

# TABLE OF CONTENTS

**HOW TO USE THIS BOOK: PAGE 5**

**UNIT 1: PAGE 7**

**LIVING JEWISH HISTORY: AN INTRODUCTION**  
(Rabbi Bradley Shavit Artson, D.H.L.)

**UNIT 2: PAGE 16**

**THE BIBLICAL PERIOD**  
(Dr. Ora Horn Prouser)

**UNIT 3: PAGE 25**

**THE RABBINIC PERIOD**  
(Rabbi Gail Labovitz, Ph.D.)

**UNIT 4: PAGE 36**

**THE MEDIEVAL PERIOD**  
(Rabbi Dr. Joel Rembaum)

**UNIT 5: PAGE 46**

**MEDIEVAL THOUGHT**  
(Rabbi Shai Cherry, Ph.D.)

**UNIT 6: PAGE 56**

**SYNAGOGUE AND SIDUR**  
(Rabbi Susan Leider)

**UNIT 7: PAGE 64**

**THE ENLIGHTENMENT**  
(Dr. Steven Lowenstein)

**UNIT 8: PAGE 74**

**ZIONISM AND ISRAEL**  
(Dr. Adam Rubin)

**UNIT 9: PAGE 84**

**THE NEW WORLD**  
(Rabbi Scott Perlo)

**UNIT 10: PAGE 94**

**CONCLUSION**  
(Rabbi Patricia Fenton)

**SESSION SUGGESTIONS: PAGE 100**

**CONTRIBUTORS: PAGE 105**

**RESOURCES FOR FURTHER STUDY: PAGE 108**



# WALKING WITH HISTORY: HOW TO USE THIS BOOK

## INTRODUCTION

This book, the sixth in the Ziegler Adult Learning series, is designed to provide high quality, stimulating and challenging materials that enable adults to expand their understanding of the basic concepts and tenets of Conservative Judaism by exposing them to the thinkers, texts and ideas which underpin our tradition. The audience we have in mind is the questioning congregant who might not yet be entirely familiar with Jewish sources – that is, any one of us.

The book contains ten adult education units, each dealing with some aspect of Jewish History. Within each unit you will find:

- an essay
- a set of four texts, with questions
- a fifth text for group study, with questions

To aid the facilitation of these learning sessions this volume also contains Session Suggestions and Resources for Further Study. All of the *Walking With* books, including this one, may be downloaded from the *Walking With* website: [www.walkingwith.org](http://www.walkingwith.org).

## RESOURCES

For each session you will need:

- the essays, which participants should be encouraged to read in advance
- copies of the texts
- Hebrew-English Bibles
- materials (paper, pens etc.) for participants to record their thoughts

## SUGGESTED SESSION LENGTH AND FORMAT

The suggested length of each session is 90 minutes to two hours. Any session of 90 minutes or longer will need a short break in the middle.

Below is a basic format, with approximate timings, for a 90 minute to two-hour session. Please amend our suggestions to suit you and your learners.

## INTRODUCTION (5-10 MINUTES)

Begin with a brief orientation – recap and consolidate what happened in the last session. Next, elicit the main points of the essay for the current session: What issues, problems, and questions does the essay raise? This should also be an opportunity for those who have not yet read the essay to pick up the main ideas under discussion.



# WALKING WITH HISTORY: HOW TO USE THIS BOOK

## HAVRUTA (20-25 MINUTES)

Four havruta texts are provided per session, with questions to help guide the study. Some questions refer to previous texts – those should be left for group discussion. We recommend that you split the learners into groups corresponding to the number of texts (usually all four) you intend to cover in the session. Initially, each group focuses on just one text, which they can read and discuss together using the study questions as a guide.

## GROUP WORK (25-35 MINUTES)

Bring the havruta groups together to present their ideas to the class as a whole. Start by giving everyone all of the texts, so that they can study them and jot down ideas as their colleagues report their reactions. There should be time for reactions and group discussion as well. You decide whether to do this after each text is discussed, or after all four are discussed.

## SHORT BREAK (10 MINUTES)

## SECOND PART OF THE SESSION (20-30 MINUTES)

It is up to you to decide how to use this time. You may use the fifth text and its study questions, or develop your own idea, or continue a lively discussion begun before the break. We encourage you and your learners to synthesize the ideas from the various texts and questions.

## CLOSEDOWN/JOURNAL (10 MINUTES)

We suggest learners use this time to journal about and/or discuss:

- What did we learn in this session?
- How does what we learned today fit in with what we've learned in previous sessions?
- How does what we learned today fit into and potentially impact our lives?

