



Yeshiva University  
BERNARD REVEL GRADUATE SCHOOL  
OF JEWISH STUDIES

# Graduate Academic Catalog

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2023-2024

**Yeshiva University | Bernard Revel Graduate School of Jewish Studies**

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## ABOUT THIS CATALOG

This *Academic Catalog* provides statements about policies and procedures which are currently operative and it is intended primarily as a source of information for graduate students. Unless otherwise stated in this document, this catalog supersedes all previous catalogs and academic information and policies and is binding on all Bernard Revel Graduate School of Jewish Studies graduate students at Yeshiva University, effective at the time they enroll. It was prepared based on the best information available at the time of publication. The School, however, reserves the right to change tuition, fees, course offerings, regulations, policies, and admission and graduation requirements at any time without prior notice. However, students may continue a course of study in effect at the time they enrolled provided that they complete the program within the specified time period.

Students are ultimately responsible for knowing and observing all regulations and degree requirements that may affect their status at Bernard Revel Graduate School and paying all fees. For this reason, students should meet with academic advisors and the Office of the Registrar on a regular basis as well as read thoroughly the contents of this catalog.

This catalog, posted on the YU website, is the official catalog. Printed versions are copies of the catalog. If there are corrections or changes, they will be published on the YU website.

# TABLE OF CONTENTS

ABOUT THIS CATALOG

TABLE OF CONTENTS

WELCOME TO BERNARD REVEL GRADUATE SCHOOL OF JEWISH STUDIES

LIST OF PROGRAMS AND DEGREES

FACULTY

YESHIVA UNIVERSITY

UNIVERSITY POLICIES

- Equal Opportunity
- Accreditation
- Safety and Security
- Non-Discrimination and Harassment
- Accommodations for Students with Disabilities
- Student Conduct and Student Rights
- Privacy
- Use of University's Name
- Program Codes

ACADEMIC POLICIES, STANDARDS AND EXPECTATIONS

- Academic Calendar
- Attendance
- Course Load
- Grades
- Appeal of Final Grade
- Prerequisites
- Transfer of Credit
- Registration
- Continuous Status
- Student Categories
- Guided Readings (Independent Study)
- Withdrawal from a Course
- Eligibility for Graduation
- Academic Distinction
- Diplomas
- Records and Transcripts
- Change of Name or Address

SATISFACTORY PROGRESS STANDARDS

- Good Academic Standing
- Academic Probation and Dismissal

## CHANGE OF STATUS, LEAVES AND DISMISSAL

- Leave of Absence
- Official Withdrawal
- Procedures for Removal
- Readmission after Withdrawing from the University

## CODE OF ETHICS

- Academic Integrity
- Cheating on Assignments and/or Exams
- Plagiarism
- Penalties and Procedures for Violating Academic Integrity Standards
- Notification Process
- Hearing
- Decision
- Appeal
- Records
- Readmission after Dismissal
- Other Violations of Academic Integrity

## SOCIAL MEDIA USE

- YU Student Technology Resources Use Handbook

## GRIEVANCES

- Grievance Procedure

## STUDENT LIFE AND RESOURCES

- Academic Programs
- Academic Advisement
- Canvas
- Career Center
- Counseling Center
- Disability Services
- Health Services
- Library Services
- New Student Orientation
- Office of International Students and Scholars
- Financial Aid
- Scholarships
- YUcard
- Parking for Student and Alumni
- Shuttle Transportation

## PROGRAM DESCRIPTIONS

- MA Program
- PhD Program
- Joint MA/MS Program with Azrieli Graduate School of Jewish Education and Administration
- BA/MA Program

## COURSE DESCRIPTIONS

# WELCOME TO BERNARD REVEL GRADUATE SCHOOL OF JEWISH STUDIES

Named after the first president of Yeshiva University, Bernard Revel Graduate School of Jewish Studies (Revel) is recognized as one of the outstanding academic graduate programs in its field. It evolved from Yeshiva University's graduate program in Semitics, which was established in 1935. The program was transformed into the Graduate School in 1937 and was expanded and renamed in 1941 in honor of the late [Dr. Revel](#). [Dr. Samuel Belkin](#), the University's second president, was secretary of Revel's faculty during its early years. [Dr. Norman Lamm](#), the University's third president, earned his PhD in Jewish philosophy from Revel in 1966. Other alumni include distinguished Judaica scholars, authors, principals of Jewish schools and heads of Jewish community agencies, rabbis, teachers and leading figures in other fields for whom Jewish learning remains a central value.

## Academic Excellence

The Bernard Revel Graduate School at Yeshiva University (Revel) has earned respect around the world through its commitment to superior academic achievement in Jewish Studies. More specifically, we seek to furnish our students with the knowledge, skills and credentials in the field of academic Jewish Studies at both the Master's and Doctoral level.

There are many ingredients required for the development and maintenance of a successful academic enterprise. At Revel, we have a dedicated administrative staff, and a student body whose excellence is matched only by their commitment to our values. But at the end of the day, the academic excellence of a school of graduate studies, and its international standing, are fundamentally grounded upon its faculty. At Revel we have a faculty that compares to the very best in the world, packed with outstanding teachers who have, without exception, expanded the frontiers of Jewish learning through publications in top journals and with the most prestigious academic presses. In many cases, they are counted among the most prominent figures in the world in their fields, and the younger faculty are regarded as rising stars.

## Mission

Torah Umadda has been the watchword of Yeshiva University almost from its inception. The minimal understanding of this ideal is the pursuit of the study of Torah along with secular disciplines, but its highest form is a level of integration in which each pursuit enriches the other. There is no area where the interaction is as intimate and potentially rewarding as in the use of the tools of the academy to enhance one's understanding of the Jewish heritage itself.

The study of the Jewish experience, Jewish thought, and the sacred and classical texts of Judaism in an academic mode presents both extensive benefits and substantial challenges. The men and women who study at Revel find themselves in a genuinely non-sectarian school with an extraordinary faculty of eighteen professors specializing in Jewish Studies and a curriculum encompassing a broad array of courses in Bible, Talmud, Jewish Philosophy and Mysticism, and Jewish History taught at the highest academic level. At the same time, they experience an environment suffused with a commitment to the authentic letter and spirit of historic Judaism. While many of our students pursue careers as university professors of Jewish Studies, or teachers and administrators in Jewish educational institutions, or Jewish communal professionals, many simply choose to pursue advanced Jewish learning at Revel that will accompany them in their chosen career paths. Whatever those may be, it is the historic Jewish, yet also universal biblical values of kindness, honesty, integrity, and justice towards others that we hope they will continue to model.



Daniel Rynhold, PhD

Dr Mordecai D. Katz Dean, Bernard Revel Graduate School of Jewish Studies

## List of Programs and Degrees

- MA in Bible
- MA in Jewish History
- MA in Jewish Philosophy
- MA in Talmudic Studies
- Joint MA/MS with Azrieli Graduate School of Jewish Education and Administration
- BA/MA pathway program for qualified Yeshiva University undergraduates
- PhD in Jewish Studies

## Faculty

Joseph Angel, Professor of Jewish History  
PhD, New York University  
Second Temple history and literature

David Berger, Ruth & I. Lewis Gordon Professor of Jewish History  
PhD, Columbia University  
Jewish intellectual history; Jewish-Christian relations; Messianism and Messianic movements; Jewish attitudes toward general culture

Mordechai Cohen, Professor of Bible and Associate Dean; Divisional Coordinator of Academic Jewish Studies, Yeshiva College  
PhD, Yeshiva University  
Medieval biblical interpretation; connections with Arabic poetics and medieval Hebrew poetry; Muslim jurisprudence and Jewish legal exegesis; modern literary approaches to the Bible

Jonathan Dauber, Associate Professor of Jewish Mysticism and Director of PhD program  
PhD, New York University  
Kabbalah and Hasidism; Jewish mysticism and esotericism, interface between Kabbalah and Jewish philosophy, Jewish messianism

Steven Fine, Dean Pinkhos Churgin Professor of Jewish History  
PhD, Hebrew University  
Jewish life in Greco-Roman times; art history

Naomi Grunhaus, Associate Professor of Bible  
PhD, New York University  
Bible, Modern Bible Interpretation

Jeffrey S. Gurock, Libby M. Klaperman Professor of Jewish History  
PhD, Columbia University  
American Jewish history, with emphasis on social and religious history; modern Jewish history

Richard Hidary, Professor of Jewish History  
PhD, New York University  
History of the Rabbis and their Greco-Roman Context; Second Temple and Rabbinic Literature

Shalom Holtz, Professor of Bible  
PhD, University of Pennsylvania  
Mesopotamian literature and law and their relationship to biblical and post-biblical literature

Elazar Hurvitz, Emeritus Professor of Bible; Dr. Samuel Belkin Chair in Judaic Studies  
PhD, Yeshiva University  
Halakhic and midrashic literature; Geonic literature; Genizah research

Ephraim Kanarfogel, E. Billi Ivry University Professor of Jewish History, Literature and Law  
PhD, Yeshiva University  
Medieval Jewish history; history of halakhah; history of educational theory and practice; intellectual cross-currents between Ashkenaz and Sefarad; pietism and mysticism in rabbinic culture

Joshua Karlip, Associate Professor of Jewish History  
PhD, Jewish Theological Seminary  
Eastern European Jewish History, Jewish Nationalism, Modern Yiddish Culture, Jewish Intellectual Responses to Nazism, Jewish Religious Life in the Soviet Union, Lithuanian Jewry

Aaron Koller, Professor of Bible  
PhD, Yeshiva University  
Near Eastern languages, semantics and lexicography, archaeology and texts, intellectual and cultural histories of antiquity

Ari Mermelstein, Associate Professor of Bible and Second Temple Literature  
PhD, New York University  
Bible, Second Temple history and literature

Jess Olson, Associate Professor of Jewish History  
PhD, Stanford University  
Modern East and Central European Jewry; German-Jewish history and thought; Austro-Hungarian Jewry; modern Jewish intellectual history; history of Jewish politics and nationalism

Ronnie Perelis, Chief Rabbi Dr. Isaac Abraham and Jelena (Rachel) Alcalay Chair in Sephardic Studies; Associate Professor of Sephardic Studies  
PhD, New York University  
Jews in the medieval and early modern Iberian world; Inquisition and Crypto-Judaism; autobiography and travel literature; Sephardic diasporas; Jewish presence in Latin America

Daniel Rynhold, Professor of Jewish Philosophy and Dr Mordecai D. Katz Dean  
PhD, London School of Economics & Political Science  
Modern Jewish philosophy; Nietzsche and Jewish philosophy; approaches to Ta'amei ha-Mitzvot; the philosophy of Rabbi Joseph Soloveitchik

Joshua Zimmerman, Eli and Diana Zborowski Professorial Chair in Holocaust Studies and East European Jewish History; Associate Professor of History  
PhD, Brandeis University  
Jewish social and national movements in Eastern Europe; Jewish culture in Eastern Europe; Holocaust studies

### Senior Adjunct Faculty

Shana Schick, Visiting Professor of Talmud  
PhD, Yeshiva University  
Rabbinic Literature

Shira Weiss, Adjunct Professor of Jewish Philosophy  
PhD, Yeshiva University  
Medieval Jewish Philosophy, Philosophy of Joseph Albo

Tamra Wright, Visiting Professor of Jewish Philosophy  
PhD, University of Essex  
Modern Jewish Philosophy, Philosophy of Emmanuel Levinas

# YESHIVA UNIVERSITY

Now in its second century, Yeshiva University is the world's premier Jewish institution for higher education. It is an independent university that ranks among the nation's leading academic research institutions and, reflecting the time-honored tradition of Torah Umadda, provides the highest quality Jewish and secular education of any Jewish university in the world. Since its inception the University has been dedicated to melding the ancient traditions of Jewish law and life with the heritage of Western civilization, and each year we celebrate as future leaders make YU their home.

In September 2017, Ari Berman was inaugurated as the fifth president of Yeshiva University. He succeeded Richard M. Joel, who was inaugurated in 2003, and Norman Lamm, who had held the office since 1976. President Berman's two other predecessors were Bernard Revel, president from 1915 to 1940, and Samuel Belkin, who served from 1943 to 1975.

Visit <https://www.yu.edu> for more information about Yeshiva University.



# UNIVERSITY POLICIES

## Equal Opportunity

Yeshiva University has a long-standing commitment to equal opportunity and affirmative action. We apply every good faith effort in achieving nondiscrimination and equality of opportunity in employment and in all spheres of academic life. All University-wide decisions regarding faculty, staff and students are based on equitable and equally applied standards of excellence.

Unlawful harassment procedures have been established, both as a legal obligation under applicable law and as a visible and formal expression of institutional policy. The University's policy is designed to insure that recruitment, hiring, training, promotion, and all other personnel actions take place, and all programs involving students, both academic and non-academic, are administered without regard to race, religion, color, creed, age, national origin or ancestry, sex, marital status, physical or mental disability, veteran or disabled veteran status, genetic predisposition/carrier status, sexual orientation, gender identity and expression, citizenship status, sexual and other reproductive health decisions, or any other characteristic protected by any applicable law, ordinance or regulation. In addition, University policy is designed to maintain a work and academic environment free of harassment and intimidation.

## Accreditation

Yeshiva University is accredited by the Commission on Higher Education Middle States Association of Colleges and Schools and by the appropriate professional agencies: the American Psychological Association, the American Bar Association, the Commission on Accreditation of the Council on Social Work Education, the Association of Institutions of Higher Learning for Jewish Education and the National Board of License for Hebrew Teachers. The Master of Science program in Speech-Language Pathology is a Candidate for Accreditation by the Council on Academic Accreditation in Audiology and Speech-Language Pathology (CAA) of the American Speech-Language-Hearing Association.

## Safety and Security

Yeshiva University takes its responsibility for on-campus security very seriously and makes every effort to offer its students, faculty and staff a safe and comfortable environment by working closely with the local community and with law enforcement agencies. Federal law requires us to make crime statistics available, and you can find them at <http://ope.ed.gov/security>. Search for Yeshiva University, then click on a particular campus. At the bottom of each page, you can select various categories of crime statistics to view. The University's annual security report also contains policy statements and crime statistics for the University, and is available online at <http://yu.edu/safety-security/reports/security/> or from a campus Security Department office. You can also contact YU Security at 212-960-5221 for more information.

While we hope that emergency events on campus are unlikely, it is vital to be prepared to react appropriately during emergencies to ensure your safety. To get prepared and learn about emergency response at Yeshiva University, visit our Emergency Readiness website: <https://www.yu.edu/safety-security/emergency>.

## Non-Discrimination and Harassment

Yeshiva University complies with all federal, state and local regulations governing Non-Discrimination and Harassment including Title VII of the Civil Rights Act of 1964 and Title IX of the Education Amendments Act of 1972. In keeping with its long-standing traditions and policies, Yeshiva University provides equal opportunity for faculty, staff and students within admissions and employment, and those seeking access to programs based on individual merit.

University-wide policies and procedures pertaining to discrimination and harassment have been established, both as a legal obligation under applicable law and as a visible and formal expression of institutional policy. The University's Non-Discrimination and Anti-Harassment Policy and Complaint Procedures can be found online at <https://www.yu.edu/student-life/resources-and-services/policies>. This policy includes information about filing a report, seeking a response and options for confidential disclosure. The University will respond to all complaints promptly, thoroughly, and impartially.

Retaliation is prohibited against anyone who filed and/or participated in the investigation of a complaint, even if the complaint is unsubstantiated. When warranted, the University will take appropriate, corrective action to remedy all violations of this policy, up to and including termination and/or expulsion. Administrative and investigative responsibility relating to enforcement of the policy has been assigned to the University's Title IX Coordinator, Dr. Chaim Nissel, at (646) 592-4201.

## Accommodations for Students with Disabilities

The Office of Disability Services assists students with documented disabilities or medical conditions in obtaining reasonable accommodations. Some of the disabilities accommodated include physical, emotional or learning disabilities, ADHD, hearing impairments, and visual impairments. Visit the following website for more information about documentation guidelines and available accommodations: <https://www.yu.edu/student-life/resources-and-services/disability-services/students>.

Students who wish to request accommodations for a documented disability that affects his/her academic performance and students who suspect that they may have a disability are encouraged to contact the Office of Disability Services:

- Beren Campus: Rochelle Kohn, (646) 592-4132 /[rkohn1@yu.edu](mailto:rkohn1@yu.edu)
- Wilf Campus: Abigail Kelsen, (646) 592-4280 /[akelsen@yu.edu](mailto:akelsen@yu.edu)

## Student Conduct and Student Rights

Please visit <https://www.yu.edu/student-life/resources-and-services/Standards-Policies> and review the University policies on student conduct and student rights, including:

- Athlete Protection Policy
- Anti-Bullying and Hazing Policy for Students
- Credit Card Marketing Policy
- Drug and Alcohol Policy
- Medical Form
- Requirements for Working with Minors
- Romantic Relationships Policy
- Sexual Assault Student Bill of Rights
- Title IX (Non-Discrimination and Anti-Harassment Policy)

Additional student consumer information can be found at: <https://www.yu.edu/oir/student-consumer-information>.

