



The Inner and the Outer: Jewish Lives in the Early Modern Period: Conference Participant Biographies and Abstracts

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Abstracts

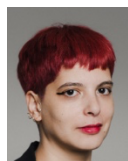


Michela Andreatta, *Private Introspection for Public Display: Letter-Writing from Early Modern Jewish Italy*

Often referred to as a great age of letter-writing, the early modern period saw a dramatic and widespread increase in the exchange of written correspondence in which Italian Jews also partook. Letter-books, writing manuals, and ample epistolary collections testify the role of letters not only as the primary and most common form of non-oral communication, but, arguably, also as one of the most prominent writing genres among Renaissance and early modern Jews. While a comprehensive examination of the epistolary culture of Italian Jews still waits to be undertaken, scholars have remarked the significance of letters for the study of the history and sociability of early modern communities. Likewise, several modern editions of collections of letters have underscored the centrality that letter-writing played in maintaining and transmitting Hebrew literacy and in shaping both private, semi-private, and official discursive practices. Far less attention has been devoted to the significance of such documents for the reconstruction of the inner world of early modern Jews. In fact, it was in this period that, while remaining highly stylized, letters became increasingly personal and personalized, transforming exchanges between distant friends, family members, or colleagues in the Republic of Letters into intimate conversations. Contextually, they provided writers with the opportunity to fashion their own image and personal experiences in the eyes of the addressees and, potentially, of future readers.

In my paper, I will refer to one of the most important collections of Hebrew letters from early modern Jewish Italy—that penned by Venetian rabbi and scholar Leon Modena (1571-1648)—focusing on the epistolary exchanges he had in his early youth. By conveying a wide array of feelings, such as love, longing, grief, and anguish, Modena's early letters functioned as a locus in which the writer's interiority was articulated in highly expressive forms and affections were acted upon. As I will show, young Modena's epistolary writing displays an urgency for emotional frankness that cuts through and surpasses the formal prescriptions and rhetorical conventions governing contemporary letter-books in Hebrew, as featured, for example, in the prominent collection *Ma'yan gannim* (Venice 1553) by Modena's teacher Samuel Archivolti. As

instances of “scribal intimacy”, Modena’s letters thus bring into focus a fuller and more nuanced picture of the everyday inner life of early modern Jews, while at the same time blurring the boundaries between private feelings and public discourse.



Ilaria Briata, *Soul, Spirit, Self, Psyche: Dynamics of Internalization and Externalization in an Exorcism Saga from 17th-Century Izmir*

The study is based on a narrative section found in the chapter *On the Guise of Souls and Spirits* of *Minḥat Elijahu* (Izmir, 1853), a collection of sermons compiled by 17th-century Sephardic-Ottoman rabbi Elijah ha-Cohen Itamari (Izmir, 1659–1729). These literary materials (fols. 6b–7d), relating a series of three exorcisms performed by the author in Izmir in 1688, will be addressed as a source for the Jewish history of psychology—in the wide sense of ‘discourse on/for the soul’—and will be read through the lens of history of emotions and psychoanalysis. The focus will be directed on the subjects at play in the narrative, embodied by the following characters: (1) the exorcist—also the first-person narrator—as a professional of the psyche, acting both as an investigator of the mysteries of the soul and a therapist of its agonies; (2) the possessing spirits as fearsome agents of chaos yet strange attractors of empathy; (3) the victims of possession as bodies intermittently deprived of selfhood, enduring the two-sided conversation between the exorcist and the spirit. The interactions among these three subjects will be examined through the text’s characterization of emotional states, the qualification of sensory perception, and the expression of (material or metaphorical) spatial dynamics. The latter, identifying which components of selfhood—body, senses, discourse, spirituality—exist ‘inside’ versus ‘outside’ or move ‘inwards’ versus ‘outwards,’ will contribute to explore and challenge the scholarly understanding of interiority as the place of psychological and spiritual experience. The paper aims to highlight the dynamic relationality involving the corporeal, sensorial, affective, and spiritual aspects manifesting in the borderline-metaphysical experience of exorcism, according to a literary source portraying a supernatural—but deeply humanizing—scene of Sephardic life in the Ottoman empire in the early modern period.



Matt Goldish, *The Inner and the Outer Safed*

We tend to know about sixteenth-century Safed mainly through the activities of the famous kabbalists who lived there. Ironically, in this case, the Kabbalah is familiar, and the mundane is unfamiliar. The highly pedestrian purpose of this paper is to suggest that, while Kabbalah and kabbalists were part of the city’s makeup and character, contemporaries might have paid them scant attention, focusing instead on other aspects of the city’s life.