Hand out the essay for the next session.

**PLEASE NOTE:** We know that you are busy. If you read through the essay and have ideas about some of the questions on the texts, you will be ready to guide the session. We encourage you to incorporate materials beyond the texts we've included, and to bring in your favorite texts, as well as ideas from popular culture, such as song lyrics, films and current events.



# SESSION SUGGESTIONS

## GENERAL NOTES

Look over the texts we provided for all of the essays. You may decide that you want to switch the texts around and to use them where they seem most appropriate for your learning community. Use the Resources for Further Study section to find additional readings and texts on the themes of this book, as well as additional publications by our contributors.

We suggest that you encourage learners to consult timelines of Jewish History either before beginning your learning, after learning Unit 1, or at any point during this course. Timelines vary, so you may want to provide a timeline or use part of a session to compare timelines. Examples may be found online at websites like these:

- <http://www.jewishvirtuallibrary.org/jsource/History/timeline.html>
- [http://jewishhistory.huji.ac.il/internetresources/historyresources/timelines\\_for\\_ancient\\_jewish\\_his.htm](http://jewishhistory.huji.ac.il/internetresources/historyresources/timelines_for_ancient_jewish_his.htm)

## UNIT 1: LIVING JEWISH HISTORY: AN INTRODUCTION

We suggest you start this session with introductions, then briefly outline the course as a whole, and elicit from the participants information about why they are taking the course, and what their hopes are for the course. Take notes on participants' comments so that you can refer to them as you prepare for each session.

Rabbi Artson's essay invites us into a lively engagement with our history. He challenges us to remember that history is "a very human process" and "must be rewritten by each new generation, from every human perspective," and presents several paradigms through which history may be understood.

If you have extra time for this unit, you might explore Rabbi Artson's image of history using the 6 pointed Jewish star. How does this image help us to engage with our history, with its particulars and its generalities, its special moments and its sustaining arc of time, with its particularism and its living interaction with a larger human context?

## UNIT 2: THE BIBLICAL PERIOD

Dr. Prouser's essay focuses on the Babylonian Exile and the way it is presented in the Bible. She helps us to understand that "The prophetic approach to history was to explain it theologically, and thus to create hope and a future for a people that was feeling hopeless and destroyed". At the same time, the narrative literature of the Bible, especially the stories of Genesis, express the themes of the exile and were a source of hope for the people.

If you have extra time for this unit, you might look at Dr. Prouser's description of the Jewish reaction to the Babylonian Exile: "Because of the need to deal with all of this change and upheaval, this became a time of growth and development for the Jewish People." Talk about ways in which this statement applies to other periods of Jewish history, including our own time and place. Or, talk about the themes Dr. Prouser identifies in the Jacob stories: the primacy of the younger son, deception, and disability. What do these themes mean to us as Jews today?



# SESSION SUGGESTIONS

## UNIT 3: THE RABBINIC PERIOD

Dr. Labovitz discusses the difficulty of identifying a “period” in history, and reminds us that rabbinic literature was produced in both the Land of Israel under the Roman Empire, and in Babylonia under the Sassanian Empire. And while the rabbinic way may have won out in the end, making most Jews today “rabbinic” Jews, Dr. Labovitz warns that “privileging the rabbis and their Judaism limits our vision of what else might have constituted being Jewish or practicing Judaism at the time”.

If you have extra time for this unit, you might introduce a text that displays the rabbis’ own view of history, and shows how they read themselves, their values and their halakhah back into history. A wonderful example of this is the story of Kamtza and Bar Kamtza. This famous tale of a mistaken invitation that leads to the destruction of the Temple is found in the Babylonian Talmud, Gittin 55b-57a.

## UNIT 4: THE MEDIEVAL PERIOD

Rabbi Rembaum presents an overview of Jewish history in the medieval period, focusing not only the persecutions and expulsions of Jews, but also on the lesser-known areas of Medieval Jewish communal governance and religious culture. He reminds us that “Although a dark cloud hung over world Jewry as the Middle Ages segued into the Early Modern Period, its 1100 years hardly constituted a dark age”.

If you have extra time for this unit, you might ask your learners to consider some of these questions:

- Were Medieval Judaism and Medieval Christianity enemies? How would you describe their relationship to each other?
- Text 2 quotes a medieval Spanish law that identifies Jews as “descended from those who crucified Our Lord Jesus Christ”. Does the accusation of Christ-killing necessarily lead to persecution of the Jews? If yes, how do we deal with passages in the New Testament which assert Jewish responsibility for the death of Jesus?

