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COVER PHOTO
JON LEVENSON Albert A. List Professor of Jewish Studies,
Harvard Divinity School
How did you become interested in the field of Jewish studies?

In college, I was an English major, though I also took a lot of Italian, including a year-long Dante course. I assumed I would go on for a doctorate in English or comparative literature, focusing on the Middle Ages and Renaissance. By my junior year, though, I realized that my personal interest in Judaism was overshadowing my literary focus, and so I slowly came to the conclusion that I should make my principal passion into my profession as well. I began taking courses in Hebrew and in the history of biblical interpretation and then went directly into the doctoral program in Hebrew Bible — actually, I first went into Comparative Semitics — in our Department of Near Eastern Languages and Civilizations (then known as Near Eastern Languages and Literatures).

Could you please share with us some of the topics of your current research? What research questions particularly interest you?

I am just now working through the copyeditor’s questions for my new book entitled The Love of God: Divine Gift, Human Gratitude, and Mutual Faithfulness in Judaism, which Princeton University Press is scheduled to release in the fall. The questions that have always been uppermost in my mind are those centering on theology—the theologies internal to the texts I study and the theology by which later generations, including our own, appropriate those texts from very different and very distant periods into our own communal and individual lives, or fail to. The new book traces the mitzvah (commandment) in the Torah to love God from its ancient Near Eastern antecedents through its biblical articulations (including the larger issue of the understanding of love in the Hebrew Bible). The book goes on to examine the restatement and reformulation of the commandment in rabbinic
literature, select medieval philosophers, and two twentieth-century Jewish theologians seeking to make room for it in a modern world formed by very secular impulses. One of my main points is that in most of these contexts, the people Israel's duty to love God is inseparable from God's own antecedent love for the people Israel. That latter love, though powerfully and passionately articulated in the Hebrew Bible and rabbinic literature, becomes problematic to some medieval philosophers because they believe that a personal God—one who loves, as persons tend to do—is imperfect; perfection excludes personhood, as it were. (Other philosophers strongly dispute that claim.) In modern times, the same idea becomes problematic for another reason as well: it is inextricable from the notion of Jewish chosenness, an idea that sticks in the craw of the modern democratic world for obvious reasons. (Whether or not it should is a more complicated question.) And yet, interestingly, the notion of God's special love for the Jewish people has not disappeared, and some sophisticated modern thinkers have sought to reclaim it.

Could you please tell us about your most recent research project?

My last book was *Inheriting Abraham: The Legacy of the Patriarch in Judaism, Christianity, and Islam*, also published by Princeton University Press (2012). There I focused on the texts about Abraham in Genesis and on the ways these have been appropriated, often with expansions, contractions, and other key changes, into the three religions that in recent decades have increasingly come to be termed “Abrahamic.” What I try to show is the ways in which the treatment of Abraham expresses the self-understanding and deep theological structure of each tradition, although in the cases of Judaism and Christianity the constraints of the common text of the Tanakh or Old Testament complicate, in turn, the freedom of the interpreter. In the case of Islam, Genesis is not scripture, but that book and the Jewish and Christian interpretations of it have influenced the depiction of Abraham in the Qur'an and Islam in general, which has, in fact, conceived of itself as the restoration of the “religion of Abraham.” Many people—especially those who talk loosely of “the Abrahamic religions” or “Abrahamic faiths”—believe that the more members of each community understand the other communities, the more they will regard the differences as unreal or unimportant. I think that is very wrong, but I also believe that studying biblical interpretation comparatively can generate empathy across communal borders and temper the unthinking absolutism with which some believers adhere to their own tradition.

What are some of the courses you teach? What do you enjoy about teaching these classes?

I give a wide variety of courses in the Hebrew Bible and its later Jewish interpretations, including its interpretations in rabbinic and medieval Judaism. Most semesters, I give a non-specialized lecture course, mostly for master's students, and a doctoral seminar that requires Hebrew. Every other year, though, I have an introductory undergraduate course, “Judaism: Texts and Traditions.” I also offer a master's course in “Selected Works of Twentieth-Century Jewish Theology” from time to time. What do I most enjoy about teaching these classes? I suppose the leading candidate is the sense that I am introducing ideas of which the students (even, in some cases, those with considerable Jewish background) have no inkling, the sense that I am expanding their intellectual and perhaps even spiritual horizons beyond the comfort zone of most rather secular middle- or upper-class Americans. More particularly, I enjoy helping students to see the complexity and depth of classical Jewish texts and to appreciate modes of reading and interpretation that they have not encountered, or reflected about, before.

