

HISTORY OF JUDAISM

Guidelines for Area

The History of Judaism area seeks to provide the student with synoptic knowledge of Jewish religious thought from the Hebrew Bible through the modern period. The program is designed to provide the student with a sound grounding in the foundational texts of each period—Biblical, Rabbinic (Talmud, Midrash), Medieval (Philosophy and Kabbalah), and Modern. Knowledge of these texts is required of all students regardless of the period in which he or she will ultimately concentrate his or her studies. Similarly, all students will be expected to attain a reading knowledge of scholarly Hebrew; knowledge of other languages will be required in accordance with the subject matter of one's field of specialization. Integrated within the curriculum of the Divinity School, the program encourages the student to enrich his or her understanding of Judaism as a religious phenomenon through studying other traditions.

The History of Judaism area offers Ph.D written examinations. Concentrators in the area are required to take at least two of these examinations, with the other one or two examinations taken from other areas of study at the Divinity School. The examinations may, with permission of faculty, be modified to accommodate the particular academic needs of the students,

Examination HJ1: Rabbinic Thought and Theology in Late Antiquity (Professor Fishbane)

General Examination for Non-Specialists

- I. Primary Texts (these texts are to be prepared in translation, with select texts in Hebrew for History of Judaism students)

A. Mishnah (translations of Danby or Neusner)

Berakhot ch. 1-9; Shabbat ch. 1-2; Pesachim ch. 1, 9-10; Yoma ch. 10; Sukkah ch. 1, 3-4; Rosh Hashana, ch. 1, 4; Taanit ch. 1-2; Megillah ch. 1-2, 4; Kiddushin ch. 1; Baba Qama ch. 1, 3; Baba Metzia ch. 1; Baba Batra ch. 8-9; Sanhedrin ch. 1,4; Abodah Zarah ch. 1, Abot ch. 1-4.

B. Midrash

Tannaitic Period

1. Mekhilta de-Rabbi Ishmael (J. Lauterbach edition and translation; Jewish Publication Society edition, 1933; 3 volumes reprinted) Read entire midrash, do close readings of Chs. 12; 15; 16; 19-20; 21.

2. Sifre Deuteronomy (Yale Judaica series; Hammer trans.), selections related to Deuteronomy 6; 15-16; 32.

Amoraic Period

1. Genesis Rabba (Soncino trans.), selections related to Genesis 1; 3; 12; 15; 22; 28; 32
2. Leviticus Rabba (Soncino trans.), selections related to Leviticus 1; 12; 23.
3. Pesikta de-Rab Kahana (Braude and Kapstein trans., JPS ed.), choose 3 chapters.
4. Song of Songs Rabba (Soncino trans.), proem; selections related to Songs 1:1-3; 3:1; 8:1.
5. Midrash on Psalms (Yale Judaica series; Braude trans.), selections related to Ps. 1; 9; 19.
6. Tanhuma, Genesis commentary (townsend trans.), selections based on Gen. 1, 22.
7. Fathers According to Rabbi Nathan (Yale Judaica series, Goldin trans.), selections.

C. Talmudic Literature

Selections to be chosen related to Mishnah selections and to selected theological passages.

D. Liturgy

1. Selections from Daily and Festival and High Holiday Prayerbooks
2. Haftarat: See in M. Fishbane, *Haftarot: A Commentary*. JPS, 2002. Introduction and 5 selections.

Secondary Literature:

Alon, Gedaliah. *The Jews in their Land in the Talmudic Age*. Trans. and ed. Gershon Levi. Cambridge: Harvard University Press, 1990.

----- *Intertextuality and the Reading of Midrash*. Bloomington: Indiana University Press, 1990.

Boyarin, D. *Carnal Israel*. Berkeley: University of California Press, 1993.

Budick and Hartmann, eds. *Midrash and Literature*. New Haven: Yale University Press, 1986. (selections; essays by Fishbane; Stern; Kugel; Heinemann)

Chernick, Michael. ed., *Essential Papers of the Talmud*. New York: New York University Press, 1994 (selections)

Cohen, Norman. "Structure and Editing in the Homiletic Midrashim." *AJS Review* 6, 1981.

