

Dr. Jason Gaines
Dept. of Religious Studies
Mount Holyoke College

Introduction to Judaism

RELIG-112 / JWST-112, Spring 2017
Monday & Wednesday, 1:15 – 2:30 PM (Clapp Laboratory 203)

Office hours: Monday & Wednesday, 11:30 AM – 1:00 PM
... and by appointment

Office: Skinner 201B

Contact: gaines@mtholyoke.edu

Judaism is a 3,500-year-old tradition that has developed over time as Jewish communities all over the world creatively interacted with the different cultural and historical milieus in which they lived. This course explores the ways in which Judaism has sought to transform ordinary life into sacred life. What are the ways in which Judaism conceives of God, and what is the meaning of life? What roles do study, prayer, ethics, sex, marriage, family, rituals of the life cycle, and community play in Judaism? These and other questions will be taken up through study of diverse types of religious literature and historical evidence. No previous knowledge of Judaism or religious studies is required.

Learning Goals

By the end of this course, you should be able to:

- Describe the purpose of studying religion in an academic setting.
- Explain the worldview(s) of Jews past and present, including the origins of Judaism; Jewish laws, ethics, and rituals; Jewish worship and life cycle events; and modern Jewish movements.
- Identify major works of Jewish scripture and tradition, and define key terms and concepts relating to Judaism.
- Appreciate the diversity of thought across disparate Jewish communities.
- Discuss gender and sexuality as it relates to Judaism.
- Understand how the study of Judaism relates to multiple disciplines (such as art, literature, history, science, philosophy, music, sociology, anthropology, and more).

Required Texts

Diamant, Anita. *Living a Jewish Life: Jewish Traditions, Customs, and Values for Today's Families*. Updated and rev. ed. New York: Harper, 2007. BM205.D53 2007

Satlow, Michael L. *Creating Judaism: History, Tradition, Practice*. New York: Columbia University Press, 2006. BM45.S226 2006

I will distribute many required handouts in class (or post them on Moodle), and these will also be required. Please print out these online readings (or at least the passages you find most important) and bring them to class.

Study Bible

All students must purchase a study-edition Bible containing the Hebrew Bible/Old Testament. I recommended the *Jewish Study Bible* as the best option (*The Jewish Study Bible*, 2nd ed., eds. Adele Berlin and Marc Zvi Brettler [New York: Oxford University Press, 2014]).

However, students may substitute *The New Oxford Annotated Bible With Apocrypha* (4th ed., ed. Michael D. Coogan, Marc Z. Brettler, Carol Newsom, and Pheme Perkins [Oxford, 2010]), the *Catholic Study Bible* (3rd ed., ed. Donald Senior, John J. Collins, and Mary Ann Getty [Oxford, 2016]), or other versions. These two use what I judge to be inferior translations (the New Revised Standard Version and the New American Bible Revised Edition, respectively), but they also include translations of the New Testament.

Having a copy of required books is necessary to achieve academic success. If you are unable to purchase course materials, copies will also be on reserve in the library.

Required Coursework

Attendance and participation. On-time attendance is required at all class sessions, and failure to show up will affect your participation grade (and, more importantly, lessen the impact of your studies). Two absences are allowed with no effect on your grade, with each further absence causing a 1-point deduction in your attendance/participation grade. E-mail me beforehand if you will not be able to attend. I will not differentiate between medical, excused, and unexcused absences (the only exception is University-mandated absences for athletes and team events, which will not count against you). Please know that my policy is not to share in-class slideshows, should we use any.

I expect each student to participate in class discussion in regular and meaningful ways. Be warned, I will “cold call” students to answer questions about the reading (both factual and philosophical). Please tell me before class if you are unprepared for that day. This will not be a problem—twice. If you are consistently prepared, you will receive full credit. **Please see me privately if you find it difficult to participate actively in class—we can work together on ways for you to become more effective or to feel less nervous.**

Daily reading assignments. Please complete the assigned readings for each class, in the order I list them, before that class begins.

