

אגרת

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Presidential Perspective

There is no good way to put it: our organization is in rough waters.

NAPH membership decreased from 444 in 2013 to 282 in 2021 – a drop of 46%. Admittedly, much of it

happened in the pandemic era: there were still 389 NAPH members in 2019. However, if Covid alone was responsible we could expect at least a minor bump this year. Yet, as of August 25 the number stood at 265. Particularly concerning is the drop of student members from 61 in 2013 to 44 already in 2019 and 35 in 2021.

More likely, we are seeing long-term threats to Hebrew higher education coming to a head.

One such threat is more limited geographically/politically but broader in scope, in that it affects the teaching of all languages identified as “foreign.” Over the last few decades, almost all American (U.S.) schools seem to have tacitly but firmly settled into the extensive model of development, based on continuous growth of the student body bringing in more and more tuition money, much if not most of it, borrowed from the federal government. This model is not only unsustainable in the long run – especially given the shrinking of the 18-year-old cohort of the overall population and growing doubts in various quarters about the value of college degrees – and detrimental to academic autonomy, but also severely harmful to humanities and especially the study of languages.

Two rarely discussed but fairly obvious pillars of the extensive model are lowering of academic standards and neglect of humanities. On the one hand, swelling the student body and churning it ASAP through the program – in order to brag about the four-year graduation rate and thus attract future applicants – inevitably involves lowering of admission and grading criteria. Woefully unprepared high school graduates are let in as SAT scores are increasingly ditched or downplayed in the selection process; grade inflation is rampant. On the other hand, priority is given to such majors as business,

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finance, pre-med, pre-law, engineering, and STEM (computers above all) – for the simple reason that in order to increase recruitment schools need to point out the lucrative job opportunities or firm career paths supposedly awaiting their graduates right out of the door. (If you smell a Ponzi scheme again, your nose is in the right place.)

Of course, speaking of the second pillar, no school (except maybe for some for-profit ones) is so brazen as to ditch general education requirements in humanities altogether. Yet, this is where the first pillar comes in handy: most of humanities are uniquely suited for dumbing down. Languages are the only exception. It is eminently possible to BS your way through a class in history, English, or anthropology. But with languages – Hebrew included – it does not readily work. Either you have acquired some easily and objectively testable skills over the semester, or you have not. And yes, acquiring those skills requires discipline, hard work, and time management.

That is why language requirements are progressively watered down, if not dropped altogether. For example, many schools do not specify that the language taken should not be the student's native tongue. As a result, a growing number of multilingual, foreign-born, and international students test out of the requirement (and pocket a substantial number of credit hours) without learning anything new. And language requirements within humanities majors are going the way of the dodo: memorably, just a year ago Princeton dropped Greek and Latin for its Classics majors. (I say "memorably," but although there was some discussion when the decision was announced, it has been largely shrugged off.)

Other underwater reefs, against which our collective ship is already brushing, are more global in scope and at the same time specific to Hebrew. All of us are well aware that the language we teach has been for millennia a constant presence in Jewish thought, literature, and liturgy. However, in popular consciousness (and under "populace" I mean anyone who is not involved in Hebrew or Jewish studies) it brings up only two associations: first, the Hebrew Bible; second, the State of Israel. Both of these do not, to put it mildly, work in Hebrew's favor.

As far as the Hebrew Bible is concerned, there is growing suspicion of, if not hostility towards religion on college campuses (apart, of course, from denomination-based institutions). I regularly receive requests from former students who have transferred to other institutions to send the syllabus of the Hebrew Bible class they took with me – meaning that the administrators of their new schools are at the very least unsure the subject can be taught academically. Cracks seem to be ready to appear even within my beloved profession of biblical studies, with a growing number of doctoral students choosing – in the fashion of poorly understood post-modernism – to "interrogate" or "critique" the Bible instead of trying to understand it and endow it with meaning. Yet others concentrate on the Bible's reception in modern times (which is by no means a problem per se if it does not crowd out exegesis proper). Since both exercises do not require much Hebrew and seeing that these are precisely the dissertation topics valued by potential employers, how long until doctoral programs start de-emphasizing Hebrew (and Greek) requirements or dropping them altogether? And if the students considering graduate school in biblical studies know this, how likely would they be to take Hebrew as undergrads?

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With regard to Israel, as we all know all too well (sigh...), it is increasingly viewed on college campuses worldwide as an illegitimate colonialist entity rather than a realization of Jewish people's inalienable right to self-determination in its homeland. And since such views come hand in hand with the concept of the "ark of history" that inevitably bends towards "justice" – as it is perceived at the moment – too many undergrads have the thought implanted in the back of their minds that Israel is not long for this world. Under such circumstances, even if they fulfill the language requirement by actually studying a new language, what chance is there of them choosing the one that is almost exclusively spoken in this doomed – and anyway, very small – state?

All these bleak trends cannot be reasonably expected to go away on their own; if anything, things are likely to get worse, at least in the short-term. We are not in a Jules Verne novel where a safe passage between the rocks always opens at the last moment. So what, if anything, can we do to prevent the wreck?

We advocate.

Sure, advocacy for Hebrew higher education is already baked into NAPH charter. But that is not nearly enough. Our advocacy should be much broader. We should advocate for academic excellence – and yes, rigor. We should advocate for consistently high standards in admissions and grading – even if flaunting them is justified by a noble goal – in both colleges and graduate schools. We should advocate for humanities as a whole, not just for our own fiefdom in linguistics or Religious Studies. When advising doctoral students, we should push them towards real, in-depth engagement with the Hebrew Bible through its text. And yes, we should advocate for the state of Israel, even if we disagree with the policies of its government *du jour*.

The task is enormous. There is no guarantee any of it will work. But if we do not even try, our ship will definitely end up on the rocks.

Shalom u-Verakhah,

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Disclaimer: The views expressed above are mine as a private individual and NAPH President. They do not necessarily reflect the stance of SMU as an institution.

Notes From Here & There

Zev Garber

I. Evolutionary Antisemitism

The Incident

From the desk of NY State Senator Anne M. Kaplan, I received in late July 2022, a correspondence that anti-Jewish flyers disseminated throughout Rockville Centre and Ocean Side in Nassau County, New York. One with the subhead EVERY SINGLE ASPECT OF THE BIDEN ADMINISTRATION IS JEWISH, and FACTS DON'T CARE ABOUT YOUR FEELINGS with a row of photographs of Jewish members of the Biden administration, along with their names, titles, and an Israeli flag. Two of the individuals are marked TRANSGENDER in red writing. The second side of the flyer includes the headline THE PROTOCOLS OF THE LEARNED ELDERS OF ZION with the subhead THE JEW'S PLAN FOR WORLD DOMINATION. The laundry list that follows is a catalogue of antisemitic tropes that have for centuries been used to demonize, stigmatize, and oppress Jewish people the world over.

Understanding

Cal State Emeritus Professor Kevin MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (Praeger Books, 1998), posits reasons for and activities of evolutionary antisemitism. In *Separation and Its Discontents*, a volume intended to penetrate the multi-leveled, centuries-laden and ubiquitous problem of Jew hatred, MacDonald surveys which antisemitic strain best explains the ideology and practice of antisemitism. His chapters, informed by contemporary social psychology, present an evolutionary theory of antisemitism fueled on the one hand by the need of Jews to preserve their identity by voluntary segregation from the larger society and on the other by religious supersessionism (Christian and Moslem), economic competition and other conflicts.

The first part scrutinizes the ups and downs of Jewish-gentile relations in the Ancient World and in the first Christian centuries and it suggests that stereotypes result from positive evaluation of the ingroup and negative evaluation of the outgroup. The middle section examines texts and themes of pivotal moments associated with Western antisemitic movements. It contributes fresh thinking on the Jews as a powerless minority in the late Roman empire (4th Christian century), the *limpieza* laws during the Iberian inquisitions, and the fateful anti-Jewish legislation of NDSAP. Finally, in the last chapters, the author returns to his introductory theme and argues that Jewish historiography dictates theories of antisemitism that are self-

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promotional by promoting group aggrandizement of biblical proportion and self-deceptive by ignoring or rationalizing criticism from outside.

Case in point, the tribal-racist memories of Israel's early experiences. The superiority of *ha-Shem* over the gods of other nations developed in response to the continual persecution which threatened to eliminate Jewish group solidarity. MacDonald works from the assumption that the Dual Torah is the blueprint of the eventual Jewish dominion over the world. Such a view of early Jewish history portrays the Maccabees as heinous tyrants, the Pharisees as clannish, nationalists as separatists, the Romans as innocent, and Babylonian Jewry as responsible for unleashing the pretense for antisemitism which henceforth is to blot the pages of Western civilization.