Daube, David. "Rabbinic Methods of Interpretation and Hellenistic Rhetoric." *Hebrew Union College Annual* 22, 1949.

Elbogen, I. *Jewish Liturgy: A Comprehensive History*. Trans. R. Scheindlin. Philadelphia: Jewish Publication Society, 1993.

Fishbane, Michael. *The Exegetical Imagination: On Jewish Thought and Theology*. Cambridge: Harvard University Press, 1998; ch. 1 –4.

_____. "Law, Story, and Interpretation: Reading Rabbinic Texts," in *The Jewish Political Tradition*, ed. By Michael Walzer, et. Al. New Haven: Yale University Press, 2000, xxix-1v.

_____. *Biblical Myth and Rabbinic Mythmaking*. Oxford: Oxford University Press, 2003. Pt. 2

Fraade, Steven. *From Tradition to Commentary: Torah and its Interpretation in the Midrash Sifre to Deuteronomy*. Albany: State University of New York Press, 1991.

Fraenkel, J. *Darkhei Ha-Aggadah ve-Ha-Midrash*. Yad La-Talmud, 1991 (selections)

Goldberg, Arnold. "Form-Analysis of Midrashic Literature as a Method of Description." *Journal of Jewish Studies* 36, 1988

Gruenwald, J. Apocalyptic and Merkavah Mysticism. Leiden: E.J.. Brill, 1980

Halbertal, M. *Mahapehot Parshaniyot Behithavutan*. Jerusalem: Magnes Press, 1998. (selections)

Halpern, D. *Faces of the Chariot*. Tuebingen: Mohr (Seibeck), 1988 (selections).

Halivni, David Weiss. *Midrash, Mishna, and Gemara*. Cambridge: Harvard University Press, 1986.

Harris, J. *How Do We Know This? Midrash and the Fragmentation of Modern Judaism*. Albany: SUNY Press, 1995. Ch. 1-3.

Heinemann, J. "The Proem in the Aggadic Midrashim," *Scripta Hierosolymitana* 22.

Jerusalem: Magnes Press,
1971.

Hirshman, Marc, *Revelary of enius. Jewish and Christian Biblical Interpretation in late Antiquity*. Albany: State University of New York Press, 1996.

Kugel, J. *In Potiphar's House*. Cambridge: Harvard University Press, 1994.

Lieberman, S. "Rabbinic Interpretation of Scripture," and "The Publication of the *Mishnah*." *Hellenism in Jewish Palestine*. New York: Jewish Theological Seminary Press, 1962. 68-82; 83-99.

Menn, E. *Judah and Tamar (Genesis 38) in Ancient Jewish Exegesis: Studies in Literary Form and Hermeneutics*. 1997 (recommended).

Mulder, M.J. *Mikra*. Fortress: Philadelphia, 1988. (selections)

Rubenstien, J. *Talmudic Stories: Narrative Art, Composition, and Culture*. Baltimore: Johns Hopkins Univeristy Press, 1999

Saebo, Magne, ed. *Hebrew Bible / Old Testament: The History of its Interpretation in Antiquity*. Vanderhoeck & Ruprecht, 1996. Ch. 7-8 (essays by Harris, Kraemer, Kalmin).

Safrai, Shmuel, ed., *The Literature of the Sages*, Part 1. Philadelphia: Fortress Press, 1987.

Samely, Alexander, *Rabbinic Intrepeation of Scriptures in the Mishnah*. Oxford: Oxford University Press, 2002.

Schaefer, Peter, *The Hidden and Manifest God. Some Themes in Early Jewwish Mysticism*. Albany: Sttate University of New York Press, 1992.

Schwartz, S., *Imperialism and Jewish Society. 200 B.C.E. to 640 C.E.* Princeton University Press, 2001.

Stern, D. *Midrash and Theory*. Northwestern University Press, 1996. Ch. 1.

_____. *Parables in Midrash*. Harvard University Press, 1994.

Strack, H.L. and Stemberger, G. *Introduction to the Talmud and Midrash*. Trans. and ed. Markus Bockmuehl.

Minneapolis: Fortress Press, 1992.

Urbach, E. *The Sages: Their Concepts and Beliefs*. Trans. Israel Abrahams.

Cambridge: Harvard University Press,

1975. (Entire book; two chapters to be emphasized).

