From Antiquity to the Postmodern World

From Antiquity to the Postmodern World: Contemporary Jewish Studies in Canada

Edited by

Daniel Maoz and Andrea Gondos

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To my Jewish family
who taught me that my "stronghold" (Maoz) in life
is neither religious nor cultural
but ontological.

To Csaba,
the Sun rises and the Sun sets, but you are…

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FOREWORD

REBECCA MARGOLIS

Jewish Studies, a relative newcomer to Canadian academia, has evolved rapidly in recent years. Numerous universities in Canada boast Jewish Studies programs that offer undergraduate as well as graduate degrees under the leadership of scholars in a variety of subfields. Significant works in Jewish Studies are published by Canadian authors and by Canadian publishing houses. The inter- and multi-disciplinarity of Jewish Studies is well represented in Canada, with ongoing research in fields that span the ancient period through contemporary Jewish life, and which employs a variety of approaches.

From Antiquity to the Post Modern World: Contemporary Jewish Studies in Canada encapsulates the richness and diversity of Jewish Studies in Canada. The contributors span graduate students to seasoned scholars and tackle a wide range of highly topical subjects within Jewish Studies: issues of conversion, gender stereotypes and intermarriage in rabbinic literature; the evolution and dissemination of mystical texts and teachings; the application of philosophical concepts of proportionality to Biblical Studies; contemporary uses for *chavruta* learning; the experiences of Holocaust survivors in Canada; notions of consumption and "voluntary simplicity" among Ultra-Orthodox Jews; Jewish cookbooks; and synagogue art. These studies intersect with cutting-edge research in areas such as Gender Studies, food ethnography, Holocaust studies, Jewish pedagogy, and Haredi Jewry. They make important scholarly contributions to the wider field of Jewish Studies and in the process present a Canadian voice in international scholarly dialogues.

The book serves not to render Jewish Studies in Canada into something inherently Canadian but rather to integrate scholarship produced by Canadian academics into what has truly become a transnational field. While there is nothing inherently "Canadian" about the essays in this volume as a whole, they serve to highlight the richness of Jewish Studies scholarship in this country in new ways.

As a scholar of Jewish Canadian Studies whose focus is on the experience of Yiddish-speaking in Canada while also engaging with the fields of Yiddish Studies and Holocaust Studies, I welcome this new

venture. So much can be gained by comparative work, both among disciplines and among scholars from different backgrounds. Canadian scholars are participating in cutting edge research in an every-expanding field Jewish Studies. I very much hope that this volume represents the first of a series.

—Rebecca Margolis
Ottawa, Ontario, Canada

Innumerable tasks, numerable buckets, a single well.
Innumerable perspectives, numerable readers, a single author.
—Daniel Maoz

Happy is he who can with his vigorous wing
Soar up towards those fields luminous and serene,
He whose thoughts, like skylarks,
Toward the morning sky take flight
Who hovers over life and understands with ease
The language of flowers and silent things!
—C. Baudelaire: *Elevation*, trans. by William Aggeler

INTRODUCTION

DANIEL MAOZ AND ANDREA GONDOS

Jewish Studies in Canada: A Long and Winding Road

In recent years a fine line of demarcation has been drawn in Canadian academic circles to more carefully distinguish two separate academic disciplines: Jewish Studies in Canada and Canadian Jewish Studies.[1] Similarities and differences between these categories can be described in terms of the domain and range within which each scientific methodology engages. The latter designation limits its resource domain to the nation of Canada while maintaining an unlimited range of topics that fall within this range. By definition, the range of Canadian Jewish Studies is not only geographically but also temporally limited. The history of European migration to Canada begins no earlier than the era when sixteenth century European exploration established provinces of Canada, New France, and Upper Canada. Settlers practicing the Roman Catholic faith alone were permitted to populate and develop the land in these provinces due to a rigorous migration policy established by King Louis XIV of France; thus this earliest stage of Canadian history eliminates any consideration of Canadian Jewish Studies. As best as historical records can presently reconstruct, the eighteenth century British military campaigns in Quebec (Wolfe) and Montreal (Amherst) brought the first Jews to "Canadian" soil.

