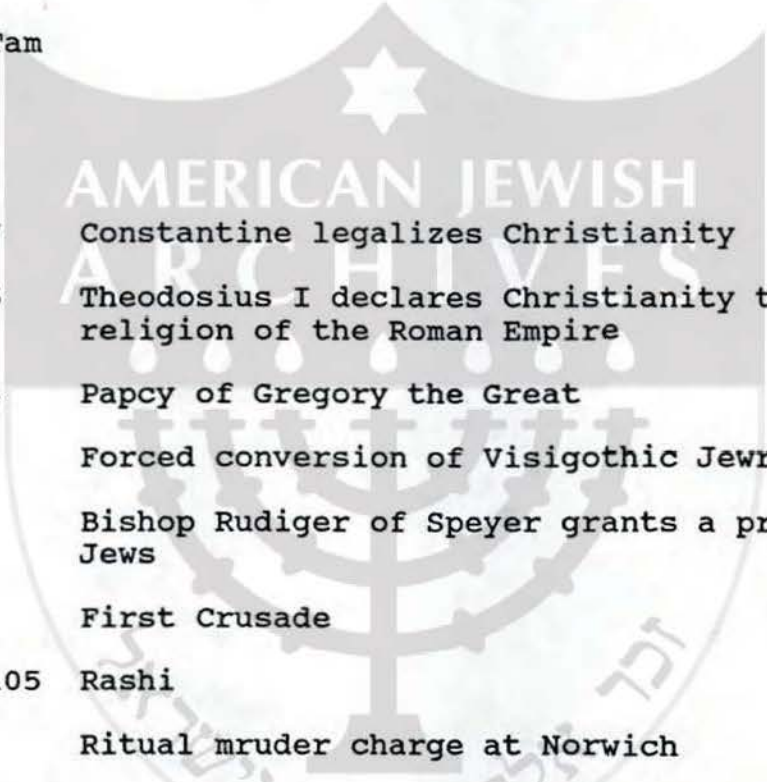
- Relationship of Jews and early Christians
- How Christianity's success affected its relationship with the Jews
- Reasons for the Jew's return to Western Europe in the High Middle Ages
- Growth of anti-Jewish beliefs in medieval Christianity
- Attitude of Ashkenazic Jews to Christian culture



Cultural Literacy List: pp. 32 no.16; pp. 33; pp. 34, no 23.

- Moses Nachmanides
- Conversion of Emperor Constantine
- Ban on Polygram/Cherem d'Rabbenu Gershom
- The Rishonim
- The Achronim
- Rashi
- Crusades
- Rabbenu Tam

Time line:



306-337	Constantine legalizes Christianity
379-395	Theodosius I declares Christianity the official religion of the Roman Empire
590-604	Papacy of Gregory the Great
613	Forced conversion of Visigothic Jewry
1084	Bishop Rudiger of Speyer grants a privilegium to Jews
1096	First Crusade
1040-1105	Rashi
1144	Ritual murder charge at Norwich

Suggestions for further readings:

- Rosemary Ruether, Faith and Fratricide
- Bernard Bachrach, Early Medieval Jewish Policy in Western Europe
- Cecil Roth, ed., The Dark Ages, 711 - 1096
- Shalom Spiegel, The Last Trial
- Robert Chazan, European Jewry and the First Crusade

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Baltimore/1990 - 1991 Academic Year

Session 10: Jews and Jewries in the Orbit of Islam (622-1453)

Readings:

- Seltzer, pp. 323-349: OPTIONAL
  - "Suras 1 and 2," The Qur'an (xerox)
  - Norman Stillman, The Jews of Arab Lands, pp. 3-63; 152-164; 171-175; 233-246.
  - Marcus, pp. 227-236; 306-309
  - Gilbert, Atlas, Map nos. 10-12, 20-22, 24, 25, 28, 30.
- 

Issues to keep in mind when reading the primary sources:

- Influence of Judaism on early Islam
- Social and legal doctrine of Islam toward the "peoples of the book"
- Social political and economic roles of the Jews in Muslim lands
- Development of Judaism within the Islamic orbit
- Typologies of Jewish leadership under Islam

Cultural Literacy: pp. 30-32

Jews in the Islamic World

Hegira

Pact of Umar/dhimmi

Koran

Mecca and Medina

Exilarch -Resh Galuta

Gaonate

Saadia Gaon

Karaites

Golden Age of Spain

Yehuda ha-Levi

Khazars

Almohades

Abraham Ibn Ezra

Moses Maimonides

Moses Nachmanides

**Time Line:**

622	Hijra of Muhammad from Mecca to Medine
632	Muhammad dies
711	Muslims conquer Iberian peninsula
750	Abbasids overthrow Umayyads
882-941	Saadia Gaon
915-970	Masdai ibn Shaprut
1075-1141	Yehudah ha-Levi
1135-1204	Moses Maimonides

**Suggestions for further readings:**

- Bernard Lewis, The Jews of Islam
- Shelomo Dov Goitein, A Mediterrrranean Community, 5 vols.
- Eliyahu Ashtor, The Jews of Moslem Spain, 3 vols.
- Leon Nemoy, A Karaite Anthology
- Isadore Twersky, ed., A Maimonides Reader



WEXNER HERITAGE FOUNDATION

Dr. Benjamin R. Gampel

Baltimore/1990 - 1991 Academic Year

**Session 11: The Expulsion of Ashkenazic and Sephardic Jewries and their Aftermaths (approx. 1220-mid 16th century)**

**Readings:**

- Seltzer, pp. 360-372; 451-467
- Marcus (xerox), pp. 24-40; 51-60; 137-141; 173-178; 256-260 320-322.
- Chazan (xerox), pp. 221-238; 265-276; 309-319.
- Gilbert, Atlas, Map nos. 37, 43, 47, 50

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**Issues to keep in mind when reading the primary sources**

- Reasons for Christian intervention in Jewish religious life
- Response of Jews to this trend in Jewish-Christian relations
- Causes of the expulsion of the Jews
- Restablishment of Ashkenazic and Sephardic communities and its consequences

**Cultural Literacy List:**

Fouth Lateran Council 1215  
Inquisition  
Marranos  
Abarbanel  
Expulsion from Spain -- 1492

**Time Line:**

1215	Fourth Lateran Council
1240	Burning of the Talmud in Paris
1263	Disputation at Barcelona
1290	Expulsion of the Jews from England
1306	Expulsion of the Jews from France
1453	Ottomon Turks conquer Constantinople
1492	Expulsion of the Jews from Castile and Aragon
1517	Ottomans conquer Palestine
1567	Publication of the Shulhan Arukh
1569-1572	Isaac Luria in Safed

**Suggestions for further readings:**

- Jacob Katz, Exclusiveness and Tolerance
- Joshua Trachtenberg, The Devil and the Jews
- William C. Jordan, The French Monarchy and the Jews
- Yitzhak Baer, A History of the Jews in Christian Spain, 2 vols.
- B. Braude and B. Lewis, Christians and Jews in the Ottomon Empire, 2 vols.

WEXNER HERITAGE FOUNDATION

Dr. Benjamin R. Gampel

Baltimore/1990 - 1991 Academic Year

Session 12: Roads to Modernity: Social, Economic, Political and Intellectual (c. 1550-1789)

Readings:

- Seltzer, pp. 467-474; 496-505; 547-570.
- Marcus, pp. 261-269.
- Paul R. Mendes-Flohr and J. Reinharz, The Jew in the Modern World, Section I, Documents 1, 3, 4, 13; Section II, Documents 1,3,7,8,9,15,19,22; Section IX, Documents 1-3.
- Gilbert Atlas, Map nos. 29, 40, 44, 45, 48, 52, 54, 55

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Issues to keep in mind when reading the primary sources:

- How to Isolate the harbingers of Jewish modernity
- New Arguments for the place of the Jews in Western Europe
- Status of Jews in this reordered society
- Intellectual ferment within the Jewish community
- Role of secular learning within the traditional Jewish curriculum
- How to be Jewish in a society that grants Jews equality

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Cultural Literacy: pp. 36-38 (no. 13); pp. 38 no. 16; pp. 39 no. 21; pp. 40; nos. 27 and 28; pp. 77 nos. 1-2.

- Yiddish/Ladino
- Shabbatai Zevi
- Oliver Cromwell
- Moses Mendelsohn
- Haskalah
- New Amsterdamn -- 1654
- Hyam Solomon



**Time Line:**

1555	Pope Paul IV orders Roman Jews to live within a ghetto
1564	Sephardic Jews arrive in New Amsterdam
1632-1677	Barukh Spinoza
1648	Treaty of Westphalia
1626-1676	Shabbetai Zevi
1727-1786	Moses Mendelssohn

**Suggestions for further reading:**

- Cecil Roth, The Jews in the Italian Renaissance
- Gershom Scholem, Sabbatai Sevi
- Yirmiyahu Yovel, Spinoza and other Heretics, vol. I The Marrano of Reason
- The Memoirs of Gluckel of Hameln
- Jonathan Israel, European Jewry in the Age of Mercantilism

WEXNER HERITAGE FOUNDATION

Dr. Benjamin R. Gampel

Baltimore/1990 - 1991 Academic Year

Session 13: Enlightenment and Emancipation in the West (and the United States): Challenges and Response (1789-1875)

Readings:

- Seltzer, pp. 513-533; 541-546; 570-598.
- Mendes-Flohr and Reinhartz, Section III, Documents 1, 3, 5, 11, 13, 18-20, 23-25; Section IV, Documents 1, 3-5, 12; Section IX, Documents 4-10.
- Gilbert, Atlas, Map nos. 58, 59, 62

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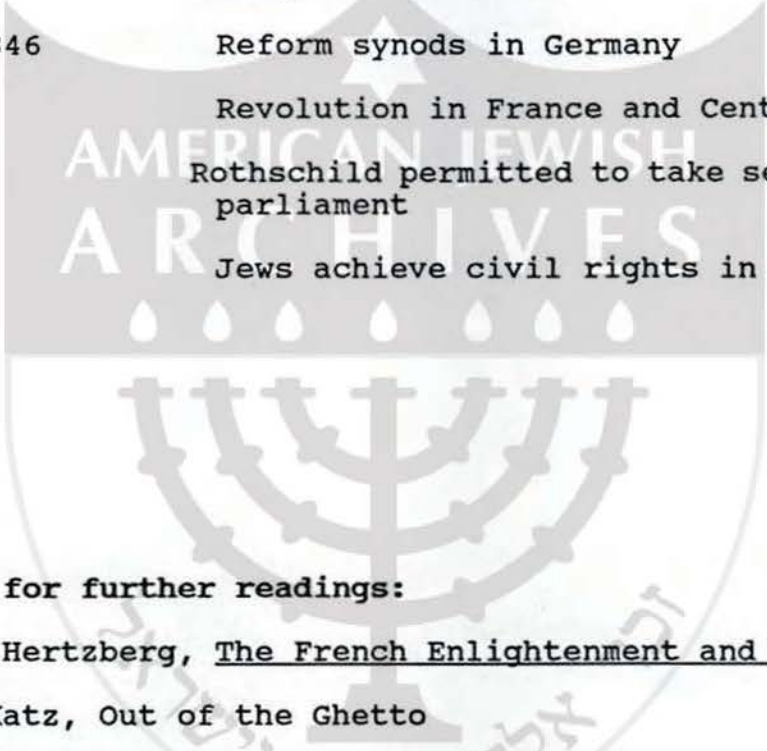
Issues to keep in mind when reading the primary sources:

- Process of emancipation throughout Western Europe
- Reaction of the Jews to the granting of equal rights
- An Analysis of the decisions of the Napoleonic Sanhedrin
- Rise of Religious reform
- Varied Jewish response to the challenges and threats of modernity

Cultural Literacy List: pp. 41-42; 77-78 nos. 3-6

- Emancipation
- "The Jews Should be Denied Everything as a Nation, but Granted Everything as Individuals."
- Napoleonic Sanhedrin
- Assimilation
- Baptism
- Religious Reform in Germany
- Postive Historical Judaism
- Neo-Orthodoxy
- Abraham Geiger
- Zechariah Frankel
- Sameson Raphael Hirsch
- Wissenschaft des Judentums
- Leopold Zunz
- Washington's Letter
- Judah P. Benjamin
- German-Jewish Migrations -- 1848
- Isaac Mayer Wise

**Time Line:**



1791	Emancipation of the Jews in France
1807	Napoleonic Sanhedrin convenes in Paris
1812	Partial emancipation in Prussia
1815	Congress of Vienna
1844-1846	Reform synods in Germany
1848	Revolution in France and Central Europe
1858	Rothschild permitted to take seat in English parliament
1871	Jews achieve civil rights in Germany

**Suggestions for further readings:**

- Arthur Hertzberg, The French Enlightenment and the Jews
- Jacob Katz, Out of the Ghetto
- Michael Meyer, Response to Modernity
- Leon A. Jick, The Americanization of the Synagogue
- Naomi Cohen, Encounter with Emancipation



WEXNER HERITAGE FOUNDATION

Dr. Benjamin R. Gampel

Baltimore/1990 - 1991 Academic Year

Session 14: Eastern European Jewry through 1881

Readings:

- Seltzer, pp. 474-496; 533-541
- Mendes-Flohr and Reinhartz, Section VI, Document 1; Section VIII, Documents 1-4, 7-9.
- Marcus (xerox), pp. 205-211; 270-283; 343-346; 446-458.
- S. Ettinger, "The Hasidic Movement - Reality and Ideals" in H.H. Ben-Sasson and S. Ettinger eds., Jewish Society Through the Ages (xerox), pp. 251-266.
- Gilbert, Atlas, Map nos. 49, 56, 71-74.

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Issues to keep in mind when reading the primary sources:

- Origins of Eastern European Jewry
- Causes of the Chmielnitzki massacres
- Social and religious factors in the rise Hasidism
- Ideology of the Hasidim and their opponents
- Effects of the partitions of Poland on the Jews
- Thrust of Tsarist policy up through 1881

Cultural Literacy: pp. 38 nos 14 and 15; pp. 39-40 nos. 22-26; pp. 45-46 nos. 24-34.

- Council of Four Lands
- Chmielnitski Massacres 1648
- Baal Shem Tov
- Hasidism
- Vilna Gaon
- Mitnagdim
- Chaluka

Time Line:

1264	Charter of Boleslaw the Pious
1580	Earliest surviving ordinances of the Council of the Four Lands
1648-1649	Chmielnitzki massacres
1700-1760	Israel ben Eliezer (Besht)
1804	Tsar Alexander I regularizes the Pale
1844	Autonomy of the Kahal abolished
1861	Tsar Alexander II emancipates serfs

Suggestions for further readings:

- Bernard Dov Weinryb, The Jews of Poland
- D. Ben-Amos and J. Mintz, eds. In Praise of the Baal Shem Tov
- Jacob Katz, Tradition and Crisis
- Michael Stanislawski, Tsar Nicholas I and the Jews
- Idem, For Whom Do I Toil



WEXNER HERITAGE FOUNDATION

Dr. Jeffrey S. Gurock

Baltimore/ 1990-1991 Academic Year

**THE MODERN PERIOD**

This phase of the seminar, The Modern Period, will focus on the last one hundred years of Jewish history. Its central themes will include an evaluation of the status and fate of Emancipated Jewry both within and without European, American and Israeli societies. Special attention will be devoted to the Zionist critique of and alternative to the ideology of Jewish Civil Emancipation. From there, attention will move to the revocation of Emancipation in the context of the Holocaust. The seminar will then discuss the diplomatic, social and political processes which led to the rise of the State of Israel while exploring the history of Jewry and Judaism under a condition of fulfilled emancipation within the United States. Finally, an examination will be undertaken of the condition and interrelatedness of Israeli, American and World Jewry in the most contemporary of times.

