

# FROM THE SEMINARY TO THE ACADEMY: RABBINICAL ALUMNI TEACHING AT UNIVERSITIES

by Jean Bloch Rosensaft

Hebrew Union College-Jewish Institute of Religion is internationally recognized as a preeminent center of scholarship – not only as the rare venue for graduate Jewish learning during the era preceding the growth of Jewish studies on university campuses and as a haven for scholars who fled Nazi Europe (see pages 23-24), but also as the vibrant *alma mater* to nearly 400 School of Graduate Studies alumni of all faiths who teach at colleges, seminaries, and universities throughout the world.

What is less well known is that the College-Institute has nurtured several generations of rabbinical alumni who have established careers as leading academic scholars, not only at HUC-JIR and other Jewish seminaries, but also at leading universities throughout North America. In fact, these rabbinical alumni have been the catalysts since the 1960s for the development of the burgeoning field of Judaic Studies in secular institutions of higher learning. As scholars steeped in the history and religious thought of Reform Judaism, they also serve as advocates of liberal Judaism in their secular academic environments.

In an interview with *The Chronicle*, a number of rabbinical alumni who are “academic rabbis” reflected on their rabbinical student years and ongoing relationships with HUC-JIR, their areas of scholarship, their commitment to Jewish intellectual growth and



Jonathan Malino, N '79

Reform Judaism, and their interest in bringing HUC-JIR and the academy closer together.

For many of these academics, their scholarship began as a consequence of their rabbinical studies. The theses they prepared for ordination, ranging from American Jewish literature, 18<sup>th</sup> century Hassidism, Maimonides' *Guide to the Perplexities of Creation*, medieval Jewish history and culture, rabbinic



Peter J. Haas, C '74

literature and Judaism in the Greek and Roman periods, gossip and slander in rabbinic texts, medieval philosophy, commentaries, and Bible provided the foundation for several of their Ph.D. dissertations.

“HUC-JIR in the late 1950s and 1960s was a superb place to study Judaism from a historical perspective, with a faculty devoted both to Jewish scholarship and the continued vitality of Judaism, providing us with a broad range of viewpoints in an atmosphere of intellectual openness and genial encouragement,” recalls **Robert Seltzer**. “Even though I became a historian of



Robert Seltzer, C '61

modern Jewry, my training at HUC-JIR grounded me in Bible, Hellenistic Judaism, rabbinics, Jewish philosophy, Jewish literature, the whole scope of Jewish history, human relations, education, and even public speaking.” **Peter Haas** agrees, “My point in going to HUC-JIR was to get a better background in the rabbinic texts, and also to get a perspective from within rather than a purely academic point of view.” **Jonathan Malino** began rabbinical school at HUC-JIR/NY the same time as he began his graduate studies at Columbia, while **Michael Signer**, who later went to the University of Toronto for his Ph.D., says, “the idea of focusing



Michael Signer, C '70

my rabbinical career on ‘Torah’ and ‘*Wissenschaft*’ captivated me.”

On a more personal note, **Ruth Langer** recalls that her marriage to Jonathan Sarna (then on the HUC-JIR faculty) kept her in

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Cincinnati, thus facilitating her Ph.D. studies in liturgical law and customs in medieval Jewry rather than deferring them as originally planned. **Malino** also points to the “wonderful group of budding scholars with whom I shared small classes: David Ruderman, Marc Saperstein, Norman Cohen, Larry Hoffman, Michael Morgan, and Michael Cook.”

**Marc Lee Raphael** reminisces about “Alfred Gottschalk hitting a homerun off of my awesome windmill windup fastball at Camp Saratoga in 1958.”

**Seltzer** recalls participating in an archaeological expedition led by Nelson Glueck to the barren, rocky slopes of the Negev where he uncovered some Judean and Nabatean potsherds, but mostly rocks, and later “going to the Beersheva camel market where Eleanor Roosevelt was buying a baby camel for a grandchild!” “In addition to spending several nights at the homeless shelter sponsored by HUC-JIR and housed in the basement apartment of the dormitory building,” remembers **Matthew Kraus**, “I vividly remember going down to Over-the-Rhine with a group of students to help clean up and repair an apartment so that a homeless family could have a permanent place to live. For me, HUC-JIR repre-



**Marc Lee Raphael, C '68**

sented an opportunity to actualize a Jewish life that integrates Torah, worship, and *gemilut chasadim* (acts of justice).”

