

**Elliot K. Ginsburg**  
2924 Baylis Drive  
Ann Arbor, MI 48108

### **EDUCATION**

Ph.D., August 1984 in Religious Studies. Concentration in Judaica. University of Pennsylvania, Philadelphia, Pennsylvania. *Thesis Topic*: "The Sabbath in the Classical Kabbalah." Adviser: Dr. Arthur Green.

M.A. in Religious Studies. Fall 1980. University of Pennsylvania, Philadelphia, Pennsylvania.

B.A. in Philosophy, May, 1974. University of Illinois, Urbana, Illinois. Graduated *magna cum laude*.

### **AREAS OF TEACHING COMPETENCE**

Kabbalah and Hasidism; Medieval and Modern Jewish Thought; Judaism as Religion; Jewish Intellectual History; Rabbinic and Medieval Midrash; Perspectives on the Holocaust.

Approaches to the Study of Religion; Myth, Ritual and Symbol; Emotion and the Senses in Religion; Ritual and Community

### **RESEARCH INTERESTS**

Kabbalah and Hasidism; History of Jewish Spirituality; Mysticism and Popular Piety; Midrashic and Kabbalistic Hermeneutics; Ritual Theory; Emotion and the Senses in Judaism; Mappings of Time in Judaism; Piyyut (Liturgical Poetry), Popular Culture and Musical Performance

### **TEACHING EXPERIENCE**

Associate Professor of Jewish Studies and Jewish Thought, University of Michigan, Ann Arbor. Appointment in the Department of Near Eastern Studies. Association with the Frankel Center for Judaic Studies and the former Program on Studies in Religion. July 1991-

Interim Director of the Frankel Center, Spring 2001 and Winter-Spring 1996.

Undergraduate advisor, Winter 2005-present. Courses taught include: Modern Jewish

Thought; Perspectives on the Holocaust, Literature of the Holocaust; Jewish Mysticism; The Sabbath and Sacred Time (seminar); Hasidism (seminar); Emotion and the Senses in Judaism (seminar); Between Contemplation and Ecstasy: Hasidic Teachings on the Spiritual Path (seminar); Models of Contemporary Jewish Renewal (seminar); Models of Sacred Time in Hasidic Teachings (seminar); Hasidism as Mysticism: The Radical Teachings of Nahman of Bratslav; Life and Thought of A.J. Heschel (seminar); Rap, Rhythm, and Jews (seminar); co-taught Near Eastern Studies Capstone Seminar: Ritual and Community; co-ordinated and co-taught thematic course, Introduction to Western Religions; developed and taught Judaic Studies Core course, Jewish Civilization and Cultures, Fall 2005; taught graduate seminars on Jewish Mysticism: *Avodat ha-Qodesh*: the kabbalah of Meir ibn Gabbai; The Zohar; and Models of Sacred Time in Hasidic Thought. Co-taught pilot course on Judaism for the Program in Jewish Communal Service (formerly Project STaR, now the Drachler Program), 1998; Member of the Executive Committees of the Frankel Center for Judaic Studies (various times since 1992), the Program on Studies in Religion (1991-99); and Near Eastern Studies Department (1998-present)

Associate Professor, Oberlin College. Dual appointment in Judaic and Near Eastern Studies Program and the Department of Religion. Taught a wide range of courses in Judaic Studies in the late antique, medieval and modern periods. Responsibilities included curriculum development, academic advising, fundraising and committee work. July 1982 to June 1991. Courses taught include: Introduction to Classical Judaism; Sacred Story and the Literary Imagination in Judaism; Modern Judaism and the Redefinition of Jewish Identity; Mystics and Messiahs (seminar) Promoted to rank of Associate Professor with tenure, Spring 1988.

Served as director of the Judaic and Near Eastern Studies Program, July 1985 to June 1987 and July 1989 to June 1991.

Instructor, University of Pennsylvania, Department of Religious Studies. Taught Introduction to Classical Judaism. Spring 1982, Spring 1978 and Fall 1977.

## PUBLICATIONS

### Books

The Sabbath in the Classical Kabbalah. Albany: State University of New York Press, 1989. 341 + xx pages. New printing, Littman Press, Cambridge, England, 2008.

Sod ha-Shabbat: The Mystery of the Sabbath. From the *Tola'at Ya'aqov* of R. Meir ibn Gabbai.

Translated and with a critical commentary. Albany: State University of New York Press, 1989. 264 + xvi pages.

