



AJR CATALOG

ACADEMIC YEAR

2020 / 2021

תשפ"א / 5781

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PLEASE NOTE THAT THERE ARE CERTAIN POLICIES AND PRACTICES THAT HAVE BEEN ADAPTED DUE TO THE CURRENT PANDEMIC. THESE ARE NOTED IN RED AT THE BEGINNING OF THE RELEVANT SECTIONS. FEEL FREE TO BE IN TOUCH WITH ANY QUESTIONS OR CONCERNS REGARDING THESE MATTERS.

I. Mission Statement

The Academy for Jewish Religion serves the needs of the Jewish community by ordaining rabbis and cantors and training leaders and scholars who combine their mastery of the intellectual and spiritual richness of our tradition with openness to its application in the pluralistic, contemporary Jewish community, and an awareness of living in the presence of God.

The Academy for Jewish Religion offers a rich and rigorous program of study and training. Its courses, Retreats, Intensives, and supplementary offerings are designed to prepare each student to engage – with competence and integrity – in the plurality of traditions and religious expressions, old and new, that make up Judaism and Jewish life. AJR graduate students are challenged by high levels of scholarship as they engage in the study of sacred text and the contemporary Jewish community. AJR ordination students are expected to satisfy standards and commitments that go beyond successful completion of their academic and professional requirements. Every AJR student will strive to meet the highest standards of morality and spiritual authenticity. A spiritual leader trained by AJR will be a person deeply engaged with God, Torah, and Israel and committed to realizing an embracing vision of Torah, *Avodah u-G'milut Hasadim* in the world. To carry such a mission, an AJR student will be a person who embodies qualities of maturity, leadership, sensitivity, and ethical responsibility. AJR graduate students and ordination students are expected to work on expanding their own personal experience with Judaism, Jewish issues, and Jewish communities. They are expected to be well-informed regarding current events and issues – religious, spiritual, cultural and socio-political – that are discussed and debated in today's Jewish world, a world that is increasingly integrated into the global community of humanity. They are expected to be able to express themselves in English with clarity and sophistication, in both oral and written form.

II. Academic Calendar

Fall Trimester

Week 1	Sep 8 – 9 (No classes on Labor Day)
Week 2	Sep 14 – 16
	Sep 17 – Add/Drop Period Ends (for courses that have only met once by this date, please be in contact with the office for an extended add/drop date)
Monday classes held	Oct 5 (Make-up for Labor Day)
Week 3	Oct 12 – 14
Week 4	Oct 19 – 21
Week 5	Oct 26 – 28
Week 6	Nov 2 – 4
Week 7	Nov 8 – 11 (Retreat)

Week 8	Nov 16 – 18
Week 9	Nov 23 – 25
Week 10	Nov 30 – Dec 2
Week 11	Dec 7 – 9
Week 12	Dec 14 – 16
	Spring 2021 Registration Due 12/14
Winter Intersession	Jan 4 – 7
Spring Trimester	
Week 1	Jan 18 – 20
Week 2	Jan 25 – 27
	Jan 28 – <i>Add/Drop Period Ends</i>
Week 3	Feb 1 – 3
Week 4	Feb 8 – 10
Week 5	Feb 15 – 17
Week 6	Feb 22 – 24
Week 7	Mar 1 – 3 (Intensive)
Week 8	Mar 8 – 10
Week 9	Mar 15 – 17
Week 10	Mar 22 – 24
Week 11	Apr 5 – 7
Week 12	Apr 12 – 14
	Summer 2021 Registration Due 4/15
Ordination	the week of Apr 19
Spring Intersession	Apr 26 - 29
Summer Trimester	
Week 1	May 10 – 12
Week 2	May 24 – 26
	May 27 – <i>Add/Drop Period Ends</i>
Week 3	Jun 1 – 2 (No classes on Memorial Day – Make-up classes TBA)
Week 4	Jun 7 – 9
Week 5	Jun 14 – 16
Week 6	Jun 21 – 23
Week 7	Jun 28 - 30
Week 8	Jul 5 – 7
Week 9	Jul 12 – 14
Week 10	Jul 19 – 21
Week 11	Jul 26 – 28
Summer Intersession	Aug 9 – 12

III. AJR Administration

To reach AJR administrators and staff by telephone during business hours (Monday – Thursday 9am-6pm), please call AJR's main number (914-709-0900) and use the extension provided below.

- Dr. Ora Horn Prouser – Executive Vice President and Academic Dean (ohornprouser@ajrsem.org; ext. 4)
- Rabbi Dr. Jeffrey Hoffman – Rabbi-in-Residence and Director of Institutional Assessment (jhoffman@ajrsem.org; ext. 5)
- Rabbi Dr. Jill Hammer – Director of Spiritual Education (jhammer@ajrsem.org; ext. 7)
- Rabbi Dr. Matthew Goldstone – Assistant Academic Dean (mgoldstone@ajrsem.org; ext. 6)
- Cantor Michael Kasper – Dean of Cantorial Studies and Director of Student Life & Placement (mkasper@ajrsem.org; ext. 2)
- Cantor Lisa Klinger-Kantor – Dean of Admissions (lklingerkantor@ajrsem.org; ext. 1)
- Linda Ripps – Director of Administration (lripps@ajrsem.org; ext. *)
- Marie Moussignac – Administrative Assistant (office@ajrsem.org; ext. 0)
- Michelle Acosta – Controller (macosta@ajrsem.org; ext. 3)
- James Wham – Media Coordinator (jwham@ajrsem.org; ext. 9)
- Rabbi Ellie Shemtov – Librarian (librarian@ajrsem.org; ext. 8)

IV. General Academic Policies

A. Student Advising

Rabbinical students should meet with the Academic Dean and cantorial students should meet with the Dean of Cantorial Studies for student advising before each trimester. A fuller meeting evaluating progress will be held in preparation for the Fall trimester. Shorter meetings will be held to advise students during the year. These advising times are set by the Academic Dean and students can sign up for time slots that work for them. These meetings can be held in person or by phone. At other times, the Academic Dean is available to meet with students for individual meetings as the student needs.

B. Required Information Literacy Online Module

All matriculated students, regardless of their program, must pass the Information Literacy Online Module by the end of their first trimester as a matriculated student. This module is intended to ensure that students have the requisite abilities to perform basic academic research. Failure to complete the module in a timely fashion may result in student grades being locked and delay of ordination/graduation. To receive a copy of the module, please contact the Librarian (librarian@ajrsem.org).

C. Distance Courses

DUE TO THE PANDEMIC, ALL CLASSES WILL BE TAUGHT THROUGH DISTANCE, INCLUDING SPRING, SUMMER, AND FALL 2020, AND THESE CLASSES WILL NOT BE COUNTED AS PART OF STUDENTS ALLOTMENT OF DISTANCE COURSES

For more information about AJR's policies and expectations with regard to participating in class through Zoom, please see the Student Zoom Handbook on the AJR website (<http://ajrsem.org/wp-content/uploads/Zoom-Handbook-Students.pdf>).

Throughout your time at AJR, you may take many of your classes online. Please refer to the following table to ensure you meet the guidelines.

Distance you live from AJR	Percentage of Courses that Must be taken On-Site	Percentage of Courses that May be taken Off-Site
100 miles or less	75%	25%
100-500 miles	33%	66%
500 miles or more	10%	90%

Students must make a decision before the trimester as to whether they are taking specific classes as on-site or distance. During the trimester, circumstances may arise leading to students needing to join the class through the computer. In order for a course to count as an on-site course, students must attend at least nine of the eleven sessions in person, otherwise the course will be considered an off-site course. Courses that are only distance courses, that is, those in which there is no option to take the class on site, do not count toward the number of courses you are allowed to take off-site. Courses taken via Zoom by Gesher students during their first trimester of enrollment do not count towards their allotment of courses that may be taken off-site. However, any courses taken via Zoom during subsequent trimesters of enrollment count towards this allotment. Please note: It is required for every matriculated student to participate in-person at the Fall Retreat and Spring Intensive whether or not they are usually online students.

We are unable to allow students to use the Zoom phone number to call in to class. They may use the phone number for trouble shooting purposes or if they lose connection to their internet.

A committee has been created to hear students' appeals, should they request an exception to any of the rules stated above.

D. Auditing Courses

Students who audit classes are exempt from taking exams and writing papers, but are required to prepare fully for classes. The cost of auditing a class is 50% of the tuition of the class. All requests to audit classes must be approved by the Academic Dean. Please note the following: Non-credit bearing courses, such as Musical Skills may not be audited. Required classes may not be audited by matriculated students. *Gesher* students may audit classes only with the permission of the Academic Dean.

E. Supplemental Study

In addition to study connected with AJR courses, students should expect to read and study extensively outside the formal program to develop a breadth of familiarity with Jewish sources that cannot be covered in class.

F. Independent Study

All Independent Studies must be approved by the Academic Dean.

Students are eligible to take a course as an Independent Study if:

- 1) The course has never been offered at AJR and there is no indication that the course will be offered at AJR prior to the student's successful completion of the program in which they are enrolled.

- 2) The course is offered at AJR, but the student is unable to take the course in the trimester it is offered due to a scheduling conflict with another required course or a different conflict that is approved by the Academic Dean.

Students are responsible for finding an instructor for the proposed Independent Study who has demonstrated expertise in the subject matter and is approved by the Academic Dean.

Once approved by the Academic Dean, students must complete an Independent Study Form (<https://ajrsem.org/wp-content/uploads/Independent-Study-Application.doc>) and pay the Independent Study fee - \$2000 for a two credit class).

The maximum number of credits that a student is eligible to take as Independent Study is dependent upon their program and Advanced Standing status (see the section below on “Allowances for Fulfilling Course Credit”)

After the successful completion of an Independent Study the instructor must submit the final grade and relevant comments concerning the student’s achievement to the Academic Dean.

Prior to receiving credit for an independent study, the student and instructor must together assess whether the course met the “quantifiable objectives” specified in the Independent Study Application and submit a written statement regarding the achievement of the course objectives to the Academic Dean.

After the successful completion of an Independent Study the student must complete and submit a Transcript Update Request Form (<https://ajrsem.org/wp-content/uploads/2015/01/Transcript-Update-Form.pdf>) and submit it to the Director of Administration, but no additional fee beyond the Independent Study fee is required.

i. Independent Study Course Hours

- 1)Text Courses (e.g., Bible, Liturgy, Rabbinics/Halakhah) meet for a minimum of 20 hours of instruction for a two credit course.
- 2)Non-Text Courses (e.g., History, Philosophy) meet for a minimum of 11 hours of instruction for a two credit course and in addition students are expected to spend significant hours of preparation.
- 3)Courses such as Professional Skills and Spirituality may fall under the “Text Course” or “Non-Text Course” designation depending on the nature of the particular course, as determined by the Academic Dean.

ii. Independent Study Payment

- a. Payment for Independent Study is not considered Tuition and therefore credits earned through Independent Study are not taken into account when determining a student’s tuition for a given trimester. This means that while a student would typically pay \$10,575 whether they are taking 8, 9, or 10 credits in a given trimester at AJR, any credits taken as Independent Study would not count towards this credit total and the student would still incur the Independent Study Fee (and Private Study Fee if applicable, see below).
- b. Rather than paying the instructor directly, a student taking an Independent Study will pay AJR an Independent Study fee and AJR will pay the instructor directly.
- c. The Independent Study fee is \$1,000 / credit (\$2,000 for a typical 2 credit course)
- d. AJR will pay Independent Study instructors up to \$900 / credit (\$1,800 for a typical 2 credit course)

- i. This payment will be distributed as an honorarium in two payments, the first after half of the Independent Study has been taught and the second after the Independent Study has successfully been completed and grades/comments have been submitted to the Academic Dean.

G. Transfer Credits

In order to be granted credit for outside work, the Academic Dean must pre-approve the coursework. No credit will be earned at AJR until the student presents a transcript or other acceptable documentation showing successful completion of the course with a minimum grade of B. It is strongly suggested that students transfer credits in to AJR as they take the course in order to maintain the accuracy of their transcripts. In addition, students may not take more advanced classes until prerequisite courses have been formally transferred in.

Students must complete the Transcript Update Form (<https://ajrsem.org/wp-content/uploads/2015/01/Transcript-Update-Form.pdf>) and submit it to the Director of Administration.

There is a transfer credit fee charged for each outside course added to the student's transcript, including those accepted toward the student's program from before their entrance to AJR. The transfer of credit of four or more courses from one institution at one time will be charged a bulk transfer credit fee. All fees are listed in the Tuition and Fees section of this Catalog.

H. Advanced Standing

Many students come to AJR having studied previously at graduate institutions and are eligible to receive advanced standing credit for that work. Prior to or during the first trimester of study, students in this situation should meet with the Academic Dean to determine:

- 1) Which of the student's prior credits are eligible for transfer.
- 2) If there are equivalent AJR required courses in the student's program that the student's prior credits may count towards fulfilling.

Students who come to AJR with a strong background in particular areas of Jewish studies and/or who have had a strong involvement in the Jewish community may be able to fulfill course credit based upon their prior background. The following experiences are the primary means by which students are able to be exempt from specific required courses:

- 1) Relevant high-level coursework or study at another institution (this includes academic courses as well as *yeshiva* and *kollel* study [Jewish institutions of learning])
- 2) Significant field experience and practice serving a leadership role within a Jewish community
- 3) Exemption Examination (There are currently written Exemption Exams available for the following courses: Rabbinical Program: Intro to Midrash; Mysticism; Medieval Philosophy; Modern Philosophy; Cantorial Program: Festival Liturgy; Musical Skills I, II, and III; Cantillation; Both Programs: Counseling I and II; Education I; Life Cycle I and II; Shabbat Liturgy; High Holiday Liturgy; Intro Liturgy; students may test out of courses for which there are currently no written Exemption Exams orally.)

Students must complete a Transcript Update Form and there is an Advanced Standing fee of \$325 that must be paid before Advanced Standing will be recorded on student transcripts.

I. Allowances for Fulfilling Course Credit through Transfer Credits, Independent Study, and Exemption Exams

Prior to Matriculation and During the First Trimester of Matriculation

- a. Prior to enrolling as a matriculated student in a program at AJR, and during the first trimester a student is enrolled as a matriculated student in a program at AJR, a student may transfer course credit from a non-AJR institution and fulfill AJR course credit through significant prior background (i.e. Advanced Standing). Within this window, a student is eligible to transfer and fulfill credits according to the following criteria:
 - i. Rabbinical & Cantorial Programs – up to 93 Credits
 - ii. Cantors to Rabbis Track – No Credits (However, see below for students in the Cantors to Rabbis Track who are required to take more than the 50 minimum credits for the track).
 - iii. M.A. Program – up to 6 Credits
 - iv. *Kol-Bo* Program – up to 108 Credits

Matriculated Students without Advanced Standing (after the First Trimester)

- a. Matriculated students without Advanced Standing who are currently enrolled in the Rabbinical or Cantorial Program at AJR, after the first trimester they are enrolled as matriculated students, may fulfill no more than 16 credits of AJR course credit through transfer credits, independent study, exemption examination, or any combination of these methods.
- b. Matriculated students without Advanced Standing who are currently enrolled in the *Kol-Bo* Program at AJR, after the first trimester they are enrolled as matriculated students, may fulfill no more than 20 credits of AJR course credit through transfer credits, independent study, exemption examination, or any combination of these methods.
- c. Matriculated students without Advanced Standing who are currently enrolled in the Master's Degree Program at AJR, after the first trimester they are enrolled as matriculated students, may fulfill no more than 6 credits of AJR course credit through transfer credits, independent study, exemption examination, or any combination of these methods.
- d. The number of credits that can be fulfilled through transfer credits, independent study, exemption examination, or any combination of these methods is not cumulatively increased if a student transfers from one program to another. Thus, if a student transfers from the Rabbinical or Cantorial Program after having fulfilled 10 credits through one of these alternative means, they are only eligible for 10 more credits to be fulfilled through these means (for a total of 20 credits). Similarly, if a student transfers from the M.A. Program having fulfilled 6 credits through one of these alternative means, they are only eligible for 10 more credits to be fulfilled through these means (for a total of 16 credits). If a student transfers from one of the ordination programs to the M.A. Program after having fulfilled more than 6 credits through one of these alternative means, only 6 of these alternatively fulfilled credits may be transferred to the M.A. Program.

Matriculated Students with Advanced Standing

- a. Matriculated students with Advanced Standing who are currently enrolled in one of AJR's programs, after the first trimester they are enrolled as matriculated students, may be eligible to transfer additional credits according to the following criteria (except in extenuating circumstances, pending ATS petition):
 - i. Rabbinical & Cantorial Programs

If a student has 40 credits or more of Advanced Standing they are not eligible to fulfill course credit through transfer credits, independent study, or exemption examination.

If a student has fewer than 40 credits of Advanced Standing, then the number of credits that they may fulfill through transfer credits, independent study, exemption examination, or any combination thereof, may be no more than 16 credits, and the total number of credits that they possess through Advanced Standing together with credits earned through one of these alternatives, may be no more than 40. Thus, a student with 36 credits of Advanced Standing is eligible to fulfill 4 credits through one of these alternative means but a student with 12 credits of Advanced Standing is only eligible to fulfill 16 credits through one of these alternative means.

ii. *Cantors to Rabbis Track*

Students who are only required to take the minimum 50 credits to complete the Cantors to Rabbis Track are not eligible to fulfill AJR course credit through transfer credits, independent study, or exemption examination. Students who are required to complete more than 50 credits for the Cantors to Rabbis Track may apply these other means to fulfill at least 2 credits. Beyond these 2 credits, students may apply these other means to fulfill no more than 10% of the number of credits beyond the 50 credit minimum. Thus, if a student in this track is required to take 60 credits total, they may fulfill 2 credits through these others means (even though 10% of the 10 additional credits beyond the 50 credit minimum is only 1). If a student is required to take 90 credits total, then they may fulfill 4 credits through these others means (i.e., 10% of the 40 credits beyond the 50 credit minimum).

iii. *Kol-Bo Program*

If a student has 62 credits or more of Advanced Standing they are not eligible to fulfill course credit through transfer credits, independent study, or exemption examination.

If a student has fewer than 62 credits of Advanced Standing, then the number of credits that they may fulfill through transfer credits, independent study, exemption exam, or any combination thereof, may be no more than 16 credits, and the total number of credits that they possess through Advanced Standing together with credits earned through one of these alternatives, may be no more than 62. Thus, a student with 58 credits of Advanced Standing is eligible to fulfill 4 credits through one of these alternative means but a student with 12 credits of Advanced Standing is only eligible to fulfill 16 credits through one of these alternative means.

iv. *M.A. Program*

If a student has 6 credits of Advanced Standing they are not eligible to fulfill course credit through transfer credits, independent study, or exemption examination.

If a student has fewer than 6 credits of Advanced Standing, then the number of credits that they may fulfill through transfer credits, independent study, exemption exam, or any combination thereof, may be no more than 6 credits, and the total

number of credits that they possess through Advanced Standing together with credits earned through one of these alternatives, may be no more than 6.

J. Accelerated Program

- 1) Students who come to AJR with a strong background in many areas of Jewish studies and who have had a strong involvement in the Jewish community for at least five years may be eligible for the Accelerated Program for ordination. The prior background of students in this program allows them to be exempt from many course requirements and a personalized course of study is created for each student.
- 2) The personalized course of study for students in the Accelerated Program must have a minimum of fifty-six credits to be completed at AJR and includes the ritual skill requirements, comprehensive examinations, two years of fieldwork including FWSS, and a senior thesis. If accelerated students enter AJR with an M.A. in Jewish Studies for which they wrote a thesis, they are exempt from the requirement to write a Master's Project.
- 3) The current fee associated with the Accelerated Program is \$850. This fee covers meeting with the Dean and selected faculty members to outline the requirements for the individual student's Accelerated Program.

K. New Requirements and Program Revision

The number of credits required for graduation will not be varied after a student's date of matriculation.

Within the required number of courses, if new distribution requirements or required courses are introduced, students with fifty credits or fewer in the Rabbinical, Cantorial, or *Kol-Bo* Programs, and twelve credits or fewer in the M.A. Program, will be required to follow the new system.

L. Learning Accommodations

If a student who is accepted has indicated a learning disability, the kinds of services available to them at AJR to engage in graduate-level study are shared with them by the Academic Dean. Students in this situation are required to provide the school with documentation of their disability and the accommodations necessary. AJR strives to provide for students with learning disabilities those accommodations that will help them succeed in our programs. These include (but are not limited to) extended times for examinations, alternate space for examinations, and openness to extensions on deadlines for assigned work. It should be stressed that all students are held to the same academic standards including Hebrew language skills.

Most of AJR's population is made up of second-career students. Sometimes middle-aged students, who have been out of school for a number of years, find, after they have been accepted in our programs to engage in graduate-level academic study, that they have symptoms of learning disabilities. Other times, AJR instructors or administration members identify symptoms of learning disability in a student. In these cases, students are advised to undergo a full educational evaluation.

For students who require tutoring in Hebrew language or other subjects, the Academic Dean maintains a list of approved tutors. AJR is always willing to evaluate and accept tutors recommended by students. Often, these are tutors who live in the same area as our students. Administration or faculty consult with the tutor to ensure that what is being worked on will indeed aid the student to meet the necessary requirements. None of the remedial support services are credit-bearing.

M. Specific Policies for GI Bill Recipients

Credit for Prior Learning (38 CFR 21.4254(c)(3)). The school maintains a written record of the previous education and training of the GI Bill recipient and grant credit appropriately, with the training period shortened proportionately.

Pro Rata Refund (38 CFR 21.4254(c)(13), 21.455). We will refund the unused portion of prepaid tuition and fees on a pro rata basis. The exact proration will be determined on the ratio of the number of days of instruction completed by the student to the total number of instructional days in the course. Any amount in excess of \$10.00 for an enrollment fee or registration fee will also be prorated.

N. Academic Honesty

Students at AJR must ascribe to the highest standards of academic honesty. Faculty with suspicions about student work meeting AJR's standards for honesty are required to promptly bring their concerns to the Dean.

- Any student found to have engaged in plagiarism from a published book, internet source or from other students may be expelled from the school. Expulsions may be appealed to the Presidential Council. Plagiarism includes, but is not limited to, taking someone else's work or ideas – published or unpublished – and passing them off as one's own without proper footnoting or citation. If you are not clear on what is included as plagiarism, please speak with the Academic Dean, Dr. Ora Horn Prouser, at the beginning of the trimester.
- Students are not permitted to submit the same work to fulfill separate requirements without the express knowledge of each instructor.
- Students may not work together on exams (take-home or in-class), projects, or papers, unless permission is specifically granted by the instructor.
- If a student realizes that they have submitted work that includes plagiarized material and they come to the instructor within 72 hours of submitting the work, then they will fail the course but the infraction will not result in expulsion. This exception may only be used once within a student's time at AJR.

O. Incompletes

DUE TO THE PANDEMIC, WE RECOGNIZE THAT IT HAS BEEN DIFFICULT FOR SOME STUDENTS TO ADHERE TO THESE DEADLINES. WE URGE EACH STUDENT TO DO THEIR BEST TO STAY UP-TO-DATE ON THEIR REQUIRED WORK AND TO SUBMIT INCOMPLETE WORK AS SOON AS POSSIBLE.