[1] In terms of the Academy, the Association for Canadian Jewish Studies (ACJS) – itself an outgrowth of the Canadian genealogical and historical societies – engages in Canadian Jewish Studies. Emerging from ACJS, the Canadian Society for Jewish Studies addresses the more amorphous Jewish Studies in Canada. Not unlike halakhah and aggadah wherein the former can be delineated denotatively while the latter is best described connotatively, ACJS is clearly defined within the parameters of the Canadian scene while CSJS can best be described to cover topics relating to Jews and Judaism anywhere in the world and at any time in history. For a detailed account of the genesis of these societies in historical context, see Daniel Maoz, "Jewish Studies in Canada's Academy: The Births and Lives of ACJS and CSJS," in Klaus-Dieter Ertler et al, eds., *Canadian Studies/Etudes canadiennes: The State of the Art.* Frankfurt am Main: Peter Lang, 501-507, 2011.

At this point, Jewish Studies may begin in earnest, not the least because four of Amherst's commanding officers as well as a number of his reserves were in fact Jewish. Upon the success of the British campaigns, Commissary Aaron Hart was redeployed to Trois Rivières where he settled and established himself politically, thus becoming among the first Jews to settle in this part of the new world. As more British settlers arrived, Canada's first synagogue, *Shearith Israel*, was built in Montreal by a congregation largely composed of Jews fleeing persecution in Spanish and Portuguese homelands. Primary data becomes available beginning with these events and continuing through to the present as the basis for Canadian Jewish Studies.[2]

Jewish Studies in Canada addresses many of the same topics that its counterpart does, as well as a myriad more. What distinguishes it and gives it its own voice is that its range has neither national nor temporal bounds. Scholars engaged in Jewish Studies in Canada research whatever topics relate to Jewish Studies, no matter the time or location in which these events occurred. Therefore Jewish Studies in Canada addresses topics that have occurred in ancient Mesopotamia during the third millennium BCE, in Egypt during its dynastic periods, or any time and place from antiquity through the medieval period to the present. Matters of faith in the eighteenth century as expressed within a Lurianic kabbalistic community are as important to scholars involved in Jewish Studies in Canada as are reflections of the Canadian diaspora through the window of Jewish cookbooks. Contemporary subjects – how "survivors" managed to exist after the Holocaust, what mosaic depictions of Jewish "life" portray of early synagogue life, to what degree religious observance in terms of Jewish sexuality runs cross-current with contemporary society, the application of ancient Jewish pedagogy in the university classroom – equally fall within its purview.

What is *Canadian* about Jewish Studies in Canada as we apply the term is not that these studies directly consider the nation of Canada *per se* as is the case with Canadian Jewish Studies. It is the fact that ongoing study of Jewish themes is active and dynamic in Canada at this point in time. For this reason, the following collection of studies offers a true representation of the diversity and creativity exercised among academics within this nation's boundaries – diversity without limit, creativity without bounds. Were a call for papers to be sent out today, as this collection goes to print, it would surely garner an entirely new community of authors,

[2] For a recent, encyclopaedic treatment of the history of Canada, see Gerald Hallowell, ed., *The Oxford Companion to Canadian History* (Toronto: Oxford University Press, 2006).

topics, theories, and methodologies, which are equally representative of the nature of contemporary Jewish Studies in Canada.

The list of authors in this volume represents a cross-section of the many scholars engaged in Jewish Studies in Canada whom the annual meeting of the Canadian Society for Jewish Studies has brought together over the past several years. With very few exceptions, each chapter in this book began as a presentation proposal to CSJS that, once vetted and accepted for inclusion in the annual program, in turn was developed into a full conference paper that was critically engaged by many of the same contributors of other chapters within this single volume. At one level, Jewish Studies in Canada is so particular and the number of scholars engaged in it are so few, relative to its counterpart in more greatly populated countries in North America, Europe, and Israel that the contributors of this volume are a lot like family– diverse and independent in their own right yet bonded together by common interest and an annual conference.

When Cambridge Scholars Publishing introduced the possibility of capturing a state of the art collection of articles representing what scholars are currently discussing in Jewish Studies in Canada within the framework of a single volume, the idea set in motion a symphony of creative ideas. In fact, it required no effort to assemble a formative list of professors, research associates, and some of their best graduate students, as the list of contributors will attest. Should Cambridge Scholars Publishing decide to repeat the exercise in the future, undoubtedly many seasoned as well as younger scholars not able to be included in this compilation will hope to contribute at that time.