Similarly, the Jews in our time. Evil against the Jews -- that is to say, the paramount effect of antisemitism, the Shoah and threats to the sovereignty of the State of Israel -- is provoked by the Jews themselves. In this scenario, Jews imagine themselves as innocent victims of hatred and violence. The author comments that religious and secular Jews alike see themselves as a small, weak, good group dispersed among a large, strong, bad group (nations of the world) which consistently and persistently victimizes them. Also, the Jewish people considers itself blameless when others suffer from Jewish action or inaction (e.g., Zionist actions in Palestine created a stateless people but many Israelis and Jews cite the Palestinians as the cause and see nothing hypocritical or irrational in this). Though MacDonald may be seen as a scholar provocateur ("This is ... first and foremost a book that confidently predicts its own irrelevance to those about whom it is written"), his point is that criticism of Jews and their ways might be harsh or not polite but it is within the protected sphere of legitimate research and speech. Nonetheless, a rambling who-is-who-isn't roundup of Jews responsible for the "Jewish problem" borders on the irrational and is conducive to misrepresentation.

Response

No one who writes on antisemitism can be accused of tackling a simple issue or one limited in scope. To be sure, many words on the subject are not in short supply. We pay attention to these words, however, in fits and starts depending on which area of antisemitism intrigues us. Specialists and non-specialists have written multiple accounts on the complex nature of antisemitism and dilemmas faced. Treatment/views of Jews out of fear not as objects of ridicule is the crux of MacDonald's chapters. Group chosen, collective achievement, intellectual pride and on contribute to the defacement of European White identity and aspiration. Jews represent a cosmic evil that is racial and deserving of limitation if not elimination. YES, there is Jewish jealousy/hatred and justified. In sum, negative European/American stereotypes regarding Jews is initiated by Jews and *controlled* by the extent of their success and achievement. The deeper understanding of White European antisemitism is linked NOT to the presence of Jews as individuals but Jews-as-Group achievers.

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II. The E Marker

The current practice of U.S. States issuing non-binary birth certification began in the State of California in October 2017. Choosing “X” as a baby’s gender indicates the ongoing commitment to raise the infant without gender norms and without making assumptions about how the child will identify as s/he gains self-awareness. Researching the Internet, we found these points validating gender-neutral birth certificates and individual not imposed (government, religion) reality.

Non-Binary Birth Certification and State IDs: Fall Guide 2022

<https://www.usbirthcertificates.com/articles/gender-neutral-birth-certificates-states>

The gender X option on a birth certificate serves the following purposes:

- Acts as a placeholder until the child is able to self-identify with a gender on their own
- Relieves the pressure on parents to choose a gender during the first days after birth of a child with a sexual variation
- Gives intersex children an inclusive term since some of them present both female and male sexual and/or hormonal traits
- Allows people who do not identify as neither male nor female gender to express this on their legal document
- Eliminates part of the battle that many transgender, gender non-conforming, gender non-binary, gender fluid, genderqueer, and agender people often go through to override or justify non-conformity with their original gender designation

Additionally, trans, intersex, and non-binary people already face marginalization and discrimination even before they are required to select an option that does not fit their reality or experience.

Having an ID that accurately reflects an individual’s reality has many practical benefits, such as:

- It can be emotionally validating for the citizen, eliminating part of the stigma and shame that surrounds having a different body
- It makes government services and benefits available to everyone —citizens with a form of proof of identity that is not accepted by their government due to the “X” marker cannot apply for certain services or benefits
- It provides parents the encouragement to allow their children to make their own decisions as they grow up

How different (and strange) from the generation of my and my children’s natal origin. In the early 1940s and 1970s, the sight of a birth baby’s physical appearance determined sexual identification; and sealed in the flesh of an eight-day male child less threatening health factors intercede *not* that the baby is genderqueer

and so the *brit milah* is put on hold. Alas, putting personal opinion and traditional Jewish *halakha* aside, I have a historical-religious problem designating a birth gender “X.” Why? Three examples among others. It suggests racial language (see Iggeret 93, **News from Here and There**, “Racial Language and Lessons from the Shoah”); in composition, it is a mark of error/wrong not correct/right; and it suggests *eXclusion*, darkness, the absence of God, giver of light and life. Thus, if non-binary marker is required and M(ale), F(emale), and X are restricted, I suggest **E(lokim)/God marker**. Elokim, creator of heaven and earth; abolisher of darkness, and in whose image *male and female* are created. *Běselem ‘elokim (hu’) zakhar u-někeivah bara’ ‘ōtam* (Gen 1:27).

III. Briefly Noted

Algemeyne Entsiklopedye

Barry Trachtenberg, *The Holocaust & The Exile of Yiddish: A History of the Algemeyne Entsiklopedye*. New Brunswick, NJ: Rutgers University Press, 2022. 293 pp. ISBN 9781978825451(cloth); ISBN 9781978825475 (epub); ISBN 9781978825499 (pdf)

At first glance, Barry Trachtenberg’s (Wake Forest University) volume appears to be a straightforward historical account on the making of the *Algemeyne Entsiklopedye* (“General Encyclopedia”), a comprehensive Yiddish language encyclopedia of general knowledge that would serve as a meaningful guide to modernity for millions of Eastern European Yiddish-speaking Jews. In February, 1931, celebrated Russian Jewish historian, Simon Dubnow, addressed a major supportive gathering of Yiddish intellectuals in Berlin, Germany on the importance of this publication. Thereafter several *bands-im*/volumes were published. Alas, Hitler’s rise to power in 1933 suspended permanently the publication of further volumes of *Algemeyne Entsiklopedye* (AE) on German soil. Key editors regrouped in France, survived the Second World War, and two decades later, with the scope and mission of the project repeatedly changed, the final volumes were published in New York in 1966. As such, Trachtenberg’s chapters are period writings and the narrative is retrofitted with primary, secondary, and archival sources. Further, the author’s ability to posit the concern and thought of his subjects’ *yiddischer Weltanschauung* in contemporary historical focus and concern is laudable.

This well-balanced, highly informative work provides a roadmap to the extensive research necessary in charting the ups-n-down of preserving a prewar encyclopedia project on *Yiddishkeit* through World War II, and postwar periods. Content contains a wide span of areas related to AE, including, words, phrases, personalities, events and philosophy. Popular and erudite chapters are accompanied by a number of illustrated items and photographs; extensive footnotes and end with a short bibliography. By focusing on a variety of Jewish approaches and methods to Jewish encyclopedias on a number of topics (nationalism/Zionism, religion, secularism) and languages (German, English, Hebrew, Russian), Trachtenberg has provided an accessible approach to understanding the dynamics of a collective Yiddish view of modernity, which differs considerably from a religious/halakhic *shtetl* worldview. For example, the veracity of a biblical narrative is tested by text, form, and lower and higher biblical criticism, which often conflict with the Torah seen as religio-history of the Jews by the Synagogue.

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In sum, the book is well written, argued, and researched. It poignantly and pointedly tells the story of the precarious birth of *Algemeyne Entsiklopedye*, the holocaustal fate of millions of its potential Yiddish reading audience, the continuous debates on whether the content and intent of post-WW II Yiddish encyclopedia can serve to a diminishing reading public,¹ and, aside from curiosity, where would it surpass the quality of the *Encyclopaedia Judaica* (1971-72)? Nonetheless, dwelling on the devastation, horrors and destruction of East European Jewry and Yiddish life was not the decision of the *AE* editors and authors. Rather, “preserve the heritage of Yiddish culture, to document its near-total extermination in the Holocaust, and to chart its path into the future” (book cover). Amen selah.

The Posen Library

Todd M. Endelman and Zvi Gitelman, eds., *Crisis and Creativity between World Wars, 1918-1939* (Volume Eight, The Posen Jewish Culture and Civilization). New Haven and London: Yale University Press, 2020. lxi + 1319 pp. ISBN 978-0-300-13552-7 (hardcover)

Editors Endelman and Gitelman succinctly state the *raison d'être* of a two-thousand-page volume covering a twenty-year interval between WW I and WW II. “In Europe, economic crises after 1929, strident nationalist movements and militant radical parties, political polarization and the erosion of liberalism, and the slide from democratic to authoritarian norms undermined Jewish hopes for stability and security, especially in the new states that emerged in Eastern and Central Europe. In West European societies and in North America, the challenges were less dire but daunting nonetheless. However, despite the economic downturn of the 1930s, Western Jews (both native born and immigrants) continued to move into the middle class. In the United States, the Jewish community emerged as a significant influence in American and world Jewish politics. In Palestine, then under British control, the Jewish population grew rapidly, becoming more ideological and secular. If less than 10 percent of European Jews who lived in Western democracies in the 1930s felt a sense of unease, then in Poland, Romania, Hungary, and Germany there was a palpable feeling of impending trouble, if not catastrophe” (Yale University Press Book News).

