

אגרת

איגוד הפרופסורים לעברית

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Presidential Perspective

Emmanuel Levinas reminds us, Judaism is a religion of dialog, and, ipso facto, Hebrew as the language of the Jewish people is therefore ipso facto a language of dialog. Indeed, the history of Hebrew language, literature, and speech demonstrates this point repeatedly. Although many attempt to discern a

unified message and perspective in the Bible, the Jewish Tanakh appears as a formation of Hebrew (and Aramaic) books, which are frequently at odds with each other, but which nevertheless have been brought together as a single and yet composite literary work in which the disparate books are compelled to be read in relation to each other in order to show the various sides of a given issue. The Rabbinic Kallah likewise demonstrates this point, insofar as the Talmudic Rabbis would gather on a regular basis to discuss points of *halakhah* and tradition during the process of the formation of the Gemara, viz., the commentary and elaboration on the Mishnah and the Tosephta that together form the Babylonian and Jerusalem Talmuds. The dialogical character of Judaism and Hebrew played a role in convincing the Talmudic Rabbis of the need to record both the minority opinions on the meaning of Jewish tradition together with those of the majority opinion, because the minority position might yet turn out to be right someday. Indeed, the dialogical character of Judaism and Hebrew manifests itself once again in modern times as the State of Israel has been able to negotiate peace treaties with former enemies, Egypt and Jordan, with Saudi Arabia and other Gulf States apparently considering relations as well in the face of threats posed to the larger Middle East by Iran and its supporters in Syria, Lebanon, Yemen, the Disputed Territories, and elsewhere.

The dialogical character of Judaism and the Hebrew language comes into play once again insofar as the teaching of both faces tremendous challenges concerning their places in the curricula of American high schools and higher education. The recent release of the first draft of the proposed new California high school ethnic studies curriculum emphasizes teaching about racism, sexism, and Islamophobia, but it ignores teaching

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Presidential Perspective (Continued) . . .

about antisemitism and includes considerable vilification of modern Israel as an apartheid state that oppresses Palestinians without cause. The proposal is particularly insensitive insofar as California's Jewish population is growing markedly, and Jews in California and the United States at large have been subjected to armed attack in Poway, California, Pittsburgh, Pennsylvania, and elsewhere with the resulting deaths and injury of many Jewish victims. Fortunately, the California Department of Education has pledged to revise the proposal in the aftermath of tremendous public critical response.

The teaching of Judaism and Hebrew in universities, colleges, and seminaries is also facing great challenges in the United States as American higher education faces a shrinking pool of eighteen-year-olds together with a declining pool of foreign students resulting in enrollment declines and funding cutbacks. The University of Alaska system is now battling a proposed reduction of one hundred and thirty-five million dollars of state support, which threatens the sustainability of the entire system of public education in Alaska. Illinois higher education recently suffered from the failure of the Illinois legislature to provide a budget for three years, prompting the closure of many programs and the dismissal of tenured faculty members. Both public and private schools are suffering as many are closing or cutting back in their curricular offerings. The University of Wisconsin, for example, closed its Department of Hebrew and Semitic Studies, once the headquarters of the National Association of Professors of Hebrew, in response to declining enrollments and revenues. Yankton College in South Dakota closed in 1984, and its former campus now serves as the site for a federal prison camp. Even theological seminaries are feeling the heat as fewer students elect to study for ordained ministry, including Bible and biblical Hebrew, prompting well-known theological schools, such as Andover Newton Theological Seminary and the Episcopal Divinity School to close. Others, such as United Theological Seminary in Dayton, Ohio, Golden Gate Theological Seminary, and Fuller Theological Seminary, are selling their campuses to move to new locations and thereby reduce their costs. My own Claremont School of Theology is among them as it, too, is in the process of selling its southern California campus in order to join Willamette University in Salem, Oregon.

In the face of such challenges, it is imperative for educators in Hebrew, Jewish, and biblical studies to engage in dialog with the larger public and with higher and secondary education at large to ensure the continued teaching, research, and support of our fields. Few of us have the luxury of teaching only in our fields of specialization. We must be prepared to offer coursework in the larger fields of world and regional history, literature, philosophy, religion, sociology, politics, culture, and others within the humanities and social sciences. For my part, I have always taught in the larger field of Jewish and Religious Studies with courses in Jewish history and thought, Jewish mysticism, modern Israel, and Asian religions and philosophy while simultaneously offering course work in Bible and languages for a combination of clerical and academic studies in both Christian and Jewish contexts at the Claremont School of Theology, the Academy for Jewish Religion California, the University of Miami, and other schools throughout my career.

But we cannot limit our view to the humanities, social sciences, and theology. We must also consider roles within other academic fields, such as law, medicine, business, and technology, all of which can benefit from exposure to our expertise. Here, I think of a number of roles. The Jewish tradition of reflection on *halakhah*

Presidential Perspective (Continued) . . .

and the development of human rights has had tremendous influence in modern legal theory and practice, as illustrated for example in the Talmudic laws of Noah, by which Judaism learned to accept the legitimacy of other religions in the world. We might also consider the role that Israeli medicine has played in the development of cancer treatment at the Technion through the development of nano cells, which produce anti-cancer proteins, and thereby gives tangible expression to the Jewish commitment to protect human life and enable it to flourish in keeping with the teachings of Genesis 1:28, “be fruitful and multiply, and fill the earth!” In business, Jews have been compelled by teachings from the Torah on slavery and debt in Exodus 21; Leviticus 25; Deuteronomy 15; and elsewhere to develop appropriate and fair business practice in order to ensure the rights and benefits of both debtor and creditor. And when it comes to technology, we must be mindful of the decisions of corporations, such as Intel, which deliberately established fabrication facilities, first in Jerusalem and later in Kiryat Gath, to employ the skills of people who were trained by Jewish culture to value education and put it to use for the betterment of our world. We must be prepared to think “outside the box” to look for opportunities to lend our expertise to Tikkun Olam, the repair or betterment of the world in which we live.

Judaism and Hebrew are no strangers to innovative thinking and practice. As I have argued elsewhere, the Jewish Bible or TaNaK is organized in its basic structure of Torah (Instruction); Nevi'im (Prophets); and Ketuvim (Writings) to give expression to the articulation of the ideal, the disruption of that ideal, and the restoration of that ideal in the aftermath of catastrophe, thereby giving Judaism the capacity to reconstitute itself in new and innovative forms following the Babylonian Exile and the many subsequent catastrophes that have challenged Jews to innovate and thereby to meet the needs of very new and different sets of circumstances. Such an imperative is illustrated by Jeremiah's letter to the exiles in Jeremiah 29 calling upon them to pray for the welfare of their nation and thereby learn to practice their tradition in a foreign land until such time as they might return to the land of Israel. The Talmudic literature fulfills a similar function in that it teaches Jews how to live holy and just lives in foreign lands while working toward ultimate redemption. The kabbalistic literature, such as the teachings of R. Isaac Luria, taught us that G-d might be compromised by the divine decision to create human beings with their own free will, thereby shattering the divine presence in the world and compelling we human to take the responsibility to gather the divine sparks, reassemble them, and thereby restore the divine presence in the world by our own holy action. Modern Enlightenment Jewish literature, such as the work of Moses Mendelssohn, taught us the importance of learning to work with the Gentile world for greater righteousness by Jew and Gentile alike. Modern Zionist literature, such as the work of Ahad ha-Am (Asher Ginsberg), taught us the importance of establishing our own state on moral foundations that would facilitate interaction between the Jewish and the Gentile worlds. A. B. Yehoshua taught us to love the land of Israel and to engage it fully. And Orly Castel-Bloom has taught us to open our eyes wide to recognize the problems that confront us and thereby to work for their rectification.

It is incumbent upon us to find new ways to engage in our expertise and love for Hebrew language and literature. Expanding Eta Beta Rho to include high school chapters is one such step, but there is much more

to be done. Rabbi Tarfon taught us that “you are not obliged to complete the work, but neither are you free to desist from it” (m. Pirkei Avot 2:16). I look forward to working with you to open new horizons in the study of Hebrew language and literature.

Bivrakhah,

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Notes From Here & There

Zev Garber

I. Tough Jew or Kosher Romanticism

Julien Gorbach, *The Notorious Ben Hecht: Iconoclastic Writer and Militant Zionist*. West Lafayette, IN: Purdue University Press, 2019. Xxiii + 403 pp. ISBN 978-1-55753-865-9 (paper); ISBN 978-1-61249-595-8 (e-book)

Julien Gorbach’s chapters reflect interesting aspects of a remarkable Hollywood screen writer whose impeccable writing talents and charisma were adopted in furthering militant Zionist activities during and after WWII in the fight against Nazism and in the establishment of the new State of Israel. Ben Hecht, private and public, life and choices are presented critically and even-handily. Committed secular Jewish Zionist who played a central propagandist role in informing America and world on the saga of Jewish destruction and rebirth. Gorbach’s story of how Hecht earned admiration as a humanitarian and vilification as an extremist at this pivotal moment in Jewish history, about his beliefs and experiences in American media, and about the consequences is well presented. A flowing narrative, impounded by scholarly notes and innuendoes, novel twists, and persuasive if not always total acceptance.

Six Comments

1. Ben Hecht was an ardent advocate of civil rights. He organized campaigns against the Ku Klux Klan and participated with other artists and writers in blending civil rights into the arts and literary scene. He supported black journalism and promoted racial equality on the stage and in his films, e.g., Frank Capra, *The Negro Soldier*, a tribute to the armed forces and civilians during WWII. In what way does this commendable liberal trait affect the toughness of Ben Hecht?

2. Hecht saw danger in Hitlerian Europe. He advocated American involvement in international efforts to fight fascism and Nazism. He and other dignitaries signed a formal statement in 1941 to assist England, Soviet Union, and China in their need for material assistance. Advocacy of civil liberties and rights of labor; and the elimination of racial and religious discrimination from public and private sectors is central to world-wide defense of liberty. Hecht believed strongly that no victory over Nazism is possible if democracy is destroyed in the USA. Later that year, he collaborated with Ferde Grofe on a large-scale patriotic cantata, *Uncle Sam Stands Up*. Nonetheless, Hecht's patriotism is questioned and vilified. Why? Due to his criticism of America's neutrality to Hitler's war against the Jews? His advocacy of political and military Zionism to save Jews from Hitler's inferno? Downright antisemitism?

3. Selected works from the vast oeuvre of Ben Hecht are well chosen, discussed, and relevant to the "soul of the man." Gorbov superbly shows the genius of Hecht as reporter, playwright, essayist, novelist, dramatist, screen writer, propagandist (less polemicist) racialist (not racist) and more. Voluminous are the footnotes mirroring the seriousness of the author's intent to substantiate his presented facts, opinions, and discussion.

4. No squabble with Gorbach discussion of practical, political, and military Zionism and parsing Hecht therein. Analysis and critique of the ideology and ideologues of Peter Bergson Group, Stern Gang, Irgun are properly presented. Poignantly critical of Churchill and Roosevelt priorities related to saving (Shoah) and settlement (immigration to Palestine) of European Jews during World War II. Also significant is Hecht's views as front page journalist, discussant of gangster mores, defender of activist Zionism, and non-sense Jewish survival against all odds. Still he is portrayed as a patriotic American, advocate of liberal politics, less religious more ethnic-culturist Jew whose tough Zion hide is on tongue and hand. Is this the DNA of the non-Jewish (religious) Jew and what does it say to the post-Auschwitz generation of Jews?

5. *Yishuv* history is the interlinked story of Militant and Moderate Zionism. This can be abstracted from the following paragraphs. Yet Hecht's siding with Begin's Irgun *raq kakh* ("only thus") *hasbara* of fighter with raised rifle in hand speaks of triumph of the ovens and gallows. How persuasive are these ideologies today considering the Palestinian intifada, two-state solution, leftist Hollywood views that Israel is an oppressor apartheid state, and on?

*In his 1961 book *Perfidy*, Hecht wrote that while on a visit to New York at the end of the '40s, Winston Churchill met Billy Rose at the home of Bernard Baruch, and spoke to him about the recent tumult. "If you*

*were interested in the establishment of an Israeli nation, you were with the right people,” Churchill said. “It was the Irgun that made the English quit Palestine.” After careful research of archival documents, Israeli historian Aviva Halamish concluded that the Exodus did not play the pivotal role at Lake Success it has been assigned in popular memory. Yet as she witnessed the Intifada of Palestinian Arabs in 1987, she gained a new respect for the restraint that Ben-Gurion’s side had exercised decades earlier: “I learned to value even more the illegal immigration as a unique method chosen by the Jewish national liberation movement—Zionism—in its struggle for independence. Not personal or blind terror, nor acts of violence involving physical attacks on the enemy and casualties on the part of the strugglers, but a calculated blend of political and diplomatic activity and a struggle which took advantage of the weakness of the strong and the power of the weak.” (Hecht, *Perfidy*, 40; and Halamish, *Exodus Affair*, 16).*

It ultimately may have been the combination of Ben-Gurion’s tactics and armed resistance that achieved success for the Jews. Regardless, out of the catastrophe of the Holocaust and the ensuing fight for statehood, two distinct perspectives emerged that have defined arguments about Israel ever since, 241-242.

6. Gorbach persuasively argues that Romanticism is the strand that ties together Hecht’s genres: journalism, prose, playwriting, screenwriting, propaganda and memoirs. Jewish might and fight play a central role in Hecht’s twinning of the Jewish gangster in support of the underground Jewish freedom fighters. Ben Hecht’s infatuation of the fighting Jew align him with the Jewish Mob’s role in combating American Nazis, supplying weapons to the Zionist underground, and on. Kosher Romanticism?

II. Holocaust Usage

Rep. Alexandria Ocasio-Cortez, D-N.Y., likened immigrant detention camps on the US border to concentration camps, and invoked the phrase “Never again.” Her intent was to emphasize the horrid conditions at migrant detention centers, such as, overcrowded living conditions, separating families, drinking water from toilets (claimed but denied), and on. Following strong protests from Jewish critics and others, including, Representative Liz Cheney, Republican of Wyoming, she later said she was not likening the detention camps to the camps run by the Nazis, but to other detention camps, including those that imprisoned Japanese Americans during World War II. Ocasio-Cortez altered distinction did not dent the U.S. Holocaust Memorial Museum official statement that it “unequivocally rejects efforts to create analogies between the Holocaust and other events, whether historical or contemporary” and linked to one from December following a similar controversy regarding migrant detention camps run by the Trump administration.

Nonetheless, some 375 scholars and academics who strongly support and utilize its resources criticized the U.S. Holocaust Memorial Museum for its “unequivocal” rejection of analogies

between the Holocaust and other events. An open letter [published](#) in the New York Review of Books (July 1, 2019) said the museum is taking a “radical position that is far removed from mainstream scholarship on the Holocaust and genocide. And it makes learning from the past almost impossible.” The letter surmises that rejecting any possible analogies and events related to the Holocaust is ahistorical. “It has the potential to inflict severe damage on the Museum’s ability to continue its role as a credible, leading global institution dedicated to Holocaust memory, Holocaust education, and research in the field of Holocaust and genocide studies,” they wrote. “The very core of Holocaust education is to alert the public to dangerous developments that facilitate human rights violations and pain and suffering; pointing to similarities across time and space is essential for this task.”

