



EMORY

Tam Institute for Jewish Studies

fall 2008

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tijis faculty win prestigious awards

ERIC GOLDSTEIN, associate professor of history and Jewish studies, received the 2008 Sami Rohr Prize for Jewish Literature Choice Award for his 2006 book *The Price of Whiteness: Jews, Race, and American Identity* (Princeton University Press). The book was one of five finalists for the prize, which is one of the most prestigious literary prizes in the world. Created in 2006 in celebration of Sami Rohr's eightieth birthday, the prize honors his lifelong love of Jewish literature. The prize was awarded in Jerusalem in April.

The Price of Whiteness explores what it has meant to be Jewish in a nation preoccupied with the categories of black and white, documenting the uneasy place Jews have held in America's racial culture since the late nineteenth century. The book traces Jews' often tumultuous encounter with race from the 1870s through World War II, when they became vested as part of America's white mainstream and abandoned the practice of describing themselves in racial terms. The book also won the Saul Viener Book Prize, awarded by the American Jewish Historical Society for the best book in American Jewish History, and the Theodore Saloutos Prize, awarded by the Immigration and Ethnic History Society for the best book on immigration.

JACOB WRIGHT, assistant professor of Hebrew Bible at Emory's Candler School of Theology and the Graduate Division of Religion, and a core faculty member of TIJS, is a winner of the 2008 John Templeton Award for Theological Promise. The recognition comes for his 2004 book *Rebuilding Identity: The Nehemiah Memoir and Its Earliest Readers* (Walter de Gruyter).



eric goldstein



jacob wright



matthew bernstein

Wright's book outlines the reciprocal relationship between writing and identity construction in the biblical book of Ezra-Nehemiah. Nehemiah specifically portrays how the inhabitants of Judah, in the process of rebuilding their society after destruction, adapted ancient traditions and conventions to a new



michael berger

political environment. Many of the ideals of Ezra-Nehemiah—such as intensive study of scripture, public and private prayer, and the importance of communal consensus—have made a deep impact on both Jewish and Christian thought and

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director's letter



THIS WEEK MARKS MY FIRST anniversary as director of TIJS, and this newsletter is filled with notices of an impressive volume and variety of scholarly activities. I am particularly proud of the many TIJS faculty members who have received significant national and international recognition for their academic work (see cover). Our faculty are busy presenting their scholarship at conferences all over the world (see pp. 6–7); our affiliated PhD students are finishing their dissertations on topics ranging from Argentine Jewish leftists to Jewish and Islamic mystical literature (see p. 5) and earning tenure-track jobs; and our undergraduate students are studying languages and engaging with Jewish studies programs abroad. TIJS's annual Blumenthal Award competition attracted excellent undergraduate and graduate papers (read summaries of the two winning papers on pp. 8–9), and two TIJS-affiliated programs—HDOT and ISMI—continue

to receive external grants to support their work (see pp. 15 and 11, respectively). The new TIJS Seminar Series (see p. 4) brings together scholars, students, and members of the community to explore the many aspects of Jewish studies, and our annual Tenenbaum Lecture (see p. 3) continues to attract large crowds for exciting intellectual exchanges.

Behind the scenes there also has been a great deal of activity during the last year. We have undertaken a revision of the undergraduate and graduate programs with the aim of making Jewish studies a central part of Emory's academic mission. Administratively, we have standardized and streamlined procedures to support better the academic mission of TIJS. During this year, the support of Emory College allowed TIJS to partner with the Department of Film Studies to bring a scholar of Jewish film to campus for a semester of teaching, while the Graduate School has awarded TIJS a New Thinkers/

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New Leaders grant to support our seminar series. With the capable leadership of Eric Goldstein, the TIJS is hosting the annual conference of the Southern Jewish Historical Society in November. Looking to the future, Emory's Fox Center for Humanistic Inquiry approved our application to bring Raanan Rein from Tel Aviv University to Emory as the center's Distinguished Visiting Professor for fall 2009 (more on that in the next newsletter).

The coming year promises to be just as busy and as exciting as the last. TIJS is undergoing its first self-study and external review—an important moment of self-reflection in our tenth year as an independent academic institute. The process, while time consuming, already has been useful in helping us to reassess our academic mission and, with it, the ways in which we use our scholarly and financial resources. We continue to work with Emory's development staff to help generate the philanthropy that supports our mission.

The faculty of the TIJS is committed to making our second decade one of academic excellence and intellectual challenges. We are eager that supporters of TIJS join us in this mission, whether through attending our programs or through donations. Imagine Emory with more faculty in Jewish studies, with postdoctoral fellows bringing cutting-edge research and new pedagogical styles to our students, and with a TIJS that brings the life of the mind to the many communities that interact with the University and its faculty and students. This vision is what we want and where we need to go.

A handwritten signature in black ink, which appears to be 'Eric Goldstein'.

EVERY FEBRUARY, EMORY UNIVERSITY enjoys a true intellectual treat—the Tenenbaum Family Lecture in Judaic Studies. Each year, an internationally recognized scholar comes to Emory and in multiple venues, including a public lecture and seminars, energizes the campus and the wider community. In late February 2008, Leon Wieseltier, the acclaimed literary editor and a public intellectual of the highest rank, joined us as the tenth Tenenbaum lecturer at Emory.

Wieseltier—a wide-ranging scholar educated at Columbia, Oxford, and Harvard universities—has broad mastery of medieval and modern literature. He is the noted author of *Kaddish*, a book that intimately records his personal odyssey as he recited the mourners' prayer for a year in memory of his late father. Wieseltier has served as literary editor at the *New Republic* since 1983.

Shortly after Wieseltier arrived last February, he held a late-afternoon conversation with TIJS core faculty member Sander Gilman of the Institute for Liberal Arts. The two discussed the role of the intellectual in America today, noting how technology significantly has altered the role of the scholar beyond the walls of the academy. The two men also touched on other trends in higher education and the preparation of future scholars in general.

After dinner with the Tenenbaum family and Emory faculty and administration, Wieseltier spoke to a full auditorium, his talk titled "A Passion for Waiting: Messianism and the Jews." He argued that though Jews had invented the idea of a messiah, through most of Jewish history there was surprisingly little messianic ferment or agitation. The few failed messiahs of Jewish history, most notably Shabbetai Zevi in 1666–1667, proves the rarity of this social phenomenon in Judaism. This dearth came in spite of centuries of Jews' degraded status and even persecution in almost every locale, conditions that should have excited the messianic imagination. Indeed, the few messianic movements of which there is a record tended to emerge in stable and relatively benign times. Social, economic, and political factors—such as efforts to preserve the power of the rabbinic elite—were shown to be inadequate to explain the historical Jewish view of messianism, which was rather "cool to the prospect."



JEFFREY LESSER, MICHAEL BERGER, DEAN ROBERT A. PAUL, INEZ TENENBAUM, LEON WIESELTIER, SAMUEL TENENBAUM, PRESIDENT JAMES W. WAGNER

Instead, Wieseltier argued, the answer lay in the religious temperament of Judaism. Governed by the norms of the Torah and Halakhah (Jewish law), Jews throughout history found meaning and even spiritual fulfillment in observing the covenant of their ancestors. According to Wieseltier, the world in which the rabbis found themselves "did not seem too paltry or too poor to nourish the soul or the community." Citing an impressive array of medieval and premodern scholars, many of whom did not list belief in a messiah as a cardinal principle of faith, Wieseltier showed how Judaism prizes the human ability to overcome the immoral. A redeemed world, as promised in the messianic prophecies, does not need introspection, repentance, regret, shame, and resolution. In a word, spiritual growth is meaningless in a world with a messiah.