**Seminar #15:** From Europe to America and Palestine  
1881-1914

**Readings:**

- Seltzer, Jewish People, Jewish Thought,  
pp. 626-647; 692-709
  - Mendes-Flohr and Reinhartz, The Jew in the Modern World,  
pp. 339-343; 422-427; 374-387
  - Gilbert, Jewish History Atlas  
Please refer to the Map on page 63,  
Zionism 1860-1939
- 

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

- Identify the different types of identities harbored by Jewish immigrants upon arrival in the US, circa 1881-1914. Discuss how American conditions tempered or destroyed these identities.
  - Identify and discuss Zionism within the context of the several solutions offered by Jews to the East European Jewish Question in the late 19th to early 20th century.
  - Explore Ahad Ha'am's understanding of the problem of Jews and Judaism and how his world view differed from that of Pinsker or Herzl.
-



**Cultural Literacy Terms:** (to be discussed this class)  
Pages 46-47:#31-43; Pages 48-52:#1-27; Pages 72-80:#9-21

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Cantonists  
Pogroms  
Alexander II  
Alexander III  
Pobodonestev 1/3 laws/May laws 1882  
The Bundist Movement  
Kishinev Pogrom  
Quotas in Universities/ Numerus Clausus  
Litvak  
Glaitzianer  
Yecke  
Freud  
Trotsky  
Fourteenth Benediction -- "Build Jerusalem"  
"If I Forget Thee, O Jerusalem, May my Right Hand Wither"  
Next Year in Jerusalem/ L'Shanah Haba-ah b'Yerushalayim  
"Rome and Jerusalem" -- Moses Hess  
Mikve Israel 1871 -- Charles Netter  
"Auto-Emancipation" -- Leo Pinsker  
BILU  
Dreyfus Trial  
Theodore Herzl  
"Jewish State"/ Der Judenstadt  
First Zionist Congress 1897  
Jewish National Fund/ Keren Kayemet  
Jewish Foundation Fund/ Keren ha-Yesod  
Ahad Ha-am  
Chaim Nachman Bialik  
Rabbi Abraham Isaac Kook  
Uganda  
Chalutzim  
The Shomrim  
Eliezer ben Yehuda  
First Aliyah 1880s-1890s  
Second Aliyah 1904-1914  
Degania  
A.D. Gordon  
Kibbutz  
Moshav  
Histadrut  
Columbus Platform 1937  
JTS -- Jewish Theological Seminary 1887  
Solomon Schechter  
Cairo Geniza  
YU -- Yeshiva University 1886  
Bernard Revel  
Our Crowd  
Ellis Island  
Lower East Side  
Galveston Plan 1907  
Sweatshops  
Samual Gompers & Labor Unions  
Melting Pot

**Suggestions For Further Reading:**

Walter Lacqueur, The History of Zionism

Amos Elon, Herzl

Irving Howe, The World of Our Fathers

Ludy Davidowicz, The Golden Tradition



WEXNER HERITAGE FOUNDATION

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Baltimore/ 1990-1991 Academic Year

**Session #16: Modern Anti-Semitism and the Holocaust**

**Readings:**

- Seltzer, Jewish People, Jewish Thought,  
pp. 647-655; 661-671
  - Mendes-Flohr and Reinharz, The Jew in the Modern World,  
pp. 287-291; 296-299; 484-523
  - Gilbert, Jewish History Atlas,  
Please refer to the Map on page 100,  
The Search for Safety
- 

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

- Identify the hints and roots of the Final Solution in the writings of Adolf Hitler
  - Trace the evolution of anti-Jews laws in Nazi Germany pre-1939
  - Discuss the options available to German Jewry in responding to Hitler, pre-1933 and post-1933
  - Discuss the issue of refugees as a political and leadership issue for American Jewry pre-1939
  - Discuss the evolution of the stages in the Final Solution
  - Identify the problems faced by East European Jewry in attempting to survive during World War II
- 

**Cultural Literacy Terms: (to be discussed this class)**  
All of Section VIII, Pages 66-76

-----  
19th Century Racial Theorists  
Protocols of the Elders of Zion  
Weimar Republic  
Adolf Hitler  
1933-1945  
National Socialism/ Nazism  
Swastika  
Beer Hall Putsch 1923  
Mein Kampf  
Brown Shirts  
S.S.  
Gestapo  
Concordat - Pius XII 1933  
Dachau 1933  
Nuremberg Laws 1935  
Aryan Race  
Yellow Star

(continued, next page)



Theresienstadt  
Leo Baeck  
Evian Conference 1938  
"While Six Million Died"  
Munich 1938  
Kristallnacht November 9, 1938  
S.S. St. Louis 1939  
Einsatzgruppen  
Babi Yar 1941  
Wannsee Conference 1942  
Bermuda Conference 1943  
Final Solution  
Genocide  
Death Camps:  
    Treblinka           Mauthausen  
    Belzec            Auschwitz  
    Sobibor           Birkenau  
Dr. Mengele  
Gas Chamber/ Crematorium  
Ani Ma'amin  
Concentration Camps  
Kapo  
Judenrat  
Anne Frank  
Resettlement in the East  
Ghettoization  
Warsaw Ghetto Revolt -- Pesach 1943  
Mordechai Anilewitz  
Emanuel Ringelblum  
Spiritual Resistance  
Survivors/ Shearit ha-Pleithah  
DP Camps  
Nuremberg Trials 1946  
German Reparations 1952  
Eichmann Trial 1961  
Simon Wiesenthal  
Yad V'Shem  
Righteous Gentiles  
Janusz Korczak  
Raoul Wallenberg  
Denmark  
Yom Hashoah  
Never Again  
Zachor  
614th Commandment, as proposed by Emil Fackenheim:  
    "Do Not Grant Hitler a Posthumous Victory"  
Elie Wiesel  
John XXIII  
Vatican II  
Deicide

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**Suggestions for Further Reading:**

Martin Gilbert, The History of the Holocaust

Lucy Davidowicz, The War Against the Jews

Fritz Stern, The Politics of Cultural Despair

Jacob Katz, From Prejudice to Destruction



WEXNER HERITAGE FOUNDATION

Dr. Jeffrey S. Gurock

Baltimore/ 1990-1991 Academic Year

**Session #17:** Zionism, Palestine and Israel  
1914-1967

**Readings:**

- Seltzer, Jewish People, Jewish Thought,  
pp. 655-661; 671-683
  - Mendes-Flohr and Reinharz, The Jew in the Modern World,  
pp. 458-481
  - Gilbert, Jewish History Atlas,  
Please refer to the Map on page 108,  
UN Partition Plan
- 

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

- Analyze the Balfour Declaration as a diplomatic and political document
  - Identify and account for the shifts in British policy as a mandatory power from 1921-1948
  - Explore Arab Nationalist, Passivist Zionist and Revisionist Zionist views of the unfolding of the mandate
- 

**Cultural Literacy Terms:** (to be discussed this class)  
Pages 52-58:#28-66

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Balfour Declaration 1917  
Chaim Weizmann  
British Mandate  
Haganah  
Irgun/ Etzel  
Stern Gang/ Lehi  
Jewish Agency  
David Ben Gurion  
Revisionists  
Vladimir Jabotinsky  
Joseph Trumpeldor  
Hebrew University 1925  
Judah Magnes -- Brith Shalom  
Tower and Stockade/ Migdal V'Choma  
Grand Mufti  
Hebron Massacre 1929  
Arab Disturbances 1936-1939  
Peel Commission 1937

(continued, next page)



Partition  
British White Paper 1939  
Bombing of King David Hotel 1946  
Exodus 1947  
UN Vote for Partition 1947  
Declaration of Israeli Independence 1948  
Hatikvah  
Harry Truman  
State of Israel/ Medinat Yisrael  
War of Independence 1947-1949  
Ingathering of Exiles/ Kibbutz Galuyot  
Deir Yassin  
Altalena  
Knesset  
IDF/ Zahal  
Reserve Duty/ Miluim  
Mossad  
Transit Camps/ Ma'abarot  
Sinai Campaign 1956  
Moshe Dayan  
Six-Day War 1967

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**Suggestions for Further Reading:**

Chaim Weizmann, Trial and Error

Walter Lacqueuer, ed. The Israel - Arab Reader

Amos Elon, Israel: Founders and Sons

The Seventh Day

WEXNER HERITAGE FOUNDATION

Dr. Jeffrey S. Gurock

Baltimore/ 1990-1991 Academic Year

**Session #18:** United State Jewry  
1914-1967

**Readings:**

- Glazer, American Judaism,  
pp. 60-129
- Mendes-Flohr and Reinhartz, The Jew in the Modern World,  
pp. 393-414

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

- Trace the process of assimilation among East European Jews over four generations, 1880-1980
- Identify the denominational responses that emerged in this country to the problems of mass disaffection from traditional forms of Jewish behavior.
- Discuss the evolution of Jewish leadership in the US over the past three generations

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**Cultural Literacy Terms:** (to be discussed this class)  
Pages 80-88:#22-72

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Temple/Synagogue/Shul  
JCC/YMHA Jewish Community Center  
AJC -- American Jewish Committee  
AJC -- American Jewish Congress  
Stephenn S. Wise  
Hadassah  
Henrietta Szold  
B'nai B'rith  
JWB -- Jewish Welfare Board  
HIAS -- Hebrew Immigrant Aid Society  
AJDC -- American Joint Distribution Committee  
ADL -- Anti-Defamation League  
CJF -- Council of Jewish Federations and Welfare Funds  
UJA -- United Jewish Appeal  
Brandeis University  
Louis Brandeis  
Albert Einstein  
Joseph Soloveitchik  
Abraham Heschel

(continued, next page)

Merdecai Kaplan - Reconstructionism  
Judaism as a Civilization  
Yeshiva  
Day School  
Talmud Torah -- Afternoon School  
Sunday School  
Jewish Studies Department at Universities  
Hillel Rabbi  
NFTY -- National Federation of Temple Youth  
USY -- United Synagogue Youth  
NCSY -- National Conference of Synagogue Youth  
Assimilation  
Intermarriage  
Patrilineal Descent  
Women Rabbis  
Bar/Bat Mitzvah  
Confirmation  
Lubavitch Movement  
Ba'al Teshuvah Movement  
Chabab House  
Right-wing Orthodox  
Moshe Feinstein  
Modern Orthodox  
Jewish Birth Rate  
Denominational Conflicts  
CLAL -- National Jewish center for Learning and Leadership  
Soviet Jewry Movement  
AIPAC -- American-Israel Public Affairs Committee  
Jewish Political Action  
Black-Jewish Relations  
Jewish-Christian Dialogues  
Conference of Presidents of Major Jewish Organizations





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Baltimore/1990 - 1991 Academic Year

Session #19: Israel, American and World Jewries  
1967-1990

Readings:

- Glazer, American Judaism,  
pp. 129-150
  - Waxman, American Jews in Transition,  
pp. 104-134
  - Safran, Israel: The Embattled Ally,  
pp. 571-598
  - Gilbert, The Arab-Israeli Conflict,  
Please refer to the Map on Page 88, October War
- 

Issues and Questions to keep in mind:

- Delineate the evolution of the so-called "special relationship" between the US and Israel
  - Is contemporary American Jewry assimilationist or survivalist?
  - Examine the types and nature of Jewish leadership in the post-1967 period with specific reference to the crises of Soviet Jewry and the security of Israel
- 

Cultural Literacy Terms: (to be discussed at class)  
Pages 59-64:#67-104; Pages 89-91:#1-16

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Green Line  
Western Wall/Kotel  
West Bank & Gaza  
Judea & Samaria  
Golan Heights  
Sinai  
PLO  
UN Resolutions 242 and 338  
Abba Eban  
Golda Meir  
War of Attrition 1968-1970  
Alon Plan  
Munich Massacre 1972  
Yom Kippur War 1973  
Gush Emunim

(continued, next page)

UN Resolution against Zionism

Entebbe 1976

Menachem Begin elected 1977

Anwar Sadat's visit 1977

Camp David Accords 1979

Lebanese War 1982-1985

Peace Now/ Shalom Achshav

Labor Party/ Ma'arach

Likud Party

Religious Parties

Coalition Government

Law of Return

Who is a Jew?

Religious-Secular Conflict

Neturei Karta

Chief Rabbinate

Ashkenazim

Sephardim/ Edot ha-Mizrach

Operation Magic Carpet

Soviet Jewry

Ethiopian Jewry

Yerida

Israel-Vatican Relations

Birobidzahn

Doctors Plot 1952

Jews of Silence

Simchat Torah Celebrations

The Leningrad Trials

Prisoners of Conscience/ Asirei Tzion

Anatoly Shcharansky/ Natann Sharansky

Ida Nudel

Refuseniks

Exit Tax

Jackson-Vanick Amendment

Detente

Soviet Jewry Movement:

a. Student Struggle for Soviet Jewry

b. National Conference on Soviet Jewry

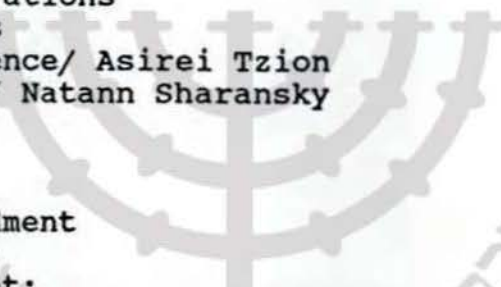
c. Union of Councils for Soviet Jews

Let My People Go

Am Yisroel Chai

Drop Outs/ Neshira

AMERICAN JEWISH  
ARCHIVES





WEXNER HERITAGE FOUNDATION

Rabbi Nathan Laufer, Esq.

Metrowest/1990 - 1991 Academic Year

**Session #1: PIDYON SHEVUYIM:  
The Mitzvah of Freeing Captives\***

The commandment to free captives is known as "Pidyon Shevuyim." Literally, this term means "ransom" -- to pay a sum of money in order to effect the release of slaves or prisoners. But the term "Pidyon Shevuyim" has come to connote more than this: it refers to our duty to help free our fellow Jews held in various states of bondage or oppression through every possible means. In this seminar, various translations for "Pidyon Shevuyim" -- to "ransom", "redeem", "free", or "release" captives -- will be used interchangeably, depending upon the context.

The purpose of this seminar is to place the mitzvah of "Pidyon Shevuyim" in historical perspective, to explore the various facets of this mitzvah by studying classical Jewish texts related to its observance, and to relate these texts to the modern-day imperative to free endangered Jews.

The preparatory materials for this seminar include several background articles which describe the origins and development of the concept of "Pidyon Shevuyim" and how it was applied in various historical situations, particularly during medieval times.

**Background Articles:**

- Encyclopedia Judaica, "Ransoming of Captives"  
Vol. V, pp. 154-155.
- Baron, The Jewish Community, Vol. II,  
"Ransom of Captives" pp. 333-337.
- Baron, The Jewish Community, Vol. I,  
"The Supercommunity", pp. 306-307.
- Marcus, The Jews in the Medieval World,  
"The Ransom of Captives, Eastern and Southern Europe  
1649-1708", pp 454-458.

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\*The Wexner Heritage Foundation gratefully acknowledges permission by Rabbi Debra Cantor and the Coalition to Free Soviet Jews in reprinting some of the excerpted proof texts for this seminar.



Be sure to read over at least two of these articles in order to familiarize yourself with the subject.

The remainder of the materials consists of extracts from biblical and rabbinic sources in the original Hebrew or Aramaic along with English translation. I have included a short piece on the major texts in the Development of Jewish Law, to give you a literary and historical context in which to place these sources. The sources are divided thematically; depending on the ebb and flow of the seminar session, we may choose to examine all the themes or only some of them. In either case, please peruse all the enclosed texts before the session so that we will be able to analyze them in-depth during the seminar.

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**Questions and Issues to consider while reading:**

1. How are all three Biblical texts examples of Pidyon Shevuyim? What are their similarities and differences?

2. From your readings on "The Essence of Pidyon Shevuyim" how would you define the meaning of this "mitzvah"?

3. According to the Jewish tradition, what is more important and why?

- a) giving tzedakah to poor people
- b) keeping a torah scroll
- c) keeping a synagogue
- d) Pidyon Shevuyim

Do you agree with the Tradition's ranking of priorities? Why or why not?

4. If all of the following are in captivity who is saved first? Why?

- a) the person himself
- b) the person's mother
- c) the person's father
- d) the person's teacher
- e) a Jewish prophet
- f) a Jewish king
- g) a Jewish high priest

Can you extrapolate the three principles which are used in making the determinations?

5. What are the monetary limits to redeeming captives? What are the exceptions to the rule? Are there any other considerations which might mitigate this rule in modern times?

6. Based on your readings what is your responsibility toward:  
(a) Soviet Jews who wish to leave the Soviet Union for Israel (b) Soviet Jewish immigrants who have arrived in the USA? (c) Ethiopian Jews who are still in Ethiopia? (d) Jews taken hostage by Palestinian terrorists? (e) Israeli soldiers in captivity? (f) Jonathon Pollard?

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**Cultural Literacy Terms (that will be discussed this class)**

Section I:#30,32; Section XI:#2,11,13,15,29,30,49

Section XII:#1,5,8,12,19,23,33,34,39,61,73

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Let My People Go/ Shalach Et Ami

Exodus/ Yetziat Mitzrayim

Torah

Mishnah

Gemara

Babylonian Talmud

The Code of Maimonides/ Mishneh Torah

Karo's Code of Law/ The Shulchan Aruch

Encyclopedia Judaica

Interpersonal Mitzvot/ Bayn Adam l'Chavero

"Am I my Brother's Keeper?"

"Love Thy Neighbor as Thyself"

"For You were Strangers in the Land of Egypt"

Love of Jews/ Ahavat Yisroel

Tzedakah

Redeeming the Captive/ Pidyon Shvuyim

Saving Life/ Pikuach Nefesh

"Whoever Saves a Single Life Saves a World"

Klal Yisrael

Talmud Torah

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**Cultural Literacy Terms (that will be discussed this class)**

Section I:#30,32; Section XI:#2,11,13,15,29,30,49

Section XII:#1,5,8,12,19,23,33,34,39,61,73

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Let My People Go/ Shalach Et Ami

Exodus/ Yetziat Mitzrayim

Torah

Mishnah

Gemara

Babylonian Talmud

The Code of Maimonides/ Mishneh Torah

Karo's Code of Law/ The Shulchan Aruch

Encyclopedia Judaica

Interpersonal Mitzvot/ Bayn Adam l'Chavero

"Am I my Brother's Keeper?"

"Love Thy Neighbor as Thyself"

"For You were Strangers in the Land of Egypt"

Love of Jews/ Ahavat Yisroel

Tzedakah

Redeeming the Captive/ Pidyon Shvuyim

Saving Life/ Pikuach Nefesh

"Whoever Saves a Single Life Saves a World"

Klal Yisrael

Talmud Torah



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Rabbi Herbert Friedman

MetroWest/ 1990-1991 Academic Year

Session #2: DUAL IDENTITY  
Living in Two Worlds

This session will deal with how we became American-Jewish and how we are continuously improving our ability to live creatively with both our nationality and our peoplehood.

