Leo Baeck Institute Jerusalem
for the Study of German and Central European Jewry

Report of Activities

Academic Years

2015/2016 and 2016/2017
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Introduction

Irene Aue-Ben-David (Director)

Our International Annual Conference, which took place in spring 2017 in Jerusalem, was dedicated to the five hundred years since the Reformation. This conference was made possible through the cooperation of numerous academic bodies and the participation of researchers from different academic disciplines in Israel, Europe, and North America. I especially want to thank the representatives from the Evangelical Church in Germany for their special cooperation and their participation in this Jerusalem-based conversation. During the conference, special emphasis was placed on a critical analysis of Protestant as well as Jewish perspectives on the Reformation, and the history of the complex relationship between Protestants and Jews. Professor Susannah Heschel from Dartmouth College gave the keynote lecture, in which the academic but also the political meaning of the conference in a period of increased religious radicalization became clear. We are currently preparing the publication of a conference volume to make sure that this discussion will become accessible to other readers and scholars.

Our annual conference is only one example of our work, but it clearly shows our priorities: Being part of an international community of scholars, the Leo Baeck Institute Jerusalem is a meeting point for local and international scholars and brings together junior and senior researchers in workshops, conferences, and lectures, so as to foster historical research on German and Central European Jewry and to support young scholars and help them build, together with their colleagues, a large and productive network.

Moreover, the Institute organizes a wide range of academic-cultural events for the wider public, for example our popular “Literary Cabarets” in which we present new publications, or the new “Dor Siach,” a monthly intergenerational and international meeting in Jerusalem that the Leo Baeck Institute has realized in cooperation with Aktion Sühnezeichen Israel, at which people meet and talk about different topics like memory, food, or reading - to name just a few - and share the history and experiences of their families.

During 2015 and the spring of 2016, the Leo Baeck Institute Jerusalem organized the series “Jews in Germany - German
Jews - German-Jewish: A Paradigm for Hyphenated Identities Revisited.” This series was organized in the context of the 60th Year’s Jubilee of the Leo Baeck Institute. At several events in Jerusalem, Tel Aviv, and Berlin, we discussed different aspects of the history and the contemporary significance of hyphenated identities. This series was made possible through the generous support of the Robert Bosch Foundation and the German Federal Ministry of the Interior.

Sixty years ago, Rabbi Dr. Leo Baeck passed away. The Institute commemorated his work with an evening on “Liberal Judaism - Then and Now,” which we organized with Beit Theresienstadt and the Association of Israelis of Central European Origin. Historians and philosophers as well as rabbis and engaged members of liberal communities discussed the current situation, the challenges, and the tasks of contemporary liberal Judaism in Israel. The evening was closed by a lecture on Leo Baeck in Theresienstadt as well as music from Theresienstadt, performed by young musicians.

The Leo Baeck Institute Jerusalem continued and continues the intensive work of reorganizing and cataloguing its archive, which holds approximately 2000 collections. Our archives contain documents from the nineteenth and twentieth centuries that German Jewish immigrants brought with them from Europe to Palestine/Israel. These papers are varied and diverse, and tell us a lot about the daily lives of German-speaking Jews, their communities and organizations. Our collection includes testimonies about persecution and expulsion, as well as memories of immigration to Eretz Israel and the integration process. The enterprise of reorganizing the archive began with a selected number of collections in the framework of the project “Traces and Treasures of German Jewish History in Israel” (coordinated by the Franz Rosenzweig Minerva Research Center and the Literature Archive in Marbach, funded by the German Foreign Office). We are especially thankful to the Sal. Oppenheim Foundation, which generously supports us so that we can now catalogue our entire archive anew. Without the close cooperation and the know-how of our colleagues at the Leo Baeck Institute New York, this endeavor could hardly have been realized.

As in former years, the Institute continues with its in-house publications and the support of other academic publications on German and Central European Jewry. As such, twelve books could be realized with the help of the Leo Baeck Institute. As the fourth volume in our Hebrew monograph series “Bridges: Studies in the History of German and Central European Jewry,” which is a cooperation with the Zalman Shazar Center for Jewish History, Dr. Ofri Ilany’s book, In Search of the Hebrew People: Bible and Enlightenment in Germany, was published in 2016. The Institute’s Hebrew-language journal Chidushim
(Innovations): A Journal for Research on German Jewry has seen a number of changes during the last year. Dr. Doron Avraham (Bar-Ilan University) serves as the new editor of the now peer-reviewed journal, and Dr. Aya Elyada (The Hebrew University of Jerusalem), Dr. Debra Kaplan (Bar Ilan University), Dr. Sagi Schaefer (Tel Aviv University), and Dr. Sharon Livne (The Hebrew University of Jerusalem/Haifa University; Editorial Coordinator) joined our editorial staff. We would like to thank Dr. Sharon Gordon, our outgoing editor, for her wonderful achievements in editing the journal and promoting it in the past years. The goal of Chidushim is to spark discussion about the history of German Jewry and Jews living in German-speaking areas. It deals with history in a broader sense, addressing different aspects of culture, philosophy, society, economics, anthropology, athletics, and art. Other subjects include the interaction of Jews in the German-speaking lands and with Jews and non-Jews from other cultures and places, in Europe and beyond. In this way, the journal attempts to broaden the discourse on German Jewry to relevant international contexts and open up the discussion to a transnational perspective.

In conclusion, I would like to thank my colleagues at the Institute and our interns and volunteers for their dedicated commitment to realize our mission, as well as the members of our board and the chairman of the Institute, Professor Shmuel Feiner, for their trust and support of our work. And I would like especially to express my gratitude to Dr. Anja Siegemund, my predecessor, who headed the Institute from 2009 to 2015 and is currently the director of the Centrum Judaicum - Neue Synagoge Berlin. She shared her experiences, professional knowledge, and advice, and thus helped me in embracing my new position at the Leo Baeck Institute Jerusalem.

Irene Aue-Ben-David
Director, Leo Baeck Institute Jerusalem
Research Seminars and Workshops

Seminar for Postdoctoral Students of German-Jewish and Central-European Jewish History

July 6 - 10, 2015, in Berlin
February 14 - 18, 2016, in Jerusalem

In cooperation with the Wissenschaftliche Arbeitsgemeinschaft des LBI. Funded by the Gerda Henkel Foundation.

The seminar offered postdoctoral students of German-Jewish and Central-European Jewish History the opportunity to present and thoroughly discuss their current research projects. Senior scholars from Germany and Israel commented on the projects and provided the young researchers with feedback and academic guidance. Apart from the scholarly debate itself, the scholars had the opportunity to learn more about the scholarly traditions and research contexts of their colleagues and to meet senior scholars of the respective countries. Furthermore, this seminar included tours of museums and memorials related to the German-Jewish experience.
With:

Adi Armon, The Hebrew University of Jerusalem:
Presentation in Berlin: Between Hiroshima and Eichmann: The Philosophy of Günther Anders

Mark Cole, Cleveland State University:
Presentation in Berlin: Jewish Foodways in Nazi Germany.
Presentation in Jerusalem: Consumption Patterns of German-Jewry during the Years of Persecution

Avital Davidovich-Eshed, The Center for the Study of Conversion and Inter-Religions Encounters (I- Core), Ben Gurion University of the Negev, The Kogod Research Center, Shalom Hartman Institute:
Presentation in Berlin: Defloration as Cultural Drama: Body, Gender, Knowledge and Conflict in Medieval and Early Modern Askenazi Jewish Culture.
Presentation in Jerusalem: Reliving Sinai: Wedding Rituals, Communal Identity and Inter-Religious Polemics in Medieval Ashkenaz

David Jünger, Zentrum für Jüdische Studien, Berlin; postdoctoral fellow at the German Historical Institute in Washington, D.C.:
Presentation in Berlin: The long Shadow of the German-Jewish past. Jewish Refugees from Nazi-Germany as Emissaries in Postwar Jewish affairs.
Presentation in Jerusalem: “We understand them too well, the Blacks in the ghetto of Harlem…” Holocaust Memory and Black-Jewish Collaboration in the Struggle for Civil Rights in Postwar America

Victoria Kumar, Karl-Franzens University, Graz:
Presentation in Jerusalem: Loyal Follower and Constant Critic - Wolfgang von Weisl and his Relationship to Vladimir Jabotinsk

Michal Pick-Hamou, The Hebrew University of Jerusalem:
Presentation in Berlin: Migrating Representations: Cinematography (of
Jews) and the Early German Cinema.
Presentation in Jerusalem: Migrating Representations: Cinematography of Political and Cultural Ideas of Eretz-Israeli Zionist Cinema (the Yishuv Period) and the Early German Cinema - Reflection and Self-Critic

Orr Scharf, Open University of Israel:
Presentation in Berlin: Martin Buber’s 1935 Lectures on Judaism and Christianity: Interfaith Dialogue in the Shadow of the Third Reich
Presentation in Jerusalem: The Dark Side of Theo-Politics: Martin Buber’s Conception of Gnosis as Radical Evil

Michal Szulc, University of Potsdam:
Presentation in Berlin: The Transformation of Jewish Community Organization in the Prussian Grand Duchy of Poznań and West Prussia in the 19th Century
Presentation in Jerusalem: Jewish Emancipation in State and City. A Case Study of Gdańsk 1807-1847

Werner Treß, Zentrum für Jüdische Studien, Berlin:
Presentation in Jerusalem: The Controversial Nexus Between ‘Wissenschaft des Judenhasses’ and ‘Wissenschaft des Judentums’

Dorit Yosef, Open University of Israel:
Presentation in Berlin: Home making as a Zionist Narrative
Presentation in Jerusalem: Daily Concerns of German Immigrants in Erez Israel During the 1930s as Reflected in the Zionist German Jewish Press: Jüdische Rundschau and Mitteilungsblatt (MB)

Prof. Christian Wiese, Prof. Stephanie Schueler-Springorum, Dr. Irene Aue-Ben-David
The 11th Annual Workshop for Young Israeli Scholars for German History and Culture

January 25, 2016
Venue: Haifa University
In cooperation with: the DAAD Center for German Studies, The Hebrew University of Jerusalem; The Richard Koebner Center for German History, The Hebrew University of Jerusalem; The Minerva Center for German History, Tel-Aviv University; The Bucerius Institute for Research of Contemporary German History and Society, Haifa University; The Haifa Center for German and European Studies, Haifa University; The Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History, The Hebrew University of Jerusalem

At the workshop, young scholars at various stages of their studies (MA, doctorate, post-doctorate) presented their research. A leading scholar in the relevant field responded to each presentation.