We respectfully disagree. Hitler(ism), Nazism, Holocaust, Fascism are bounded about these days in the political arena, social media, academic conferences and classroom without restraint, meaning, and purpose. Clarification, accuracy, objectivity in reporting and transmission are *sina qua non* for proper learning, teaching, and transmission. Travel bans to individual Muslim countries mirror Nazi Germany policy in its day; train tracks leading to Auschwitz-Birkenau interweave with stoppage points at the US southern border; illegal immigrants held in detention camps on the Texas border are liken to victims of Nazi death camps; incarceration and murder of Jewish children to legitimize concern of detained children at the border, and the analogies go on *ad absurdum*. We believe strongly that the Holocaust as Shoah is not to be taken lightly, summarily, analytically. *Zachor* and Never Again are cautionary reminders to cleanse the ugliness of current politics and mudslinging but not to taint the memory of the Nazi Judeocide with the today’s crisis at the borders of Texas and Gaza and on. Proper remembrance of the Shoah includes concern for and respectful *legal* action in behalf of migrants *not* mixture. *has va-ḥalilah* that the *pilpul* on Shoah relevance meshes into a Holocaust screen/scream.

III. Community Adult Outreach

Jewish Studies Courses, a Senior Pioneer Recharges

From my perch in the San Fernando Valley, I see declining student and/or administrative scandals at the university, state, community, and private colleges. Closer to our disciplines, Aviya Kushner, Forward language columnist, charts declining foreign and Hebrew language numbers. She writes, “MLA researchers, Dennis Looney and Natalia Lusin, found an across-the-board “9.2% enrollment drop in foreign languages in American colleges and universities. The report surveyed 2,547 AA-, BA-, MA-, and PhD-granting colleges and universities, or 96.5% of all eligible institutions American students overall are abandoning language study. Modern Hebrew enrollment fell 17.6 percent

between 2013 and 2016, according to a report from the Modern Languages Association, while Biblical Hebrew suffered a 23.9% decline. The number of Hebrew students has been falling for a decade, with little discussion in the Jewish community. In 2006, a total of 9,620 college students were enrolled in a modern Hebrew course. That number fell to 6,698 in 2013, and dropped again to 5,521 in 2016. Biblical Hebrew has gone from over 14,000 students in 2006 to just 9587 in 2016” (Forward online, July 9, 2019). My response: Decline-Recline-Incline.

I started teaching at Los Angeles Valley College in September 1970; my classes included several classes in Hebrew language and a class in Hebrew civilization (primarily, Israeli culture and history). Within a year, I established the first Jewish Studies program in a public school of higher learning in the State of California at Los Angeles Valley College (1971). It consisted of eighteen classes embracing Hebrew and Yiddish language and literature, Hebrew Civilization I and II (Ancient, Medieval-Modern), Jewish History, Jew in America, Jewish American Literature, Jewish Religious Heritage, Shoah, Zionism, and on. In conjunction with the Hillel Foundation on campus, we co-sponsored a host of programs on campus, highlighted by Shoah/Zachor Memorial Week and Israel Awareness Week in the spring semesters. Distinguished guest speakers spoke on campus, including, Aharon Meged, Chaim Jonas Greenfield, Meir Kahane, Dennis Prager, and Hillel Halkin. Of particular memory, Knesset Opposition Leader Menaḥem Beigin who spoke before a crowd of 1500 people and replied, “I do not criticized my Prime Minister (public *chuts la-‘Arets*),” when asked his opinion of the then sitting PM Yitzḥak Rabin (1978).

The time for Jewish Studies classes, enrollment, and extra-curricular activity was then. Mid-tenure crisis set in the mid-1980s due to lower enrollment numbers and I began teaching philosophy classes in conjunction to a reduce Jewish Studies load. And so it was until full retirement in 2007. As Emeritus Professor, I continue to teach the limited Jewish Studies offering per semester but the enrollment is low numbers paralleling general school enrollment. Not to be inwardly depressed, I conjured with LAVC Community Services to offer non-credited adult Jewish Studies classes. Jonathan Arnold, Esq., chief coordinator, was impressed, agreed with my package with one stipulation: offering are topics and covered in a span of twelve weeks tri-annually in the span of an academic year. So offered, so agreed. A week later, the So. California Coast earthquake measured in its epic center 6.4 and 7.1. And the buildings of LAVC in the San Fernando Valley sway back and forth. Davening or Resurrection of JS (not JC) in the place in the Valley where it all began in September 1970?

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Schedule/ Calendar, 12 Weeks, 48 Hours

Basic Judaism: Rites of Passage, Womb to Tomb

Comprises an explication of the major teachings of Judaism from birth to death. The goal is to familiarize the student with what the Jewish religious tradition regards to be its essential teachings related to rites of passage and also to provide an opportunity for an appreciation of the similarities and differences between Judaism and the other major religious groups of American culture. Biblical, rabbinic, and contemporary state of belief and practice are discussed. Class presentation on “Wheel of Life” illustrates Jewish Covenant Theology, that is, an attempt to explain the “working relationship” of the Jewish People with God.

(1 Week, 4 Hours)

The Zionist Idea

A general study will be made of the ideological and historical background of the Zionist movement and its contribution to the establishment of the State of Israel. An historical overview of the Land of Israel through the ages is surveyed. The substance of Medinat Yisrael: the institutionalization of political Zionism in theory and practice. Political, Religious, Social, Messianic, and Christian Zionist trends are analyzed. Topics of interest: 1) Zionism and cultural self-determination; (2) Rise of the Palestinian national movement and its impact upon Zionism; (3) Zionism and Messianism: religious and philosophical aspects of Zionism; and (4) Christian Zionism.

(2 Weeks, 8 hours)

Holocaust, Shoah, Antisemitism, Anti-Zionism: A Journey in Word Terminology

Language is a reciprocal tool: it reveals and, at the same time, it is revealing. That is, not only do we use language to explain the things that define our world, but, by the same token, the way we use language also necessarily discloses how we explain and define ourselves within that world. In general, everyone can instinctively grasp how a given word or phrase is used to demarcate, even create that small bit of universe which it encompasses in linguistic terms. But the subtle aspects of how this same word or phrase might disclose a part of our own identities is less obvious and is less consciously considered.

Take the term, “The Holocaust,” in contemporary American language. There is little question what this terminology means in common parlance. In general, a “holocaust” now is commonly used to connote a genocide, i.e., the systematic murder of any ethnic group. When used in this manner, the term

is usually qualified so it is clear what “holocaust” is meant; for example, “the Armenian holocaust, “the Senti-Romani holocaust,” or “the Biafran holocaust.” When the systematic elimination of the entire human race is meant, one simply shifts the qualifier from the object to the agent of destruction: i.e., “nuclear holocaust.”

The most common and most prominent use of the “holocaust” phrasing does not seem to require any qualification; it is taken to be the archetype, the prime case, against which all secondary applications of “holocaust” are measured and from which they each draw their sense of meaning. It is for this reason that one rarely sees this preeminent genocide designated as “the Jewish Holocaust” --- the qualification seems redundant. Instead, one simply acknowledges the primacy of what has come to be identified as the most horrible event of the 20th Century – the destruction of European Jews by the Nazis --- by capitalizing the “T” of “The” and the “H” of “Holocaust.” “The Holocaust” as the designated term of record for the murder of 2/3s of European Jewry in place, nothing more needs to said.

And yet “The Holocaust” did not evolve in a vacuum but, like all semantic developments, has a context. In examining that context, one is necessarily drawn into consideration of that other side of language, the self-revelatory aspect involved in the choice of a given word or phrase. For, as it turns out, “holocaust” is a rather strange term; and its use as the label to designate the Jewish genocide is neither obvious nor inevitable fact, it is surprising.

(2 Weeks, 8 hours)

The Jewish Jesus

Religious beliefs and practices are often couched in religious creeds and outlooks which for many traditionalist Jews and Christians are rooted in the Bible, seen as monolithic and complete. Decades of academic biblical scholarship, however, show that the biblical canon is a product of historical, political, and social forces, in addition to religious ideology. Recent quests for the historical Jesus are eroding the teaching of contempt from the Cross at Calvary by finding the New Testament Jesus in the context of the Judaism of *Erets Israel* in first century. Thus, the continuity of the historical Jesus with the Christ of faith is found only in cultic belief. By viewing Jesus as a pharisaic rabbi-nationalist closely aligned with the anti-Roman zealot insurrection will challenge and distress both Jewish practitioners and Christian believers. No promised absolutes here, and the reward is in the rectification.

Topic 1: By way of Introduction

Factuality and Actuality. Reason and Revelation.

Shema and Ve-Ahavta and the Great Commandment

Topic 2: Baptism and Discipleship

Topic 3: Last Supper, Passion, Crucifixion and Resurrection

Topic 4: Mosaic Jesus

Topic 5: Antisemitism in the New Testament?

Topic 6: Disputation, Dialogue, Reconciliation

(6 Weeks, 24 Hours)

Post-Shoah Theology: Crucified Rabbi and a Suffering God

Elie Wiesel, Shoah survivor and Nobel Peace Prize laureate (1986), has stated that the Holocaust transcends history and that the living are neither capable nor worthy of recovering its mystery.

Nonetheless, American Jews grapple with the historicity of the Shoah, as they present a wide range of literary, pedagogical, religious, and theological concerns and approaches that attempt to pinpoint ways in which it is possible to remain human and seek meaning in an age of technologically administered mass death.

Shortly after his election as Reichkanzler in 1933, Hitler spoke to a group of Methodist women meeting in Obersalzberg about his admiration for Frederick the Great, Otto von Bismarck, and Martin Luther. When asked, "Where do you get the courage to undertake the great changes in the whole Reich?," Hitler responded, with Luther's New Testament commentary in hand, "From God's word." Arguably, Nazism was not a Christian phenomenon but theological antisemitism was linked to modern racial antisemitism within Europe's Catholic and Protestant churches, which strongly nullifies the position that antisemitism and anti-Christianity in Nazi ideology are the same. The detrimental impact of Hitlerian Judeocide on the "Body of Christ" is realized by contemporary mainstream denominational Church bodies and transformational steps are taken by post-Shoah Catholic and Protestant authorities to reconsider traditional negative teachings about the Jews and Judaism in Christian Heilsgeschichte (e.g., deicide, misanthropy, conversion, etc.) in order to reconcile with the Jewish people. This involves treading and shredding scriptural and theological traditions and language bias, which have polarized acceptance and recognition between two monotheistic Abrahamic faiths, sometimes despite the best intention of bearing witness and reconciliation.

The class will assess Jewish religious and theological responses; and Christian responses on remembering and repairing.

(1 Week, 4 Hours)

IV. Briefly Noted

Elie Wiesel Encounter

Alan L. Berger, ed., *Elie Wiesel: Teacher, Mentor, and Friend*. Eugene, OR: Cascade Books, 2018. xxiii + 107 pp. ISBN 978-1-5326-4950-9 (paper); ISBN: 978-1-5326-4951-6 (hardcover); ISBN 978-1-5326-4952-3 (e-book).

My impressions on Shoah survivor (Auschwitz and Buchenwald) and Nobel laureate Elie Wiesel (1928-2016) are expressed in Iggeret 87 (“Elie Wiesel: Nocturnal Silence”), Iggeret 88 (“Elie Wiesel (1928-2016) Z”l”), encyclopedia article (“Elie Wiesel,” Ready Reference *Ethics*, John Roth, consulting editor), and book review of *Celebrating Elie Wiesel: Stories, Essays, Reflections*, edited by Alan Rosen. I commented on the diversity of this gifted storyteller. Shoah-invested novels like *Night*, with its chilling vow, “Never shall I forget that nocturnal silence ... those moments which murdered my God and my soul and turned my dreams to dust.” His poignant writings on the Jews of Eastern Europe (*The Oath*), Russia (e.g., *Zalmen, or the Madness of God*, *The Jews of Silence*, etc.) and Israel (e.g., *Dawn, A Beggar in Jerusalem*, etc.) are a striking reminder of a people’s desperate struggle not to be silent, to define itself, and to forge a new destiny *One Generation After the Velt Hot Geshvign*. Wiesel unveils fresh insight and poignancy in *Messengers of God*, *Five Biblical Portraits*, *Four Hasidic Masters*, *Souls on Fire* and *Open Heart*; and his rendition entices even the reader with scant knowledge of the biblical hero and Hasidic master. He plumbs the ashes of the murdered European Jewry, for whom he tirelessly campaigns as “a messenger to mankind --- not with a message of hate and revenge but with one of brotherhood and atonement.”¹ Arguably, through his writings, teaching, and public appearances, Wiesel has emerged as the most visible messenger of the Event to millions in the post-Auschwitz age.²

Commenting on how and why are eight judges of the Elie Wiesel Foundation for Humanity Ethics Essay Contest who shared their thoughts at the Elie Wiesel Memorial Symposium at Florida Atlantic University on February 5, 2017, organized by Alan L. Berger. The volume’s first chapters reflect personal encounters and professional experiences with and about a Wieselian sense of ethics and morality and complemented by insights derived from students’ submitted essays. Judith Ginsberg reflects on the purpose of the Wiesel Ethics contests, discussing selected themes of dehumanization and indifference mirrored in the students’ personal lives, including, the re-humanize life of an incarcerated “lifer.” Classroom impressions of Barbera Helfgott Hyett recollect the open mind, the generous imagination, the religious fervor of Wiesel in a Chasidic aphorism he was wont to share, “It is possible to be seated and

¹ Words of Egil Aarvick, chairman of the Norwegian Nobel Prize Committee, upon presenting the 1986 Nobel Peace Prize for Peace to Elie Wiesel.

² For example, on July 15, 1993, over 20 million viewers saw Oprah Winfrey interview Elie Wiesel on *Night* and other lessons from the Shoah.

yet to dance.” Carolyn Ross Johnson shares insights of Wiesel in and out of the classroom derived from team teaching with him at Eckerd College over the span of twenty years.

Five eminent scholars involved in Shoah education and Jewish-Christian dialogue offer their views. Henry Knight ponders Wiesel’s *drash*-in-dialogue that the drunkenness of Noah is related to the fragility of the post-deluge covenantal life symbolized by the rainbow. Wiesel urged Knight to write, teach, and preach regard for sanctity in a fragile world. And, I add, the obligation is unremitting for the descendants of Japhet (Indo-Europeans [namely, Christendom]; Ashkenaz [Germany], Gen 10:3), “the youngest son had done to him/Noah (Gen 9:24; see Gen 9:18). John Roth ponders on the image and impact of Wiesel as a public statesman, mentor, innovator, and influencer. Wiesel’s impact on the development of Shoah and Genocide studies at Roth’s home institution, Claremont McKenna College is highlighted. Featured are the multiple Wiselian quotes that encapsulate a religiously rebellious Wiesel who interrogates and defends God, speaks for humanity forged in ethics and justice. Alan Rosen conceptualizes the life and work of Elie Wiesel in terms of *‘ash/ eternal flame*: that is, the etymological fire of the Holocaust (“burnt offering”) is now the fire recruited to recreate the narrative and derive the lessons related to the abyss of evil and destruction by the venues of prayer, study, friendship, and service to God. David Patterson pointedly penetrates Wiesel’s teachings on writing about the Shoah and explicates his exposition that man’s inhumanity to man is imbibed with utmost divine love and wrestle with the Almighty. His *shtetl* religiosity enables him to cry out to God in wrath and anguish; his love of God is juxtaposed out of love for a suffering humanity and a suffering God. Wiesel’s ethos on writing, “Without God what is said is not said,” speaks volumes. Finally, selections from Wiesels’s writings, public speeches, and personal conversations enable editor Alan Berger to tap into Wiesel’s exuberant Jewishness which highlights his major impact on post-Shoah Jewish-Christian relations. That is, Christian supersessionist theology reverts the crucifixion gift of compassion and hope into rivers of Jewish blood running to the ash-laden sea. Thus the Crucified Messiah is not Jesus suffering for his people but the Jews made to suffer for and because of Jesus. Wiesel adjudicates and the dialogue begins.