HUC-JIR faculty served as key mentors to these alumni during their rabbinical studies. The list of mentors highlights the generations of great scholars and teachers at HUC-JIR: Samuel Atlas, Lewis Barth, Sheldon Blank, Eugene Borowitz, Stanley



**Matthew Kraus, C '91**

Chyet, Martin Cohen, Alan Cooper, William Cutter, Alfred Gottschalk, Joseph Gutmann, Alexander Guttman, Adam Kamesar, Leonard Kravitz, Samson Levey, Leon Liebreich, Jacob Marcus, Michael Meyer, Jakob Petuchowski, Ellis Rivkin, Samuel Sandmel, Richard Sarason, Henry Slonimsky, Ezra Spicehandler, J.J. Tepfer, Matitiah Tsevat, Ben-Zion Wacholder, and Werner Weinberg.

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**Ruth Langer, C '86; C '94 Ph.D.**

#### **Daniel S. Breslauer, N '69**

Professor of Religious Studies, University of Kansas | *Modern Jewish thought, particularly modern or contemporary Jewish ethics* | He has just published *Creating A Judaism Without Religion: A Postmodern Jewish Possibility* and is working on *Postmodern Images of Jewishness* that suggests ways of reconceiving Jewish selfhood, the ideas of God-Torah-Israel, and Jewish textuality that allows for difference and diversity rather than uniformity.

#### **Frederick E. Greenspahn, C '73**

Professor of Religious Studies, University of Denver | *Bible and the history of Jewish biblical interpretation* | His next book will explore the Bible's role throughout the spectrum of Judaism, considering its place in liturgy and Jewish thought as well as in Kabbalah, rabbinics, and Zionism.

#### **Peter J. Haas, C '74**

Abba Hillel Silver Professor of Jewish Studies; Director, Samuel Rosenthal Center for Judaic Studies; Chair, Department of Religion, Case Western Reserve University | *Classical Jewish ethics, dealing with responsa literature* | His new book is on *Human Rights in Judaism* and he is working on ethics and theology after the Shoah.

#### **Matthew Kraus, C '91**

Associate Professor of Classics; Chair, Jewish Studies Program, Williams College | *Judaism in the Greek and Roman periods* | He is working on a book on Jerome's translation of the book of Exodus according to the Hebrew in relation to Classical, Christian, and Jewish traditions of interpretation.

#### **Ruth Langer, C '86; C '94 Ph.D.**

Associate Professor of Jewish Studies, Theology Department; Associate Director, Center for Christian-Jewish Learning, Boston College | *Jewish liturgy and Jewish-Christian relations* | Her recent articles are on the earliest known sources for Torah liturgies, how the *amidah* shaped Jewish identity in the first few centuries C.E., and a survey of Jewish theologies of the religious other. She is immersed in a study of the transformations in the *birkat haminim* (the malediction of the heretics) in Jewish liturgies over the last millennium, particularly those caused by Christian censorship and changes in the relations between Jews and Christians.

#### **Jonathan W. Malino, N '79**

Professor of Philosophy, Guilford College | *Philosophy of psychology and philosophy of religion* | He is co-authoring a book on *Love of Life in the Consciousness of Impotence: An American Philosophy of Judaism*, and has edited a *Festschrift* for David Hartman.

#### **Michael L. Morgan, N '70**

Professor of Philosophy and Jewish Studies; Adjunct Professor of Religious Studies, Indiana University | *The history of philosophy* | He is working on *Discovering Levinas*, which places Levinas' thought within the context of 20<sup>th</sup> century Anglo-American philosophy, has been asked to edit a *Cambridge Companion to Modern Jewish Philosophy*, and is working on a collection of papers on the work of Emil Fackenheim in honor of his 85<sup>th</sup> birthday.

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David Ruderman, N '71

These “academic rabbis” maintain close relationships with HUC-JIR. **David Ruderman** was one of the moving forces for the creation of the CCAR-HUC-JIR Joint Commission on Sustaining Rabbinic Education. **Frederick Greenspahn, Jonathan Malino, Marc Saperstein, Matthew Kraus, Michael Morgan, Michael Signer, Peter Haas, and Robert Seltzer** serve on the Academic Advisory Board of HUC-JIR. **Seltzer** organized a conference co-sponsored with HUC-JIR that resulted in a book, *The Americanization of the Jews*, co-edited by Provost Norman J. Cohen, and has invited numerous HUC-JIR faculty members to lecture and publish at Hunter College. **Signer**, who taught at HUC-JIR/LA for 19 years, has involved HUC-JIR students in week-long seminars at Auschwitz and Krakow where, together with his Notre Dame students, they meet with German and Polish students in study of how to live a religious life in a post-Shoah world.