## UNIT 5: MEDIEVAL THOUGHT

Rabbi Cherry helps us to organize our study of Medieval Jewish Thought by focusing in his essay on the beginning of Genesis and the medieval commentators’ explanations of it. As he says, “The first word of the Torah, as it turns it, is not so easy to understand or to translate. Moreover...different translations come with dramatic philosophical and religious implications”. In exploring the different translations and their philosophical and religious implications, we are invited to grapple with the questions posed by medieval Jewish thinkers.

If you have extra time for this unit, you might invite your learners to discuss Rabbi Cherry’s statement that “The challenge and glory of Judaism is its honesty and its commitment to multiple ideologies”. How do we see this commitment to multiple ideologies in the thinkers and texts Rabbi Cherry presented in his essay? How do you read this commitment in light of Rabbi Rembaum’s overview of Medieval Jewish History? How does it work itself out in our lives today? Is this commitment to multiple ideologies a good thing?

Here are some other questions to consider:

- How would you respond if asked: Why does the Torah begin with the creation of the world?
- Think about the Rambam selections in Text 2. In light of his thoughts, how do you think Rambam would react to contemporary Judaism? With which communities or trends might he feel most comfortable? Least comfortable? Why?



## SESSION SUGGESTIONS

### UNIT 6: SYNAGOGUE AND SIDUR

Rabbi Leider explores the history and background of the Torah Service, “the centerpiece of the Jewish liturgical experience”. Using biblical and rabbinic texts, she shows us how and why the Torah Service developed over time.

In addition to the texts and questions provided, this unit is a good opportunity to invite people to share their experiences with and feelings about the Torah service. For example, invite your learners to talk about their earliest memories of a Torah service, and/or their most meaningful memories.

If you have extra time for this unit, here are a few additional questions you might ask:

- Do you agree with Rabbi Leider that the Torah Service is “the centerpiece of the Jewish liturgical experience”? Why or why not?
- Has your experience of the Torah Service changed over time? If yes, in what ways?
- Text 4 question 4 mentions Lamentations 5:21. Compare different translations of this verse in different Bibles and sidurim. Which do you prefer, and why?
- Look up the word “Torah” in a Hebrew-English dictionary and discuss its various meanings, as well as other words built around the same Hebrew root.

### UNIT 7: THE ENLIGHTENMENT

Dr. Lowenstein examines the Enlightenment, and explains that this period saw the replacement of the medieval pattern of Jewish life by the “modern” pattern of Jewish life. Political emancipation led to the breakdown of traditional group identification in favor of individual rights and national citizenship, and saw Jews grappling with the opportunity to be citizens of a country and Jews by religious choice. After tracing the history of the major denominations within Judaism, Dr. Lowenstein addresses the challenges to the major movements in 21st century.

If you have extra time for this unit, you might challenge your participants (and yourself) to reread and then to rewrite the selection from the Pittsburgh Platform in Text 4 to make it agree with the way each one understands their Judaism today. Other questions to consider include:

- How has Jewish history since the date of the platform influenced Reform Judaism to restore a more ethnic and national definition of Judaism and a greater appreciation of traditional ritual?
- In what ways, if any, do the views of today’s Conservative Movement differ from those of the Reform Movement concerning the obligatory nature of *halakhah*/Jewish law? Are the difference purely theoretical or also practical?
- What are some of the differences in the way you think about and react to changes in the secular laws of your nation and the way you think about and react to changes in Jewish law? Discuss specific examples of change in each system of law.



## UNIT 8: ZIONISM AND ISRAEL

Dr. Rubin begins by explaining the “dichotomy between critical history and collective memory”, and uses the story of H. N. Bialik’s *Sefer Ha-Aggadah* to show that “in some cases the academic study of the Jewish past may help bolster our relationship to God and Torah by helping us untangle the deeply entwined connection between the sacred and profane, religious and secular, in the Jewish experience of modernity”. He describes Bialik’s “mobilization of the texts and traditions of Judaism”, as well as his de- or re-contextualizing of those texts in support of his project of transforming the scattered Jewish people into a unified nation.

If you have extra time for this unit, you might ask your learners to think about and discuss their own relationship to Jewish texts. Dr. Rubin cites Bialik’s poem in which Bialik describes most Jews’ relationship to traditional texts as: “like a necklace of black pearls whose string has snapped”. What did this mean to Bialik in his time? What does it mean to us today?