We have separated the collection of studies into four broad categories in order to permit the reader to appreciate both their interconnectedness with other contributions as well as to allow the unique nature of each perspective to remain. The four broad categories are chronologically set, beginning with the rabbinic period and ending with contemporary applications of ancient texts and traditions. They are: Part One: The Rabbinic Period: Gender and Status; Part Two: Jewish Mysticism: Approaches to its Popularization; Part Three: Jewish Texts: Interpretation and Application; and Part Four: Jewish Society, History, and Art. The reader will benefit from the following summary introductions to the chapters contained in each of these units.

The Rabbinic Period: Issues of Gender and Status

Part One contains three studies dealing with matters of gender and status during the rabbinic era. In Meacham's "On the Margins of Jewishness: The Ambivalent Status of the Convert," Jewish law is to a large extent sex specific, that is, legal obligations, legal privileges, and legal status are often determined by sex. Women are halakhically disadvantaged in comparison to men. Their obligations in reference to the commandments or *mitzvot*, a major status and identity signifier, are limited. They are exempt from many time-bound mitzvot and, as a result of the unequal obligation in *mitzvot*; their public role is severely limited as well. Historically, the lack of obligation in Torah study prevented women from participating in halakhic discourse, leaving them voiceless in formulation of law. A particularly egregious example is where women are acquired in kiddushin without possibility to free themselves except by the death of their husband, an act, which was considered to be in God's hands, or the husband's willingness to divorce them, which is mainly in their husband's hands. Only the widow and the divorcee have a quasi-independent status, that is, not under the domination of a father or a husband but also often without economic stability. The status of marginal women and women with physical or mental disabilities involves further disadvantage. Meacham discusses the legal disabilities of those who do not fit into the normal male/female status categories – the very basis of a sex divided legal system and social structure. Certain physiological states disrupted the rabbinic (and Hellenistic) male/female dualism. Rabbinic sages felt that some anatomical abnormalities, specific injuries to the genitalia, and lack of signs of sexual maturity by an appropriate age required creation of special legislation or specific legal statements to exempt them from or include them in existing laws. These include the androgynous (intersex), indeterminate sex (*tumtum*), and the *aylonit* (female who does not have secondary sexual characteristics), *saris* (male who does not have secondary sexual characteristics or who was castrated), and the male with a genital injury (*petzua daqa* and *kerut shofkha*). These individuals have additional legal disadvantages because they cannot be readily categorized with males and females who have normal sexual development. Intuitively we would expect that the disadvantages would focus almost exclusively on issues of marriage and sexuality. Surprisingly, the legal disabilities are considerably broader. Meacham examines the extent of the legal disabilities within the male-identified and female-identified groups, determines the level of halakhic disadvantage the

disability causes within the groups, and compares the halakhic disadvantages of men and women in parallel marginal groups.

Cohn analyzes matters of gender in "Domestic Women: Constructing and Deconstructing a Gender Stereotype in the Mishnah." The available evidence about Jewish daily life in Roman Palestine suggests – as a number of scholars have shown – that late-antique Jewish women were not physically limited to their homes and therefore their freedom to visit public places was not circumscribed. In fact, they were able to engage in a variety of commercial, domestic, legal, or leisurely activities in almost any place. Even the Mishnah, the third-century rabbinic text, in scenarios imagined in its laws, frequently acknowledges the wide range of activities in which women might have engaged. Despite this evidence, there has been a persistent view that, as Cynthia Baker puts it, "Jewish women … occupied secluded, private spaces (cooking, cleaning, child-rearing, and engaging in handicrafts) in the closed company of their female relatives and neighbours for most of their lives," while it was the men who "occupied public spaces (labouring, governing, worshipping, studying) for most of every day, returning to the private space of home and family at the end of each day" (2002: 15). Surprisingly, even those wishing to expand opportunities for women have perpetuated this assumption about ancient Jewish women and men. Miriam Peskowitz (1997: 170), for instance, notes the irony of a 1973 *responsum* by Rabbi Moshe Malka, which bases permission for women to study Talmud on an "ancient utopia" myth that in rabbinic times women never left their house and spent their time running their households and raising children (but now since they do not, they should study Talmud). And it is not merely rabbis who remember the past this way; scholars too, often assume that women's activities and the spaces they occupied in the past were strictly domestic. Why has this inaccurate view of women's lives in the past been so pervasive and persistent, even against the evidence of the Mishnah itself? Cohn's chapter explores the reasons that contributed to the promulgation of this gender stereotype.