The relationship with HUC-JIR also endures through the numerous students these alumni have directed toward HUC-JIR for graduate study. Some of them have become ordained

rabbis; others have pursued careers in other areas of Jewish communal life. **Marc Saperstein** believes that the experiences of several students in his courses influenced them to want to continue their study at HUC-JIR. “I have been able to help several prospective rabbinical students attain the academic proficiencies that gained them admission to the College-Institute and have encouraged several Christian



Marc Saperstein, N '72

seminary students to attend graduate school at HUC-JIR,” notes **Frederick Greenspahn**. Some alumni are also effective in influencing their students in other ways. **Signer** notes, “Many of my graduate and undergraduate students eventually will become active lay people in the Catholic church; I try to show them ways in which they can engage with the Jewish

community when they become an active member of their parish.” **Haas** takes pride in having had “the opportunity to teach and influence divinity students at Vanderbilt Divinity School, particularly those working in New Testament, for whom I could offer a better perspective of the Judaism of the time, and the ability to teach hundreds of undergraduates of all backgrounds in Judaism and the Middle East.”

Always forging new directions in Judaic scholarship, their forthcoming books tackle an array of subjects (see sidebar). Their past efforts have yielded notable achievements, ranging from **Saperstein’s** winning the National Jewish Book Award for two different books on the history of Jewish preaching, to **Malino’s** founding and continuing coordination of an annual philosophy conference, now in its 20<sup>th</sup> year, at the Shalom Hartman Institute, bringing together leading Israeli and American philosophers and legal and political theorists.

“I was fortunate that just as I was completing my doctoral work, Jewish studies was widely coming into its own in American higher education. As a newly-minted professor, I was able to introduce general Jewish history at Hunter College to supplement the long-standing Hebrew language and literature program,” recalls **Seltzer**, who also points to serving on the Board and committees of the CCAR as a source of personal fulfillment. Other pioneers include **Langer**, who is proud of bringing about the creation of the Center for

Christian-Jewish Learning at Boston College, “which is beginning to have a significant impact on Christian-Jewish, and particularly Catholic-Jewish relations, nationally and internationally.” **Ruderman** takes pride in “the Center for Advanced Judaic Studies at the University of Pennsylvania, an institution that attracts some 25 scholars a year from around the world to create a new discourse in Jewish learning. This institution is unique



Frederick Greenspahn, C '73

and reflects the power of the new renaissance of Jewish learning sweeping the university.” Furthermore, the Center reaches out to the greater Philadelphia-area community by assisting 12 synagogues in creating adult education programs – a partnership model for other communities with proximity to universities with Judaic studies departments – and offers lecture programs in New York, Miami, and soon in Los Angeles in conjunction with HUC-JIR. **Kraus**, one of the youngest academic rabbinical alumni, feels honored that he is the first person tenured in Jewish Studies at Williams College.

**Signer** is most proud of “*Dabru Emel*” – signed by more than 200 Reform, Conservative, and Orthodox rabbis and scholars – that sets an agenda for future

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discussions between Christians and Jews, and for organizing an international theological symposium at the Center for Dialogue and Prayer near Auschwitz that brought together Poles, Germans, and American Jews and Catholics.

While **Greenspahn** is proud of his programs of Judaic studies and Hebrew that offered otherwise unavailable educational opportunities for the Denver Jewish community, he is especially proud of his book, *When Brothers Dwell Together*, which explores the Bible's portrayal of sibling relations against the backdrop of Israelite and ancient Near Eastern law and custom; "its major focus is on the Bible's consistent preference for the youngest offspring, which reflects important elements of Israel's own history and circumstances."

**Norbert Samuelson's** greatest pride is in his ongoing relationships with his former students, some of whom have gone on to their own academic careers, and in their achievements, while **Raphael** notes, "I am most proud that I have done my best to be a university professor and a congregational rabbi at the same time, and have enjoyed the stimulation of balancing two challenging professions."

