

Charles Phelps Taft Research Center
at the University of Cincinnati
Center Fellowship Grant Application

Each section (I-IV) should be placed at the start of a new page. All required materials must be included in a single document, uploaded to the electronic submissions system, no later than 5PM on the published day of the deadline. Intradepartmental review and two external letters of support are required for this program. Applicants should submit their application with enough time to receive all letters of support prior to the close of the deadline. Taft does not accept an obligation to review applications that have not received the required letters of support by the close of the deadline.

I. General Information

- a. Name: Ari Finkelstein
- b. M#: 04965387
- c. Department: Judaic Studies
- d. Position: Assistant Professor
- e. Project title: Emperor Julian and the Jews: The Place of Jews in the Making of a Pagan Empire
- f. Potential external funding that might arise from this project: N/A
- g. Intended results of a funded research, e.g., concrete plans for publication or conference presentations: I will finish a book manuscript and a book proposal.

II. Taft Grant History

Please list your grant history with Taft for the last 5 years, in reverse chronological order. Please list project title, the name, date, and amount of award, as well as development of the project subsequent to the grant, e.g. publication.

1. Taft Domestic Conference Grant 2013; Gross: \$700
I presented a paper entitled, “Deuteronomy 18:3 and the Authorization of Hellenic Private Sacrifice in Emperor Julian's *Contra Galileos*”, at the Society of Biblical Literature Conference in Baltimore, Maryland in November 2013.
2. Taft Summer Grant 2013 Gross: \$8,000
I used this money to finish up important research in the National Library at the Hebrew University of Jerusalem. The following semester I wrote and sent out my first publication: “The Use of Jews in Julian’s Program: “Dying for the Law” in the Letter to Theodorus” in Nathan DesRosiers, Jordan Rosenblum and Lily C. Vuong, eds., *Religious Competition in the Third Century CE: Jews, Christians and the Greco-Roman World*, Vandenhoeck and Ruprecht (peer reviewed; 2014).
3. Taft Domestic Conference Award, 2014 Gross: roughly \$1,200
I presented a paper entitled, “The Rebuilding of the Jerusalem Temple in Emperor Julian’s Program”, Society of Biblical Literature Conference in San Diego, Dec., 2014. Some of the ideas presented in this paper made its way into an article entitled, “The Importance of Judaism to the Study of the Roman Empire: The Role of Jewish Scriptures, Practices, Heroes, and Institutions in the Creation of Emperor Julian’s pagan Roman Empire” which has been accepted by the *Journal of Jewish Studies* 65 (1) (peer reviewed, forthcoming, April, 2016).
4. Taft International Conference Fund Gross: roughly \$2,400
I used these funds to present a paper entitled, “Spatial Wars and the Making of a Pagan Roman Empire: Emperor Julian’s Use of Jewish Scriptures, Jewish Practice, and Heroes to Contain the Cult of the Martyrs and Open Space for Pagan Orthopraxy” at the International Society of Biblical Literature Conference in Buenos Aires, Argentina on July 24, 2015.

III. Project Proposal

I. Project Overview and Key Questions

When Mike Huckabee recently proclaimed that the Iran Deal would lead Israelis “to the door of the oven”, he drew on Christian America’s proximity to Jews and its fear of Muslim “others” to whip up American patriotism in support of his candidacy for president. We might think such utilization of Jews is a modern day American or post-State of Israel development. In fact, one finds similar usage of Jews in the ancient world. My book project, *Emperor Julian and the Jews*, demonstrates how Emperor Julian (361-363), the nephew of Constantine, used Jews’ proximity to pagans in Syrian Antioch to re-make imperial pagan identity and to de-legitimize Christian “others”, an important discovery for the study of religion in late antiquity and for Jewish-Christian relations. Julian’s comments on Jews and Judaism have been collected and annotated but have never been examined in any depth.¹ Undoubtedly, this oversight is due to the fact that Julian only mentions Jews in the final six months of his eighteen-month rule. Nevertheless, beginning in January 363 and in the midst of growing opposition from both Christians and pagans alike to his program in Antioch, Julian wrote six works in which Jews figured prominently. In these works he used the Jewish God, Jewish practices, Jewish heroes, and the Jerusalem temple to model imperial pagan religion and to delegitimize Christianity. My work asks questions about the relationship between religion and state, and between religion and empire. In particular, I investigate the state’s use of religious identity to legitimate itself and to de-legitimate its opponents. My work has been published in peer-reviewed journals and has generated interest from scholars in Jewish-Christian Relations through the ages, Roman History, and Philosophy (appendix #1). I also have been featured in UC and in Taft press (appendix#2).