Clenman introduces consideration of status in "Rabbinic Attitudes Towards Intermarriage: The Case of the *Aggadah* on the Sons and Daughter(s) of Jacob." Her chapter explores rabbinic thought on intermarriage as expressed in the *aggadic* (narrative) literature. It focuses upon interpretive approaches, attitudes, and legal issues in the rabbinic treatment of the stories of the sons and daughter(s) of Jacob, in particular those of Dinah and Joseph. It further presents an analysis of the interpretive approaches utilized in rabbinic narrative traditions and attempt to ascertain what types of attitudes towards intermarriage are in evidence.

The exegetical and hermeneutic techniques through which the rabbis interpret, re-write, and re-imagine narrative traditions will be analyzed, with the aim of indicating their method of dealing with intermarriage as well as their perspective on the issue. While exegetical and literary techniques and methodologies are a clear category for analysis, the problem of the underlying attitude towards intermarriage is a more complex and less obvious feature. Clenman demonstrates the possible range of attitudes expressed in these sources, whether they are positive, neutral or negative. It argues that a study of the *aggadah* is essential to any accurate discussion of the rabbinic treatment of intermarriage and that rabbinic *aggadic* traditions react to and deal with intermarriage (methodologically, intellectually, and emotionally) in a variety of different ways. We thus find a wide range of exegetical and emotional responses to the issue of intermarriage in the narrative material. Furthermore, it suggests that the *aggadah* is a site for the expression of a wide variety of attitudes and legal positions related to intermarriage. The legal and emotional stances revealed in the *aggadic* sources are essential components of the full range of the rabbinic preoccupation with intermarriage. Through an analysis of the rabbinic engagement with the issue of intermarriage in the context of the stories of the children of Jacob, the chapter reveals the complexity of rabbinic perspectives on the issue of intermarriage.

Jewish Mysticism: Approaches to its Popularization

In spite of the warning in the Mishnah that one should not inquire about "Creation, … the Divine Chariot … What is above and what is beneath, what was before Creation, and what will be after" [bHagigah 11b], works of Jewish mysticism and the Kabbala were bound to circulate and reach an ever-broadening readership in the wake of the printing revolution. Beginning with the sixteenth century, important works of Kabbala were collated, edited, and published largely in Italian printing shops, a process which democratized, what was until then, a predominantly esoteric, oral, and circumscribed field of inquiry. Part Two includes three papers, arranged in chronological order, that confront questions about 1) how to make Kabbala accessible to a broader readership; 2) how to legitimate the study of Kabbala; and 3) how to move between the oral teaching of a revered Master and his written legacy without compromising authority. The need to creatively use the written medium, as a pedagogic, rhetorical, legitimizing and inspirational tool is an underlying theme in the essays contained within this chapter.

Gondos examines the genres and content of the works composed by

Yissachar Baer, a 17th century Kabbalist, that were printed in Prague between 1609 and 1611. She argues that the production and printing of his works respond directly to the cultural and intellectual impact of printing, which precipitated not only new readers, but also new genres of literature. The printed word transformed not merely the Christian models of monastic learning but had an enduring effect on the acquisition of knowledge among Jews as well. Kabbala constitutes a unique field of inquiry to examine the cultural consequences of printing because book production allowed for the diffusion of a thereto elitist and arcane corpus of wisdom, studied within small groups by a restricted membership of adepts. Before the onset of printing, Kabbala was promulgated in manuscript form, which were often study guides only, and not comprehensive treatises on Jewish mystical concepts and praxis; therefore, they necessitated the explicatory guidance of a Master. The printed book, however, unlike the manuscript, was able to bring the secrets of Jewish mysticism to new audiences, Jewish and Christian alike, who were largely unlearned in this particular lore. The turning point in this process was the printing of the *Zohar*, *The Book of Splendor*, between 1558 and 1560. The *Zohar* is a complex and comprehensive compendium of kabbalistic texts, which were circulated in manuscripts from the thirteenth century until their printing in the sixteenth century. With time, the *Zohar* became so influential in normative Judaism that it was invested with canonical status (Huss, 1998). Gondos suggests that Yissachar Baer's works constituted effective study aids that replaced the need for a kabbalistic Master and thus directly addressed a new audience able to read but only impartially capable of comprehending the newly printed works of Kabbala, such as the *Zohar*.