Andrea Gondos, *The Womb, the Birth Chamber, and the Synagogue: Connecting the Inner and the Outer through Amuletic Texts and Images*

Pregnancy and the anticipation of childbirth created interconnected existential, emotional, and physical crises for women from the time of inception until long after the safe delivery of a child. The birthing chamber was considered a gendered space in the Jewish household and assumed central significance in the life of the parturient. From an embodied perspective, the birthing room was an extension of the womb conferring a sense of protection cocooning the woman and her developing foetus. Access to this space was carefully protected and limited only to family members and birthing experts—midwives, doctors, *ba'ale shem*, (masters of the [divine] name), and other healthcare specialists. My paper will examine exceedingly rare amulets that serve as material witnesses of Jewish magical practices to avert harm and negative influence from the birth chamber. I will trace how these vividly colored amulets articulated a continuum linking the female body to successive spatial and social worlds: the intimate domestic interior, the broader household, the public sphere of the synagogue, and ultimately the cosmic order. The production and circulation of these objects likewise implicated cultural agents beyond the private home. Jewish and non-Jewish artisans—skilled in the preparation of pigments, materials, and techniques—crafted and conveyed these apotropaic objects into the household, thereby becoming integral participants in the ritual and material economy of protecting childbirth.



Abigail Hayton, *Turning Judaism Inside-Out: The Christian Discovery of Moses Maimonides in Early Modernity*

Early Modern Jews, especially those of Ashkenazic descent, displayed a decidedly ambivalent attitude towards the figure of Moses Maimonides. His *Mishneh Torah*, in which he had chosen not to reference the Talmud, posed a serious threat to traditional Jewish learning. His philosophical *opus*, the *Moreh Nebukhim*, posed an even more serious problem. In articulating Judaism in thoroughly Aristotelian terms, Maimonides alienated huge numbers of potential readers, especially in Europe where Jews were less inclined toward philosophy. The *Moreh*, early modern Jewish leaders from Hasdai Crescas to Abraham Bibago believed, represented an entirely untraditional account of Jewish theology. Some sought to integrate the *Guide* into their theological schema by reinterpreting it in less radical or more kabbalistic ways, though in both cases its status remained uncertain. This paper argues that it is precisely because of the problems that Maimonides posed for traditional Judaism that early modern Christian scholars, who were very well aware of these, turned to him as 'summus rabbinus', the greatest of the rabbis. The Europe-wide Reformation of the sixteenth century prompted many a re-examination of the early church. In this context, access to Jewish sources, which might provide insights into the life of Christ, was paramount. Since the Middle Ages a seemingly unshakeable anti-Talmudist consensus had emerged across Europe,



and it was on account of this that Maimonides's *Mishneh Torah*, in which the Talmud was not referenced, would become the *de facto* guide to Jewish law. At the same time, the *Moreh Nebukhim*, which placed Judaism on a thoroughly rational basis, would inspire a generation of Christian scholars to rethink the history of Judaism and thus of Christianity. Maimonides emerged, then, in the seventeenth century as the clearest expositor of the unadulterated Jewish tradition, not *in spite of* but *because of* the complaints his fellow Jews had made against him.



Noam Lefler, *Visions of a Young Kabbalist: Abraham Yakhini's Dreams Collection*

By examining the vivid dreams of Abraham Yakhini, recorded in three manuscripts, most of them predating Nathan of Gaza's proclamation of Sabbatai Sevi as the redeemer of Israel, this paper offers a distinctive perspective on the inner life of one of the most enigmatic figures among the Sabbatian leadership. It traces the nocturnal imagery of a prominent Lurianic kabbalist in Constantinople and argues that these visions shaped his readiness to accept Nathan's prophecy and to mobilize his kabbalistic knowledge in the formation of Sabbatian theology.



Hannah Marcus, *Growing Old in the Venetian Ghetto*

Early modern Venetians had a distinct and prominent culture of old age. Books flew off the presses about how to live long like Venetians and extolled the virtues of long life in the longest-lived republic. From their remarkably old doges to estimations of their neighbors' ages at death as regularly 100, 110, and even (once) 124, Venetians understood old age to be embodied in the world around them, not only part of Venetian myth-making. This presentation examines analogous sources (printed texts, necrologies, and records of charitable institutions) in the Venetian ghetto to ask: Did Venice's Jews participate in this civic culture of old age?



