One Year Jewish Studies Program

Course Catalogue and Syllabi
Jewish Studies at Paideia

Not without justification the term “People of the Book” has been used to describe Jewish civilization. Although the phrase could be used for many text-based civilizations, what makes the term so apt is that it was precisely text-centrality that allowed for the durability and sustainability of Jewish culture throughout 2000 years of global dispersal. Together with the centrality of text, the persistence of the interpretive tradition of those texts account for the interplay of coherence and diversity signatory of Jewish civilization throughout its thousands of years of existence.

The combination of text and interpretive tradition central to Jewish thought provides the rational for the Paideia One Year Jewish Studies Program. Geared toward the direct encounter between the student and the Great Books of Jewish civilization, the program enables comprehensive literacy in the major texts and epochs of the Jewish bookshelf accompanied by study of the appropriate hermeneutic methodologies: Bible, Midrash, Mishnah, Gemarah, Rabbinic Literature, Medieval Jewish Philosophers, the Mystical Tradition, Responsa writings, post-enlightenment philosophers, and modern Hebrew literature.

Through the One Year Jewish Studies Program with text-centrality as its organizing principal, Paideia is enabling an authentic and academically responsible interchange between one of the rich cultural foundations of Western civilizations, the world of the university, and the agora of cultural discourse.

The framework that Paideia has established over its fifteen years of existence includes the following courses.
Syllabus for Paideia Intensive Text Course

Studying the Bible, the Inter-testamental Literature and the Midrash
60 teaching hours, equivalent to 10 ECTS

Professor Yair Zakovitch and Professor Avigdor Shinan
zakovitch@gmail.com; avigdor.shinan@mail.huji.ac.il

Yair Zakovitch is the Father Takeji Otsuki Professor of Bible at the Hebrew University of Jerusalem. His primary research interests are the Bible as literature, biblical thought, ancient interpretation of the Bible. Prof. Zakovitch served as Head of the Institute of Jewish Studies at the Hebrew University, and also as its Dean of Humanities. He has published numerous books and articles.

Avigdor Shinan was born in Prague 1946 and arrived to Israel in 1949. His academic studies (BA, PhD) were at the Hebrew University of Jerusalem, where he has taught since 1972 at the Department of Hebrew Literature (full professor since 1998). His fields of research are the Midrashic and Aggadic literature, the Aramaic Translations of the Bible and the Jewish Prayer book. His list of publication contains more than 120 scholarly articles and 8 books.

Course description
The first two weeks (Prof. Zakovitch) will be devoted to a general survey of the Hebrew Bible and its main genres: Narrative, Law, Prophecy, Poetry and Wisdom, combined with a close reading of selected biblical texts. This will be followed by a week of studies (Prof. Shinan) in which most of the texts studied with Prof. Zakovitch will be re-read in light of their post-biblical various interpretations: The Apocrypha and Pseudepigrapha, Jewish-Hellenistic literature, the Dead Sea scrolls, ancient Christianity and mainly the literature of the Rabbis. The combination of the two teachers aims at showing the rich variety of interpretations, the different ideologies they convey and the continuity from pre-biblical traditions to late rabbinical traditions. The second week of Prof. Shinan will be devoted mainly to rabbinic texts not related to the bible, such as stories about the rabbis, fables and parables, prayers etc.

First week:
Monday: Morning and afternoon - General introduction to the Bible
Tuesday: Morning – Genesis 27
         Afternoon – 2 Kings 4
Wednesday: Morning – Exodus 21: 2-11 and Deuteronomy 15:12-18, Exodus 21
          Afternoon - Isaiah 2:2-5, 11:1-10, 65:17-25
Thursday: Morning – Psalms 122, 126, 137 and Song of Songs 1:5-6, 2:1-3, 2:15, 3:1-5, 8:13-14
          PUBLIC LECTURE: Why don’t I speak Swedish – The Story of the Tower of Babel
Friday: The Book of Jonah

Second Week:
Monday: Morning and afternoon – General introduction to Second Temple and rabbinic literatures
Tuesday: Morning – The story about Abram and Sarai in Egypt and its inner biblical interpretations, the Dead Sea scrolls, Flavius Josephus and rabbinic literature. / The binding of Isaac in the Bible and the Midrash
Wednesday: Morning - The birth of Moses in the Bible, the New Testament, Flavius Josephus and the Midrash
         Afternoon - Elijah in the Bible, Ben Sira and the Midrash
Thursday: Morning - King David in the Bible, the Dead Sea scrolls and rabbinic literature
          PUBLIC LECTURE: Why are there no birth stories about the rabbis?