Outline:

I. EMANCIPATION

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- (1) Tolerance, (1779) which grew into
- (2) Citizenship, (1806 ff), which grew into
- (3) Political Equality (1858)

II. SELF-DEFINITION

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- (1) Two hundred years ago, we said "We are a religion only"  
-- Napoleonic Sanhedrin
- (2) Today, we define ourselves as "Peoplehood and Civilization"  
-- M. Kaplan & Zionism

III. THE BALANCING ACT

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- (1) Reconciling American nationality with Jewish nationhood, or
- (2) Living in two Worlds

---

Readings:

I. EMANCIPATION:

- Mendes-Flohr and Reinhartz, The Jew in the Modern World,  
Tolerance:  
"A Parable of Toleration -- Nathan the Wise" pp. 57-60
- Citizenship:  
"Answers to Napoleon" pp. 116-121
- Political Equality:  
"Macaulay: Civil Disabilities of the Jews" pp. 132-136
- "The Jewish Relief Act" pp. 137-138



## II. SELF-DEFINITION:

- Plaut, The Growth of Reform Judaism,  
pp. 31-41; 96-100
- Silberman, A Certain People,  
pp. 221-273
- Karp, Haven and Home,  
pp. 360-373

## III. MAPS

- Gilbert, Jewish History Atlas,  
Please refer to the Maps on pages 58 & 59:  
Napoleon and the Jews  
The Emancipation of European Jewry, 1789-1816

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Questions and Issues to consider while reading:

### THE BALANCING ACT

1. How can we maintain a strong sense of Jewish identity, while living in a free permissive society as absolutely equal Americans?
  2. How do we prevent a deterioration of values, so that we don't descend to the lowest common denominator of ideal-less, mind-less materialistic mores?
  3. How do we teach our children the best and highest aspects of American culture and at the same time the full richness of the Jewish heritage?
  4. How do we grow from mere "survivalists" to a full Jewish "creative society"?
  5. How do we relate ourselves to Israel in a manner which benefits both her and us?
-

Cultural Literacy Terms (that will be discussed this class)  
Section VI:#1-3; Section IX:#7-10; 41-42; 52-53

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Emancipation

"The Jews Should be Denied Everything as a Nation, but Granted  
Everything as Individuals"

Napoleonic Sanhedrin

HUC -- Hebrew Union College 1875

Pittsburgh Platform 1885

Columbus Platform 1937

JTS -- Jewish Theological Seminary

Mordecai Kaplan -- Reconstructionism

Judaism as a Civilization

Assimilation

Intermarriage



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Session #3: Genesis -- Cosmos and Covenant

Genesis as its name implies is an inquiry into origins. It divides the inquiry into three parts: How did the world come about; how did humanity emerge; and finally, how did the people Israel come to be? It investigates these questions by trying to discern the relationship of the three with God. As such it seeks to uncover not only their origins but their role and destiny. Common to almost all the scenes in Genesis is a family situation involving intergenerational conflict or sibling rivalry in which an ethical issue is at stake.

Readings:

- Tanach, Genesis, Chapters 1-4; 6:5-9:17; 12-23; 25:19-28:5; 32; 37-45
- Seltzer, Jewish People, Jewish Thought, pp. 7-12; 43-46; 51-58
- Wollman-Tsamir, The Graphic History of the Jewish Heritage, page 19: Timeline of Jewish History
- Gilbert, Jewish History Atlas,  
Please refer to the Map on Page 1:  
Early Jewish Migrations about 2000 BC

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Question and Issues to keep in mind while reading:

For all sessions, come to class with a list of verses which you think respond most pointedly to the questions. You may want to get from the class a learning partner with whom to prepare.

1. What is the source of moral and natural evil? (Genesis 1-4)
2. How does Genesis account for the discrepancies between the world as created by God and the world as experienced by humanity? (Genesis 1-9)
3. What are the trials that make Abraham worthy of being God's covenantal partner? (Genesis 12-23)
4. How does Genesis assess the worthiness of Jacob being the covenantal successor? (Genesis 25-28)



5. What are Joseph's goals in testing his brothers?  
(Genesis 37-45)

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Cultural Literacy Terms (that will be discussed this class)  
Section I:#1-23; Section XI:#1-4; Section XII:#3-6

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Tanach

Torah

Chumash

Nevi'im Rishonim

Nevi'im Achronim

Ketuvim

Adam & Eve

Garden of Eden

Tree of Knowledge

Cain & Abel

Noah's Ark

Tower Of Babel

Patriarchs - Avot

Matriarchs - Imahot

Cave of Machpela

Ishmael

Sodom and Gomorrah

Mount Moriah

Binding of Isaac

"The Hand are the Hands of Esau -- But the Voice is the  
Voice of Jacob"

Jacob/ Israel

Joseph and his Brothers

Seven Fat Years -- Seven Lean Years

Ketuvim

"Be Fruitful and Multiply"

Image of God

"Am I my Brother's Keeper?"

"Shall the Judge of the Earth not do Justice?"

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Session #4: Exodus to Numbers -- The Formation of the Israelite People

Exodus, Leviticus and Numbers, the three middle books of the Torah or five books of Moses, focus on the liberation from Egypt and consequent covenantal ceremony at Sinai, the establishment of the sanctuary and the trials and tribulations of becoming God's people while trekking through the wilderness of Sinai on their way to the Land of Israel.

Readings:

- Tanach, Exodus, Chapters 1-14; 19-20; 32-34  
Leviticus, Chapters 19; 23; 26  
Numbers, Chapters 11-14; 16; 22-25
- Seltzer, Jewish People, Jewish Thought,  
pp. 55-76
- Gilbert, Jewish History Atlas,  
Please refer to the Map on Page 2,  
From Slavery to the Promised Land

---

Questions and Issues to keep in mind while reading:

1. Why is Moses chosen as the leader of Israel? (Exodus 1-4)
  2. What is the educational significance of the various target audiences of the ten plagues? (Exodus 5-14)
  3. What is the role of the people Israel in the divine plan? (Exodus 19-20; Leviticus 19; 23; 26)
  4. What are the problems involved in getting Israel to accept that role? (Exodus 32-34; Numbers 11-14; 16; 22-25)
-

Cultural Literacy Terms (that will be discussed this class)  
Section I:#24-54; Section XII:#7-10

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The Twelve Tribes

Moses

Aaron

Miriam

Burning Bush

"I Am That I Am"

Let My People Go

Ten Plagues

Exodus

Amalek

Jethro

Manna

Mt. Sinai

Covenant/ Brit

"We will obey, and then we will listen"

Ten Commandments

Golden Calf

Tabernacle

Priests and Levites

Sacrifices

Leviticus 19: Holiness Code

"Love Thy Neighbor As Thyself, I Am The Lord"

Scapegoat

"Thou Shalt Declare Liberty Throughout The Land Unto All The  
Inhabitants Thereof"

The Twelve Spies

Land of Milk and Honey

Rebellion of Korach

Striking the Rock

Stiff-Necked People

Balaam and his Ass

"You Shall be Holy, for I, the lord thy God, am Holy"

"Love Thy Neighbor as Thyself"

"Do Not Place a Stumbling Block before the Blind"

"Do Not Take Revenge or Bear a Grudge"



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Session #5: Deuteronomy, Joshua, Judges, I Samuel:  
Land and Politics

Although Deuteronomy is the fifth book of the Torah, it not only completes the five books of Moses, but also serves as the transition from a desert people to a conquering nation. As its name implies "deutero nomos" or in Hebrew "Mishnah Torah" it consists of a review of many of the major events and laws of the previous four books of the Torah. It also serves to propagate the cultic, ethical and political norms for Israel on its land.

Readings:

- Tanach, Deuteronomy, Chapters 1; 4-12; 17; 20-21; 28; 34  
Joshua, Chapters 1-9; 23-24  
Judges, Chapters 2; 4; 6-8; 13-16  
I Samuel, Chapters 2:12-5; 8-9; 12-13; 15-16; 24; 31
- Seltzer, Jewish People, Jewish Thought,  
pp. 21-24; 97-103
- Gilbert, Jewish History Atlas,  
Please refer to the Maps on Pages 3 & 4:  
Entering the Promised Land  
The Twelve Tribes of Israel

---

Questions and Issues to keep in mind while reading:

With regard to Deuteronomy, the session will focus on three issues:

1. the role of Israel vis-a-vis the other nations;
2. the theological, ethical and psychological problems in having a chosen people;
3. the pedagogical theory of positive and negative reinforcement.

Joshua, Judges and I Samuel deal with the political, national, and ethical problems of a sometimes conquering, sometimes besieged people, establishing its nationhood. The issues to reflect upon are:

1. How does Joshua deal with issues of collective responsibility?
  2. How is Judges an indictment of tribal anarchy?
  3. How is I Samuel a study in the problems of leadership and the abuse of authority?
-

Cultural Literacy Terms (that will be discussed this class)  
Section I:#55-69; Section XII:#11-16

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Hear O Israel/ Shema

Blessings and Curses of Moses

"And No One Knows His Burial Place to this Day"

Walls of Jericho

The Sun Stood Still

Eretz Yisrael

Eretz Canaan

Deborah

Gideon

Samson and the Philistines

Samuel

"We Must Have a King Over Us that We May Be Like All Other Nations"

Saul

David & Goliath

David & Jonathon

"Justice, Justice shalt thou Pursue"

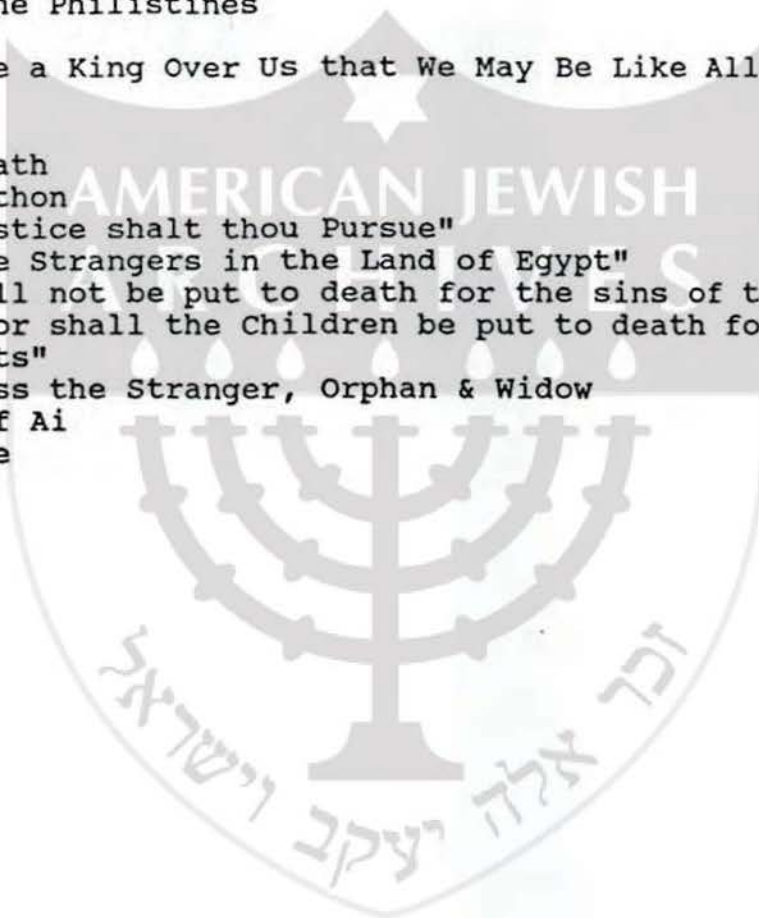
"For You were Strangers in the Land of Egypt"

"Parents shall not be put to death for the sins of their Children, nor shall the Children be put to death for the sins of their Parents"

Do Not Oppress the Stranger, Orphan & Widow

The Spoils of Ai

Chosen People





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Session #6: II Samuel, I Kings, II Kings:  
Monarchy and its Pitfalls

These three books are studies in the centralization of power and its attendant abuses. Although the institution of monarchy is affirmed almost every incumbent is found wanting. II Samuel is dominated by the character of David and I Kings is dominated by his son and successor Solomon. Both are overwhelming historical figures albeit morally ambiguous characters. The rest of the kings from Ahab to Josiah up to the destruction of the first Jewish Commonwealth in the year 586 BCE are judged by their loyalty to the covenant and its cultic requirements. The narrative line of these books constantly intertwines the political and domestic lives of the kings.

Readings:

- Tanach, II Samuel, Chapters 1; 3-5:3; 7; 11-12:14; 13; 15-19:15  
I Kings, Chapters 1-3; 8; 11-12; 17-19; 21  
II Kings, Chapters 1-5; 18-25
- Seltzer, Jewish People, Jewish Thought,  
pp. 24-34; 108-111
- Wollman-Tsamir, Graphic History of the Jewish Heritage,  
pp. 101-103
- Gilbert, Jewish History Atlas,  
Please refer to the Maps on pages 5,6,7:  
The Kingdom of David and Solomon  
The Destruction of Jewish Independence  
The First Dispersions

---

Questions and Issues to keep in mind while reading:

1. Are the political and domestic really separable in the lives of great leaders?
2. Are the standards of personal morality applicable to the requirements of statecraft?
3. How are the problematics of heading a family different and similar to those of heading a nation?



4. Why must moral and religious authority be separate from political authority?

5. Why do even kings annointed by God require the constant remonstrations of the prophets to prevent the abuses of power?

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Cultural Literacy Terms (that will be discussed this class)  
Section I:#70-84

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David and Bathsheba

"Thou Art the Man"

"Absalom, My Son, My Son"

Nathan

Solomon

Temple

Secession of the North

Ahab and Jezebel

Elijah

"Have You Murdered and Also Inherited?"

Priests of Baal

Ten Lost Tribes

Reform of Josiah

Nebuchadnezzar

Destruction of the First Temple -- 586 BCE



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Session #7: Second Temple Period

The Second Temple Period (from the fifth century BCE to 70 CE) differs from the First Temple period by the absence of kings, prophets, and empire. Hellenization has replaced idolatry as the primary religious and political threat. This is the period of rampant sectarianism. Movements and interpretations of the biblical legacy abound. Ultimately, only two survived the ravages of history, namely rabbinic Judaism and Christianity.

Readings:

- Tanach, Nehemiah, Chapters 5; 8-11  
Ezra, Chapter 7
- Seltzer, Jewish People, Jewish Thought,  
pp. 171-245
- Glibert, Jewish History Atlas,  
Please refer to the Maps on Pages 8,13,15,17-19:  
The Imperial Empires  
Jewish Risings Against Roman Rule  
The Jews of the Roman Empire  
The Preaching of St. Paul  
Jewish Converts to Christianity  
The Jews and Islam

---

Questions and Issues to keep in mind while reading:

1. How is post-exilic Judaism different from pre-exilic Judaism?
  2. Were the Maccabees fighting off foreign domination or a civil war with their Hellenizing brethren?
  3. How is it that if all the Jews accepted the Bible there were so many different sects in Judaism in the century before the destruction of the Second Temple and Jerusalem (in 70 CE)?
-

Cultural Literacy Terms (that will be discussed this class)  
Section II:#1-28; Section XI:#5-10

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Apocrypha  
Septuagint  
Philo of Alexandria  
Alexander the Great  
Hellenization  
Antiochus  
Maccabees  
Mattityahu  
Judah Maccabee  
Hannah and her Seven Sons  
Men of the Great Assembly  
Hillel/ Shammai  
Prosbul  
Golden Rule  
Judea as a Roman Province  
Sanhedrin  
Herod  
Jesus  
Paul  
Pontius Pilate  
Judas Iscariot  
New Testament  
Pharisees  
Sadducees  
Essenes  
Zealots  
Dead Sea Scrolls  
The Great Revolt 66CE  
Targumim  
The Writings of Philo  
The Writings of Josephus





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Session #8: The Victory of Rabbinic Judaism  
70 CE to 622 CE

This period has been called classical Judaism since all subsequent forms take their cue from it. Thus all subsequent religious leaders follow, at least formally, in the rabbinic mode as opposed to priestly, kingly or prophetic modes. Rabbinic literature in the forms of Mishnah, Talmud and Midrash became so authoritative that they were perceived as an Oral Torah which determined the meaning of the Written Torah.

Readings:

- Blackman, Mishnayoth Avot Chapter 1  
pp. 489-496
- Seltzer, Jewish People, Jewish Thought,  
pp. 245-314

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Questions and Issues to keep in mind while reading:

The questions we will focus upon are:

1. How did the rabbinic understanding of Judaism win out?
2. How did Judaism survive without a Temple?
3. How did the diaspora experience impinge upon the development of Judaism?

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Cultural Literacy Terms (that will be discussed this class)  
Section III:#1-28; Section XI:#11-18

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Yochanan ben Zakkai  
Yavneh and its Sages  
Rabban Gamaliel  
Destruction of the Second Temple  
Arch of Titus  
Diaspora  
Josephus

(continued, next page)

Masada  
Akiba  
Bar Kochba  
Beruriah  
Rabbi Shimon bar Yochai  
Judah ha-Nasi  
Mishna  
Sages  
Oral Law  
Written Law  
Tanna  
Halacha  
Aggadah  
Midrash  
Babylonian Talmud  
Jerusalem/ Palestinian Talmud  
Aramaic  
Rabbi Yochanan and Resh Lakish  
Abaya and Rava  
Sura Pumbeditha  
Mishnah  
Ethics of the Fathers/ Pirke Avot  
Gemara  
Jerusalem Talmud  
Babylonian Talmud  
Midrash  
The Haggadah  
Siddur





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Medieval and Early Modern Jewish History

The second phase of the Jewish history curriculum, the Medieval and Early Modern Periods, presents a comprehensive overview of the vast period from the fourth century CE to the end of the nineteenth century. It traces the significant encounters between Rabbinic culture and society with Christian and Moslem civilizations. It examines the political, social, economic and cultural development of the Jewish minority within the orbits of these majority cultures, exploring the similarities and differences in the latter's treatment of Jews and how particular forms of Jewish culture distinctly evolved within each host civilization. The course then focuses on the decline of Jewish life in the late middle ages, culminating in the Spanish expulsion of 1492. It considers the early modern period as a point of transition between medievalism and modernity, examining the breakdown of Jewish communal life in the West and its dramatic emergence in the East, the rise of new forms of Jewish mystical and messianic movements, and both the continuities and novelties in Jewish-Christian relations in the Renaissance, Reformation, and their aftermaths. Finally, it considers the process of political and social emancipation of Jews in both Western and Eastern Europe culminating in the failure of Jewish integration into European society, the beginning of mass emigration, and the emergence of a radical reevaluation by Jews of the future of their communal survival within European Civilization.