The Editors’ brief descriptive historical sketch seeds this anthology of Jewish activity and productivity between the world wars which are parsed into selected genres: social, political, and cultural thought; memoir and reportage; scholarship; religious thought; visual culture; fiction and drama; and poetry. The selected texts, translated from many languages, reflect self-other challenges to identity and preservation in relation to religion, politics, and state. Of particular interest and value is the wide variety of opinion regarding Jewish identity and survival in these turbulent decades. Each part and selections are provided with informed introductions, relevant notes and bibliography. Musical and Film selections, detailed Credits identifying texts, and Index complete this informative volume. And when necessary, items of painting, photography, architecture, and sculpture are found.

Known and unknown authors and selected primary texts (political, religious and secular) are included: Shmuel Yosef Agnon, Nathan Alterman, Sh. An-ski, Salo W. Baron, David Ben-Gurion, Chaim Nachman

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¹ The dearth of a European Yiddish reading public is a major reason why the post-Shoah four volumes English language *The Jewish People: Past and Present* (1946-1955 and reprints) were printed.

Bialik, Marc Chagall, Simon Dubnow, Leah Goldberg, Chaim Grade, Uri Zvi Greenberg, Abraham Joshua Heschel, Franz Kafka, Mordechai M. Kaplan, Abraham Isaac Kook, Yitzhak Lamdan, Rakhel, Charles Reznikoff, Isaac Bashevis Singer, Leo Strauss, Leon Trotsky, Stefan Zweig and many others. Prohibitive cost (hardcover, \$200) should not tarnish the value of this volume for personal research and classroom instruction. On the later, Albert Einstein on antisemitism, Uri Zvi Greenberg and Yitzhak Lamdan on Zionism, Rabbi Abraham Isaac Kook on women voting, and more, make for comparative class instruction-discussion of then-now topics of instruction. In sum, an important addition to one's personal and school library.

Samuel D. Kassow and David G. Roskies, eds., *Catastrophe and Rebirth, 1939-1973* (Volume Nine, The Posen Jewish Culture and Civilization). New Haven and London: Yale University Press, 2020. lxi + 1014 pp. ISBN 978-0-300-18853-0 (hardcover)

The ninth volume of The Posen Library of Jewish Culture and Civilization covers the years 1939 to 1973, from the Shoah to the Yom Kippur War, the catastrophic displacement of European Jewry, the founding of the State of Israel, and Jewish life in the United States. To inform intellectually and compassionately what editors Kassow and Roskies call "one of the most tragic and dramatic in Jewish history," chapters are divided geographically and by genre. They show the diversity and vitality of Jewish life and culture in this turbulent era of Jewish extermination and rebirth particularly in political thought, literature, the visual and performing arts, and religion. Selections reflect Jewish life within Nazi Europe and throughout the Jewish world. The salient teaching conveyed in this volume is Jewish essence and existence defined and redefined in an era rife with antisemitism, expulsion, wandering, extermination, and survival.

General introduction to Volume 9 by the editors is suggested reading to understand why particular entities are selected. Known, less known, and unknown personalities, events, artifacts, etc., are introduced by a short biographical sketch and followed by a primary selection reflecting the importance of the subject or topic at hand. A number of writers and artist (e.g., S.Y. Agnon, N. Alterman, M. Chagall, L. Goldberg, C. Grade, A.J. Heschel I.B. Singer, etc.) are highlighted in Volume 8, same biographical introduction but accompanied texts differ associated the period under review (Vol.8, 1918-1939; Vol.9, 1939-1973). Entries chronicle Jewish cultural differences between Eastern and Western Europe, track the pitiful fate of Jews of Arab lands, exhibit Shoah memory (Anne Frank, Lucy Dawidowicz, Elie Wiesel, letters from the Westerbork transit camp during the German occupation of the Netherlands, and more), and present Jewish culture in North and South America. Of teaching interest, multiple/mosaic view of Jewish religious thought and reason on American soil.

Publisher and Editors goal of providing primary texts, documents, artifacts, and images from the eve of WW II to the Yom Kippur War are well attested in this volume. New understanding of established writers/works and introduction of important but hitherto unknown writers and sources are accomplished. Unfortunately, however, the hefty publisher's price (\$200, hardcover) and bulk of the volume and all volumes in *The Posen Library of Jewish Culture and Civilization* do not make for classroom instruction. Library reserve and

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research book definitely. Copying selections or the interactive Posen Digital Library may ease the instruction dilemma. Finally, may the cover image of Prime Minister David Ben Gurion in yoga position on the shores of the Mediterranean suggest training the consciousness for a state of perfect spiritual insight and tranquility. Promoting unity of body and mind may this not be the *desideratum* of the editors' suggestion to how to read this volume: sequentially, generically, geographically, and comparatively (i.e., discovering similar comparative synopses and fundamental differences from same and different periods and sources? Echoing, Kassow's and Roskies' words to their contributors, *chazak, chazak, ve-nitchazek*.

Karaism

Daniel J. Lasker, *Karaism: An Introduction to the Oldest Surviving Alternative Judaism*. London: The Littman Library of Jewish Civilization in association with Liverpool University Press, 2022. xiv+253 pp. ISBN 978-1-800855-96-0 (hardcover)

"Karaite Judaism emerged in the ninth century in the Islamic Middle East as an alternative to the rabbinic Judaism of the Jewish majority" (per the book's cover). A major teaching of traditional Rabbinic Judaism is that Hebrew Bible (Tanakh) is the cornerstone of Judaism, and the Talmud is its magnificent edifice. It is shaped by the transmission ("revelation") of the Written Torah (torah she-biktav) as represented, understood, and lived by the Talmudic sages who molded Israel's salvific apparatus, from the ruins of the Second Temple (destroyed 70 CE) to the early Middle Ages. Their accomplishment—the Mishnah and its commentary, the Gemara ("completion," "learning tradition"), which together form the Talmud (Bavli, product of diaspora Amoraim or "interpreters of the Mishnah," and Yerushalmi, serving Palestinian Jewry)—became the dominant structure of Judaism. Lasker's book speaks to the importance of studying the history and methodology of the Talmud and other rabbinic sources but their essential teachings are not divinely given. Lasker correctly argues that Karaites accept as authoritative only the revealed Written Torah given at Sinai, as they understand it, and their belief and practice of Judaism therefore differs greatly from that of most Jews who are guided by the authority of the Dual Torah.

The book's initial chapters speak of Karaite origins not to a non-rabbinic form of Judaism initiated in the eighth century by Anan ben David (Iraq) but to the ninth and tenth centuries; survey and evaluate the golden age of Karaism in the Land of Israel; illustrate Karaite life and teaching in Byzantium and beyond; reflect on separation in identity and name of Eastern European Karaites from normative Jewish designation; and the return of Karaites to Israel. Other chapters illustrate Karaite law, belief, practices, theology, and biblical exegesis. More than expected, "the work of our fathers" (Rabbanite masters)," pragmatic Talmudic views on treatment of everyday life and flights into abstract and ethereal problems are noted. Contemporary Karaite scholars cite multiple and varied methodologies, equally logical and fanciful; its terse writing style; and the meticulous editing of pedantic redactions, themselves based on free-flowing ideas composed centuries earlier. Final chapters instruct on Karaite polemics and historiography, language and literature and the future state of Karaism.

The Karaite Jewish agenda distinctly emphasizes the glorious news to Jewish people — remedy to the mourners of Zion and Jerusalem, victory over enemies, return from Diaspora, and rebuild the Land—that is accomplished from Judaism's centrifugal teaching of *tikkun `olam* (repairing the world). That is to say,

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sensing the presence of God in the world *'asher bara'* (Creation); sensing the divine presence in the words, events, encounters in the Tanakh; and sensing the Holy Presence in doing the mitzvot (obligatory and voluntary commandments or sacred acts). Theology draws from biblical, Karaite masters, and mystical tradition that sprout forth the message that the earth is full of God's glory and that every place conceivably is a gateway to Heaven's door. Karaite Creation-Bible-Deeds interplay parallels the inalienable importance of the Torah (Teaching) to Israel, transmitted by Karaite tradition and sustained by the Mosaic rallying cry, *Na'aseh ve-Nishma* ("We shall do and we shall hear [reason]" [Exod 24:7], in this world.