Fittingly, Orthodox Rabbi Irving (Yitz) Greenberg in the Foreword and Roman Catholic nun Carol Rittner, RSM in the Afterword reference the life and legacy of Elie Wiesel by assessment of articles in the book (YG) and impressions derived from serving as the first director of the Elie Wiesel Foundation for Humanity (CR). In sum, the *Dawn-ing* of the *Night* voyage of *Lamed Vovnik* Elie Wiesel under the stewardship of AB and travelling many *rivers into the sea* is impressive.

Conservadoxy

Michael L. Satlow, ed., *Strength to Strength: Essays in Honor of Shaye J.D. Cohen*. Providence, RI: Brown Judaic Studies Number 363, 2018. Xiv + 714 pp. ISBN 97819465271110 (pbk.); ISBN 9781946527127 (hbk); ISBN 978194652711

This festschrift of thirty-nine essays written by scholars of Judaism and Hellenism on and off the Land of Israel during the Second Temple period, edited with great skill by Michael Satlow, are offered in admiration and recognition to the outstanding scholarly contribution to these fields made by Shaye J.D. Cohen, the Littauer Professor of Hebrew Literature and Philosophy in the Department of Near Eastern Languages and Civilizations of Harvard University. Before arriving at Harvard in July 2001, Cohen was for ten years the Samuel Ungerleider Professor of Judaic Studies and Professor of Religious Studies at Brown University. His BA degree was from Yeshiva University followed by rabbinical ordination at the Jewish Theological Seminary of America where he was employed for many years as the Dean of the Graduate School and Shenkman Professor of Jewish History. He received his Ph.D. in Ancient History, with distinction, from Columbia University in 1975 under the aegis of Morton Smith.

The volume begins with appreciation by the editor on the academic career of the honoree with a focus on four areas of interest reflective and transformative of Cohen's scholarship and influence: Josephus and historiography; Pharisees and Rabbis; identity and intermarriage; Gentiles; and Jews and Gentiles. Areas of interest which the contributors acknowledged in different degrees by responding to issues of identity, cultural interchange, and Jewish literature and history in antiquity. Cohen's successful and influential college text and adult education reader, *From the Maccabees to the Mishnah*, 3rd edition, (2014) is cited as a reflector of Cohen's serious scholarship and commitment to Jewish continuity. The volume speaks on the fate and faith of Jews on their ancestral homeland from the beginning of Roman presence in the land of Israel to the start of Rabbinic Judaism (200 BCE to 200 CE) and embraces a synthesis of history, literature, and religion. Succinctly written chapters on chronology and definitions, Jews and Gentiles, diversified groupings, institutions, beliefs and practices are properly researched; also, biblical canonization, the emergence and triumphalism of Rabbinic Judaism, and a new chapter on parting of the ways between, Jews, Jewish Christians, and Gentile Christians. This new edition reflects well Cohen's astute methodology and style, traditional and academic, confidently interweaving primary and secondary sources. However, in my opinion, there are several caveats: more clarity is needed in portraying the dynamics of sectarianism (e.g., are early sectarian Christians defined by practice, theology?) and defining the Jew (Judean) in terms of ethnicity and/or religion. Exceptional but understandable, the author's condemnation in the Preface of the Presbyterian Church (U.S.A.), parent body of WJK Press, recent anti-Israel policies. Brevity, clarity, surety justify this voluminous collection of essays (strange no explanation offered for this scholarly recognition).

Editor Satlow makes clear that Shaye J. D. Cohen draws a distinctive line between his devotion and practice of traditional Judaism and his commitment to serious academic Jewish Studies which often conflicts not conflates traditional Jewish methodology and results. May this not be cryptically coded in Cohen's light hearted self-description that he is a "failed *yeshivah bocher*"? If so, then most of the Jewish contributors (YU, JTSA, Bar Ilan, Hebrew University, Brown, Harvard) are connected by a similar rationalist-traditionalist *derekh*. Dawning and circumcision (a popular Cohen theme) of academic Conservadoxy. Contributors include Moshe J. Bernstein, Daniel Boyarin, Jonathan Cohen, Yaakov Elman, Ari Finkelstein, Charlotte Elisheva Fonrobert, Steven D. Fraade, Isaiah M. Gafni, Gregg E. Gardner, William K. Gilders,

Martin Goodman, Leonard Gordon, Edward L. Greenstein, Erich S. Gruen, Judith Hauptman, Jan Willem van Henten, Catherine Hezser, Tal Ilan, Richard Kalmin, Yishai Kiel, Ross S. Kraemer, Hayim Lapin, Lee I. Levine, Timothy H. Lim, Duncan E. MacRae, Ivan Marcus, Mahnaz Moazami, Rachel Neis, Saul M. Olyan, Jonathan J. Price, Jeffrey L. Rubenstein, Michael L. Satlow, Lawrence H. Schiffman, Daniel R. Schwartz, Joshua Schwartz, Karen Stern, Stanley Stowers, and Burton L. Visotzky.

Strength to Strength is informed by a rich body of important didactic scholarship that is delight for insiders and a challenge for everyone else. Yet the uninitiated reader who is willing to work hard will be strengthened for his/her efforts. Word index, bibliography of Cohen's writings and a list of abbreviations are included. Contributor's cited bibliography are interspersed in chapter footnotes. In sum, a fitting testimony to a leading Jewish scholar of Jewish identity, culture, literature, and history in antiquity.

Divine Punishment

Gili Kugler, *When God Wanted to Destroy the Chosen People: Biblical Traditions and Theology on the Move*. Berlin/Boston: De Gruyter, 2019. xi + 223 pp. ISBN 978-3-11-060582-2; e-ISBN (PDF) 978-3-11-060990-5; e-ISBN (EPUB) 978-3-11-060950-9

Gili Kugler's (University of Sydney) revised Ph.D. dissertation explicates the intent of divine suffering on biblical Israel in a three-fold paradigmatic agenda stitched by redemptive theology. Exegetically, recounting the threat of annihilation associated with the Pentateuchal Golden Calf (Exodus 32) and spy stories (Numbers 13-14) while concurrently illustrating that divine intervention rescued an enslaved, weakened, and downtrodden people; instructively, showing how the encounter of a just and compassionate God transformed the fate, faith, and destiny of a victimized people (Israel); and, theologically, the themes of historical freedom (Egypt narrative) and divine revelation (Sinai, Decalogue) are Torah/Commandments/Law demonstrating "moderation and restraint" in rewarding a people's resilience, retribution, identity and belief in issues related to life and death mandated and interpreted by the revealed Torah/Teaching of Mosheh Rabbeinu. The layout of this intriguing narrative study is the core stories of the Calf and Spies examined separately from each

other as well as in comparison with one another; and further commented in conjunction with later intake from Pss 78 and 106, Ezekiel 20, and Nehemiah 9. Chapter 1 (Introduction) and Chapter 9 (Conclusion) provide overview of theme, methodology, intra-biblical exegesis and review and summary of motif development respectfully. Chapters 2-8 are parsed into sections: text translation (including, the author's); selected notes on text, form, and structure; comment; and exegetical interpretation. Kugler's translation, meaning, structure, and syntax of the text are extensively examined in and of themselves and by referring to their relationships within the Pentateuch and with other biblical texts. Her textual study scrutinizes vocabulary and phrases, time sequences, communication pattern, and movements within the text and complement her impressive knowledge and cross citing of texts. Likewise impressive is her detailed grammatical, syntactic, and semantic analysis of key words, phrases, and clauses. Selected medieval rabbinic commentary is properly inserted and help clarify the motif of the threat of destruction viewed in the rabbinic mind in the life of a people over the centuries.

In sum, Kugler diachronic method examines the motif of the threat of destruction in various stages from ANE forms prior to former and later composition in the Torah and later stages of biblical composition. Occasional discussion is wanting. For example, the author's positing the revelation of God's nature in the Thirteen Attributes (Exod 34:6-7) does not cite the edited version in the *Ne'ilah* service of Yom Kippur (i.e., ending "clearing those who repent" and excluding "by no means clear the guilty"). *Nisht gefailich*; all forgiven.

Interreligious Dialogue

Harold Kasimow and Alan Race, eds., *Pope Francis and Interreligious Dialogue; Religious Thinkers Engage with Recent Papal Initiatives*. Cham, Switzerland: Palgrave Macmillan, 2018. Xxvii + 348 pp. ISBN 978-3-319-96094-4 (hardback); ISBN 978-3-3129-96095-1 (e-book).

Pope Francis and Interreligious Dialogue introduces readers to the wide range of pronouncements of Pope Francis on interreligious dialogue related to care and repair of earth, global justice, and papal/ecclesiastical transparencies. In Judaic biblical-rabbinic terminology this can be derived from the beginnings of earth and humanity when the Lord (*YKWK*, HaShem) God (*Elokim*) created them (Gen 2:4). Divine name *Elokim* emphasizes Creator, Moral Authority, associated with *middat ha-din*, attribute of divine justice and sovereignty; while *YKWK*, is associated with *middat ha-rachamin*, attribute of mercy and lovingkindness. The volume is divided into three parts. Part One, "In His Own Words" (chapter two) embodies excerpts from Pope Francis's apostolic exhortation, excerpts, addresses, journeys, and interviews. Each selection is clearly translated into readable English but textual nuances will not be clear to the general readership. The objective of the editors is not to read the papal selections as strict academic scholarship, that is to say, the text as text and emphasize word study, elements of style, conceptual clarification, and heightened emphasis

but an invitation to interreligious dialogue on essential issues of life and survival. Hence a number of these selections are concisely chosen and commented on by the responders that help clarify their respective religion's ideas and arguments vis-à-vis recent Vatican initiatives within ecclesiastical history and the broader historical and ideological context of interreligious history. In the Introduction (chapter one), Editors Harold Kasimow (Jewish) and Alan Race (Anglican) chart the book's divisions and sections and explain their rationale for selection and interpretation. Their goal is to immerse Pope Francis' eco-religio-theological pronouncements peppered with traditional Catholic exegesis and eisegesis in categories of enlightened ecumenical and interreligious dialogue. The editors are less interested in an inclusive discussion of items and issues (e.g., women in the priesthood) and more concerned to illustrate genres and their features. The result is a thinking person's guide to Pope Francis's self and world views that complement nicely epochal approaches and changes in the study of interreligious dialogue. A proper glossary and bibliography are included.

Part Two (chapters 3-14) embraces twelve chapters of denominational input, orientation, length and direction from twelve scholars who are responding scrupulously to Pope Francis's selections from perspectives of Judaism (Edward Kesler and Debbi Young-Somers), Christianity (Helene Egnell, Stephen B. Roberts), Islam (Amineh Hoteh, Ataulloh Siddiqui), Hinduism (Jeffrey D. Long, Anantanand Rambachan), Sikhism (Dharam Singh, Nikky Guninder Kauer Singh), Buddhism (Dennis Hirota), and Humanism (Shoshana Rosen). Collectively, the chapters present a concise introduction, opinionated commentary of selected sentiments, teachings, opinions extracted and/or influenced from Pope Francis' sentiments in Part One; also, references from Jewish and Christian scriptures and sacred texts of other religions, informed footnotes, translation (English from the original tongues), and detailed bibliography. In Part Three (chapter 15), Leo D. Lefebure judiciously highlights the centrifugal role of Pope Francis in current interreligious dialogue; substance, conflict, and responses. How, for example, does one reconcile Roman Catholic "inclusivism" (e.g., Jesus Christ ultimate Savior of earth and mankind) and pluralistic religious orientation, philosophy, theology and behavior? Yet Pope Francis affirms that respect and reconciliation can prevail in honest encounter for the greater good perceived and sustained in the divine light of God's mercy.

Pope Francis and Interreligious Dialogue exhibits Pope Francis's initiatives on how post-Vatican II Roman Catholicism engages a cross panorama of select world religions, including, secular humanism; their belief, practice, prayer, ethics, etc., parsed in sacred traditions, acts and related texts, exhibited among diversified religious and secular communities extracted from historical events, memory, and so-called authorized tradition. The objective is 1) to provide collective dialogue and responsibility on critical world and earth issues that responsible organized religions ought and should take seriously albeit different in approach, suggestions, and enactment; 2) to present the necessary textual and interpretive tools to read and appreciate

their indispensable value in the formation of moral belief and ethical action *ab initio ad presentum*; and 3) to alleviate thoughts of past-founded conversion by conquest/violence/colonialism expounded in teaching and exhibited in deed in Christian triumphalism and Islamic expansion for the common interest of Christians, Jews, and Muslims and others in dialogue. Finally, the Foreword on the life and times of Argentinian Fr. Jorge Bergoglio ascending to Pope Francis by his close friend Rabbi Abraham Skorka set the book's agenda. (Ad)mission accomplished.

Theology of Mourning

H. Martin Rumscheidt, *In Search for a Theology Capable of Mourning: Observations and Interpretations after the Shoah*. Eugene, OR: Wipf & Stock, 2017. XX1 + 250 pp. ISBN 978-1-5326-1900-7 (paper); ISBN 978-1-4982-4499-2 (hardcover); ISBN 978-1-4982-4498-5 (e-book).

A personal religious exploration of a post-Shoah Christian theologian, born on July 24, 1935 in Leuna, Germany and raised in a household sympathetic to German nationalism and Nazi ideals, to find meaning and consolation in the liquidation of two-thirds of European Jews in the lands of Christendom. Ordained minister, United Church of Canada, and professor of theology, history, and systematic theology (University of Windsor, Ontario Atlantic School Theology, Halifax, Nova Scotia, Canada), Rumscheidt's quest is precluded by the Jeremiah related biblical message of destruction and redemption. Lamenting the destruction of Judea and Jerusalem, the suffering of their inhabitants during and after the siege caused by the sins of the people and their leaders, Jeremiah resigns to divine history and appeals to prayer that God might again look with favor on Israel and restore them to grace (*Echah*, Lamentation). Protestant reformers envisioned the turbulent realities of their own sixteenth century in the Jeremiads of woe and calamity and reflected in Christological terms the renewal of Spiritual Israel (Protestant Reformation) restored in prophetic promise for the coming of the Messiah. Nonetheless, Hitlerian Christianity contributed to the destruction of European Jewry and bequeathed Rumscheidt's call for a "theology of mourning" that will preserve reservedly the memory of the Shoah, co-join with the reality of God and life.

