

*“And there was evening
and there was morning.”*



SKIRBALL

The Skirball Center for Adult Jewish Learning at Temple Emanu-El

FIRST DAY	1
Sunday	יום ראשון
Yom Rishon	
SECOND DAY	2
Monday	יום שני
Yom Sheini	
THIRD DAY	3
Tuesday	יום שלישי
Yom Shlishi	
FOURTH DAY	4
Wednesday	יום רביעי
Yom Revi'i	
FIFTH DAY	5
Thursday	יום חמישי
Yom Chamishi	
SIXTH DAY	6
Friday	יום שישי
Yom Shishi	
SEVENTH DAY	7
Saturday	שבת
Shabbat	

The Days of the Week

The centrality of time in Jewish life can be seen from the very beginning of the Bible. The story of creation defines a day that begins with evening and continues into morning. The first commandment given to the Jewish people concerns the establishment of a calendar, with the springtime month of Nissan as the first of all the months of the year. Abraham Joshua Heschel, in *The Sabbath: Its Meaning for Modern Man*, posits that Judaism is a religion that sanctifies time rather than space.

This year our Fall and Spring Course Guides will explore the Jewish calendar. This semester we focus on the seven days of the week. Note that the Hebrew words for the days of the week are simply “the first day,” “the second day,” “the third day,” and so forth until the seventh day, which is Shabbat, meaning “rest.” Shabbat is the only day of the week with its own name. Throughout this course guide, you will see the Hebrew as well as the English names for each day.

While the offerings in this Course Guide are intended to encourage you to devote time to Jewish study, the margins invite you to explore the idea of time itself.

“For where shall the likeness of God be found? There is no quality that space has in common with the essence of God. There is not enough freedom on the top of the mountain; there is not enough glory in the silence of the sea. Yet the likeness of God can be found in time, which is eternity in disguise.”

—Abraham Joshua Heschel,
The Sabbath: Its Meaning for Modern Man

What’s New at Skirball?

cooperative learning communities

This year, we are pleased to offer a Social Justice Beit Midrash and a Beit Midrash for Psychotherapists in addition to our beloved Artists’ Beit Midrash and Writers’ Beit Midrash. For the first time, the Writers’ Beit Midrash will focus on creative non-fiction.

- pg. 7 | **Artists’ Beit Midrash**
- pg. 7 | **Beit Midrash for Psychotherapists**
- pg. 13 | **Social Justice Beit Midrash**
- pg. 10 | **Writers’ Beit Midrash: Creative Non-Fiction**

In the Original

This semester, we will be offering all three levels of Hebrew in our “In the Original” program. Before you know it, you’ll be reading and understanding Jewish texts such as the Bible and prayerbook in the original Hebrew!

- pg. 6 | **Level 1**
For those who do not yet know the alphabet or how to read phonetically.
- pg. 7 | **Level 2**
For those who can read letters and vowels and are ready to learn grammar and vocabulary.
- pg. 15 | **Level 3**
For those who have some vocabulary and grammar and want to increase their fluency and understanding.

openings (For 30- and 40-somethings)

- pg. 8
You won’t want to miss our exciting new Openings course for 30- and 40-somethings. Running through the Fall and Spring, but meeting only once a month, this course, which combines dinner, learning, and discussion, will examine “The Assault on Human Dignity in the Modern World: A Jewish Consideration.” What defines human dignity? What does it mean to be created in the image of God? Explore these questions and more with Rabbi David Hoffman.

HERITAGE: Civilization and the Jews

A Multi-Media Voyage Through Time

- pg. 14
We are pleased to offer, for the very first time, a year-long history course that surveys the amazing history of the Jewish people—from the Exodus through the tragedy of the Holocaust and the birth of the State of Israel. This course utilizes the remarkable technology of the new *Heritage: Civilization and the Jews Interactive DVD-ROM*, based on the groundbreaking PBS video series hosted by Abba Eban, with the dynamic presentations and masterful teaching of David Wachtel.

Early Morning Talmud

- pg. 15
Always wanted to know just what the Talmud is and how it works? Start your day off right with a bit of Talmud study! Delve right into Tractate Berachot with Rabbi Leon A. Morris from 7:30–9:00 am. No prior experience studying Talmud necessary. Piping hot coffee and tea will be served.

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The Skirball Center links liberal Jews to Jewish study that is relevant and meaningful. At Skirball, Jewish learning is infused with excitement and depth, complexity, and diversity. Skirball enhances the search for what it means to be a human being and a Jew.

General Information

Contact Information

Phone 212.507.9580

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www.adultjewishlearning.org

Getting There

Courses at the Skirball Center are held at 10 East 66th Street, between Fifth and Madison Avenues in Manhattan.

By Bus:

M1, M2, M3, M4, M18, M66, M72

By Subway:

N/R/W 5th Avenue Station
4/5/6 59th Street Station
or 68th Street Station
F 63rd Street Station

Refund Policy

A full refund may be requested after the first class meeting or if a course is cancelled. After the second class, prorated credit (good for one year) for any course is available. No credit will be given after the third class. The registration fee is non-refundable.

Library Privileges

All students enrolled in a Skirball Center class will have borrowing privileges at the Ivan M. Stettenheim Library, Congregation Emanu-El's own expansive collection. For library information, call 212.744.1400, ext. 361.

The library is open

Sunday: 10–4; Monday: 10–6

Tuesday–Thursday: 10–6:30

Friday: 10–2

The JBI Library

The Jewish Braille Institute can make it possible for any visually impaired or blind person to participate in Adult Jewish Learning courses at the **Skirball Center**. Given reasonable lead time, JBI can prepare relevant reading materials in the appropriate format. For more information or to volunteer in the JBI studios call **The JBI Library: 800.433.1531**.

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Fred Rosenbaum
Dr. Robert Seltzer
Barry Shrage
Dr. Ronald B. Sobel
Leah Strigler
Marcia Waxman

Sunday

☀ indicates daytime class

FIRST DAY

Sunday
יום ראשון

Yom Rishon

Rishon comes from the Hebrew root *rosh*, meaning “head.” Rosh Hashanah is thus the head, or start, of the year.

“When God began to create heaven and earth—the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water—God said, ‘Let there be light’; and there was light.”

—Genesis 1:1-3

In the Jewish calendar, Rosh Hashanah will never be on a Sunday, so that Hoshanah Rabbah (the seventh day of Sukkot) will never be on Shabbat.

Join us this Fall for one or more of these scintillating Sunday seminars.