## Privacy

In accordance with the provisions of the Family Educational Rights and Privacy Act of 1974, as amended (Section 438 of the General Educational Provisions Act, 20 USC 1232g), also known as "FERPA," Yeshiva University has adopted certain policies to protect the privacy rights of its students with respect to their education records. FERPA affords students certain rights of access to their education records. FERPA also limits the persons to whom the University may disclose a student's education records and permits certain disclosure without the student's written permission. Please visit the Office of the Registrar or its website at <https://www.yu.edu/registrar/parents> to obtain the Yeshiva University FERPA Policy Statement.

## Use of the University's Name

No student or student organization may use the name of the University or any of its components in print or digital/electronic media for any purpose, including identification, without written permission from the Office of the Dean.

## Program Codes

All programs are registered by the New York State Education Department and meet its educational requirements.

<b>HEGIS CODE</b>	<b>PROGRAM #</b>	<b>Title</b>	<b>Degree</b>
1111	11094	Bible (Hebrew Language)	Master of Arts
1111	11083	Jewish History (Hebrew Language)	Master of Arts
1111	11076	Jewish Philosophy (Hebrew Language)	Master of Arts
1111	11069	Talmudic Studies (Hebrew Language)	Master of Arts
1111	26648	Judaic Studies	PHD

# ACADEMIC POLICIES, STANDARDS AND EXPECTATIONS

## Academic Calendar

Yeshiva University operates on the semester system. The academic year consists of three semesters: two 15-week semesters (fall and spring) and one 10-15-week semester (summer); the semester length includes examinations and/or final projects. The fall term runs from late August or early September to the end of December; the spring term runs from late January to late May. The summer term runs from late May to mid-August. Classes may meet Sunday through Friday. The Academic Calendars for Fall, Spring and Summer can be found online at <https://www.yu.edu/registrar/grad-calendar/>.

## Attendance

Students are expected to attend all scheduled classes in their entirety. Students who fail to fulfill this requirement may receive an academic penalty appropriate for the course work missed.

If the student is absent because of a disability which is documented with the Office of Disability Services at Yeshiva, falls ill or there are other extenuating circumstances, the student must inform the instructor in advance. The instructor may require appropriate documentation to make any exception to this policy.

## Course Load

To be considered a full-time Revel graduate student, students must be enrolled in at least 9 credits during a 15-week semester. Students taking 6 to 8.9 credits are considered half-time, and students taking 0.1 to 5.9 credits are considered part-time. Students with low academic averages may be subject to restriction on their course load.

## Grades

Students may access their grades at <https://www.yu.edu/registrar/registration> To view grades:

1. Log in with your Banner ID
2. Click on "Student and Financial Aid"
3. Click on "Student Records"
4. Click on "Final Grades" and select the appropriate term

## Description of Grades

There are two categories of grades that can be recorded on a student's transcript. Academic grades note academic achievement in a course of study; administrative grades note a student's status in a course of study.

ACADEMIC GRADES				ADMINISTRATIVE GRADES	
Quality of Performance	Letter Grade	Range %	GPA/Quality Pts.	GRADE	DESCRIPTION
Excellent - work is of exceptional quality	A	93 - 100	4	G	Stopped attending without filing an official withdrawal form (counted as failure)
	A-	90 - 92.9	3.667	I	Incomplete
Good - work is above average	B+	87 - 89.9	3.333	L	Audit (no credit)
Satisfactory	B	83 - 86.9	3	W	Withdrawal without penalty or prejudice
	B-	80 - 82.9	2.667	Note that credit is given only for grades A through D. No credit is given for grades F, G, I, L, N, or W.	
Below Average	C+	77 - 79.9	2.333		
	C	73 - 76.9	2		
	C-	70 - 72.9	1.667		
Poor	D+	67 - 69.9	1.333		
	D	63 - 66.9	1		
	D-	60 - 62.9	0.667		
Failure	F	< 70	0		

**I** grades may be issued to accommodate unavoidable delays in the completion of course requirements. A student receiving an I grade must have completed at least 50% of the course with a minimum of a B-. The student and faculty must come up with an agreed upon plan and timeline for completion of the coursework. This will be documented and signed by the faculty and student. Once the agreement has been signed, it will go to the program director for review and potential approval. If the course work is not submitted by the agreed upon date, the "I" will be changed to an "F".

**W** (withdrawal) from a course after the last date to drop a course without permission requires filing an Add-Drop Form with the Office of the Registrar and written permission of the Office of the Dean.

When the numerical value is multiplied by the credit value of a course, the resulting figure is the number of quality points. The student's average is computed by dividing the number of quality points earned by the total number of credits completed with a grade of A through G. The average is truncated to the third decimal place.

## Appeal of Final Grade

A final grade may be changed by the instructor only for a computational error or recording error. In these two instances, the instructor completes a Change of Final Grade Form and the respective program director signs to approve the change and will send to the Office of the Registrar.

If a student believes a grade is incorrect, he/she must first meet with the instructor. Should this meeting be unsatisfactory, and the student would like to officially appeal the grade, the student may next meet with the Dean. The Dean will review materials related to the grade appeal and make a final decision.

## Prerequisites

In order to receive credit for a graduate prerequisite course, the student must receive a B or better in the course. However, individual programs may require higher grades. A course may not be taken if the student has not received the minimum grade required in a prerequisite course. The student must repeat the prerequisite course, or an acceptable substitution approved by the Program Director.

## Transfer of Credit

6 credits may be transferred toward the Master of Arts degree from other institutions. 6 credits may be transferred toward the PhD degree from other institutions. These must be doctoral-level courses taught in accredited graduate programs.

A student accepted into the doctoral program who has taken graduate courses in another institution but has not received a master's degree recognized by Revel may transfer up to 12 credits toward the 72-credit requirement. At least six of these must be doctoral-level courses, while the remaining six may be master's-level courses. The applicability of a course to the Revel doctoral program is determined on a case-by-case basis.

Only graduate coursework will be accepted as transfer credit. Credit will not be granted for any course transferred from another institution with a grade below B or for a Pass/Fail course. Courses that are transferred will not factor into the student's GPA in the Bernard Revel Graduate School of Jewish Studies graduate program.

## Registration

Before their first semester, incoming graduate students will be provided with instructions by the school on how to register for their courses. Continuing students will register online through YU Portal (<https://insidetrack.yu.edu>). Continuing students are expected to register each semester during the specific registration period; registration dates will be published in the Academic Calendar. Students who register outside of the designated registration period may be subject to late registration fees.

## Continuous Status

Students must maintain continuous registration with the program until graduation, including registering for research requirements (as specified by individual programs). Any student who neither registers nor secures an official leave of absence for any semester will be considered withdrawn from the School.

## Student Categories

### Degree Students

Students admitted with permission to work toward degrees are considered matriculated. They fall into two categories:

- Regular Students: those who have met all conditions for admission
- Provisional Students: Those who have not met all conditions of the application process but who may become regular students once all conditions for admission have been met. Provisional students do not automatically become regular students.

### Non-degree Students

Students who wish to enroll for courses to meet their particular needs without entering a degree program are considered non-matriculated. They fall into two categories:

- Visiting Students: those in good standing at another school of Yeshiva University, who have the permission of the dean of that school and of the dean of Revel, may register for a limited number of courses
- Transient Students: those in good standing at other colleges and universities, who have the permission of their home institution and of the dean of Revel, may enroll for courses for possible transfer to their home school

## Undergraduate Students at Yeshiva University

Students who wish to enroll for courses to meet their undergraduate and/or graduate needs fall into two categories:

- Bachelor's/master's (BA/MA and BS/MA) students: undergraduate students may apply for the joint BA/MA and BS/MA programs.
- Undergraduate students taking graduate courses for undergraduate credit: With the permission of the college dean and the dean of Revel, undergraduate students may take graduate courses for undergraduate credit only. These courses cannot be converted to graduate courses should the student desire to enroll in Revel for a graduate degree.

## Auditors

A limited number of persons with the appropriate background may, with the permission of the dean, register as auditors. They are required to pay a stipulated fee. The category of auditor does not entitle the student to submit any coursework or to receive an academic record. An auditor is not entitled to use any campus facilities.

## Foreign Students

Foreign students applying for admission to the school are strongly advised to file applications for admission well in advance of the admission deadline in order to ensure sufficient time for evaluation. They should have forwarded to the Office of the Dean complete transcripts of previous academic training and a certified translation of each document written in a foreign language other than Hebrew.

In addition to all admission requirements, proficiency in English—verbal and written comprehension and expression—is a prerequisite for study. Applicants whose native language is not English must submit acceptable proof of their proficiency in English before being considered for admission. Normally the student is expected to demonstrate proficiency in English by receiving an acceptable score on the Test of English as a Foreign Language (TOEFL), administered by the Educational Testing Service. This test is given in various locations throughout the world several times a year. Information on the location of testing centers as well as other pertinent information can be obtained by contacting:

TOEFL  
Educational Testing Service  
PO Box 6155  
Princeton NJ 08541-6155  
Telephone: 609.771.7100

## Guided Readings (Independent Study)

Guided Readings Courses are for students who wish to pursue an individualized project/course the guidance and supervision of a faculty advisor with the approval of the Program Director. A request to take an independent study may be granted only under the following circumstances:

- To pursue a specialized topic that is not offered under the program's course listings.
- When a student is prevented from graduating because a required course is no longer offered.

Students interested in registering for a Guided Readings course must seek permission from the Dean and the faculty advisor, and if granted permission will need to register for the course through the Revel office.

## Withdrawal from a Course

Students may drop classes through Inside Track from the start of the designated registration period until the "last day to drop a course" as listed on the Academic Calendar. Students will be required to fill out an Add/Drop Form found on the Registrar's website. If permission is granted to withdraw from a course after the allowed date, the course is listed on the permanent record with a grade of "W". Students should be aware of the refund dates for each semester. Students may not receive a full refund for courses dropped even if they are dropped before the "last day to drop a course without a W". See the "Grades" section for more information about Withdrawal.

The typical fall/spring tuition refund schedule is listed below. Please note that registration and other fees will not be refunded.

COURSE WITHDRAWN BY:	PERCENT OF TUITION REFUNDED:
1 <sup>st</sup> week of semester	100%
2 <sup>nd</sup> week of semester	75%
3 <sup>rd</sup> week of semester	50%
4 <sup>th</sup> week of semester	25%
After 4 <sup>th</sup> week	0%

Please see the Office of Student Finance website for more details about the tuition refund schedule and fees:  
<https://www.yu.edu/osf/contact>

## Eligibility for Graduation

In order to be eligible for a degree, students must complete all required coursework and other requirements for the specific program as published in the Academic Catalog. Students may complete the course of study in effect at the time they enrolled provided that they complete the program within the specified time period. Students who fail to complete all requirements before the date of degree conferral will need to re-apply for the next possible degree date. Any student who is on probation or does not meet the satisfactory academic performance standards will not be eligible to receive a degree.

Degrees are conferred in September, January, and May each year. A student applies for a degree by filing an Application for Graduation Form in the Office of the Registrar. Students will not be eligible to receive a degree unless they have submitted the Application for Graduation Form by the appropriate deadline as published in the Academic Calendar.

Should the degree not be awarded at that degree date, a new application must be filed prior to the degree date deadlines thereafter until the degree is awarded. Graduation fees paid initially remain valid for two (2) years and need not be paid again unless more than two (2) years elapses between payment and award of degree.

Students are responsible for meeting regularly with their academic advisors and checking their unofficial transcripts to ensure they are on track to graduate.

## Academic Distinction

To receive distinction at graduation students must be in the top 10% of their graduating class and have achieved a minimum grade point average of 3.8.

## Diplomas

Diplomas will be mailed to the address students list on the Application for Graduation Form within eight (8) weeks of the degree date. The last name on the student's diploma must match the last name on the student's record at the School. Duplicate or revised diplomas can be secured under certain circumstances. The acceptable reasons for a duplicate diploma request are listed here:

<https://www.yu.edu/sites/default/files/legacy/uploadedFiles/Academics/Registrar/Forms/YC/Duplicate%20Diploma%20Request%20Form.pdf>. More information is available on the Office of the Registrar website at [www.yu.edu/registrar](http://www.yu.edu/registrar).

## Records and Transcripts

Students may generate unofficial transcripts at no cost in the Office of the Registrar or online at <https://www.yu.edu/registrar/registration>. Current or former students who want official transcripts should visit [www.yu.edu/transcript](http://www.yu.edu/transcript), where they can find information about fees, regulations, and procedures governing the issuance of official transcripts.

No official transcript will be issued for a student unless the student's financial record with the University is completely clear. A student's official records are sent only in the form of a complete transcript. No partial records are sent. Transcripts list courses in progress without grades. Students who believe there is an error in their



academic record (e.g., in a grade, average, credit value, or course) must promptly contact the Office of the Registrar (see [www.yu.edu/registrar](http://www.yu.edu/registrar) for contact information).

## Change of Name or Address

A student who wishes to change either a first or last name on School records must file a Request for Change of Name on School Records Form in the Office of the Registrar. Students who change their home or local residences are required to notify the Office of the Registrar within 10 days by updating their addresses and phone numbers online at <https://www.yu.edu/registrar/registration>. A student is responsible for all mail sent to the old address if his/her address has not been updated.

# SATISFACTORY PROGRESS POLICIES

## Good Academic Standing

Federal regulations now require all institutions to establish, publish, and apply standards of Satisfactory Academic Progress for federal financial aid eligibility. Since these must be at least as rigorous as the school's policy for students not receiving such aid, these regulations effectively mandate the establishment of standards for all students.

All students must maintain a minimum grade point average of 3.0 per semester and cumulatively and must make satisfactory progress toward a degree within the time frames detailed in the Program Descriptions section. All students must meet these standards of good academic standing and satisfactory academic progress. Students not meeting these standards may be placed on academic probation and may become ineligible for financial aid. These standards are applicable to all students. They are required for certification by New York State for financial assistance under Section 145-2.2 of the Regulations of the Commissioner of Education and are required by federal regulations to receive aid under Title IV of the Higher Education Act.

## Academic Probation and Dismissal

**Good Academic Standing:** Students are always expected to remain in good academic standing in their respective programs. Not remaining in good academic standing can result in dismissal from the University or probation with the expectation that the student will return to good academic standing by the end of the following semester.

**Dismissal at the End of the First Semester:** If in the first semester of study, a student earns an "F" grade (fails a course), two "C" grades ("C" or "C+"), or has an overall GPA below 3.0, the student may be dismissed from the program.

**Probation:** A student who earns an "F" grade (fails a course), two "C" grades ("C" or "C+"), or has an overall GPA below 3.0 in any semester will be placed on academic probation beginning in the following semester (if not otherwise dismissed from the program).

If a student is placed on probation, he/she will receive a letter from the Dean that outlines the reason for the academic probation and a date for a performance review meeting with the faculty committee. After the meeting, the student will be provided with a letter outlining a success plan by the Dean, the terms of which must be met by the student, in order to return to good academic standing. The student must sign and return the letter acknowledging his/her understandings and responsibilities.

Academic probation may be documented on the student's transcript. Being placed on academic probation may impact a student's financial aid. Please contact the Office of Student Finance for more information.

**Dismissal Following Probation:** While on probation or afterwards, if a student earns an "F" grade (fails a course), two "C" grades ("C" or "C+") or has an overall GPA below 3.0 for a semester, the student may be dismissed from the program.

**Making Up an "F" grade (failing a course):** If a student receives an "F" grade in any of their courses, the student (if not dismissed from the program) must repeat and pass the same course. The grade earned from the repeated course will replace the "F." The "F" will remain on the student's transcript but will not be included in their cumulative GPA.

# CHANGES OF STATUS

The Bernard Revel Graduate School of Jewish Studies requires the student to be continuously enrolled each semester as required by the student's program until their degree is granted. To maintain continuous enrollment, students must register each semester required by their individual program or take a leave absence.

## Leave of Absence

Students who are not registered for academic credits or courses but who expect to return to the university should file for a Leave of Absence. The leave of absence must be approved by the Program Director. To apply for a Leave of Absence the student must fill out and submit a Leave of Absence form to the Office of the Registrar prior to the start of classes for the given semester. Students may apply for a leave of absence for a maximum of 180 days. Students are only eligible for a leave of absence after the completion of one (1) semester of coursework.