Session #9: Medieval History under Islam: From Mohammed (622) to the Thirteenth Century

Readings:

- Hallo, Ruderman, and Stanislawski, Heritage: Civilization and the Jews: Study Guide, pp. 81-89, 94-103
- Hallo, Ruderman and Stanislawski, Heritage: Civilization and the Jews: Source Reader, pp. 82-93; 96-107
- Lewis, Jews of Islam, pp. 67-106
- Marcus, The Jew in the Medieval World, pp. 287-292; 233-238



- Gilbert, Jewish History Atlas  
please refer to the Maps on pages:  
12, 20-25, 30  
The Jews of North Africa Before the Arab Conquest  
The Jews and Islam  
The Jewish Condition Under Muslim Rule  
Jewish Traders  
The Jews of China  
The Khazar Jewish Kingdom  
The Karaites
- 

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

1. What does Bernard Lewis mean by a Judeo-Islamic Tradition? What did Islam take from Judaism? What did Jews take from Islam?
  2. What is the nature of Jewish leadership in Jewish communities under Islam? Who are the most powerful Jews? How do they acquire power? What is the relationship between Jewish learning and Jewish leadership?
  3. What kind of Jewish culture emerges under Islam? How is it like Jewish culture before Islam or in Christian lands? What is the relation between the culture of the elites and the lower classes?
  4. What is the legacy of Jewish life under Islam? What resources does it hold for American Jewry? What relevance does it hold in light of the present Jewish/Arab conflict or in light of the fact the majority of Jews in Israel today stem from Arab lands?
-

**Cultural Literacy Terms** (that will be discussed this class)  
Section IV A:#1-16; Section XI:#20-22,24,25,28,29

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Mohammed  
Hegira  
Pact of Umar/dhimmi  
Koran  
Mecca and Medina  
Exilarch - Resh Galuta  
Gaonate  
Saadia Gaon  
Karites  
Golden Age of Spain  
Yehuda ha-Levi  
Khazars  
Almohades  
Abraham Ibn Ezra  
Moses Maimonides  
Moses Nachmanides  
Saadya Gaon, Book of Beliefs & Opinions  
Judah ha-Levi, The Kuzari  
Maimonides, Guide to the Perplexed  
Ibn Ezra  
Nachmanides - Ramban  
The Book of (613) Commandments/ Sefer ha-Mitzvot  
The Code of Maimonides/ Mishneh Torah



## Time Line for the Study of Jews under Medieval Islam

622	Hegira
767	Anan Ben David's Break from Rabbinism
822-941	Saadia Gaon and the Heyday of the Gaonite
915-970	Hasdai Ibn Shaprut and the Shift of Jewish Life to Cordova
11th Century	Age of the Spanish Jewish Poets
1135-1204	Moses Maimonides - The Quintessential Image of the Jewish Islamic Synthesis

### Suggestions for Further Readings:

S.D. Goitein, Jews and Arabs, 1961

S.D. Goitein, A Mediterranean Society, Svols, 1967-88

Isadore Twersky, A Maimonides Reader, 1972

Eliyahu Ashtor, The Jews of Moslem Spain, 1973, 3 vols.



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Session #10: Medieval History Under Christianity: From  
Constantine (325 C.E) To 1391

Readings:

- Hallo, Ruderman, and Stanislawski, Heritage: Civilization and the Jews: Study Guide,  
pp. 64-72, 89-91, 103-118
- Fleischner, Auschwitz, Beginning of a New Era,  
Ruether, "Anti-Semitism and Christian Theology"  
pp. 79-92; 97-107
- Hallo, Ruderman and Stanislawski, Heritage: Civilization and the Jews: Source Reader,  
pp. 73-82; 93-94; 122-148
- Gilbert, Jewish History Atlas  
Please refer to the Maps on pages:  
26,27,31,38,41  
The Jews of Byzantium  
The Jews of France  
The Jews of Germany  
The German Crusade  
The Jews of England

---

Questions and Issues to keep in mind while reading:

1. Is Ruether right that Anti-Semitism primarily springs from Christian theology? If so, can Christian society ever tolerate Jews? What factors in Christian society contributed to a basic tolerance of Jews?
2. Compare and contrast Augustine's position regarding the Jews with that of later Christian polemicists in the 13th century? To what do you attribute the difference? In noting this change, consider again the Ruether thesis. Can Anti-Semitism in the Christian world be explained exclusively in terms of theological hatred?
3. Discuss the impact of the Crusades on Jewish life and on the relationships between Jews and Christians? In what respect is it a turning point? How do you explain the emergence of the Jewish martyr? Is this behavior acceptable according to Jewish normative tradition?

4. Compare and contrast the nature of Jewish life in the Moslem and Christian worlds: legal relationships, social and economic relationships, cultural developments, and attitudes toward messianism and martyrdom.

5. What were the dominant cultural patterns of Ashkenazic Jewry? What about the Ashkenazic leader? How does a community and communal authority emerge in Northern Europe?

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**Cultural Literacy Terms** (that will be discussed this class)  
Section IV B:#17-32; Section XI:#23,25-27

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Conversion of Emperor Constantine  
Ban on Polygamy/Cherem d'Rabbenu Gershom  
The Rishonim  
The Achronim  
Rashi  
Crusades  
Rabbenu Tam  
Fourth Lateran Council 1215  
Burning of Talmud 1240  
Chasidei Ashkenaz  
Jewish-Christian Disputations  
Expulsions from England & France 1290 & 1391  
Rashi  
Nachmanides - Ramban  
Responsa/ She'elot U-Teshuvot

AMERICAN JEWISH  
ARCHIVES



Time Line for the Study of Jews in Medieval History Under  
Christianity: From Constantine (325 C.E) to Luther (16th Century)

306- 337	Christianity becomes the Official Religion of the Roman Empire
Early 9th Century	Beginning of Jewish Settlement in Northern Europe under Louis the Pious
960-1028	Gershom Ben Judah of Mainz and his Academy
1040-1105	Rashi in Troyes
1096	Rhineland Jewry Massacre during First Crusade
1144	Blood Libel at Norwich
1239-1240	Disputation of Paris and Burning of Talmud
1267	Disputation of Barcelona
1290	Expulsion of the Jews From England

Suggestions for Further Readings:

Jeremy Cohen, Friars and Jews, 1982

Jacob Katz, Exclusiveness and Tolerance, 1961

Joshua Trachtenberg, The Devil and the Jews, 1943

Yitshak Baer, A History of the Jews of Christian Spain, 1961, 2 vols.



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Session #11: The Decline and Expulsion of Sephardic Jewry and  
Aftermath (15th and 16th centuries)

Readings:

- Hallo, Ruderman, Stanislawski, Heritage: Civilization and the Jews: Study Guide,  
pp. 118-22, 127-130, 140-48
- Hallo, Ruderman, Stanislawski, Heritage: Civilization and the Jews: Source Reader,  
pp. 148-54, 155-59, 165-69, 180-88, 194-96
- Solomon Schechter, "Safed in the Sixteenth Century," in  
Judah Goldin, The Jewish Expression, Yale, 1976,  
pp. 258-321 [also found in Schechter, Studies in Judaism, pp. 231-96] (you can skim this article)
- Gilbert, Jewish History Atlas  
Please refer to Maps on pages:  
40, 44-48, 50-55  
The Jews of Spain and Portugal  
Expulsions  
The Jews in the Americas  
The Secret Jews of Spain and Portugal  
Jews Under Turkish Rule  
The Messiahs  
Sabbatai Zevi

---

Questions and Issues to keep in mind while reading:

1. What were the reasons for the decline of Jewish life in Spain? Why did so many Jews convert to Christianity in the period after 1391? Were the converts forced to convert or did they chose to leave the Jewish community? What was the motivation of the Inquisition in trying them?
2. What was the impact of the Spanish expulsion on Jewish life? What new communities emerged in its aftermath and how did Jews come to grips with its tragic implication for Jewish survival?
3. What is the place of the messianic idea in Judaism? Why did

it play such an important role in the aftermath of the Spanish expulsion? Was it a positive or negative force in Jewish culture? To what degree in messianism still a factor in Jewish political culture today?

4. What kind of Jewish leaders were Luria and Shabbatai Zevi? What gave them their authority? How were they able to challenge that of the rabbis? How can we explain their appeal and their impact on Jewish culture and society?

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Cultural Literacy Terms (that will be discussed this class)  
Section V: #5-9, 11-12, 15-17

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Isaac Luria-The Ari  
Kabbalah  
Safed  
Joseph Karo-Shulchan Arukh  
Moses Isserles-The Rama  
Ashkenazim  
Sephardim  
Chemelnitski Massacres 1648  
Shabbetai Zevi  
Ottoman Empire

#### Time Line for Jewish Early Modern History

1391	Pogroms in Castille and Aragon
1412-14	Disputation at Tortosa
1481	Establishment of Inquisition in Spain
1492	Expulsion from Spain
1497	Forced Conversion of Jews in Portugal
1567	Karo's Shulhan Arukh
1569	72 Isaac Luria in Safed
1665-66	Shabbetai Zevi's Appearance

Suggestions for Further Readings:

Gershom Scholem, Major Trends in Jewish Mysticism, 1941

Gershom Scholem, The Messianic Idea in Judaism and Other Essays on Jewish Spirituality, 1971

Moshe Idel, Kabbalah: New Perspectives, 1988

Yosef Yerushalmi, Zachor: Jewish History and Jewish Memory, 1987





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Session #12: Roads to Modernity: The Jewish Communities of Italy and the Netherlands and their Cultural Life (16th-18th centuries)

Readings:

- Hallo, Ruderman, Stanislawski, Study Guide, pp. 130-140, 153-59
- Hallo, Ruderman, Stanislawski, Source Reader, pp. 159-65, 169-80, 196-207
- Yosef Yerushalmi, From Spanish Court to Italian Ghetto, 1971 [U. of Washington Press], pp. 1-50
- Gilbert, Jewish History Atlas,  
Please refer to maps on pages 40, 44-45, 50, 52, 55

The Jews of Italy  
Jewish Ghettos  
Hebrew Printing Presses  
The Secret Jews of Spain and Portugal  
The Jewish Traders of Amsterdam  
The Court Jews

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Questions and Issues to keep in mind while reading:

1. Did the Renaissance hold any new prospects for Jewish-Christian relations? How did it affect the development of Jewish culture and education?
2. What was the impact of the erection of the ghetto on Italian soil? What factors brought about a change in Jewish-Christian relations in Italy? How did the ghetto transform the nature of Jewish cultural identity? Were Jews more or less receptive to external influences when obliged to live within the ghetto? Is ghettoization a good or bad thing for Jews?

3. Consider the nature of inter-communal strife and cooperation in the early modern period? How did Jewish communities in Italy, the Ottoman empire, and later Western Europe manage to live together side by side?

4. One historian has called the Marranos the first modern Jews. Is this description accurate? How did the Marrano environment in Amsterdam produce a Benedict Spinoza? What was his challenge to Judaism? Did Spinoza and Shabbetai Zevi have anything in common?

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**Cultural Literacy Terms (to be discussed this class)**  
Section V: 1-4, 10, 13-14, 18-21

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The Wandering Jew  
Ghetto 1516  
Shylock  
The Renaissance  
Protestant Reformation: Martin Luther  
Yiddish/Ladino  
Council oof 4 Lands  
Court Jews: Shtadlanim  
Excommunication of Spinoza  
Menassah ben Israel 1655  
Oliver Cromwell



## Time Line

- 1516 - Ghetto in Venice
- 1553 - Burning of Talmud in Italy
- 1632 - 1677 Spinoza in Amsterdam
- 1654 - Jews Arrive in New Amsterdam
- 1655 - Menasseh Ben Israel's mission to England

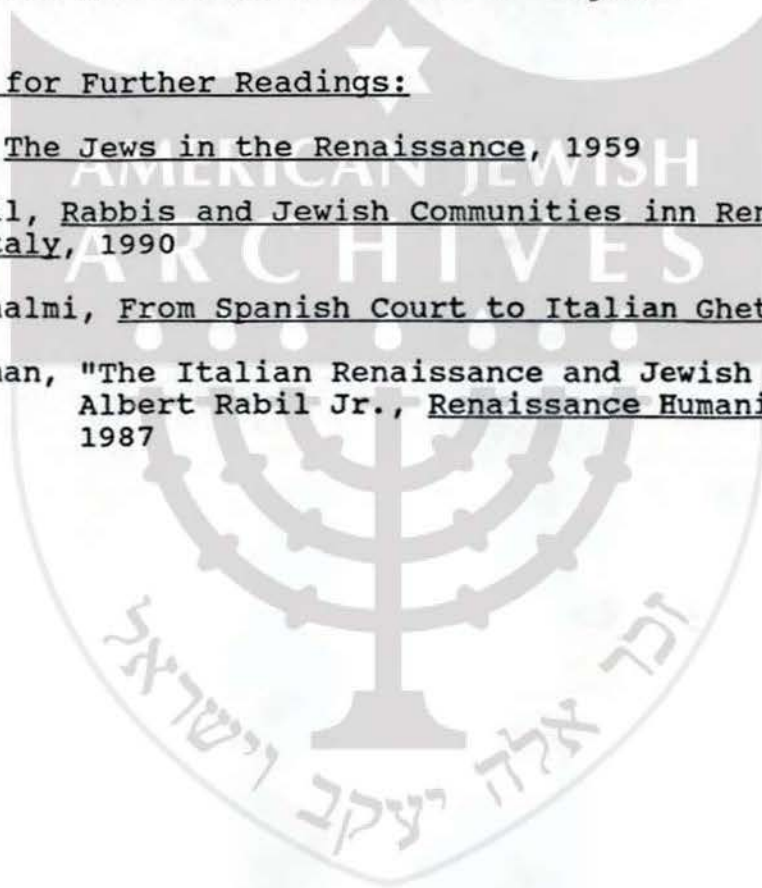
## Suggestions for Further Readings:

Cecil Roth, The Jews in the Renaissance, 1959

Robert Bonfil, Rabbis and Jewish Communities in Renaissance Italy, 1990

Yosef Yerushalmi, From Spanish Court to Italian Ghetto, 1971

David Ruderman, "The Italian Renaissance and Jewish Thought", in Albert Rabil Jr., Renaissance Humanism, vol. 1, 1987





WEXNER HERITAGE FOUNDATION

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Metrowest/1990 - 1991 Academic Year

Session #13: The Era of Emancipation in Western Europe  
(1750-1881)

Readings:

- Seltzer, Jewish People; Jewish Thought,  
pp. 513-533, 541-546, 557-570, 580-598, 605-613
  - Mendes-Flohr and Jehuda Reinharz, The Jew in the Modern  
World,  
pp. 27-33, 44-46, 95-100, 116-121, 153-155,  
165-167, 194-195, 207-208
  - 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. What was the impact of emancipation on Jewish life in Western Europe? Was it good or bad for the Jews? What were the expectations of the donors of emancipations (e.g. Dohm or Gregoire)? What did the Jewish recipients expect?
2. What was Mendelsohn's formula for Judaism in the modern world? how was it an answer to Spinoza? What was the place of the Jewish community in his formula? Why did his formula eventually fall?
3. To what degree do David Friedlander's open letter to Probst Teller and the responses of the Jewish notables to Napoleon illustrate the dilemmas and frustrations of incipient Jewish efforts to enter Western Society? To What extent is the contemporary world of American Jewry similar or different from their's?
4. What was the significance of the "Science of Judaism" for the modernization of Jewish culture in the nineteenth century, and how was it perceived or utilized by Geiger, Frankel and Hirsch?

5. Was political emancipation in Western Europe a success or failure? Were the modes of intellectual and religious adjustment of Western European Jews effective and realistic in confronting modernity? Were German Jews capable of coping with the eventual retreat from emancipation and the growing Anti-Semitism emerging in Europe? Are there any parallels between their situation and ours?

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**Cultural Literacy Terms (to be discussed this class)**

Section VI: A: # 1-14, Section XI: # 34-37

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Emancipation

"The Jews Should be Denied Everything as a Nation, but Granted Everything as Individuals"

Napoleonic Sanhedrin

Assimilation

Baptism

Religious Reform in Germany

Positive Historical Judaism

Neo-Orthodoxy

Abraham Geiger

Zechariah Frankel

Samson Raphael Hirsch

Wissenschaft des Judentums

Leopold Zunz

Bamascus Blood Libel

Graetz, The History of the Jewish People

Mendelssohn, Jerusalem

Hirsch, 19 Letters of Ben-Uziel

Hess, Rome & Jerusalem

## Time Line

1781	Dohm's plea for the amelioration of the civil status of Jews
1782	Joseph II of Austria issues edict of toleration
1783	Publication of Mendelssohn's Jerusalem
1791	Emancipation of Jews of France
1807	Napoleonic Sanhedrin at Paris
1818	Hamburg reform temple
1819	Formation of Verein for science of Judaism
1836	Hirsch's nineteen letters published
1853-1878	Grant publishes his history of the Jews

## Suggestions for Further Readings:

Ismar Schorsch, "Ideology and History in the Age of Emancipation" in Heinrich Graetz, The Structure of Jewish History and Other Essays, 1975

Michael Meyer, Response to Modernity, 1989

Arthur Hertzberg, The French Enlightenment and the Jews, 1968

Jacob Katz, Out of the Ghetto, 1979



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Metrowest/ 1990- 1991 Academic Year

Session # 14 Eastern European Jewry (1500 - 1881)

Readings:

- Seltzer, Jewish People, Jewish Thought,  
pp. 474-496; 533-541
- Marcus, The Jew in the Medieval World,  
pp. 205-210, 270-283, 343-346, 450-453
- Ruderman and Stanislawski, Heritage: Civilization and the  
Jews: Source Reader,  
pp. 188-194
- Mendes-Flohr and Reinhartz, The Jew in the Modern World,  
pp. 303-328
- Gilbert, The Jewish History Atlas,  
please refer to the maps on pages 56, 71-73  
  
The Chmielnicki Massacres  
The Jews of Eastern Europe and Russia's Westward  
Expansion  
The Jewish Pale of Settlement in Russia  
Poverty and Charity Among Russian Jews  
The Jews of Vilna (xerox)

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Questions and Issues to keep in mind while reading:

1. What was the nature of Eastern European Jewish culture and society in the sixteenth century? Who were its leaders and cultural heroes? How did it compare with Jewish communities in Italy and in the Ottoman empire?
2. Examine carefully the structure and the activities of the Council of Four Lands. How does a Jewish communal organization of that size and complexity function? Who controls the power? What is the relation between lay and rabbinic leadership? How did the Council perform its social services; to what extent was its social support system a novelty or related to earlier forms of Jewish organizations?

3. Describe the origins of Hasidism. How did Hasidism pose a threat to existing authority? In what way was the Zaddik a new kind of communal leader? How did he differ with the ideal of leadership reflected in the Gaon Elijah of Vilna? What was the essence of the argument between Hasidim and Mitnagdim? How was the conflict resolved? How did each group affect the course of modern Jewish history.