Though, for some, messianic yearning was quite strong, most Jews preferred tradition to salvation; when there was calculation of the end time, it was meant to console and to mitigate despair, not to excite actions and planning. Living according to Judaism's prescriptions and proscriptions was seen as redemptive in its own right and became the source of Judaism's vitality.

The next day, thirty graduate students from departments throughout the University heard Wieseltier deliver the talk "Medievals and Moderns: Making Them Understand Each Other," a topic of broad interest across different disciplines. Citing examples from his own examination of medieval and modern Jewish philosophy and



GRADUATE STUDENT SEMINAR



SANDER GILMAN WITH LEON WIESELTIER, FACULTY SEMINAR ON PUBLIC SCHOLARSHIP

law, Wieseltier showed how moderns must be studied as if they were medievals—with the same expectation of strangeness and the same methodological rigor. Likewise, medievals should be studied as moderns—with the same feeling that we share much with them and that they should matter to our understanding of ourselves.

As always, we are grateful to Samuel and Inez Tenenbaum and the entire Tenenbaum family for their generosity in supporting this lectureship, which allows TIJS to energize the entire community.

tijis inaugurates the seminar series in jewish studies

THE SEMINAR SERIES IN JEWISH STUDIES (SSJS) was founded in fall 2007 to bring together faculty and graduate students from various Emory departments, programs, and institutes for several meetings per year. The purpose of the SSJS is to promote the intellectual enrichment of faculty and graduate students by exploring—from multidisciplinary points of view—problems, questions, and areas of research that touch on Jewish studies, broadly conceived. What is central to the SSJS mission is offering graduate students expanded mentoring possibilities and affording them a precious opportunity to interact with faculty formally and informally. The SSJS meets the high standards of cross-disciplinary work established at Emory during the past several years and aims to institutionalize a new set of methods for graduate training and professionalization.

The series is planned explicitly to take advantage of our own faculty resources, outstanding visiting faculty, and excellent outside speakers, while also providing an opportunity for advanced graduate students to present their work. During 2007–2008, the SSJS was organized by Eric Goldstein and Marina Rustow and presented the following varied events.

“Marrano Memory, Past and Present” by Nathan Wachtel, professor of Latin American history and anthropology, Collège de France, Paris. October 11, 2007.

A world-renowned scholar of the Andes, Wachtel was the ICIS visiting professor in Latin American and Caribbean studies at Emory for fall 2007. Wachtel is the author of numerous books and articles on the region, including *The Vision of the Vanquished: The Spanish Conquest of Peru through Indian Eyes, 1530–1570*. His interest in cultural ambiguity and *mestisaje* led to his work on the history and anthropology of the Marranos, the so-called “secret Jews” of the Iberian world.



NATHAN WACHTEL AND MARINA RUSTOW

“The Talmud on Trial (Paris, 1240): Between History and Literature” by Piero Capelli, associate professor of Hebrew language and literature, Università Ca’ Foscari, Venice. December 7, 2007.

Capelli was on research leave in Atlanta during 2007–2008 and was a visiting scholar at TIJS. His recent research has focused on the Hebrew accounts of the Disputation of Paris in 1240, comparing them to the Latin account. As the first public trial held against the Talmud, the Disputation of Paris showed a militant Church newly aware of the importance of rabbinic literature to the Jews of Europe, and of the tensions among Jews over the place of that literature in the practice of Judaism. It is one of the more important events in the history of Christian-Jewish relations, yet the Hebrew account of the disputation, preserved in six versions, never has been subjected to a critical edition. Capelli

presented his work on the Hebrew texts and the philological and historical problems they hold.



ODED BOROWSKI, PIERO CAPELLI, JEFFREY LESSER

“Embodied Minds: Toward an Ethics of the Body in Saul Bellow,” by Miriam Udel-Lambert, assistant professor of Yiddish, Emory University. January 25, 2008.

Udel-Lambert’s primary research interest is in the literary impact of secularization, and her doctoral research grew out of an interest in how moral preoccupations traditionally addressed by religion in general and by Judaism in particular assumed literary form in the twentieth century.



MIRIAM UDEL-LAMBERT

This talk, taken from a chapter of her dissertation, compared two Bellow novels, *Henderson the Rain King* and *Herzog*, exploring the dynamic relationship between body and character in these works.

“Was Communism a Jewish Conspiracy? Why So Many Communists Were Jews and So Few Jews Were Communists,” by Zvi Gitelman, Tisch Professor of Judaic Studies and professor of political science, University of Michigan. February 8, 2008.

As part of his research in ethnicity and politics, especially in former communist countries, Gitelman has examined the role of Jews in East European communist movements. His talk discussed the interplay of old ethnic stereotypes of Jews with the political and social realities of Eastern versus Western European Jews; the attraction

of radicalism to some Eastern European Jews and thus their overrepresentation among the leadership of the early Bolsheviks and the secret police; and the eventual decline of the percentage of Jews in the leadership as ethnic Russians and Ukrainians matured politically and came to dominate the Communist Party.



ZVI GITELMAN

“‘If Jews themselves are divided, how can we decide?: American Protestants Respond to Zionism, 1938–1948,” by Caitlin Stewart, graduate student in the Department of History, Emory University. March 28, 2008.

Drawn from Stewart’s dissertation, this talk explored the division among American Protestants’ reactions to Zionism. See p. 9 for a summary of the paper.

The 2008–2009 Seminar Series in Jewish Studies will include:

“Jewish Violence in the Middle Ages: Fantasies and Realities,” by Elliott Horowitz of Bar Ilan University, September 12, 2008

“‘What you are’ or ‘what’s in your heart?’ Competing Definitions of Religion among Intermarried Couples,” by Jennifer Thompson, graduate student, Emory University, October 24, 2008

“How Danayda Is Becoming Dvorah: A Cuban Journey to Israel,” by Ruth Behar, University of Michigan, November 13, 2008

“‘How was spring trimmed at the apple gardens’: Abba Kovner Sings the Holocaust,” by Ofra Yeglin, Emory University, December 5, 2008

ONE OF THE AMAZING BENEFITS

of studying medieval Jewish and Islamic mystical literature has been the chance to travel in pursuit of language acquisition, in the process reading texts in their original Hebrew, Arabic, and Judeo-Arabic. The latest of these pursuits took me to Damascus, Syria, where I lived for the past year on a fellowship from the Center for Arabic Study Abroad (CASA). My interests focus on the mystical literature of Jews living in Egypt and Syria between the thirteenth and fifteenth centuries, so the chance to live and learn in Syria was the perfect opportunity for me to learn in many of the same spaces I read about so often.