### Articles

“On Entering the Spiritual Life: Jacob’s moment of deeper Waking in the *Degel Mahaneh Efra'im*,” for the Elijah Interfaith Institute cross-traditional collection on Entering the Spiritual Life. (Online publication, July 2012) <http://hermes-elijah.org/index.php/courses/item/109-2;5-elliott-k-ginsburg-jacob-s-moment-of-deeper-waking>

"Mystical Letters, Hebrew," in A. Norich and J. Miller, *Critical Terms in Jewish Language Studies*, University of Michigan, 2011, pp. 33-35.

“Leaping and Waiting: Reflections on a Slonimer Text: A Shpatzir in Four Movements” in G. Milgram, ed. *Seeking and Soaring: A Festschrift in honor of Rabbi Shohama Harris Wiener*, (New Rochelle, Judaism Press, 2009), pp. 210-231.

“Sabbath and Love in Jewish Tradition” in the *Encyclopedia of Love in World Religions* edited by Yudit Kornfield Greenberg, (ABC CLIO Press, Santa Barbara: 2008), Vol. 2, pp. 517-520.

“Fragrance, Olfactory Symbolism and the Song of Songs,” *Love in Jewish traditions*,” in the *Encyclopedia of Love in World Religions* edited by Yudit Kornfield Greenberg, (ABC CLIO Press, Santa Barbara: 2008), Vol. 1: pp. 237-239.

“On the Registers and Resonances of Jewish Myth”. Foreword to Howard Schwartz’s, “Tree of Souls: A Jewish Mythology” (Oxford University Press, 2004), pp. xxv-lxiii.

”The *neshamah* is always praying’: Towards a Typology of Prayer in Jewish Mystical Tradition (a first offering),” in *Prayer and Spirituality in the Early Church vol. 3. Liturgy and Life*, eds. B. Neil and G. Dunn (St. Pauls/Australian Catholic University Press, 2003), pp. 353-392.

“Beyond Words: Approaching Silence in Hassidic Prayer” in *Writings from the Heart of Jewish Renewal* (Philadelphia, PA: 2003), pp. 24-33.

”The B’nai Yissaschar on the Meaning of Being Yisra’el”. *New Menorah Journal*, No. 67, Spring 2002, pp. 9,13.

“A Little that Contains a Lot’: On Spice Containers and the Unfolding of Inspiration at Havdalah” in B. Gomberg and S.S. Yudovin, *The Havdalah Spice Container* (Spertus Institute/Spertus Museum, Chicago, Illinois), 1998, pp. 7-11 and 16.

“Rituals of Preparation [in Zoharic Kabbalah]”, in Lawrence Fine, ed. *Essential Papers in Kabbalah*. New York University Press, 1995, pp. 400-437.

“Jewish Mysticism: A Bibliographic Map for the English Reader.” In Barry Holtz, ed. Reading Jewish Books, pp. 164-202. New York: Schocken Books, 1992.

“Tiqsei ha-havdalah ba-qabbalah ha-zoharit” [The Havdalah Ceremony in Zoharic Kabbalah], Jerusalem Studies in Jewish Thought, vol. 9 (1989), pp. 183-216.

“*Zelem Elohim*: Some Thoughts on God and Person in Zoharic Kabbalah.” In L.D. Shinn, ed. In Search of the Divine. New York, Paragon Press, 1987, pp. 61-87.

“Kabbalistic Ritual as a Means of Furthering the Divine-Human Nexus:

Two

Examples” (appendix to article above). In L.D. Shinn, *ibid.*, pp. 88-94.

“The Sabbath in the Kabbalah,” Judaism: A Quarterly Journal, v. 31, Winter 1982, pp.

26-36 “The Portrait”: a translation of Nahman of Bratslav’s tale from the Hebrew and Yiddish.

Published in Arthur Green, Tormented Master: A Life of Nahman of Bratslav, University of

Alabama Press, 1979, pp. 355-57.

#### Review Essays and Book Reviews

Review of Michael D. Swartz, *Scholastic Magic: Ritual and Revelation in Early Jewish Mysticism*, Religious Studies Review Vol. 24:3, Fall 1998, p. 318.

“The Many Faces of Kabbalah: A Review Essay of Moshe Idel’s *Kabbalah: New Perspectives*/קטביה הלבק. *Hebrew Annual Review* 36, 1995, pp.

111-122. “Moshe Idel and the Field of Ecstatic Kabbalah: A Review Essay,” in Jewish Quarterly

Review, Vol. 82:1-2 (July-October 1991), pp. 207-214.