The accumulation of incompletes can undermine academic progress and place added stress on one's personal life. To minimize this practice at the Academy, the following policies will apply:

- 1) Students must speak to the instructor, be granted an Incomplete, and submit a signed Incomplete Request Form (<https://ajrsem.org/wp-content/uploads/2015/01/Incomplete-Request-Form.pdf>) to the Administrative Office by the last day of the trimester.
- 2) Incompletes from the Fall trimester must be handed in by May 1st. Incompletes from the Spring trimester must be handed in by September 1st. Incompletes from the Summer trimester must be handed in by November 1st.
- 3) In order to remove the Incomplete grade, satisfactory work must be submitted directly to the instructor with a copy sent to the Administrative Office.
- 4) If these procedures are not followed or the work is not handed in on time, students will receive a grade of FI for the course, indicating that the student has not passed the class due to incomplete work.

- 5) Whenever the student has extenuating circumstances, the student may be granted an extension by the Academic Dean. In the event an extension is granted, there may be a grading fee of \$75 per paper or exam to be graded.
- 6) If no Incompletes are to be granted in a course, instructors must state this in writing on their syllabi at the beginning of the trimester, such as when an adjunct instructor will only be at the Academy for one trimester.

P. Leave of Absence

Students are permitted to take a leave of absence from their course work and to register for “Maintain Matriculation” (includes a fee; see the “Tuition and Fees” section for all fees). Students who do not take courses during the summer trimester are not required to register for Maintain Matriculation. Permission is required from the Academic Dean in order to be able to maintain this status for more than two consecutive trimesters (not including the summer trimester). Students who have not registered for any trimester, either as an active student or for Maintain Matriculation, will be automatically withdrawn from the program.

Q. Withdrawal from AJR

Students who wish to withdraw from AJR should write a letter to the Academic Dean or the AJR office stating that they are withdrawing from their AJR program. Students who do not register before the start of the fall or spring trimesters will be considered withdrawn from AJR.

R. Readmission to AJR

Should a student who withdraws from the program want to resume studies, they must submit a letter to the Academic Dean requesting readmission to the school. Reapplication to AJR includes writing an essay explaining what the student has been doing since their withdrawal from AJR, developments in their theology, and reasons for wanting to continue their studies. This should be accompanied by two letters of reference. Readmitted students are subject to the program requirements at the time of readmission.

V. Discrimination and Sexual Harassment Policy

The Academy presents information regarding discrimination to its students during the academic year in its programming for students, together with information on harassment, bias-related crime prevention including bias-related crimes (including Hate Crimes, under Article 485 of the NY Penal Law), sexual assault and safety. Students are also alerted about events that affect their security and the security of the community when the need arises. Any member of the community may obtain additional information from the Rabbi-in-Residence or CEO / Academic Dean or Director of Student Life.

The full AJR policy on Sexual Harassment can be found as an appendix to this Catalog and on the website (<https://ajr.edu/wp-content/uploads/AJR-Sexual-Harassment-Policy-Updated-Fall-2020.pdf>).

A. Bullying

At the Academy, we are mindful of the Torah’s admonition to *“treat your fellow human being as yourself”*. This sets the tone for our interactions with each other. Acts of harassment or bullying are prohibited. Everyone is expected to show civil behaviors towards one another as we interact. Threats, intimidation, ridicule or hostile remarks are out of place in our community. Some examples of bullying behavior are:

- Abusive and offensive language
- Insults
- Teasing

- Spreading rumor and innuendo
- Unreasonable criticism
- Trivializing of work and achievements
- Excessive demands
- Setting impossible deadlines

We expect all to strive for conflict resolution by specifically describing concerns, outlining expectations, providing pathways for remedies and helping all to reach our potential.

Our community is characterized by encouragement, goal setting and group accomplishments through collaboration and team work. We are dedicated to continuous improvement, and attempt to function together using accepted principles and values that guide our work. Change is nurtured. Discussions always help things run better. We are proud of our pluralism, and we are committed to helping each other.

Positive changes happen when we are courteous, professional and respectful. We share experiences and develop trust as we progress. We honor our heritage by working each day together respectfully.

Open Door Policy: If an employee feels that harassment or bullying is occurring, the individual is encouraged to discuss the situation with his/her supervisor. In the event that open communications with the supervisor does not address the concern(s) to the employee's satisfaction, the employee should bring his or her concern(s) to the Chief Executive Officer or Rabbi-in-Residence, or the Director of Student Life as appropriate.

VI. Students' Bill of Rights

All students have the right to:

1. Make a report to local law enforcement and/or state police;
2. Have disclosures of domestic violence, dating violence, stalking, and sexual assault treated seriously;
3. Make a decision about whether or not to disclose a crime or violation and participate in the judicial or conduct process and/or criminal justice process free from pressure by the institution; (in implementing this decision, students may without pressure from the Academy, notify proper law enforcement authorities, including local police; may be assisted by campus authorities in notifying law enforcement authorities if the victim so chooses; or may decline to notify such authorities.)
4. Participate in a process that is fair, impartial, and provides adequate notice and a meaningful opportunity to be heard;
5. Be treated with dignity and to receive from the institution courteous, fair, and respectful health care and counseling services, where available;
6. Be free from any suggestion that the reporting individual is at fault when these crimes and violations are committed, or should have acted in a different manner to avoid such crimes or violations;
7. Describe the incident to as few institution representatives as practicable and not be required to unnecessarily repeat a description of the incident;
8. Be protected from retaliation by the institution, any student, the accused and/or the respondent, and/or their friends, family and acquaintances within the jurisdiction of the institution;
9. Access to at least one level of appeal of a determination;

10. Be accompanied by an advisor of choice who may assist and advise a reporting individual, accused, or respondent throughout the judicial or conduct process including during all meetings and hearings related to such process; and
11. Exercise civil rights and practice of religion without interference by the investigative, criminal justice, or judicial or conduct process of the institution.

VII. Confidentiality in Title IX

For the complete policy regarding harassment, see the appendix at the end of this Catalog or the AJR website (<https://ajr.edu/wp-content/uploads/AJR-Sexual-Harassment-Policy-Updated-Fall-2020.pdf>).

If an individual discloses an incident to an Academy's Title IX Coordinator, or their deputy, who is responsible for responding to or reporting domestic violence, dating violence, stalking, or sexual assault, but wishes to maintain confidentiality, or does not consent to the Academy's request to initiate an investigation, the Title IX Coordinator will weigh the request against the Academy's obligation to provide a safe, non-discriminatory environment for all members of its community.

Academy officers and employees who cannot guarantee confidentiality will maintain privacy to the greatest extent possible. The information provided to a non-confidential resource will be relayed only as necessary for the Title IX Coordinator to investigate and/or seek a resolution.

The Academy may anonymously disclose information on relevant confidential hotlines provided by New York state agencies and not-for-profit entities; information in an anonymized manner regarding institutional crime reporting such as reports of certain crimes that are required to be included in the Academy's annual security report pursuant to the Clery Act; information that the Academy is obligated to issue timely warnings of crimes enumerated in the Clery Act, that represent a serious or continuing threat to students and employees, when the warning itself could potentially identify the reporting individual, and other reports mandated by law.

When the Academy determines that an investigation is required, it will notify those individuals and take immediate action as necessary to protect and assist them. The Academy will attempt to seek consent from those individuals prior to conducting an investigation. Declining to consent to an investigation shall be honored unless the Academy determines in good faith that failure to investigate does not adequately mitigate a potential risk of harm to the reporting individual or other members of its community. Honoring such a request may limit the Academy's ability to meaningfully investigate and pursue a conduct action against an accused individual.

VIII. Appeal to the Presidential Council

Students may file complaints through formal and informal procedures. No action will be taken against any student filing complaints. A student has the right to formally appeal major decisions, that is, suspension or expulsion, to the Presidential Council. The decision of the Presidential Council shall be binding and final in all matters. The Presidential Council is an ad hoc committee convened by the CEO and shall include at least one member of the Board and one member of the full-time faculty.

1. A student shall advise the Senior Administration in writing of intent to make an appeal to the Presidential Council. It shall be the responsibility of the Administration to schedule a meeting of the Presidential Council.
2. The student shall submit in writing an account of the circumstances and the grounds upon which an action by the Presidential Council is requested. The CEO shall submit in writing a statement of the

position of the Administration. One written addition may be presented by each party. Copies of all written submissions shall be sent to the other party.

3. There shall be no discussion of the issues with any member of the Presidential Council, other than by means of these written submissions and at the meeting of the Council. The student's file shall be available to the Presidential Council.

4. Three members of the Presidential Council shall be a quorum for the purpose of hearing an appeal. The Presidential Council shall meet at the premises of AJR unless exceptional circumstances dictate some other venue.

5. The student may be accompanied by a friend or family member; either party may be represented by an advocate.

6. The case of the student shall be presented first, followed by the Administration's case. Both may present testimony.

7. All matter concerning the conduct of the Appeal, the admissibility of any testimony, the length of submissions, and the personal conduct of all parties shall be at the sole discretion of the presiding member of the Presidential Council.

8. The decision of the Presidential Council shall be communicated within twenty-one days of the Appeal. There shall be no obligation upon the Presidential Council to give reasons or explanation of their decision, although they may do so.

9. All matters before the Presidential Council shall be regarded as confidential and shall not be publicly discussed.

IX. Student Monitoring

A. Conditional Acceptance

A student who is admitted conditionally will need to meet with the Director of Student Life to assess the progress made in the areas of concern by the end of the student's first trimester. If further monitoring is necessary, the student will be informed at that meeting.

B. Jewish Status of Life Partner/Spouse of Ordination Students

The Academy for Jewish Religion Entrance Requirements state that "the spouse or life partner of an applicant to a program leading to ordination must also be Jewish. It is the conviction of the Academy that this requirement enables our students and our graduates to serve the widest spectrum of the Jewish community as leaders and as exemplars of Jewish life." The natural implication of that admission policy is that the spouse or life partner of an ordination student at the Academy for Jewish Religion must be Jewish. This policy holds true throughout each ordination student's career at the Academy for Jewish Religion. Spouses/ Life Partners whose biological mother is not Jewish must have converted following the same guidelines required of students through a bona fide *Beit Din* with *tevilah* and *milah* or *hatafat dam brit*, as appropriate.

C. Ongoing Assessment of Ordination Students

There will be ongoing assessment of each student's growth. At the end of each academic year, a committee formed of members of the AJR faculty and administration will review each student's progress. While the progress of all students is reviewed by administration and faculty, a meeting will be held with only those students who will most benefit from an immediate follow up. Any student may request such a meeting.

A question may arise as to the potential suitability of an AJR student for ordination at any time during a student's career at the Academy. When this occurs, great efforts will be made to enable the student to grow. This assessment process will begin with the Academic Dean.

- 1) The Dean will speak with the student or will delegate someone to speak with faculty who know the student and the student's field site supervisors. Those who provided references that assisted students in being admitted to AJR may be contacted to determine the extent of the history of the problem behavior and clarify its importance.
- 2) A faculty member may offer to spend additional counseling hours with the student.
- 3) If the student is already in therapy and is amenable, an AJR representative may speak with the student's therapist. Therapy may be recommended or required for continuing attendance at AJR. This counseling would be at the student's expense.
- 4) Students may be asked to formulate learning contracts delineating the stages and methods of the anticipated learning process.

D. Suspension or Expulsion

To the greatest extent possible, the Administration and Core Faculty of AJR take responsibility for the spiritual and psychological guidance of each student throughout their career at the Academy.

There may be times when a student requires more guidance or support than the institution is able to give or proves to be unsuited for further training. When this is determined, it is the school's duty to ask the student to leave the program.

Suspension or expulsion may result when a student violates Academy policy in any of three areas: academic, financial, or personal suitability for high level Jewish Studies.

- 1) Academic – Any student who receives a grade of C, C-, or F will be placed on academic probation. A student placed on academic probation for two consecutive trimesters will be liable for suspension, subject to the review of a meeting of AJR administration.
- 2) Personal suitability – A few representative examples of the wide range of personal issues that could lead the Administration to consider suspension or expulsion of any student are:
 - a) Repeated incidents of severe emotional volatility or anger
 - b) Boundary problems, for example, inability to share classroom or meeting time maturely, chronic lateness, communication skills problems such as regularly calling faculty or student at inappropriate times
 - c) Romantic, abusive, or sexual approaches to, or relationships with, staff, congregants, clients, or faculty
 - d) Inability to understand severely destructive behaviors in one's own personality; inability to establish and carry out a plan to modify such behavior(s) to safe, professional levels
 - e) Gross inability to tolerate and assimilate constructive feedback
 - f) Conviction by civil or criminal court for illegal activities
- 3) Financial standing - Students who are in arrears on their payments to the Academy at the end of a trimester will not be admitted to classes until they are in good financial standing unless they have made arrangements with our financial office. It is imperative that students take responsibility for the financial obligations and speak proactively with the financial office to deal with any potential problems that may arise.

Suspension will, as a rule, be expressed by refusal to readmit a student at the beginning of the subsequent trimester. Only in the gravest cases may a student be suspended during the course of a trimester. A letter will be given to a suspended student specifying the conditions to be met in order to lift the suspension. Suspension may be imposed by a committee of not less than four, comprising members of the senior administration and of the full time faculty.

Students who wish to appeal the imposition of a suspension or expulsion may follow the course described above in the section “Appeal to the Presidential Council.”

X. Registration Requirements

A. General Information

Registration deadlines are as follows: Fall 2019 registration is due July 20th; Spring 2020 registration is due December 14th; Summer 2020 registration is due April 15th. Due dates for tuition can be found in the Tuition and Fees section below. A schedule of courses and a list of descriptions of courses for a given trimester will be uploaded to the AJR website in advance of registration - <https://ajrsem.org/students/registration-materials/>.

In order to properly register for courses, a student must do three things:

- 1) Register for desired courses on Populi
- 2) Complete a Google form with addition information (link provided by the Director of Administration in an email)
- 3) Pay the \$1,000 deposit (Students should pay online through Populi, although checks are also acceptable - see instructions for how to pay through Populi here: <https://support.populiweb.com/hc/en-us/articles/223792847-How-do-I-make-an-online-payment->)

Please note that a late fee of \$125 plus an addition \$5 per day will be charged to any student who has not completed all three registration steps by the registration deadline.

Once a student has completed all three required components of registration they will receive an invoice, which can be found on the Financial tab in Populi.

B. How to Register

- 1) Login in to Populi (<https://ajr.populiweb.com/>)
- 2) When you are on your home page select ‘My Profile’ from the list in the blue band (next to ‘Home’). This will take you to your student page.
- 3) Once registration opens you will see a ‘registration’ tab on your student page - Click on it to see the list of courses.
- 4) Click the Green + next to a course you want to take and when the window opens click ‘add’.
- 5) When you have added all your courses click ‘save’ in the upper right corner.

More detailed instructions can be found here: <https://support.populiweb.com/hc/en-us/articles/223792447-How-do-I-register-for-courses->

C. Intersession Registration

AJR holds three intersessions in between trimesters: Fall Intersession (in January), Spring Intersession (in May), and Summer Intersession (in August). Registration for intersession courses takes place concurrently with registration for the prior trimester.

D. Retreat & Intensive Registration

All matriculated students in one of AJR’s ordination programs must register for and attend both the Fall Retreat and Spring Intensive. Registration for Fall Retreat occurs at the same time as registration for Fall courses and registration for Spring Intensive occurs at the same time as registration for Spring courses.

E. Maintain Matriculation

Students who are not planning on taking classes during the Fall or Spring trimesters must register on Populi for ELE999 – Maintain Matriculation. There is a \$235 fee associated with Maintain Matriculation status. Please note that if a student is not taking classes and does not register for Maintain Matriculation for either the Fall or Spring trimester, they will be considered Withdrawn from AJR. Students do not need to register for Maintain Matriculation during the Summer trimester.

F. Payment and Deferred Payment Plans

Full payment (or your first payment plan payment) for Fall Trimester 2020 is due on August 20th. Full payment (or your first payment plan payment) for Spring Trimester 2021 tuition is due on January 15th. Full payment for Summer Trimester 2021 (or your first payment plan payment) is due on May 10th.

Should full payment not be received by August 20th, January 15th, and May 10th respectively, students will automatically be put on a deferred payment plan and charged the Installment Fee (\$100). Students will not be able to re-register, (unless an arrangement to complete payment is reached), or be ordained until full payment is received. The penalty for failure to pay in full by the end of the trimester is based on the amount of unpaid balance. The penalty will be assessed for every quarter the balance remains unpaid based upon the following chart.

If the Balance is:	The Penalty is:
Less than \$100	\$50
\$100-\$500	\$100
More than \$500	\$150

Deferred Payment Plan – If full payment poses a hardship, tuition may be paid in monthly installments. An Installment Fee of \$100 will be charged to any student requesting such a Payment Plan. Installments payments for Fall Trimester are due on the 15th of each month from August – November (except for the first payment which is due by August 20th). Installment payments for Spring Trimester are due on the 15th of each month, January – April. Installment payments for the Summer Trimester are due on the 15th of each month (except for the first payment which is due by the first day of class – May 10, 2021) May – July.

All late Payment plan payments will be subject to a \$75 late fee. We require students using payment plans to set up automatic payments through Populi.

D. Refunds

Students who cancel registration for one or more (non-intercession) course prior to the first day of classes are entitled to a refund of 95% of that trimester's tuition for the cancelled course(s); students who withdraw within two weeks after the first day of classes are entitled to a refund of 80% of that trimester's tuition; students who withdraw within three weeks after the first day of classes are entitled to a refund of 60% of that trimester's tuition. No refunds will be made after the first four weeks of classes. Please note that the Registration Fee (\$235) as well as credit card or bank fees are non-refundable. Students who cancel registration of an intercession course prior to the start of the first day of the course are entitled to a refund of 95% of the course. Once a course has started, students must withdraw from the course, and request a partial refund by 11:59 pm of the first day of the course. Given the condensed nature of intercession courses, students who withdraw from an intercession course once it has begun are entitled to a 15% refund for a two-day intercession course, and a 25% refund for a four-day course.

Students may elect to pay their balance in one lump sum or using a payment plan, spreading their payment out over the course of the trimester. Payment plans will be determined in conjunction with the Director of Administration once students have completed all three components of registration.

XI. Tuition and Fees

A. Tuition by Number of Credits

Credits	Tuition	Credits	Tuition
1	\$1,530	8	\$10,895
2	\$3,060	9	\$10,895
3	\$4,590	10	\$10,895
4	\$6,120	11	\$11,245
5	\$7,650	12	\$11,245
6	\$9,180	13	\$11,245
7	\$10,420	14	\$11,245

Per additional credit over 14 credits – \$1,360

B. Other Costs of Attendance

It is estimated that books and supplies will cost approximately \$450 per year. Because AJR does not have a residency requirement and because AJR attempts to accommodate the needs of both full-time and part-time students, AJR does not operate any housing or food services. The AJR student community tends to be varied in terms of where students live and how they actually commute or whether they study as distance learners, and, therefore, costs vary considerably. Because of this varied nature of our student body, it is difficult to estimate personal expenses and the costs of accommodations available in the community.

C. Mechina Program

The AJR Mechina Program consists of two different sections: Mechina Hebrew and Mechina Jewish Studies. Both sections each meet two days a week, for a total of four periods a week for students enrolled in both. The special rate for both sections of Mechina is \$8,035 per trimester. With the permission of the Academic Dean, students may enroll in a single section of Mechina (i.e., either Mechina Hebrew or Mechina Jewish Studies) at the rate of \$4,020 per trimester. The Mechina Hebrew section typically involves a two trimester progression (Mechina Hebrew 1 and Mechina Hebrew 2), which prepares students to take Hebrew 250 (1A). For students with minimal to no Hebrew background (e.g., they have yet to learn the Hebrew letters), a third trimester of Mechina Hebrew (or equivalent) may be required.

C. Fieldwork Support Seminar

Although students receive no credit for Fieldwork Support Seminar it is considered two credits for purposes of tuition calculation. Field Work approval is required & the form can be downloaded here: <https://ajrsem.org/wp-content/uploads/FWSS-Approval-Request-Form-Spring-2020.pdf>

D. Alphabetical List of Fees

Accelerated Program Fee – \$850

Advanced Standing Fee – \$325

Application Fee – \$75

Alumni audit fee for one class \$775

AUDIT – Audit rate is one-half of the applicable tuition

Bulk Transfer Credit Fee – \$750

Coaching fee – \$900 if registered through AJR

Deferred Payment Plan Fee -\$100

Deposit – \$1000 due with registration

Examination Fee – \$155

Fall Retreat – \$325 – **Note: this fee is reduced this year due to the Pandemic and the fact that Retreat 2020 will be held online.**

Fall Retreat with Single Supplement – \$900

Fee for Independent Study - \$2,000 per each two credit course

Gabbai for weekday Shaharit and one weekday Minhah – 1 credit \$1,530

Gabbai for 2 weekday Minhah services: ½ credit – \$765

Incomplete Fee – \$ 95

Late Registration Fee – \$125 beginning & increases \$5 per day until deposit is paid

Maintain Matriculation Registration (“Maintain Matriculation”) – \$235 – applies only to Fall & Spring trimesters, matriculated students are not required to register for Maintain Matriculation for Summer trimester.

Master’s Project Mentor Fee \$300

Offsite Coaching transfer fee – \$200

Psychosocial Evaluation Fee – \$250

Registration – \$235

Returned Check Fee – \$35

Senior Ordination Fee – \$950

Spring Intensive – \$325

Transfer Credits – \$200 per each two credit course

E. Descriptions of Select Fees

ACCELERATED PROGRAM FEE – This fee covers meeting with the Dean and selected faculty members to outline the requirements for the individual student’s accelerated program.

ADVANCED STANDING FEE

This fee covers the award of two to eight credits based on prior study and demonstrated mastery of curricular areas. Additional credits are subject to further fees.

COACHING Matriculated cantorial students are required to receive coaching every trimester enrolled as matriculated students. Student who choose to receive coaching privately, must have the credit recorded on their transcript as a Private Study and will be charged the Private Study Fee.

CORE CONCEPTS SEMINAR – Students are required to take four of the six trimesters of Core Concepts Seminar. Core Concepts Seminar meets for one-half period weekly during the full trimester. MA students for whom this class counts for credit will be charged the for credit price. Rabbinical and cantorial students are not charged for these four seminars and receive no credit.

EXAMINATION FEE – The Examination Fee is payable if any AJR Examination is retaken more than once or if any Examination is prepared specially for a student, as may be the case in an application for Advanced Standing. The Examination Fee is payable in addition to any fee for Determination of Advanced Standing.

FALL RETREAT AND SPRING INTENSIVE – **Attendance at the Fall Retreat and Spring Intensive is mandatory** for all matriculated & Mechina students, whether they are taking classes at AJR, studying offsite, or on a leave of absence. *Gesher* and M.A. students are encouraged to attend and will be billed accordingly.

FIELDWORK SUPPORT SEMINAR – Although students receive no credit for Fieldwork Support Seminar it is considered two credits for purposes of Tuition calculation. Field Work approval is required.

INCOMPLETE FEE – Should you be granted a lengthy extension on an Incomplete, a fee will be charged to have that work graded.

MAINTAIN MATRICULATION – With the permission of the Academic Dean, students are permitted to maintain a matriculated status for two consecutive trimesters. During this time students are required to pay the Maintain Matriculation registration fee. Attendance at Retreat and Intensive is still required (see above).