CASA was founded in 1967 at the American University in Cairo, Egypt, as a means for training scholars of Arabic language and literature and was, from the beginning, designed to be an intensive, year-long program for advanced students. In 2007 CASA was able to expand its program and open a second site at the University of Damascus in Syria. I and seven other Americans (a mix of graduate and undergraduate students from around the country) had the honor of being the inaugural group. We worked our way through a grueling year of study in a city in which there are very few English speakers. Not once this year did I meet someone who insisted on speaking English with me, enabling me to spend an entire year speaking Arabic in so many contexts.

We spent most of our time at the University of Damascus studying classical and modern Arabic literature, the Damascene spoken dialect, and listening to the Arabic of the modern arab media. We arguably had the best instructors the University of Damascus had to offer; and our classroom discussions, always carried out in Arabic, were not merely meant to provide chatter time, but actually engaged critical issues that were important to each of us. Thus, we not only discussed the inevitable ins and outs of Israeli-Arab relations, Syrian cuisine, and Arabic soap operas, but also linguistic theory, feminist critiques and support of the *hijab* (veil), Islamic and American legal theory and, best of all,



medieval Arabic and Judeo-Arabic literature. This class time was supplemented with trips to the local markets, where we would practice our Syrian dialect lessons by buying everything that looked delicious.

Outside the academic program, Damascus proved to be a rich treasure trove for my own scholarly pursuits. First were the bookstores. Damascus has a thriving book culture and hundreds of bookstores within walking distance of the central city. In these bookshops I was able to amass a decent collection of medieval Arabic texts of all genres: mystical, philosophical, historical, theological, and so forth. One particular gem (which I immediately bought) was the Turkish edition of Maimonides's *Guide for the Perplexed* in Arabic characters. I found this text with the help of one of my good friends, who owns my favorite bookstore and was able to find almost any book—no matter how obscure. The second

resource I was able to utilize was the Asad National Library. The National Library has an immense collection of books in Arabic, all of which were available to me after going through the difficult process of obtaining a library card. The National Library also has an amazing collection of medieval Arabic manuscripts, and I spent many afternoons leafing through the libraries' catalogs looking for mystical texts that might be of use to my own research. (In the end, I found more than I know what to do with.)

My year in Damascus prepared me linguistically for my research, opened up avenues and resources otherwise unknown to me, and gave me the opportunity to live in one of the older cities in the world with some of the most lovely and warm people I have ever met. I hope to go back many times, to buy more books, go again through the vast library, and eat some delicious shawarma.

Class time was supplemented with trips to the local markets, where we would practice our Syrian dialect lessons by buying everything that looked delicious.



Michael Berger was awarded the Baker Award, along with Carol Newsom, Carl Holladay, and Richard Valantis (all of Candler School of Theology), for their work in support of the Carlos Museum exhibit Cradle

of Christianity. Berger served as director of undergraduate studies for the Department of Religion during 2007–2008 and chaired the Tenenbaum Lecture Committee for TIJS. He presented “Federations and Orthodoxy: The View from ‘Out-of-Town’” at the conference Toward a Renewed Ethic of Jewish Philanthropy, in New York in March. With Elisha Paul, he presented the talk “Coming Back from the Brink: Successful Day-School Turnarounds” to the Partnership for Excellence in Jewish Education in Boston in April. His article “Jewish Education in an Age of Personalized Religion” was published in *Ten Years of Believing in Jewish Day-School Education*, edited by Susan Berrin.

David Blumenthal was at Bar Ilan University in Ramat Gan, Israel, during fall semester 2007. He taught, in Hebrew, the courses Philosophic Mysticism and The Binding of Isaac. With support from the Center for the Study of Law and Religion, Emory College, and the Jewish Studies Enrichment Fund, he completed work on the translation into French of his book *The Banality of Good and Evil*.

Oded Borowski is director of the Mediterranean Archaeology program at Emory. He served as director of undergraduate studies for the Department of Middle Eastern and South Asian Studies during 2007–2008, as well as serving on the Blumenthal Awards Committee for TIJS. He spent summer 2007 doing field research at the Lahav Research Project, Tell Halif, Phase IV, partially supported by grants from the Carlos Museum and the Foundation for Biblical Research, and published the book *Lahav Research Project: 2007 Season* based on that work. He also published the article “Food and Religion in Ancient Israel” in *Religion Compass* and the article “Tell Halif—2007” in *Hadashot Arkheologiyot: Excavations and Surveys in Israel*.

William Gilders was on post-tenure research leave during 2007–2008, working on his second book. He presented the paper “Sacrifice before Sinai in the Priestly Narratives” at the conference The Strata of the Priestly Writings in Vienna in July, and he presented the paper “The Concept



of Covenant(s) in Jubilees” to the Fourth Enoch Seminar: Enoch and the Mosaic Torah, in Camaldoli, Italy, also in July. Both papers will be published in edited conference volumes. Gilders also was appointed to the editorial board of the *Journal of Hebrew Scriptures*.

Hazel Gold was on leave during fall 2007 and served as director of undergraduate studies for the TIJS in spring 2008. She presented the paper “Sefarad en al imaginario literario y cultural: Tendencias en la novella española contemporánea” at the Asociación Internacional de Hispanistas in Paris in July; the paper “Rethinking Patriarchy in Argentine Jewish Culture: Fathers and Sons in Rozenmacher and Burman” at the Midwest Modern Language Association in Cleveland in November; and the paper “Saynete nuevo intitulado dia de correo and the Expansion of Eighteenth-Century Print Culture” at the American Society for Eighteenth-Century Studies in Portland in March. Gold has been appointed senior fellow at the Bill and Carol Fox Center for Humanistic Inquiry for the academic year 2008–2009; she will spend the year in residence working on her book manuscript, “Writing as Postscript: Epistolary Discourse in Modern Spain.”

Eric Goldstein served as director of graduate studies for the TIJS during 2007–2008 as well as editor of the journal *American Jewish History*. He was the adviser for honors student Devra Barter for her project “Jews and the Medical Care of Tuberculosis Patients in Denver, Colorado,” defended in April 2008. In addition, he chaired the search committee for a rabbi to become associate dean of Religious Life and chaplain in the Office of Religious Life. His publications include “Fashioning Jewishness in a Black and White World,” in *AJS Perspectives* (fall 2007); “The Great Wave: Eastern European Jewish Immigration to the United States, 1880–1924,” in Marc Lee Raphael, editor, *Columbia History of Jews and Judaism in America*; “The Social Geography of a Shtetl: Jews and Lithuanians in Darbenai, 1760–1941,” in Jurgita Šiaučūnaitė-Verbickienė and Larisa Lempertienė, editors, *Jewish Space in Central and Eastern Europe: Day to Day History*; and “A Different Kind of Neighborhood: Central European Jews and the Origins of Jewish East Baltimore,” in Deborah R. Weiner, Anita Kassof, and Avi Y. Decter, editors,

Voices of Lombard Street: A Century of Change in East Baltimore. Goldstein also consulted with the Jewish Museum of Baltimore on the exhibit of the same name. He presented the paper “Turning a Page: How Reading Transformed the Lives of Yiddish-Speaking Immigrants to America” to the Carolina Seminar in Jewish Studies of Duke University and the University of North Carolina in February; the paper “Jewish Merchants and Former Slaves: The Economic and Political Relationship after the Civil War” as part of the Margolis Lectureship at the University of North Carolina in March; and the paper “Negotiating the Color Line: Southern Jews, Whiteness, and the Rise of Jim Crow,” which was the Na’amani Lectureship at the University of Louisville in March. During 2008–2009 he will be in residence as a senior fellow at the Bill and Carol Fox Center for Humanistic Inquiry at Emory.