Robinson addresses one of the most important trends in the history of Kabbala, the popularization of kabbalistic ideas and theologies among Jews in the sixteenth through the eighteenth centuries. Gershom Scholem posited that this popularization largely adopted Lurianic, as opposed to Cordoverean ideas and rapidly spread throughout the Jewish world in the late sixteenth and early seventeenth centuries, helping to lay the groundwork for the Sabbatian movement in the mid-seventeenth century. More recently, Moshe Idel has cast doubt on Scholem's thesis, demonstrating that the spread of Lurianic ideas was much slower and less widespread than Scholem thought. In order to shed further light on the process of kabbalistic popularization, Robinson examines in detail the treatise *Shomer 'Emunim*, originally published in 1736. Its author, the Italian rabbi Yosef Ergas (1685-1730), designed the book for two related purposes – to convince skeptics of the validity of Kabbala and to explain Lurianic ideas to beginners in kabbalistic thought. The first of these purposes was

accomplished by creating a dialogue between a Jew named Sha'altiel, who felt that simple belief in the Torah was sufficient for Jews, and Yehoyada, who believed in the ultimate truth of Kabbala. The second purpose was fulfilled by the author's clear and straightforward exposition of key Lurianic doctrines, such as *tzimtzum*. Through this analysis of *Shomer 'Emunim* and Ergas' other works, Robinson places the reader in a better position to understand the process by which Lurianic ideas came to dominate kabbalistic thought and to penetrate the thinking of wide circles of early modern Jews.

Lewis / Shaffir follow up on a previous study (Lewis) of the religious thought of the only Hasidic Rebbe based in Canada, Meshulim Feish Lowy, who lives among many of his followers in Kiryas Tosh, a thriving enclave in Boisbriand, Quebec. The writings of a contemporary Rebbe in an accessible community have provided an opportunity for bridge-building between literary-intellectual and sociological approaches to the study of Hasidism. The current study moves further in building that bridge by reporting on a recent trip to Kiryas Tosh. Co-author William Shaffir, renowned Canadian sociologist, has devoted much attention to the Tosher community. On this particular occasion, several members of the Tosher community, both "insiders" and "dissidents," were asked about the significance of the Rebbe's books, their perspective on his oral teachings, and the place and importance of his written and oral teaching in the life of Tosher Hasidim. Initial findings revolve around the production of the books as a highly edited presentation to the world of the Rebbe's rambling, improvised talks; the role of the books as symbolic substitutes for the living presence of an increasingly aged and ailing Rebbe; discourses by which Hasidim maintain the binding importance of the Rebbe's teachings while ignoring many of them in practice; and the issue, raised by some of our interviewees themselves, whether being a Hasid of a particular Rebbe has anything to do with the Rebbe's teachings. These findings problematize assumptions sometimes made in scholarship on Hasidism, when written sources are relied on as reliable records of Rebbe's teachings and as guides to the outlook of communities of followers. As such, a more balanced and realistic appraisal honours the depth and originality of some Hasidic thinkers while exploring in more nuanced ways how their teachings are reworked into written form and how, or indeed whether, they guide and shape the lives of Hasidim.

Jewish Texts: Interpretation and Application

Part Three turns to consideration of specific Jewish texts and how they are interpreted and applied. In "Proportionality in Armed Conflicts and the Pursuit of Peace: Their Links to *Jus Post Bellum*, Kant, and Jewish Theodicy," Fox explores the biblical verse Exod 17:16 which is translated in KJV as "For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." The Hebrew verse is exceptionally difficult to translate. It is not clear who the speaker is and the translators are conflicted on this point. All translators use an epithet for God such as "Lord" twice whereas the verse itself has two different names, one arguably a theophoric ending and not an independent name per se. Furthermore, the translation "sworn" is interpretive and not literal. Translations that attempt literal renditions vary greatly. Some translators, a most interesting conflict requiring attention, see two different subjects in a balanced oppositional stance to each other. Thus, for example, NIV has "He said, 'For hands were lifted up to the throne of the Lord. The Lord will be at war against the Amalekites from generation to generation.'" This translation, and others like it, has introduced a justification for the perpetual warfare depicted and in this sense introduces the theme of theodicy into the verse. Yet this notion of perpetual warfare, a point with which all the translators agree, though their exact interpretations show considerable variation in shades of meaning, presents a difficult challenge to the national psyche. Attempts to distance Israelite – here read as Jewish – involvement from direct responsibility for conducting such a constant state of warfare exists, albeit sporadically, in the midrash. An even greater challenge is offered by the Kantian notion of perpetual peace and the argument mounted for its achievement. Kant considered perpetual peace the true stasis nature provides for humanity once the rightful conditions of governance are achieved. Such a republican form of governance in which the people have a voice and the good counsel of philosophers has an influence including multilateral peace agreements between nations, indeed became a precursor idea upon which the League of Nations was formed. For Kant, even illegitimate reasons, such as resolution of conflict by arms, is nonetheless a means by which eventually the goal of peace is attained. Peace then becomes the endpoint of conflict. All conflicts are resolved. God and Kant seem to be locked in an irresolvable conflict of ideas: perpetual warfare vs. perpetual peace. Even Rashi understands this perpetual warfare as having an end in peace by listing battle stations against the Amalekites in the *historia sacra* of Israel from Moses, Saul, Mordechai to King Messiah. Astonishingly Rabbi Eliezer Waldenburg,