Introductory remarks and greetings

Eli Salzberger, Head of the Center for German and European Studies at Haifa University

Manfred Lahnstein, Former German Economics Minister, Founder of the Bucerius Institute, and Chairman of the Board of Trustees of the Zeit Foundation, Hamburg, Germany

Knowledge Migration: German Influences on Israeli Society

Amit Levy, The Hebrew University of Jerusalem:
“A complete inner revolution”: Meir Martin Plessner and Jewish-German Orientalism between Textual and Physical Encounter
Responder: Hagit Lavsky, Haifa University

Ayana Halpern, The Hebrew University of Jerusalem:
Pioneering Social Workers in Israel: The Influence of the German-Jewish Tradition on Professional Practice
Responder: Yaron Jean, School of History, Haifa University

The Echoes of War: From Poland to New York

Anna Kawalko, The Hebrew University of Jerusalem:
“Restraining the Wild East”: The Role of the German Heritage in Building a Polish Nation in Lower Silezia, 1945-1947
Responder: Sagi Schaefer, Tel-Aviv University

Bilha Shiloh, The Hebrew University of Jerusalem:
The Process of Restoring the YIVO Collection from Offenbach to YIVO New York after World War II
Responder: **Amos Morris-Reich**, Bucerius Institute, Haifa University

**Culture During the Nazi Period**

Lior Tibet, The Hebrew University of Jerusalem  
*Cinema and History: Bismarck Films as a Test Case*  
Responder: **Ofer Ashkenazi**, Koebner Center, The Hebrew University of Jerusalem

Ofer Ideles, Tel-Aviv University:  
*Imagined games: The Jewish Yishuv in Palestine and the 11th Olympic Games*  
Responder: **Moshe Zimmermann**, The Hebrew University of Jerusalem

**Post-war: Encounter between Germany and Israel in the second decade of statehood**

Neta Shapira, Haifa University:  
*A Storm in the Dining Hall: Oscar Eder and Other Germans on Kibbutz Hazore’a, 1957-1960*  
Responder: **Yfaat Weiss**, Franz Rosenzweig Minerva Center, The Hebrew University of Jerusalem

Omri Adomi, The Hebrew University of Jerusalem:  
*Security-Related Connections between Israel and West Germany, 1957-1967*  
Responder: **Roni Stauber**, Tel-Aviv University

**Concluding Remarks**

Katharina Konarek, Center for German and European Studies and Bucerius Institute, Haifa University

**Course in Reading German Manuscripts**

**February 23 - April 19, 2016**  
Venue: The National Library of Israel; Leo Baeck Institute Jerusalem  
With: **Stephan Litt**

**March 29, 2016**  
The Leo Baeck Institute and its Collections - Manuscripts from the second half of the 19th century  
second part: the Prager family, Leopold and Adelheid Zunz

Manuscript from the Prager Collection
German Immigrants in Israel
Meeting with German Students in Israel

June 29, 2016
Venue: Leo Baeck Institute Jerusalem
In cooperation with the ELES Studienwerk e.V., ELES Regionalgruppe Israel
With Liad Levy-Mousan, Shmuel Feiner, Irene Aue-Ben-David and Michael Krupp

Jewish Horticultural and Agricultural Schools / Training Centers in Germany and Their Impact on Horticulture, Agriculture, and Landscape Architecture in Palestine / Israel
September 25, 2016
Venue: Leo Baeck Institute Jerusalem
In cooperation with: Leibniz University Hannover, Germany; The Technion, Haifa

Anja Block (Villigst scholarship) Anna Elisa Koch (Villigst scholarship) Liad Levy-Mousan (ELES scholarship), Philipp Huber (Villigst scholarship)

Prof. Tal Alon-Mozes (Technion, Haifa)
In the course of the late 19th and early 20th century, more than 30 Jewish horticultural and agricultural training centers and schools (Hachshara) were established in Germany to train Jews from Germany and other European countries, particularly Eastern Europe. While these institutions aimed to prepare their graduates to emigrate from Germany, they also reflected the lure of the students toward the local land and landscape, a topic which was relatively neglected in the emerging research field of ‘everyday history’ (Alltagsgeschichte) of Jewish life in Germany. Upon arriving in Palestine, graduates of these centers were involved in establishing new settlements, led agricultural and horticultural activities, pioneered agricultural education, and practiced landscape architecture. Nevertheless, in contrast to the rich documentation of the role of the “Yekkes” in the country’s development, there is surprisingly little research on this group’s contribution to the emergence of the local landscape. The aim of the workshop is to explore the scopes, goals, and contribution of these German educational institutions. The history of the schools and training centers, their curricula, and the actual work and life of their students is to be
documented. In parallel we investigated the impact of these graduates, after their arrival in Palestine, on the local landscape. We explored their landscape perceptions, their settlement projects (mainly in the Kibbutzim but not exclusively), and their contributions to the fields of agriculture, horticulture, and landscape architecture.

Greetings
Irene Aue-Ben-David (Leo Baeck Institute Jerusalem)
Joachim Wolschke-Bulmahn (Leibnitz University of Hannover)
Tal Alon-Mozes (Technion, Israel Institute of Technology)

Hachsharot in Context
Chair: Guy Miron (Leo Baeck Institute Jerusalem / Open University)
Hagit Lavsky (Hebrew University of Jerusalem)

Jewish Agricultural Training in Germany and its Changing Role Under the Nazi Regime
Andreas Litzke (Leibnitz University of Hannover)

Horticulture, Agriculture and Hachschara as Reflected in the Press: The Example of Palestine in the “Jüdische Rundschau”
Verena Buser (Alice Salomon University for Applied Sciences / Center for Jewish Studies Berlin Brandenburg)

Hachsharot after 1933 - Welfare, Child Care and Educational Aspects

Perceptions of Nature
Chair: Irene Aue-Ben-David (Leo Baeck Institute Jerusalem)
Joachim Wolschke-Bulmahn (Leibnitz University of Hannover)
The Jewish Youth Movement Between a Romantic Perception of Nature and Hachshara Training
Tal Alon-Mozes (Technion, Israel Institute of Technology)

Nature and Landscape Perceptions Among Hachshara Members in Palestine

Hachsharot in Germany
Chair: Joachim Wolschke-Bulmahn (Leibnitz University of Hannover)
Janina Hennig (Leibnitz University of Hannover)

“A Bridge Towards Life” - Examples of Jewish Horticultural and Agricultural Centers in the Hannover and Berlin / Brandenburg Regions
Tamar Gazit (Independent Scholar)

Gross Gaglow - Cooperative Jewish Settlement and Hachshara Location in Germany

Hachsharot in Palestine
Chair: Tal Alon-Mozes (Technion, Israel Institute of Technology)
Shirily Gilad (Technion, Israel Institute of Technology)

Kfar Ruppin and Sdeh Eliyahu - The Planning of Secular vs. Religious Kibbutzim
Sharon Gordon (Technion, Israel Institute of Technology)
Research Seminars and Workshops

The Ideological Garden - From Private to Public Gardening in HaZorea and Gal’ed

**Beyond Hachsharot**
Chair: Hagit Lavsky (Hebrew University of Jerusalem)

**Ulrike Krippner / Iris Meder** (University of Natural Resources and Life Sciences BOKU, Vienna)

**Austria-Palestine - Viennese Women Gardeners and Garden Architects**
Sabine Albersmeier (Leibniz University of Hannover)

**Ahlem as the Example for a Memorial/Museum at the Site of a Former Jewish Horticultural School**

Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History, The Hebrew University of Jerusalem

**Opening Remarks:**
Irene Aue-Ben David, Director, Leo Baeck Institute Jerusalem

**East and West Germany after World War II**
Chair: Amit Varshizky, Tel-Aviv University

**Alumah Florsheim**, The Hebrew University of Jerusalem:
Photography Under Dictatorship: Shaping the Public Sphere Through Photography

Responder: Sagi Schaefer, Tel-Aviv University

**Irit Chen**, Haifa University:
“Connections without Relations”: The Israeli Consulate in Munich Between Israel and Germany, 1948-1953

Responder: Guy Miron, The Open University

**Tali Gur**, Haifa University:
“Spiritual Reparation” (Geistige Wiedergutmachung): The Founding of the Institute of Jewish Studies at the Free University of Berlin (1951-1963)

Responder: Aya Elyada, The Hebrew University of Jerusalem

**Property, Expulsion and Documentation**
Chair: Yonathan Shiloh-Dayan, The Hebrew University of Jerusalem
Iris Nahum, Tel-Aviv University:
National Property and Reparation: the Career of two Contested Concepts in the
German-Bohemian and German-Sudeten Discourse
Responder: Yfaat Weiss, The Hebrew University of Jerusalem
Yehuda Dvorkin, The Hebrew University of Jerusalem:
German-Jewish or Jewish-German archives? Who was supposed to Preserve History?
Responder: Hagit Lavsky, The Hebrew University of Jerusalem
Uri Gobernik, Tel-Aviv University:
The Documentation of the Expulsion of Germans from Central and Eastern Europe
(Dokumentation der Vertreibung der Deutschen aus Ost-Mitteleuropa) Project
Responder: Amos Morris-Reich, Haifa University

German Jews - Languages, Literature and Culture
Chair: Amit Levy, The Hebrew University of Jerusalem
Almut Laufer, The Hebrew University of Jerusalem:
Alexander Weill (1811-1899) and the Birth of a Paradigm in the Annals of German-
Jewish Literature
Responder: Galili Shahar, Tel-Aviv University
Zvi Kunshtat, The Hebrew University of Jerusalem:
The Correspondence between Gershom Scholem and Leo Strauss
Responder: Amir Engel, The Hebrew University of Jerusalem
Meirav Re’uveni, The Hebrew University of Jerusalem:
Hebrews in Berlin: Berlin as a Hebraist Counter-Center on the eve of World War One
Responder: Zohar Ma’or, Bar-Ilan University
International Conferences and Congresses

Spinoza Stories: Pantheists, Spinozists, Jews, and the Formation of German Idealism

November 6 - 8, 2016
Venue: The Hebrew University of Jerusalem, Mount Scopus Campus; Leo Baeck Institute Jerusalem
In cooperation with: The Martin Buber Society of Fellows in the Humanities and Social Sciences; The Hebrew University of Jerusalem
Supported by: German Federal Ministry of Education and Research, Stiftungsfonds Martin-Buber-Gesellschaft; The Hebrew University of Jerusalem

November 6
Reading Group at the Leo Baeck Institute Jerusalem

Greetings
Ruth HaCohen (Academic Director of the MBSF, The Hebrew University of Jerusalem),
Shmuel Feiner (Bar-Ilan University/ Chairman of the Leo Baeck Institute Jerusalem)

Opening Remarks
José María Sánchez de León (MBSF, The Hebrew University of Jerusalem)
Keynote Address: Yitzhak I. Melamed (Johns Hopkins University)
Hegel and Spinoza’s Theological Political Treatise

November 7
Controversy
Chair: Leonie Pawlita (MSBF, The Hebrew University of Jerusalem)
Benjamin Pollock (Hebrew University of Jerusalem)
Truth that Exceeds all Expression?
Salomon Maimon and the God of Judaism
Dustin N. Atlas (University of Dayton)
The Boundary of the Incomprehensible: Mendelssohn and Jacobi’s Irreconcilable Methods
Pini Ifergan (Bar-Ilan University / The Spinoza Center)
Goethe’s Role in the Pantheism Polemic
Concepts

Chair: Noa Naaman-Zauderer (Tel-Aviv University)
Noa Shein (Ben-Gurion University of the Negev)
Reassessing the Demand of a Derivation of the Finite from the Infinite
Karolina Hübner (University of Toronto)
Pantheism and Thought

Idealism and Enemies

Chair: Antonios Kalatzis (MBSF, The Hebrew University of Jerusalem)
Li-Chih Lin (University of Groeningen)
Towards a Teleological Pantheism: Schelling’s Reception of Spinoza in the Freedom Essay
Mor Segev (University of South Florida)
Schopenhauer’s Confluence of Spinozism and Judaism
José María Sánchez de León (MBSF, The Hebrew University of Jerusalem)
Spinoza and the Charge of Dogmatism

November 8
Post-Idealism and Ties with the Present

Chair: Irene Aue-Ben-David (Director of the Leo Baeck Institute Jerusalem)
Willie Goetschel (University of Toronto)
Spinoza’s Critical Turn: Heine, Hess, and Marx
Tracie Matysik (University of Texas at Austin)
Spinoza as ‘Positive’ Dialectician?
Pantheist Legacies from Moses Hess to Pierre Macherey

Grit Schorch (Tel-Aviv University)
The Limitations of Philosophy: Mendelssohn, Jacobi, and Strauss
Keynote Address: Warren Zev Harvey
(Hebrew University of Jerusalem)
Spinoza in Moses Hess’ Rome and Jerusalem

“Into Life”: Franz Rosenzweig on Knowledge, Aesthetics and Politics

January 8 - 10, 2017

Venues: The Hebrew University in Jerusalem, Mount Scopus Campus; Leo Baeck Institute Jerusalem
In cooperation with: The Martin Buber Society of Fellows, the Franz Rosenzweig Minerva Research Center at the Hebrew University, the Research Project Episteme in Motion at the Department of Philosophy of the Freie Universität Berlin
Opening Remarks