The relationship between the seminary and the academy continues to preoccupy these alumni. **Michael Morgan** recalls the late 1960s and 1970s, during the recovery of ethnicity on the American college campus, "when the study of the Jewish past and the Jewish experience was given a certain kind of public credibility – that it could be studied the way



**Michael Morgan, N '70**

any other cultural, religious, or ethnic tradition could be studied, that it could be studied by anybody, and that it could be studied in a secular university. These programs have enriched our understanding of the Jewish experience. There's been a real fertilization of the fields of Jewish studies by the humanities and social sciences. Where would we be without the development of new approaches in historiography, interdisciplinary approaches between literature, history, and intellectual history or cultural studies and Judaism?"

**Hass** stresses that the academy as a center for advanced Judaic studies is extremely important in that "it addresses Judaism not as an 'in-house' theology problem, but as a part of the human experience, on both a religious and cultural plane." **Signer** notes, "The academy provides an interdisciplinary and interreligious environment that encourages theoretical speculation, without being accountable for any particular practical application. People who become scholars are often very committed to improving the quality of Jewish life and Jewish knowledge; they constantly look for the novel approach that moves against the consensus or challenges the mainstream."

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#### **Marc Lee Raphael, C '68**

Sophia and Nathan Gumenick Professor of Judaic Studies; Professor of Religion; Chair, Department of Religion, The College of William and Mary | *Judaism in America* | He has just published *Judaism in America*, (Columbia University Press, 2003) and is working on an autobiography/memoir, *Diary of a Los Angeles Jew, 1942-1972*.

#### **David Ruderman, N '71**

Joseph Meyerhoff Professor of Modern Jewish History; Director, Center for Advanced Judaic Studies, University of Pennsylvania | *Jewish intellectual and cultural history of modern Europe, from the Renaissance to the Haskalah* | He is working on two books on early 18<sup>th</sup> century interactions between Jews and Christians in England and the Netherlands and a synthetic book on the cultural history of early modern Jewry.

#### **Norbert M. Samuelson, C '62**

Professor of Religious Studies and the Harold and Jean Grossman Chair of Jewish Studies, Arizona State University | *The history of the interaction between Judaism and science* | He is beginning research on the history of the concept of light in western scientific and religious traditions as it may relate to a constructive Jewish theology of redemption.

#### **Marc Saperstein, N '72**

Charles E. Smith Professor of Jewish History; Director, Program in Judaic Studies, George Washington University | *History of Jewish preaching* | He has just completed his book on *Rabbi Saul Levi Morteira and the Portuguese Jewish Community of Amsterdam*, based on Morteira's over 600 manuscripts and printed sermons. His current research is on 19<sup>th</sup> and 20<sup>th</sup> century preaching in times of crisis, especially responses to war and Jewish persecution.

#### **Robert Seltzer, C '61**

Professor of History, Hunter College and Graduate School of the City University of New York; Director, Jewish Social Studies Program, Hunter College | *Modern Jewish intellectual history* | His next book, *What is Modern about Modern Judaism*, will study the ideology of Reform and other branches of liberal Judaism against the background of modern intellectual history to understand the current swing to greater traditionalism within Reform and the limitations of that tendency.

#### **Michael A. Signer, C '70**

Abrams Professor of Jewish Thought and Culture, Department of Theology; Director, Notre Dame Holocaust Project, University of Notre Dame | *Medieval Jewish and Christian biblical commentaries and Jewish-Christian relations from antiquity to the modern period* | His forthcoming book is on *Journeys to Reconciliation: From Il Vatican to the Third Millennium*.

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**Daniel Breslauer** adds, “The academic setting provides the only arena in which Jews can speak to one another and learn from one another without the institutional baggage and prejudices that have divided the Jewish community. This value-neutral arena allows Jews to interact with texts and traditions that come from several different sources without fear of authoritarianism or ideology.”

**Kraus** goes further in saying “Jewish Studies in secular institutions seeks to explain Judaism, not promote Judaism. However, as academics, we must communicate a love for our field and the material we study. Moreover, encouraging people to critically examine the Jewish experience will ultimately enhance the quality and quantity of Jewish life.”

**Langer** values the academy’s greater emphasis on research; at the same time she notes, “engaged study of religion allows for a different set of questions than those encouraged by the scientific methodologies of the academy. This is reflected in the dearth of study of Judaism as a religion and the traditions of emphasis on either historical or critical text studies. There are actually significant numbers of academic positions where departments are looking for this more engaged and religious oriented approach – and the academy itself is not producing this sort of scholar.”

