

אִגֶּרֶת

איגוד הפרופסורים לעברית

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Presidential Perspective

Ḥaverim Shalom!

Intertextuality is one of the major methodological perspectives influencing the study of Hebrew language and literature—and indeed, of all languages and literatures—in the current academic climates of North America, Israel, Europe, and beyond. I am

proud to say that the National Association of Professors of Hebrew has placed itself squarely in the center of the debate concerning what constitutes intertextuality and how intertextuality influence the study of Hebrew language and literature. Past NAPH President, Ziony Zevit, recently edited a collection of essays focused on intertextuality and the study of Hebrew Biblical literature, *Subtle Citation, Allusion, and Translation in the Hebrew Bible* (Sheffield, UK, and Bristol, CT: Equinox, 2017), which published essays by prominent scholars based on NAPH sessions, originally presented in 2012 and 2014, that considered the meaning of intertextuality and its importance for biblical studies.

Subtle Citation is an outstanding volume whose major strength is that it demonstrates how biblical literature has and can enter into dialog with other ancient literary sources, including biblical literature as well as ancient texts from Mesopotamia, Egypt, Hatti, and elsewhere in the world of antiquity. David Carr examined method in determining dependence on biblical citations of non-biblical texts. Ada Taggar-Cohen studied citation in Hittite texts and its implications for biblical studies. Ed Greenstein studied the interrelationships between Job and Mesopotamian literatures. Michael Fox gauged the dependence of biblical literature on Egyptian sources. My own paper examined the intertextual dimensions of Isaiah 60-62, both in relation to the Book of Isaiah and the broader context of biblical literature. Because the volume is published in paperback at an affordable price, it is readily available to scholars, students, and libraries in the current academic market.

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Presidential Perspective (Continued) . . .

But intertextuality is not only concerned with the citation of and dialog with the languages and literatures of the ancient world; it is also concerned with engagement with the languages, cultures, and literatures of all humankind. Indeed, intertextuality has at least three dimensions, viz., the deliberate, authored citation of and allusion to other authored literary texts from similar historical and cultural contexts and dialog with those texts; the authorial relationship between a text and its immediate literary, linguistic, and cultural contexts, whether cited or not; and reader-centered associations between languages and literatures that may have had nothing to do with each other, but may nevertheless offer useful and fruitful avenues of dialog.

For most of us, the interrelationship between a text and the sources it cites or its relationship with its larger literary contexts, whether that might mean ancient Near Eastern literature, other forms of biblical literature, the entire body of Jewish literature, and even texts from other religions, such as the Christian New Testament or the Muslim Quran, should come as no surprise. But the NAPH is not concerned only with biblical literature or the historical interpretation of texts; NAPH also includes a large and very active number of scholars who are concerned with modern Hebrew literature. Modern Hebrew literature includes a wide range of works such as those of A. B. Yehoshua, Amos Oz, Avraham Shlonsky, Dahlia Ravikovitch, and many, many others. Such literature is indeed largely the product of the Jewish people, whether from the land of Israel or the Diaspora, but such literature raises questions as how we engage in intertextual dialog not only with languages and literatures produced by the Jewish people, but how Hebrew literature relates to the larger world, including its languages and literatures, in which we live.

The NAPH has always been a scholarly organization that has sought to bring different groups together in their love and study of Hebrew language and literature. Indeed, the NAPH from its earliest days enjoyed close collaboration between Jews and Christians as exemplified by the leadership of Menahem Mansoor and Keith Schoville. And even now, we have grown to become an international organization that draws members from the land of Israel, Asia, Europe, Africa, Latin America, and Australia.

But it is also time for us to think about extending our outreach and influence even further. We live in an age in which American and other universities are cutting back their offerings in the Humanities, which includes the teaching of Hebrew language and literatures, as well as the demonization of Israel, Judaism, and Hebrew language and literature on many campuses. And so it is imperative that we engage in dialog, not only with the groups with which we are accustomed to talk, such as our Jewish and Christian constituencies, but with groups with which we have had limited contact in the past. Such engagement enables the NAPH to continue to thrive as a scholarly organization that promotes the study of Hebrew language and literatures across religious and cultural lines and throughout the world at large. NAPH Past President and Annual Meeting Conference Coordinator, Zev Garber, has shown how this might be done with his symposiums in conversation with messianic Christians.

I would like to give three examples as to how we might think about and do this. The first entails learning from each other within our own organization. The NAPH in many respects is a bifurcated organization with two major foci, biblical Hebrew and biblical literature, on the one hand, and modern

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Presidential Perspective (Continued) . . .

Hebrew and modern Hebrew literature on the other. Rabbinic and Medieval Hebrew and Hebrew literature is included, although we tend to see more contributions in biblical and modern Hebrew language and literature in our conferences and publications. I became Bar Mitzvah in a Reform synagogue in Decatur, Illinois, but Bar Mitzvah training only enabled me to read the prayer book and my Torah and Haftarah portions without really understanding the Hebrew in which they are written. When I learned modern Hebrew as an adult after I had finished my Ph.D. in Bible, I realized that I was undergoing a personal form of *haskalah* or enlightenment. In preparation for my appointment as a Yad ha-Nadiv Barechah Foundation Fellow in Jewish studies at the Hebrew University of Jerusalem (1989-90), I took Ulpan classes in modern Hebrew beginning in 1988. Learning to converse in modern Hebrew and to read rabbinic, medieval, and modern Hebrew was a major eye-opener. Hebrew was no longer a classical language that one deciphered with a dictionary, but a living language which enabled me to immerse myself in modern Israeli literature and culture, read scholarship in modern Hebrew (in Ulpan, you learn to read Hebrew articles in all fields, biology, economics, and other fields), and talk with people on the streets and in shops. I studied commentaries on Isaiah by Rashi and Kimḥi under the tutelage of Professor Moshe Greenberg which expanded my knowledge of the field exponentially and enabled me to pursue studies in Jewish mysticism and modern Zionism well beyond my expertise in Bible. I would advise all of us in Bible to take the time and make the effort to learn modern Hebrew and to study post-biblical Hebrew literature. Doing so expanded my knowledge of my field and helped me to fall in love with Jerusalem and the land of Israel at large.

The second is interreligious. I have just returned from the Mormon Sunstone Conference in Salt Lake City, where I was invited to present a plenary lecture. The Sunstone Conference gathers progressive Mormons and others who are interested in thinking about the future of Mormonism in the modern world. Such an endeavor is particularly important because Mormonism is one of the fastest growing religious groups in the United States and because many Mormons are interested developing their traditions in relation to the needs and perspectives of the contemporary world. I spoke on the topic, “Scripture in Dialog,” with a focus on the Exodus narratives of the Hebrew Bible as a creation account of the formation of the nation of ancient Israel and its role in influencing later literature that was instrumental in forming other such groups. And so I discussed the influence of the Exodus narratives in the Book of Isaiah, which was instrumental in formulating Israel and Judaism in the Second Temple period; the Christian New Testament, which conceived of Jesus as a Passover offering; the Passover Haggadah, rooted in some of the earliest examples of Rabbinic exegesis on texts concerned with the Exodus following the destruction of the Temple and the Jewish population of Judea; and the First Book of Nephi, which recounts the initial Mormon Exodus from Jerusalem to the New World. I found tremendous interest in Hebrew language and literature among the Mormon scholars, intellectuals, and lay people who came to the conference and fertile ground for extending the influence of the NAPH in pursuing these interests.

The third is intercultural as well as interreligious. There is an explosion of interest in Hebrew language and literature in Asia, particularly Korea, China, and Japan, as well as elsewhere. Many of my Ph.D.,

D.Min., M.Div., and M.A. students are from Korea and elsewhere in Asia, and they generally know Hebrew well. I might add that upon my arrival in Korea in 2011 to serve as the Underwood Visiting Professor of Divinity at Yonsei University, I was both surprised and pleased to be greeted by a scholar there, Dr. Woochul Shin, who spoke with me in Hebrew, which he learned while pursuing an M.A. in Economics at the Hebrew University of Jerusalem. There are also a growing number of Institutes devoted to Jewish studies and Chinese studies in China, such as the Institute at Nanjing University, founded by Professor Xu Xin, that have trained students in Hebrew and Jewish studies throughout China. When I was invited to speak at Doshisha University in Kyoto, Japan, I was delighted to find that my host was NAPH member Professor Ada Taggar Cohen, who teaches Hebrew, Bible, and Jewish studies at the University. Given my background and interests in Asian studies and experience with Asian cultures and traditions, I will offer a new course this fall on the Book of Samuel read in relation to both Machiavelli's, *The Prince*, and Sun Tzu's, *The Art of War*, insofar as Samuel appears designed to teach its readers both the opportunities and pitfalls of leadership, based on the lives, experience, and careers of Samuel, Saul, and David, among others.

These examples provide models as to how we might enhance and build our field of Hebrew studies and expand the activities and influence of the National Association of Professors of Hebrew throughout the world. I look forward to working with all of you in this endeavor.

Bivrakhah,

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Notes From Here & There

Zev Garber

I. It Happened One Night

The King's College and Seminary University (TKU) was founded by Dr. Jack Hayford ("Pastor Jack"), senior pastor of the Church On the Way in Van Nuys, CA, in 1997 with the focus of providing Spirit-filled quality Christian education. Success led to partnership and transition. Pastor Jack's partnership with Dr. Robert Morris, founding pastor of Gateway Church in Southlake, Texas, motivated the transition of TKU's main campus operations to Southlake. The director of the Messianic Jewish Studies Program (MJSP) at TKU, Dr. David Rudolph, invited me to address the seminary and community on my New Testament interest and also to present a show and tell lecture/demonstration on *tefillin* (March 4-5). The announcement

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on the TKU MJSP website caused strong discontent from several colleagues and Midrash Group (MG, two Jews and two Christians) dialogue partners followed. (*k'ragil* MG presented at a session of Scholars Conference on the Holocaust and the Churches at the University of Texas at Dallas, March 4.) Objections ranged from disbelief, misbelief, to *kashering* Christianizing Judaism and enabling a Jewish messianic program marching to the tune of the Kingdom of God to desecrate my name and fame.

Interlocutors and friends mean well but I respectfully disagree. I have written and edited academic articles, reviews, and scholarly books on the historical Jesus and related New Testament matters. My Orthodox Jewish lifestyle and my critical biblical acumen transverse my writings. The following points reflect my remarks on that night I spoke at TKU where I was introduced as the harbinger of *Teshuvah!*

- Messianic and Rabbanite Jews are united by God, Torah, Israel (People and Land). They differ in biblical exegesis, understanding and application of *halakha*, fulfillment of prophecy, role of Messiah, messianic age, resurrection of the dead, and life immortal. Christology and/or Jesuolatry testify to conflicting *not* converging forms of Judaism. And Christian Gentiles are extra *sunagōgē*.
- The time is long overdue for Jewish educators, clergy, and lay people to penetrate responsibly into Christian scriptures in order to discover and appraise the historical Jesus which can help to illuminate and correct the misgivings and misdirection about the Jews found in Christendom. Reciprocally, attributed Jesus admonitions (“The scribes and the Pharisees sit on Moses’ seat; so practice and observe whatever they teach you’ [Matt 23:2a] and “salvation is from the Jews [John 4:22b] mandate the *Ecclesia* to engage the *Synagoga* on matters of Heaven and Earth. Birthing Jewish-Christian dialogue is an exciting and exacting learning experience for the enrichment and betterment of two sibling religions committed to biblical narrative and teaching.
- Incarnation theology brought a radical departure from traditional Israelite religion. Christological views are a non sequitur in Jewish thought and offer an ideological justification of compromising the authority of Jewish tradition; namely, the organic relationship of God-Torah-Israel (religion, culture, peoplehood). By bestowing equality, identity, and salvation through faith in Christ Jesus (see 1 Cor 12:13, Gal 4: 26-29, Eph 2:11-22, and Col 3:11) the process of redefinition and replacement of Second Temple Judaism began in earnest. And this is transmitted in a number of core events (birth and infancy narrative, last meal, trial and execution of Jesus, resurrection) and vilified proclamations associated with the Jews’ desire to kill Jesus (e.g., Matt 27:25, John 8:31-47, 1 Thess 2: 14-15) dispersed in the Four Gospels and in the Pauline letters.

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Nonetheless, I concur that the historical Jesus is a charismatic first-century proto-rabbi whose torah is exclusive of the evolving changes toward Judaism in the apostolic era and beyond. Concise textual exegesis and criticism can forge an indisputable link between Jesus and the Jews, a lesson Christians ought to know and Jews need to discover. And Messianic Jews claim is their forte.