Eugene D. Matanky, *An Outsider Looking In: Joseph Ergas, Sabbateanism, and Italian Kabbalists*

Joseph Ergas (1685–1730) is frequently categorized as an "Italian Kabbalist," yet his intellectual and material reality suggests a more complex alignment with the Western Sephardic "Portuguese" world. This paper draws upon previously unpublished letters written by Ergas during the height and immediate aftermath of the Nehemiah Hayyon controversy to explore the friction between his inner intellectual identity preserved in manuscripts and letters and his outer published appearance.



Central to this study is Ergas's correspondence with Gur Ayeh Finzi (d. 1753) and Abraham Segre (18th cen.) of Casale. These letters reveal a side of Ergas absent from his published polemics: a scholar aggressively asserting authority over the Lurianic tradition and even questioning Vitale's fidelity to the teachings of Moses Zacuto. It argues that a critical aspect of Ergas's outsidership may be explicated from his letters concerning the acquisition of old and new Kabbalah. Due to his residence in Livorno, Ergas faced significant logistical hurdles in obtaining Lurianic materials from Northern Italian centers like Reggio and Venice, requiring him to turn to the kabbalists of Casale. This was a multi-year process of copying and shipping via Genoa. Conversely, his integration into his brother's maritime shipping routes allowed him to acquire texts from Aleppo, Izmir, Amsterdam, and London with relative ease. By mapping these physical and intellectual networks, I argue that Ergas functioned as a "Portuguese" outsider attempting to impose authority on a parallel Lurianic tradition in Northern Italy, revealing an inner life defined by a struggle for legitimacy within a landscape of shifting kabbalistic allegiances.



Stanley Mirvis, *David Aboab's Emet ve-Yatziv: Inner Rabbinic Authority and Outer Communal Power in the Eighteenth-Century Atlantic World*

David Aboab's *emet ve-yatziv* is a polemical text from the 1740s that survives in a single Hebrew manuscript. It reflects a highly fractious communal schism in Curaçao during the mid-eighteenth century that pitted rabbinic figures against one another and against communal leaders. The text is notable both for its recasting of real-world events into a highly stylized cosmic drama and for its intensely vitriolic and spiteful tone. Aboab casts himself as the persecuted sole arbiter of "truth," while communal regents and their appointed rabbis are portrayed as agents of corruption and ignorance. This tension was not new and was central to debates over rabbinic authority in the mid-eighteenth century. *Emet ve-yatziv* offers an entry point into how such conflicts manifested in the Atlantic world and a particularly rich way of understanding "inner" and "outer" as an internally Jewish dynamic, illuminating the authority rabbis sometimes claimed for themselves in contrast to the communal power that governed Jewish life in practice.



Elly Moseson, *Between Solipsism and Communication: Dual Intentionality in Hasidism*

Hasidic literature developed various techniques for realizing the ideal of *devekut* through *avodah be-gashmiyut*, worshipping God *despite*, or *through*, corporeality. Many of these involve the cultivation of a form of split or dual consciousness, in which two intentions are maintained simultaneously—one concerning



the mundane activity and the other aiming at a different, more spiritual goal. This presentation will explore the psychological and sociological consequences of this practice of dual intentionality, especially in relation to speech acts. What meanings are attributed to such activities or speech acts and to what extent are those meanings shared and communicable versus private, even solipsistic? What do they tell us about the relationship between inner and outer experience, and between the *zaddik* and his community?



Evelyne Oliel-Grausz, *Gentile Courts, Din Israel, and Din Torah: Rabbi Avraham Haim Rodriguez and the Judicial Mores of Livorno Jews*

The judicial privileges enjoyed by the Jews of Livorno (and Pisa) in the early modern period were a source of widespread astonishment—sometimes tempered by disgust—as reflected in travel literature as well as in legal and commercial compendia. For the Jewish *Nazione* of Livorno itself, *giurisdizione* (judicial privilege) lay at the core of communal legal and political self-understanding and identity, while also constituting an object of constant concern and defense against both external and internal criticism. Drawing on a familiarity with judicial records of Livornese Jewry—whether produced by the Jewish court of the *massari* or by local non-Jewish courts—as well as with communal archival materials, this study questions how Jewish justice was perceived, practiced, and contested from within the community itself, across a range of contexts and concerns. It will focus in particular on the perspective of Abraham Hayim Rodriguez (1691–1735), who served both as an active judge (*dayyan*) in the court of the *massari* and as a legal decisor (*posek*). A significant portion of his *responsa* addresses judicial norms and practices in Livorno. Through an analysis of his writings, I examine his views on legal norms and judicial fora: adjudication according to Torah law (*din Torah*) in Jewish courts (*din Yisrael*), recourse to non-Jewish law and courts. Rodriguez’s writings reveal a deeply critical stance toward the judicial behavior and legal culture in which he was personally and professionally immersed on a daily basis at the court of the *massari* and on the judicial mores of his Jewish contemporaries in Livorno.



