



ARIZONA STATE UNIVERSITY
Center for Jewish Studies

fall 2010 newsletter

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original artwork "Unwaivering Faith, Unwaivering Life"
by student Nova Hall, story page 16

GREETINGS!

The 2009-2010 academic year has been another great year for Jewish Studies at ASU with many notable accomplishments, the most important of which is the establishment of a Bachelor of Arts in Jewish Studies. The major is offered through the School of Historical, Philosophical and Religious Studies (SHPRS) and will benefit from the SHPRS advising staff. Dawn Beeson, the Senior Coordinator of Jewish Studies, will provide additional support for undergraduate students majoring in Jewish Studies. To address the needs of this new undergraduate degree, Jewish Studies has joined in the recruitment of two new faculty members to ASU: Dr. Françoise Mirguet (Jess Schwartz Assistant Professor of Hebrew and Near Eastern Cultures) and Dr. Anna Cichopek-Gajraj (East European Jewish History and Culture). The Center for Jewish Studies has continued to organize international research conferences, arrange public lectures by guest speakers and provide support to faculty and students. The Center for Jewish Studies has also become the academic "home" to The Judaism, Science & Medicine Group (JSMG), international, interdisciplinary society of 115 members (and growing) whose goal is to bridge the gap between Judaism and the sciences.

RESEARCH CONFERENCES

The Center for Jewish Studies advances the production of new knowledge through research conferences. In 2009-2010 the Center organized and hosted the following conferences:

The Judaism, Science & Medicine Group | August 16-17

organized by Hava Tirosh-Samuelson and Kenneth Kendler, Virginia Commonwealth University

Revival and New Directions?: Jewish Arts in German-Speaking Countries | October 5-6

organized by Hava Tirosh-Samuelson, Daniel Gilfillan (School of International Letters and Cultures (SILC)), Volker Benkert (SHPRS), Claudia Mesch (Herberger Institute for Design and the Arts) and Naomi Jackson (Herberger Institute for Design and the Arts)

The Refugee in the Postwar World | April 8-9

organized by Anna Holian (SHPRS), Daniel Cohen (Rice University) and Hava Tirosh-Samuelson

The conference received a generous grant from the Arizona Humanities Council in addition to support from various units at ASU.

COMMUNITY OUTREACH

The Center for Jewish Studies functions as an agent for social change by disseminating knowledge about Jewish civilization. Public lectures are co-sponsored by civic and religious institutions in Phoenix and by academic units at ASU. In 2009-2010 the Center featured the following speakers:

Mr. Albert Barry, Film Producer

The Lost Wooden Synagogues of Eastern Europe | October 10

Dr. Jeremy Benstein, Heschel Center for Environmental Leadership, Israel

Environmental Challenges & Opportunities: The View from Israel | March 9

Environmentalism between the Personal and the Political: Religious Language in the Public Sphere | March 9

Albert and Liese Eckstein Scholar-in-Residence

Professor Derek Penslar, University of Toronto

The Politics of Knowledge: Israel Studies, Jewish Studies and Academia | February 15

Jewish Origins of the Israeli Army | February 15

Mr. Etgar Keret, Israeli author and filmmaker

On the Art of Writing & Filmmaking in Contemporary Israel: From the Bizarre to the Surreal | April 14

The Challenges of Writing & Filmmaking in Israel Today | April 14

Dr. Alon Segev, University of Cologne, Germany

Drugs and Religious Experience | February 25

The lecture was organized with ASU at the West campus and presented there.

GIFTS AND DONATIONS

Friends of Jewish Studies have continued to support Jewish Studies with donations totaling \$14,600 since October, 2009. I am very grateful for the generosity of our donors, without which we could not conduct our programs. In particular, I am deeply indebted to Dr. Shoshana and Mr. Robert Tancer who have given a second large gift (\$100,000) to Jewish Studies. The additional gift will fund faculty research and course development.

FACULTY

I am grateful to ASU for authorizing the recruitment of two new faculty members who will join the affiliated faculty of the Center for Jewish Studies: 1) A native of Belgium, Dr. Françoise Mirguet (Ph.D. University of Louvain, 2007), who was the Plotkin Visiting Professor at ASU (2008-2010), was appointed Assistant Professor of Biblical Hebrew. In addition to her full time tenure-track position in the School for International Languages and Cultures (SILC), Dr. Mirguet will hold the Jess Schwartz Professorship of Biblical Hebrew. 2) Dr. Anna Cichopek-Gajraj (Ph.D. University of Michigan, 2009) will join the faculty of the School of Historical, Philosophical, and Religious Studies as Assistant Professor of East European Jewish History and Culture. A native of Poland, Dr. Cichopek-Gajraj will help strengthen the connection of the Center for Jewish Studies with the academic community in Poland.

The Center for Jewish Studies continued to support faculty research and development with awards to Adam Cohen, Anna Holian, Rachel Leket-Mor and Michael Rubinoff. The Center also housed Dr. Alon Segev (University of Cologne) as a Visiting Fellow in February and March 2010.



*Hava Tirosh-Samuelson
Director, Jewish Studies*

STUDENT SCHOLARSHIPS

The Center for Jewish Studies funded undergraduate and graduate students at a total of \$22,000 for research projects and learning opportunities in Argentina, Indonesia, Lithuania, Israel and New York. We recognized students' accomplishments at a special event at the University Club on April 28.

PLANS FOR 2010-2011

Many exciting activities will take place in the coming 2010-11 academic year!

Rediscovered Masters

The Center proudly collaborates with The Phoenix Symphony in the performance of music by Jewish composers who died in the Holocaust, were forced to depart from Nazi-occupied Europe or whose music was suppressed by the Nazis. The series, Rediscovered Masters, will be accompanied by lectures of leading Judaica scholars and musicologists. All the lectures will be held in Temple Beth Israel. ASU School of Music will also collaborate with the Center for Jewish Studies in featuring this unique repertoire. On February 16, 2011 Maestro Israel Yinon (Germany), who specializes in this repertoire, will conduct the ASU Symphony and singers from the ASU School of Music. There will also be a special essay contest and a musical composition contest related to this musical repertoire that will involve high school students in Arizona.

Albert and Liese Eckstein Scholar-in-Residence

Professor Mel Scult (emeritus professor, City University of New York), the biographer of Mordecai Kaplan, will be the Albert and Liese Eckstein Scholar-in-Residence for this academic year. His public lectures will shed light on the significance of Mordecai Kaplan's ideas for American Jewry in the 21st century.

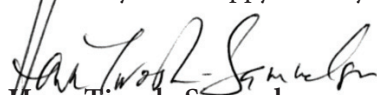
The Judaism, Science & Medicine Group

The international JSMG will hold its annual meeting October 10-11 and the focus will be Judaism and the Neurosciences. Program features Kenneth Kendler, Ralph Greenspan, Douglas Levinson, Paul Wolpe, Norman Adler, Yehuda Jerome Gelman, Tsvi Blanchard, Alan Astrow, Stuart Apfel, Karen Eli, and Joel Ziff.

Environmentalism in Israel

Jeremy Benstein will return to Phoenix for a lecture on Israel's contribution to environmental solutions (December 12, 2010). The event is co-sponsored by Israel Bonds.

I want to thank the staff of Jewish Studies—Ilene Singer and Dawn Beeson—for their dedication and hard work that have made the Center for Jewish Studies so productive. **I am most grateful to the Friends of Jewish Studies for your continued support and interest in Jewish Studies, without which none of this is possible.** I wish everyone a happy, healthy and productive new year, and I look forward to seeing you at our events.