Third Week:
Monday: Morning and afternoon– Stories about the life of the Sages
Tuesday: Afternoon – Sermons in rabbinic literature
Wednesday: Morning – Rabbinic parables and fables
           Afternoon – Folk stories in rabbinic literature
Thursday:  Morning - Jerusalem in the Siddur, the halachic and aggadic literature

Reading:
Syllabus for Paideia Intensive Text Course


title: Judaism and Islam: Contact and Conflict as reflected in the Qur'an and Muslim tradition

15 teaching hours, equivalent to 2.5 ECTS

Professor Meir Bar-Asher
barasher@mscc.huji.ac.il

Prof. Meir Bar-Asher was born in the village of al-Rashidiyya in south-east Morocco brought up and educated in Jerusalem. He has done his academic studies at the Hebrew University of Jerusalem. His Ph.D. dissertation on early Imami-Shi’i exegesis was submitted in 1991. During his Ph.D. studies he learnt for one year in the university Sorbonne in Paris. He teaches at the department of Arabic Language and Literature at the Hebrew University of Jerusalem where he has been the director of the Institute of Asian and African Studies. Professor Bar-Asher is an expert on Quranic Studies and Shi’i Islam. He is the author of several books and of numerous articles in the field of Imami Shi’ism and Quran.

Course Description
The aim of this seminar is to offer the historical and doctrinal outlines of the relationships between Judaism and Islam throughout the ages. The seminar shall be based on reading and analyzing texts from the Qur'an, the corpus of Hadith (Muslim tradition), and doctrinal and historical writings dealing with Jews and Judaism. Muslim affinity to Jewish sources, the attitudes of Islam toward the Jews and their religion and the legal status of Jews under Muslim rule will also be dealt with. The seminar will finally include a survey of Judeo-Arabic literature, namely the literature written in Arabic, composed by Jews under Muslim rule over more than a millennium.

Units and Bibliography
1. Historical outlines of the relationships between Judaism and Islam throughout the Medieval Ages
   - Jews and Judaism in Arabia in pre-Islamic times: The origins of the Jewish tribes in Yathrib (Medina) and other regions of North-West of the Arab peninsula; their relationships with Muhammad and his new religion.
   - Jewish participation in the medieval Muslim civilization in the Middle East.

2. Qur’an and Hadith: The multi-faceted attitude of Islam toward Jews and Judaism as reflected in the Qur’an and the Hadith.
   - Terminology as reflecting the various facets: “The Children of Israel” (bani isra’il), Jews (yahud) and “The People of the Book” (ahl-al-kitab)
   - Positive versus negative images of the Jews in the Qur’an and the Hadith
   Positive: e.g. the chosen People of God, the recipients of the Holy Land, the recipients of a Holy Book.
   Negative: e.g. Falsifiers of the Holy Scriptures, killers of prophets sent to them; worshipers of the golden calf and other idols, etc.
   - The attitude of Shi’i Islam toward Jews and Judaism
   Reading: selected passages from the Qur’an and the Hadith
   Meir M. Bar-Asher, “The Children of Israel as Prototypes of the Shi’a: Notes on some Imami-Shi’i Exegetical Traditions”

3. Reflection of Biblical and Midrashic elements in the Qur’an and the Hadith
- Direct and/or indirect affinity of the Qur'an to Jewish sources
- Terminological similarity
- Similarity in Content

Readings: Selected verses from the Qur'an compared to their Biblical and post-Biblical parallels.

4. The legal status of Jews under Islam; The nature of Jewish participation in the medieval Muslim civilization
- The Qur’anic basis of the legal attitude toward the Jews
- "Jewry Law"—Dhimmi Law in Islam: The Pact of ’Umar

**Syllabus for Paideia Intensive Text Course**

**Reading the Bible with Medieval Eyes**
30 teaching hours, equivalent to 5 ECTS

**Dr. Eran Viezel**
eviezel@bgu.ac.il

Eran Viezel graduated at the Hebrew University of Jerusalem, at the Bible department. He teaches at the department of Bible, Archaeology and Ancient Near Eastern Studies at Ben Gurion University of the Negev (Beer Sheba). His main field of research is Jewish exegesis to the Bible. His list of publication contains the book, *The Commentary on Chronicles Attributed to Rashi* (Jerusalem: The Hebrew University Magnes Press, 2010), and more than 30 scholarly articles.