Part I: Knowledge

Session 1
Chair: Michael Roubach (The Hebrew University of Jerusalem)
Cass Fisher (University of South Florida)
The Ins and Outs of Rosenzweig’s Religious Epistemology from the Perspective of 21st Century Theological Reflection
Netanel Kupfer (The Hebrew University of Jerusalem)
The Methodology of a Star and the Geometry of a Hexagram. Rosenzweig’s (Mathematical) “New-Thinking” from a Kantian-Cohenian Point of View

Session 2
Chair: José María Sánchez de León Serrano (The Martin Buber Society of Fellows / The Hebrew University of Jerusalem)
Benjamin Pollock (The Hebrew University of Jerusalem)
The All and the Everyday: Rosenzweig’s Therapeutic Method
Roy Amir (Mandel School for Advanced Studies in the Humanities / The Hebrew University of Jerusalem)

Session 3
Chair: Christoph Schmidt (The Hebrew University of Jerusalem)
Elliott R. Wolfson (University of California, Santa Barbara)
Nomadism, Homelessness, and the Homecoming of the Poet: Rosenzweig and Heidegger in Conversation

January 9, 2017

Part II: Aesthetics

Session 4
Chair: Francesca Gorgoni (Université Paris 1 Panthéon-Sorbonne-INALCO)
Anne Eusterschulte (Freie Universität Berlin)
Franz Rosenzweig and Walter Benjamin: Conceptualizations of ‘Experience’ - Aesthetical and Historical Perspectives on ‘Language Thought’.
Christoph Kasten (Zentrum für Jüdische Studien Berlin / Goethe Universität Frankfurt)
“Die Bibel auf Deutsch”. Franz Rosenzweig as a Proponent of Aesthetic Fundamentalism?

Session 5
Chair: Yakir Paz (The Martin Society of Fellows / The Hebrew University of Jerusalem)
Antonios Kalatzis (The Martin Buber Society of Fellows / The Hebrew University of Jerusalem)
Episodic Genius. Rosenzweig on Art, Love and Calling
Gesine Palmer (Zentrum Jüdische Studien Berlin)
From Jena to Jerusalem? “Judaism as a Method”, 100 Years later

Session 6
Chair: Philipp Reick (The Martin Buber Society of Fellows / The Hebrew University of Jerusalem)
Bruce Rosenstock (University of Illinois at Urbana-Champaign)
Franz Rosenzweig and the Ontology of the Viewed World

January 10, 2017
Part III: Politics
Session 7
Chair: Guy Miron (The Open University/Leo Baeck Institute Jerusalem)
Yosef Schwartz (Tel-Aviv University)
Jewish Orientalism. The Peculiar Case of Franz Rosenzweig
Roberto Navarrete (Universidad Complutense de Madrid)
Politik, Geschichte und Globalisierung der Welt bei Franz Rosenzweig

Session 8
Chair: Simon Godart (Friedrich-Schlegel Graduate School / Freie Universität Berlin)
Beate Ulrike La Sala (Freie Universität Berlin)

Hermann Cohen and Franz Rosenzweig on Individuality and Moral Agency
Enrico Lucca (The Franz Rosenzweig Minerva Research Center / The Hebrew University of Jerusalem)
Translation, Politics, and Secularization: Franz Rosenzweig and Gershom Scholem in Discussion After 1926
500 Years of Reformation: Jews and Protestants - Judaism and Protestantism. Annual International Conference of the Leo Baeck Institute Jerusalem

February 12 -14, 2017

Venues: Leo Baeck Institute Jerusalem; The Hebrew University of Jerusalem, Mount Scopus Campus; Jerusalem Institute for Policy Research

In cooperation with: University Frankfurt a.M.; the School of History; The Hebrew University of Jerusalem; the Evangelical Church in Germany; the Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism; Tel-Aviv University; the Center for the Study of Christianity; Institute for the History of the German Jews (Hamburg); the Minerva Institute for German History, Tel-Aviv University
February 12, 2017, 16.00  
**Opening Remarks and Greetings**  
**Shmuel Feiner** (Chairman of the The Leo Baeck Institute Jerusalem/Bar-Ilan University)  
**Moshe Sluhovsky** (The Hebrew University of Jerusalem)  
**Christian Wiese** (University of Frankfurt a.M.)  
**Martin Hauger** (Evangelical Church in Germany)  

**Mutual Readings**  
Chair: **Debra Kaplan** (Bar-Ilan University)  
**Dean Philipp Bell** (Spertus Institute for Jewish Learning and Leadership, Chicago)  
*The Impact of the Reformation on Early Modern German Jewry: Politics, Community, and Religion*  
**Alexandra Zirkle** (University of Chicago)  
*Beyond Counter-Narrative: Jewish-Protestant Dialogue Revisited*  
**Clemens Schmidt**, MA (Simon Dubnow Institute, Leipzig)  
*History as Affirmation and Mission. Three Protestant Readings of the Jewish Diasporic Experience, 1706-1819*  

**Keynote Lecture**  
Chair: **Christian Wiese** (Frankfurt University)  
**Susannah Heschel** (Dartmouth College)  
*Is God a Virgin? Theological Benefits and Problems in the Protestant-Jewish Relationship*  

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Prof. Susannah Heschel, Keynote Lecture, February 12, 2017  
Dr. Debra Kaplan, Bar-Ilan University  

February 13, 2017  
**Jewish Perspectives on the Reformation**  
Chair: **Miriam Eliav-Feldon** (Tel-Aviv University)  
**Marketa Kaburkova** (Kurt and Ursula Schubert Centre for Jewish Studies at Palacký University, Olomouc)  
*Echoes of Christian Reformation Movements in Early Modern Jewish Writings*
International Conferences and Congresses

George Y. Kohler (Bar-Ilan University, Ramat Gan)
A Return to Judaism? - Luther’s Reformation of Christianity in the Eyes of the First Reform Rabbis

Yaniv Feller (Jewish Museum Berlin)
The First Reformer of the Church? Leo Baeck on the Marcionite Origins of Protestantism

Missionary Activity
Chair: Miriam Rürup (Institute for the History of the German Jews, Hamburg)
Alexander van der Haven (Ben Gurion University, Beer Sheva)
Predestination and toleration: The sole persecution of Jews in the Dutch Republic in the context of Calvinist debates about free will

Doron Avraham (Bar-Ilan University, Ramat Gan)
German Pietism and the Jews: Between Luther’s Reformation and the Enlightenment

Yaakov Ariel (University of North Carolina)
New Modes of Protestant Interactions with the Jews: The Rise of Pietist and Evangelical Missions

Agnieszka Jagodzinska (University of Wroclaw)
Converted to Modernity? The Impact of the Missions of the London Society on Polish Jews

Conversion and Anti-Conversion
Chair: Tamar Herzig (Tel-Aviv University)

Ahuva Liberles (The Hebrew University of Jerusalem, Franz Rosenzweig Minerva Research Center, CSOC)
‘Like a Journey to a Distant Land’ - Considering Conversion in Late Medieval Germany

Astrid Schweighofer (University of Vienna)
“[…] that I have quite a protestant point of view” (Lise Meitner) - Conversions from Judaism to Protestantism in Fin de Siècle Vienna on the Example of Egon Friedell and Lise Meitner and their Engagement with Liberal Protestant Theology

Eastern Europe
Chair: Judith Kalik (The Hebrew University of Jerusalem)
Anat Vaturi (University of Haifa)
Beyond Theology? Everyday Encounters between Jews and Protestants in Early Modern Cracow

Yvonne Kleinmann (Halle University)
A Microhistory of Conversion: Interactions between Catholics, Jews and Protestants in 18th-Century Rzeszów

Johannes Gleixner (Collegium Carolinum, Research Institute for the History of the Czech Lands and Slovakia)
Standard bearers of Hussitism or agents of Germanization? Czech Jews and Protestants competing and cooperating for the religion of the future 1899-1918
February 14, 2017

**Jewish-Protestant Relations and Influences in Music, Theatre and Literature**
Chair: **Galili Shahr** (Tel-Aviv University)
**Tuvia Singer** (The Hebrew University of Jerusalem)
The Wandering Jew as a Cosmological Figure in Protestant, Catholic and non-Confessional Use

**Sarit Cofman Simhon** (Kibbutzim College, Tel-Aviv)
Lessing and Wolfsohn: Representing Interfaith Marriage in German Theatre during the Enlightenment

**Lars Fischer** (University College London)
Bach and the Jews

**Hebraism and the Science of Judaism**
Chair: **Aya Elyada** (The Hebrew University of Jerusalem)
**Ofri Ilany** (NYU Tel-Aviv)
‘Der Gott Jakobs ist unser Schutz!’: German Nationalism and the Old Testament God

**Golda Akhiezer** (Ariel University)
Protestant Hebraism, the Study of Jewish Sects and Wissenschaft des Judentums

**Walter Homolka** (University of Potsdam)
Jewish and Protestant Jesus Research - Striving for Origins and Authenticity

**In the Shadow of Racism and Fascism**
Chair: **Scott Ury** (Tel-Aviv University)
**Dirk Schuster** (University of Potsdam)
Protestantism and Racial Boundaries.

Jews, “Aryans” and Divine Salvation at the German Christian Church Movement

**Hansjorg Buss** (Göttingen University)
The Reception and Instrumentalization of Martin Luther’s “Judenschriften” in the “Third Reich”

**Kyle Jantzen** (Ambrose University, Calgary)
Nazi Racism, American Antisemitism, and Christian Duty: U.S. Protestant Responses to the Jewish Refugee Crisis of 1938

**Jewish-Protestant Relations after the Holocaust**
Chair: **Barbara Meyer** (Tel-Aviv University)

**Christian Wiese** (Frankfurt University)
Traces of the Encounter with Martin Buber in Paul Tillich’s Writings on Judaism and the “Jewish Question” after World War II

**Ursula Rudnick** (Hannover University)
The Long way of the European Lutheran Churches toward a Condemnation of Luther’s Antisemitism and a Re-definition of Lutheran-Jewish-Relations

**Irene Aue-Ben-David** (Leo Baeck Institute Jerusalem)
Josel von Rosheim meets Martin Luther in 1950. On the Reception of Selma Stern’s Josel of Rosheim in Germany

**Johannes Becke** (Hochschule für Jüdische Studien, Heidelberg) / Dr. Jenny Hestermann (Fritz Bauer Institut, Frankfurt)
German Guilt and Hebrew Redemption: Aktion Sühnezeichen and the Legacy of Protestant Philo-Zionism
Luther, Bach and the Jews, Public Event in Hebrew
With: Guy Miron (Leo Baeck Institute, Jerusalem / Open University of Israel / Yad Vashem), Shmuel Feiner (Chairman Leo Baeck Institute Jerusalem / Bar-Ilan University), Aya Elyada (The Hebrew University), Lars Fischer (University College London), Ruth HaCohen (The Hebrew University of Jerusalem), Moshe Sluhovsky (The Hebrew University of Jerusalem) and David Witzthum (Board of the Leo Baeck Institute Jerusalem).
Conference Report

2017 marks the 500th anniversary of the beginning of the Protestant Reformation. Among the thousands of events commemorating is this conference, organized by the Leo Baeck Institute in Jerusalem, together with the Hebrew University of Jerusalem, the Goethe University in Frankfurt, the Evangelical Church in Germany, the Center for the Study of Christianity at the Hebrew University, the Institute for the History of the German Jews in Hamburg, the Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism, Tel-Aviv University and the Minerva Institute for German History, Tel-Aviv University. 42 scholars from Europe, Israel, the United States, and Canada met in Jerusalem to discuss all that relates to Jewish-Protestant relations since the 1517’s publication of Martin Luther’s 95 theses. Topics ranged from the impact of the Reformation on 16th century Jewish in the Empire through the impact of the Reformation on Jewish reform movements in Germany in the 19th century, to conversion and conversonal activities among Jews by Lutheran churches, to the developments in Lutheran German theology during the 19th century. As only to be expected from a conference on Protestants and Jews, Protestantism and Judaism, an entire day was devoted to the process that started in the 19th century with the adoption by many Lutheran theologians of German Nationalism, continued with Lutheran theology and theologians during the Holocaust, and terminated (for the time being) with the reconfiguration of Lutheran theology toward Judaism since the 1980s. The presence of Martin Hauger of the Evangelical Church in Germany at the conference and his opening remarks were indicative of the transformation that reshaped Lutheran theology in the last 35 years.