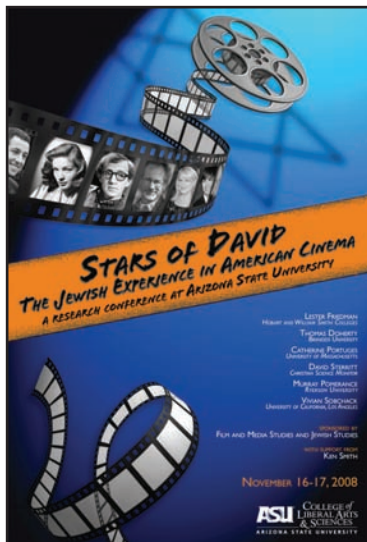
Hava Tirosh-Samuelson
Director

The Center for Jewish Studies contributes to the production of new, collaborative, interdisciplinary scholarship in the field of Jewish studies. The Center offers an innovative model for the inclusion of a Jewish perspective into relevant academic disciplines with academic units at ASU and with external institutions and scholars. Between August 2008 and April 2010, The Center for Jewish Studies hosted seven academic conferences, including the inaugural meetings of The Judaism, Science & Medicine Group (following pages). The Center for Jewish Studies will welcome the Latin American Jewish Studies Association conference, June 12-14, 2011.

Stars of David: The Jewish Experience in American Cinema

November 16-17, 2008

In the 20th century, Hollywood films have been central to American popular culture, reflecting and refracting social forces while encapsulating the ambitions, anxieties and nightmares of American life. The most enduring ideal of America and especially of Hollywood remains the "American Dream," the promise of opportunity and material success that shaped the cultural and collective identity of this nation of immigrants. More than any other immigrant group, Jews contributed to the making of Hollywood and to the filmic construction of the American Dream through their activities as studio heads, writers, directors, producers and performers. "Stars of David" featured a well-attended screening of the 1925 film *His People* and examined the involvement and portrayal of Jews in American cinema. The resulting discussion has helped shed new light on the power of the American Dream and the meaning of American ethnic and cultural pluralism. A resulting volume of essays "Stars of David: The Jewish Experience in American Cinema" (Wayne State University Press) is forthcoming.



Organized by **Hava Tirosh-Samuelson**, Center for Jewish Studies and **Daniel Bernardi**, Film and Media Studies

Holy Sites & Holy Wars in the Middle East

March 2-3, 2009

The relationship between holy sites, religion, political conflict, and violence has become a point of great interest and even urgency in scholarship and in the popular press alike. Much of the focus has been on the role of holy sites as catalysts to violent conflict. By bringing together scholars working on disparate aspects of holiness and conflict in the Middle East, this symposium sought to combine such a focus with an attentiveness to the construction of often competing sacralities under situations of conflict, and the complexities involved in delineating the religious and the secular. The conference resulted in a deeper understanding of the relationship between religion and violent conflict as they intertwine with the construction of national identities and modern religiosities, paving the way ultimately to new insights into the roles played by processes of secularization and sacralization in shaping the modern itself.

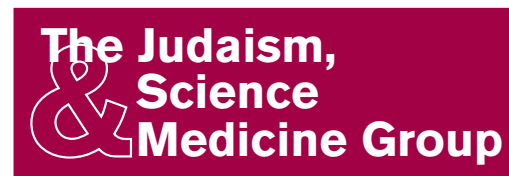
Organized by **Arieh Saposnik**, School of International Letters and Cultures and **Yoav Gortzak**, School of Government, Politics & Global Studies



The Judaism, Science & Medicine Group

August 17-18, 2008 and August 16-19, 2009

The Judaism, Science & Medicine Group (JSMG), an international organization of natural and social scientists, philosophers, historians, physicians, rabbis, theologians and educators who act to promote and facilitate a close relationship between Jewish religion, cultures and values, and the sciences, for the mutual benefit of both. The group creates forums for dialogue between scientists, healthcare professionals and scholars of Judaism, fosters interdisciplinary, collaborative research projects and develops educational materials about the interrelation of Judaism and the sciences. If you wish to become a member of the group, please contact the Center for Jewish Studies.



Organized by **Norbert M. Samuelson**, School of Historical, Philosophical and Religious Studies; **Hava Tirosh-Samuelson**, Center for Jewish Studies; and **Elliot Dorff**, American Jewish University

Viewing Mendelssohn, Viewing Elijah: Assimilation, Interpretation and Culture

April 29-May 1, 2009

From child prodigy to the most celebrated composer of his time: Felix Mendelssohn Bartholdy was hailed as a genius, reviled as a sentimentalist, beloved as a model of assimilated thinking and attacked for his Jewish heritage. In honor of the 200th anniversary of the birth of one of the greatest composers—and one of the most paradoxical figures—of the Romantic age, Jewish Studies, the Herberger College of Fine Arts School of Music, and Faculty of Religious Studies in the School of Historical, Philosophical and Religious Studies at Arizona State University presented “Viewing Mendelssohn, Viewing Elijah: assimilation, interpretation and culture.” Mendelssohn and Elijah have been viewed through a variety of cultural and ideological lenses, with often contradictory outcomes. The conference explored this variety of interpretive perspectives, and featured a performance of Mendelssohn’s oratorio, Elijah, presented by the Arizona State University Symphony Orchestra and Choirs.

Organized by **Joel Gereboff**, Faculty of Religious Studies, School of Historical, Philosophical and Religious Studies; **David Schildkret**, Herberger Institute for Design and the Arts; **Hava Tirosh-Samuelson**, Center for Jewish Studies



Revival and New Directions?: Jewish Arts in German-Speaking Countries

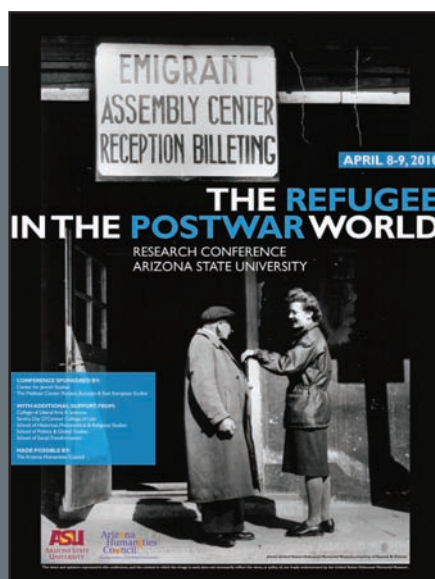
October 5-6, 2009

This international research conference focused on the revival of Jewish arts in German-speaking countries, and featured leading art historians, cultural historians, writers and theorists from the U.S., Germany and Austria.

The conference included a special presentation by Andreas Bechtold (Hochschule Konstanz) of “Jewish Youth in Germany Today: A Multi-Media Project”—the culmination of the dedicated work of nine students of communication design at the University of Applied Sciences in Constance, Germany. 60 years after the Holocaust, the objective of the initiative was to shed light on an important, but not widely known aspect of contemporary Germany: how do young Jews live in Germany today? The project included a touring exhibition, several publications and the documentary “Fish and Bird—Encounters with Young Jews”.



Organized by **Volker Benkert**, School of Historical, Philosophical and Religious Studies; **Daniel Gilfillan**, School of International Letters and Cultures; **Naomi Jackson**, Herberger Institute for Design and the Arts; **Claudia Mesch**, Herberger Institute for Design and the Arts; **Hava Tirosh-Samuelson**, Center for Jewish Studies



The Refugee in the Postwar World

April 8-9, 2010

This interdisciplinary conference explored the causes, consequences and contemporary interpretations of the refugee crises that followed the end of World War II. The key objective was to gain a better understanding of a pivotal period of global population upheavals, which was also a critical moment in the formation of the international refugee regime. The conference examined the relationship between the construction of nation-states and the formation of refugee populations, the uneven development of the international refugee regime, the practices of refugee relief, and refugees' efforts to make sense of their dislocation. Taking a global perspective, it focused on the geographical regions in which displacement was most extensive after the war: Europe, the Middle East, South Asia and East Asia.