TRANSFER CREDITS AND PRIVATE STUDY CREDIT – A fee is payable for each credit recorded on a student's transcript to reflect work done independently or through another institution. Upon completion of study, the student submits a completed Transcript Update Request and pays the fee. A student transferring 8 credits or more from the same institution at one time, will pay a maximum of \$750. The fee for Transfer Credit or Private Study is for the administration of these arrangements. The student is responsible for all tuition payable to any other institution or individual in connection with Private Study or Transfer Credit.

XII. Financial Aid

Matriculating students taking a minimum of 8 credits per trimester may apply for a Financial Aid Package worth up to 25% of tuition, rounded to the nearest \$5. This formula is based upon need – as determined by the student and confirmed with the Financial Aid Committee. Financial aid is not available for fees or tuition for Private Study. The Financial Aid committee will consider awarding aid to a student enrolled for fewer than 8 credits under exigent circumstances if there are sufficient funds available.

A Financial Aid Package may consist of a scholarship, interest-free loan, or a combination of scholarship and interest-free loan. All interest-free loans are expected to be repaid within a maximum period of four years after Ordination. Students will be expected to repay the loan at a minimum rate of \$125 per month, beginning three months after leaving the Academy. Payments will be due by the 8th of each month. Payments received after this date will be subject to a late fee of \$25. Special consideration will be given in situations of financial hardship. Loans to students who withdraw from the school are due upon withdrawal.

It has been the policy of AJR to offer a limited amount of Financial Aid, consisting of scholarships and interest free loans. One of the benefits of our recent accreditation is the ability of our students to qualify for federally guaranteed loans. We do not know when we will receive the necessary approval from the government. After we receive approval, AJR will continue to offer scholarship aid.

Beginning with the first Trimester after we receive approval for which registration has not yet opened, AJR will no longer offer interest free loans. Students who wish to apply for the federal loans may do so at that time. AJR will continue to carry the loan balances for those students who currently have loans under the same terms and conditions that existed at the time those loans were extended, but will not extend additional loans.

The Academy, with the agreement of the President of the Alumni Association, reserves the right to raise the annual rate of repayment. Students will be asked to sign a commitment to repay loans in accordance with these guidelines. Students and alumni will receive a statement at the end of each academic year showing the total amount of the loan that has been extended, payments received and the balance that remains to be paid.

The HEGIS Code (Higher Education General Information Survey) for the Academy for Jewish Religion is 2299.00. Enrollment in other than registered or otherwise approved programs may jeopardize a student's eligibility for certain student aid awards.

To apply for financial aid, students must submit a completed Financial Aid Application (use the link to the "Financial Aid Application" on the [AJR website](#)) and a copy of their current tax return to the Director of Administration at registration@ajrsem.org. Financial Aid Applications are due together with registration.

XIII. Student Association

The AJR Student Association is a student-organized, student-run body that is dedicated to enhancing the students' experience at AJR. An integral part of AJR, the Student Association is comprised of graduate, rabbinical and cantorial students. The Student Association is recognized by the Administration as the students' representative within the AJR community. As such, the Student Association nominates one student to serve as the student representative on the Board of Trustees (Nicole Goluboff). In addition, two students serve as liaisons from the student association to the administration, to raise issues generated by the student body regarding their experience at AJR. This year's liaisons are Jerry Blum (Cantorial) and Michael McCloskey (Rabbinical).

The Student Association, which meets monthly on rotating days of the week from 12:10-12:45 p.m., is governed by a slate of officers and committee chairs, drawn from both the cantorial and rabbinical programs, who are elected at its April meeting. In order to further the activities of the Association, each student is asked to pay annual dues at the beginning of the fall trimester. These dues allow the Student Association, among other things, to co-sponsor the holiday festivities and social events during Intensive, to provide a photocopy machine for the students' use, to award an annual Student Leadership Award and place an ad in the annual ordination journal, and to purchase *kanfot* for each member of the ordination class. In addition, lockers, which were purchased by the Association, are available for students' use on a first come, first served basis. Contact the President (Rachel Posner at rachelbposner@gmail.com) to be assigned a locker.

Among the other activities the Student Association undertakes each year are: *Tzedek* Projects and *Gemah Nus*, which keeps the community informed on a weekly basis. Please contact ChaiMo Landes (or the Student Association President) if you have a name to add to the Misheberakh list or a *simḥa* to share in the *Gemah Nus*, the student newsletter.

The AJR Student Association can help guide you to resources that can help you in your journey at AJR. Please contact the President (rachelbposner@gmail.com) to be in touch with any of the Student Association Officers.

Finally, the President, Rachel Posner, the Vice President, Sara Birnbaum, the Secretary, Steven Goldstein, the Digital Learning and Programming Representative, Wendy Love Anderson, or the Treasurer, Mitchell Blank, are always available to assist.

XIV. Library

The AJR library consists of approximately 10,000 catalogued titles. The library catalogue can be accessed on the school's website, www.ajrsem.org. There is a computer in the lounge area outside the library that students can use to access the catalog. The library uses The Library of Congress Cataloging system, which is the standard among Jewish Seminary Libraries. For more information on how this cataloging system works, go to: <http://www.loc.gov/catdir/cpsol/lcco/lcco.html>.

The library works on the honor system; AJR does not have high-tech security measures. ALL BOOKS MUST BE SIGNED OUT with the AJR office or the librarian. Although this may seem like an inconvenience, it is essential to the management of the library that we know where all the books are all the time. (Failure to sign out books may result in loss of library privileges). Non-reserve books may be signed out for a period of thirty days.

Books not found in the library's collection can be obtained through Inter-library loan. Contact the [AJR librarian](#) for more information. **DUE TO THE PANDEMIC, THE AJR LIBRARY MAY NOT BE ABLE TO ACQUIRE CERTAIN BOOKS AND SOURCES THROUGH INTER-LIBRARY LOAN. IF YOU HAVE QUESTIONS REGARDING OBTAINING MATERIALS, PLEASE BE IN TOUCH WITH THE AJR LIBRARIAN.**

If distance learners are in need of a book that is in the library's collection, they can request that the book be mailed to them. Books mailed to distance learners have a check out period of 30 days. In addition, if needed, the librarian can scan a chapter from a book you need and email it to you. Contact the librarian at librarian@ajrsem.org for assistance.

AJR subscribes to the Jewish Studies Archive Collection of JSTOR. This collection in JSTOR (Journal Storage) is a searchable, digitized archive of sixty scholarly journals — from the first date of publication to three to five years ago. Access to JSTOR through AJR is available to current AJR students and faculty as well as to AJR alumni only and may not be shared with others. For access information, please contact the AJR librarian.

The library also subscribes to EBSCO e-books Religion Subscription Collection, which contains over 7,700 e-books covering a broad range of religious subjects to help readers explore religious beliefs, faith, cultural systems and world views. Titles range from introductory text for undergraduate coursework to more complex works for advanced scholars.

The Library website also maintains a list of valuable online resources for conducting research: <https://ajrsem.org/students/library-catalogue/>

XV. Overview of Ordination Programs

AJR offers two different ordination program: The Rabbinical Program and the Cantorial Program. Students also have the option of pursuing a dual ordination in both Rabbinical and Cantorial Programs simultaneously in the *Kol-Bo* Program. Within the Rabbinical Program there is a special track for invested or ordained cantors to pursue rabbinical ordination at an accelerated pace: The Cantors to Rabbis track. Details about each of these programs can be found in this Catalog as well as on AJR's website (<https://ajrsem.org/programs/>).

XVI. The *Gesher* Program

Gesher is the Hebrew word for bridge. The *Gesher* program is a bridge into the Academy's ordination programs. Individuals who are not sure that they want to pursue a course of study leading to ordination may enroll in regular AJR courses as non-matriculating students for up to two trimesters. This experience allows inquiring students to clarify their goals in order to determine whether the Academy is the right learning environment for them. *Gesher* students accepted into ordination programs will be credited for any courses completed as *Gesher* students. Admission to the *Gesher* program is based upon an interview with the Dean of Admissions.

Participation in the *Gesher* Program does not represent admission into or preference in admission to the ordination programs. *Gesher* students are strongly urged to participate in AJR community activities including the

fall Retreat and the spring Intensive. Credit for independent studies and financial aid are not available to *Gesher* students. Transfer credit and advanced standing are evaluated upon admission into one of the ordination programs. Courses taken through distance during a student's first trimester of study in the *Gesher* Program do not count towards the maximum allowance for off-site courses (see the "Distance Courses" section above). However, subsequent courses do count towards this maximum.

XVII. The Mechina Program

The AJR Mechina Program consists of two different sections: Mechina Hebrew and Mechina Jewish Studies. Both sections each meet two days a week, for a total of four periods a week for students enrolled in both. The two-trimester *Mechina* (preparatory) Program was created to meet the needs of students with limited grounding in Hebrew language and Judaic studies. The program is meant as preparation for all of AJR's programs. The Hebrew language component includes basic study of Biblical, rabbinic and modern Hebrew while the Judaic studies component combines an in-depth survey of Jewish history and an introduction to the study of Jewish texts. *Mechina* classes meet for two full mornings per week for two or three trimesters. *Mechina* students who are part of, or who are preparing for, our ordination programs are part of the Academy community and are expected to participate in the fall Retreat and in the spring Intensive.

Admission to the *Mechina* Program is based upon an interview with the Dean of Admissions and the completion of the Hebrew assessment exam. Participation in the *Mechina* Program does not represent admission to or preference for admission to one of the ordination programs.

XVIII. The Rabbinical Program

A. Program Overview

The Rabbinical Program leads to ordination as *Rav U-moreh/morah B'Yisrael*, Rabbi and Teacher in Israel. The program is designed to train students to serve the evolving Jewish community through preparation in academic scholarship, traditional Jewish study, ethics, professional skills and spiritual grounding. The Rabbinical Program revolves around six core goals:

1. Students will demonstrate recognition of the legitimacy of multiple points of view and approaches, both historically in the Jewish tradition and in the interplay of contemporary Jewish movements and schools of thought.
2. Students will demonstrate competence in Jewish texts, history, and culture. This encompasses competence in traditional and academic approaches to reading and interpreting biblical, rabbinic, liturgical, and philosophical texts. Students will demonstrate competence in reading and comprehending ancient, medieval, and modern texts in their original languages of Hebrew and Aramaic.
3. Students will demonstrate competence in the professional and pastoral aspects of their clerical roles. This encompasses core knowledge of counseling, education, the role of music in Jewish liturgical chanting (*nusah* and trope), and the skills to officiate at worship services and life-cycle events.
4. Students will demonstrate knowledge of contemporary American, Israeli and world-wide Jewish communities – including the roles of the rabbi and the cantor –and a range of skills to creatively address long-standing issues as well as the most recent developments.
5. Students will demonstrate engagement in the development of their identity as spiritual leaders and spiritual seekers in the Jewish community.

This section of the Catalog includes a list of requirements for rabbinical ordination. In conjunction with your advisor, you will keep track of these requirements through Degree Audit on Populi.

The Rabbinical Program includes a number of requirements including 104 credits plus a 36 credit Master's Degree, four trimesters of fieldwork accompanied by the Fieldwork Support Seminar (see the Fieldwork section of this Catalog), four trimesters of Core Concepts Seminar (no credit), successful completion of eight comprehensive exams, and successful completion of a number of Ritual Skills (see the Ritual Skills section in this Catalog).

iii. M.A. Requirement

All students in the Rabbinical Program who have not already earned an M.A. in Judaic Studies from another institution must earn an M.A. in Judaic Studies at AJR (including successful completion of a Master's Project) in conjunction with their ordination. If a student in the Rabbinical Program holds an M.A. in Judaic Studies from another institution, then they do not need to complete AJR's M.A. Degree; however, if there are Course Areas included in AJR's M.A. Degree that the student has not satisfactorily covered in the pursuit of their previous M.A. Degree, then the student will be required to take courses in those Course Areas beyond the 104 credits required for the rabbinical ordination alone. If a student in the Rabbinical Program holds an M.A. in Judaic Studies from another institution, but did not complete a Master's Thesis as part of that M.A., then they will be required to complete a Master's Project at AJR in order to be ordained. For details about the Master's Project, see the "Master's Project" subsection within the M.A. Program section of this Catalog.

B. Program Requirements

There are currently 140 academic credits (104 credits for the rabbinical ordination and 36 credits for the Master's Degree), 4 trimesters of Fieldwork Support Seminar, and 4 trimesters of Core Concepts Seminar required for ordination. Each trimester you will meet with the Academic Dean to discuss the courses that you will take that trimester. There are certain courses that need to be taken in order and one should strive to take the entry-level courses as soon as possible. An example of this is the Talmud curriculum where the following courses must be taken in order: Introduction to Mishnah, two trimesters of Introduction to Talmud, two trimesters of Intermediate Talmud and two trimesters of Advanced Talmud. Now that AJR is running on a trimester system, students who want to study full time all year round can finish the program in three years as long as they are ready to enter Hebrew IIA in beginning their studies at AJR. Others will choose to study at a more measured pace, finishing the program in five years, or longer when completed through part time study.

Students should be aware that not all courses are offered every year. As a general rule, one may assume that most Rabbinics, Hebrew, some Bible courses and Fieldwork Support Seminar are offered every year.

Introductory courses such as Introduction to Bible, Introduction to Mishnah and Introduction to Liturgy are also offered every year. Most Philosophy, History, Liturgy, and Professional Skills courses are offered once every four trimesters. Students should keep this in mind when registering for courses so that they do not miss the cycle of courses.

It is easy for students to focus on one or two areas and lose sight of the total picture of what needs to be taken over the course of your program. There are seven areas of study and it can be helpful to take courses in each area each year.

There is a limit to the number of courses students are allowed to take as independent study or at another institution. (See the Independent Studies section in this Catalog.) It is advisable that you use them sparingly in your earlier years at school since you may need them during your last year to take courses that you have missed and are not offered during that year.

Six trimesters of Talmud are required for ordination. It is advisable that students take additional Talmud courses in order to develop their skills to the required level.

The topics covered in Advanced Talmud and Advanced Codes change regularly to allow students to take the courses multiple times. It is advisable that students use some of their elective credits to take additional Talmud and Codes courses. There is no limit to the number of times a student may take Advanced Talmud or Advanced Codes.

Students should be aware that AJR classes meet Monday through Wednesday, with occasional courses on Sunday evenings or Thursdays as well, and that they may need to be flexible in their schedules to allow for the fact that certain courses may only be given on a certain day of the week. This is important when planning synagogue work schedules for the next year. There is never a guarantee that because a certain course was taught on a particular day one year, that it will meet on the same day the next year.

C. Rabbinic Course Requirements

The following reflects the combined rabbinical ordination and M.A. Degree course requirements as of Fall 5779 (2018). Students with over fifty credits prior to Fall 5779 (2018) fall under the old Rabbinic Course curriculum (see the “Previous Rabbinical Course Requirements” section below).

Please note: Courses are 2 credits each unless otherwise indicated.

BIBLE (14 credits)

Introduction to Bible
Introduction to Parshanut
Parashat Hashavua
Leadership in the Bible/ Nevi'im Rishonim
Electives (6 credits)

HEBREW (27 credits)

Hebrew I (2 trimesters, 4 credits each)
Hebrew II (2 trimesters, 4 credits each)
Hebrew III (2 trimesters, 4 credits each)
Biblical Hebrew
Hebrew Reading Accuracy (1 credit)

HISTORY (8 credits)

Great Ideas and Debates of Jewish History I
Great Ideas and Debates of Jewish History II
American Jewish History, Society, and Culture*
Israeli History, Society and Culture

LITURGY (11 credits)

Introduction to Siddur and Mahzor (0 credits)
Introduction to Liturgy
Shabbat Liturgy
Festival Liturgy
Yamim Noraim Liturgy
Tefillah and Seminar (with multiple courses totaling 3 credits)

PHILOSOPHY (11 credits)

Medieval Philosophy

PROFESSIONAL SKILLS (22 credits)

Pastoral Counseling I
Pastoral Counseling II
Homiletics (1 credit)
Education (2 trimesters, 2 credits each)
Life Cycle I
Life Cycle II
Conversion (1 credit)
Chaplaincy (1 credit)
Fieldwork Support Seminar (4 trimesters, 0 credits)
Core Concepts Seminar (4 trimesters, 0 credits)
Entrepreneurship and Community Planting (with multiple courses totally 6 credits)
Difficult Conversations (1 credit)

RABBINICS/HALAKHAH (30 credits)

Introduction to Mishna
Introduction to Talmud (2 trimesters, 2 credits each)
Intermediate Talmud (2 trimesters, 2 credits each)
Advanced Talmud (2 trimesters, 2 credits each)
Midrash I
Midrash II
Introduction to Codes (2 trimesters, 2 credits each)
Intermediate Codes
Advanced Codes
Introduction to Responsa
Critical Issues (Halakhah)

SPIRITUALITY (6 credits)

Architecture of Ritual
Sacred Arts

Modern Philosophy
 Personal Theology
 Mysticism Elective
 Pluralism
 Bio-Ethics (1 credit)

Spirituality Elective

ELECTIVES (11 credits)

* Note that students living outside of the United States may take a comparable course in the Jewish History and Culture of their country instead of American Jewish History, Society, and Culture.

Previous Rabbinical Course Requirements

Students with 50 credits or more prior to Fall 5779 (2018) fall under the curriculum below:

Please note: Courses are 2 credits each unless otherwise indicated.

BIBLE (18 credits)

Introduction to Bible
 Introduction to *Parshanut*
 Parashat Hashavua (4 credits)
 Nevi'im Rishonim Elective
 Nevi'im Aharonim Elective
Ketuvim Elective
 Electives (4 credits)

HEBREW (18 credits)

Hebrew I (8 credits)
 Hebrew II (8 credits)
 Biblical Hebrew

HISTORY (8 credits)

Period of Antiquity
 Medieval History
 Modern History
 Contemporary History

LITURGY (12 credits)

Introduction to Liturgy
 Shabbat Liturgy
 Festival Liturgy
 Yamim Nora'im Liturgy
Tefillah and Seminar (4 credits)

PHILOSOPHY (13 credits)

Medieval Philosophy
 Modern Philosophy
 Personal Theology
 Mysticism Elective
 Pluralism

PROFESSIONAL SKILLS (24 credits)

Pastoral Counseling I
 Pastoral Counseling II
 Homiletics (1 credit)
 Education Theory
 Education Methods
 Jewish Music and the Cantorate (1 credit)
 Life Cycle I
 Life Cycle II Conversion
 Conversion
 Contemporary Denominations
 Critical Issues
 Chaplaincy (1 credit)
 Congregational Dynamics (1 credit)
 Professional Skills Elective
 Fieldwork Support Seminar (4 trimesters, no credit)
 Core Concepts Seminar (4 trimesters, no credit)

RABBINICS/HALAKHAH (30 credits)

Introduction to *Mishnah*
 Introduction to Talmud I
 Introduction to Talmud II
 Intermediate Talmud I
 Intermediate Talmud II
 Advanced Talmud (4 credits)
 Introduction to *Midrash*
Midrash Electives (2 credits)
 Introduction to Codes (4 credits)
 Advanced Codes
 Introduction to Responsa
 Critical Issues (*Halakhah*)
 Rabbinics and/or Codes Elective

D. Comprehensive Exams

For each of the written exams four hours will be allowed. Some students find they need all that time and others find they need much less time.

For each of the oral exams, the initial testing time will be 20 minutes in the presence of two testers. Students will be asked to translate and explain passages from anywhere in the texts for that exam. After 20 minutes, the student will be asked to briefly step out to allow the two testers to confer. The student will then either be told that they have passed, have failed, or that another 10 minutes of testing will be required – followed by another brief conference by the testers and a final determination of pass or fail.

In order for students to be ordained they must take the following exams:

Hebrew

Part 1: Modern Hebrew exam including grammar, reading comprehension and composition without the use of a dictionary.

Part 2: A translation of liturgical texts. A dictionary is allowed.

Bible

Part 1: Students will receive preparatory material 72 hours before they take the exam. The exam itself will be taken at AJR, and will include translations and questions with a Hebrew *Tanakh* and *Miqra'ot Gedolot* (Rashi font).

Part 2: Using unseen texts, students will be asked to translate and answer questions. A Hebrew *Tanakh* and a dictionary are allowed.

Talmud

Part 1: Oral examination will involve the student's reading and explication of selections from original sources. The student must choose to be tested on one of the three selections of *sugya* found in the Comprehensive Examination Study Packet and must inform AJR which selection has been chosen at the time the testing appointment is made. The test will utilize the Steinsaltz (Hebrew) edition only. The student is responsible to prepare the Talmud text and it is recommended that s/he use the commentaries of Steinsaltz and Rashi in order to properly understand the structure and logic of the *sugya*.

Part 2: Written examination including questions requiring short and long answers based on the secondary readings and a selection from the terms to be defined and explained found in the Comprehensive Examination Study Packet. The material in the packet may not be consulted during the exam, nor may any other study aid or informational materials be utilized. Material from secondary readings or original sources may be included in the written exam as material from which questions will be asked. The relevant citations will be made available as part of the exam.

Codes

Part 1: Oral examination for which the student must be prepared to read and explicate any selection from Rambam included in the Comprehensive Examination Study Packet. The student will be tested on texts (without translation) from the vocalized edition of the *Mishneh Torah* that are included in the study packet.

Part 2: Written examination including questions requiring both short and long answers based on the secondary readings and a selection from the terms to be defined and explained found in the Comprehensive Examination Study Packet. The material in the packet may not be consulted during the exam, nor may any other study aid or informational materials be utilized. Material from secondary readings or original sources may be included in the written exam as material from which questions will be asked. The relevant citations will be made available as part of the exam.

Comprehensive Examination study packets for the Talmud and Codes exams are available in electronic form from the AJR administrative office. The Talmud packet includes a list of basic terms, secondary readings from the Encyclopedia Judaica, 2nd Edition, as well as Talmudic *sugyot*. The Codes packet includes a list of terms, selections from Rambam's *Mishneh Torah* and secondary readings from works in English that discuss *Halakhic* topics.

The examinations must either be taken at AJR or offsite with a proctor secured by the student and approved by the Academic Dean. Each of these exams, including parts of the same subject matter, may be taken separately.

E. Ritual Skills

Students are required to demonstrate their competence in Ritual Skills by oral examination. Periodically AJR offers Ritual Skills workshops during lunchtime programming in order to help students develop these skills. Testing for Ritual Skills takes place throughout the academic year. Student should contact the Ritual Skills Coordinator (Rabbi Jeff Hoffman) in order to schedule a testing appointment.

Current students have access to a group on Populi called "Ritual Skills," which contains valuable resources and recordings from previous lunchtime Ritual Skills programming that are of help for preparing to fulfill Ritual Skills requirements.

Ritual Skills Timeline

The Ritual Skills program is divided into five units. All skills will be tested; there will not be multiple choice type questions. Students should make every effort to complete the units as follows:

Unit *Alef* should be completed by the end of 14 credits.

Unit *Bet* should be completed by the end of 28 credits.

Unit *Gimmel* should be completed by the end of 42 credits.

Unit *Dalet* should be completed by the end of 56 credits

Unit *Heh* should be completed by the end of the fall trimester of the senior year.

Detailed information about Ritual Skills requirements can be found in the Ritual Skills Handbook.

F. The Cantors to Rabbis Track

As the Jewish world changes and our clerical roles contract, expand, and evolve, cantors often find themselves wishing they had the tools to fulfill all that is being asked of them as spiritual leaders. Some feel the desire to learn more – add text study, Talmud, history, and homiletics. The reasons can be complex, the outcomes wide-ranging, but the one unifying feeling is the sense of wanting to serve in a fulfilling and productive way.