Zuna, Leopold, *Ha-Dershot be-Yidrael* (Hebrew translation of German original).

Jerusalem: Mosad Bialik, 19xx

(selections)

Examination for Area Specialists in Late Antiquity

- I. Primary Texts. All texts listed above to be done in the original languages and from critical editions where these exist. In addition, students are responsible for passages dealt with in the literature studied. A selection of primary passages are to be mastered for a sight translation, exegesis, and analysis.

Candidates are expected to add further selections to the Midrashic Literature noted above, as well as to select passages from Lamentations Rabba, Pesikta Rabbati, and Pirkei de-Rabbi Eliezer. Selections from Tosephta and Jerusalem Talmud will be assigned.

- II. Secondary Literature. All texts given above, plus those listed below. The sources in the two specially selected chapters to be analyzed from Urbach's *The Sages* are to be prepared in the original language. Selections from Qumran texts and Heikhalot literature will be assigned.
- III. Special books and articles will be added in accordance with the student's particular area of interest.

Examination HJ2: Medieval Jewish Thought and History (Professor Robinson)

HJ2: History of Judaism, Medieval

The medieval exam requires the student to demonstrate expertise in medieval Jewish thought set in a broad historical and cultural setting. Emphasis is on the developments of philosophy, kabbalah, and exegesis in relation to classical rabbinic Judaism and

contemporary trends in Islam and Christianity. Non-specialists are responsible for the primary texts in translation read and discussed during lectures and seminars as well as the secondary sources listed below. Specialists are responsible for the same primary texts in the original language together with a more extensive secondary bibliography. All students must prepare the titles in categories I, II, III, IV, along with one of V, VI, VII.

I. Historical Background

Ashtor, Eliyahu. *The Jews of Moslem Spain*. Philadelphia: Jewish Publication Society of America, 1992.

Baer, Yitzhak. *A History of the Jews in Christian Spain*. Philadelphia: Jewish Publication Society of America, 1992.

Baron, Salo. *A Social and Religious History of the Jews*. New York: Columbia University Press, 1937- : use vols. 3-13 for general reference.

Brody, Robert. *The Geonim of Babylonia and the Shaping of Medieval Jewish Culture*. New Haven: Yale University Press, 1998.

Goitein, S.D. *A Mediterranean Society: The Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Genizah*. vol. 5. Berkeley: University of California Press, 1988.

----- *Jews and Arabs: Their Contacts through the Ages*. New York: Schocken Books, 1974.

Marcus, Ivan. *Piety and Society: The Jewish Pietists of Medieval Germany*. Leiden: Brill, 1981.

----- *Rituals of Childhood: Jewish Acculturation in Medieval Europe*. New Haven: Yale University Press, 1996.

Relevant journals for further research: Hebrew Union College Annual, Journal of Jewish Studies, Jewish Quarterly Review, Association of Jewish Studies Review, Jewish Studies Quarterly, Zion, Tarbiz, Jewish History, Sefarad, Italya, Henoah, Proceedings of the American Academy for Jewish Research, Revue des études juives

II. Philosophy and Science

Altmann, Alexander and Samuel Miklos Stern, *Isaac Israeli: A Neoplatonic Philosopher of the Early Tenth Century*. Oxford: The Clarendon Press, 1958.

Davidson, Herbert. "The Study of Philosophy as a Religious Obligation." In *Religion in a Religious Age*, ed. S. D. Goitein. Cambridge: The Association for Jewish Studies, 1974, pp. 53-68.

Frank, Daniel and Oliver Leaman (eds.) *History of Jewish Philosophy*. Routledge, 1997: read chapters by Saperstein, Wasserstrom, Ben-Shammai

Frank, Daniel and Oliver Leaman (eds.), The Cambridge Companion to Medieval Jewish Philosophy. Cambridge: Cambridge University Press, 2003.

Freudenthal, Gad. "Science in the Medieval Jewish Culture of Southern France," *History of Science* 33 (1995), 23-58.

Harvey, Steven. *Shem Tov Falaquera's Epistle of the Debate*. Cambridge: Harvard University Press, 1987.

Harvey, arren Zev, Physics and Meaphysics in Hasdai Crescas, Amseterdam:, 2998.