Traditional Lutheran theology concerning Jews and Judaism, as numerous speakers pointed out, was shaped by Pauline theology of supersession and Luther’s own trajectory from hoping to bring about mass conversion of the Jews now that he allegedly purified Christianity of the pagan elements that had been inserted into it and corrupted it, to his nasty and even exterminatory theology of his later years. For Jews, as well, Luther and Lutheranism were both a sworn and dangerous enemy, not to least because of the attraction of “purified” Christianity and of assimilation into Deutschtum, and a model for imitation. It is not easy to entangle the conflicting (mis)understandings, interpretations, and emotions that have characterized the contacts between the two religions for the last 500 years. But this, exactly, was what the conference tried to do.

The first panel of the conference, “Mutual Readings”, addressed the ways of how Jewish and Protestant communities perceived each other. Dean Phillipp Bell (Chicago) started the conference by asking how the Reformation affected the Jewish communities of the Holy Roman Empire. While not denying Luther’s antisemitism and its impact on German
Lutheran theology, Bell warned against a teleological history that ignores Lutheran-Jewish moments of interaction and collaboration. He recalled the role of Jews in the development of Lutheran Hebraism, the growing interest of theologians in Hebrew texts and traditions, and the Jewish support of the idea of a godly community. He also looked at some parallel developments among Lutheran and Jewish communities, among them the emphasis on education, communal reorganization, and the slow process of creation of a canon. *Alexandra Zirkle* (Chicago) focused on Jewish and Protestant German biblical scholars of the 19th century, especially how Jewish scholars fit into the wider academic community at the time. More than 50 Jewish commentaries on the Old Testament were composed during the 19th century, and, unlike a traditional view of the transformations of German Jews in the period, exegetical writings were not replaced by historicism. Some offered counter-narratives to Christian religious narratives; others participated in a dialogical exchange with Protestant scholars, in which both Jewish and Lutheran scholars took each other very seriously. Some Jews published in Lutheran academic theological journals, and Jews authors were quoted by Lutheran theologians. The final paper of the panel was given by *Clemens Schmidt* (Leipzig), who added a Huguenot and New England Puritan perspectives on Jewish history. Huguenots and Puritans, like Jews, viewed exile as a major component of their existence. Jewish exile, though, was viewed by Huguenot and Puritan theologians as an historical proof of the vindication of Christianity. Using this proof, conversion missionary zeal was viewed as an act of Christian charity toward the Jews. But they also preached and promoted a humane treatment of Jews, which will lead Jews to conversion.

Some major conclusions were drawn from this panel, conclusions that were to shape the following 2 days. Some are, such as the crucial role Judaism played in the development of Lutheran theology, the importance of Jewish history as a theological truth (open to conflicting interpretations, of course), and the rejection of teleological reading of German theology (“from Luther to Hitler”). Others are as important: the shared real of Wissenschaft during the 19th century, the tension between theological hostility and peaceful daily co-existence, and, above all, that it is important to remember that the success of Lutheranism was accidental and not pre-ordained. As such, Lutheranism, German Judaism, and the relations between them were always conjunctural.

The keynote lecture of the conference was given by the leading American Jewish historian and public intellectual *Prof. Susannah Heschel* (Hanover). Heschel managed to capture all main themes of the conference, discussing the tensions and problems of a Jewish-Protestant dialogue while combining theological, feminist, historical and political dimensions. According to Heschel, Judaism always played a larger part in Protestant
theology than vice versa. In aspiring to recover their pre-Catholic origins, Protestants entered the world of Jews, since Jesus was Jewish and the history of Jesus’ body was a Jewish history. But this was not necessarily a cause of pride. On the contrary, often it led to shame and to attempts by some Lutheran theologians to further purify Lutheran theology and make it immaterial, solely a matter of faith. Given the obsessive discussion in the 19th and early 20th century German literature of Jewish men as emasculated, Jesus, too, could be a source of intersex, like all Jewish males. Jews and Judaism therefore play a major role in the Protestant imagination. One can argue, Heschel claims, that much of 19th century Lutheran theology is an on-going effort to exorcize the Jew from Christianity. The Volk, and, in some parts of Liberation Theology, Universalism, have come to substitute for the Jewish Jesus.

The morning session of the second day of the conference dealt with Jewish Perspectives on the Reformation. Marketa Kaburkova (Olomouc) explored Jewish views of Luther and of the Reformation as it unfolded. Kaburkova showed that the Jewish reaction was split, some seeing the Reformation as a purification of Christianity and its return to its Jewish roots, while others were more apprehensive and thought that Lutheranism was a punishment of Catholicism for the mistreatment of Jews during the expulsion from Spain. All believed that the reformers did not understand Scripture. One of her important contributions was her ability to demonstrate how much Jews knew about the Reformation as it was unfolding. George Y. Kohler (Ramat-Gan) focused in his paper on the first Jewish reform rabbis during the 19th century. Viewing Luther as a rejection of Paul, they saw the Reformation as a missed opportunity to return Christians into the Jewish fold. Like Protestantism, many reform rabbis wished to abolish rituals and ceremonies. But going farther than Luther, Reform Jewish rabbis also changed dogma and precepts, transforming traditional Judaism into a religion of social justice, an ethical movement. Yaniv Feller (Berlin) explained how Rabbi Leo Baeck believed Luther was not the “first” reformer of the church, but that the origins of the Reformation lie in the writings of Marcion, the second century heretic, who formed a Christian canon separating the religion from Judaism entirely.

The third panel, “Missionary Activity”, dealt with different aspects of conversion in Europe. Alexander Van Der Haven (Beer Sheva) looked at the single persecution of Jews in the Dutch Republic, who happened to be Protestants who had converted to Judaism. Since others converted to Judaism in the seventeenth century and were not punished, van de Haven offered a close reading of the specific historical and inter-Calvinist dynamics that led to the execution. He was followed by Doron Avraham (Ramat-Gan) and Yaakov Ariel (Chapel Hill). Both discussed Protestant missionaries,
especially Pietists and Evangelists. Avraham focused on the tolerant approach of the Pietists towards the Jews, as they believed Jesus’ Jewish roots were enough reason for toleration of the Jews. Ariel showed how the Pietists approached conversion of Jews, by teaching their missionaries Yiddish and ensuring their extensive knowledge of Judaism, so as to relate to the Jewish communities and through friendly contact convert them to Protestantism. The final paper of the panel was given by Agnieszka Jagodzinska (Wroclaw), who focused on the particular missions of the London Society in Poland, and their attempts to convert the Jews into Protestantism, as they competed with their Catholic counterparts.

The fourth panel, “Conversion and Anti-Conversion”, looked at conversion at two different eras. Ahuva Liberles (Jerusalem) focused on late-medieval conversions and how the converts were rejected by their communities, while Astrid Schweighofer (Vienna) discussed conversion in Fin de Siècle Vienna, and the circumstances that brought Jews at that time to convert to Protestantism.

Panel number five took the conference into Eastern Europe. The three panelists looked at interactions between Jews and Protestants in Polish and Czech towns over time. Anat Vaturi (Haifa) began the panel in early modern Cracow, dissecting the everyday interactions of Jews and Protestants, two religious minorities in a Catholic town. Yvonne Kleinmann (Halle) delved into 18th century Rzeszow and the relations among Jews, Catholics and Protestants there, while Johannes Gleixner (Munich) focused on the position of Jews and Protestants in relation to the political changes in the Habsburg Empire in the late19th-early 20th centuries.

The sixth panel of the conference opened with lectures by Tuvia Singer (Jerusalem), Sarit Cofman Simhon (Tel-Aviv), and Lars Fischer (London), who discussed “Jewish-Protestant Relations and Influences in Music, Theatre, and Literature”. Singer discussed changing configurations of the Wondering Jews in Catholic, Protestant, and scientific discourses in 19th century Germany. Examining how Lessing and Wolfsohn represented interfaith marriages in their plays, Cofman Simhon pointed out that Lessing did not allow for interfaith marriage in his plays, but his sophisticated attempt to deal with the issue allowed for later playwrights to weave into their plays marriages between people of different faiths. Lars Fischer discussed the anti-Semitic nature of Bach’s cantatas, and how this was almost unavoidable, considering his position as cantor in the Lutheran church in the 17th century.
The rest of the final day of the conference was devoted to the tumultuous and tragic developments in Protestant-Jewish relations in Germany over the last 200 years.

The seventh panel, “Hebraism and the Science of Judaism” focused on German research into Judaism during the 19th century. Ofri Ilany (Tel-Aviv) looked at how early 19th century German nationalists transposed themselves into the narrative of the Hebrews in the Old Testament, proclaiming that they, rather than the Jews, were the Chosen People. The National God (Nationalgott) was invented already in the 18th century, but following the Napoleonic Wars, became increasingly popular. The promoters of this figure intended to develop a new Christian nationalist theology. Golda Akhiezer (Ariel) spoke about how Protestants researched not only Halachic Judaism but also different Jewish sects, assuming that this type of wider-scale Hebraism would help purifying the Christian faith of Catholic corruptions. These Protestant scholars related to the Karaites, who rejected Talmudic Judaism and based their teaching on the Old Testament alone, and whom they saw as being proto-Protestants. Finally, Walter Homolka (Potsdam) addressed the similarities between Jewish and Protestant German research into the “real” Jesus. In both religions, he proposed, the Historical Jesus was a figure that could be appropriated for different causes. While Jewish scholars saw this research as a way of gaining acceptance in the Christian German society, Protestant scholars (except for Julius Wellhausen) struggled to balance the recognition of Jesus’ Jewishness with the need to maintain Christian exclusivity that denied the universality of God.

The papers given at the eighth panel, “In the Shadow of Racism and Fascism” examined the ways in which Luther’s writings and the ideas of the Reformation were fit into the rhetoric of National Socialism. Dirk Schuster (Potsdam) looked at how religion played a crucial role in determining racial purity in Nazi Germany and how being Protestant was promoted as a key part of being Aryan. Hansjorg Buss (Göttingen) looked at how Luther’s ideas on Protestant and Christian superiority and the anti-Semitic writings of his later life were used in churches in Nazi Germany. Examining a wider variety of Lutheran ephemeral publications and journals, Kyle Jantzen (Calgary), argued that prior to the Second World War American Lutherans perpetuated anti-Semitic propaganda. But once the war started, they identified Nazism as an enemy of religion. They slowly developed an anti-anti-Semitic attitude, which did not prevent them from adhering to supersessionist and conversional attitudes toward Jews. In the lively discussion following the panel participants rejected David Goldhagen’s simplistic view of the direct line leading from Luther to Hitler. Still there were enough anti-Semitic elements in traditional Protestantism, to supply Nazis with a religious legitimacy.
A panel on “Jewish-Protestant Relations after the Holocaust” closed the conference and focused on the rebuilding of these relations and the need for a reopening of dialogue between the two communities. Christian Wiese (Frankfurt) discussed Paul Tillich’s writings in which the theologian had analyzed the anti-Semitic problem of Protestantism and laid the foundation for a more inclusive Protestant theology that reconnects to its Jewish elements. Tillich strove after the Second World War to develop a Protestant theology that was attached to neither place nor time. Prophetic Judaism alone, he even argued, can save the church from pagan attachment to the soil. He addressed the notion of guilt not as an individual responsibility but as a permanent new foundation of the church. Ursula Rudnick (Hannover) focused on the process undertaken by the Lutheran church in condemning the anti-Semitic writings of Martin Luther, while at the same time renewing theological discussions between Jews and Lutherans after the Shoah. She offered a detailed chronology of the activities and pronouncements of the Lutheran Commission on Church and Judaism over the 40 years which led to the Declaration of Dribergen (1990). Irene Aue-Ben-David (Jerusalem) analyzed in her paper the motives of historian Selma Stern for her biography Josel von Rosheim - her first German publication after the Shoa (1959) and her migration to the United States. Based on this Aue-Ben-David examined the encounter of Luther and von Rosheim in the book as well as the reactions of the West-German public to the book. Finally, Johannes Becke (Heidelberg) and Jenny Hestermann (Frankfurt) presented a joint paper on contemporary attitudes of Lutherans toward Judaism and the reconfigurations of theology in the shadow of the Arab-Israeli conflict. Focusing on Aktion Sühnezeichen Friedensdienste, they presented both theological and sociological evidence to shifting notions of guilt, responsibility and atonement among different generations of German Lutheran youth.