4. How were the social and political conditions of Jews living in 19th century Eastern Europe different from those of Western European Jewry? How did these conditions affect their attitudes toward Jewish tradition, modernization, linguistic and social assimilation? How would you characterize the Jewishness of Judah Leib Gordon, Perez Smolenskin, Mendele Moykher Sforim, and Aaron Lieberman? How were they similar and different from their Jewish counterparts in the West?

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**Cultural Literacy Terms** (to be discussed this class)

Section V: # 6, 8, 9, 14, 15, 22-25, 28; Section VI: #24-33;

Section XI: #33

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Kabbalah

Joseph Karo - Shulchan Aruch

Moses Isserles - The Rama

Council of Four Lands

Cheltnitski Massacres 1648

Baal Shem Tov

Hasidism

Vilna Gaon

Mitnagdim

Haskalah

Shtetl

Pale of Settlement

Cheder

Rebbe

Melamed

Mussar/Israel Salanter

Chatam Sofer

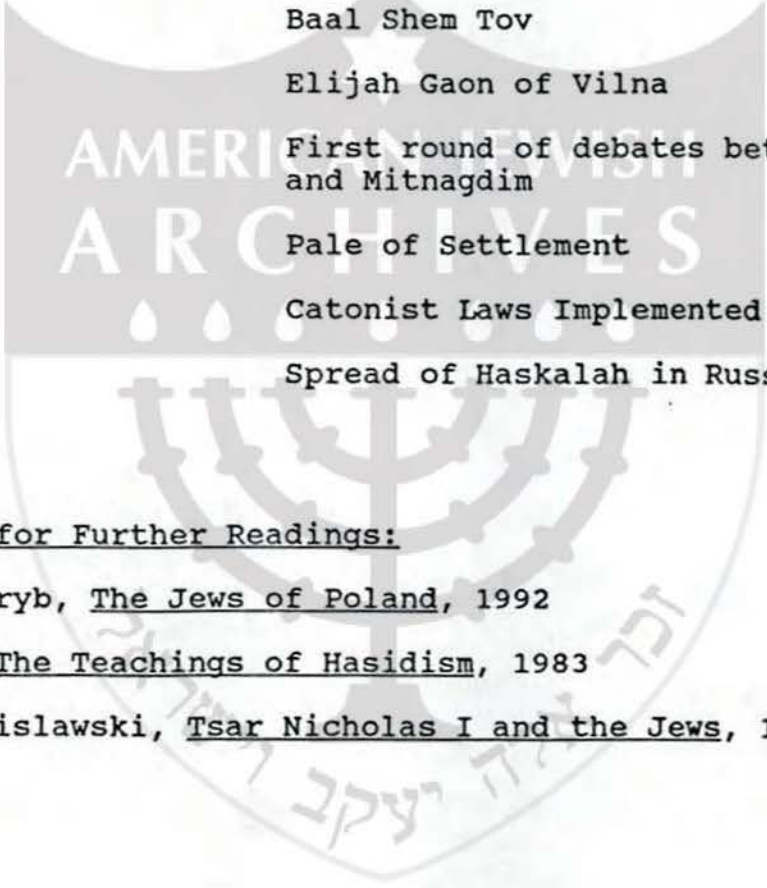
Cantonists

Pogroms

Alexander II

The Tanya

## Time Line for Eastern European Jewry (1500-1881)



1551	Charter of Sigismund Augutus to Polish Jews
1580	Earliest Surviving Chapter of Council of Four Lands
1648	Chemielnitski Massacres
1700-1760	Baal Shem Tov
1720-1791	Elijah Gaon of Vilna
1772	First round of debates between Hasidim and Mitnagdim
1804	Pale of Settlement
1827	Catonist Laws Implemented
1840	Spread of Haskalah in Russia

### Suggestions for Further Readings:

Bernard Weinryb, The Jews of Poland, 1992

Joseph Dan, The Teachings of Hasidism, 1983

Michael Stanislawski, Tsar Nicholas I and the Jews, 1983



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THE MODERN PERIOD

The past century has witnessed a major transformation in Jewish life. Mass migration of Jews from Russia to the United States and the devastation of the Holocaust has led to the eclipse of European Jewry and the formation of two new centers of Jewish creativity: the United States and Israel. This century has also provided Jews with the opportunity to assimilate into Western culture and society. Although Jews have eagerly modernized and secularized in Europe, in America, and in Israel they have continued to grapple with the central dilemma of Jewish life: What does it mean to be a Jew? Jews living in different areas have come to somewhat different conclusions. East European Jews, struggling with intense anti-semitism at the end of the nineteenth century, had formulated new ideologies like Zionism which declared the Jews a nation and called for a Jewish national homeland. That ideology proved successful and in the State of Israel a new Jewish national identity emerged. American Jews, while sympathetic to the Zionist enterprise, have redefined Jewishness in ethnic rather than national terms. Living in an atmosphere far less anti-semitic than any that ever existed in Europe, American Jews have combined their Jewish And American identities in ways far more successful than Western European Jews had done before the Holocaust. We will explore the reasons behind these significant differences in world Jewry in the twentieth century.

Session #15: From Europe to America and Palestine, 1881-1914

Readings:

- Seltzer, Jewish People, Jewish Thought,  
pp. 634-637; 684-719
  - Mendes-Flohr and Reinharz, The Jews in the Modern World,  
pp. 328-337; 374-385, 421-446
  - Gilbert, Jewish History Atlas  
Please refer to Map on page 71, 72, 74, 75, 84, 85  
The Jews and the Westward Expansion of Russia  
The Pale, 1835-1917  
Pogroms, 1871-1906  
Jewish Settlements in Palestine, 1855-1914
-

Questions and issues to keep in mind while reading:

1. Jews in Eastern Europe were used to persecution. Why then did so many of them choose to leave Russia at the end of the nineteenth century? What are the factors necessary for large-scale population movement?
2. Why did the conditions in Russia at the end of the nineteenth century precipitate such radical new solutions to the "Jewish Question" as Zionism?
3. In what way did Zionism signify a revolution in Jewish thought? What were the main features of Zionist ideology? What did the Zionists actually want? Why were there so many forms of Zionism? To what extent was Zionism a popular ideology?

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Cultural Literacy Terms (that will be discussed this class)  
Section VI B: #24, 25, 32-38; Section VII: #6-15, 17, 18, 20-25;  
Section IX: #10, 11, 13-21, 31

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Shtetl  
Pale of Settlement  
Pogroms  
Alexander II  
Alexander III  
Pobodonostev -- 1/3 laws/May laws -- 1882  
The Bundist Movement  
Kishinev Pogrom  
Quotas in Universities/ Numerus Clausus  
"Auto-Emancipation" - Leo Pinsker  
BILU  
Dreyfus Trial  
Theodore Herzl  
"Jewish State"/ Der Judenstadt  
First Zionist Congress -- 1897  
Jewish National Fund/ Keren Kayemet  
Jewish Foundation Fund/Keren ha-Yesod  
Ahad Ha-am  
Chaim Nachman Bialik  
Uganda  
Chalutzim  
Eliezer ben Yehuda  
First Aliyah 1880s - 1890s  
Second Aliyah 1904 - 1914  
Degania  
A.D. Gordon  
Kibbutz  
J.T.S. -- Jewish Theological Seminary -- 1887  
Solomon Schechter  
Y.U. -- Yeshiva University -- 1886  
Bernard Revel  
Our Crowd

(continued, next page)



Ellis Island  
Lower East Side  
Galveston Plan -- 1907  
Sweatshops  
Samuel Gompers & Labor Unions  
Melting Pot  
H.I.A.S. -- Hebrew Immigrant Aid Society

Suggestions for Further Reading:

Jonathan Frankel, Prophecy and Politics: Socialism, Nationalism and the Russian Jews, 1862-1917

Michael Stanislawski, For Whom Do I Toil? Judah Leib Gordon and the Crisis of Russian Jewry.

Simon Dubnow, History of the Jews in Russia and Poland.

Irving Howe, World of Our Fathers.

Shlomo Avineri, The Making of Modern Zionism: Intellectual Origins of the Jewish State.

Arthur Hertzberg, The Zionist Idea, Introduction.

Amos Elon, Herzl.



Time Line for the Study of from Europe to America  
and Palestine, 1881-1914

1881	Czar Alexander II is assassinated
1881	Outbreak of pogroms
1881	Beginning of Mass Migration to the U.S.
1882	May Laws
1882	Creation of the Bilium and Lovers of Zion
1882	Leo Pinsker writes <u>Autoemancipation</u>
1896	Theodor Herzl writes <u>The Jewish State</u>
1897	First Zionist Congress
1900	Creation of the ILGWU
1903	The Uganda Affair
1903	Kishinev and other pogroms
1905	The Russian Revolution of 1905 and more pogroms
1910	The Protocol of Peace ends the "Great Revolt" of the New York Cloakmakers
1914-1918	World War I

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Session #16: Modern Anti-semitism and the Holocaust

Readings:

- Seltzer, Jewish People, Jewish Thought,  
pp. 626-634; 647-650; 661-671
- Mendes-Flohr and Reinhartz, The Jews in the Modern World,  
pp. 268-299; 484-493; 504-520
- Gilbert, Jewish History Atlas  
Please refer to the Maps on pages 64, 90, 95,  
97, 98, 102, 103  
European Anti-Semitism, 1845-1914  
The Jews of Europe, 1937-1941 (xerox)  
The Flight from German Persecution, 1933-1941  
The Jewish Death-Toll, 1941-1945  
Jewish Revolts, 1940-1944

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Questions and Issues to keep in mind while reading:

1. What was the image of the Jew in the late nineteenth century anti-semitism? How did Hitler and the Nazis draw on this image of the Jew?
  2. Although Hitler had spoken about "eliminating" the Jews, when he first came to power he only deprived them of their civil and economic rights. Why did Hitler proceed so slowly in his persecution of the Jews? How did the Jews respond to the Nazis in Germany in the 1930s?
  4. How and why did the Nazis embark on a policy of annihilation of European Jewry? Why were they so successful in murdering the Jews?
  5. The issue of Jewish passivity in the face of the Nazis has been hotly debated. Is it fair to charge the Jews with marching like sheep to the slaughter? To what extent were the Jews passive? How did they cope with the Nazi onslaught?
-

Cultural Literacy Terms (that will be discussed this class)  
Section VI B:#8; Section VIII:#1-63

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Neo-Orthodoxy  
19th Century Racial Theorists  
Protocols of the Elders of Zion  
Weimar Republic  
Adolf Hitler  
1933-1945  
National Socialism/Nazism  
Swastika  
Beer Hall Putsch -- 1923  
Mein Kampf  
Brown Shirts  
S.S.  
Gestapo  
Concordat - Pius XII -- 1933  
Dachau 1933  
Nuremberg Laws -- 1935  
Aryan Race  
Yellow Star  
Theresienstadt  
Leo Beck  
Evian Conference -- 1938  
"While Six Million Died"  
Munich -- 1938  
Kristallnacht -- November 9, 1938  
S.S. St. Louis -- 1939  
Einsatzgruppen  
Babi Yar -- 1941  
Wannsee Conference -- 1942  
Bermuda Conference -- 1943  
Final Solution  
Genocide  
Death Camps:  
Treblinka  
Belzec  
Sobibor  
Mauthausen  
Auschwitz  
Birkenau  
Dr. Mengele  
Gas Chamber/Crematorium  
Ani Ma'amin  
Concentration Camps  
Kapo  
Judenrat  
Anne Frank  
Resettlement in the East  
Ghettoization  
Warsaw Ghetto Revolt -- Resach 1943  
Mordechai Anilewitz  
Emanuel Ringelblum

(continued, next page)



Spiritual Resistance  
Survivors/Shearit ha-Pleitah  
DP Camps  
Nuremberg Trials -- 1946  
German Reparations -- 1952  
Eichmann Trial -- 1961  
Simon Wisenthal  
Yad V'Shem  
Righteous Gentiles  
Janusz Korczak  
Raoul Wallenberg  
Denmark  
Yom Hashoah  
Never Again  
Zachor  
614 Commandment as proposed by Emil Fackenheim: "Do not Grant  
Hitler a Posthumous Victory"  
Elie Wiesel  
John XXIII  
Vatican II  
Deicide

## AMERICAN JEWISH ARCHIVES

### Suggestions for Further Reading:

Peter Pulzer, The Rise of Political Antisemitism in Germany and Austria.

George Mosse, The Crisis of German Ideology.

Lucy Dawidowicz, The War Against the Jews.

Raul Hilberg, The Destruction of the European Jews.

Terrence Des Pres, The Survivor.

Isaiah Trunk, Judenrat.

Alexander Donat, The Holocaust Kingdom.

Primo Levi, Survival in Auschwitz.

## Time Line for the Study of Modern Anti-semitism and the Holocaust

1879	Wilhelm Marr coins the term anti-semitism
1881	Creation of the Christian Social Workers Party
1894	Dreyfus Affair begins
1897	Anti-semite Karl Lueger becomes mayor of Vienna
1903	Publication of <u>The Protocols of the Elders of Zion</u>
1933	Adolf Hitler becomes chancellor of Germany
1933	First Nazi anti-Jewish legislation
1935	Nuremberg Laws
1938	Krystallnacht; Aryanization and forced Emigration of the Jews of Germany
1939	World War II begins
1940	Creation of ghettos in Poland
1941	Mobile killing units kill Jews in Russia
1942-44	Deportation and Extermination of all European Jews

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Session #17: Zionism and Palestine, 1914-1948

Readings:

- Seltzer, Jewish People, Jewish Thought,  
pp. 671-676
- Mendes-Flohr and Reinhartz, The Jews in the Modern World,  
pp. 458-481
- Laqueur, A History of Zionism,  
pp. 450-504; 564-586
- Gilbert, Jewish History Atlas,  
Please refer to Maps on page 87, 88, 105, 106, 108,  
The Palestine Mandate, 1920-1947  
Jewish Owned Land in Palestine by 1942  
The United Nations Partition Plan  
The Arab-Israeli War, 1948-1985

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Questions and Issues to keep in mind while reading:

1. Why did Great Britain agree to support the establishment in Palestine of a "National Home for the Jewish People?" What did Great Britain actually intend with this promise? What did the Balfour Declaration mean to the Zionists? To the Arabs?
  2. Why did the British become negative to the Zionist enterprise in the 1930s? How did the Zionists cope with British policy?
  3. Why did Zionism become a more popular movement in the world Jewish community in the inter-war period? Does Zionist affiliation grow only in response to increasing anti-semitism?
  4. What are the origins of the Arab-Israeli conflict?
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Cultural Literacy Terms (that will be discussed this class)  
Section VII:#26-55; Section IX:#37

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Moshav  
Histadrut  
Balfour Declaration -- 1917  
Chaim Weizmann  
British Mandate  
Haganah  
Irgun/Etzel  
Stern Gang/Lehi  
Jewish Agency  
David Ben Gurion  
Revisionists  
Wladimir Jabotinsky  
Joseph Trumpeldor  
Hebrew University -- 1925  
Judah Magnes -- Brith Shalom  
Tower and Stockade/Migdal V'Choma  
Grand Mufti  
Hebron Massacre -- 1929  
Arab Disturbances -- 1936-39  
Peel Commission -- 1937  
Partition  
British White Paper -- 1939  
Bombing of King David Hotel -- 1946  
Exodus 1947  
U.N. Vote for Partition -- 1947  
Declaration of Israeli Independence -- 1948  
Eatikhvah  
Harry Truman  
State of Israel/Medinat Yisrael  
War of Independence 1947-1949  
Louis Brandeis

Suggestions for Further Reading:

Isaiah Friedman, The Question of Palestine, 1914-1918.

J. C. Hurewitz, The Struggle for Palestine.

Chaim Weizmann, Trial and Error.

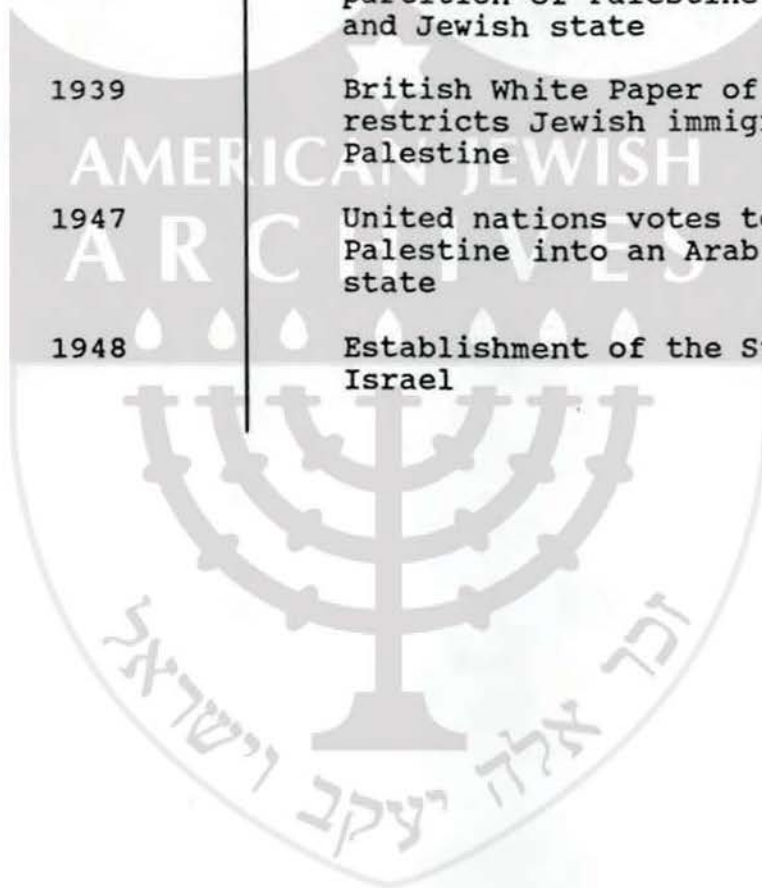
Yehuda Reinharz, Chaim Weizmann: A Biography.

Melvin Urofsky, American Zionism from Herzl to the Holocaust.

Yehuda Bauer, From Diplomacy to Resistance.