You might also look again at Text 3, the talmudic story of Rabbi Akiva visiting the sick, and ask your learners to approach it, not from the Talmud’s point of view, and not from the point of view of Bialik and how he used the Rabbi Akiva texts in his project to re/construct Jewish culture, but from the point of view of their own lives, today. Here are some questions to ask your learners:

- Think about a time when you visited a sick person at home or in the hospital. How would you describe the experience? Do you think it made a difference to the person you visited? Did it make a difference to you? Now think about a time when you were the sick person being visited. How would you describe that experience? Did it make a difference to you?
- Does your reaction to this text change when you think about it in terms of what you now know about rabbinic history and about Jewish history in general?

## UNIT 9: THE NEW WORLD

Rabbi Perlo traces the history of the synagogue and the Havurah Movement in the United States. In contrast to Old World communities, “both by philosophy and happenstance, the American synagogue was created, maintained, and governed by laypeople”, and the socio-political realities of 1960s America influenced the rise of the independent havurah. While the havurot never attracted large numbers of Jews, they “served as the spiritual antecedents for the contemporary critique of the Jewish establishment: independent minyanim and spiritual communities”.

This essay goes well with Dr. Lowenstein’s discussion of the development of the major Jewish movements, in his essay on the Emancipation in Unit 7. Look over the texts for both units when deciding what to focus on in your session.

If you have extra time for this unit, you might try one or more of these activities:

- Look up the word “havurah” in a Hebrew-English dictionary and discuss its various meanings, as well as other words built around the same Hebrew root.
- Divide your learners into 3 groups. Ask each group to look at the mission statement of IKAR (Los Angeles, CA), Kehilat Hadar (New York, NY), or Valley Beth Shalom (Encino, CA). Make a column for each organization on a blackboard, and ask each group to list the main points of their organization’s



## SESSION SUGGESTIONS

statement. As a group, compare the main points, and ask your learners how they feel about each mission statement. If you have time, divide up into 3 different groups and ask participants to come up with their ideal mission statement.

- Look again at Text 1, and invite your participants to think about and share stories about their own or another's fight or flight for religious freedom. If appropriate, here are some questions you might ask: Did you or a friend or family member leave a birth country to start life over in a new country? Why? What part, if any, did religion play in your decision?

## UNIT 10: CONCLUSION

As a way of concluding your learning time together as a group, you might try these activities:

- Look back at the notes you took in the first session about why people signed up for the course and what their hopes were for their learning experience. Read a few comments and invite discussion about how the course impacted your learners' thinking and behavior. If you feel comfortable and time permits, share some of your personal responses to teaching the course and engaging with the essays and texts. Invite your learners to talk about what might come next for them in their learning.

- Look back at Rabbi Artson's image of history using the frame of the six-sided Jewish star. Invite your learners to talk about how they understand this image differently now than when they first began this course. How can it help them to organize their ongoing thinking about history, and about its place in and influence on their Jewish lives?





## CONTRIBUTORS

**RABBI BRADLEY SHAVIT ARTSON, D.H.L.** ([www.bradartson.com](http://www.bradartson.com)) holds the Abner and Roslyn Goldstine Dean's Chair of the Ziegler School of Rabbinic Studies and is Vice President of American Jewish University in Los Angeles. A member of the Philosophy Department, he is particularly interested in theology, ethics, and the integration of science and religion. He supervises the Miller Introduction to Judaism Program and mentors Camp Ramah in California. A regular columnist for the Huffington Post, he is the author of 10 books and over 250 articles. His next two books, *Passing Life's Tests* and *On the Way: Judaism and Process Theology* will be published by Jewish Lights.

**RABBI SHAI CHERRY, PH.D.** was born and raised in California, and finished his formal education at the Ziegler School of Rabbinic Studies (2009). He bicycled through England, Ireland, Spain, Portugal, and Italy, took a Ph.D. in Jewish Thought and Theology at Brandeis University (2001), and wrote a book, *Torah Through Time: Understanding Bible Commentary From The Rabbinic Period To Modern Times*. While teaching at Vanderbilt University, Rabbi Dr. Cherry was the featured lecturer for The Teaching Company's Introduction to Judaism. He lives in San Diego with his wife and three children and directs Shaar Hamayim: A Jewish Learning Center.

**RABBI PATRICIA FENTON** is the Yoetzet Limudei Rabbanut (Rabbinic Studies Advisor) for the Ziegler School of Rabbinic Studies, and the Manager of Judaica and Public Services at the Ostrow Library of the American Jewish University. Ordained by the Jewish Theological Seminary of America in 2000, Rabbi Fenton teaches rabbinic literature to American Jewish University students in the College, the Graduate Center for Education and the Ziegler School of Rabbinic Studies.