We are pleased to offer seven different seminars this semester, in response for growing demand for these one-day, intensive study sessions. Come once or come all seven times! Study with a different master teacher each week. Each week’s seminar will include elements of text study and discussion. **\$50 each, all seven for \$300**

Created in the Image of God: The Biblical Accounts of Genesis

DR. YAIR LORBERBAUM

☀ 10 AM–2 PM | **October 22**

Analyze the notion of humans created “in the image of God,” as reflected in the two accounts of creation from the Book of Genesis. What do these two accounts teach us about the role of God and humankind in the world? When God says, “Let us make humankind in our image, after our likeness,” is the “image” physical or metaphysical? Explore ancient Near Eastern myths that lend surprising perspective to these questions.

If you are interested in the Book of Genesis, you might also be interested in Monday afternoon’s “Reading Genesis with the Rabbis” (page 6).

The Jewish People in Opera

DR. JASMIN BEY COWIN

☀ 10 AM–2 PM | **October 29**

In this multimedia seminar, explore the portrayal of the Jewish people and history through the looking glass of opera. Learn about anti-Semitism in operatic plots, music, libretti, and composers. In-depth character studies of the main protagonists in the opera will be presented. Spotlight the political and artistic climate during the compositional process, such as censorship, as well as the audience’s reception during the premiere. Some of the featured operas are *Moses and Pharaoh* (Rossini), *Nabucco* (Verdi), *La Juive* (Halevy), *Sampson and Dalila* (Saint-Saens), and *Die Meistersinger* (Wagner).

A Biblical Road Map: Towards Middle East Peace for the Descendants of Isaac and Ishmael

RABBI BEN HOLLANDER

☀ 10 AM–2 PM | **November 5**

Read three classic stories of conflict and resolution in the Book of Genesis, with an eye towards the current Middle East conflict and the possibility of its management and eventual resolution. What does it mean for God to both hear the cry of Ishmael and seek the security of Isaac, then and now? What is the significance of Jacob wrestling with the angel and reconciling with Esau? In a world in which we meet no angels, from whom do we seek legitimacy? Finally, at the end of Genesis, Joseph and his brothers move from confrontation toward reconciliation. Can Israel and her neighbors do so today?

If the Book of Genesis interests you, you might also be interested in “Reading Genesis with the Rabbis,” which meets on Monday afternoons (page 6).

The Natural History of the Bible: An Environmental Exploration of the Hebrew Scriptures

DR. DANIEL HILLEL

☀ 10 AM–2 PM | **November 12**

The ecology of the Middle East was not merely a backdrop for the growth and development of the Israelite people, but a deeply influential factor that shaped their views of creation and the Creator, humanity’s role on Earth, their own identity, and their ethical system. Learn how the experiences of the Israelites led to an overarching perception of the unity of nature and hence of nature’s Creator. Study how the Israelites’ peculiar situation at the juncture of disparate continents and ecological domains led to the evolution and synthesis of their own culture, as reflected in the Bible.

Pope Pius XII and the Jews of Rome

FRED ROSENBAUM

☀ 10 AM–2 PM | **November 19**

On October 16, 1943, more than a thousand Jews were deported to Auschwitz virtually under the windows of the Vatican. What do original documents and recent scholarship reveal about the response of the Pope and his motivations? How has this episode continued to affect Catholic-Jewish relations? And what was the role played in the crisis by Rome’s Jewish leadership? Delve into historic documents to begin to answer these questions and others.

The First Modern Jew: The Life and Times of Moses Mendelssohn

DR. EDWARD BREUER

☀ 10 AM–2 PM | **December 3**

Examine the difficulties of reconciling Jewish particularism and Western universalism, as evidenced by the life and times of Moses Mendelssohn (1729-1786). Living in the eighteenth century, he was at once a learned Jew, a first-rate European intellectual, and an early campaigner for Jewish civil rights. At a time when the promises and pitfalls of modern Jewish living were barely visible, Mendelssohn struggled to harmonize his universal and enlightened ideas with the particularism and parochialism of Judaism. As a charming, humble, and brilliant man, Mendelssohn serves as a heroic figure who never ceases to challenge and inspire. Study his life and times in an effort to form your own resolution of the tension between Jewish particularism and Western universalism.

Jewish Ethics and the Sermon on the Mount: A Comparative Study

MARCIE LENK

☀ 10 AM–2 PM | **December 10**

Do a close reading of Jesus’ “Sermon on the Mount” within the context of 1st-century Judaism. How do these New Testament ethics compare to other contemporary Jewish writings? What did the later rabbis have to say about these issues?

On the first day, God created light, three days before the creation of the sun and moon. The Midrash says that the light created on the first day was a special primordial light, which was taken away from humanity after the corrupt generation of the flood and the Tower of Babel. The Babylonian Talmud (Tractate Hagigah 12a) explains that this primordial, pre-sun light was put away for the righteous to enjoy in the world to come.

Each morning has a *Shir Shel Yom*, A Psalm of the Day.

The Babylonian Talmud (Tractate Rosh Hashanah 31a) explains that Psalm 24 was selected for Sunday because it begins with the words, “The earth is the Eternal’s and all that it holds,” and we learn from the first day of creation that there was nothing in the world before God made it, and therefore, the world belongs to God.

Monday

☀ indicates daytime class

Reading Genesis with the Rabbis: Where Midrash and Theology Meet

RABBI SHAI HELD

The Robert S. and Kimberly R. Kravis Course in Jewish Studies

☀ 4:30–6:00 PM | **Oct** 16, 23, 30 **Nov** 6, 13, 20, 27 **Dec** 4

In midrash the rabbis simultaneously interpret the biblical text closely and take on larger questions of ethics, psychology, and theology. In this class, analyze three of the most provocative and powerful stories in the Book of Genesis—the creation of Adam, the murder of Abel by Cain, and the binding of Isaac—and explore how the rabbis deepen and expand upon these stories to ask questions about the nature of human beings, the origins of violence, and the question of why God permits suffering.

If you are interested in Genesis, you might also be interested in two Sunday seminars: “Created in the Image of God” and “A Biblical Road Map” (page 4).



Hebrew: In the Original, Level 1

MICHAL NACHMANY

6:00–7:30 PM | **Oct** 16, 23, 30 **Nov** 6, 13, 20, 27 **Dec** 4

In the Original is designed for those who want to read the Bible and classic Jewish texts in the original. Level 1 is for those who do not yet know the alphabet or how to read phonetically. Aided by a dynamic, patient, and masterful teacher, you will learn both of those skills in this class, and even begin to understand a bit of the Bible and prayer book—in the original Hebrew!

See page 7 for Level 2 and page 15 for Level 3.