author of *Tzitz Eliezer* writing after the Holocaust and commenting on this verse, successfully introduces the Kantian theme into the very fabric of the verse. For Waldenburg when all of humanity will reflect on the meaning of this verse and replace all seditious governments with one's acknowledging the supreme sovereignty of God, including the defeat of all militaristic dictatorships such as Nazism, the throne of God and the name of God will be fulfilled, that is, become One. Turning back to Kant, it would seem that he, too, could agree with Waldenburg's interpretation, as Kant recognizes the need to eliminate by force if necessary expressions of barbarity.

Next, in "Chavruta: A Novel Teaching Methodology Based on an Ancient Tradition," Maoz and Ackerman re-situate an ancient study method that paired together students who in turn would actively engage in audible collective study of various traditional texts. For over twenty years Maoz adapted the rabbinic learning methodology called Chavruta to assist undergraduate students in Jewish Studies gain an appreciation for what was in the minds of rabbis who produced their unique body of Judaic literature. Through a Learning Initiative Fund grant and coordination with the Centre for Teaching Excellence at the University of Waterloo, the following study was initiated. Within CTE's domain, a Teaching-Based Research Group sought to explore the limits of educational pedagogy with a view to expanding the boundaries and challenging current learning theory. Emerging from this, a two-year research project produced a vibrant study that sought to understanding Jewish thought and learning as exercised through the method of Chavruta. *The Chavruta Initiative* adapted an accommodation of the method of ancient Chavruta to an introductory undergraduate class in Judaism, engaging eighteen students in weekly exercises. Results went well beyond that of transformative learning, a model first thought to parallel the pedagogical process and especially its results. The Chavruta Initiative produced three articles, the first presented at the conference titled "Opportunities and New Directions: A Research Conference on Teaching and Learning" at the University of Waterloo, the second as a public lecture at St. Thomas More College, University of Saskatchewan, and the third as a Jewish Education in the Diaspora session paper at the Fifteenth World Congress for Jewish Studies, Jerusalem, Israel. To date, no one has compared methods of adaptation to non-rabbinic and non-yeshiva contexts, where students following the methodology of Chavruta include non-Jews and women. As importantly, there has yet to be a simple portrait and comparative analysis of the original "pairs" of students ending with the famous duo of Hillel and Shammai as a basis for understanding the limits and extent of potential

for learning cognition in a modern setting. Thus such a study necessarily begins with a description of the original context and players of Chavruta and moves forward to determine to what degree the exceeding learning benefits gained by present adaptation can be traced back to the method and its results in its earliest form and context. The study draws extensively on the vast amount of data gained through the classroom data produced by the Chavruta Initiative. Its findings lay the foundation for future analysis of the interplay of Chavruta, active imagination, and transcendent function as part of an interdisciplinary dialogue.