The three days in Jerusalem focused, then, neither only on the recent past nor on Luther’s own anti-Semitism. Instead, it offered a complex picture of ever shifting connections, tensions, and reconfigurations. Unlike many discussions of Protestant-Jewish relations, much attention was paid to the period in-between: between Luther and Hitler. The interconnected between Lutheran Pietism and German Jews were addressed; 500 years of conversional politics and their (mostly) failures and (a few) successes; the crucial role of Protestant scholarly enterprise, from 16th century Hebraism to early twentieth century debate about Jewish prophetic universalism, and, of course, the tragic beginning and ends of the German-Jewish religious dialogue on German soil. Luther, like most Christians and all Christian theologians, was committed to a supersessionist theology. Prior to his disappointment with the Jewish refusal to accept his purified Christian message, however, Luther was happy to remind his listeners and readers of the Jewish origins of their belief system and of Jesus’ own Judaism. Just as his writings were used
by anti-Semites to promote the physical annihilation of the Jews, it is possible to use Luther’s writings on the Jews to develop a theology of understanding and mutual interest. Obviously, this theology, as recent developments in German Lutheran theology make clear, can only be shaped by the horrors of the last century. But the long history of Protestant engagement with Judaism also enables alternative interpretations and a better future.

*Lior Hadar and Moshe Sluhovsky*
Enlightenment, Religion, and the Historical Imagination.
The 6th International Conference of the Mediterranean Society for Enlightenment Studies

May 23 - 24, 2017
Venue: Leo Baeck Institute Jerusalem
In cooperation with: The Historical Society of Israel; The History Department, The Hebrew University of Jerusalem; Posen Forum for Political Thought, Faculty of Law, University of Haifa

May 23, 2017
Chair: Fania Oz-Salzberger (University of Haifa; Director, Paideia - The European Institute for Jewish Studies)

Greetings
Mirí Eliav-Felden (Historical Society of Israel)
Raz Chen-Morris (The Hebrew University of Jerusalem)
Dionysis Drosos (University of Ioannina)
Shmuel Feiner (Bar-Ilan University and Leo Baeck Institute Jerusalem)

Keynote Lecture
David Heyd (The Hebrew University of Jerusalem)
Subverting the Enlightenment Project: Rousseau’s Use of the Genealogical Method

Prof. David Heyd

1st Session
Shmuel Feiner (Bar-Ilan University and Leo Baeck Institute Jerusalem)
The Haskalah Project of Secularization: Challenging ‘The Religious Turn’
Roberto Milan Rodrigues (Hellenic Open University)
The Spanish Enlightenment and Democracy: From Sinapia to La Pepa
Dionysis Drosos (University of Ioannina)
Neo-Hellenic Enlightenment: From Radicalism to Religious Nationalism. The Case of an Unfinished Encounter with the Napolitan Enlightenement
May 24, 2017

2nd Session
Chair: Shmuel Feiner
Gloria Vivenza (Università degli Studi di Verona)
Enlightenment and the Historical Imagination
Ruben Apressyan (Institute of Philosophy, Russian Academy of Sciences)
An Advancement of the Concept of Morality in Hutcheson and Hume
Toni Magri (Sapienza - Università di Roma)
Personal Identity, Idea of Self, Intimate Consciousness

3rd Session
Chair: Sergio Cremaschi (Università degli Studi del Piemonte Orientale)
Nir Ben Moshe (University of Chicago-Illinois)
Solving the New Sympathy-Approbation Problem: A Defense of Smithian Sympathy, Approbation, and Moral Judgment
Spyridon Tegos (University of Crete)
Adam Smith on impartiality, authority and civil religion
Nathaniel Wolloch (Tel-Aviv University)
Adam Smith on Religion and Historical Progress

4th Session
Chair: Gloria Vivenza
Halil Turan (Middle East Technical University)

Theories of Social Contract, Historical Imagination and the Problem of Human Nature
Mauro Simonazzi (Università degli studi di Camerino)
At the Origin of the Evolutionary and Impersonal Theory of Historical Development: Common Law, Mandeville and the Scottish Enlightenment
Saniye Vatansever (Yeditepe University Istanbul)
A Coherent Reading of Kant’s Two Competing Conceptions of the Highest Good
Örsan Öymen (İşık University, Istanbul)
Hume on Religion and Morality

5th Session
Chair: Fania Oz-Salzberger, Sergio Cremaschi, Dionysis Drosos
Academic and Cultural Events

Literary Cabarets / Book Launches

Launching the 2016 Jewish Almanach - Grenzen (Boundaries)
March 10, 2016
Venue: Goethe Institute Israel, Jerusalem
In cooperation with: Goethe Institute Israel
With:
Gisela Dachs, Editor of the Almanach
Assaf Uni, Journalist
Yaron Jean, Haifa University; Sapir Academic College
Natan Sznaider, Tel-Aviv-Yaffo College

Dr. Yaron Jean & Prof. Natan Sznaider

Dr. Gisela Dachs, Dr. Yaron Jean, Prof. Natan Sznaider, Assaf Uni
Jews Welcome Coffee: Tradition and Innovation in Early Modern Germany, by the late Prof. Robert Liberles
April 5, 2016
Venue: Leo Baeck Institute Jerusalem
With:
Maoz Kahana, Tel-Aviv University
Guy Miron, Leo Baeck Institute Jerusalem; The Open University of Israel
Shmuel Feiner, Chairman of the Leo Baeck Institute Jerusalem; Bar-Ilan University
Ted Fram, Ben-Gurion University
Dvora Kaplan, Bar-Ilan University

Dr. Maoz Kahana

Mrs. Adina Liberles
Launching the 2016 Jewish Almanach - Grenzen (Boundaries)
April 7, 2016
Venue: Stiftung Neue Synagoge Berlin - Centrum Judaicum
In cooperation with: Stiftung Neue Synagoge Berlin - Centrum Judaicum; Jüdischer Verlag im Suhrkamp Verlag.
With:
Anja Siegemund, Stiftung Neue Synagoge Berlin - Centrum Judaicum,
Gisela Dachs, Editor of the Almanach
Joachim Schlör, University of Southampton
Assaf Uni, Journalist
Gadi Goldberg, Translator

In Search of the Hebrew People: The Bible and Enlightenment in Germany
May 29, 2016
Venue: Leo Baeck Institute Jerusalem
Presentation of the fourth book in the Gesharim series, published jointly by the Zalman Shazar Institute and the Leo Baeck Institute Jerusalem
Chair: Shmuel Feiner, Chairman of the Leo Baeck Institute Jerusalem; Bar-Ilan University
With:
Joseph Mali, Tel-Aviv University
Yosefa Raz, Mandel Scholion Research Center, The Hebrew University of Jerusalem
And the author, Ofri Ilany
German and Central European Jews in Palestine and Israel: Cultural Transitions, Worlds, and Identities
October 27, 2016
Venue: Leo Baeck Institute Jerusalem
In cooperation with: Bucerius Institute at Haifa University; Stiftung ZEIT
Chair: Irene Aue-Ben-David, Leo Baeck Institute Jerusalem
With:
Moshe Zimmermann, The Hebrew University of Jerusalem
Michael Dak, Editor of the journal Yakinton
David Witzthum, Board of the Leo Baeck Institute Jerusalem
The book’s editor, Anja Siegemund, Centrum Judaicum - Stiftung Neue Synagoge, Berlin

The German-Jewish Experience Revisited
November 24, 2016
Venue: Leo Baeck Institute Jerusalem
The German-Jewish Experience Revisited, by Steven Aschheim and Vivian Liska (editors)
With:
Birgit Erdle, Walter Benjamin Chair at the Hebrew University of Jerusalem
Christoph Schmidt, The Hebrew University of Jerusalem
And the book’s editor Vivian Liska

Deutsche Sprachkultur in Palästina / Israel
January 16, 2017
Venue: Leo Baeck Institute Jerusalem
Deutsche Sprachkultur in Palästina/Israel, ed. by Andreas Kilcher/Eva Edelmann-Ohler, in cooperation with Henry Wassermann
Chair: Amir Engel, The Hebrew University of Jerusalem
Academic and Cultural Events

Launch of the New Jewish Almanach Music
March 6, 2017
Venue: Leo Baeck Institute Jerusalem
With:
Gisela Dachs, Editor of the Almanac
Naama Sheffi, Sapir Academic College
David Witzthum, Board of the Leo Baeck Institute
Irit Youngerman, Haifa University

The Creation of the German-Jewish Diaspora: Interwar German-Jewish Immigration to Palestine, the USA and England
April 26, 2017
Venue: The Hebrew University of Jerusalem, Beit Maiersdorf
In cooperation with: Avraham Harman Institute for Contemporary Jewry
Chair: Daniel Blatman, Head of the Institute for Contemporary Jewry, The Hebrew University
Greetings: Irene Aue-Ben-David, Director of the Leo Baeck Institute Jerusalem

Gershom Scholem: An Intellectual Biography
May 9, 2017
Venue: Leo Baeck Institute Jerusalem
In cooperation with the Franz Rosenzweig Minerva Research Center at the Hebrew University
Chair: Shmuel Feiner, Leo Baeck Institute Jerusalem; Bar-Ilan University
With:
Steven Aschheim, The Hebrew University of Jerusalem
Jonathan Garb, The Hebrew University of Jerusalem
Enrico Lucca, The Franz Rosenzweig Minerva Research Center at the Hebrew University of Jerusalem
Lina Baruch, The Franz Rosenzweig Minerva Research Center at the Hebrew University of Jerusalem
The author, Amir Engel, The Hebrew University of Jerusalem
The Jacob Katz Memorial Lecture

Prof. Jacob Katz (1904-1998), one of the greatest Jewish scholars of the Twentieth Century, has left an indelible mark on the research of Jewish history. His studies, translated into many languages, engage with a wide range of topics in modern Jewish history, including: traditional society and crisis, Jewish emancipation, anti-Semitism, and Jewish orthodoxy. As a scholar committed to the study of German Jewry, Jacob Katz also headed the LBI Jerusalem in the 1980s.

June 9, 2016

Venue: Leo Baeck Institute Jerusalem
Award of the Annual Leo Baeck Institute Jerusalem Scholarships
Lecture by Israel Bartal, The Hebrew University of Jerusalem:
Berlin, St. Petersburg, Jerusalem, New York:
Changing Models in Jewish Historiography.