**RABBI GAIL LABOVITZ, PH.D.** is Associate Professor of Rabbinic Literature at the American Jewish University, where she teaches for the Ziegler School of Rabbinic Studies. Dr. Labovitz is an ordained Conservative rabbi. She is the author of *Marriage and Metaphor: Construction of Gender in Rabbinic Literature* (Lexington Books, 2009) and numerous articles on gender, rabbinic literature, and Jewish law. She is currently writing a commentary on Tractate Mo'ed Qatan for the series *A Feminist Commentary on the Babylonian Talmud*.

**RABBI SUSAN LEIDER** has served at Temple Beth Am in Los Angeles since her ordination at the Ziegler School in 2006. In July 2012, she becomes the Senior Rabbi of Congregation Kol Shofar in Tiburon, CA. Rabbi Leider holds a BA in Music and Masters of Fine Arts degrees from the University of California at Irvine.



## CONTRIBUTORS

**DR. STEVEN LOWENSTEIN** was born in New York and received a BA from City College of New York and a PhD in history from Princeton University. He was a professor of Jewish history at American Jewish University for many years before retiring and starting a second career as a social worker. He is the author of several books and many articles on German Jewish history, Jewish culture, languages and demography.

**RABBI SCOTT PERLO** was born and raised in Los Angeles, where he still surfs the early morning wave. He graduated from the University of Pennsylvania in 2001 with a degree in Literature and Literary Theory, and from the Ziegler School of Rabbinic Studies at the American Jewish University in 2008. Rabbi Perlo has been the rabbi of the Professional Leaders Project, Moishe House, and Adat Shalom synagogue in Los Angeles, as well as a lecturer at the Ziegler School.

**DR. ORA HORN PROUSER** is the Executive Vice President and Academic Dean of The Academy for Jewish Religion in New York. She received her Ph.D. in Bible from the Jewish Theological Seminary of America, and is the author of *Esau's Blessing: How the Bible Embraces Those with Special Needs*, as well as of many articles. In addition to more than 25 years teaching graduate Bible courses, Dr. Horn Prouser has consulted on the development of Bible curriculum through the Matok Torah Curriculum Development Project and the Day School Hebrew Bible Curriculum Project. She speaks and teaches widely in formal and informal educational settings, synagogues, adult education programs, and camps.

**RABBI DR. JOEL REMBAUM** is Rabbi Emeritus of Temple Beth Am in Los Angeles. Prior to his 25 year tenure as Senior Rabbi of Beth Am, Rabbi Rembaum served as Associate Professor of Jewish History and Dean of Undergraduate Studies at the University of Judaism (now American Jewish University). In addition to his rabbinical ordination by the Jewish Theological Seminary of America in 1970, Rabbi Rembaum was awarded a PhD in History by his alma mater, UCLA, in 1975. Over the years, Rabbi Rembaum has served as president, chair or board member of a variety of national and local rabbinic, academic and communal organizations.

**DR. ADAM RUBIN** has been a member of the faculty at Hebrew Union College in Los Angeles for over ten years, and has taught courses on Jewish history, literature, and politics there and at the University of Southern California. He received his doctorate in modern Jewish history from UCLA, and has published a number of articles on Hebrew and Yiddish culture in Eastern Europe and pre-State Palestine during the nineteenth and twentieth centuries. Dr. Rubin is currently a student in Ziegler School of Rabbinic Studies at the American Jewish University.



# RESOURCES FOR FURTHER STUDY

## GENERAL

Judith R. Baskin and Kenneth Seeskin, eds., *The Cambridge Guide to Jewish History, Religion, and Culture*. Cambridge; New York: Cambridge University Press, 2010.

Martin Goodman, ed., *The Oxford handbook of Jewish studies*. Oxford; New York: Oxford University Press, 2002.

Heinrich Graetz, *History of the Jews*. Philadelphia: Jewish Publication Society of America, 1891-1898, 6 volumes.

Yehuda Kurtzer, *Shuva: The Future of the Jewish Past*. Waltham, Mass.: Brandeis University Press, 2012.

David G. Roskies, *The Jewish Search for a Usable Past*. Bloomington: Indiana University Press, 1999.

Howard M. Sachar, *A History of the Jews in the Modern World*. New York: Knopf, 2005.