- Messianic Jews across the spectrum affirm the infallible, unerring Word of God is Holy Scriptures from Genesis to Revelation and believe in the Creator of heaven and earth, who is eternally existent in the plural unity revealed in the Shema: “Hear O Israel, the LORD (Yahweh) is our God (Elohim), the LORD (Yahweh) is one” (Deut 6:4). The Father, the Son, and the Holy Spirit are united in God (Elohim). There is no God but one, meaning, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.” (1 Cor 8:4-6).

- In rabbinic *halakha*, reading the Trinity into the *Shema* is unprecedented; further, divine unity is sufficiently expressed, “Hear O Israel, the Lord our God is One.” Hence, the *Shema* verse in the context of Israelite monolatry asserts the First and Second Commandments of *bein ‘adam la-Makom* (“man/one’s duties towards God”) noted in the Decalogue: recognition of the sovereignty, unity, and spirituality of God (“I am *Yahweh* your *Elohim* [God] who brought you out of the land of Egypt... you shall have no other *elohim* [gods] before Me ... nor bow down nor serve them”) (Exod 20:2, 3-6; Deut 5:6, 7-10). And eisegesis of the exaggerated *‘ayin* in שמע (“hear”) and *dalet* in אחד (“one”) spell *‘ed* (“witness”) to the absolute unity of God; hence Yeshua, worshipped as truly God and Man (and other Messianic belief articles) is totally unacceptable and incompatible to (Rabbinic) Judaism.

Was it beneficial to transgress stern Halakha prohibition that condemns *crossing* into a church setting and sharing biblical thought and theology in a Christian setting committed to outreach to Jews and others? Was I naïve not to see deception meaning my Jewish Orthodoxy will be seen as legitimization of Messianic Judaism and outreach? And so forth. On the contrary. Director David Rudolph introductory words suggested that here on the stage sit two Jews who cordially agree to disagree on tenets of Jewish belief. He then added that my remarks are to bring the Jewish Believers to *teshuvah*. Not my intent at all. In an environment where the love of the Lord, the Jewish People, and the Church prevailed I talked on the Jewish Jesus, the Incarnate Christ is *‘avodah zara* for Jews, including, Messianics, and affirmed that Christianity plays an important role in redemptive history. All went well. Barukh HaShem.

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[Interview with Professor Zev Garber | March 2018](#)

TKU Messianic Jewish Studies Program

II. Mashiach Ben Ze'ev

For more than a decade, I have written articles and reviews, edited volumes and given academic talks on topics related to the Jewish Jesus. Succinctly stated in my contributed and edited *The Jewish Jesus: Revelation, Reflection, Reclamation* (Purdue University Press, 2011), there is a general understanding within religious and academic circles that the incarnate Christ of Christian belief lived and died a faithful Jew. I address Jesus in the context of Judaism. By emphasizing his Jewishness, I challenge today's Jews to reclaim the Nazarene as a proto-rebel rabbi and invite Christians to discover or rediscover the Church's Jewish heritage. My participation in academic Jesus projects covers historical, literary, liturgical, philosophical, religious, theological, and contemporary issues related to the Jewish Jesus. My Jewish Orthodoxy enhances not distracts from my talks and discussions with Christian Gentile and Jewish Messianic audiences. Take my exciting and successful encounter with Israeli born Messianic Rabbi Chaim Urbach of Congregation Yeshuat Tsion on "The Jewish Jesus" at Denver Seminary (Baptist) on November 19, 2018, for example. The next day, in downtown Denver, in front of the Downtown Sheridan, I accepted the invitation of a messianic believer impressed by my *dvar Yeshu`a* to recite together a chapter of *tehilim* in the public square.

Sadly, but not unexpectedly, a negative uproar from Jewish colleagues (NAPH and SBL) of my involvement as Jewish editor with a new Bible word commentary, *Jewish and Christian Exploration Bible* (interim title), first time exhibited at the Colorado Convention Center, AAR-SBL 2018 Annual Meeting. Cooperative efforts by Jews and Christians to write respectfully from their faith perspective on messianic-laden biblical (Tanakh) passages is the intent of this venture into interfaith biblical study and learning highlighted by respectful dialogue not debate nor polemics nor apologetics. Alas, buzz words such as messiah, messianic allusions, messianic prophecies, etc., are suspected by Jewish Behaviors. Subsequently, I spent untold hours in the mile-high city to bridge post-supersessionist Christians and suspicious Jews who have a passion for the Tanakh as sacred text (Jewish) and God's word (Christian).

Text and Testimony come to mind in describing my Denver interfaith undertaking in mending fences and bridge building. A noted Orthodox scholar on *halakhic* principle would not taint his Orthodox

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university by accepting my invitation to write for the Exploration Bible (why? Messianic Jews involved) daubed me Mashiach ben Ze'ev for my tireless efforts. Words are appreciated, but the compliment is *talui*.

III. Israeli Nationalism: Hallelujah or Hullabaloo?

Israel's new Nationality Law has set off a barrage of negative response lamenting the end of Israeli democracy by explicitly permitting racial and religious discrimination. Responsible opposition by the Israeli Druze, Israeli intellectuals, left-wing members of the Knesset, etc., understandable if based on strong disagreement that the State of Israel is a nation-state of the Jewish People defined by legal legislation declaring that the blue and white flag and seven branch menorah are state symbols, the anthem is "Hatikvah," unified Jerusalem is the capital, Hebrew is the language, Shabbat official day of rest (with non-Jews having their own days of rest), and so forth. On the other hand, proponents and supporters of the Nationality Law assert the Zionist idea that the Yishuv has the right to exercise national self-determination expressed in the State of Israel that is unique to the Jewish People. This is neither racial nor religious discrimination — this is national definition. A required obligation of a nation-state is to define the "nation" to which the term refers. The law does that: Israel is the nation-state of the Jewish People, and theirs alone. The rhetoric and signs associated with Israeli-Arab led demonstration in Rabin Square on Saturday night, August 11, 2018 suggest why for the backers of the nationality law.

Yesterday we saw PLO flags in the heart of Tel Aviv. We heard the calls: 'With blood and fire we will redeem Palestine.' Many of the demonstrators want to abrogate the Law of Return, cancel the national anthem, fold up our flag and cancel Israel as the national state of the Jewish people and turn it – as their spokespersons said – into an Israeli-Palestinian state, and others say: a state of all its citizens. PM Benjmin Netanyahu, Cabinet Meeting, 12 Aug 2018

Opposition to the bill run the gamut of Israeli emotions and anxiety: (1) the law was done in haste and waste -- truthfully it has been in discussion for over a decade – and serves PM Netanyahu's right-wing political agenda; (2) it enhances Orthodox monopoly in the public square thereby diminishing Jewish religious pluralism, equalitarian services at the Wall; (3) it provides the incentive to cast the mantle of nationalism to build new Jewish settlements in disputed areas of Judeah and Samaria, and so forth.

Investive Zionism, Israeli apartheid state? Is it-rael-ly?

Three basic clauses define the nationality law which confirms not adds nor alters the 70 years religio-political narrative of the State of Israel. The first clause of the law states that "the land of Israel is the

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historical homeland of the Jewish People, in which the State of Israel was established.” The second clause says that “the state of Israel is the national home of the Jewish People, in which it fulfills its natural, cultural, religious and historical right to self-determination.” The third clause declares that “the right to exercise national self-determination in the State of Israel is unique to the Jewish People.” No doubt that realized fear to neutralize the Jewish character of the State propelled legislation related to the blue and white flag, Hatikvah national anthem, Hebrew as the official (but not only) language, and Jerusalem, the eternal capital of the Third Commonwealth.

Israeli civil liberties are guaranteed under the 1992 Basic Law on Human Dignity and Liberty. The National Law does not affect the status of Israeli minority groups. Outreach to Jewish Diaspora is suggested by the State strengthening the affinity with world-wide Jewry without compromising its own Israeli Jewish identity. The bill’s purpose is to codify into Israel’s Basic Laws — akin to a constitution — aspects of Israeli identity long taken for granted by Israelis and outsiders alike. Elements of the National Law can be changed with a 61-vote majority in the Knesset, and all are subject to Supreme Court interpretation. Israeli democracy stays in place. Hallelujah.

IV. Phonology

The *mommeloshen* permeated my bringing up years in the Bronx, NY. *Pinkapoyah* my Zaydah would say if things were inside-outside; *mitn kop arop* and/or *mitn fees aroyf* for upside-down. And at my Bar Mitzvah in Zaydeh’s *misnagdishe shul* on Bathgate Ave in the Bronx, I entered religious adulthood on Shabbat *Terumah*, *haftarah* reading related to divine wisdom granted to King Solomon for the building of *Bayit Rishon* (1Kgs 5:26- 6:13). Innocence then maturity now, important learning blocs in my present world of learning-teaching-writing are fake-false-overused words, fake ideas portrayed as factual and actual, and so forth. Take hatred of Jews and denial of Palestinianism for example.

Antisemitism

Antisemitism, anti-Semitism is usually defined as “hostility toward or discrimination against Jews as a religious, ethnic, or racial group” (Merriam-Webster). In the current environment of left-right media rooted in political hubris, however, confusion sets in. Questioning in good faith Jews’ patriotic loyalty to state-federal government policy or condemning Israeli government tactics towards Palestinians are these statements of antisemitism? Why is criticism of Israel not similar to that leveled against any other country and why is it regarded as antisemitic? State of Israel’s new Nationality Law sees the *Medinah* as a Jewish collectivity and so the targeting of the state of Israel, conceived as a Jewish collectivity might be deemed antisemitism.

On May 26, 2016, at a plenary meeting in Bucharest, the International Holocaust Remembrance Alliance (IHRA) opted a basic definition of antisemitism which included acts against non-Jews and non-Jewish property.

Anti-Semitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of anti-Semitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

Attached to the official IHRA press release was a pointed list of antisemitic chants and rants, including, claiming that the existence of a State of Israel is a racist endeavor; requiring of Israel behavior not expected or demanded of any other democratic nation; drawing comparisons of contemporary Israeli policy to that of the Nazis; and holding Jews collectively responsible for actions of the state of Israel.

Palestinianism

The jihad waged by Arabs in the Palestinian Authority (PA) and Gaza against Jews in Israel is a national struggle of an indigenous people for independence. It fosters in the name of national liberation and independence a clear geographical-historical-ideological egregious declaration of self-identity and determination. The Palestinian Authority tourism website claims that Palestine has played an important role in human civilization. The crucible of prehistoric cultures, it is where settled society, the alphabet, religion, and literature developed, and would become a meeting place for diverse cultures and ideas that shaped the world we know today. However, how authentic is the Greco-Roman designation “Palestine” to a land mass claimed by a so-called Palestinian people two millennia ago let alone in prehistoric times. Two events syncretize the Palestinian designation: Ottoman empire and the Balfour Declaration.

The Ottoman rule of the area started in 1512 and lasted for over 400 years. Palestinian historian Abd Al-Ghani Salameh stated on official PA television on the eve of the 100th year anniversary of the Balfour Declaration (Nov 1, 2017): “Palestine's political borders as we know them today did not exist, and there was nothing called a Palestinian people with a political identity as we know today, since Palestine's lines of administrative division stretched from east to west and included Jordan and southern Lebanon, and like all peoples of the region [the Palestinians] were liberated from the Turkish rule and immediately moved to colonial rule, without forming a Palestinian People's political identity.” As Hamas Minister of the Interior and of National Security Fathi Hammad speaking on Al-Hekma TV said in March 2012: “Brothers, half of the Palestinians are Egyptians and the other half are Saudis. Who are the Palestinians? We have many families called Al-Masri, whose roots are Egyptian. Egyptian! They may be from Alexandria, from Cairo, from Dumietta, from the North, from Aswan, from Upper Egypt. We are Egyptians (think Palestinian President Yasser Arafat).

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"There was nothing called a Palestinian people" in 1917, says Palestinian historian

Historian Abd Al-Ghani Salameh: "Before the Balfour Promise (i.e., Declaration) when the Ottoman rule ended (1517 - 1917), Palestine's political borders as we know them today did not exist, and there was nothing called a Palestinian people with a political identity as we know today, since Palestine's lines of administrative division stretched from east to west and included Jordan and southern Lebanon, and like all peoples of the region [the Palestinians] were liberated from the Turkish rule and immediately moved to colonial rule, without forming a Palestinian people's political identity." [Official PA TV, special broadcast for the 100th anniversary of the Balfour Declaration, Nov. 1, 2017]

V. Briefly Noted

Youth Encounter

Karen Ross, *Youth Encounter Programs in Israel: Pedagogy, Identity, & Social Change*. Syracuse: Syracuse University Press, 2017. Xx + 220 pp. ISBN 978-0-8156-3540-6 (paper); ISBN 978-0-8156-5420-9 (e-book).

