PROGRAM IN
JUDAIC STUDIES
Spring 2015

Ronald O. Perelman Institute for Judaic Studies
PRINCETON UNIVERSITY
Financier and philanthropist Ronald O. Perelman, well known as an innovative leader and generous supporter of many of the nation’s most prominent cultural and educational institutions, gave Princeton University a gift of $4.7 million in 1995 to create a multidisciplinary institute focusing on Jewish studies. The establishment of the Ronald O. Perelman Institute for Jewish Studies produced the first opportunity for undergraduate students to earn a certificate in Jewish Studies, strengthening Princeton’s long tradition of interdisciplinary studies and broad commitment to Jewish culture. The gift from Mr. Perelman, chairman and chief executive officer of MacAndrews and Forbes Inc., also supports a senior faculty position—the Ronald O. Perelman Professor of Jewish Studies—and a wide variety of academic and scholarly activities that bring together leading scholars to examine Jewish history, religion, literature, thought, society, politics and cultures.

I am delighted to have the opportunity to establish this program, which will shape intellectual concepts in the field, promote interdisciplinary research and scholarship, and perhaps most important, bring Jewish civilization to life for Princeton students

— Ronald O. Perelman
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Yaacob Dweck, History
Jonathan Gribetz, Near Eastern Studies
Martha Himmelfarb, Religion
William C. Jordan, History
Stanley N. Katz, Woodrow Wilson School
Lital Levy, Comparative Literature
Naphtali Meshel, Religion
Esther Schor, English
Moulie Vidas, Religion

ASSOCIATED FACULTY
David Bellos, French and Italian
Anthony Grafton, History
Anna Grinfeld, Near Eastern Studies
Jan T. Gross, History
Hendrik Hartog, History
Wendy Heller, Music
Daniel Kurtzer, Woodrow Wilson School
AnneMarie Luijendijk, Religion
Deborah Nord, English
Sarah Pourciau, German
Anson G. Rabinbach, History
Lawrence Rosen, Anthropology

EMERITI FACULTY
Mark R. Cohen, Near Eastern Studies
Stanley A. Corngold, German and Comparative Literature
John G. Gager, Jr., Religion
Peter Schäfer, Religion
Froma Zeitlin, Classics and Comparative Literature

Naphtali Meshel at the Student Expo
I’d also like to note that Yaacob Dweck’s 2011 book, The Scandal of Kabbalah: Leon Modena, Jewish Mysticism, Early Modern Venice received honorable mention in the category of Medieval and Early Modern Jewish History of the Association for Jewish Studies’ 2014 Jordan Schnitzer Book Awards.

In addition, we can celebrate two new books by senior members of the program:

Leora Batnitzky (co-editor with Ilana Pardes), The Book of Job: Aesthetics, Ethics, Hermeneutics (DeGruyter), which publishes papers from a conference held at Princeton in 2012.

AnneMarie Luijendijk, Forbidden Oracles: The Gospel of the Lots of Mary (Mohr Siebeck).

Last but not least, Peter Schäfer, emeritus director of JDS, and Michael Meerson have just published the fruits of the Toldot Yeshu project, which has been housed over the years in JDS:

Toledot Yeshu: The Life Story of Jesus (two volumes published by Mohr Siebeck and database).

Finally, as the list of events indicates, it has been another busy fall for JDS. I want to call attention to one event in particular, the colloquium “Rosenzweig, Goitein, and Agnon on the Song of Songs,” as an example of the kind of scholarly exchange JDS strives for. The colloquium consisted of a longer paper by Ilana Pardes on Agnon’s use of Song of Songs with attention to his relationship to Goitein and the possible impact of Rosenzweig, and shorter discussions of Goitein’s and Rosenzweig’s treatment of the Song of Songs by two members of the JDS faculty, Jonathan Gribetz (Goitein) and Leora Batnitzky (Rosenzweig). Ilana Pardes taught in the Department of Near Eastern Studies here before departing for Hebrew University. Beyond the papers, which were all excellent, the discussion among the three speakers was extremely enlightening, and several members of the audience contributed to the discussion in significant ways as well.
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**SPRING 2014**