Schechter analyzes Jewish faith and practice from a method developed by his own grandfather in "Can Theology be Created in an Environment of Non-Theology? Dr. Joseph Schaechter and the Vienna Circle." Dr. Josef Schaechter (1901-1994) is known as a twentieth-century Jewish philosopher, an important member of the "Vienna Circle," and a favorite student of Professor Moritz Schlick. The dialogue that Schaechter held between religion and science is unique and original. It has significant implications on modern Jewish culture. Following are the four stages of development in Schaechter's theory. 1) Metaphysical traditional faith that combines Talmudic intellectualism and Hassidic mysticism. In the field of Talmudic studies, Schaechter absorbed the desire to understand Talmudic terms and define them in a logical and comprehensive manner. During his childhood and adolescence, Schaechter became acquainted with a clear Hassidic religious experience. He absorbed significant religiosity, alongside a considerable openness to occurrences in a non-Jewish, and even secular, world. 2) Awareness of science and the ensuing crisis, in light of scientific theories that were not compatible with traditional beliefs. His level of religious coping at this stage is characterized by a desire to expose religious characteristics in science itself. Schaechter was involved in the anti-metaphysical approach that is common to the Viennese Circle, where he, paradoxically, found and affirmed a renewed significance of the religious world. 3) The epistemology crisis following the discovery of chaos in the study of physics. The discovery of the mechanics of quantum undermined epistemological certainty. It became clear that there was no order or system in the world of atoms. The scientific crisis caused Schaechter, who believed in science, to experience an existential breakdown, but this instigated an interesting turning point for him. 4) As a religious phenomenolog, Schaechter turned to cognitive and religious phenomena to create a new theology, placing the discovery of the "divine element in man," as he defined it, in the center of his inquiry. According to his new conceptualization, the religious intellect is able to accept scientific assumptions together with the defrayal of metaphysics, while at the same

time maintaining an awareness of the godly aspect of man. Therefore, God is not an abstract entity, but is known to man through his intelligence and basic experiences. Asher Schechter concludes by affirming the relevance of Josef Schaechter's attempts to harmonize science and religion for the realm of Jewish thought and education, even fifty years after their original composition.

Jewish Society, History, and Art

Part Four brings into focus broader themes relating to Jewish social history, to culinary expressions that uniquely embed a people's story, and to artistic depictions that frame it through the medium of stained glass. According to Goldberg, scholars and journalists have characteristically glamorized the successes of Holocaust survivors and elided failures and discontent until the 1997 publication of Beth Cohen's groundbreaking research, *Case Closed: Holocaust Survivors in Postwar America*. Cohen's social history of Holocaust survivors who immigrated to the U.S. in the first decade and a half after the war raised critical issues. Her evaluation of American Jewry as unaware of and largely unresponsive to the needs of Holocaust survivors triggered questions about how Canadian Jewish organizations treated the new Jewish arrivals from Europe. Between 1947 and 1957, the Canadian Jewish community received approximately 40,000 survivors of Nazi persecution. A small but well-established community of 170,000 persons, Canadian Jews had maintained close ties with eastern Europe prior to and during the first years of World War II, and pioneered campaigns to deliver money, food, and resources to suffering relatives and *landsmans*. As the war progressed and the Final Solution unrolled, however, these ties too evaporated. When surviving remnants of European Jewry, the *She'erith Hapleitah*, began to trickle into Canada almost two years after liberation, the combination of wartime ignorance, postwar misconceptions, and severe fragmentation of social service organizations concerning the complex array of psychological and practical needs of survivors left the native Jewish community ill-prepared to attend properly to them. "'We Were Called Greenies:' Holocaust Survivors in Postwar Canada," highlights the experience of immigration, resettlement, and acculturation from the perspective of survivors and those who sought to help them.

In the next article, Yoreh examines key similarities and dissimilarities in consumption patterns between Haredi communities in Canada and Israel. The study asks if Haredim suffer from "involuntary simplicity" or is their economic stance born out of ideological consideration, i.e. "voluntary

simplicity." Yoreh posits that Haredim able to enjoy a higher standard of living do so, given the example of North American Haredi families who enjoy higher income than their Israeli counterparts. In a vast majority of cases Haredim suffering from simplicity do so involuntarily, as is evidenced by the data collected using dialogue and written surveys among members of Haredi communities in Canada and Israel. Yoreh's conclusions interface with studies that link consumption patterns with income potential (Lipsey, Ragan, and Courant, 1997: 97) and, at the same time, reject competing theories that suggest that simplicity is "voluntary," that is Haredi families willingly choose to renounce the material comforts of the world for the sake of non-materialistic, spiritual ideals (Etzioni, 2004: 407-408). For example, Haredi men in Israel receive a monthly stipend from the government to study in yeshivas. Religious study thus becomes a primary profession, allowing military exemption in a country that otherwise mandates compulsory service. To what degree does their exclusion from economic productivity result in impoverishment? This is set in contrast with North American Haredim who, for the most part, actively participate in the workforce and therefore are able to attain greater economic affluence. By investigating the relationship between income and consumption patterns among Ultra-Orthodox Jews in Israel versus Canada, Yoreh seeks to identify whether the economic status of Haredi Jews is defined primarily by religious ideology or by participation, or a lack thereof, in economic activity.