In-class quizzes. Six times this semester, we will spend the first 5–10 minutes of class taking a short quiz. If you will be absent that day, you must e-mail me **in advance** and arrange to make it up as soon as possible (failure to do so will automatically result in a quiz score of zero). I will drop your lowest score when calculating your final grade. Some quizzes may offer extra credit opportunities, but your final 5-quizzes average cannot equal more than 100%.

The quizzes may take the following forms (the list is not exhaustive):

- True/false
- Identification of vocabulary terms, people, and concepts
- Complete a timeline
- Fill-in-the-blank
- Draw or label a map
- Annotate 2-3 verses from the Hebrew Bible
- Short essay question (2 paragraphs)

Writing assignments. You will have two papers to complete. The first will be a response to one of our class readings (approx. 5 pages, due March 8) and will not require research beyond the assigned course material. The second (approx. 8 pages, April 24) it to be an analytical research paper on a topic of your choosing. More details on both papers will follow later in the semester.

Please use 12-point Times New Roman font for everything (including footnotes), double-space everything (including footnotes), and set your margins to 1". Proper citation in the form of footnotes is always required. Turn in printed and stapled copies of your papers at the beginning of class on their due dates. Each calendar day a paper is late will result in a 7-point grade deduction. I will not give extensions except in extraordinary circumstances.

Extra Credit. You may earn up to 3 points extra credit on your final grade by attending a Jewish religious service or event and writing a 3-page reflection on the experience. If you do not identify as Jewish, any Jewish service is appropriate. If you do identify as Jewish, the service must be from a denomination to which you have had not had significant exposure. I will provide further information during the semester.

Grading Policies

- 5% Attendance
- 5% Participation
- 35% In-class quizzes (6 quizzes, lowest quiz score is dropped)
- 12% Class response writing assignment (5 pages, due March 8)
- 20% Analytical writing assignment (8 pages, due April 24)
- 23% Final exam
- (+3% Possible extra credit)

A (4.0) = 93–100; A- (3.67) = 90–92; B+ (3.33) = 87–89; B (3.0) = 83–86; B- (2.67) = 80–82; C+ (2.33) = 77–79; C (2.0) = 73–76; C- (1.67) = 70–72; D+ (1.33) = 67–69; D (1.0) = 63–66; D- (.7) = 60–62; F (0.00) = 0–59

A indicates outstanding achievement; **B** a superior level of achievement; **C** an acceptable level of achievement; **D** minimal achievement, but passing; and **F** an unacceptable level of achievement—course must be repeated to obtain credit. **B+**, **C+**, and **D+** indicate work performed at the top of the respective ranges; **A-**, **B-**, **C-**, and **D-** indicate work performed below the respective ranges.

Class Policies

Electronic devices. Be aware that I do not allow laptops, tablets, or cell phones in class. Please plan to take notes on paper. If you choose to use an unauthorized device in class, I will count you absent for that day.

Academic integrity. The college and I require the highest level of academic integrity. The school's official policy states: "Mount Holyoke students take great pride in and responsibility for upholding the College's honor code, which has been articulated by the Mount Holyoke College Student Government Association.

“I will honor myself, my fellow students, and Mount Holyoke College by acting responsibly, honestly, and respectfully in both my words and my deeds.

“The honor code plays a role in both academic and social life at the College. While allowing for a significant degree of individual freedom, it relies on students to conduct themselves with maturity and concern for the welfare of other members of the College community. Both students and faculty members assume a commitment to the academic community that implies teaching and learning in an open environment based on mutual trust, respect, and concern....

“Plagiarism or other forms of scholarly misconduct can have no purpose or place in the academic life of the College. Each student is responsible for observing established procedures in the preparation of assignments and the writing of papers and examinations, and for submitting as one’s own, only that work that she or he has originated.... See <http://www.mtholyoke.edu/deanofstudents/honorcode.html> for additional information on the honor code.”