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<td>America in Judaism</td>
<td>Lance Sussman</td>
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<td>Music and European Jewry</td>
<td>Wendy Heller</td>
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<td>Holocaust Testimony</td>
<td>Thomas Trezise</td>
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<td>Israeli Literature and Film, 1948–present</td>
<td>Alan Mintz</td>
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<td>Ancient Judaism: Alexander to Islam</td>
<td>Martha Himmelfarb</td>
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<td>Sex in Ancient Judaism and Christianity</td>
<td>Moulie Vidas</td>
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<td>Religion and Law</td>
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<td>Elementary Hebrew I</td>
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<td>Israeli Media: Barometer and Engine of</td>
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**FALL 2014**

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<td>Great Books of the Jewish Tradition</td>
<td>Martha Himmelfarb</td>
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<td>Elementary Biblical Hebrew I</td>
<td>Naphtali Meshel</td>
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<td>Jerusalem Contested: A City’s History from Jewish, Christian and Muslim Perspectives</td>
<td>Jonathan Gribetz</td>
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<td>Jewish Thought and Modernity</td>
<td>Yonatan Brafman</td>
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<td>Zionism: The Intellectual History of Jewish Nationalism</td>
<td>Jonathan Gribetz</td>
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<td>Who Wrote the Bible?</td>
<td>Naphtali Meshel</td>
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<td>Stolen Years: Youth under the Nazis</td>
<td>Froma Zeitlin</td>
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<td>Elementary Hebrew I</td>
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Through the generosity of the Drucker Family, the Program offers an annual prize for best senior thesis related to Judaic Studies.

First prize for 2014:
“Finis Ghetto? Architecture and the Afterlife of the Jewish Quarter in Prague”
Anna Nilles, Art and Archaeology

Second prize:
“In the Tiger’s Lair: The Development of Jewish Student Life at Princeton University”
Abigail Klionsky, History

Congratulations to our 2014 Certificate Students:

Aaron Applbaum, Woodrow Wilson School
Avi Cohen, Politics
Jackson Dobies, Classics
Jacob Herskind, Near Eastern Studies
Abigail Klionsky, Religion
The Program in Judaic Studies is pleased to welcome to our faculty Jonathan Gribetz, assistant professor of Israeli Studies, and Anna Grinfeld, lecturer in Hebrew.


Before coming to Princeton, Jonathan taught at Rutgers University and held fellowships at the University of Pennsylvania, University of Toronto and Harvard University. He holds a master’s in Modern Jewish Studies from Oxford University and a PhD in history from Columbia University.

Anna’s interests encompass intellectual history, history of political thought, historiography and the many interfaces between history and literature in Europe, Russia and Israel, in the first half of the 20th century. In parallel to her interest in the migration, reception and “translation” of ideas across linguistic and cultural zones, she is also interested in the theory and practice of literary translation. These complementary interests, she says, come into play and sustain her Modern Hebrew language teaching.

Anna holds a master’s degree in history from the Hebrew University and a PhD in Russian Studies from the Université de Paris VIII. She previously taught at Boston University, Tufts University, Harvard University and Wellesley College.

Emeritus Professor Mark Cohen is finishing a book on Maimonides’ Code and taught this fall as a visiting professor at New York University’s campus in Abu Dhabi, where gave a seminar on “Jews in the Muslim World in the Middle Ages.” He also was invited to give two lectures on the Cairo Geniza at King Saud University in Riyadh, Saudi Arabia.

Yaacob Dweck spent 2013-2014 working on a book about Jacob Sasportas and Jewish messianism at the Institute for Advanced Study on a fellowship for assistant professors provided by the Andrew W. Mellon Foundation. In September he became the Arthur H. Scribner Bicentennial Preceptor.