Organized by **Anna Holian**, School of Historical, Philosophical and Religious Studies; **Daniel Cohen**, Rice University History Department; **Hava Tirosh-Samuelson**, Center for Jewish Studies

THE JUDAISM, SCIENCE & MEDICINE GROUP (JSMG) FOUNDED AT THE CENTER FOR JEWISH STUDIES

FOUNDERS: NORBERT M. SAMUELSON, Harold & Jean Grossman Chair in Jewish Studies; HAVA TIROSH-SAMUELSON, Irving & Miriam Lowe Professor of Modern Judaism; and ELLIOT DORFF, American Jewish University

The Center for Jewish Studies at Arizona State University is dedicated to dissemination of knowledge about Jewish civilization through research, teaching and community outreach. Within ASU, the Center coordinates courses on Jewish history, religion and culture that facilitate critical inquiry into the Jewish past and present. The Center is especially committed to interdisciplinary inquiry to find relevant solutions to issues facing modern Judaism.

The Center has positioned itself to be the international hub for a multi-faceted effort to address the growing gap between Judaism and science. This gap is manifested in the life of individual Jews as well as in Jewish culture at large. Although Jews are highly represented in the sciences, relatively few Jewish scientists consider Judaism to be relevant to their scientific endeavors. Conversely, traditional Jews at various levels of religious observance do not regard science to be relevant to their Jewish religious life. As a result, contemporary Judaism perpetuates beliefs that are intellectually untenable, leading educated Jews to feel alienated from Judaism and influential non-Jewish scientists (e.g., Richard Dawkins) to treat Judaism disdainfully.

The modern period witnessed profound transformation of Jewish life: the integration of Jews into Western society and culture, the dissolution of Jewish communal autonomy, the corrosion of rabbinic authority, and the rise of Jewish denominationalism, secularism and nationalism. One aspect of modernity was a new dichotomy between “religion” and “science” in Judaism: “science” pertains to the objective study of physical phenomena, whereas “religion” belongs to the subjective realm of morality and feeling. Such dichotomy did not exist in the premodern period, when Jewish philosophers (most famous among them, Moses Maimonides) engaged Judaism in light of the science of their day (namely, Aristotelianism).

When Jews were admitted to Western universities, many flocked to the natural sciences, some scientific disciplines were dominated by Jews and others were inaugurated by Jews. Although engagement in science did not necessitate rejection of Jewish faith, the commitment to science de facto replaced traditional Judaism. The gap between “religion” and “science” continued to deepen in the 20th century among college-educated Jews: those who choose to devote themselves to science, especially the natural sciences, often do not consider Judaism relevant to their scientific work, although they may define themselves as Jews ethnically or culturally.

Conversely, Jews who define themselves religiously may or may not see science as relevant at all to their Jewish identity. Jews who are affiliated with synagogues rarely reflect on the tenets of Judaism in relation to contemporary science and, in general, do not inquire about the veracity of their held beliefs. This state of affairs threatens the future of Judaism: it makes Judaism conflict with what we know to be true and it encourages college-educated Jews to be indifferent to, or even alienated from, the Jewish heritage, because it is intellectually untenable. If Judaism is seen as intellectually untenable, it could also encourage non-Jewish intellectuals to disdainfully treat Judaism as immoral superstition. The current resurgence of atheism is directed against the immorality of “religion,” but this virulent polemics could easily be directed against Judaism. To address these internal and external challenges, Judaism has to constructively engage contemporary science.

In 2008, the Center created the Judaism, Science & Medicine Group, an international network of scientists, Judaic scholars, rabbis, educators, and physicians to address this problem. This network continues to grow as the Center gains national and international recognition.

The Judaism, & Science Medicine Group

Annual Conference

**JUDAISM AND THE
NEUROSCIENCES**

October 10-11

Arizona State University
University Club

open to all JSMG members

Contact Ilene Singer for
membership information
480-965-8094
Ilene.Singer@asu.edu

REFLECTIONS ON THE DISTINCTNESS OF JUDAISM AND THE SCIENCES

NORBERT M. SAMUELSON

Harold & Jean Grossman Chair in Jewish Studies and JSMG Co-Founder

excerpted from an article in a forthcoming edition of Zygon: Journal of Religion & Science

Given that both religions and sciences are integral parts of civilizations, and that both Judaism and Christianity are integral parts of western civilization, it is obvious that much that is true of the history, thought, and interaction between western sciences and Christianity will also be true of the interaction of Jewish civilization and the sciences. But they will not be identical, and the differences are significant. The danger of dismissing the differences in turning attention to an abstract mental construct called “religion” and the sciences is that the differences will be lost, and in losing those differences we are likely to overlook and even distort what is the real historical record of relations between religions, especially Judaism and Christianity, and the sciences.

Two years ago 27 academics from various fields—including Jewish studies, assorted humanities, and a variety of physical sciences, both theoretical and applied—came together in Tempe, Arizona to form a group to study intellectual and academic issues of the relationship between Judaism and the sciences. They met annually on a three year plan through Arizona State University’s Center for Jewish Studies on funds made available through the Harold and Jean Grossman Chair of Jewish Studies. The papers presented in this issue of Zygon are a sample of the first two of these meetings. An examination of the papers delivered at those meetings exhibits differences from the usual topics of meetings on religion and the sciences.

First, religion and science meetings and publications tend to ignore history and focus on theological topics largely abstracted from time and place. Most discussions of topics in Religion and Science gatherings appear in form, like topics in analytic philosophy, as if they were questions of mathematics, i.e., as if they were timeless and spaceless. In contrast, issues of science and Judaism are usually set within a historical context, as is appropriate for a religion where decisions of both practice and faith are primarily dependent on a historical chain of argument that relies for its authority on accepted voices within the literary traditions of the Jewish people.

Second, questions about the nature and history of medicine are invariably at the center of discussions of Judaism and the sciences as opposed to Religion and Science meetings that tend to focus on physical cosmology and evolutionary biology, both as theoretical and practical concerns. If there is any area of contemporary discussions of Judaism and the sciences that has a large volume of academic books and papers, it is bioethics, but relatively little is published in academic circles about Jewish conceptions of ontology (for example, views about creation) in the light of astrophysics and cosmology, or of humanity in the light of evolutionary psychology. That is not to say that there is not a lot of contemporary academic literature about Jewish views of the origins of the universe and about human nature. But this literature almost universally focuses on literary and not scientific sources...

Third, the issues on which Jewish thinkers have focused in considering modern science had more to do with challenges to the survival and prosperity of the Jewish people than with Judaism. There are also several reasons for this difference, not the least of which is that biology rather than faith defines a Jew as a Jew. People do convert to Judaism for religious reasons, but even then there is an aspect (often primary) of the conversion itself that makes it more like the adoption of a national social identity than like the acceptance of a faith creed. What really distinguishes late twentieth and early twenty-first century social advocacy of Genetic Engineering from early twentieth century political eugenics. Two is modern advancements in Genetics that have enabled us to identify specific fatal genetic diseases that specifically target Jews of European descent—notably Tay-Sachs, Canavan, Familial Dysautonomia, Niemann-Pick, Gaucher, cystic fibrosis, Fanconi anemia, and Bloom syndrome diseases. What is most important about the identification of these diseases is the threat they pose to the Jewish people who, especially post-holocaust, almost-fanatically value the creation and preservation of Jewish lives.

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The sustained success of the Center for Jewish Studies and Jewish Studies Program depends on your continued generosity and investment. **THANK YOU FRIENDS OF JEWISH STUDIES!**

\$100,000 GIFT TO FUND FACULTY RESEARCH

The Center for Jewish Studies and Jewish Studies Program are grateful to Dr. Shoshana B. Tancer and Mr. Robert S. Tancer for their additional gift of \$100,000 to the Salo Wittmayer Baron Endowment for Jewish Studies.

In 2009, the Tancers established the Salo Wittmayer Baron Dissertation Award in Jewish Studies with a gift of \$102,000. This generous addendum enables the Center for Jewish Studies to offer ASU faculty research and development grants—to facilitate research in Jewish Studies, with a preference for non-Eurocentric topics—as well.

These awards were established in memory of Salo Wittmayer Baron, distinguished Jewish Historian and founder of the field of Jewish Studies.

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*gifts as recorded at the ASU Foundation
from November 2009 to June 2010*

ways to give

Outright gifts can be made with cash, credit cards, securities or other property and are used to support current needs of Arizona State University.