Benjamin Hary was designated a master teacher by Emory’s Center for Teaching and Curriculum, recognizing his skill and long-term success as a classroom teacher. He was on leave during spring 2008 working to complete his book typescript “Translating Religion: Linguistic Analysis of Judeo-Arabic Sacred Texts from Egypt.” Last August, he presented the paper “Daily Life in Israel: Listening and Viewing Comprehension” to the National Middle East Language Resource Center Workshop at Emory. In October he presented the paper “Judeo-Arabic as a Mixed Language” at the Second Symposium of the Association Internationale in Amsterdam; in December the paper “The Changing Nature of Judeo-Arabic: Jewish Languages and Identity in a Globalized World” at the University of Maryland; and also in December the paper “How Has Judeo-Arabic Changed during Its Development?” at the Association for Jewish Studies annual conference in Toronto. In February he traveled to Cairo to present the paper “Purim and Passover in the Egyptian Judeo-Arabic Tradition” at the Israeli Academic Center; and in March, with Martin Wein, he presented the paper “Religiolinguistics: Mapping the Impact of Religion on Linguistic Varieties” at the University of Haifa. Hary has served as lead faculty member for study abroad programs in Israel and a linguistics study abroad program in Amsterdam and led orientation sessions for students in those programs. In addition, he participated in the Emory delegation to Israel in August 2007, hosting students and arranging meetings with significant Israelis. He is serving as director of undergraduate studies for the current academic year.



Jeffrey Lesser completed his first year as director of TIJS. His latest book, *A Discontented Diaspora: Japanese-Brazilians and the Meanings of Ethnic Militancy*, was published by Duke University Press in October 2007.

Additional publications included, with coeditor Raanan Rein, *Rethinking Jewish-Latin Americans*, part of the series *Dialogos*, edited by Lyman Johnson; and “Von Deutschen Juden zu Jüdischen Brasilianern: Flüchtlinge und das ‘Aushandeln’ Nationaler Identitäten in São Paulo in der Zeit von 1933–1945,” in Rainer Domschke, editor, *Martius-Staden-Jahrbuch 2007*. Lesser delivered invited lectures at Syracuse University (October), University of São Paulo (December), University of Virginia (February), Texas A&M University (February), the University of Texas (February), and Università Ca’ Foscari di Venezia (March); and keynote lectures to ANPUH (Brazilian National History Association) in São Leopoldo in July, the conference “Japanese Studies in Latin America” in Assis in September, and the international symposium “Asia in Latin America” at the University of Texas–Austin in October. In April he presented the talk “Diasporas: Concepts, Identities, Intersections” at the University of Leeds. He serves as president of the Conference on Latin American History.

Deborah Lipstadt has been selected to be the Resnick Invitation Scholar at the Center for Advanced Holocaust Studies of the United States Holocaust Museum for spring 2009.



Marina Rustow published her first book, *Heretics and the Politics of Community: The Jews of the Fatimid Caliphate*. Her other publications include the article “Karaites

Real and Imagined: Three Cases of Jewish Heresy,” in *Past and Present*; a summary of the papers presented at the International Workshop on Rationalism and Sacred Text, Tenth–Twelfth Centuries, at the Instituto de Filologia, Madrid, in the *Collectanea Christiana Orientalia*; and the chapter “Laity vs. Leadership in Eleventh-Century Jerusalem: Karaites, Rabbanites, and the Affair of the Ban on the Mount of Olives,” in Daniel Frank and

Matt Goldish, editors, *Rabbinic Culture and Its Critics: Jewish Authority, Dissent, and Heresy in Medieval and Early Modern Times*. In July 2007, she attended the International Summer School in Arabic Papyrology at the Austrian National Library in Vienna, for training in reading medieval Arabic documents, and she presented the paper “An Unpublished Fatimid Chancery Petition (Bodl. MS Heb b 18.23v)” at the thirteenth International Conference of the Society for Judaean-Arabic Studies at the University of Cordoba. She presented the invited paper “What the Genizah Has Taught Us about the Shape of the Medieval Jewish Community” at Cambridge University in August; “Religious Conversion in Medieval Egypt and Syria: Evidence from the Cairo Geniza” at the Middle Eastern Studies Association at Montreal in November; and “From the Palace in Cairo to the Synagogue in Fustat: In Search of Lost Egyptian Archives” as part of a lecture series at the Central European University in Budapest in January. She served as director of undergraduate studies for TIJS in fall 2007 and is director of graduate studies for TIJS during 2008–2009.



DON SEEMAN

Don Seeman developed and taught the new interdisciplinary graduate course *Ethnography, Religion, and Reproductive Ethics*, the first cross-listed course in Religion and Global Health, which came about as a result of Emory’s strategic initiative in health and religion. The course draws on anthropology, public health, and religious sources and helped to train a student researcher for the ongoing project on the ethnography of women’s reproductive choices in Atlanta. Publications this year included the article “Ritual Efficacy, Hasidic Mysticism, and Useless Suffering in the Warsaw Ghetto,” in *Harvard Theological Review* (summer 2008), and the chapter “Ethnography, Exegesis, and Jewish Reproductive Ethics,” in Daphna Birenbaum–Carmeli and Yoram Carmeli, editors, *Kin, Gene, Community: The New Reproductive Technologies in Israel*. Seeman received major grants from the Society for Psychological Anthropology and the Provost’s Conference Subvention Fund at Emory to organize the international conference “What Is at Stake in the Ethnography of Human

Experience” at Emory in September 2008. He received an ICIS international travel grant to present the paper “The Poetics of Religious Subjectivity: Literature, Emotion, and Ritual Efficacy in Hasidic Texts” at the Association for Jewish Studies in Toronto in December; and he received a grant from Emory’s Bill and Carol Fox Center for Humanistic Inquiry to do archival research for his critical translation *The Ethics of Rav Kook*.

Miriam Udel-Lambert completed her dissertation, “Power in the Tongue: Speech and the Modernist Relocation of Ethics,” and received her PhD from Harvard University this



MIRIAM UDEL-LAMBERT CELEBRATING HER GRADUATION WITH HER SONS PHOTO BY MARTHA STEWART

June. During summer 2007, she participated in a Yiddish pedagogy seminar and advanced Yiddish language classes at

the YIVO Institute, in preparation for renewal of the Yiddish language program at Emory. She presented the talk “Embodied Minds: Toward an Ethics of the Body in the Fiction of Saul Bellow” as part of the Seminar Series in Jewish Studies at Emory in January 2008. Her book chapter, “Suasion and Seduction: Isaac Bashevis Singer’s Demonic Theory of Language,” will appear in Justin Daniel Cammy, Dara Horn, Alyssa Quint et al., editors, *Arguing the Modern Jewish Canon*, honoring Ruth Wisse. Udel-Lambert is on leave during fall 2008.