William Chester Jordan, Dayton-Stockton Professor and chair of the Department of History, was elected president of the Medieval Academy of America for 2014-2015. He also contributed to two collections of essays in honor of Princeton colleagues long associated with the Program in Judaic Studies. For *Envisioning Judaism*, Peter Schäfer’s Festschrift, he contributed an article titled “Learning about Jews in the Classroom: A Thirteenth-Century Witness, UCLA Library, Rouse MS 17.” For *Jews, Christians and Muslims in Medieval and Early Modern Times: A Festschrift in Honor of Mark R. Cohen*, he contributed an article on “Jew and Serf in Medieval France Revisited.”
Stan Katz recently became a member of the board of the Center for Jewish History in New York City.


Lital Levy’s book, Poetic Trespass: Writing between Hebrew and Arabic in Israel/Palestine, a study of the politics and poetics of Hebrew and Arabic multilingualism and translation in Israeli literature and culture, was published in October 2014. She is currently working on her second book project on the intellectual history of Arabic-speaking Jews in the late nineteenth and early twentieth centuries.

AnneMarie Luijendijk published Forbidden Oracles: The Gospel of the Lots of Mary in August 2014. This is an edition of a fifth- or sixth-century Coptic manuscript with oracular answers, inspired by biblical phrases (especially from the Psalms) and earlier “pagan” divinatory phrases. In September she presented a paper at the John Rylands library in Manchester on the oldest known Septuagint fragment and the Jewish community in Egypt. This paper involves a second-century BCE copy of Deuteronomy and its role as a legal document, and also delves into the development of genizot.

Naphtali Meshel’s book, The Grammar of Sacrifice, was published in 2014, and he presented papers about the applicability of this “grammar” to other ancient Near Eastern and South Asian systems at the University of Chicago and the Society for Biblical Literature annual meeting. He has been named Jonathan Dickinson Bicentennial Preceptor for a term of three years, 2014-2017.

Lawrence Rosen spent the spring semester of 2014 as a fellow of the Stanford Center for Advanced Study in the Behavioral Sciences. He has two books in press, both of which have discussion of Muslim-Jewish relations in the Arab world: Drawn From Memory: Moroccan Lives Unremembered and The Balance of Justice: Islam and the Rule of Law. He has also published pieces in the Literary Review, Guardian and American Interest.

Esther Schor spent her sabbatical as a visiting artist at the American Academy in Rome, and traveling to Berlin, Paris and Central Asia. She delivered a paper on “Zamenhof and the Liberal-Communitarian Debate” (in Esperanto) at the Universal Congress of Esperanto in Buenos Aires, an English version of which will appear in Language Problems and Language Planning. She will be in Venice late next spring for a writer’s residency at Ca’ Foscari University in preparation for the 500th anniversary of the Venetian Ghetto. During spring 2015, she will be teaching a new Freshman Seminar called “Job, Suffering and Modernity,” sponsored by the Center for the Study of Religion. Her forthcoming book on the Esperanto movement is to be published by Metropolitan Books in 2015.

Moulie Vidas is spending the year as an Andrew W. Mellon fellow at the Institute for Advanced Study, working on a book provisionally titled “The Emergence of Talmudic Culture: Scholarship and Religion in Late Ancient Palestine.” His first book, Tradition and the Formation of the Talmud, was published in 2014 by Princeton University Press.