Christianity Through Modern Jewish Eyes

RABBI SHAI HELD

6:30–8:00 PM | **Oct** 16, 23, 30 **Nov** 6, 13, 20, 27 **Dec** 4

Explore a range of twentieth-century Jewish responses to Christianity. What does Judaism think about Jesus? About Paul? What role might Christianity play in God’s relationship with humanity? Are Judaism and Christianity fated to be enemies, partners, or something in between? Through close readings of thinkers like Martin Buber, Franz Rosenzweig, Abraham Joshua Heschel, and Michael Wyschogrod, participate in a far-reaching conversation on Christianity from a modern Jewish perspective.

If this subject interests you, you might also enjoy Thursday night’s “Crossed Holidays” (page 15).

Basic Mystical Concepts in Hasidic Thought

RABBI DAVID INGBER

6:30–8:00 PM | **Oct** 16, 23, 30 **Nov** 6, 13, 20, 27 **Dec** 4

Hasidism is one of the most exotic and mystical movements in the history of Western religious experience. Embark on a journey into the heart of the Jewish mystical experience as seen through the eyes of the Hasidic masters, or Rebbes. Each week, taste a different master’s teachings and melodies, and explore concepts such as *tzimtzum* (Divine contraction), *olamot* (worlds, universes, or dimensions), *sefirot* (Divine emanations or modalities), *orot* (lights), *keilim* (vessels), and others.

Artists’ Beit Midrash

TOBI KAHN & RABBI LEON A. MORRIS

7:00–9:00 PM | **Oct** 16, 23, 30 **Nov** 6, 13, 20, 27 **Dec** 4

Apply your artistic talents to the theme of “Between Holy and Mundane / *Bein Kodesh L’chol*” (explained on page 16) as you explore Jewish sources and create new visual commentaries on the ancient texts of our tradition. Together with other artists, share previously created work and explore, individually and as a group, the imaginative and creative possibilities of Jewish teachings. This unusual experience is co-facilitated by a rabbi and a renowned artist whose own work blends modern art with the life of the spirit.

Beit Midrash for Psychotherapists

DR. TSVI BLANCHARD

7:00–9:00 PM | **Oct** 16, 23, 30 **Nov** 6, 13, 20, 27 **Dec** 4

In this cooperative learning environment, explore the interaction between psychology and religion. Primarily using Bible and Midrash as our basis, seek a conception of psycho-spirituality that encompasses both the holy and the secular, the mundane and the extraordinary, the elevated and the earthy. (For an explanation of the theme of “Between Holy and Mundane / *Bein Kodesh L’chol*” see page 16.) Join others in being open to alternative religious, spiritual, and psychotherapeutic approaches. The only requirements are a willingness to share your personal and professional experience and a positive attitude toward the contributions of traditional Jewish text study to conversations about important life issues.

Hebrew: In the Original, Level 2

MICHAL NACHMANY

7:30–9:00 PM | **Oct** 16, 23, 30 **Nov** 6, 13, 20, 27 **Dec** 4

In the Original is designed for those who want to read the Bible and classic Jewish texts in the original. Level 2 is for those who can read letters and vowels and are ready to learn grammar and vocabulary. Aided by a phenomenally dynamic master teacher, you will use your solid base to study biblical Hebrew roots and grammar, and begin to understand biblical and liturgical passages in the original Hebrew.

See page 6 for Level 1 and page 15 for Level 3.

The weekday Torah reading

The introduction of public reading of the Torah by Ezra the Scribe after the return of the Jewish people from the first exile is described in Nehemiah 8. According to the Jerusalem Talmud (Tractate Megillah 4:1), Ezra the Scribe established the weekly Shabbat Torah reading, as well as shorter readings from the Torah on Monday and Thursday mornings when people assembled at the market to sell and buy goods.

SECOND DAY

Monday
יום שני

Yom Sheini

“And God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse....God called the expanse Sky.”

—Genesis 1:6-8

SECOND DAY

Monday
יום שני

Yom Sheini

The Babylonian Talmud (Tractate Baba Kama 82a) ascribes the establishment of the Monday and Thursday morning Torah readings to Moses, rather than to Ezra the Scribe.

This is based on a verse from Exodus that reads,

“They traveled three days in the wilderness and found no water” (Exodus 15:22).

The Talmud explains that water always means Torah. Since they went for three days without water (read: Torah) in the desert, they became exhausted.

The prophets among them took initiative and decreed that they read the Torah on Shabbat, pause on Sunday, read it on Monday, pause on Tuesday and Wednesday, read it on Thursday, and pause on Friday so that they would never be three days without Torah.



Monday

openings

An engaging study experience designed...
For 30- and 40-somethings

The Assault on Human Dignity in the Modern World: A Jewish Consideration

RABBI DAVID HOFFMAN

7:00–9:00 PM | **Oct 23 Nov 20 Dec 18 Jan 22 Feb 26 Mar 19 Apr 16**

- Discussion and debate.
- Dinner and conversation.
- Join with other 30- and 40-something Jewish New Yorkers for a meaningful and stimulating evening
- 7:00 PM Dinner
- 8:00–9:00 PM Study and Discussion
- Once a month for eight sessions

Despite the many advances of our modern societies, basic notions of human dignity are under attack in the modern world. More so than in many years, we intimately feel the ill effects of war, terrorism, poverty in our communities, and the harsh realities of social and ecological policies. Spend eight sessions studying the Jewish concept of “human dignity”—the fundamental belief that all human beings have been created in the image of God. Investigate this concept as it has evolved in biblical literature, through the rabbinic and medieval periods, including modern thinkers. Use the lens of “human dignity” to study Jewish sources on timely topics such as war and terrorism and social policies—from the ethical implications of medical technology to ecological policy.

Tuesday

☀ indicates daytime class

Contemporary Israeli Film

FAYE LEDERMAN

☀ 4:00–6:00 PM | **Oct 17, 24, 31 Nov 7, 14, 21, 28 Dec 5**

What forces currently define modern Israeli culture? Explore definitions of Israeli identity—as tied to the land, nationhood, ethnicity, and observance—through analysis of contemporary film narratives and characters. Many titles in our syllabus are those recently featured in key Jewish film festivals, including San Francisco, New York, and Toronto.

See www.adultjewishlearning.org/film for more information about the films featured in this eight-week series.

Is There Dogma in Judaism?

WENDY AMSELLEM

The Pincus Family Course in Jewish Studies

6:30–8:00 PM | **Oct 17, 24, 31 Nov 7, 14, 21, 28 Dec 5**

What, if anything, must a Jew believe? Jewish thinkers from Moses Maimonides to Moses Mendelssohn have wrestled with this question and arrived at radically different answers. Explore texts by the great medieval philosopher, Maimonides, as well as writings of contemporary thinkers such as Yeshayahu Leibowitz, Eugene Borowitz, and Menachem Kellner to begin to answer this question.