The effort of Karen Ross (University of Massachusetts, Boston) to assess the image and value of Palestinian-Jewish youth engagement in Israel is distinguished by a dual accomplishment. A careful read of the makeup, philosophy, pedagogy of Peace Child Israel and Sadaka Reut requires an interaction with the historiography of Jewish-Palestinian conflict and contemporary rational thinking which impugn sincere reconciliation. Second, the educational programs of the encounter groups are broadly laid out and evaluated in reader friendly narrative style. Ross' over-extended field work (personal observation and participation), interviews, post-follow up with alumni reflect serious research commitment and methodology. Her chapters evaluate the course and discourse on how Peace Child Israel and Sadaka Reut prepare their youth to deal with the civil inequality and success/non-success results and lessons learned.

Ethnonational identity, partnership, solidarity and joint struggle are manifested in Sadaka Reut way to secure real change and build a more just and egalitarian society. It seeks to instill in youth the knowledge and the tools for examining their society critically, challenging rigid conflict narratives and injustices and thinking of alternative political and social structures in order to build a more just and equal world around them. Parallel hopes for change by Peace Child Israel are presented though preparation, activities, and success are visibly noted. That is to say, one-to-one, street demonstrations by the former (see book cover demonstration for equality in education in front of the ministry of education in Tel Aviv) and in-theatre group performances by the latter (*West Side Story*, Israeli attempt at reconciliation between of two rival factions). In sum, state of disarray account for current Jewish-Palestinian issues but a wellspring of facts

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and tidbits convey empathy in dialogue and sharing of differences between two monotheistic peoples bounded by history, defined by land, and guided by religion of law and State democracy albeit impaired. Helpful to the non-specialist are discussions of relevant belief claims and behavior patterns, and the effect of ethnocentricity on the life of the people, Highly recommended.

Bridge Builder

Eugene J. Fisher, *A Life in Dialogue: Building Bridges Between Catholics and Jews*. St. Petersburg, FL: Mr. Media Books, 2017. x + 127 pp. ISBN: 1548484830, ISBN- 13:978-1548484835.

Since Vatican Council II (1965), the Vatican and Papacy relations with the Jewish People remain both the most familiar and the least understandable office of the world-wide Roman Catholic Church. To understand the executive, legislative and judiciary underpinnings and to make them accessible to the educated public requires a certain amount of scholarly effort and public presence. For the better part of a biblical generation, long-time NAPH member, Dr. Eugene Fisher, has been one of the most articulate arrangers and presenters of the Catholic point of view of the Church's doctrines and teachings on the Jews in the English-speaking world. Who, what, when, where and why are spelled out succinctly in Fisher's reflective memoir on his personal (upbringing, education, family, retirement, and life after) and professional life as the first lay Associate Director of the Secretariat for Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops, tasked with the specific mandate of Jewish-Catholic relations (1975-2007). In 1981, Pope John Paul II named Fisher as a consultant to the Vatican Commission for Religious Relations with the Jews and, in 1985, he was nominated to the International Vatican-Jewish Liaison Committee, to represent the Holy See. Hands on experience from his position as co-director of USCCB and Vatican consultant related to Jewish affairs preclude Fisher's insider's knowledge on Church-Jewish contact-conflict-conciliation. His chapters provide capsule-size entries on important events, ideologies and persons examined within Church teachings and against outside influences that clearly show the interweaving of the Vatican and Papacy with the course of its Jewish heritage and centuries old negative Jewish teachings. Of particular importance is the current papal policy on Church responsibility to rectify the sins of silence and participation related to the Shoah and proper acts of *teshuvah* to remember and respond. Sections on Edith Stein, Auschwitz Convent Controversy, and Mel Gibson's *Passion* suggest this. Fisher's doctorate work, printed work, and directives in how to teach and appreciate Judaism on its terms in Catholic settings and schools confirm this. Arguably, certain topics generate controversy (Pope Pius XII, Vatican on Zionism, *Dominus Jesus* etc.) but for the most part plausible evaluations are generally presented. In sum, a source of verified information on

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Vatican-Jewish matters as seen and experienced by a major observer can prove beneficial to student and scholar alike.

Several factual errors and lacuna noted. *panim el panim* not *panim al panim* (p. 32); footnote 5, year of publication missing (p. 65); *Shanah ha ba* change *ha-ba`ah* (p.71); ‘kasherred” better than “koshered” (p.89); 113 follows p.112 not p.164.

Paul and Matthew

Mark D. Nanos, *Reading Paul within Judaism*, Vol. 1. Eugene, OR: Cascade Books, 2017. xxv + 188 pp. ISBN 978-1-5326-1755-3 (paperback); ISBN 978-1-4982-4231-8 (hardcover); ISBN 978-1-4982-4230-1 (ebook)

“A Jew called Saul renamed Paul changed it all,” succinctly captures the dominant portrayal of the Apostle Paul as rejecter of Jewish identity and behavior for both Jew and non-Jew in the period of Second Temple Judaism. A rabbinic age which produced the Talmud, the canonization as Oral Torah that emerged after the destruction of the Temple, and on whose foundation the authoritative process of Halakha emerged. Questioning, doubting, and rejecting the core of Paulinism is implicit in the title of Mark Nanos, *Reading Paul within Judaism*. His updated collected essays view Paul as a Torah-observant Jew who valued Jewish identity and behavior, preached such to Jews and Gentiles in his "assemblies [*ekklesias*]" dedicated to practicing and promoting Judaism for non-Jews as well as Jewish believers in Christ. Jewish believers lived a Jewish life style is accepted but promoting a Jewish way of life (*halakha*) for Gentiles is radical. Nanos chapters depict Paulinism as a breakaway not contra Jewish movement is distinguished in two respects. First, Nanos (University of Kansas) offers a textual and critical reading of key passages in New Testament texts, particularly, Romans, I Corinthians, and Galatians (Pauline writings) that engage Judaism as a system of revealed legislation with or without religious dogma. That is to say, responsible Torah-based behavior loyal to those chosen and/or choosing a covenantal relationship with the living, just and merciful God. Second, Nanos affirms Paul’s Jesus as the promised mashiach ergo in the present messianic epoch equalitarianism not separatism prevail between Jew and Gentile united to and by Jesus to the God and Torah of Israel. Nanos elucidates that Gentile believers need not convert and nor undergo circumcision nor are Jewish believers excluded as Jews from divine messianic blessings and rewards hitherto advocated by early Christianity which saw separation and castigation of Judaism by the Jews’ denial of Jesus as the Christ. This new perspective on Paul’s teaching underscores co-unity of Jew and Gentile in the messianic era commencing in the historical life and times of Jesus. Pauline past-present messianism mirrors rabbinical understanding of a future messianic age when war is no more, and the reign of world peace emanates from Zion (Isaiah 2: 2-4, Micah 4: 1-4).

Continued on next page. . .

Nanos perspective on teaching Paul's Torah observance and rhetoric for Gentiles and its role in advancing Christian-Jewish dialogue is exemplified from the central position of the Shema (Deut 6:4) in Jewish monotheism and Christian Trinitarianism:

The LORD who is our God now, but not (yet) the God of the (other) nations, is destined to be the One LORD, as it is said, "For then will I give to the people a pure language, that they may all call upon the name of the LORD, to serve Him with one consent" (Zeph 3:9). And (likewise) it is said, "And the LORD shall be King over all the earth; on that day shall the LORD be One and His name one" (Zech 14:9) [p. 39. Rashi, translated from N. Lamm, *The Shema*, 31]

In sum, Nanos self-describes his essays on reading Paul's views of Jewish belief, practice, and messianism in intra-communal context of Jewish and Gentile followers of Jesus as Apostolic Judaism; persuasive *chidush* but problematic if Incarnation is included in Pauline teaching related to the messiahship of Jesus.

Matthew, The Jewish Gospel

Herbert W. Bassler & Marsha B. Cohen, *The Gospel of Matthew and Judaic Traditions: A Relevance-Based Commentary*, (The Brill Reference Library of Judaism, 46), Leiden, Brill, 2015; xxii + 794 pp. ISBN 978-90-0429179-9 (hardback); ISBN 978-90-0429178-2 (e-book)

The New Testament Gospel of Matthew, often referred to as the "Jewish" Gospel, contains Jewish particularisms: genealogy ("The book of the genealogy of Jesus Christ, the son of David, the son of Abraham," Matt 1:1); Torah obedience ("Think not that I (Jesus) have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." Matt 5:17-18); great commandments (Shema and love of neighbor (Matt 22:37-40)); and commitment to pharasaic/rabbinic teachings ("The scribes and Pharisees sit on Moses' seat; so practice and observe whatever they tell you," Matt 23: 2) and on. Additionally, Matthew plays a central role in Christian self-understanding, practice, theology, and eschatology (theology of last events). Exegetically, the book is associated with various Roman and Jewish events of the apostolic period (first century). Passages relate to Roman imperial maltreatment during the Second Temple. They also point to Christ laden redemptive history whose visionary appeal interprets Second Temple rabbinic and apocalyptic Judaisms (Jerusalem with and without Temple, healing on the Sabbath, dietary laws, holy-war ideology, Parousia, Passion narrative, Last Supper, appearances of the risen Lord and so forth). Overtime a plethora of views has emanated in Church history and interpretation related to the meaningfulness of this multi-contributed late first-century doctrine on the life, teaching, death, and resurrection of Jesus Christ.

Basser (Emeritus Professor, Queens University, Kingston, Ontario) with the editorial support of Marsha B. Cohen has corrected and updated his previous commentary on Matthew 1 - 14 (*The Mind behind the Gospels*, 2009) and extended it to a commentary on the whole Gospel. The “relevance-based” title encapsulates the author’s intention to read poignant chapter verses of Matthew’s Gospel in conjunction with relevant selection of Rabbinic literature (Mishnah, Talmudim, Minor Tractates, Midrashim, Targumim, and other rabbinic texts). His disciplined approach to Matthew pays careful attention to how a contemporary reader might understand the proto-Jewish layer of the text, and draw helpful comments for contemporary reflection between the Gospel and Rabbinic tradition. Basser’s methodology is not of the mainstream. His extensive discussion of Matthew-Rabbinic textual parallels exhibits little treatment of authorship, date, original setting, and purpose of Matthew. His theory of the formation of the Gospel eludes to early, older Aramaic and Hebrew traditions not Greek Mark and Q. The ant-Judaic layers of Matthew are associated with the final redaction but lack scholarly discussion. Also, standard Matthew scholarship will admire the depth of Basser’s rabbinical knowledge but may ask what is the gain of citing medieval Jewish thinkers (Rashi, Maimonides, for example) to expound on a first century Matthewian word, sentence, thought. Nonetheless, if Matthew scholarship embraces the quest for the Jewishness of subject and text and its value for contemporary Jewish-Christian dialogue, the Basser-Cohen effort is a worthwhile read.

The Israel Bible

Rabbi Naphtali (Tuly) Weisz, ed., *The Israel Bible*. Jerusalem: Menorah Books (Koren Publishers), 2018. xxiii + 2190 pp. ISBN 978-1-940516-80-6 (hardback).

This voluminous one volume Bible published in honor of the 70th year rebirth of the State of Israel consists of the full vocalized Hebrew text of the *Tanakh* accompanied by the 1984 New Jewish Publication Society (NJPS) English translation with notable alteration; e.g., Hebrew in place of English for proper names and places. Editor Tuly Weisz and co-Orthodox Jewish scholars contribute commentary and introductions to one or several books of the *Tanakh*. “Commentary” here is not the standard lengthy comment nor verse by verse variety. Rather it is parsed into four categories, three of which are noted by icons: (1) map of Israel, lessons of geography from biblical *‘eretz Yisrael* to current *medinat Yisrael*; (2) Torah scroll, selected Jewish thought embracing classic rabbinics to modern Judaica; (3) letter *aleph* highlights Hebrew lessons related to words, phrases, grammar; and (4) general observations. The explanatory notes at the bottom of the page commending on the above highlighted Hebrew-English-transliterated verse amount to micro explanations or interpretations. The amount of information packed into them, regularly citing rabbinic and non-rabbinic sources (though no modern academic biblical criticism), is educational and informative. Appendices and text provide Hebrew alphabet chart, maps, timelines, biographies of the contributors, list of transliterated

Hebrew into English commentary and translation, calendar, weights and measures; also, blessings for weekly Torah portions and their haftaroth, and Torah readings for special occasions.