The Academy for Jewish Religion is proud to offer ordained and invested cantors the opportunity to add rabbinic ordination to their already impressive mastery of *nusah*, *tefillah*, and all that goes with cantorial ordination or investiture.

i. Track Requirements

The program requires a minimum of 50 credits. Course requirements assume significant competency in areas such as Hebrew, Liturgy, and professional skills. Proficiency will be evaluated on an individual basis. If necessary, students may be required to take additional courses. In addition, students are responsible for taking comprehensive exams and for fulfilling a number of Ritual Skills. Students in this program who have not already completed an M.A. in Jewish Studies or in a Jewish field will also need to complete the AJR M.A. in Jewish Studies. If a student completed an M.A. in Jewish Studies but did not write a thesis, then they also need to write an M.A. Project.

ii. Course Requirements

As noted above, course requirements assume significant competency in areas such as Hebrew, Liturgy, and professional skills. Proficiency will be evaluated on an individual basis.

Courses are 2 credits each unless otherwise indicated.

Bible (8 credits)

Introduction to Parshanut
Electives (6 credits)

Philosophy (11 credits)

Pluralism
Modern Philosophy
Personal Theology
Medieval Philosophy
Mysticism
Bioethics (1 credit)

Rabbinics/Halakhah (24 credits)

Intro to Mishna
Intro to Talmud (2 trimesters, 2 credits each)

Intermediate Talmud (2 trimesters, 2 credits each)
Advanced Talmud (2 trimesters, 2 credits each)
Intro to Codes (2 trimesters, 2 credits each)
Advanced Codes
Responsa
Midrash

Professional Skills (5 credits)

Conversion
Life Cycles (1 credit)
Education

Spirituality (2 credits)

Spirituality elective

iii. Distance Learning

Students in this program who live at a distance are permitted to take all of their courses through our hybrid Zoom rooms based upon the assumption that they have received extensive formative training from their previous investiture/ordination.

iv. Scholarship Opportunity

A special scholarship for students enrolled in the Cantors to Rabbis track discounts the part-time tuition to \$955 per credit. Students considering full-time study should contact the office for more information.

XIX. The Cantorial Program

The Cantorial Program at the Academy for Jewish Religion (AJR) leads to ordination as *Hazzan* and Teacher in Israel. The program is designed to train students in developing the Jewish learning, musical, and professional skills necessary to serve and lead the Jewish community as a cantor. Heir to a tradition of great musical insight and artistry, the modern cantor must also be a professionally trained religious leader and teacher.

It is important to begin planning your cantorial program with your advisor as early as possible.

- Follow a clear timeline, which will outline what you need to accomplish during each trimester
- Monitor cantorial courses taken and assist you in selecting future courses
- Outline the process of creating a well-developed cantorial practicum (PracticumGuide)
- Understand the musical skills program and its requirements (Musical ProficiencyRequirements)
- Prepare for the Cantorial Final Comprehensive Examinations, which clear the way for ordination as a professional cantor

A. Program Overview

The goal of the Cantorial Program is to train the future leaders of Jewish prayer in the ancient and traditional musical chant forms, to learn the art of building community through the gifts of music, to raise the cantorial voice in the service of peace and harmony, and to enliven a personal love of the Jewish people. Recognizing the evolving role of the cantor or *hazzan*, who functions as a spiritual leader of the Jewish people, AJR pioneered the full ordination (*semikha*) of cantorial students as *Hazzan uMoreh/Morah b'Yisrael* (Cantor and Teacher in Israel).

Our vision is for the cantor (*hazzan*) to be a living resource of all aspects of Jewish musical tradition with a profound mastery of the melodies and chants for all approaches to Jewish prayer, have proficiency in chanting Torah, *Haftarah*, and the *Megillot* (Scrolls) and knowledge of all aspects of Jewish musical tradition as well as contemporary Jewish music repertoire. The contemporary cantor is also charged with leadership and responsibility in many other areas, and must be familiar with classical Jewish texts, Biblical traditions, contemporary Judaic scholarship, education, and the skills of working with individuals and communities in times of joy and sorrow.

We also envision the rabbi and the cantor working with each other as partners, sharing leadership and responsibilities, and recognizing the unique expertise held by each. To enhance mutual understanding, and to foster their common mission of leadership and service, rabbinical and cantorial students study alongside each other to the greatest extent possible. We also anticipate that in some cases a cantor might be the sole spiritual leader of a congregation. The education offered by AJR supports this possibility.

The Cantorial Program revolves around six core goals:

- 1) Students will demonstrate recognition of the legitimacy of multiple points of view and approaches, both historically in the Jewish tradition and in the interplay of contemporary American, Israeli, and world-wide Jewish communities, movements, and schools of thought.
- 2) Students will demonstrate strong musicianship skills, mastery of the range of Ashenazic *nusah* and trope systems, and familiarity with Mizrahic/Sefardic *maqamat*.
- 3) Students will demonstrate a core understanding of the cantor's voice in helping to facilitate peace and understanding within congregations, the larger community, and the world.
- 4) Students will demonstrate competence in classical and modern Hebrew language along with a core knowledge of biblical, liturgical, and rabbinic texts.

- 5) Students will demonstrate competence in a range of areas related to professional development: as chaplains, educators, creators of and officiants at life cycle events, and as effective leaders of worship services.
- 6) Students will demonstrate engagement in the development of their identity as spiritual leaders and spiritual seekers in the Jewish community.

The Cantorial Program includes a number of requirements including 140 academic credits (104 credits for the cantorial ordination and 36 credits for the M.A. Degree), four trimesters of fieldwork accompanied by the Fieldwork Support Seminar (see the Fieldwork section in this Catalog), four trimesters of Core Concepts Seminar (no credit), successful completion of five comprehensive exams, and successful completion of a number of Ritual Skills (see the Ritual Skills section in this Catalog).

i. M.A. Requirement

All students in the Cantorial Program who have not already earned an M.A. in Judaic Studies from another institution must earn an M.A. in Judaic Studies at AJR (including successful completion of a Master's Project) in conjunction with their ordination. If a student in the Cantorial Program holds an M.A. in Judaic Studies from another institution, then they do not need to complete AJR's M.A. Degree; however, if there are Course Areas included in AJR's M.A. Degree that the student has not satisfactorily covered in the pursuit of their previous M.A. Degree, then the student will be required to take courses in those Course Areas beyond the 104 credits required for the cantorial ordination alone. If a student in the Cantorial Program holds an M.A. in Judaic Studies from another institution, but did not complete a Master's Thesis as part of that M.A., then they will be required to complete a Master's Project at AJR in order to be ordained. For details about the Master's Project, see the "Master's Project" subsection within the M.A. Program section of this Catalog.

B. Program Requirements

The Cantorial program consists of 104 credits for the cantorial ordination in addition to 36 credits for the M.A. Degree. Now that we are on a trimester system, the cantorial program may be completed in three years of intense year-round study (for those entering with significant Hebrew). Others may choose to complete the program in about five years of less full time study; or longer when completed through part time study.

i. Musical Skills

Musical Skills Levels I & II are preparatory work. Students will not receive credit for those courses. For the purpose of tuition calculations, Musical Skills Levels I & II are considered equivalent to 2 credit classes. Musical Skills Level III is a credit-bearing course.

By the end of the second year of study, students must have achieved the levels of music proficiency indicated below. Skill mastery may be demonstrated by completing study in an approved musical program. Students with advanced training (preferably at the university or conservatory level), may be exempted from all or part of these requirements. Students seeking exemption will demonstrate their abilities through an AJR Music Competency Examination. Students must have mastered Skill Level III to graduate.

Level I

Ear Training and Music Theory

- Sing, identify by ear, write and play all diatonic intervals, as well as major and minor scales
- Know basic rhythmic patterns
- Sing, identify by ear, write and play major and minor triads and their inversions
- Sight sing a simple melody after a 10 minute preparation

Level II

Ear Training and Sight Singing

- Sing, identify by ear, play and write all diatonic and chromatic intervals as well as major and minor scales
- Sight sing a simple melody (from "Zamru Lo") and also play it on piano or instrument of your choice
- Understand and read fluently such rhythmic patterns as triplets, syncopation, and dotted rhythm

Elementary Music and Harmony

- Play, write and identify by ear major and minor triads, 7th chords and their inversions
- Be able to read/play chord symbols (as in "Gates of Song", "Israel in Song") on piano or instrument of your choice
- Write a simple 2-part arrangement of a melody

Beginner Conducting

- Demonstrate basic conducting patterns (2/4, 3/4, 4/4) and techniques (entrance, cut-off, tempo fluctuations)

Level III

Sight Singing and Ear Training

- Sing fluently, on-sight, a congregational melody (as in "Gates of Song" and "Zamru Lo") and Cantorial Recitative (selected from Alter or Katchko or similar)
- Sight read a 2-part score (singing one voice and playing the other) with 10 minutes of preparation. This requires familiarity with both treble and bass clef.
- Play a simple 3-part choral score (with preparation at home) on piano
- Transcribe a congregational melody in a given key (a familiar tune such as *Shalom Aleichem*)

Harmony

- Accompany oneself on piano, guitar, etc. (choose your own selection)
- Read chord symbols from a lead sheet and realize on an instrument (as in "Gates of Song" or "Zamru Lo")
- Harmonize a simple melody (in 4 voices and with chord symbols)
- Examine a Cantorial recitative and/or choral composition and understand the form, harmonic progression and other expressive means within the work
- Compose and arrange a congregational melody for two-part choir based on an authentic *nusah*

Conducting

- Prepare and conduct a simple 3-part choral score.

Keyboard Proficiency

- As described above in Sight Singing and Harmony requirements:
 - Sight read a 2-part score (singing one voice and playing the other) with 10 minutes of preparation. This requires familiarity with both treble and bass clef.
 - Play a simple 3-part choral score on piano (with preparation at home)
 - Accompany oneself on piano, guitar, etc. (choose your own selection and prepare at home)

Read chord symbols from a lead sheet and realize on an instrument (as in "Gates of Song", "Zamru Lo")

C. Cantorial Course Requirement

The following reflects the combined cantorial ordination and M.A. Degree course requirements as of Fall 5780 (2019). Students with over fifty credits prior to Fall 5780 (2019) fall under the old Cantorial Course curriculum (see the “Previous Cantorial Course Requirements” section below).

BIBLE (4 credits)

Introduction to Bible
Parashat Hashavua

Chaplaincy (1 credit)

Field Work Support Seminar (4 trimesters, 0 credits)

Core Concepts Seminar (4 trimesters, 0 credits)

Difficult Conversations (1 credit)

HEBREW (27credits)

Hebrew I (2 trimesters, 4 credits each)

Hebrew II (2 trimesters, 4 credits each)

Hebrew III (2 trimesters, 4 credits each)

Biblical Hebrew (2 credits)

Hebrew Reading Accuracy (1 credit)

RABBINICS / HALAKHAH (8 credits)

Introduction to Mishna

Introduction to Talmud (2 trimesters, 2 credits each)

Introduction to Halakhah

HISTORY (6 credits)

Great Ideas and Debates of Jewish History I

Great Ideas and Debates of Jewish History II

American Jewish History, Society, and Culture*

SPIRITUALITY (4 credits)

Architecture of Ritual

Sacred Arts

LITURGY (11 credits)

Introduction to Siddur and Maḥzor (0 credits)

Introduction to Liturgy

Shabbat Liturgy

Festival Liturgy

Yamim Noraim Liturgy

Tefillah and Seminar (with multiple courses totaling 3 credits)

CANTILLATION (6 credits)

Cantillation I: Torah, Haftarah, Yamim Noraim (3 credits)

Cantillation II: Shalosh Regalim, Esther, Eikhah (3 credits)

PHILOSOPHY (4 credits)

Personal Theology

Pluralism

NUSAH (25 credits)**

Introduction to Modes (1 credit)

Shabbat I (4 credits)

Shabbat II (4 credits)

Yamim Noraim I (4 credits)

Yamim Noraim II (4 credits)

Shalosh Regalim (4 credits)

Ḥol and Minor Festivals (4 credits)

PROFESSIONAL SKILLS (15 credits)

Pastoral Counseling I

Pastoral Counseling II

Homiletics (1 credit)

Education (2 trimesters, 2 credits each)

Life Cycle I

Life Cycle II

PROFESSIONAL CANTORIAL CURRICULUM (14 credits)

Conducting (1 credit)

Music of the Life Cycle (1 credit)

Musical Skills I (0 credits)

Musical Skills II (0 credits)

Musical Skills III

Empowering Community Through Singing (Guitar)

Music History
Sephardi / Mizrahi Maqamat and Music
Piyyutim
Entrepreneurial Skills

PEACE STUDIES (6 credits)

Introduction to Peace Studies
Community Building through Peace Studies
Music and Conflict Resolution

ELECTIVES (10 credits)

* Note that students living outside of the United States may take a comparable course in the Jewish History and Culture of their country instead of American Jewish History, Society, and Culture.

** All *nusah* classes meet twice weekly, with one didactic session, and one 'lab/coaching' session to review and hone the application of the material covered. Attendance at both sessions is required.

Previous Cantorial Course Requirements

Students with 50 credits or more prior to Fall 5780 (2019) fall under the curriculum below:

CANTILLATION (6 credits)

Introduction to Cantillation (2 credits)
Shalosh Regalim (1 credit)
Esther (1 credit)
Eichah (1 credit)
Yamim Noraaim (1 credit)

CONTEMPORARY REPERTOIRE (8 credits)

Friday Evening (2 credits)
Shabbat Morning (2 credits)
Yamim Noraaim I (2 credits)
Yamim Noraaim II (2 credits)

JEWISH STUDIES (48 credits)

Core Concepts – 4 trimesters
Hebrew I (8 credits)
Hebrew II (8 credits)
Introduction to Bible (2 credits)
Parashat Hashavua (2 credits)
Personal Theology (2 credits)
Introduction to Liturgy (2 credits)
Shabbat Liturgy (2 credits)
Festival Liturgy (2 credits)
Liturgy of Yamim Noraaim (2 credits)
Tefillah and Seminar (4 credits)
Introduction to Halakhah (2 credits)

Introduction to Mishnah (2 credits)

Spirituality Elective (2 credits)

Jewish History (4 credits)

Pluralism (2 credits)

Contemporary Denominations (2 credits)

NUSAH* (29 credits)

Introduction to Modes (1 credit)

Shabbat I (4 credits)

Shabbat II (4 credits)

Yamim Noraaim I (4 credits)

Yamim Noraaim II (4 credits)

Yamim Noraaim III (4 credits)

Shalosh Regalim I (4 credits)

L'Hol and Minor Festivals (4 credits)

PROFESSIONAL CANTORIAL CURRICULUM (17 credits)

Choir (8 credits)

Conducting (1 credit)

Introduction to the Cantorate (1 credit)

Music of the Life Cycle (1 credit)

Cantorial Recitative (2 credits)

Diverse Musical Traditions (2 credits)

Music History (2 credits)

PROFESSIONAL SKILLS (22 credits)

Musical Skills I (0 credits)

Musical Skills II (0 credits)

Musical Skills III (2 credits)

Counseling I (2 credits)

Counseling II (2 credits)

Intro. Homiletics (1 credit)

Life Cycle I (2 credits)

Life Cycle II (2 credits)

Hospital Chaplaincy (1 credit)

* All *nusah* classes meet twice weekly, with one didactic session, and one 'lab/coaching' session to review and hone the application of the material covered. Attendance at both sessions is required.

Bar/Bat Mitzvah (2 credits)

Empowering Community through Singing (Guitar) (2 credits)

Fieldwork Support Seminar (4 trimesters, no credit)

Education I (2 credits)

Education Elective (2 credits)

Education Through The Arts (2 credits)

ELECTIVE STUDY (2 credits)**D. Comprehensive Exams**

All Cantorial students must pass the examinations below by the end of the summer prior to their senior year in order to graduate. It is also possible to take the comprehensive exams as you progress through your program.

Hebrew

Part 1: Modern Hebrew exam including grammar, reading comprehension and composition without the use of a dictionary. Exam time: 4 hours

Part 2: A translation of liturgical texts. A dictionary is allowed. Exam time: 4 hours

Nusah HaTefillah

Students are expected to *daven* portions of the liturgy selections directly from a Siddur and/or *Mahzor* that uses the traditional liturgy without the use of notated music. You will be asked to chant any of the following worship services: *Shaharit*, *Minhah*, and *Arvit* for Weekday, Sabbath, Festivals or High Holidays services.

Scriptural Cantillation

Students will be asked to prepare 25 *p'sukim* directly from the Torah. The Comprehensive examiner will assign those verses 2 days in advance. In addition, you will be asked to chant, on sight, 10 verses from: the Book of the Prophets, Lamentations, Ruth-Ecclesiastes-Song of Songs, Esther, and High Holiday Torah readings.

World Jewish Repertoire

Drawing from the Sabbath, Festival, High Holiday liturgy, Piyyutim, Art Song, and the breadth of World Jewish Music, students will be asked to perform at least three compositions of their own choosing. Students will be evaluated on their mastery of phrasing and interpretation and on their ability to incorporate the composer's musical style. Students will be expected to briefly discuss each composer, musical style and influences, as well as the composition's form and harmonic analysis.

Life Cycle

Students will be asked to chant musical selections from any and all of the following life cycle events: *Brit Milah*, *Simhat Bat*, Funeral, Healing Service, Wedding, *Birkat HaMazon*, and Shabbat Home Celebration.

E. Vocal Instruction and Musical Skills Training

Vocal instruction and cantorial coaching are integral parts of the professional training of a cantor. All students are urged to take voice lessons every trimester and required to take private cantorial coaching every fall and spring. Your advisor will be available for guidance and will periodically discuss your vocal progress. Students must continue their musical skills training (Levels I, II, & III) until they reach the required standard in the areas of harmony, conducting, sight-singing and ear-training. An intermediate level of keyboard or guitar proficiency will be required, although an alternate instrument may be approved by your advisor

F. Coaching

Every matriculated cantorial student is required to be coached by a cantorial instructor during the Fall and Spring trimesters each year. Coaching is not included in the Tuition Package. The fee for coaching through AJR is \$900 per trimester. The fee covers 10 private 50 minute sessions. Students may arrange coaching privately. Students coaching privately will be assessed a transfer credit fee of \$200 to have the coaching recorded on the student's transcript.

Before the beginning of each fall and spring trimester all cantorial and KolBo students will fill out a Coaching Application Form and return it to the Dean of Cantorial Studies for approval. Once approved the coach will be sent a Coaching Agreement Form which names the student(s) who he/she/they will be coaching. For the purposes of clarity: Any coach who is an AJR faculty member will be designated as an onsite coach (whether the coaching takes place at AJR or not). Coaches not formally attached to AJR will be designated as offsite coaches.

Every student must choose a coach to work with. Each student may work with a coach of their choice, whether a member of the AJR faculty or not. All coaches must be approved by the Dean of Cantorial Studies. Your coaching sessions will be carefully monitored during the trimester to make sure that you are "on track".

Cancellations, for any reason, must be called in to your coach by 9 AM the day of your coaching session. Otherwise you will have to pay for a make-up session. You must have 10 sessions per trimester. Students coaching privately must have that arrangement approved in advance by the Dean of the Cantorial Program. Please note that, in addition to your coaching at AJR, you are urged to continue your vocal training privately as well.

G. The Cantorial Practicum

In extreme times of emergency – like the current Covid 19 Pandemic – live Practica will be cancelled. When this happens students will fulfill their Practica requirement by performing their Practicum at a later time, to be determined by the Dean of Cantorial Studies. This can be accomplished either in person, if the current situation allows for it, or on Zoom, as is the case with cancelled activities due to the pandemic.

A practicum of 20 minutes is required of all matriculated students each year. Matriculated Mechina students are not required to give a Practicum, but may speak with the Dean of the Cantorial Program if they are interested. Senior practica are forty minute presentations.

i. Purpose & Expectations

Each matriculated student of the Academy for Jewish Religion Cantorial School is required to present a 20 minute presentation of a specific service for the entire student body, once each school year. Cantorial students who live at a distance of at least 100 miles from AJR are expected to gather their

own audience (of at least 6 people) for their practicum and to live-stream the practicum for at least one member of the AJR cantorial faculty, and record the practicum for other AJR faculty members and students. Senior practica will run for 40 minutes.

The practicum program is designed to give a cantorial student the practical experience of leading a portion of *Tefillah* and utilizing and exploring specific liturgy and various musical repertoires.

In the first three years, the program will be a liturgical service. Each student will work with a cantorial coach who will suggest a specific service to focus on. Together, coach and student will craft a service that is performed in a specific style of davening, whether traditional *Nusah* or modern repertoire, or some combination thereof. In subsequent years, the subject of the presentation will be based on a topic selected by the student and the final year will be in recital format. All practica topics need to be approved by the Dean of the Cantorial Program.

AJR, in consultation with the students in question, will assign dates and times for their practica. This date can only be modified upon extenuating circumstances.

ii. Preparation & Responsibilities

It is strongly suggested that students begin their search for music for their practicum early on. Feel free to consult Jewish musical sources such as current cantors in the field, Jewish music libraries, original compositions, AJR cantorial alumni, etc. It is very important for each student to work on this research together with their coaches and teachers. One of the pedagogical objectives of a practicum is that the students become more familiar with the repertoire on the subject they are planning to perform. It will also help the students learn how to organize the different compositions (their mood, length, etc.). Your coach will guide you to ensure that the material you select is consistent with your vocal and interpretative level at the time.

Please make sure you arrange an appointment with the Dean of the Cantorial Program following your practicum for constructive feedback on your presentation. The practicum will account for 40% of the final coaching grade. If necessary, the Dean of the Cantorial Program will have the prerogative of asking the student to repeat all or part of the practicum.

iii. Requirements & Guidelines

Three weeks prior to practicum date, each student must submit (e-mail) a clearly printed draft of their program to the Dean of the Cantorial Program who will review it, make final recommendations and e-mail it back to the student for the final version.

Each student is expected to work with his or her coach on the materials selected and prepare the entire practicum presentation.

Only senior students, in consultation with the Dean of the Cantorial Program, may choose to present a recital of songs on a specific subject instead of a traditional or modern liturgical service.

Students are required to hire an accompanist for their practica and arrange rehearsal times on their own. It is strongly urged to have multiple rehearsals with your accompanist before your practicum. If you are planning to rehearse for your practicum at AJR, please arrange a time and place with the AJR office. AJR will provide \$50 towards the accompanist fee.

Cantorial students conducting their practica onsite are expected to select 2-3 fellow students to assist them in coordinating ushers, room and snack set-up and break down (snacks not required, only if

students choose to provide), and the distribution of the printed programs on the day of the practicum. Administrative staff is not to be expected to put out food, arrange the room or clean up after. The student body has always been very supportive by offering assistance with any last minute preparations.

When the practicum program has concluded, please make every effort to vacate the classroom in time for the next class. We ask that the student body help rearrange the classroom in preparation for the next class. Cantorial students conducting their practica offsite should arrange a suitable environment for their performance, including seating for attendees and a proper set up for streaming the performance to allow for a quality experience by AJR faculty member watching remotely.

Extra Creativity: You are invited to ask fellow students to perform with you at your practicum – either as singers or instrumentalists.