Also published this year: Leora Batnitzky (with Ilana Pardes) and Michael Meerson and Peter Schäfer.
**2014 EVENTS**

### ENDOWED LECTURES


“The Foreign Mother Tongue,” Kwartler Family Lecture. **Sayed Kashua**, author and journalist


“The Taming of Eros in the Western Sephardic Diaspora,” Biderman Lecture. **Yosef Kaplan**, Hebrew University

### LECTURES AND SEMINARS


“Enoch, the Astronomical Book, and the Ordering of Knowledge in the Hellenistic Near East,” **Annette Y. Reed**, University of Pennsylvania

“Frozen Time, Liquid Memories (1942-2012),” **Dragan Kujundžić**, University of Florida

“Concentration Camps as Film Set: the Ambivalent Bequest of the Theresienstadt Films 1942-1945,” **Natascha Drubek**, University of Regensburg

“Translating the Song of Songs: English Poetry and Hebrew Sense,” **Robert Alter**, University of California, Berkeley (emeritus)

“Seasoning the Bible — Biblifying the Time: Cross Examining the Jewish and Christian Liturgical Reading Cycles in Late Antiquity,” **Daniel Stoekl**, EPHE-Sorbonne

“Jewish-Muslim Relations in Print and in Film,” **Mark Cohen** (emeritus) and **Michael Barry**, Princeton University

“Baghdad — Jerusalem: Musical Encounters,” **Yair Dalal**, musician and composer

“The Politeuma: A Normal Kind of Association for ‘Ethnic’ Groups?” **Patrick Sänger**, Institute for Advanced Study

### CONFERENCES

“The Song of Songs: From the Bible to Modern Literature”

“Placing Ancient Texts: The Rhetorical and Ritual Use of Space”

“Rosenzweig, Goitein and Agnon on the Song of Songs”

### FRIDAY LUNCH SERIES


“Ancient Globalization and a Coin of the Emperor Nerva,” **Robert Goldenberg**, Stony Brook University (emeritus)

“The Other Grammars,” **Naphtali Meshel**, Princeton University

### NEAR EASTERN FILM SERIES

(in Hebrew with English subtitles): *Ponevezh Time, Before the Revolution, The Wonders, Dr. Pomeranz*
February 11: “Maimonides and Contemporary Tort Theory,” Yuval Sinai, Yale University, and Benjamin Shmueli, Yale University Law School


March 23, Lapidus Lecture: Pnina Lehav, Boston University

March 24, Kwartler Family Lecture: Laura Levitt, Temple University

April 16: “Relief in Casablanca: Jewish and Non-Jewish Refugees in Morocco, 1940-1945,” Aomar Boum, University of California, Los Angeles
While the topic of my thesis, a comparison of medical experimentation in Nazi Germany and the United States, invariably gives rise to hard questions, even harder discussions and the consideration of almost unimaginable crimes against humanity, I feel that exploring and answering the questions of how and why these experiments occurred and how we might prevent further atrocities of this type, is a project someone that someone with a Jewish background approaches from a unique perspective. As a grandchild of Holocaust survivors, I find this project deeply personal, and I look forward to challenging traditional conceptions of medical experimentation in the context of my senior thesis.

I cannot thank the Judaic Studies program enough for their generosity in making possible the primary research for my thesis. A trip of the magnitude on which I embarked—7 cities in 12 days, spanning Germany, the Czech Republic, Poland and Austria—requires considerable support, and the program’s facilitation was invaluable. To be able to do this type of in-depth, independent research is truly an incredible opportunity, and I will never forget the experience.

This summer I had the opportunity to intern for the Israel Religious Action Center in Jerusalem. My time was spent in gaining understanding of the initiatives of IRAC and then implementing campaigns for their social media presence. I wrote a social media plan, created graphics and helped consolidate the annual report. I also helped create a video promotion project that involved traveling around Israel and interviewing benefactors of IRAC’s initiatives.