Kraemer, Joel (ed.) *Perspectives on Maimonides*. Littman Library & Oxford University Press, 1991: read essays by Lerner, S. Harvey, Kraemer, Ivry, Langermann, Hyman, Ravitzky

Langermann, Y. Tzvi. "Science in the Jewish Communities of the Iberian Peninsula." In *The Jews and the Sciences in the Middle Ages*. Variorum, 1999, pp. 1-54.

Pines, Shlomo. *The Collected Works of Shlomo Pines*. Vol. 5: Studies in the History of Jewish Thought. Eds. Warren Zev Harvey and Moshe Idel. Jerusalem: Magnes Press, 1997: read pp. 1-51, 177-210, 219-305, 335-349, 404-431, 489-589.

Ravitzky, Aviezer. *History and Faith: Studies in Jewish Philosophy*. Amsterdam, 1996.

Sirat, Colette. *A History of Medieval Jewish Philosophy*. Cambridge: Cambridge University Press, 1990.

Stern, Josef, "Maimonides' Conceptions of Freedom and the Sense of Shame," in *Human Freedom and Moral Responsibility: General and Jewish Perspectives*, eds. Charles Manekin and Menachem Kellner. College Park: University of Maryland Press, 1997, pp. 217-66.

Strauss, Leo. *Persecution and the Art of Writing*. Free Press, 1952.

Wolfson, Harry Austryn. *Crescas' Critique of Aristotle*. Cambridge: Harvard University Press, 1929: read introduction

----- *Philo: Foundations of Religious Philosophy in Judaism, Christianity and Islam*, 2 volumes. Cambridge: Harvard University Press, 1947: read the general introduction and conclusion

Relevant journals for further research: Da'at, Aleph, Jerusalem Studies in Jewish

Thought, Journal of Jewish Thought and Philosophy, Maimonidean Studies, 'Iyyun

III. Sufism and Kabbalah

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

Dan, Joseph. *Jewish Mysticism and Jewish Ethics*. Seattle: University of Washington Press, 1986.

Fenton, Paul. *The Treatise of the Pool by Obadyah Maimonides*. London, 1981.
----- "Judaism and Sufism," in *History of Islamic Philosophy*, eds. O. Leaman and S. H. Nasr, Routledge, 1995.

Fishbane, Michael. *The Kiss of God: Spiritual and Mystical Death in Judaism*. Seattle: University of Washington Press, 1994.

Idel, Moshe. *Kabbalah: New Perspectives*. New Haven: Yale University Press, 1988.
----- *Messianic Mystics*. New Haven: Yale University Press, 1998.

Liebes, Yehudah. *Studies in the Zohar*. Trans. Arnold Schwartz et al. Albany: State University of New York Press, 1993.

Scholem, Gershom. *Major Trends in Jewish Mysticism*. New York: Schocken Books, 1946.
----- *Origins of the Kabbalah*. Trans. Allan Arkush. Princeton: Princeton University Press, 1987.

Tishby, Isaiah. *The Wisdom of the Zohar*. 3 vols. Trans. David Goldstein. Littmann Library, 1989: read introduction and selections

Verman, Mark. *The Books of Contemplation: Medieval Jewish Mystical Sources*. Albany: State University of New York Press, 1992.

Wolfson, Elliot. *Through a Speculum That Shines: Vision and Imagination in Medieval Jewish Mysticism*. Princeton: Princeton University Press, 1994.
----- *Abraham Abulafia. Kabbalist and Prophet: Hermeneutics, Theosophy, and Theurgy*. Los Angeles: Cherub Press, 2000.

Relevant journals for further research: Kabbalah, Da'at, Jerusalem Studies in Jewish Thought, Journal of Jewish Thought and Philosophy

IV. Exegesis

Greenberg, Moshe (ed.) *Parshanut ha-Miqra ha-Yehudit: Pirqe Mavo [Jewish Bible Exegesis: An Introduction]* (Jerusalem, 1983) = Encyclopedia of the Bible, s.v.

parshanut. The article by Uriel Simon is published in English as “The Spanish School of Biblical Interpretation,” in *Moreshet Sepharad: The Sephardi Legacy*, ed. H. Beinart, vol. 1 (Jerusalem, 1992), pp. 114-136.