Lasker's research on the *ba'alei mikra'* (Karaites) and his reader friendly writing approach contribute to an enjoyable learning experience. Outstanding *hakhamim*, Rabbanite and Karaite, are mentioned and their contribution positive and/or negative, are effectively explained (Sa'adia Gaon, Ibn Ezra, Ibn Gabirol, Judah Halevi, Rashi, Nahmanides, Rabbi David ben Solomon Ibn Abi Zimra (Radbaz), Jacob Al-Qirqisani, Yefet ben Eli, Judah ben Elia Hadassi, Simḥah Isaac Lutski, Isaac ben Solomon, among others). The spectrum of Rabbanite views on Karaism include the harsh criticism of Sa'adia Gaon (882-942) credited with the near total disruption of Karaism in Iraq; the positive effect of Ibn Ezra (c.1089-c. 1164) who negated and adapted a number of Karaite biblical interpretations; and the impact of Maimonides (Rambam, 1138-1204), the most important Rabbanite authority of the Middle Ages whose philosophy revolutionized Karaite law till today. Of particular interest is the role of KALAM (MEDIEVAL ISLAMIC PHILOSOPHY) and the unexpected positive exchange between Karaite and Rabbanite communities, including, viewing the Rambam as a secret Karaite and accepting his Thirteen Principles of Faith (excluding the Oral Torah). Nonetheless, pointed distinctiveness will prevail: celebration of biblical holidays, kashrut observance, Sabbath observance, rite of circumcision, question of Bar-Bat Mitzva, permissible marriage and intermarriage, acceptance as Jews under the Law of Return and on.

In sum, Karaite and Rabbanite Jews are united by God, the Torah, Israel—both the people and the land. They differ in the understanding and acceptance of Oral Torah, biblical exegesis, understanding and application of *halakha*, fulfillment of prophecy, rites of passage, and life immortal. History, Exile, Return bear witness to conflicting not converging forms of Judaism. For example, Eastern European Karaites denying their Jewish label thereby providing survival in the Nazi period. Israeli Jewishness vis-à-vis rabbinic tradition and/or secularism indeed a perpetual dilemma for the largest Karaite community of Jews in the world today. How so and why so can be gleaned from chapters in this illuminating and instructive book.

IV. Niftar

Friday, July 29, 2022, Rosh Hodesh Av, 5782, at 4 p.m., we agreed with the veterinarian that the quality of life to our beloved dog, Samson, is no longer possible; and on this erev Shabbat, the permission was given to grant him eternal sleep. At the Friday night table, we sang mournfully Shalom Aleichem, welcoming the ministering angels, messengers of the Most High, the supreme King of Kings, holy and blessed be He, to carry the *neshama* of our beloved Samson over the Rainbow bridge to be greeted by his brothers (Shukie, Ruchie, Nafshi). Shalom Aleichem.

Publications, Editors' Reports

Hebrew Studies

Hebrew Studies Editor's Report 2022

Serving as the Editor of *Hebrew Studies* is proving to be an enriching endeavor. This is due in no small part to the efforts of my predecessor, Pamela Barmash, to whom I want to express deep appreciation for her five years of dedicated, industrious service in the position. Under her vision and guidance, the Journal broadened its intellectual purview, while simultaneously remaining committed to its core mission of promoting scholarship focused on Hebrew language and literature. I look forward to building upon Pamela's achievements and to maintaining the Journal's trajectory of scholarly excellence.

The transition in the position has been a smooth one, facilitated largely by the cooperative efforts of both *Hebrew Studies* and NAPH staff members whose professional expertise supports the Journal's mission in manifold ways. I will take this opportunity to commend and express much gratitude in this respect to: Dorit Lemberger (Associate Editor); Orna Goldman (Managing Editor); Matthew Goldstone, Karen Grumberg, Jeremy Hutton (Book Review Editors); and, Jared Henson (Associate Director, NAPH). The work of *Hebrew Studies* is a collective endeavor and I am very fortunate to be working in tandem with these colleagues.

The forthcoming 2022 issue of *Hebrew Studies* (volume 63) will feature one symposium - "Drag Queens: Gender, Performance and Power in the Biblical World" – comprised of six articles composed by seven contributors. As the symposium's guest editors Cat Quine and Laura Quick explain in their introductory essay, scholars increasingly recognize the construction of gender in the biblical world, not as a biological given, but as a complex of contextualized social and personal practices which individuals enact within particular social settings. This symposium focuses on alternative gender performances and power in the royal courts of the biblical world, where the royal body, as a proxy for the body politic, becomes a battleground and where the articulation of the health and value of the larger community coalesces in reference to the king's beauty and masculinity.

Additionally, the 2022 issue will also contain five individual articles on a wide range of subjects, as well as six review essays. I am excited about the forthcoming volume and express appreciation to all whose efforts facilitated its realization and academic excellence.

Finally, *Hebrew Studies* continues to generate healthy levels of scholarly interest and input. Since January, 2022 the Journal has received eleven new article submissions, which currently are in various stages of review. I will continue to explore the possibility of incorporating featured symposia into forthcoming volumes of the Journal and look forward to presenting progress along these lines in future reports.

Hebrew Higher Education (HHE)

Editor's Report 2022, from Nitza Krohn

The mission of HHE, NAPH's peer-reviewed journal, is to fill the "niche" of applied pedagogy in the teaching the Hebrew language and its literature in higher education. The journal is on a "rolling publication" schedule, whereby articles and book reviews appear online on the journal site over the course of the year and the publication of each article is announced to NAPH members. Just before the annual NAPH conference, all articles are aggregated into the annual issue, which also includes reports of conferences and tables of contents of other journals of interest to our readership.

Our 2022 issue, volume 24, is accessible [HERE](#).

You will find in it seven articles (four in the field of second language acquisition, three in Biblical Hebrew pedagogy, and one in linguistics) and thirteen reviews of books in the areas of Hebrew literature, culture and Bible, as well as reviews of newly published Hebrew language textbooks.

You may have heard the sad news about the recent passing of Professor Nancy Ezer z"l, who had served as HHE book review editor since 2007. I am grateful to Professor Laura Wiseman of York University for agreeing to take over the book review section after this grievous loss. Laura is passionate about classical and contemporary Hebrew language and literature and related pedagogies. She hopes to honor Nancy's memory by preserving her legacy of kindness, inclusivity, and the integrity of the HHE reviews. She will ease into her position at the journal over the next academic year.

If you are aware of any new books or periodical publications in your area(s) of expertise that you think merit a review, please contact us at:

nikrohn@jtsa.edu

LWiseman@edu.yorku.ca

And should you be willing to write a review yourself, we would of course be delighted!

Submission instructions for book reviews and articles can be found [HERE](#) and for further questions, you may contact our managing editor, Ms. Orna Goldman (ornagoldman@yahoo.com).

Nitza Krohn, Jewish Theological Seminary of America, nikrohn@jtsa.edu

Meetings and Conferences

NAPH Annual Meeting in Conjunction with AAR-SBL

Minutes of the 2022 NAPH Business Meeting

November 20, 2022, Denver, CO

1. Serve Frolov, NAPH President, welcomed all to the business meeting.

After brief discussion, **Serge Frolov** introduced **Jared Henson**, Associate Director, who gave a summary of the following report.

2. Jared Henson: Our membership numbers have remained relatively stable from 2021 to 2022. We currently have a total of 277 members, down slightly from 282. This continues a decline in membership that we have been experiencing for a number of years. It should be noted, however, that the majority of our membership comes from presenters who participate in our NAPH International Conference in the June of each year, from whom we require membership. In 2020 we had to cancel the summer conference, in 2021 it was virtual, and this year we also had a smaller virtual conference, so we are still digging out from Covid in terms of membership. However, we look forward to an in-person conference for June 2023 at Tel Aviv University, and corresponding to that, we hope to have better membership numbers next year. Our numbers by membership category are as follows:

Regular 186 (down 10)

Retired 59 (up 8)

Student 32 (down 3)

Considering the above shortfall in membership numbers, our overall financial position has changed very little, since during 2020, 2021 and 2022 our expenses were also reduced in relation to conference events (2020 canceled, and 2021 and 2022 virtual) – both expenses relating to our summer conference and the SBL Annual Meeting, which was also virtual in 2020.

