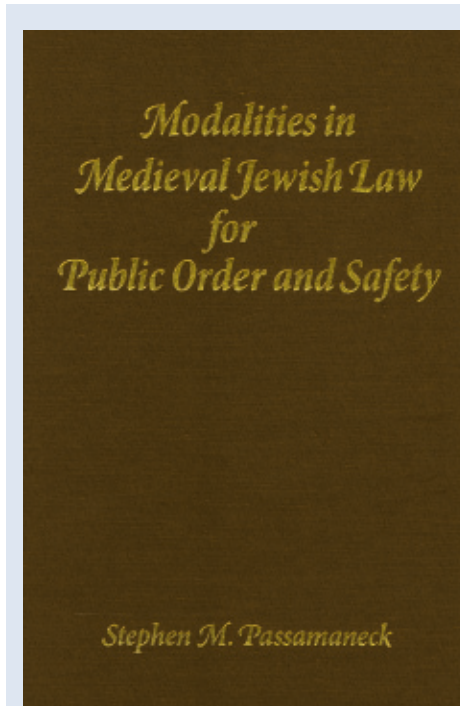
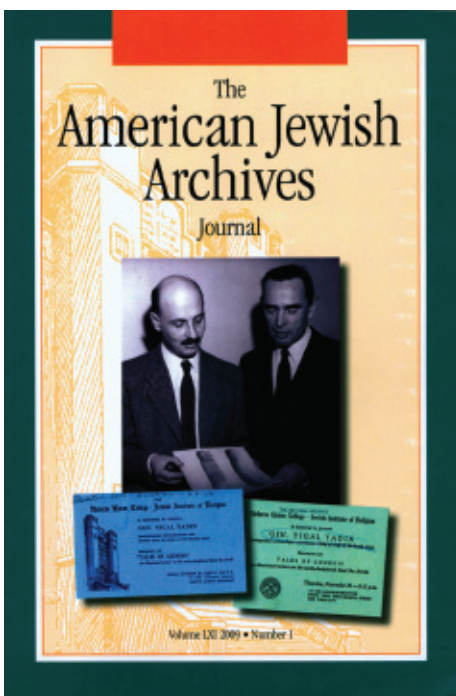


regard is that social reformers' impulse for a new expression of Jewish particularism did not depend on the surrender of their Germanness. Instead, through a dialectical dynamic of Jewish assimilation, Weimar Jews forged a new notion of Jewish difference out of the raw materials of German culture. Thus, rather than viewing assimilation as an appropriation of external elements to some kind of essential Jewish culture, Jews also expressed their uniqueness "in an idiom always acquired from their environment," as Amos Funkenstein has argued. Like other Germans, Jews who worked in the social and medical professions viewed the strengthening of the family, the attempt to increase reproduction, the need for expanding welfare, and the rehabilitation of orphaned and delinquent youth as a crucial means of redeeming the German nation and restoring its national spirit. But in this process, self-identified Jews, who were deeply rooted in non-Jewish middle-class German society and culture and saw themselves as fully "German," utilized the ideas and methods of contemporary social politics as a means of significantly expanding the scope, authority, and distinctiveness of the Jewish community. Thus, we see in this period not only the evolution of "Germans into Nazis," to use Peter Fritzsche's notable formulation, but a simultaneous development of Germans into Jews. ■



### Modalities in Medieval Jewish Law for Public Order and Safety

Stephen M. Passamanek,  
HUC Annual, 2009

In his introduction, Dr. Stephen Passamanek writes: "The history of medieval Jewry presents one inescapable fact: the Jews were a people apart. No matter where or when we find a Jewish community in the Middle Ages, it was an 'alien' enclave in a host society which was sometimes cordial to it and sometimes not. Jews were a foreign element which managed its own communal affairs, creating religious, educational, and charitable institutions, mechanisms for collection and disbursement of taxes to the host

government, and various systems for internal governance and the administration of justice. The Jews governed themselves and dispensed justice in so far as possible according to *halakhab*, their ancient internal legal system. This legal system was the subject of devoted and loving study and careful enhancement over the centuries by skillful interpretation, by mixture of local customs and by local ordinances, which helped the system keep pace with changing circumstances.... This inquiry has exposed some of the less exalted or inspiring episodes of medieval Jewish history. Some of what was done, or was proposed to be done, was cruel and inhuman by modern standards. Some of it does not rise to a modern standard of legality, but the medieval world did not run according to our rules, and necessity overrode moral idealism from time to time even among the most sensitive, learned, and pious of our ancestors. The rabbis well understood that they were to pursue justice, but justice was justice for the greater good of the people as a whole, not necessarily for the individual. Doubtless we would not often do as they did. Yet they are by no means to be faulted or derogated for their defense of their standards of public order, safety, and, indeed, decency."

The volume includes chapters on punitive modalities, preventive and coercive modalities, and protective modalities, as well as appendixes on "A Plea for Calm," "The Arresting Officer," and "Human Rights and *Kavod Habriut*" and a comprehensive bibliography. ■

### The American Jewish Archives Journal, Vol. LXI, No. 1 (2009)

Devoted to the topic of Reform Judaism and the Dead Sea Scrolls, this volume of the *AJA Journal* features a fascinating article by Dr. Jason Kalman, Assistant Professor of Classical Hebrew Texts and Interpretation, HUC-JIR/Cincinnati, on HUC-JIR's involvement with Dead Sea Scroll scholarship and a documentary analysis of two sermons

on the Dead Sea Scrolls by JIR alumnus Rabbi Harold I. Saperstein, introduced by HUC-JIR alumnus and principal of Leo Baeck College, Dr. Marc Saperstein, and annotated by Dr. Kalman. The issue also includes an interesting article on Reform Judaism's reception of the Dead Sea Scrolls by Professor Richard A. Freund, University of Hartford. The online version of the journal can be accessed at: [www.americanjewisharchives.org/journal](http://www.americanjewisharchives.org/journal) ■