**Course Description**
We will dedicate the lessons to discuss interesting and essential aspects in the work of some of the most important medieval Jewish exegetes. We will analyze their exegetical motivation and methodology; discuss their attitude and contribution in fundamental questions and their role in the history of biblical exegesis.

**Units**
1. Introduction: From inner biblical interpretation to medieval plain meaning of the Biblical Text
2. Rabbi Solomon Ben Isaac (Rashi)
3. Rabbi Samuel Ben Meir (Rashbam)
4. Abraham Ibn Ezra
5. The Jewish-Christian debate
6. Moses role in writing the Torah
7. Who wrote the books of the Bible?
8. The uniqueness of the commentaries to the book of Chronicles
9. Between medieval exegesis and modern exegesis

**Bibliography**

Units
1. The beginnings of the new centers in the west: Foundation legends of the new centres in Spain, France, Italy and Germany, and their historical meaning.
2. Between Christianity and Judaism – a discourse of religions: The theological position; the Ecumenical councils; the Papal bulls; Fourth council of the Lateran (1215).
3. The growth of the local Jewish community: The foundational concepts of the community; its linkage to the city and communal corporations; the institutes of the local community; regional synods and ordinances.
4. Jewish culture in mediaeval Europe: The “golden age” in Muslim Spain; The pious (Hassidim) of Ashkenaz; the Tosafists; the controversy over philosophy; the origins of Kabbalah; between foreign and Jewish culture – forms of incorporation and rejection.
5. Transformations in the Jewish-Christian polemic in the High Middle Ages: The debate over the Talmud; the Paris debate; the Barcelona debate.
6. Violence against Jews: The Crusades, the blood libel and its development; the host desecration accusation (1290); the Jew and the Devil; the Jew in Christian art; “Ecclesia and Synagoga”; the stereotype in literature; expulsions of Jews from western Europe.
7. Main centers of Jewish life during the Middle Ages: Spain, Ashkenaz, Italy, North Africa

Bibliography
Syllabus for Paideia Intensive Text Course

Introduction to Jewish-Christian Relations: From Sour Grapes to Sacrament
15 teaching hours, equivalent to 2,5 ECTS

Professor Jesper Svartvik
jesper.svartvik@teol.lu.se

Prof. Jesper Svartvik is Krister Stendahl Professor of Theology of Religions at Lund University and at the Swedish Theological Institute in Jerusalem.

Course Description
It is often said that the twentieth century contained both the worst and the best moments in Jewish-Christian relations. On the one hand, the Shoah besmirches not only the European Continent and Modernity, but also Christendom. On the other hand, the post-war European dialogue between Jews and Christians—characterised by an unsurpassed mutual respect and candour—belongs to the most promising phases ever in European religious history. The course From Sour Grapes to Sacrament (an expression coined by Dr. Peter Pettit at Muhlenberg College) surveys the most important phases of Jewish-Christian encounters in history (Antiquity, Middle Ages, Reformation, Modernity, the Shoah and Postmodernity), seeks to identify stumbling blocks in the past and present, and also presents how a growing number of Jews and Christians define and describe their religions no longer over against each other but as two authentic expressions of faith.

Bibliography
A number of documents and articles on Jewish-Christian relations: The Ten Points of Seelisberg, Nostra Aetate, Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate, Ten Anti-Jewish Impressions, Dabru Emet, A Sacred Obligation, The Ways of God etc.
Jesper Svartvik, “Forging an Incarnational Theology Two Score Years after Nostra Aetate”, Studies in Christian-Jewish Relations 1 (2005-06), pp. 1-13 (free access at this web address: escholarship.bc.edu/scjr/vol1/iss1/2).
Syllabus for Paideia Intensive Text Course

Exploring Jewish Texts with an Educational Lens
15 teaching hours, equivalent to 2.5 ECTS

Dr. Howard Deitcher
howard.deitcher@mail.huji.ac.il

Dr. Howard Deitcher was born and raised in Montreal, Canada. He is a faculty member at the Melton Centre for Jewish Education at the Hebrew University and its former director. In addition, he is the director of the Florence Melton Institute for Adult Jewish Learning at Hebrew University. Dr. Deitcher is the current educational director of the Revivim Program at Hebrew University, which trains outstanding university students to teach Bible in Israeli national (non-religious) schools. He has published numerous articles, co-edited four books, and is leading educational projects in five countries worldwide. He recently received a grant from the Covenant Foundation to produce a Bible Education program integrating a Philosophy for Children Approach for Jewish Schools in the USA.