“Isaiah Tishby, The Wisdom of the Zohar,” The Journal of Religion 71:4 (October, 1991),

pp. 626-627.

“Elliot Wolfson, “The Book of the Pomegranate: Moses de Leon’s *Sefer ha-Rimmon*”, in Religious Studies Review 17:2, April 1991, p. 179.

“Isaiah Tishby, The Wisdom of the Zohar,” in Religious Studies Review 17:2, April 1991, *ibid.*

“Moshe Idel, The Mystical Experience in Abraham Abulafia,” Religious Studies Review, vol. 16:3, July 1990, p. 274.

“David Ruderman, Kabbalah, Magic, and Science: The Cultural Universe of a Sixteenth Century Jewish Physician,” *ibid.*

“Moshe Idel, Studies in Ecstatic Kabbalah,” Religious Studies Review, vol. 15:3, July 1989, p. 274.

“David S. Ariel, The Mystic Quest: An Introduction to Jewish Mysticism,” *ibid.*, pp. 274-76.

Forthcoming and Works in Progress

“Cries and Whispers: Qeri’at Shema in the Zohar Read through a Performative Lens” This is part of a monograph on select prayer and meditation practices in Jewish mystical tradition.

Mystical Orthography and Jewish multi-lingualism

A somewhat more popular work on the cycle of Jewish year through the lens of hasidic texts.

(A

sample chapter is the essay on *Leaping and Waiting* published last year.)

“Radiant Mystery: the Zohar Revealed and Concealed” (on the Zohar and its translations), extended review essay

The Motif of the Everpresent Sabbath in the Jewish Mystical Tradition

( monograph) “Fragrance, Olfactory Symbolism and Love in Jewish Traditions”

“The *neshamah* is always praying”: A Thick Description of Jewish Mystical Prayer Practices (monograph)

“So Many Roses All Around’: The Olfactory Imagination in Jewish Mysticism”

“The Language of Betrothal and Union: Shabbat Mystical Marriage in the Qabbalah of Judah ben Yaqar.”

*Ve-ha-hayyot ratzo va-shov*: Some pedagogic thoughts on moving between the Academy and Modes of Spiritual Practice/Performance

**ACADEMIC HONORS & GRANTS**

Frankel Institute Fellow, Fall 2010 for *Ve-yesh sod la-davar* (The Word’s the Thing): A Thick Description of Jewish Mystical Prayer Practices

W.W. Kellogg Foundation, Grant for Outreach Scholarship: Jewish Mystical Teachings and Contemplative Practice (2003-04)

Recipient of the Sanford Seltzer Chair in Jewish Mysticism, HUC-UAHC, 1998-2003

Fellow of the Institute of the Humanities, University of Michigan, 1994-95. Rackham Grant, University of Michigan. Summer 1993.

National Endowment for the Humanities Travel to Collection grant. For Spring-Summer 1993.

National Endowment for the Humanities Summer Stipend. June-August 1991. For a chapter length study of the motif of mystical marriage in the teachings of one of the earliest known kabbalists, Judah ben Yaqar.

H.H. Powers Travel Grant, Oberlin College. For manuscript research in England, June 1991. Declined.

Research and Development Grant-in-Aid, Oberlin College, Summer 1990. For study of kabbalistic texts and manuscripts.

Research and Development Grant-in-Aid, Oberlin College, Summer 1989. For study of kabbalistic manuscripts.

National Endowment for the Humanities Fellowship for College Teachers, 1987-88.

Visiting Research Fellow at the Institute for Jewish Studies at the Hebrew University of Jerusalem (in the Department of Jewish Thought), 1987-88.

Ford Research Fellowship. Administered by Oberlin College. Fall Semester 1988.

H.H. Powers Travel Grant, Oberlin College. For research in Eastern Europe and Israel. Summer 1986.

National Foundation for Jewish Culture Post-doctoral Publication Grant. December 1985. Research and Development Grant-in-Aid, Oberlin College, Summer 1985. For study of kabbalistic manuscripts.

Memorial Foundation for Jewish Culture Dissertation Fellowship, 1981-83. University of Pennsylvania Teaching Fellowship, 1974-78 and 1979-1982. Phi Beta Kappa, 1974.

James Scholar, University of Illinois, 1970-74. Cook County (Illinois) Scholar, 1970-74. Illinois State Scholar, 1970.

National Merit Finalist, 1970.