Jonathan D. Sarna, *American Judaism: A History*. New Haven: Yale University Press, 2004.

Solomon Schechter, *Studies in Judaism*. Philadelphia: The Jewish Publication Society of America, 1938.

Fred Skolnik, editor-in-chief, Michael Berenbaum, executive editor. *The Encyclopaedia Judaica*. Detroit: Macmillan Reference USA in association with the Keter Pub. House, 2007.

Norman A. Stillman, executive editor, *Encyclopedia of Jews in the Islamic World*. Leiden, The Netherlands; Boston: Brill, 2010.

Joseph Telushkin, *Jewish Literacy: The Most Important Things to Know about the Jewish Religion, its People, and its History*. New York: William Morrow, revised edition, 2008.

Burton L. Visotzky and David E. Fishman, eds., *From Mesopotamia to Modernity: Ten Introductions to Jewish History and Literature*. Boulder, Colorado: Westview Press, 1999.

Yosef Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory*. Seattle: University of Washington Press, 1982.

## Websites

United Synagogue of Conservative Judaism: <http://www.uscj.org/index1.html>.

Rabbinical Assembly: <http://www.rabbinicalassembly.org>.

Orthodox Union: <http://www.ou.org/>.

Union for Reform Judaism: <http://urj.org/>.

Jewish Reconstructionist Movement: <http://jrf.org/>.

American Jewish Archives: <http://americanjewisharchives.org/>.

Center for Jewish History: <http://www.cjh.org/>.

Hebrew University of Jerusalem, Dinur Center for Research in Jewish History, The Jewish History Resource Center: <http://jewishhistory.huji.ac.il/>.

Jewish Women's Archive: <http://jwa.org/>.

My Jewish Learning: [www.myjewishlearning.com](http://www.myjewishlearning.com).

Virtual Jewish Library: <http://www.jewishvirtuallibrary.org/>.

Jewish Encyclopedia (1901-1906): <http://www.jewishencyclopedia.com/>.



# RESOURCES FOR FURTHER STUDY

## UNIT 1 - LIVING JEWISH HISTORY: AN INTRODUCTION

Bradley Shavit Artson, *Jewish Answers to Real-Life Questions*. Los Angeles: Alef Design Group, 2004.

Bradley Shavit Artson, *Passing Life's Tests*. Woodstock, Vermont: Jewish Lights Pub., forthcoming.

Bradley Shavit Artson, *On the Way: Judaism and Process Theology*. Woodstock, Vermont: Jewish Lights Pub., forthcoming.

*Am Ehad, Lev Ehad, Going to the Heart of the Matter: A Curriculum on Jewish Unity Dialogues* with Bradley Artson, Richard Levy, David Wolpe, Nina Cardin and David Hartman. New York: Coalition for the Advancement of Jewish Education, 1997.

Beth A. Berkowitz, *Defining Jewish Difference: From Antiquity to the Present*. Cambridge; New York: Cambridge University Press, 2012.

Paula Hyman, *Gender and Assimilation in Modern Jewish History: The Roles and Representation of Women*. Seattle: University of Washington Press, 1995.

Walter Jacob, ed., *The Changing World of Reform Judaism: The Pittsburgh Platform in Retrospect*. Pittsburgh: Rodef Shalom Congregation Press, 1985.

Riv-Ellen Prell, *Fighting to Become Americans: Jews, Gender, and the Anxiety of Assimilation*. Boston, Mass.: Beacon Press, 1999.

Abram Sachar, *History of the Jews*. New York: A. Knopf, 1968.

Ismar Schorsch, *From Text to Context: The Turn to History in Modern Judaism*. Waltham, Mass.: Brandeis University Press, 1994.

## UNIT 2 – THE BIBLICAL PERIOD

Adele Berlin and Marc Brettler, eds., *The Jewish Study Bible*. New York: Oxford University Press, 2004.

Michael Fishbane, *The Garments of Torah: Essays in Biblical Hermeneutics*. Bloomington, Indiana: Indiana University Press, 1989.

Edward L. Greenstein, *Essays on Biblical Method and Translation*. Georgia: Scholars Press, 1989.

Ora Horn Prouser, *Esau's Blessing: How the Bible Embraces Those with Special Needs*. New Jersey: Ben Yehuda Press, 2012.

## UNIT 3 - THE RABBINIC PERIOD

Gedaliah Alon, *The Jews in Their Land in the Talmudic Age (70-640 C.E.)*, translated and edited by Gershon Levi. Cambridge, Mass.: Harvard University Press, 1989.

