

## Featured Faculty

**Jared Bendis** is the **Creative New Media Officer** for the **Kelvin Smith Library** at **Case Western Reserve University (CWRU)** where he teaches workshops on New Media and consults with faculty, staff, and students on the uses and application of New Media. As the Creative New Media Officer, Jared weaves together cutting-edge technologies with proven, innovative pedagogical strategies to create rich multimedia experiences. Since 2006, he has been an **Adjunct Lecturer in Art Education/Art Studio** teaching Multimedia and Digital Photography, a **Sages Fellow** (since 2009) teaching New Media Literacy/ Living in the Digital Age, and an **Adjunct Lecturer in Music** (since 2011) teaching Instructional Technology for the Teacher Licensure program. Jared spends most of his time teaching.

Jared has been a friend of the **Judaic Studies Program** for many years. He provides training and support in producing the **JDST eJournal**, and consults with faculty on topics such as copyright clearance, image manipulation for publication, and incorporating New Media into their teaching and research.

A Cleveland native, Jared first came to CWRU in 1988 when he was in high school doing freelance programming for the Psychology and Sociology departments. He entered as a freshman in 1989, a third generation legacy--his father graduated from Western Reserve College, and his grandfather from Adelbert College. He received his B.A. in Psychology with minors in Music and Art Studio at CWRU, and his M.A. in Art Education from the joint program of CWRU and The **Cleveland Institute of Art**.

For a time he was pursuing a PhD in Museum Studies, a joint program with Art History and the **Cleveland Museum of Art**, but withdrew in good standing to pursue other

interests. Jared still retains a strong focus in museum work having spent two years at the Cleveland Museum of Art as their Virtual Reality Specialist (a half time appointment by special arrangement with CWRU) and has worked at museums all over the world including his work for **FRAME** (The French Regional America Museum Exchange) while photographing the Dijon Mourners in France, and also for the **Isparta Archeology Museum** with his work with the **Isparta Archeology Society in Central Turkey**.



*Jared Bendis*

He is very active in the field of New Media and presents frequently on a variety of topics for the **New Media Consortium** and at **ACM SIGGRAPH** (The Association for Computing Machinery's Special Interest Group on Computer Graphics) in their education program.

Outside of his work, Jared is an award-winning photographer, filmmaker, and installation artist and co-owner of **Lemming Labs** which develops interactive media applications for the iPhone and iPad.

On his first trip overseas, in March 2000, Jared visited the Chateau de Pierrefonds in France and became driven (if not obsessed) with capturing and sharing cultural and architectural experiences. As an artist and teacher, Jared has photographed over 400 architectural, archeological and cultural sites (primarily castles) in 14 countries.

You can learn more about Jared at his websites:

[www.JaredJared.com](http://www.JaredJared.com)

[www.FromCastleToCastle.com](http://www.FromCastleToCastle.com)

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## Program in Judaic Studies

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COLLEGE OF  
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UNIVERSITY

# Student Awards and Honors

## The Ira and Ruth Bressler Prize

To a student who has done outstanding work in the area of Jewish Studies.



**Joey Rooney**

**Hometown:** Bay Village, Ohio, a suburb on the west side of Cleveland.

**Academic Interests:** English (including creative writing), history, and religious studies are my academic interests. I am especially attracted to Judeo-Christian studies and like to integrate religious themes into my creative writing.

**Extracurricular Activities:** I play tennis, judge middle school writing competitions, and research the Middle Ages, a subject of considerable interest to me. This research is helping me write a novel set in medieval England.

## The Eudese and Elmer Paull Prizes

To one or several undergraduate or graduate students who demonstrate an interest in Jewish Studies or Jewish contemporary life.

**Hometown:** Beachwood, Ohio

**Academic Interests:** I am mainly interested in art and art history

**Extracurricular Activities:**

I belong to Hillel, and I'm a member of the Case Art History Club



**Yehuda Blum**



**Eric Mellino**

**Hometown:** I am from Avon, Ohio, 40 minutes west of Cleveland

**Academic Interests:** I am interested in computer science, software development, and game design

**Extracurricular Activities:** I am interested in music, movies, and video games, and I'm involved in the Case Starcraft Club.

**Hometown:** Dallas, Texas

**Academic interests:** I am pursuing a Bachelor of Music degree in viola performance at the Cleveland Institute of Music, as well as a minor in music theory. I am also interested in religious and Judaic studies, and have a particular interest in their application to a better understanding of composers' spiritual and cultural influences.

**Extracurricular Activities:** I enjoy traveling, snow skiing, and martial arts. I also study piano and the Chinese Erhu in my free time.