Documented disabilities. Any student who feels the need for accommodation based on the impact of a disability should contact the Office of AccessAbility Services to discuss support services available (<https://www.mtholyoke.edu/accessability>). This office will provide a letter describing the appropriate accommodations that you must then submit to me. If you are already registered with AccessAbility Services, please be sure to get your accommodation letters and deliver them to me right away.

E-mail. Please check your campus e-mail regularly, as I will occasionally send important information to your @mtholyoke.edu address.

Class Schedule (subject to change, as needed)

1. Wednesday, Jan. 25 – First Day! Welcome!

Questions:

- What is religion? Why are humans religious?
- Why should we study religion? Why Judaism specifically?

2. Monday, Jan. 30 – Defining Jews and Judaism

Readings:

- a) Satlow, “Introduction,” pgs. 1-21.
- b) Online: “Religious Beliefs and Practices” (Chapter 4, pgs. 71–80) in Luis Lugo, Alan Cooperman, et al., “A Portrait of Jewish Americans: Findings from a Pew Research Center Survey of U.S. Jews,” The Pew Research Center’s Religion & Public Life Project (October 2013).

Questions:

- What is Judaism? Is “Judaisms” (plural) a better term?
- What connects one Jew to another, both historically and today?
- Do you agree with Satlow’s three “maps” on which Judaism can be plotted? Why (not)?
- How do the findings of the Pew Center reinforce or counter Satlow’s definition of Judaism, at least in the United States?

3. Wednesday, Feb. 1 – Starting Backwards: Modern Judaism in the US and Israel

Readings:

- a) Satlow, Chapter 1 (“Promised Lands”), pgs. 22–68.

Questions:

- How are American Jews and Judaism different from Israeli Jews and Judaism? (And why are we focusing on these two locals?) What unites them, and what divides?
- Should all groups that claim to be Jewish be accepted as Jews?

4. Monday, Feb. 6 – Modern Denominations (Reinforced)

Readings:

- a) Online: Lawrence Grossman, “Jewish Religious Denominations” (pgs. 81–100) in *The Cambridge Companion to American Judaism*, ed. Dana Kaplan (Cambridge: Cambridge University Press, 2005).
- b) Diamant, *Living a Jewish Life*, 99–104.
- c) Online: an excerpt (pgs. 131–144) from Chapter 4 (“A New Reform Revolution in Worship and Practice”) in Dana Kaplan, *The New Reform Judaism: Challenges and Reflections* (Philadelphia: Jewish Publication Society, 2013).

Questions:

- How do the major American denominations differ from each other? Are official beliefs consistent with actual practice?
- You have now read four different scholars (Satlow, Grossman, Diamant, Kaplan) discussing the denominations. How do their approaches and understandings differ?
- How might similar emotions or impulses have sparked the Chasidic movement and New Reform Judaism?

5. Wednesday, Feb. 8 – The Hebrew Bible in Judaism

Readings:

- a) Satlow, Chapter 2 (“Creating Judaism”), pgs. 69–95.
- b) Hebrew Bible: Genesis 17:1-27 (the circumcision covenant)
- c) HB: Exodus 19:1—23:19 (Sinai & the Covenant Collection)
- d) HB: Deuteronomy 6:1-25 (the Shema)

Questions:

- What is the Hebrew Bible? How was it canonized? Is it a “Jewish” book?
- How is Israelite religion different from Judaism?

In-class quiz (#1) on class sessions 1–4.

6. Monday, Feb. 13 – Mesopotamia and Biblical Creation Stories

Readings:

- a) Online: Michael D. Coogan, Chapter 3 (“Creations,” pgs. 33–47) in *The Old Testament: A Historical and Literary Introduction to the Hebrew Scriptures*, 3rd ed. (New York: Oxford University Press, 2014).
- b) HB: Genesis 1:1—2:4a (“The Six Days of Creation”)
- c) HB: Genesis 2:4b—3:24 (“A Garden in Eden”)

Questions:

- Have you read creation stories from other cultures before? How are they similar or different? Are any themes common among the creation stories you’ve encountered?

- What genre are these stories? How did their authors intend for us to read them?