Jews on Trial

LISA KOGEN

6:30–8:00 PM | **Oct 17, 24, 31 Nov 7, 14, 21, 28 Dec 5**

Study the historical backdrops and adjudication of famous trials involving Jews, including (the fictitious) Shylock, the Trent blood libel, the Dreyfus affair, Mendel Beilis, Leo Frank, Ethel and Julius Rosenberg, and, more recently, Jonathan Pollard and Deborah Lipstadt. Discover the role that trials play in the Jewish historical narrative, and think about the extent to which each of these trials was driven by Jewish relations with the host culture. What role did popular sentiment play in these trials? Are these trials simple cases of anti-Semitism? Trials highlight issues confronting Jews living as a minority: the Jewish-Christian debate, Jewish “perfidy,” dual loyalty, and anti-Americanism, and serve as prisms through which we can evaluate relations between Jews and non-Jews at different periods of history.

Struggling with God in Our Lives: Talmudic Judaism and What It Means Today

RABBI ELIYAHU STERN

6:30–8:00 PM | **Oct 17, 24, 31 Nov 7, 14, 21, 28 Dec 5**

Recent political and social developments have brought God and religion back to the forefront of our personal, political, and social lives. Perhaps, now more than ever before, we, as Jews and Americans, are confronted with the question of what role if any we want God to play in the world. Explore this issue through an in-depth study of the epoch-changing debates and stories involving the fathers of Talmudic Judaism: Rabbi Joshua, Rabban Gamaliel, and Rabbi Eliezer. No prior experience with Talmud necessary.

THIRD DAY

Tuesday
יום שלישי

Yom Shlishi

“ And God said: ‘Let the water below the sky be gathered into one area, that the dry land appear.’ And it was so...and God saw that this was good....The earth brought forth vegetation...and trees of every kind bearing fruit...and God saw that this was good. And there was evening and there was morning, a third day.”

—Genesis 1:9-13

Tuesday is wedding day.

Among some Jews, it is traditional to get married on Tuesday, because it says “and God saw that this was good” twice on the third day of creation, instead of the single time that it is noted on the other days of creation.

Tuesday

New Liturgies: Reform, Reconstructionist, and Conservative

DR. NEIL GILLMAN

The William Rosenwald and Ruth Israels Rosenwald Course in Contemporary Jewish History

6:30–8:00 PM | **Oct 17, 24, 31 Nov 7, 14, 21, 28 Dec 5**

The publication of *Mishkan Tefillah*, the new Reform prayer book, offers us the opportunity to study the evolution of American Reform prayer books from the *Union Prayer Book* (1894) through *Gates of Prayer* (1975) to *Mishkan Tefillah* (2006). Prayer books always reflect the ideology of a movement at the time of publication, so we will also consider the evolution of Reform ideology during this period. Since both the Reconstructionist and Conservative movements have also recently published new prayer books, compare how the three movements handle problematic texts that come to us from the tradition. Finally, ask and begin to answer what these developments tell us about the state of prayer in American Jewish life today.

Global Jewish Communities on Film

FAYE LEDERMAN

The Leon Finley Course in Jewish Studies

6:30–8:30 PM | **Oct 17, 24, 31 Nov 7, 14, 21, 28 Dec 5**

Despite our tendency to focus on America and Israel as centers of modern Jewry, Jews have lived and thrived in countries all over the world. In this course, view and discuss films exploring international Jewish communities including Mexico, Tunisia, Uganda, and India. We will explore the formation of Jewish identity in host countries, as well as the pressures of acculturation and immigration that have shaped this multiplicity of Jewish experiences.

See www.adultjewishlearning.org/film for more information about the films featured in this eight-week series.

Writers’ Beit Midrash: Creative Non-Fiction

SHELLY R. FREDMAN

7:00–9:00 PM | **Oct 17, 24, 31 Nov 7, 14, 21, 28 Dec 5**

Join a small group of creative non-fiction and memoir writers as we explore texts that inspire and amaze us, encourage us to wrestle with meaning, and stimulate the connections between our writing and our lives. The Writer’s Beit Midrash is divided into two sections: text study, in which we will delve into the theme of “Between Holy and Mundane / *Bein Kodesh L’chol*” (explained on page 16) in Jewish sources, and the workshop, in which each student will receive critique and support from a professional writer and fellow students. Our engaging discussions will spur creativity and spark imaginative exchange. Interested applicants should submit a writing sample with their registration.

“You shall surely open your hand”: Jewish Obligations in Charity

WENDY AMSELLEM

8:15–9:45 PM | **Oct 17, 24, 31 Nov 7, 14, 21, 28 Dec 5**

The Book of Deuteronomy is explicit in outlining our obligations to give the needy whatever they need, saying, “If there is a poor man among your brothers in any of the towns of the land...do not be hardhearted or tightfisted toward your poor brother. Rather be openhanded and freely lend him whatever he needs.” However, the rabbis of the Talmud are quick to note that *tzedakah* (charity) is invariably a complicated endeavor. How do we define poverty? Should some people be helped more than others? If resources are limited, what type of aid takes priority? How does the presence of tricksters affect our obligation to give? Explore these questions by studying Talmudic texts as well as contemporary essays on philanthropy and social justice.

If these questions intrigue you, you should also consider joining Wednesday night’s Social Justice Beit Midrash (page 13).

Ideas Café

8:00 PM | **Oct 17, 24, 31 Nov 7, 14, 21, 28 Dec 5**

Hungry for intellectual give-and-take in a relaxed setting? Then join us at the Ideas Café.

- No reservations necessary.
- \$10 per session at the door.
- \$5 for Skirball Center students.
- Visit us online at www.ideascafe.org for information about each week’s topic.

Meet others over wine, cheese, fruit, and, of course, coffee, at small, candle-lit tables and discuss vital current issues that affect Jewish and American life. It’s a meeting of minds where spirited discussions move at a rapid pace—sometimes with very surprising results. You’ll find our sessions provocative, stimulating, and fun—and, above all, a great intellectual experience. Dror Bikel, Rabbi Leon A. Morris, Daniel Septimus, and Roy Wasserman, and new facilitators Sarah Chandler and Esther Kustanowitz will moderate the Ideas Café on alternating weeks. Join us for a chance to meet new friends, share your thoughts, and hear what others think about the issues that affect us all. See you on Tuesday!



When does the day begin and end?

For some, the day begins at 12:00 am. But for a society without clocks, the day began and ended with the rising and setting of the sun. In the Jewish tradition, the day begins at sundown, rather than at sunrise. According to the tradition, this is because after each day of creation, the text says,

“And there was evening and there was morning,”

and then enumerates the day. Because it says “evening” first, that is considered the first part of each day.