We have also been able to reduce our shipping costs for *Hebrew Studies* mailings, which, as we all know, have increased tremendously during Covid and during 2022 due to increasing inflationary pressures in the economy in general, by creating a tiered membership structure where members can choose whether or not they would like to receive a hard copy of *Hebrew Studies* or receive, upon request, articles in pdf. As expected, and as we were hearing from many people, especially abroad, the vast majority of members prefer not to receive a hard copy of *Hebrew Studies* and would rather request individual articles that are of interest to them.

As we state each year, the Association also 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, and they continue to produce sustaining income for NAPH's operating expenses.

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Congratulations and thanks to Editor of *Hebrew Studies* journal, **W. David Nelson**, who took over the editorial responsibilities this year, Associate Editor, **Dorit Lemberger (Bar-Ilan)**, and **Managing Editor, Orna Goldman (Rutgers University)** its Review Editors, **Matthew Goldstone (JTS)**, **Karen Grumberg (UT-Austin)**, and **Jeremy Hutton (UW-Madison)** for the upcoming volume of *Hebrew Studies* Journal. The 2022 volume is at press now, so I will be mailing out copies to members who choose to receive a hard-copy in December. **Orna Goldman** has worked very hard to get this latest volume out and deserves our thanks for her hard work.

The 2022 NAPH summer conference was again held virtually in June. It was NAPH's second virtual conference, and by all accounts it was a successful, if smaller, conference. Though we might have been able to have the 2022 conference in person on the campus of the University of Texas at Austin, our numbers at the submission deadline were so small that we had to extend the deadline and return to virtual planning again. Let's hope the Covid-19 era is over. **Karen Grumberg** and **Esther Raizen** once again enlisted the help of the IT department of the University of Texas at Austin, and they did an excellent job facilitating the sessions. Many thanks to both **Karen Grumberg**, Conference Coordinator, and **Esther Raizen**, Executive Vice President, for co-hosting and organizing the 2022 International Conference program. Karen will issue a full report on the 2022 Conference in the forthcoming *Iggeret* and will be emailed to members in early December.

In addition to the virtual conference, NAPH held one zoom seminar in March of this year, organized by the co-chairs of the literature section of the conference committee, Dana Olmert (Tel Aviv University) and Ilana Szobel (Brandeis), called "Conversations with Friends (who are also writers)". This initiative will continue in the upcoming year as a set of stand-alone events that are separate from the conference but add to the vibrance of our organization.

We continue to receive financial support from Institutional Sponsors, which provides a number of travel grants to advanced doctoral students and post-doctoral fellows. We were able to provide gratis registrations to ALL graduate students in June. These Institutional Sponsor memberships, combined royalties from *Hebrew Studies*, along with the registration fees and membership fees paid by the growing number of conference participants, have kept the Association in sound financial shape. **Esther Raizen**, Executive Vice President, has sent out requests for Institutional Membership and so far has received a promising response. For 2022 we had 25 Institutional Members.

Our conference subcommittees, chaired by **Jonathan Grossman** (Biblical / Post-biblical), **Esther Borochofsky Bar Aba** (Language and Linguistics), **Ruth Ben Yehuda Adler** (Pedagogy), **Ilana Szobel and Dana Olmert** (Modern Hebrew Literature) and **Shiri Goren** (Chair Coordinator), did an exceptional job behind the scenes reviewing abstracts and providing assistance in program planning. Thanks also to **Sarah Baker**, our Conference Information Manager, whose efficient work organizing and distributing abstracts to committees was and is always invaluable to me.

The schedule of future summer conferences is as follows:

2023: Tel Aviv University

2024: TBA

The new issue of our newsletter, *Iggeret*, will be ready soon, 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. Many thanks to Zev Garber for also arranging the program for the NAPH sessions here at SBL. We will receive his report soon, and a fuller report in *Iggeret*.

We would like to express our appreciation to **Bob Stallman** for his work organizing the NAPH Pedagogy sessions at SBL over the last few years, a work he took over from **Pamela Scalise**, and we would like to welcome **Paul Overland** to this role into the future. We appreciate his willingness to take on this role and the enthusiasm he has for Hebrew pedagogy, and we look forward to future SBL Pedagogy sessions under his leadership.

A new volume of *Hebrew Higher Education*, edited by **Nitza Krohn**, along with **Nancy Ezer**, Book Review Editor (Z"L), and **Orna Goldman**, Managing Editor of *HHE*, was published online in June. **Nitza, Nancy (who passed away in early 2022) and Orna** should be recognized for their diligent work in soliciting participation in the journal and continuing to bring quality scholarship to it. They are continually adding articles and reviews in the "rolling publication" format, and have already published a couple of reviews on the NAPH website for the 2023 volume. The rolling publication format – releasing articles and reviews as they are published – continues to be working well for *HHE*. You may view the complete 2022 journal (and previous journals) at the NAPH website and read the newly published article and reviews that will be included in the 2022 volume.

Lastly, as our by-laws state, the NAPH Advisory Council for the organization must be confirmed for a two year period (2023-2024). The nominating committee has put forward the same slate of nominees as the previous two years, but due to the passing of **Nancy Ezer (Z"L)**, the nominating committee has put forward **Ilana Szobel (Brandeis)** as her replacement. **Ilana** is active in NAPH and committed to our mission. All officers remain in place for 2024.

3. Serge Frolov then brought forward the nomination of **Ilana Szobel** as a replacement for **Nancy Ezer** on the Advisory Council to members in attendance. Motion was presented, all were in favor, and motion passed unanimously.

4. Serge Frolov then introduced **W. David Nelson**, who gave his Editor's Report on *Hebrew Studies* (see above, p.12)

5. Serge Frolov introduced **Zev Garber**, *Iggeret* Editor, who spoke of the role of public schools in the teaching of Hebrew.

6. Hélène Dallaire, National Coordinator of *Eta Beta Rho (EBR) Honor Society*, was introduced and gave a report on *Eta Beta Rho* (see below, p.23-24).

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7. Paul Overland, NAPH Pedagogy Session Organizer at SBL, was introduced and spoke of his goal of planning pedagogy sessions for three years in advance. While exploring new approaches in Hebrew pedagogy, these sessions would include all approaches to Hebrew instruction.

8. Various members gave suggestions on increasing membership and participation in NAPH.

7. Meeting was adjourned by **Serge Frolov, NAPH President**.

NAPH Advisory Council 2023-2024

Pre-Modern Division

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

Modern Division

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

Nominating Committee: Serge Frolov, Zafira Lidovsky Cohen, Marvin Sweeney, Esther Raizen

S21-338**Theology of the Hebrew Scriptures / National Association of Professors of Hebrew**

4:00 PM to 6:30 PM

11/21/2022

Room TBD

J. Richard Middleton's, *Abraham's Silence: The Binding of Isaac, the Suffering of Job, and How to Talk Back to God* (Baker Academic, 2021)

Ethan Schwartz, Villanova University, Presiding (5 min)

Carmen Imes, Biola University, Panelist (15 min)

Rebekah Eklund, Loyola University Maryland, Panelist (15 min)

Shai Held, Hadar, Panelist (15 min)

Rachel Adelman, Hebrew College, Panelist (15 min)

Break (5 min)

Brittany Kim, Northeastern Seminary at Roberts Wesleyan College, Panelist (15 min)

Marvin Sweeney, Claremont School of Theology, Panelist (15 min)

J. Richard Middleton, Northeastern Seminary at Roberts Wesleyan College, Respondent (25 min)

Discussion (25 min)

S21-229**Linguistics and Biblical Hebrew / National Association of Professors of Hebrew**

1:00 PM to 3:30 PM

11/21/2022

Room TBD

Linguistics and Biblical Hebrew: Nouns and Particles: Morphology, Syntax, and Semantics

David Stein, Premium Judaica Editorial Services, Presiding

Adina Moshavi, Hebrew University of Jerusalem

[All/Every? On the Collective and Distributive Uses of the Determiner kol in Biblical Hebrew](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Lexicography (Text and Translation)

Camil Staps, Leiden University / Radboud University Nijmegen

[Semantic Properties of Prepositions: The Distinction between Causal ׀ and ׀](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Hebrew Bible / Old Testament / Greek OT (Septuagint) (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint))

Benjamin Kantor, University of Cambridge

["And in His Company, We Are Healed": Rethinking Our Interpretation of Isaiah 53:5 in the Tiberian Vocalization Tradition in Light of Dagesh Mavchin 'Dagesh to Distinguish Meaning'](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Hebrew Bible / Old Testament / Greek OT (Septuagint) (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Other (Philology / Linguistics (incl. Semiotics))