If the need for a leave of absence extends beyond 180 days – taken together or separately – the student must officially withdraw from the School. Students who wish to withdraw must submit an Application for Withdrawal from the School Form, available in the Office of the Registrar. The form should be signed by the Dean.

**Please Note:** Immigration regulations require that students in F-1 status register and attend school full-time every semester. Please contact the Office of International Students and Scholars (OISS) before dropping below full-time or if you are considering a leave of absence.

## Official Withdrawal

If a student chooses to withdraw from their program, they must fill out the Official Withdrawal Form and submit it to the Registrar's Office. If the student is registered for courses at the time of withdrawal, they will be subject to refund amounts as outlined in the academic calendar. Based on the timing of the student's withdraw, the student may receive a **W** on their transcript. The school's academic calendar may be referenced for specific dates.

Students who are registered for courses at the time of their withdrawal will be subject to the tuition refund rates in effect on the date of their withdrawal. Before the student withdraws from a program, the student must contact the Office of Student Finance regarding deadlines for tuition reimbursement and to address related financial responsibilities.

## Procedures for Removal

When it comes to the attention of any member of the University community that a student may pose a threat to the health and safety of themselves and/or others, he/she should immediately take reasonable steps to notify the Program Director and/or the Dean of the School. (If so notified, the Dean should in turn notify the applicable Program Director.) The Program Director then should take immediate action to assess the nature and magnitude of the threat to the student and to others, which may involve consultation with others including counseling and other relevant support services. In accordance with applicable law and regulations, procedures should be followed to ensure that a student considered for involuntary leave is not subject to an adverse action based on unfounded fears, prejudice, or stereotypes. A psychological, psychiatric, or medical evaluation by a healthcare provider may be necessary to determine if an involuntary leave of absence is necessary or appropriate. The student may be asked to provide relevant psychological or medical records from his/her healthcare provider.

To the extent practicable, a student whose involuntary leave is under consideration will be informed in person, if practical, or in writing, and will be provided with an opportunity to be heard in an interview with the appropriate counseling staff and/or administrative official prior to any such decision.

A student who is placed on involuntary leave may appeal the decision to the Dean within 10 business days of the decision. The appeal should be in writing and set forth the basis for the appeal. The Dean or his/her designee will review the appeal and his/her decision will be considered final.

In cases of a safety emergency, a student may be removed from the University campus. To the extent practicable, the student will be provided with notice and an opportunity to be heard in an interview with the appropriate

counseling staff and/or administrative official prior to any such decision. The student also may appeal the decision as set forth in the preceding paragraph.

The University reserves the right to make appropriate arrangements regarding the health and safety of the student.

A student placed on involuntary leave must remain off campus for the duration of their leave. A student on involuntary leave may not visit the campus or any other facility owned by the University without written approval from a University official.

The School will notify all relevant parties of the leave of absence and/or removal from campus.

A student's continuance on the rolls of the University; the receipt of academic credits, honors, and awards; graduation; and the conferring of any degree, diploma, or certificate upon a student are entirely subject to the disciplinary powers of the University and to the student maintaining high standards of ethical and academic conduct. A student may be placed on probation or dismissed at the discretion of the Dean at any time for infringement of these standards.

## Readmission after Withdrawing from the University

A student who neither registers nor secures an official leave of absence for any semester will be considered to have withdrawn from the School. A student who wishes to resume studies may have to apply for "readmission." Students who withdrew (whether voluntarily or involuntarily) from the School and wish to apply for readmission must follow the regular admissions procedures. Their admission will be subject to the program admissions criteria in effect at the time of application for readmission.

## CODE OF ETHICS

### Academic Integrity

The submission by a student of any examination, course assignment, or degree requirement is assumed to guarantee that the thoughts and expressions therein not expressly credited to another are literally the student's own. Evidence to the contrary will result in appropriate penalties, described below.

### Cheating on Assignments and/or Exams

Cheating is an affront on academic integrity and ethics. Any instance of dishonesty undermines your work and the work of your classmates and the University.

### Plagiarism

In defining plagiarism, this policy distinguishes between Intentional Misrepresentation (which is deemed to constitute plagiarism) and Misuse of Sources. These are two clear extremes, but this policy also recognizes that there can be a continuum between them.

**Intentional Misrepresentation** occurs when a student deliberately uses someone else's language, ideas, or other original (not common knowledge) work without acknowledging the source. Examples include but are not limited to when a student submits an Assignment that: a) is downloaded from an Internet source and/or obtained from a paper mill; b) is obtained from someone else (including another student); c) contains part or all of the writings of another person (including another student), without acknowledgment of the source; or d) contains passages that were cut and pasted from an Internet source, without acknowledgement of the source.

**Misuse of Sources** is the unintentional misappropriation of the language, ideas, and work of others due to a lack of understanding of the conventions of citation and documentation, including paraphrasing, quoting, and the parameters of common knowledge.

Students are responsible for knowing how to quote from, paraphrase, summarize, and cite sources correctly. However, when a student has attempted to acknowledge a source but has not done so fully or completely, the instructor, perhaps in consultation with other faculty, administrators, or an academic integrity panel, may determine that the issue is Misuse of Sources or unsuccessful writing, rather than Intentional Misrepresentation.<sup>1</sup>

## Penalties and Procedures for Violating Academic Integrity Standards

Accordingly, students who act in a dishonest manner by cheating on written exams or plagiarizing are subject to penalty under the following procedures.

**Please Note:** If a faculty member determines that a student unintentionally misused sources on an assignment, he/she may lower the grade on the assignment in question (including lowering to a grade of “F”). No additional penalty should be imposed.

## Notification Process

Any member of the Yeshiva University community may initiate a report of cheating on a written exam or plagiarism. The complainant should report the incident immediately, and no later than 10 days after the incident occurred and should submit an Incident Report Form to the applicable Program Director.

1. The Program Director will then submit a written copy of the charges (cheating or plagiarism) to the student no later than 10 days after the incident was initially reported.
2. The student will then have the opportunity to accept or deny responsibility for the actions or challenge the allegations within 5 days after receiving the report documenting the charges.
3. If the student accepts responsibility for the action, then appropriate academic sanctions will apply including, but limited to, a retake of the exam, reduced credit or zero on an exam, reduced final grade or failing grade, or resubmit assignment paper.
4. If the student denies the allegations, the School will appoint a panel of 3 faculty members to conduct an initial investigation to assess the merits of the case within 10 days after receipt of the student's statement of denial.

Students are not permitted to drop the course in which the alleged incident occurred during or after the pendency of proceedings under this policy.

## Hearing

If the incident appears to violate academic integrity standards, the Dean will convene a hearing before the Committee on Academic Standards and Integrity (CASI) to determine if the student violated academic integrity standards no later than 30 days after the student formally denied the incident. The CASI will consist of a four-person impartial body appointed by the Dean, including the program director, two faculty members, and a student. A non-voting representative from the Office of the Registrar may also be present for the hearing.

The CASI Committee Chair will notify the student in writing of the date, time, and place of the hearing. The student may bring written materials and witnesses, but no advocates or advisers (including parents and attorneys). The Committee will consider all the facts and circumstances, may ask for further information from the relevant parties, and will determine whether the student committed an academic integrity violation within 10 days after the hearing. The Committee will provide a written summary of the hearing and its findings along with its recommendation for appropriate action to the Dean.

## Decision

The Dean may accept, reject, or modify the Committee's recommendation, and will notify the student in writing of the decision.

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<sup>1</sup> Portions of this definition are adapted from The Council of Writing Program Administrators, "Defining and Avoiding Plagiarism: WPA Statement on Best Policies" (<http://www.wpacouncil.org/positions/index.html>); Syracuse University, "Academic Integrity Policies and Procedures" (<https://psdocs.syr.edu/sudocs/vpcai/finalizeddocs3.pdf>); and Washington State University, "Plagiarism: What is it?" (<http://www.wsulibs.wsu.edu/plagiarism/what.html>).

## Appeal

Within 10 days of receipt of the Dean's letter, the student may file an appeal by submitting it in writing to the Provost of Yeshiva University. No appeal will be considered if received after the 10-day deadline. The Provost will consider the merits of the appeal and will consult with the Chair of the CASI. The Provost may interview the student but will not conduct a new hearing. The standard for review will be whether the student received appropriate notice and had an opportunity to be heard (i.e., whether there was a fair hearing), and whether the School followed its procedures. The Provost may designate the Dean of another University graduate or professional school to hear the appeal. The student will receive notice of the decision in writing in a timely fashion, but no later than 3 weeks from the receipt of the appeal. This decision is final.

## Records

Copies of the final decision (after appeal) will be sent to the Dean of the School and to the Office of the Registrar and may be documented on official transcript.

## Readmission after Dismissal

Students who have been dismissed as a result of a violation of academic integrity standards may apply for readmission after one semester of non-attendance. An application for readmission should be made directly to the Program Director and the Office of Admissions. The application should state the reasons for readmission and include a statement of steps the student has taken or changes he/she has made to merit readmission. Any readmission may require conditions of probation and/or academic or other counseling.

## Other Violations of Academic Integrity

In addition to cheating and plagiarism, other examples of academic integrity violations include, but are not limited to:

- Assisting or attempting to assist another student in an act of academic dishonesty.
- Providing papers, essays, research, or other work to aid another student in Intentional Misrepresentation.
- Engaging in unauthorized cooperation with other individuals in completing assignments or examinations.
- Submitting the same assignment, in part or whole, in more than one course, whether at YU or another institution, without prior written approval from both faculty members.

If a student commits one of the above (or similar) violations, the faculty member will propose an appropriate penalty. If the student accepts the proposed penalty, the faculty member will notify the applicable Program Director of the action taken. If the student denies the allegations or contests the penalty, the faculty member will notify the Program Director, who will then convene a hearing of the CASI in accordance with the procedures outlined above.

## SOCIAL MEDIA USE

Students are required to adhere to the Social Media Policy established by the University and posted on the website of the Office of the registrar:

[https://www.yu.edu/sites/default/files/inline-files/guidelines\\_for\\_yu\\_related\\_social\\_media\\_profiles\\_yu.pdf](https://www.yu.edu/sites/default/files/inline-files/guidelines_for_yu_related_social_media_profiles_yu.pdf)

Any student who posts content (on a personal or University website) that is deemed inappropriate and/or a violation of the School's Code of Ethics will be subject to disciplinary action.

## GRIEVANCES

### Grievance Procedure

The School is committed to a policy of resolving all student grievances through a set of appeal procedures designed to address the student's issue or concern fairly. Students may appeal evaluation decisions by instructors, supervisors or faculty advisors when they believe they were subject to harassment, discrimination, and unsubstantiated claims of unsatisfactory performance that deviate significantly from standard evaluation procedures used by that instructor, supervisor or faculty advisor. Note that the procedures set forth in the University's Non-Discrimination and Anti-Harassment Policy (Title IX Policy) will apply in connection with alleged violations under such policy.

If a student has a grievance, he/she is assured of due process, respect, and confidentiality. The following procedure should be initiated within the semester in which the problem or incident occurs and no later than 30 days beyond the final day of classes in any given semester.

1. **Informal Level:** Students should first discuss their grievance with the primary instructor, supervisor, or faculty advisor who is the subject of the grievance. The purpose of this meeting is to clarify the reasons for the decision or action by the instructor, supervisor or faculty advisor and to provide the student with an opportunity to respond to the decision or action. The meeting also provides an opportunity for the student and the instructor, supervisor or faculty advisor to reach a common understanding of the identified problem(s) and clarify recommendations and the expected timeframe within which problems will be remedied. A follow-up meeting is often scheduled to evaluate compliance with these recommendations. Every effort should be made to resolve grievances at this level and safeguard confidentiality by involving only essential parties.
2. **Meet with Program Director:** When the student thinks that his/her grievance is still unresolved by the instructor, supervisor, or faculty advisor, the student may arrange a meeting to discuss the grievance with the Program Director. Students are expected to submit written documentation of evidence for their grievance within 30 days of the conclusion of the Informal Level process, and preferably by the final day of classes of the semester in which the problem occurred. The Program Director will review all documentation and will notify the student and relevant instructor, supervisor or faculty advisor of his/her decision.
3. **Committee on Academic Standards and Integrity (CASI):** If the Program Director cannot resolve the student's issue, or the student files (within 30 days) a written appeal of a decision made by the Program Director, then the case will be referred to the CASI. The faculty on the committee cannot be faculty members from the student's program. The student will have the opportunity to orally present the nature of his/her

appeal to the committee. The committee will review all documentation and testimony and will notify the Program Director and the student of their decision to grant or deny an appeal or recommendation on disciplinary action on the issue.

- 4) **Review by Dean:** Should the CASI not be able to resolve the student's issue, or the student wishes to appeal a decision by CASI, the student must submit a written request (within 30 days of the decision) that the Dean review the action, clearly stating the reasons for such a review. The Dean may grant or deny the request. If the Dean grants the request, he/she will evaluate all the available materials as to the facts and circumstances, including any recommendation from the CASI, and may request a personal interview with the student. The Dean's decision shall be final as to whether to review the determination, and, if so, whether to adhere to the committee's recommendation.

## STUDENT RESOURCES

### Academic Programs

Revel's Program Directors help students navigate where to go and whom to talk to. Students can email [steinerm@yu.edu](mailto:steinerm@yu.edu) to discuss.

### Academic Advisement

Every semester, students are expected to meet with an assigned faculty adviser or Program Director to discuss their progress in the program, plan future course work, review research activities, and plan what comes next after graduation. These advisers are the students' academic navigators, keeping students on course to achieve their personal goals. Students should contact their Program Director for more details.

### Canvas

Canvas is Yeshiva University's Learning Management System, and all Revel students (both those working remotely and those on-campus) have access to Canvas. Canvas provides 24/7 support to give students the best experience possible when learning online. Students registered for online courses will be invited to participate in a self-paced, online orientation covering the basics of what they need to know about going to school online.

### Career Center

Yeshiva University's Career Center offers students a range of programs and resources, from personalized counseling and career planning to the latest professional search technologies. The Career Center also hosts on-campus recruiting events, career fairs, and information sessions, partnering with employers, alumni, and community supporters to connect students with professional opportunities. In addition, YU faculty offer career mentoring, helping students to identify career options and opportunities for further study.

### Counseling Center

The Counseling Center consults with students on a confidential basis, free of charge. Their staff of qualified and caring professionals provide a calm and objective listening ear and can help students address any issues of concern. To learn more, visit [www.yu.edu/student-life/counseling](http://www.yu.edu/student-life/counseling).

### Disability Services

The Office of Disability Services collaborates with students, faculty and staff to provide reasonable accommodations and services to students who self-identify as having a disability. The Office's goal is to provide access to all campus programs and activities, thereby empowering students with disabilities to actualize their full academic and personal potential. Please visit the following website for more information about Disability Services, its documentation guidelines and contact information: <https://www.yu.edu/student-life/resources-and-services/disability-services/students>.



## Health Services

All students have access to the University's Student Health Centers on the Wilf and Beren campuses. The Health Centers provide free walk-in care during business hours. The Health Centers treat students experiencing episodic illnesses and minor injuries on campus. Hours and contact information are available online at <https://www.yu.edu/student-life/resources-and-services/health-and-wellness>.

All Yeshiva University students who are taking at least 1 credit on campus are required to have health insurance. Students may join a health insurance plan through the University, or they may waive this plan if they have their own health insurance. For more information on Health Insurance requirements, contact [yuship@yu.edu](mailto:yuship@yu.edu).

All students taking at least 6 credits on campus must meet New York State immunizations requirements for Measles, Mumps, and Rubella and must complete a valid Meningococcal Response Form. These forms are given to incoming students by the Enrollment office.

## Library Services

Yeshiva University's libraries offer a wealth of information and support for advanced learning, research, and scholarly inquiry in an environment dedicated to the open exchange of information. While their primary responsibility lies with the students and faculty of Yeshiva University, the libraries also engage in scholarly, cultural, and artistic interactions with broader communities. Students at any Yeshiva University campus have full access to the entire YU Libraries system. Learn more at [www.yu.edu/libraries](http://www.yu.edu/libraries).

## New Student Orientation

Every fall, Student Services host a new Graduate Student Orientation prior to the start of classes. Orientation is structured to help students find their way around campus, finish up registration and paperwork, access services, and meet with faculty. In addition, students will be invited to attend meetups where they can connect with new classmates and current graduate students in many different departments.

## Office of International Students and Scholars

International students and exchange visitors are an important part of Yeshiva University's vibrant community. The Office of International Student and Scholar Services (OISS) provides international students and scholars with immigration support and assistance with cultural adjustment, to help you achieve your educational goals. The OISS also acts as a liaison with the U.S. Department of Homeland Security (DHS) to ensure University-wide legal compliance with government immigration regulations and reporting requirements. International students are encouraged to visit the following website for support with their immigration status as a student at Yeshiva University: <https://www.yu.edu/student-life/resources/international/current-students>.