Are you currently advising any doctoral dissertations? What are some of the things you enjoy most about working with students?

Yes, I am currently directing five dissertations, and a sixth student is in the process of formulating her topic. I find directing dissertations to be a lot of work (the most I have directed at one time was eight, about four years ago), but there is also gratification in seeing the education that these students have acquired at Harvard coming together and enabling them to make a contribution of their own. I should add that I also learn a great deal in the process.
THIS PAST SUMMER, I visited the State Archives of Odessa, Chernihiv, and Cherkassy Oblasti (DAOO, DAChO Chernihiv, and DAChO Cherkassy, respectively), the Branch State Archive of the Ministry of Defense of Ukraine (HAD MOU), and the Russian State Archive for Socio-Political History (RGASPI).

In DAOO I perused both pre-revolutionary and post-revolutionary files. I found pre-revolutionary files of police investigations of individuals involved in self-defense units. Post-revolutionary period finds included materials of the Odessa City Administration about subsidizing the Odessa Jewish Druzhina in 1919, mobilization of members of the Jewish Sections of the Communist Party of Ukraine, and of the Jewish Communist Party to the Red Army. The latter attempted to engage Polish-Jewish POWs in revolutionary organizations before their return to Poland in order to foment revolution there.

Continued on next page
In RGASPI I worked on the fond of the Union of Jewish Soldiers, a Zionist-dominated Jewish military organization that existed from mid-1917 until late 1918. The documentation covered the central organs of the Union, as well as its committees in Kyiv, Moscow, and a number of smaller cities, and thus allowed me to reconstruct a detailed picture of its activities. As I found out, while the records of the Union’s congresses and the presentations heard at them would suggest that it paid a great deal of attention to the issue of self-defense, in fact, most of the Union’s activities revolved around providing aid for Jewish soldiers, whether they be demobilized, POWs, amputees, sick, veterans, or their family members. The records show the attempts to gather information, provide advice and aid, and establish sanatoria and other institutions. One can also trace the negotiations conducted with the Jewish Commissariat (Evkom) on legalizing self-defense, and the development of the uneasy relationship with the Evkom that in mid-1918 appointed a commissar to control the Union’s activities, and then closed it down before the end of the year. I also found documents of the 1st Joint Jewish Detachment established in late 1917 in Petrograd by Trumpeldor, the right-hand man of the Revisionist Zionist leader Vladimir Jabotinsky.

I am very grateful to the Center for Jewish Studies and the Barney and Anne B. Malloy Fellowship for their generous support. Without it, this extensive research would not have been possible.
I went to Israel for the first time on Taglit-Birthright in January and so I was thrilled to receive the Goldhirsh-Yellin Foundation Fund Fellowship that would allow me to attend the Harvard Summer School Program in Jerusalem with Professor Jay M. Harris this past summer. In addition to the academic program, I was also interested in seeing the sights, traveling, and enjoying the culture.

I frequently went to the Mahane Yehuda shuk (marketplace) and bought all sorts of Israeli foodstuffs (who knew the fruit and pastry would taste so much better than in the States?), souvenirs, and religious items. I spent a lot of time on Jaffa Street in Jerusalem, buying momentos and hanging out with friends at coffee shops and restaurants. I went to the Kotel (Western Wall) practically every other day and explored the Old City. As an Orthodox Jew, it is an incredibly holy site to me, so it was a privilege to be able to pray there so often. I spent every Shabbat in a different location: Mea Shearim, the Katamon neighborhood in the Old City, a cow farm on a moshav in the Golan, on the campus of The Hebrew University at Mt. Scopus, Kiryat Moshe, and Ramat Beit Shemesh. Each place was unique, and I was happy to have such different Shabbat experiences.

Through my explorations in Jerusalem, I met a lot of people from all over the world with varying connections to Judaism and Israel. Although the language barrier was sometimes difficult to overcome, I had studied Hebrew for the past twelve years, so I managed well enough. (Surprisingly, my Yiddish also ended up being helpful.) I learned a lot during my forays throughout the country, and I’m glad that I had these experiences and was not afraid to leave my dorm room. Although the terrorist activities being carried out against Israel were frightening, I was not terribly scared. I had full confidence in the IDF’s ability to keep me safe, and refused to allow the terrorists to win by letting fear of them dictate what I would do.