Many companies provide **gift matching programs** that enable employees, and sometimes retirees and employee's spouses, to increase their support to the causes important to them. Corporate matching gifts are a powerful companion to outright gifts, and we appreciate the extra effort our Friends make to secure such gifts!

Pledges allow Jewish Studies donors to plan a personal giving program that is convenient for them. A pledge may enable a donor to consider a more significant gift than may have been possible otherwise. Terms for payment on pledges are flexible.

Charitable trusts, gift annuities and bequests are examples of **planned gifts**—giving arrangements often offering tax advantages and allowing you to maximize your giving potential.

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\$500 to \$999	benefactor
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\$100 to \$249	friend

join the Friends of Jewish Studies by making your gift today, online at asufoundation.org/jewishstudies

Not surprisingly, many of the nation's best universities also have the largest permanent **endowments**. Endowed funds provide a predictable, annual stream of operational income which enables Jewish Studies to provide quality public programs, scholar-in-residence programs, visiting professorships, research conferences and numerous student scholarships.

All funds will be deposited with the ASU Foundation for a New American University, a separate non-profit organization that exists to support ASU. Your gift may be considered a charitable contribution. Please consult with your tax advisor regarding the deductibility of charitable contributions.

OCT 5

Lecture

Reluctant Accomplice: A Wehrmacht Soldier's Letters from the Eastern Front

Konrad Jarausch, University of North Carolina

4:30 p.m. | Discovery Hall, room 150 | Arizona State University, Tempe campus

Co-sponsored by: *The Melikian Center: Russian, Eurasian & East European Studies*; the School of Historical, Philosophical and Religious Studies (SHPRS); the Faculties of History and Religious Studies in SHPRS; the School of International Letters and Cultures**OCT 6-7**

Rediscovered Masters Lecture

Rediscovered Masters: From Mendelssohn to the Holocaust

Hava Tirosh-Samuelson, Irving and Miriam Lowe Professor of Modern Judaism and Director of the Center for Jewish Studies at Arizona State University

OCT 6 | 7:30 p.m. | Congregation Beth Israel, Scottsdale | free and open to all

OCT 7 | 6:30 p.m. | Symphony Hall | included with Oct 7 concert ticket purchase

OCT 7-9

Rediscovered Masters Concert

Prokofiev's Romeo and Juliet and Krása's Brundibár with images by Maurice Sendak

Symphony Hall | The Phoenix Symphony Box Office

602-495-1999 for concert times and ticket information

October 7 performance dedicated to the United States Holocaust Memorial Museum

OCT 10-11

Conference

The Judaism, Science & Medicine Group Conference

Arizona State University, Tempe campus | University Club

open to members of The Judaism, Science & Medicine Group

NOV 7

Community Event

Global Day of Jewish Learningadditional information to come! visit jewishstudies.asu.edu/programs for details**NOV 10-11**

Rediscovered Masters Lecture

The Jews of Central Europe

Marsha L. Rozenblit, Harvey M. Meyerhoff Professor of Jewish History, University of Maryland

NOV 10 | 7:30 p.m. | Congregation Beth Israel, Scottsdale | free and open to all

NOV 11 | 6:30 p.m. | Symphony Hall | included with Nov 11 concert ticket purchase

NOV 11-13Rediscovered Masters Concert | **WORLD PREMIERE****Marcel Tyberg: Schubert's "Unfinished Symphony" Finished**

World premiere of expatriate Marcel Tyberg's completion of Schubert's "Unfinished Symphony."

Symphony Hall | The Phoenix Symphony Box Office

602-495-1999 for concert times and ticket information

NOV 14

Jewish Women's Symposium

On the Cutting Edge... Today's Jewish Woman**Advance Your Mind—Enhance Your Well-Being**

9 a.m. | Ina Levine Jewish Community Campus | pre-registration required

\$35 (by Oct. 25) / \$15 students with ID | download form at jewishstudies.asu.edu/symposium**NOV 22**

Rediscovered Masters Lecture

The Young Felix Mendelssohn: The Making of a Musical Genius

Larry Todd, Arts and Sciences Professor of Music, Duke University

7:30 p.m. | Congregation Beth Israel, Scottsdale | free and open to all

NOV 26

Rediscovered Masters Lecture

The Young Felix Mendelssohn: The Making of a Musical Genius

Larry Todd, Arts and Sciences Professor of Music, Duke University

6:30 p.m. | Symphony Hall | included with Nov 26 concert ticket purchase

NOV 26-27

Rediscovered Masters Concert

Dvořák's New World Symphony/Mendelssohn's Piano Concerto #1 & Song Without Words

Symphony Hall | The Phoenix Symphony Box Office

602-495-1999 for concert times and ticket information

DEC 12

Lecture

Modern Miracles: Israeli Solutions to Global Challenges

Jeremy Benstein, The Heschel Center for Environmental Learning and Leadership

7 p.m. | Temple Emanuel, Tempe

In collaboration with State of Israel Bonds/Development Corporation for Israel

2011

JAN 31

Albert & Liese Eckstein Scholar-in-Residence lecture
Mordecai M. Kaplan: The Challenge of His Heresy

Mel Scult

7 p.m. | Cutler-Plotkin Jewish Heritage Center | 122 East Culver Street, Phoenix
 r.s.v.p. to jewish-studies@asu.edu or 480-727-6906

FEB 2

Rediscovered Masters Lecture

Judaism and Christianity: Shared Heritage, Diverse Interpretations

David Schildkret, Professor of Choral Music, Herberger Institute for Design and the Arts, School of Music, Arizona State University

Feb 2 | 7:30 p.m. | Congregation Beth Israel, Scottsdale | free and open to all

Feb 3 | 6:30 p.m. | Symphony Hall | included with Feb 3 concert ticket purchase

FEB 3 & 5

Rediscovered Masters Concert

Mendelssohn's Elijah

with imagery in collaboration with The Phoenix Art Museum

Symphony Hall | The Phoenix Symphony Box Office

602-495-1999 for concert times and ticket information

FEB 16

Concert

Jewish Composers in the Concentration Camp

Select Herberger Institute for Design and the Arts, School of Music Performers

7:30 p.m. | ASU Gammage | no tickets required

Maestro Israel Yinon conducting

MAR 2-3

Rediscovered Masters Lecture

"An Hebraic Art Taste" Wagner, Jews and the Business of Music

David Conway, Senior Research Fellow, University College, London

Mar 2 | 7:30 p.m. | Congregation Beth Israel, Scottsdale | free and open to all

Mar 3 | 6:30 p.m. | Symphony Hall | included with Mar 3 concert ticket purchase

MAR 23

Rediscovered Masters Lecture

Theresienstadt: Hitler's Unwitting Gift

Speaker: Bob Elias, Executive Director, The Orel Foundation

7:30 p.m. | Congregation Beth Israel, Scottsdale | free and open to all

MAR 24-26

Rediscovered Masters Concert

Kurt Weill: Suite from Threepenny Opera

Symphony Hall | The Phoenix Symphony Box Office

602-495-1999 for concert times and ticket information

APR 20

Rediscovered Masters Lecture

Music, Assimilation, and Ambivalence

Joel Revzen, Artistic Director, Arizona Opera

7:30 p.m. | Congregation Beth Israel, Scottsdale | free and open to all

APR 21 & 23

Rediscovered Masters Concert

Mendelssohn's Scottish Journey

Symphony Hall | The Phoenix Symphony Box Office

602-495-1999 for concert times and ticket information

APR 28

Annual Student Recognition Event

6:30 p.m. | University Club | Arizona State University, Tempe campus

MAY 18-19

Rediscovered Masters Lecture

Jewishness in Music: German-Jewish Opera After Wagner

Kenneth Reinhard, Associate Professor, English and Comparative Literature, UCLA

May 18 | 7:30 p.m. | Congregation Beth Israel, Scottsdale | free and open to all

May 19 | 6:30 p.m. | Symphony Hall (included with concert ticket purchase)

MAY 19 & 21

Rediscovered Masters Concert

The Red Violin

Symphony Hall | The Phoenix Symphony Box Office

602-495-1999 for concert times and ticket information

THE CENTER FOR
JEWISH STUDIES

AND

THE PHOENIX
SYMPHONY

PRESENT

REDISCOVERED
MASTERS

World War II affected all walks of life including music composition. Several composers' vital and passionately lyrical compositions were banned and entire schools of composition were eradicated during the Holocaust, but small pockets of music thrived in concentration camps across Eastern Europe. During the 2010-11 Season, The Phoenix Symphony will explore and perform many of these works for the first time. The Center for Jewish Studies and The Phoenix Symphony will present a companion series of lectures and discussions around the Valley, linking the musical presentations to the cultural and historical themes of assimilation, modernization, destruction and remembrance.