The Editor's Introduction informs the book's two-fold objective: educate Jewish and non-Jewish readers about the biblical significance of *'eretz Yisrael* coded in the Religious Zionist credo, "the God, the People, and the Land of Israel" (Zionist credo, *Beit Ya`akov Lekhu Ve-Nelkha* [BILO] add *in the light of the Lord*, Isaiah 2:6); and, provide a non-threatening exposure and appreciation of the Hebrew Holy Writ whose narratives and teachings have molded Western civilization in general and Judeo-Christian values in particular. The book's Zionist agenda is to set the biblical promises related to the ingathering and restoration of Israel (People and Land) in the context of the Judaism of our time and to expose effectively blatant and subtle anti-Jewish stereotypes, falsehoods, references, and teachings about and associated with Jews and Judaism in and to the State of Israel. *simu lev*, reverse the first letter of Genesis 1:1, *Bet*, and the last letter in II Chronicles 36:23, *Lamed*, and the heart of The Israel Bible is revealed, that is to say, Zionism. So it is written and so it is interpreted. In the Beginning, the legacy of religious Zionism is noted by the foremost medieval Bible-Talmudic commentator Rashi (1040-1105) to be implicit in the act of creation of the world. Rashi on Genesis 1:1: The Land of Israel was willed by the Creator of the World to be the heritage of Israel/Jewish People contra Greco-Roman empire, medieval Christendom, and contemporary nation-state opposition. And at the End in the last verse in the *Tanakh*, "Thus said King Cyrus of Persia: God of Heaven has given me all the kingdoms of the earthy, and has charged me with building Him a House in *Yerushalayim*, which is in *Yehuda*. Any one of you of all His people, *Hashem his God be with him and let him go up*" (II Chronicles 36:23).

The Israel Bible is a useful reference and source book for classroom instruction, ecclesiastical preaching, and personal enrichment. Its forte is comments on Zionist laden biblical verses. Alas, significant scripture is lacking. For example, the *`Akedah* in the land of Moriah which later biblical tradition identifies the spot of the "Binding of Isaac" as the very spot of the Davidic-Solomonic altar, the Temple Mount in Jerusalem (II Chronicles 3:1). Other points of concern. Cursory Hebrew language discussion (on the *Shewa`*, silent and mobile but no silent to mobile *Shewa`* recognition), *HaShem* is ubiquitously used to translate both the tetragrammaton and *'Elokim*, wisdom of traditional sources in lieu of critical academic scholarship, and shaded verses and notations (particularly) require "Let there be light" for better read. *lamrot ha-kol*, the flagship publication of Israel 365 launched in Jerusalem will be best appreciated by Bible reading Jews and Christians.

Rational Bible

Dennis Prager, *The Rational Bible: Exodus: God, Slavery, Freedom. The Alperson Edition* edited by Joseph Telushkin. Washington, DC: Regnery Faith (Salem Communications Holding Corporation), 2018. xxxviii + 520 pp. ISBN 978-1-62157-772-0 (cloth).

Dennis Prager, nationally syndicated conservative radio commentator, author of popular books on Judaism, founder of Prager University, and on, has decided to launch a series of rational faith-based commentaries on the Pentateuch geared primarily for Jewish and Christian lay audience. The first volume, *Exodus*, was published in the 2018 Passover-Easter season. The book utilizes the 1985 JPS Torah/Exodus version accompanied with Prager's perceptive explanations, elaborations, and annotations. It primarily attempts to explain the biblical text persuasively to people of the Judeo-Christian religious heritage in as many rational ways as seem possible. In Jewish and Christian dialogue on sacred texts the term also embraces doctrinal, ethical, religious, and social concern. Prager's rational hermeneutics is rooted in his teaching attitude molded from many years of teaching Bible in continuing education classes at the American Jewish University (formerly, University of Judaism), Brandeis-Bardin Camp/Institute, and elsewhere: "The Torah either has something to say to everyone or it has nothing to say to Jews." His position that Torah speaks to one and all and that sacred and secular contributive talk is indispensable to the strength and continuity of the eternal Torah. The book's popular approach permits the reader to confront the dynamics of a Torah word integral in the political, religious and social history of the Jews and its ethical orientation outreaches to other people of faith or no faith. The volume's forty chapters correspond to the printed chapters of Exodus. In each chapter, there are mini-essays associated with the intricacy of a verse or challenge of a narrative and buttressed by singular note of awe, piety, and morality. Taking the position that the eternal Torah is a mosaic of worldviews struggling to be Israel in a world created and governed by the God of Israel, Prager demonstrates that serious personal inquiry may not be image-shattering but it is ultimately truth-seeking, liberating, and entertaining.

Prager ventures into the episode of Egyptian slavery, crosses the Sea of Reeds, and stands at Sinai not as a biblical critic nor theologian but as a present-day ethical observer. For example, lower and higher biblical criticism do not eradicate nor explain the moral foundation of civilization (life, family, property, truth, justice) coded in the Decalogue uttered by "And God spoke all these words..." (Exod 20, Deut 5). For the most part, his chapters intermix biblical text in the context of contemporary rational inquiry and together scratch underpinnings of the rabbinic covenant of learning. Prager's rational mode is that of classical *talmud torah* (Torah study) and is of two minds: primarily of the Mishna and Tosefta which freely found flaws in the received tradition and modified them or replaced them particularly in the area of human dignity; and of

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the Bavli (Babylonian Talmud), completed in c. 600 C.E., which improved the inherited systems of Torah study only by adding on new components--- never by modifying existing ones. In the tradition of classical rabbinic tradition, the written Torah of Moses is eternal and mandated to be interpreted (Exod 24:12, 34:27; Lev 26:46; Deut 33:4) due to forever changing historic situations, which continues to uncover new levels of depth and meaning and thus make new facets of Judaism visible and meaningful in each generation. So marks the scholarship of classical rabbinic tradition and transmitted in contemporary variation by Prager.

Finally, Prager's "reasoned-based, verse-by-verse" commentary on *Shemot* is not intended for Synagogue *parsha* accompaniment (such as, Hertz Pentateuch, Chabad Chumash Michaan Edition) but better suited for individual, class and adult education. Unfortunately, indices of classical sources, short biographies of contemporary authors (limited; oddly, Moshe Greenberg is not cited), bibliography, and general index are lacking. They enrich the learning exchange.

Understanding Exodus

Moshe Greenberg, *Understanding Exodus, A Holistic Commentary on Exodus 1-11*. Second edition edited and with a foreword by Jeffrey H. Tigay. Eugene, OR: Cascade Books, 2013. xxiv-192 pp.. ISBN 13: 978-1-62032-732-6 (paper).

Moshe Greenberg taught the Bible and Judaica at the University of Pennsylvania from 1954 until 1970 and was professor of Bible at the Hebrew University in Jerusalem until retiring in 1996. He died in 2010. My introduction to his scholarship was as a graduate school Teaching Assistant at UCLA where I was assigned to teach from his *Introduction to Hebrew* (Prentice-Hall, 1965) text the fundamentals of Hebrew grammar in the first year of Hebrew language instruction (1965-66). My teaching Biblical Hebrew grammar in a class design for Modern Hebrew language instruction was a bewilderment which I never understood but mastered with Bronx moxie and marked my teaching style to this day. In the decades of time since, I have encountered Greenberg at AAR-SBL conclaves, sat in his class at Hebrew University, and spent several private occasions with him and his colleague and good friend, C(haim) Jonas Greenfield, a mentor of mine from UCLA days. I have learned from his articles, reviews, monographs, and books. *Jewish Bible Theology: Perspectives and Case Studies*, ed. Isaac Kalimi, Eisenbrauns, 2013, dedicated to his memory, contains two chapters by him. My chapter on 'Amalek and Amalekut' hovers his piece on Job theology.

First published in 1969, *Understanding Exodus*, second printing, invites a new generation of students and scholars to appreciate the biblical insight, teaching methodology and philosophy of a major scholar effectively introduced and explicated by Jeffrey Tigay in the Foreword. The book is designed for serious

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students to gain a traditional and academic appreciation of reading Shemot/Exodus 1-11 inside out and outside in. Overview discusses the importance of Exodus as a Torah book; literary units are parsed into subdivisions which raise standard questions of source, structure; and composition draws out its main themes, and also comments on individual verses and problems of interpretation. Finally, the book's subtitle speaks volumes. Demarcate "Holistic" to "holy" and "whole" and Greenberg's tradition- literary approach is spelled out. *Whole* deals with diverse units combined into a text suggesting textual changes and editing disjointed parts; and *holy* is the completeness of the sacred text in Jewish life, belief, and learning. Secular scholarship combine with traditional commentaries combine in Greenberg's impressive exegesis of the ideational historical-philological-religious narrative and *torah* of *Shemot* 1-11.

VI. Stepping Down, Coming In

A well-earned *todah rabbah* to Professor Esther Raizen who has completed with distinction her two-year tenure as President of NAPH. Her years of administrative leadership at the University of Texas at Austin will prove beneficial as she succeeds Professor Gilead Morahg as NAPH Executive Vice President (see Iggeret 89). Kudos to Professor Pamela J. Scalise, pedagogy organizer at the NAPH AM, and Professor Zafirra Lidovsky Cohen, NAPH Hebrew Language, Literature, and Culture Conference Coordinator, who are retiring from their positions. We appreciate their dedication, creativity, and wisdom. Finally, we extend wishes of health and success to our new president, Professor Marvin Sweeney. Lead with determination and perception; all else is talk.

Zev Garber, Los Angeles Valley College, zevgarber@juno.com

Meetings and Conferences

NAPH Annual Meeting in Conjunction with AAR/SBL

Minutes of the 2018 NAPH Business Meeting

Denver, CO

November 18, 2018

1. Marvin Sweeney, NAPH President, welcomed all and introduced **Jared Henson**, Associate Director, who presented the following report:

I am pleased to report that our Association continues to be solvent and to carry out its mission effectively in all areas. It is of some concern that our membership numbers continue to move downward, down from 388 current members to 361. This trend seems to be inverse from the participation in NAPH's events and activities, including conference attendance and participation and publishing activities, especially interest in *Hebrew Higher Education*, which has seen a notable increase in quality output over the last year.

Our numbers, broken down according to category, are as follows:

Regular: 253 (down 10)

Retired: 65 (down 13)

Student: 43 (down 5)

Last year at the same time, the numbers were as follows:

Regular: 263

Retired: 78

Student: 47

We are attempting to remedy this decrease in membership numbers by requiring membership for all conference presenters at the annual summer conference and strongly encouraging membership for those who publish articles in our publications (excluding reviews) – standard practice for other membership organizations.

We should not let this decrease in membership concern us too much in terms of finances at this point. Though membership dues do still provide a substantial portion of NAPH's income, the Association has a solid and increasing source of income deriving from the royalties from the two subscription services with which *Hebrew Studies Journal* is listed: Project MUSE and JStor. These subscription services provide *Hebrew Studies* articles through institutional libraries. These views and downloads have been steadily increasing each year, and thus royalties gained through this have continually increased.

According to usage statistics from Project MUSE, as of end September of this year, there have been a total of 6112 downloads of Hebrew Studies article compared to 5657 downloads over the same period for 2017 (~1% increase). For JStor, the data is much better. As of the end of September of this year, there have been a total of 8438 downloads compared with 6230 over the same period for 2017 (35% increase). These are very encouraging numbers and provide substantial income to the Association.

Congratulations and thanks to **Pamela Barmash**, Hebrew Studies Editor, and its Review Editors, **Matthew Goldstone (JTS)**, **Karen Grumberg (UT-Austin)**, **Jeremy Hutton (UW-Madison)** and **Philip Lieberman (Vanderbilt)** for what looks to be an excellent volume of Hebrew Studies Journal. The 2018 journal, with 18 articles and 5 review essays, went to press a few weeks ago, thanks to the efficient work of **Rick Painter**, the Managing Editor, and will be mailed out to members soon.