To date, Julian’s use of Jews and Judaism in the establishment of a pagan empire has gone unnoticed. Instead, driven by Julian’s anti-Christian polemic, *Against the Galileans* (AG), scholars have focused on the anti-Christian nature of his writings on Jews. This oversight fails to understand the role of Jews as instrumental tools of state positioned between opposing religions and used by Julian to bludgeon Christianity. It therefore misses its connection to Christianity’s ensuing heightened anti-Jewish polemic. My book project examines Julian’s positioning of Jews between pagans and Christian “others” in light of his imperial program in early 363, a strategy which he repeats in his other works. Indeed scholars largely ignore Julian’s letters to his pagan priests. Meanwhile, his letters to the Jews and his failed attempt to rebuild the Jewish temple in Jerusalem are only considered from an anti-Christian perspective. I read all of Julian’s works on Jews together with his other works and imperial acts of early 363, which were all designed to revitalize his failing pagan program in the face of opposition in Antioch. In so doing, I illuminate how Julian uses Jews to persuade pagans and Christians to practice sacrifice, to provide gifts to priests, to keep dietary laws, and to give charity like Jews.

¹ Menahem Stern, *Greek and Latin Authors on Jews and Judaism, Volume 2*, Jerusalem: Israel Academy of Sciences & Humanities, 1974.

Julian's use of Jews was nourished by the broader intellectual and social context of Antioch in early 363. Julian was a Christian turned pagan philosopher, who engaged with the works of Porphyry of Tyre, a pagan philosopher of the late third century, as well as with the works of Eusebius of Caesarea, a Church Father of the early fourth century. Each had utilized Jews to define imperial pagans and Christians respectively. Porphyry believed that Jewish Scriptures and practices contained wisdom, which could be used to reconstitute pagan wisdom lost after the death of Plato. On this basis, Porphyry, and later Julian, mined Jewish sources and modeled Jewish practices for pagans who were reluctant to engage in unpopular orthodox practice necessary to ensure the gods' favoring of the empire.

Eusebius legitimated a triumphant imperial Christian identity on the basis that Christians were the true Israel, who inherited God's covenant with Abraham. This identity was predicated on the idea that Jews and Judaism were defunct in the absence of their temple and thus unable to practice their ancestral laws. To undermine Christian imperial identity, Julian showed Jews were not defunct but rather a living, breathing danger that could undo Christian truth claims.

What made each of these arguments persuasive beyond a narrow class of philosophers was that pagans and Christians in Antioch observed Jewish practices, worshipped local Jewish heroes and the Jewish god, and respected Jewish institutions. Consequently, Julian not only borrowed on constructed images of the Jews used by Porphyry and Eusebius, but he also drew on observed practices of Jews in Antioch, adapting them to deal with problems he faced from Christians and pagans in Antioch and to undermine Eusebius' arguments.

The questions I raise in my analysis are drawn from a variety of disciplines including history, politics, and philosophy. For example, the cult of the Christian martyrs was a significant obstacle to Julian's concept of purity, a state required for efficacious pagan sacrifice. To this end Julian attacked the emerging local Antiochene Christian cult of the Maccabean martyrs, whom every resident of Antioch associated with the local Jewish synagogue in their name. He reminded Christians that these were Jewish martyrs who died for their refusal to eat pork, a subject also lauded by Porphyry, and suggested that pagans should do the same. His argument was reinforced by an active Jewish cult of the Maccabean martyrs in Antioch. In this instance, I engage with recent theoretical work of the humanistic 'spatial turn' to demonstrate how Julian's arguments were place-making: he tried to alter the perceptions of Christians and pagans of the dead as they moved about the Antiochene landscape from the Christian cemetery outside the city to the site in nearby Daphne where the martyrs' relics were interred.²

