

“The *Hebrew Union College Annual* (*HUCA*) serves as the primary face of the College-Institute to the academic world,” says Rabbi David Ellenson. Having published 73 volumes and 5 supplements during its 80 fruitful years, *HUCA* provides a setting in which the leading Judaica scholars in the world can display the fruits of their academic research. “The pursuit of scholarship, shorn of its absolutist claims, remains a vital part of the heritage that *HUCA* has bequeathed to the College-Institute in particular and modern Judaism in general,” he adds. This internationally renowned publication represents the fulfillment of its earliest advocates’ intellectual mission and sustains their vision into the 21st century.

...tive, barring certain views and the discussion of certain questions from publication.” Neumark’s *Journal* was to be a “watchful educator,” guiding the younger generation of rabbis to higher Jewish learning beyond their student years at the College, keeping them in contact with scholarly specialists, and inspiring their “zeal for Jewish wisdom.”

The lay leader, too, was in Neumark’s sights: “The average intelligent Jewish reader with the right Jewish heart in his bosom will receive great benefit not only from popular scientific articles, but even from such as will contain text-investigations and technical details, most, or even all, of which he may miss. The very contact with higher Jewish learning in the modern sense of the term

launched in 1924), and Dr. David Neumark – and three members of the Board of Governors – Dr. Joseph Krauskopf of Philadelphia, Dr. William Rosenau of Baltimore, and Dr. David Philipson of Cincinnati – with the College’s then president, Dr. Kaufmann Kohler, as an ex officio member.

Dr. Philipson, Chairman of the Board of Editors, noted in his foreword to *HUCA*’s inaugural issue of 1924 that they were “determined to make it a medium through which scholars might be enabled to give to the world studies on subjects in the various branches of Jewish learning. The cooperation of Jewish scholars, not only members of the faculties of rabbinical seminaries, but also professors in secular institutions of learning

For Scholars, Alumni, *Klal Yisrael*: The Hebrew Union College Annual

by Jean Bloch Rosensaft

It was in January 1919 that a new quarterly journal first appeared on the American intellectual scene: the *Journal of Jewish Lore and Philosophy*, the first incarnation of what would later become the *HUCA*. Edited and published by Dr. David Neumark, Professor of Philosophy at Hebrew Union College, the *Journal* announced its purpose to cultivate higher Jewish learning and the dissemination of knowledge of Judaism and to serve Jewry as a whole by “paying equal attention to all disciplines of the vast field of Jewish knowledge from a purely and objectively scientific viewpoint.”

Conceiving his journal as a clearing-house for Jewish scholarship, Neumark proposed that it serve as a medium of communication not only between scholar and scholar, but also between scholar and lay leader. Furthermore, he hoped that this publication’s function would be the “reawakening of the old spirit of Jewish scholarship among the Rabbis,” and would provide them with a forum in which they could discuss “scientific questions” and “scientific views” at a time when no such “Jewish scientific periodical” existed, other than those “avowedly conserva-

...may still ennoble the life of the modern Jews as the old spirit for the Torah ennobled the life of the Jews in by-gone days.”

Neumark, a Galician-born Talmud prodigy and theologian, had come to HUC from Berlin. According to Dr. Jacob Rader Marcus, his seventeen years on the HUC faculty “symbolized the transference of rabbinic scholarship to the American frontier. Neumark brought his wealth of Hebraic tradition, knowledge, and aspiration. He may be said, in many respects, to have helped American Jewry prepare itself for the cultural role in World Jewry – and this, a generation before the European center was to perish in the German crematoria.” Neumark’s pioneering work was reflected in his *Journal*, whose seminal four issues provided the foundation for the *HUC Annual*.

In 1920 HUC’s Board of Governors accepted Neumark’s proposal that it take over the publication as an activity of the College, which it renamed and designated as an annual. A Board of Editors was appointed, consisting of three members of the faculty – Dr. Jacob Z. Lauterbach, Dr. Julian Morgenstern (under whose Presidency *HUCA* would be

...as well as scholars without institutional connection, was invited.” The first volume numbered 639 pages and was divided into Biblical Studies, Hellenistic Studies, Talmudic Studies, Philosophical Studies, Poetic Studies, Historical Studies, and Modern Studies. In featuring scholars from the United States and Europe and sustaining Neumark’s non-sectarian stance, Philipson explained that the *Annual* offered “convincing testimony to the universality of Jewish learning. Here all divisions of opinion and party merge in the friendly fellowship of true scholarly endeavor, and all geographical and national lines are obliterated.... Although issued by the Hebrew Union College, the *Annual* will become a mouthpiece of Jewish scholarship everywhere.”