Being in Israel only strengthened my belief that it is the true homeland of the Jewish people, that its military is the most moral in the world, and that it is the only ally of the US in the Middle East. I have always loved Israel, but being there for a long period of time only deepened that love and made it more real. Although I was somewhat involved in Harvard Students for Israel last year, I hope to become more of a presence in that organization and help Harvard see that Israel is not what the media makes it out to be. I had been planning on concentrating in Near Eastern Languages and Civilizations (NELC) before this summer, but this Summer School program affirmed that decision.

Thank you so much for your generosity in providing the funding for my grant. I greatly enjoyed my six weeks in Israel and feel tremendous gratitude to you for making it happen. I would not have been able to travel without the financial assistance I received. It was particularly meaningful for me to study at The Hebrew University this summer, since my father, who passed away in October 2012, spent a summer studying there when he was in college. Thank you for giving me the chance to connect with my homeland, learn in the classroom and the streets, and make new friends. I will never forget my experiences this summer in Israel.

—Talia

Talia Weisberg
Harvard College Class of 2017
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In December 1984, Peter Solomon (AB ’60, MBA ’63), then a member of the Harvard Board of Overseers, announced the establishment of the Friends of the Center for Jewish Studies. This organization seeks to provide an ongoing base of support for the Center and to enable it to expand its present areas of activity.

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- student research projects (both undergraduate and graduate, school year and summer);
- graduate student fellowships;
- research-related expenses for visiting scholars;
- public lectures and class presentations by distinguished scholars;
- doctoral dissertation advising by specialized scholars from outside Harvard;
- group discussions of research in progress for Harvard faculty and students in Jewish studies at the Center for Jewish Studies Lunchtime Colloquium.

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Matthew Hass  
Ph.D. Candidate, Near Eastern Languages and Civilizations

With the support of the Center for Jewish Studies and the Leo Flax Family Fellowship, I spent my summer studying French at the Harvard Divinity School Summer Language Program. The intensive 8-week course gave me the skills I needed to work with scholarly publications written in modern French. My research has already benefited from my new ability to study commentaries on Early Christian texts written in modern French.

— Matthew

Maria Metzler  
Ph.D. Candidate, Near Eastern Languages and Civilizations

With the generous support of the Edward H. Kavinoky Fellowship and the Center for Jewish Studies, I traveled to Berlin and Vienna this summer. In Berlin, I worked with a private German tutor who assisted me in translating a short book that will be essential for my dissertation, *Das Dämonische in Jahwe* by Paul Volz (1924). I am very happy to have produced a complete English translation of this compelling work as a result of my summer research program. In addition to this project, I also presented a paper at the International Society of Biblical Literature meeting in Vienna. The paper is entitled “The Manly Wrath of God,” and in it, I compare the anger of the biblical deity with raging male and female deities in other ancient Near Eastern texts. Both projects will contribute to my dissertation on the destructive aspect of God in the Hebrew Bible.

— Maria
Yoav Schaefer  
Harvard College, Class of 2015

This past summer I had the privilege of spending almost six weeks in Israel studying at The Hebrew University of Jerusalem as a participant on the Harvard Summer School program in Jerusalem. This experience was extremely meaningful for me for a number of reasons. On an academic level, being in Israel was important especially for my research towards my senior thesis. Professor Jay Harris, who led the summer program in Jerusalem, is also my thesis advisor and I was excited to spend the summer learning from him. Through the summer coursework I gained a deeper, more informed understanding of the momentous history of the Jewish people and the impact of the rise of Zionism on their intellectual and cultural trajectory. Furthermore, the libraries and facilities at The Hebrew University offered important, even unparalleled, resources for my thesis research. Among other things, it focuses on a number of prominent early twentieth-century German-Jewish philosophers like Martin Buber and Gershom Scholem, who were affiliated with The Hebrew University.

Beyond my academics, however, I loved spending the summer in Israel with my family and dear friends. I lived in Israel as a child and, more recently, for a number of years between finishing high school and starting my studies at Harvard. Originally from California, I made aliyah when I was eighteen and served a three-year stint in the IDF as a combat soldier before returning to the States for college. I enjoyed this opportunity to visit with friends in Israel, some of whom were even studying at The Hebrew University this past summer. This experience was deeply enriching on both an academic and a personal level.