**Becky Glass**



**Mathew Barkan**

**Hometown:** Herndon, Virginia

**Academic Interests:** Aerospace and Mechanical Engineering, History of the Jewish People, Israel and its relationship with Jews

**Extracurricular Activities:** Hillel Undergraduate Leadership Council, Jewish Student Group, High School Youth Advisor, racquetball and traveling.

# “Look at the End of the Verse”: Beruriah as Scholar and Wife



Caelyn Rosch

## Recognition for Outstanding Achievement

### Caelyn Rosch

Beruriah is one of the most complex characters in the Talmud. She is not only a Torah scholar, but also a wife and mother—conflicting roles for a woman in the second century C.E. Not surprisingly, Talmudic passages on Beruriah fall into

two discrete categories: tales of Beruriah in the mainstream, in conversation with men outside her family, and tales of Beruriah at home, in conversation with her husband. Yet the combination of Beruriah’s tales into one coherent narrative highlights her ability to reconcile both roles.

Beruriah is the only woman in Talmud whose scholarly views are not only recognized by male scholars, but are actually reckoned with as serious scholarship (Goldfeld 1975: 249). Every time Beruriah appears, she is seen engaging men in debate, and is generally depicted as the wiser party (Bronner 1994: 10). When she engages in discussion with men who are not her husband, she is incisively witty and ironic, often to a confrontational degree. This is clear in her chastisement of R. Jose the Galilean, where she sarcastically notes that he should have condensed his query to her into two syllables, thus keeping the Talmudic injunction that women must be spoken to as briefly as possible (ibid.). Beruriah’s wit and irony develop her personality and make it clear that she is a full character, not merely a side note to her husband or her father, as so many Talmudic women are. Both her wisdom and her confrontational manner are presented in her debates with men each time she appears, as when she discusses Isaiah 54:1:

A certain Min (sectarian) said to Beruriah. “It is written, ‘Sing, O barren, thou didst not bear’ (Isa 54:1). Because she did not bear she is to sing?” She replied to him, “You fool! Look at the end of the verse where it is written, ‘For the children of the married wife, saith the Lord.’ But what then is the meaning of ‘a barren that didst not bear?’ Sing, O community of Israel, who resemblest a barren woman, for not

having born children like you for Gehenna.” (Berakhot 10a, qtd. in Goldfeld 1975: 251)

Not only does Beruriah have the scholarly upper hand in this passage, but she also directly and without apology calls the man to whom she is speaking a fool. Furthermore, her “look at the end of the verse” strategy became so respected that later sages used it as an exegetical rule (Goldfeld 1975: 252). Beruriah is clearly unapologetic about her scholarly ability, to such a degree that even her male counterparts are willing to accept it.

However, Beruriah’s confrontational attitude immediately disappears when she is depicted with her husband. Whenever she engages R. Meir in debate, it is within a climate of mutual respect. No one is called a fool here. When she and R. Meir discuss the highwaymen who have been making trouble in their neighborhood in Berakhot 10a, she respectfully questions his prayer that the highwaymen should die, saying:

How do you make out (that such a prayer should be permitted)? Because it is written ‘Let hatta-im (sins) cease?’ Is it written hot’im (sinners)? It is written hatta-im! Furthermore, look at the end of the verse ‘and let the wicked men be no more.’ Since the sins will cease, there will be no wicked men! Rather pray for them that they should repent, and there will be no more wicked men (Berakhot 10a, quoted in Goldfeld 1975: 252).

R. Meir does as she says, and it works—the highwaymen repent. This is clearly a different attitude from that with which she confronts other scholars. Rather than insulting her husband or instructing him to change his behavior outright, she leads him to her conclusion with simple questions. More than that, their respect is mutual, as R. Meir clearly values her opinion (Goldfeld 1975: 252). There is far more evidence for this respectful and intellectually fruitful relationship between Beruriah and her husband than for the later claim that R. Meir attempted to cause Beruriah to sin (Bronner 1994: 11). As such, the textual evidence suggests that while Beruriah was a strong scholar, this did



Funerary portrait, 2nd century  
Middle Eastern woman

not detract at all from her relationship with her husband, rather, if anything, enhancing it.

Beruriah's example as both loving wife and incisive scholar is a departure from the representation of all other women in Talmud. More than that, it is a departure from the second century view of women's roles. Taken as a cohesive narrative, Beruriah's tales subvert the Talmudic precept that women must be excluded from prayer and study in order to be good wives.

### References Cited:

Bronner, Leila Leah. *From Eve to Esther: Rabbinic Reconstructions of Biblical Women*. Louisville, KY: Westminster John Knox Press. 1994.

Goldfeld, Anne. "Women as Sources of Torah in the Rabbinic Tradition." *Judaism* 24.2 (1975) 245-256.