Kathryn McConaughy Medill, Eastern University

[To the Altar or on the Altar?](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Hebrew Bible / Old Testament / Greek OT (Septuagint) (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint))

Na'ama Pat-El, University of Texas at Austin

[The Gender of Paired Body Parts in Hebrew and Cognate Languages](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Northwest Semitic (Philology / Linguistics (incl. Semiotics))

Dean Forbes, University of the Free State

[Lessons Learned by Comparing Grammars](#) (25 min)

Tag(s): General Linguistics (Philology / Linguistics (incl. Semiotics)), Computer-Assisted Research (Technology)

S21-321

Linguistics and Biblical Hebrew / National Association of Professors of Hebrew

4:00 PM to 6:30 PM

11/21/2022

Room TBD

Verbal Syntax and Semantics

Tania Notarius, Hebrew University of Jerusalem, Presiding

Aaron D. Hornkohl, University of Cambridge

[Pluractionality, Imperfectivity, and Non-cardinal yiqtol and weqatal](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Northwest Semitic (Philology / Linguistics (incl. Semiotics)), Text Criticism (Interpretive Approaches)

Ariel Cohen, Ben-Gurion University of the Negev

[The Semantics of Habituality and the Capacity of the Molten Sea](#) (25 min)

Tag(s): General Linguistics (Philology / Linguistics (incl. Semiotics)), Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

Geoffrey Khan, University of Cambridge

[The Phasal Narrative Function of Long yiqtol and weqatal in Biblical Hebrew](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

Ethan C. Jones, New Orleans Baptist Theological Seminary

[A More Polite Suggestion: The Lengthened Imperative in Biblical Hebrew—Revisited](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Hebrew Bible (Ideology & Theology)

T.M. Moser, University of Texas at Austin

[Hendiatri? Triverbal Serial Verb Constructions in Hebrew Narrative](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Former Prophets (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), General Linguistics (Philology / Linguistics (incl. Semiotics))

John A. Cook, Asbury Theological Seminary

[How Systematic Is the Binyanim "System" in Biblical Hebrew](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

S22-125

Linguistics and Biblical Hebrew / National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/22/2022

Room TBD

Word Order, Particles, and Discourse

Sophia Pitcher, University of the Free State, Presiding

Young Bok Kim, University of Chicago

[The Position and Function of Free Forms of Address](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), General Linguistics (Philology / Linguistics (incl. Semiotics)), Hebrew Bible / Old Testament / Greek OT (Septuagint) (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint))

Robert Holmstedt, University of Toronto

[Right-Node Raising in Biblical Hebrew](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

Vasile Condrea, Dublin City University

[The Thetic-Categorical Distinction in the Prague School and Its Meaning for Biblical Hebrew](#) (25 min)

Tag(s): General Linguistics (Philology / Linguistics (incl. Semiotics)), Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Former Prophets - 1-2 Samuel (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint))

Ian B. Turner, Puritan Reformed Theological Seminary

["I Spoke to the Prophets": Applying Discourse Analysis Modeled on SFL to Describe Cohesion and Coherence in Hosea 12–13](#) (25 min)

Tag(s): General Linguistics (Philology / Linguistics (incl. Semiotics)), Latter Prophets - The Twelve - Hosea (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

Jin Gyusang, Vrije Universiteit Amsterdam

[Analysis of Participants and Main Players at a Verb in Leviticus](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), General Linguistics (Philology / Linguistics (incl. Semiotics)), Torah/Pentateuch - Leviticus (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint))

Ian Atkinson, Stellenbosch University

[Distinctness and the Double *nx* Construction: The Influence of Prosody on Syntax](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), General Linguistics (Philology / Linguistics (incl. Semiotics))

M20-101

National Association of Professors of Hebrew

7:00 AM to 8:45 AM

11/20/2022

Room TBD

Annual Breakfast and Business Meeting

Serge Frolov, Southern Methodist University, Presiding

P19-137

National Association of Professors of Hebrew

9:00 AM to 10:30 AM

11/19/2022

Room TBD

Book Event, Kenneth Hanson, Hebraic Luke: Jewish Scholarship Enlightens the Narrative of Jesus (Global Center for Religious Research/GCRR Press, 2022)

Zev Garber, Los Angeles Valley College, Presiding

Kenneth Hanson, University of Central Florida

[The Primacy of Luke: Implications for Interfaith Dialogue](#) (45 min)

Tag(s): Gospels (Biblical Literature - New Testament), Gospels - Luke (Biblical Literature - New Testament), New Testament (Ideology & Theology)

Zev Garber, Los Angeles Valley College, Panelist (15 min)

Discussion (30 min)

P20-334

National Association of Professors of Hebrew

4:00 PM to 6:30 PM

11/20/2022

Room TBD

Film event: "The Samaritans: A Biblical People." A documentary by Moshe Alafi.

Viewing and discussing the film "The Samaritans: A Biblical People," a documentary by Moshe Alafi.

Zev Garber, Los Angeles Valley College, Presiding

Screening of "The Samaritans: A Biblical People"

Steven Fine, Yeshiva University

[**The Samaritans: A Biblical People: Screening of the Documentary and Discussion**](#) (80 min)

Tag(s): 1 Esdras (Biblical Literature - Deuterocanonical Works)

Roundtable Discussion

Matthew Chalmers, Northwestern University, Panelist (10 min)

Zev Garber, Los Angeles Valley College, Panelist (10 min)

Malka Simkovich, Catholic Theological Union, Panelist (10 min)

Steven Fine, Yeshiva University, Panelist (10 min)

P19-235

National Association of Professors of Hebrew

1:00 PM to 3:30 PM

11/19/2022

Room TBD

New Hebrew Grammars

Paul Overland, Ashland Theological Seminary, Presiding

Sarah Lynn Baker, Duke University

[**Recent Trends in Biblical Hebrew Teaching Grammars**](#) (25 min)

Tag(s): Pedagogical Theory (Learning & Teaching), Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Teaching Biblical Studies (Learning & Teaching)

James Duguid, The Catholic University of America

[**A Review of "Introduction to Hebrew" by William Fullilove**](#) (25 min)

Tag(s): Pedagogical Theory (Learning & Teaching), Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

James A. Greenberg, Denver Seminary

[**A Review of "Biblical Hebrew: A Living Language" by Helene Dallaire**](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

Aure Ben-Zvi Goldblum, New York University

[**Practical Tools for Pratico and Van Pelt's Biblical Hebrew Grammar**](#) (25 min)

Tag(s): Pedagogical Theory (Learning & Teaching), Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

Brian Schultz, Fresno Pacific University

[**A Review of Living Biblical Hebrew by Randall Buth, et al.**](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Pedagogical Theory (Learning & Teaching), Teaching Biblical Studies (Learning & Teaching)

Discussion (20 min)

**Report on the 2022 International Conference on Hebrew
Language, Literature, and Culture
University of Texas at Austin
Virtual, June 27-July 1, 2022**

The NAPH 39th annual International Conference on Language, Literature, and Culture was held virtually on June 27-July 1, 2022. Chaired by Esther Raizen and Karen Grumberg of the University of Texas at Austin, the conference was sponsored by Israel Studies | Schusterman Center for Jewish Studies and the Center for Middle Eastern Studies at UT Austin, with additional support from NAPH institutional memberships. The conference was attended by over 167 scholars from 9 different countries and featured 134 presentations.

The presentations were offered in concurrent panels throughout the five-day conference, covering a great variety of topics in modern Hebrew literature and culture (57 presentations); biblical and postbiblical literatures (28 presentations); language and linguistics (25 presentations); Hebrew language instruction (21 presentations) and Hebrew Language Instruction / Language (3). Most presentations were grouped into thematic sessions; some were organized by colleagues and others by the conference committee. The literature subcommittee organized a special session in honor of Nancy Ezer, ז"ל, who passed away in January 2022. The session included a statement by Dr. Ezer's daughter, Tamar Ezer, and presentations by former student Philip Zhakevich (Princeton University) and colleagues Yigal Schwarz (Ben-Gurion University), Lev Hakak (UCLA), and Nitza Krohn (Jewish Theological Seminary). The panel addressed topics relevant to Dr. Ezer's published work and interests and her impact teaching the Hebrew language, as well as her collegiality and commitment.

The 2022 conference reflected the ongoing effort on the part of the conference committee to make NAPH more hospitable and inclusive to all scholars of Hebrew language and literature. While we are glad to have been able to hold the conference online once again, we look forward to the camaraderie and stronger connections that our next in-person conference will restore.

Many thanks to Esther Raizen of UT Austin, our host, for working energetically by my side to ensure a conference that was enjoyable, welcoming, and stimulating.