II. Significance

My book explains the place of Jews and Judaism in the development of religion in the ancient world. Currently, scholars of late antiquity argue that religion is a fourth century Christian by-product of its competition with pagans over control of the Roman Empire. Leaders of the Church defined orthodox Christianity against a constructed pagan other, creating a dynamic which ultimately led to a pagan religion/paganism. The historical transformation of the Roman Empire from pagan to Christian drives this logic and leaves the Jews out of the process

² Stewart, Pamela and Andrew Strathern, eds. *Landscape, Memory, and History: Anthropological Perspectives*. Sterling, Va.: Pluto, 2003, p. 129.

altogether. While Jews are recognized as relevant to Christian imperial identity, their overall place in the establishment of imperial religious identities is ignored. *Emperor Julian and the Jews* challenges this long-held view by demonstrating that Judaism did indeed have an important role in Emperor Julian's establishment of an imperial pagan religion in Antioch. I argue that state actors used the proximity of Jews to pagans in Syrian Antioch, where Jews had considerable standing, to delegitimize Christian "others" and, in the process, strengthened orthodox pagan identity.

Julian's utilization of the Jews had significant consequences for Jewish-Christian relations. Scholars often date a precipitous decline in Jewish-Christian relations to the fourth century and attribute it to intra-Christian disputes in which the label "Jew" was used to tar their opponents. My work demonstrates that Christian leaders' increasingly anti-Jewish rhetoric followed immediately on Julian's failed use of Jews to undermine Christianity. In these works Julian and the Jews are often linked. I explain how Julian's demonstration of Jewish vitality undermined the Church's portrayal of Jews as a defunct religious group useful in authenticating a Christian triumphal present, and, in the process, turned Jews into a real threat to Christianity. Church leaders' excoriation of Julian and Jews lasted centuries and set the trajectory of Jewish-Christian relations on a downward spiral with implications lasting to the present day.

III. Chapters, Plan for the Fellowship Year, and Productivity

My book project is different from my dissertation in significant ways. The dissertation considered the limited question of whether Julian was a source for Jewish life in Syrian Antioch. The book considers what use Julian made of Jews in his fashioning of a pagan empire. Not only is my work more interdisciplinary, but I have four new chapters which draw on fresh primary material. The chart attached in appendix #3 lays out the goals and source materials used in each chapter, outlines what I have accomplished thus far, and explains how I will use my Taft Fellowship year to complete my project and to write a book proposal. By the end of that year I plan to submit a manuscript to the University of California Press, which publishes on religious identity in the Roman Empire. Previous Taft grants and other funding demonstrates that I productively use these awards (see appendix #4). I already benefit from the Taft Center's stimulating lectures. I also sit on the Competitive Lectures and Conference Award Committee. I would look forward to a year at Taft discussing the intersection of religion and state in the definition and de-legitimation of groups with my peers.

Appendix #1: Publications

“The Use of Jews in Julian’s Program: “Dying for the Law” in the Letter to Theodorus” in N. DesRosiers et al., eds., *Religious Competition in the Third Century CE: Jews, Christians and the Greco-Roman World*, Vandenhoeck and Ruprecht (peer reviewed; 2014)

“The Importance of Judaism to the Study of the Roman Empire: The Role of Jewish Scriptures, Practices, Heroes, and Institutions in the Creation of Emperor Julian’s pagan Roman Empire” *Journal of Jewish Studies* 65 (1) (peer reviewed, forthcoming, April, 2016)

“The Jews of Syrian Antioch among Christian and pagans of the fourth century”, *Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods* (submitted for review in September, 2015; a peer-reviewed journal)

Review of Beth A. Berkowitz, *Defining Jewish Difference From Antiquity to the Present*, Cambridge: Cambridge University Press, 2012, H-Judaic (April, 2013)

Written entries on “Ezekiel the Tragedian” and “Pseudo Philo” for *The Routledge Dictionary of Ancient Mediterranean Religions*, edited by Eric Orlin (submitted; forthcoming, 2015)

Appendix #2: Publicity of my work

1. This summer (2015) my work was featured in an article by Rachel Richardson from President Ono's office. The article can be found at:
<http://www.uc.edu/news/NR.aspx?id=21967>
2. In 2014 Sean Keating interviewed me about my work and my research in Israel in the summer of 2013, made possible by a generous Taft Summer grant. It can be found on the Taft website under News, or by clicking on the link below:
http://sitecentral.uc.edu/taftcenter/research/foreign_correspondent.aspx

Appendix #3: Chapter details and Schedule of Completion during a Taft Fellowship Year

*Anything labelled “new source material”/“new chapter” are materials that did not appear in my dissertation. I have italicized under Completion Date anything to be completed at Taft.