## Financial Aid

Refer to the following websites for more information about program cost and payment options:

- Tuition and Fees: <https://www.yu.edu/osf/tuition-fees/graduate>
- Payment Options for Graduate Students: <https://www.yu.edu/osf/graduate-schools/grad-payment>

To be considered for financial aid each student must complete a financial aid application.

- For U.S. citizens and Eligible Non-Citizens, please submit the Free Application for Federal Student Aid [FAFSA](#).
- For International Students, please file our [International Financial Aid Application](#).

*The priority deadline for incoming students is February 1 and for continuing students by April 15.*

## Scholarships

Scholarships are awarded at the discretion of the Dean's Office. Please contact the Academic Administrator at 646-592-4270. In most cases, students enrolled simultaneously in RIETS and Revel will receive a 2/3 scholarship from Revel, and PhD students will receive a full tuition scholarship.

## YUcard

Students' YU ID card is part of the OneCard system, which allows students access to campus buildings, free shuttles, Library accounts, Dining Services, and printing accounts. Students can view account balances at <https://onecard.yu.edu/OneWeb/Account/LogOn> (Sign in with your YUAD username and password; if you don't know your YUAD username and password, visit [www.yu.edu/findid](http://www.yu.edu/findid).) Students can also download the OneCard app for access to their YU ID card anywhere; follow the instructions at <https://www.yu.edu/yucard/tips>. For assistance with the YU ID card, email [yucardsupport@yu.edu](mailto:yucardsupport@yu.edu).

## Parking for Students and Alumni

Students and alumni are eligible for parking at our uptown Wilf Campus. To apply for parking, please fill out and submit the applicable [student parking](#) or [alumni](#) parking application. Students should also notify [parking@yu.edu](mailto:parking@yu.edu) regarding any adjustments to their parking account, such as vehicle or scheduling changes.

## Shuttle Transportation

The Office of Safety and Security provides free intercampus shuttle service in the evenings between the Beren and Wilf campuses and free local shuttle service to campus buildings, local transit hubs, and other approved stops. To access the intercampus shuttle, students need to open an account and sign up at [www.yushuttles.com](http://www.yushuttles.com). To view the schedules (for both the local and intercampus shuttles), visit <https://www.yu.edu/safety-security/transportation/shuttles>.

## PROGRAM DESCRIPTIONS

Bernard Revel offers MA and PhD degree programs in Modern Jewish History, Medieval Jewish History, Ancient Jewish History, Jewish Philosophy, Bible, and Talmudic Studies, a joint MA/MS program with the Azrieli Graduate School of Jewish Education and Administration, as well as a joint BA/MA degree program for qualified undergraduates at Stern College for Women, Yeshiva College, and Sy Syms School of Business.

### MA Program

Applications for admission to the Master's program are considered three times a year, for the Fall, Spring, and Summer semesters. Applications for Fall and Summer admission to the MA program by students requesting scholarships, including all supporting documents, should be submitted by the end of April. Later applications will be considered, but priority in the granting of financial aid will be given to those who file by this date. For spring admission, students should apply at least one month prior to the semester in which they wish to be admitted.

### Admissions Requirements

Applicants must hold a bachelor's degree or its equivalent from a recognized college or university and have a grade point average of at least B (3.0). Academic background should include documented evidence of a Hebrew proficiency adequate for the required readings. In the absence of such evidence, a Hebrew reading test may be required as part of the admission process. This entering without Hebrew Proficiency will be unable to take those courses that require such proficiency.

### Curriculum and Degree Requirements

#### Credit Requirement

Thirty credits distributed among introductory (survey) and advanced courses in the area of concentration and electives outside that area. The distribution of these courses differs in the various areas of concentration (see below).

#### Comprehensive Examination

All students are required to take a written comprehensive examination in their field of concentration. The examination is based on coursework and a reading list. It is offered at the beginning and end of the fall semester and at the end of the spring semester. Students must be registered for courses or Master's Research during the semester in which they expect to take the comprehensive examination.

In the case of the September examination, this registration requirement can also be fulfilled by registration in the previous spring semester. The student must file for the comprehensive examination by the date appearing in the academic calendar. The comprehensive examination must be taken during or after the semester in which the student completes his or her course work. For students concentrating in Bible, it may not be taken in the same semester in which the student is taking basic courses required for the concentration unless special permission has been obtained from the dean. A student who fails the examination is provided one additional opportunity to pass it.

#### Residence Requirement

A minimum of 24 credits must be taken at Revel. Thus, up to 6 credits may be transferred toward the Master of Arts degree from other institutions. These must be master's- or doctoral-level courses taught in accredited graduate programs. The applicability of a course to our master's program is determined on a case-by-case basis.

#### Administrative Requirement

- Approbation of the faculty and president
- Filing an Application for Graduation during the registration period of the semester in which the student completes all requirements

## Satisfactory Academic Progress

Students are required to complete their degree within five years. All course assignments must be completed within a semester and summer of the completion of a course, though faculty may require more timely submission. Students who have enrolled in 12 credits during their graduate careers must have completed at least 50% successfully in order to remain in good standing. Withdrawals, even without penalty, count in this calculation. Students who have enrolled in 24 credits must have completed at least 75% successfully. To remain in good standing after the completion of 12 credits, a student must have maintained a grade point average of 3.0.

Progress will be reviewed annually.

Students who have taken a leave or otherwise experienced special circumstances may request an extension of these deadlines. Students granted such an extension should contact the Office of Student Finance to determine their eligibility for government assistance.

## Distribution of Courses for the Various Areas of Concentration

*In instances where a student's schedule makes it very difficult to take a required course, substitution of another course may be authorized in writing by the dean in consultation with the relevant department.*

### Jewish Studies

- 9 credits of introductory (5000 level) courses from at least two different tracks (Bible, Medieval Jewish History, Modern Jewish History, Jewish Philosophy, Talmud & Ancient Judaism)
- 15 credits of advanced courses (numbered 6000 and higher)
- 6 credits of electives that can be taken at either the 5000 or 6000 level

### Bible

- BIB 5031 Introduction to Biblical Studies (3 credits)
- BIB 5203 Biblical Hebrew (3 credits)
- 15 credits of advanced courses (numbered 6000 and higher) in Bible
- 9 credits of electives in or outside the field of Bible to be chosen in consultation with the faculty adviser

### Jewish Philosophy

- JPH 5011: Introduction to Medieval Jewish Philosophy and JPH 5012: Survey of Modern & Contemporary Jewish Philosophy (6 credits)
- JPH 5350: Introduction to Jewish Mysticism and JPH 5360 Introduction to Hassidic Thought (6 credits)
- 9 credits of advanced courses (numbered 6000 and above) in Jewish philosophy
- 9 credits of electives in or outside the field of Jewish Philosophy to be chosen in consultation with the faculty adviser

### Talmud and Ancient Judaism

- 21 credits of courses in Talmud or Ancient Jewish History
- 9 credits of elective courses in any field

### Medieval Jewish History

- 6 credits of basic source courses (those numbered 5000–5999) in medieval Jewish history
- 12 credits of advanced courses (numbered 6000 and above) in medieval Jewish history
- 12 credits of elective courses in any field

### Modern Jewish History

- 12 credits of 5000 level core courses across the geographical spectrum comprising: 3 credits in American (JHI 5571: American Jewish History: 1654–1881, or JHI 5572: American Jewish History: 1881-1967), 3 credits in Western/Central European (JHI 5400: Early Modern Europe: 1492–1760 , JHI 5410: Jews in Modern Europe, Social and Intellectual History: 1760–1900 , or JHI 5450: History and Nature of Anti-Semitism), 3 credits in East European (JHI 5440: East European Jewish History: 1750–1914, JHI 5441: The Jews of Eastern Europe: 1914–89 , or JHI 5445: Kulturkampf in Eastern Europe: The Russian Haskalah and the Rabbinic Response), and 3 credits in Sephardic/Middle Eastern Jewish

histories (JHI 5401: The Sephardic Atlantic, JHI 5402: Sephardic Reactions to Persecution: The Phoenix and the Fire, or JHI 5580: The Jews of Latin America 1492–Present).

- 9 credits elective courses in Modern Jewish History at any level (5000 or above)
- 9 credits of elective courses in any field

## PhD Program

Applications for admission to the doctoral program are considered only once a year for admission in the fall semester. The deadline for applications, including all supporting documents, is December 31 of the previous year (e.g., the deadline for Fall 2023 admission is December 31, 2022). Late applications will not be considered. Applicants to the doctoral program must submit verbal, quantitative and analytical GRE scores. The GRE reporting code for Revel is 6284.

### Admissions Requirements

Applicants must fulfill the following requirements:

- Hold a bachelor's degree from a recognized college or university.
- Possess a knowledge of Hebrew adequate for the pursuit of doctoral work.
- The student's scores on the verbal, quantitative and analytical sections of the Graduate Record Examinations must accompany the application. The GRE reporting code for Revel is 6284.
- Applicants holding a master's degree and those who have made substantial progress toward such a degree must submit a qualifying paper or papers, totaling approximately 70 pages, demonstrating the ability to pursue doctoral research.
- Students applying directly out of college must submit a writing sample providing evidence of outstanding potential for pursuing such research. Students admitted on this track must devote full time to their doctoral studies.
- Applicants accepted into the program may be offered multi-year doctoral level fellowships. It is understood that receipt of such fellowships beyond the first year is contingent upon satisfactory progress.

### Curriculum and Degree Requirements for the PHD Degree

#### Credit Requirement

The PhD program requires forty-two credits beyond those accepted for the Master of Arts degree apportioned as follows:

- 18 credits in the major
- 3 credit doctoral seminar to be taken in the first year.
- 9 additional credits in or out of the field of concentration to be determined in consultation with the faculty adviser. In some cases, it may be beneficial for students to take courses in a related field of general studies not offered at Revel. Therefore, upon approval of the faculty advisor and dean, 6 of the 9 credits may be taken in those related fields.
- 3 credits (Subject) 9979 Doctoral Planning, consisting of preparation for doctoral examinations and formulation of a dissertation topic
- 1 credit (Subject) 9980 Doctoral Planning II. If additional semesters are needed for doctoral planning, students register again for this course.
- 3 credits of (Subject) 9981 Doctoral Research
- 1 credit (Subject) 9982 Doctoral Research II. If additional semesters of research are required, students register again for this course.
- Any student with fewer than 12 doctoral planning and research credits will register for a dissertation finalization course for the requisite number of credits in their final semester.

In addition to the 42 credits, a student may be required by the faculty of a given concentration to master particular skills or areas of knowledge deemed necessary for the doctoral research.

#### Residence Requirement

Setting aside the 12 credits of doctoral planning and research, the PhD program requires 30 course credits beyond the Master of Arts degree. Twenty-four of these must be taken at the school or by prior arrangement with the school. It follows that up to 6 credits may be transferred toward the PhD degree from other institutions. These must be doctoral-level courses taught in accredited graduate programs. Since up to 6 credits may also be transferred toward the Master of Arts degree, a student accepted into the doctoral program who has taken graduate courses in another institution but has not received a master's degree recognized by Revel may transfer up to 12 credit toward the 72-credit requirement. At least six of these must be doctoral-level courses, while the remaining six may be master's-level courses. The applicability of a course to the Revel doctoral program is determined on a case-by-case basis.

#### Full-Time Residency

For students taking coursework, at least 9 credits each semester is required for full-time status. The dean may certify students in doctoral planning or doctoral research as full-time irrespective of the number of credits for which they are registered.

## Satisfactory Academic Progress

All course assignments must be completed within a semester and summer of the completion of a course, though faculty may require more timely submission. Students who have enrolled in 12 credits or more in the doctoral program must have completed at least 75% successfully in order to remain in good standing. Withdrawals—even without penalty—count in this calculation. To remain in good standing after the completion of 12 credits, a student must have maintained a grade point average of 3.0. Full time status can be maintained after the completion of regular courses if the Dean and primary doctoral adviser affirm that the student is engaged in full time work on preparation for language examinations, the general examination in the major and minor fields, and the writing of the dissertation proposal and the dissertation itself. Failure to maintain good academic standing will result in the loss of graduate fellowships. Additionally, at the discretion of the dean, failure to maintain good academic standing may lead to dismissal from the program.

For full-time students who enter the program with an MA degree in the same field as the doctoral concentration:

At least six courses must be completed in the first year, and the remaining four courses other than doctoral research and planning must be completed by the end of the second year. The two language examinations must be completed by the end of the fourth year. However, students must consult with their advisers to determine whether their research obligations require them to pass one or both language examinations at an earlier point. The general examination in the major and minor fields must be completed by the end of the fifth year. The dissertation proposal must be submitted by the end of the sixth year. Subsequent to approval of the proposal, work on the dissertation must proceed at a pace certified as satisfactory by the dissertation advisor. The degree must be completed within eight years.

For full time students admitted directly from college with a BA degree or with a MA degree in a field other than the doctoral concentration:

At least six courses must be completed in each of the first two years. The remaining eight courses other than doctoral research and planning must be completed by the end of the third year. The two language examinations must be completed by the end of the fifth year. However, students must consult with their advisers to determine whether their research obligations require them to pass one or both language examinations at an earlier point. The general examination in the major and minor fields must be completed by the end of the sixth year. The dissertation proposal must be submitted by the end of the seventh year. Subsequent to approval of the proposal, work on the dissertation must proceed at a pace certified as satisfactory by the dissertation advisor. The degree must be completed within nine years.

Students admitted as part-time doctoral students are required to complete their degree within twelve years. They must complete their course work other than doctoral planning and research as well as their language examinations by the end of the summer following their seventh year. However, students must consult with their advisers to determine whether their research obligations require them to pass one or both language examinations at an earlier point. The general examination in the major and minor fields must be completed by the end of the eighth year. The dissertation proposal must be submitted by the end of the ninth year. Subsequent to approval of the proposal, work on the dissertation must proceed at a pace certified as satisfactory by the dissertation advisor. The degree must be completed within twelve years.

Progress will be reviewed annually.

Students who have taken a leave or otherwise experienced special circumstances may submit a letter to the Dean requesting an extension of these deadlines. The letter must include a timetable that outlines the steps they will take to complete their degree. Upon reviewing the request, the Dean will indicate, in writing, whether it has been approved or denied. Students granted such an extension should contact the Office of Student Finance to determine their eligibility for government assistance.

Needless to say, students are encouraged to work more quickly and complete their degrees as expeditiously as possible.

## Language Examinations

The student must pass examinations in French and German, administered or approved by the School, before the approval of a doctoral proposal. With permission of the faculty advisor and the Dean, a research language may be substituted for one of these.

## Field Examinations

Upon completing all coursework, the student must pass comprehensive examinations testing:

- A broad knowledge of the field of concentration.
- Knowledge of areas of general and/or Jewish studies related to the field of concentration.
- In some concentrations, skill and ability to handle primary sources.

These examinations are based on knowledge of the primary and secondary literature.

## Dissertation Requirement

### Dissertation proposal

As a first step, the student meets with a sponsor to develop a potential topic; then the dean in consultation with the sponsor chooses an additional reader of the proposal to further monitor the beginnings of research. Out of these consultations will emerge a formal proposal. Instruction for the proposal are included in this booklet. The sponsor will submit the proposal to the appropriate BRGS faculty who will decide whether to approve the proposal as is or ask for further revisions.

When a proposal has been approved, the dean, in consultation with the sponsor and the faculty, appoints an appropriate dissertation committee.

### Bernard Revel Graduate School of Jewish Studies Guidelines for Doctoral Dissertation Proposals

General Goal: The purpose of the thesis proposal is to enable you to clearly define your research question[s] and the approach you intend to take to your project. Note that research at the doctoral level is always going to be open to development, so the final thesis may not end up reflecting the proposal in each and every detail. Nonetheless, the proposal should give a well-defined account of the project that will convince the faculty that your proposed research is feasible, that you are ready to engage in the research, and are engaging important questions that will propel the academic conversation in which it engages forward. While length is less important than content, typically, the text of the proposal should be approximately twenty to twenty-five pages (or around 7,500–9,500 words), including a bibliography, which should follow a standard, consistent academic format. Guidelines for writing the proposal can be found at: <https://www.yu.edu/sites/default/files/inline-files/BRGS%20Dissertation%20Proposal%20Guidelines%20%282%29.pdf>

### Dissertation Writing and Defense

In preparing the written dissertation, students must format their theses according to <https://library.yu.edu/dissertation>. Once the dissertation has been completed, approved by the dissertation committee, and submitted to the Dean, an oral defense in front of the members of the committee (and other interested BRGS faculty members) will be scheduled.

After you pass your oral defense and your revisions have been approved by your chairperson, please email a copy of your formatted dissertation to Josephine Figueora, Assistant Registrar ([Josephine.rodriquez@yu.edu](mailto:Josephine.rodriquez@yu.edu)).

