

ACKNOWLEDGMENTS

Spending years in ultra-Orthodox Jewish communities in New York has been a privilege, one made possible by the generosity of different people and institutions. It is a pleasure to thank many of them here, even if anonymously.

My gratitude to the *ofgeklerte* (open-minded), the hidden heretics, those living double lives of many kinds. They impressed me with the courage of their convictions and their loyalty to their families and communities. I wish I could thank them here by name, but I cannot, so I will have to assume they know who they are. I will not name the therapists, rabbis, and life coaches who tried to help those with life-changing doubt either. However, the courage of their very different convictions was equally impressive and often moving. I thank them as well.

Special thanks are owed to Shimon Steinmetz, whose vast knowledge of Judaism, history, and the ultra-Orthodox world was an incredible resource throughout this project. He showed me connections and nuances in Jewish texts and ideas I would not have recognized. Shimon also expertly helped me negotiate a minefield of secrets and his advice on every step was invaluable.

Special thanks also go to Yoelish Steinberg, whose insights into the Hasidic world are unparalleled. Over many years, he patiently answered my questions, pointed me in fruitful directions, and creatively introduced me to many who became central figures in this book. He has been a generous teacher and thoughtful translator of ideas.

Special thanks to the WhatsAppville Yinglish group, whose members must remain anonymous. Over many years, group members explained, explained again, told me frankly when I was wrong, and have kept me updated on the latest goings on in the ultra-Orthodox world. Their in-

sights, the material they shared, their good will, humor, and patience have all been much appreciated.

Ethnography takes a long time, so I had ample opportunities to present portions of this book to various academic and nonacademic audiences, where I received very helpful feedback. These included: Indiana University's Borns Jewish Studies Program (especially title help); the University of Michigan's Frankel Center for Judaic Studies and the Department of Anthropology; the City University of New York's Jewish Studies Program; the New York University Center for Religion and Media and Department of Anthropology; UCLA's Department of Anthropology; Georgetown University's Center for Jewish Civilization; the Oxford Institute for Contemporary and Modern Judaism; the Religious Studies Department of the University of North Carolina at Chapel Hill; Cornell University's Jewish Studies Program; Young Israel Congregation of New Rochelle; Chulent; and Footsteps.

Generous institutional support of different kinds made the research and then the writing of this book possible. Fordham University sponsored my initial research with a Faculty Fellowship, and a Memorial Foundation for Jewish Culture Senior Grant made a leave possible. Thanks to Faye Ginsburg, a long-time mentor, for inviting me to be a visiting scholar at the NYU Center for Religion and Media and for so generously including me in the wider New York scene. A National Science Foundation Senior Grant (#1357556) supported the research, and program officer Jeffrey Mantz was especially supportive. A National Endowment for the Humanities Fellowship (FA-251802) allowed me to focus exclusively on writing the manuscript. I am especially grateful for these agencies' support when government funding for the humanities and social sciences is in peril.

At Fordham University, I owe a special debt to Celinett Rodriguez and Kris Wolff at the Office of Sponsored Programs for expertly navigating complicated federal and Fordham bureaucracies over years. Annmarie O'Connor efficiently and cheerfully provided administrative help. Lindsey Karp and Kristin Treglia helped me with WhatsApp technology. Kevin Munnelly made many things possible. I'm also grateful to Magda Teter for making the Fordham Jewish Studies Program such an exciting place to be.

Friends and colleagues read parts or all of the manuscript and provided invaluable support. Special thanks to my longtime friend, Chris Walley, who heroically read a first draft of the whole manuscript. Her kind and rigorous notes both encouraged and pushed me. Boundless gratitude to the North Square Writing Triangle: Omri Elisha and Karen Strassler. Their insightful reading of my work was formative and their own writing

inspired me. Matthew Engelke and his Columbia University graduate seminar read a later draft of the whole manuscript and shared valuable insights especially on media and mediation. Emma Tarlo's writing pushed me to experiment with my own. Life-long adviser and friend Bambi Schieffelin consulted on everything, as usual. Jeffrey Shandler has been a real friend and mentor over the years, always supportive and so helpful with historical and editorial advice.

Thanks to those who helped with the analysis of the data, especially Yiddish translation and transcription. Isaac Bleaman was a terrific research assistant and is now a terrific colleague. Katherine Rofey creatively collated and categorized all the popular magazine data and helped with bibliographic references. Translator Rose Waldman expertly consulted on Yiddish translations and was an excellent research associate. Emily Rivke Canning and Rebecca Galpern helped with transcriptions and bibliographic work. Sandra Chiritescu expertly checked the Yiddish in the manuscript, patiently discussing the delicate, often political, challenge of romanizing Yiddish and Hebrew.

Princeton University Press peer reviewers Janet McIntosh and Jonathan Boyarin were insightful, sensitive readers and made excellent suggestions. I am grateful to both of them.

Princeton editor Fred Appel gave me space when I needed it, critical attention when I needed that, and always brought his intelligent, experienced eye to all. He has consistently been there for me, and I am grateful to work with him on this project. Aviva Arad was an efficient copyeditor, and working with Dave Luljak on the index was a pleasure. Leslie Grundfest ensured that the book production went smoothly and prioritized quality over schedule.

Family and friends provided all kinds of support, including diversion and reminders to go outside. Thanks to Jeanne Flavin, who is always ready to read a chapter and take a walk. My comrade-in-arms for the New York Working Group for Jewish Orthodoxies, Orit Avishai, read, listened, supported, and along the way became a true friend. Thanks to Lotti Silber for her longtime friendship through thick and thin, in all kinds of media on all kinds of topics. I am grateful for Stacey Lutz and Barbara Miller, whose long-term friendships are sustaining. Valerie Vann-Oettl makes Wednesday mornings special.

The extended Fader and Idelson clans gather for holidays, vacations, and all significant events, including very recently my mother's memorial. No matter where we are, there is always love, arguing, and a lot of laughing. At home, my partner, Adam, calls me on too-long sentences, vague

ideas, and buried leads among many other foibles. He read every single chapter of this book, and I could not live without him.

My children, Simon and Talia, are almost grown now and living their own very interesting lives. During the writing of this book they endured my distraction, moodiness, and tuna melts for dinner with good humor and loving support. I am very proud of them, and I think they know that they (and their dad) matter more to me than anything else.

HIDDEN HERETICS