Ofra Yeglin published the book *Golden Love Poems: The Complete Sonnets of Lea Goldberg*, a critical edition of previously unpublished primary sources she had discovered. She directed

the honors thesis of Joshua Neuman 08C, titled “The Sword of Saul, the Crown of David: Canaanite Ideology in Yonatan Ratosh’s Poem *haHolchi baHoshekh*” (see p. 7). Her chapter “Daliah Rabikovitz’s Political Poetry” will appear in Hamutal Tzamer and Tammy Hess, editors, *Daliah Rabikovitz*. During 2007–2008 she served on the Graduate Committee of TIJS.

THIS UNDERGRADUATE HONORS

thesis is a study of an Israeli nationalist alternative to Zionism commonly known as the Canaanite movement. The Canaanites hoped to change Israel from a state founded on a Jewish ethnic and religious foundation to an orientation toward the ancient Northwest Semitic (Aramean, Canaanite, Israelite) culture of the Levant. Judaism and Jewish blood would not be the essence of Israeli identity: birth in Israel along with Hebrew as the one legal and common language of all citizens would unite people of all ethnicities and creeds into a single Hebrew nation. Canaanism was a wholly secular, nonethnic, and statist territorial-linguistic nationalism. It was imperialistic because the Canaanites did not confine their national project to the borders of Israel; they saw the Levant as one contiguous, Hebrew-speaking region in antiquity. Hence, their ultimate goal was to unite the entire region into a single Hebrew-speaking state. Israel would provide the initial military force to bring about this desired unification.

Canaanism never gained ground as a viable political movement in Israel for two reasons: first, it is non-Zionist, which placed it beyond the pale of acceptable political options. As the lack of success of the secular Shinui party has shown, any political platform that denies Judaism or Jewish ethnicity as an essential component of Israeli identity is political suicide and turns those espousing such ideas into social pariahs. Second, the Canaanites wanted no part in the Israeli political system until they had succeeded in winning the cultural war in Israel for secular Hebraism and territorial state nationalism.



JOSHUA NEUMAN, WITH HIS PARENTS, ACCEPTING THE BLUMENTHAL AWARD

The founder of the Canaanite movement was an Israeli poet named Yonatan Ratosh (1909–1981). His poetry is notable for terse expression, linguistic archaism derived from biblical Hebrew and a related language called Ugaritic, and themes and symbols drawn entirely from Canaanism's fountains of Hebrew nationalism: Canaanite mythology and the Bible. Ratosh's 763-line epic poem *haHolkhi baHoshekh* was his call on Israelis to transform the Middle East into a Hebrew-speaking utopia. The poem was also the apogee of the Canaanite movement's artistic production. Given that Ratosh adamantly clung to the belief that he and his followers had to convert Israeli

Jews into Israeli Hebrews through cultural change, I focused my thesis on a poem. I did not ignore Ratosh's intense interest in politics, realizing that he made no division between political and cultural concerns in his explicitly Canaanite poetry. Moreover, I made direct correlations between Ratosh's historical and political essays and *haHolkhi baHoshekh*, which is something no other critic has done.

With this honors thesis, I hope to bring Yonatan Ratosh's poem out of the realm of great modern Israeli Hebrew literature and into the discourse of pan-Levantine nationalist plans for a new Middle East.

alumni news

SHLOMIT ATTIAS (05 JSMA) has been accepted to the doctoral program in education at Haifa University.

MARNI DAVIS (06 PHD IN HISTORY) accepted a tenure-track position in the Department of History at Georgia State University, where she will teach nineteenth-century U.S. history, immigration and ethnicity in the U.S., and Jewish history.

ANDY GRILL (05C) is pursuing a master's degree in Jewish communal service from Baltimore Hebrew University and an MBA from University of Baltimore/Towson University.

JORDAN ROSENBLUM (03 JSMA) successfully has defended his dissertation in the religious studies department at Brown University. He now holds the tenure-track Belzer Professorship in Classical Judaism in the Mosse/Weinstein Center for Jewish Studies at the University of Wisconsin-Madison.

MY DISSERTATION EXAMINES THE

variety of mainstream American Protestant responses to Zionism between 1938 and Israel’s establishment in 1948. Specifically, it analyzes the activities of two mainstream Protestant groups—the ardently pro-Zionist American Palestine Committee and their liberal Protestant anti-Zionist counterparts. Both factions of mainstream Protestantism were influenced in their attitudes toward Zionism by several factors: humanitarian concern, political pragmatism, the acknowledgment of Christian complicity in the murder of the European Jews, pacifism, antinationalism, and the attitudes of American Jews themselves toward the establishment of a Jewish state.

The dissertation argues that although American Protestant reactions to Zionism remained divided during this decade, by 1948 a group of politically powerful liberal Protestants—led by the bipartisan American Palestine Committee—successfully had influenced American public opinion on behalf of the establishment of Israel and wielded considerable political influence. Such notable liberal Protestant leaders as Reinhold Niebuhr, Henry Atkinson, Carl Herman Voss, and Daniel Poling organized informational seminars, preached sermons, wrote letters to politicians, and even testified before the Anglo-American Committee of Inquiry on behalf of the Zionist cause. They worked closely with Zionist leaders such as Stephen Wise to promote Zionism in the Protestant churches and in the political arena. Their motivation to support Israel’s establishment stemmed from their acknowledgment of Christian complacency during the Holocaust and the belief that a Jewish state would fulfill a humanitarian need. In a few cases, they even pointed to a belief that the establishment of Israel fulfilled biblical prophecy.

Those liberal Protestants who remained highly critical of Zionism—such as Virginia Gildersleeve, Harry Emerson Fosdick, and

Henry Sloan Coffin—were, in no small part, motivated by a lack of unity among American Jews themselves and were especially influenced by the anti-Zionist American Council for Judaism (ACJ). Rabbi Morris S. Lazaron of the ACJ insisted that Zionist aspirations contradicted American patriotism and would only further feed the dangerous nationalist impulses that preceded World War I. Many liberal Protestant leaders agreed. They insisted that the solution to the displaced Jews of Europe could not be found in Palestine; indeed, they argued that the Palestinians should not be forced to rectify a problem that Europe had created. They worried that ardent Zionist attempts by American Jews further would flame anti-Semitic fires in the United States. After Israel’s establishment, these anti-Zionist Protestants founded organizations such as the American Friends of the Middle East to counterbalance the powerful pro-Israel American Palestine Committee and worked to improve U.S. relations with Arab nations.

Yet for pro-Zionist American Protestants, the question of Zionism was ultimately more than religious or humanitarian. It was in America’s best interest from a foreign policy standpoint to encourage the spread of democracy by supporting a Jewish state in the Middle East. They believed that

a democratic Jewish state friendly to U.S. interests would serve as a bastion against communism—an idea that would gain increasing support among Americans in the atmosphere of the Cold War.

Caitlin Carenen Stewart completed her dissertation titled “Religious Diplomacy: American Protestants and a Jewish State, 1933–1979” in spring 2008. She is now an assistant professor of history at Eastern Connecticut State University.



CAITLIN CARENEN STEWART

Rabbi Morris S. Lazaron . . . insisted that Zionist aspirations contradicted American patriotism and would only further feed the dangerous nationalist impulses that preceded World War I. Many liberal Protestant leaders agreed.

congratulations to 2008 tijs graduates:

ALLYSON HIMELSTEIN graduated in May 2008 with a major in Jewish studies.