And yet, this summer was also deeply difficult for me. Not long after I arrived in Israel the war in the Gaza Strip began. Many of my friends were called up for reserve duty and many more younger siblings of close friends of mine – young men who in my mind were merely children – were serving out their mandatory service, most of them in combat units. Consequently, I knew many people involved in heavy fighting this summer and worried about them constantly.

At the same time, I also worried about my many Palestinian friends and their families. Since finishing my army service, I have been involved in a number of different peace initiatives through which I have met and cultivated meaningful relationships with a number of Palestinians. In particular, my family and I founded the Avi Schaefer Fund in memory of my identical twin brother Avi, an IDF veteran and Brown University student who was tragically killed by a drunk driver almost five years ago. Part of the work of the fund is focused on facilitating opportunities for dialogue and relationship building between Israelis and Palestinians. And so this summer I felt deeply torn between my staunch support for Israel and Israel’s indisputable right to defend itself and its citizens on the one hand, and my deep concern and empathy for the human tragedy that unfolded in Gaza on the other. While the war in Gaza ultimately made it difficult for me to accomplish as much on my thesis as I had hoped, it reinforced for me how deeply I care about Israel and how committed I am to working to secure and safeguard Israel’s identity and future as well as to bringing about a peaceful resolution to the Israeli-Palestinian conflict.

I am deeply grateful for the generous support from the Goldhirsh-Yellin Foundation Fund Fellowship and the Center for Jewish Studies that enabled me to spend my summer studying in Israel. This past summer was a powerful and formative experience, one that I will carry with me for the rest of my life.

—Yoav
I knew I wanted to spend last summer in Israel, the birthplace that I left when I was five and had not been back to since. The Harvard Summer School Program in Jerusalem was a terrific opportunity to fulfill my goal of learning about Jewish history in an academic setting.

Due to the constraints from required classes in my applied math/computer science concentration, I did not take any Jewish studies courses during my first year at Harvard. The reputation of the faculty drew me to the summer course in Jerusalem. I am looking forward to taking more courses in Jewish studies.

The Summer School Program in Jerusalem turned into more than just a class; it was also an important chapter in Israeli history. We were in Israel during the Gaza war and dealt not only with the course curriculum, but with our real-life reactions in a military situation. We received news articles in emails from our parents and links posted on our Facebook walls from friends that described the war occurring just miles from our dorms and sometimes even above our heads. This experience pulled our group together, with late-night conversations trying to understand the situation in an historical context. Our first weekly potluck, hosted in the apartment of four of our classmates, was interrupted by our first sirens of the summer, signifying rockets sent by Hamas from the Gaza Strip. Nervous and uncertain whether this was a drill or a real threat, we shuffled into the mamad, the bomb shelter, which in this apartment was the bedroom of one of our classmates. Some of us took in our plates, others brought in the hummus, zatar, halvah, and burekas that had been about to be served. We would not let any sirens stop us from our dinner! Most of us were still in good spirits, joking with the few who were unsettled by the blaring alarm. After the required ten minutes in the shelter, we went back into the dining room, cleaned up, and went on our ways. This introduction to rocket fire helped prepare us for the next three weeks, to be always aware of the location of the nearest shelter.

The program’s location in Israel helped supplement the course material. We traveled to Masada right after learning about the story of the battle that was fought there; to Qumran after reading passages from the Dead Sea Scrolls; to Zikhron Yaakov as we learned about early Zionism; and to many other places that we had discussed in class.

Spending five weeks with 14 other Harvard students and a fantastic professor was an unforgettable opportunity. Creating bonds over our shared experiences, both inside and outside the classroom, we established friendships and formed great connections. Outside of class, we discussed not only class topics but also current Israeli events. I especially enjoyed getting to know Professor Harris, whose tremendous breadth of knowledge wowed me with every conversation we had. He made sure to reach out to all of the students, whether talking to us about the Israeli-Palestinian conflict that we were living through or, together with his engaging wife, hosting students for meals every Friday night.

Thanks to the generous award from the Goldhirsh-Yellin Foundation Fund Fellowship and the Center for Jewish Studies I was able to travel to Israel and engage in this wonderful summer course, while simultaneously supporting my country in a time of distress. I am grateful to have had the opportunity to have such an amazing, educational and meaningful summer experience.

—Joseph Hostyk

Harvard College Class of 2017
From the CJS Mailbox

Volha Charnysh
Ph.D. Candidate, Government

My project centers on links between the memory of the Holocaust and contemporary anti-Semitism in Poland.