Ronnie Perelis, “*Setting down his life. . .*”: *the Limits of Interiority in the Religious Writings of Luis de Carvajal, the younger, alias Joseph Lumbroso (New Spain 1590s)*

Luis de Carvajal, *the younger* wrote down a carefully crafted spiritual autobiography while living as a Converso under the eye of the Inquisition in Colonial Mexico. This is a unique document: the only autobiography written by a crypto-Jew while living in the lands of “captivity” and it survived because the Inquisitors found it after his second arrest for Judaizing in 1595 and preserved it as part of his extensive trial record. My presentation will investigate the relationship between Carvajal’s inner



and outer life as it is narrated in the text. He tells us much about the events of his life but the nature of his inner life, his emotions and interior states are harder to access. The presentation sets out to explore the nature of his interiority on its own terms.



David Sclar, *Pursuing Unity: Moses Hayim Luzzatto's Negation of Evil*

This paper explores the worldview and evolving psychology of the eighteenth-century Italian Jewish thinker Moses Hayim Luzzatto. As a young man, Luzzatto developed a theory of everything, in which the world could be grasped as consisting of component parts of Divine Oneness. He worked to build a society in Padua and beyond that embodied that Oneness but faced intense opposition due to his messianic identity. Rather than deem his widespread rejection as “failure” he identified it as a reflection of Divine Providence, which led him to reimagine the concept of “evil” and the ways in which people serve God wholeheartedly. This paper will examine Luzzatto’s biography within his conceptions of Providence, evil, and free will.



Avinoam Stillman, *Becoming a Kabbalist: On Writing a Biography of Meir Poppers*

How did someone become a kabbalist in the early modern period? In my dissertation, I tried to answer this question in the form of a biography of Meir Poppers (1628-1662), a Kraków-born and Jerusalem-educated Lurianic kabbalist. As I develop a monograph on Poppers, I have considered another related question: how best to write the biography of a kabbalist? I initially structured my research as a sort of kabbalistic *Bildungsroman*, tracing Poppers’ trajectory from curious youth to apprentice scribe, from devoted teacher to innovative commentator. I continue to reflect on how to represent and contextualize Poppers’ own intellectual and religious “interiority” within its social and cultural “exteriority.” In this presentation, I will share some of my attempts to triangulate between Poppers’ ego-documents, his kabbalistic writings, and other historical sources which illuminate his life.



Josh Teplitsky, *Trans/Migration of Souls and Marriage Mates in Joseph Karo's Maggid Mesharim*

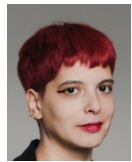
Joseph Karo’s *Maggid Mesharim* has long been known by scholars as an exciting (and often puzzling) work of self-writing. In this session, I am to explore one aspect of Karo’s writing in the text: the discussion of the masculine identity of the soul of his female wife. As the entire discussion within the text takes place between Karo and a supernal interlocutor, there is little to be gleaned about the actual personality or identity of Karo’s living, breathing wife. But, conversely, there may be much to be gained about Karo’s inner conversations about marriage, the transmigration of souls, and the “trans” migration of souls as well.



Biographies



Michela Andreatta is Associate Professor of Hebrew Language and Literature at the University of Rochester. Her research and publications focus on the intellectual and literary history of Italian Jews in the early modern period. Her latest book *Hell Arrayed: A Seventeenth-Century Hebrew Poem on the Punishment of the Wicked in the Afterlife* (CRRS 2023), whose completion was supported by a National Endowment for the Humanities Fellowship (NEH Fel-267562-20), was nominated Finalist in the category Jewish Literature and Linguistics for the 2025 Jordan Schnitzer Book Awards by the Association for Jewish Studies (AJS). Dr. Andreatta is currently pursuing two new research projects: the first examines poems of praise for books and the development of the Hebrew printed paratext; the second explores cultural practices surrounding Hebrew letter writing in early modern Italy.



