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pages of Sacred Fire are not stained with the names of its author's tormentors, there are numerous references to historical events through which parallels can be drawn. Rabbi Shapira often refers, for example, to the binding of Isaac and the martyrdom of Rabbi Akiba. Sacred Fire forms a religious, spiritual response to the Holocaust that speaks from the heart of the darkness. In doing so, it may well form the basis for what could one day become Judaism's formal liturgical response to the events that occurred during those years of fury.

The Holy Fire: The Teachings of Rabbi Kalonymus Kalman Shapira, the Rebbe of the Warsaw Ghetto is a journey into the mind and spirit

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of a sublime hasidic master in his moments of joy and tranquillity, and later, in his time of personal and communal catastrophe. The reader takes a voyage into the rich and variegated world of twentieth-century Hasidism in Poland, a world destroyed by the Holocaust. This is a volume inspired by a deeply sensitive and poetic individual of faith who is grappling with an unfolding disaster. While the Holocaust has engendered a voluminous body of religious and philosophical writings attempting to probe the issues this unfathomable period raises in all their enormity, virtually all were written after the war, when a modicum of distance and reflection is possible. Contemporaneous diaries and chronicles written as

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the events were happening concentrate on the descriptive accounts of the horrors. The Holy Fire, however, engages a sustained theological reflection and stands alone as an extended religious response from within the heart of darkness itself while the catastrophe takes place, and is, for this reason, an extraordinary document and an astonishing personal achievement.

For Davita Chandal, growing up in New York in the 1930s and '40s is an experience of indescribable joy—and unfathomable sadness. Her loving parents, both fervent radicals, fill her with the fiercely bright hope for a new, better

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world. But the deprivations of war and the Depression take their ruthless toll. And Davita, unexpectedly, finds in the Jewish faith that her mother had long ago abandoned both a solace to her questioning inner pain and a test of her budding spirit of independence. To her, life's elusive possibilities for happiness, for fulfillment, for decency, become as real and resonant as the music of the small harp that hangs on her door, welcoming all guests with its sweet, gentle tones. Praise for Davita's Harp " Rich . . . enchanting . . . [Chaim] Potok's bravest book. " —The New York Times Book Review " It is an enormous pleasure to sink into such a rich . . . solidly written novel. The reader knows from the first few pages

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that he is in the hands of a sure professional who won't let him down. ” —People “ Engrossing . . . Filled with a host of richly drawn characters. Potok is a master storyteller. ” —Chicago Tribune “ Gripping and intriguing . . . A well-told tale that needed telling. ” —The Philadelphia Inquirer

When Vanessa Ochs begins to suspect her various physical ailments are due to her leading an ?unsanctified life,? she decides to travel to Jerusalem with her family to explore the sacred books of Judaism. Armed with a list of institutions and the names of women who specialize in teaching these sacred texts, Ochs sets out on a journey of discovery. She forges a personal relationship with

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her mentors, women who are determined to disprove the claim of Rabbi Eliezer ben Hyrcanus: ?The words of the Torah should be burnt rather than taught to women.? As her year in Jerusalem draws to a close, Ochs begins to find a way to reconcile her feminist views with her quest to live a life according to laws shaped by the ?sexist? views of traditional Judaism. Part scholarly investigation, part anecdotal memoir, Words on Fire is an accessible portrait of a remote world and a fascinating, firsthand account of the clash between feminism and Judaism.

Sefer Yetzira, a sacred book of antiquity and power, is one of Judaism's oldest texts after the

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In this new translation and commentary, Rabbi Worch leads us step-by-step to the innermost chambers of Jewish mysticism. This commentary reflects strikingly mystical qualities of Hasidism and the post-modern approach to text.

Shoah and Torah systematically takes up the task of reading the Shoah through the lens of the Torah and the Torah through the lens of the Shoah. The investigation rests upon (1) the metaphysical standing that the Nazis ascribed to the Torah, (2) the obliteration of the Torah in the extermination of the Jews, (3) the significance of the Torah for an understanding of

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the Shoah, and (4) the significance of the Shoah for an understanding of the Torah. The basis for the inquiry lies not in the content of a certain belief but in the categories of a certain mode of thought. Distinct from all other studies, this book is grounded in the categories of Jewish thought and Judaism—the categories of creation, revelation, and redemption—that the Nazis sought to obliterate in the Shoah. Thus, the investigation is itself a response to the Nazi project of the extermination of the Jews and the millennial testimony of the Jews to the Torah.

An overview of the key themes
and major theoretical

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developments which continue to
permeate the activity of writing
about the history of the Holocaust.

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