For additional information about the events listed in this calendar, visit jewishstudies.asu.edu

Center for Jewish
Studies Events

Rediscovered Masters
LECTURE

Rediscovered Masters
CONCERT

FRANÇOISE MIRGUET

Jess Schwartz Assistant Professor of Hebrew and Near Eastern Cultures



I was born in Liège, in the French-speaking part of Belgium. At school, though, I heard more Italian, Arabic, Kurdish or Vietnamese than French. Only a few minutes away from the Netherlands and Germany, Liège is a city where cultures met in the past and interact today. This encounter between languages and traditions has always fascinated me, and probably has shaped my later research interests.

In high school, I studied Latin, Greek, Dutch and German, with a concentration in Mathematics. At sixteen, I attended my first Biblical Hebrew class, and immediately became passionate about this language, especially the concentration of meaning in words and the deceptively simple syntax, rich in subtleties.

In 1998, I began a curriculum in Religious Studies and Biblical Philology at the University of Louvain. After a semester in Germany, I went to Paris, to study Hermeneutics and Phenomenology at the Institut Catholique and at la Sorbonne. Thanks to a scholarship from the Belgian American Educational Foundation, I enrolled at Harvard Divinity School for a one-year master's degree. I stayed on as a Research Assistant to complete my doctoral dissertation, which was subsequently published by Brill.

With a post-doctoral scholarship from the Belgian Research Council, I began new research, focused on the encounter between the Jewish and Hellenistic worlds, bringing together my interests in Jewish and Greek literary traditions. A book, provisionally titled "Socially Inappropriate Emotions in Judeo-Hellenistic Literature," will be the result of this research. After teaching a semester in Louvain in 2008, I missed the western side of the Atlantic, so I joined ASU in August 2008, and served as the Albert Plotkin Visiting Professor of Jewish Studies for two years.

With my new appointment as the Jess Schwartz Assistant Professor of Hebrew and Near Eastern Cultures, I am delighted to continue teaching Biblical Hebrew, biblical literature and the Judeo-Hellenistic world. I look forward to working with a new research cluster at ASU, devoted to an interdisciplinary study of emotions and to collaborating with many other colleagues on biblical literature, the Hellenistic and classical worlds, and literature in general.

ANNA CICHOSPEK-GAJRAJ

Assistant Professor of Jewish History and Culture of Modern Eastern Europe



I received a doctorate in history from the University of Michigan in Ann Arbor in 2008 and hold a Master of Arts in History from the Jagiellonian University in Cracow.

Before joining the faculty of history in the School of History, Philosophy and Religious Studies at Arizona State University, I was a Visiting Assistant Professor at the University of Western Ontario in London and a Postdoctoral Fellow at the European University Institute in Florence. I received fellowships from the United States Holocaust Memorial Museum in Washington D.C., the YIVO Institute and the Memorial Foundation for Jewish Culture in New York, among others. I served as Director for Poland at the Non-Profit Foundation of Remembrance and Reconciliation for the restoration of Jewish heritage in Poland.

My fields of expertise include modern East European Jewish history, Holocaust and post-Holocaust studies and the modern history of Poland and Eastern Europe, and I am interested in comparative and social history, theories of ethnicity, violence and nationalism. My master's thesis on the pogrom in Cracow in August 1945 was awarded the Jan Józef Lipski Prize for the Best Master of Arts Thesis in Poland as well as the Special Prize by the United States Holocaust Memorial Museum for the best Master of Arts Thesis in Jewish Studies; it was published as a book in 2000.

I contributed to *Contested Memories: Poles and Jews during the Holocaust and its Aftermath* (Zimmerman, 2003), a collection of essays by leading scholars in the field of Polish-Jewish history. Currently, I am adapting my dissertation, "Jews, Poles, and Slovaks: A Story of Encounters, 1944-1948," into a manuscript.

PRE-SERVICE TEACHERS' HOLOCAUST EDUCATION WORKSHOPS AT ASU IN FEBRUARY 2011

MICHAEL RUBINOFF

Film and Media Studies Program

Arizona State University will host pre-service teacher Holocaust education programs on February 11 and 25, 2011. These day-long programs at the Tempe and Downtown campuses will be open to college students seeking middle and high school teacher certifications. The events are sponsored by the United States Holocaust Memorial Museum (USHMM) in conjunction with the American Association of Colleges for Teacher Education. The Belfer First Step Initiative is providing support for this nationwide outreach.

This past June, regional teams from major universities met in Washington, D.C. to scope the programs. ASU was represented by Dr. Sherman Elliott and Dr. Michael Rubinoff. Additionally, Melissa Cohen of the Martin-Springer Institute represented Northern Arizona University.

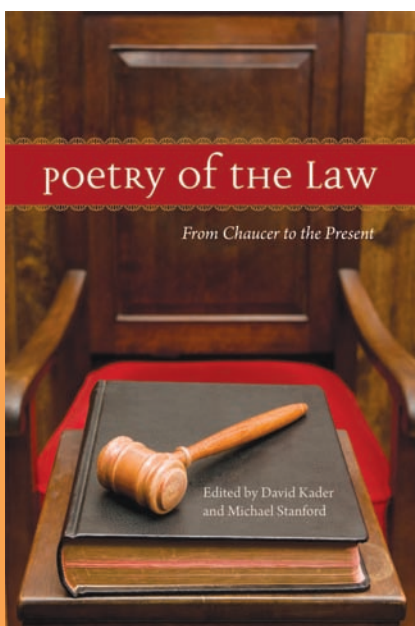
The special one-day programs will focus on (1) general knowledge about the events of the Holocaust; (2) an understanding of USHMM Guidelines for Teaching the Holocaust; (3) knowledge of the resources available through USHMM; (4) a plan to integrate Holocaust content into teacher lesson-plans; and (5) a clear rationale for teaching the Holocaust. "Providing professional development on teaching the Holocaust is crucial for pre-service teachers who need the content and pedagogical skills necessary to fully embrace a Holocaust content curriculum. This training will serve them well and ultimately have a meaningful impact on the lives of their learners," Dr. Elliott says.

Kimberly Klett, AZ-NM Regional Coordinator for the USHMM will coordinate local program arrangements. Klett, who taught Holocaust in Literature for many years at Dobson High in Mesa and serves as a regional educator for the USHMM, says "Teaching about the Holocaust is an extremely important and sensitive topic. It is equally important that students see how much the USHMM can help them with resources, through its website, materials and artifacts collections."

"Providing professional development on teaching the Holocaust is crucial for pre-service teachers... This training will serve them well and ultimately have a meaningful impact on the lives of their learners."

Dr. Sherman Elliott

The Center for Jewish Studies at ASU is providing logistical support for the pre-service. All teaching candidates in Arizona are welcome to attend at no charge and a registration site will be available soon. For further information, contact Dawn Beeson at Dawn.Beeson@asu.edu or 480-727-6906.