Course Description
The seminar will examine a series of fundamental educational questions that are reflected in canonical Jewish texts. The three key issues to be explored include: Paradigms for meaningful Jewish learning; How Jewish Tradition conveys and transmits values, concepts and norms through Jewish study; The impact of social, historical and cultural changes on the study of Jewish texts. Each session will include textual study as well as reflection on the educational issues at hand.

Units
1. Hillel, Shammai and Rosensweig: Epistemology and Meaningful Jewish Learning
2. The Pain, Courage and Power of Prayer – Biblical Hanna as an Extraordinary Heroine: Educational Lessons
3. Nechama Leibovitz as an Exemplary Bible Teacher: Achievements Questions, and Limitations
4. Moral Strains in Jewish texts: Exegetical, Political and Educational Considerations
5. Hermeneutics and Jewish Texts: Implications for Meaning Making
6. Text Study and Cultural ideology: Zionist Interpretations of the Binding of Isaac
7. Educational Models for Engaging Adults with Spirituality: Existential Questions for a Post Modern Age

Bibliography
Rosenzweig, F. "Upon Opening the Judisches Lehrhaus", in On Jewish Learning
Sagi, A. The punishment of Amalek in Jewish tradition: coping with the moral problem Harvard Theological Review. 87, #3 July 1994: 323-349
Cohen, J. "Hermeneutic Options for the Teaching of Canonical Texts", Courtyard, 1999
Kennedy, David. "The Five Communities", Analytic Teaching, 15, #1, 1994
Syllabus for Paideia Intensive Text Course

Jewish Law: From the Talmud to Shulhan Arukh
30 teaching hours, equivalent to 5 ECTS

Dr. Rachel Furst
rachelfurst@gmail.com

Rachel Furst received her Ph.D. in Jewish History from the Hebrew University of Jerusalem with a dissertation entitled “Claiming Credibility: The Makings and Meanings of Gender in the Legal Literature of Medieval Ashkenaz.” She received a B.A. in Medieval Studies from Barnard College and an M.A. in Jewish History from the Hebrew University. Rachel is a lecturer at Matan, Jerusalem and has taught at various institutions in Israel and abroad. She is a visiting doctoral fellow at the Tikvah Center for Law and Jewish Civilization at NYU Law School, New York.

Course Description
What is halakhah, and what was its significance for Jewish life in pre-modern times? When did formal codes of Jewish law develop, and why? What is the legal weight of rabbinic responsa written to address specific cases and situations? This course will survey the development of Jewish law from the end of the Talmudic period until early modernity, focusing on the various genres of legal writing that appeared during these centuries. We will become acquainted with figures such as Rashi, Maimonides, and Rabbi Joseph Karo; examine the historical and cultural circumstances that gave rise to different forms of halakhic literature; and consider the value of legal texts as a lens into Jewish history and Jewish thought.

Units and Readings
1. What is halakhah?
2. From Sugya to Halakhah – The Geonim
3. Moving West – North Africa and Spain
4. Maimonides
5. The Rise of the North – Italy and Germany
6. France – Rashi and his Descendants
7. The 13th Century – Towards a Global Village
8. Expulsions and their Aftermath –14th and 15th centuries
9. 16th Century – A Time to Codify
10. Halakhah and Historical Change
Syllabus for Paideia Intensive Text Course

Kabbalah and Its Place in Late Medieval and Early Modern Jewish Culture
30 teaching hours, equivalent to 5 ECTS

PhD Candidate Assaf Tamari
assaf.tamari@gmail.com

Assaf Tamari is a doctoral student at the department for Jewish thought in Ben-Gurion University in the Negev. His main field of expertise is sixteenth-century Lurianic Kabbalah, and his research is focused on the Lurianic Body Discourse. His academic interests vary, and include Kabbalistic anthropological models, theories of subjectivity, individuation and agency, rhetorics, myth making, and political and critical theory.