Martin Goodman & Philip Alexander, eds., *Rabbinic Texts and the History of Late-Roman Palestine*. Oxford; New York: Published for the British Academy by University Press, 2010.

Richard Kalmin and Seth Schwartz, eds., *Jewish Culture and Society Under the Christian Roman Empire*. Leuven, Belgium: Peeters, 2003.



## RESOURCES FOR FURTHER STUDY

W. D. Davies and L. Finkelstein, general editors, *The Cambridge History of Judaism*. Cambridge; New York: Cambridge University Press, 1984-2006, especially Steven T. Katz, ed., *Vol. IV: The Late Roman-Rabbinic Period*.

Gail Susan Labovitz, *Marriage and Metaphor: Constructions of Gender in Rabbinic Literature*. Lanham, Md.: Lexington Books, 2009.

Saul Lieberman, *Greek in Jewish Palestine and Hellenism in Jewish Palestine*. New York: Jewish Theological Seminary of America, 1994.

Jeffrey L. Rubenstein, *Talmudic stories: Narrative Art, Composition, and Culture*. Baltimore: Johns Hopkins University Press, 1999.

Lawrence H. Schiffman, *From Text to Tradition: A History of Second Temple and Rabbinic Judaism*. Hoboken, N.J.: KTAV, 1991.

Lawrence H. Schiffman, ed., *Texts and Traditions: A Source Reader for the Study of Second Temple and Rabbinic Judaism*. Hoboken, NJ : KTAV, 1998.

Seth Schwartz, *Imperialism and Jewish Society, 200 B.C.E. to 640 C.E.* Princeton, N.J.: Princeton University Press, 2001.

## UNITS 4 AND 5 - THE MEDIEVAL PERIOD AND MEDIEVAL THOUGHT

David Berger, *The Jewish-Christian Debate in the High Middle Ages: A critical edition of the Nizzahon Vetus*. Philadelphia: Jewish Publication Society, 1979.

Robert Chazan, *Fashioning Jewish Identity in Medieval Western Christendom*. Cambridge; New York: Cambridge University Press, 2004.

Robert Chazan, *Barcelona and Beyond: The Disputation of 1263 and its Aftermath*. Berkeley: University of California Press, 1992.

Shai Cherry, *Torah through Time: Understanding Bible Commentary from the Rabbinic Period to Modern Times*. Philadelphia: Jewish Publication Society, 2007.

Menachem Elon, *Jewish Law: History, Sources, Principles = Ha-mishpat ha-Ivri*, translated by Bernard Auerbach and Melvin J. Sykes. Philadelphia: Jewish Publication Society, 1994, 4 volumes.

Lawrence Fine, *Essential Papers on Kabbalah*. New York: New York University Press, 1995.

Louis Finkelstein, *Jewish Self-Government in the Middle Ages*. New York: Feldheim, 1964.

Pinchas Giller, *Kabbalah: A Guide for the Perplexed*. London; New York: Continuum International Pub., 2011.

Pinchas Giller, *Reading the Zohar: The Sacred Text of the Kabbalah*. New York: Oxford University Press, 2001.

S. D. Goitein, S. D., *A Mediterranean Society: The Jewish Communities of the Arab world as Portrayed in the Documents of the Cairo Geniza*. Berkeley: University of California Press, 1967-1988.

Daniel J. Lasker, *Jewish Philosophical Polemics Against Christianity in the Middle Ages*. New York: Ktav, 1977.

Jacob Rader Marcus, *The Jew in the Medieval World: A Source Book, 315-1791*. Cincinnati: Hebrew Union College Press, 1999.



## RESOURCES FOR FURTHER STUDY

Daniel Chanan Matt, *Zohar: The Book of Enlightenment*. New York: Paulist Press, 1983.

Joel E. Rembaum, *Medieval Jewish Criticism of the Christian Doctrine of Original Sin*. Cambridge: Association for Jewish Studies, 1983.

Joel E. Rembaum, *The Jews, the Bible, and the Talmud: A Problem in Christian Tradition*. Los Angeles: University of Judaism, 1982.

Miri Rubin, *Gentile Tales: The Narrative Assault on Late Medieval Jews*. New Haven: Yale University Press, 1999.

Isadore Twersky, *A Maimonides Reader*. New York: Behrman House, 1972.

### UNIT 6 - SYNAGOGUE AND SIDUR

Tamara Cohn Eskenazi, *In an Age of Prose: A Literary Approach to Ezra-Nehemiah*. Atlanta: Scholars Press, 1988.