Time Line for the Study of Zionism and Palestine. 1914-1948

1917	Balfour Declaration and British capture of Jerusalem
1920	British Mandate for Palestine
1936-39	Arab Uprising in Palestine
1936	Creation of the Haganah
1937	Peel commission recommends partition of Palestine into an Arab and Jewish state
1939	British White Paper of 1939 restricts Jewish immigration to Palestine
1947	United nations votes to partition Palestine into an Arab and a Jewish state
1948	Establishment of the State of Israel



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Session #18: Israel and World Jewries

Readings:

- Seltzer, Jewish People, Jewish Thought,  
pp. 676-683
- Sachar, A History of Israel,  
pp. 354-394; 580-614
- Gilbert, Jewish History Atlas  
Please refer to Maps on page 109, 110  
The Six Day War (xerox)  
Israeli Conquests 1967 (xerox)  
The Jewish World

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Questions and Issues to keep in mind while reading:

1. What kind of society and political culture did the Israelis create in the new state of Israel? Does the political structure of the state impede or facilitate the resolution of its problems?
2. What social problems did the new State of Israel face? What was the impact of the migration of huge numbers of Jews from the Arab world on the Jewish State? Does Israel face insurmountable internal problems because of the "mixed" nature of her population?
3. What impact did the creation of the State of Israel have on Jewish consciousness around the world? Has Israel provided unity to world Jewry? Will Israel always provide unity to diaspora communities?

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Cultural Literacy Terms (that will be discussed this class)  
Section VII:#56-103

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Ingathering of Exiles/Kibbutz Galuyot  
Deir Yassin  
Altalena  
Knesset  
IDF/Zahal  
Reserve Duty/Miluim  
Mossad

(continued, next page)



Transit Camps/Ma'abarot  
Sinai Campaign -- 1956  
Moshe Dayan  
Six-Day War -- 1967  
Green Line  
Western Wall/Kotel  
West Bank & Gaza  
Judea & Samaria  
Golan Heights  
Sinai  
PLO  
U.N. Resolutions 242 and 338  
Abba Eban  
Golda Meir  
War of Attrition -- 1968-1970  
Alon Plan  
Munich Massacre -- 1972  
Yom Kippur War -- 1973  
Gush Emunim  
U.N. Resolution against Zionism  
Entebbe -- 1976  
Menachem Begin elected -- 1977  
Anwar Sadat's visit -- 1977  
Camp David Accords -- 1979  
Lebanese War -- 1982-1985  
Peace Now/Shalom Achshav  
Labor Party/Ma'arach  
Likud Party  
Religious Parties  
Coalition Government  
Law of Return  
Who is a Jew?  
Religious-Secular Conflict  
Neturei Karta  
Chief Rabbinate  
Ashkenazim  
Sephardim/Edot ha-Mizrach  
Operation Magic Carpet  
Soviet Jewry  
Ethopian Jewry  
Verida

Suggestions for Further Reading:

Nadav Safran, From War to War.

Nadav Safran, Israel: The Embattled Ally.

Amos Oz, In the Land of Israel.

## Time Line for the Study of Israel and World Jewries

1949	End of Israeli War of Independence and beginning of the In-gathering of Exiles
1956	Suez Canal Crises
1967	Six Day War
1973	Yom Kippur War
1979	Camp David Accords and Peace with Egypt
1982	Israeli invasion of Lebanon
1987	Beginning of the Intifada



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Session #19: U.S. Jewry, 1914-1989

Readings:

- Dawidowicz, On Equal Terms: Jews in America, 1981  
pp. 63-161
- Gilbert, Jewish History Atlas  
Please refer to Map on p. 83 and  
The Jews of the United States, 1860-1960 (xerox)

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Questions and Issues to keep in mind while reading:

1. What is the nature of Jewish identity in the United States in the twentieth century? What is the source of that identity? What is the future of the American Jewish community?
2. What do religious developments in American Jewry tell us about the priorities of American Jews? What influences American Jewry in forging its religious profile?
3. What is the role of support for Israel in American Jewish life? What other issues galvanize Jews?

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Cultural Literacy Terms (that will be discussed this class)  
Section IX: #9, 22-29, 32-35, 41-42, 52-56, 58, 63-64, 67-72

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Columbus Platform -- 1937  
Temple/Synagogue/Shul  
J.C.C./Y.M.H.A. -- Jewish Community Center  
A.J.C. -- American Jewish Committee  
A.J.C. -- American Jewish Congress  
Stephen S. Wise  
Hadassah  
Henrietta Szold  
B'nai B'rith  
A.J.D.C. -- American Joint Distribution Committee  
A.D.L. -- Anti-Defamation League  
C.J.F. -- Council of Jewish Federations and Welfare Funds  
U.J.A. -- United Jewish Appeal  
Mordecai Kaplan - Reconstructionism  
Judaism as a Civilization  
Assimilation

(continued, next page)



Intermarriage  
Patrilineal Descent  
Women Rabbis  
Bar/Bat Mitzvah  
Lubavitch Movement  
Modern Orthodox  
Soviet Jewry Movement  
AIPAC -- American-Israel Public Affairs Committee  
Jewish Political Action  
Black-Jewish Relations  
Jewish-Christian Dialogues  
Conference of Presidents of Major Jewish Organizations

Suggestions for Further Reading:

Arthur Hertzberg, The Jews in America: Four Centuries of an Uneasy Encounter.

Deborah Dash Moore, At Home in America: Second Generation New York Jews.

Marshall Sklare, Conservative Judaism.

Naomi W. Cohen, American Jews and the Zionist Idea.

Steven M. Cohen, American Assimilation or Jewish Revival?

Time Line for the Study of U.S. Jewry, 1914-1989

1919	American Jews lobby for Jewish rights in newly independent Poland
1924	National Origins Quota for immigration to U.S.
1934	Mordechai Kaplan published <u>Judaism as a Civilization</u>
1937	Columbus Platform of the Reform Movement
1942	Biltmore Platform
1957	Creation of the Conference of Presidents of Major American Jewish Organizations
1970	Sally Priesand becomes the first female rabbi
1973	Conservative Movement decides to count women in the <u>Minyan</u>



WEXNER HERITAGE FOUNDATION

Rabbi Nathan Laufer, Esq.

Atlanta/ 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

---

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?
-



Cultural Literacy Terms (that will be discussed this class)  
Section I: #25,26,28,32,36,39,40,48,51,52

---

Moses

Aaron

Burning Bush

Exodus/ Yetziat Mitzrayim

Mt. Sinai

Ten Commandments

Golden Calf

The Twelve Spies

Striking the Rock

Stiff-necked people



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Rabbi David Silber

Atlanta/1990 - 1991 Academic Year

Biblical Thought: Prophets and Writings

The purpose of these sessions is twofold: firstly, to study basic themes of the Bible and discuss various issues as they relate to these themes; secondly, to demonstrate an approach to the study of biblical texts, especially biblical narrative.

In our second session, for example, we explore the idea of kingship as expressed through the books of Samuel. Is kingship viewed favorably or is it fundamentally a concession to human weakness? What are the king's rights and responsibilities? What role does the prophet play in the Jewish monarchy? These questions will be dealt with through an analysis of selected chapters and passages from the books of Samuel. We will pay careful attention to the literary devices that are employed by the author. Such devices include repetition of key words, the inclusion of parallel narratives, the use of literary models, use of symbol, and many others. Our thesis is that the way a text tells its story and the meaning of the text are inextricably bound together.

Session #2: Divine Justice and Divine Mercy

Readings:

Divine Justice

-- Tanach, The Complete Book of Job,  
especially, Chapters 1-3; 6-7; 9-10; 13; 16;  
19; 23; 28; 31; 40-42

Divine Mercy

Book of Jonah  
Exodus, Chapters 31:18 - 34:26  
I Kings, Chapters 17-19

---

Questions and Issues to keep in mind while reading:

1. Who is Job?
2. What is the relationship between narrative and poetic sections of the Book of Job?
3. What is God's response to Job? Why is Job satisfied?
4. What are the responses of Moses, Elijah, and Jonah to sinfulness?
5. Why does Jonah run away?
6. What is God's response to Jonah?
7. Why is the book of Jonah read on Yom Kippur?

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Cultural Literacy Terms (that will be discussed this class)  
Section I:#78,80,97,102,103; Section XIII:#2,3,5,11,13,16  
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Elijah  
Priests of Baal  
Jonah  
The Test of Job  
Out of the Whirlwind  
Day of Awe/Yamim Noraim  
Selichot  
High-Holiday Prayer book/Machzor  
Ten Days of Repentance/ Aseret Yemei Teshuvah  
Yom Kippur  
Neilah



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Session #3: Prophetic Leadership:  
Prophet vs. King and Priest

Readings:

- Tanach, The Books of I & II Samuel (complete),  
especially,  
I Samuel, Chapters 1-4; 9; 13-15  
II Samuel, Chapters 6; 7; 11; 12; 24  
  
Judges, Chapters 17-21  
Exodus, Chapters 1-3  
Deuteronomy, Chapters 17:14-20

---

Questions and Issues to keep in mind while reading:

1. What is the attitude of the Books of Samuel towards kingship?  
How does this compare with Judges 17-21 and Deuteronomy 17:14-20
2. How does the text's description of Samuel the prophet play off  
the story of Moses? What might this say about Samuel's role as  
prophet?
3. What role does the prophet play in the kingship of Saul, and  
the kingship of David?

---

Cultural Literacy Terms (that will be discussed this class)  
Section I: #65-73

-----  
Samuel

"We Must Have a King Over Us that We May Be Like All Other  
Nations"

Saul

David and Goliath

David and Jonathan

David and Bathsheba

"Thou art the Man"/Atah Ha-ish

"Absalom, My Son, My Son"

Nathan

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Session #4: The Prophetic Critique: Social Justice

Readings:

- Tanach, Isaiah, Chapters 1; 55:6-56:9; 57; 58; 66  
Jeremiah, Chapter 7  
Amos, Chapters 5-6  
Exodus, Chapters 2-3; 16:11-35; 18-20;  
21-24; 31:12-17  
Leviticus, Chapter 25  
Deuteronomy, Chapters 6:12-16

---

Questions and Issues to keep in mind while reading:

1. What is the prophetic attitude towards sacrifice as it appears in Isaiah, Amos and Jeremiah?
2. The prophets often speak of the Sabbath as a central observance. What is the essential meaning of the Sabbath as it appears in Exodus, Leviticus (the Sabbath year), and Deuteronomy? In what context does the Sabbath appear in the prophecy of Isaiah?
3. What is the relationship between ethics and revelation as it appears in the book of Exodus?

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Cultural Literacy Terms (that will be discussed this class)  
Section I: #25, 28, 32, 36-38, 91, 96

-----  
Moses

Burning Bush

Exodus/Yetziat Mitzrayim

Mt. Sinai

Covenant/Brit

"We will obey, and then we will listen"/ Na'aseh V'Nishma

Jeremiah 7:9 - No Worship Without Ethics

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Session #5: Jewish Identity: The Book of Ruth

Readings:

- Tanach, Ruth, Chapters 1-4  
Genesis, Chapters 19; 38  
Deuteronomy, Chapter 25:5-9  
Leviticus, Chapter 25:25-38
- 

Questions and Issues to keep in mind while reading:

1. The story of Judah and Tamar is chapter 38 in Genesis. As such, it interrupts the Joseph narrative. What is the literary function of the Judah-Tamar story?
  2. How does the Book of Ruth use the Judah-Tamar story to tell its own tale?
  3. What is the relationship between chapters 1 and 4 in the Book of Ruth? What is the basic message of the book?
- 

Cultural Literacy Terms (that will be discussed this class)  
Section I: #13, 14, 17, 105

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Patriarchs - Avot

Abraham  
Issac  
Jacob

Matriarchs - Imahot

Sarah  
Rachel  
Leah  
Rebekah

Sodom and Gomorrah  
Ruth and Naomi



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Session #6: Living in the Diaspora: The Book of Esther

Readings:

- Tanach, Esther, Chapters 1-10  
Genesis, Chapters 37-50  
Exodus, Chapter 17  
I Samuel, Chapter 15
- 

Questions and Issues to keep in mind while reading:

1. In your view, is the Book of Esther a humorous tale or a serious drama?
  2. What relationship do you see between the story of Joseph (Genesis, Chapters 37-50) and Esther?
  3. Note Chapter 9 in Esther. Why do you think Esther was included in the canon?
- 

Cultural Literacy Terms (that will be discussed this class)  
Section I: #22, 23, 33, 65, 67, 110

-----

Joseph and his Brothers

Seven Fat Years - Seven Lean Years

Amalek

Samuel

Saul

Esther 3:8 -- There is a Certain People... whose Laws are  
Different from those of any Other People"

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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  
Hellenization  
Antiochus  
Maccabees/Hasmoneans  
Mattityahu  
Judah Maccabee  
Hannah and her Seven Sons





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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 #8: 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

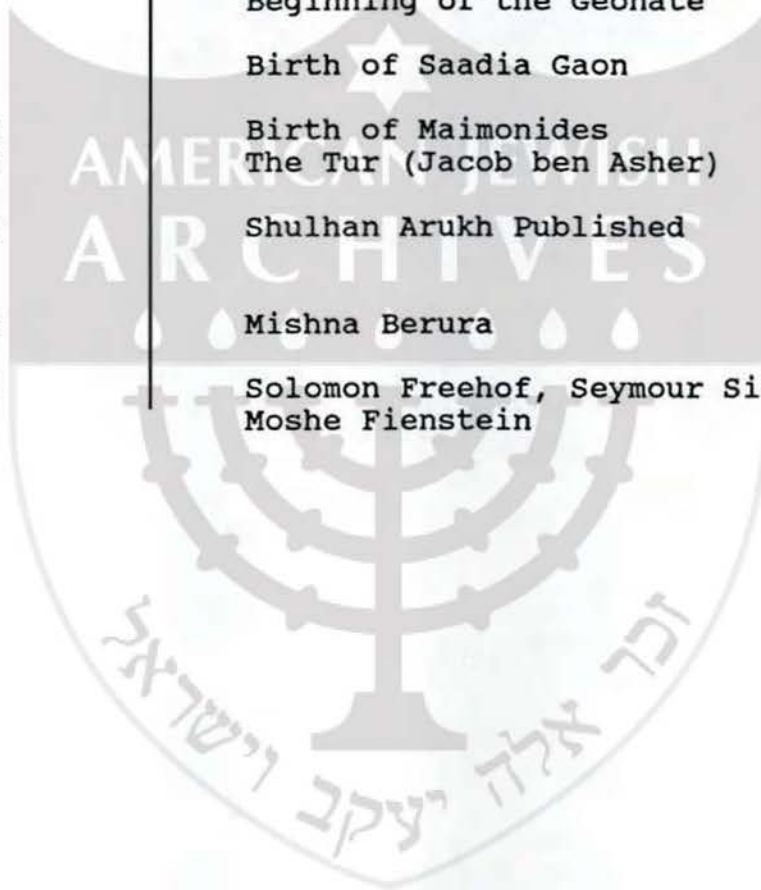
Halacha

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 #9: 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/ Palestinian 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 #10: 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

---

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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Atlanta/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 SIDDUR TO EACH CLASS!!

Session #11: 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

-----  
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

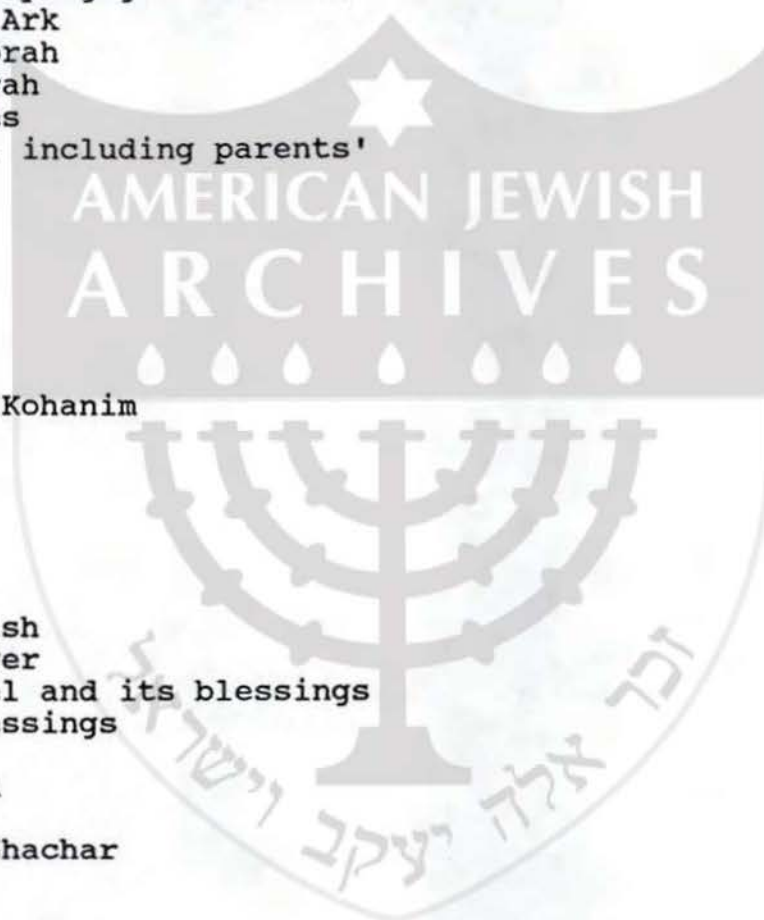
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Pharisees  
Sadducees  
The Great Revolt/ 66 CE  
Rabban Gamaliel  
Destruction of the Second Temple  
Mishna  
Tanna/ Amora  
Halacha  
Aggada  
Midrash  
Babylonian Talmud  
Jerusalem/ Palestinian Talmud  
Aramaic  
Geonate  
Saadia Geon  
Karaites  
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 Tov  
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





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Dr. Lawrence A. Hoffman

Atlanta/1990 - 1991 Academic Year

Session #12: 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 taht 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 SIDDUR 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 Piyyut"  
(synagogue poetry, added to the service on holidays)



WEXNER HERITAGE FOUNDATION

Rabbi Nathan Laufer, Esq.