### Dissertation Submission

All Ph.D. students are required to submit a dissertation for publication in both the [ProQuest Dissertations & Theses Global](#) and the [Yeshiva Academic Institutional Repository](#). Please follow the submission guidelines at <https://library.yu.edu/dissertation>.



# Joint MA/MS Program with Azrieli Graduate School of Jewish Education and Administration

## Curriculum and Degree Requirements

The Azrieli-Revel Dual Degree (ARDD) program, through which students earn an MS at Azrieli Graduate School of Jewish Education and Administration and an MA at Revel concurrently (with some courses counting toward both degrees), is designed to provide aspiring Jewish educators with high-level professional preparation in both methods and content, by combining the discipline of pedagogy in Jewish graduate education at Azrieli with the acquisition of a level of expertise in academic Jewish studies at Revel.

### Azrieli requirements:

Currently, the Azrieli MS requires eight core courses (24 credits), two electives (6 credits), and 6 credits of Professional Enhancement Practicum (fieldwork). Two Revel courses would count toward the fulfillment of the two required electives.

### Revel requirements:

The Revel MA requires a concentration in one of six fields: Bible, Talmud, Ancient Jewish History, Medieval Jewish History, Modern Jewish History, or Jewish Philosophy (with comprehensive exams taken at the successful conclusion of coursework). Each of these concentrations include either six or eight required courses (18 or 24 credits) in the respective discipline, with the remaining four or two courses (12 or 6 credits) to be fulfilled with electives in other fields. Students in the dual program are granted transfer credit for the following two Azrieli courses: JED 5100 (Foundations of Jewish Education) and JED 5070 (Promoting Jewish Values, Spirituality and Identity).

As a result of the above modifications, students complete the dual master's program by taking 54 credits (30 credits at Azrieli, of which 6 are for fieldwork, and 24 credits at Revel) instead of 66, since 6 credits of their Azrieli coursework would count toward the Revel degree and 6 credits of their Revel coursework would count toward their Azrieli degree.

Please note that students may not switch into the dual master's program if they have completed six courses in either school (or both).

## BA/MA Program

The purpose of the BA-MA program is to enable superior undergraduate students at Yeshiva University to begin their studies for the MA degree.

## Curriculum and Degree Requirements

Through the B.A./M.A. in Jewish Studies, YU undergraduates can complete up to four Bernard Revel Graduate School of Jewish Studies courses (twelve credits) in their senior year that count towards both their undergraduate and graduate degrees, accelerating their path to the graduate degree and saving tuition along the way. After completing their bachelor's, students continue seamlessly on to complete the M.A. in Jewish Studies at Revel. Note that no more than 6 Revel credits can be counted toward the YC Jewish Studies major, and Revel courses do not count toward fulfillment of the YC Jewish Studies general education requirements.

### Admissions Requirements

Applicants must fulfill the following requirements:

- Cumulative grade point average: 3.2
- Average in Jewish studies: 3.4
- Senior standing (94 credits)
- Two letters of recommendation

### Yeshiva College Students

- Students who have completed their core course in a particular discipline (JHI, JTP, BIB) are eligible to request permission to take a course in that discipline at Revel. The Revel course can be counted as elective credit towards the completion of the undergraduate Jewish Studies requirement. Students must obtain the requisite form from the Office of the Deans and have it signed by the instructor of the Revel course to which they wish to gain admission, the chair of the Yeshiva College Jewish studies department and the associate dean of Yeshiva College. Students must then submit the form to the dean of Revel for final approval.

#### Sy Syms School of Business Students: Wilf Campus

- Syms students in MYP and SBMP who have completed the SSSB Jewish studies requirements and students who have completed two years in IBC and taken Bible 1000 as well as two YC-approved Jewish history courses are eligible to request permission. They must obtain the requisite form from the Office of the Deans and have it signed by the instructor of the Revel course to which they wish to gain admission and a dean of SSSB. Students must then submit the form to the dean of Revel for final approval.

#### Stern College for Women and Sy Syms School of Business Students/Beren Campus

- Students who have completed their six Jewish Studies distribution requirements and their Hebrew requirements are eligible to request permission. The Revel course can be counted as elective credit towards the completion of the remaining Jewish Studies requirement. They must obtain the requisite form from the Office of the Deans and have it signed by the instructor of the Revel course to which they wish to gain admission and a dean of the relevant school. Students must then submit the form to the dean of Revel for final approval.

#### Please note in addition:

1. The undergraduate registrar must register all graduate courses taken within the 12 credit maximum.
2. Grades in graduate courses taken to meet undergraduate requirements will be included in the undergraduate GPA and will be taken into account for awarding honors at graduation and for determining valedictorian. The student must inform the professor at the beginning of the semester that he or she may not receive a grade of Incomplete.
3. Regardless of whether or not the course fulfills a specific requirement toward the BA degree, courses taken on the BA/MA program must be completed and graded in order for the student to be awarded the BA degree.
4. The tuition of full-time (12 credits) undergraduate students covers the cost of the graduate courses. A part-time undergraduate student will be charged undergraduate per-credit charges for the undergraduate courses and graduate per-credit charges for the graduate courses.

# COURSE DESCRIPTIONS

## PhD Seminar (for all concentrations)

### **JHI 9000 Themes & Methods in Jewish Studies**

This team-taught course will introduce PhD students to central themes and methodologies of the various subfields of Jewish Studies. Students will become conversant with the wide-ranging techniques employed by scholars of Jewish history, culture, and thought, and will gain an understanding of central questions that have shaped the academic study of Judaism.

## Jewish History

The following courses appear again under their “home” designation. But for ease of reference, listed here are all the history courses that can count toward all three history concentrations.

### **JHI 5450 History and Nature of Anti-Semitism**

This course provides an overview of the history of anti-Semitism from antiquity through the contemporary world. It examines the intellectual underpinnings of tolerance and intolerance in the key civilizations where Jews resided, discrimination against Jews, and eruptions of anti-Jewish violence. It will also examine historiographical debates regarding specific manifestations of Jew hatred and the evaluation of both the term “anti-Semitism” and the phenomenon as a whole.

### **JHI 6243 Samaritans and Jews: From the Bible to Modern Israel**

This course introduces the complex relationship between Jews and Samaritans from biblical Israel to the present day. Drawing on both Jewish and Samaritan literary sources, archaeology and visual culture, we will explore one of the longest and most fraught continuous relationships in human history. This course is part of the larger YU Israelite Samaritans Project, <https://www.yu.edu/cis/samaritans-project>

### **JHI 6255 Jewish Art and Visual Culture**

Implications of Jewish art and visual culture for the study of Jewish history from Talmudic times through the twentieth century.

### **JHI 6500 History, Memory, and the Commemoration of Catastrophe: From the Destruction of the Temples Through the Holocaust**

The course examines the Jewish attempts to commemorate the communal catastrophes they experienced from the destructions of both Temples in ancient times through the twentieth century. We will examine the specific particularity of the response to each of the historical events surveyed in the course.

### **JHI 6807 Maimonidean Controversy and the Issue of Secular Learning**

Jewish attitudes toward secular learning from Talmudic through early modern times. Various stages of the medieval conflict over the writings of Maimonides; early attitudes toward rationalism; the Mishneh Torah and resurrection debates; the great dispute of the 1230s; role of the Kabbalists; compromises of Ramban and Rashba; late medieval Spain; the study of philosophy, literature, and history as an issue in Italy and Poland in early modern times.

### **JHI 6811 Messianism and Messianic Movements**

Messianic beliefs, speculations, and movements from Talmudic times to the present. Varieties of messianic calculations. The naturalistic messianism of Maimonides. Sephardic versus Ashkenazic Messianism. Messianic figures from Bar Kokhba to Shabbetai Zvi to the Lubavitcher Rebbe. The messianic dimension of religious Zionism.

## Medieval Jewish History

JHI 6819 (The Interface Between Sefarad & Ashkenaz in the High Middle Ages) also counts toward the Talmud & Ancient Judaism concentration. See also Talmud & Ancient Judaism, Jewish History, and Modern Jewish History for courses that can also count toward this concentration.

### **JHI 5321 Medieval Jewish History: Christian Europe**

Survey of the legal standing, communal life, and intellectual history of medieval European Jewry under Christendom; the relationship between Judaism and Christianity, the rise of anti-Semitism, cultural achievement, and confrontation in the major Jewish centers; the challenges of late medieval persecutions and expulsions.

### **JHI 5345 The History of the Tosafists and their Literary Corpus**

The Tosafists of northern France and Germany revolutionized the study of Talmud and halakhah. This course will identify and discuss the possible pre-Crusade origins of the Tosafist methods, the leading figures and schools of the 12th and 13th centuries (including the salient differences in method and literary style between the various centers), and the impact of historical events and intellectual currents in medieval European society on these developments. Attention will be paid to manuscript sources and 'lost' Tosafists works as well.

### **JHI 5821 Introduction to the Literature of the Rishonim**

Orientation to the works of the classical Rishonim, the various schools, their affiliations and relationship; personalities of various Rishonim; the several often differing editions of their works.

### **JHI 6377 Muslim-Jewish Polemics**

The course discusses Muslim—both Sunni and Shi'i—religious disputations against Judaism, as well as the Jewish rebuttal against Islam in medieval and modern times.

### **JHI 6384 Convivencia and Conflict: A Sephardic Cultural History: 711-1492**

This course explores the cultural history of the Jews of Spain (the Sephardim), from the Muslim conquest of the Iberian Peninsula in 711 until the expulsion of 1492. The course explores the rich intellectual and artistic heritage of the Sephardim. We will read a wide range of Hispano-Jewish writing including poetry, chronicles, epistolary, travel diaries, polemics, and philosophy. In addition, we will study the complex interactions between Christians, Muslims and Jews and the possibilities and realities of Iberian convivencia. The last section of the course will examine Jewish responses to the expulsion.

### **JHI 6652 The Jewish-Christian Debate in the Middle Ages**

Major themes of medieval Jewish-Christian polemic: the Christological reading of the Bible, philosophical challenges to Christian dogma, use of the Talmud and Christian Scripture, public disputations, the problem of exile, and the impact on the political and social standing of the Jews.

### **JHI 6807 Maimonidean Controversy and the Issue of Secular Learning**

Jewish attitudes toward secular learning from Talmudic through early modern times. Various stages of the medieval conflict over the writings of Maimonides; early attitudes toward rationalism; the Mishneh Torah and resurrection debates; the great dispute of the 1230s; role of the Kabbalists; compromises of Ramban and Rashba; late medieval Spain; the study of philosophy, literature, and history as an issue in Italy and Poland in early modern times.

### **JHI 6810 Mysticism, Magic, & Liturgy in Medieval Ashkenaz**

The involvement of Tosafists and Ashkenazic scholars in the areas of mysticism, formulaic magic, and the writing and interpretation of piyyutim. Analysis of these disciplines will be introduced through an overview of Ashkenazic prayer and ritual theory. Despite objections and reservations of some rabbinic scholars, the interest in these disciplines continued during the Tosafist period. Comparison between Hasidei Ashkenaz and the Tosafists will be made throughout, and the differences between the Northern French and German centers will be considered.

### **JHI 6811 Messianism and Messianic Movements**

Messianic beliefs, speculations, and movements from Talmudic times to the present. Varieties of messianic calculations. The naturalistic messianism of Maimonides. Sephardic versus Ashkenazic Messianism. Messianic figures from Bar Kokhba to Shabbetai Zvi to the Lubavitcher Rebbe. The messianic dimension of religious Zionism.

### **JHI 6812 Devotional and Ascetic Practices and Ideals in Medieval Ashkenaz**

Rabbinic culture in Germany and northern France during the eleventh through thirteenth centuries, quite apart from the teachings and doctrines of the German Pietists, espoused a series of devotional prayer rituals, eating practices, and other acts of self-abnegation which are not easily located within talmudic and halakhic literature. This course will look at several examples of these religious behaviors throughout the period and region, seeking to identify earlier literary sources (such as the Hekhalot corpus), parallels and possible influences from the surrounding Christian society, and the role of Hasidei Ashkenaz in these developments.

### **JHI 6819 The Interface Between Sefarad & Ashkenaz in the High Middle Ages**

The impact of these two centers on each others in several disciplines, including the influence of the Tosafists on the Talmudic commentaries of Nahmanides and his students, early Sefardic codification and Ashkenazic halakhic works of the 13th century, and Ashkenazic pietism and Rabbenu Yonah of Gerona.

### **JHI 6822 History of Biblical Exegesis in Medieval Ashkenaz**

On the basis of published texts as well as manuscripts, this course will identify and locate historically a significant body of comments on the Torah that were produced by several Tosafists and other leading rabbinic figures in northern France and Germany during the late 12th and early 13th centuries. These comments consist (broadly speaking) of a combination of rabbinic and peshat exegesis,

and are perhaps closest overall to the commentaries of Rashi and R. Yosef Bekhor Shor. The existence of this stratum of commentaries has implications for several other important issues and problems within the intellectual history of medieval Ashkenaz, e.g., why the northern French pashtanim of the 12th century appear to have had few Ashkenazic heirs if any, and how the development in the mid-13th century (and beyond) of the diverse compilatory commentaries known as the perushei Ba'alei ha-Tosafot 'al ha-Torah is to be understood.

### **JHI 6828 The History of Medieval Ashkenazic Piyyut (Liturgical Poetry)**

History and Literary Development of Ashkenazic Piyyut during the Eleventh through Thirteenth Centuries with Particular Emphasis on Authors, Genres, Styles, Patterns of Composition and Earlier Influences

### **JHI 6831 Topics in the History of Halakhah**

This course will trace the history and development of several significant halakhic policies in medieval Ashkenaz, with comparisons to Spanish and Provençal halakhah and society as well. Among the topics to be discussed are immersion for the returning apostate, the requirements of qiddush ha-Shem, the underpinnings and parameters of Jewish self-government, and the regulation of synagogue functionaries and rites.

### **JHI 6832 Topics in History of Halakhah II**

This course will trace the history and development of several significant halakhic policies in medieval Ashkenaz, with comparisons to Spanish and Provençal halakhah and society as well. Among the topics to be discussed are immersion for the returning apostate, the requirements of qiddush ha-Shem, the underpinnings and parameters of Jewish self-government, and the regulation of synagogue functionaries and rites.

### **JHI 8800 Doctoral Seminar in the Historical Analysis of Medieval and Early Modern Rabbinic Literature**

The aim of this seminar is to focus on reading and analytical methods. We will begin with the two topics that follow, the first focused on an issue of social history and spirituality (Sefer Huqqei ha-Torah), and the second on the interface between halakhah and society (dina de-malkhuta dina, with an emphasis on 'arka'ot shel goyim). These two topics will last for up to three sessions each (and both topics will involve some manuscript work as well). After this, doctoral students will begin to present key texts in their area of research (one to two sessions per student), followed by any M.A. students who would like to do so.

## **Modern Jewish History**

JHI 5402 (Sephardic Reactions to Persecution: The Phoenix and the Fire), JHI 5580 (The Jews of Latin America 1492 – Present), JHI 6387 (Varieties of Jewish Autobiography: From the Middle Ages to the Early Modern Period), and JHI 6407 (Marranos and Other Heretics: Varieties of Heresy in the Iberian World) also count toward the Medieval Jewish History concentration. See also Jewish History and Talmud & Ancient Judaism for courses that can also count toward this concentration.

### **JHI 5400 Early Modern Europe: 1492–1760**

Historical, social, and intellectual developments in the Jewish communities of early-modern Western Europe; emphasis on the transition from medieval to modern patterns.

### **JHI 5401 The Sephardic Atlantic**

This course will explore the social, economic, cultural and religious activities of Jews, Conversos and Crypto- Jews within the early modern Atlantic world. Instead of focusing on one specific national or geographic zone, this course looks at the vast and complex networks linking and cutting across European centers of power and the quickly evolving areas of American and African trade and colonization. We will chart the structures and mechanism through which Iberian Conversos developed global business enterprises and maintained close family connections across political and religious lines.

### **JHI 5402 Sephardic Reactions to Persecution: The Phoenix and the Fire**

This course examines seminal turning points in the late medieval and early modern history of Iberian Jewry and the varied ways Iberian Jewry responded to these events. From the traumatic events of 1391 to the expulsion of 1492 and 1497 from Spain and Portugal respectively, Sephardic Jews moved on to new geographic frontiers and responded to these upheavals by founding new communities and developing new ways of thinking about their past and present. In this course we will study both the social and political history of the Sephardic communities and the rich literature these exiles crafted as they forged their new identities and refashioned their new communities into vibrant intellectual and socio-economic centers.

