

SEMESTER BEGINS JANUARY 16, 2024

HOW TO ENROLL

STEP ONE: COURSE SELECTION

- Browse the list of eligible courses, taking note of any prerequisites and the course number and title.
- Tuition is \$750 for a 3 credit-hour course and \$1,500 for a 6 credit-hour course.
- All courses are held on the JTS campus unless otherwise noted.
- Open Classroom auditors in Hebrew language courses must complete all required homework and take tests.

STEP TWO: THE APPLICATION

- Before applying for a Hebrew Language course, contact our office regarding the required placement exam.
- Complete the online application. Applications will be accepted through January 2, 2024.
- A \$50 deposit is due upon application. This amount will be applied to tuition and is refundable only if a class is oversubscribed or canceled due to insufficient enrollment.
- **Please note that enrollment is not guaranteed; classes may be oversubscribed or canceled.**

STEP THREE: ENROLLMENT

- Your application will be reviewed as soon as possible, but no later than January 5, 2024. If your selection is approved, you will receive an email with registration and payment instructions.

REFUNDS/WITHDRAWALS

- To withdraw from your course(s), send an email to: openclassroom@jtsa.edu.
- For refunds (minus the \$50 deposit), notification of withdrawal must be received by January 30, 2024.

Questions? Contact us at openclassroom@jtsa.edu.

PARSHANUT: PENTATEUCH WITH RASHI (BIB 5013 Z)

Markose, Howard

M, 10:10 AM–12:55 PM

TAUGHT ONLINE VIA ZOOM

The course is methodologically oriented, designed to help students acquire and refine skills of close reading of the biblical text by integrating a modern literary approach with the study of Rashi and other traditional Jewish commentaries. Students will learn to identify the questions that have been asked for centuries, creating an ongoing dialogue with ancient, medieval, and contemporary close readers.

MEDIEVAL JEWS AND CHRISTIANS READ SCRIPTURE (BIB 5516)

Sere, Benedicte

W, 2:45–5:25 PM

This course integrates biblical exegesis with the history of Jewish-Christian debates from the 12th to 16th centuries. We will analyze medieval biblical commentaries originally written in Latin and Hebrew (and available in translation) in order to understand the interactions, connections,

borrowings, and entanglements between the Christian and Jewish spheres in the Late Middle Ages.

MYTH AND RELIGION IN THE ANCIENT NEAR EAST AND ISRAEL (BIB 5609)

Sommer, Benjamin D

M, 2:45–5:25 PM

The first part of this course introduces the mythical narratives, cultic practices, and religious ideologies of Sumerian, Babylonian, Assyrian, Canaanite, and Aramean cultures. Texts covered include the Epic of Gilgamesh, Babylonian creation and flood stories, and the Baal Epic, as well as selected prayers, incantations, ritual programs, and magical texts. Topics include literary study of the myths, analysis of ancient rituals, the relation between these cultures and ancient Greece, and the role of women in ancient Near Eastern religion. The second part of the course addresses the light that these cultures shed on the religion of the ancient Israelites and how studying ancient Near Eastern texts helps us to understand the Tanakh. Throughout the course we will utilize concepts and perspectives from the field of comparative religion, with some attention to classic thinkers of religious studies (Frazer, Otto, Eliade, Smith, et al.). The course will

emphasize careful reading and analysis of secondary literature.

THE LAW AND BIBLICAL NARRATIVE (BIB 5804)

Landman, Yael

T, 10:10 AM–12:55 PM

How should we understand the narrative context of laws in the Torah? What can we make of biblical narratives that relate to law? This course will draw on biblical and “Law and Literature” scholarship to explore the contours of and relationship between biblical law and narrative.

HEBREW ALEF 1 (HEB 1001 Z)

Allon, Cila

M, T & W, 10:10-11:50 AM

TAUGHT ONLINE VIA ZOOM

6-credit course

The course covers the 7 Introductory Units and Lessons 1-8 of Hebrew from Scratch, Vol. 1 (Ivrit min ha-Hathala Alef). It takes the student from learning the mechanics of reading and writing unpointed Hebrew to active mastery of 500 words; knowledge of the present tense and infinitive verb forms; reading and enactment of dialogs relating to everyday life; and reading comprehension of short descriptive, narrative and informative texts.