**Samuelson** cautions that those who go into Jewish studies now and get their training from academic programs in Judaic studies may have a more peripheral connection to the

Jewish community. “In fact, more and more people studying Jewish studies are non-Jews, so the Jewish identity of the field is becoming increasingly less connected with anything Jewish. Most academic study has nothing really to do with commitment in any form. The reason it looked different in Jewish studies in academia was because the first generations of those who went



**Daniel Breslauer, N '69**

into Jewish studies did it through the seminary setting and came out connected to a Jewish community. The goal of the academy is research, studying, and teaching. It has no vested commitment to anything else. It certainly has no vested commitment to religion (an outgrowth of its rebellion against its Christian origins, resulting in indifference or hostility, depending upon the university) and it certainly has no vested commitment to the Jewish people. An academic who is

actively Jewish and in the field of Jewish studies, in fact, compromises his or her status within the academy as an ‘objective’ scholar. The seminary is no less committed to Jewish learning – it is an inherent Jewish value, but the function of study is knowledge in the service of God and commitment to the Jewish people. So for a person who wants to do studies from a faith commitment, there’s no comparison between the seminary and the academy.”

**Saperstein** sees a symbiotic relationship, whereby “rabbinical seminaries provide the best general graduate level exposure to the classical texts of Judaism for students who may decide to continue in a specific discipline much more narrowly construed, and career academics provide continuing education opportunities for rabbis.” **Seltzer** acknowledges that while “the new generation of scholars in Jewish studies have a solid grounding in their academic discipline and perhaps more flexible career opportunities, studying in a liberal rabbinical seminary provides a broad-ranging and deep acquaintance with Judaica that is very difficult for a graduate student in a secular university to obtain.”

**Kraus** warns that Jewish seminaries and the academy may have a proclivity to become isolated from each other, which should be proactively avoided; his hope is to see secular academics teaching occasionally at the seminary and seminary faculty having stints at secular institutions. “The rabbi is the chief mediator between esoteric Jewish learning and the intellectual and spiritual needs of

his/her community,” says **Ruderman**. “But in order to perform this role, rabbis need to have more contact with the most significant Jewish learning of the academy, and so do rabbinical students. I would like to see more connections made between these separate sites of Jewish learning.”

**Samuelson** points to a major study on seminaries in the United States of about twenty years ago, which suggested that seminaries be located next to major universities – an impetus that situated HUC-JIR’s newer stateside campuses adjacent to USC in Los Angeles and NYU in New York. He and others suggest faculty exchanges and seminars as well as sabbatical visiting lectureships at HUC-JIR with greater regularity. **Morgan** believes that more of such systematic ties “would encourage academics to give more thought professionally, in terms of their own work, to the life of liberal Judaism in America and the world. For historians teaching modern Judaism, for example, if they had closer ties with the life of liberal, Reform Judaism, they might pay more attention to it in their own thinking and teach with a different outlook in their classes.”

**Signer** concludes, “There should be a synergy between the academy and Jewish seminaries, which correctly concern themselves with both *Wissenschaft* (knowledge) and *Bildung* (character formation). Most of the younger scholars in the academy are seeking to find profound meaning in their Jewish scholarship. I hope that rabbis would become their continuing students.”

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## Rabbinical Alumni Heading Seminaries

**David Ellenson, N '77**

President, Hebrew Union College - Jewish Institute of Religion

**Albert H. Friedlander, C '52**

Dean, Leo Baeck College London

**David A. Teutsch, N '77**

Former President; Wiener Professor of Contemporary Jewish Civilization; Director, Center for Jewish Ethics, Reconstructionist Rabbinical College

## Other Rabbinical Alumni in the Academy:\*

**Hillel Gamoran, N '56**

Rabbinic Literature, University of Washington

**Seymour Gitin, C '62**

Dorot Director and Professor of Archaeology W.F. Albright Institute of Archaeological Research in Jerusalem

**Michael Greenwald, C '75**

Associate Professor, Department of Religious Studies, St. Lawrence University

**Michael Herzbrun, C '75**

Coordinator of Psychological Counseling, St. John Fisher College

**Harold S. Jaye, C '70**

Professor, Philosophy/Humanities, Central Florida Community College

**Michael Kagan, C '81**

Associate Professor of Philosophy, Le Moyne College

**Dana Kaplan, J '94**

Oppenhein Brothers Assistant Professor of Judaic and Religious Studies, University of Missouri-Kansas City

**Shira Lander, C '91**

Ecumenical Institute of St. Mary's Seminary and University; University of Maryland-Baltimore County