THIRD DAY

Tuesday

Yom Shlishi

Tuesday is the least common day for Rosh Hashanah to fall.

Rosh Hashanah falls on Tuesday 11.5% of the time, whereas it falls on Thursday 31.9% of the time. Tuesday is, however, the most common day for Passover to start.

Tuesday is voting day in the United States.

It was established as such in the 19th century, when some citizens needed to travel for a whole day to cast their votes, and would not wish to leave on Sunday, which was a day of rest for most of them.

Wednesday

☀ indicates daytime class

Rediscovering the Weekly Torah Portion

ARLENE AGUS

☀ 1:00–2:30 PM | **Oct** 18, 25 **Nov** 1, 8, 15, 29 **Dec** 6, 13

Each week, in synagogues throughout the world, Jews read an identical section of the Torah. This yearly cycle is both study and ritual, an ongoing immersion in the rhythm, wisdom, history, and timeless foundation of Jewish civilization. Applying creativity and imagination, use the weekly Torah portion as a focal point and springboard for connecting your life to greater concepts and lessons. Through guided study of diverse classical and contemporary commentaries, develop tools to read the weekly portion in depth.

If you would like to learn to read the weekly Torah portion in the original Hebrew, consider enrolling in Hebrew Level 1 (page 6), Level 2 (page 7), or Level 3 (page 15).



Jewish Ritual Old and New: Between Traditional and Modern Values

IRIT KOREN

The Harrison S. Kravis Course in Jewish Studies

6:30–8:00 PM | **Oct** 18, 25 **Nov** 1, 8, 15, 29 **Dec** 6, 13

Many Jews desire to re-immers themselves in Jewish ritual life or to discover it for the first time, but find they don't understand the meaning of the rituals. Others struggle to harmonize Jewish tradition with modern Western values. Examine the historical development and social meaning of various Jewish rituals. What, specifically, is the significance of ritual circumcision (*bris* or *brit milah*)? Can we create a parallel ritual for welcoming girls? Deepen your understanding of these and other Jewish life cycle rituals, including the bar/bat mitzvah and the wedding, examining them from a critical and socio-anthropological perspective. Discover how we can make these rituals meaningful to us and our families.

If the topic of ritual interests you, you might also be interested in learning how the rabbis mediated between desires for spontaneity and consistency in ritual Thursday's "Early Morning Talmud" (page 15).

Transformations and Formations: The Second Temple Era, Part I

DR. MARK W. WEISSTUCH

The Jane Moyse Gilder Course in Jewish History

6:30–8:00 PM | **Oct** 18, 25 **Nov** 1, 8, 15, 29 **Dec** 6, 13

Though we think of Judaism today as an ongoing, immutable system of beliefs and practices, its modalities have evolved over time. The era of the Second Temple, from its reconstruction in 515 BCE to its destruction by the Romans in 70 CE, is a period rife with developments and changes, in many respects a paradigmatic shift from the ancient Judaism of the biblical era. Using primary source material, trace and examine the significance of the Temple and the sacred role of sacrifices, the canonization of the Bible, Judaism's encounter with Hellenism, the Hasmonean dynasty, and the various approaches to Judaism espoused by the Sadducees, Pharisees, and Essenes. Focus on the emergence of key concepts such as fate and free will, Jewish angelology, life after death and the resurrection of the dead, and Messianism and mysticism, all of which form the predicate for beliefs elaborated upon in medieval and modern Judaism. (This course will continue in the spring semester, but each semester can be taken independently.)

Social Justice Beit Midrash

RABBI JILL JACOBS

7:00–9:00 PM | **Oct** 18, 25 **Nov** 1, 8, 15, 29 **Dec** 6, 13

Consider some of the most pressing political and social issues of the day through a Jewish lens. In-depth study of ancient and modern Jewish sources, combined with a consideration of the current American discourse, will lead you to a better understanding of Jewish perspectives on key contemporary issues. This semester, focus on issues of immigration, employer-employee relationships, and health care. Sessions will consist of small-group study of ancient through contemporary texts, as well as full-group discussions in which we attempt to develop collective understandings of Jewish approaches to contemporary issues. All texts will be provided in both the original language and in English translation; all skill levels and backgrounds are welcome.



Co-sponsored by the Jewish FundS for Justice.

If the Jewish viewpoints on caring for the poor are important to you, also check out Tuesday evening's "Jewish Obligations in Charity" (page 11)!

In a Different Voice: Images of Women in the Bible

IRIT KOREN

8:15–9:45 PM | **Oct** 18, 25 **Nov** 1, 8, 15, 29 **Dec** 6, 13

Unpack the stories of different women in the Bible and consider the ways in which they are portrayed in traditional rabbinic literature. Then, widen your understanding of the traditional text and view it from a new, critical perspective. Engage in critical readings of this literature, using psychological, sociological, and feminist perspectives. How does the biblical text influence our social perspective of Judaism and gender roles specifically? Is it possible to read the Bible from a feminist perspective yet stay true to the original meaning of the text? Is it possible to reveal women's voices in a text that silences their voices? What is a feminist midrash? Readings will include excerpts from the Bible, academic articles, rabbinic sources, and modern feminist midrashic sources.

Birkat HaChamah, or the Blessing of the Sun, is said every 28 years, always on a Wednesday.

It is based on the idea that the sun ("the greater light") was placed at the beginning of the fourth day of creation. Mar Shmuel, a Talmudic scholar and astronomer who lived in the third century, determined that the solar year was 365 1/4 days long (fifty-two 7-day weeks plus 1 1/4 days); therefore it would take 28 years for the sun to return to the vernal equinox at the beginning of the fourth day. Thus, *Birkat HaChamah* celebrates the sun being at the same position it was thought to be at creation. The Blessing of the Sun was last said on April 8, 1981. It will next be said on April 8, 2009.

FOURTH DAY

Wednesday
יום רביעי

Yom Revi'i

“ And God said: 'Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times—the days and the years....' And God made the two great lights: the greater light to dominate the day, and the lesser light to dominate the night; and the stars.”

—Genesis 1:14-19

Wednesday

FOURTH DAY
Wednesday
יום רביעי
Yom Revi'i

In the Jewish calendar, Rosh Hashanah will never be on a Wednesday or Friday, so that Yom Kippur, which is ten days later, will never be on a Friday or Sunday, so that it will never be preceded or followed by Shabbat.