Lawrence A. Hoffman, ed., *My People's Prayer Book: Traditional Prayers, Modern Commentaries*. Woodstock, Vermont: Jewish Lights Pub., 1997-, especially volume 4: *Seder K'riat haTorah* (the Torah service).

Herman Wouk, *This is My God: The Jewish Way of Life*. Garden City, New Jersey: Doubleday, 1970.

Martin Samuel Cohen and Michael Katz, eds. *The Observant Life: The Wisdom of Conservative Judaism for Contemporary Jews*. New York: The Rabbinical Assembly, 2011.

### UNIT 7 - THE ENLIGHTENMENT

Steven M. Cohen and Arnold M. Eisen, *The Jew Within: Self, Family and Community in America*. Bloomington: Indiana University Press, 2000.

Steven M. Lowenstein, *The Jewish Cultural Tapestry: International Jewish Folk Traditions*. New York: Oxford University Press, 2000.

Steven M. Lowenstein, *The Berlin Jewish community: Enlightenment, Family, and Crisis, 1770-1830*. New York: Oxford University Press, 1994.

Steven M. Lowenstein, *The Mechanics of Change: Essays in the Social History of German Jewry*. Atlanta: Scholars Press, 1992.

Moses Mendelssohn, *Jerusalem, or, On Religious Power and Judaism*. Hanover: University Press of New England, 1983.

Paul Mendes-Flohr and Jehuda Reinharz, *The Jew in the Modern World: A Documentary History*. New York: Oxford University Press, 1995.

Mordecai Waxman, ed., *Tradition and Change: The Development of Conservative Judaism*. New York: Burning Bush Press, 1958.

### UNIT 8 - ZIONISM AND ISRAEL

Steven Kepnes, ed., *Interpreting Judaism in a Postmodern Age*. New York: New York University Press, 1996.

Hayim Nahman Bialik and Yehoshua Hana Ravnitzky, eds., *The Book of Legends: Sefer Ha-Aggadah*, translated by William G. Braude. New York: Schocken Books, 1992.



## RESOURCES FOR FURTHER STUDY

David N. Myers, *Re-Inventing the Jewish Past: European Jewish Intellectuals and the Zionist Return to History*. New York: Oxford University Press, 1995.

Howard M. Sachar, *A History of Israel: From the Rise of Zionism to Our Time*. New York: Knopf, 2007.

Adam Rubin, "From Torah to Tarbut: Hayim Nahman Bialik and the Nationalization of Judaism," Ph.D. dissertation. University of California at Los Angeles: 2000.

Gershon Shaked, *The Shadows Within: Essays on Modern Jewish Writers*. Philadelphia: Jewish Publication Society, 1987.

### UNIT 9 - THE NEW WORLD

David Ellenson, *After Emancipation: Jewish Religious Responses to Modernity*. Cincinnati: Hebrew Union College Press, 2004.

Elie Kaunfer, *Empowered Judaism: What Independent Minyanim Can Teach Us About Building Vibrant Jewish Communities*. Woodstock, Vermont: Jewish Lights Pub., 2010.

Riv-Ellen Prell, *Prayer & Community: The Havurah in American Judaism*. Detroit: Wayne State University Press, 1989.

Jonathan D. Sarna, *American Judaism: A History*. New Haven: Yale University Press, 2004.

Jim Sleeper and Alan L. Mintz, eds. *The New Jews*. New York: Vintage, 1971.

Sharon Strassfeld, Michael Strassfeld, eds. *The Third Jewish Catalog: Creating Community*. Philadelphia: Jewish Publication Society of America, 1980.

"Religion Among the Millennials - Pew Forum on Religion & Public Life." *Pew Forum on Religion & Public Life*. Web. <<http://www.pewforum.org/Age/Religion-Among-the-Millennials.aspx>>.

### UNIT 10 - CONCLUSION

See resources listed above under **GENERAL**.

Franklin Bialystok, *Delayed Impact: The Holocaust and the Canadian Jewish Community*. Montreal: McGill-Queen's University Press, 2000.

Simon J. Bronner, ed., *Jewishness: Expression, Identity, and Representation*. Oxford; Portland, Oregon: Littman Library of Jewish Civilization, 2008.

Dina Porat, *Israeli Society, the Holocaust and its Survivors*. London; Portland, Oregon: Vallentine Mitchell, 2008.

Bruce Zuckerman, ed., *The Impact of the Holocaust in America*. West Lafayette, Indiana: Purdue University Press, 2008.