Rabbi Ellenson points out that *HUCA*, as one of the very first Jewish academic journals to be published in the United States, should be viewed in the context of its historical and intellectual antecedents, as a successor to the first- and second-generation Jewish scholarly journals of 19th-century Europe. “For almost two centuries, the academic study of the Jewish past and the course and direction

of modern Judaism have been intertwined,” he explains. “The earliest practitioners of *Wissenschaft des Judentums* (the ‘scientific,’ academic study of Judaism) in Berlin in the 1820s as well as the 19th-century luminaries, ranging from the foremost leaders of Liberal Judaism such as Abraham Geiger and Zacharias Frankel to the Orthodox Esriel Hildesheimer, did not regard the scholarly study of Judaism as a mere tool to unlock the heritage of the Jewish past. They viewed an academic approach to Judaism as a means to direct the path of Judaism in the present.”

Thus, the Liberal Berlin Hochschule as well as the Positive-Historical Breslau Seminary and the Orthodox Berlin Rabbinerseminar that were headed by each of these men annually published erudite academic investigations into the Jewish past and routinely employed the results of those essays and articles to buttress their own approaches to Judaism. “These 19th-century scholars believed that the ‘objective study’ of the Jewish past would yield normative conclusions and guidance as to how Judaism should be practiced in the present,” he adds. “Rabbi Isaac Mayer Wise was determined to make HUC the academic equivalent of these German-language bastions of modern Jewish learning; one way he did this was by routinely including academic articles in the yearly reports on the state of his institution.” The *Annual* became the successor to such scholarly annual reports, which would extend Jewish learning and, at the same time, provide direction for contemporary Judaism.

The founding of an academic Jewish journal, *HUCA*, under the auspices of a modern rabbinical seminary also was due to the fact that, in the 19th and early 20th centuries, no scholar of Judaism could hold a university position in Europe, and virtually none could in America, because of anti-Jewish prejudice and the location of religious studies in Christian theological faculties within

the university. In those years, almost all scholars of Judaism with institutional appointments were located in the rabbinical seminaries. Thus faculty needs as well as aspirations for the student body and alumni helped motivate the founding of the *Annual* at Hebrew Union College.

HUCA is currently headed by Dr. Edward A. Goldman, Editor, and Dr. Richard S. Sarason, Associate Editor, who succeeded Dr. Herbert Paper’s and Dr. Sheldon Blank’s distinguished leadership of this periodical. Goldman and Sarason affirm the enormous sense of responsibility and the weighty legacy they are sustaining. They have contributed their own personal imprint on *HUCA* by seeking out those scholars who are doing the kind of work that would be of interest to the *Annual*’s readership and encouraging them to submit articles, albeit with no guarantee of acceptance for publication.



Dr. Edward A. Goldman



Dr. Richard S. Sarason

“When we attend the Society for Biblical Literature, American Academy of Religion, and Association for Jewish Studies annual meetings, for example, we make it our business to go to as many different sessions as possible,” Goldman notes. “We listen to those scholars who we think are doing important work in various fields and, when we hear a promising presentation, we suggest that they consider developing it into a full-fledged article for publication, always trying to make the *Annual* balanced and exciting.” Sarason adds, “A lot of time and energy is spent on communication with the authors. We aspire to emulate Dr. Blank’s tradition of professional courtesy in the way in which we communicate with those who submit articles. If an article is not accepted, we make certain to be encouraging, in the hopes of being able to publish another piece by that scholar in the future.” Goldman and Sarason are guided by an Editorial Board, comprised of faculty from all four campuses and representing expertise in all of the disciplines covered in the *Annual*, so as to ensure its encyclopedic scope: Dr.