## STUDY ABROAD

### CWRU in Jerusalem

Study abroad in Jerusalem with Case Western Reserve University's program at **Hebrew University**. This CWRU program features courses on the history of Jerusalem, the Hebrew language, and the possibility of a special CWRU field studies course taught by CWRU faculty that ties everything together and could possibly be turned into a capstone project. Open to sophomores, juniors, and seniors, this selective program is available for ten students for the Spring 2013 semester, with each student receiving approximately \$5000 from the Rosenthal Student Endowment to cover airfare and other expenses. Applications will be available in July 2012.



Contact the Office of Education Abroad for more information:

[studyabroad@case.edu](mailto:studyabroad@case.edu)



# Courses of Interest for Fall 2012



## **JDST 201 INTRODUCTION TO JUDAIC STUDIES**

Peter J. Haas

An introduction to the academic study of Judaic religion and culture, this course does not presuppose any previous study of, or experience with, Judaism. The course takes an interdisciplinary approach, drawing on a variety of methods to examine the diverse issues that make up the current field of Judaic studies. The course will examine the Jewish experience across time and space, and may include some "field" experience, such as a visit to a synagogue or to the Maltz Museum of Jewish Heritage. Required for the minor in Judaic studies.

## **JDST/ANTH/RLGN 233 INTRODUCTION TO JEWISH FOLKLORE**

Judith S. Neulander

Exploration of a variety of genres, research methods and interpretations of Jewish folklore, from antiquity to the present. Emphasis on how folk traditions give access to the spirit and mentality of those who have carried them over time and across space, illuminating the past, explaining the present, and informing the future.

## **RLGN/JDST 231/ HSTY 238 JEWS IN THE MODERN WORLD**

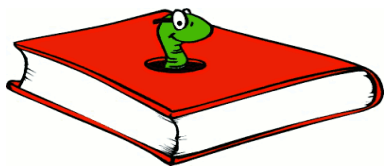
Jay Geller

Investigation of the impact of modernity on the Jewish community. In particular, the course will examine the influence of the Emancipation and Enlightenment on the social situation of the Jews in Europe and America and the corresponding changes in Judaic religion, philosophy, social structure, and culture. Attention will be paid to the creation of a modern Jewish identity in the secular culture of the post-Modern world.

## **JDST/ HSTY 389 ZIONISM**

Jay Geller

This course seeks to elucidate the major strands of Zionism, their origins, how they have interacted, and their impact on contemporary Israeli society. These may include political Zionism, cultural Zionism, socialist Zionism, Revisionist Zionism, and religious Zionism.



For courses in Hebrew and Arabic visit the Modern Languages and Literatures website:  
<http://www.case.edu/artsci/dmll/>

# Sampling of Final Paper Titles

A sampling of titles for final research papers in  
Jewish Traditional Art and Architecture JDST/ARTH 220  
and  
Women in the Bible RLGN/JDST 268  
reflecting the diversity of interests in a typical JDST classroom.

## JEWISH TRADITIONAL ART AND ARCHITECTURE JDST/ARTH 220

*Beauty in Motion: Agam and the Birth of Kinetic Art*  
Nicholas Barron

*Cultural Borrowing in Medieval Jewish Art*  
Corey Brier

*What Makes a Photograph a Jewish Memory?*  
Rebecca Rosenberger

*Artists in Concentration Camps*  
Michelle Yang

*American Synagogues: Architectural Representation of Jewish Roles in Society*  
Avonlea Yu

## WOMEN IN THE BIBLE RLGN/JDST 268

*The Biblical Betrothal Scene: Where There's a Well There's a Way*  
Brandon Rolle

*Mary: The Last Middle Eastern Goddess*  
Sarah Gaekle

*The Jewish Esther: Feminist Icon or Female Phony?*  
Emily Lawson

*Priestesses and Prostitutes: Transgressive Female Sexuality in Ancient Israel*  
Caelyn Rosch

LET'S HEAR FROM YOU! [postit@case.edu](mailto:postit@case.edu)



# The Program in Judaic Studies

By bringing a variety of fields and disciplines to bear on its subject, the Judaic Studies Program at Case Western Reserve University conveys to students the complex interaction of forces that create Jewish ethnic identity. Students completing the program will have a broad knowledge of the field along with the tools necessary for continued academic study of Jewish civilization in all its manifestations.



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## Support the Program in Judaic Studies

Please consider supporting the Program in Judaic Studies as we continue building on our achievements. You can contribute to our success by making a gift to the College of Arts and Sciences. Your gift allows us to continue to offer opportunities for our students to excel academically and to conduct important research. You can give online at:

[giving.case.edu](http://giving.case.edu)



Students visit the Maltz Museum of Jewish Heritage, March 2012.  
L to R: **Rachel Howsman, Yehuda Blum, Jonah Poplove, Amy Han, Michelle Yang.**