By title, Rumscheidt means wrestling with his parents' generation not condemning actively and outwardly thus condoning the sins of Hitlerism. His father, for example, was an executive at IG Farben and he supervised Jewish slave labor at his workplace during WW II. The book's participatory story permits the reader to confront the dynamics of scriptural lessons and traditions in the political and social history of German Christianity before, during, and after the Shoah. Twenty-two chapters (fourteen previously published and eight newly printed) are parsed into three sections: Salute to My Mentors; Quaestiones

Disputate; and After the Shoah. They present ideas and issues, notes and reference material, mainly innovative and occasionally repetitive; an inventory of talks and articles spanning three decades. Taking the position that theology is political and politics is theological formats the author's religiosity, "the political worship of God." That is to say, reverent love and allegiance to God obligates oneself to glorify God by seeking and working for the welfare of the city. Not Church and State (separation) but Church in State (integration) enacted (executed) by discerning judgment. Meaning, the person in front of you is like you made in the image of God; he/she/all are capable of complicity to evil by acts of violence/denial/silence and such abdicates moral responsibility not acceptable by Rumscheidt and the centrifugal source of his anguishing dilemma: how/should/why children of Nazi perpetrators amend the capital sins of their parent generation? Insightful chapters on the theology of Karl Barth (equating Christianity and socialism), defiant activism of Christian Pastors Beyers Naude and Dietrich Bonhoefer against South African apartheid and Hitler respectfully, IG Farbren and other white-collar crimes criminal against humanity, and more, demonstrate that serious scholastic inquiry may be image-shattering but it is ultimately truth-seeking and liberating.

A final thought and personal suggestion. H. Martin Rumscheidt's self-absorbed Christian anguish of proper amends to what German Hitlerism and German Church activism-indifference contributed to Jewish fate and faith during the Shoah years is felt from his painfully written chapters. His reverence to the teachings of the TaNaKh (Decalogue [Exod 20:5, Deut 5:9] and Thirteen Attributes of God [Exod 34:7]), namely, "the iniquity of the fathers/parents are visited upon the children, and upon the children's children, unto the third and unto the fourth generation") and his Christian witnessing that he has not done enough seal his theology of mourning. Yet sincerely telling the story, and doing acts of charitable kindness, in the fullness of prayer and heavenly direction are ways to correct the sins of the parent generation and restoring the self. That is to say, remember (*zachor*) the past, and repair (*tikkun*) the present and future generations from hate, despair, murder. Return (*teshuvah*) to the German heritage, including, restoring the full spelling of your parental given first name. *A morning not mourning* of life for self and other will dawn.

Kiev Jewry

Victoria Khiterer, *Jewish City or Inferno of Russian Israel? A History of the Jews in Kiev before February 1917*. Brighton, MA: Academic Studies Press, 2016. Xviii + 469 pp. ISBN 978-1-61811-476-1 (cloth); ISBN 978-1-61811-634-5 (paper); ISBN 978-1-61811-477-8 (e-book).

The effort of Victoria Khiterer (Associate Professor of history and the Director of the Conference on the

Holocaust and Genocide at Millersville University, PA) to write an informative history of the Jews in Kiev from early origins in the tenth century to the February Revolution (1917) is distinguished by objective scholarship and personal engagement (Kiev birth and heritage). Her revised Ph.D. dissertation written under the supervision of Professor Antony Polonsky of Brandeis University offers an evaluative critique of a two-faced Jewish Kiev adjudicated on a litany of ascending and descending events, testimonies, and memories that suggest acceptance and rejection of Jewish life in a central city in the defined boundaries of the Czarist delineated "Pale of Settlement," extending from the Baltic Sea to the Black sea (386,100 square miles). The introduction sets the objective. How to understand the Jewish predicament in Kiev, one of the wealthiest, largest Jewish inhabited cities in the Russian empire with multitude of Jewish institutions and organizations and also the place identified with antisemitism and severe persecution of Jews authorized by the authorities. Kiev, capital of the old Slavic state, Kievan Rus', whose subjects were converted to Christianity by Prince Vladimer in 998 CE, is referenced in Russian history and lore as "mother of Russian cities" and "Jerusalem of the Russian land." Khiterer's overview of the Kiev's history of Judeophobia includes the paradoxical teaching emanating from theological teachings of Russian Orthodox churches, monasteries, and followers that Jewish interests developed by their character, religion, and nationality were/are/always will be opposed to Christian interests. Of particular importance is Khiterer's involved discussion of how Jewish masses seeking refuge from the poverty of shetl existence managed to find refuge in Kiev which strictly forbid residence to Jews save a meagre number of privileged Jews. Her diligent archival research coupled with mastery of primary and secondary sources in several languages enable her to pinpoint syntactical and stylistic Slavic language usage related to textual issues not easily perceptible in translation which enables a more accurate read and interpretation. The author's inclusive interest of 1000 year history of Jews in Kiev enables the reader to encounter multiple readings and approaches in context and to appreciate diversified viewpoints on the life of the Jews in the Ukrainian capital. Her chapters clearly follow her dissertation in style and argumentation. Units, subunits, headings accompanied by ubiquitous footnotes show this. Appendices, illustrations and maps, important but dated bibliography, and combined index of authors and words.

This reference work of shared Kievan history between Jews and non-Jews is properly prescribed. Attempts at factual history and informed narrative permeate the ten chapters of this illustrated and reader friendly volume. Nine chapters cover history, geography, culture, language, literature, personalities, philosophy, and religion; and Conclusion summarizes and reevaluates the millennial history of Kievan Jewry not as an "inferno of Russian Israel" (Simon Dubnow) but an on-off again acculturated minority albeit major pogroms of the 20th century and particularly the Nazi murder of Jews at Babi Yar in late September-early October 1941 give succor to Dubnow's phrase dubiously highlighted in the book's title. For the most part,

Khierer's chapters define issues interrelating Jew and non-Jew of yore and today. A wellspring of facts and tidbits that convey imitation and conversion (Khazars, and Christian Orthodox Judaizers, Russification leading to assimilation and secularization, limited but respectful acceptance, and blatant animosity (pogroms, Black Hundreds, Beilis affair, and on) between two groups of people bounded by history, defined by land, and mis/guided by societal mores and values. A helpful and informative exposition to Jewish Kiev.

Hasidic Moses

Aryeh Wineman, *The Hasidic Moses: A Chapter in the History of Jewish Interpretation*. Eugene, OR: Pickwick Publications, 2019. ix+137 pp. ISBN 978-1-5326-5134-2 (paper); ISBN 978-1-5326-5135-9 (hardcover); ISBN 978-1-5326-5136-6 9 (ebook)

The intent of *The Hasidic Moses* is to introduce readers to the wide range of eighteenth and nineteenth century Ḥasidic texts relating to the role of Moses in the foundation story of biblical Israelite religion and of historical Judaism. All aspects of biblical criticism critically dissecting the Pentateuch as a product of Ancient Near Eastern accumulated tradition is wanting in Ḥasidic hermeneutics. The Talmudic rationale teaching, 'ein muqdam v'ein me'uchar ("there is neither before nor after") in the *peshat* (straightforward transmitted text) of Torah law and lore suggests importance and validity related "to all persons and all times" *azei geschriben in Toledot Ya'akov Yosef* (Ya'ako Yosef of Polonnoye), the first printed Ḥasidic text published in Koretz, 1780 (Wineman, 9-10). Ḥasidic homily permeates the chapters of this monograph and embraces post-biblical Jewish religious writings, such as prayer and liturgical poetry, talmudic exegesis and lore, medieval biblical interpretation, religious responsa, philosophy, mysticism and works of ethical instruction. Ḥasidic selections are sensitively tendered by Wineman who reads the text as text, emphasizes word study, elements of style, conceptual clarification, and heightened emphasis; and all are accompanied by a concise detailed explanation to help clarify Ḥasidic ideas and arguments within the broader historical and ideological context of Jewish religious history. In the introduction, Wineman previews the importance of Moses as leader, legislator, and liberator and explains his rationale for the selection and interpretation of the chapters that follow. That is to say, discussion of diverse examples of homily texts that outreaches the biblical life span of Moses and presents his life and legacy in the image, experience, teachings and world-views of Ḥasidic masters. His methodology immerses traditional Jewish exegesis and eisegesis in categories of enlighten kabbalistic and metaphoric Ḥasidic discourse. Wineman is less interested in an intensive discussion of items and issues and more concern in illustrating Ḥasidic

genres and their features. The result, a thinking person's guide to Ḥasidic religious literature text which complements nicely traditional midrashic and sermonical approaches in the study of the Torah Moses. Bibliography but no indices are included.

Wineman's chapters are primarily updated from previous publications in *Conservative Judaism* and *Hebrew Studies*. Chapter themes include how the Ḥasidic masters read and interpret Torah; succinct Ḥasidic commentary on episodes and teachings related to Moses; analytical discussions of Ḥasidic homily on *`avdut ve-yešiat Mitzraim* (Egyptian slavery and Exodus) and the Revelation at Sinai; an analytical expose of an ideology of Torah interpretation conjured by the collective comments of Moshe Ḥayyim Efrayim of Sedlikov (c. 1740-1800), *Degel Maḥaneh Efrayim*; Ḥasidic teachings related to the death of Moses and its metamorphoses; homily on animal sacrifice, cult-*koḥanim*, and Mosaic law; and the figure of Moses between person and metaphor. Enriching Ḥasidic insight is drawn from Hebrew word play and interpretive philo-psychology. Three illustrations (*chazakah*) explain how and why: (1) Physical behavior, obedience, good deeds constitute the leather overlay *malbush* (garment) of the exalted Torah and the additional goal of the Ḥasidic way is seeking spiritual *'or* (light) through prisms of *`or* (leather); (2) daily morning prayers before the recitation of the Shema praise God as the redeemer of Israel "who in mercy gives light to the earth and to the inhabitants therein and in your goodness renews the creation every day continually" teach unique not repetitive supernal words and acts that interpretive Torah study is expected to respect, imitate, and do; and (3) Moses' character, calling, and meritorious acts together would've cause wayward sin to abolish in the Promise Land alas his death on the eve of the People's entrance into the Land prevented this to be. And Ḥasidic psychosis decisively explains why "to this very day, no man knows his burial place" (Deut 34:6) because the soul of Moses daily returns through metempsychosis (*gilgul*) in the souls of *tzatikkim* (righteous, holy beings) who live, study and teach *Torah lishmah* (study for its own sake) and worthy enough to be shared with others and correct their erring ways.

In sum, a reader-friendly stroll into the byways, sideways, and highways of the Ḥasidic PaRDeS (*peshat, remez, derash, sod*) in a religio-kabbalistic non-rational but not anti-rational attempt to immortalize the persona and sancta of Moshe Rabbeinu (individual, leader, prophet, teacher) in time and eternity. Arguably, a caveat to the author's hands-on methodology is his avoidance of Torah and historical criticism. However, Wineman's approach is empathetic to his subject; that is to say, less interested in critical scholarship and more concern on the emphasis of Moses in Ḥasidic leanings and readings in which a number of unexpected insights are discovered. Not the least is the discussion on the authority of Ḥasidic masters invigorated by the presence by their soul's attachment of Moses. No spoiled grapes in the vintage tendered by teller Wineman.

Behold the Man

Amital Mendelzohn, *Behold the Man—Jesus in Israeli Art*. Jerusalem: Israel Museum, Jerusalem and the Magnes Press, Hebrew University of Jerusalem, 2017. Pp. 312+210 color illustrations. ISBN 978-965-278-465-0.

Amitai Mendelsohn, Senior Curator and Head of the Department of Israeli Art at the Israel Museum, published his revised Ph.D. dissertation, *Behold the Man*, to coincide with the exhibition of the same name at the Israel Museum, Jerusalem. The volume discusses in depth the collaborative effort by Jewish and Israeli artists from mid-nineteenth century until today to interpret Gospel narratives on the life and times of Jesus in conjunction to Jewish diaspora wandering and destruction and return and rebirth of the Jewish people in the land of Israel. Chapters of various length are scrupulously presented: introduction, annotation (notes, sparse scriptural references), outstanding illustration (pictures, paintings, drawings), and informed commentary. The objective is 1) provide contemporary history affecting the life, time, trial of the artist; 2) to conjecture, factually and theoretically, the critical issues of scriptural Jesus that attracted the artist to nascent Christianity; 3) to present careful analysis and commentary to integrate Christ beliefs and virtues portrayed in paintings and sculpture to appreciate conscientious Christian involvement in the Zionist idea and the making of the Jewish state; and 4) to introduce the medium of Art and related features to engage Jewish/Israeli interaction with Christian sancta on one hand and Christian engagement with the Shoah and birth of the State of Israel on the other. Two introductory chapters discuss the image of Jesus and modern Jewish thought and Zionist philosophy and the image of Jesus in Hebrew poetry and literature. Eight insightful chapters depict the labor, methodology, and philosophy of over 40 Jewish/Israeli artists thematically commemorating the Jewish Jesus. The result a novel idea for of the death and resurrection of Yeshua HaMashiah is indispensable for the common interest of Christians and Jews.

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Lone Soldier

Leo Rozmaryn, *Lone Soldier*. Kindle Direct Publishing, 2018. 625 pp. ISBN 9780692040188 (paper).

The title character of Leo Rozmaryn's historical novel is a sort of Jewish Ubermensch whose undaunted will to survive echoes the ethos of his tribe. The author artfully sets the young man's story against the tumultuous background of events unfolding in the state of Israel. Rozmaryn challenges readers to climb aboard an aging school bus loaded with East Coast Jewish teens bound for a summer program at Camp Moshava in the

Pennsylvania Poconoes. A microcosm of American Jewry in 1969 – the summer of Woodstock – the camp brings out the conflicts nagging at angst-ridden Jewish teens. Initially it's all about social awareness: popular vs. nerdy, athletic vs. klutzy, old money vs. new. Once the kids begin to settle in, however, camp athletics forces a repositioning of values along the lines of physical prowess and survival skills. At Camp Moshava, one's standing in the pecking order depended upon whether or not one excelled at sports. This presented a daunting challenge to the vast majority of campers, for American Jewish kids were hopelessly out of shape compared to Israelis their age.

Into this angsty crucible of adolescent hormones comes Arik Meir, a charity case, a genuine "have-not", son of a disgraced Israeli war veteran living below the poverty line. Born in Israel, Arik – tall, blond, and sunbronzed - hails from Los Angeles, South Los Angeles specifically. Arik is a natural athlete, an accomplished high school gymnast and basketball player who studies the Kung Fu of Bruce Lee and who respects the Tao as much as the Torah. At Camp Moshava Arik meets Dahlia Gilad, the glamorous daughter of the Israeli Ambassador, who just happens to be Israel's Junior Tennis Champion. Although they are polar opposites in the social sphere, Dahlia and Arik team up to put a stop to the reign of terror imposed upon random campers – nerds especially – by the handful of arrogant teen athletes attending the summer program. Arik and Dahlia help establish a non-threatening training program in fundamentals to help the majority of the American kids at camp get in shape and develop team spirit.

Not conforming to stereotype, Arik Meir epitomizes the odd duck. Israeli by birth, he grew up American in a dirt-poor family. He has somehow managed to become sort of a folk hero in the black community in neighboring Watts for rescuing an African-American preacher's son being severely beaten by a group of racist teens in an alley. The battered lad's older brothers taught Arik to play basketball in the South-Central style of Walt Hazzard and Elgin Baylor. Arik's athleticism serves him well, and he becomes such a powerhouse that Coach John Wooden offers him a full-ride scholarship to UCLA.

The epic novel spans several generations, managing to elude easy genre categorization. One could describe it as an action-adventure story, or a sports novel, but it also deals with a deep and abiding romance. It is an historical novel to be sure, but one which includes a good amount of sociological material about the life-style and mind-set of the "lone soldier" phenomenon in Israeli society. At the book's core lies a profound mystery: the unfathomable shunning of Arik's father by the very defense force that he had so valiantly served. Arik's dad is truly a wounded warrior. The novel is driven by Arik's need to discern the truth behind his father's disgrace and his determination to somehow vindicate his dad's honor. Eventually this leads Arik himself to join the Israeli army, where he experiences scenarios like those endured by his father. Readers get a close look at the innermost workings of the Israeli military.