The Barney and Anne B. Malloy and Anna Marnoy Feldberg Fellowships enabled me to collect data by means of a survey. The survey, administered in July 2014, explored whether reminders of the Holocaust can mitigate xenophobic and exclusionist attitudes and whether contestation of the past by the populist radical right can undermine this effect. Discrediting political extremism and racial hatred is one of the explicit aims of many commemorations of the Holocaust and WWII. But scholars dispute whether remembering past wrongdoing indeed has such beneficial effects. Populist radical right movements, seeking to portray their own nations as victims rather than as perpetrators, can interpret past atrocities in potentially damaging ways.

My survey results indicate that Poles appear to feel less moral outrage when they are reminded of the violence perpetrated by their compatriots against the Jews. For example, a strategy adopted by the Polish radical right counters narratives about in-group wrongdoing (Jedwabne massacre in Poland) with statements about in-group victimhood (Polish suffering in WWII). This diminishes the level of moral outrage that Poles feel when they are reminded of the violence perpetrated by their compatriots against Jews. In sum, I found that, while contestation of the past can have important consequences for intergroup reconciliation, those consequences are not always positive.

I am grateful to the Center for Jewish Studies for the opportunity to conduct this survey, which I plan to incorporate into my Ph.D. work at Harvard.

—Volha
Emily Venable
Harvard College Class of 2017

My experience this summer began here at Harvard as I read the assigned readings for our pre-departure exam for the Harvard Summer School Program in Ashkelon, Israel. One of the first topics addressed by our instructors, Professor Larry Stager and Assistant Director Adam Aja, is the concept of a ‘tel,’ which is a mound of land that had at some point in time been settled. As occupation on the specific site continues, a mound builds up, resulting in layers of habitation. Using the analogy of an onion, our reading describes how one goal of archaeology is to peel back these layers to reveal the history of the ‘tel,’ which we would do at Ashkelon. This visual concept of layers and dimension is one that could not translate more perfectly to my summer experience. Not only was there the excavation of the ancient seaport of Ashkelon, but there was also the experience of rising before sunrise for many hours of manual labor, interacting with other summer program students from several other universities, traveling to sites in Israel from historic Jerusalem to cosmopolitan Tel Aviv to the Dead Sea. The Israeli-Gaza conflict that erupted 4½ weeks into the program prompted a move to northern Israel and many thought-provoking discussions that changed my perspective of the world.

Academically, this program challenged my thoughts about learning and my studies. This was in the most literal sense of the term a “field experience.” While we were in the field, we learned how to analyze an archaeological site to piece together its history, how to use tools in multiple ways, and how to think critically in unexpected situations with the new finds.

Culturally, our group took advantage of our days off to travel around Israel. We extended the field trip to Jerusalem to experience the historic city; we took weekend trips to Tel Aviv; and when we had to move to the north, we took advantage of the unplanned trip to explore that part of the country. Highlights of the traveling included getting lost in the bazaars and meeting many shopkeepers, enjoying Shabbat dinner at our hotel with locals, listening to calls to prayer from rooftops in the old city in Jerusalem, and meeting up with fellow Harvard students from Israel and their friends to learn what it is like to grow up and live in the country. Fortunately there was no language barrier, which allowed us to comprehend and compare the cultural differences. The combination of academic, cultural, political, and physical learning that took place made me think differently about topics and how I approach problems. I also feel that I am more able to engage in conversation about both the past history of the Middle East as well as the present-day conflict. I hope to engage more in these discussions at Harvard.

I am very grateful to the Center for Jewish Studies and the Goldhirsh-Yellin Foundation Fund Fellowship for making this summer possible.

— Emily
COURSES IN JEWISH STUDIES

GENERAL/INTRODUCTORY
CULTURE AND BELIEF 23. From the Hebrew Bible to Judaism, From the Old Testament to Christianity
CULTURE AND BELIEF 27. Among The Nations: Jewish History in Pagan, Christian and Muslim Context
CULTURE AND BELIEF 39. The Hebrew Bible
UNITED STATES IN THE WORLD 32. The World’s Religions in Multicultural America: Case Studies in Religious Pluralism

FRESHMAN SEMINARS
FRESHMAN SEMINAR 42K. Comparative Law and Religion
FRESHMAN SEMINAR 49G. The Holocaust, History and Reaction