Additional course materials, daily assignments and unit tests will be delivered and submitted via Canvas.

HEBREW ALEF 2 (HEB 1101)

Rydel, Rebeca

M, T, W & Th, 10:10–11:25 AM

6-credit course

This course, a direct continuation of Heb 1001, brings students near the end of the first volume of *Hebrew from Scratch (Ivrit min ha-Hathala Alef)* with the same emphasis on reading comprehension as well as the development of communication skills. Students will continue to expand their vocabulary and learn—among other basic language forms—the past tense. Additional readings will be assigned from the folktale anthology *Sipur ve-Od Sipur*.

HEBREW ALEF 2 (HEB 1101 Z)

Allon, Cila

M, T & W, 1:00–2:45 PM

6-credit course

TAUGHT ONLINE VIA ZOOM

This course, a direct continuation of Heb 1001, brings students near the end of the first volume of *Hebrew from Scratch (Ivrit min ha-Hathala Alef)* with the same emphasis on reading comprehension and the development of communication skills. Students will continue to expand their vocabulary and learn—among other basic language forms—the past tense. Additional readings will be assigned from the folktale anthology *Sipur ve-Od Sipur*.

HEBREW ALEF 3 (HEB 2103)

Nesher, Nina Brennan

M, T, W & Th, 10:10–11:25 AM

6-credit course

Using the second volume of *Hebrew from Scratch (Ivrit min ha-Hathala Bet)* as textbook, supplemented by additional readings, this course is designed to seamlessly follow Heb 1101 by building on the comprehension and oral-aural skills previously acquired, and continuing to develop vocabulary and grammar knowledge (including the future tense); special attention will be given to dictionary look-up skills.

HEBREW BET 1 (HEB 2201)

Rydel, Rebeca

M, T & Th, 8:40–9:55 AM

This course continues with the second volume of *Hebrew from Scratch (Ivrit min ha-Hathala Bet)*, complemented with online listening comprehension modules. Students will continue to expand their vocabulary and advance their aural-oral skills. In grammar, the study of the future tense and major prepositions begun in the previous semester will be concluded, and new topics in syntax and the verb system will be introduced.

HEBREW BET 1 (HEB 2201 Z)

Allon, Cila

M, T & W, 8:40–9:55 AM

TAUGHT ONLINE VIA ZOOM

This course continues with the second volume of *Hebrew from Scratch (Ivrit min ha-Hathala Bet)*, complemented with online listening comprehension modules. Students will continue to expand their vocabulary and advance their aural-oral skills. In grammar, the study of the future tense and major prepositions begun in the previous semester will be concluded, and new topics in syntax and the verb system will be introduced.

HEBREW BET 2 (HEB 5203)

Ben-Moshe, Ilona

M, T & Th, 8:40–9:55 AM

This intermediate-level course will bring students to the end of *Hebrew from Scratch (Ivrit min ha-Hathala Bet)*, supplementing the textbook with materials from level gimel books and other readings in Hebrew from various periods (e.g., adapted stories, poems, selections from parashat *hashavua*, midrash, and biblical commentary). Students will learn new grammar topics, develop strategies for reading comprehension and word recognition, and practice conveying ideas and opinions in both speech and writing.

HEBREW GIMEL 2 (HEB 5206)

Hochfeld, Sarah

M, T, W & Th, 11:40 AM–12:55 PM

The second course in a year-long intermediate-level Hebrew language course designed for Division of Religious Leadership students. The course aims to develop reading, writing, speaking, and listening skills. It includes a focus on reading comprehension of informative and narrative texts in Hebrew of various periods, classical Hebrew grammar (phonology and the verb system), topics in syntax, vocabulary development, and dictionary usage skills.