As events unfolded over the course of the summer, I became very engaged with the political aspects of Israel. I was able to go to the Knesset twice, attend meetings hosted by MKs, and engage in meaningful conversations with lawyers that dealt with cases concerning governmental policies. I also helped organize a peace rally in Jerusalem. The experience significantly impacted my perspectives of Israel and greatly increased my knowledge of the country.
Shanghai is perhaps one of the least likely places you’d expect to experience a narrative of Jewish persecution, flourishing and renewal, but in fact it is such a place, for Shanghai was where thousands of Jews came to escape Nazi persecution and managed to create a thriving community with businesses and schools (a portion of which was nicknamed Little Vienna). This summer I traveled to the remnants of this community to think about how I may include this little-known story in my fiction, and how the stories I come across in Shanghai may relate to my own story of dislocation from Israel to America at the age of ten. The remnants of Jewish Shanghai are solely physical. I visited a compact park and meeting house once frequented by Jews, now used by elderly Shanghaiese who hang bird-cages on tree branches and practice Tai Chi, as well as a pewter-colored synagogue turned into a silent monument (where women once prayed on the second floor, there is a small educational wing about the Holocaust meant for Chinese nationals).

The Jewish Refugees Museum adjacent to the old synagogue not only tells the history of this community, but also includes many testimonies of people who lived that history. This was the most memorable and moving portion of my journey in soaking in the milieu of Shanghai and thinking of what it might have been like for the people living there seventy years ago. Though Shanghai’s Jewish history is extraordinary, its lived experience was one of ordinary struggle to maintain an identity in the diaspora and yet live fully in a new place. There are stories of Jews riding in rickshaws, families sharing Passover seders with their Chinese neighbors, and business collaborations. There are, too, stories of young people questioning their identity and origins, having relationships with non-Jews, going to dances and experiencing a culture very different than their own.

The more I encountered these stories, the more I realized how relevant they are to my own experience as a Jewish person in an extremely diverse environment, and how that has both attenuated and bolstered my Jewish identity. For my creative thesis, I had plans to write separate stories about the Holocaust and living in the Diaspora, but when I went to Shanghai I realized just how interrelated they are, how they have given rise to complicated, sometimes contradictory feelings in my relation to Jewish identity and culture. I hope from this that my stories will flourish.

This summer, thanks in large part to the generosity of the Kwartler Family Summer Fellowship, I had the opportunity to travel to Israel to work at the Terem Public Clinic in Tel Aviv. There are currently more than 60,000 migrant workers and asylum seekers living in Israel who have limited access to health services, among other basic needs. The Terem Public Clinic, under the umbrella organization Migrant Health, seeks to provide medical care and health education to these populations.

My main responsibilities this summer were to communicate with patients to ensure they understood what the doctor said and what steps they needed to take next. I also scheduled and checked patients in for their appointments, referred them to hospitals, created online medical files and worked with the billing system. My work in reception allowed me to gain a better understanding of how the clinic worked and what challenges it faces. The language barrier was often an issue, but we always were able to figure things out through a combination of broken Hebrew and English, translators and hand motions.

My experience this summer helped me solidify my interest in medicine and also opened my eyes to issues and challenges facing Israel and its refugee population that I knew very little about. I am immensely grateful for the opportunity I was given and hope to return to the Terem Clinic again in the future.
This past summer I interned at the Shalom Hartman Institute in Jerusalem. My primary responsibility was as a research assistant for Yossi Klein Halevi, an author and public intellectual who lectures widely and recently finished his third book, *Like Dreamers*. He is in the early stages of his next book, so I helped prepare the draft for submission. I also worked on two new book introductions he is writing. When not writing, Yossi spends much of his time lecturing about the formative role Israeli music plays in the Israeli psyche. I helped research trends in Israeli music and put together lectures.

In addition to my research, I attended many lectures at the Hartman Institute, went on day trips and was able to meet a fascinating group of people. Over the summer, the Hartman Institute hosts over a hundred rabbis, a group of Imams, a group of priests, and Jewish educators and lay leaders from around North America and Israel. I attended daily lectures taught by visiting scholars, as well as sitting in on a philosophy conference that hosted top Jewish studies professors from around the world, including Princeton Professors Leora Batnitzky and Michael Walzer. Interacting with Jewish intellectuals and change-makers was the highlight of my time at the Hartman Institute.

