Saul is a lifelong resident of Maryland. He received his Jewish education at Temple Israel in Silver Spring and at Camp Ramah in the Poconos, Ramah Israel Seminar, and Midrasha Hebrew High. He earned a Bachelor of Science in journalism from the University of Maryland, where he worked on the Jewish newspaper, led Hillel kabbalat Shabbat services, and served as a High Holiday cantor. Since his teens, Saul has taught Jewish students of all ages. In recent years, he has concentrated on teaching teenagers; overall, he has tutored more than 300 b’nai mitzvah students. His career as a technical writer-editor includes 23 years at the Naval Research Laboratory (NRL) in Washington, a job he maintained part-time throughout rabbinical school.

While at RRC, Saul led congregations in Ocala, FL, and Bloomsburg, PA, and served as the student rabbi at Reconstructionist Congregation Mishkan Torah in Greenbelt, MD. He is a founding teacher of the Shoresh Hebrew High School, where he has taught several subjects for the last 14 years.

Saul would most like to thank Phyllis, who has been the love of his life since they met as 16-year-olds at a USY dance. Words are not adequate to express his gratitude for all of her love and support through the best and the hardest times, not only in the last seven years, but for all of their life together. Saul also cherishes the love of his children—Rachel, Joel, and Ilan—and of all of his family, friends and communities. He also wants to thank Kathy Parrish, his supervisor at the NRL, for her encouragement and support.

He very much misses his parents today, but feels that they must be kvelling and hosting an oneg in olam ha’bah.

An angel of the Lord appeared to him in a blazing fire out of a bush. He gazed and there was a bush all aflame, yet the bush was not consumed.

—Exodus 3:2

“To burn or not to burn”—that’s not the question. It was only when Moses paused and really looked at the burning bush that he saw the miracle. In this revelatory moment, Moses experienced the paradox and the challenge that would guide the rest of his life: Could a bush burn, yet not be consumed? Could he be called on to act on God’s behalf, to say “hineni,” but remain fully human? In my rabbinate I hope to be ever open to seeing the miraculous while remaining totally present to those I serve—so that I, like Moses, can stand on “holy ground” and yet be wholly grounded.