Idel, Moshe. *Language, Torah, and Hermeneutics in Abraham Abulafia*. Trans. Menachem Kalles. Albany: State University of New York Press, 1989.

Lawee, Eric. *Isaac Abarbanel's Stance towards Tradition*. Albany: State University of New York Press, 2002.

Rabbi Abraham ibn Ezra: Studies in the Writings of a Twelfth-Century Polymath, eds. I. Twersky and J. Harris. Cambridge: Harvard University Press, 1993: read Sarna, Simon, Langermann

Rabbi Moses Nahmanides (Ramban): Explorations in his Religious and Literary Virtuosity, ed. I. Twersky. Cambridge: Harvard University Press, 1983: read Septimus, Idel, Berger

Saebo, Magne (ed.) *Hebrew Bible/Old Testament: The History of Its Interpretation (The Middle Ages)*, vol. 1, part 2. Göttingen: Vandenhoeck and Ruprecht, 2000: read essays by Frank, Maman, Cohen, Klein-Braslavy, Grossman, Simon, Elman, Fenton, Idel

Saperstein, Marc. *Decoding the Rabbis: A Thirteenth-Century Commentary on the Aggadah*. Cambridge: Harvard University Press, 1980.

Scholem, Gershom. *On the Kabbalah and its Symbolism*. Trans. Ralph Manheim, New York: Schocken Books, 1965.

Simon, Uriel. *Four Approaches to the Book of Psalms: From Saadiah Gaon to Abraham ibn Ezra*. Trans. L. Schramm. Albany: State University of New York Press, 1991.

Talmage, Frank. *David Kimhi: The Man and the Commentaries*. Cambridge: Harvard University Press, 1975.

----- “Apples of Gold: The Inner Meaning of Sacred Texts in Medieval Judaism,” in *Jewish Spirituality: From the Bible to the Middle Ages*, ed. A. Green. New York: Crossroad, 1986, pp. 313-355.

----- “Keep your Sons from Scripture: The Bible in Medieval Jewish Scholarship and Spirituality,” in *Understanding Judaism: Explorations of Jewish and Christian Traditions of Interpretation*, eds. C. Thoma and M. Wyschogrod. New York: Paulist Press, 1987, pp. 81-101.

Wolfson, Elliot. “By Way of Truth: Aspects of Nahmanides' Kabbalistic Hermeneutic,” *Association for Jewish Studies Review* 14 (1989), pp. 103-178.

Collected essays for further research: *The Frank Talmage Memorial Volume*, ed. B. Walfish, Haifa, 1993; *The Bible according to its Interpreters: Sarah Kamin Memorial*, ed.

B. Walfish, Jerusalem, 1994 [Hebrew]; *With Reverence for the Word*, ed. B. Walfish, Oxford, 2003; *Rashi, 1040-1990: Hommage Ephraim E. Urbach*, ed. Gabrielle Sed-Rajna, Paris, 1993; *Rashi et la culture juive en France du Nord au moyen âge*, eds. G. Dahan, G. Nahon, E. Nicolas, Paris-Louvain, 1997.

V. Language and Literature

Abrahams, Israel. *Hebrew Ethical Wills*. Philadelphia: Jewish Publication Society of America, 1976.

Berlin, Adele. *Biblical Poetry through Medieval Jewish Eyes*. Bloomington: Indiana University Press, 1991.

Brann, Ross. *The Compunctious Poet: Cultural Ambiguity and Hebrew Poetry in Muslim Spain*. Baltimore: The Johns Hopkins University Press, 1991.

Cohen, Mordechai. *Three Approaches to Biblical Metaphor: From Abraham Ibn Ezra and Maimonides to David Kimhi*. Leiden: Brill, 2003.

Drory, Rina. *Models and Contacts: Arabic Literature and its Impact on Medieval Jewish Culture*. Leiden: Brill, 2000.

Halkin, Abraham. "The Medieval Jewish Attitude toward Hebrew," in *Biblical and Other Studies*, ed. A. Altmann. Cambridge: Harvard University Press, 1963, pp. 233-248.

Pagis, Dan. *Hebrew Poetry of the Middle Ages and Renaissance*. Berkeley and Los Angeles: University of California Press, 1991.