### SELECTED SCHOLARLY PRESENTATIONS

**Melting into the Miqveh of Time: Configuring Mind-Body-Cosmos in the *B'nei Yissaskhar*, AJS Annual Conference, Chicago, IL. December 2012.**

**Presentation: Multivocality in Jewish Mystical Traditions.** Part of panel on *Key Concepts in Jewish Languages*, Association for Jewish Studies, Washington, D.C. December, 2011

**Presentation: DOS PINTELE YOD: Hebrew Orthography, the Play of Ethics, and the Jewish Mystical Imagination**, Association for Jewish Studies, Washington, D.C. December, 2011.

**Plenary address, two part presentation: In the Twinkling of an "T"; and Surfing the *Ratzo va-shov (Ebb and Flow)*: Motifs of Sleep and Waking in Jewish Mystical Traditions.** Ohalah Rabbinic Conference, Boulder, CO. January 2012.

**On Entering the Spiritual Life: Jacob's moment of deeper Waking in the hasidic text, *Degel Mahaneh Efra'im*.** Presentation and paper for the Guerrand Hermès Forum for Interreligious Study of the Mystical and Spiritual Life, Marrakech, Morocco. March 2012.

Ring Lectures in Judaic Studies at Oberlin College, March 2011. A series of five lectures on *Zohar: Book of Enlightenment*:

- (1) The Spiritual "Friends": Zohar as Story;
- (2) Torah, Language and Interpretation: the Language of Mystical Experience I
- (3) Waking, Eros and Creativity: the Language of Mystical Experience II
- (4) Shekhinah: Feminine God-language and Gendering in the Zohar
- (5) Zohar and Ritual Creativity: the case of the Sabbath
- (6) Popularization of the Zohar, early modern and contemporary

Rituals of Entry into the kabbalistic Sabbath. Guerrand Hermes Forum for Interreligious Study of the Mystical and Spiritual Life, Marrakech, Morocco. February, 2011.

The Fragrance of Intimacy in Zoharic Kabbalah: Thoughts on Gender and the Sensorium. AJS Conference, December. 2010.

*Dos Pintele Yod*: Hebrew Orthography, the Play of Ethics, and the Jewish Mystical Imagination. Frankel Institute/Center Colloquium, University of Michigan, November 2010.

"Cries and Whispers, Emptiness and Fullness:" Mystical Language and 'Reading the Shema' in

Gerona and Zoharic Kabbalah. Frankel Institute Workshop, University of Michigan, October 2010 "The White Spaces between the Black Letters": Thoughts on a radical hasidic hermeneutic. Invited presentation, Ohalah Rabbinic Conference, St. Louis, MO, January 2010.

"The Unexpected Turn: Contemporary Jewish Mysticism in Text and Practice" Presentation and Respondent. Annual Conference of the Association for Jewish Studies, Los Angeles, CA. December, 2009.

"'Cries and Whispers': Reading the 'Reading of the Shema' in a Performative Key (Zohar 2:133b-134b), invited presentation at the International Zohar Symposium sponsored by Monash University, in Prato, Italy, July 2009.

"Swimming Inward, Flowing Outward: The *ratzo va-shov* (ebb and flow) in Kabbalistic, Hasidic and neo-Hasidic Text and Practice. Plenary Talk, Ohalah Rabbinic Conference, Boulder, CO. January 2009.

"Time, Dreams and Laughter: Snapshots of the Subversive in Jewish Mystical Tradition (and its aftershocks)." Center for Middle Eastern and North African Studies series on Religion

and the Subversive. University of Michigan, December, 2008.

“Reflections on Kabbalah and Language,” University of Michigan, Religion and Language Seminar, Dept. of Linguistics, February 2008

“Stages and States of Consciousness in Jewish Mysticism,” Invited Lecture, University of Florida Dept. of Religion, February, 2007.

“Inspiration, Ruach ha-Qodesh and Expanded Awareness in Medieval Kabbalah: Towards a Typology” Ohalah Conference, Boulder, CO. January 200

“Sources for Kabbalat Shabbat”: Hebrew lecture, Shalom Hartman Institute, Jerusalem, Israel. July 2007.

“Entering the Mystical Sabbath: Symbol, Narrative, and Practices.” University-wide lecture, Illinois Wesleyan University, Bloomington, IL. April 2006.