**Poetry of the Law
From Chaucer to the Present**

David Kader, Professor
Sandra Day O'Connor College of Law
University of Iowa Press (2010)

faculty publications: reviews

Stones and Stories: An Introduction to Archaeology and the Bible

by Don C. Benjamin, Faculty Associate

School of Historical, Philosophical and Religious Studies

reviewed in *America Magazine*, March 8, 2010

review excerpt: "In *Stones and Stories: An Introduction to Archaeology and the Bible*... Benjamin, who teaches biblical and Near Eastern studies... proffers a masterful description of how Near Eastern archaeologists listen to the evidence, what they hear and what difference it makes for understanding the Bible. His hope is that archaeology and biblical studies may once more be partners in a conversation that will be better informed and more modest than it has been in the past..."

**La représentation du divin dans les récits du Pentateuque.
Médiations syntaxiques et narratives**

by Françoise Mirguet

reviewed in *The Journal of Theological Studies*, NS, 2009

review excerpt: "If we accept the division of narrative critics into those who explain *what* texts mean and those who focus on *how* texts mean, we should agree that Françoise Mirguet firmly belongs to the latter group... *La représentation du divin* remains a fine example of narrative analysis. It is well-structured, clear, convincing, and full of informative footnotes."

A SPOTLIGHT ON VIDEOS

RACHEL LEKET-MOR

Judaica Librarian

A growing number of videos are integrated into the curriculum in many higher education programs these days, including the Jewish Studies Program at Arizona State University. It's not that videos supersede the traditional research tools in the Humanities and Social Sciences (i.e. books and journal articles), however they supplement essential readings, encourage in-class discussions and validate the need to support students with different learning styles. The changing nature of teaching in the Digital Age may also account for this development. Professors find that they can effectively approach Millennials with videos, as these young people are very comfortable with processing visual information.

ASU Libraries maintains a circulating collection with thousands of DVDs and VHSs—all are searchable via the online catalog. The Libraries also offers streaming video collections that enable simultaneous access to additional thousands of titles across all campuses. As one would expect, videos on Jewish topics are represented throughout these collections, ranging from PBS-type series with supplementary instruction materials, top-rated feature films from around the world, and documentaries. An example for such a recently acquired film is *The People v. Leo Frank*, written and directed by Ben Loeterman, and produced by Laura Longworth (2009). This dramatized documentary follows the story of Leo Frank (1884-1915), who was lynched by an anti-Semitic mob in Georgia after being accused in a murder he did not commit. The Anti-Defamation League was established in response to his lynching.



Two new collections featuring Israeli cinema are of particular interest. The first one, with many quality independent films, offers an excellent introduction to Israel in the 21st century by representing all walks of life. It includes documentaries about celebrities (poet Chaim Gouri) or specific life styles (communal sleeping experiences in *kibbutzim*; northern cities of Israel during the 2006 Lebanon War), films that capture problematic relationships between different sectors in the society (Russian immigrants vs. established Israelis), or compilations of short films such as *Mabatim* 2005, *Yerushalayim*—fifteen short (4 min.) films about Jerusalem covering a wide range of genres, techniques and issues: documentaries, animation, satire and personal statements. All DVDs in this collection are in NTSC format with English subtitles.

The other collection is quite different—in terms of topic coverage, audience, artistic sophistication and even format; indeed different strokes for different folks. This unique collection, unavailable in any other library, consists of films produced by ultra-orthodox filmmakers in Israel. They feature male-only characters in comic and/or action thriller adventures, speaking a mixture of current Israeli slang with Haredi dialect—an authentic representation of a distinctive Modern Hebrew register. Unfortunately, no subtitles are included. The films,



intended for viewing in supervised environments within this community, are distributed on CD-ROMs, because DVD players are prohibited in many ultra-orthodox households while computers are tolerated as study and work tools. Although movie watching is generally banned, the films are wide-spread in this community, representing current popular trends. Most of all, the films indicate how complicated the relationships between the ultra-orthodox and other sectors in the society are, and for that reason they serve as perfect primary source materials for the study of social tendencies in Israel.

I would be happy to share my research into this collection and present it in the community. Please contact me directly to learn more about this and other Judaica collections at ASU Libraries.

Rachel Leket-Mor, Assistant Librarian | ASU Libraries

Rachel.Leket-Mor@asu.edu

SPECIAL THANKS TO DEAN OF HUMANITIES, DEBORAH LOSSE!

The Center for Jewish Studies and Jewish Studies Program are deeply grateful to Dean of Humanities, Deborah Losse, for her unwavering support and hard work on behalf of Jewish Studies at Arizona State University. We wish her well in her retirement from ASU and look forward to working closely with the new Dean of Humanities, Professor Neal Lester.

now enrolling!

Bachelor of Arts in Jewish Studies

jewishstudies.asu.edu/major

HIGH SCHOOL ESSAY CONTEST RESISTANCE THROUGH ARTS IN THE HOLOCAUST

In 2010-2011, the Center for Jewish Studies at Arizona State University will collaborate with The Phoenix Symphony on a special educational project: the revival of music composed by Jews who either died in the Holocaust, who were forced to flee Nazi-occupied Europe, or whose music was suppressed by the Nazi regime.

To engage high school students in Arizona in this music and its cultural context, the Center for Jewish Studies hereby announces an essay contest on the theme, "Resistance through Art in the Holocaust." The essay is open to high school students (9th to 12th grades) who have students who have studied the Holocaust in high school. The essay must be an original composition written specifically for this contest; it must be between 1,000 and 1,500 words and should be typed and double spaced.

The winning essays will be awarded as follows:

FIRST PLACE	\$1000
SECOND PLACE	\$750
THIRD PLACE	\$500
HONORARY MENTION	\$250

The winners will be announced in a special reception at ASU in mid-February 2011 and are expected to attend the ceremony.

Send your submission, no later than December 1, 2010, to:

Ilene Singer, Assistant Director
Center for Jewish Studies
Arizona State University
PO Box 874302
Tempe, AZ 85287-4302

All inquiries should be directed to Ilene Singer at Ilene.Singer@asu.edu OR 480-965-8094

INTENSIVE LANGUAGE STUDY: A SUMMER IN REVIEW

HEBREW

RONIT RON-YERUSHALMI, Hebrew Instructor

The students in the introductory Hebrew class—offered through the Critical Languages Institute (CLI) at ASU—ranged in age from their 20s to 80s. Half of the students took the class for career-related reasons and half because of interest in the culture and for personal growth.

This extensive learning experience included four class hours each day for eight weeks, and at the end of the course, students were able to handle basic conversations in Hebrew and read texts from a variety of sources (stories, newspapers, menus in a restaurant and so forth).



Hebrew students

The CLI created a unique environment for learning and for teaching. Most of the instructors arrived from their home country and stayed together at ASU dorms. This created the opportunity for learning from other language instructors, as well as making great world-wide friends. The instructors created numerous cultural activities for the students, such as movie nights and cooking instruction. Students also gave special presentations to the entire CLI community which helped them to better understand the relationship between culture and language, and exposed them to a large number of cultures and languages.

YIDDISH

SARAH PONICHTERA, Yiddish Instructor

This summer, the Critical Languages Institute (CLI) offered ASU's first intensive Yiddish course. We had a great time learning the language through songs, stories and games. We played Yiddish "Apples to Apples," cooked brownies using a recipe from the Yiddish *Forverts*, and met a member of a Yiddish-speaking family in Tempe, ASU's Rabbi Shmuel Teichtel. The students made tremendous progress, to the point of being able to engage in philosophical debate—entirely in Yiddish—by the end



Yiddish students

of the summer. I was thrilled to spend a summer in the Arizona desert immersed in *mame-loshn*!

announcements

The generosity of our donors enables the Jewish Studies Program to offer a variety of scholarships, fellowships and grants to ASU students at every academic level.

Benjamin Goldberg Scholarship

Cabot Family Scholarship

Great Students Graduate Fellowship

Harold Alpert Memorial Scholarship

Jewish Studies Scholarship Fund

Morris and Julia Kertzer Scholars

Research, Study and Travel Grant

Schwartz Scholars

Seymour H. Jacobs Memorial Prize in Jewish Studies

Jewish Studies scholarship, fellowship and grant applications are accepted once per semester. Please visit the Jewish Studies website for application deadlines, eligibility requirements and application forms.