HERITAGE

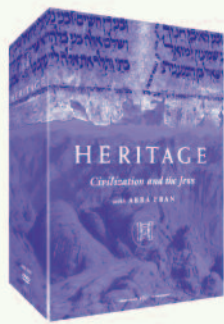
Civilization and the Jews

A Multi-Media Voyage Through Time

DAVID WACHTEL

7:00–9:00 PM | **Oct** 18, 25 **Nov** 1, 8, 15, 29 **Dec** 6, 13, 20
Jan 17, 24, 31 **Feb** 7, 14, 21, 28 **Mar** 7, 14

This course is a continuous 18-week series. You may register for the entire course for \$700 or for either half for \$375.



This new, year-long history course combines the remarkable technology of the new *Heritage: Civilization and the Jews Interactive DVD-ROM*, based on the groundbreaking PBS video series hosted by Abba Eban, with the dynamic presentations and expert teaching of David Wachtel. Investigate the amazing history of the Jewish people—from the Exodus through the tragedy of the Holocaust and the birth of the State of Israel. The focus throughout will

be on Jewish communities' interactions with the civilizations in which they developed—from Asia and Africa to Europe and the Americas. Uncover intriguing explanations and insights on each topic in this survey course, using digitally projected maps, multimedia presentations, and primary documents to enhance both the learning and discussion process. Enter the 21st century in adult Jewish education, where learning is a vivid, exciting, and immensely enriching experience!

This year, with the generous support of the Jewish Media Fund of the Revson Foundation, we will offer a comprehensive,

18-week course with David Wachtel

using digital quality video and the latest computer-controlled projection equipment. It is a continuous course, covering the beginning of Judaism through the year 2000. All participants will receive their own copy of the interactive DVD-ROM.

Enrollment is limited.

Thursday

☀ indicates daytime class

Early Morning Talmud: Tractate Berachot

RABBI LEON A. MORRIS

The Hans A. Vogelstein Course in Jewish Studies

☀ 7:30–9:00 AM | **Oct** 19, 26 **Nov** 2, 9, 16, 30 **Dec** 7, 14

How is one to manage the tension between routinized ritual on the one hand and the need for intention and spontaneity on the other? What is the meaning of fixed prayer and the significance of the times at which prayers are recited? These questions are treated in the first tractate of the Babylonian Talmud, called *Berachot* or “Blessings.” You’ll find it valuable whether this is your first encounter with the Talmud or not. This class will emphasize both the structure and content of the Talmudic passages we explore. Coffee will be served!

If the topic of ritual interests you, you might also be interested in attending Wednesday’s “Jewish Ritual Old and New” (page 12).

Holy War? Jewish War Ethics in the Face of Terror

RABBI MELISSA WEINTRAUB

6:30–8:00 PM | **Oct** 19, 26 **Nov** 2, 9, 16, 30 **Dec** 7, 14

Given Judaism’s abiding emphasis on the sanctity of life, how are we to make sense of the concomitant injunction to participate in limited warfare? What does our tradition consider legitimate grounds for war? How humanely must we treat our enemies during wartime? This class explores a variety of sources—from midrash to medieval legal texts to contemporary scholarship—to shed light upon pressing ethical issues for both America and Israel, focusing on the issues of pre-emptive strikes and interrogational torture of terror suspects.

Crossed Holidays: How the Jewish Holidays Respond to Christianity

YORAM BITTON

6:30–8:00 PM | **Oct** 19, 26 **Nov** 2, 9, 16, 30 **Dec** 7, 14

Where did Jesus appear in the Haggadah and why? What is the connection between Shavuot and the Day of Pentecost? Study the development of the Jewish holidays in light of and as reactions to the (Judeo-) Christian culture during the first centuries by comparing primary documents and ancient ideas. See how these culture clashes were continued into the Middle Ages and how they affect our practice of the holidays today.

If the intersection of Judaism and Christianity piques your interest, you might also enjoy Monday’s “Christianity Through Modern Jewish Eyes” (page 6) or the Sunday seminar “Jewish Ethics and the Sermon on the Mount” (page 5).

Hebrew: In the Original, Level 3

MICHAL NACHMANY

6:30–8:00 PM | **Oct** 19, 26 **Nov** 2, 9, 16, 30 **Dec** 7, 14

In the Original is designed for those who want to read the Bible and classic Jewish texts in the original. Level 3 is for those who have some vocabulary and grammar and want to increase their fluency and understanding. In a supportive atmosphere, use the important reading and comprehension skills you already possess to reach the next level. Read excerpts from the weekly Torah portion and from the prayers and understand them, building on your existing vocabulary and grammar to gain fluency.

See page 6 for Level 1 and page 7 for Level 2.

FIFTH DAY
Thursday
יום חמישי
Yom Chamishi

“God said: ‘Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky.’ God created the great sea monsters, and all the living creatures of every kind that creep...and God saw that this was good.... And there was evening and there was morning, a fifth day.”

—Genesis 1:20-23

cooperative learning communities

A unique approach to study and creative thought at the Skirball Center, combine dialogue and small group discussion. Join communities of fellowship that will empower you to connect to the great texts and ideas of the Jewish past while engaging in an intellectual and experiential journey through Bible, Talmud, medieval commentaries, Kabbalah, Hasidic thought, modern literature, and more.

Each year, these cooperative learning communities, or *batei midrash*, focus on a particular theme that is elucidated through text study and discussion and that ultimately finds expression in the creative work of its participants.

This year's theme is
Between Holy and Mundane / Bein Kodesh L'chol.

The distinction between the holy and the mundane is most explicitly articulated in Havdalah, the ritual marking the conclusion of the Sabbath on Saturday evenings at nightfall. The concluding blessing of that ceremony is "Blessed are You, Eternal our God, Ruler of the universe, who distinguished between the holy and the mundane." This broad dichotomy between the holy and the secular is paralleled in the liturgy with other dichotomies such as light and darkness, the Sabbath and the rest of the week, the people of Israel and the other nations of the world. How do we make sense of such dichotomies in our times? What do we mean by terms like "holy" and "secular"? What makes time and space holy? If God's presence is pervasive, is there anything in life that is truly "mundane"?

pg. 7 | Artists' Beit Midrash
pg. 7 | Beit Midrash for Psychotherapists
pg. 13 | Social Justice Beit Midrash
pg. 10 | Writers' Beit Midrash: Creative Non-Fiction

These courses are made possible in part by a generous grant from Targum Shlishi, a Raquel and Aryeh Rubin Foundation.



[a 3-year certificate program in Jewish studies consisting of:
6 semesters | 10 weeks each | 180 total hours]

IYUN is a program of serious engagement with Jewish texts—biblical, rabbinic, medieval, and modern. It combines the broad questions of a survey course with the skill development necessary for life-long learning. More information is available at www.adultjewishlearning.org/iyun

The deadline for admission for 2006-2007 has already passed. Admissions information for next year will be posted on www.adultjewishlearning.org/iyun next summer.