**Laura Lieber, C '99**

Professor of Religions and Classics, Middlebury College

**Arthur Gross Schaefer, N '84**

Professor of Business Law and Ethics, Loyola Marymount University

**Jack D. Spiro, C '58**

Harry Lyons Distinguished Chair of Judaic Culture; Director, Center for Judaic Studies, Virginia Commonwealth University

## Rabbinical Alumni Teaching at HUC-JIR:

### Ranked Faculty

**David Aaron, C '83**, Professor of Bible - Cincinnati

**Carole B. Balin, N '91**, Associate Professor of Jewish History - New York

**Lewis M. Barth, C '64**, Professor of Midrash and Related Literature - Los Angeles

**Eugene B. Borowitz, C '48**, Sigmund Falk Distinguished Professor of Education and Jewish Religious Thought - New York

**Martin A. Cohen, C '57**, Professor of Jewish History - New York

**Norman J. Cohen, N '71**, Professor of Midrash - New York

**Michael J. Cook, N '70**, Sol and Arlene Bronstein Professor of Judaeo-Christian Studies; Professor of Intertestamental and Early Christian Literatures - Cincinnati

**William Cutter, C '65**, Professor of Education and Hebrew Language and Literature - Los Angeles

**Susan L. Einbinder, N '83**, Professor of Hebrew Literature - Cincinnati

**David Ellenson, N '77**, Gus Waterman Herrman Presidential Chair; I.H. and Anna Grancell Professor of Jewish Religious Thought - Los Angeles

**Reuven Firestone, N '82**, Professor of Medieval Jewish Studies - Los Angeles

**Edward A. Goldman, C '69**, Professor Israel and Ida G. Bettan Chair in Midrash and Homiletics - Cincinnati

**Alfred Gottschalk, C '57**, Distinguished Professor Emeritus of Bible and Jewish Thought; John and Marianne Slade Professor Emeritus of Jewish Intellectual History - Cincinnati

**Uri D. Herscher, C '70**, Professor of American Jewish History - Los Angeles

**Lawrence A. Hoffman, N '69**, Barbara and Stephen Friedman Chair in Liturgy, Worship, and Ritual - New York

**Isaac Jerusalmi, C '56**, Professor of Bible and Semitic Languages - Cincinnati

**Samuel K. Joseph, C '76**, Professor of Jewish Education and Leadership Development - Cincinnati

**Barry S. Kogan, C '71**, Clarence and Robert Efrogmson Professor of Jewish Thought; Professor of Jewish Philosophy - Cincinnati

**Leonard S. Kravitz, C '54**, Professor of Midrash and Homiletics - New York

**Stephen M. Passamaneck, C '60**, Professor of Rabbinics - Los Angeles

**Alvin J. Reines, C '52**, Professor of Jewish Philosophy - Cincinnati

**Richard S. Sarason, C '74**, Professor of Rabbinical Literature and Thought - Cincinnati

**Ezra Spicehandler, C '46**, Distinguished Service Professor Emeritus of Hebrew Literature - Cincinnati

**Paul M. Steinberg, N '49**, Eleanor Sinsheimer Distinguished Service Professor of Jewish Religious Education and Human Relations - New York

**Mark Washofsky, C '80**, Professor of Rabbinics - Cincinnati

**David B. Weisberg, C '77**, Professor of Bible and Semitic Languages - Cincinnati

**Andrea Weiss, N '93**, Instructor in Bible - New York

**Gary P. Zola, C '82**, Associate Professor of the American Jewish Experience - Cincinnati

### Faculty-Administration

**Ruth Alpers, C '94**, Lecturer on Human Relations and Clinical Pastoral Education - Cincinnati

**Kenneth E. Ehrlich, C '74**, Lecturer - Cincinnati

**Shaul R. Feinberg, C '71**, Adjunct Assistant Professor of Jewish Education and Liturgy - Jerusalem

**Shirley M. Idelson, N '91**, Associate Dean - New York

**Naamah Kelman-Ezrachi, J '92**, Lecturer on Jewish Education - Jerusalem

**David Komerofsky, C '99**, Dean of Students; Director of Rabbinical School - Cincinnati

**Richard N. Levy, C '64**, Lecturer on Judaic Studies - Los Angeles

**Michael Marmor, J '92**, Lecturer on Modern Jewish Thought - Jerusalem

**Aaron D. Panken, N '91**, Lecturer on Rabbinics - New York

**Nancy H. Wiener, N '90**, Adjunct Associate Professor of Pastoral Care and Counseling - New York

\* from the CCAR Directory of Academic Rabbis