Congratulations to our exceptional students who received scholarships during the 2009-10 academic year!

Award recipients present the fruits of their awards at a special event recognizing and celebrating their dedication and hard work. Please join us at 7 p.m. on April 28, 2011 at the University Club on the Tempe campus of Arizona State University. This event is free and open to all. R.S.V.P. to jewish-studies@asu.edu or 480-727-6906 by April 21.

Marco Cabrera Geserick

research: Anti-Semitism in Costa Rica

Great Students Graduate Fellowship

Research, Study and Travel Grant

Mariam Cohen

research: Ph.D. Dissertation on Conversion to Judaism

Great Students Graduate Fellowship

Rabbi Darren Kleinberg

graduate work in Jewish Studies

Great Students Graduate Fellowship

Seymour H. Jacobs Memorial Prize in Jewish Studies

John Rosinbum

research: efficacy of refugee networks, including relationship between Jewish activists and refugees during the 1980s

Benjamin Goldberg Scholarship

Cabot Family Scholarship

Great Students Graduate Fellowship

Morris and Julia Kertzer Scholar

Norman Shamas

research: summer participation in the excavation of the Omrit site and at Haifa University Ulpan program

Great Students Scholarship

Jess Schwartz Scholar

Jewish Studies Scholarship

Morris and Julia Kertzer Scholar

Martín Sueldo

research: archival research on Hugo Wast and anti-Semitism in Argentina

Benjamin Goldberg Scholarship

Jewish Studies Scholarship

Morris and Julia Kertzer Scholar

Bradley Wiles

research: Frank Tannenbaum's Movement from Constructive Anarchy to Institutional Innovator

Great Students Graduate Fellowship

Morris and Julia Kertzer Scholar



April 28, 2010 | *The University Club* 2008-09 Jewish Studies Program award recipients present their research and experiences at a special event honoring their accomplishments. Left to right: Diana Coleman; Rachel Stewart; Andrew Reed; Brian Diamond; Norman Shamas; Martín Sueldo

UNWAIVERING FAITH, UNWAIVERING LIFE

NOVA HALL

The Joan Frazer Memorial Award in the Arts recipient

"Unwaivering Faith, Unwaivering Life," a three-canvas work of art by ASU student Nova Hall—2010 recipient of the Joan Frazer Memorial Award for the Arts (Hillel at ASU)—delves into the mystical and traditional aspects of Judaism and the personal pilgrimage of the artist.

Nova's personal journey has taken him on an unconventional path, including: uncovering the roots of his father's family in a locked World War I steamer trunk; experiencing Israel through the Birthright Program; researching Jewish history, mysticism and Holocaust theology; mentorship under Leandro Soto (locally and internationally known

Cuban artist); the 2003 publication of his book, *Spirit and Creator: The Mysterious Man Behind Lindbergh's Flight to Paris*—the story of Nova's grandfather Donald Hall, who designed and led the building of the 'Spirit of St. Louis' in 1927; and the birth of his daughter Ara.

Understanding the artist's heritage, this piece transcends the horrors of history by celebrating life in its many chronicles. Individually, the canvases are narratives of dream and faith, infusing history and vision through a variety of media including painting, drawing, geometrics and language. Together, the canvases celebrate the hope of four thousand years of Jewish life, revival and survival through a unifying theme: Family. Through the feminine (red), the masculine (yellow) and childhood (green), the artwork stands brightly for the triumph of life against impossible odds.

The artist welcomes questions, comments, commissions and opportunities at nshall@asu.edu.



SUMMER STUDY IN VILNIUS, LITHUANIA

ANDREW REED

2008-09 Great Students Graduate Fellow; Morris and Julia Kertzer Scholar; Or Adam Congregation for Humanistic Judaism Scholar

During the 2009 summer, I spent one month in Vilnius, Lithuania working with Dovid Katz, a renowned Yiddish scholar and staunch advocate for the Litvak community. In Lithuania, my days were spent with prominent writers, Peter Cole, an American poet now living and teaching in Israel and the great American essayist, Phillip Lopate. Additionally, I spent several days visiting the city with Fey Ran, the daughter of the great archivist of the Vilne Jewish community, Leyzer Ran. However, the most important part of my trip was the opportunity to associate closely with leaders and members of the Jewish community in Vilnius who generously offered time to answer my questions about their own experiences. While I was aware of the significance of Lithuania for pre-war Jewish life, I gained a much greater appreciation for this history while there walking the streets of the city. I also learned why the study of Jewish-Christian relations continues to be an important endeavor today.

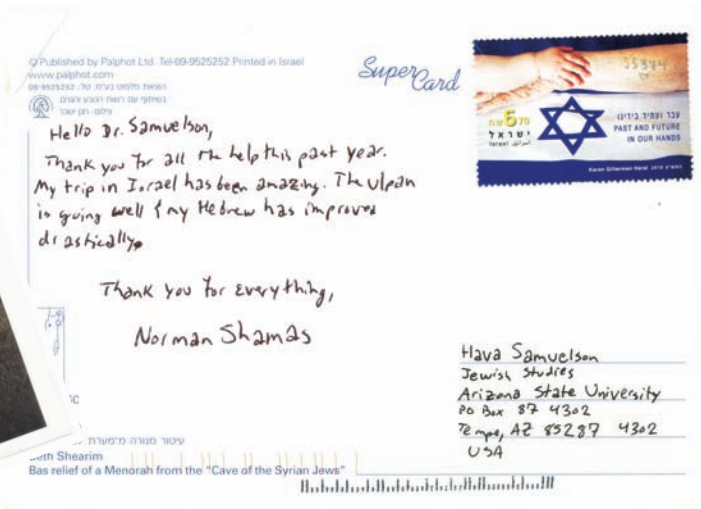
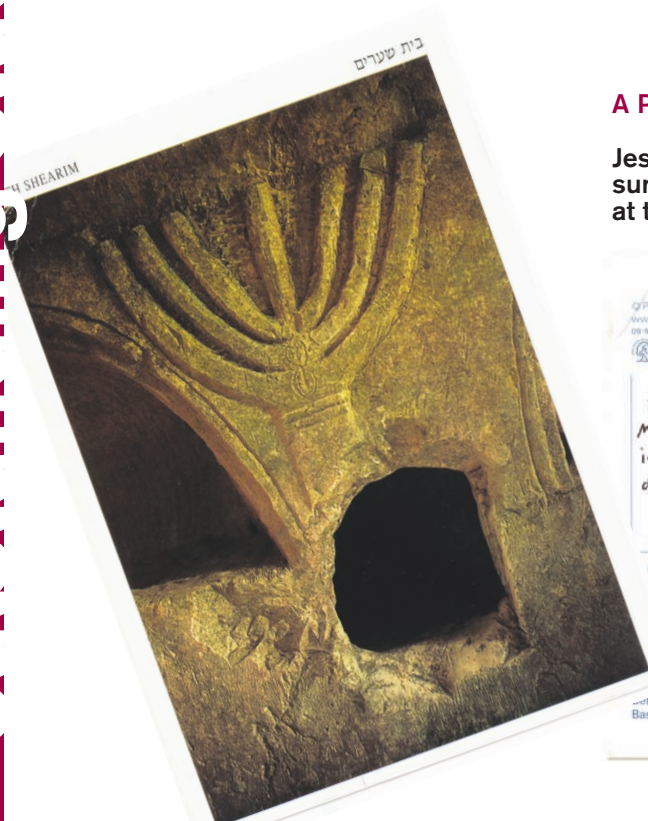
Unlike some academic disciplines, the field of Jewish-Christian relations is part of a two-pronged effort, often with very different goals and perspectives. The field is marked by a complexity, and often a tension, between the intellectual discourse of the academy and those who approach the field from a particular sense of practical or pastoral concerns within religious communities. Ideally, one would inform the other, and vice versa, yet, as is often the case the two diverge on even the foundational questions. While I am not suggesting that academic studies of inter-religious relations should use the same approaches as the local religious community leaders, they should be guided by an acute awareness on both sides of the issues raised by those on the other side of the equation.