7. Wednesday, Feb. 15 – God(s) in Israelite Religion and Judaism

Readings:

- Online: Baruch Halpern, “Monotheism” (pgs. 524–527) in *The Oxford Companion to the Bible*, eds. Bruce M. Metzger and Michael D. Coogan (New York: Oxford University Press, 1993).
- Online: “Monotheism in Judaism” (pgs. 55–76) in John Corrigan et al., eds., *Jews, Christians, Muslims: A Comparative Introduction to Monotheistic Religions*, 2nd ed. (Boston: Prentice Hall, 2012).
- HB: Exodus 15:1-18 (the Song of the Sea)
- HB: Deuteronomy 6:4-9 (the Shema)
- HB: 1 Kings 17:1—18:46 (Elijah and the prophets of Ba’al)
- HB: Isaiah 40:1-31 (“Comfort! Comfort!”)

Questions:

- Is Exodus 15 a monotheistic text? How so, or how not so?
- What were the authors’ intentions in the story of Elijah vs. the prophets of Ba’al in 1 Kings 17–18?
- The prophet Second Isaiah (who wrote Isaiah 40) is often called a “radical monotheist.” Do you agree with this label? Why or why not?
- What kind of God is YHWH?

8. Monday, Feb. 20 – Social Justice and the Israelite Prophets

Readings:

- Online: Abraham Joshua Heschel, “The Theology of Pathos” (pgs. 285–298) in *The Prophets* (New York: Harper Perennial, 2001).
- HB: Amos 1:1—7:17 (essential)
- HB: Hosea 1:1—3:5 (essential), 9:1–11:11 (ok to skim)
- HB: Isaiah 1:1—2:22 (essential), 6:1—9:20 (ok to skim)
- HB: Jeremiah 1:1–4:4 (essential), 26:1—28:17 (ok to skim)
- HB: Jeremiah 7:1—8:3, 23:1-40 (both ok to skip)
- HB: Ezekiel 1:1—5:4 (fun, but ok to skim/skip), 18:1-32 (ok to skip)

Questions:

- What are the main goals of the book of Amos? What message does the prophet want the people to receive?
- What can (or should, in your opinion) religiously observant individuals do when ancient teachings of their religion clash with modern understandings of equality, tolerance, and justice?

In-class quiz (#2) on class sessions 5–8.

9. Wednesday, Feb. 22 – Greek Life

Readings:

- Satlow, Chapter 3 (“Between Athens and Judaism”), pgs. 96–114.
- Online: Marc Zvi Brettler, “Judaism in the Hebrew Bible? The Transition from Ancient Israelite Religion to Judaism,” *Catholic Biblical Quarterly* 61 (1999): 429–447.

- c) Recommended, online: an excerpt (pgs. 313–340) from “In the Gymnasium” in James A. Michener, *The Source* (New York: Random House, 1965).

Questions:

- How did Hellenism affect Judaism? How did Jewish attitudes towards sacred scripture change during this time? How did Greek philosophy affect Torah interpretation?
- How and when does “ancient Israelite religion” become “Judaism”?
- How is the Jewish response to Hellenism (300–100 BCE) similar to (Western European and American) Jewish respond to post-Enlightenment culture?

10. Monday, Feb. 27 – The Literature of the Rabbis

Readings:

- a) Satlow, Chapter 4 (“The Rabbis”), pgs. 115–139.
- b) Diamant, “The People of the Library,” pgs. 71–77.
- c) Online: “Legal Texts from the Six Orders of Mishnah,” a packet including:
 - ORDER ZERA’IM (Seeds): m. Peah 1:1-3
 - ORDER MO’ED (Times): m. Shabbat 7:1-2 (The 39 prohibited works)
 - ORDER MO’ED (Times): m. Sukkah 1:1
 - ORDER NASHIM (Women): m. Gittin 9:1
 - ORDER NEZIKIN (Damages): m. Bava Batra 1:5
 - ORDER NEZIKIN (Damages): m. Sanhedrin 4:5
 - ORDER KODASHIM (Hallowed Things): m. Zevachim 1:1
 - ORDER TOHOROT (Purities): m. Yadayim 1:1
- d) Online: “The Genres of Rabbinic Literature,” a packet including:
 - Aggadah: Honi the Circle Maker (Mishnah Ta’anit 3:8) and “Abraham Smashes the Idols” (various sources)
 - Magic Spells: Invisible Demons (b. Megillah 3a)
 - Medical Advice: On Scurvy (Talmud Yerushalmi Shabbat 14:4)
 - Manners (b. Ta’anit 5b)
 - Cooking (b. Shabbat 118b)
 - Ethics (Mishna Avot 1:2, 12-14 and Shabbat 31a)
 - Mysticism: The Orchard (Tosefta Hagiga 2:3-4)

Note: Legal texts were covered in reading C and are not included here

Questions:

- What are the different types and collections of rabbinic literature?
- How is rabbinic literature similar to and different from earlier Israelite and Jewish literature?
- Would you describe all of the genres in Reading D as “religious literature”?

11. Wednesday, March 1 – The Spectrum of Rabbinic Thought

Readings:

- a) Satlow, Chapter 5 (“Rabbinic Concepts”), pgs. 140–163.
- b) Online: “The Authority of the Rabbis,” a packet concerning material for both sessions 10 and 11, including:
 - The Chain of Tradition (Mishnah Avot 1:1)
 - Hillel & Shammai (b. Eiruvim 13b)
 - Moses in the Classroom (b. Menachot 29b)

- The Oven of Akhnai (b. Bava Metzia 59a-59b)
- c) Online, flawed but for reference (useful for both sessions 10 and 11): Mordechai Judovits, “An Overview of the Order of the Talmud” (pgs. 445–449) in *Find it in the Talmud: An Encyclopedia of Jewish Ethics and Conduct: Thousands of Talmudic Subjects, Stories and Expressions* (Jerusalem: Urim, 2014).

Questions:

- What is “theology”? Do the rabbis have (a) theology?
- What is theodicy, and how do the rabbis respond to it? (Come up with both biblical and post-biblical answers.)
- Did Israel consent to be a part of God’s covenant? Does past consent imply future consent for future generations?
- What does God want from Jews, and what are the rewards?
- God promised Abraham his descendants would inherit the land. What’s happening with that? Is the State of Israel the same as *Eretz Yisrael*?

12. Monday, March 6 – The Commandments

Readings:

- a) Diamant, “Mitzvah,” pgs. 5–7.
- b) Satlow, Chapter 6 (“Mitzvot”), pgs. 164–186.

Questions:

- To whom do *mitzvot* apply? How do *mitzvot* create “sacred time” for Jews?
- What are the *mitzvot* for Shabbat and for *kashrut*?
- What does Satlow mean when he discusses successful rituals being “underdetermined”? Do you agree with his analysis?
- Why and how does *halacha* (Jewish law) create separateness?

In-class quiz (#3) on class sessions 9–12.

13. Wednesday, March 8 – TO BE DETERMINED

(snow day make-up, catch up day, or topic TBD based on class interests)

Possible topics: • Music • Literature • More Hebrew Bible?!?!?!?

➔ Class response writing assignment due.

Monday, March 13 – NO CLASS (mid-semester college break)

Wednesday, March 15 – NO CLASS (mid-semester college break)

14. Monday, March 20 – *Mitzvot* in Practice

Readings:

- a) Diamant, “Home,” pgs. 13–70.
- b) Online: selections on Shabbat (pgs. 214–229) from Abraham Joshua Heschel in *Between God and Man: An Interpretation of Judaism*, ed. Fritz A. Rothschild (New York: Free Press Paperbacks, 1959).

Questions:

- How does Diamant describe Shabbat observance? How do you react to her writing?
- How does Diamant’s presentation of lived *mitzvot* compare to Satlow’s analysis of the concept? Do Diamant and Satlow mean the same thing when they say “*mitzvot*”?
- What is Jewish material culture? (We will discuss this further in class.)