BIBLICAL/ANCIENT NEAR EAST
ANCIENT NEAR EAST 113. Environmental Archaeology of the Ancient Near East — (New Course)
ANCIENT NEAR EAST 115. Archaeology of the Levant
ANCIENT NEAR EAST 117. Biblical Archaeology
ANCIENT NEAR EAST 120. Introduction to the Hebrew Scriptures
ANCIENT NEAR EAST 126. History of the Religion of Ancient Israel
ANCIENT NEAR EAST 132. Ancient Jewish Wisdom Literature
ANCIENT NEAR EAST 134. Genesis: Narrative Artistry and Theological Meanings
ANCIENT NEAR EAST 136. Sibling Rivalries: Israel and the Other in the Hebrew Bible — (New Course)
ANCIENT NEAR EAST 142. The Bible Uncensored: Journeys into Texts Dark and Daring from the Hebrew Bible — (New Course)
ANCIENT NEAR EAST 210. Textual Criticism of the Hebrew Bible: Seminar
HEBREW 235. The Binding of Isaac (Aqedah): Seminar
HEBREW 239. Exodus 2 in Three Contexts: Seminar — (New Course)

ANCIENT JEWISH HISTORY/RABBINIC LITERATURE
HEBREW 200R. Problems in the Literature, History, and Religion of Ancient Israel: Seminar
HEBREW 213B. Tannaitic Literature — (New Course)
HEBREW 226R. Seminar in Jewish Studies
HEBREW 239. Exodus 2 in Three Contexts: Seminar — (New Course)

MODERN JEWISH LITERATURE AND CULTURE
JEWISH STUDIES 200R. Guided Readings in Jewish History
JEWISH STUDIES 300. Reading and Research in Jewish Studies
THE MODERN MIDDLE EAST 125. Culture and Society in Contemporary Israel — (New Course)
THE MODERN MIDDLE EAST 128. The Arab-Israeli Conflict — (New Course)
LITERATURE 147. “Why The Jews?”: The Modern Jewish Experience in Literature — (New Course)
LITERATURE 193. “What’s Love Got to Do With It”: Love Poetry of the Middle Ages and Early Modernity
COMPARATIVE LITERATURE 252. The Literatures of Medieval Iberia
EXPOSITORY WRITING 20.078. Jewish Identity in American Culture
EXPOSITORY WRITING 20.233. Who Owns The Past?
EXPOSITORY WRITING 20.234. Who Owns The Past?
EXPOSITORY WRITING 20.226. Who Owns The Past?
GOVERNMENT 940F. Law and Politics in Multicultural Democracies
GOVERNMENT 1732. The Origins of Modern Wars

RELIGION
RELIGION 1019. Women, Gender and Religion in Colonial North America and the United States — (New Course)
RELIGION 1414. Gospel Stories of Women
RELIGION 1842. Religion, Gender, Identity: Readings in Arab and Muslim Autobiography: Seminar
RELIGION 2840. Twenty-First Century Middle Eastern Diasporic Memoirs in the West — (New Course)

SLAVIC
SLAVIC 160. Intersection of Polish and Jewish Culture — (New Course)
SLAVIC 194. The Austro-Hungarian Grotesque — (New Course)

MUSIC
MUSIC 193RS. Topics in Music from 1800—Present — (New Course)

LANGUAGE COURSES
CLASSICAL HEBREW A. Elementary Classical Hebrew
CLASSICAL HEBREW 120A. Intermediate Classical Hebrew I
CLASSICAL HEBREW 120B. Intermediate Classical Hebrew II
CLASSICAL HEBREW 130AR. Rapid Reading Classical Hebrew I
CLASSICAL HEBREW 130BR. Rapid Reading Classical Hebrew II
MODERN HEBREW B. Elementary Modern Hebrew
MODERN HEBREW 120A. Intermediate Modern Hebrew I
MODERN HEBREW 120B. Intermediate Modern Hebrew II
MODERN HEBREW 130A. Advanced Modern Hebrew I
MODERN HEBREW 130B. Advanced Modern Hebrew II
MODERN HEBREW 241R. Advanced Seminar in Modern Hebrew: Israeli Culture: Cinema & Literature
HEBREW 135. Introduction to Rabbinic Hebrew
HEBREW 300. Hebrew Language and Literature
HEBREW 350. Hebrew Language and Literature

YIDDISH COURSES
YIDDISH A. Elementary Yiddish
YIDDISH BA. Intermediate Yiddish I
YIDDISH BB. Intermediate Yiddish II
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