It is a good idea to plan to perform your program in different settings (synagogues, schools, nursing homes, etc.) before and after the official practicum to become familiar with all the components of the practicum experience.

iv. Printed Practicum Program

Each student is required to have a printed practicum program with titles and prayers in both English and Hebrew for distribution at their practicum. **Care should be taken that all Hebrew (and translations and transliterations) in the program is accurate.**

The program must include names of the prayers and the composers. Please feel free to review sample practicum programs from other students' practica with the Dean of the Cantorial Program

The practicum program should include an attractive cover, as well as programmatic notes. We suggest that you include printed music, along with your practicum program, to encourage group participation.

We also encourage you to hand out more developed musical settings of Jewish music (e.g., 2-4 part harmony).

Please submit a final copy of the printed program to the Dean of the Cantorial Program **at least two weeks before your practicum.**

Please submit an additional copy of the program to be added to your student file.

v. Assigning Specific Dates

The dates of the practica will be assigned by the Dean of Cantorial Studies, who will notify students prior to the Spring trimester.

For onsite students, and on most dates, there will be two cantorial practica. For offsite students, the practicum date should be made in consultation with the Dean of Cantorial Studies.

vi. Attendance & Evaluation

It is important to support fellow students in their work by attending all onsite practica and watching recordings of offsite practica. It is a wonderful opportunity to learn from each other.

Cantorial faculty will submit written comments and evaluations of each practicum. These will be shared with you when you meet with the Dean of the Cantorial Program. Students will be evaluated, in part, upon their ability to engage their audience in singing with them at their practicum presentation.

The Academy community is deeply enriched by the great efforts that our cantorial students apply to practicum preparation. We reap the fruits from all the seeds we have planted. We wish you every success and look forward to an exciting and fruitful year of Torah and Song.

H. Fieldwork

Students are required to do four trimesters of Fieldwork (see below). Concurrent with this work, students must take four trimesters of Fieldwork Support Seminar (FWSS) in order for their work to fulfill this requirement. For the purpose of tuition calculations, FWSS is considered equivalent to a two-credit class; however, no credit is awarded for the Fieldwork Support Seminar.

I. Ritual Skills

Students are required to demonstrate their competence in Ritual Skills by oral examination. Periodically AJR offers Ritual Skills workshops during lunchtime programming in order to help students develop these skills. Testing for Ritual Skills takes place throughout the academic year. Student should contact the Ritual Skills Coordinator (Rabbi Jeff Hoffman) in order to schedule a testing appointment.

Current students have access to a group on Populi called “Ritual Skills,” which contains valuable resources and recordings from previous lunchtime Ritual Skills programming that are of help for preparing to fulfill Ritual Skills requirements.

XX. The *Kol-Bo* Program

A. Program Overview

Many spiritual leaders find that they need to serve their congregation as both rabbis and cantors. The *Kol-Bo* program has been created to enable students to earn both rabbinic and cantorial ordinations simultaneously, preparing students to lead their communities liturgically, educationally, and pastorally. Students in this program who plan carefully will be able to complete both ordinations with just one year of additional full-time study.

B. Program Requirements

A total of 160 credits is required for this program (124 credits for the dual ordination and 36 credits for the M.A. Degree). In addition, students must fulfill the various co-curricular requirements of both the rabbinic and cantorial programs, including comprehensive examinations (see the exams listed under both the Rabbinical Program and the Cantorial Program), Ritual Skills requirements (those required of cantorial students; see the Ritual Skills Handbook), four trimesters of Fieldwork (at least some of which must be in rabbinic and some in cantorial areas) accompanied by FWSS, and yearly Practica (see the section “The Cantorial Practicum”).

All students in the *Kol-Bo* Program who have not already earned an M.A. in Judaic Studies from another institution must earn an M.A. in Judaic Studies at AJR (including successful completion of a Master’s Project) in conjunction with their ordination. If a student in the *Kol-Bo* Program holds an M.A. in Judaic Studies from another institution, then they do not need to complete AJR’s M.A. Degree; however, if there are Course Areas included in AJR’s M.A. Degree that the student has not satisfactorily covered in the pursuit of their previous

M.A. Degree, then the student will be required to take courses in those Course Areas beyond the 124 credits required for the *Kol-Bo* ordination alone. If a student in the *Kol-Bo* Program holds an M.A. in Judaic Studies from another institution, but did not complete a Master's Thesis as part of that M.A., then they will be required to complete a Master's Project at AJR in order to be ordained. For details about the Master's Project, see the "Master's Project" subsection within the M.A. Program section of this Catalog.

C. Academic Courses

Please note: Courses are 2 credits each unless otherwise indicated.

BIBLE (12 credits)

Introduction to Bible
Introduction to Parshanut
Leadership in the Bible/ Nevi'im Rishonim
Electives (6 credits)

HEBREW (27 credits)

Hebrew I (2 trimesters, 4 credits each)
Hebrew II (2 trimesters, 4 credits each)
Hebrew III (2 trimesters, 4 credits each)
Biblical Hebrew
Hebrew Reading Accuracy (1 credit)

HISTORY (8 credits)

Great Ideas and Debates of Jewish History (4 credits)
American Jewish History, Society, and Culture*
Israeli History, Society and Culture

LITURGY (11 credits)

Introduction to Siddur and Machzor (0 credits)
Introduction to Liturgy
Shabbat Liturgy
Festival Liturgy
Yamim Noraim Liturgy
Tefillah and Seminar (with multiple courses totaling 3 credits)

PHILOSOPHY (11 credits)

Medieval Philosophy
Modern Philosophy
Personal Theology
Mysticism Elective
Pluralism
Bio-Ethics (1 credit)

PROFESSIONAL SKILLS (24 credits)

Pastoral Counseling I
Pastoral Counseling II
Homiletics (1 credit)

Education (2 trimesters, 2 credits each)
Life Cycle I
Life Cycle II
Conversion (1 credit)
Chaplaincy (1 credit)
Fieldwork Support Seminar (4 trimesters, 0 credits)
Core Concepts Seminar (4 trimesters, 0 credits)
Difficult Conversations (1 credit)
Musical Skills I (0 credits)
Musical Skills II (0 credits)
Musical Skills III (2 credits)
Empowering Community through Singing (Guitar)
Conducting (1 credit)
Music of the Life Cycle (1 credit)
Entrepreneurial Skills

RABBINICS/HALAKHAH (26 credits)

Introduction to Mishna
Introduction to Talmud (2 trimesters, 2 credits each)
Intermediate Talmud (2 trimesters, 2 credits each)
Advanced Talmud (2 trimesters, 2 credits each)
Midrash I
Introduction to Codes (2 trimesters, 2 credits each)
Intermediate Codes
Advanced Codes
Introduction to Responsa

SPIRITUALITY (4 credits)

Architecture of Ritual
Sacred Arts

CANTILLATION (6 credits)

Cantillation I: Torah, Haftarah, Yamim Noraim (3 credits)

Cantillation II: Shalosh Regalim, Esther, Eikhah (3 credits)

NUSAH (25 credits)**

Introduction to Modes (1 credit)

Shabbat I (4 credits)

Shabbat II (4 credits)

Yamim Nora'im I (4 credits)

Yamim Nora'im II (4 credits)

Shalosh Regalim I (4 credits)

Hol and Minor Festivals (4 credits)

PEACE STUDIES (6 credits)

Introduction to Peace Studies

Community Building through Peace Studies

Music and Conflict Resolution

* Note that students living outside of the United States may take a comparable course in the Jewish History and Culture of their country instead of American Jewish History, Society, and Culture.

**All nusah classes meet twice weekly, with one didactic session, and one 'lab/coaching' session to review and hone the application of the material covered. Attendance at both sessions is required.

XXI. The M.A. Program

A. Program Overview

The Academy for Jewish Religion offers a Master's Degree in Jewish Studies. Students may take this degree on its own in order to deepen their knowledge or to further their professional development. Rabbinical and cantorial students are required to have completed an M.A. in Jewish Studies before they are ordained. If they enter either ordination program already having earned such a degree, they will be exempt from this requirement. Students who enter with an M.A. in a field of Jewish studies must still write a Master's Project unless they wrote a thesis for their M.A. It is assumed that ordination students who lack this degree will fulfill it through AJR's M.A. Program.

The M.A. Program revolves around five core goals:

1. Students will demonstrate recognition of the legitimacy of multiple points of view and approaches, both historically in the Jewish tradition and in the interplay of contemporary Jewish movements and schools of thought.
2. Students will demonstrate core knowledge of biblical, rabbinic, and liturgical texts and contemporary scholarship in these areas.
3. Students will demonstrate competence in classical and modern Hebrew language.
4. Students will demonstrate knowledge of the most recent trends and changes in the contemporary Jewish community.
5. Students will demonstrate competence in academic research (including library skills) in order to produce and present graduate-level academic, practical, or educational work.

B. M.A. Course Requirements

The thirty-six credits of required courses – emphasizing Jewish sacred text and issues of the contemporary Jewish community – that make up the Master's Program comprise thirteen courses of two credits each and four courses of one credit each. Most of AJR's courses are two credit courses. The Core Concepts Seminar and Havruta are one credit courses. For rabbinical and cantorial students, all of the two credit courses count toward their ordination programs. Students may take an additional four credits of electives in the M.A.

program to replace the Core Concepts/Havruta requirement. The M.A. program may be completed in about 18 - 24 months of study.

C. Required Course Areas (36 Credits)

Students pursuing both Rabbinical and/or Cantorial ordination and AJR's M.A. Degree should see the relevant sub-section on course requirements in the Rabbinical, Cantorial, or *Kol-Bo* Program sections. These sub-sections list all of the courses that students pursuing both ordination and an M.A. Degree must complete. For students pursuing only an M.A. Degree at AJR the following are the required courses:

Sacred Literature – 4 Courses (8 Credits) - At least one course should be in Bible and one in Rabbinic Literature.

Liturgy – 2 Courses (4 Credits)

Pluralism – 1 Course (2 Credits)

History – 2 Courses (4 Credits)

Philosophy – 1 Course (2 Credits)

Spirituality – 1 Course (2 Credits)

Electives – 5 Courses (10 Credits)

Core Concepts Seminars and/or Havruta: 4 Courses of 1 Credit Each

i. Core Concepts Seminars and/or Havruta

"Havruta" refers to supervised group study sessions involving cooperative learning techniques monitored by the supervisor and written work approved by the supervisor. Students taking sacred text courses will be eligible to attend one Havruta session each week (since AJR's once-per-week classes are offered on three days per week: Monday, Tuesday and Wednesday) for each sacred text course, with a total, therefore, of no more than three Havruta sessions per week. Since Havruta is considered part and parcel of the Introductory Talmud courses at AJR, and the written work produced in Havruta is for the sake of the Talmud course itself, students taking the Introductory Talmud cannot take Havruta for credit to coordinate with their Talmud class, but they may take Havruta for credit as part of another text class. In order to receive credit for these courses students must register and pay for them as credit courses. As noted above, these classes do not count as credit bearing classes for the ordination program. Students may also opt to take electives in place of Core Concepts and/or Havruta with the permission of the Academic Dean.

ii. Hebrew Language Requirement

Students entering with limited Hebrew language facility should plan to take additional courses to complete the program since the coursework for the degree assumes familiarity with basic grammar, the ability to read unvocalized Hebrew texts, and the ability to understand basic spoken Hebrew. In order to complete the program, students must show Hebrew competency at the level equivalent to the completion of HEB 351. Students not already proficient in Hebrew should be taking these classes during their study at AJR.

D. Master's Project

A Master's Project represents the ability of a student to work with academic books and articles toward the creation of a project that applies these in a practical and functional, educational way. Students who wish to create a scholarly study as their Master's Project must demonstrate mastery of the primary sources in their original languages. Students will choose an appropriate mentor with the help of the Master's Projects Advisor. Such a mentor – who must have the necessary expertise for the particular project – may be chosen from the

AJR faculty or from the general community. A \$300 mentor's fee will be collected by AJR and the mentor will be paid by AJR. The Academic Dean and the Master's Projects Advisor may not serve as mentors.

The Master's Project as part of the AJR M.A. in Jewish Studies fulfills the Master's Project requirement. Students who have earned an M.A. in Jewish Studies at another institution are exempt from the requirement of the M.A. in Jewish Studies at AJR. If their M.A. from another institution included a Master's Thesis then they are exempt from the Master's Project requirement at AJR. If their M.A. did not include a Master's Thesis then they are required to produce a Master's Project as outlined in the sections below.

Topic and mentor must be chosen and approved by the second week of June of the academic year prior to Ordination. The final draft must be submitted to the faculty by November 30th. After final editing and approval, the student has the option and is encouraged to present the thesis before students, faculty and administration. Presentation dates should be arranged with Rabbi Jeff Hoffman.

i. Master's Project Guidelines

The Master's Project should address a topic that has been a focus of your thoughts and a point of challenge and curiosity over a substantial period of time. The following description and timeline may assist you in the allocation of your time in planning and in producing a quality work. AJR students who have already earned an M.A. in Jewish studies for which they wrote a thesis are exempt from the Master's Project requirement.

ii. Master's Project Description & Requirements

Please remember that a Master's Project takes time and attention. You should approach the project as if you were preparing a document for publication. You are encouraged to submit projects of excellence for publication to respected journals either prior to or after ordination.

A Master's Project consists of the development of an idea or concept that will offer a usable contribution to your community of rabbinical, cantorial and educator colleagues. Master's Projects must have a serious academic research component as well as be reflective of dynamic imagination and creativity.

They should be heavily footnoted from source materials, both primary and secondary. An extensive bibliography should accompany the work. Your project should be in proper English and/or Hebrew, both grammatically correct and fluent. A careful outline will help you to develop a cohesive thought and content pattern. Your project can be in essay form, appear as a developed curriculum or take the form of an instruction manual or guide. Master's Projects typically vary in length from 35 to 100 pages.

Master's Projects should directly address at least three of the M.A. Program Goals, one of which must be the fifth goal ("Students will demonstrate competence in academic research [including library skills] in order to produce and present graduate-level academic, practical, or educational work"). For a list of the other Goals of the M.A. Program, see the M.A. "Program Overview" above or the AJR website (<https://ajrsem.org/about/mission/ma-program-goals/>).

Seniors may choose to present their projects to the AJR community during a lunchtime program. Oral presentations may take the form of frontal teaching, sample teaching or a creative format to be approved by your project sponsor and the Director of Master's Projects, Rabbi Jeff Hoffman.

Keep in mind that, when you present your Master's Project to your fellow students, you must have summarized and abstracted segments of your materials and offer a clear presentation of your core ideas and how they can be used in the field.

As you proceed with your project you may find that what you thought would be one chapter may evolve into an entire paper. You may renegotiate the topic when this occurs. If you think that the project could lead to a

substantial book size text, view the project as a publishable article that could act as the forerunner to such a text.

iii. Master's Project Time Line

The time line that is provided below begins the April before the last year of school. It is recommended that you begin thinking about your topic and consider writing the Master's Project the year before your last year as there are the comprehensive exams and ritual skills requirements that also need to be completed prior to ordination. The time line should give you an idea of how much time you need to allot to this project.

Proposal Last week of April to the second week of June (year prior to anticipated Ordination)

Your Master's Project topic should be chosen, formally submitted in writing with goals and methodology clearly delineated and approved with a mentor selected and invited to work with you.

The topic for your project and your mentor must be approved by the Rabbi Jeff Hoffman who will consult with the Academic Dean before approving the Master's Project. Approval should be confirmed before approaching the mentor in order to avoid embarrassment if the mentor or topic is not approved.

Mentors do not have to be from the AJR faculty but should be respected as experts in the area chosen. Please note that a proposal consists of:

A title

A one - two sentence synopsis of the specific question that the paper will answer or the specific issue that the paper will investigate

Background and additional information – several paragraphs

Outline First week of August

Submit an extensive outline of your project, citing several of the sources on which you will be drawing as well as your proposed meeting schedule with your chosen mentor. The submission of this outline assumes that you have done substantive reading and have acquired enough sources to write an informed outline.

First Draft Last week in October

Submit the first draft of your paper to the Director of Master's Projects and to your mentor for review and comment.

Second Draft Last week in November

Submit the second draft of the project. This should be a polished draft. The date of submission will give your mentor and the Director of Master's Projects substantial time to review the work.

Final Editing *December*

December is set aside for editing and final revisions. Oral presentations will take place during several lunch sessions between January and April. Your presentation time is one-half hour.

iv. Mentor Guidelines

It is assumed that your Master's Project Mentor is an expert in your chosen subject area and a guide who will help you through this process. Please consider these guidelines prior to beginning your project and after your mentor has been approached and has accepted their role:

Arrange an extended meeting to brainstorm your ideas and your proposed methodology.

Take notes on suggested materials and references.

Arrange a timeline including dates by which you will submit segments of your project to your mentor and dates by which they will be returned to you for emendations and editing. While each segment is being edited, you should continue your research and writing.

v. M.A. Project Rubric

This rubric is for general guidance. All M.A. Projects are graded as Pass/Fail. Any project that contains any element in any of the categories labelled "Unacceptable/Needs Much Improvement" will not receive a passing grade and must be returned to the student for revision.

	Excellent	Acceptable	Unacceptable/Needs Much Improvement
Practicality/ Educational Value	Of obvious and important practical use to rabbinical, cantorial, and/or educator colleagues	Of practical use to rabbinical, cantorial, and/or educator colleagues	Of little practical use to rabbinical, cantorial, and/or educator colleagues
If Scholarly Project	<i>Sophisticated understanding of the original languages of the sources; Superior understanding of the historical, literary, and religious background of the texts presented; Outstanding academic merit of the project</i>	<i>General understanding of original languages of the sources; Adequate understanding of the historical, literary, and religious background of the texts presented; Satisfactory academic merit of the project</i>	<i>Inadequate understanding of original languages of the sources; Inadequate understanding of the historical, literary, and religious background of the texts presented; Little academic merit of the project</i>
Required Format	Academic language used throughout; Grammatically correct; Heavily footnoted in proper format; Extensive bibliography in proper format; Relevant and wide-ranging review of the literature ; Typically 35-100 pages long; Addresses M.A. Goal #5 and at least two others.	Academic language mainly used; Mostly grammatically correct; Adequately footnoted in proper format; Adequate bibliography in proper format; Review of the literature is adequate; Typically 35-100 pages long; Addresses M.A. Goal #5 and two others.	Colloquial language mainly used; Numerous grammatical mistakes; Inadequately footnoted or in improper format; Inadequate bibliography or in improper format; Review of the literature is inadequate; Does not address M.A. Goal #5 and/or addresses fewer than two others.

Writing Skills	Main argument very clear; Writing flowed smoothly from one idea to another; Clear organization of material throughout; Presents a clear articulation of the methodology used; Length is sufficient to fully explore topic; Conclusion is very clear	Main argument is fairly clear; Writing mostly flowed smoothly from one idea to another; Mostly clear organization of material; Presents a mostly clear articulation of the methodology used; Length is basically sufficient to explore the topic; Conclusion is clear	Main argument is not sufficiently clear; Writing mostly does not flow smoothly from one idea to another; Organization of material lacking; Inadequate articulation of the methodology used; Length insufficient to explore the topic; Conclusion is insufficiently clear
Graduate Level Research Skills	Data drawn from many sources; Excellent critical synthesis of the review of the literature; Analysis of data is logical and sophisticated and considers more than one side of an argument; Consistent critical connections made between evidence and argument; Conceptual framework is clear and relevant throughout	Data drawn from several sources; Adequate critical synthesis of the review of the literature; Analysis is mostly logical and sophisticated and occasionally considers more than one side of an argument; Conceptual framework is mostly clear and relevant	Data drawn from too few sources; Inadequate critical synthesis of the review of the literature; Analysis not as logical and sophisticated as it ought to be and rarely considers more than one side of the argument; Conceptual framework is not as clear or as relevant as it ought to be.
Imagination/ Creativity	Innovative and original conceptual approach to the topic; Creative methodology or design of the project; Overall presentation is engaging and thought-provoking; Draws original and thoughtful conclusions.	Interesting conceptual approach to the topic; Somewhat creative methodology or design of the project; Overall presentation is somewhat engaging and thought-provoking; Draws somewhat original and thoughtful conclusions	Stereotypical and clichéd approach to the topic; Unoriginal methodology or design of the project; Overall presentation is not engaging or thought-provoking; Draws unoriginal, derivative, or banal conclusions

XXII. Fieldwork Requirements for Ordination Students

A. Introduction

An essential complement to the rigorous AJR academic program is a supervised, diversified field experience in the full range of rabbinical or cantorial responsibilities.

- 1) While volunteer or paid experience in the field is encouraged throughout a candidate's education, four trimesters of fieldwork experience earned concurrently with taking the AJR Fieldwork Support Seminar (FWSS) is required for ordination. Fieldwork Support Seminar is a supervised professional development forum for students to present issues that have arisen in their fieldwork experience

and to derive support, perspective, and guidance in how to proceed.

- 2) Each fieldwork trimester must be composed of at least eleven weeks, with an average of ten hours per week at a single location. Fieldwork conducted in an immersive experience (i.e., camp) may do a minimum of 5.5 weeks rather than 11 weeks. Only one of the four required trimesters of fieldwork may be performed in such an immersive environment.
- 3) Experience earned prior to entering AJR cannot be used to fulfill this requirement.
- 4) Any position held while a student is enrolled in *Mechina* may not count toward the fieldwork requirement. As a rule, first year students' work does not count toward fieldwork. In extenuating circumstances, the Director of Placement may make an exception.
- 5) It is the responsibility of the student to complete the fieldwork as agreed upon with the site supervisor and the Director of Placement in order to fulfill the Fieldwork Support Seminar requirement.
- 6) Ultimate responsibility for attaining these positions rests with the student.
- 7) If there is no supervision onsite at a fieldwork placement, it is the responsibility of the student to make provisions for that supervision (please note that students may have to pay for such supervision) and the supervisor has to be approved by Director of Placement.

E. Congregational Fieldwork

AJR graduates are viewed by prospective employers as capable of serving in the full spectrum of rabbinic and cantorial duties. Accordingly, one year must, and both years can, be fulfilled by congregational placements as *kol-bo* or assistant rabbi or cantor, concurrent with participation in FWSS. (Minimum average of ten hours/week – see Section A2 above). Fieldwork should include, but is not limited to, leading services, giving sermons or *Divrei Torah*, public reading from the Torah, teaching adult education, officiating at life cycle events, and attending synagogue committee meetings.

Fieldwork supervision should be provided by professional clergy, ordained or invested with a minimum of five years of experience. In the case of solo clergy, an arrangement must be made to match the student with an appropriate professional for supervision. The expectation is that there will be a supervisory meeting no less than once every two weeks, and that the supervisor will make an on-site visit once a trimester .

In occasional situations, exemption from congregational training may be granted. In such cases, the following reduced congregational awareness program will be required and reviewed by the student's advisor:

- 1) Students will find a rabbi/cantor (as appropriate) to mentor them and the students will attend their congregations for six full Sabbaths finding the opportunity to lead or assist in some capacity.
- 2) Experience must include the following: giving three sermons/*Divrei Torah* and reading Torah, four adult education sessions, attending/shadowing clergy for one wedding, one funeral, one naming, one circumcision, and attending a meeting of each of the following: the Board of Directors, the Ritual Committee, and the Executive Committee.
- 3) Both the student and mentor will be asked to complete a written evaluation upon the fulfillment of this module.