**COMPREHENSION AND COMMUNICATION:
DEVELOPING ADVANCED HEBREW SKILLS
(HEB 5221)**

Hochfeld, Sarah

M & W, 8:40–9:55 AM

This advanced Hebrew language course is designed for students who wish to develop their comprehension and communication skills beyond the Intermediate level. Through engagement with a variety of written and spoken texts and class presentations, students will develop and refine oral and written expression skills; enhance reading comprehension of journalistic, semi-academic, and selected literary texts; expand vocabulary and grammatical knowledge; and practice Internet use in a Hebrew language environment.

HEBREW DALET 2 (HEB 5303)

Meir, Miriam

M, T, W & Th, 11:40 AM–12:55 PM

The goals of this course are to prepare rabbinical students for participation in Hebrew-instructed content courses during their year in Israel and to familiarize them with the cultural and political discourse of Israel. A direct continuation of Hebrew 5301, the course provides further practice in reading advanced materials as well as training in lecture comprehension and listening strategies through authentic video lectures. Students will read unabridged sources relevant to the culture and history of Zionism and the State of Israel.

YIDDISH CULTURE (HIS 5350)

Fishman, David E

W, 2:45–5:25 PM

An examination of the process through which Yiddish literature, theater, press, schooling, and the Yiddishist movement became major forces in east-European Jewish life between 1860 and 1917. Reading knowledge of Yiddish desirable but not required. Prerequisite: survey course of modern Jewish history or eastern-European Jewish history.

**EXISTENTIALISM, HOLINESS & DIALOGUE IN
MODERN JEWISH PHILOSOPHY (JTH 5131 Z)**

Kaye, Miriam

Th, 8:40–11:25 AM

TAUGHT ONLINE VIA ZOOM

This course will explore the existentialist movement of modern times and its Jewish philosophical responses, showing how dialogue and textual interpretation emerge as influential in Jewish consciousness today. Dialogue, oral and textual, as a response to the notion of the Other, through some of the major philosophers and critical thinkers, will be brought to the fore. Concurrently, the course will probe the concept of Holiness and how it has developed throughout modern times, especially in relation to sacred and biblical texts and hermeneutics. The idea of prayer will then bring together existentialism and Holiness, examining its philosophical aspects in modern and contemporary times. Some of the thinkers the course will highlight are Søren Kierkegaard, Franz Rosenzweig, Simone de Beauvoir, Emmanuel Levinas, Rudolph Otto, Abraham Joshua Heschel, Edith Wyschogrod, Joseph Dov Soloveitchik, Michael Govrin, and Jacques Derrida.

**EXILE AND DIASPORA IN JEWISH THOUGHT
(JTH 5220)**

Eisen, Arnold

M, 2:45–5:25 PM

From the Bible onward and to the present day, Jewish texts have pondered the meaning of life inside and outside the Land of Israel, against the background of epochal developments of Jewish history. What does it mean to be homeless or at home? Does Diaspora mean exile? Is Israel home for Jews today? Is America exile—or even Diaspora?

JEWISH IDENTITY IN ISRAELI FILM (LIT 5737)

Meir, Miriam

W, 2:45–5:25 PM

This course will examine how various aspects of Jewish identity (religious, secular, cultural, political) are confronted in Israeli cinema. Films will have subtitles in English.

SHABBAT THROUGH HISTORY (RLC 5851)**Kraemer, David**

T, 10:10 AM–12:55 PM

In this course, we will examine the development of the Jewish Sabbath through history. We will explore how a central, expressly symbolic biblical institution, one that the Torah introduces with virtually no practical elaboration (how is it to be observed?), developed variously into the rich institution it became, in rabbinic circles and beyond, to this very day. We will come to recognize how the Sabbath—offered almost without any preliminary interpretation—was interpreted and reinterpreted by each sequential Jewish group and society. Interpreting these interpretations ourselves, we will learn about the ideals and values of each group that inherited and reinterpreted the Sabbath. By doing so, we will gain a treasury of interpretations that will allow us to reinterpret the Sabbath ourselves.