Atlanta/ 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

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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



WEXNER HERITAGE FOUNDATION

Rabbi Daniel Landes

Atlanta/ 1990-1991 Academic Year

Session 14: Saadya, HaLevi and Maimonides

These three medieval thinkers lived in the Diaspora. All three accepted the Rabbinic literature and Jewish Law as binding. All three placed God at the center of their belief systems, and all three had to face the same fundamental problem: If the Jews are the chosen people then why are we so downtrodden while the other faiths (Christianity and Islam) prosper and hold center stage in history.

Readings:

- Seltzer, Jewish People, Jewish Thought  
"Medieval Jewish Philosophy:  
pp. 373-408
- JPS, Three Jewish Philosophers,  
Saadya Gaon, Book of Doctrines and Beliefs  
Commandment and Prohibition, pp. 93-114
- HaLevi, Kuzari  
Book I: pp. 27-49  
Non-Jewish Religions  
The Basis of Jewish Faith  
Eternity of the World  
The Origin of Our Religion
- Twersky, A Maimonides Reader  
From Book of Commandments, pp. 432-436  
Love of God  
Worshipping God  
Sanctifying God's Name  
Cursing and Israelite  
A King Amassing Great Personal Wealth  
Occasional Letters, pp. 475-482

---

Questions to ponder for all three thinkers:

1. What to do when Judaism teaches you one thing and your moral conscience tells you to do something else?
2. What is the role of the Jews on the world stage?
3. What is the purpose of the Law?

Cultural Literacy Terms (that will be discussed in this class)

Section IV:#6-13,15; Section XI:#20-22,28,29;

Section XII:#1,2,7,16,29,30,54,58,59,65,70,71

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Exilarch - Resh Galuta

Gaonate

Saadia Gaon

Karaites

Golden Age of Spain

Yehuda ha-Levi

Khazars

Almohades

Moses Maimonides

Saadya Gaon, Book of Beliefs & Opinions

Judah ha-Levi, The Kuzari

The Book of (613) Commandments/ Sefer ha-Mitzvot

The Code of Maimonides/ Mishneh Torah

Interpersonal Mitzvot/ Bayn Adam l'Chavero

Divine-Human Mitzvot/ Bayn Adam l'Makom

"You Shall be Holy, for I, the Lord thy God, am Holy"

The Spoils of Ai

Sanctifying God's Name/ Kiddush Hashem

Desecrating God's Name/ Chillul Hashem

Repentance/ Teshuvah

Faith/ Emunah

13 Principals of Faith

Resurrection of the Dead/ Techiyat Hamaytim

Idolatry/ Avodah Zarah

Providence/ Hashgacha



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Session 15: Mysticism and Hasidut

The great Jewish mystics were as bound to tradition and to the Jewish people as were the medieval Jewish philosophers. However, their problems and concerns were expressed differently:  
a) How can one get to God directly? b) Do the mitzvot and Torah learning help or hinder in that process? c) What is the hidden meaning of Jewish chosenness?

Readings:

- Bokser, The Jewish Mystical Tradition,  
Mysticism and Judaism, pp. 1-36  
The Zohar, pp. 116-130
- Blumenthal, Understanding Jewish Mysticism: A Source Reader,  
The Hasidic Story, pp. 88-97  
The Zaddik, pp. 162-171
- Noveck, Contemporary Jewish Thought, pp. 99-102  
Abraham Isaac Kook, "The Experience of Mysticism"

---

Questions and Issues to keep in mind while reading:

1. What does the mystic want?
2. Can mysticism be done outside of tradition, (in other words, do you have to be "Orthodox" to be a Jewish mystic)?
3. What importance is there ultimately to being part of the people Israel?
4. If you can, how do you sanctify the profane?

Cultural Literacy Terms (that will be discussed this class)  
Section V:#5-7,16,22,23; Section VII:#16;  
Section XI:#25,31,33,48; Section XII:#4,8,26,56,57,62,63,69  
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Isaac Luria - The Ari

Kabbalah

Safed

Shabbatai Zevi

Baal Shem Tov

Hasidism

Rabbi Abraham Isaac Kook

Nachmanides - Ramban

The Zohar

The Tanya

Gershom Sholem, Major Trends in Jewish Mysticism

Image of God

"Love Thy Neighbor as Thyself"

Tsaddik

Good Inclination/ Yetser Tov

Evil Inclination/ Yetser Ha-Ra

Redemption/ Geulah

Messianism

Tikkun Olam



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Session 16: Jewish Responses to the Enlightenment

As the ghetto walls fall, Jews in modernity become more and more able to enter society. With this opportunity and freedom, committed Jews again ask two questions: 1) How far should we change Judaism in order to fit in with the rest of the world? 2) What are we anyway!? - A race, people, nationality, religion or creed:

Readings:

- Seltzer, Jewish People, Jewish Thought,  
The development of Modern Jewish Thought:  
A Summary, pp. 613-618
- Mendes-Flohr and Reinharz: The Jew in the Modern World,  
Emerging Patterns of Religious Adjustment: Reform,  
Conservative, and Neo-Orthodox Judaism, pp. 145-181  
The Pittsburgh Platform, p. 371  
The Columbus Platform, pp. 410-411  
Catholic Israel, p. 395  
The Reconstruction of Judaism, pp. 396-399  
The American Yeshiva, pp. 400-403

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Questions and Issues to keep in mind while reading:

1. What is the meaning of God, Torah, and Israel according to each modern Jewish denomination?
2. Which one of the above three is most crucial to Reform, Neo-Orthodox, Conservative Judaism and Reconstructionism respectively?
3. Are the major denominations "really" Zionist at their core?



Cultural Literacy Terms (that will be discussed this class)  
Section VI: #1,3-13,18,19,23,30; Section XI: #35,36

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Emancipation  
Napoleonic Sanhedrin  
Assimilation  
Baptism  
Religious Reform in Germany  
Positive Historical Judaism  
Neo-Orthodoxy  
Abraham Geiger  
Zechariah Frankel  
Samson Raphael Hirsch  
Wissenschaft des Judentums  
Leopold Zunz  
Higher Biblical Criticism  
Hermann Cohen  
Shtetl  
Chatam Sofer  
Mendelssohn, Jerusalem  
Hirsch, 19 Letters of Ben-Uziel



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Session 17: Twentieth Century Jewish Thinkers: Martin Buber,  
Abraham Joshua Heschel, Joseph Soloveitchik

These three thinkers sought to articulate ways of living an authentic Jewish and an authentic human existence in the modern age.

Readings:

- Noveck, Contemporary Jewish Thought  
Editor's Note, pp. 243-246  
Philosophy of Dialogue, pp. 247-252  
The word "God", pp. 253-255
  - Glatzer, Modern Jewish Thought  
Thoughts on Jewish Existence, pp. 131-136
  - Heschel, The Insecurity of Freedom: Essays on Human Existence,  
Depth Theology, pp. 115-126  
The Individual Jew and His Obligations, pp. 187-211
  - Glatzer, Modern Jewish Thought,  
Reflections on Being a Jew, pp. 203-205
  - Soloveitchik, The Lonely Man of Faith, pp. 5-28
- 

Questions and Issues to keep in mind while reading:

1. How does a person develop a relationship to God?
  2. What characteristics make us human?
  3. What is the essence of Judaism
- 

Cultural Literacy Terms (that will be discussed this class)  
Section VI:#20-22; Section IX:#7,10,13,39-43, 61-63; Section XI:  
#43,45-47; Section XII:#4,50

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Martin Buber  
Franz Rosenzweig  
Azriel Hildesheimer

(continued next page)

H.U.C. -- Hebrew Union College -- 1875  
J.T.S. -- Jewish Theological Seminary -- 1887  
Joseph Soloveitchik  
Abraham Heschel  
Mordecai Kaplan - Reconstructionism  
Judaism as a Civilization  
Yeshiva  
Right-wing Orthodox  
Moshe Feinstein  
Modern Orthodox  
Martin Buber, I & Thou  
Abraham J. Heschel, God in Search of Man  
Joseph B. Soloveitchik, The Lonely Man of Faith  
Image of God  
Light Unto the Nation / Ohr La-Goyim





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Session 18: Theological Responses to the Holocaust

The Holocaust has reshaped Jewish theology as it has torn up Jewish existence. Here we are faced with difficult questions:

1) Was this an experience of "God Hiding His Face" - if so, how could He?! Or is this the proof that "God is dead"? 2) What is the responsibility of the Jew to his people and tradition after the Holocaust?

Readings:

- Glatzer, Modern Jewish Thought,  
Wiesel, Yom Kippur: A Day Without Forgiveness, pp. 181-187
  - Rubenstein, The Dean and the Chosen People  
from After Auschwitz, pp. 47-58
  - Berkovits, Faith After the Holocaust  
The Suffering Servant &  
In Zion Again, pp. 124-158
- 

Questions and Issues to keep in mind while reading:

1. Is the problem of the unjust death of one child fundamentally different than the cruel murder of six million Jews?
  2. How does the State of Israel factor in when dealing with the Holocaust? Can it be termed an "answer?"
  3. What does the Holocaust teach us about Klal Yisrael?
  4. What does the Holocaust teach us about the Jew's place in the world?
-

Cultural Literacy Terms (that will be discussed this class)  
Section VIII:#29,34,44,57-63; Section XII:#4-6,10,26,29,31,33,39,  
72; Section XIII:#42-44; Section XIV:#28-31,49

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Final Solution

Ani Ma'amin

Spiritual Resistance

Never Again

Zachor

614th Commandment as proposed by Emil Fackenheim:

"Do not Grant Hitler a Posthumous Victory"

Elie Wiesel

John XXIII

Vatican II

Deicide

Image of God

"Am I my Brother's Keeper?"

"Shall the Judge of the Earth not do Justice?"

"Do not take revenge or Bear a Grudge"

Tsaddik

Sanctifying God's name / Kiddush Hashem

Covenant / Brit

Redeeming the Captive / Pidyon Shvuyim

"Whoever Saves a Single Life Saves the World"

Theodicy

Yom Ha-Shoah

Day of Remembrance for Fallen Soldiers / Yom Ha-Zikaron

Israel Independence Day / Yom Ha-Atzmaut

El Malei Rachamim

Yahrzeit

Matzevah

Alav/Alehah ha-Shalom; z"l-zichrono levracha



WEXNER HERITAGE FOUNDATION

Rabbi Nathan Laufer, Esq.

Boca Raton/ 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?
-



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



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Rabbi Joseph Telushkin

Boca Raton/ 1990-1991 Academic Year

**Biblical Thought: Prophets & Writings**

The prophets insisted that God's primary demand from human beings is ethical; that insistence is what makes most of the prophets similar to each other. What sets them apart and makes each of them distinctive are the different historical circumstances to which they respond, and the precise nature of their responses. In addition, we will examine what endures from the prophets' messages. Other than historical curiosity, what makes it worthwhile to study their books some 2500 years after they were written? In what ways do the prophets' writings influence Jewish life today, in what ways don't they; in what ways should they, in what ways shouldn't they? The last two sessions will deal with books from Ketuvim (Writings). The issues to be raised will include theodicy, Judaism's attitude toward converts, and the origins of anti-semitism.

Session #2: Prophets -- A New Type of Leader with a Distinctive Message:  
Samuel, Nathan, Elijah and Jonah

**Readings:**

- Tanach, I Samuel, Chapters 1-16; 28  
II Samuel, Chapters 11-12  
I Kings, Chapters 17-21  
Jonah, Complete
  - Elie Wiesel, Five Biblical Portraits, pp. 129-155
- 

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

1. How would prophets define their central responsibility?
2. In light of Nathan's condemnation of King David, what did you think of David's repentance? Did it seem wholehearted, or not?
3. Given Elijah's ruthless and merciless war against idolatry, why do you think Jews converted him into the most loveable figure of Jewish folklore (e.g., showing up at every Passover Seder, every circumcision)?
4. The rabbis chose Jonah as the central prophetic reading on Yom Kippur. Why? What does that choice reveal about the rabbinic notion of the Jews' mission to the world?

Cultural Literacy Terms (that will be discussed in this class)

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Nevi'im Rishonim

Nevi'im Achronim

Ketuvim

Samuel

"We must have a king over us that we may be like all other nations"

Saul

David and Bathsheba

"Thou art the man" (Atta ha-ish)

Nathan

Ahab and Jezebel

Elijah

"Have you murdered and also inherited?"

Priests of Baal

Jonah and the Whale

Teshuva (repentance)





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Session #3: Amos and Hosea

Readings:

- Tanach, The Book of Amos  
The Book of Hosea
- Shalom Spiegel, "Amos vs. Amaziah," in Judah Goldin, ed. The Jewish Expression, pp. 38-65.

---

Questions and Issues to keep in mind while reading:

1. How would Amos and Hosea have filled in the following: "A good Jew is one who \_\_\_\_\_"?
2. How do you understand the mind-set of the priests who fought with Amos? Were they just evil, or did they have a different understanding of God's primary requirements from humankind?
3. Does the notion of Chosen People articulated in Amos (see, for example, 3:2), strike you as fair, or does it subject Jews to a double, and unfair, standard?

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Cultural Literacy Terms (that will be discussed in this class)

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Chosen People  
Idolatry (Avodah Zarah)  
Hesed  
Amos/"Justice welling up as waters..."  
Faith/emunah

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Session #4: Jeremiah

Readings:

- Tanach, The Book of Jeremiah
- Elie Wiesel, Five Biblical Portraits, pp. 97-127

---

Questions and Issues to keep in mind while reading:

1. Jeremiah advocated to the Jews that they surrender to Babylon. Six hundred years later, Josephus stood outside the besieged city of Jerusalem, and quoted Jeremiah's words while advocating that the Jews surrender to Rome. Why then do Jews universally regard Jeremiah as a Jewish hero, while many regard Josephus as a traitor?
2. Jeremiah is the only character in the Bible specifically forbidden to marry. Why did God give him such a command?
3. Jeremiah believes that God sent Babylon to punish the Jews; hence Jewish resistance to Babylon was futile. Do you find the notion that national suffering comes as punishment for national wrongdoing offensive (if you don't, try and apply that sort of thinking to the Holocaust)? Nonetheless, Jeremiah's notion that Babylon was sent by God might have saved the Jewish people from becoming extinct during their years of exile. Why?

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Cultural Literacy Terms (that will be discussed in this class)

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Jeremiah  
No worship without ethics  
Purchase of field at Anathoth  
Redemption/Geulah  
Josephus  
Providence/Hashgacha



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Session #5: Introduction to Ketuvim  
Theodicy: Job, Kohelet (Ecclesiastes), Psalm

Readings:

- Elias Bickerman, Four Strange Books of the Bible, pp. 139-167
- Tanach, Book of Psalms, particularly # 23, 44, 137, 145  
Book of Job, particularly chs. 1-2, 28, 38 ff.  
Book of Ecclesiastes

---

Questions and Issues to keep in mind while reading:

1. The book of Job is often thought of as a biblical book that has particular relevance after the Holocaust. In what way is Job's situation similar to post-Holocaust Jews? In what very dramatic way is it different?
2. Jeremiah, as noted in the last session, saw suffering as a response to sin. What does the book of Job say about that sort of thinking?
3. What notions that you thought of as Jewish are dismissed as false in Ecclesiastes? Why then to you think the rabbis chose to include it in the Bible, and even more, attributed it to the "wisest of men", King Solomon?

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Cultural Literacy Terms (that will be discussed in this class)

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The test of Job  
Out of the Whirlwind  
The Jewish Gentleman's Code of Honor (Job 28)  
Theodicy  
Providence/Hashgacha  
Ecclesiastes/Vanity of Vanities  
To everything there is a season  
Tzaddik  
Psalm 23, "The Lord is my shepherd..."  
Psalm 137, "If I forget thee, O Jerusalem..."



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Session #6: Esther and Ruth

Readings:

- Tanach, Book of Esther  
Book of Ruth
- Adin Steinsaltz, Biblical Images, pp. 117-124 (Ruth) and pp. 215-222 (Esther).

---

Questions and Issues to keep in mind while reading:

1. List whatever factors you can come up with that make Esther one of the most unlikely of Jewish heroines.
2. What does the book of Esther tell us about the origins of anti-Semitism?
3. List whatever factors you can come up with that make Ruth one of the most unlikely of Jewish heroines.

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Cultural Literacy Terms (that will be discussed in this class)

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"There is a certain people... whose laws are different..."  
Megillot  
Ruth and Naomi  
"Your people shall be my people, your God shall be my God."

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Rabbi Ramie Arian

Boca Raton/ 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  
Hellenization  
Antiochus  
Maccabees/Hasmoneans  
Mattityahu  
Judah Maccabee  
Hannah and her Seven Sons





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**From Bible to Mishnah: An Introduction to the Oral Law Process**

This program will take us from the known to the less known, from the Torah's text ultimately to the Mishnah. But what does the process of making Jewish law feel like? What about the Torah's text made "oral law" inevitable? What gave authority to the people who served as the interpreters and legislators of Jewish law? We will try to place ourselves in the shoes of the earliest interpreters of our tradition, and, acting as they might have, use Torah as a source for laws or standards for our own time. Through this process we will be able to answer the questions raised above and begin to understand why and how the Mishnah came into being.

Please bring your Tanach with you to class.

Some passages to think about in advance:

Exodus 20:13; 35:1-3

Numbers 28:1-8

Deuteronomy 15:7-9; 20:19-20

(Note: These are enclosed in Hebrew/English form)

**Session #8:**      The Mishnaic Revolution --  
                         The Sabbath as a Case Study

We will study Mishnah Shabbat, Chapter 7, Mishnah 2, a unit dealing with an enumeration of the "prohibited Sabbath labors".

**Readings:**

- Horowitz, The Spirit of Jewish Law,  
pp. 1-17
- Neusner, Encyclopedia of Religion,  
"Mishnah" pp. 559-563
- Blackman, Mishnayoth Shabbat, Chapter 7 Mishnah 2

---

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

In regards to Mishnah Shabbat:

1. Can this list be broken into several units of activities? You might want to mark off the beginning and end of several units within the list. How does this sabbath law text differ from the

Torah's sabbath law text? Why do you think that is so?