F. Other Modalities

AJR is mindful of the different ways today's Jewish community is served by clergy. No longer are synagogue structures the only setting for Jewish worship and identity building. The placement office encourages students to think "out of the box" in the ways they envision their form of clergy service. AJR will work with students to create a fieldwork experience that meets the requirements of the school as well as the professional interests of the students. Specialized fieldwork formats have included settings that promote social justice and environment

issues, holistic settings that promote spiritual and community interests with body mindfulness; more informal settings of retreats and community centers, Jewish communal service and alternative education settings.

One of the major modalities that students pursue is CPE (Clinical Pastor Education):

- 1) One full CPE unit that includes its own integral group supervision process will fulfill one year of fieldwork/FWSS. Students do not need to attend Field Work Support Seminar while engaged in CPE.
- 2) Additional CPE units are of great value but will not be applicable to the fieldwork requirement.
- 3) Up to two additional CPE units can be applied as academic transfer credit in the area of professional skills. Each additional CPE unit will receive two credits.
- 4) A copy of the CPE application/registration form or information listing the sponsoring agency, the institution that will serve as the practice site, and the name of the supervisor should be filed with the Director of Placement. Credit for a CPE unit as a year of fieldwork is dependent upon submission of the final evaluation and the certificate of completion to the AJR office to be kept in the student's file.

There are also a number of other non-congregational settings for fieldwork that have qualified, when comprised of a minimum of ten hours per week together with FWSS:

- i. Religious School Principal, Director of Education or Director of Congregational Learning
- ii. Hillel Director, Hillel Rabbi, Hillel Assistant Director
- iii. Position at a JCC, Jewish Federation, Jewish youth movement or other Jewish agency that requires the development and demonstration of the major skills required of a rabbi or cantor in their professional career
- iv. Chaplain (hospital, prison, hospice, etc.)

Please note that religious school teaching positions are not eligible to meet the fieldwork requirement.

G. Procedures for Receiving Fieldwork Credit

The following procedures are necessary to receive fieldwork credit:

- 1) AJR students must prepare a description of positions intended for fieldwork credit and submit these for approval to the Director of Placement as part of the registration process each trimester. The Fieldwork Approval Request form may be found here:
<https://ajrsem.org/wp-content/uploads/FWSS-Approval-Request-Form-Spring-2020.pdf>.
- 2) Each student and supervisor will work on a learning plan for which AJR will supply a template. The plan is designed to be filled out jointly, by the student and the supervisor, and will guide the student's learning goals during the placement period.
- 3) The Placement Office will maintain ongoing contact with the Fieldwork Supervisor. Formal feedback is offered via a zoom session for supervisors (held in the beginning part of the fall trimester). At the beginning of each trimester supervisors and students will jointly fill out a learning plan (to be sent by the Placement Office). Additionally, at the end of each trimester in which the student participated in FWSS, the supervisor will be expected to fill out a formal evaluation of the student's work and progress. Students will have an opportunity to read the supervisor's remarks and discuss them prior to signing off on the written evaluation. All evaluations will be sent to the Placement Office.

XXIII. Placement

The Director of Placement is available to assist students in finding work experiences, whether for income or for the acquisition of skills. Experiences within Jewish settings or related to general clergy function will be disseminated in regular employment opportunity updates sent to the student body. The placement

office works with both students and alumni for employment needs. At times, the Director of Placement will be in touch with the supervisors of our students in order to monitor students' progress.

H. Placement Procedure

Once the student is ready to seek a position, they should make an appointment with the Director of Placement. At that time, together they will review the resume to assess skills and discuss goals in placement. All pulpit or clergy-related work obtained through the placement office requires that students be vetted by faculty to ensure that they are ready to undertake the position and to safeguard AJR standards.

The Director of Placement will maintain copies of the student's resume. Resumes are sent with a cover letter from the Placement Office describing both AJR and the candidate. Cantorial students should include vocal selections.

Positions that are related to fieldwork for Ordination students will be formally monitored and evaluated in conjunction with the student, the fieldwork supervisor, and the Placement Office. This will be done mid-way and at the end of the academic year through a written-evaluation form and follow-up conversations between the supervisor and the Director of Placement. Students will sign off on the evaluation form and have the opportunity to comment and elaborate on the experience.

I. Placement Leads and Referrals

Job listings are sent via email to students on a regular basis. Note that by agreement with ARC (the Association of Rabbis and Cantors; <http://www.thearconline.org/>), these lists are first distributed to alumni via the ARC website and sent to students after a three day interval. Placement leads are procured in a variety of ways. The Director of Placement works with a network of professionals, lay leaders, and alumni who make referrals. AJR places ads and articles in Jewish newspapers and magazines. Calls are made to introduce AJR to synagogues in desired geographic areas. Websites for professional employment, organizational listservs, and other resources are reviewed regularly. Students are encouraged to use their own resources and networks to find positions and to share information with the Director of Placement even if not applicable to their situation. A lead remains "exclusive" to the individual only as long as it is not public information. Once a lead is obtained, detailed intake conversations determine the needs of the institution and establish a relationship. The intake form notes the history and background of the congregation, its current composition and orientation, description of the position, and the qualifications sought in an applicant. The contact person and the student are notified when resumes go out. Referral to a position is made based on knowledge of a student's skills, religious comfort level, preference and location. AJR tries to facilitate placements that best match the student's qualifications and preferences with those of the organizations seeking candidates for a position. Follow up contacts are made after an interview with both applicant and institution. Students should expect honest feedback and constructive criticism as part of the placement process and as a means to improve and strengthen interview and presentation skills.

XXIV. *Shalosh Regalim*: AJR Spiritual Encounter Program

The goal of this year-long experience is to give students an opportunity to learn specific spiritual practices and skills, and to reflect on their spiritual experiences and questions in a supportive non-academic communal setting. Students can choose to be part of a small group of 5-8 people that will meet online with a facilitator for 2 hours and 15 minutes three times over the course of the year, to work with a

particular spiritual practice (creative writing, social justice, meditation, or nature connection) and to reflect on their spiritual lives and their deepest questions about God, religion, and living a meaningful life. In between these “anchor” sessions, students will meet in *havruta* to work with the spiritual practice they’ve chosen for the year and consider important questions together. Each of the three group sessions will be a kind of pilgrimage practice during which participants will consider their spiritual “harvest” for that season, witness one another, and work on being present to lived experience and sacred practice. The cost of the program for the year is \$150.

This year, due to the pandemic, sessions will be held entirely on-line.

This program is a continuation of our Spring 2020 intensive, *Wondrous Paths: Exploring Spiritual Modalities in a Jewish Context*, in which we explored how to tap into spiritual experience through different modalities. Participating students will engage one spiritual modality for the year, and will have the opportunity to choose another modality in years to come. Participation is first-come first-serve (with the exception of seniors, who will have priority in choosing a group.)

Please bear in mind that for entering matriculated rabbinical and cantorial students, this program is required three times during the course of your AJR experience (for those in the Cantors to Rabbis program it will be required once). For already-matriculated students with under 50 credits prior to the 2020-2021 academic year, you will be required to take the program twice (once for those in the Cantors to Rabbis program). If you have taken 50 credits or more prior to the 2020-2021 academic year, the program is not mandatory, but you are warmly welcome to take the program if you wish. This program is not currently open to Gesher students.

Students can register for Shalosh Regalim in Populi as you would for any AJR course. The different options are listed, by name, as separate sections. Please be sure to register for the section that you want.

The three dates and times for this program in 2020-2021 are:

Thursday Oct. 15, Thursday January 21, and Thursday May 13, 6-8:15 pm ET.

The four spiritual modalities offered in the 2020-2021 academic year are:

The Spiritual Practice of Social Justice (Kohenet Shoshana Brown, LMSW)

Our connection to spirit is deeply interrelated with our connection to the world around us. Some of the greatest social justice leaders have come from strong spiritual traditions, and/or integrate social justice into their teachings. When we deepen our spiritual practice, we have no choice but to stand for social justice. Throughout the year, we will explore how you can meet Spirit in social justice work, what your spiritual leadership can bring to the challenge of repairing the world (Tikkun Olam), and how you might use Jewish ritual to uplift social justice action.

The Spiritual Practice of Nature Connection (Rabbi Jill Hammer, PhD)

The early Hasidic masters went outside to commune with nature as a way of reaching God. In our spiritual encounter process this year, we’ll reflect on sacred texts and modern musings on nature and consider how tapping into the larger ecology might help us to find our place in the world and answer

our spiritual questions. We'll receive prompts for spending time in nature in spiritual communion with Presence, and have the opportunity to share with others about our experiences. Through these experiences, we'll develop resources for deepening and strengthening our spiritual lives.

The Spiritual Practice of Creative Writing (Dr. Joy Ladin)

Writing – or rather, the kind of thinking writing often summons us to do – can seem like an obstacle to or abstraction of spiritual seeking and experience. But as a glance at the Torah or the inside of an Egyptian tomb reminds us, writing is also a medium for spiritual experience – a way of seeking and encountering the divine that leaves a trail, not of bread crumbs but of words, that others can later follow. Our writing workshops this year will explore some of the ways writing can be a place to explore our spiritual lives and our conceptions of and relationships with the divine. The goal is not just to offer ways of using writing in your own journey, but also to give you ways you can offer to others. We will do this through discussions, reading and examining texts that exemplify modes of spiritual writing, and through writing prompts that invite you to try out different modes and make them your own. We will share and discuss some of the resulting writing, and reflect individually and together on what we learn about writing as a medium for spiritual exploration and discovery.

The Spiritual Practice of Meditation (Rabbi Jonathan Slater)

In these sessions, we will investigate mindfulness meditation as the foundation for Jewish contemplative practice, informing daily life, prayer, Talmud Torah, etc. We will do so through direct practice, and study of selected Hasidic texts which are suggestive of the role of such mindful awareness (supported by meditation) in our tradition. Throughout the year, we will explore meditation and contemplative practice as a Jewish spiritual path, with focused attention to the inner quality of *emunah*; prayer; and leadership.

Facilitator Bios:

Kohenet Shoshana Brown

Kohenet Shoshana A Brown, LMSW is a school social worker and organizes to transform the prison system as well as organizing with Jews of Color. She works as a Dean/Social Worker in a 6-12th grade school in the South Bronx, and is also an adjunct professor at Silberman School of Social Work, teaching the class she once advocated and organized students to create. As a healer, educator, and organizer, Shoshana has dedicated herself to freeing her people of oppression through healing circles, leading in Jewish prayer and ceremony, Reiki, popular education trainings, social work, and facilitating social justice trainings and conferences.

Rabbi Jill Hammer, PhD

Rabbi Jill Hammer, PhD, is the Director of Spiritual Education at the Academy for Jewish Religion. She is also the co-founder of the Kohenet Hebrew Priestess Institute. She is the author of *The Jewish Book of Days: A Companion for all Seasons*, *The Omer Calendar of Biblical Women*, *The Hebrew Priestess: Ancient and New Visions of Jewish Women's Spiritual Leadership* (with Taya Shere), *Siddur haKohanot: A Hebrew Priestess Prayerbook* (with Taya Shere) and *The Book of Earth and Other Mysteries*. Her new book is titled *Return to the Place: The Magic, Meditation, and Mystery of Sefer Yetzirah*. She is a poet, ritualist, dreamworker, and essayist and works at the intersection of contemporary and ancient sacred stories and spiritual practice.

Dr. Joy Ladin

Dr. Joy Ladin holds the Gottesman Chair in English at Yeshiva University, and, in 2007, became the first (and still only) openly transgender employee of an Orthodox Jewish institution. Her memoir, *Through the Door of Life: A Jewish Journey Between Genders*, was a finalist for a National Jewish Book Award; her recent book, *The Soul of the Stranger: Reading God and Torah from a Transgender Perspective*, was a Lambda Literary Award and Triangle Award finalist. She has also published nine books of poetry, including, most recently, *The Future is Trying to Tell Us Something: New and Selected Poems*. Her work has been recognized with a National Endowment for the Arts Fellowship, a Fulbright Scholarship, an American Council of Learned Societies Research Fellowship, and two Hadassah Brandeis Institute Research Fellowships, among other honors. A nationally recognized speaker on trans and Jewish identity, she serves on the Board of Keshet, an organization devoted to full inclusion of LGBTQ Jews in the Jewish world. Links to her writing are available at joyladin.wordpress.com.

Rabbi Jonathan P. Slater

Rabbi Jonathan P. Slater is Co-Director of Programs of The Institute for Jewish Spirituality, cultivating mindful leadership among rabbis, cantors and Jewish leaders through retreat based and other study programs, grounded in Jewish texts and traditions, to transform Jewish life. He was ordained at the Jewish Theological Seminary of America, and he received a Doctor of Ministry degree from the Pacific School of Religion where he studied the nature of rabbinic authority among Conservative rabbis. He is one of the founding teachers at Makom: Center for Mindfulness at the JCC in Manhattan, leading meditation and other programs there, and teaches Jewish mindfulness meditation in other venues. In addition, he was a Synagogue 2000 Fellow, writing curricular materials and serving as a consultant. Rabbi Slater has served congregations in Northern California, in particular as rabbi of Congregation Beth Ami in Santa Rosa for nineteen years. He is the author of *A Partner in Holiness: Deepening Mindfulness, Practicing Compassion and Enriching Our Lives through the Wisdom of R. Levi Yitzhak of Berdichev's Kedushat Levi* and *Mindful Jewish Living: Compassionate Practice Images*.

XXV. Student Contract of Employment for Ordination Students

This policy applies to all rabbinical/cantorial positions held by students, whether or not the position is a part of the Fieldwork Program.

AJR students have primary responsibility for the courses in which they are registered. Duties to congregations or other agencies must be secondary to student obligations in all but the most exceptional circumstances. AJR senior staff will support students in negotiating this issue with employers.

Students obtaining work within the Jewish community should review a potential position with the Director of Placement. Any proposed contract or Letter of Employment should be submitted before a student enters a commitment with a congregation or agency.

A student who has too much time committed to work may not be able to handle a full course-load, and thus should be aware that the duration of study may be increased.

AJR will not sanction contracts/positions that require students to work during AJR-required programs such as the Retreat, Intensive, and ordination, and during class time for courses in which students are enrolled.

AJR students should not be installed as an institution's "rabbi" or "cantor." Installation as a professional member of the clergy should take place only after ordination.

AJR ordination students are not permitted to play any part in intermarriage ceremonies. Whether or not to participate in intermarriage ceremonies is an extremely delicate and complex question. It relates to several significant areas of Jewish law and custom and it potentially affects the Jewish religious lifestyle and identity of multiple generations. For these reasons, AJR requires its rabbinical and cantorial students to wait until they have been ordained, and have therefore completed their training, before deciding whether to participate in intermarriage ceremonies. Nevertheless, AJR ordination students may play a part (e.g., teaching, preaching, singing) at a gathering that precedes the ceremony or at a reception that follows the ceremony. What is not permitted to ordination students is participating in any way in an intermarriage ceremony itself.

XXVI. Senior Standing for Ordination Students

A. Requirements for Senior Standing

Upon entering the senior year, students must have fulfilled all but 28 credits, completed their proficiency exams, have significant work done on their Master's Projects, and be in good standing financially.

In addition, each student must meet criteria of personal suitability for the cantorate or rabbinate. Our program of training culminates with institutional *semikhah* conferred upon the candidate by the Academy in the presence of a witnessing *Beit Din*. In order to be able to ordain a candidate, the Academy must feel certain that the candidate's ways of interaction with others are safe and well-balanced. This decision will be informed by:

- the manner in which a student interacts within the AJR community;
- feedback from AJR faculty and advisors;
- feedback from colleagues and congregants at worksites; and/or
- direct discussion with the student.

The decision to ordain any candidate will be made by the Senior Administration. Someone who is determined to be unprepared in any of the areas delineated above will not be ordained.

For more details concerning senior standing, see the Senior Handbook.

XXVII. Ordination Ceremony

The format and structure of the ordination ceremony will be determined by the Senior Administration. Changes in the customs of the Academy for Jewish Religion ordination ceremony will be fully discussed with the Academy for Jewish Religion community.

1. Female rabbinical ordinees may choose to use either Rav or Rabbah as their Hebrew title on the *semikhah* documents. All students will use Rabbi as their English title.
2. At present, each ordinee is allotted 2½ minutes after their ordination, which may be used for teaching, musical presentation, or personal remarks. This 2½ minute limit applies to both cantorial and rabbinical ordinees. Seniors must submit the text of their presentation two weeks prior to ordination. Candidates for cantorial ordination must submit the musical selection they will be performing at ordination by January of their senior year.
3. Each senior may choose the four participants in their own ordination. There will be one Presenter and three members of the witnessing *Beit Din*. Three members of this group must be a part of the Academy for Jewish Religion community – that is members of the faculty (who have taught at AJR within the past five years), alumni, or a current member of the Board of Trustees.

4. The members of the *Beit Din* must have received a rabbinical or cantorial ordination (or cantorial investiture) acceptable to the Academy for Jewish Religion. The *Beit Din* for a rabbinical student must be comprised of rabbis. We encourage cantorial students to choose a *Beit Din* comprised of three cantors. If a student desires, one member of the *Beit Din* for a cantorial student may be a rabbi.
5. The Presenter will introduce the candidate for ordination using formal text prepared by the Administration. This is the ordinee's formal introduction as a Jewish professional and, therefore, this role should be given to someone with standing in the Jewish professional community or in relationship with the Jewish professional community.
6. Ordination attire consists of a black robe and *tallit*. In keeping with the solemnity of the occasion and to create uniformity, we encourage you to wear the *kippah*, *atarah* and *kanfot* given to you by ARC and the Student Association. In addition, you are encouraged to wear an academic hood from the school you earned your highest degree from.

Addendum to Catalog

XXVIII. VA Pending Payment Compliance

Facility Name: Click or tap here to enter text.

Facility Code: Click or tap here to enter text.

Person Completing Addendum: Click or tap here to enter text.

In accordance with Title 38 US Code 3679 subsection (e), this school adopts the following additional provisions for any students using U.S. Department of Veterans Affairs (VA) Post 9/11 G.I. Bill® (Ch. 33) or Vocational Rehabilitation and Employment (Ch. 31) benefits, while payment to the institution is pending from the VA. This school will not:

- Prevent nor delay the student's enrollment;
- Assess a late penalty fee to the student;
- Require the student to secure alternative or additional funding;
- Deny the student access to any resources available to other students who have satisfied their tuition and fee bills to the institution, including but not limited to access to classes, libraries, or other institutional facilities.

However, to qualify for this provision, such students may be required to:

- Produce the Certificate of Eligibility by the first day of class;
- Provide written request to be certified;
- Provide additional information needed to properly certify the enrollment as described in other institutional policies.

I, Click or tap here to enter text., do hereby certify this addendum to be true and correct in content and policy. Our institution will adopt this addendum, effective 1 August 2019, and will incorporate into the next revision of our catalog.

Signature

Date

To ensure compliance, please retain this completed form for your records and submit a copy to kathleen.vonk@veterans.ny.gov no later than August 1, 2019.

XXIX. Course Catalog

The following list includes regular and required courses as well as electives that have been offered in the past. The courses are divided by Course Area. For information regarding if and when a course is likely to be offered again, please contact the Academic Dean, Dr. Ora Horn Prouser (ohornprouser@ajrsem.org).

A. Bible

Prerequisites for all Bible courses:

- Hebrew level must be at least at the level of Hebrew IA.
- Bible 101 Introduction to Bible (excluding *Parashat Hashavuah*)

BIB 101 Introduction to Bible

This course will introduce the student to modern critical studies of the Bible. Selected texts of the Bible will be studied in depth while broader thematic issues will be surveyed. Various methodologies used by biblical scholars will be introduced to the students. The many meanings of the text and the centrality of the Bible in the Jewish world will be emphasized through careful study. This course is a prerequisite for all Bible study at AJR. Students in this course must be at the level of Hebrew I or above. (2 credits) - *Typically offered every 3 trimesters.*

BIB 120 Parashat Hashavuah

Study of the weekly *parashah* through the lens of a different method (such as traditional commentaries, feminist criticism, literary criticism, etc.) each trimester. (2 credits) - *Typically offered every 4 trimesters.*

BIB 140 Introduction to Parshanut

An introduction to the medieval Jewish commentators found in the printed tradition of rabbinic Bibles (Mikra'ot Gedolot). Selections, mostly from the Torah, will be examined to compare and contrast opinions of Rashi, Ibn Ezra, Rashbam, Ramban and other commentators. Students will also become familiar with other features and interpretive tools found on the pages of rabbinic Bibles. (2 credits) - *Typically offered every 4 trimesters.*

BIB 300 Former Prophets

An immersion in the texts of the Former Prophets. Extensive study of text will provide opportunities to explore the major themes and structures of the early prophetic literature. (2 credits)

BIB 320 The Five Megillot and Jonah: Biblical Books for the Holy Days

In this course, we will study the Song of Songs, Ruth, Lamentations, Jonah, Ecclesiastes, and Esther using modern literary analysis as well as rabbinic commentary. We will pay special attention to how these books lend their character to the holy days of the Jewish people, and how their different moods and ideas compare and contrast. (2 credits)

BIB 320 In God's Shadow: Ruth, Esther, and Ecclesiastes

In this course, we'll explore three books from the Writings: Ruth, Esther, and Ecclesiastes. We'll read the text of each book as well as secondary literature. We'll become familiar with the intricacies of each book and its setting, whether palace or threshing floor. We'll consider and compare major themes and characters, discuss the liturgical setting of each book, and note how God's presence and/or absence are depicted in each of these vibrant texts. Prerequisite: Introduction to Bible. (2 credits)

BIB 336 Understanding Biblical Texts: Sharpening Your Language Skills to Unlock the Richness of the Bible

The language of the Bible offers tools to aid the reader in discovering the richness of biblical texts. This course

begins with biblical grammar and syntax refreshers, and then focuses on biblical passages that can be better understood, interpreted, and appreciated in the light of biblical grammar, syntax, and other aspects of the language. Attention will also be paid to the *ta'amei hamiqra* as tools to aid reading comprehension. This course will count as a Bible elective or as part of the *Parashat Hashavua* requirement.