15. Wednesday, March 22 – *Mitzvot* of Food & Lifecycle

Readings:

- a) HB: Leviticus 11:1-47
- b) Diamant, “What Jews Eat,” 82–92.
- c) Online: selections from Pinchas Cohen, *A Practical Guide to the Laws of Kashrut*, 2nd ed. (Jerusalem: Maggid, 2015).
- d) Diamant, “The Life Cycle,” 211–267.
- e) Online: Lauren Markoe, “How Ritual Baths Present Obstacles Of Inclusion For Transgender Jews,” *The Huffington Post*, July 2015.

Questions:

- Why might a Jew keep kosher, both now and in the past?
- How has *kashrut* changed over time? What is the future of *kashrut*?
- What rituals and events punctuate a Jew’s life?

16. Monday, March 27 – *Mitzvot* of Prayer & Holy Days

Readings:

- a. HB: Hosea 14:3 (yup, just one verse; 14:2 in Christian Bibles)
- b. Online: Ruth Langer, “Prayer and Worship” (pgs. 231–242) in *Modern Judaism: An Oxford Guide*, ed. Nicholas de Lange and Miri Freud-Kandel (New York: Oxford University Press, 2005).
- c. Diamant, pgs. 104–110 and 139–210.
- d. Online: “Amidah for Weekday Shabbat” (pgs. 36b–44) in *Siddur Sim Shalom for Weekdays* (New York: The Rabbinical Assembly, 2002).
- e. Online: “Excerpts from High Holiday Liturgy,” a packet including:
 - Kol Nidre; Un’tane Tokef / B’rosh HaShanah; Avinu Malkeinu

Questions:

- If you were to compose a prayer to God, what would you include? What elements are common to the prayers in Readings D and E above?
- How do different Jews observe Shabbat?

In-class quiz (#4) on class sessions 13–16.

17. Wednesday, March 29 – The Geonim

Readings:

- a) Satlow, Chapter 7 (“Rise of Reason”), pgs. 187–208.
- b) Online: excerpts (pgs. 299–313) from the Saadia Gaon in *The Norton Anthology of World Religions: Judaism*, ed. David Biale (New York: Norton, 2015).

Questions:

- Why did the rabbis “win”? Why did the Karaites “lose”?
- How did the Geonim transform authority in Judaism?
- How did the surrounding Islamic culture influence the Geonim, especially Saadia Gaon?

18. Monday, April 3 – *Halakha/Mitzvot* and the Modern Movements

Readings:

- a) Online, on Orthodoxy: Yeshayahu Leibovitz, “Commandments” (pgs. 67–80) and David B. Hartman, “Halakhah” (pgs. 309–315) in *Contemporary Jewish Religious Thought*:

Original Essays on Critical Concepts, Movements, and Beliefs, ed. Arthur A. Cohen and Paul Mendes-Flohr (New York: Scribner's, 1987).

- b) Online, on Conservative: Look at the Contents (pg. 2) of *Emet Ve'emunah: Statement of Principles of Conservative Judaism* and choose three topics that interest you most to read.

Questions:

- How would you summarize Leibovitz's arguments about *mitzvot* (in two sentences), and what do you think of it? Do you see any internal contradictions?
- Imagine a conversation between Leibovitz and Diamant about *mitzvot*. How do you predict that they would respond to each other's ideas?

19. Wednesday, April 5 – The Rambam

Readings:

- a) Satlow, Chapter 8 ("From Moses to Moses"), pgs. 209–228.
b) Online: excerpts (pgs. 322–339 and 449–452) from Maimonides in *Norton: Judaism*.

Questions:

- How did both Judah HaLevi and Moses Maimonides define what it meant to be a Jew?
- In what ways are Maimonides's writings innovative?
- How did the (Muslim) environment in which Maimonides lived affect his thinking?
- What does it mean to be a "Jewish philosopher"?