The Canonization of a Myth, Portugal’s “Jewish Problem” and the Assembly of

Tomar 1629, by Dr. Martin A. Cohen, Professor of Jewish History at HUC-JIR/New York is *HUCA*’s latest monograph. According to Cohen, “This study examines a critical document hitherto unfamiliar to the world of scholarship of the Spanish and Portuguese Inquisition. It provides a synopsis of the contents of the document’s lengthy text, and offers an analysis in relation to its time and place context – a unique gathering, designated with papal permission as an assembly (*junta*), composed of some twenty ecclesiastical dignitaries and professors of theology and canon law, convened at the Convent of Christ in the city of Tomar, northeast of Lisbon, in the spring and early summer of 1629. Its purpose was to ponder a solution to Portugal’s problem – the descendants of converts (*conversos*), or New Christians, who were collectively suspected of harboring Jewish beliefs and engaging in Jewish religious practices. As canonical Christians, who were presumed to have been baptized, such religious behavior was heresy.”

The analysis of this document reinforces Cohen’s frequently published thesis that the Portuguese Inquisition, like the Spanish, was primarily an instrument of state. “It was intended to intimidate large segments of the population who in one way or another were regarded as threatening to the political establishment (‘the old regime’) through the perpetuation of the myth that anyone with any Jewish ancestry (and large segments of the population, especially in the higher classes, had some) had a genetic predisposition to a Jewish identity and the practice of Judaism, especially in secret,” Cohen explains. “The myth gave the establishment the opportunity to subordinate just about anyone it wanted by calling that person a secret Jew.”

Ellenson, Grancell Professor of Jewish Religious Thought; Dr. Reuven Firestone, Professor of Medieval Jewish Studies; Dr. Nili Fox, Associate Professor of Bible; Dr. Alyssa Gray, Assistant Professor of Codes and

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Responsa Literature; Dr. Samuel Greengus, Morgenstern Professor of Bible and Near Eastern Literature; Dr. Adam Kamesar, Professor of Judaeo-Hellenistic Literature; Dr. Barry Kogan, Efroymson Professor of Jewish Thought; Dr. Michael Meyer, Ochs Professor of Jewish History; Dr. Stanley Nash, Professor of Hebrew Literature; and Dr. David Sperling, Professor of Bible. They assist Goldman and Sarason by actively reaching out to colleagues around the world for submissions. Each volume prominently features an invitation for “submission for consideration of scholarly essays in Jewish and Cognate Studies, Ancient and Modern: Bible, Rabbinics, Language and Literature, History, Philosophy, Religion.” Thus, articles that are unsolicited come over the transom door as well.

Academic excellence is the standard against which all submissions are judged. “When an article is submitted, it is assigned to a field and we circulate its title and field to our Editorial Board,” Goldman explains. “An Editorial Board member, or other HUC-JIR faculty member, will generally become one of the readers. We then send out this information to prospective readers from outside of HUC-JIR who are experts in that field. An outside scholar offers to be a reader, and the full article is sent out for review without the author’s identification, so that it is evaluated on its own academic terms. The readers, scholars of all faiths just as the authors of submissions are of all faiths, do not know who the writer is, and they apply to the work their own standard of academic excellence.”

Readers’ reviews are comprehensive. “They generally do a detailed evaluation, not just a recommendation to publish or not,” says Goldman. “Articles may be accepted provisionally, with the provision that the author should incorporate the concerns of the reader, without author or reader ever knowing each other’s identity. In the case of a split decision, a third reader is found to review the submission. We work very hard to make

the process as fair as possible. The readers we select are chosen because we know them to be fair and open-minded individuals. We do not ask them ever to determine whether they agree with the author. That’s irrelevant. The important thing is that the author makes a good, solid case for his or her position.”

Authors range from prominent academics and emerging scholars to young graduate students. The age and/or reputation of the scholar are usually irrelevant, because the reader doesn’t know who the author is. When an article is accepted, it is because it says something that is new and contributes to the discipline in which it is being submitted. From the submission of an article to its actual publication takes about one to one and a half years.