The 2022 conference committee included Ruth Ben-Yehuda Adler (Brown University), Shmuel Bolozy (University of Massachusetts Amherst), Esther Borochofsky Bar-Aba (Tel Aviv University), Nurit Buchweitz (Beit Berl College), Guy Ehrlich (Hebrew University of Jerusalem), Yona Gilead (University of Sydney), Einat Gonen (Tel Aviv University), Illan Gonen (Columbia University), Shiri Goren (Yale University), Jonathan Grossman (Bar-Ilan University), Gali Huminer (Hebrew University of Jerusalem), Yitzhak Lewis (Columbia University), Ganit Mayer (New York University), Pnina Shukrun Naggar (Ben-Gurion University of the Negev), Lilach Netanel (Bar-Ilan University), Dana Olmert (Tel Aviv University), Dina Roginsky (Yale University), Na'ama Rokem (University of Chicago), Shira Stav (Ben Gurion

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University), Dina Stein (University of Haifa), Ilana Szobel (Brandeis 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, clear thinking, and remarkable dedication. Thanks also to Sarah Baker, NAPH Conference Information Manager, 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 11 graduate students this year.

The 2023 conference will be held at Tel Aviv University and will be chaired by Dana Olmert, chair of the Program in Women and Gender Studies and faculty in the Department of Literature. The 2023 conference will be coordinated for NAPH by Karen Grumberg. For more information, please visit our website <https://www.naphhebrew.org>.

Karen Grumberg
NAPH Conference Coordinator
keren@austin.utexas.edu

NAPH-*Eta Beta Rho* Honor Society Report for 2021-2022

Hélène Dallaire, PhD

National Director of the EBR Honor Society



Due to the COVID pandemic, the academic year 2021-2022 continued to present a challenge to many EBR chapters. However, in spite of reduced capabilities to meet for EBR activities, several chapters found creative ways to engage the students.

Some EBR chapters were able to welcome new inductees during the 2021-2022 academic year. These include: (1) Denver Seminary: Kate Moore, Miranda Bonvillain, Travis Morrell, Jason Kratz, Hunter Hambrick, Natasha Smith, Nathan Harden, Kimberlie Grady, Steve Derman, Matthew Holden, Kelly Suazo-David, Kimberlie Grady, Sharayah Riedner, Weston Cowden, Casey Flitsch, Nathan Harden, Erica Nininahazwe, Charles Davis, Hailay Fanta, Matt Bealer, Daisy DeWitt, Michael Krueger, Sarah Nayyar, Derian Sullivan, Brooks Goerzen, Tracey Lawrence, Travis Morrell, Deborah Bushek; (2) Columbia Biblical Seminary: LaQuetia Gilliard, Robert Hudson, and Carina Promm; (3) Wisconsin Lutheran Seminary: Philip Balge; Jacob Bitter; Mark Burger; Silas Dose; Benjamin Kieta; Zachary Meier; Nathaniel Wranovsky; Zachary Zuberbier; (4) Asbury Theological Seminary: Kimberly Constance, Charlie Fiddler, Manuel Ramos, Chris Robershaw, Noah Storkson, David Baldwin, and Bri Russell.

Chapter activities listed in the EBR Reports for 2021-2022 include: representation at the school's New Student Orientation; a new member induction ceremony with a guest speaker; weekly meetings to read Biblical Hebrew (e.g., Ruth, Joshua); attendance to Shabbat services at a local synagogue; grill-out/cookout, Messianic Passover seder; colloquium on "Biblical Languages and Preaching" with a guest speaker; summer

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Hebrew tutorial; presentations by scholars and rabbis on “Difficult Texts in the Book of Joshua”, “Atonement in Leviticus”, “Shavuot”, “Passover”, “Family Erev Shabbat Dinner & Activities”, “Messianic Judaism”, and “Languages of the Ancient Near East.”

If you would like to contribute ideas for activities, and/or discuss anything related to NAPH-EBR, please feel free to contact me at Helene.dallaire@denverseminary.edu.



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

Hélène M. Dallaire, PhD.

EBR National Coordinator, Denver Seminary

Helene.dallaire@denverseminary.edu

News From Our Members

Recent Publications

Ehud Ben Zvi, University of Alberta, Canada (em.): “Benedikt Hensel, Ehud Ben Zvi, and Diana V. Edelman (eds.), *About Edom and Idumea in the Persian Period: Recent Research and Approaches from Archaeology, Hebrew Bible Studies and Ancient Near East Studies* (WANEM; London: Equinox, 2022); Cynthia Shafer-Elliott, Kristin Joachimsen, Ehud Ben Zvi, and Pauline A. Viviano (eds.), *The Hunt for Ancient Israel. Essays in Honour of Diana V. Edelman* (London: Equinox, 2022); “The Marital Metaphor of YHWH and Israel in Ancient Israel with a Focus in its Occurrence in Hosea 1–3,” in Emanuel Pfoh (ed.), *Patronage in Ancient Palestine and in the Hebrew Bible: A Reader* (Sheffield: Sheffield Phoenix, 2022), 384-422; “‘Maximalists’, ‘Minimalists’, Method and Theory in History, and Social Memory Lenses,” *Biblische Notizen* 193 (2022), 15-27; “Alexander as a Site of Memory in Hellenistic Judah in the Context of Mnemonic Appropriations of ‘High-Value’ Outsiders,” in Cynthia Shafer-Elliott, Kristin Joachimsen, Ehud Ben Zvi, and Pauline A. Viviano (eds.), *The Hunt for Ancient Israel. Essays in Honour of Diana V. Edelman* (London: Equinox, 2022), 476-95, DOI:10.1558/equinox.41655; “The Contribution of Chronicles to the Memory Argument about Edom as Reflected in the Core Repertoire of the Yehudite

Literati of the Late Persian/Early Hellenistic Period,” in Benedikt Hensel, Ehud Ben Zvi, Diana V. Edelman (eds.) *About Edom and Idumea in the Persian Period Recent Research and Approaches from Archaeology, Hebrew Bible Studies and Ancient Near Eastern Studies* (London: Equinox, 2022), 429-39, doi: 10.1558/equinox.42835; “Edom as a Complex Site of Memory among the Literati of Late Persian/early Hellenistic Judah: Some Observations,” in Benedikt Hensel, Ehud Ben Zvi, Diana V. Edelman (eds.) *About Edom and Idumea in the Persian Period Recent Research and Approaches from Archaeology, Hebrew Bible Studies and Ancient Near Eastern Studies* (London: Equinox, 2022), 321-37, DOI:10.1558/equinox.42831; “Some Habits of Thought Reflected in and Communicated by the Hebrew Bible that Played Important Roles in Various Forms of Historical Judaism,” *Journal of Jewish Studies* [ed. by FU Youde, Shandong University] 18 (2021), 13-32; “The Art of Bracketing Empire Out and Creating Parallel Worlds: The Case of Late Persian Yehud,” *Studia Orientalia Electronica*, 9/2 (2021), 174-85, <https://doi.org/10.23993/store.89226>.

Zev Garber, Los Angeles Valley College (em.): Editor and contributor with Kenneth Hanson, *Teaching the Shoah: Mandate and Momentum* (Cambridge Scholars Publishers, 2023) forthcoming; “The New Testament in Jewish-Christian Dialogues,” *SHERM* 3.2 (Winter 2021) 201-212; “December Dilemma,” *Interreligious Insight* 20:1 (Jan., 2022) 78-83; reviews in *AAR Reading Religion*, CBQ, Choice, JES; Editor and contributor, *IGGERET* 94.

Mayer Gruber, Professor Emeritus, Ben-Gurion University of the Negev, Beer Sheva, Israel: Review Essay Concerning Eric Lawee, *Rashi's Commentary on the Torah* in *Review of Rabbinic Judaism* 25, no. 1, pp. 117-126; Review Essay Concerning Shaul Magid, *The Bible, the Talmud and the New Testament*: Elijah Zvi Soloveitchik's Commentary to the Gospels in *Review of Rabbinic Judaism* 25, no. 2, pp.257-280.

Jonathan Kaplan, The University of Texas at Austin: *Zimrat JAH: A Tribute to Jo Ann Hackett*. Co-edited with Na'ama Pat-El. *Maarav* 25.1–2 (2021/2022): 7–333.

Joseph Lowin, Independent Scholar: *Hebrew Matters: 110 Hebrew Roots: The Roads They Take; The Stories They Tell*. 245 pp. (GCCR Press, 2022).