Saperstein, Marc. *Jewish Preaching 1200-1800: An Anthology*. New Haven, Yale University Press, 1989.

Scheindlin, Raymond. *Wine, Women, and Death: Medieval Hebrew Poems on the Good Life*. Philadelphia: Jewish Publication Society of America, 1986.

----- *The Gazelle: Medieval Hebrew Poems on God, Israel, and the Soul*.

Philadelphia: Jewish Publication Society of America, 1991.

Schirmann, Hayyim (and Ezra Fleischer) *The History of Hebrew Poetry in Christian Spain and Southern France*. 2 vols. Jerusalem: Magnes Press, 1997 [Hebrew].

Tanenbaum, Adena. *The Contemplative Soul: Hebrew Poetry and Philosophical Theory in Medieval Spain*. Leiden: Brill, 2002.

Zwiep, Irene. *Mother of Reason and Revelation: A Short History of Medieval Jewish Linguistic Thought*. Amsterdam: J.C. Gieben, 1997.

The Cambridge History of Arabic Literature: The Literature of al-Andalus, eds. Maria

Rosa Menocal, Raymond Scheindlin, Michael Sells. Cambridge: Cambridge University press, 2000: read chs. 7, 8, 11, 12, 23-26.

VI. Polemics and Disputations

Abulafia, Anna Sapir. *Christians and Jews in the Twelfth-Century Renaissance*. London, 1995.

Adang, Camilla. *Muslim Writers on Judaism and the Hebrew Bible: From Ibn Rabban to Ibn Hazm*. Leiden: Brill, 1996.

Berger, David. *The Jewish-Christian Debate in the High Middle Ages*. Philadelphia: Jewish Publications Society, 1979.

Chazan, Robert. *Daggers of Faith: Thirteenth-Century Christian Missionizing and the Jewish Response*. Berkeley: University of California Press, 1989.

Cohen, Jeremy. *The Friars and the Jews: The Evolution of Medieval Anti-Judaism*. Ithaca, NY: Cornell University Press, 1982.

----- *Living Letters of the Law: Ideas of the Jew in Medieval Christianity*. Berkeley and Los Angeles: University of California Press, 1999.

Dahan, Gilbert. *Les Intellectuels chrétiens et les Juifs au Moyen Âge*. Paris, 1990.

Katz, Jacob. *Exclusiveness and Tolerance: Studies in Jewish-Gentile Relations in Medieval and Modern Times*. New York, 1962.

Lasker, Daniel. *Jewish Philosophical Polemics against Christianity in the Middle Ages*. New York: Ktav Publishing House, 1977.

Lazarus-Yafeh, Hava. *Intertwined Worlds: Medieval Islam and Bible Criticism*. Princeton: Princeton University Press, 1992.

Perlmann, Moshe. "The Medieval Polemics between Islam and Judaism," in *Religion in a Religious Age*, ed. S. D. Goitein, Cambridge: The Association for Jewish Studies, 1974, pp. 103-138.

Talmage, Frank. *The Book of the Covenant of Joseph Kimhi*. Toronto: Pontifical Institute of Mediaeval Studies, 1972.

VII. Rabbinic Literature and Rabbinic Culture

Grossman, Avraham. *Hakhme Ashkenaz ha-Rishonim*. Jerusalem: Magnes Press, 2001.

----- *Hakhme Tsarefat ha-Rishonim*. Jerusalem: Magnes Press, 1995.

----- "Legislation and Responsa Literature," in *Moreshet Sepharad: The Sephardi*

Legacy, vol. 1, ed. H. Beinart, Jerusalem: Magnes Press, 1992, pp. 188-219.

Halbertal, Moshe. *Between Torah and Wisdom: Menahem ha-Me'iri and the Maimonidean Halakhists in Provence*. Jerusalem: Magnes Press, 2000 [Hebrew].

Kanarfogel, Ephraim. *Jewish Education and Society in the High Middle Ages*. Detroit: Wayne State University Press, 1992.

Septimus, Bernard. "Kings, Angels, and Beggars: Tax Law and Spirituality in a Hispano-Jewish Responsum," in *Studies in Medieval Jewish History and Literature*, vol. 2, ed. Isadore Twersky. Cambridge: Harvard University Press, 1984, pp. 309-36.
----- *Hispano-Jewish Culture in Transition: The Career and Controversies of Ramah*. Cambridge: Harvard University Press, 1982.