On an exploratory research trip for my senior thesis in the Religion Department, I traveled to London for two weeks in the middle of August. I met with ten of London’s most prominent interfaith organizations, asking them about their young adult and youth programming and how, in those programs, they respond to national and international conflicts and tensions.

London is an extraordinary city, and the people I met with could not have been friendlier or more passionate about what they do. On my second–to–last day there, I was lucky enough to meet with Rabbi Natan Levy, the head of Interfaith and Social Action for the Board of Deputies of British Jews, who showcased for me how different the Jewish community is in each nation but how all communities must make a concerted effort to foster positive and productive relationships with their non-Jewish neighbors, a process he is central to for Jewish communities across Britain.

I am thrilled I was able to make this trip and meet with a truly incredible collection of inspiring interfaith activists in the UK, and I want to thank the Judaic Studies program department for making it possible!
This past summer I interned at the Center for Women’s Justice (CWJ) in Jerusalem, a social justice organization currently leading the battle to end violations of women’s rights in the name of religion. The organization specifically focuses on marriage and divorce, an area of Israeli law that is adjudicated solely by the rabbinic court. This is a problematic area because the system of Judaic law as administered by the Rabbinate denies women their right to fair divorce. To tackle this issue, CWJ employs a legal approach that frames the denial of divorce by a husband, known as the refusal to give a get, as a tort, thus allowing the case to enter the civil court.

CWJ also tackles this issue by educating the public about the injustices plaguing Israeli women, and it was in this area that I focused my attention. Coupling my interests with those of CWJ, I worked on the organization’s educational database, a growing collection of literature on women, religion and the state. My task was to identify appropriate articles, essays and books for the database, and provide short summaries of their contents. Since I was very interested in the material I was reading, I greatly enjoyed my experience!

This summer I took a course in Ancient Greek at the University of Arizona, which spanned the material generally covered in the second year of college. I studied pieces from Lysias, Plato and Homer, thus exposing myself to both Attic and Homeric Greek. Taking this Greek course has done much to broaden my understanding of and accelerate my studies in Ancient Judaism. Being able to grasp the style of Homer by reading it in the original has helped me understand the literary choices that the Bible was working with, by giving me access to an alternative model from antiquity. This work is also now allowing me to plunge confidently into a course in the Greek of the Septuagint and New Testament, which is broadening my understanding of biblical interpretation and the history of Jewish communities in the Hellenistic world. It was a wonderful opportunity for me to take a summer course in Greek, and I am very grateful to the Judaic Studies Program for helping to make it possible.
The Israel Museum runs mostly on volunteer service; we outnumbered the salaried workers 4:1. As a volunteer, I was assigned to the maps department, a veritable closet in the back offices of the museum. Ariel Tishby, head of the department, had just received several thousand maps and assigned me the task of photographing and cataloguing them. He showed me how to use the camera, index the works and find relevant information in the database. Being a more tech-savvy and quantitative person, I immediately saw room for improvement. First, I automated the photography, so that the camera was hooked up wirelessly to my computer, allowing me to focus and shoot remotely. Then I optimized the photo-cataloguing system, saving and naming hundreds of photos at once. Finally, I wrote a script that would save the files in catalogue-synchronized folders. Ariel thanked me profusely: I had cut the time necessary to catalogue maps by four! Ariel was so enthusiastic about my work that he invited me to consult with the museum’s technology team. When I showed them the processes I was using, they were quite taken with my implementation. They promised to review it and possibly employ this system.