BIB 342 The Female Body in Biblical Literature

The female body plays a crucial role throughout biblical literature. Stories revolve around it, laws govern it, and it frequently serves as a vehicle for expressing the fundamental relationship between God and the People of Israel. In this course we will examine depictions of the female body and their significance in a variety of biblical genres and contexts including narrative, prophecy, poetry, and law. Through close readings of the text and contemporary literary and feminist biblical scholarship we will address such topics as female fertility, depictions of female beauty, sexuality and adultery, violation of the female body, and the figurative female embodiment of God. (2 credits)

BIB 345 Genesis

An in-depth analysis of the Book of Genesis in light of modern scholarship and traditional commentaries. (2 credits)

BIB 346 The Book of Exodus: Life, Liberty and the Pursuit of Blessedness

This course will explore the theme of Life, Liberty, and the Pursuit of Blessedness through a critical reading of the book of Exodus. By the conclusion of this course, students will be able to articulate: (1) the structure, purposes, and theological outlook of Exodus; (2) the theology of liberty, happiness, and self-transcendence as reflected in Exodus; and (3) three examples where the book of Exodus is a source for understanding the human condition in our own day. The subjects we will discuss include: "election and covenant," "liberty and ownership," "politics and holiness," "slavery and political violence," "gender and resistance," "care for others and the risk of humiliation," "individuality and collectivity," "God's transcendence and exclusivity," "religious leader as a vessel or partner of God," "law and the image of God," "ritual and creation," "identity and narrative," "self-deification as idolatry," "holiness of space and holiness of time," and "My Country, 'Tis of Thee." (2 credits)

BIB 348 Becoming Israel in the Wilderness: Studies in the Book of Numbers

This course is a close critical reading of Numbers, revolving around the themes of identity, holiness, and the transformation of peoplehood. By the conclusion of this course, the student will learn: (1) the structure, purposes, and theological outlook of Numbers; (2) the significance of identity, holiness, and peoplehood as reflected in Numbers; and (3) how to teach the book of Numbers to contemporaries with AJR values (i.e., critical rigor, inclusivity, commitment to the pluralistic, contemporary Jewish and broader communities). This course will count as a Bible elective or as *Parashat Hashavua*. Prerequisite: Introduction to Bible. (2 credits)

BIB 350 The Book of Deuteronomy: Life in the Promised Land as a Mixed Blessing

This course is a close critical reading of the book of Deuteronomy, revolving around the themes of individuality, collectivity, and humanity. By the conclusion of this course, each student will be able to articulate: (1) the structure, purposes, and theological outlook of Deuteronomy; and (2) three examples where the book of Deuteronomy is a source for understanding the human condition in our own day. The subjects we will discuss include: "monotheism and violence," "duties of the heart," "election and history," "fear and awe," "free will and responsibility," "gender and sexuality," "holiness and language," "identity and the Other," "law and history," "legislation and interpretation," "memory and empathy," "nationalism and universalism," "privilege and entitlement," "the grip of power," "The Oral Torah and the Written Torah," "leadership and failures," and "divine transcendence and divine personhood." Prerequisite: Introduction to Bible. (2 credits)

BIB 401 Amos and Jonah

Understanding the prophets in the context of their own time and from the perspectives of contemporary and medieval commentators. (2 credits)

BIB 402 Selected Readings in Jeremiah and Ezekiel

This course examines selections from the latter prophets of the Hebrew Bible. Background on the history and function of prophecy in Israel will be considered, along with elements of the life of each prophet. Emphasis will be upon a modern literary approach, focusing on structural and thematic frameworks for each passage. Our goal will be to identify the theological message of each prophet. Class discussion will focus in-depth upon selected passages, but students are expected to be familiar with the larger contexts in translation, and with secondary readings as assigned. (2 credits)

BIB 405 Isaiah

An in-depth analysis of the Book of Isaiah in light of modern scholarship and traditional commentaries. (2 credits)

BIB 406 “Some Of Our Best Friends”

An exploration of the biblical role of the righteous gentile – the sympathetic non-Israelite who lived at the edge of the Jewish people. How can their stories and the rabbinic traditions that emerged from them inform a contemporary Jewish theology of non-Jews and interfaith relations? This course will count as a Bible, professional skills, or general elective. (2 credits)

BIB 411 *Trei Asar*

An in-depth study of some of the Minor Prophets such as Hosea, Joel, Amos, Jonah, Micah, Nahum, Habakkuk, Haggai, Zechariah, and Malachi. Why is the Aramaic term “*Trei Asar*” used to designate this group of prophets? Were they social activists or just xenophobic? What motivated them to preach as they did? Did they have the ability to foretell the future? How relevant is their message in this day and age? We will discuss these and other questions through an in-depth study of some of these minor prophets. (2 credits)

BIB 415 *Haftarot*

The *Haftarot* In this class we will study selections from the prophetic material that have been chosen to be read as *haftarot*. We will study the prophetic messages from both historical and contemporary points of view. In addition, special attention will be paid to the connections between the *haftarot* themselves and the weekly Torah portions. This course will count as a Bible elective or as a Prophets course. (2 credits)

BIB 419 Pastoral Perspectives on Former Prophets

In this course we will engage in compassionate readings of selections from the Former Prophets, we will focus on texts that allow us to bring pastoral perspectives to the text, and to bring the text into pastoral interactions. Prerequisite: Introduction to Bible. (2 credits)

BIB 421 Religion, Politics, and Leadership Failure in the Bible: Studies in the Book of Samuel

This course will be a critical reading of the book of Samuel, revolving around two axes: (1) religion and politics and (2) leadership and the human condition (or human fallibility). By the conclusion of this course, the student will be able to articulate: (1) the structure, purposes, and theological outlook of the book of Samuel; (2) biblical insight into the relationships among politics, religion, and leadership; and (3) three examples where the book of Samuel is a source for understanding the human condition in our own day. We will also explore existential issues embodied in the text that are relevant to contemporary concerns—such as “problems of power,” • “leadership and accountability,” • “family and loyalty,” • “gender and sexuality,” • “divine and human law,” •

“agency and responsibility,” • “cultivation of mindfulness,” • “transformation of self,” • and “the Other.” • This course fulfills the Leadership in the Bible rabbinical school requirement. (2 credits)

BIB 422 Joshua and Judges: Who Will Lead Israel?

The books of Joshua and Judges contain two important voices that continue the story of Israel. The Deuteronomist continues the story of promise and fulfillment that is at the heart of the Deuteronomic History, while a companion voice, the storyteller, shares many important stories about strong men and women. Opening with Rahab, the woman who greets Joshua as he first enters the Promised Land, and continuing on with Samson and Delilah, Barak, Deborah, Yael and Sisera, and more, we will read Joshua and Judges closely, viewing the text through the lens of Deuteronomic thinking and with an eye towards the meanings of the narratives that appear throughout the text. (2 credits)

BIB 435 Liturgy in the Bible

Our liturgy is based on two basic sources: biblical and Talmudic references and modern poets or liturgists inspired by God, faith, and the history of our people. We will explore these origins and the motivations and the religiosity of the authors of our prayers. (2 credits)

BIB 440 Toward a Metaphysics of the Dead in Judaism and the Far East

The present age is an age of ‘life’—wherein life is conceived as the absolute value whereas death is generally perceived as defeat and loss. Because contemporary notions of happiness frequently hide the reality of death, when we face our own death or that of our loved ones, we so often find ourselves unprepared. This course will offer a comparative exploration of the reality of death, the soul, and the transcendent in Judaism and the Far East. The questions we will explore include: Is there an optimal attitude toward the reality of death and the dead? How do we face, and accept, the passing of loved ones? This course may be counted as a Bible elective or a Spirituality elective.

BIB 455 Feminist Approaches to Biblical Texts

Reading biblical texts through a feminist lens leads to new insights and exciting interpretations. In this class, we will apply this methodology to texts in both the Former and the Latter Prophets. (2 credits)

BIB 460 The Bible through the Lens of Special Education

An analysis of specific biblical characters that can be understood as having special needs. The biblical texts will be studied leading to a new understanding of and appreciation for selected biblical characters. We will study issues such as Moses and his speech disorder, *Mephiboshet* and Jacob and their physical handicaps, Miriam and issues of gender in education, Esau and ADHD, and others. The educational implications of this study will also be pursued. (2 credits)

BIB 461 Divine Disability: Using Disability Studies to Read God and the Bible

Analyzing biblical characters as individuals with disabilities has contributed a great deal to our reading of the Bible and to our understanding of the importance of diversity and inclusiveness in the Jewish world. This becomes even more significant when we consider what it means to think about God as disabled. Using the tools of disability studies we will read biblical texts and think about the ramifications of this study for our understanding of God, the Bible, and of Jewish life. This class will reflect Dr. Horn Prouser’s current area of research, and will be conducted as a seminar in which we will share and expand upon this work. (2 credits)

BIB 470 Pluralism and the Study of the Bible

AJR’s classrooms are naturally filled with students and faculty who come to the table with different theologies and approaches to Judaism. In this class, we will bring this discussion from the background to the foreground. We will set up the class as a lab, choosing a variety of texts to study, ranging from patriarchal narratives, to

revelation, to the biblical laws of *kashrut*, and homosexuality. In preparation for each class, students will need to represent a movement, which may or may not correspond to their own views. Class time will then be spent studying together, focusing on the beauty, strengths, and difficulties inherent in studying the Bible from a pluralistic perspective. (2 credits)

BIB 475 Abraham to Ibrahim

Why did Abraham bind/sacrifice Isaac? How do we make sense of the different categories of sacrifice in Leviticus? How did the idea of martyrdom develop in Judaism, Christianity, and Islam? What is the relationship between Jesus' crucifixion and the binding of Isaac? Why did the Mishnah devote so much space to sacrificial law after the Temple was destroyed? Which son did Ibrahim offer God according to Muslim texts and traditions? This course will answer these questions and others as we explore the evolution of the sacrifice tradition in the sacred texts of Abrahamic religions. Prerequisite: Introduction to Bible (2 credits)

BIB 511 Job

Is the Book of Job fact or fiction? How do the Rabbis treat it? Does the Book of Job answer the question of justice of the divine government of the world? Why do the good suffer and the evil prosper? How do we deal with the issue of God's goodness? Or, do we accept Archibald MacLeish's couplet: "If God is good, he is not God, if God is God, he is not good. We will struggle with these and other questions as we study the Book of Job this trimester. (2 credits)

BIB 513 Jonah and Qohelet

An in-depth examination of the books of Jonah and Qohelet, their historical, contextual beginnings and their later place in the liturgical cycle of the Jewish year. (2 credits) BIB 520 The Book of Psalms The goal of this course is to give students an opportunity to explore in depth the rich messages of the Psalms. Emphasis is on the texts themselves, in Hebrew and in translation, with a view to understanding their imagery and poetics, their genres, and their place in the traditions of Israel. In our discussions we will also examine the wider contexts of the ancient Near East and the international wisdom tradition. (2 credits)

BIB 520 Psalms

Psalms are an important tool for the clergy. In addition to the role they play in the liturgy, psalms also set the tone and the theological context of many life cycle events. No less important, the deep emotional expression of the psalms have moved the minds and the souls of Jews for millennia. They have been a source of comfort and strength and great spiritual aspiration. In this class, students will explore a wide variety of the psalms which find their way into the regular work of the clergy. We will learn with a focus on how to best understand and communicate the messages of the psalms to others. We will also have a deep concern for how the psalms enable our own spiritual and theological growth. This course can count as a Bible elective.

BIB 524 Advanced *Parshanut*

A formal study of the literature of Jewish medieval Bible commentaries. Reference will be made to contemporary research on commentators and their methodology. Prerequisite: Introduction to *Parshanut*. (2 credits)

B. Cantorial

CAN 102 The Many Faces of Jewish Music, Then and Now

This course will explore the different music styles used through the years to express the yearnings of our people. This course fulfills the requirement of Introduction to the Cantorate. (2 credits)

CAN 108 Choral Traditions

An exploration of the vast literature of Jewish choral music, leading to performance at public events. (1 credit)

CAN 115 Introduction to Modes

A study of the Jewish prayer modes and their application to the liturgy. Prerequisite for all *Nusah* classes at AJR (1 credit) *Offered periodically.*

CAN 130 Musical Skills

The study of music theory, ear training, sight singing, harmony, and conducting. (No credit) - *Offered periodically.*

CAN 131 Musical Skills II

Continuation of the study of music theory, ear training, sight singing, harmony, and conducting. (No credit) *Offered periodically.*

CAN 201 History of Jewish Music

An exploration of Jewish music from past to the present. (2 credits) *Offered periodically.*

CAN 230 Musical Skills III

Continuation of the study of music theory, ear training, sight singing, harmony, and conducting leading to proficiency. (2 credits) *Offered periodically.*

CAN 250 Conducting

An in-depth exploration of how to create a Congregational or community choir. We will study various techniques of vocal warm-ups, proper breathing, phrasing and proper intonation of voice for choral singing as opposed to solo singing. Learn to conduct various rhythms, utilizing hands, heads, and body motions. In addition, we will share techniques in how to teach children's and teenage choirs, and teenage choirs. All students will be required to conduct three choral pieces. (1 credit) *Offered periodically.*

CAN 260 Concert Planning

The need for quality synagogue and Jewish communal events is great but the expertise it takes to produce these evenings can be daunting. This course is designed to give clergy the tools necessary to plan, fundraise for, and execute high level programming. This course will offer both cantorial and rabbinic students alike an opportunity to learn the skills necessary to produce events that will enhance community and grow appreciation for the talents of their clergy. (1 credit)

CAN 280 Drumming and Chanting

There are many pathways to opening the heart to prayer. This course will explore the art of chant and drumming as spiritual practice, and in your work as *shaliah tzibbur*. Students will learn techniques to facilitate drumming and chanting in community. A portion of each class will be used to strengthen those skills as together we engage in the practice. All students must bring a drum to use during class though. No prior drumming experience is required. (1 credit)

CAN 318 Cantillation I

This course is part one of the two-course cantillation program. It is an in-depth study of Eastern European cantillation for Torah, Haftarah, and Yamim Nora'im. In addition to learning the history, function, and art of cantillation, participants will work to demonstrate a proficiency in recognizing and chanting the various cantillation phrases for these three tropes. Please note that while this class meets twice a week, it will provide only three credits based on its reduced classroom hours, class will not meet certain weeks. (The specific

schedule will be clear on the course syllabus) This course is open to both rabbinical and cantorial students. (3 credits) *Typically offered every other summer trimester.*

CAN 319 Cantillation II

This course is part two of the two-course cantillation program. It is an in-depth study of Eastern European cantillation for Shalosh Regalim, Esther, and Eikah. In addition to learning the history, function, and art of cantillation, participants will work to demonstrate a proficiency in recognizing and chanting the various cantillation phrases for these three tropes. Please note that while this class meets twice a week, it will provide only three credits based on its reduced classroom hours, class will not meet certain weeks. (The specific schedule will be clear on the course syllabus) This course is open to both rabbinical and cantorial students. (3 credits) *Typically offered every other summer trimester.*

CAN 350 Torah beShirah, Studying Text through Music

What would it be like to understand the music of *tfilot* with the same reverent approach we usually reserve for the study of the text, to discern music's own *kevah* and *kavannah*? The musical text is more likely to be understood as a translation of words into musical language, rather than an independent commentary or *Midrash*. On the other hand, people often agree on the unexplainable, mystical power of music, but rarely stop to consider how it actually works. While in secular music such explorations are usually left to musicologists, rabbis and cantors can hardly afford the same attitude. Far from ~ruining the magic, such explorations could prompt deeper understanding of both texts ~ words and music, as well as inform our *davenning* in a new way and enhance our experience of wonder. Course open to rabbinical and cantorial students. (2 credits)

CAN 355 Neginah

Public prayer is challenging when it comes to creating a presence of spirituality in congregations. *Neginah* can create a spiritual elevation and a spark, making the worshiper feel uplifted and exhilarated. Students will learn how to create their own melody and liturgical chants. They will also learn how antiphonal refrains invite participation and command involvement and ultimately creates a sense of oneness and unity in the worship service. Students will learn how to blend the richness of Jewish Liturgy with the freshness of contemporary New Age sounds, thus creating a bridge of old and new....the result is....a blessing. This course can count toward the Music for Rabbis requirement. (2 credits)

The full cycle of Advanced Nusah courses runs every 3 years.

CAN 425 and 426 Advanced Nusah: Shabbat I and II

A study of the *nusah* and cantorial pieces for use on the *Shalosh Regalim* focusing on traditional melodies, prayer modes, and *Misinai* tunes. *Targil* section required. (4 credits)

CAN 430 Advanced Nusah: Shalosh Regalim

A study of the *nusah* and cantorial pieces for use on the *Shalosh Regalim* focusing on traditional melodies, prayer modes, and *Misinai* tunes. *Targil* section required. (4 credits)

CAN 437 Advanced Nusah: L'hol and Minor Holidays

A study of the *nusah* of the weekday service. A complete exploration of motifs and modes for weekday *Shaharit*, *Minhah* and *Ma'ariv* services. This class will include special prayer additions for Hanukah, *Purim*, fast days, *Tisha B'av* and *Rosh Hodesh*. All students will be expected to *daven* and analyze all the different services. *Targil* section required. (4 credits)

CAN 446, 447, and 448 Advanced Nusah – Yamim Noraim I and II

An in depth extensive study of the vast *Misnai* tunes that make up the *Rosh Hashannah* and *Yom Kippur* liturgy. Each student must develop an understanding of the various motifs and *nushaot* and how to use them in the course of *davenning*. *Targil* section required. (4 credits)

CAN 513 Popular Yiddish Folk and Theatre Music

Students will learn, sing, and analyze the most popular Yiddish folk and theatre songs taken from various rich musical sources. Students will master how to perform, interpret and use proper breathing & vocal coloration while singing and presenting these selections in concert. Yiddish music is very colorful & expressive. Students will be taught & guided how to effectively perform Yiddish materials, in order to captivate an audience. This course will count toward the Diverse Musical Traditions requirement for cantorial students. It is open to all students as an elective. (1 credit)

CAN 525 Sephardic Music

An exploration of the Ladino repertoire using a Master Class format; students will be graded by the level of preparation of each assigned piece. (1 credit)

CAN 527 Israeli Music

An exploration of Israeli music, from early *halutz* days to present day (1 credit)

CAN 561 Music for Life Cycle Events and Other Jewish Happenings

The course will address all occasions in the congregational calendar during which the cantor's officiating and music plays an important part, including life cycle events, healing services, and more. (1 credit)

CAN 562 Leadership of Special Occasion and Holiday Events *Cantor Sol Zim*

Learn how to effectively lead Holiday celebrations including *Tu B'shvat seder*, *Pesach seder*, *Yom Haatzmaut* celebration, *Yom Hazikaron* and *Yom Hashoah* commemorations and more. This course is open to both rabbinical and cantorial students. It counts as the Diverse Musical Traditions requirement for cantorial students and the Jewish Music for Rabbis requirement for rabbinical students. (1 credit)

CAN 566 Composing

An exploration of the art of composing and arranging music for the modern day worship service. (2 credits)

CAN 576 Master Cantors of the Past

This course will explore the history and development of the profession of the cantor focusing on the lives, work, and cantorial art of the great cantorial figures of the late 19th and 20th centuries. Their distinct styles will be reviewed through recordings as well as the role they played in their communities. (2 credits)

CAN 606 Cantorial Style

What are the elements that make a piece sound Jewish? How can we incorporate Cantorial sound into our spiritual sound? Using recordings and techniques of the great Cantorial masters that have moved generations of our people, students will gain understanding and insight into authentic Cantorial sound and style and be able to replicate it within their own sound. (2 credits)

CAN 650 Cantorial Classics

Recitative Students will be given the opportunity to learn cantorial classics, developing a Hebrew and Yiddish repertoire taken from traditional and contemporary sources. The objective will be to perform materials and be coached on the best way to make specific pieces work in *davenning* or in concert. (2 credits)

CAN 660 Cantorial Classics II

There are many great Yiddish, Hebrew, and Cantorial Classics that have become standards and part of our Jewish Musical History. This classical repertoire has been taken from traditional and contemporary sources. Each student will be stylistically coached, so as to present a true interpretation of each individual song. Ultimately they will be able to represent themselves vocally in a very positive fashion, thus being able to perform these classic songs in concert. (2 credits)

C. Halakhah

Prerequisites for all Halakhot courses:

- Hebrew IA and IB

HAL 101 Introduction to *Halakhah*

An introduction to the broad area of Jewish religious practice and an introduction to texts in the study of Jewish law. Required of all cantorial students. Rabbinical students cannot take this class for credit. (2 credits)

HAL 370 Education in Responsa Literature

A study of the Responsa literature, from medieval through modern times, dealing with educational issues such as our responsibility to provide educational opportunities, the treatment of teachers, and more. (2 credits)

HAL 373 Critical Issues

A study of pressing modern issues based in *halakhic* literature, both traditional and modern. (2 credits)

HAL 374 Gender, Sexuality, and Jewish Law

This course will explore contemporary issues of gender and sexuality—including homosexuality, non-gender conformity, and non-marital intercourse—through the lens of traditional Jewish law. Primary sources will draw largely from the *Shulhan Arukh* as well as modern responsa literature from a variety of different perspectives and denominations. Special attention will be devoted to issues and questions that arise in modern Jewish communal settings. This course can fulfill the Advanced Codes or the Critical Issues Halakhah requirements. Prerequisite: 4 credits in Talmud and 2 credits in Codes. (2 credits)

HAL 401 Introduction to Codes

This course will introduce students to the literature of the Halakhic Codes. The primary text for this course will be Maimonides's *Mishneh Torah*. Along with selections from the *Mishneh Torah*, students will study material from other *Halakhic* Codes. They will also learn about the biographies of important figures in the history of *halakhic* literature. (2 credits) *Typically offered every 3 trimesters.*

HAL 402 Introduction to Codes II

Continuation of HAL 401. (2 credits) *Typically offered every 3 trimesters.*

HAL 460 Intermediate Codes

A close study of the classic primary sources in the Codes addressing different themes each trimester. The primary text for this course will be Joseph Karo's *Shulhan Arukh*. Students will also address questions about the codification and methods of *Halakhic* Codes. Prerequisite: Introduction to Codes (2 credits) *Typically offered every 4 trimesters.*

HAL 475 Basic Concepts of *Hilkhos Shabbat*

An examination of the fundamental concepts that help define the key terms

of *melakhah* (labor), *qedushah* (holiness), and *oneg* (pleasure) as they refer to Shabbat and give it its traditional identity. (2 credits)

HAL 476 Halakhot of Marriage and Qiddushin

This class will offer a legal history of the Jewish wedding from the biblical period through the Modern day. Some of the issues we will tackle are the differences between biblical and rabbinic marriages, the problematic notion of acquisition at the basis of halakhic marriages, how this was dealt with throughout history, modern day alternatives, and the issues of mutuality and consent. We will then segue to sexual consent within marriage and outside of marriage from a Jewish legal perspective throughout the ages. Prerequisite: Introduction to Codes or permission of the Dean. This course can fulfill the Codes or the Critical Issues Halakhah requirements. (2 credits)

HAL 480 Responsa

In this course we will conduct a close reading of rabbinic responsa from a variety of historic periods, tracing the responsa literature from its earliest origins to its 21st century expression. Selected responsa will cover a range of topics and areas of Jewish life. Contemporary responsa studied will reflect a wide spectrum of perspectives and denominational origins. Prerequisite: 1 course point in Talmud and 1 course point in Codes (2 credits)
Typically offered every 4 trimesters.