The 2018 NAPH summer conference, which was held in June at the University of Amsterdam, the Netherlands, was a successful conference. The conference was chaired by **Irene Zweip, Yaniv Hagbi, and Ilan Peled of the University of Amsterdam**. Many thanks to them for their hard work in bringing it all together. The conference brought together over 300 scholars and featured 248 presentations, the details of which you will read about in **Zafrira Lidovsky Cohen's** report in the upcoming *Iggeret*. Many thanks to Zafi for her diligent work in organizing the conference, putting together the program and for her many years of service as the **Conference Coordinator**. It was a pleasure working with her. I would like to welcome and wish great success to our incoming Conference Coordinator, **Karen Grumberg, of the University of Texas at Austin**, who will be officially recognized as the new Coordinator during this meeting.

We continue to receive financial support from Institutional Sponsors, which provides a number of travel grants to upper level graduate students. These, combined with the registration fees paid by the growing number of conference participants, have been leaving us with a surplus from that venue, further enabling the Association to stay on sound financial footing.

The 2019 summer conference will take place June 24-26, 2019 at **Boston University**, to be chaired by **Mira Angrist** of Boston University. We expect it to be a great conference, with Mira already hard at work to make it happen. We are receiving submissions now, and early indicators suggest great interest.

Our conference subcommittees, chaired by **Daniel Sivan** (Bible), **Esther Borochofsky Bar Aba** (Language and Linguistics), **Ruth Ben Yehuda Adler** (Pedagogy), **Vered Shemtov** and **Giddon Ticotsky** (Modern Hebrew Literature) and **Haim Weiss** (Post Biblical Literature), did an exceptional job behind the scenes reviewing abstracts and providing assistance in program planning. There will be a full report on the conference in the *Iggeret* from **Zafrira Cohen**. The schedule of future summer conferences is as follows:

2019: Boston University

2020: York University

2021: TBA

The new issue of our newsletter, *Iggeret*, is ready, thanks to **Zev Garber's** usual diligent work. As always, it will be published online and sent to members by email soon after this meeting. Thanks to Zev also for arranging the program for the NAPH sessions at SBL. We will have his report soon.

A new volume of *Hebrew Higher Education*, edited by **Nitza Krohn**, along with **Nancy Ezer**, Book Review Editor, and **Orna Goldman**, Managing Editor, was published online in June. Nitza, Nancy and Orna should be recognized for their diligent work in soliciting participation in the journal and bringing in quality scholarship to it. They are continually adding articles and reviews in the "rolling publication" format and have already published several articles and reviews on our website for the 2019 volume. The rolling publication format – releasing articles and reviews as they are published – continues to be working well. You may view the complete 2018 journal at the NAPH website and read the newly published articles that will be included in the 2019 volume.

Lastly, **Esther Raizen**, our new Executive Vice President, has taken the helm of the association and has seen us through the relocation of the Association from Madison to Austin. I'd like to thank her, on behalf of the organization, for working tirelessly to continue the mission of NAPH into the future.

2. Zev Garber, *Iggeret* Editor and NAPH/SBL Sessions Coordinator, reported on the status of *Iggeret* and welcomed **Esther Raizen**, who joined us at the meeting. See notes above in Notes from here and there.

3. Pamela Barmash, Hebrew Studies Editor, presented the following report:

First, I want to send effusive thanks to Smadar Shiffman, associate editor of the journal, whose editorial work on the journal is of the finest quality. Great appreciation goes to Rick Painter, the managing editor, whose administrative skills and editorial talent have improved the journal immensely.

From January to November 2018, Hebrew Studies has accepted 10 articles. We sent comments to four

authors urging them to revise their manuscripts and submit them again. Five articles are under review, and we have rejected eleven articles. One author withdrew his/her essay.

I discovered that Hebrew Studies is not included in the Humanities Citation Index, and we are now working with the Humanities Citation Index on incorporating our journal, a project that will take about two years.

I hope that two symposia will appear in the next issue in 2019, and I welcome ideas and guest editors for other symposia:

1. Involuntary migration and the Joseph narrative, with guest editors Katherine Southwood, Oxford University, and Casey Strine, University of Sheffield. This symposium will highlight how the study of migration—especially involuntary migration—offers fresh interpretations of these texts and provides new insights on the role of the Joseph story in the ancestral narratives;

2. Emblems of Diasporic (Re)turns, with guest editor Assaf Shelleg, Hebrew University. This symposium will analyze how the cultural hybrids created during the last century undermined the binary rhetoric that differentiated between Israel and “the Diaspora”. Thus a Bessarabian Hasidic niggun could easily become a canonical Hebrew lullaby despite the rhetoric of the negation of the diaspora, and contemporary poetry draws on medieval and early modern non-Zionist Hebrew poetry.

4. Jared Henson presented a report on behalf of **Hélène Dallaire**, National Coordinator of Eta Beta Rho Honor Society, reporting on the state of the honor society and her plans for its future. See her report on Eta Beta Rho Honor Society below.

5. The NAPH Nominating Committee submitted its slate of nominees for the 2019-2020 Advisory Council and replacement officer, **Karen Grumberg**, as International Conference Coordinator. **Marvin Sweeney** moved that the slate be accepted. Multiple people seconded. The motion passed. The approved slate of Advisory Board members and new officers is appended below.

NAPH Advisory Council 2019-2020

Pre-Modern Division

Bill Arnold, Asbury Seminary
John Cook, Asbury Theological Seminary
Hélène Dallaire , Denver Seminary
Tim Finlay, Azusa Pacific Seminary
Michael Fox, University of Wisconsin-Madison
Frederick Greenspahn, Florida Atlantic University
Vivian Johnson, Union Theological Seminary
Kyong-Jin Lee, Fuller Seminary
Jacobus Naudé, University of the Free State of Bloemfontein
Tania Notarius, Hebrew University
Pamela Scalise, Fuller Theological Seminary
Bruce Zuckerman, University of Southern California

Modern Division

Emanuel Allon, Beit Berl College
Shmuel Bolozky, University of Massachusetts
Esther Borochofsky Bar-Aba, Tel Aviv University
Nancy Ezer, UCLA
Shiri Goren, Yale University
Lev Hakak, UCLA
Sari Havis, University of Denver
Nitza Krohn, Jewish Theological Seminary
Chana Kronfeld, University of California, Berkeley
Shachar Pinsker, University of Michigan
Yigal Schwartz, Ben-Gurion University
Vered Shemtov, Stanford University

New Officer

NAPH International Conference Coordinator, Karen Grumberg

Nominating Committee: Esther Raizen, Nancy Berg, Cynthia Miller-Naudé & Marvin Sweeney

NAPH 2018 Annual Meeting

The NAPH2018 Annual Meeting was held in conjunction with the annual meeting of AAR/SBL in Denver, Colorado

S18-247

Theology of the Hebrew Scriptures; National Association of Professors of Hebrew

1:00 PM to 3:30 PM

11/18/2018

Agate (Third Level)

Hebrew Texts and Theological Interpretation

Marvin Sweeney, Claremont School of Theology, Presiding

Kris Sonek, University of Divinity

The Abraham Narratives and Their Message of Hope in Genesis Rabbah and John Chrysostom's Homilies on Genesis (30 min)

Jason Tron, Claremont School of Theology

Jacob's Vision in Bethel (Gen. 28:10–22) (30 min)

Serge Frolov, Southern Methodist University

"And They Cried to Yhwh": Soteriological Mechanisms in the Book of Judges (30 min)

Josef Sykora, Northeastern Seminary at Roberts Wesleyan College

David's Shadow in Saul's Rejection: A Hermeneutical Thought-Experiment in 1 Samuel 13-15 (30 min)

Ying Zhang, East China Normal University

A Preliminary Study on Maimonides' Conception of Nature and Zhu Xi's Doctrine of Li (Principle) and Qi (Material force) (30 min)

S19-324

Linguistics and Biblical Hebrew; National Association of Professors of Hebrew

4:00 PM to 6:30 PM

11/19/2018

Centennial Ballroom A (Third Level)

Linguistic Aspects of the Biblical Hebrew Verb

All papers will be read and discussed. Everyone is welcome.

Nili Samet, Bar-Ilan University, Presiding

Edward Cook, Catholic University of America and Dan Carver, Lancaster Bible College

Periphrastics and Pseudo-periphrastics in the WAYIHI + QOTEL Construction (25 min)

Discussion (5 min)

Vladimir Olivero, University of Oxford

How Does the Author Know? 'Az yiqtol as Evidential Strategy in Classical Biblical Hebrew (25 min)

Discussion (5 min)

Jacques E. J. Boulet, University of Toronto

Secondary Predicates in the Book of Genesis (25 min)

Discussion (5 min)

Richard W. Medina, Hebrew University of Jerusalem

The Position of the Direct Object in Qumran Hebrew Verbal Sentence (25 min)

Discussion (5 min)

Benjamin Suchard, Leiden University

Say What? Some New Hebrew Sound Laws and the Seemingly Irregular Forms of 'āmar (25 min)

Discussion (5 min)

S18-136

Linguistics and Biblical Hebrew; National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/18/2018

Mile High Ballroom 2A (Lower Level)

Historical Linguistics of Biblical Hebrew

All papers will be read and discussed. Everyone is welcome.

Cynthia Miller-Nau, University of the Free State, Presiding

Nili Samet, Bar-Ilan University

Linguistic Dating of the Book of Qohelet: A New Direction (25 min)

Discussion (5 min)

Johan M. V. Lundberg, University of Cambridge

Accents, Prosody, and Syntax: A Comparison of Biblical Hebrew and Syriac Masoretic Traditions (25 min)

Discussion (5 min)

Srecko Koralija, University of Cambridge

Object Marker(s) in Hebrew-Syriac Language Contact (25 min)

Discussion (5 min)

Samuel Boyd, University of Colorado

Pattern (PAT) Loans and Hebrew in Isaiah 40–66 (25 min)

Discussion (5 min)

Harald Samuel, Georg-August-Universität Göttingen

Shifts in the Usage of the Hebrew Verbal Stems (25 min)

Discussion (5 min)

P18-100a

National Association of Professors of Hebrew

7:00 AM to 8:45 AM

11/18/2018

Aspen Room (Third Level)

Annual Breakfast and Business Meeting

P19-131

National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/19/2018

612 (Street Level)

The Institution of the Lord's Supper, a Passover Seder?

Donald Kim, Southwestern Baptist Theological Seminary, Presiding (10 min)

Kenneth L. Hanson, University of Central Florida

The Last Supper, Paul, and Qumran: The Tail that Wagged the Dog (25 min)

Peter Zaas, Siena College

Eucharist and Seder: What Should the Simple Scholar Say? (25 min)

Zev Garber, Los Angeles Valley College

The Traditional Passover Seder: Interpreting and the Four Questions and Five Cups; What Would Jesus Say? (25 min)

Charles Carpenter, Southwest Baptist Theological Seminary, Respondent (20 min)

Discussion (20 min)

P20-125

National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/20/2018

403 (Street Level)

Focused Topics in Biblical Research

Ziony Zevit, American Jewish University, Presiding (5 min)

Serge Frolov, Southern Methodist University

Back to the Basics: Does Any Diachronic Approach Work? (25 min)

William Yarchin, Azusa Pacific University

The Divine Name as an Apophaticism in Bibles Hebrew and Otherwise (25 min)

Kenneth A. Cherney, Jr., Wisconsin Lutheran Seminary

Weyiqtol in the Book of Isaiah: What Were Those Masoretes Thinking? (25 min)Discussion (25 min)

P17-234

National Association of Professors of Hebrew

1:00 PM to 3:30 PM

11/17/2018

203 (Street Level)

Teaching Hebrew to Students Whose L1 Is Not English

Robert Stallman, Northwest University (Washington), Presiding (5 min)

Beth Elness-Hanson, Johannelunds Teologiska Högskola and Victoria Vasquez, Johannelunds Teologiska Högskola

Teaching Hebrew with Nonnative English Speakers: Developing Pedagogy in a Swedish Context (30 min)

Discussion (5 min)

Ada Taggar-Cohen, Doshisha University

Teaching Hebrew to Students in Japan using English Textbook? (30 min)

Discussion (5 min)

Seon Young Park, Trinity Evangelical Divinity School and Dennis R. Magary, Trinity Evangelical Divinity School

Meaning One Thing, Saying Another: The Challenge and Advantage of Teaching Biblical Hebrew in English to Students Whose Primary Language is Not (30 min)

Discussion (5 min)

Discussion (30 min)

2018 NAPH CONFERENCE ON HEBREW LANGUAGE, LITERATURE AND CULTURE

The 2019 conference will be held at Boston University on June 25-27, 2019 and will be chaired by Mira Angrist, Head of Hebrew Language Program at the Department of World Languages & Literatures (WLL). Call for Papers has been sent to all NAPH members in September and is posted on the NAPH website (<https://naphhebrew.org>). For questions, please email Jared Henson in the NAPH office at naph@naphoffice.org.