Ilaria Briata, Ph.D., is a scholar of Jewish intellectual history, working on Jewish ethics, Sephardic literature, and the history of emotions, with a particular interest for Jewish horror. She is currently a Post-Doctoral Research Associate at the Institute for Jewish Studies of the University of Hamburg, where she leading a project funded by the German Research Foundation on “Horror and Literary Manifestations of Fear in Early Modern Judaism.” Her monograph *Shevet Musar and Psychology. Jewish Discipline for the Early Modern Soul* has been recently published by Brill (Boston and Leiden: 2025, doi.org/10.1163/9789004741225).



Matt Goldish holds the Samuel M. and Esther Melton Chair in History at The Ohio State University. He has written about messianism, Sephardic life after 1492, Jewish-Christian intellectual relations, and other topics. He is happy to be here.



Andrea Gondos is the Padnos Family Professor of Jewish Thought at the University of Michigan. Her research explores early modern and medieval Kabbalah within the broader contexts of Jewish cultural and intellectual history, with a focus on how esoteric knowledge was preserved, transmitted, and reimagined in the premodern world. She recently co-edited *Life of the Soul: Jewish Perspectives on Reincarnation from the Middle Ages to the Modern Period* (SUNY, 2024). Her first monograph, *Kabbalah in Print: The Study and Popularization of Jewish Mysticism in Early Modernity* (SUNY) traced the intersection

between technological change and esoteric knowledge diffusion. Her current book project, *Chaining Lilith, Healing Eve: Amuletic and Medical Technologies of Birth in the Early Modern Shtetl*, investigates the intersections of gender, healthcare, and practical Kabbalah in East European Jewish magic. It examines how Jewish male miracle workers (*ba'alei shem*) developed and applied healing strategies for managing the female body and its reproductive functions.



Abigail Hayton is a Research Fellow in the Department of Theology at the University of Notre Dame. She received her PhD in Theology & Religion from the University of Oxford in 2025. Her thesis and first book project considers the vast reception of the writings of Moses Maimonides in seventeenth-century England. Her post-doctoral project is a Europe-wide survey of counter-Socinian engagement with Jewish scholarship. Her work is principally concerned with the role played by post-biblical Jewish texts in the development of Christian theology in the early modern period.



Noam Lefler's academic research has focused on the theology of the Sabbatean messianic movement in the second half of the seventeenth century, with particular attention to the theological–exegetical corpus surrounding the death of the movement's Messiah, Sabbatai Zevi, as well as its internal political manifestos. He's currently a postdoctoral associate in the Department of History at Queen Mary University of London. As a member of the Hidden in Plain Sight project, which explores the use of optical and radiological analytical techniques to uncover hidden material evidence in premodern manuscripts, he's developed a deepened interest in the materiality of books and the sensory experience of devotional reading in liturgical codices.



Hannah Marcus is the author of “Forbidden Knowledge: Medicine, Science, and Censorship in Early Modern Italy” (University of Chicago Press, 2020) and the translator of the sixteenth-century apothecary Camilla Erculiani's “Letters on Natural Philosophy: The Scientific Correspondence of a Sixteenth-Century Pharmacist, with Related Texts” (New York: Iter Press, 2020). Forthcoming projects include a book on the history of old age in early modern Italy titled “Methuselah's Children: The Renaissance Discovery of Old Age” and an edited volume with Paula Findlen (Stanford) titled “Reading Galileo's Letters: Experiments in Friendship, Knowledge & Community.”



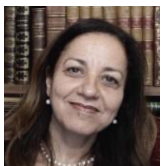
Eugene D. Matanky is a Golda Meir Postdoctoral Fellow at The Hebrew University of Jerusalem and a Harry Starr Postdoctoral Fellow at Harvard University. His research sits at the intersection of intellectual history, material philology, and the history of the book—exploring how scholarly practices and the material form of texts shaped Jewish knowledge in the Early Modern period. His current project examines the transnational movement of kabbalistic traditions, tracing their journey from the Iberian Peninsula through the Mediterranean and into the burgeoning Hebrew print culture of Renaissance Italy.



Stanley Mirvis is Director of Jewish Studies, the Grossman Chair of Jewish Studies, and Associate Professor of History at Arizona State University. He is the author of *The Jews of Eighteenth-Century Jamaica: A Testamentary History of a Diaspora in Transition* (Yale University Press, 2020).