Chapters	Synopsis	Primary Sources	Research	Completion Date
Introduction: Jews in the Matrix of Fourth Century Roman Imperial Identities: a Prelude to Julian (New Chapter)	Explains the place of Jews in the development of fourth century imperial pagan and Christian imperial identities and introduces Julian and his works.	<u>Porphyry</u> : <i>On Abstinence; Against the Christians</i> <u>Eusebius</u> : <i>Preparation & Demonstration of the Gospels (PE/DE)</i> <u>Celsus</u> : <i>True Doctrine</i>	80% completed. Currently working on this.	Mostly written. To be completed 10/2015.
Chapter One: Jews, Christians, and pagans in Syrian Antioch and the Genesis of Julian’s Program	Introduces Jews, Christians, and pagans in fourth century Antioch. Explains Julian’s experiences there and his reactions to resistance to his program.	<u>Julian</u> : <i>AG; Hymn to King Helios (new source material); Misopogon, Caesars; Libanius: Antiochikos (new source material); John Chrysostom: Against the Judaizers; Canon law. Porphyry: On Abstinence; Eusebius: PE/DE.</i>	Completed	Mostly written. To be completed 11/2015.
Chapter Two: Julian’s Library on Jews	Applies parts of Edward Said’s <i>Orientalism</i> to Julian’s mining of imperial pagan and Christian knowledge of Jews in order to articulate a pagan empire and to weaken Christianity.	<u>Porphyry</u> : <i>On Abstinence; Against the Christians;</i> <u>Eusebius</u> : <i>PE and DE, Commentary on Isaiah</i> <u>Celsus</u> : <i>True Doctrine.</i> <u>Julian</u> : <i>AG.</i>	Completed	To be completed 03/2016.
Chapter Three: Creating and Controlling Pagan Holy Space in Antioch	Applies the theory of the spatial turn in place-making. I explain how Julian used Jewish Scriptures and local Jewish heroes to change	<u>Julian</u> : <i>AG, Misopogon, Edict Banning Daytime Funerals, Letter to the Alexandrians.</i> <u>Porphyry</u> : <i>On Abstinence.</i> <u>Eusebius</u> : <i>Commentary on</i>	Completed	Completed 12/2014.

	Christian perceptions of the holy and to make space for pagan practice.	<i>Isaiah</i>		
Chapter Four: Pagan and Jewish Forms of Private Sacrifice and Tithing to Priests	Analyzes how Julian applies pagan and Christian knowledge of Jewish sacrifice and priests to model orthodox pagan practice and to undermine the Christian Eucharist.	<u>Julian</u> : <i>AG, Letter to Libanius, Fragment of a Letter to a Priest.</i> <u>Salutius</u> : <i>On the Gods and the Universe.</i> <u>Iamblichus</u> : <i>On the Mysteries, chapter 5.</i>	90% complete. To be completed 03/2016.	Mostly written. To be completed 05/2016.
Chapter Five: The Shadow of the Jerusalem Temple: Modeling public sacrifice for pagans (New chapter)	Examines Julian's rebuilding of the Jewish temple in Jerusalem as a response to Eusebius' application of Christian imperial knowledge about Jews as a defunct nation, unable to practice its laws without the temple, while modelling ideal practice of public sacrifice for pagans.	<u>Julian</u> : <i>AG, Letter to the Community of the Jews, Fragment of a Letter to the Community of the Jews (new source material);</i> <u>Salutius</u> : <i>On the Gods and the Universe.</i> <u>Eusebius</u> : (Each of following are new source materials): <i>Life of Constantine, On Christ's Sepulcher, Tricennial Oration, and DE.</i>	Completed	Partially written. To be completed 08/2016.
Chapter Six: The Fixing the Jewish god in Julian's Pagan Cosmos (New chapter)	Explores how Julian employed imperial pagan knowledge of the Jewish god to market the Jerusalem temple to potential pagan and Christian supporters of his program.	<u>Julian</u> : <i>AG, Letter to the Community of the Jews, Fragment of a Letter to the Community of the Jews, Letter to Theodorus, Hymn to King Helios.</i> <u>Iamblichus</u> ; <u>Celsus</u> , <i>True Doctrine.</i>	Completed	Small parts are written. <i>To be written September-November, 2016 at Taft.</i>
Chapter Seven: Jewish Charity as a Model for Pagan Charity: Beyond the Authenticity of Julian's <i>Letter to Arsacius</i>	Imagines how Jewish charity may have served as a model for pagan charity as well as the limitations of such a model given Julian's justification of pagan charity with reference to Homer's	<u>Julian</u> : <i>Letter to Arsacius, Fragment of a Letter to a Priest.</i>	Completed	Half a chapter is written. <i>To be written December 2016 – January</i>