“Entering the Sabbath: Ritual Innovation among the Kabbalists of 16th century Safed”. Center for Middle-Eastern and North African Studies Colloquium, University of Michigan, March 2005

“The Sabbath During the Week: Three Kabbalistic Approaches to ritual Innovation in 16th-17th Century Eretz Yisra’el .” Near Eastern Studies Colloquium, University of Michigan, February 2005

Seminar Presentation: “Towards a Typology of Jewish Mystical Prayer.” Frankel Center for Judaic Studies, University of Michigan. March 2004

Ring Family Lectures, “Hasidism as Spiritual (R)evolution” sponsored by the Program in Judaic Studies at Oberlin College, November 2003. These consisted of 5 lectures on East European Hasidism: (1) Hasidism as Spiritual (R)evolution: Origins and Development; (2) The Circle of the Maggid of Mezritch; (3) The Mystical Path of Nahman of Breslov: Teachings, Dreams, Tales; (4) Lived Religiosity: Modes of Devotion and Spiritual Practice; (5) Neo-Hasidism

Keynote address: “‘A World that is Entirely Shabbat’ — Three Kabbalistic Contemplative Strategies for Extending the Sabbath into the Week.” Delivered at the 15th annual conference of the Australian Association of Jewish Studies, “Jewish Kabbalah, Mysticism and Jewish Thought”, at the University of Sydney, February 2003.

בוֹשׁוּ אוֹצֵר תּוֹיַחְרוּ [Veha-hayyot ratzo va-shov]: Some pedagogic thoughts on moving (navigating, stumbling, dancing) between the Academy and Spiritual practice, to wit, between the University of Michigan and Elat Chayyim. Delivered at the Conference on the Hasidic Roots of Contemporary Jewish Spiritual Expression, sponsored by the



Institute for Advanced Theology at Bard College, and held in New York City, in March 2003.

”If Only We Could Pray Every Moment the Whole Day Through’: Toward a Typology of Prayer in the Jewish Mystical Tradition.” Plenary Address at the Third International Conference on Prayer and Spirituality in the Early Church: Liturgy and Life, Australian Catholic University, Melbourne, July 2002.

“Shatteredness and Wholeness: Points of Meeting in the Dialogue between Christians, Muslims and Jews.” Presentation at the Interfaith Seminar, International Conference on Prayer and Spirituality” at Australian Catholic University, Melbourne, July 2002.

”Worlds, Souls, Divinity’: On the Ba’al Shem Tov in History and in the Religious Imagination.” Invited lecture at the Kresge Museum of Art, Michigan State University, November, 2001.

”On Four Who Entered Pardes; and the Development of Jewish Studies at the University of Illinois”. Lecture at the Investiture of Prof. Gary G. Porton, University of Illinois, August, 2000.

”Between Scholars and Practitioners: On Critical and Contemplative Modalities in the Study of Jewish Mysticism.” Presentation at “On Religious Grounds: From Discipline to Disciplinarity in Medieval and Renaissance Studies.” Conference at the University of Michigan, January, 2000.

“Shabbat: Models of Kabbalistic Practice.” Invited talk, Purdue University Program on Judaic Studies. March, 1999.

*Ve-hayyu nekhnim*: On “Readiness” and Attentiveness in Jewish Mystical and Contemplative Practice. Presentation at the American Academy of Religion Annual Conference. San

Francisco, November, 1997.

“Sabbath on Wednesday: Three Models for the Pan-sacramental celebration of Shabbat in Safed Kabbalah and its Aftermath.” Presentation at the American Academy of Religion annual conference. New Orleans, November, 1996.

Emptiness and Fullness: Two Models of Rest in Medieval Kabbalah.” Invited lecture delivered at Conference on Medieval Thought at Claremont Graduate School, February, 1996. “Sources of Healing in Jewish Mysticism”. Presented at a Conference on Sources of Healing in Judaism. Jewish Theological Seminary-Hebrew Union College, New York, NY. November, 1995.

“Anticipating, Longing, Savoring: On the Olfactory Imagination.” University of Michigan Institute for the Humanities, October, 1995.

“Shabbat on Wednesday? On the motif of the Everpresent Sabbath in Jewish Mysticism and its Relation to the Transgressive and Hypernomian Impulses in Religious Tradition...” Presented at the Colloquium of Fellows, University of Michigan Institute for the Humanities, February 1995.

“Both the Whole and the Shattered Tablets Lie in the Ark: Three Faces of Torah,” delivered at Hebrew Union College Convocation, Cincinnati, OH. December, 1994.

“The Smell of the Divine: Reflections on Fragrance and Olfaction in Zoharic Kabbalah”. Presented at a conference devoted to Myth and Ritual in Judaism. New York University, October, 1994.