Report on the 2018 International Conference on Hebrew Language, Literature and Culture The University of Amsterdam, The Netherlands, June 25-27, 2018

The NAPH 36rd annual International Conference on Language, Literature, and Culture was held at The University of Amsterdam, June 25-27, 2018. The conference was chaired by Irene Zweip, Yaniv Hagbi, and Ilan Peled, and was sponsored by Friends of the Juda Palache Institute Foundation; University of Amsterdam Department of Modern Languages and Cultures; University of Amsterdam College of Humanities: Language, Culture, and area studies, and Amsterdam School of Historical Studies; with additional support from NAPH institutional membership. The conference was attended by over 300 scholars from 14 different countries, and featured 248 presentations.

The presentations were offered in 7-8 different panels running concurrently four times a day all through the three days conference, covering a great variety of topics in modern Hebrew literature and culture; biblical and postbiblical literatures; language and linguistics; and Hebrew language instruction. Most presentations were grouped into thematic sessions, some organized by colleagues, and others by the

conference committee. The opening session of the conference was organized by the local hosts and featured 4 Dutch scholars discussing various aspects in “Metaphysical Hebrew.”

Sessions in the area of Bible studies included various aspects of biblical investigations, textual exegesis, Masoretic studies of the Bible, biblical language, and biblical narratives. A special session dedicated to the memory of Prof. Chaim Cohen Z”L, the chair of NAPH Bible committee who passed away last year, was organized by his successor, Daniel Sivan of Ben Gurion University. It featured 5 colleagues of Prof. Cohen discussing his life and legacy, and offering various scholarly papers on Biblical and Semitics languages. Post-biblical Literature sessions included various themes in HAZAL literary investigations, commentators and commentaries. A double session pre-organized group of six colleagues, organized by Meir Seidler of Ariel University, was dedicated to literary and interpretational aspects of the writings of the Rishonim (11th-15th Centuries). Sessions in the area of Language and Linguistics included a variety of presentations in Hebrew phonology, morphology, the lexicon, semantics, syntax, as well as sociolinguistics, rhetoric, pragmatics, stylistics, and linguistic creativity. A notably growing number of presentations in the linguistic section were examinations of languages in contact in ancient as well as modern times. Pedagogy sessions offered presentations on themes such as teaching Hebrew in the 21st century stressing the value of visual and on line resources in teaching various aspects of language acquisition, as well as presentations examining challenges Hebrew language presents to learners of different language such a Polish, Spanish, and Arabic. A special session on New Research on the Processes of Teaching and Learning was dedicated to the memory of Ayala Dvoretzky Z”L, the esteemed coordinator of the Modern Hebrew Program at Yale who passed away last year. A team of six Bible scholars from various Dutch universes offered a double session on “Data-driven Teaching with the ETCB” – a methodology of biblical analysis that was developed by The Eep Talstra Centre for Bible and Computer dedicated to maintaining an advanced syntactic database of the Hebrew Bible. Language teachers were offered a number of workshops on themes such as the use of theater/drama in the Hebrew classroom; the use of relationships and emotions in teaching the meaning of the Hebrew binyanim and the use of thematic units in advancing linguistic and cultural competence.

With over 90 presentations, the area of modern Hebrew literature and culture offered carefully selected, high quality addresses on numerous themes, some inspired by Israel’s 70th anniversary, and dedicated to the many struggles as well as many triumphs of the young state including its cultural history. Other prevalent themes included politics and geopolitical works; nature and ecology in Hebrew literature; hybrids and hybridism; ethnic diversity; poetry, poetics, and rhetoric; language in Literature; new readings in Hebrew classics; women poetry and prose; representations of women in Hebrew literature; a literary perspective of childhood and adolescence; literature and identity formation, intercultural influences on modern Hebrew literature; Hebrew and Jewish theater; Literature and Israeli Cinema. Other panels focused

on works by selected authors such as David Fogel, S.Y. Agnon, Avot Yeshurun and Yona Wallach, including a special panel dedicate to the acclaimed novelist Ronit Matalon Z"l, who passed away last year December. Preplanned sessions were dedicated to themes such as Hebrew in the Maghreb (organized by Yigal Nizri, University of Toronto); the Religious and Cultural life of the Jews of Bagdad in the 19th Century (organized by Itamar Drori, Bar Ilan University); The Ethical Aspects of Bakhtin's thought and its Contribution to Psychoanalysis and to Hebrew Literature (organized by Dorit Lemberger, Bar Ilan University); Writing Death in Hebrew Literature (organized by Michael Gluzman, Tel Aviv University); Hebrew Literature Before and After Yom Kippur War (organized by Dana Olmert, Tel Aviv University).

A closing plenary session, organized and chaired by Giddon Ticotsky, revisited the poetry of the Palmach generation and was dedicated to the memory of Chaim Gouri, a preeminent poet of 1948 generation, who passed away in January of 2018 at age 94.

The first day of the conference ended with a lively a traditional banquet at the panoramic faculty lounge of the department of Modern Languages and Cultures of the University of Amsterdam. Members were greeted by Zafirra Lidovsky Cohen, NAPH Conference Coordinator; Prof. Dr. Fred Weerman, Dean of the Faculty of Humanities, University of Amsterdam; Dr. Margaretha Folmer of UV University Amsterdam and Leiden University; and Prof. Dr. Irene Zweip, Chair of Hebrew and Jewish Studies, University of Amsterdam. A local young band provided a melodious background to the event. In his welcoming remarks, Dean Weerman, recounted the long history of Hebrew scholarship in the Netherlands asserting that international collaboration is essential for the perpetuation of Hebrew education and scholarship in his university and around the world. Holding the conference in Europe intended to expand NAPH's outreach and our hope is that more and more members from the around the world will continue to attend our annual conferences and benefit from the opportunity to interact with colleagues and learn from their academic expertise.

Many thanks to Irene Zweip, Yaniv Hagbi, and Ilan Peled of the University of Amsterdam for agreeing to host us, for their tireless work and most gracious hospitality. The 2018 conference committee included Mira Angrist (Boston University), Ruth Ben-Yehuda Adler (Brown University), Shmuel Bolozky (University of Massachusetts Amherst), Esther Borochofsky Bar Aba (Tel Aviv University), Einat Gonen (Tel Aviv University), Shiri Goren (Yale University), Roy Greenwald (Ben Gurion University), Mayer Gruber (Ben Gurion University), Naama Harel (Columbia University), Galia Hataf (University of Florida), Sima Haruv (Hebrew Union College – JIR), Rina Kreitman (Columbia University), Dolly Levi (Levinsky College of Education), Yitzhak Lewis (Columbia University), Zohar Livnat (Bar-Ilan University), Barbara Mann (Jewish Theological Seminary), Iris Miner (Tel Aviv University), Fabio Redak (Hebrew University of Jerusalem), Shamir Yona (Ben Gurion University), Vered Shemtov (Stanford University), Daniel Sivan (Ben Gurion University), Shira Stav (Ben Gurion University), Gideon Ticotsky (Hebrew University), Anat

Weisman (Ben Gurion University), Haim Weiss (Ben Gurion University), and Tamar Zewi (University of Haifa). Their dedication to NAPH and contribution to the high standards of the conference is greatly appreciated.

Special thanks to Jared Henson, NAPH Associate Director, for his efficiency and remarkable dedication. Thanks also to Sarah Baker, NAPH administrative assistant, for her meticulous attention to details and contributions to the flow of information. Thanks also to NAPH's institutional members, whose membership allowed us to offer this year generous travel grants to 10 graduate students.

Zafrira Lidovsky Cohen,
Stern College for Women of Yeshiva University
NAPH Conference Coordinator
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News From Our Members

Recent Publications

Gary P. Arbino, Gateway Seminary: "Macalister at Gezer: A Perspective from the Field," (with S. Wolff and S. Ortiz) in S. Wolff (ed.), *Macalister: Villain or Visionary?* (London: Palestine Exploration Fund Annual 12, 2015); "Introduction to the Geography and Archaeology of the Ancient Near East," in J. Ebeling, J.E. Wright, M. Elliott, and P.V.M. Flesher (eds.), *The Old Testament in Archaeology and History*, (Waco: Baylor University Press, 2017).

Michael Carasik, Independent Scholar: *The Commentators Bible: Genesis*, The JPS Miqra'ot Gedolot (JPS/University of Nebraska Press, 2018); *Biblical Hebrew: Learning a Sacred Language* (The Great Courses, 2018); review of Marvin A. Sweeney, *The Pentateuch* (Core Biblical Studies), *Hebrew Higher Education* 20 (2018): 233-236; Synopsis of Gersonides' Commentary on Job: MS Paris 251 (4276, 86bâ6a), *Hebrew Union College Annual* 86 (2015):163-194 (translation); The Missing Synopsis to Gersonides Commentary on Job (MS Paris 251) in Light of the Development and Sources of His Exegesis, by Yechiel Tzeitkin, *Hebrew Union College Annual* 86 (2015):101-139 (translation from Modern Hebrew); Philo's Threefold Divine Vision and the Christian Trinity, by Elad Filler *Hebrew Union College Annual* 87 (2016):93-113 (translation from Modern Hebrew).

Zev Garber, Los Angeles Valley College: "Shoah and Crucifixion: Reflections and Responses," in D. Patterson with M.S. Littell, eds., *Legacy of an Impassioned Plea: Franklin H. Littell's The Crucifixion of the Jews* (Paragon House, 2018) 125-139; "Los in Transmission, God; Shoah not Holocaust," in J.W. Barker, A. LeDonne, J.N. Lohr, eds., *Found in Translation: Essays on Biblical Translation in Honor of Leonard J. Greenspoon* (West Lafayette, IN: Purdue University Press, 2018) 209-226; "Teaching the Shema (Torah and Testament): Text, Translation, Tradition," *Biblical Theology Bulletin* 48.3 August 2018 143-147; Reviews in *ARBA*, *Choice*, *CBQ*, *Reading Religion* (AAR), and *Iggeret*.

Yona Gilead, University of Sydney: *Dynamics of Teaching and Learning Modern Hebrew as an Additional Language: Using Hebrew as Means of Instruction and Acquisition*. Utrecht Studies in Language and Communications, vol. 30 (Leiden: Brill, 2017)

http://booksandjournals.brillonline.com/content/books/b9789004346413_002; “Developing communicative competence: the role of handover in scaffolding oral communication”. *New Perspectives on the Development of Key Competencies in Foreign Language Education* (De Gruyter Mouton, 2018, 205-225).

Abigail Gillman, Boston University: *A History of German Jewish Bible Translation* (University of Chicago, 2018); “Not Like Cherries, but like Peaches: Mendelssohn and Rosenzweig translate Yehuda Halevi’s ‘Ode to Zion,’” in Rachel Seelig and Amir Eshel, eds., *The German Hebrew Dialogue: Studies of Encounter and Exchange* (Berlin: De Gruyter, 2017), 19-39.

Adia Mendelson-Maoz, The Open University of Israel: *Borders, Territories and Ethics* – “Contemporary Hebrew Literature in Shadow of the Intifada” (Purdue University Press, 2018); Kaniuk Yoram, *Soap*. (Editor of the unpublished novel and the author of an epilogue chapter) (Yediot Sfarim, 2018); “Keret's “Living-Dead” and the Sacrifice of Israeli Masculinity,” *BGU Review - A Journal of Israeli Culture* (2018); “Land, Territory and Border: Liminality in Contemporary Israeli Literature.” In: *Borderlands and Liminal Subjects - Transgressing the Limits in Philosophy and Literature*. eds. Elbert Decker, Jessica and Dylan Winchock (Palgrave Macmillan, 2017), 41-49; “Borders and Twilight Zones in the Hebrew Literature of the Intifada,” in *Stop -- No border! Borders and Missing Borders in Israel 2017*, eds., Hani Zubida and Raanan Lipshitz (Yediot Ahronot, 2017), 507-526.

Moshe Pelli, University of Central Florida: “‘Singing Hatikva’ [hope] in the Mid-Nineteenth-Century Journal Kochvei Yitzhak,” *Keshet, Journal of Media and Communications History*, 50 (Autumn, 2017), pp. 138-142 [Hebrew], 10e; “An Annotated List of Select Sources on the Hebrew Movement in America,” *Hador*, The Hebrew Annual of America, 2018, 240-259 [Hebrew]

Gary A. Rendsburg, Rutgers University. “The World's Oldest Torah Scrolls,” *The Ancient Near East Today* 6:3 (March 2018), published online by the American Schools of Oriental Research (ASOR), available here: <http://www.asor.org/onetoday/2018/03/Worlds-Oldest-Torah-Scrolls>.