Course Description
The course will investigate the major concepts and the historical development of Kabbalah. We will examine major Kabbalistic themes, such as theosophy, theurgy, the problem of evil and the structure of the human psyche, and discuss the question of the origin of Kabbalah, as well as the major movements and central texts of late medieval and early modern Kabbalah, including the Bahir, Abraham Abulafia, the Zohar and Lurianic Kabbalah. The course will include reading of primary Kabbalistic texts from Zohar Parashat Noah.

Units
1. Introduction: Kabbalah and its Major Characteristics
2. The Doctrine of the Sefirot
3. Kabbalistic Myths
4. Theurgy – Human Influence on the Divine
5. Kabbalistic Perceptions of the Human Body and Soul
6. Theories of Reincarnation
7. Prophecy, Union with the Divine and Heavenly Ascents
8. The Other Side: Kabbalistic Perceptions of Evil
9. Practical Kabbalah
10. Kabbalistic Hermeneutics
11. Early Kabbalah and its Origins
12. Late Medieval and Early Modern Kabbalah

Bibliography
Maimonides: Theology, Rationality and Cultural Heritage

30 teaching hours, equivalent to 5 ECTS

Dr. Esti Eisenmann
estiei@openu.ac.il

Dr. Esti Eisenmann graduated at the Hebrew University of Jerusalem, at the department of Jewish Thought. Her research focuses on medieval Jewish thought, with a particular emphasis on the thought of R. Moshe Ben耶huda, the anonymous author of a unique encyclopedia of science and Judaism compiled in the 14th century. She is the author of numerous scholarly articles, and lectures at the Hebrew University and the Open University.

Course Description
Moses Maimonides (1138-1204) is the foremost Jewish scholar of all time and one of civilization’s greatest minds. Like most of the world’s Jewish population of his time, he lived his entire life in a Mediterranean setting and in a milieu of Islamic culture. The course aims at portraying his personality and thought as rooted in Jewish tradition and to highlight his legacy and impact on subsequent Jewish generations.

Relying mainly on Maimonidean writings, we’ll try to trace his thought on several core issues in his theology of Judaism.

Units
1. Maimonides life story
2. Cultural background and historical precedents: part 1: Se’adyah Gaon and the rise of rationalism in Jewish thought.
4. Issues in Maimonidean thought and theology: Divinity, Prophecy, Biblical commentary and esotericism, human perfection and ethics, theology and divine providence.
5. Maimonides’ Legal Code (Mishneh Torah).
6. The acceptance of Maimonides’ writings: Rationalism Controversies and Responses to Maimonides during the Middle Ages.

Bibliography
Jay M. Harris (ed.), Maimonides after 800 Years: Essays on Maimonides and his Influence, London 2007
Daniel H. Frank & Oliver Leaman (eds.), Medieval Jewish Philosophy, New York 2003
Menachem Kellner, Dogma in Medieval Jewish Thought, Oxford, 1986
Menachem Kellner, Maimonides’ Confrontation With Mysticism, London, 2006
Twersky, Isadore. Introduction to the Code of Maimonides (Mishneh Torah), New Haven 1980
Syllabus for Paideia Intensive Text Course

The Jewish Society in Modern Era - Between Tradition and Modernity
30 teaching hours, equivalent to 5 ECTS

Professor Motti Zalkin
zalkin@bgu.ac.il

Professor Motti Zalkin was born in Jerusalem and received his university training at The Hebrew University of Jerusalem. He is an associate professor of modern Jewish history at Ben-Gurion University of the Negev in Israel. His special fields of interest are the social and economic history of the Jews in Eastern Europe, mainly in Lithuania, and the history of Jewish education in Eastern Europe. Among his publications are A New Dawn: The Jewish Enlightenment in the Russian Empire – Social Aspects (2000); From the Hidden Treasures of Jewish Vilna: Historical Documents From the Annals of Lithuanian Jewry (2001); The City of Vilna (Ed.)(2002); From Heder to School: Modernization Processes in Nineteenth Century East European Jewish Education (2008).

Course Description
The course will concentrate on the main religious, educational, social and economic processes which had a crucial impact on the Jewish collective consciousness and way of life from the mid 18th century to the Holocaust.