Food studies has gained popularity and prominence within the academia over the past few decades, as more and more scholars recognize this field to constitute an invaluable source for understanding social, cultural, religious, and historical phenomena. Goodman's chapter introduces the reader to two Jewish cookbooks, *Second Helpings, Please!* and *MealLeaniYumm!*, which provide points of departure for mapping the migrational patterns, cultural diversification, acculturation, and social development of the vibrant Jewish communities in Canada. Separated by three decades, the two cookbooks, written by or with the collaboration of Norene Gilletz, encode important socio-cultural changes that occurred both in Canadian Jewish communities and in society at large. Thus, *Second Helpings*, which appeared in 1968, addresses women who were largely homemakers and is devoted primarily to Ashkenazi Jewish recipes, brought to Canada by the many Jewish émigrés who fled Europe in great numbers during and after the Holocaust. Already in this cookbook, traditional recipes appear alongside dishes inspired by other immigrant communities, such as Chinese and Italian, that Jews came in contact with, often by way of geographical proximity. The 1998 publication of

MealLeaniYumm! reflects not only the rich diversity of culture that characterizes the Canadian social landscape but also the multifarious voices within Jewish diasporic existence itself. New gastronomic traditions, transported to Canada by Moroccan, Middle Eastern and Israeli Jewish immigrants, were incorporated into the Canadian Jewish culinary repertoire. The content of *MealLeaniYumm!* expresses a general shift in society to seek out, cultivate, and experiment with the culinary offerings of other ethnic groups. As Goodman traces the interface between society, technology, health, and gender, it becomes clear that the relevance of cookbooks reaches beyond the boundary of the kitchen and deserves the serious attention of scholars in the decades to come.

The collection concludes with Weiser's examination of the interface between art and history as reflected in the stained glass windows of the *Abir Yaakob* Synagogue in Toronto. Material objects have the innate capacity to encode memory and history and to shape communal identity. Synagogue windows, not unlike cookbooks, become vehicles through which the communal past is reimagined and the present is reconfigured. Weiser's essay depicts a Sephardic community whose existence and identity slowly eroded under pressure to conform to a Judaism defined by Toronto's mainly Ashkenazi Jewish leadership. It is in this context that the building's structure, interior design, and decoration of the new Sephardic synagogue, *Abir Yaakob*, became a formative event in the life of the community. The creation of the new synagogue served two interrelated goals: (1) to establish an institution for Sephardic learning and heritage, and (2) to promulgate religious observance in the Sephardic rite. The synagogue windows became central, reestablishing the connection between the community and its glorious past and vouchsafing its continuity with the future. The medium of the windows was uniquely suited to draw the eyes of the congregants in perpetuity toward the resplendent historical epochs, places, and heroes in the biblical as well as the Sephardic Medieval past. The exquisite details of the colorful windows allow for the fusion of a distant Jewish past, when the *Kohen Gadol* (High Priest) presented sacrifices to God in the great Jerusalem Temple, with portraits of the great medieval masters of Jewish learning such as Maimonides and Yehuda HaLevi, and finally open up toward the future with a glance toward the time when exile vanishes and eventually fades into redemption.

Jewish Studies in Canada: A Window to the Past, A Way to the Future

History is being lived every day. Past history is captured and preserved as best as possible through the scientific rigor of contemporary scholarship.[3] Former methodologies are both challenged and improved; theoretical templates are also in process. Future expression and analysis of Jewish history and literature – both at the reportage stage as well as at the interpretive level – are organic, as the following studies demonstrate. We invite the reader to engage with us in this multifaceted experience that is Jewish Studies in Canada.

[3] Jewish studies has a central position in the Academy in Canada and throughout the world as attested by national and international societies and associations, the growing number of undergraduate and graduate programs and departments in universities, and in centres of research that both engage in and track Jewish studies being done globally. With broader mandate than but including Jewish studies, the Halbert Centre for Canadian Studies at the Hebrew University of Jerusalem, Israel and the International Council for Canadian Studies in Canada's capital, Ottawa are of particular note among the latter. Jewish genealogical and historical societies have provincial representations and data essential to the preservation of the Canadian Jewish story are also collected and archived at the CJCCC (Canadian Jewish Congress Charities Committee) National Archives in Montreal, Quebec.