	<i>Odyssey.</i>			<i>2017 at Taft.</i>
Epilogue: Christian Responses to Julian's Program and its impact on Jewish- Christian Relations (New Chapter)	Tracks Christian responses to Julian along with a pronounced increase in Christian anti- Jewish rhetoric tied to Julian's use of Jews.	<u>Gregory Nazianzen:</u> <i>Orations 4 & 5.</i> <u>Ephrem the Syrian:</u> <i>Hymns against the Jews.</i> (New Source Material) <u>John Chrysostom:</u> <i>Against the Judaizers.</i>	70% complete. <i>To be completed February 2017 at Taft.</i>	<i>To be written March – May 2017 at Taft.</i>
Book Proposal				<i>To be written June 2017 at Taft.</i>

Appendix #4: Demonstration of Productivity under Funding

1. Taft Domestic Conference Grant 2013

I presented a paper entitled, “Deuteronomy 18:3 and the Authorization of Hellenic Private Sacrifice in Emperor Julian's *Contra Galileos*”, at the Society of Biblical Literature Conference in Baltimore, Maryland in November 2013.

2. Taft Summer Grant 2013

I used this money to finish up important research in the National Library at the Hebrew University of Jerusalem. The following semester I wrote and sent out my first publication: “The Use of Jews in Julian’s Program: “Dying for the Law” in the *Letter to Theodorus*” in Nathan DesRosiers, Jordan Rosenblum and Lily C. Vuong, eds., *Religious Competition in the Third Century CE: Jews, Christians and the Greco-Roman World*, Vandenhoeck and Ruprecht (peer reviewed; 2014).

3. University Research Council Summer Grant 2014

I wrote an article entitled, “The Importance of Judaism to the Study of the Roman Empire: The Role of Jewish Scriptures, Practices, Heroes, and Institutions in the Creation of Emperor Julian’s pagan Roman Empire” which has been accepted by the *Journal of Jewish Studies* 65 (1) (peer reviewed, forthcoming, April, 2016). I also used the time and money to research a paper on Julian’s Jerusalem program.

4. Taft Domestic Conference Award, 2014

I presented a paper entitled, “The Rebuilding of the Jerusalem Temple in Emperor Julian’s Program”, Society of Biblical Literature Conference in San Diego, December, 2014.

5. A&S Faculty Development Fund, Fall 2014

I used these funds to present a paper entitled, “Modelling Sacrifice for pagans: Emperor Julian's use of Private and Public Sacrifice in *Contra Galileos*” at the Association for Jewish Studies Conference in December, 2014. This work is being turned into a chapter of my book.

6. Taft International Conference Fund

I used these funds to present a paper entitled, “Spatial Wars and the Making of a Pagan Roman Empire: Emperor Julian’s Use of Jewish Scriptures, Jewish Practice, and Heroes to Contain the Cult of the Martyrs and Open Space for Pagan Orthopraxy” at the International Society of Biblical Literature Conference in Buenos Aires, Argentina on July 24, 2015.