Sklare, David. *Samuel ben Hofni Gaon and His Cultural World: Texts and Studies*. Leiden: Brill, 1996.

Soloveitchik, Haym. *The Use of Responsa as a Historical Source: A Methodological Introduction*. Jerusalem: Zalman Shazar Center for Jewish History, 1990 [Hebrew].
----- "History of Halakhah--Methodological Issues: A Review Essay of I. Twersky's *Rabad of Posquières*," *Jewish History* 5 (1991), pp. 75-124.

Twersky, Isadore. *The Rabad of Posquières: A Twelfth-Century Talmudist*. Cambridge: Harvard University Press, 1962; reprinted Philadelphia: The Jewish Publication Society of America, 1980.
----- *Introduction to the Code of Maimonides (Mishneh Torah)*. New Haven: Yale University Press, 1980.

Ta-Shema, Israel. *Early Franco-German Ritual and Custom*. Jerusalem: Magnes Press, 1992 [Hebrew].

Urbach, Ephraim. *Ba'ale ha-Tosafot*. 2 vols. Jerusalem: Mosad Bialik, 1955.

Examination HJ3: Modern Jewish Thought (Professor Mendes-Flohr)

Background:

Bergman, S. H. *Faith and Reason: An Introduction to Modern Jewish Thought*. New York: Schocken, 1961.

Funkenstein, Amos. *Perceptions of Jewish History*. Berkeley: University of California Press, 1993.

Guttmann, Julius. *Philosophies of Judaism*. Translated by D. W. Silverman. New York: Holt, Rinehart and Winston, 1964.

Kant, Immanuel. *Religion within the Limits of Reason Alone*. Translated with an Introduction and Notes by Theodore M. Greene and Hoyt H. Hudson. New York: Harper and Row, 1960. Book Four.

Katz, Jacob. *Out of the Ghetto: The Social Background of Jewish Emancipation, 1770-1870*. New York: Schocken Books, 1978.

_____. *Tradition and Crisis. Jewish Society at the End of the Middle Ages*. Translated by Bernard Dov Coopermen. New York: Schocken Books, 1993.

Mendes-Flohr, Paul. "Jewish Continuity in an Age of Discontinuity," in Mendes-Flohr, *Divided Passions*. Detroit: Wayne State Press, 1990. pp. 54-66.

_____. "Jewish Philosophy: Modern." *Encyclopedia of Religion*, vol. VIII: 70-82.

Mendes-Flohr, Paul and Reinharz, Jehuda. *The Jew in the Modern World. A Documentary History*. 2nd ed. Oxford: Oxford University Press, 1995.

Meyer, Michael A. *The Origins of the Modern Jew. Jewish Identity and European Culture in Germany, 1749-1824*. Detroit: Wayne State University Press, 1967.

_____. *Response to Modernity. A History of the Reform Movement in Judaism*. Oxford: Oxford University Press, 1988.

Rotenstreich, Nathan. *Jewish Philosophy in Modern Times: From Mendelssohn to Rosenzweig*. New York: Holt, Rinehart and Winston, 1968.

_____. *Tradition and Reality: The Impact of History on Modern Jewish Thought*. New York: Random House, 1972.

_____. *Essays in Jewish Philosophy in the Modern Era*. Edited by Reinier Munk. Amsterdam: J. C. Gieben, 1996.

Scholem, Gershom G. "Reflections on Jewish Theology," in *On Jews and Judaism in Crisis. Selected Essays*. Edited by Werner J. Dannhauser. New York: Schocken Books, 1976, pp. 261-297.

Werblowsky, R. J. Zwi. "Sacred Particularity," in *Beyond Tradition and Modernity. Changing Religions in a Changing World*. London: University of London, the Athlone Press, 1976.

Yerushalmi, Yosef Hayim. *Zakhor: Jewish History and Jewish Memory*. Seattle: University of Washington Press, 1996.

Primary Sources:

Precursors:

Spinoza, Benedict. *Theological-Political Treatise*. Translated by Samuel Shirley.