Units
1. Introduction: The pre-Modern Jewish society – structure, characteristics and worldview.
2. New cultural horizons - the Haskalah [Enlightenment]
3. New religious horizons – Orthodoxy, Hasidism, the Reform movement, the Conservative movement, etc.
4. New perception of humanity – A new Jew or a new Man?
5. New classroom – from Heder to school
6. New library – from Beit Hamidrash to the Laboratory
7. New homelands – Auf nach…
8. New ideologies – Socialism, Zionism, Capitalism, Liberalism

Bibliography
Syllabus for Paideia Intensive Course

Kabbalah and Modernity
30 teaching hours, equivalent to 5 ECTS

Professor Boaz Huss
bhuss@bgu.ac.il

Professor Boaz Huss teaches Kabbalah at the Goren-Goldstein Department of Jewish Thought at Ben-Gurion University of the Negev. He is an expert of various areas of Kabbalah, including the Zohar and contemporary Kabbalah. His publications include: Like the radiance of the Sky: Chapters in the Reception History of the Zohar and the Construction of its Symbolic Value, Ben Zvi: Jerusalem, 2008; Kabbalah and Contemporary Spiritual Revival, Ben-Gurion University Press 2011. He is currently engaged in a research project on Kabbalah and the Theosophical Society, funded by Israeli Science Foundation.

Course Description
Kabbalah, which originated in the late middle ages, became a central component in Jewish culture since the early modern period. Although Kabbalah was rejected by the Jewish enlightenment movement, and marginalized in 20th century culture, in recent years there is a major revival of interest in Kabbalah. The course will discuss the place of Kabbalah in modern Jewish culture. We will discuss the spread of Kabbalah and its reception in the 16th and 17th centuries, the Hasidic movement and its adaptation of Kabbalah, the rejection and polemics against Kabbalah in the Haskalah movement, the emergence of modern forms of Kabbalah in the late 19 and early 20th century, the academic study of Kabbalah, and the contemporary interest in Kabbalah

Units
1. Kabbalah in the Early Modern Period – From Lurianic Kabbalah to Sabbateanism
2. The Hasidic Movement
3. Kabbalah and Haskalah
4. Kabbalah and Modernity
5. The Kabbalah of Yehuda Ashlag
6. The Academic Study of Kabbalah and the Invention of Jewish Mysticism
7. The New Age of Kabbalah

Bibliography
Jewish History and Rabbinic Ideology: Josephus and the Rabbis on Second Temple Period

Dr. Meir Ben Shahar
meir.bsr@gmail.com

Dr. Ben Shahar was born Jerusalem. He studied and received His Ph.D. in Jewish History at the Hebrew University of Jerusalem. He teaches at the Department of Jewish History at the Hebrew University and Sha’anan College. His primary research interests are historical consciousness in ancient Judaism, rabbinic literature, Second Temple literature and Josephus. Ben Shahar was ordained by the Chief Rabbinate of Israel. He deals with issues of Judaism and feminism.

Course Description
The objective of the course is to explore the shaping of the memory of the destruction of the Second Temple in the writings of Josephus and rabbinic literature. Through investigating a few parallel stories in Josephus’ Bellum Judaicum and rabbinic literature we will study the ideological differences between the Jewish historian and the rabbinic sages. Rabbinic memory and ideology were developed and changed over the first centuries after the destruction. Through reviewing different documents of the rabbinic literature we will try to answer the question: Did the rabbis reject history and lost historical consciousness?

Units and Bibliography
1. The prophecy to Vespasian: Josephus as a prophet and Raban Yohanan ben Zakkai as an exegete – BJ 3: 351-354, 391-408, 4:622-629; Lamentations Rabbah 1:5 (Buber ed. pp. 65-69); b. Gittin 56a-56b
Readings:
2. Titus in the Holy of Holies: a tourist trip or blasphemy – BJ 6:260-266; Sifre Deuteronomy 327-328
Readings:
3. The suicide in the temple: priestly martyrdom or choosing life – BJ 6:278-280, 316-3266, 387-391; 2 Baruch 10; ADRN A, 4; ADRN B, 7; y. Shekalim 6:3 50a; b. Ta'anit 29a
Readings:
Readings:
5. From silence to voice: the rise of historical consciousness in rabbinic literature – m. Berchot 1:1; t. Berchot 1:1; m. Ta'anit 4:6, y. 1:1 38c; y. Ta'anit 4:6, 68c; Lamentations Rabbah 1:5 (Buber ed. pp. 65-69), 4:3 (Buber ed. pp. 142-143) ; b. Gittin 55b-56b
Readings:
Yosef H. Yerushalmi, Zakhor: Jewish History and Jewish Memory, Seattle 1982, pp. 1-26
Syllabus for Paideia Intensive Text Course