Chaya Shacham, University of Haifa: *On the Verge of Light – Readings in Lea Goldberg's Literary Works*, Bar-Ilan University Press, Ramat Gan, 2017; “Lea Goldberg looks at works of art”, *Hador*, No. 9, 2018, pp. 64-77.

Michael B. Shepherd, Cedarville University: *A Commentary on the Book of the Twelve: The Minor Prophets*, Kregel Exegetical Library (Grand Rapids: Kregel, 2018); “Semitic Wordplay behind the Greek of the New Testament,” in Melton Bennett Winstead, ed., *New Testament Philology: Essays in Honor of David Alan Black* (Eugene, OR: Pickwick, 2018), 52-68.

Marvin A. Sweeney, Claremont School of Theology and Academy for Jewish Religion California: Festschrift: *Partners with G-d: Theological and Critical Readings of the Bible in Honor of Marvin A. Sweeney* (ed. Shelley L. Birdsong and Serge Frolov; Claremont, CA: Claremont School of Theology Press, 2017); Monograph: *The Pentateuch* (Core Biblical Studies; Nashville: Abingdon, 2017); Articles: “Jeremiah among the Prophets,” *The Book of Jeremiah: Composition, Reception, and Interpretation* (edited by J. R. Lundbom et al; FIOTL; Leiden and Boston, Brill, 2018), 26-44; “Swords into Plowshares or Plowshares into Swords? Isaiah and the Twelve in Intertextual Perspective on Zion,” *Toronto Journal of Theology* 34 (2018) 97-110; “Isaiah,” *The New Oxford Annotated Bible, with the Apocrypha* (ed., M. D. Coogan et al; Oxford and New York: Oxford University Press, 2018), 977-1068; “Shofar in the Bible,” *Qol Tamid: The Shofar in Ritual, History, and Culture*, (ed. J Gereboff and J. Friedmann (Claremont, CA: CST Press, 2017) 31-55; “Lawsuit,” “Laishah,” “Leb Qammai,” “Laccunus,” *Encyclopedia of the Bible and its Reception. Vol. 15* (ed., T. Römer et al; Berlin and Boston: Walter de Gruyter, 2017); “Isaiah 60-62 in Intertextual Perspective,” *Subtle Citations* (ed., Z. Zevit; London: Equinox, 2017) 131-142.

Current Research in Progress

Gary P. Arbino, Gateway Seminary, is working on (1) the Final Publications of the Tandy Excavations at Tel Gezer, Israel (2006-2017); (2) “One Square, Three Digs: Excavating H.U.C. Field X at Gezer,” paper for the History of Archaeology session at the ASOR annual meeting [Denver, 2018]; (3) “Continuity and Change at Gezer: Ancient City Walls and Modern Excavations,” paper for the Archaeology of the Biblical World Program Unit at the SBL annual meeting [Denver, 2018]; and (4) “Archaeology and the *Maqom* Sanctuary in Deuteronomy,” in D. C. Benjamin (ed.), *The Oxford Handbook of Deuteronomy*, (Oxford: Oxford University Press) in process.

Michael Carasik (independent scholar): *Aramaic on One Foot: A Quick-and-Dirty Guide to Aramaic for People Who Know Hebrew*; *Abarbanel’s Commentary on the Akedah* (projected translation); *How to Read and Understand Biblical Poetry*; and a study of James Logan’s notebook of biblical hapax legomena.

Hélène M. Dallaire, Denver Seminary: Second revision of *Biblical Hebrew: A Living Language* [due 2019]; *250 Devotionals from the Hebrew Bible*, edited by Hélène Dallaire, Eugene, OR: Wipf & Stock, 2019 [due December 2018]; *Joshua* commentary in *Zondervan Exegetical Commentary on the Old Testament*. Joined the editorial board of the *Zondervan Exegetical Commentary on the Old Testament* (ZECOT) series [due December 2019]; “A Mixed Multitude: The Gentile Multitude Inside the Modern Messianic Jewish Movement” in *Messiah Journal*, Issue 13.1 (Summer 2018), 50-58; development of biblical Hebrew online courses at Denver Seminary.

Marvin A. Sweeney, Claremont School of Theology and Academy for Jewish Religion California. Monographs: *1 and 2 Samuel*. New Cambridge Bible Commentary Series (Cambridge and New York: Cambridge University Press), contract issued, in progress, due 2023; *Jeremiah*. Illuminations Commentary Series. 2 vols. (Grand Rapids: Eerdmans, forthcoming), contract issued, in progress, due, 2024; *Visionaries and Mystics in Jewish Tradition: From the Bible Through Modern Times* (Grand Rapids and Cambridge: William Eerdmans, forthcoming), contract issued, manuscript undergoing final editing, due 2019; Editor, *Theology of the Hebrew Bible. Volume 1: Methodological Issues and Studies* (SBL Resources; Atlanta: Society of Biblical Literature), contract issued, in press, publication date, August, 2018; Articles “Kings,” *The New Oxford Bible Commentary* (Edited by Katharine Dell and David Lincicum; Oxford: Oxford University Press), invited essay, due 2019; “Jewish Biblical Theology,” *The Cambridge Companion to Jewish Theology* (ed., S. Kepnes; Cambridge: Cambridge University Press), invited essay, submitted for publication, 2018; “Eschatological Perspective in the Heikhalot Rabbati,” Untitled Festschrift for Gregory J. Riley. (Edited by C. Crawford et al; Claremont: CST Press), Invited essay, due 2018; “Eli,” *Character and Characterization in Samuel and Kings* (Edited by B. Johnson et al; LHBOTS; London: T and T Clark/Bloomsbury), invited essay, submitted for publication, 2018; “Nathan,” *Encyclopedia of the Bible and its Reception* (Ed., T. Römer et al; Berlin and New York, Walter de Gruyter), invited essay, submitted for publication, 2018; “Hope and Resilience in Jeremiah 30-33,” *The Oxford Handbook on Jeremiah* (edited by L. Stulman; Oxford: Oxford University Press), invited essay, submitted for publication, 2018; “Reading Isaiah in the Persian Period,” *The History of Isaiah: The Making of the Book and its Presentation of the Past* (ed. T. Hibbard and J. Stromberg; FAT I. Tübingen: Mohr Siebeck), invited paper, accepted for publication; “Judaism and Revelation,” Untitled volume of essays from the Voegelin Conference, Universität München, Munich, Germany. Edited by N. Scotti et al; Paderborn: Wilhelm Fink Verlag; Brill Deutschland), invited paper, accepted for publication; “Moses’ Encounter with G-d and G-d’s Encounter with Moses in Exodus,” *Hebrew Studies*, in press; “The Distinctive Roles on the Prophets,” *The Oxford Handbook of the Historical Books* (ed. B. Strawn et al; Oxford and New York), invited paper, accepted for publication; “Reading Isaiah after the Shoah,” *The Oxford Handbook of Isaiah* (ed. Lena-Sophia Tiemeyer et al; Oxford University Press), invited essay, accepted for publication; “Ezekiel’s Oracles on Egypt,” *The Oxford Handbook of Egypt and the Bible*, edited by Susan Hollis (Oxford University Press), invited essay, accepted for publication; “Ezekiel, Historical Background,” *The Oxford Handbook of Ezekiel*, edited by

Corrine Carvalho (Oxford and New York: Oxford University Press), invited essay, accepted for publication; “The Book of the Twelve and Kingship,” *The Book of the Twelve: Composition, Reception, and Interpretation* (ed., L.-S. Tiemeyer and J. Wöhrle; FIO TL; Leiden and Boston: Brill), invited essay, accepted for publication; “Deuteronomy and the Reforms of Kings Hezekiah and Josiah,” *The Oxford Handbook of Deuteronomy* (ed., D. Benjamin; Oxford and New York), invited essay accepted for publication); “Isaiah and 1 Maccabees in Intertextual Perspective,” *The Book of Isaiah in Deuterocanonical and Cognate Literature* (edited by Kristin de Troyer; Atlanta: SBL Press), invited paper, in press; “Biblical Theology in Canonical Perspective,” *Biblical Reception: Questions and Method* (edited by Christine Helmer; Berlin and Boston: Walter de Gruyter), invited paper, accepted for publication; “Balaam in Intertextual Perspective,” *Tell it in Gath: Studies in the History and Archaeology of Israel. Essays in Honor of A. M. Maeir on the Occasion of his Sixtieth Birthday* (ÄAT; Münster: Ugarit Verlag, 2018), in press; “Contrasting Portraits of the Achaemenid Dynasty in Isaiah and the Book of the Twelve,” *Cyrus the Great: Life and Lore* (ed., R. Shayegan; Boston: Ilex Foundation; Cambridge: Harvard University Press), in press; “What is Biblical Theology?” *Theology of the Hebrew Bible. Volume 1: Methodological Issues and Studies* (SBL Resources; Atlanta: Society of Biblical Literature), contract issued, in press, publication date, August, 2018.

Recent Promotions or Change in Position

Marvin A. Sweeney, Claremont School of Theology and Academy for Jewish Religion California, elected President of NAPH.

Curriculum Innovations and Awards

Gary P. Arbino, Gateway Seminary, in 2015-16, led his Department in a curricular revision of the required Introduction to Biblical Hebrew courses to allow students more time to process the language toward ongoing retention and use (initial results indicate a successful modification); he was also granted sabbatical leave for academic 2018-19.

Hélène M. Dallaire, Denver Seminary: Appointed Chair of the Committee of the Assessment of Student Learning.

ETA BETA RHO HONOR SOCIETY

National Scholastic Honor Society for Students of Hebrew Language and Culture

NAPH-*Eta Beta Rho* Honor Society Report for 2017-2018

Hélène Dallaire, PhD

National Director of the EBR Honor Society

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This past academic year, a new chapter of EBR was added at Wisconsin Lutheran Seminary & Martin Luther College (chapter designation *bet-heh*) under the leadership of Dr. Kenneth Cherney. We welcome this new chapter to the NAPH Honor Society and wish success to its members. Other schools have inquired into having a chapter on their campus. I am responding to these inquiries by providing a copy of the NAPH-EBR Constitution template and providing guidance through the process of forming their chapters.

The list of inductees into EBR chapters for the 2017-2018 academic year is quite impressive. NAPH-EBR signed certificates were given to all the new inductees. It includes: **(1) Columbia International University** (י): Caleb Copeland, Wei Ding, Peter Long, Ryan Maddox, Glenn Starr, Siru Sun, Jennifer Wan; **(2) Ashland Theological Seminary** (י): Ryan Cockrill, Richard McDaniels, Monica Swank; **(3) University of Arizona** (י): Chelsea Andrews, Samuel Boscoe, Keren Or Givol, Yael Kalen, Daniel Pressman, Jennie Taer; **(4) Brandeis University** (י): Asaf Peled, Orlee Anina, Andrew Jacobson, Hannah Taylor, Yuval Darry, Benji Schwartz, Laurel Dobkin, Meka Greenwald, Shalom Krinsky, Jonathan Hayward, Daniella Herskowitz, Doria Leibowiz, Huston Chabot, Hannah Skoff, Brian Inker, Rima Farah, Sarah Fein; **(5) University of Minnesota** (י): **Modern Hebrew:** Annie Balto, Leigh Bojan, Hannah Coffey, Evan Depies, Elise Goldfarb, Sam Kessler, Polly Lehman, Mark Litak, Samuel Mars, Noah Mikell, Carter, Pederson, Katherine Renwick, Mitchell Rolling, Jonah Tapper; **Biblical Hebrew:** Kristofer Coffman, Stephen Harris, David Rischall; **(6) Asbury Theological Seminary** (י): Matthew Haugen, Morgan O'Neal, Marshall Johns, Daniel Duncan, Lindsay Rickard, David Sindler, Melody Hickey, Daljin Kim.

At our 2017 NAPH Business meeting, several ideas were proposed regarding *minor* and *major* changes in the EBR Honor Society.

First, we discussed developing an EBR Yearly Report form to be completed by faculty supervisors and sent to the National Director of the EBR Honor Society by July 1st of each year. The Report form was developed this year and sent to all chapter supervisors. The form is simple, easy to complete and includes the following three items: **(1)** List of new inductees; **(2)** List of activities; and **(3)** Recommendations to the NAPH-EBR Honor Society leadership. We received several reports from faculty members and recorded the data. We will continue to provide this simple report form yearly to faculty supervisors. If you are a faculty supervisor and did not complete the form for 2017-2018, we would like to encourage you to complete it at this end of this academic year. It is always exciting to read about the activities of the EBR chapters and to read the names of the new inductees.