### **JHI 5410 Jews in Modern Europe, Social and Intellectual History: 1760–1900**

Transition of Western European Jewry from the traditional community to the modern world; struggle for emancipation; Haskalah; rise of religious movements: reform, positive-historical school, orthodoxy, neo- orthodoxy. Course covers German, French, English, and Italian Jewry.

### **JHI 5440 East European Jewish History: 1750–1914**

Survey of the political, social, and economic history of East European Jewry from the last years of the Polish-Lithuanian Commonwealth to the outbreak of World War I; problems of emancipation; competing forces of Hasidism and Haskalah; rise of official and popular anti-Semitism in Tsarist Russia and Jewish reactions in the form of Zionism, Socialism, and Autonomism; changing family and social patterns; rise of modern Hebrew and Yiddish literature.

### **JHI 5441 The Jews of Eastern Europe: 1914–89**

Survey of the political, social, and economic history of the Jews in Eastern Europe from the outbreak of World War I to the end of Communist rule in 1989; character of the Soviet Jewish experiment; position of interwar Jewry in Poland, Czechoslovakia, Hungary, Romania, and Lithuania; impact of Nazi genocidal policies on the Jewish communities of the area; fate of these Jewish communities during the half-century after World War II.

### **JHI 5445 *Kulturkampf* in Eastern Europe: The Russian Haskalah and the Rabbinic Response**

Until the 1860s, most Russian maskilim were observant Jews who sought to reconcile Jewish and secular learning. However, their cultural program of acculturation and educational reform set them on a collision course with most rabbis, whose authority they challenged. This course will focus on the writings and activity of three central representatives of the three generations of Russian Haskalah: Isaac Ber Levinsohn (1788–1860), Samuel Joseph Fuenn (1818–1890), and Moshe Leyb Lilienblum (1843–1910). Through a careful reading of some of their works, we will analyze how the Haskalah program changed and developed over the span of these generations. This course will be taught as a text-course/seminar and requires reading fluency in Hebrew.

### **JHI 5450 History and Nature of Anti-Semitism**

This course provides an overview of the history of anti-Semitism from antiquity through the contemporary world. It examines the intellectual underpinnings of tolerance and intolerance in the key civilizations where Jews resided, discrimination against Jews, and eruptions of anti-Jewish violence. It will also examine historiographical debates regarding specific manifestations of Jew hatred and the evaluation of both the term “anti-Semitism” and the phenomenon as a whole.

### **JHI 5571 American Jewish History: 1654–1881**

Political, economic, social, and religious development of American Jewry in the contexts of both American and Jewish history from the earliest Jewish settlements until the arrival of mass immigration from Eastern Europe.

### **JHI 5572 American Jewish History: 1881–1967**

Political, economic, social, and religious development of American Jewry in the contexts of both American and Jewish history from the arrival of mass immigration from Eastern Europe to the Six-Day War.

### **JHI 5580 The Jews of Latin America 1492–Present**

This course explores Jewish immigration, settlement, cultural production and religious life from the earliest instances of European conquest and colonization of the Americas until the present day. We will explore the interplay between Jews, Judaism and the realities and mythologies of Latin America. The majority of the material will come from the Spanish and Portuguese zones of Central and South America with attention given to the Jewish communities of the Dutch and English colonies of the Caribbean such as Curaçao and Jamaica. The investigation into the colonial period will focus more heavily on aspects of Sephardic history such as crypto-Judaism, Inquisitorial persecution and the expansion of the Western Sephardim to the New World. As the course moves into the modern period, more emphasis will be placed on the experience of Eastern European Jewish immigrants and their descendants.

### **JHI 6387 Varieties of Jewish Autobiography: From the Middle Ages to the Early Modern Period**

The course explores different forms of Jewish self-writing from the middle ages and the early modern period. We will read autobiographical texts from across the Jewish world—Western and Eastern Europe, the Middle East and the Americas. The Jewish works will be analyzed within their wider social and cultural context. Because these texts are also a medium for spiritual and psychological self-expression and exploration, our analyses will be attentive to the interiority that is being crafted by these diverse authors.

### **JHI 6391 Print Culture and the Jewish World, 1450–1800**

What is a Jewish book? Books read by Jews encompassed a wide range of text, and the content and materiality of these texts changed over time. In this course we will focus on the early modern period, when the printing press first developed, and the tremendous impact that this new “print culture” had on Jewish life, learning, and communities. Topics include the shift from manuscript to print, the printing of the Talmud, male and female literacy, new religious and vernacular texts, censorship, life in the print shop, translations, Christian Hebraism, and the development of an “international” Jewish community of readers.

### **JHI 6407 Marranos and Other Heretics: Varieties of Heresy in the Iberian World**

This course examines the interaction between the Spanish Inquisition and a wide range of its targets. Beginning with a brief history of the Inquisition in the Iberian world, the focus shifts to a series of individual testimonies presented before the Inquisition. These individuals were accused of a variety of religious crimes, from bigamy and witchcraft to adhering to varying manifestations of Jewish and Protestant heresies. The course is particularly interested in the ways that individual “heretics” present themselves to their

inquisitors and how they transform their interrogations into acts of self-fashioning. In addition to inquisitorial records we will examine literary and visual interpretations of the Inquisition including contemporary cinema.

### **JHI 6416 German Jewish Intellectual History**

This course is a thematically-organized survey of trends in German-Jewish intellectual production from the late 18th century through the Weimar Republic. Topics discussed include the Haskalah, development of Jewish academic studies, religious division, discourse and denominationalism, nationalism, and interwar Jewish identity and renewal. We will conclude the course with a study of reflections by German-Jewish exiles on the meaning of German-Jewish cultural engagement in the wake of the Third Reich and Holocaust.

### **JHI 6417 Jews and Empires**

This course is a comparative study of the Jewish communities of the Russian, Ottoman and Austrian Empires in the 1848-1918 period. In addition to a basic familiarity with the various structures of Jewish communities in these imperial settings, we will explore the ways in which Jewish communities responded to imperial policy politically and culturally. We will pay close attention to the intersection of these Jewish communities, the unique forms of Jewish cultural exchange in places where the Jews of different empires encountered each other (for instance, Russian Jews in Ottoman Palestine; Sephardic Jews of the Balkans in the Austro-Hungarian Empire, etc.). This course will also stress familiarity with the theoretical framework in current academic research that seeks to understand the interplay of ethnic and religious minorities in imperial contexts, including such themes as subaltern culture, center-periphery relations, and modes of accommodation and resistance.

### **JHI 6419 Zionist Culture Before the State of Israel**

Study of the origins and evolution of Zionist culture from the mid-19th century to 1948, with a focus on the process of cultural development in both Israel and the Diaspora.

### **JHI 6421 Rabbis in the Land of Atheism: Rabbinic Thought and Writing in the Soviet Union**

On the eve of Revolution, Russia's Jewry still venerated the rabbis as a communal elite. This course attempts to answer such questions as: how did the rabbis of this still highly traditionalist Jewry maintain the loyalty of their constituents? How did they view the Jewish identity of Soviet Jews? How did they change their legal approach to allow for the possibility of living according to halakha in the new Soviet reality?

### **JHI 6425 From Catastrophe to Renewal: Polish Jewry, 1939–2009**

This course traces the history of the Jews in Poland from the eve of World War II down to the present day. Examining the voluminous secondary and primary sources on Polish Jewry during the Holocaust and its aftermath, we study chronically the history of Polish Jewry since 1939, from the Shoah and the attempts to reestablish Jewish communal life after 1945, to Jewish renewal in post-communist Poland, from 1989 to the present.

### **JHI 6444 Jewish Modernity in Lithuania: From Talmud and Mussar to Revolution and Zionism**

For two centuries, Jewish Lithuania served as a center of Jewish religious, cultural, and political life. This region served as a bastion of traditional Talmudic learning and the Mussar movement even as it functioned as the cradle of such modern intellectual and political movements as Haskalah, religious Zionism, Jewish socialism, and modern Yiddish culture. In this class, we will study the works of leading representatives of each of these movements. Two of the questions that the course will address are the larger historical reasons for Lithuanian Jewry's remarkable creativity and the extent to which the secular movements continued the legacy of their religious predecessors, despite their rebellion against them.

### **JHI 6452 Vilna: A Jewish Cultural Metropolis**

East European Jews referred to Vilna as "the Jerusalem of Lithuania." This course will explore the history of Vilna Jewry from the middle of the eighteenth century through the Holocaust. The following will serve as the course's principle themes: traditional rabbinic culture, the battle between Hasidim and Mitnagdim, the Mussar Movement, the Haskalah, Zionism, Jewish socialism, Orthodoxy, the rise of modern Yiddish culture, and cultural life in the Vilna Ghetto during the Holocaust.

### **JHI 6466 Eastern European Jewish History through the Prism of Drashot**

This course will explore the history of early modern and modern East European Jewry through the medium of drashot (sermons). This course will begin with a methodological consideration of drashot as a source of studying Jewish history. We then will analyze representative drashot of leading magidim and rabbis in an attempt to understand how these figures interacted with and impacted the major social, cultural, and religious trends of East European Jewry from the pre-Chmienicki Golden Age through the Holocaust. More specifically, we will explore how these magidim and rabbis responded to the following trends and movements: economic success and materialism, poverty, Hasidism, Haskalah, the Mussar Movement, Zionism, secularization, and the Holocaust. Selected drashot of the following rabbis and magidim will be studied in depth: R. Efrayim Shelomoh of Lunshitz (Kli Yakar), the Dubner Magid, the Magid of Mezritsh, the Kelemer Magid, R. Yitshak Nissenbaum, R. Zvi Hirsch Masliansky, and R. Kalonymus Kalmish Shapiro (Esh Kodesh). Fluency in rabbinic Hebrew is a prerequisite for this class.

### **JHI 6484 Destruction of European Jewry 1933-1945**

The ideological roots of Nazi anti-Semitism, the breakdown of democratic institutions in Weimar Germany, Hitler's seizure of power, anti-Jewish policy and legislation in pre-WWII Germany, ghettoization in Nazi-occupied Europe, and the conception and implementation of the Final Solution. The Judenräte, Jewish resistance, life in the ghettos and camps, and the reactions of the Allied governments and the churches to Nazi genocidal policies. Comparison of the fate of Jews in different countries.

### **JHI 6485 At the Edge of the Abyss: Jewish Intellectual Responses to Nazism**

Jewish intellectual responses to Nazism from 1933 to 1940. The crisis of humanism, the debate about the legacy of Jewish emancipation, rabbinic responses, and the "return to the ghetto" debate.

### **JHI 6486 Cultural Responses to the Holocaust**

This course offers a study of the Holocaust's impact on a myriad of academic disciplines. It illustrates the way this dark chapter in the history of humankind continues to shape and reshape our lives and has affected the fields of history, literature, social work, film studies, theology, and more.

### **JHI 6487 Life in the Valley of the Shadow of Death: Jewish Religion, Culture, and Physical Resistance in the Nazi Ghettos of Eastern Europe**

In this course, we will explore not the mass murder of East European Jews during the Holocaust, but rather their lives in the "Valley of the Shadow of Death", in such places as the Warsaw, Vilna, and Kovno Ghetto. Regarding religious life, we will examine Rabbi Ephraim Oshry's responsa in the Kovno Ghetto and Rabbi Kalonymus Kalman Shapira's hasidic sermons in the Warsaw Ghetto. We will also look at the importance of Yiddish theater, literary clubs, and libraries in the Vilna Ghetto. In addition, we will learn the story of the Vilna Ghetto's "paper brigade" and will discover Emanuel Ringleblum's Oyneg Shabes archive in the Warsaw Ghetto. Methodologically, we will address the question of the extent to which pre-war local conditions determined Jewish religious, cultural and physical responses to ghettoization and to what extent Nazi policies contributed to these responses.

### **JHI 6488 Germany and the Holocaust: Roots, Perpetration, and Aftermath**

This course will investigate the place of the Holocaust in modern German history. We will explore the roots of German-Jewish interaction in modernity and the evolution of anti-Semitism in Germany; the specific factors that shaped the rise of radical and violent antisemitic politics under the Nazi regime; and the process of the war and Holocaust. Finally, we will consider the role that the Holocaust has played in post-war Germany, from post-war reorientation of German politics to the resurgence of radical political movements in Germany today.

### **JHI 6500 History, Memory, and the Commemoration of Catastrophe: From the Destruction of the Temples Through the Holocaust**

The course examines the Jewish attempts to commemorate the communal catastrophes they experienced from the destructions of both Temples in ancient times through the twentieth century. We will examine the specific particularity of the response to each of the historical events surveyed in the course.

### **JHI 6504 Zionist Thought: 1881–1947**

This seminar explores the formative context, theoretical underpinnings, and diverse expressions of Zionist thought between 1881 and 1947. It begins by focusing on the attempt to create a new identity for Jews, to "imagine", in contemporary parlance, a national community for the Jewish people. This process had parallels in and drew inspiration from contemporaneous national movements in Europe which sought to place the nation, rather than religious faith, at the center of self-identity. After exploring the rise of the international Zionist movement under Theodor Herzl, as well as the alternative currents of cultural, religious and labor Zionism, the focus will shift away from the ideological laboratory of Europe to the testing grounds of Palestine. Different strands of Zionist thought and activism in pre-State Palestine will be explored. Finally, we shall apply contemporary models of nationalism to the Jewish context.

### **JHI 6506 Varieties of Jewish Nationalism**

The rise of Jewish national movements in late-19th and early-20th century Central and Eastern Europe; focuses on the diverse forms of Jewish national expression, including Zionism, Autonomism, and Bundism; the emergence of these movements within the wider context of the national revival in 19th-century Europe.

### **JHI 6540 The Social and Intellectual Life of German Jewry: 1780–1933**

This course is an in-depth study of the history and historiography of 19th and 20th century German Jewry. We will engage with the social, cultural and intellectual features of German Jewish communities from the late Enlightenment through the collapse of the Weimar Republic.

### **JHI 6541 Austro-Hungarian Jewry, 1772–1916**

This course will explore the encounter of the Habsburg Empire with its various Jewish communities from the expansion of the Habsburg Empire in 1772 to the collapse of the Empire in 1918. We will investigate themes central to Jewish identity in Austro-Hungary, such as nationalism and patriotism, religion and aesthetics. As we proceed, we will combine a number of historical methods and use a diverse set of materials. We will examine secondary historical accounts to give a clearer idea of the general



picture, which will be combined with original texts and artifacts, the voices of those who lived and experienced the period themselves.

### **JHI 6581 American Jews and Judaism Between the Two Wars**

Examining the transformation of American Jewish life during a period that witnessed the close of one hundred years of migration, focusing on both history and historiography. Among the issues to be considered: the evolution of American forms of Judaism, the nature of Jewish urban demography, the nature of domestic anti-Semitism, inter-group and inter-racial relations and the challenge of the Great Depression.

**Prerequisite:** JHI 5572

### **JHI 6673 Phenomenon of East European Jewish History: Poland and Lithuania**

In this class, students from both Yeshiva University and Vilnius University will explore the history of eastern European Jewish history, with focuses on Poland and Lithuania. A unique opportunity to study Jewish history in Europe alongside citizens who still live within the borders, offering fresh perspectives and understanding.

### **JHI 6889 The History of New York Jews in the 20th Century**

The Jews of New York have been favored over the past two generations with an enormous number of significant monographs about their history in 20th century and the first years of the new millennium This course will examine and evaluate a selection of the most important recent works, beginning with studies of pre-WWI life on the Lower East Side and the move to successor neighborhoods. We will then focus on the inter-war period, the post war decades and then the contemporary era.

### **JHI 6890 Blacks and Jews in America**

This course is a study of themes in the history of the Black and Jewish experience in North America, from the seventeenth century until today. The course explores the varied encounter of both minority groups with American politics, society and culture, as well as the history of mutual interactions between groups. Topics include: The Middle Passage and the Atlantic Slave Trade, Russian Jewish migration and the Great Migration; Image and reality of the ghetto, relationships between Jewish and African American religious identity, racism and violence against Jews and Blacks.

## **Bible**

BIB 6093 also counts toward the Jewish Philosophy concentration. See also Talmud & Ancient Judaism, and Jewish Philosophy for courses that can also count toward this concentration.

### **BIB 5030 Fundamentals of Jewish Bible Interpretation**

How have Jews perceived and understood the Tanakh/Hebrew Bible over the ages? How does this compare with the Christian reception of the Hebrew Bible? What are the most important biblical texts for Jewish people? What is the relationship—in classical Jewish thought—between the Bible and post-biblical Jewish literature such as Talmud and Midrash? How did Jewish Bible commentary develop? Who are the most important Jewish Bible commentators—historically and on the contemporary scene? Answering these questions will offer insight into the Jewish perspective on the Bible, the role it plays in Jewish faith and practice, and how Judaism and Christianity might come to a better mutual understanding through their shared sacred scriptures.