Modern Jewish Philosophy
30 teaching hours, equivalent to 5 ECTS

Dr. Yael Lin
liny905@gmail.com


Course Description
The notable events of the 20th century, among them the Holocaust, the growth of Zionism as a cultural and political movement, the founding of the State of Israel, as well as the development of philosophical streams such as existentialism have influenced and shaped the thoughts of prominent 20th century Jewish philosophers. We will examine existential themes such as temporality, death and the relation with the other person; consider the affect of the Holocaust on the problem of theodicy; revisit the notion of the banality of evil; explore the relation between Judaism and ethical responsibility; and conclude by examining the relation between ethical responsibility, Judaism and the State of Israel.

Units
1. Introduction: themes in 20th century philosophy - existentialism
2. Rosenzweig – Love is as strong as death
3. Buber – Philosophy of dialogue
4. Abraham Joshua Heschel – Jewish time
5. Emmanuel Levinas – Judaism, alterity, and the ethics of responsibility
6. Hans Jonas – God and faith after the Holocaust
7. Hanna Arendt – The banality of evil
8. The State of Israel, Diaspora, and political Messianism

Bibliography

Recommended Reading
Syllabus for Paideia Intensive Text Course

Modern Hebrew Literature
15 teaching hours, equivalent to 2.5 ECTS

Professor Anat Feinberg
anat.feinberg@hfjs.eu

Prof. Feinberg was born in Tel Aviv and studied at Tel Aviv University as well as at the University of London (Ph.D.). She teaches Hebrew and Jewish Literature at the Hochschule für Jüdische Studien in Heidelberg and is editor in charge of Modern Hebrew Literature, Encyclopaedia Judaica (2007), Kindlers Literaturlexikon (2009). Her fields of research are Modern Hebrew Literature, Jews and German Theatre, German-Jewish Literature. She has published numerous books and articles as well as three novels.

Course Description
This course invites students to explore major themes in modern Hebrew Literature and their relations to social and cultural phenomena in Israeli history and contemporary life. Some of the themes we will address are: the Hebrew language and the formation of a new national identity; Holocaust and remembrance; war(s) and yearnings for peace; encountering the Arab; the Israeli “at home” – modes of living in the city, country, kibbutz; etc. All texts (prose and poetry) will be provided as a reader in English translation. Poems will appear also in Hebrew. Textual analysis and discussions will be accompanied by visual material.

Bibliography
Syllabus Year Long Course

Parashat Hashavua
45 teaching hours, equivalent to 7.5 ECTS

Eiran Davies
eiran@eirandavies.co.uk

Rabbi Eiran Davies studied for the rabbinate at The Judith Lady Montefiore College at Ramsgate, the rabbinical programme of the Spanish and Portuguese Jews' congregation in London, England. Subsequently, he undertook further study at various institutions in Israel, including Yeshivat Hamivtar in Efrat, Midrash Sephardi in Jerusalem, and the Straus-Amiel rabbinical fellowship. Back in the UK, he worked on a number of innovative projects within the Jewish community, including Grassroots Jews, a non-denominational space for Rosh Hashana and Yom Kippur, Bee the Change, an initiative to encourage urban Jews to become beekeepers, and was a founding partner in Ruchot, a kosher vegetarian community cafe. Eiran now lives in Stockholm with his wife Yael, and their young son Ezra.

Course Description
According to the Talmud (Berachot 8a), one should always complete the weekly Torah reading for oneself, twice in Hebrew and once in translation. This custom achieves a real fluency in the language of the Torah, and an intimate acquaintance with its content. Each week we will be following the traditional sequence of readings and examining them from a variety of perspectives. We will be developing tools for responding to the text of the Torah as a consistent literary form with a view to each of us presenting a short talk on one of these responses.
Meet The Talmud Bavli - an introduction to Babylonian Talmud
45 teaching hours, equivalent to 7.5 ECTS