Elly Moseson holds a B.A. in English Literature from Columbia University and a Ph.D. in Religious Studies from Boston University. He has held research and teaching positions at the University of Hamburg, Tel Aviv University, Columbia University, Queens College, the YIVO Institute for Jewish Research, Hebrew Union College-Jewish Institute of Religion, and the Jewish Theological Seminary of America. His research interests include early modern Jewish movements and literatures, the cultural and political functions of texts, and the intersection of literature, psychoanalysis and religion. He is currently working on a monograph on the role of literature in the formation of the Hasidic movement and a series of studies on dreams and magic in Jewish culture.



Evelyne Oliel-Grausz is Full professor in Early Modern History, Université Paris Cité, currently on sabbatical at the Centre de recherches français à Jérusalem. Her publications have explored various aspects of the history of the Western Sephardi Diaspora (mobility, networks, communication, intercommunal conflicts and solidarity) and are currently focused on Jewish legal history and dispute resolution of early modern Jewries in the Netherlands, France and Italy. She is currently working on a book on Jewish disputes and legal pluralism in early modern Livorno, based on the judicial records of Jewish and non Jewish Tuscan courts, and in particular on the archives of the Court of the Massari. Among her recent publications on these issues: “Dispute Resolution and Kahal Kadosh Talmud Torah : Community Forum and Legal Acculturation in 18th Century Amsterdam,” in *Religious Changes and Cultural Transformations in the Early Modern Sephardic Communities*, Y. Kaplan ed. (Brill, 2019), pp. 228-257; “Jewish Disputes, Mobility and Legal Resources in XVIIIth Century Livorno: The Court of the Massari as a Mediterranean Forum,” *Rassegna Mensile di Israel* 90 (2024): 15-44.



Ronnie Perelis is the Chief Rabbi Dr. Isaac Abraham and Jelena (Rachel) Alcalay Associate Professor of Sephardic Studies at Yeshiva University and the Director of the Rabbi Arthur Schneier Program for International Affairs. His book, *Narratives from the Sephardic Atlantic: Blood and Faith* (Indiana University Press) explores family and identity in the Sephardic Atlantic world. Perelis was awarded an NEH grant for his project, *Translating the Americas* together with Prof. Flora Cassen (Wash U.) As part of this project he is preparing an annotated English translation and historical study of the rediscovered manuscripts of Luis de Carvajal, a Sixteenth century Mexican Crypto-Jewish thinker.



David Sclar worked for several years in the Special Collections of the Library of the Jewish Theological Seminary and held various fellowships before becoming a high school teacher and librarian. He has published on book history, Amsterdam's Sephardic community, and the kabbalist Moses Hayim Luzzatto, and curated the exhibition "The Golden Path: Maimonides Across Eight Centuries" at the Yeshiva University Museum. He's grateful to Matt Goldish for suggesting we organize a conference together.



Avinoam Joseph Stillman is a scholar of early modern Jewish culture. His research focuses on the history of kabbalah, on Hebrew manuscripts and printed books, and on the Ashkenazi diaspora in East-Central Europe and the Eastern Mediterranean. He received his doctoral degree at Freie Universität Berlin, his MA in Jewish Thought at Ben Gurion University of the Negev and his BA in Religion at Columbia University.



Joshua Teplitsky is an associate professor and the Joseph Meyerhoff Chair in Modern Jewish History at the University of Pennsylvania, where he also serves as the Ruth Meltzer Director of the Program in Jewish Studies. His first book, *Prince of the Press: How One Collector Built History's Most Enduring and Remarkable Jewish Library* (Yale University Press, 2019) was named the winner of the Salo Baron Prize of the AAJR for best first book in Jewish Studies in 2019, the 2020 Jordan Schnitzer Book Award of the Association for Jewish Studies and was a finalist for the National Jewish Book Award. He is the co-editor, with Warren Klein and Sharon Liberman Mintz of *Be Fruitful! The Etrog in Jewish Art, Culture, and History* (Mineged, 2022), and of *Domestic Diaspora: Jewish Experiences of Home*, with Leora Auslander and Federica Francesconi (Penn Press, forthcoming). He is one of the four project coordinators of the Digital Humanities Project *Footprints: Jewish Books through Time and Place*. He is currently at work on a book provisionally titled *Quarantine in the Prague Ghetto*, which reconstructs a plague epidemic in eighteenth-century Prague as a prism into Jewish social and cultural life in the early modern era.