“‘Writing. Not Writing. Twin Terrors.’ On Writing, Reading, and Teaching about the Holocaust.” Studies on Religion Colloquium. February, 1994.

“So Many Roses All Around: On the Olfactory Imagination in Jewish Mysticism”. Paper delivered at the Association for Jewish Studies Annual Conference, Boston, MA. December, 1994.

“The Motif of the Everpresent Sabbath in Jewish Mysticism: from Safed Kabbalah to the *Sefat Emet* (a modern Hasidic work). World Congress of Jewish Studies, The Hebrew University of Jerusalem, June 1993.

“Bringing the Holy into the Profane: The Everpresent Sabbath in the Jewish Mystical Tradition.” Judaic Studies Colloquium, University of Michigan. April, 1993.

“Mysticism and Contemporary Jewish Theology: Arthur Green’s *Seek My Face, Speak My Name*.” Panel presentation, Association for Jewish Studies Annual Conference, Boston, MA. December, 1992.

“The Man in the Moon and the Hermeneutics of Mystical Experience in Judah ben Yaqar.” American Academy of Religion Annual Conference, San Francisco. November, 1992.

“The Search for Authority in the Jewish Mystical Tradition.” Oberlin College. March 1992.

“Towards a Theory of Ritual in Zoharic Kabbalah”. Wayne State University. March 1992.

“The Authority of Mystical Experience in the Kabbalah.” The University of Michigan Series on Religion and Authority. February, 1992.

## PROFESSIONAL SERVICE

Book notes editor for medieval Judaism, Religious Studies Review. 1988-92.

Member, Department of Religion Visiting Committee, Lehigh University, 1990-93, 1993-97.

Referee for several scholarly journals and on several occasions, for the Division of Research Programs of the National Endowment for the Humanities.

Advisory Board, Encyclopedia of Love in World Religions, ABC-CLIO Press, 2005-2008.

Juror for Jewish Ritual Art Competition: The Havdalah Spice Container. Spertus Institute, Chicago, IL. 1997-98.

Reader for scholarly presses (SUNY Press, Harvard, Princeton, California, Chicago, Routledge, Oxford., Stanford)

Member, Advisory Committee, Jewish Contemplative Studies Program, Naropa University, 2008-

Elijah Inter-Faith Foundation: Member of the International Board of the Guerrand Hermès Forum for Interreligious Study of the Mystical and Spiritual Life, 2011-

## REFERENCES

Professor Kathryn Babayan, Professor of History and Persian Studies, University of Michigan.

Dr. Sidra DeKoven Ezrahi, Professor of Comparative and Jewish Literatures, Hebrew University, Jerusalem.

Dr. Arthur Green, Rector, Hebrew College Rabbinical Seminary, Newton Centre, MA. Professor Emeritus, Brandeis University

Dr. Yudit Kornberg-Greenberg, Professor of Religion and Director of the Jewish studies program, Rollins College.

Dr. Melila Helner-Eshed, Department of Jewish Thought, Hebrew University, Jerusalem.

Dr. Moshe Idel, Max Cooper Professor of Jewish Thought, Hebrew University of Jerusalem.

Dr. Daniel Matt, formerly Professor of Jewish Mysticism, Graduate Theological Union, Berkeley, CA; and editor of *Zohar*: Pritzker edition (Stanford University Press)

Dr. James Morris, Professor of Islamic Studies. Boston College

Dr. Deborah Dash Moore, Director of the Frankel Center for Judaic Studies, University of Michigan.

Dr. Ralph G. Williams, Professor of English Literature and former Director of the Program on Studies in Religion, University of Michigan.

Dr. Chava Weissler, Professor and Chair of Religious Studies, Lehigh University

Dr. Elliot Wolfson, Abraham Lieberman Professor, Department of Hebrew and Judaic Studies, New York University.

**MISCELLANEOUS**

Member, Association for Jewish Studies; World Union for Jewish Studies; American Academy of Religion

Languages: fluent Hebrew with a reading knowledge of Aramaic, Yiddish, German and French

Teacher competences relate not only to supporting language learning through teaching but also to evaluating the progress and proficiency of learners. In the wake of the publication of the CEFR in 2001 teacher education gave an increasing focus on the competences required by teachers to assess the progress and proficiency of their learners. Learner competences. Clearly, the question of teacher competences is closely connected with, and must be seen as complementary to, learner competences. Learner competences relate to two general areas: a) what the learner is able to do with language, comprehensively described in the CEFR, which may be recorded by means of "I can" descriptors, and b) how learners acquire these competences.