The author uses flashback very effectively, taking readers not only through the Shoah but allowing them to witness subsequent events, such as the 1948 Battle for Jerusalem that opened the road to Tel Aviv and the Coast. He also describes life in South L.A., including the Watts Riot. Author Rozmaryn describes the great unwashed psychedelia of the American anti-war movement, as well as the encroachment of the drug culture. He also “fast-forwards” to the 21st century. While Arik has soldiered on in Israel, his lovable geeky Camp Moshava friend Richard had immersed himself in mathematics and Boolean logic at M.I.T., writing the code for DOS as his doctoral dissertation topic. Eventually Arik himself earns a degree in computer engineering at the Technion in Haifa, and the two friends pool their knowledge to help bring about some of our modern cyber-technology.

Leo Rozmaryn has written an exciting fast-paced epic, full of the raw and often conflicting emotions bound up with romantic love and family loyalty. *Lone Soldier* is an outstanding first novel....and a very good read.

Dr. Penny Wheeler, Independent Scholar (LAVC), wheelerpenny@gmail.com

News From the Field

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

In November of 2018 a group of collegial scholars convened in Denver at the Society of Biblical Literature conference to treat the connections or disconnections between the Jewish Seder and Christian Communion. The convening panelists were Peter Zaas, from Siena College, Ken Hansen from The University of Florida, Zev Garber from Los Angeles Valley College, and respondent Charles Carpenter from Southwest Baptist Theological Seminary. The panel was entitled “The Institution of the Lord’s Supper, a Passover Seder?” These collegial scholars responded to and from each other’s vantage point, offering insights and opportunities for fruitful dialogue. Titles and abstracts below. Introduction by Donald Kim presents an overview. Texts by Hansen, Zaas, Garber, and Carpenter are published on *The Bible and Interpretation* website with abstracts and links below

Continued on next page. . .

Donald Kim, Assistant Professor of Bible, Southwestern Baptist Theological Seminary

The Passover Seder or The Lord's Supper: What is at Stake?

Ken Hanson, Associate Professor and Program Director of Judaic Studies University of Central Florida

The Last Supper, Paul and Qumran: The Tail that Wagged the Dog

The Last Supper, while undoubtedly the central element of liturgical Christianity, is equally laden with theoretical and theological issues, as well as questions of textual redaction, that directly bear on its interpretation and intrinsic meaning. With the significant help of Jewish scholarship and Qumranic studies, much new light has been shed on the Gospels' depiction of the meal as a kind of Passover Seder. But was it? Looking behind the *Textus Receptus*, we find clear parallels with the so-called Messianic Rule of the Dead Sea Scrolls, which describes an eschatological banquet, involving bread and wine (in that order), blessed by a priestly/ messianic figure (1QSa 2:17-21). This is the order depicted by Paul (1 Cor. 11:23-25), as well as well as by the Gospels of Mark (14:22-25) and Matthew (26:26-29), in which Jesus refers to the "blood of the covenant" or, according to other ancient texts, "new covenant" (as in Qumranic parlance). Luke, however (22:13-20), has Jesus take the cup first, as common in Jewish ritual, followed by a second cup, which becomes, theologically, "the new covenant in my blood." Might the problematic reference to the drinking of blood represent a later redaction of the Lucan account, which depicts Jesus behaving in an otherwise kosher manner? Another possible Qumranic allusion in the Gospels' Passover narrative is the unexpected presence of a man carrying a pitcher of water (Mk. 14:13). To what extent do such details indicate a sectarian overlay to a more traditionally Jewish narrative? Might Jesus' final repast with his disciples have been transformed from a traditional Jewish meal into, not just a Passover Seder, but a Qumran-inspired Messianic Banquet, influenced by a secondary Pauline wave of Judeo-Christianity?

<https://bibleinterp.arizona.edu/articles/last-supper-paul-and-qumran-tail-wagged-dog>

Peter Zaas, Professor of Religious Studies and Director of the Kieval Institute for Jewish-Christian Studies

Siena College

Eucharist and Seder. What Should the Simple Scholar Say?

What Should the Simple Scholar Say? This essay aims to examine the the origins of the Christian Eucharist alongside those of the Pesach Seder, with an aim to describing with greater precision how this

comparison contributes (or detracts from) contemporary Jewish-Christian dialogue. הקבם מָה הוּא אומָר? The experienced scholar (it is rare to find the wise one) knows that the connections between these two foundational liturgical moments are complex, and that getting to the bottom of them means maneuvering through a number of both exegetical and historical issues. רִשָּׁע מָה הוּא אומָר? The agenda-driven scholar (not really רִשָּׁע, just motivated by a need to fit the text into a larger narrative) makes claims for the connections between Eucharist and Passover that match his or agenda, to make Christianity Judaism, say, or Judaism Christianity. תָּם מָה הוּא אומָר? The scholar who is strictly concerned with the plain meaning of the words in the text, and the specific connections between parallel passages can draw conclusions about the formation of the text, but where does she go from there? וּשְׁאִינוּ יוֹדְעִים לִשְׂאוֹל? For the scholar who has trouble formulating a specific approach to material which is as difficult as it is vital, the solution is to sit with other scholars of good will, to find the right questions: How is this liturgical moment different from all other liturgical moments? How is it the same?

<https://bibleinterp.arizona.edu/articles/eucharist-and-seder-what-should-simple-scholar-say>

Zev Garber, Professor Emeritus and Chair of Jewish Studies

Los Angeles Valley College

The Traditional Passover Seder: Interpreting anew the Four Questions and Five Cups. What Would Jesus Say?

In the main, the pageantry of the Passover Seder focuses on two periods of Jewish history: the biblical Exodus from Egypt and the rabbinic recalling of the account. Through ritual food, drink, and animated reading and interpretation, the participant travels with the Children of Israel as if “s/he came forth out of Egypt,” and sits at the table of the Sages as they observe Passover in Jerusalem and Bnei Brak. Alas, the forty year trek from wilderness into freedom succumbed in Jewish history into a long night’s journey into exile. “Begin with disgrace and end with glory” (m. Pesachim 10.4). That is to say, talk openly and informatively about exilic degradation and destruction, so that, in contrast, the experience of Jewish freedom and triumph are cherished and appreciated. Thus, it is suggested, nay expected, that the greatest tragedy of the Jewish Night, the Shoah, be recounted on the night that accentuates Jewish birth and being. But for many Jews, it is not. How come?

A number of questions arise for those who insert contemporary genocide in the midst of freedom. Where is the Shoah inserted, beginning, middle, or end of the Seder ceremony? Does not the message of Hell on Earth compromise the theme of redemption from Heaven? By reading the Shoah into the Haggadah, are we not turning Judeocide into a paschal sacrifice making it a biblical *holocaust* rather than a contemporary historical Shoah? Nonetheless, the “why” of the Shoah is unexplainable and may explain why it is inserted

in the second part (“future”) of the service. The Four Cups at the Passover table represent the verbs of God’s freedom in the biblical Exodus story (Exod 6: 6-8). Also, the Fifth Cup, the Cup of Elijah, is poured to overflowing and the door is opened and the “Pour Out Your Wrath” paragraph bellowed to the outside world. Why Shoah memory and the curse of Nations (pagan and monotheistic) at the Cup of Elijah, symbolic herald of messianic peace? What, if any, is the Shoah link to the Synoptic Last Supper which depicts Jesus proclaiming, “This is my body” (Luke 22:19) and “This is my blood of the covenant, which is poured out for many” (Mark 14:24; Matt 26:28)?

According to tradition of Rabbi Judah ben Bezalel, the Maharal of Prague (c. 1525-1609), one reads the “Great Hallel” with the Fifth Cup in hand, and in testimony to the passage, “Who remembered us in our low estate and has delivered us from our adversaries” (Ps 136: 23-24). So in our day, drinking from the Cup of Elijah testifies “to the land (He gave) for a heritage unto Israel” (Ps 136: 21-22). Is there a link between Auschwitz and Jerusalem? Shoah and Church? Cause and effect or remembrance and not again?

<https://bibleinterp.arizona.edu/articles/inserting-shoah-traditional-passover-seder-interp-reting-anew-five-cups-what-would-jesus>

Charles Carpenter, Associate Professor of Humanities

Southwestern Baptist Theological Seminary

Response

<https://bibleinterp.arizona.edu/articles/response>

The Passover Seder or The Lord’s Supper: What is at Stake?

Donald Kim, Southwestern Baptist Theological Seminary, dhkim@swbts.com

On November 19, 2018, National Association of Professors of Hebrew (NAPH) held a session titled “The Institution of the Lord’s Supper, a Passover Seder?” The setting was perfect as the room was nearly packed. Our presenters Kenneth Hanson, Peter Zaas, and Zev Garber took their place, along with Charles Carpenter, who was primed to make a response to the other three. I was honored to act as the presider over the session which would amount to a very charged session—academically and emotionally.

NAPH is an affiliate group within the larger body of Society of Biblical Literature (SBL). Very few sessions will amount to any significant level of fury; many papers get delivered and many will move on

after padding their curriculum vitae with little avail. After being a part of SBL for over a decade, I've had presenters on different occasions admit to me that nothing much comes out of the presentation process. They felt their papers to be inconsequential. However, on this historic date, the session over the Passover Seder and the Lord's Supper proved to be something far from inconsequential.

Kenneth Hanson, who is Associate Professor and Program Director of the Judaic Studies Program at University of Central Florida, delivered his paper "The Last Supper, Paul and Qumran: The Tail that Wagged the Dog" pointing out the parallels with the Lord's Supper and the eschatological messianic banquet found in the Dead Sea Scrolls. With his booming radio voice, Hanson offered a suggestion that the gospels could in fact be showing not the glorified "Lord's Supper" but the "Judas' dinner," which leads to the betrayal of Jesus. Such conclusions left the room unnerving.

Peter Zaas, Professor of Religious Studies at Siena College, then took the platform. Zaas offered some thoughts delineating the significance of the Eucharist as an event instituted by Jesus as a Jew but not universally accepted by all Jews. Jesus was not taking part in a Seder although he is commemorating the Passover in his own way.

Zev Garber, Professor Emeritus and Chair of Jewish Studies at Los Angeles Valley College, shared his views in the third paper. He emphasized remembrance being the key element in the Passover Seder and the Christian Eucharist, but they are not the same.

Charles Carpenter, Associate Professor of Humanities at Southwestern Baptist Theological Seminary, gave the response to the three papers, finding areas of unity and disunity but ultimately speaking from the standpoint of a Christian. Carpenter's analysis is rich with highpoints of each paper as well as challenges that will always remain when dealing with each community's respective dealing with the Seder and the Last Supper.

After the session, someone approached me to let me know how disappointed he was by the way the presenters acted in the room. In a way, he was referring to Zev Garber, who had built up tension in the room because of his impassioned speech concerning the Passover Seder, especially in regard to the five cups—the last one being the cup of Elijah, a time of final justice. Garber was intense. He had Shoah on his mind. The Passover Seder is the remembrance of the great event of the Passover but also a way to look ahead to the final culminating day of deliverance, but the way forward has undergone much pain and suffering: "The Passover represents providential design in history—but Shoah evolved from history." The Seder deals directly with the pains and points to the future ahead for the Jews, whereas the Christian

Lord's Supper commemorates Jesus' sacrifice with the elements representing the body and the blood. Jesus was having a Passover meal that culminated with the Lord's Supper, but the meal was not a Seder.

So, what is at stake?

It is remembrance. During the time of the Holy Week, from Good Friday to Easter Sunday, many Christians invite Jewish Rabbis to lead the Seder for church settings or family gatherings. To remember the historical event of the Passover is something Christians ought to do, but they are mistaken to think that they are reliving the Passover meal that Jesus had on the night before he was betrayed. For Christians, the temptation has always been there to latch onto the new covenant only while disregarding the previous covenant, overlooking the very basis for the new blood covenant of Christ. It is history that leads up to Jesus the Messiah.

For Jews, the Passover Seder recognizes the outstretched hand of the Lord God not being too short to save—in the time of exodus, exile, Shoah, and the future ages to come. The driving force behind the Seder is the Jewish past and the Jewish future, bringing all toward peace in the oneness of their God.

Remembering properly is at stake in these discussions.

Meetings and Conferences

NAPH Annual Meeting in Conjunction with AAR/SBL

Minutes of the 2019 NAPH Business Meeting

San Diego, CA
November 24, 2019

1. Marvin Sweeney, NAPH President, welcomed all and discussed the state of the field, including retrenchments, cutbacks in the humanities, and the need for advocates for Hebrew studies in higher education.

After some discussion, he proposed the formation of a subcommittee to examine the establishment of chapters of Eta Beta Rho in high schools. The motion was accepted. All voted in favor, with one abstention.

He then introduced the following officers, whose reports see below: **Pamela Barmash**, Editor of *Hebrew Studies*, **Zev Garber**, Editor of *Iggeret*, **Hélène Dallaire**, National Coordinator of *Eta Beta Rho* Honor Society, and **Jared Henson**, Associate Director of NAPH.

2. Pamela Barmash, Editor of *Hebrew Studies*, presented the following report:

Pamela Barmash, Editor of *Hebrew Studies*

First, I want to express my great appreciation to **Smadar Shiffman**, Associate Editor of the journal, whose editorial work on the journal is topnotch. An equally effusive thank you to **Rick Painter**, Managing Editor of the journal, whose blue-ribbon editorial skills and talent make the entire process of producing the journal very smooth and professional.

From November 2018 to November 2019, *Hebrew Studies* received 37 articles for review. We have accepted seventeen articles. We sent comments to the authors of four articles urging them to revise their manuscripts and submit them again. Four articles are under review, and we have rejected sixteen articles.

I reported to you last year that *Hebrew Studies* has not been included in the Humanities Citation Index. We have started the process of including our journal in the Humanities Citation Index with the company that produces it, a project that will take two to three years.

Two symposia appear in the 2019 issue:

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.

The 2020 issue will feature a symposium on “The Bible as Book, Anthology, and Concept”.

The nature of the Bible and attitudes towards it have been influenced by the changing media through which it has been transmitted. The books that became part of it may have been transmitted as diverse anthologies rather than a settled collection, with differing contents and divisions, and the concept of it as a unified set of books with a fixed text in a fixed order having developed later than is usually thought. This symposium on “The Bible as Book, Anthology, and Concept” for the 2020 issue of Hebrew Studies is designed to offer a fresh approach to understanding the Bible’s nature and significance in Jewish and Christian culture. We seek articles that discuss historiographical, cultural, and theoretical perspectives of the Hebrew Bible from antiquity to the present.

The 2021 issue will include a symposium on “The Encounter between Saul and the Medium of Endor”. The description of the events leading up to and the exchange between Saul and the medium of Endor in 1 Sam 28:4-24 raises several questions. What are *ovot* and *yid'onim*, and why did Saul expel them (or those who consult them) from the land in 1 Sam 28:3? How common was it for people to resort to these sorts of specialists at that time? What was the difference between licit (communication by dreams, prophecy or the use of Urim and Thummim) and illicit forms of inquiry of occult/supernatural forces? Why is it specifically a woman Saul asks for when he seeks a medium? Were women more likely to be associated with the ability to communicate with the dead? What conception of the afterlife is reflected in this text? How does this episode relate to the rest of the Saul cycle?

I welcome ideas and guest editors for other symposia.