June 20, 2017

Venue: Leo Baeck Institute Jerusalem
Award of the Annual Leo Baeck Institute Jerusalem Scholarships
Lecture by Jay Berkowitz, University of Massachusetts, USA:
Law, Halacha and History: A New Perspective on the World of Ashkenaz Jewry in the Early Modern Era.
Lectures, Symposia, Cultural Evenings

From Ashkenaz to German Jewry, and from German Jewry to Our Times: Between Rupture and Continuity
February 16, 2016
Venue: Leo Baeck Institute Jerusalem
In cooperation with: Franz Rosenzweig Minerva Research Center at the Hebrew University of Jerusalem

Young scholars engaged in studying the annals and culture of the Jews in the German-speaking central European sphere discussed questions of continuity and change in this complex history. Can one view the cultural and mental world of modern German Jewry as a continuation of the traditional world of Ashkenaz Jewry, or have the transformations generated by the Enlightenment and the emancipation turned it into an entirely different phenomenon? And what do these cultural heritages have in common with the emerging world of Israeli Jewry?

Chair: **Guy Miron**, Leo Baeck Institute Jerusalem; The Open University of Israel
Introductory remarks: **Shmuel Feiner**, Chairman of the Jerusalem Leo Baeck Institute; Bar-Ilan University

**Hillel Ben-Sasson**, Franz Rosenzweig Minerva Research Center at the Hebrew University of Jerusalem

**Adi Armon**, The Hebrew University of Jerusalem

**Rachel Furst**, The Hebrew University of Jerusalem

**Oren Roman**, Franz Rosenzweig Minerva Research Center at the Hebrew University of Jerusalem

**Orr Scharf**, The Open University
Academic and Cultural Events

Report of Activities - Academic Years 2015/2016 and 2016/2017

Prof. Guy Miron: From Ashkenaz to German Jewry, and from German Jewry to Our Times: Between Rupture and Continuity, February 16, 2016

Karl Kraus im Urteil literarischer und publizistischer Kritik
May 26, 2016
Venue: Goethe Institute Israel
In cooperation with: Goethe Institute Israel
Chair: Vivian Liska, University of Antwerp, The Hebrew University of Jerusalem
Dietmar Goltschnigg, Graz University, Austria

Prof. Vivian Liska

Prof. Dietmar Goltschnigg, Prof. Vivian Liska

Report of Activities - Academic Years 2015/2016 and 2016/2017
“My Blue Piano” - A Tribute to Else Lasker-Schüler

May 31, 2016

Venue: Israeli Music Conservatory, Tel-Aviv

In cooperation with: Association of Israelis of Central European Origin

Introductory remarks:
Reuven Merhav, Chairman, Association of Israelis of Central European Origin

Irene Aue-Ben-David, Director of the Leo Baeck Institute Jerusalem

With:
Itta Shedletzky, The Hebrew University of Jerusalem

Sigal Weissbein, Association of Israelis of Central European Origin

The Else Ensemble: Musical interludes of the Israeli-German Ensemble and readings from Else Lasker Schüler’s works in Hebrew and in German
Film & Lecture Series: Crime and Punishment - Four German-Jewish Versions
March 28 - June 15, 2016
Venues: The Hebrew University of Jerusalem, Leo Baeck Institute Jerusalem
In cooperation with: The Franz Rosenzweig Minerva Center, Richard Koebner Minerva Center for German History and the Institute of Contemporary Jewry at the Hebrew University; Leo Baeck Institute London
Lecture: Daniel Wildmann, Director of the Leo Baeck Institute London
The lectures examined how films use emotions to convey moral values: images of Jews at the center of the plot; the place of Jews and Judaism in German society; the image of Nazi Germany in films that deal with topics of moral judgment and justice, and more. Each screening began with a short introduction and was followed by a Q/A-session.

FILM PROGRAMME:
March 28, 2016
Jud Süß (Veit Harlan, Germany 1940; 98 mins., b/w)

April 4, 2016
Sterne (Konrad Wolf, GDR, 1959; 92 mins., b/w)

May 16, 2016
Die Sehnsucht der Veronika Voss (Rainer Werner Fassbinder, FRG, 1982; 100 mins., b/w)

June 15, 2016
Inglourious Basterds (Quentin Tarantino, USA 2009, 154 mins., color)

Between Orthodoxy and Zionism: An Evening in Memory of Dr. Yaakov Zur
November 3, 2016
Venue: Leo Baeck Institute Jerusalem
With:
Opening remarks: Shmuel Feiner, Chairman of the Leo Baeck Institute Jerusalem; Bar-Ilan University
Yossi Hecker, Bar-Ilan University
Yedidia Zur
Asaf Yedidia, Research associate at the International Institute for Holocaust Study, Yad Vashem

November 17, 2016
Venue: Leo Baeck Institute Jerusalem
Chair: Emily Bilski, Curator; Board of the Leo Baeck Institute
With:
Tessa Rosebrock, Art historian and curator, Staatliche Kunsthalle Karlsruhe
Ido Litmanovitch, Van Leer Jerusalem Institute
**Between Germany and Israel - A Personal Voyage**  
**December 11, 2016**  
Venue: Leo Baeck Institute Jerusalem  
Gisela Dachs, a journalist and commentator, conversed with Dr. Angelika Köster Loßack, sociologist, ethnologist and politician with the Green Party, member of the Bundestag between 1994 and 2000, and active in the promotion of scholarship on German Jews, chairwoman of the Auerbach synagogue association, and member of the curatorium of the international Leo Baeck Institute.

**Liberal Judaism Then and Now:**  
**60th Anniversary of the Death of Rabbi Dr. Leo Baec**  
**December 22, 2016**  
Venue: The Jerusalem Institute for Israel Studies  
In cooperation with: Beit Theresienstadt and the Association of Israelis of Central European Origin

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Rabbi Dr. Leo Baeck
**Introductory remarks:**

Shmuel Feiner, Chairman of the Jerusalem Leo Baeck Institute; Bar-Ilan University  
Gabriel Alexander, Association of Israelis of Central European Origin  
With:  
Moshe Halbertal, The Hebrew University of Jerusalem  
Hillel Ben-Sasson, JTS New York  
Rani Jaeger, Hartman Institute; Israeli House of Prayer  
Margalit Shlein, Beit Theresienstadt  
Lecture - *Rabbi Dr. Leo Baeck in Theresienstadt Ghetto*

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**Musical Program:**

Singers: Eden Hadal, Naama Gelbert, Eynat Biron, Maya Sapiro; Piano: Daniel Falmer; Percussion: Asaf Markovitch.  
Popular music and cabaret numbers were sung, composed in the *Music, History and Memory* workshop held at Beit Theresienstadt in summer 2015. Music brought by Central European Jews to Theresienstadt Ghetto, some of which was actually composed in the ghetto as the people clung on to life and sought “to laugh and be joyful whatever the situation.”
The Opening Remarks of Professor Shmuel Feiner, Chairman of the Leo Baeck Institute Jerusalem

Religion may either be something exalted, inspiring, enlightened, moral and supportive of the human being created in the image of God; or severe, angry, vengeful, excluding and grossly oppressive, and a catalyst for the individual’s base instincts. At the beginning of the twenty-first century, it regrettably and alarmingly appears that, following some two centuries of profound secularization, the re-awakening of the religions and the alliance they have forged with politics is responsible for some of the worst injustices visited upon human society.

Rabbi Leo Baeck was immersed in religion throughout his life; from his orthodox family home in Lithuania, where he was born in 1873, during his rich and impressive career as community rabbi, and through the years in which he served as a religious leader during the Holocaust and the decade thereafter. Looking back this evening 60 years after his death, he appears to be a rabbi of a kind that is almost unknown today. The religion that he practiced and about which he constantly wrote and lectured was a religion of the heart of a moral person. He spent all his life endeavoring to decipher Judaism through tools that linked Jewish studies to philosophy and to the seminal texts of the religion. “What is the essence of Judaism?” he would ask And in a dissertation he wrote in Berlin on Spinoza’s reception in Germany, he asserted that this “daring thinker’s” greatest contribution lay in “assuming that God’s laws were inscribed in the hearts of people.”

Liberal sentiment was his conscience as a rabbi and served as the prism through which he conceived of Judaism. Let us glance at one particular obscure episode in his life: when in 1905 Rabbi Emile Cohen was dismissed from his post as liberal rabbi of Berlin because of his Zionist activity, Baeck wrote him a letter expressing his concern. “What has been done to you is so un-liberal, un-religious and un-Jewish that it is difficult to grasp how it could have been done in the name of a Jewish community that is called liberal.” His entire concept of Judaism is manifested here: the liberal is religious, the liberal is Jewish, there is no contradiction between the Jewish, the religious and the liberal; on the contrary, such a contradiction is unthinkable.

In 1943 and 1944 Rabbi Leo Baeck heroically delivered a series of lectures to the inmates of Theresienstadt Ghetto. One of those that were preserved is close to my heart, since it addresses the topic “on writing history.” This was a profound, well-structured lecture that defined concepts and touched upon a profound question of significance to historians: what is the task of the historian who investigates his own people? Rabbi Leo Baeck warned us of the nationalist, chauvinist historian, who appears to serve his people with
a platform that he termed “small-minded political history that aggrandizes only one’s own people and humiliates all other peoples.” This was said by Rabbi Leo Baeck, take note, in the Nazi ghetto, during the darkest period, “history that is not history.” His people is in fact best served by the critical historian, he who holds up a mirror to his people that reflects its true face rather than a false, glamorized and glorified one. What a subversive statement this is, containing a lesson of the Holocaust while it was still raging in its full horror. He accuses the historians who remain silent, who fail to accomplish this task. Those who do not keep faith with truth and justice, who let go of their moral conscience. “In the annals of humanity there is a history of silence: about the tortures and the slavery, about the trials of witches and about the courts of the inquisition, about every act of rape, about every historical crime, which they sought to justify by pointing to their objective.” We find here, in this lecture, a mighty protest against Nazism and the injustices effected by recruiting the historian to the side of the good and the truth, by breaking the silence. This, according to Baeck, is the mission of the historian and in fact of every human being, given their inherent humanity. The historian must be the living conscience of his people, successor to the prophets, he said in his lecture, as he criticized those who remained silent, the ingratiators as he called them, who sought “to dress the victor in the cloak of justice and truth, which was liable to conceal beneath it every crime and every villainy”.

As he saw it, all this was part of the German-Jewish heritage, and to preserve it after the Holocaust he took part in founding the Leo Baeck Institute. Yet at one of the meetings of the institute’s founders in London in 1955, very near the end of his life, he straight away expressed a reservation, saying that one must use the word heritage with care, “because in history there is no heritage, only rebirth,” adding that, “the power of Jewish history is that it is constantly being reborn.”

This special evening in Jerusalem addresses precisely this axis between the historical and liberal Leo Baeck of the late nineteenth century and the first half of the twentieth century and the renewal, the rebirth of liberal Judaism in our times. What is the liberal heritage? To what extent is it a heritage that crystallized particularly among German-speaking Jewry? And what is the future of liberal Judaism in the modern-day Jewish world and in Israel in particular? To this end we have invited five participants, each of whom can impart historical depth to these questions and tell us about their own experience in the field as academics on the one hand, and as involved leaders on the other hand. Three organizations have joined together to hold this evening: the institute that has very proudly born the name of Leo Baeck for almost 62 years; the Jerusalem branch of the Association of Israelis of Central European Origin, which indeed preserves the heritage of German-
speaking Jewry in Israel with great success; and Beit Theresien, which commemorates the prisoners of Theresienstadt Ghetto at Kibbutz Givat Haim Ihud.

