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Experience at HUC-JIR/Cincinnati, where he was ordained in 1982 and received his Ph.D. in 1991. He is the author of *Isaac Harby of Charleston: Jewish Reformer and Intellectual*, editor of *The American Jewish Archives Journal*, and has served as editor and contributor to numerous books in the area of American Jewish history, including *Three Hundred Fifty Years: An Album of American Jewish Memory*, *The Dynamics of American Jewish History: Jacob Rader Marcus's Essays on American Jewry*, *Women Rabbis: Exploration and Celebration*, and *Hebrew Union College-Jewish Institute of Religion – A Centennial History, 1875-1975*.



**Dr. William (Bill) Cutter**, Director of the Kalsman Institute on Judaism and Health, Dr. Paul and Trudy Steinberg Distinguished Professor of Human Relations, and Professor

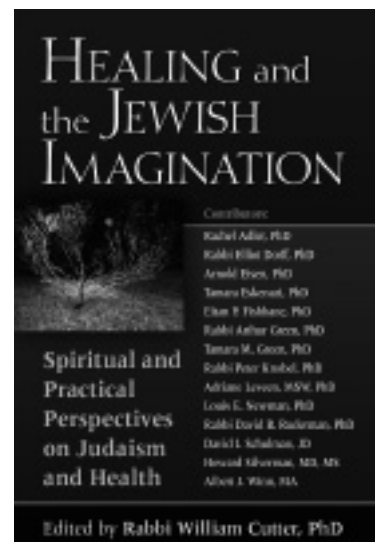
of Education and Modern Hebrew Literature, has been on the faculty of HUC-JIR/Los Angeles since 1965, where he was the Founding Director of the Rhea Hirsch School of Education, and the first Director of the Louchheim School of Judaic Studies. In 2000, through the inspired gift of the family of Lee and Irving Kalsman and Peachy and Mark Levy, Dr. Cutter developed the Kalsman Institute for Judaism and Health, which has sponsored over 30 forums on health and healing in the Jewish community, helped develop pastoral training programs in Israel, and supervises the pastoral education of students at HUC-JIR/ Los Angeles. Dr. Cutter received the A.B. from Yale University (1959), was ordained by the College-Institute (1965), and received a Ph.D. from UCLA (1971). He serves on the Spiritual Care Committee of UCLA Medical Center and is the editor and author of numerous books and articles on literature, interpretation, and health and healing.

## Healing and the Jewish Imagination: Spiritual and Practical Perspectives on Judaism and Health

**Rabbi William Cutter, Ph.D.**, ed., Jewish Lights Publishing, 2007

*Healing and the Jewish Imagination: Spiritual and Practical Perspectives on Judaism and Health* explores the Jewish tradition of providing comfort in times of illness and explains Judaism's perspectives on the inevitable suffering with which we live. Drawing from literature, personal experience, and the foundational texts of Judaism, celebrated thinkers push the boundaries of Jewish knowledge through unique, sometimes controversial perspectives. Using a modern interpretation of Judaism's ancient texts, these essays discuss the distinctions between curing and healing, and show us that healing is an idea that can both soften us so that we

are open to inspiration as well as toughen us – like good scar tissue – in order to live with the consequences of being human. Topics include the importance of the individual; hope and the Hebrew Bible; health and healing as part of the mystical tradition; from disability to enablement; Jewish bioethics; and overcoming stigma and knowing its roots. Contributors include Dr. Rachel Adler, Rabbi Elliott Dorff, Dr. Arnold Eisen, Dr. Tamara Cohn Eskenazi, Dr. Eitan Fishbane, Rabbi Arthur Green, Dr. Tamara Green, Dr. Peter Knobel, Dr. Adriane Leveen, Dr. Louis Newman, Rabbi David Ruderman, David Schulman, Dr. Howard Silverman, and Albert Winn.



## The Deuteronomic Perspective

**Dr. Tamara Cohn Eskenazi, Professor of Bible, HUC-JIR/Los Angeles**

The perspective of Deuteronomy shapes many parts of the Hebrew Bible, including prophetic books such as Jeremiah. At a time of crisis, the prophet Jeremiah asks “Is there a healer?” Jeremiah himself answers the query with a negative: There is no healer. There is no balm. Therefore, calamities will follow. Therefore, God weeps. Like many others in the Tanakh, Jeremiah holds that there is an inevitable connection between sin

and human suffering. This ideology comes especially from Deuteronomy and forms the backbone of large portions of our Bible. This ideology, commonly labeled, “Retribution,” comes to a particularly vivid expression in the blessings and curses at the end of the Book of Deuteronomy.

These chapters represent Moses's final words to the Israelites who are about to enter the Promised Land. They disclose a theology that is often hard to swallow. In chapters 27 and 28 Moses instructs the Israelites to proclaim the curses that will befall them should they fail to follow the teachings of

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