Then I got to the “exciting stuff.” While photographing and cataloguing with my new system, I had more time to examine the maps (all of Israel pre-1948). The most exotic maps passed through my cataloguing process—hand-written Ottoman maps, top-secret Irgun maps, British surveillance and monastic works of art with minute sea serpents carefully drawn in the oceans. Of course, there were many other benefits that came with possessing a volunteer pass. Ariel was able to take me directly into the archives and show me Gauguin’s tattered sketchbook, Chagall’s charcoal studies and Picasso’s diary. This opportunity was a chupar, a “bonus-gift” in recognition of my work for the museum.
Thanks to the generous funding of the Jewish Studies Program, I was able to have an exciting and academically productive summer. JDS funding allowed me to present a paper at the University of St Andrew’s conference on The Bible and Its Interpreters. The paper is now being considered for publication in the peer-reviewed conference volume. Additionally, I was able to spend some time combing the vast treasures of the Cambridge Geniza collection.

I used the summer funding from JDS to carry out preliminary data collection in Israel in preparation for more extensive fieldwork that I intend to carry out between March and May 2015. This will form part of a comparative research project on the global demand for dual citizenship, which will include Serbia, Mexico and Israel.

In June I spent two weeks in Israel and met with five Israeli sociologists from Tel-Aviv University and Haifa University. I also interviewed several Israelis who held dual citizenship and a lawyer who specializes in assisting Israelis obtain French citizenship.

The crucial data collection I carried out in Israel with JDS support has allowed me to define more precisely the questions I am dealing with, as well as to identify the strategic sites in which they can be examined.

Generous funding from JDS facilitated my participation this summer in the CUNY Graduate Center’s Summer Greek Institute, which provides students with five semesters’ worth of experience in Classical Greek reading, writing and literature in the space of ten weeks.

The first six weeks were dedicated to introducing the grammar of Classical Greek, using the textbook by Hansen and Quinn that is standard in many universities and was, in fact, designed originally for the institute. Every day began with a quiz on the previous day’s material, followed by several hours of intensive drilling. Lunch was followed by a lecture covering a chapter in the textbook, and class concluded with a lecture on the vocabulary assigned for the following day. Translation work, as well as verbal and nominal paradigms, were assigned every evening, with an exam on all previous material scheduled every Monday. The final three weeks were dedicated to reading (both prepared and at-sight) Plato and Euripides, followed by an elective reading. For my elective I selected Thucydides, whose writing in many respects represents the heights of Attic prose. These sessions were supplemented by lectures on historical linguistics, papyrology, digital resources in the humanities, and other topics. After ten weeks of grueling work, I was extremely proud to have earned an A in the course.

The institute provided me with unparalleled preparation for taking advanced reading courses in classics. This semester I am taking Post-Classical Greek, and I feel that I have been supplied with the tools—especially syntactic precision—to participate at the highest level. As I proceed with my doctoral studies in the Religions of Mediterranean Antiquity, a serious working knowledge of Greek is absolutely essential, and I am therefore exceedingly grateful to JDS for having facilitated my participation in the Institute this summer.
Thanks to the generous award from Princeton's Judaic Studies program, I was able to travel to Morocco to live and study in Rabat during the month of July. I enrolled at Qalam wa-Lawh Arabic Language Center, located in the beautiful Souissi neighborhood, near many of the foreign embassies. While there, I studied Modern Standard Arabic at the upper intermediate and then advanced levels in a four-week program that included weekly lectures led by experts in a variety of fields, ranging in topic from Moroccan family law to religious mysticism.

Although this past July coincided with the comparatively quiet and religious month of Ramadan, I was still able to enjoy my immersion in Arab culture by taking excursions both within Rabat and outside it. In Rabat I visited the ruins of Chellah and the strikingly beautiful Mausoleum of Mohammed V. I was also able to travel outside of Rabat, spending time in the cities of Fez and Meknes. The sites I had the privilege of touring included a historic synagogue in Fez. Unfortunately, because of the violence in Israel and the U.S. State Department warnings about avoiding travel to the region if possible, I decided it was best to put off my research in Israel, though I hope to complete it sometime during this year.