**Spiritual Resistance in Dark Times: Leo Baeck as a Scholar and Representative of German Jewry in Nazi Germany**

January 5, 2017
Venue: Leo Baeck Institute Jerusalem

Chair: Irene Aue-Ben-David, Director of the Leo Baeck Institute, Jerusalem
Guest lecture: Christian Wiese, University of Frankfurt / Main

**Performance: Displays of Hysteria - From Charcot to Freud**

March 23, 2017
Venue: Holon, Part of the Women’s Festival Holon
In cooperation with: Association of Israelis of Central European Origin

Performance: Adili Liberman: Displays of Hysteria - from Charcot to Freud

Natalie Naimark Goldberg, Leo Baeck Institute Jerusalem:
From Anna O to Bertha Pappenheim, from Hysteria to Female Power and Social Activism
Dor-Siach: Intergenerational Dialog in Jerusalem
Monthly meetings, beginning in March 2017
Venue: Beit Ben Yehuda, Jerusalem; Leo Baeck Institute Jerusalem
In cooperation with: Aktion Sühnezeichen Israel; Beit Ben Yehuda

History is not just a collection of dates and big historical events. The historical mosaic is also constructed by many individual stories and everyday experiences. Those stories are pasted from one generation to the other, shaped as years pass by to memories and exiting stories.

The Leo Baeck Institute Jerusalem and Aktion Sühnezeichen Friedensdienste Israel have joint together to create a platform for an intergenerational dialog in Jerusalem where these stories can be shared. The meetings take place once a month and are dedicated to different topics.
Stuttering in Verse: Tuvia Rübner, Self-Translation, and the Legacy of Multilingual Hebrew
May 29, 2017
Venue: Leo Baeck Institute Jerusalem
In cooperation with: Mandel Scholion Interdisciplinary Center in the Humanities and Jewish Studies

Chair and respondent: Giddon Ticotsky, Kipp Center for the Study of Hebrew Literature and Culture, Tel-Aviv University

Guest lecture: Rachel Seelig, Michigan University, USA; Visiting Scholar Mandel Scholion Center
Who owns German-Jewish Culture? Collective Memories Re-Negotiated

Symposium in Celebration of the 60th Anniversary of the Foundation of The Leo Baeck Institute
(Wem gehört die deutsch-jüdische Kultur? Kollektive Gedächtnisse neu verhandelt.)
As part of the series “Jews in Germany - German Jews - German-Jewish. A Paradigm for Hyphenated Identities Revisited” by The Leo Baeck Institute Jerusalem, funded by the Robert Bosch Foundation and the German Ministry of the Interior

The German-Jewish history plays different roles in Germany, Israel, the US and other places, depending on the context of the respective society and its culture of commemoration and remembrance. The symposium discusses features of the German-Jewish hyphenated identity, how it is reflected upon it in the collective memories, and which are the analogies, differences - and maybe even contradictions - that exist.

Monday, July 6, 2015
Venue: Jüdisches Museum Berlin

Greetings
Prof. Michael Brenner, International President of The Leo Baeck Institute
Dr. Thomas de Maizière, German Minister of the Interior
Avraham Nir-Feldklein, Envoy of the State of Israel to Germany

Opening
Prof. Shmuel Feiner, Chairman of The Leo Baeck Institute Jerusalem

Panel
Chair: Prof. Michael Brenner, International President of The Leo Baeck Institute
Prof. Sander Gilman, Chairman of The Leo Baeck Institute London
Prof. Sigrid Weigel, Director of the Centre for Literary and Cultural Research Berlin
Prof. Yfaat Weiss, Director of the Franz Rosenzweig Minerva Research Center, Hebrew University of Jerusalem; Leo Baeck Institute Jerusalem

Music Interlude: Yaron Kohlberg at the piano
Dr. Thomas de Maizière, German Minister of the Interior

Avraham Nir-Feldklein, Envoy of the State of Israel

Prof. Sander Gilman, Prof. Yfaat Weiss, Prof. Sigrid Weigel
Buber Here and Now.
A contemporary view of his teachings, marking 50 years since the death of Martin Buber

October 23, 2015
Venue: Beit Ha-Tefusot, Tel-Aviv University
In cooperation with: The Association of Israelis of Central European Origin; Beit Shalom Aleichem
Chair: Itzik Weingarten
Opening lecture: Dan Avnun

Session I: “You and I” in the era of I and I - The Psychology and Philosophy of Dialogue in Buber’s Footsteps

Session II: East and West Today - Buber and Hassidic Stories

Session III: A Land for Two Peoples: Jewish Humanism Today

Concluding Panel: “You and I” will Change the World - The Urban Kibbutz and a Renewing communality. Youngsters in Buber’s Footsteps
With: Dan Avnun, Dov Elbaum, Arieh Eldad, Shalom Ratzabi, Dov Hanin, Emilia Feroni - psychologist, Micha Limor - Association of Israelis of Central European Origin, Avner Strauss musician and Buber’s great-grandson, members of renewing communities: Hagai Harari - Dror Israel movement, Gur Shelly - Tarbut movement, and others.
Representations of Jews in German Film after 1945
November 19, 2015
Venue: Leo Baeck Institute Jerusalem
In cooperation with: Richard Koebner Minerva Center for German History at the Hebrew University
With:
Ofer Ashkenazi, Richard Koebner Minerva Center for German History at the Hebrew University
David Witzthum, Leo Baeck Institute Jerusalem
Hilla Lavie, Richard Koebner Minerva Center for German History at the Hebrew University
Israelis in Berlin: The Secret of Berlin’s Fascination for Israelis, and how they Deal with its Past
January 21, 2016
Venue: Leo Baeck Institute, Jerusalem

Opening Remarks:
Fania Oz-Salzberger, Haifa University
Author of the book Israelis in Berlin (2001), which placed the issue of Israelis in Germany on the public agenda.

Ofri Ilany, Ben Gurion University
The Cultural Aspects of the Israeli Presence in Berlin. It’s relationship with German Culture, and Ties to German-Israeli Culture
Aya Luria, Director and Head Curator of the Herzliya Museum of Contemporary Art
On the exhibition Return to Berlin displayed at Herzlya Museum in 2014, which includes individual and collective exhibitions of Israeli artists and curators whose work is influenced by their sojourn in the city of Berlin and their confrontation with its charged past.
Displaced Persons, Migrants, Refugees, Citizens. A Discourse of Identities. A Symposium Concluding the Events Marking the 60th Anniversary of the Leo Baeck Institute and the 50th Anniversary of Diplomatic Relations Between Germany and Israel
April 8, 2016
Venue: Eretz Israel Museum, Tel-Aviv
In cooperation with: the Association of Jews of Central European Origin and the Tefen Museum of German-speaking Jewry.
Chair: **Nadav Eyal**

In the presence of the German Deputy Ambassador to Israel, **Monika Iwersen**

**Introductory remarks**  
**Reuven Merhav**, Chairman, Association of Israelis of Central European Origin  
**Shmuel Feiner**, Chairman of the Leo Baeck Institute Jerusalem; Bar-Ilan University

**Opening lecture**  
**Gabriel Motzkin**, Head of the Van Leer Jerusalem Institute

**First session**  
The Politics of Identities, Power Relations and Sources of Tension Among Communities in Israel

**Second session**  
Between Culture and Cultures, hyphenated Culture in Israeli Literature and Creative Art

**Among the participants:**  
**Ofri Ilany**, Historian and journalist  
**Micha Limor**, Journalist and member of the Presidency of the Association of Israelis of Central European Origin  
**Shimon Azulay**, Philosopher  
**Yair Asulin**, Author and poet  
**Marzuk Al-Halabi**, Author and poet

**Excerpt from the play**  
“Freicha - A Beautiful Name”, socio-political poetry that articulates the voice of the periphery  
**Sally Arkadesh**, Concept and dramaturgy  
**Hanna Vazana Gruenwald**, Director and dramaturge  
**Racheli Pinhas, Irit Sopran, Zita Zinger**, Actresses

**Music:** The Alaev Salon Ensemble
Sixtieth Anniversary of the Leo Baeck Institute

Report of Activities - Academic Years 2015/2016 and 2016/2017

Displaced Persons, Migrants, Refugees, Citizens - A Discourse of Identities: Dr. Ofri Ilany, Dr. Shimon Azulay, Mr. Micha Limor, Mr. Eyal Nadav, April 8, 2016

Displaced Persons, Migrants, Refugees, Citizens - A Discourse of Identities, April 8, 2016

The Alaev Salon ensemble
Scholarships

The Scholarships are funded by B’nai Brith Israel

2015

Adi Armon:
The Development of Leo Strauss’ Political Teaching from Weimar to America

Ido Bassok:
Aspects of Education of Jewish Youth in Poland between the World Wars in Light of Autobiographies by Jewish Youth from the YIVO Collection

Ido Noy:
Medieval Ashkenazi wedding jewelry and love tokens: Christian material culture in a Jewish context

David Rotman:
The Marvelous in Medieval Hebrew Narrative

Irit Youngerman:
In Search of a New Identity: European Born Composers in the Jewish Yishuv and Early Israeli Statehood, 1933-1958

Avital Davidovich Eshed:
“How Then Could I Gaze at a Virgin”? The Concept of Virginity in Medieval Ashkenazi Jewish culture in Christendom
2016

Dina Berdichevsky:
‘Gvulot’ [Borders] periodical - the unwritten Hebrew manifesto in the metropolis of Wien, 1918

Inbal Gur Ben Yitzhak:
R. Judah the Pious ‘Book of Angels’, A Critical Edition and Study of the Esoteric Traditions In the Early Esoteric Writings of the German Pietists

Rachel Furst:
Striving for Justice: A History of Women and Litigation in the Jewish Courts of Medieval Ashkenaz

Tuvia Singer:
Nationalism, Regionalism and Cosmology: Minorities and Foreigners in German Folk-Narratives in the Nineteenth Century

Ayana Halpern:
Female Pioneers in Social Work in Palestine: The Impact of Zionism and of the Jewish German Tradition upon the Emergence of the Profession

Orr Scharf:
Thinking in Translation: Scripture and Redemption in the Thought of Franz Rosenzweig

2017

Tzafrir Barzilay:
Well-Poisoning Accusations in Medieval Europe: 1250-1500

Sigal Davidi:
Women Architects in the Land of Israel of the Mandate Period and the Creation of Social Modernism

Rebekka Grossmann:
Envisioning Palestine, the Construction of a Jewish National Space in Germany
Anna Novikov:
Between Kapota and Siurtuk: The Dynamics of East-Central European Jewish Clothing

Shai Nisan:
Culture and Everyday Life in Nahariya, 1934-1948

Dekel Shay Schory:
To Live and write in linguistic exile: Jewish writers in the German-speaking sphere and their linguistic selections (1930-1900)
Publications

Series

Bridges: Studies in the History of German and Central European Jewry

Ofri Ilany:
In Search of the Hebrew People: Bible and Enlightenment in Germany, The Zalman Shazar Center, Jerusalem, 2016. (In Hebrew)

Chidushim - Studies in the History of German and Central European Jewry

Chidushim, Vol. 18, 2016 (Hebrew), Special Issue - Jews and Revolution. Edited by Rachel Freudenthal and Moshe Zuckermann

Moshe Zuckermann: Introduction: Jews, Revolutions, Revolutionism

William Hiscott: Saul Ascher: The First Jewish Revolutionary Thinker of the Modern Era

Rachel Livneh-Freudenthal: Leopold Zunz - Between Reform and Revolution

Tzvi Tauber: Enlightened Theory and Revolutionary Praxis: Heine and Marx in 1844

Mario Kessler: The ‘Romantic Revolutionary’: Ferdinand Lassalle and the Early German Labor Movement

Michael Löwy: The Spark Flares up in Action, Rosa Luxemburg’s Philosophy of Praxis

Paul Mendes-Flohr: Messianic Radicals: Gustav Landauer and Other German-Jewish Revolutionaries

Ulrich Wyrwa: The Revolution in Bavaria 1918/19 and the Munich Republic of Councils - Jews as revolutionary subjects

Kim Wünschmann: Erich Mühsam, Hans Litten and Werner Hirsch: Revolutionary Works and Jewish Identities in Weimar Germany
Ralf Hoffrogge: *Utopia as struggle - The Correspondence between Werner and Gershom Scholem, 1914-1919*

Mirjam Zadoff: *Tales of a Disappointed Revolutionary, Werner Scholem (1895-1940)*