Approaching Jewish-Christian relations within the academy is necessarily a complex and challenging occupation. The history of Jews and Christians living together, buying products from one another, sharing public space (and often private space), and drawing upon a common narrative is not a simple story. Successful approaches to these relations necessarily then draw upon academic fields of political science, sociology, language and linguistics, history, biblical studies, religious studies and hermeneutics. Despite the hesitancy within the academy, theology (both official and lived) must be considered as a viable and important subject of inquiry.

Although I approached my time in Lithuania from an academic perspective, viewing the Jewish experience in Lithuania through the historian's lens, I soon realized that even a historian would be wise to consider the import of their discoveries. Without a serious consideration of the long historical record of Jewish and Christian interaction, the intellectual pursuit in the discipline of Jewish-Christian relations fails fairly quickly. While many approach this troubled past in a careful and accurate way, some do not. In both cases, relations between Jews and Christians are deeply affected, in both positive and negative ways by the claims of scholars. *In this way, what we do in the humanities really matters and carries weight outside the doors of the academy.*

A POSTCARD FROM ISRAEL

Jess Schwartz Scholar, Norman Shamas, spent the summer experiencing Israeli culture first-hand, studying at the Haifa University Ulpan and Omrit excavation site.



YIDDISH POETRY TRANSLATED

BRIAN DIAMOND

2008-09 Great Students Graduate Fellow and Morris and Julia Kertzer Scholar

Yankev Glatshteyn (1896-1971) was born in Lublin, Poland and immigrated to New York in 1914 where he lived the remainder of his life. His first two collections—*Yaakov Glatshteyn* (1919) and *Fraye Verzen* (1926)—were the first two Yiddish books published entirely in free verse. The following poems from these books demonstrate some of the themes Glatshteyn explored in his early work including a playful engagement with language, and the experience of immigrants facing the harsh realities of city life.

פארק עוועניו

צו גאט אויף ווין הימל-טראן לויב,
צו צעזאר אויף זיין ערד-טראן לויב.
צום אייזערנעם פויסט, וואס האלט דאס קליינגעלט פאר ביין טעגלעך
ברויט, לויב.
צו דיר, רייכע-פארק עוועניו, מיין זוניקע אנטפלעקונג.
צו דיר, געפלאסטערטער כאלעם מיינער פון מיין אריס-רייכן לעבן.
איבערנאכט מיינס, מוזיק פאר מיינע אויגן —
לויב, לויב, לויב.

אונטער די נומענע רעדער פון דינע שווערע קאטשען
ברענען די פליגל פון צייט,
טאנצן צענדליקער גאסן געהאלטן מיט א פיפט פון א וויינער.
פון דינע שווערע קאטשען
קוקט מען דורך די שפאקולן פון א רענע פון א רענע
אויף מיין לאנגזאמקייט וואס ווערט פארדעקט אין ווילן שטויב
פון דיין אימפעטיק לעבן.
פון אונטער די נומענע רעדער פון דינע שווערע קאטשען
ראטעווען זיך קליינע ווערימלאך מיט פלינגעלאך צו דער זון,
מיט פלינגעלאך צום לעבן.
דינע שווערע קאטשען דריקן און ברענען די שטיינער
אבער פון צווישן דינע רעדער און שטיינער
קלינגעלן זיך ארויס די ווערימלאך מיט פלינגעלאך צו דער זון,
מיט פלינגעלאך צום לעבן.

און נעכטן האט גאט ביינאכט געשפילט אויף א פירל אין קארנעני זאג
און צעזאר איז מיט וויינע ווייבער געזעסן אין די פלושענע לאזשעס,
און איד האט דאס קליינגעלט פאר ביין טעגלעך ברויט געטראגן צום
קארנעני זאג
צו הערן ווי גאט שפילט פאר צעזארן מיט וויינע ווייבער.
(א, רייכע פארק עוועניו, מיין זוניקע אנטפלעקונג).
גאט האט געשפילט גאלאנט און געטראגן א שווארצן פראק
און צעזאר האט ווין צעפטר און קרוין פארביטן אויף א שווארצן פראק.
און גאט האט זיך פארנייגט פאר צעזארן.

איטאליע האט ארויפגעשליידערט צוויי איטאליענער אויף א שיף ארויף,
א הויכן און א נידריקן אויף א שיף ארויף,
צום לאנד פון פארק עוועניו מיין איבערגליס.
(פלינגעלאך רייסן זיך צו דער זון,
פלינגעלאך רייסן זיך צום לעבן).
דער נידריקער איז א בלינדער מיט גראע וואנסעס און זיין פאנים
א פארגליווערטער געוויי.
און דער הויכער מוז זען פאר צוויי, צוויי אויגן פאר צוויי.
דער נידריקער שפילט אויף א גאס-ארגל און דער הויכער זעט פאר צוויי,
אין פעני פון א פענסטער אראפגעווארפן פאר צוויי—
פון א פענסטער פון מיין רייכער פארק עוועניו.
(נעכטן האט זיך גאט אין א שווארצן פראק שפילנדיק פארנייגט
פאר צעזארן).

שווערע קאטשען מיט די נומענע רעדער, איר באשווער אייר,
צעטרעט ניט די צוויי,
וואס איינער זעט פאר צוויי,
וואס איין פעני גייט פאר צוויי.
זייערע פלינגעלאך רייסן זיך צו דער זון
און צווישן ראד און שטיין רייסן זיי זיך צום לעבן.

Park Avenue

Praise to God on his heavenly throne.
Praise to Caesar on his earthly throne.
Praise to the iron fist holding pocket change
for my daily bread.
To you, decadent Park Avenue, my revelation.
To you, trembling dream, substance for my poor-rich life.
Filled with joy, music for my eyes—
praise, praise, praise.

Progress burns under the rubber breaks of your cars,
on 10th Street it dances, embraced by the ticking of a clock.
From your cars
you see through sheens of rain
my idleness, covered with pillars of dust
kicked up by the rhythms of your hurried life.
Your traffic presses and burns the road,
but from under your breaks
little worms save themselves, aspiring upward.
And yesterday, God played at night on a fiddle in Carnegie Hall,
and Caesar sat with his wife in the balcony,
and I carried the change for my daily bread
to Carnegie Hall

to hear God play for Caesar and his wife
(wealthy Park Avenue, my revelation).
God played gallantly and wore a black frock.
And Caesar traded his scepter and crown for a black coat.
And God bowed before Caesar.

Italy flung two Italians on a ship up the river—
a tall one and a short one on a ship up the river
to the land of Park Avenue, my joyful land
(Aspiring to reach the sun,
aspiring upward).

The short one is blind with a gray mustache and his face
worn with sorrow.
And the tall one must see for both of them, two eyes for both.
The short one plays on a street organ and the tall one
sees for both,
one penny from a window thrown for both—
from a window on my wealthy Park Avenue
(Yesterday, God in a black frock
bowed to Caesar).

Cars with rubber breaks, I swear to you,
they do not trample the two men,
one sees for both, one penny for both,
they aspire to reach the sun



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save the dates!

JANUARY 31 | 7 p.m.

**2011 ALBERT & LIESE ECKSTEIN
SCHOLAR-IN-RESIDENCE**

**MORDECAI M. KAPLAN:
THE CHALLENGE OF HIS HERESY**

MEL SCULT
Cutler-Plotkin Jewish Heritage Center
r.s.v.p. / jewish-studies@asu.edu or 480-727-6906

FEBRUARY 16 | 7:30 p.m.

**CONCERT: JEWISH COMPOSERS
IN THE CONCENTRATION CAMP**

ASU Gammage
Free and open to the public. No tickets required.

Musicians from the ASU School of Music will join local singers for this concert led by renowned conductor Maestro Israel Yinon. Maestro Yinon has dedicated his career to recording and performing the works of Jewish composers.