JACOB BRODSKY, MARCUS BRODZKI, PAMELA FOGEL, MELISSA PUNIM, RYAN ROSNER, and ALEXANDER SIEGEL (all College); **DEVRA BAXTER, JENNIFER GARTENBERG** (Business School) graduated with minors in Jewish studies.

The following students completed the MA in Jewish studies: **BRIAN GARRICK, BRANDON GREENFIELD, and ORLY SHOHAM.**

MOLLIE LEWIS completed her PhD in history with a dissertation titled “Con Men, Cooks, and Cinema Kings: Popular Culture and Jewish Identities in Buenos Aires, 1905–1930.” She accepted a tenure-track position in the Department of History at the University of South Alabama–Mobile.

CAITLIN CARENEN STEWART completed her PhD in history with a dissertation titled “Religious Diplomacy: American Protestants and a Jewish State, 1933–1979.” She accepted a tenure-track position in the Department of History at Eastern Connecticut State University.

LEAH WOLFSON completed her PhD in comparative literature with a dissertation titled “A Path through the Abyss: Literature, Testimony, and the Speech of the Shoah.” For the 2008–2009 school year, she accepted a position as visiting assistant professor of Jewish studies at the College of Charleston, where she is teaching courses in Jewish studies and English.



ORLY SHOHAM WITH HER FAMILY



MOLLIE LEWIS

save the date for the 2009 tenenbaum lecture

TIJS is delighted to present Pulitzer Prize–winning author Saul P. Friedlander, professor of history and “1939” Club Chair in Holocaust Studies at UCLA, on Monday, February 9, 2009, at 7:30 p.m. in the Reception Hall of the Carlos Museum at Emory. Friedlander’s talk will be titled “The Voice of the Witness in the History of the Shoah.” Friedlander received the 2008 Pulitzer Prize in general nonfiction for his book *Nazi Germany and the Jews: The Years of Extermination, 1939–1945*.

tij's awards, spring 2008

The David R. Blumenthal Award in Jewish Studies and the Humanities was established by his friends and colleagues to honor his work at Emory and provides awards to students who submit the best papers in any discipline that link Jewish studies to broader human concerns. This year, Blumenthal awards went to Joshua Neuman, a senior majoring in Middle Eastern studies with a minor in Arabic, for his paper “The Sword of Saul, the Crown of David: Canaanite Ideology in Yonatan Ratosh’s Poem *haHolKhi baHoshekh*.” The graduate student award went to Caitlin Carenen Stewart, in history, for her paper “‘If the Jews themselves are divided, how can we decide?’ American Protestants Respond to Zionism, 1938–1948.” See pp. 8–9 to read summaries of these papers.

Four students were awarded summer funding from the Jack Boozer Internship Fund, to pursue internships in social ethics and community service:

Charles Bush

summer 2008 internship at Chris Kids

Dianne D. Glave

summer 2008 internship with Georgia Interfaith Power and Light

Amber Robinson

summer 2008 internship in Bangladesh

Paul J. Schramm

summer 2008 internship in the Negev Desert



DIANE D. GLAVE ACCEPTS HER BOOZER INTERNSHIP AWARD FROM DAVID BLUMENTHAL



KEN STEIN LECTURES AT A TEACHER WORKSHOP

ISMI'S MISSION IS TO BROADEN academic opportunities for Emory students about all aspects of modern Israel and to enhance knowledge about Israel and the Middle East beyond the Emory campus. Since 2000, through ISMI-raised funds, eighteen new courses have been taught by eight visiting Israeli scholars, reaching more than three hundred students. And more than one thousand precollegiate teachers have enriched their understanding about Israel through one-, two-, or five-day teacher workshops. ISMI is grateful to the Avi Chai Foundation of North America, the Charles and Lynn Schusterman Family Foundation, the Marcus Family Foundation, and the Zedeck Family Foundation for their support of ISMI's outreach to precollegiate teachers.

During the 2008–2009 academic year, ISMI is delighted to welcome back David Tal as visiting professor in history. Tal was a very popular visiting scholar in the 2005–2006 academic year. In the upcoming year, Tal will teach the courses Israeli National Security, The Making of the U.S.-

Israeli Relationship, Israeli Foreign Policy, and Great Powers and the Middle East. Tal follows in the footsteps of previously successful ISMI-sponsored visiting professors in Israel Studies at Emory: Ami Ayalon, Ofra Bengio, Michael Feige, Reuven Hazan, Meir Litvak, and Paul Rivlin.

ISMI also welcomes back, for a second year, Doron Shultziner as postdoctoral fellow. During the fall semester, Shultziner is teaching the History of Israeli Politics; in the spring he will conduct a seminar on contemporary issues in Israeli politics.

In fall 2007 and spring 2008, ISMI conducted four one-day teacher workshops in Virginia, Texas, Florida, and Ohio. Through contributions by former students Jo Liebross and Lee Mendelson, as well as Jonathan and Kristy Maslin, ISMI sponsors several student internships abroad.

In June 2008, ISMI conducted its eighth one-week workshop for precollegiate teachers. Under the leadership of Ken Stein, ISMI director, the workshop blended content and pedagogy to create lesson plans and curriculum that public

and private school teachers alike will use for teaching Israel and the Middle East. This past summer, sixty-seven teachers from twenty-one states learned from master teachers about Israeli history, music, literature, society, politics, and foreign policy. Teachers left the workshops with a better understanding of the complexities and richness that is Israel's history and its place in Middle Eastern and modern Jewish history. For the teachers and others, the ISMI website (www.ismi.emory.edu) is a valuable resource for anyone seeking more information about modern Israeli history. The website provides primary source materials, syllabi, recommended readings, and information about ISMI's programs.

On April 6, 2008, Atlanta Congregation Or Hadash honored Ken Stein for his thirty years of service to the Atlanta Jewish community at a symposium, "Reflections on Israel@60." Featured speakers were Itamar Rabinovich, former Israeli ambassador to the United States; Daniel Kurtzer, former U.S. ambassador to Egypt and Israel; Ellen Laipson, former vice-chair, U.S. National Intelligence Council, and president of the Stimson Center; and Asher Susser, former director of the Dayan Center at Tel Aviv University.

In Spring 2008, ISMI hosted lectures by University of Maryland professor Shibley Telhami and senior researcher at the United States Institute of Peace Scott Lasensky. The lectures were respectively titled "What Comes after Annapolis?" and "Negotiating Arab-Israeli Peace."



DANIEL KURTZER, ELLEN LAIPSON, ITAMAR RABINOVICH, ASHER SUSSER, AND KEN STEIN

Teachers left the workshops with a better understanding of the complexities and richness that is Israel's history and its place in Middle Eastern and modern Jewish history.

life. “What makes the award particularly gratifying is that it brings attention to this fascinating biblical book and its importance for contemporary projects of identity construction,” says Wright.

The Templeton Award for Theological Promise is the largest prize specifically designated for junior scholars of religion. Sir John Mark Templeton—a billionaire philanthropist and promoter of the interplay between religion and science—is the founder of the prize, which has been awarded to scholars in a variety of fields from all over the globe. The prize money totals \$10,000, and another \$10,000 is available as a stipend for lectures the recipients are invited to hold at institutions of research and higher learning within two years after the presentation of the award.