Lastly, we welcomed new members to our editorial board: **Abigail Gillman, Martien Halvorson-Taylor, Vivian Johnson, Laura Lieber, Hilary Lipka, Laura Quick, Ahouva Shulman, and Tamar Sovran.**

3. **Zev Garber**, Editor of *Iggeret*, discussed the state of the field, including Hebrew in the academy and discussed this forthcoming issue of *Iggeret*.

4. **Hélène Dallaire**, National Coordinator of *Eta Beta Rho* Honor Society, presented the following report:

NAPH-*Eta Beta Rho* Honor Society Report for 2018-2019

Hélène Dallaire, PhD

National Director of the EBR Honor Society

The EBR Honor Society is Enlarging its Tents - The NAPH Executive Committee is delighted to present an important development in the EBR Honor Society. The National Director of the EBR Honor Society received a proposal from The iCenter (<https://www.theicenter.org/>) requesting permission to allow high schools that include Hebrew in the curriculum, to establish EBR chapters on their campuses. The proposal was circulated among the members of the NAPH Executive Committee and given preliminary approval (with restrictions). Since high school National Language Honor Societies already exist for Spanish, French, German and other modern languages, it was fitting for NAPH to consider this request. The proposal will be

presented for a vote at the November NAPH Business Meeting in San Diego.

In September, a representative of The iCenter met with Hebrew program directors of at least eight high schools to discuss the NAPH-EBR Constitution and to review the process for establishing chapters on their campuses. This new development will encourage high school students to strengthen their Hebrew learning while in high school, and join EBR chapters in colleges and universities where they pursue their education.

New Inductees in EBR Chapters - During the 2018-2019 academic year, a substantial number of inductees joined NAPH-EBR chapters. We thank the faculty representatives for supporting the students in their engagement with Hebrew. We are also thankful for the work of each chapter, and for their excellent and creative ideas.



The list of inductees into EBR chapters for the 2018-2019 academic year is quite impressive. The National Director of the EBR Honor Society provided signed certificates for the following new inductees: *Columbia International University* (ט): Matt Lower, Daniel Maggard, Jonathan Reynolds, Emerson Shaw, Priscilla Yin; *Asbury Theological Seminary* (ג): Samuel Baker, Jose Caraballo, Sergio Lalanne, Stacy McNeil, Cynthia Worley, Christina A. Pullin, Julia Walton, Christian Wright, Benjamin Aich, David Baldwin, Gary Catt, Shishou Chen, Daniel Gibbens-Rickman, Joshua Grubbs, Youngwook Jeon, James Laiben, Matthew Robinson, Briana Russell, Michael Schwind, Joel Sigler, Jun Wen Ye, Seon Chung, Chelcent Fuad, Lee Hagewood, Tyler Hallstron, Ross Harriman, Rania Hendy, Hulian Hu Lian, Akibu Olamiji, Suraj Singh, Dain Smith, John Wright, Jun Wen Ye; *University of Minnesota* (ק): Father Michael Becker, Lucas Menzies, Dr. David Rischall, Eva Cohen, Molly Meyer, Clayton Richardson, Mussie Temnewo Daniel Brickman, Rebecca Brill, Mikaela Bush; *Arizona Center for Judaic Studies at The University of Arizona* (צ): Gabrielle Fisher, Talia Sherman, Ariella Lee, Emily Greenfeld; *Wisconsin Lutheran Seminary—Martin Luther College* (כג): Evan Arrowsmith, Jonathan Lehman, Matthew Swanson; *Ashland Theological Seminary* (כז): Ryan Cockrill, Richard T. McDaniels, Monica Swank; *University of Oklahoma* (כח); *Brandeis University* (פ): Josh Ulansey, Yuchen Tan, Churchill Perry, Natalie Westrick, Eitan Joseph, Lev Brown, Devorah Meyers, Ianne Sherry, Ariel Ochayon, Gabriella Boyiadzis, Batsheva Moskowitz, Morris Nadjar; and *Washington University in St. Louis* (צ).

EBR Honor Society Name change – Last year, a proposal was submitted to NAPH members to change the name of the EBR Honor Society. After reviewing the feedback received from NAPH members, the Executive Committee decided to keep the original name of Eta-Beta-Rho (EBR).



Yearly EBR Chapter Report – At the last SBL-NAPH business meeting, we discussed a simple and helpful EBR Honor Society reporting procedure. We developed a 1-page template to be completed at the end of the academic year by faculty members who oversee EBR Honor Society chapters. This report is to be submitted to the National Director of the NAPH Honor Society at the end of each academic year, along with a request for EBR signed certificates for the new inductees. Signed certificates will be sent only to schools who complete and submit the report by the end of the academic year.

If a school does not submit a report for *three years in a row*, the chapter will be designated as ‘inactive.’ If a school does not submit a report for *five years in a row*, the chapter will be removed from the list of chapters. Faculty members who oversee the EBR chapter on their campus may request a longer ‘inactive’ status. These requests will be evaluated and if approved, will be granted by the NAPH Executive Committee.



We thank the faculty representatives for providing lists of their chapter activities. Feel free to include pictures with your report! We will include some of them in future *Iggeret* EBR reports.

- Representation at New Student Orientation
- Fall induction dinner with guest speaker
- Sponsored events on specific theme
- Facilitated Havruta Hebrew study groups among student body
- Meeting weekly for lunch and Hebrew reading in cafeteria
- Synagogue visit
- Colloquium with guest speaker
- Sponsored a chapter team for special events on campus
- Hold end-of-year cookout at advisor's house
- Conduct a summer tutorial for students interested in “priming” their Hebrew knowledge in preparation for the fall courses or studying to test out of the course
- Weekly lunch meetings to read Biblical Hebrew
- Hanukkah party
- Viewing of *Fiddler on the Roof*
- Passover seder
- Induction luncheon for new members
- Hebrew Cultural Evening
- Bake Sale to benefit hurricane victims
- Yom HaShoa Holocaust Remembrance Mall Event
- Inaugural meeting and election of officers
- Plan trip to SBL Annual Meeting for Nov 2019

*****We welcome applications from any high school, college, university, and seminary that offer a program or classes in Hebrew (Ancient 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

5. **Jared Henson**, Associate Director, presented the following report:

2019 SBL Report

Jared Henson: I am pleased to report that our Association continues to be solvent and to carry out its mission effectively in all areas. I reported last year that our membership numbers had moved downward somewhat, year over year, from 388 members to 361. Fortunately, this trend has not continued, and we are back in line with previous years' numbers at 389 current members.

Our numbers this year are as follows:

Regular 266 (up 13)

Retired 79 (up 14)

Student 44 (up 1)

This may be due to our partially successful new requirement for the 2019 conference that *presenters* become members in order to present at our summer conference. This requirement has been somewhat difficult to enforce within our current website configuration, but we were successful to some extent and hope to be more successful for 2020.

As we state each year, the Association has a solid source of income deriving from the royalties of two subscription services with which *Hebrew Studies* Journal is listed: Project MUSE and JStor. These subscription services provide *Hebrew Studies* articles through institutional libraries and pay NAPH royalties for views and downloads.

For JSTOR's services, January through September 2019 there were 8364 downloads. Compared with last year's downloads (8438) we are down slightly by 74 downloads at this time.

For Project MUSE's services, there were 4166 downloads, down considerably from 6112 last year at this time, if my numbers are correct. It's difficult to gauge the implications of the slight decrease from JStor and the greater decrease from MUSE, but we hope that our numbers will pick up over the coming year. One interesting bit of information that I was able to get from MUSE's statistics is that to-date *Hebrew Studies* has been accessed by 1527 institutions in 52 countries.

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 2019 journal, with 13 articles, 2 symposia: 1 consisting of 5 entries, and another consisting of 5 entries, and 2 review essays, went to press a few weeks ago. Thanks to the efficient work of **Rick Painter**, *Hebrew Studies* Managing Editor, the new volume will be mailed out to members soon.-

The 2019 NAPH summer conference, which was held in June at Boston University, was a successful conference. The conference was chaired by **Mira Angrist and Abigail Gillman of Boston University**. Many thanks to them for their meticulous planning and oversight in bringing it all together. They truly enabled participants to benefit from the sessions through their planning and implementation. Many thanks also to **Karen Grumberg**, our new Conference Coordinator, for organizing the 2019 International Conference program. Karen will issue a full report on the 2019 Conference in the forthcoming *Iggeret* and will be emailed to members in early December.

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. **Esther Raizen**, Executive Vice President, will be sending out requests for Institutional Membership shortly. This endeavor is especially important, since it enables a new generation to participate in the conferences and thereby to contribute to research in the variously represented fields. We will be increasing by the institutional membership fee by 10% to \$550 per annum for 2020.

The 2020 summer conference will take place June 22-24, 2020 at **York University**, Toronto, to be chaired by **Laura Wiseman** of York University. We expect it to be a great conference, with Laura and others already hard at work to make it happen. We are receiving submissions now, with a due date of December 15th.

Our conference subcommittees, chaired by **Viktor Golinets** (Biblical / Post-biblical), **Esther Borochofsky Bar Aba** (Language and Linguistics), **Ruth Ben Yehuda Adler** (Pedagogy), **Vered Shemtov** and **Giddon Ticotsky** (Modern Hebrew Literature) and **Shiri Goren** (Chair Coordinator), 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 forthcoming *Iggeret* from **Karen Grumberg**, which will include plans for rotation in some of the conference committees.

The schedule of future summer conferences is as follows:

2020: York University

2021: University of Texas at Austin

2022: Ben-Gurion University of the Negev

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. We are considering a new format for *Iggeret* that would be built into the re-designed website that I am working on now, and we hope to continue to benefit from **Zev Garber's** tireless work. We hope to have regular participation by others as well, which has been hard to secure in the past. Many thanks to Zev Garber for also arranging the

program for the NAPH sessions here 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 reviews and an article on the NAPH website for the 2020 volume. The rolling publication format – releasing articles and reviews as they are published – continues to be working well. You may view the complete 2019 journal (and previous journals) at the NAPH website and read the newly published article and reviews that will be included in the 2020 volume.

Lastly, we extend our thanks to **Marvin Sweeney**, who has served as President of NAPH for the past two years. As our by-laws state, he will be rotating off, and the longest serving Vice President becomes President for two years, and we elect a new Vice President to take her or his place. Today we will nominate **Zafrira Lidovsky Cohen** as the new President of NAPH for 2020-2021 and **Karen Grumberg** to Vice President (we alternate between the biblical and modern realms for our leadership). I look forward to seeing them confirmed.

6. Marvin Sweeney, NAPH President, presented to the voting members in attendance the following officer nominations: Zafrira Lidovsky Cohen, NAPH 1st Vice President, to move to NAPH President for 2020-2021, and Serge Frolov, NAPH 2nd Vice President, to move to 1st Vice President, and the nomination of Karen Grumberg, current NAPH International Conference Coordinator to the position of 2nd Vice President.

Motion was made to accept the slate of nominees, and all voted in favor. No discussion.

The meeting was adjourned.

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
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Pamela Scalise, Fuller Theological Seminary
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Modern Division

Emanuel Allon, Beit Berl College
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Nancy Ezer, UCLA
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Chana Kronfeld, University of California, Berkeley
Shachar Pinsker, University of Michigan
Yigal Schwartz, Ben-Gurion University
Vered Shemtov, Stanford University

New Officer

NAPH Vice President, Karen Grumberg

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

S25-135

Linguistics and Biblical Hebrew / National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/25/2019

Room TBD

Historical linguistics: Diachrony and dialectology

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

Tania Notarius, Hebrew University of Jerusalem, Presiding

Nili Samet, Bar-Ilan University

Inaccurate Databases and Distorted Conclusions in Discussions of LBH: 't nominativi as a Test-Case (25 min)

Discussion (5 min)

Ohad Cohen, Haifa University Israel

The linguistic milieu in the southern and central territories of Palestine during the Persian period (538 – 332 B.C.E) (25 min)

Discussion (5 min)

Emmanuel Mastey, Hebrew University of Jerusalem

Stratification of Biblical Hebrew Through the Prism of Syntactic Loosening: The Case of the Adverb 'ōd ('more') (25 min)

Discussion (5 min)

Ken M. Penner, St. Francis Xavier University

Hebrew phonology according to the earliest biblical manuscripts (25 min)

Discussion (5 min)

Aaron D. Hornkohl, University of Cambridge

Variations on a Theme: Diachronic Dissonances in the Tiberian Tradition and Their Significance (25 min)

Discussion (5 min)

S24-326

Linguistics and Biblical Hebrew / National Association of Professors of Hebrew

4:00 PM to 6:30 PM

11/24/2019

Room TBD

New Directions in the Verbal Linguistics of Biblical Hebrew

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

John Cook, Asbury Theological Seminary, Presiding

Hatav Galia, University of Florida

[The Nature of the Infinitive Absolute](#) (25 min)

Discussion (5 min)

Joshua Berman, Bar-Ilan University

[Frequency of vayyiqtol and yiqtol Verbs in Post-Exilic Literature: Data from the Tiberias Stylistic Classifier for the Hebrew Bible](#) (25 min)

Discussion (5 min)

Elizabeth Robar, Tyndale House

[Qatal and yiqtol in poetic parallelism: Opposites attracting?](#) (25 min)

Discussion (5 min)

Sharon Alley, Institute for Biblical Languages and Translation and Randall Buth, Institute for Biblical Languages and Translation

[בנימ גדלתי ורוממתי How we have changed our minds on veqatal](#) (25 min)

Discussion (5 min)

Barbara Gryczan, Uniwersytet Warszawski

[Language and poetics in the verse of Jehuda ha-Levi: Biblical Hebrew verbal system as a poetic device.](#) (25 min)

Discussion (5 min)

P24-101

National Association of Professors of Hebrew

7:00 AM to 8:45 AM

11/24/2019

Room TBD

Annual Breakfast and Business Meeting

Marvin Sweeney, Claremont School of Theology, Presiding

P25-330

National Association of Professors of Hebrew

4:00 PM to 6:00 PM

11/25/2019

Room TBD

The Pittsburgh Shabbat Massacre

Peter Zaas, Siena College, Presiding (5 min)

Zev Garber, Los Angeles Valley College

[*"Akedah: Sacrificial Authority, Divine and Human"*](#) (30 min)

Kenneth L. Hanson, University of Central Florida

[*"Shall Not the Judge of All the Earth Do Justly?: Theological Dilemmas Posed by the Pittsburgh Synagogue Massacre"*](#) (30 min)

Roberta Sabbath, University of Nevada, Las Vegas

[*"Jouissance and Trauma in Sarah's Laugh and Aporia: The Construction of Collective Identity in the Parshat VaYera"*](#) (30 min)

Discussion (25 min)

P25-140

National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/25/2019

Room TBD

How Old Is The Hebrew Bible

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

David M. Carr, Union Theological Seminary in the City of New York

[*Does Linguistic Dating 'Trump' All Other Considerations in Dating a Text?*](#) (25 min)

John Gee, Brigham Young University

[*Objective Criteria for Dating Text of the Hebrew Bible to the Persian Period*](#) (25 min)

A. Dean Forbes, University of the Free State

[*Ground-Truth S-Curves and Reduced Horseshoes*](#) (25 min)

David Emanuel, Nyack College

[*TOWARDS A METHODOLOGY FOR DATING PSALMS*](#) (25 min)

Pamela Barmash, Washington University

[*Special Factors in Determining the Date of Legal Texts*](#) (25 min)