This past year's EBR chapter reports provided a long list of ideas for those who are looking for creative ways to energize their chapter members. Here is a list of ideas for EBR chapters:

EBR CHAPTER ACTIVITIES:

1. Meeting (with light dinner) to get to know each other at the beginning of the year
2. Hebrew tutoring project (e.g., advanced Hebrew students tutor lower level Hebrew students)
3. Shabbat dinners with interaction in Hebrew

4. Teachings on the Torah portion of the week
5. Celebration of biblical feasts—Fall High Holidays, Purim, Passover, Shavuot, etc.
6. Sponsor lectures and other cultural events on and off campus
7. Have conversational Hebrew sessions (e.g., discussion on special topics)
8. Provide information on scholarships and advanced study opportunities for students of Hebrew (e.g., doctoral programs)
9. Placement assistance (e.g., internship in contexts where Hebrew is used)
10. Study in Israel—fundraising for members of the chapter, etc.
11. Attendance at Jewish Film Festivals
12. Online interactive discussions with other chapters of the *Eta-Beta-Rho* Honor Society
13. Hanukkah party
14. Passover Seder in private homes or on campus; gift of Haggadah to members of the chapter
15. Purim party with decorations, reading of Esther, costumes, etc.
16. Induction ceremony
17. Luncheon for new members
18. Represent at New Student Orientation—table with flyers, T-shirts, pins, etc.
19. Fall induction dinner with guest speaker
20. Sponsor Panel discussions on Hebrew Bible topics—e.g., Genesis & Creation, the Akedah, the Exodus: history or fiction
21. Facilitate *Chevrotah* Hebrew study groups among student body
22. Meet for lunch in cafeteria
23. Sponsor Synagogue visits—Orthodox, Conservative, Reform, Reconstructionist, Messianic
24. Sponsor colloquia (with Greek honor society) with guest speaker to discuss the use of biblical languages in ministry
25. Sponsor a chapter team for an event such as a 5K run for a worthy cause
26. Election of chapter leadership
27. Film screening- *Salach Shabati*
28. Dinner with film screening and discussion- *Yismach Chatani*- The women's balcony
Baking of Oznei Hamman
29. Hebrew Cultural Evening
30. Yom *HaShoa* Holocaust Remembrance Event
31. Participate in March of Remembrance
32. Create Facebook page for chapter—post dates of events, pictures, announcements, etc.
33. Develop special logo for chapter
34. Purchase T-shirts with chapter logo for members of the chapter
35. Develop pins, medallions, honor cords, posters with chapter logo

Second, at last year's NAPH business meeting, we proposed revisiting the name of the NAPH Honor Society and possibly finding a Semitic name that represents who we are as a Hebrew language organization. I sent a request to all chapter faculty supervisors to ask for their opinion on this change. I must say that the topic created lively discussion with *pros* and *cons*. Since the opinions diverged substantially, we decided to preserve the name of *Eta-Beta-Rho* for this year. Here are some important opinions and quotes gathered from NAPH members:

1. **PRO** - "I am writing regarding the updating of the name of the *Eta Beta Rho* Society. I suggest changing the name to the *Lamed Mem Dalet* Society. The root is about learning (*Pa'al*) and teaching (*Pi'el*). It appears in Hebrew in the Hebrew Bible, in Sirach, and in the Scrolls at Qumran. It is attested in several other Semitic languages (Ugaritic, Akkadian, Christian Palestinian Aramaic, Syriac, Ethiopic, Tigre, see HALOT, 531). Daniel 1:4 associates the root with learning the language and literature of a particular culture. This society is devoted to understanding the Hebrew language and the culture of those who speak it. The noun refers to a "student." The society is striving to produce תלמיד חכם (*m. Pesahim* 4.5)."

2. **PRO** - “I am against returning to the old name Eta Beta Rho. It is ridiculous that a Hebrew honorary society uses a Greek name, and even more, the word Hebrew is spelled in Greek with an *epsilon*, not an *eta*, so if anything, it should be *Epsilon Beta Rho*. I am 100% in favor of the name change.”
3. **PRO** – “It’s exciting to hear about what’s happening with the society, especially the name change!”
4. **PRO & CON** – “I do have a few thoughts (or at least perspective) on the proposed name change, which also involves me in your list of suggestions. First, I’m delighted that we get away from the Greek letters to Semitic, as this has always caused a bit of chuckling and/or puzzled looks from students. However, I’m not sure why the simpler change to עבר is not the best choice. After all, it is a Hebrew honor society and this is the root of the language’s name, and it seems pretty self-evident that עבר was what Eta Beta Rho was intended to mimic—so much so that it has suggested the free use of עבר as a stand-in for the Greek letters.
I name two such examples, I’ve appended a rather poor photo of an Eta Beta Rho pin I received some years back. Note the עבר at the base of the pin. Second, our chapter officers several years ago developed a seal for the chapter with Eta Beta Rho around the perimeter but עבר prominently in the middle. We have used this for various campus promotional materials and have a medallion with the seal on it that we give to each of the inductees upon graduation.
If we change the name to למד, at least for the ___ chapter, that transition is bound to be a drawn out one. We have just ordered t-shirts with our seal on it, a banner to advertise our bi-weekly lunches, and the medallions were bought several years ago when the chapter was flush with funds, so we have several years+ worth of those to hand out to graduates.
All that to say, I’d urge we change the name in the least radical way, in keeping with the purported aim of the original name, Eta Beta Rho. Unfortunately, I was unable to make it to the NAPH meeting to hear the discussion and full rationale for the suggested change, in which case perhaps I’d be convinced otherwise.
5. **CON** – “Regarding the name change: while I appreciate the good intentions of providing a Semitic name, there can be significant drawbacks as well. The Hebrew *lamed/mem/dalet* would not be transparent to a broader academic, professional, or business readership, and so would not actually help the student involved in being seen as an outstanding performer. The traditional *eta/beta/rho* does maintain the convention normally associated with an honor society and is known outside of our own particular field. I don’t see the practical gain in the change and see significant potential for a downside.... Some of the changes at the last business meeting did take a number of us by surprise and I do hope that they can be reconsidered, especially the name change, for the reasons already explained. Our Hebrew Language Director, while a very active member of NAPH ... is not a member of SBL. Conversely, while several of us are very active members of SBL and publish on Hebrew, we are not all members of NAPH. For that reason, none of us would have been able to contribute meaningfully to the important discussion at the business meeting for Eta Beta Rho at the NAPH meeting at last year’s SBL conference, and the proposed changes there.”
6. “Do we have guidelines concerning a quorum for changes?”
7. Research on scholastic Honor Societies in America shows that Greek letters have been in use for honor societies since at least the mid-1700s. The academic disciplines that use Greek letters include: liberal arts and science, engineering, health sciences, agriculture, law, journalism and communications, languages (including Spanish, Portuguese, French, German, linguistics, philology, SLA, etc.), fine arts, business, education, leadership, military, and others. The tradition of Greek letters for honor societies is long, however, not all honor societies use Greek letters. There are many examples of non-Greek names such as “The National Society of Leadership and Success”, “The Japanese National Honor Society”, “Société Honoraire de Français”, etc.

Discussion surrounding the name of the NAPH Honor Society will continue this year. If you would like to contribute to the discussion, please send your comments to H el ene Dallaire at Helene.dallaire@denverseminary.edu. Once the NAPH leadership makes a final decision on the name of

the Honor Society, we will begin the process of acquiring pins, honor cords, T-shirts, and other items for members of the chapters. These will be provided to chapters at cost + shipping to schools that would like to acquire them for their members.

*****We welcome applications from any higher educational institution that has a program or classes in Hebrew (Biblical or Modern).** Numerous institutions represented in the NAPH membership do not yet have an EBR chapter. We would like to encourage all NAPH members to establish an EBR chapter at their academic institutions.

Hélène M. Dallaire, EBR National Coordinator, Denver Seminar, Helene.dallaire@denverseminary.edu

National Scholastic Honor Society for Students of Hebrew Language and Culture

(* = inactive or non-responsive)

1. *Alpha* *Hunter College, Yitzhak Berger (Yitzhak.berger@hunter.cuny.edu)
2. *Beta* *New York University
3. *Gamma* *Butler University
4. *Delta/Dalet* University of Maryland, Nili Levy (nlevy@umd.edu)
5. *Epsilon* *Temple University
6. *Zeta** Rutgers University, Jeffrey Shandler (shandler@rutgers.edu); Azzan Yadin-Israel (azzan@rutgers.edu)
7. *Eta* Wheaton College, Illinois, Andrew Abernethy (Andrew.abernethy@wheaton.edu)
8. *Theta* *Immanuel School of Religion, Milligan College, Jason Bembry (JABembry@milligan.edu)
9. *Iota* *Lehman College, Zelda Newman, (ZELDA.NEWMAN@lehman.cuny.edu)
10. *Kappa* *Los Angeles Valley College, Zev Garber (zev.garber@juno.com)
11. *Mu* *Western Seminary, Jan Verbruggen (jverbruggen@westernseminary.edu)
12. *Nu* *University of Wisconsin, Jeremy M. Hutton (jmhutton@wisc.edu)
13. *Heh* Cincinnati Christian University and Seminary, Sara Fudge
14. *Vav* *Yeshiva University
15. *Zayin* *Florida Christian College
16. *Heth* *Stern College, Ephraim Kanarfogel (kanarfog@yu.edu)
17. *Chi* Indiana University, Steven Katz (katzs@indiana.edu)
18. *Tet* Columbia International University, Benjamin Noonan (ben.noonan@ciu.edu)
19. *Yod* Bethel Theological Seminary, Gary Long (glong@bethel.edu)
21. *Kaph* Ashland Theological Seminary, Paul Overland (poverlan@ashland.edu)
22. *Lamed* University of Utah, Nathan Devir (Nathan.devir@utah.edu)
23. *Mem* *Brigham Young University, Donald Parry (Donald_parry@byu.edu); Stephen Ricks (Stephen_Ricks@byu.edu)
24. *Nun* Bluefield College, Shawn White (swhite@bluefield.edu)
25. *Samekh* Denver Seminary, Hélène Dallaire, (Helene.dallaire@denverseminary.edu)
26. *‘Ayin* University of Arizona, J. Edward Wright (edwright@email.arizona.edu)
27. *Peh* Brandeis University, Sara Hascal (hascal@brandeis.edu); Esther Shorr (shorr@brandeis.edu)
28. *Tsadeh* Washington University, St Louis, Pamela Barmash (pbarmash@wustl.edu)
29. *Qoph* University of Minnesota- Twin Cities, Bernard Levinson (levinson@tc.umn.edu)

30. Resh Asbury Seminary, John Cook (john.cook@asburyseminary.edu); Abby Mantor (abbie.mantor@asburyseminary.edu)
31. Shin University of Mary Hardin– Baylor, Tim Crawford (tcrawford@umhb.edu)
32. Tav University of Illinois at Urbana, Bruce Rosenstock (brsnstck@illinois.edu)
33. Yod-aleph George Washington University, Yaron Peleg (ypeleg@gwu.edu)
34. Yod-beth University of Oklahoma, Ori Kritz (okritz@ou.edu)
35. Yod-gimel City College, New York, Roy Mittelman
36. Gimel-dalet-lamed *Waldorf College
37. Yod-dalet University of Kansas, Sari Havis (shavis@ku.edu)
38. Tet-vav Middlebury College, Vardit Ringvald (vringval@middlebury.edu)
39. Tet-zayin Colorado Christian University, Seth Rodriquez (srodriquez@ccu.edu)
40. Yod-heth Fuller Theological Seminary
41. Yod-tet University of Denver, Sari Havis (shavis@ku.edu)
42. Kaph-aleph The Reformed Theological Seminary, Jackson, Michael McKelvey (mmckelvey@rts.edu)
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46. Beth-heh Wisconsin Lutheran Seminary & Martin Luther College, Kenneth Cherney (kenneth.cherney@wls.wels.net)
47. Beth-vav University of the Free State, SA, Cynthia Miller-Naudé (millerCL@ufs.ac.za)
48. Beth-Zayin The iCenter (High School), Chicago, Binnie Swislow (binnie@theicenter.org)
49. Beth-dalet Purdue University, Stewart Robertson (roberts5@purdue.edu)

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