At the Mausoleum of Mohammed V

Sheera Talpaz

Thanks to the generous award from Princeton's Judaic Studies program, I was able to travel to Morocco to live and study in Rabat during the month of July. I enrolled at Qalam wa-Lawh Arabic Language Center, located in the beautiful Souissi neighborhood, near many of the foreign embassies. While there, I studied Modern Standard Arabic at the upper intermediate and then advanced levels in a four-week program that included weekly lectures led by experts in a variety of fields, ranging in topic from Moroccan family law to religious mysticism.

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At the Mausoleum of Mohammed V

Charlotte Werbe

This summer, with the gracious support of the Program in Judaic Studies, I had the opportunity to study Yiddish in Vilnius, Lithuania, at the Vilnius Yiddish Institute. This four-week program was particularly beneficial, as it not only gave me the chance to receive instruction in Yiddish language for three hours a day, but also included a cultural program. I am very grateful that I had the chance to take part in this program, as it both gave me the foundation I needed to continue pursuing Yiddish language study and also allowed me to deepen my understanding of Jewish culture, particularly Jewish history in Vilnius. The cultural program included a lecture series, guided city tours, bus outings, concerts and films.

Thanks to the dedication of the teachers in the Yiddish program, I now share weekly exchanges with one of my teachers as we continue to work on my Yiddish-to-English translation skills. I developed what I’m sure will become life-long relationships with classmates in the program. Owing to the organization of the program and the kindness and knowledge of the instructors and organizers, I can say I have never had a more positive, enriching and professionally rewarding experience.
Aaron Applbaum ’14
Aaron is working in Manhattan for a medium-sized multi-strategy hedge fund, focusing on direct investments into private cyber-security, software and cloud companies. The firm looks at bringing private companies to market, leveraging public access to grow these burgeoning businesses. Aaron’s work is an interesting combination of venture capital, private equity and traditional hedging.

Rivka Cohen ’12
Rivka is currently working as a research assistant at a clinical psychology lab in Mississippi, where she is studying emotion regulation.

Abigail Klionsky ’14
Abby moved to Jackson, Mississippi, the day of graduation to accept a two-year fellowship at the Institute of Southern Jewish Life (ISJL), where she interned in summer 2012. She works in the Education Department, which has her traveling to Jewish communities around the south (from northeastern Virginia to southwestern Texas), working with congregations and their religious schools doing programming, writing curriculum, running teacher trainings, giving talks at Shabbat services, and whatever else the communities want ISJL to do. She says she has loved getting to see lots of different models of Jewish communities, and it has been a great way for her to explore the southern half of the country.

Q Miceli ’12
Q got married this year and moved to Boulder, Colorado, where her husband Alex’s family lives. She works remotely as the Wellness Director for an insurance brokerage based in Maryland, managing corporate wellness programs for group clients. To further her career in corporate wellness, Q is pursuing a second health coaching certification from the Catalyst Coaching Institute.

Mark C. Biderman ’67
New York, NY

Peter Halban ’67
London, UK

Liad Meidar ’97
New York, NY

Anne M. Molloy
Pittsburgh, PA

Arnold Mytelka ’58
Chatham, NJ

Debra G. Perelman ’95
New York, NY

Annette Yoshiko Reed ’02
University of Pennsylvania

Jonathan Rosen
New York, NY

Jonathan Sarna
Brandeis University

Kenneth Seeeskin
Northwestern University

Mark Smith
New York University

Rachel Borison Weiss ’97
Beachwood, OH

Bruce E. Zuckerman ’69
University of Southern California

Sidney Lapidus ’59
New York, NY (sits with Council)

The Program thanks the following for their years of service:
Robert Alter, W. Michael Blumenthal, Talya Fishman, Ivan Marcus, David Myers, Julie Sandorf and David Wasserstein

We welcome our newest members:
Mark Smith, Annette Yoshiko Reed and Kenneth Seeeskin