ARI FINKELSTEIN

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(617)-820-1003

EMPLOYMENT

Assistant Professor, Judaic Studies Department, University of Cincinnati 2012 to today

EDUCATION

Harry Starr Fellow, Harvard University 2011-2012

Harvard University, Cambridge MA May 2011
Ph.D. Near Eastern Languages and Civilizations in Jewish Studies

Hebrew University of Jerusalem, Jerusalem, Israel 2004
M.A. History of the Jewish People in the Second Temple Period (Summa Cum Laude)

McGill University, Montreal, Quebec, Common Law & Civil Law Degrees (Distinction) 1996

York University, Toronto, Ontario, B.A. Religious Studies (High Distinction) 1992

FELLOWSHIPS AND AWARDS

University Research Council Award, University of Cincinnati Summer 2014

Taft Summer Fellowship, University of Cincinnati (all Taft awards: appendix#4) Summer 2013

Harry Starr Fellowship in Jewish Studies, Harvard Post-Doctoral Fellowship 2011-2012

Graduate School of Arts and Sciences, Harvard, Completion Fellowship 2010-2011

Raphael and Deborah Melamed Fellowship in Jewish Studies at Harvard 2009-2010

PUBLICATIONS

“The Jews of Syrian Antioch among Christian and pagans of the fourth century”, *Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods* (submitted for review in September, 2015; a peer-reviewed journal)

“The Importance of Judaism to the Study of the Roman Empire: The Role of Jewish Scriptures Practices, Heroes, and Institutions in the Creation of Emperor Julian’s pagan Roman Empire” *Journal of Jewish Studies* 65(1) (peer-reviewed; April 2016)

“The Use of Jews in Julian’s Program: “Dying for the Law” in the Letter to Theodorus” in N. DesRosiers et al., eds., *Religious Competition in the Third Century CE: Jews, Christians and the Greco-Roman World*, Vandenhoeck and Ruprecht (peer reviewed; 2014)

Review of Beth A. Berkowitz, *Defining Jewish Difference From Antiquity to the Present*, Cambridge: Cambridge University Press, 2012, H-Judaic (April, 2013)

Written entries on “Ezekiel the Tragedian” and “Pseudo Philo” for *The Routledge Dictionary of Ancient Mediterranean Religions*, edited by Eric Orlin (submitted; forthcoming, 2015)

CONFERENCE PAPERS

“Spatial Wars and the Making of a Pagan Roman Empire: Emperor Julian’s Use of Jewish Scriptures, Practices, and Heroes to Contain the Cult of the Martyrs and Open Space for Pagan Orthopraxy” at the International SBL Conference in Buenos Aires, Argentina on July 24, 2015

“Modelling Sacrifice for pagans: Emperor Julian's use of Private and Public Sacrifice in *Contra Galileos*”, Association for Jewish Studies Conference, 2014

“The Rebuilding of the Jerusalem Temple in Emperor Julian’s Program”, Society of Biblical Literature, San Diego, November, 2014

“Deut 18:3 and the Authorization of Hellenic Private Sacrifice in Emperor Julian's *Contra Galileos*”, Society of Biblical Literature Conference, Baltimore, November, 2013

“Dying for the Law or Martyrdom?: Religious Competition in Emperor Julian’s Writings”, Society of Biblical Literature Conference, San Francisco, November, 2011

“Sleeping among Tombs for the Sake of Dream Visions: Jews who Incubate in Emperor Julian’s Works,” presented at the Society of Biblical Literature, Atlanta, November, 2010

INVITED TALKS AND PRESENTATIONS

“Judaism in the Making of Christian and pagan empires”, Huntington Univ, Sept 21, 2015

“Emperor Julian’s Jews between Christians and Hellenes” Hebrew Union College, Apr 3, 2014

"Emperor Julian's use of Jewish sacrifice", Jewish Studies Workshop, Indiana Univ, Mar 2013

“Jewish Historiography in the Second Temple Period”, Judaism Workshop, Harvard, Dec 2009

“Julian’s Discourse on Hellenism and Gregory Nazianzen Response,” Boston Univ, Nov 2008

UNIVERSITY SERVICE AND PROFESSIONAL ASSOCIATIONS

Charles Phelps Taft Center Committee on Conferences and Lectures	2013 to present
University Research Council Committee on Summer Awards	2014 to present
Member of Graduate Council, University of Cincinnati, Arts & Sciences	2014 to present
Member of Calendar and Examinations Committee, University of Cincinnati	2013 to present
Steering Committee Member, Jewish-Christian Relations Section, SBL	2013 to present
Steering Committee Member, Sabbath Section, SBL	2015
Co-Director of Lichter Lecture Series, University of Cincinnati	2013 to 2014
Diversity Committee, University of Cincinnati	2013 to 2014
Member of Association for Jewish Studies, SBL, & American Academy of Religion	Since 2005