“This prize brings great honor to Professor Wright as an extraordinarily gifted scholar and to Candler,” says Jan Love, dean of Candler. “We’re very happy to have Professor Wright as a recent addition to our community.”

MATTHEW BERNSTEIN, chair and director of graduate studies for Emory’s film studies department, and affiliated faculty member of TIJS, was honored at

the 2008 IMAGE (Independent Media Artists of Georgia, Etc.) Film Awards Gala, an annual celebration of film culture held at Atlanta’s Fox Theater. The IMAGE award honored Bernstein for both his academic work in film studies and his efforts to promote film in and around Atlanta.

IMAGE Film and Video Center is dedicated to building and supporting a strong media arts community in Atlanta and the Southeast by promoting the production, exhibition, and public awareness of film and video as artistic forms of individual expression.

Bernstein teaches courses on Hollywood, Japanese cinema, nonfiction film, postwar European cinema, and Jews and African Americans in film. Bernstein has written several books, including *Screening a Lynching: The Leo Frank Case on Film and TV* (University of Georgia Press), which will be published in early 2009, and he is working on books about Michael Moore and the history of film-going in Atlanta. He also serves on the editorial boards of *Cinema Journal* and the *Journal of Film and Video* and is book review editor for *Film Quarterly*.

MICHAEL BERGER, associate professor of religion and core faculty member in the TIJS, was one of four Emory faculty members to receive the Woolford R. Baker Award in appreciation for their roles in the Cradle of Christianity: Jewish and Christian Treasures from the Holy Land exhibition at the Carlos Museum. The Baker Award was established by the Carlos in 2000 and is presented each year to an individual or organization that has demonstrated outstanding service to the Carlos Museum through a leadership role, an exceptional contribution of time and expertise, or a significant achievement in the Carlos or Atlanta cultural community.

Cradle of Christianity was on view at the Carlos Museum from June until October 2007. The exhibition, featuring rare biblical treasures from the Israel Museum being seen for the first time outside Jerusalem, explored the roots of Christianity in Judaism. The four Baker Award recipients helped shape the educational programs created in conjunction with the exhibition.

The award is named in honor of Woolford B. Baker, the director of the former Emory University Museum from 1953 to 1982.



VICTORIA ARMOUR-HILEMAN

tijs welcomes new faculty

TIJS WARMLY GREETES VICTORIA ARMOUR-HILEMAN, award-winning scholar and newly ordained rabbi, as associate dean of religious life and chaplain at Emory University. Rabbi Armour-Hileman holds a PhD in British and American literature from the University of Iowa. She graduated from Hebrew Union College’s Jewish Institute of Religion in May, where she was the winner of the Cantor William Sharlin Prize for Excellence in Liturgy and winner of other awards in music composition, writing, liturgy, and poetry.

JACOB WRIGHT JOINED THE TIJS FACULTY in fall 2007 as assistant professor of Hebrew Bible at Emory University’s Candler School of Theology and the Graduate Division of Religion. Wright taught for several years at the University of Heidelberg before coming to Candler, where he offers courses on biblical interpretation, the history and archaeology of ancient Israel, and Northwest Semitic languages. In addition to responsibilities for the archaeological excavations at Ramat Rachel (located outside Jerusalem), he has been awarded Emory’s Faculty Distinction Fund Award to support his current work writing articles and a book that examine the role war and the military played in ancient Israelite society. He received the 2008 Templeton Award for Best First Book in Religion for his book *Rebuilding Identity: The Nehemiah Memoir and Its Earliest Readers* (see cover).

TIJS, ISMI, AND THE DEPARTMENT OF HISTORY are pleased to welcome David Tal back to Emory for 2008–2009. In the fall Tal is teaching two courses, The Making of the U.S.-Israeli Relationship and Issues in Israeli National Security, both cross-listed with Jewish studies, history, and political science.



DAVID TAL

The Tam Institute for Jewish Studies cosponsored important scholarly events during the academic year 2007–2008, including the following:

THE CRADLE OF CHRISTIANITY, a major exhibit hosted by the Carlos Museum, tracing the shared roots of Jewish and Christian beliefs and practices through archaeological artifacts from the Israel Museum in Jerusalem.

ARTIST TALK AND READING BY MOTTI LERNER, Israeli playwright and screenwriter, sponsored by Theater Studies, Theater Emory, and the Jewish Theater of the South, included a staged reading of his play *Benedictus*.

“NOT INVISIBLE ANYMORE: INDIVIDUAL AND COLLECTIVE IDENTITIES OF ARGENTINES IN ISRAEL,” talk by Raanan Rein, professor of Spanish and Latin American history at Tel Aviv University, with the screening of the film *Like a Fish Out of Water*.



RAANAN REIN, JEFFREY LESSER, FABRICIO PRADO

ATLANTA JEWISH FILM FESTIVAL.

This is one of the larger and more respected film events of its kind; several of the films were introduced and discussed by TIJS faculty.

“TRAUMATIC PSYCHOSIS: NARRATIVE FORMS OF THE MUTED WITNESSES” by Dori Laub, associate clinical professor of psychiatry at Yale University School of Medicine and director of Psychiatric Residency Training at Connecticut Valley Hospital, hosted by the Psychoanalytic Studies Program.

“THE STRANGE CAREER OF HEBREW LITERATURE IN AMERICA: AN EMERGING GROUP PORTRAIT”

by Alan Mintz, Chana Keist Professor of Hebrew Literature and chair of the Department of Jewish Literature at the Jewish Theological Seminary, hosted by the Department of Middle Eastern and South Asian Studies.

“THE AFTERMATH: LIVING WITH MEMORIES OF THE HOLOCAUST”

by Ruth Klüger, professor emeritus of German literature at University of California-Irvine, hosted by the Department of German Studies.

“UKRAINE: THE HOLOCAUST BY BULLETS,”

an interview with Father Patrick Desbois, president of Yahad-In Unum, by Paul A. Shapiro, director of the United States Holocaust Memorial Museum’s Center for Advanced Holocaust Studies, hosted by the Emory University Center for Ethics and the Emory Aquinas Center of Theology.

“MY FATHER’S COUNTRY: STORY OF A GERMAN FAMILY,”

by Wibke Bruhns, author and journalist, hosted by the Department of German Studies.

“NARRATIVE FORM AND HISTORICAL SENSIBILITY: ON SAUL FRIEDLANDER’S *THE YEARS OF EXTERMINATION*,”

by Alon Confino, professor of modern German and European history and director of the Jewish Studies Program at the University of Virginia, part of the Department of History’s Lockmiller Series.

MEDITERRANEAN ARCHAEOLOGY LECTURE SERIES, 2007–2008

“The Battle for Armageddon: David, Solomon and the Early Israelite Monarchy as Viewed from Megiddo” by Professor Tim Harrison, University of Toronto.

“Mapping Sacrifice on Bodies, Spaces, and Art in Ancient Judaism and Early Christianity” by Joan R. Branham, Providence College.

“The Deep Water Phoenician Shipwrecks Off Ashkelon” by Daniel Master, Wheaton College.