Discussion (20 min)

P26-125

National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/26/2019

Room TBD

Student-centered Grammar Instruction in the Introductory Biblical Hebrew Class

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

Eran Shuali, Université de Strasbourg

[Yehudit: A New Biblical Hebrew Textbook in French](#) (30 min)

Discussion (5 min)

Matthew A Thomas, Fuller Theological Seminary

[Teaching/Learning Biblical Hebrew Online: Challenges and Community](#) (30 min)

Discussion (5 min)

Sarah Lynn Baker, University of Texas at Austin

["Gap" Activities in the Biblical Hebrew Classroom](#) (30 min)

Discussion (5 min)

Roundtable Discussion (40 min)

S24-150a

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

9:00 AM to 11:45 AM

11/24/2019

Room TBD

Theological Interpretations of the Hebrew Scriptures

Review on Shai Held, *The Heart of Torah*, 2 vols. (Jewish Publication Society, 2017)

J. Middleton, Northeastern Seminary at Roberts Wesleyan College, Presiding

Ellen Davis, Duke Divinity School, Panelist (20 min)

Marvin Sweeney, Claremont School of Theology, Panelist (20 min)

David Frankel, Schechter Institute of Jewish Studies, Panelist (20 min)

S. Tamar Kamionkowski, Reconstructionist Rabbinical College, Panelist (20 min)

Break (5 min)

Jacqueline Lapsley, Princeton Theological Seminary, Panelist (20 min)

Dennis Olson, Princeton Theological Seminary, Panelist (20 min)

Shai Held, Hadar Institute, Respondent (30 min)

Discussion (10 min)

The 2020 conference will be held at York University on June 22-24, 2020 and will be chaired by **Laura Wiseman**, Associate Professor and Koschitzky Family Chair in Jewish Teacher Education at York University. Call for Papers was 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 2019 International Conference on Hebrew Language, Literature and Culture

Boston University, June 24-26, 2019

The NAPH 37th annual International Conference on Language, Literature, and Culture was held at **Boston University**, June 24-26, 2019. The conference was chaired by Mira Angrist and Abigail Gillman, and was sponsored by the BU Elie Wiesel Center for Jewish Studies; BU Jewish Culture Endowment; BU Center for the Humanities; BU Department of World Languages and Literatures; BU National Endowment for Humanities; BU Institute for the Study of Muslim Societies and Civilizations; BU Arts Initiative; and Hebrew at the Center; with additional support from NAPH institutional membership. The conference was attended by over 200 scholars from 11 different countries, and featured 130 presentations.

The presentations were offered in four different panels running concurrently three to four times a day throughout the three-day conference, covering a great variety of topics in modern Hebrew literature and culture (62 presentations); biblical and postbiblical literatures (21 presentations); language and linguistics (19 presentations); and Hebrew language instruction (28 presentations). Most presentations were grouped into thematic sessions, some organized by colleagues, and others by the conference committee. The literature subcommittee organized the opening session of the conference, a plenary session in honor of Amos Oz, who passed away in December 2018. The session was made up of an interdisciplinary panel of three speakers who addressed Amos Oz's oeuvre from different disciplinary perspectives: Tamar Sovran spoke about Oz's use of language; Ruth Kartun-Blum analyzed the motif of betrayal in Oz's work; and Hanoach Ben-Pazi addressed the relation between ethics and literature for Oz. The plenary was one manifestation of NAPH's intent to integrate more interdisciplinary panels in future conferences.

The first day of the conference ended with a reception set to music played by students at the prestigious Berklee College of Music. The reception was followed by a banquet that featured the lively *Pa'amonim* singing group, which regaled members with old and new Hebrew songs. Members were welcomed by Mira Angrist, conference host; Karen

Grumberg, conference coordinator; Michael Zank, Director of the Eli Wiesel Center for Jewish Studies; and Ambassador Zeev Boker, Consul General. Roberta Micallef, Head of the Turkish Program and Professor of Middle Eastern Literatures at Boston University, offered an illuminating lecture titled “Israeli Literature and Cinema in the Context of the Middle Eastern Mosaic,” which drew from her own practice of including Hebrew texts in her approach to Middle Eastern literatures. The second day of the conference concluded with a screening, in collaboration with Boston Jewish Film, of the highly engaging documentary film, *Etgar Keret: Based on a True Story* (Stephane Kaas and Rutger Lemm), followed by a recorded interview with the directors.

Many thanks to Mira Angrist and Abigail Gillman of Boston University, our hosts, for organizing an array of memorable and enriching events and working tirelessly to ensure a conference that was both enjoyable and efficient.

The 2019 conference committee included Ruth Ben-Yehuda Adler (Brown University), Shmuel Bolozky (University of Massachusetts Amherst), Esther Borochofsky Bar Aba (Tel Aviv University), Yona Gilead (University of Sydney), Viktor Golinets (Hochschule for Judische Studien, Heidelberg), Einat Gonen (Tel Aviv University), Illan Gonen (Columbia University), Shiri Goren (Yale University), Jonathan Grossman (Bar-Ilan University), Naama Harel (Columbia University), Dolly Eliyahu-Levi (Levinsky College of Education), Yitzhak Lewis (Columbia University), Zohar Livnat (Bar-Ilan University), Lilach Netanel (Bar-Ilan University), Dana Olmert (Tel Aviv University), Na’ama Rokem (University of Chicago), Tsuki Shai (Hebrew University), Vered Shemtov (Stanford University), Shira Stav (Ben Gurion University), Dina Stein (University of Haifa), Gideon Ticotsky (Hebrew University), and Tamar Zewi (University of Haifa). We greatly appreciate their commitment to NAPH and their contributions to the high standards of the conference.

Special thanks to Jared Henson, NAPH Associate Director, for his efficiency, his clear thinking, and his remarkable dedication. Thanks also to Sarah Baker, NAPH administrative assistant, for her meticulous attention to detail and her contribution to the flow of information.

The continuous support of NAPH’s institutional members allowed us to offer generous travel grants to 10 graduate students this year.

The 2020 conference will be held at York University in Toronto on June 22-24, 2020, and will be chaired by Laura Wiseman, Associate Professor and Koschitzky Family Chair in Jewish Teacher Education at York University. The 2020 conference will be coordinated for NAPH by Karen Grumberg of the University of Texas. For more information please visit our website <http://www.naphhebrew.org>

News From Our Members

Recent Publications

Michal Fram Cohen, Open University of Israel: "The First 'New Woman' in Modern Hebrew Literature: Finalia Adelberg in *Love of the Righteous, or, the Persecuted Families* by Sarah Feiga Meinkin," in Shabliy, Elena, Kurochkin Dmitry and O'Donnell, Karen, eds, *Women's Emancipation Writing at the Fin de Siècle* (New York and London: Routledge, 2019), 94-119; "A Hebrew Woman in a Men's World," *Segula: the Jewish Journey through History*, 44 (August 2018), 56-65.

Zev Garber, Los Angeles Valley College: Los Angeles Valley College: "The Traditional Passover Seder: Interpreting anew the Four Questions and the Five Cups. What Would Jesus Say?" <https://bibleinterp.arizona.edu/articles/inserting-shoah-traditional-passover-seder-interpreting-anew-five-cups-what-would-jesus>; monograph, "Judaism and Jesus," [Mentalities Journal](http://www.mentalitiesjournal.com), <http://www.mentalitiesjournal.com> (Sept. 2019 with Kenneth Hanson); Reviews in *Choice*, *CBQ*, *Reading Religion* (AAR), *RBL* (SBL) and *Iggeret*.

Yonah Gilead, University of Sydney: "Developing Communicative Competence: The Role of Handover in Scaffolding Oral Communication," in I. Walker, D. K. G. Chan, M. Nagami and C. Bourguignon, eds., *New Perspectives on the Development of Key Competencies in Foreign Language Education* (De Gruyter Mouton, 2018).

Jonathan Grossman, Bar Ilan University: *Creation: Tales of Beginnings (Genesis 1-11)*, New York: Yeshiva University; and Jerusalem: Magid, 2019 ; *Jacob: The Story of a Family (Genesis 25-36)*, Rishon LeZion: Miscal, and Alon Shvut: Tvunot, 2019 (published in Hebrew - *Ya'akov; Sippurah shel Mishpacha*).

Mayer I. Gruber, Professor Emeritus, Department of Bible, Archaeology and Ancient Near Eastern Studies, Ben-Gurion University: Co-editor with Haim Goldfus, Shamir Yona, and Peter Fabian. 2019. *Isaac went out. . .to the field (Genesis 24:63): Studies in Archaeology and Ancient Cultures in Honor of Isaac Gilead*. (Oxford: Archaeopress, 2019); Co-author: Caesar Sobreira, and Mayer Gruber. 2018. *Por Amor À Daat: Sete Conferências Judaicas*. Rio de Janeiro, Brazil: Helvetia Edição. 2018); Co-author: Alan Witztum, Mayer I. Gruber, and Avi Gold, "The Origin of the Hebrew Word *šîšit* 'Fringe'," in *Isaac went out. . .to the field (Genesis 24:63): Studies in Archaeology and Ancient Cultures in Honor of Isaac Gilead*, eds. Haim Goldfus, Mayer I. Gruber, Shamir Yona, and Peter Fabian (Oxford: Archaeopress, 2019), 337-340.

Isaac Kalimi, University of Mainz: *Writing and Rewriting the Story of Solomon in Ancient Israel* (Cambridge: Cambridge University Press, 2018), xviii + 386 pages; *Metathesis in the Hebrew Bible: Wordplay as a Literary and Exegetical Device* (Peabody, MA: Hendrickson Publishers, 2018), x + 195 pages; *Untersuchungen zur Jüdischen Schriftauslegung und Theologie* (Würzburg: Echter Verlag, 2018), 380 pages; *Fighting Over the Bible: Jewish Interpretation and Polemic from Temple to Talmud and Beyond* (The Brill Reference Library of Judaism 54; Leiden and Boston: E. J. Brill, 2017), xi + 342 pages; "Love of God and Apologia for a King: Solomon's Birth Story in Its Biblical and Ancient Near Eastern Contexts," *Journal of Ancient Near Eastern Religions* 17 (2017), 28-63; "Solomon's Temple Building and Its Divine Approval in Ancient Israelite Historiography," in S. Ahituv et al. (eds.), "Now It Happened in Those Days": *Studies in Biblical, Assyrian and other Ancient Near Eastern Historiography presented to Mordechai Cogan on his 75th Birthday* (Winona Lake, IN: Eisenbrauns, 2017), vol. 1, 81-104;. "Models for Jewish Bible

Theologies: Tasks and Challenges,” *Horizons in Biblical Theology* 39 (2017), 107-133; „Stimmen und Musik aus der Ferne als Stilmittel an Wendepunkten der israelitischen Geschichte,“ in C. G. Müller and M. Helmer (eds.), *Darum, Ihr Hirten, Hört das Wort des Herren“ (Ez 34,7.9): Studien zu Prophetischen und Weisheitlichen Texten – Festschrift Bernd Willmes* (Fuldaer Studien 21; Freiburg i. B.: Herder, 2017), 24-35.

Jonathan Kaplan, The University of Texas at Austin: “The Credibility of Liberty: The Plausibility of the Jubilee Legislation of Leviticus 25 in Ancient Israel and Judah,” *Catholic Biblical Quarterly* 81 (2019) 183–203; “Jonah and Moral Agency,” *Journal for the Study of the Old Testament* 43.2 (2019) 146–162; “How Song of Songs Became a Divine Love Song,” Co-Authored with Aren M. Wilson-Wright, *Biblical Interpretation: A Journal of Contemporary Approaches* 26 (2018) 334–51; “ יובל , A New Proposal,” *Biblica* 99 (2018) 109–16.

Rami Kimchi, Ariel University: "Altering Hebrewness: The Case of *Under the Domim Tree (Etz Ha'domim Tafus)* , 1994," *Jewish Film and New Media* 5.2 (Wayne State University Press, October 2017) 143-156 .

Gili Kugler, University of Sydney: *When God Wanted to Destroy the Chosen People* (DeGruyter 2019) xi + 223 pages.

Cynthia L. Miller-Naudé, University of the Free State (Bloemfontein, South Africa): “New Directions in the Computational Analysis of Biblical Hebrew Grammar” (and Jacobus A. Naudé) *Journal for Semitics* 27(1) <https://doi.org/10.25159/1013-8471/4628>; “Alterity, Orality and Performance in Bible Translation” (with Jacobus A. Naudé) in Kirsten Malmkjar, Adriana Serban and Fransiska Louwagie, eds., *Key Cultural Texts in Translation* (Amsterdam: Benjamins, 2018), 299-313. “The Evolution of Biblical Hebrew Linguistics in South Africa: The Last 60 Years” (with Jacobus A. Naudé). *Old Testament Essays* 31(1): 12-40; “Editorial theory and the range of translations for ‘Cedars of Lebanon’ in the Septuagint” (and Jacobus A. Naudé), *HTS Teologiese Studies / Theological Studies* 74(1), a5059. <https://doi.org/10.4102/hts.v74i1.5059>; “Lexicography and the Translation of “Cedars of Lebanon” in the Septuagint” (with Jacobus A. Naudé), *HTS Teologiese Studies / Theological Studies* 74(3),a5042. <https://doi.org/10.4102/hts.v74i3.5042>; “At the Interface of Syntax and Prosody: Differentiating Left Dislocated and Tripartite Verbless Clauses in Biblical Hebrew” (with Jacobus A. Naudé), *Stellenbosch Papers in Linguistics* 48:223-238; “The Scope of Negation Inside and Outside of the Biblical Hebrew Prepositional Phrase” (and Jacobus A. Naudé) in Adina Moshavi and Tania Notarius, eds., *Advances in Biblical Hebrew Linguistics: Data, Methods, and Analyses*, (Winona Lake: Eisenbrauns, 2017), 297-319; “A Re-Examination of Grammatical Categorization in Biblical Hebrew” (and Jacobus A. Naudé), in Tarsee Li and Keith Dyer, eds., *From Ancient Manuscripts to Modern Dictionaries: Select Studies in Aramaic, Hebrew, and Greek*, Perspectives on Linguistics and Ancient Languages 9 (Piscataway, NJ: Gorgias Press), 331-376; “Visual Grammar: An Eye-Tracking Perspective on Cognitive Complexity in Biblical Hebrew Pronunciation” (and Jacobus A. Naudé, Tanya Beelders, Luna Bergh), in Frederick E. Greenspahn and Gary A. Rendsburg, eds. *Lema ‘an Ziony: Essays in Honor of Ziony Zevit* (Eugene, OR: Cascade Books, 2017), 316-344; “Bible Translation in Postcolony Africa: Reclaiming Humanness through Bible Translation Performance” (with Jacobus A. Naudé and Tshokolo J. Makutoane) in Kobus Marais and Ilse Feinauer, eds., *Translation Studies Beyond the Postcolony* (Newcastle upon Tyne: Cambridge Scholars Press, 2017), 154-209.

Takamitsu Muraoka, “2 Sam 4:6: A case of textual criticism interfacing with Hebrew verbal syntax,” *Vetus Testamentum* 68 (2018) 169-71. “Senile or full of beans? A Far Eastern perspective on מִלֵּא יָמָיו Jer 6:11,” *Ancient Near Eastern Studies* 55 (2018) 103-05. “Truth or the truth,” *Biblical* 91 (2018) 117-18. “Justification by faith: Paul and Qumran,” *Biblical* 99 (2018) 281-84. “Notae Qumranicae philologicae (5a) on the Community Rule ,” *Semitica et Classica* 11 (2018) 289-97. “The promised land in Hebrew,” *Ancient Near Eastern Studies* 56 (2019) 311-13.