Ami Vaturi: *Eduard Bernstein - Revolution as Reform and the Class Struggle as the Activity of a Social-Democratic Movement*

Sami Khatib: *The Messianic Without Messianism. Walter Benjamin’s Materialist Theology*

Steven Schouten: *Ernst Troller - A Revolutionary Jew?*

**Publications**

Steven E. Aschheim, Vivian Liska (eds.): *The German-Jewish Experience revisited*, De Gruyter, Berlin, 2015. (Perspectives on Jewish texts and contexts; 3)

Content:

- Ofri Ilany: *The Jews as Educators of Humanity - a Christian-Philosemitic Grand Narrative of Jewish Modernity?*
- Moshe Idel: *Transfers of Categories: the German-Jewish Experience and Beyond*

Bernd Witte: *German Classicism and Judaism*

Sander L. Gilman: *Aliens vs. Predators: Cosmopolitan Jews vs. Jewish Nomads*

Stefan Vogt: *Between Decay and Doom: Zionist Discourses of “Untergang” in Germany, 1890 to 1933*

Peter Jelavich: *Popular Entertainment and Mass Media: The Central Arenas of German-Jewish Cultural Engagement*

Emily J. Levine: *Aby Warburg and Weimar Jewish Culture: Navigating Normative Narratives, Counternarratives, and Historical Context*

Ofer Ashkenazi: *The Jewish Places of Weimar Cinema: Reconsidering Karl Grune’s The Street*

Jens Hacke: *Jewish Liberalism in the Weimar Republic? Reconsidering a Key Element of Political Culture in the Interwar Era*

Till van Rahden: *History in the House of the Hangman: How Postwar Germany Became a Key Site for the Study of Jewish History*

Stefanie Schüler-Springorum: *Non-Jewish Perspectives on German-Jewish History. A Generational Project?*

Matthias Morgenstern: *Rabbi S. R. Hirsch and his Perception of Germany and German Jewry*

Shulamit S. Magnus: *Between East and West: Pauline Wengeroff and her Cultural History of the Jews of Russia*
Shelly Zer-Zion: The Anti-Nazi Plays of Habimah during the 1930s and the Making of Eretz-Israel Bildung
Amir Eshel, Na`ama Rokem: Berlin and Jerusalem: Toward German-Hebrew Studies

General
Avihu Zadaki, Paul Mendes-Flohr, Zeev Gries (Eds.),
Fields in the wind: A tribute to Avraham Shapira, in Friendship and Appreciation, Carmel, Jerusalem 2015.

David Ohana: Zarathustra in Jerusalem. Friedrich Nietzsche and Jewish Modernity.
Bialik Institute, Jerusalem: 2016 (in Hebrew)


Jüdischer Almanach “Grenzen”, 2015
Supported by: Stiftung Irene Bollag-Herzheimer; Im Dialog. Evangelischer Arbeitskreis für das christlich-jüdische Gespräch in Hessen und Nassau; Evangelische Kirche im Rheinland
Astrid von Busekist: Der Eruv
Zali Gurevitch: Über die Verortung von Grenzen
Miriam Rürup: In der Hauptrolle: Der Pass. Staatenlosigkeit auf und hinter der Bühne im ersten Nachkriegsjahrzehnt
Yaron Jean: Reisepapiere und jüdische Mobilitätserfahrung. Geschichte einer negativen Symbiose im Europa der Zwischenkriegszeit
Natan Sznaider: Exil und Diaspora
Galit Hasan-Rokem: Der Ewige Jude in Europa - eine jüdisch-christliche Koproduktion
David Rechter: Habsburg Bukowina: Juden am Rand des Reichs
Joachim Schlör: ’Ach, man läßt mich durch. Es ist gelungen.’ Die Überschreitung der deutschen Grenze in Emigrationsberichten
Gabriele Anderl: Vor verschlossenen Toren. Die Bedeutung der illegalen Flucht über Grenzen für die Rettung von Verfolgten des NS-Regimes
Julian Voloj: Gauner, Geeks und das Goldene Zeitalter der amerikanischen Comicindustrie
Noah Efron: Das Ende der Sonderstellung: Die Juden und der Nobelpreis im Zwanzigsten Jahrhundert
Peter Stephan Jungk: Im Moskauer Labyrinth
Assaf Uni: Grenze(n) nach Polen
David Newman: Israels Grenzen - ein geopolitisches Dilemma
Kinneret Rosenbloom: Reservedienst
Dorit Rabinyan: Grenzlinien der Liebe
Gadi Goldberg: Über die Grenzen der Sprache und Übersetzen als Grenzüberschreitung

Jüdischer Almanach “Musik”, 2016
Supported by: Stiftung Irene Bollag-Herzheimer; Zentrum für Mission und Ökumene - Nordkirche weltweit; Im Dialog. Evangelischer Arbeitskreis für das christlich-jüdische Gespräch in Hessen und Nassau
Heidy Zimmermann: Was ist jüdisch an jüdischer Musik?
Mark Kligman: “Musik und Judentum”
Shoshana Liessmann: Hörner, Leier, Kriegsgeheul. Was uns die Bibel über die Musik im Alten Israel (nicht) verrät
Tina Frühauf: Ein Instrument und seine Folgen: Die Orgel in der deutsch-jüdischen Kultur
Rübert Dachs: Wiener Publikumslieblinge - vertrieben, ermordet, unsterblich
Leo Treitler: Max Raabe in Israel: Lebendiges Erinnern
Ruth Frenk: Freizeitgestaltung: Musik in Theresienstadt (1942-1944)
Irit Youngerman: ’Geächtete Musik dirigiert von einem Flüchtling’: Mahlers Sinfonien im Programm des Palestine Orchestra vor und während des Zweiten Weltkriegs
Na’ama Sheffi: Die Grenzen der Zensur: Musik, Shoah und Liberalismus
Joel E. Rubin: ’Aufgeschlossen und respektvoll’: Klezmer als Teil der jüdischen Alternativszene in Deutschland im frühen 21. Jahrhundert
Ofer Waldman: Israeliische Musiker in Deutschland - ein lohnenswertes Nachhorchen?
David Witzthum: Das Kostbarste der Jeckes-Seele: die Kammermusik
Motti Regev: (Israelischer) Pop-Rock: Elektrische Gitarren, ästhetischer Kosmopolitismus und kulturelle Eigenart
Doron Rabinovici: Der Klang eines jungen Tel-Aviv
Edwin Seroussi: Jüdische Musiker in der islamischen Welt
Stuart J. Hecht: McCarthy gegen Mostel: Ein jüdischer Broadwaystar überlebt die Schwarze Liste
Tad Hershorn: Jazz, Juden und Afroamerikaner
Oren Roman, Susanne Zepp: Jiddischer Tango
Hanno Loewy: ’We are giving them Treblinka’: Punk und Jewish Radical

New Release in Summer 2017:
Jüdischer Almanach “Familie”
The archive of the Leo Baeck Institute in Jerusalem contains hundreds of individual, family and institutional collections from the late eighteenth century to the end of the twentieth century. These documents allow us to view the lives of the Jews of communities in Germany and in Central Europe, both in their countries of origin and in the countries to which they migrated over the years. The archive holds a microfilm collection of nineteenth and twentieth century Jewish newspapers as well as a collection of oral history interviews which were filmed in the frame of the Austrian Heritage Collection.

The institute’s archive is currently re-cataloguing all its collections into the catalogue of the Center of Jewish History in New York, which includes the archive of the New York Leo Baeck Institute. The catalogue is digital and web-based, and offers online access to a selection of archival items. Members of the public can peruse original material held in the institute’s archive itself subject to prior arrangement. The cataloguing of the collections of Leo Baeck Institute is made possible through the generosity of the Sal. Oppenheim Foundation and the German Foreign Ministry (through the project “Traces of German-Jewish History: Preserving and Researching German-Jewish Archives in Israel,” conducted by the Franz Rosenzweig Minerva Research Center and the Deutsches Literaturarchiv Marbach).

Also the library of the institute is open to the public. The book collection focuses on the themes of the institute: the history and culture of Jewry in Germany and Central Europe in the last three hundred years. Most of its books can be borrowed or ordered to the reading room.

Image: An item from the collections at the Leo Baeck Institute Jerusalem archive.
Visitors at the LBI Jerusalem Archive

Visit of the German Ambassador Dr. Clemens von Goetze, 10 November 2015

Discussing Robert Weltsch’s Wartime letters - Meeting with the joint Seminar on German History of the Hebrew University and the Tel-Aviv University, 29 March 2017
Visit of the GIF project “The Transnational History of Social Work and Social Welfare between Germany and Israel in the 1930s” on 6 June 2017

Team of the LBI Jerusalem Archive - Meirav Reuveni, Bettina Farack (Intern) and Liad Levy-Mousan
Session of the Leo Baeck Institute Jerusalem at the 17th World Congress of Jewish Studies

August 9, 2017, 09:00 - 11:00
Venue: The Hebrew University of Jerusalem

Chair: Shmuel Feiner, Chairman of the Leo Baeck Institute Jerusalem; Bar-Ilan University

With:
Guy Miron, Leo Baeck Institute Jerusalem, The Open University of Israel
Between Zionism and Liberalism in the Transition from Germany to Palestine

Ruhama Weiss, Hebrew Union College.
Liberalism as a Traditional Project - Searching for the Roots of Liberalism in the Talmudic Tradition.

Michael Meyer, Honorary President of the International Leo Baeck Institute, Hebrew Union College
Rabbi Leo Baeck as the Representative of Liberal Judaism.

Cultural Transfer - The Modern Jewish Experience between East and West.
A Lecture Series organized by the Leo Baeck Institute Jerusalem and Beit Shalom Aleichem, Tel-Aviv

October 2017 through May 2018, Mondays from 16:30-18:00
Venue: Beit Shalom Aleichem, Tel Aviv; Leo Baeck Institute Jerusalem

The boundaries of tradition were breached in various fields when Judaism encountered modernism. Territorial boundaries were crossed, as were halakhic fences and the community’s mores, which made way for social and cultural mobility. This openness facilitated hitherto non-existent encounters between Jews and gentiles, and among Jews of various regions, countries, cultures and languages.

In this series we shall address the encounters between the Jews of Eastern Europe and those of Western and Central Europe. We shall trace how these encounters found expression in the works of Jews of each of these cultural spheres, and explore how these works became part of Jewish and Israeli culture.

February 18-20, 2018

In cooperation with: The Historical Society of Israel, The Institute for the History of the German Jews (Hamburg), Wissenschaftliche Arbeitsgemeinschaft of the Leo Baeck Institute, Cymbalista Synagogue and Jewish Heritage Center (Tel-Aviv), The Institute of Jewish Studies (University of Antwerp), The Center for Jewish Studies (University Basel), Frankfurt University.

The conference will focus on the history and historiographical aspects of the Science of Judaism (Wissenschaft des Judentums), from its beginnings in the early 19th century Germany, its geo-cultural diffusion, up and till contemporary Jewish Studies. We will examine the interaction between the various moments and centers of Jewish studies, their inter-connections and synergies as well as methodological and thematic divergences or disagreements. The unique characteristics of each of the regnant centers of the discipline will be considered. A special emphasis will be given to the present situation of Jewish Studies, its concerns and interests, its challenges as well as its future prospects.

Professor Ismar Schorsch (The Jewish Theological Seminary, New York) will deliver the keynote address.
The Leo Baeck Institute Jerusalem

The Leo Baeck Institute (LBI), founded in 1955, was named after Rabbi Leo Baeck, the last public representative of the Jewish community in Nazi Germany. LBI Jerusalem was founded by prominent Jewish intellectuals, including Martin Buber, Gershom Scholem, Ernst Simon and Hugo Bergman, alongside two parallel Leo Baeck Institutes in London and New York. All three centers operate independently, while cooperation is achieved by the International Executive Committee.

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