Adia Mendelson Maoz, The Open University of Israel: *Territories and Borders in the Shadow of the Intifada: Ethical reading of Hebrew Literature 1987-2007*. Magnes Press, 2021[Hebrew]; *Center or Periphery – Identity Discourse in Israeli Literature*, The Open University press, 2021 [Hebrew]; (with Hermony Matan, Nadler Mei-Tal and Sebba Elran, Tsafi) *The History of Modern Hebrew Literature*, The Open University press, 2022 [Hebrew]. “Trauma and Guilt in Yoram Kaniuk's Writings: Soap and the Blood Bond Between the Living and the Dead” *Jewish Identities* 15.1, January, 2022; “Fragments from the Past – Kaniuk's Witnessing and the Poetics of Displacement”, *Prooftexts* 39.1 (2022); “The Choice of Nomadism – a Route in Shimon Adaf's Prose,” *Mikan* 21, 2021 [Hebrew]; “Memory and Space in the Autobiographical Writings of Amos Oz and Ronit Matalon” *Journal of Israeli History*, 2021; “Jerusalem Time: Reading Contemporary Israeli Dystopias” *Critique: Studies in Contemporary Fiction* 2020; “Palestine, My Love – Place and Home in the Literary Works of Sayed Kashua,” *Iyunim* 32 (2019) [Hebrew].

Takamitsu Muraoka, University of Leiden (em.): *The Books of Hosea and Micah in Hebrew and Greek*, Leuven: Peeters, 2022; *The Community Rule IQS, IQSa and IQSb, a philological commentary*, Leuven: Peeters, 2022; *Select Dead Sea Scrolls: The Genesis Apocryphon, 1Q Peshar Habakkuk, 1Q Community Rule: Translated into Japanese and briefly annotated*. Pp. 120. Kyobunkwan, Tokyo, 2022. Pp. 120.

Paul Overland, Ashland Theological Seminary: *Proverbs* (Downers Grove, IL: InterVarsity Press, forthcoming).

Gary A. Rendsburg, Rutgers University: “Approaching Scripture: Insights from Judaism,” in Trevan G. Hatch and Leonard J. Greenspoon, eds., *“The Learning of the Jews”: What Latter-day Saints Can Learn*

from *Jewish Religious Experience* (Salt Lake City: Kofford Books, 2021), pp. 1-21; “Genesis 49:4 – The Route of Facile Textual Emendation vs. Appreciation for Literary Brilliance,” *Vetus Testamentum* 71 (2021): 673–686; “The Etymology of Sabaic *brt* ‘place’,” *Journal of Semitic Studies* 71 (2021): 673–686; “Form Form Follows Content in Biblical Literature,” in Peter Machinist, Robert A. Harris, Joshua A. Berman, Nili Samet, and Noga Ayali-Darshan, eds., *Ve-’Ed Ya’aleh (Gen 2:6): Essays in Biblical and Ancient Near Eastern Studies Presented to Edward L. Greenstein*, 2 vols. (Atlanta: SBL Press, 201), vol. 1, pp. 559–578; “Israelian Hebrew, Inscriptions from the North of Israel, and Samaritan Hebrew: A Complex of Northern Dialects,” *Journal for Semitics* 30:2 (2021), 19 pp.; “Review Essay of *A Companion to Ancient Near Eastern Languages*, edited by Rebecca Hasselbach-Andee,” *Journal of Semitic Studies* 66 (2021), pp. 643–669; “The Etymology of Sabaic *brt* ‘place’,” *Journal of Semitic Studies* 67 (2022): 317–335; “Jewish Babylonian Aramaic מלך (B. Bava Meši’a 67a, etc.): Its Meaning and Etymology,” *Journal of the American Oriental Society* 142 (2022): 145–156; “Pithom and Rameses (Exodus 1:11): Historical, Archaeological and Linguistic Issues (Part I),” *Journal of Ancient Egyptian Interconnections* 33 (2022): 1–19 (co-authored with James K. Hoffmeier); “Pithom and Rameses (Exodus 1:11): Historical, Archaeological and Linguistic Issues (Part II),” *Journal of Ancient Egyptian Interconnections* 34 (2022): 36–52 (co-authored with James K. Hoffmeier); “Hebrew Compositions from the Pen of Thomas Neale, Regius Professor of Hebrew (1559–1569), Addressed to Queen Elizabeth I on the Occasion of Her Majesty’s Visit to Oxford in 1566,” *Bodleian Library Record* 32 (2019) (though published in 2022): 62–85 + Plates 4–5–6 (co-authored with Aaron D. Rubin).

David E. S. Stein, independent scholar: “The Noun *’iš* in Ancient Hebrew: A Marker of Essential Participation,” *Journal for Semitics* 30.2 (2022): 18-pages; “The Impact of Discourse Functions on Rendering the Biblical Hebrew Noun *שֵׁם* in a Gender-Sensitive English Translation,” in Sabine Dievenkorn and Shaul Levin, eds., *[Re]Gained in Translation: Bibles, Theologies, and the Politics of Empowerment*, vol. I (Arbeiten zur Theorie und Praxis des Übersetzens und Dolmetschens 133; Berlin: Frank & Timme, 2022), 283–310.

Current Research in Progress

Lee M. Fields, formerly of Mid-Atlantic Christian University, is preparing *Hebrew for the Rest of Us*, 2nd ed. (Grand Rapids: Zondervan Academic, forthcoming 2023) and a new accompanying workbook: *Hebrew for the Rest of Us Workbook: Using Hebrew Tools to Study the Old Testament* (Grand Rapids: Zondervan Academic, forthcoming 2023).

Zev Garber, Los Angeles Valley College (emeritus) is currently contributing and co-editing a volume on *Jewish Studies and the Fourth Gospel* (formerly, *Antisemitism and the Fourth Gospel*).

David E. S. Stein, independent scholar, continues to research the semantics and pragmatics of the noun *שֵׁם* in Ancient Hebrew, as described in “The Situational Noun in Ancient Hebrew: A New Understanding of *שֵׁם*,” paper presented to the SBL Biblical Lexicography section, annual meeting in San Antonio, November 22, 2021.

Recent Promotions or Change in Position

Lee M. Fields accepted a position as Senior Production Editor for Zondervan Academic.

Adia Mendelson Maoz from the Open University of Israel has been appointed as an editor (together with Prof. Oded Haklai) to the AIS journal, *Israel Studies Review*. She was appointed to chair the DHSS (Digital Humanities and Social Sciences) Hub at the Open University of Israel. Mendelson Maoz had been promoted to full professor

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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

(* = inactive or non-responsive)

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

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| 32. | Tav | University of Illinois at Urbana, Bruce Rosenstock (brsnstck@illinois.edu) |
| 33. | Yod-aleph | George Washington University, Yaron Peleg (ypeleg@gwu.edu) |
| 34. | Yod-beth | University of Oklahoma, Ori Kritz (okritz@ou.edu) |
| 35. | Yod-gimel | City College, New York, Roy Mittelman |
| 36. | Gimel-dalet-lamed | *Waldorf College |
| 37. | Yod-dalet | University of Kansas, Sari Havis (shavis@ku.edu) |
| 38. | Tet-vav | Middlebury College, Vardit Ringvald (vringval@middlebury.edu) |
| 39. | Tet-zayin | Colorado Christian University, Seth Rodriquez (srodriquez@ccu.edu) |
| 40. | Yod-heth | Fuller Theological Seminary |
| 41. | Yod-tet | University of Denver, Sari Havis (shavis@ku.edu) |
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| 42. | Kaph-aleph | The Reformed Theological Seminary, Jackson, Michael McKelvey (mmckelvey@rts.edu) |
| 43. | Kaph-aleph | The Reformed Theological Seminary, Orlando, Mark Futato (mfutato@rts.edu) |
| 44. | Kaph-aleph | The Reformed Theological Seminary, NY, William Fullilove (bfullilove@rts.edu) |
| 45. | Kaph-aleph | The Reformed Theological Seminary, DC, Peter Lee (plee@rts.edu) |
| 46. | Beth-heh | Wisconsin Lutheran Seminary & Martin Luther College, Kenneth Cherney (kenneth.cherney@wls.wels.net) |
| 47. | Beth-vav | University of the Free State, SA, Cynthia Miller-Naudé (millerCL@ufs.ac.za) |
| 48. | Beth-Zayin | The iCenter (High School), Chicago, Binnie Swislow (binnie@theicenter.org) |
| 49. | Beth-dalet | Purdue University, Stewart Robertson (roberts5@purdue.edu) |
| 50. | Lamed-heth | College of Charleston, Noa Weinberg |

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