### **BIB 5031 Introduction to Biblical Studies**

This course will focus on the movement from text to Scripture—that is, the process by which the Bible became a sacred corpus of books—the impact of that process on modes of interpretation in antiquity and the Middle Ages, and modern methodologies of biblical interpretation, particularly those inspired by history and literature.

### **BIB 5201 Beginners Biblical Hebrew I**

This course introduces students to Standard Biblical Hebrew (SBH) and lays the foundation for direct study of the Hebrew Bible. Working systematically through a textbook, students are introduced to the alphabet and vowel system and to the basic elements of the language, grammar, and vocabulary of the Hebrew Bible. By the end of the course, students will have studied numerous samples of biblical texts and be able to read, analyze and understand a number of biblical narrative passages

### **BIB 5202 Beginners Biblical Hebrew II**

Building upon the knowledge-base and skills acquired in Beginners Biblical Hebrew I, this course provides students with a working knowledge of Standard Biblical Hebrew (SBH) and lays the foundation for direct study of the Hebrew Bible. Students continue to learn the morphology and syntax of Hebrew adjectives, conjunctions, nouns, numbers, prepositions, and verbs. By the end of the course, students will have studied numerous more complex samples of biblical texts and be able to read, analyze and understand a number of more complex biblical narrative passages.

**Prerequisite:** BIB 5201

### **BIB 5203 Biblical Hebrew**

Orthography (the Tiberian system of pointing), phonology (gemination, vowel length, stress, syllable structure, reduction, alternation of reduced vowels with full vowels, compensatory lengthening), morphology (the definite article, the conjunction, prefixed prepositions, suffixed pronouns, regular and irregular verbs in all binyanim), syntax (passive, causative, reflexive; clause types), semantics, with occasional comparison to Late Biblical Hebrew and Mishnaic Hebrew.

### **BIB 6001 Advanced Biblical Hebrew**

This course introduces more advanced methods in the study of Biblical Hebrew than those covered in the introductory required course. Topics include diachronic change, synchronic variation, and case studies in topics in syntax and semantics.

### **BIB 6050 Methodology of the Targumim and their Reception History**

As one of the earliest extant forms of biblical interpretation, the historical and exegetical significance of the Aramaic translations of the Bible (Targumim) cannot be overstated. This course will consider the various methods employed in the Targumim, which were composed in oral and later in written form beginning in the early Second Temple period. The course will also analyze the impact of the Targumim on biblical exegesis, from the medieval through the modern age.

### **BIB 6077 Battle Poems of the Bible**

This course examines biblical poems including the Song at the Sea, the Song of Deborah, and others. The focus will be on the language, ideology, and literary forms of the texts, as well as issues of parshanut.

### **BIB 6084 The Medieval Peshat Tradition, c. 900–1300**

In-depth survey of the medieval peshat school of Bible exegesis, with its roots in the philological analysis of Saadia Gaon and his Karaite contemporaries in the tenth century, subsequent developments in al-Andalus (Muslim Spain) in the eleventh century, in Rashi's school in northern France in the twelfth century, in the Byzantine school in the tenth through twelfth centuries, and in the offshoots of the Andalusian tradition in the twelfth and thirteenth centuries (Ibn Ezra, Maimonides, Nahmanides). Special focus on the notion of peshuto shel miqra and related hermeneutical concepts in Muslim and Christian scriptural interpretation.

### **BIB 6086 Rambam and Radak on Creation**

Analysis of Radak's Pentateuchal exegesis—especially its connections to and departures from the exegesis of Maimonides—with particular emphasis on creation, purpose, and the role, mandate, and destiny of human beings.

### **BIB 6087 Rabbi David Kimhi and his Exegetical Methods**

This course examines the Provençal exegete R' David Kimhi and his works and exegetical methods. Among the issues to be discussed are critical textual considerations, Radak's unique contribution to Jewish biblical exegesis, his anti-Christian interpretations, approach to philosophy, linguistic works, relationship to his predecessors, and approach to rabbinic authorities. Study of the complexities of his exegesis deals with numerous aspects of medieval Jewish exegesis and intellectual thought.

### **BIB 6090 Maimonides' Biblical Exegesis**

Maimonides' philological, literary-historical interpretation of Scripture in light of rabbinic sources, the Babylonian-Iberian exegetical school, and Greco-Arabic learning. Special emphasis on his concept of peshuto shel miqra and its role in his system of halakhic exegesis in Sefer ha-Mitsvot (Book of the Commandments) and Mishneh Torah (Code of Jewish Law). Biblical interpretation in the Guide of the Perplexed, including Maimonides' analysis of Genesis 1-5 (Account of Creation), Job, Song of Songs, and his ta'amei ha-mitsvot (rationale for the commandments).

### **BIB 6093 Kabbalistic vs Philosophical Bible Exegesis**

Comparison of kabbalistic and philosophical interpretive approaches to Scripture, with emphasis on the writings of Saadia Gaon, Maimonides, Nahmanides, and Zoharic sources. Conceptions of divine presence (shekhinah), angelic beings, sanctity (e.g., of the Land of Israel, Hebrew language), rationale for the commandments (ta'amei ha-mitsvot), miracles, and divine providence.

### **BIB 6094 Rashi's Peshat Revolution**

Rashi is the most influential Bible commentator of all time. But what do we know of Rashi himself in his eleventh-century Ashkenazic world? This course explores the cultural factors that motivated Rashi to revolutionize Bible study and launch the northern French peshat school.

### **BIB 6097 Nahmanides' Exegesis and Thought**

Nahmanides' interpretive methods in light of earlier exegetical traditions and his cultural environment. Relation to Rashi, Abraham Ibn Ezra and David Kimhi; possible link to the northern French peshat school. Conceptions of peshat and its relation to Midrash. Debates with Maimonides. Integration of Kabbalah and exegesis. Scriptural multivalence.

### **BIB 6110 Post Enlightenment Exegesis**

This course explores the various methodologies developed by individual commentators and classes of commentators in response to the unique challenge of modernity from the Jewish Enlightenment to the early twentieth century. The course considers differences between these modern approaches and those found in earlier Jewish biblical exegesis.

### **BIB 6212 Genesis: Creation of the World**

A close reading of Genesis 1–3 in conjunction with rabbinic, medieval and modern commentaries, focusing on the meaning of the text and the use of important grammatical tools. Biblical creation and cosmic history will be explored in its ancient Near Eastern context as well as the foundational role of cosmogonies in society.

### **BIB 7401 Book of Jeremiah**

Traditional exegesis of selected chapters of Jeremiah examined and weighed with the help of modern historical and philological tools and methods.

### **BIB 7506 Book of Isaiah 44-60**

This course will study Isaiah 40–66, the latter part of the Book of Isaiah. Through study of selected chapters, students will become familiar with modern historical and philological tools and methods of exegesis. Topics considered will include: the early Persian period as historical context, rhetoric and poetics, influence of and relationship to other biblical literature and theology.

### **BIB 7718 The Book of Hosea**

Textual study of the Book of Hosea, with emphasis on modern historical and philological methods of its interpretation.

### **BIB 7719 Prayer in the Hebrew Bible**

Study of prayers included in the Hebrew Bible, with an eye towards their poetics and religious ideologies. Close reading of biblical passages, comparison with analogues from ancient Near Eastern literature and later Hebrew prayers, as well as engagement with modern academic writings on the subject. Texts drawn from most major genres of biblical literature, including prose, prophecy and the Psalms.

### **BIB 7720 Book of Amos**

Textual study of the Book of Amos, with emphasis on philological, literary, historical, and ideological issues.

### **BIB 8209 Book of Psalms**

Selected Psalms. Overview of the entire book, with special attention to major genres, literary style, historical setting, and expression of religious sentiments; Jewish exegesis, especially the rabbinic and medieval traditions; major contributions of modern scholarship; application of modern literary methods to reveal the poetic complexity of Psalms.

### **BIB 8305 Book of Job in the Jewish Exegetical Tradition**

Analysis of Job, its message and literary structure in light of modern scholarship and the Jewish exegetical tradition. Philological interpretations of Rashi, Joseph Kara and Rashbam; philosophical interpretations of Sa'adia, Abraham Ibn Ezra and Maimonides; Nahmanides' Kabbalistic approach. Implications for Jewish biblical hermeneutics: literary nature of Scripture, the role of peshat as opposed to other layers of meaning in Scripture.

### **BIB 8310 Human and Divine Love in Songs of Song**

In-depth study of Shir HaShirim, its language, structure, imagery, and depiction of human and spiritual love; literal vs. allegorical readings in rabbinic and medieval commentaries; modern scholarship, with special emphasis on literary analysis; medieval and modern theories of poetics as applied to Biblical poetry.

### **BIB 8800 Egypt and the Bible**

This course surveys the various ways in which Egypt and Israel interacted in biblical times, and the ways in which understanding ancient Egypt can help understand the Bible. Topics covered include linguistic influences, historical interactions from the Late Bronze Age through the Persian period, literary and religious influences and commonalities (hymns, and psalms, wisdom literature, love songs, prophesy, creation, monotheism) and the place of Egypt in Israelite thought.

### **BIB 8801 Northwest Semitic Inscriptions & the Bible**

This course surveys the inscriptions, mostly royal and mostly monumental, of the cultures surrounding the Bible, mostly in the period 1000-600 BCE. We will read the texts in Phoenician, Old Aramaic, and Moabite, and also look backwards in time to the Sinai inscriptions of the second millennium BCE, always with an eye towards how these texts illuminate the Hebrew Bible, as well. Besides the texts themselves, topics covered will include: royal ideology; Northwest Semitic grammar; historical and literary approaches to reading inscriptions.

## Jewish Philosophy

JPH 6204 (The Akedah in Jewish Thought) also counts toward the Bible concentration. See also Bible for courses that can also count toward this concentration.

### **JPH 5001 Introduction to Jewish Thought**

A general introduction to arguments and concepts from both medieval Jewish Philosophy (from Saadia to Crescas) and Jewish mysticism (from the merkavah speculations of late antiquity to 18th-century Hasidism) in their historical and literary context. Themes discussed will include: conceptions of God, conceptions of prophecy, conceptions of the Torah, reasons for the commandments, evil, eschatology, esotericism, and mystical experience. Readings (in translation) from selected primary and secondary literature

### **JPH 5011 Introduction to Medieval Jewish Philosophy**

An introduction to the basic arguments and concepts of medieval Jewish Philosophy, as reflected in the writings of its major exponents. The emphasis will be on the analysis of philosophic issues, and the historical and philosophic contexts from which they emerged (Kalâm, Neoplatonism, Aristotelianism, critique of Aristotelianism).

### **JPH 5012 Survey of Modern and Contemporary Jewish Philosophy**

An introduction to modern and contemporary Jewish philosophy through the analysis of selections from the philosophy of the most significant thinkers of the period. Thinkers to be studied will include Baruch Spinoza, Moses Mendelssohn, Nachman Krochmal, Hermann Cohen, Martin Buber, Franz Rosenzweig, Abraham Isaac Kook, Joseph Soloveitchik, Emil Fackenheim, and Emmanuel Levinas.

### **JPH 5350 Introduction to Jewish Mysticism**

Survey of major currents in Jewish mysticism in their historical and literary context from the merkavah speculations of late antiquity to the Kabbalah of 16th-century Safed. Themes discussed will include: conceptions of God, conceptions of the Torah, reasons for the commandments, evil, eschatology, piety, esotericism, and mystical experience. Readings in selected primary and secondary literature.

### **JPH 5360 Introduction to Hassidic Thought**

Survey of the major themes of Hassidic thought through an examination of the works of its major exponents including the Baal Shem Tov, the Maggid of Mezritch, R. Jacob Joseph of Polonoye, R. Menahem Nahum of Chernobyl, R. Shneur Zalman of Lyady and others. Particular attention will be paid to the intellectual and historical contexts in which Hassidism flourished. Relevant secondary literature will also be considered.

### **JPH 6111 Dogma in Medieval Jewish Thought**

This course will critically evaluate the concept and status of dogma within Judaism and examine the historical motivation for the initial formalization of beliefs in the Middle Ages, as well as the contemporary dispute over their obligatory nature. The medieval debate over the number of principles, as well as the culpability of accidental heretics will be analyzed through philosophic and halakhic texts.

### **JPH 6201 Virtue & the Good Life in Medieval Jewish Philosophy**

Between the 12th and 15th centuries, Jewish philosophers began to explore the cultivation of good character as one of the central purposes of the Torah. Virtue ethics, as elucidated by Aristotle in his "Nicomachean Ethics", was adopted by Jewish thinkers such as Moses Maimonides, Levi Gersonides, Hasdai Crescas, Joseph Albo and Isaac Arama, all of whom began to develop new ways of explaining how the cultivation of moral virtues and the pursuit of happiness are central to the Torah and the Jewish tradition. This course will discuss primary and secondary literature relating to this material to engage in a sustained discussion of the nature of ethical behavior and how it relates to the teachings of Torah.

### **JPH 6204 The Akedah in Jewish Thought**

Survey of Jewish interpretations of and responses to the Akedah over the past 2000 years, with comparisons to those found in Christian and Islamic literature and art. Deals with pre-modern literature of various genres (midrash, piyyut, chronicles, and commentary) and in different media and then focuses on modern thinkers, from Kierkegaard to the present day.

### **JPH 6205 Visions of the Just Society in Medieval Jewish, Christian and Islamic Philosophy**

Medieval Jewish, Christian and Islamic philosophers often interpreted their sacred texts as guidebooks for how to create the ideal society. In doing so, they each strove to delineate the nature of justice and how their particular religious law best serves to achieve it. Yet one must ask: how can their spiritual vision be brought into the real world, and would it even be desirable to do so? We will consider both the arguments for and against bringing together religion and politics, ending with Spinoza's case for the division of philosophy, religion and politics.

### **JPH 6522 Secrecy in Jewish Thought**

An examination of the theological and social ramifications of secrecy in Jewish thought. Readings will include works of Maimonides, Samuel ibn Tibbon, and various kabbalistic authors.

### **JPH 6640 Philosophy of Judah Halevi**

This course is devoted to a study of major issues in the thought of Judah Halevi on the basis of the careful analysis of selected passages from *The Kuzari*. After establishing the philosophical context out of which *The Kuzari* emerged, the course will focus on the form and structure of the work, before moving on to the study of key theological and metaphysical themes in Halevi's thought including religion and philosophy, prophecy, *inyan elohi*, *am segullah*, philosophy of law, and servant of God.

### **JPH 6651 Philosophy of Maimonides**

A detailed study of Maimonides' philosophical thought based on a close analysis of selections from his *Guide of the Perplexed* alongside his treatises and halakhic writings. After establishing the philosophical context out of which Maimonides' writings emerge, the course will focus on his methodology, Biblical exegesis, and the key physical and metaphysical themes in his thought.

### **JPH 6662 Philosophy of Gersonides**

This course will involve the detailed study of Gersonides' philosophical thought, based principally on a close analysis of selections from *Milhamot Ha-Shem*. After establishing the historical and philosophical context out of which Gersonides' writings emerge, the course will focus on his views on the immortality of the soul, divine attributes, providence, prophecy, and creation.

### **JPH 6714 Philosophy and the Concept of Mitzvah**

This course is devoted to two of the most significant philosophical issues relating to the concept of *mitzvah* and is thus split into 2 parts. Part I develops a contemporary approach to the project of *Ta'amei ha-Mitzvot* out of the critical study of previous approaches from the history of Jewish philosophy. Part II is devoted to the conceptual analysis of models of freewill and responsibility in Jewish philosophy.

### **JPH 6715 Sefer ha-Bahir**

An intensive study of a foundational text of Kabbalah. Particular attention will be paid to the light this text sheds on the history of Kabbalah, on the development of kabbalistic symbolism and conceptions of the divine, and on the varieties of Jewish mystical experience.

### **JPH 6735 Kabbalistic Views of Maimonides**

An examination of kabbalistic attitudes toward the thought of Moses Maimonides. We will consider a variety of stances ranging from attempts to reconcile Maimonidean and kabbalistic thought to bitter criticism.

### **JPH 6745 Themes in 13th-Century Kabbalah**

An examination of the key themes of the formative period of Kabbalah. Topics studied will include: "origins" of Kabbalah, relationship to Maimonides, role of *Sefer Yetsirah*, Catalanian versus Castilian Kabbalah, kabbalistic theosophy, theories of evil, views of the nature of language, reasons for the commandments, and mystical experience. Readings will be taken from the works of Asher b. David, Ezra of Gerona, Azriel of Gerona, Jacob ha-Kohen, Isaac ha-Kohen, Todros Abulafia, Moses de Leon, and Josef Gikatilla.