Rabbi Eiran Davies
eiran@eirandavies.co.uk

Rabbi Eiran Davies studied for the rabbinate at The Judith Lady Montefiore College at Ramsgate, the rabbinical programme of the Spanish and Portuguese Jews' congregation in London, England. Subsequently, he undertook further study at various institutions in Israel, including Yeshivat Hamivtar in Efrat, Midrash Sephardi in Jerusalem, and the Straus-Amiel rabbinical fellowship. Back in the UK, he worked on a number of innovative projects within the Jewish community, including Grassroots Jews, a non-denominational space for Rosh Hashana and Yom Kippur, Bee the Change, an initiative to encourage urban Jews to become beekeepers, and was a founding partner in Ruchot, a kosher vegetarian community café. Eiran now lives in Stockholm with his wife Yael, and their young son Ezra.

Course Description.
The study of Talmud Bavli poses a number of challenges; it follows the structure of its own literary tradition, one that contains both linear logic and thematic, sometimes poetic constructions that simultaneously convey multiple meanings.

To engage with the text in the spirit of those who developed it, we must learn to grapple with many (often contradictory) concepts at once, whilst following the thread and keeping an open mind. This can be extremely challenging, but luckily it is also immensely good fun.

Our course will introduce us to the Talmud's logical argumentation, and its use of certain keywords. We will study initially in small groups, but with an aim of forming Havrutot-study pairs to complete three particular sugyot-discrete sections of the Talmudic text.

Students will be encouraged to form their own opinions regarding each topic, and also to enter into and even advocate (albeit temporarily) viewpoints that they do not agree with.
Syllabus for Paideia Year Long Course

Methodology of Talmud

Rabbi Ute Steyer
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Course Description
This course teaches the student how to undertake the critical study of selected talmudic texts. The course focuses on texts from the Mishna, Tosefta and Babylonian Talmud Tractate Sukkah. The course introduces the student to the tools necessary for the study of these texts and guides the student in the explanation and analysis of selected pericopae with attention to the Talmudic reasoning and methodology in the Babylonian Talmud. Prior knowledge of Aramaic is not necessary, relevant terms and phrases will be explained.
Prerequisite: basic reading and understanding of Hebrew.

Course Objectives
This course will draw on biblical, Talmudic, philosophical and literary texts to raise the essential questions about suffering and God’s involvement with this world and point us to possible responses, with attention to student’s development as religious practitioners on the front lines of care. The course is based on readings and intensive classroom discussions and integrative exercises. You are expected to achieve the following objectives:

- Become familiar with the structure of the Mishna and Gemarra.
- Build familiarity with main concepts and terminology of mishnaic Hebrew and Aramaic
- Be able to break up a sugya into logical units and to explain the flow of the sugya.
- Become familiar with basic stylistic, logical and contextual analysis

Teaching Methods
This course aims to cover a great deal of material in an introductory way. Class time will consist of chevruta time and seminar. I expect you to come prepared to class, having read the assigned readings and having prepared the pieces of text.

Reading List
Tanakh
Babylonian Talmud, Sukkah
Adin Steinsaltz: The Talmud Reference Guide
Jacob Neusner: An Invitation to Talmud
Jacob Neusner: Mishnah: An Introduction
Jeffrey Rubenstein: The Sukkah as Temporary or Permanent Dwelling: A Study in the Development of Talmudic Thought. in: Hebrew Union College Annual, Fall 1993. pp. 137-166
Syllabus for Paideia Year Long Course

Modern Hebrew
120 teaching hours, equivalent to 20 ECTS

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Frida Schatz, Paideia’s Hebrew lecturer and Dean of Students is teaching Hebrew at Paideia at all levels. She was born in Poland and arrived to Israel in 1962. Her academic studies (BA, MA) were at the Hebrew University of Jerusalem and at Sorbonne in Paris. She has also taught Hebrew at the University of Stockholm and works as a translator and assessor of translations between Swedish and Hebrew. She has held positions as lecturer at the Hebrew University of Jerusalem, at Universities in Paris, Frankfurt, Copenhagen and at the University of Lund, where she was the driving force in establishing cooperation with the Hebrew University of Jerusalem. Frida has also worked with the Joint Distribution Committee for Russian Jews in Italy and as lecturer in French.

Units
1. Grammatical exercises
2. Conversations and vocabulary.
3. Dictations
4. Essays
5. Reading texts and translations into Hebrew and into English

The course is taught on three different levels.

Bibliography
Reader with texts and exercises, 50 pages.