UJA Federation
of New York

Made possible by a generous grant from the UJA Federation of New York.

The Hazon Food Conference

Jews, Food, and Contemporary Issues



Thursday, December 14– Sunday, December 17, 2006

*At the Isabella
Freedman Jewish
Retreat Center
Falls Village,
Connecticut.*

- An extraordinary gathering and conversation about food and eating, Jewish life, and the world around us.
- Co-sponsored by the Skirball Center for Adult Jewish Learning and the Isabella Freedman Jewish Retreat Center.

Jewish food traditions are rich and ancient. Today, growing numbers of Jewish people are also beginning to think about contemporary food issues, such as nutrition and wellness, organic and local agriculture, food packaging, and genetically modified foods. The Hazon Food Conference will bring together community-supported agriculture participants; Jewish professionals, rabbis, and educators; farmers and sustainable agriculture advocates; Jewish camp directors; and restaurateurs and families—not to mention food lovers! There will be a rich and varied program including panels, learning sessions, celebration, and challah baking. We warmly invite you to join us!

For more information, please contact Leah Koenig at leah@hazon.org or 212-644-2332, or go to www.hazon.org. Registration is available through Hazon.

“The Roman Emperor, Hadrian, asked Rabbi Joshua the son of Hanania, ‘Why is it that Sabbath food has such a fragrant scent?’ Rabbi Joshua answered, ‘We put in a special spice called Shabbat.’ The Emperor said, ‘Please give me some of that spice.’ Rabbi Joshua answered, ‘It only works for those who keep the Sabbath.’”

—Babylonian Talmud, Tractate Shabbat 119a

SEVENTH DAY
Saturday
שבת

Shabbat

“The heaven and the earth were finished, and all their array. On the seventh day God finished His work that He had been doing, and He ceased on the seventh day from all the work that He had done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that He had done.”

—Genesis 2:1-3

“All the days were paired off except the Sabbath. Sunday was paired with Monday, Tuesday with Wednesday, and Thursday with Friday. Only the Sabbath was left without a mate. When the Sabbath complained, God proclaimed that the Jewish people would be his mate.”

—Rabbi Kalonymus Kalman Epstein in Maor VaShemesh

“If you call the Sabbath ‘delight’...and if you honor it and not go your ways nor look to your affairs, nor strike bargains—Then you can seek the favor of the Eternal.”

—Isaiah 58:13-14

SIXTH DAY
Friday
יום שישי

Yom Shishi

“And God said: ‘Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind.’ And it was so....And God said: ‘Let us make man in our image, after our likeness....’ And God created man in His image...male and female He created them. God blessed them and God said to them: ‘Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.’...And God saw all that He had made, and found it very good. And there was evening and there was morning, the sixth day.”

—Genesis 1:24-31

Faculty

CORE FACULTY

One of the most distinctive elements of the Skirball Center is its core faculty. This creative team of talented and dynamic scholars works collaboratively to design the courses each semester. In addition to teaching courses, the faculty plays an integral role in shaping the character of the program.



WENDY AMSELLEM is a faculty member at the Drisha Institute and an adjunct faculty member at City College of New York. She is a doctoral candidate at New York University (NYU) in Rabbinic Literature. Wendy is an alumna of the Drisha Scholar's Circle and has a BA in History and Literature from Harvard University.



DR. DAVID GREENSTEIN is Rosh Ha-Yeshivah/Rabbinic Dean of the Academy for Jewish Religion, where he teaches Rabbinics, Kabbalah, and Jewish Thought and offers rabbinic guidance. David holds a PhD in Rabbinics and Kabbalah. He has published articles on Jewish aesthetics, pluralism, and Talmud.



IRIT KOREN is a doctoral candidate in Gender Studies at Bar-Ilan University and has an MA in Jewish Education from Hebrew University. She has taught in numerous institutions in Israel and is the author of *Closet Within a Closet: Stories of Religious Homosexuals*. Her area of interest is the intersection of Jewish tradition, society, and gender.



DR. DAVID KRAEMER is Professor of Talmud and Rabbinics at the Jewish Theological Seminary (JTS) where he is also Joseph J. and Dora Abbell Librarian, overseeing the greatest collection of Judaica in the Western world. Among his many publications are *The Meanings of Death in Rabbinic Judaism*, *The Mind of the Talmud*, *Responses to Suffering in Classical Judaism*, and his forthcoming *The Gastronomic Jew*. He is a Senior Core Faculty Scholar at Skirball.



FAYE LEDERMAN, a producer/director, has made many films, including *Women of the Wall*, *The New Old Country*, and *A Good Uplift*. Her work has screened in dozens of festivals, universities, museums, and conferences, and has been broadcast on PBS. Faye is a part-time faculty member at the School of Visual Arts and a member of the Working Group on Jews, Religion, and Media at NYU's Center for Religion and Media.



RABBI LEON A. MORRIS is the Executive Director of the Skirball Center for Adult Jewish Learning. Ordained at Hebrew Union College (HUC), he was a Wexner Fellow. Leon has taught at Orthodox, Conservative, and Reform synagogues as well as at the Drisha Institute. He has written for *The Philadelphia Inquirer*, *The Baltimore Sun*, *The Jewish Week*, and beliefnet.com. During the summer, Leon serves as a congregational rabbi for Temple Adas Israel in Sag Harbor, Long Island.



MICHAL NACHMANY is a graduate of the Hebrew University of Jerusalem. Michal has taught modern and liturgical Hebrew for the past 20 years at synagogues and institutions throughout the city.



DR. REGINA STEIN is Director of the Hadassah Leadership Academy. She has taught for the National Jewish Center for Learning and Leadership (CLAL), the Wexner Heritage Foundation, and the Bronfman Youth Fellowships in Israel, as well as at the Academy for Jewish Religion, JTS, Temple University, and the Pardes Institute in Jerusalem. Regina is co-author of *Timetables of Jewish History*.



DAVID WACHTEL is the Research Librarian for Special Collections at the JTS library. He holds advanced degrees in Medieval History and Jewish Studies from Columbia University. He is the author of *From This World to the Next: Jewish Approaches to Illness, Death and the Afterlife*, and a contributing author to the Yeshiva University exhibition catalogue *Printing the Talmud: From Bomberg to Schottenstein*.

ADJUNCT FACULTY

ARLENE AGUS is an executive consultant to Jewish family foundations. Her interests include Jewish theology and religious feminism, and she is a contributing author to *What Happens After I Die?* and *Jewish Women: New Perspectives*.

DR. JASMIN BEY COWIN, a trained German harpist, graduated from the Staatliche Hochschule fuer Musik in Karlsruhe with a Diploma in Education and Orchestra Harpist. She received her master's degree and doctorate in Education from Columbia University.