Monday, April 10 – NO CLASS (Erev Pesach [the Jewish holiday of Passover])

20. Wednesday, April 12 – Kabbalah: Jewish Mysticism

Readings:

- a) Satlow, Chapter 9 ("Seeing God"), pgs. 229–249.
b) Online, an adapted primary source: "Introduction" (pgs. 3–9) in Rabbi Joseph Gikatilla, *Sha'are Orah: Gates of Light*, trans. Avi Weinstein, Bronfman Library of Jewish Classics (San Francisco: HarperCollins, 1994).

Questions:

- What is "mysticism"? What is "Jewish mysticism"?
- In what ways are the mystics reacting to Maimonides? How would Maimonides react to the Zohar? What is the nature of evil in Kabbalah?
- How did the kabbalists respond to/incorporate Christian culture?
- Why is Kabbalah so popular today?!

In-class quiz (#5) on class sessions 17–20.

21. Monday, April 17 – Jews in the Modern World

Readings:

- a) Satlow, Chapter 10 ("East and West"), pgs. 250–289.
b) Online: excerpts (pgs. 506–511) from Baruch Spinoza in *Norton: Judaism*.

Questions:

- Why does the Amsterdam community react to Spinoza as it does?
- What is Satlow's argument concerning the origin of "Judaism" (as we know it today), and what do you think of his thesis?
- How did life and experiences differ between Jews in 1400s Spain, 1600s Amsterdam, 1700s Berlin, 1800s Russia, and 1900s greater Europe?

- What philosophies gave rise to the Baal Shem Tov, and how does he continue to affect Judaism hundreds of years later?

22. Wednesday, April 19 – Further on Gender and Judaism

Readings:

- Online: Susannah Heschel, “Gender Issues: A Survey” (pgs. 377–388) and Judith R. Baskin, “The Changing Role of the Woman” (pgs. 389–400) in *Modern Judaism: An Oxford Guide*.
- Online: Arthur Green, “Bride, Spouse, Daughter: Images of the Feminine in Classical Jewish Sources” (pgs. 75–86) in *The Heart of the Matter: Studies in Jewish Mysticism and Theology* (Philadelphia: JPS, 2015).
- Online: Choose an article (or two) from *The Forward*’s selection of popular articles concerning transgender Jews at <http://forward.com/tag/transgender-jews/>.

Questions:

- How has gender interacted with Judaism so far this semester?
- What stereotypes exist concerning Jewish men and Jewish women?
- What barriers to participation exist for trans Jews?

23. Monday, April 24 – Further on LGBTQ Issues and Judaism

Readings:

- Online: selections from Chaim Rapoport, *Judaism and Homosexuality: An Authentic Orthodox View* (Portland, OR: Vallentine Mitchell, 2004).
- Online: Lesléa Newman, “On Being a Jewish Writer, a Lesbian Writer, and a Jewish Lesbian Writer” (pgs. 29–35) and Steve Greenberg, “A Gay Orthodox Rabbi” (pgs. 36–43) in *Queer Jews*, ed. David Shneer and Caryn Aviv (New York: Routledge, 2002).

Questions:

- What do Jewish scripture, Jewish tradition, and the modern movements say about LGBTQ issues?

→ Analytical paper due.

24. Wednesday, April 26 – Antisemitism / the Holocaust / the State of Israel

Readings:

- Online: “Religion and Political Order in Judaism” (pgs. 311–325) in *JCM*.

Questions:

- Do we live in a Christian nation?
- How and when were Jews persecuted by the state?
- If no country had Judaism as a state religion for thousands of years, how did Jewish law relate to civil law?
- Would the Holocaust have occurred without centuries of European anti-Semitism? Would Israel exist today without the Holocaust?

☑ In-class quiz (#6) on class sessions 21–24.

25. Monday, May 1 – Judaism: What’s Next? & Final Review

Readings:

- Satlow, “Epilogue,” pgs. 288–296.

Questions:

- Has this class changed your understanding of religion? ... of Judaism?
- What will Judaism look like in 100 years?

Final Exam: Self-administered, sometime between Tuesday, May 4 and Monday, May 8.