The non-sectarianism and academic inclusiveness of *HUCA*’s founders continue to this day, as *HUCA* publishes scholars who cross the board in terms of their affiliation with Jewish institutions. “There are no litmus tests in terms of who can publish or who can’t,” Sarason adds. “In fact, we’ve been receiving numerous submissions these days from Bar-Ilan University, a modern Orthodox institution in Israel, in addition to articles from Yeshiva University, the Jewish Theological Seminary, Tel Aviv University, and many secular American universities.”

HUCA is not a Reform publication, an interesting fact when one considers that HUC-JIR is generally more widely known as the Reform Movement’s seminary. *HUCA* reinforces the other aspect of HUC-JIR’s identity as a preeminent academic institution advancing Jewish scholarship and research. In fact, *HUCA*’s prominence significantly enhances HUC-JIR’s visibility and prestige in the international academic world.

Sarason recalls his studies at Hebrew University in the early 1970s, when “*HUCA* was a name that was spoken with reverence. Indeed, one of the strategies for the Reform Movement’s entrée into Israel in the early years was through the academic reputation

of HUC-JIR, particularly as reflected by *HUCA*. Before the Movement’s current, growing involvement in Israeli life, Israeli intellectuals knew the College as the *Hebrew Union College Annual*. Furthermore, HUC-JIR continues to need allies in the larger world, and our support from the non-Reform and non-Jewish segments of the community is on the basis of our scholarship, library resources, and academic publications. *HUCA* provides a face to the world that has no connection to the Reform Movement. The good will that the *Annual* garners, in this regard, is important.”

The reputation of *HUCA* in the scholarly world is of great value in recruiting students to HUC-JIR’s graduate programs. “Young scholars throughout the world who are interested in doing research know that we are one of the serious places where they can do solid graduate and doctoral work,” says Goldman. Dr. Adam Kamesar, Director of the School of Graduate Studies in Cincinnati, elaborates: “We play an important role in the academic study of Judaism. The setting of the seminary offers many advantages to those who would pursue an advanced degree in Bible and/or Jewish Studies. Among these is the fact that our curriculum is built and coordinated in conjunction with a rabbinical curriculum rather than an undergraduate curriculum in general Judaica. This means that many foundational courses, in which graduate students may study or serve as TAs, tend to focus on source texts in the original language rather than on survey-type material in English translation. For if there is one thing that we continue to share with our 19th-century predecessors, it is the belief that there is no substitute for rigorous philological study and knowledge of the original texts.”

Graduate students at HUC-JIR may have their research published in the *Annual*. An article co-written by Dr. Nili Fox and graduate student Angela R. Roskop, on an anthropomorphic rattle from the Nelson Glueck Collection at the Cincinnati Art Museum, appears in volume 70-71, published in conjunction with HUC-JIR’s 125th anniversary.

The *HUCA* office receives subscriptions and mail from throughout the world. “If you have

a credible library, which deals with any of the fields that we cover, you must have a subscription to the *Annual*,” Goldman says. Fan mail from subscribers affirms the editorial achievement and scholarly excellence of this publication. A recent email from Father Luis Stadelmann, SJ, of Florianópolis, Brazil, lauds *HUCA*'s volume 73: “The information available in articles and references to themes dealt with in areas of research is quite inspiring not only for my teaching and writings but also for suggestions to students in their work on doctoral theses. While other journals offer many good ideas there is no doubt that *HUCA* offers something more, which is the use of appropriate methodology.” Goldman and Sarason express appreciation for the devotion of Shirley Schreiner, *HUCA*'s secretary/administrative assistant since 1982, and Kelby Bowers, graphic designer and compositor, for the production and dissemination of *HUCA*.

Free subscriptions to all HUC-JIR rabbinical alumni sustain Neumark's goal of a learned rabbinate, now expanded to graduate alumni as well. Sarason notes that “HUC -JIR has always upheld the 19th-century European Reform ideal of the scholarly rabbi who would mediate the fruits of modern scholarship and thought to the larger Jewish world, imparting a committed yet modern critical perspective on Jewish tradition, religion, and history that differs from the traditional, orthodox perspective. That remains a goal of HUC-JIR's rabbinical program to this day.