### **JPH 6760 Messianism in Kabbalah & Hasidut**

An examination of the development of Kabbalistic and Hasidic views on messianism through a close reading of selected Zoharic, Lurianic, and Hasidic texts, and relevant scholarship.

### **JPH 6860 The Early Modern Period: Spinoza & Mendelssohn**

Whether Baruch Spinoza can be thought of as a "Jewish philosopher" has always been a subject for debate. This course will analyze his key philosophical ideas in relation both to his medieval Jewish forbears and the major Jewish thinker who followed him—Moses Mendelssohn. Topics to be covered will include: the nature of God; the immortality of the soul; freedom and determinism; the status of Jewish Law; and the relationship between religion and state.

### **JPH 6862 Nietzsche & Modern Jewish Philosophy**

Friedrich Nietzsche's relationship to Judaism has long been a focus of scholarly debate. After some initial consideration of the classical debates, this course will focus primarily on the manner in which modern Jewish thinkers have implicitly and explicitly engaged with his controversial philosophy, in particular his potent critique of religion. Topics to be covered will include: 1) Nietzsche and Nazism; 2) Nietzsche's attitude towards the Jews; 3) Nietzsche, Rosenzweig, and the nature of philosophy; 4) Nietzsche, Buber, and Nationalism; 5) Nietzsche, Soloveitchik, and Life-Affirmation; 6) Nietzsche, Rav Kook, and Atheism.

### **JPH 6863 The Problem of Evil in Jewish Philosophy**

A detailed analysis of the treatment of the problem of evil through the history of Jewish philosophy, addressing both pre- and post-Holocaust thought. Thinkers to be studied will be selected from among the following: Saadia Gaon, Moses Maimonides, Levi Gersonides, Baruch Spinoza, Hermann Cohen, Martin Buber, Franz Rosenzweig, Rav Kook, Richard Rubenstein, Emil Fackenheim, Eliezer Berkovits, and Rav Soloveitchik.

### **JPH 6872 Jewish Existentialism: Buber & Rosenzweig**

A critical examination of some of the central themes that emerge out of the work of Martin Buber and Franz Rosenzweig, including, but not limited to, the nature of religious philosophy, human relationships (ethics), and the human-divine encounter (revelation). The course will focus primarily on developing these themes through close reading and analysis of primary texts.

### **JPH 6874 The Philosophy of Emmanuel Levinas**

A study of Levinas' philosophy that will concentrate on close readings of the often difficult primary texts in order to enable students both to become independent readers of the Levinasian corpus and to understand the key movements of Levinasian thought: What does it mean to speak of ethics as "first philosophy"? What do "Totality" and "Infinity" mean for Levinas? What is the "other" and why do we have an "infinite responsibility" toward it? And how does Levinas' philosophy relate to his Jewish writings?

### **JPH 6876 Halakhah & Contemporary Legal Philosophy**

This course is devoted to the critical analysis of attempts to apply models of Anglo-American jurisprudence to the halakhic system. Models to be considered will include legal positivism, natural law, Dworkin's interpretive approach and Cover's narrative approach.

### **JPH 6880 Themes in 20th-Century Jewish Philosophy**

A critical examination of selected topics in 20th-century Jewish philosophy with a particular focus on the writings of some of the more neglected thinkers from the period such as Yeshayahu Leibowitz, Eliezer Berkovits, and Emil Fackenheim. Topics to be studied will include: conceptions of God, faith and theology; the status of ethics in contemporary Jewish law and thought; and conceptions of Zionism.

### **JPH 6885 The Philosophy of Rabbi Joseph B. Soloveitchik**

A detailed study of philosophical themes in the writings of Rav Soloveitchik, based on an analysis of key texts and recent scholarship. Works to be studied will include: The Halakhic Mind; Halakhic Man; Confrontation; Lonely Man of Faith; and U-Vikkashtem mi-Sham.

## **Talmud and Ancient Judaism**

TAS 6002 (Mishnaic Hebrew) and JHI 6241 (Second Temple Period Aramaic) also count toward the Bible concentration. TAS 6400 (Readings in Medieval Talmudic Commentaries and Halakhic Compendia) also counts toward the Medieval History concentration. JHI 6461 (Historians on Chazal: Writing the World of the Sages) also counts toward the Modern Jewish History concentration. See also Jewish History and Medieval Jewish History for courses that can also count toward this concentration.

### **TAS 5801 Introduction to Tannaitic Literature**

The Tannaim continued in large part the laws and views of their predecessors the Pharisees, while also taking the initiative in leading their community in the post-Temple era. They produced Megilat Taanit, Seder Olam Rabbah, Mishnah, Tosefta, and Tannaitic Midrashim, which became the basis for subsequent Judaism until today. This course will survey the literature of the Tannaim with emphasis on the Mishnah and Tosefta within their historical context. It will focus on scholarly methodologies of analysis including manuscript variants, literary aspects, Greco-Roman background, parallel texts, editing, publication, and transmission. The goal is for students to gain research skills to find relevant scholarship, parse and critique academic arguments, and bring together the various methodologies studied to create their own comprehensive and well-grounded analyses of any given Tannaitic text.

### **TAS 5804 Talmud Yerushalmi and Bavli—Development and Methodology**

The goal of this course is to introduce students to the methodology and important works of the modern academic study of Amoraic Literature, including the Talmud Yerushalmi and Talmud Bavli. By the end of the course, students should be able to find and analyze manuscript variants of the Talmud, find and compare parallel sugyot, appreciate a sugya's structure, and uncover its layers of development and editing.

### **TAS 6002 Mishnaic Hebrew**

This course introduces students to the Hebrew language used by the Tannaim and Amoraim, in Eretz Israel and in Babylonia, from the first through the sixth centuries CE, through careful reading of primary texts in their best manuscripts. Careful attention will be paid to the interplay of Biblical and Mishnaic Hebrew, the diachronic and synchronic variation evident within our sources, and issues of text transmission.

### **TAS 6352 Jewish Babylonian Aramaic**

The purpose of this course is to introduce students to the Aramaic used in the Bavli (Jewish Babylonian Aramaic), as recorded in reliable manuscripts. Other texts (Geonic literature, magical texts) will supplement our study of the text of the Bavli. The first weeks of the course will present an overview of the grammar of JBA, and the remainder of the semester will be inductive, i.e., we will study texts and see the language at work.

### **TAS 6353 Rabbinic Aramaic of Eretz Israel**

Readings in the Jewish Aramaic of Eretz Yisrael, including excerpts from the Jerusalem Talmud, midrashic literature, targumim, synagogue inscriptions, ketubot, and magical texts. The end of the course will provide an opportunity for comparison with Jewish Babylonian Aramaic with readings from the Babylonian Talmud. Basic knowledge of Aramaic is required.

### **TAS 6400 Readings in Medieval Talmudic Commentaries and Halakhic Compendia**

This series of courses will analyze a set of variegated pericopes (sugyot) within a particular talmudic tractate, through the reading of a wide range of primary rabbinic sources produced in medieval Europe and Islamic lands. Through careful consideration of the historical and conceptual underpinnings of these works (with emphasis on both published and manuscript texts) and on the intellectual milieu of their authors, significant interpretative methods and patterns will be identified and developed. Critical secondary studies and other relevant academic publications will be assigned in order to anchor and enhance the ongoing analysis of the primary sources.

### **TAS 6513 Tractate Avodah Zarah in Context**

This course explores themes in tractates Avodah Zarah, "Foreign Worship", of the Mishnah, Tosefta, Jerusalem and Babylonian Talmudim. We will explore Jewish relations with non-Jews-Romans, Christians and Sasanian Persians-from the late 1st to the 6th centuries CE, focusing on "idolatry" and its expression in the public sphere. This seminar will focus on modern methods for the historical study of rabbinic cultures and literatures.

### **TAS 6817 Readings in the Babylonian Talmud**

A close reading and analysis of a section of Babylonian Talmud focusing on manuscript versions, sources and parallel texts, time and place of named sages, textual layers, editorial activity, medieval and modern commentaries, and development of ideas in their wider contexts.

### **TAS 6877 Classical Rabbinic Thought**

This course will delve in the philosophical worldview of Hazal as presented in the Mishnah, Tosefta, Talmud and Midrash. We will cover the topics of predestination and fate versus freewill, forgiveness and repentance, suffering and punishment, reward and afterlife, marriage versus learning Torah, study of Greek, the evil inclination and the reasons for the commandments. For each topic we will analyze selected texts from across rabbinic literature in order to survey the range of opinions on each topic as well as appreciate the literary devices and arguments used in making each case. We will also trace the backgrounds of these opinions in Tanakh and in Second Temple literature as well as compare them with contemporary Greco-Roman philosophical schools and Persian sources.

### **TAS 6885 Midrash in Historical Context**

This course surveys the major works and methods of rabbinic midrash, both halakhic and aggadic. We will discuss the historical background of Midrash, inner-biblical exegesis, exegesis in Second Temple literature, the schools of R. Ishmael and R. Akiva, the hermeneutical rules, the petihta and parable forms, literary theory, and the concepts of exegesis, eisegesis, omnisignificance, polysemy and intertextuality. By placing midrash into the context of inner-biblical and Second Temple exegesis, Greco-Roman forms of education, and political and social realities of the first two centuries CE, we will better appreciate the how and why the rabbis developed the midrashic compositions that lie at the basis of so much of Judaism until today.

### **TAS 6895 Topics in Aggadah**

Nature and structure of Aggadah and Homiletics in the Tannaitic and Amoraic Literature. Examination of a variety of methodologies, highlighting the interpretation of biblical texts, concepts and beliefs, and goals. Study of historical perspectives.

### **TAS 7554 Middle Persian Context of the Babylonian Talmud**

This course explores the Babylonian Talmud as a product of the late antique Persian world. We will explore the social, literary and cultural contexts of the Bavli, with particular interest in the status of women in rabbinic thought. The mainly peaceful Jewish experience under Persia will be contrasted with the more complex situation in Israel under Rome, highlighting ways that these very different cultural contexts contributed to make the Bavli the unique document that it is.

### **JHI 5213 Second Temple Jewish Literature**

This course will survey a wide variety of Second Temple period texts, including biblical works, biblical interpretations, rewritten versions of scripture, apocalyptic visions, collections of wise sayings, sectarian polemics, halakhic writings, historiographical and philosophical works, and more. Each class session will focus on a different text or group of texts with two main goals in view: (1) to introduce the key features and some of the critical issues in the contemporary scholarly discussion of the text or texts in question and (2) to engage in analysis of selected passages.

### **JHI 5215 Jews under Roman Rule**

An examination of Jewish history from the consolidation of Roman control over the land of Israel and other geographical regions of Jewish habitation (1st century BCE) through the Christianization of the empire (4th century CE). The course covers selected themes and trends relating to political, social, and religious development under the dynamic pressures of imperial rule, as well as

specific events of interest (e.g., the violent uprisings of 66-70, 115-117, and 132-135 CE), with an eye toward engaging the diverse variety of research methodologies and debates driving the current scholarly discourse.

### **JHI 6220 Hazal in 3D: Archaeology Illuminates the Talmud**

This course explores relationships between material culture and the literature of the Talmudic sages, looking toward a broad and deep history of the Rabbis in their world. Tools for the study of Hazal will be emphasized as we explore the human beings behind our literary sources, and ways that texts illuminate the archaeological record.

### **JHI 6221 Hebraism & Hellenism: Greco-Roman Culture & the Rabbis**

This course will analyze the interaction of the Rabbis of the Talmud with their surrounding Greco-Roman culture regarding such diverse areas as language, law, science, art, mythology, and philosophy with special emphasis on their use of classical rhetoric, the mainstay of higher education throughout the Greco-Roman world. In each class, we will read primary sources from both Greek and Rabbinic sources in order to develop a methodology of how to go about such comparative analysis.

### **JHI 6231 Introduction to Ancient Jewish and Christian Thought<sup>2</sup>**

An examination of the origins, historical and ideological backgrounds, and development of ancient Judaism and early Christianity, to better understand the relationship between them by examining their philosophical and theological interactions.

### **JHI 6233 Dead Sea Scrolls**

Reading of selected Hebrew and Aramaic texts from the Qumran library. The course will provide students with a deep understanding of the philological, exegetical and historical issues raised by the discovery of the Dead Sea Scrolls and the archaeological excavation of the site of Qumran. Students will be trained in the use of the scrolls for research on the history of Judaism.

### **JHI 6237 The “Parting of the Ways:” Early Christianity in its Jewish and Greco-Roman Contexts**

This course explores the development from Christianity from a small Jewish sect of the Second Temple period into the official religion of the Roman empire, and Jewish responses to this amazing development.

### **JHI 6239 The Dead Sea Scrolls and Rabbinic Literature**

This course explores the various relationships between the Dead Sea Scrolls and rabbinic literature, with a particular interest in delineating how reading these two different corpora in light of one another may be done most profitably and responsibly. Comparative study will focus on a broad selection of topics, including matters relating to the history of Jewish law, biblical exegesis, and a number of religious beliefs and practices, including mysticism, magic, prayer, and messianism.

### **JHI 6240 Truth, Justice and Court Procedure in Comparative Roman and Talmudic Law**

This interdisciplinary course analyzes the concepts of truth and justice in rabbinic literature on the background of Greek philosophy and Roman law. While the Rabbis did not write philosophical treatises, they thought deeply about these concepts and their insights are encoded within the details of court procedure in tractate Sanhedrin as well as embedded within various midrashim. Comparing these worldviews will highlight how the rabbis carefully and brilliantly navigated a middle path between the extreme positions of the philosophers and sophists.

### **JHI 6241 Second Temple Period Aramaic**

This course focuses on Jewish literature written entirely or partially in Aramaic during the Second Temple period. A wide variety of texts of different genres and origins will be covered, including Daniel, Ezra, Elephantine papyri, the major Aramaic works discovered at Qumran, and some lesser known works and inscriptions. While there will be an emphasis on Aramaic grammar and philology, ample time will be devoted to discussion of larger literary and historical issues related to the texts.

### **JHI 6242 Perspectives on Halakhah in Jewish Antiquity**

This course considers how Jews in antiquity understood the basis for their legal practice—why did they have a duty to obey the law and how it was connected with other domains of knowledge such as apocalyptic, wisdom, and philosophy.

### **JHI 6243 Samaritans and Jews: From the Bible to Modern Israel**

This course introduces the complex relationship between Jews and Samaritans from biblical Israel to the present day. Drawing on both Jewish and Samaritan literary sources, archaeology and visual culture, we will explore one of the longest and most fraught continuous relationships in human history. This course is part of the larger YU Israelite Samaritans Project, <https://www.yu.edu/cis/samaritans-project>

### **JHI 6244 Diaspora and Exile in Ancient Jewish Thought**

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<sup>2</sup> This course might be offered in Korean in any given semester



The first half of this course will focus on how Jews in antiquity struggled theologically to make sense of exile. The second half of the course will deal with what we know about life in the ancient Jewish diaspora.

### **JHI 6245 Josephus: Profile of a 2nd Temple Jew**

This course will examine the life and writings of the ancient Jew, Flavius Josephus, as a window into Second Temple Jewish society and a case study in the complexities of Jewish identity in antiquity. We will also consider the after-life of this ancient Jew by examining the reception of his works among Christians, medieval Jews, and 20th century Zionist historians.

### **JHI 6246 Philo of Alexandria: Profile of a 2nd Temple Jew**

Using Philo of Alexandria and his massive literary output as an extended case study, this course will explore the complex configurations of Jewish identity for ancient Jews living in the Greek-speaking communities of the Diaspora.

### **JHI 6247 Paul: Profile of a 1st Century Jew**

The apostle Paul is often regarded as the father of millennia of anti-Judaism, but this caricature fails to do justice to the complexity of his life and writings. This course will consider Paul's relationship to Jews and Judaism and ask: was it possible to become a devoted believer in the messiahship of Jesus of Nazareth while also maintaining one's Jewish identity? Was Paul in fact anti-Jewish or did he have a different understanding of Jewish destiny once he came to believe in Jesus' resurrection? We will explore Paul's writings as a case study in the complexities of Jewish identity in antiquity.

### **JHI 6255 Jewish Art and Visual Culture**

Implications of Jewish art and visual culture for the study of Jewish history from Talmudic times through the twentieth century.

### **JHI 6285 Literatures of the Ancient Synagogue: Midrash, Liturgy, Targum**

This course will explore the history of the synagogue during the Greco-Roman period, using the methods of social and cultural history, through the study of archaeological, rabbinic, patristic as well as Second Temple period sources. Synagogue studies will serve as a window through which to view significant trends in classical Jewish history.

### **JHI 6461 Historians on Chazal: Writing the World of the Sages**

This course explores ways that modern historians have formed their visions of Jewish history within their own cultural contexts, as they set their focus upon the Greco-Roman period. This course also counts toward the concentration in modern Jewish history.