Indianapolis: Hackett, 1998.

Mendelssohn and the Berlin Haskalah:

Mendelssohn, Moses. *Jerusalem: or on Religious Power and Judaism*. Introduction and

Commentary by Alexander Altmann, trans. Allan Arkush. Hanover, NH: Brandeis University Press, 1983.

Nineteenth Century Religious Thought:

Graetz, Heinrich. *The Structure of Jewish History*. Edited and Translated by Ismar Schorsch. New York: Jewish Theological Seminary of American, 1875.

Hirsch, Samson Raphael. *The Nineteen Letters of Ben Uziel*. Translated by Bernard Drachman. New York: Feldheim, 1969.

Wiener, Max ed. *Abraham Geiger and Liberal Judaism*. Translated by Ernst Schlochauer. Philadelphia: Jewish Publication Society, 1962.

Twentieth Century:

Baeck, Leo. *The Essence of Judaism*. New York: Schocken, 1976.

Buber, Martin. *On Judaism*. Edited by N. N. Glazer. New York: Schocken Books, 1967.

Cohen, Hermann. *Religion of Reason out of the Sources of Judaism*. Translated with an

Introduction by Simon Kaplan. Atlanta: Scholars Press, 1995.

_____. *Reason and Hope. Selections from the Jewish Writings of Hermann Cohen*. Translated by Eva Jospe. New York: W. W. Norton and Company, 1971.

Leibowitz, Yeshayahu. *Judaism, Human Values, and the Jewish State*. Ed. E. Goldman.

Cambridge: Harvard University Press, 1992. Chapter 1.

Rosenzweig, Franz. *The Star of Redemption*. Translated by William W. Hallo. New York: Holt, Rinehart and Winston, 1970.

_____. *On Jewish Learning*. Edited by N. N. Glatzer. New York: Schocken Books, 1955.

_____. *Philosophical and Theological Writings*. Translated and edited by Paul W.

Franks and Michael L. Morgan. Indianapolis: Hackett, 2000.

Strauss, Leo. *Philosophy and Law: Contributions to the Understanding of Maimonides and His Predecessors*. Translated by Eva Adler. Albany: SUNY Press, 1995.

_____. Preface to *Spinoza's Critique of Religion*. Translated by E. M. Sinclair. Chicago: University of Chicago Press, 1997.

_____, *Leo Strauss. The Early Writings. 1921-1932*, trans. and ed., Michael Zank, Albany: SUNY Press, 2002.

The American Scene:

Heschel, Abraham J. *God in Search of Man*. New York: Harper, 1955.

Kaplan, Mordecai. *Judaism as a Civilization*. Philadelphia: The Jewish Publication Society, 1981.

Soloveitchik, J. D. *Halakhic Man*. Philadelphia: The Jewish Publication Society, 1983.

_____. "The Lonely Man of Faith." In *Tradition*, VII, 2 (1965), pp. 5-67.

Post-Holocaust Theology

Rubenstein, Richard L. *After Auschwitz. Radical Theology and Contemporary Judaism*.

Indianapolis: The Bobbs-Merrill Co., 1966.

Cohen, Arthur. *The Tremendum*. New York: Continuum, 1993.

Fackenheim, Emil. *God's Presence in History*. New York: Harper, 1970.

Feminist:

Plaskow, Judith. *Standing Again at Sinai: Judaism from a Feminist Perspective*. New York: Harper and Row, 1990.

Post-Modern Trends:

Derrida, Jacques. *Adieu to Emmanuel Levinas*. Translated by Pascale-Anne Brault and

Michael Naas. Stanford: Stanford University Press, 1990.

Levinas, Emmanuel. *The Levinas Reader*. Ed. Sean Hand. Oxford: Blackwell, 1989.
_____. *Difficult Freedom. Essays on Judaism*. Translated by Sean Hand.

Baltimore:

The John Hopkins University Press, 1990.

_____. *Nine Talmudic Readings*. Translated with an Introduction by Annette
Aronowicz. Bloomington: Indiana University Press, 1990.

Ochs, Peter and Levene, Nancy, eds., Textual Reasonings : Jewish Philosophy and
Text Study at the end of the Twentieth Century, Grand Rapids, Mich.: William B.
Eerdmans, 2000.