Jacobus A. Naudé, University of the Free State (Bloemfontein, South Africa): *The Biblical Hebrew Reference Grammar* (2nd edition, completely revised and expanded) (co-author) (London: Bloomesbury, 2017); “History of translation knowledge of monotheistic religions with written tradition,” in Lieven D’huylst and Yves Gambier, eds., *A History of Modern Translation Knowledge. Sources, concepts, effects* (Amsterdam: John Benjamins, 2018); “New Directions in the Computational Analysis of Biblical Hebrew Grammar” (with Cynthia L. Miller-Naudé) *Journal for Semitics* 27(1) <https://doi.org/10.25159/1013-8471/4628>; “Alterity, Orality and Performance in Bible Translation” (and Cynthia L. Miller-Naudé) in Kirsten Malmkjar, Adriana Serban and Fransiska Louwagie, eds., *Key Cultural Texts in Translation* (Amsterdam: Benjamins, 2018), 299-313. “The Evolution of Biblical Hebrew Linguistics in South Africa: The Last 60 Years” (and Cynthia L. Miller-Naudé). *Old Testament Essays* 31(1): 12-40; “Editorial theory and the range of translations for ‘Cedars of Lebanon’ in the Septuagint” (with Cynthia L. Miller-Naudé), *HTS Teologiese Studies / Theological Studies* 74(1), a5059. <https://doi.org/10.4102/hts.v74i1.5059>; “Lexicography and the translation of “Cedars of Lebanon” in the Septuagint” (and Cynthia L. Miller-Naudé), *HTS Teologiese Studies / Theological Studies* 74(3),a5042. <https://doi.org/10.4102/hts.v74i3.5042>; “At the Interface of Syntax and Prosody: Differentiating Left Dislocated and Tripartite Verbless Clauses in Biblical Hebrew” (and Cynthia L. Miller-Naudé), *Stellenbosch Papers in Linguistics* 48:223-238; “The Scope of Negation Inside and Outside of the Biblical Hebrew Prepositional Phrase” (with Cynthia L. Miller-Naudé) in Adina Moshavi and Tania Notarius, eds., *Advances in Biblical Hebrew Linguistics: Data, Methods, and Analyses*, (Winona Lake: Eisenbrauns, 2017), 297-319; “A Re-Examination of Grammatical Categorization in Biblical Hebrew” (with Cynthia L. Miller-Naudé), in Tarsee Li and Keith Dyer, eds., *From Ancient Manuscripts to Modern Dictionaries: Select Studies in Aramaic, Hebrew, and Greek*, Perspectives on Linguistics and Ancient Languages 9 (Piscataway, NJ: Gorgias Press), 331-376; “Visual Grammar: An Eye-Tracking Perspective on Cognitive Complexity in Biblical Hebrew Pronunciation” (with Cynthia L. Miller-Naudé, Tanya Beelders, Luna Bergh), in Frederick E. Greenspahn and Gary A. Rendsburg, eds. *Lema’an Ziony: Essays in Honor of Ziony Zevit* (Eugene, OR: Cascade Books, 2017), 316-344; “Bible Translation in Postcolony Africa: Reclaiming Humanness through Bible Translation Performance” (and Cynthia L. Miller-Naudé and Tshokolo J. Makutoane) in Kobus Marais and Ilse Feinauer, eds., *Translation Studies Beyond the Postcolony* (Newcastle upon Tyne: Cambridge Scholars Press, 2017), 154-209.

Paul Overland, Ashland Theological Seminary: “The Instruction of Amenemope,” in *The Library of Wisdom: An Encyclopedia of Ancient Sayings Collections*, Walter Wilson, ed. (SBL, forthcoming); *Learning Biblical Hebrew Interactively*, 2 vols. (Sheffield: Sheffield Phoenix Press, revised 2016, student and instructor editions, with instructional videos at <http://www.learningbiblicalhebrewinteractively.com/>); *Millim: Words for Conversation in the Biblical Hebrew Classroom* (Lexington, Kentucky: GlossaHouse, 2016); “Teaching Biblical Hebrew to Oral-Preference Learners” (with Jennifer Noonan), in *Hebrew Higher Education* 19 (2017), 1–14.

Gary A. Rendsburg, Rutgers University: *How the Bible Is Written* (Peabody, MA: Hendrickson, 2019), 650 pp.; *Scribal Secrets: Extraordinary Texts in the Torah*, written by the late James S. Diamond, co-edited with Robert Goldenberg (Eugene, OR: Pickwick, 2019), 186 pp.; “The Book of Samuel in the Cairo Geniza,” *Textus* 27 (2018): 111-121; “The Etymology of יְעוּט ‘Youth, Young Man’,” in Jan Joosten, Daniel Machiela and Jean-Sébastien Rey, eds., *The Reconfiguration of Hebrew in the Hellenistic Period: Proceedings of the Seventh International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira at Strasbourg University, June 2014* (Studies on the Texts of the Desert of Judah 124; Leiden: Brill, 2018), 189-212; “כְּתָבֵינוּם (Hosea 13:2) – *stet*,” *Journal of the American Oriental Society* 139 (2019): 195-201; “Sacred Space in Judaism after the Temple,” in John W. Welch and Jacob Rennaker, eds., *Sacred Space, Sacred Thread* (Eugene, OR: Pickwick, 2019), 15-49.

Michael B. Shepherd, Cedarville University: "Haggai and Zechariah in Greek Psalm Superscriptions," *Textus* 28 (2019), 1-20.

Marvin A. Sweeney, President, NAPH; Claremont School of Theology in Residence at Willamette University: Editor, *Theology of the Hebrew Bible. Volume 1: Methodological Issues and Studies* (SBL Resources; Atlanta: Society of Biblical Literature, 2019); What is Biblical Theology? With an Example on Divine Absence and the Song of Songs. *Theology of the Hebrew Bible. Volume 1: Methodological Issues and Studies* (SBL Resources; Atlanta: Society of Biblical Literature, 2019), 31-55; Introduction. *Theology of the Hebrew Bible. Volume 1: Methodological Issues and Studies* (SBL Resources; Atlanta: Society of Biblical Literature, 2019), i-ix; The Literary-Historical Dimensions of Intertextuality in Exodus—Numbers. *Second Wave Intertextuality and the Hebrew Bible* (ed. M. Grohmann and H. C. P. Kim; SBLResBS 93; Atlanta: Society of Biblical Literature, 2019), 41-52; Berit Olam, The Eternal Covenant: Is the Eternal Covenant Really Conditional? *Conversations with the Biblical World* 33 (2018) 1-19; Contrasting Portraits of the Achaemenid Dynasty in Isaiah and the Book of the Twelve. *Cyrus the Great: Life and Lore* (ed., M. Rahim Shayegan; Boston: Ilex Foundation; Cambridge: Harvard University Press, 2019), 117-130; Intertextual Dialogue Between the Book of Isaiah and the Book of 1 Maccabees On Judean Leadership. *The Early Reception of the Book of Isaiah* (Deutero-Canonical and Cognate Literature Studies 37; edited by Kristin de Troyer; Berlin and Boston; Walter de Gruyter, 2019), 5-16; Balaam in Intertextual Perspective. *Tell it in Gath: Studies in the History and Archaeology of Israel. Essays in Honor of Aren M. Maeir on the Occasion of his Sixtieth Birthday* (ed., I. Shai et al; ÄAT 90; Münster: Ugarit Verlag, 2018), 534-547; Moses' Encounter with G-d and G-d's Encounter with Moses in Exodus. *Hebrew Studies* 59 (2018).

Aryeh Wineman, Independent Scholar: *The Hasidic Moses: A Chapter in the History of Jewish Interpretation* (Eugene, OR: Pickwick, 2019).

Ghil'ad Zuckermann, University of Adelaide: *Revivalistics: From the Genesis of Israeli to Language Reclamation in Australia and Beyond* (New York: Oxford University Press, 2020); *Barngarlidhi Manoo (Speaking Barngarla Together)*. South Australia: Barngarla Language Advisory Committee (2019); *Dictionary of the Barngarla Aboriginal Language of Eyre Peninsula, South Australia*, 2018: <https://www.barngarlalanguage.com/dictionary/>; BBC, 2019: [http://www.bbc.com/future/story/20190320-the-man-bringing-dead-languages-back-to-life](http://www.bbc.com/future/story/20190320-the-man-bringing-dead-languages-back-to-life;);
PODCAST:5 episodes: ביד ותחיה חיים
הלשון: <https://www.kan.org.il/Podcast/item.aspx?pid=14034>; MOOC (Massive Open Online Course) *Language Revival: Securing the Future of Endangered Languages* (Join 15,000 learners from 190 countries): <https://www.edx.org/course/language-revival-securing-future-adelaidx-lang101x>

Current Research in Progress

Zev Garber, Los Angeles Valley College, and **Kenneth Hanson**, University of Central Florida, are completing their book version of *Judaism and Jesus* for Cambridge Scholars Publication due out in 2020. This insightful volume represents the “hands-on” experience in the world of academia of two Jewish scholars, one of Orthodox background and the other a convert to the Jewish faith. As a series of separate but interrelated essays, it approaches multiple issues touching both the historical Jesus (himself a pious Jew) and the modern phenomenon of Messianic Judaism. It seeks to bridge the gap between the typically isolated disciplines of Jewish and Christian scholarship and forge a fresh level of understanding across religious boundaries. It delves into such issues as the nature and essence of Jesus' message (pietistic, militant or something of a hybrid), and whether Messianic Jews should be welcome in the larger Jewish community.

Its ultimate challenge is to view sound scholarship as a means of bringing together disparate faith traditions around a common academic table. Serious research of the “great Nazarene” *becomes* interfaith discourse.

Yonah Gilead, University of Sydney, is researching students’ identity as Jewish, Australian and Global citizen.

Paul Overland, Ashland Theological Seminary: *Proverbs*, Apollos Old Testament Commentary Series (IVP-UK).

Marvin A. Sweeney, President, NAPH; Claremont School of Theology in Residence at Willamette University.

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; *Jewish Mysticism from Ancient Times Until Today* (Grand Rapids and Cambridge: William Eerdmans, forthcoming), manuscript undergoing final editing for 2020 publication.

Articles: Reading Esther after the Shoah. *Reading Esther Intertextually* (ed., D. Firth and B. Melton; LHBOTS; London and New York: Bloomsbury), due 2020; The Composition of the Book of Isaiah. *The Cambridge Companion on Isaiah* (ed. C. Hays; Cambridge: Cambridge University Press), invited essay; Due 2020; Milalai, Minni, Minnith, Mishael 01-03, Moresehth, Mortar, Moth, Myrtle, *Encyclopedia of the Bible and its Reception*, forthcoming; Kings. *The New Oxford Bible Commentary* (Edited by Katharine Dell and David Lincicum; Oxford: Oxford University Press), invited essay, due 2019; A New Model for the Composition of Genesis. Untitled Festschrift for Tai-II Wang. Invited essay, accepted for publication; The Book of the XII in Late-Eighteenth through early-Twenty First Century Research. *Oxford Handbook on the Minor Prophets*. Edited by Julia O’Brien; Oxford: Oxford University Press, accepted for publication; “Kings,” *The New Oxford Bible Commentary* (Edited by Katharine Dell and David Lincicum; Oxford: Oxford University Press), accepted for publication; “Jewish Biblical Theology,” *The Cambridge Companion to Jewish Theology* (ed., S. Kepnes; Cambridge: Cambridge University Press), in press; “Eschatological Perspective in the Heikhalot Rabbati,” Untitled Festschrift for Gregory J. Riley. (Edited by C. Crawford et al; Claremont: CST Press), accepted for publication; “Eli,” *Character and Characterization in Samuel and Kings* (Edited by B. Johnson et al; LHBOTS; London: T and T Clark/Bloomsbury), accepted for publication; “Nathan,” *Encyclopedia of the Bible and its Reception* (Ed., T. Römer et al; Berlin and New York, Walter de Gruyter), accepted for publication; “Hope and Resilience in Jeremiah 30-33,” *The Oxford Handbook on Jeremiah* (edited by L. Stulman; Oxford: Oxford University Press), invited essay, accepted for publication; “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), 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), accepted for publication; “The Distinctive Roles on the Prophets,” *The Oxford Handbook of the Historical Books* (ed. B. Strawn et al; Oxford and New York), accepted for publication; “Reading Isaiah after the Shoah,” *The Oxford Handbook of Isaiah* (ed. Lena-Sophia Tiemeyer et al; Oxford University Press), accepted for publication; “Ezekiel’s Oracles on Egypt,” *The Oxford Handbook of Egypt and the Bible*, edited by Susan Hollis (Oxford University Press), 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; FIOTL;_Leiden and Boston: Brill), 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).

Recent Promotions or Change in Position

Yonah Gilead, University of Sydney, was promoted to Senior Lecturer (the Australian naming system is different from the one utilized in the US; the position is a tenured position, one level below associate professor).

Jonathan Kaplan, The University of Texas at Austin, was promoted to the rank of Associate Professor with tenure effective September 1, 2019.

Isaac Kalimi, University of Mainz, has been appointed Research Fellow, The Nelson Glueck School of Biblical Archaeology, Hebrew Union College, Jerusalem.

Curriculum Innovations and Awards

Joseph Galron-Goldschläger, Associate Professor of University Libraries, OSU is the recipient of the prestigious 2019 Middle East and North Africa Fulbright Award to Israel. Galron-Goldschläger will be in Israel from September to December 2019 to continue his “Modern Hebrew Literature: A Bio-Bibliographic Lexicon” project which began 15 years ago. While in Israel, he will utilize the library and historical resources at Ben Gurion University in the Negev, the National Library of Israel in Jerusalem and the Gnazim Institute in Tel Aviv. While in Israel, he will be researching and exploring Hebrew authors from the 19th century and over 10,000 letters and documents to and from Hebrew writers of the 1960s collected by Getzel Kressel. Galron-Goldschläger will add this material to his Modern Hebrew Literature Lexicon. Galron-Goldschläger’s areas of expertise include Jewish studies, Germanic languages and literatures and Yiddish. He also manages the library collections of Hebraica and Jewish studies and German language and literature. The Fulbright Scholar Program is administered by the Council for International Exchange of Scholars and is sponsored by the Bureau of Educational and Cultural Affairs of the U.S. Department of State.

Isaac Kalimini, University of Mainz, has received the Franz-Delitzsch-Preis 2019 (Giessen, Germany); and a panel session on his *Metathesis in the Hebrew Bible* (2018), was held at the National Association of Professors of Hebrew International Meeting in Boston (June 25, 2019).

Jonathan Kaplan, The University of Texas at Austin, was awarded a Fellowship for Advanced Researchers by the Alexander von Humboldt Foundation to enable him to conduct research on his current book, *The Biblical Jubilee and Ancient Visions of Liberty*, hosted by Professor Loren Stuckenbruck at Ludwig Maximilian University of Munich during summers 2020 and 2021. He was also awarded a Humanities Research Award by the College of Liberal Arts at the University of Texas at Austin to support his research from 2018 to 2021.

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National Scholastic Honor Society for Students of Hebrew Language and Culture

See Report above

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

National Scholastic Honor Society for Students of Hebrew Language and Culture

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