THE ATLANTA RABBINICAL ASSOCIATION held a study day at Emory in March. TIJS faculty members Michael Berger, David Blumenthal, and Eric Goldstein spoke to the group.



FIFTY YEARS AGO, exploding dynamite ripped a gaping hole in the brick edifice of The Temple on Peachtree Street, home to Atlanta's oldest and largest Jewish congregation. The October 12, 1958, attack was linked to an epidemic of hate-group activity plaguing the South during the civil rights movement.

The impact of The Temple bombing on Atlanta's Jewish community and on the civil rights movement is documented in a new exhibit that opened Saturday, August 23, at Emory University. "The Bomb That Healed: Rabbi Jacob M. Rothschild, Civil Rights, and The Temple Bombing of 1958" will be on display at Emory's Manuscript,

Archives, and Rare Books Library in the Robert W. Woodruff Library through January 5, 2009.

The exhibition—which draws on Rabbi Rothschild's personal papers and includes letters, photographs, and published clippings—will show how the rabbi worked openly to build support for desegregation among Atlanta's religious and civic leaders.



RABBI JACOB M. ROTHSCHILD AND REV. MARTIN LUTHER KING JR.

library news

Haggadah Collection Donated to Emory's Pitts Theology Library

Richard Goldstein of Miami, an avid collector of Haggadot—books containing the story of the Exodus and the ritual of the Passover seder—assembled a body of more than eight hundred Haggadot during his life. His stepdaughter, Lauren Azoulai of Atlanta, now has donated these to Emory University's Pitts Theology Library, along with Goldstein's other Passover materials.

Last year, Rabbi David Geffen gave the library his collection of more than one hundred Haggadot. With the addition of the Goldstein gift, the total Pitts holdings of such items nears one thousand.

Although most of these Haggadot are from the twentieth century, they show how this important ritual has been celebrated in various Jewish communities around

the world, says M. Patrick Graham, Pitts Theology librarian. "We look forward to the future growth of this body of materials and to ways that it may enhance study and research at Emory," said Graham, who also serves as M. A. Pitts Professor of Theological Bibliography at Emory's Candler School of Theology.

During a recent presentation of his Haggadah collection to Pitts Library, Goldstein described his longstanding relationship with Rabbi Donald A. Tam, for whom the Tam Institute for Jewish Studies is named, and said he knew of Emory through this relationship. Goldstein also expressed his hope that the Haggadot would enjoy much use in the Pitts Library and benefit scholarship.



RICHARD GOLDSTEIN



SOME OF THE HAGGADOT IN THE COLLECTION

other significant library acquisitions

New additions to the Judaica collection in Emory's Woodruff Library include:

- Maagarim (<http://hebrew-treasures.huji.ac.il/>)

Database of the *Historical Dictionary of the Hebrew Language*. The nine-million-word corpus draws on Hebrew sources from the rabbinic period (second century BCE) through the geonic period (eleventh century CE). It is essentially a concordance and enables retrieval of citations by roots, lemmata, and declined forms as well as specific texts by title, author, date, and literary genre. Maagarim is expanded and updated on a regular basis.

- Online version of the *Encyclopaedia Judaica*, second ed. (We have the print version in Reference DS102.8 .E54 2007), <http://libcat1.cc.emory.edu:32888/DB=9780028660974>.

- *Leshonenu la-am* / issued by the Academy of Hebrew Language. Acquired most of the back issues of this important journal for Hebrew language starting with volume one (1945) and extending to the current issue.



THE PAST YEAR HAS SEEN

extraordinary growth for the Holocaust Denial on Trial website. We have completed the translation of twenty-two myth/fact sheets into Arabic, Persian, Russian, and Turkish; received a \$120,000 grant from the Conference for Jewish Material Claims against Germany; and received a generous award from the Newton and Rochelle Becker Charitable Trust that will support the launch of four non-English-language versions of our website, to be marked with an event in London in January 2009.

Our myth/facts project seeks to provide precise, point-by-point refutations of the most persistent Holocaust denial myths. Our current offerings cover topics including Auschwitz gas chambers, Kristallnacht, the bombing of Dresden, and the diary of Anne Frank. Although the English sheets were posted in spring 2007, it took us until January 2008 to complete work on their translation and posting. Using in-house and outsourced translators and proofreaders, we ensured that the translated versions corresponded both literally and contextually. One of our largest concerns was to ensure that the Arabic and Persian versions read as

though they had been written in that language. With no launch or publicity, the site averages two hundred visits a month from Iran and an additional two hundred from other Arabic-speaking countries.

This past January, we received a two-year grant of \$120,000 from the Claims Conference. This money already has paid for the translation of our myth/fact sheets into Russian and Turkish. Also supported by this grant is an international launch event for these sheets and the completion and translation into all four languages of an additional twenty-eight. We hope to complete this second phase of myth/fact development by summer 2009. Finally, the Claims Conference also allocated money to the development of two Auschwitz-based lesson plans for use in advanced high-school and undergraduate college courses. The funding includes allowances for an advisory committee to be formed that will work collaboratively with the HDOT team on developing and testing our classroom material.

As a first step toward this new educational component of HDOT's mission, I delivered a lecture at Eagle's Landing Christian Academy this past May. During the course of two class

periods, I spoke to middle-school students about Holocaust history, including my grandmother's testimony and the racist goals of Holocaust denial. The students responded very well to the content, working collaboratively to rebut several myths, and asking a variety of challenging and topical questions at the end of the lecture. We hope this visit will be the first of many to schools that will allow our team to craft a focused and transformative message for high school and college students.

We are currently undergoing a complete architectural revision of the website that will allow us to host non-English versions of our site. These foreign-language versions will have a homepage and several explanatory pages covering the history of the Holocaust, Deborah Lipstadt's trial, and the history of Holocaust denial. This information will provide visitors from the Arabic-, Persian-, and Turkish-speaking Middle East, as well as all Russian speakers, with an objective historical resource they can use to combat anti-Semitism and racism in their own language.



thanks to donors Generous donations from friends of the TIJS support a variety of public events, library acquisitions, program enrichment, faculty scholarship, and student scholarships and programs. The future growth of the program—including expanded course offerings and graduate programs, scholars-in-residence, research support, and outreach to the community—can be assisted through endowment giving. To learn more about these opportunities, contact Randy Gorod at 404.727.5557 or rgorod@emory.edu.

recent donations include:

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ismi donors: We also want to thank supporters and contributors to the Institute for the Study of Modern Israel, an affiliate program of the Tam Institute of Jewish Studies.

rabbi jacob m. rothschild fund for jewish studies: In acknowledgment of the fiftieth anniversary of the Temple bombing, Emory University seeks to honor the legacy of Rabbi Jacob M. Rothschild, whose courageous leadership in the struggle for civil rights exemplified the role that religious traditions can play in transforming the larger society. An endowed fund named for Rabbi Rothschild will support lectures by distinguished visitors on Judaism, social justice, and other topics relevant to civil rights and Jewish identity. It will enable Emory's Institute of Jewish Studies to keep his voice and memory alive by furthering the education of the next generation of leaders and scholars in how Judaism can speak to the broadest spectrum of human concerns.

Our thanks to the following people who have donated to this fund during the past year:

| | | | |
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