2. Do any of the "labors" on the list especially catch your attention? Which ones?

3. Do the labors in this list share any characteristics despite the fact that they are all different acts? Can we build a definition of "labor" on these characteristics? Do any of the "labors" seem not to fit into any general category?

4. Do you think there are any spiritual or philosophical messages contained in this text? Is there anything in this mishnah which might be applicable to any contemporary issues?

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Cultural Literacy Terms (that will be discussed this class)

Page 21:#11-12; Page 22:#16; Page 23:#23-24; Page 25:#1-4;  
Page 26:#9-10; Page 27:#13-18; Page 28:#19-21

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\*\*As you read the articles preparatory to the Mishnah and Talmud sessions, use the above pages and numbered terms from Jewish Cultural Literacy as a companion. Jot down definitions from the readings. Some which do not appear in the readings will be dealt with in class.\*\*

Men of the Great Assembly  
Hillel/ Shammai  
Sanhedrin  
Pharisees  
Sadducees  
Yochanan ben Zakkai  
Yavneh and its Sages  
Rabban Gamaliel  
Destruction of the Second Temple  
Akiba  
Bar Kochba  
Judah ha-Nasi  
Mishna  
Sages  
Oral Law  
Written Law  
Tanna/ Amora  
Halacha  
Aggada  
Misrash

## Time Line for the Study of the Mishnah Period

Destruction of Temple  
Rabbi Johanan B. Zakkai  
70 CE

Hillel & Shammai  
c. 40 BCE

Yavneh  
Rabban Gamliel II  
90 CE

Rabbi Akiba  
Bar Kochba  
c. 135

Akiba's Students:  
Meir, Judah, Yosi,  
Simeon  
c. 165

Rabbi Judah the Prince

Mishnah  
c. 185 - 220 CE





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Professor Michael Chernick

Boca Raton/ 1990-1991 Academic Year

**Session #9: The Talmud**

**Part 1: A Page of Talmud: Key to Jewish Values**

The goal of this discussion is to elicit from the group the characteristics -- not the argument or meaning -- of a page of Talmud. It is a kind of taxonomic exercise. This taxonomy is used to point out that the Rabbis' world is:

- 1) pluralistic
- 2) questioning
- 3) intellectually "restless"
- 4) concerned about transforming values into action and ideas into real "programs"

In these ways, a Talmudic page shows how this work has influenced and informed Jewish life and culture well beyond its own age. Examples from Jewish communal history are cited to show this influence on Jewish life until our time.

**Part 2: Privacy and the Sanctity of the Individual**

A text study of Baba Batra 6b in translation. The study moves through four stages:

- 1) analysis of the Talmudic argument in order to comprehend the text,
- 2) a comparison of Talmudic and Western common law regarding the issue, i.e., the building of a partition to prevent oneself from looking into his/her neighbor's domain,
- 3) a search for the concepts which motivate the difference between Talmudic and Western law regarding the right to privacy,
- 4) an investigation of the "right" to privacy, its connection to the concept of "Image of God", and the implications of the "Image of God" concept for contemporary personal and social policy.

**Readings:**

- Holtz, Back to the Sources,  
pp. 129-175
  - Neusner, Learn Talmud,  
pp. 1-12
  - Chernick, "A Glossary of Basic Terms for the Study of  
Halakhah"
-

Cultural Literacy Terms (that will be discussed this class)  
Page 28:#22-24; Page 29:#27-28; Page 32:#15; Page 33:#19-21  
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\*\*As you read the preparatory material for Talmud, including my Glossary of terms, please use Jewish Cultural Literacy as a companion and note definitions or insights into the terms found below:\*\*

Babylonian Talmud  
Juerusalem/ Palestinian Talmud  
Aramaic  
Sura  
Pumbeditha  
Moses Maimonides  
The Rishonim  
The Achronim  
Rashi



## Time Line for the Study of the Talmudic Period

### Eretz Israel

Rabbi Yohanan  
c. 270 CE

Jerusalem Talmud  
c. 480 CE

### Babylonia

Rav & Samuel  
c. 250 CE

Rava & Abbaye  
c. 350 CE

Ravina & R. Ashi (II):  
End of Amoraic Period  
Traditional date for  
Babylonian Talmud  
c. 525

Saboraic Period  
c. 525 - c. 680  
Academic View on Completion  
of Talmud





WEXNER HERITAGE FOUNDATION

Professor Michael Chernick

Boca Raton/ 1990-1991 Academic Year

**Session #10: Codes and Responsa**

**Codes:** Maimonides on Marriage

We will study a section of Maimonides' Code (Mishneh Torah) which codified the stipulations and requirements in a Jewish marriage contract, a ketubah.

**Readings:**

- Encyclopedia Judaica, "Codification of Law", pp. 634; 638-643; 649-656 (marked paragraphs)
  - Maimonides' Mishneh Torah, Laws of Marriage, Chapter 12
- 

**Questions and Issues to consider while reading:**

1. What do the ketubah requirements tell us about the Jewish tradition's view of marriage? Is our view the same?
  2. Is the ketubah fair? To men? To women? By ancient standards? By modern standards?
  3. Must a ketubah be a standard document or could it be tailored to the couple's needs and requirements?
  4. If you could organize a contemporary ketubah for general use, what terms would you include in it? Would you change its style and formulation? Why?
  5. Apart from the subject matter, what are the characteristics of a Code?
- 

**Cultural Literacy Terms** (that will be discussed this class)

Page 32:#15; Page 37:#8-9; Page 96:#29-30

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\*\*Use the Cultural Literacy as a companion. As you find terms in JCL defined or explained in the readings, note the explanations in JCL.\*\*

Moses Maimonides

Joseph Karo -- Shulchan Aruch

Moses Isserles -- The Rama

The Code of Maimonides/ Mishneh Torah

Karo's Code of Law/ The Shulchan Aruch

## Responsa: Halakah (Jewish Law and History): A Responsa Study

Responsa (She'elot u-Teshuvot) reflect the intersection between Jewish law and historical developments. As new situations arose, Jews asked questions about how they were to act in those situations according to Jewish law. We will study two responsa reflecting this intersection. The first answers questions which arose repeatedly in the Holocaust concentration camps. It is testimony to the faithfulness of Jews to their halakic and ethical traditions under the most trying of circumstances. As such, it is a monument to the spiritual heroism of our people. The second, responding to developments in medical technology, deals with corneal transplants.

### Readings:

- Freehof, The Responsa Literature, pp. 21-45
- Rabbinic Responsa of the Holocaust Era, Responsum 9, pp. 111-123
- Weinberg, Serdei Esh, Yoreh De'ah #120 (translated by M. Chernick)

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

1. How are responsa unlike Codes? How much Codes material appears in Responsa?
2. What raises a person to the level of a "respondent"? Do the responsa reveal anything about the respondent?
3. Is the responsum a purely legal brief? If not, how does it differ from one? What does this tell us about Jewish law?

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Cultural Literacy Terms (that will be discussed this class)  
Page 96:#27

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Responsa/ She'elot U-Teshuvot



### Time Line for the Eras of Codes

Halakhot Gedolot - Geonic  
Babylonian (Iraq)  
c. 750? c. 850?

Alfasi's Code  
Early 11th c.  
North Africa (Fez)

Maimonides  
Mishneh Torah  
Egypt  
12th c.

Tur  
Rabbi Jacob ben Asher  
Spain  
14th c.

Shulchan Arukh  
Rabbi Joseph Karo  
Israel  
14th c.

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### Suggestions for Further Reading:

J. David Bleich, Contemporary Halachic Problems (3 vols.)

Solomon Freehof, Reform Responsa (5 vols.)

Solomon Freehof, A Treasury of Responsa

Immanuel Jakobovits, Jewish Law Faces Modern Problems, ch. 1

Robert Kirschner, Rabbinic Responsa of the Holocaust Era

Isaac Klein, Responsa and Halachic Studies



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**Jewish Prayer: A Serious Game of "Tug-of-War"**

The experience of Jewish prayer is one fraught with several tensions. We will investigate the following issues:

- Who is the beneficiary of prayer: God or the one who prays?
- Which is "better": spontaneous prayer or fixed liturgy?
- Which is "real prayer": personal or communal prayer?

These sessions introduce traditional and modern concerns Jews have had and continue to have about prayer. They indicate that, classically, Jewish prayer has not been a simple subject or experience. Indeed, there is a sort of "tug-of-war" which prayer's very nature as a serious spiritual activity has unleashed. This "pulling" of the experience of prayer in two different directions continues to influence the different ways Jews pray, organize prayerbooks, and even construct synagogues.

**Session #11: The Beginnings of Jewish Prayer: A Mishnah Study**

This session shows how the "tug-of-war" described above is rooted in early rabbinic considerations of prayer (M. Berakhot 4:3-4). This mishnah also begins the process of introducing the student to the basic structure of what emerged as the center of Jewish liturgy, the Amidah. We will also study M. Berakhot 1:4 to "flesh out" the basic structure of Jewish liturgy while still paying close attention to ideological questions regarding prayer that the mishnah texts address.

**Readings:**

- B. S. Jacobsen, Meditations on the Siddur, pp. 17-40
- Mishnah Berakhot 4:3-4
- Mishnah Berakhot 1:4

PLEASE BRING YOUR SIDDUR TO CLASS!

Cultural Literacy Terms (that will be referred to in this session):

Synagogue/ Bet ha-kneset  
Minyan  
Altar/ Bimah  
Prayer Book/ Siddur-Machzor  
Tallit  
Tefillin  
Kipa/ Yarmulke  
Kavanah  
Birchot Ha-shachar  
Pesukei d'Zimra  
Shema Yisrael and its blessings  
Eighteen Blessings/ Shemoneh Esreh/ Amidah  
Alenu  
Shacharit  
Musaf  
Mincha  
Ma'ariv  
Hallel

**Suggestions for Further Reading:**

Joseph Heinemann, Prayer in the Talmud (Richard Sarason, trans.)

Lawrence Hoffman, Beyond the Text: a Holistic Interpretation of Liturgy.

Louis Jacobs, Hasidic Prayer.

Eli Munk, The World of Prayer (2 vols.)

Jakob Petuchowski, Prayer Book Reform in Europe



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**Session #12:** The Jewish Service: Structure and Contents  
of Shema and Amidah

An intensive study of the Shema and its benedictions concentrates on the following questions:

- What ideas are contained in the Shema? What ideas are contained in its benedictions?
- What is the scheme of the Shema organization? What is its message? What is the scheme of the Shema's benedictions? What is their message?

The study introduces the students to the actual contents and organization of the Shema section of the morning and evening service using the Siddur itself. It also shows that the Siddur is a well-crafted literary and theological work which helped to disseminate the beliefs of rabbinic Judaism to the Jewish masses.

The study of the Amidah (Eighteen Benedictions) focuses on these questions:

- What is the general structure of the Amidah? What genre of prayer are found in it? Which predominates and what does that tell us about Jewish prayer and life?
- What are the specific ideas incorporated in the Amidah's benedictions? What values do they promote? What beliefs do they inculcate? What do you think of these values and beliefs?

Beyond the analysis of the traditional Amidah, this session explains why the Conservative and Reform movements have made changes in its text. It also introduces the fact that the Amidah changes for Shabbat and holy days and functions as the center of every Jewish service.

**Readings:**

- Birnbaum Siddur, pp. 71-82
- The Amidah in Birnbaum, Sim Shalom, and Gates of Prayer
- Macmillian, Encyclopedia of Religion, "Jewish Worship" and "Siddur and Machzor"

PLEASE BRING YOUR SIDDUR TO CLASS!



Cultural Literacy Terms (that will be referred to in this session):

Synagogue/ Bet ha-knesset  
Minyan  
Altar/ Bimah  
Prayer Book/ Siddur-Machzor  
Tallit  
Tefillin  
Kipa/ Yarmulke  
Kavanah  
Birchot Ha-shachar  
Pesukei d'Zimra  
Shema Yisrael and its blessings  
Eighteen Blessings/ Shemoneh Esreh/ Amidah  
Alenu  
Shacharit  
Musaf  
Mincha  
Ma'ariv  
Hallel

**Suggestions for Further Reading:**

Joseph Heinemann, Prayer in the Talmud (Richard Sarason, trans.)

Lawrence Hoffman, Beyond the Text: a Holistic Interpretation of Liturgy.

Louis Jacobs, Hasidic Prayer.

Eli Munk, The World of Prayer (2 vols.)

Jakob Petuchowski, Prayer Book Reform in Europe

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Rabbi Nathan Laufer, Esq.

Boca Raton/ 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 Nistannah  
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." (Dr. H. T. Rothschild)

Session #14: Halevi and Maimonides

Readings:

- Seltzer, Jewish People, Jewish Thought,  
pp. 373-408
- JPS, Three Jewish Philosophers,  
Halevi, Kuzari, pp. 27-49
- Twersky, A Maimonides 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 philosophy become important in the Middle Ages?
3. Was Maimonides an elitist? Was HaLevi a rationalist or an "irrationalist"?
4. What is the meaning and purpose of the Torah and mitzvot?
5. What are the strengths and limits of a non-literal reading of the Torah?

---

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

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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

Immortality/Olam Ha-Ba

Resurrection of the Dead/Techiyat Hamaytim

Providence/Hashgacha

Theodicy



## Time Line for the Study of Halevi and Maimonides

756	Independent Ummayyad 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
- Bokser, The Jewish Mystical Tradition  
pp. 1-36; 116-130
- 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. What is Kabbalah?
2. What is "Jewish" about Kabbalah?
3. Were the Kabbalists innovators or traditionalists?
4. In what sense was Sabbateanism a Jewish heresy?
5. How did Lurianic Kabbalah explain Exile?
6. What was the great appeal of Hasidism?
7. What is the role of the Tzaddik in Hasidic life and thought?

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

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
1517	Rise of Ottoman Empire -- Suleiman the Great
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
1700-1760	Israel ben Eliezer (the Besht)
1720-1791	Jacob Frank
1710-1776	Dov Baer of Mezeritch -- successor to Besht
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>Shivchey ha-Besht</u> ( <u>In Praise of the Baal Shem Tov</u> )

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Session 16: Jewish Responses to the Enlightenment

As Emancipation allowed Jews to enter the mainstream of European life, Jews had to ask themselves two questions: (1) How far should we change Judaism in order to fit in with the rest of the world? (2) What are we anyway!? - A race, people, nationality, religion or creed:

Readings:

- Seltzer, Jewish People, Jewish Thought,  
The development of Modern Jewish Thought:  
A Summary, pp. 613-618
- Mendes-Flohr and Reinhartz: The Jew in the Modern World,  
Emerging Patterns of Religious Adjustment: Reform,  
Conservative, and Neo-Orthodox Judaism, pp. 145-181  
The Pittsburgh Platform, p. 371  
The Columbus Platform, pp. 410-411  
Catholic Israel, p. 395  
The Reconstruction of Judaism, pp. 396-399  
The American Yeshiva, pp. 400-403

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Questions and Issues to keep in mind while reading:

1. What do we mean by "Jewish Emancipation"?
2. What is the meaning of God, Torah, and Israel according to each modern Jewish denomination?
3. How do Kant and Hegel set the context for modern Jewish thought and life?
4. What is the significance of Biblical Criticism for modern Jewish thought and life?

Cultural Literacy Terms (that will be discussed this class)  
Section VI: #1, 3-13, 18, 19, 23, 30; Section XI: #35, 36

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Emancipation  
Napoleonic Sanhedrin  
Assimilation  
Baptism  
Religious Reform in Germany  
Positive Historical Judaism  
Neo-Orthodoxy  
Abraham Geiger  
Zechariah Frankel  
Samson Raphael Hirsch  
Wissenschaft des Judentums  
Leopold Zunz  
Higher Biblical Criticism  
Hermann Cohen  
Shtetl  
Chatam Sofer  
Mendelssohn, Jerusalem  
Hirsch, 19 Letters of Ben-Uziel





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Session #17: Twentieth Century Jewish Philosophers

Readings:

- Baeck, The Essence of Judaism,  
pp. 59-80
- Buber, I and Thou,  
pp. 1-34
- Soloveitchik, "The Community", Tradition 1978, pp. 7-24  
"Redemption, Prayer, Talmud Torah", pp. 55-72
- Kaplan, Judaism as a Civilization, pp. 173-208
- Gilbert, Jewish History Atlas  
Please refer to the Maps on pages 58, 59  
Napoleon and the Jews  
The Emancipation of European Jewry

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Questions and Issues to keep in mind while reading:

1. How did Leo Baeck define the essence of Judaism?
2. What is the difference between an I-It relationship and an I-Thou relationship in Buber's philosophy?
3. Why was Buber interested in Hasidism?
4. What is the meaning of revelation for Baeck and Buber? What is the meaning of Torah and mitzvot for Baeck and Buber?
5. Why is Kaplan considered a student of American pragmatism, secularism and positivism?
6. What does Kaplan mean by speaking of "Judaism as a Civilization"?

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

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

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
1881-1983	Mordecai Kaplan
1886-1929	Franz Rosenzweig
1897	The First World Zionist Congress in Basel
1903	R. Joseph Dov Soloveitchik born
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	Hitler comes to power in Germany
1933	Baeck elected president of the governing body of German Jewry in the Third Reich
1934	Kaplan's <u>Judaism as a Civilization</u> published



1938

Buber migrated to Palestine to become professor of social philosophy at the Hebrew University

1939

Invasion of Poland and start of World War II

1943-1945

Baek in the concentration camp Theresienstadt



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Session #18: Theological Responses to the Holocaust

Readings:

- Rubenstein, After Auschwitz,  
pp. 47-58; 209-225
- Fackenheim, God's Presence in History,  
pp. 67-85
- Katz, Post-Holocaust Dialogues  
pp. 141-174; 287-318
- 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

---

Questions and Issues to keep in mind while reading:

1. In what sense was the Holocaust a unique event?
2. How, if at all, does the Holocaust challenge traditional Jewish theodicy?
3. Is Rubenstein's "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. What does Fackenheim mean by his "614th" Commandment?
7. How do you evaluate the logical power of the "Free Will Defense?"

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 by <u>Einsatzgruppen</u>
1942-1944	Operation of 6 exterminating 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