“In the 19th century, there was less of a professional distance between rabbis and scholars, and the scholars were working in the rabbinical seminaries,” he adds. Today, as Jewish professionals and scholars may be less connected than in the past, Sarason wants to sustain the connection between the two. “The College-Institute remains committed to the importance of academic Jewish literacy for our rabbis. Even, and especially, with the turn toward spirituality and emotion in the American Jewish community, critical knowledge and judgment must remain crucial elements in Jewish education. People often fear the ‘corrosive’ effects of critical study on religious faith; the Reform position historically has been to wrestle with both, to work through one to the other – and that remains HUC-JIR's position today – not an easy one,

A preview of *HUCA*, volume 74

Alan Cooper (Jewish Theological Seminary and Union Theological Seminary) and **Bernard R. Goldstein** (University of Pittsburgh), “*The Development of the Priestly Calendars (1): The Daily Sacrifice and the Sabbath*”

John C. Crutchfield (Columbia International University), “*The Redactional Agenda of the Book of Psalms*”

Yaron Z. Eliav (University of Michigan), “*The Temple Mount, the Rabbis, and the Poetics of Memory*”

Meir Hildesheimer and **Yehoshua Lieberman** (Bar-Ilan University), “*The Controversy Surrounding Machine-Made Matzot: Halakhic, Social, and Economic Repercussions*”

Motti Inbari (Hebrew University of Jerusalem), “*The Oslo Accords and the Temple Mount – A Case Study: The Movement for the Establishment of the Temple*”

Jenny R. Labendz (Jerusalem, Israel), “*Know What to Answer the Epicurean: A Diachronic Study of the Apikoros in Rabbinic Literature*”

Jonathan W. Schofer (University of Wisconsin), “*Protest or Pedagogy?: Trivial Sin and Divine Justice in Rabbinic Narrative*”

Avishai Yorav (Halakhic Manuscripts Research Institute), **Dan Grauer** (Tel Aviv University), and **Tal Dagan** (Tel Aviv University), “*‘Go to the Ant...’: Phylogenetic Algorithm as an Aid in Forming a Manuscript Tradition Stemmata (Feasibility Study)*”

but an honest one. We want our alumni to continue their educations and academic pursuits, just like doctors and lawyers and other professionals are required to, and are delighted to distribute the *Annual* to sustain their lifelong learning.”

The *Annual*'s reach exceeds its subscription base of 2200 copies per volume. It has been selected as one of the 100 theological journals from throughout the world to be part of the American Theological Library Association online project. Thus, all volumes of the *Annual* up to the past five years are now digitized and available electronically to subscribers to the Association's online service – reaching many additional readers. The past five years'

issues are only available in hard copy, so that the online version won't compete with the printed journal.

Reviewing the tables of contents over the decades, it is clear that *HUCA* has published core articles covering the broad spectrum of Jewish scholarship that have immeasurably broadened the scope of Jewish learning and teaching. These articles continue to be referenced by contemporary scholars who are delving into Jewish philosophy, literature, Bible, archaeology, rabbinics, the sociology of religion, law, history, and more. Indeed, Dr. Julian Morgenstern, President of HUC from 1921 to 1947, published an article each year from the first volume in 1924 through the forty-first in 1969-70. The authors continue to include HUC-JIR faculty and alumni.

An abstract – a short paragraph – introduces each article to the reader, inviting both scholar and lay reader into new discoveries. Goldman explains, “If people are looking for a given subject and want to get a sense of what's in the article, they can read the précis and then delve deeper into the ones that look interesting.” *HUCA* also publishes monographs as separate volumes. “When we get a submission that is too long to be an article in the journal, but is shorter than an ordinary book, we place it in our monograph series,” says Goldman. The submission goes through the same vetting process as articles in the *Annual*.

HUCA stands alone in the world of Jewish studies. No other Jewish seminary publishes a comparable publication, and the Israeli universities, while they publish journals, do so in Hebrew, which limits their readership. *HUCA* is monitoring the cutting-edge of scholarship and shaping it as well, by advancing the publication of innovative works. As the public face of HUC-JIR to the world academic community, *HUCA* sustains its founders' mission: to cultivate higher Jewish learning and the dissemination of knowledge about Jewish culture, religion, and history. Looking to the future, Rabbi Ellenson says, “May the task of this journal to illuminate the Jewish heritage continue to leave its imprint on our community and contribute to the spiritual growth of our people for years to come.” ■