YORAM BITTON is a doctoral candidate in Talmud and has a BA in Talmud and Jewish History from the Hebrew University of Jerusalem. He has served as a visiting scholar at the University of Michigan and taught at Hebrew University.

DR. TSVI BLANCHARD, director of organizational development at CLAL, was ordained at the Yeshiva Gedola of St. Louis and holds PhDs in both Psychology and Philosophy. He has been a practicing clinical and organizational psychologist. His recent publications include *How to Think About Being Jewish in the Twenty-First Century*. He is the co-author of *Embracing Life & Facing Death: A Jewish Guide to Palliative Care*.

DR. EDWARD BREUER, a native of Montreal, teaches Jewish history at the Hebrew University of Jerusalem. Before moving to Israel, he taught at the University of Pennsylvania and Loyola University Chicago.

SHELLY R. FREDMAN teaches writing at the City University of New York (CUNY). She received her MFA from Washington University, and has taught at the University of Missouri–St. Louis. Her work has appeared in *Best Jewish Writing 2002*, *First Harvest*, the *Chicago Tribune Magazine*, *Lilith*, and a number of anthologies and literary magazines.

DR. NEIL GILLMAN is Professor of Jewish Philosophy at JTS. A world-renowned thinker and teacher, Neil is the author of several seminal books on Jewish theology, including *Sacred Fragments: Recovering Theology for the Modern Jew*.

RABBI SHAI HELD is Scholar-in-Residence at Kehilat Hadar in Manhattan, Visiting Lecturer in Jewish Philosophy at JTS, and a doctoral candidate in Religion at Harvard University.

DR. DANIEL HILLEL is Professor Emeritus of environmental sciences at the University of Massachusetts, and senior research scientist at the Center for Climate Systems Research at Columbia University. His books include *Negev: Land, Water, and Life in a Desert Environment*; *Out of the Earth: Civilization and the Life of the Soil*; and *Rivers of Eden: The Struggle for Water and the Quest for Peace in the Middle East*.

RABBI DAVID HOFFMAN is a Senior Rabbinic Fellow in the Department of Institutional Advancement at JTS. David serves as the Director of the Eisenfeld-Duker Beit Midrash and teaches at the Meah Program of Hebrew College and in the Department of Talmud and Rabbinics at JTS, where he is also a doctoral candidate.

RABBI BEN HOLLANDER lives in Jerusalem and teaches at the Rothberg School for Overseas Students at Hebrew University, HUC, and the Siegal College of Jewish Studies in Cleveland (by videoconferencing).

RABBI DAVID INGBER studied Philosophy and Psychology at NYU, and has learned at a wide range of yeshivot in Jerusalem and New York. David was ordained by Rabbi Zalman Schachter-Shalomi. He is the spiritual leader of Kehilat Romemu in Manhattan.

RABBI JILL JACOBS is the Director of Education for the Jewish FundS for Justice. She received an MS in Urban Affairs from Hunter College and rabbinic ordination and an MA in Talmud/Rabbinics from JTS, where she was a Wexner Fellow. Her writings have appeared in a number of publications and websites, including *Conservative Judaism*, *Tikkun*, *The Reconstructionist*, *Lilith*, *The Forward*, *Women in Judaism: A Multidisciplinary Journal*, and MyJewishLearning.com.

TOBI KAHN is an internationally acclaimed painter and sculptor whose work has been shown in over 40 solo exhibitions and over 60 museum and group shows. He was selected as one of nine artists for the 1985 Guggenheim Museum exhibition *New Horizons in American Art*. He is co-founder of Avoda Arts and the recipient of the National Foundation for Jewish Culture's Cultural Achievement Award in the Visual Arts. Tobi has taught painting at the School of Visual Arts in New York since 1985.

LISA KOGEN is a doctoral candidate in Jewish history at JTS and has lectured extensively in both formal and informal educational venues. She is the National Education Director at the Women's League for Conservative Judaism.

MARCIE LENK is the Berman Fellow at Harvard University and a PhD candidate in Early Christianity and Rabbinic Judaism. She has taught at Hebrew College's Me'ah program, the Drisha Institute, the Pardes Institute, and Midreshet Lindenbaum. Marcie has also taught in a variety of Christian seminaries in Jerusalem. She holds BA and MS degrees from Yeshiva University and an MTS from Harvard Divinity School.

DR. YAIR LORBERBAUM lectures on the philosophy of halakhah, law, and culture and on Jewish thought in the Law Faculty at Bar-Ilan University. His book *The Image of God: Halakhah and Aggadah*, was published in Hebrew by Schocken Press and, next year, will be published in English by the University of California Press.

FRED ROSENBAUM is the founding Director of Lehrhaus Judaica, the West Coast's largest school for adult Jewish education. He has taught at the University of San Francisco, San Francisco State University, and Berkeley's Graduate Theological Union, where for five years he presented a course on the Holocaust for Christian seminarians.

RABBI ELIAHU STERN is scholar-in-residence at Manhattan's Park East Synagogue. He is currently a doctoral candidate at the University of California at Berkeley and a staff writer at beliefnet.com.

RABBI MELISSA WEINTRAUB is Director of Education at Rabbis for Human Rights and the author of articles treating the subjects of human dignity, self-defense, and torture in Jewish sources. An alumnus of the Wexner Graduate Fellowship program, Melissa graduated from Harvard University and was ordained at JTS. Melissa is working on a book exploring Jewish religious responses to terror.

DR. MARK W. WEISSTUCH received his doctorate in Theater History from the CUNY. He has taught seminars on general Jewish history, the history of the Jews in Poland and Eastern Europe, and various subjects related to the Holocaust. Mark is Administrative Vice President of Congregation Emanu-El of the City of New York.



Support the Skirball Center

Because ideas can transform us.
Because Jewish texts belong to each and every one of us.
Because we need not take our texts literally in order to take them seriously.

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Registration

Indicate course selection(s) below:

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Hebrew: In the Original, Level 3	\$		
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Reading Genesis with the Rabbis	\$		
Rediscovering the Weekly Torah Portion	\$		
Talmudic Judaism and What It Means Today	\$		
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Beit Midrash Artists’ Beit Midrash (\$245 through Sept. 29; \$265 after Sept. 29)	\$		
Beit Midrash for Psychotherapists (\$215 through Sept. 29; \$250 after Sept. 29)	\$		
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A Biblical Road Map Towards Middle East			
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Jewish Ethics and the Sermon on the Mount	\$		
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Total number of courses			\$
Total cost of courses			
Annual registration fee per academic year			
I have enclosed a contribution in the amount of			\$
Total amount enclosed			\$