HAL 485 Relations Between Jews and Gentiles as Reflected in the Responsa Literature

What does the responsa literature tell us about both commercial and social relations between Jews and Gentiles? We will examine responsa which illustrate how rabbis tried to both navigate and construct the relations between Jews and Gentiles. Prerequisite: 2 credits in responsa literature or permission from the Academic Dean. (2 credits)

HAL 600 Advanced Codes

This course examines the complex process of the understanding, deciding, expounding, organizing and creation of Jewish law. The codificatory literature is one legal genre that exemplifies this process and was produced by it. A number of *halakhic* topics will be studied as they are treated by various authorities. Such study will introduce the student to these areas of inquiry (among others): *halakhic* determinations, the background and underlying issues that may be reflected in these determinations, the system of intertextual references developed to facilitate navigation through this tradition, characteristics of specific classical *halakhic* works, such as ~ among others ~ RIF, Rambam's *Yad, Tur, Shulhan Arukh*, and their commentators. Prerequisite: Intro to Codes. (2 credits) *Typically offered every 4 trimesters.*

D. Hebrew

HEB 250 Hebrew I

In this course, students will study Modern Hebrew with emphasis on both grammar and vocabulary. Conversational skills will be an integral element of the learning experience. Prerequisite: Hebrew exam (4 credits) *Typically offered every 3 trimesters.*

HEB 251 Hebrew I

Continuation of HEB 250. (4 credits) *Typically offered every 3 trimesters.*

HEB 300 Hebrew Reading

This course will emphasize reading fluency and accuracy of Hebrew texts both vocalized and un-vocalized. Students will practice reading selections from the *Siddur*, from the *Tanakh* and

from modern writings. Some of the tools include the analysis of morphology, syntax elements, the *binyanim* and their meaning, and other grammatical factors. (1 credit) *Typically offered every 4 trimesters.*

HEB 320 Biblical Hebrew

Building on a basis in Modern Hebrew, this course introduces the grammar and usage of the classical language of the Hebrew Bible. We will focus on how Biblical Hebrew differs from Modern Hebrew, and the syntactical and grammatical details necessary to understand the Hebrew Bible. (2 credits) *Typically offered every 4 trimesters.*

HEB 350 Hebrew II

This course will continue the study of Modern Hebrew, emphasizing grammar, vocabulary, reading, and conversation. Prerequisite: Hebrew I (4 credits) *Typically offered every 3 trimesters.*

HEB 351 Hebrew II

Continuation of HEB 351. (4 credits) *Typically offered every 3 trimesters.*

HEB 355 Israeli Poetry

The poetry of a people has the power to open windows of insight into the hopes, fears and dreams of that people.. We will read and discuss selections from the writings of the post-1948 generation of Israeli poets, including Amir Gilboa, Natan Zach, Dalia Ravikovitch, Hamutal bar Yosef and Yehuda Amichai. (2 credits)

HEB 390 Modern Israeli Songs: Their Language and Messages

In this course, we will listen to, read lyrics of, and analyze modern Israeli songs. We will use these songs as windows to understand segments of modern Israeli society. The Hebrew of these lyrics will function as templates of language for us to practice decoding of prefixes, suffixes, tenses, possessives, and other grammatical forms. We will pay attention to the creative interplay between the modern sensibilities often found in these songs and the biblical, Talmudic, or liturgical original settings of some of the language. For cantorial students, this will count toward the Diverse Musical Traditions requirement. For Rabbinical students this course will count toward the Hebrew requirement (post Hebrew II). It can also count as an elective. (2 credits)

HEB 400 Hebrew IIIA

The purpose of this course is to transition students from intermediate into advance level of Hebrew. The course will focus on vocabulary expansion and reading comprehension and will provide training in speaking and listening. Students will develop their productive language skills via class discussions and presentations and via reading and writing assignments. (4 credits) *Typically offered every 3 trimesters.*

HEB 401 Hebrew IIIB

This course is a continuation of Hebrew IIIA. The focus of this course will be on reading and listening comprehension of informative and narrative texts in Modern Hebrew. Written, oral, and aural assignments will enhance communication and comprehension skills while improving absorption and integration of vocabulary and grammar. Prerequisite: Hebrew IIIA or its equivalent. (4 credits) *Typically offered every 3 trimesters.*

HEB 410 Hebrew Poetry and Short Stories

The course is in two parts. We will read and discuss a selection of Hebrew short stories by various authors, including Orli Kastel-Bloom, Dalia Ravikovitch, Binyamin Tammuz and Etgar Karet. For the second part, we will read and discuss selected works of the post-Independence generation of Israeli poets, including Haim Guri,

Natan Zach, Yehuda Amichai, David Avidan, Dalia Ravikovitch, Dan Pagis and Zelda. Selections will be read in the original Hebrew. Class discussions will be in English. Prerequisite: two trimesters of Hebrew II. (2 credits)

HEB 414 and 415 Advanced Hebrew

An opportunity for advanced Hebrew students to use and improve their Hebrew skills. Biblical, Rabbinic, and Modern Israeli literature will be read and analyzed, along with opportunities for conversation and discussion. (1 credit)

E. History

HIS 350 American Jewish History and Culture

What has it meant to be Jewish in America in the modern era? It's a provocative question, and one that has many different answers depending on the time period and whom you ask. (Two Jews, three opinions, right?) This course will explore some of these answers and the debates surrounding them by examining the history and culture of the Jewish community over the past 150 years, starting with the first immigration in the 1800s, and working our way to the present day. Among the topics covered will be the different waves of Jewish immigration, the evolving role of women within American Judaism, relations with other immigrant and minority communities, and Zionism. Looking at these and other subjects will help us to understand how the community has arrived at the place it is today. This course fulfills the American Jewish History requirement. (2 credits) *Typically offered every 4 trimesters.*

HIS 355 Israeli History and Culture

This course will survey Israeli culture and society, and consider how it has evolved over the course of Israel's history. We will begin by looking at the various contrasting visions of Zionism, the ideological roots of Israeli culture, and how Israel's founders interpreted these ideas in the nascent state. The founders had to grapple with the same questions that are still at the crux of understanding the complexity of Israeli identity today, such as: What does it mean for Israel to be a Jewish state? In what way does Israel define itself as a democratic state? What are the political and economic frameworks that the Israeli state should emulate? Using primary and secondary sources, the course will examine these questions and analyze how events in Israel's history over the past 70 years shaped contemporary Israeli society and identity. *Typically offered every 4 trimesters.*

HIS 400 Great Ideas and Debates of Jewish History

This course will examine the new ideas and the great debates that affected Jewish belief, culture, and society throughout the ages, from the Ancient period up through Modern Times. This is a two trimester class. The first trimester will focus on the earliest periods of the Jews as a people and conclude with Late Antiquity, exploring internal arguments within Judean society, with and among Diaspora Jews, and the interactions with pagan and early Christian society. (2 credits) *Typically offered every 4 trimesters.*

HIS 401 Great Ideas and Debates of Jewish History

The second part of this two-trimester course will examine the new ideas and the great debates that affected Jewish belief, culture and society from the Early Middle Ages up through Early Modern Times. This trimester will focus on the new ideas, perspectives, innovations, and debates of the Babylonian Jewish community under Islamic rule, followed by the growth of the Spanish Jewish community and the exciting developments created in that context. The development of the Ashkenazi Jewish community, as well as its unique understanding of Torah, will be explored, along with the influences and cultural exchange between Judaism and the Medieval Christian World, leading into the period of European Enlightenment and the Early Modern World. This course may be taken without having taken the first trimester course. (2 credits) *Typically offered every 4 trimesters.*

HIS 450 Judaism and (Non) Violence: Theology and the Israeli Palestinian Conflict

What is the role of the Jewish religion in the Israeli – Palestinian conflict? Is the Occupation a result of Jewish theology? Is nonviolent action also a Jewish value? And does (the Jewish) God forbid violence, or encourage it? This course will delve into the Israeli-Palestinian conflict using the tools of Jewish theology. Each of the course's themes will first be examined from the perspective of Jewish theology. Later, we will investigate if and how Jewish theologies and values influence the actual conflict: do they increase tensions, or can we use them to resolve, transform or end the conflict? A central focus of the course will be on American Jewish theology concerning the conflict, on the image of Israel in the U.S.A., and how these are both relevant to violence and peace-making in Israel/Palestine. We will examine subjects like: sovereignty and security, rights and obligations, "just war" and peace, nonviolence and occupation. We will learn of different perspectives of Jewish law banning both Jewish sovereignty and Zionist ideology. We will re-examine the term "Judaism" – today "Judaisms" is possibly more correct – and study the implications of this new term for Israel as a "Jewish State." We will focus on the Israeli settlements from a religious-political perspective, on the role of religion in the Israeli Defense Force (IDF), and on the role of interfaith dialogue in transforming or ending the conflict. This course will require that students practice the Greek virtue of *epoché* – suspending their judgments about the Israeli-Palestinian conflict and trying to see it from new angles. The materials of the course will include mostly primary sources like Jewish theological texts, documentaries, memoirs, articles of political criticism and short film clips. No prior knowledge of Israel or Judaism is required, but students will need the courage to devote themselves to learning about the conflict from new perspectives. (2 credits)

HIS 500 Issues in Contemporary Jewish Life

This course will survey the evolution of the American Jewish communal agenda over the past century, and explore a range of contemporary Jewish concerns. Topics to be covered include anti-semitism, interreligious relationships, the separation of church and state, civil rights and affirmative action, and social and economic justice. (2 credits)

HIS 510 American Jewry and Israel: What Unites Us? What Divides Us?

This course analyzes the past and present of the relationship of Israel and the American Jewish community. Amongst the issues to be explored: the peace process; ~Who is a Jew? ; religious pluralism, religion and state, the Orthodox hegemony in Israel, and the future of religious ~centricism in Israel; constitutional and electoral reform; Evangelical support for Israel and other interfaith issues; the future of ~Zionism. The course provides an analysis and critique of American Jewish Israel-advocacy organizations and Zionist groups (e.g. AIPAC and the Presidents Conference), and Israeli agencies that address Diaspora affairs (the Jewish Agency, the WZO, and so on). (2 credits)

F. Integrated Study

INT 300 *Sefer, Sofer, and Sifrut*: An Integrated Study into the Centrality of Torah in Jewish Life

This course will trace the centrality of Torah through biblical, *midrashic*, *halakhic*, medieval, and modern literatures, focusing on textual, experiential and spiritual dimensions of Torah. (2 credits)

INT 350 *Sh'mittah* The Sabbatical Year: *Halakhah*, Jewish Thought and Socio/Political Realities

The concept of a Sabbatical Year, as expressed in the Torah, is an idealistic vision of religious and social significance. It is also one of the few concepts and sets of laws that the Torah, herself, admits to be difficult to accept and put into practice. We will explore the Biblical texts and their messages. From extra-Biblical and Rabbinic texts we will seek to elicit both the theory of *sh'mittah* as understood at the end of the Second Commonwealth period, as well as evidence of its observance in Palestinian society. After living in the Land of

Israel was no longer a common Jewish reality, subsequent developments in understanding the concept took place within the kabbalistic tradition. But, with the Zionist revolution at the end of the 19th century, *sh'mittah* became a reality again. We will conclude with studying contemporary approaches to this renewed challenge. (2 credits)

Hebrew prerequisite: Hebrew 1A and 1B

INT 331 Sacred Arts/Circus Arts

How do we read text differently with our bodies? In this class we will pursue this idea as readers, teachers, artists, and fun loving individuals. We will approach the topic through the lens of circus studies, education, and inclusion. We will engage in the academic study of the new field of Circus Studies, a multifarious field with many discrete methodologies that all join in the pursuit of elevating the study of circus to scholarly levels. We will understand the value of the arts in education, and the importance of opening up our sacred literature to those who often feel disenfranchised by the traditional form of Jewish text study. We will study text through the vehicle of circus arts, such as human pyramids, partner acrobatics, juggling, rolla bolla, tightwire, and more. As we progress through the trimester, we will grow as educators and as artists, while also enhancing our ability to bring even more people into the study of text. This class will be co-taught by instructors in text study and in circus arts, with several visiting instructors joining us throughout the trimester. Open to all ages, abilities, and fitness levels. This class will fulfill the Sacred Arts requirement, or can be counted as a Bible elective or a spirituality elective. (2 credits)

INT 360 Holocaust

This class will examine the central themes and core issues that characterize Holocaust theology. We will examine a variety of perspectives and their responses to the Holocaust. We will also analyze the extent to which the Holocaust has impacted on General Jewish religious thought. In addition we will study diverse way to ritualize, remember and educate about the Holocaust. (2 credits)

INT 365 Sukkot: An Interdisciplinary Study

This course will examine *Sukkot*, *Shemini Atzeret* and *Simhat Torah* from a variety of approaches leading to a holistic understanding of this holiday cycle. We will survey Sukkot in the Bible, the Talmud and *Midrash*, the Codes, the Liturgy, and modern interpretations. How to teach Sukkot and how to program Sukkot will be featured. Among other issues, we will discuss the laws and meanings of *lulav* and *etrog*, the *Sukkot*, *hol hamo'ed*, *hoshana rabba*, *ushpizin*, *Qohelet*, *tefillat geshem*, *hoshanot*, *hatan/kallat Torah*, *hatan/kallat Bereshit*, *hakafot*. (This course can count as a general elective, a professional skills elective, or a biblical or Rabbinics textual elective after discussion with the Dean. This course can count as a professional skills critical issues class.) (2 credits)

INT 375 Taking Our Place at the Table: Jewish Approaches to Feeding Body and Soul

This course will be an exploration of some of the profound and complicated issues surrounding our most basic need for food. We will take an interdisciplinary and text-centered approach to the *halakhic* and sociological concerns on topics such as ethical *kashrut*, eating disorders in the Jewish community, food in the *midrashic* imagination, and the role of clergy in addressing these and other contemporary matters. We will also make time to share our own love of food in this course – come prepared! This class can count as a rabbinics, professional skills, or general elective. (2 credits)

INT 380 The Image of The Other in Jewish Tradition

Studies in “The Other” comprise an emerging area in Religious Studies. The Other refers to members outside of the in-group. In Jewish tradition, The Other includes non-Jews, women, children (sometimes), converts (sometimes), and the *am ha'arets* (the unlettered), among others. While this course will pay attention to many

categories of The Other in Jewish tradition, it will focus on the way non-Jews are portrayed. We will survey the image of The Other in the Bible, Rabbinic Literature, Liturgy, Codes, and mystical literature. The role of historical circumstances, when identifiable, will be featured. Nevertheless, an assumption of this course is that historical circumstances cannot account for all of the ways that The Other is imaged in Jewish tradition. The Other in Jewish society, like in most cultures, embraces a set of attitudes that only modulates with history; these attitudes do not appear and disappear. It is important to know how our tradition portrays the Other for honest and effective participation in current Interfaith Dialogue and attention will be paid to Jewish postures in Interfaith Dialogue. This course will count as 1 credit in Critical Issues in *Halakhah* and 1 credit in Ethics.

Hebrew prerequisite: Hebrew 1A and 1B (2 credits)

INT 390 Faith, Technology and *Halakhah*

As our new technologies reshape the way in which we understand human interaction, so too do they impact the way in which we understand our faith. This course will focus on both the theological and the practical *halakhic* conflicts created by our increasingly ever present entanglement with the technologies of the 21st century. The material in this class will provide a forum for a discussion about the ways in which Jewish wisdom can be transmitted in this generation, while keeping an eye on the challenges to be faced by the next. This course will count as .5 credit in Critical Issues in *Halakhah* and .5 credit in Ethics. (2 credits)

INT 400 Gender and Sexuality in Jewish Life and Culture

Does God have a body? If so, is it feminine or masculine? How do our sexual lives influence our understanding of God? What does the Zionist movement think about the Image of the Jewish Male Body? How does Israeli cinema influence the image of the Israeli soldier? What do different Jewish Sects think about Queer life, and do they perceive modesty in Jewish life? These are a few of the questions we will focus on in this course. By using gender theories and religious, historical and cultural studies we will try to deepen our understanding of Jewish texts, culture, law and art. Students will enrich their understanding of both gender theories and sexual theories: Mackinnon, Foucault, Deida and Butler. They will learn about perceptions of the body and sexuality in Western societies in comparison to those in Eastern societies, gaining a deeper understanding of the key differences. Finally, they will gain the basic tools necessary to explore different Jewish texts and literature from the Bible, Talmud, Midrash, and Mystical (Hasidic) texts to Modern Israel Poetry, literature and Cinema. No prior knowledge on the subject is required. All basic concepts will be covered in this course, and students of all levels are welcome. This course will fulfill the Critical Issues (PRO) course requirement. (2 credits)

G. Liturgy

LIT 101 Introduction to Liturgy

Foundations in the formal graduate level study of Jewish liturgy. Portions of the weekday service will be used as the examples for developing an understanding of the basic liturgical units including: *p'sukei dezimrah*, *qeriat Shema uvirkhoteha*, *tefillah*, and *kaddish*. There will be an overview of the issues involved in understanding the worship traditions of the varied streams that make up the contemporary Jewish community. The problems of prayer and the understanding of prayer as the vehicle for establishing and maintaining a relationship with God will be examined. There will be preliminary discussion of the problems associated with developing compelling and vibrant congregational experience. (2 credits) Typically offered every 4 trimesters.

Prerequisite: Hebrew must be at least at the level of Hebrew 1A.

LIT 271 *Tefillah* and Seminar

A time for the AJR community to gather for prayer, study and shared reflection. Each week, two students will be responsible for preparing *tefillah*; A seminar to discuss the experience will follow. (1 credit) *Typically offered every 3 or 4 trimesters.*

LIT 305 Shabbat Liturgy

The development of Shabbat liturgical celebrations from Biblical through contemporary periods. A study of the development of: the *Shabbat Amidah* and special *piyyutim*; the *kabbalat Shabbat* service, and the influence of the mystical tradition; home rituals, *kiddush* and *havdalah* along with their function in communal and family life. A survey of practices of various contemporary communities representing all streams of Jewish practice. A discussion of congregational dynamics and effective strategies for developing effective and compelling Shabbat liturgy. Prerequisite: Introduction to Liturgy (2 credits) *Typically offered every 4 trimesters.*

Prerequisite: Hebrew must be at least at the level of Hebrew IA

LIT 307 Festival Liturgy

A study of the liturgy throughout the cycle of the Jewish year, from biblical origins to the present era. Features: variations in the basic liturgy, especially the *Amidah* for *Shelosh Regalim*; the development of *Hallel* customs; the form, function and texts of principal *piyyutim*; variations in practice among various rites and contemporary communities; the role of the *Musaf* service along with the theological implications of this part of the liturgy. A discussion of the liturgies that have evolved in response to the history of the Jewish community in the twentieth century *Yom Hashoah*, *Yom Hazikaron*, *Yom Ha'atzmaut*. Discussion of creative and innovative rituals that can be introduced into the fixed liturgy. Prerequisite: Introduction to Liturgy (2 credits) *Typically offered every 4 trimesters.*

Prerequisite: Hebrew must be at least at the level of Hebrew IA

LIT 355 Bekhol Levavkhem - Full-Hearted Creative Liturgy Class

Praying with a full heart, with all of our passion can be challenging. We are confronted by language that can, at best, seem irrelevant, and at worst affronting. This class will focus on how we can make *davenning* more engaging, more enlivening and more relevant. We will explore pathways into the traditional liturgy as well as the use of prayer-phinalia, or prayer techniques culled from an assortment of sources (Sufi, Buddhist, Psychotherapy, etc.). (2 credits)

LIT 405 The Haggadah

An in-depth study of the literary structure and historical development of the *Pesah Haggadah*. Several editions and commentaries will be studied. Attention will also be paid to the spiritual meaning of the *Haggadah* for contemporary Jews. (2 credits)

LIT 416 Gender Language in Liturgy

This course will explore the inclusion of women, or lack of such, in Reconstructionist, Reform, Conservative, and Orthodox *siddurim*. We will focus primarily on the *amidah* and *birkat haMazon*. We will also investigate liturgical language addressing and describing God in terms of gender connotations, focusing on the variety of terms describing God in the High Holy Day liturgy. (2 credits)

Prerequisite: Hebrew must be at least at the level of Hebrew IA

LIT 620 Liturgy of Yamim Noraim

This interdisciplinary professional seminar for both rabbinic and cantorial students features: *halakhic*, liturgical, historical, professional and spiritual material necessary to prepare for this season; the evolution of the season from biblical through modern periods; a survey of various contemporary *mahzorim*; discussions of strategies

for the rabbi and cantor to prepare themselves to lead various congregations through the experience of *Yamim Noraim*. Prerequisite: Introduction to Liturgy (2 credits) *Typically offered every 4 trimesters*.

Prerequisite: Hebrew must be at least at the level of Hebrew IA

H. Mechinah

MEC 120 Mechinah Hebrew

This class covers the basics of both modern and liturgical Hebrew, preparing the students to enter the required Hebrew classes of both the Rabbinical and the Cantorial programs. No credit is given for this class. (No credit)

MEC 121 Mechinah Jewish Studies

This is a preparatory course for the Rabbinic and Cantorial programs. The course includes a survey of Jewish history; introduction to the *Siddur* (prayerbook) for weekdays, Sabbaths and festivals, with guided reading and analysis of selected Hebrew passages; introduction to classical Jewish literature, including *Mishnah* and *Midrash*; and orientation to Jewish liturgical observances and religious and cultural institutions. (2 credits for cantorial students, rabbinical students do not receive credit for this class.)

I. Philosophy

PHI 301 Bioethics

An exploration of major dilemmas in bio-ethics such as issues around the beginning and the end of life based upon traditional Jewish sources and contemporary thinkers of all outlooks. (1 credit) *Typically offered every 4 trimesters*.

PHI 311 Medieval Philosophy

The classics of medieval Jewish philosophy will be considered as efforts in the ongoing project to articulate a coherent Jewish world-outlook. How did they seek to integrate the value-orientation of the Bible with the best (Greek) "science" of their age? How might their attempts at integration serve as models for us? Texts to be studied will include: Bible, Plato, Aristotle, Philo, Saadia, Halevi, and Maimonides (with intensive attention devoted to the Guide for the Perplexed). (2 credits) *Typically offered every 4 trimesters*.

PHI 312 Modern Jewish Philosophy

For the past 350 years, Jewish thinkers have been articulating Judaism in the light of the (ever-developing) modern world-outlook. Familiarity with their ideas can help us in developing those articulations of Judaism that ring true to us on all levels "scientifically, ethically, religiously/spiritually, and with respect to Jewish authenticity. In this course we will encounter and discuss the Jewish philosophies of Spinoza, Mendelssohn, the 19th-century movements (religious and secular), Buber, Rosenzweig, Kaplan, Heschel, Soloveitchik, and a sampling of more recent thinkers. (2 credits) *Typically offered every 4 trimesters*.

PHI 345 History of Ethics

The need to understand how Jewish tradition can provide directions for people today is an ever-recurring issue. The hope is this class, exploring how Judaism has approached the problem of ethics and morality will provide some basis for generating a variety of answers. We will begin by considering some of the understanding that can be found as a basis for Jewish thought in the pre-philosophical periods represented by the Hebrew Bible and some rabbinic texts. We will then move to the development of an understanding of ethics found among early rationalists and the medieval pietists and mystics. Finally we will move into the modern period and consider the differences among the early moderns, the twentieth-century moderns, and post-moderns. (2 credits)

PHI 350 Happy with One's Portion : Jewish Ethics of Personal Finance

The *Mishnaic* ethical tractate *Avot* suggests that true wealth is the capacity to be satisfied with what we have. This course will adopt a transdenominational approach in applying Jewish ethical principles to our personal and communal financial choices. We will study key classical texts, explore the history and current relevance of Jewish sumptuary laws, face the crisis of personal debt as it affects our communities and our nation, consider the range of contemporary perspectives on ~voluntary simplicity in light of Jewish values, and value our efforts to meet the quantitative as well as qualitative challenges of *tzedakah* in light of the competing financial priorities of our lives. (2 credits)

PHI 351 The Ethics of Gratefulness

While generally recognized as important in the fabric of a civil society and in the realm of religious behavior, insufficient in-depth attention has been paid to gratefulness as a crucial spiritual dynamic in human self-awareness and social interaction. This course will explore the place of gratefulness in Jewish religious tradition and practice, the psychological dynamics that inhibit the unfolding of gratefulness in our lives, and ways by which to gain a fuller understanding and appreciation of gratefulness as a vehicle for ethical and spiritual Jewish growth. Included in our deliberations will be discussions of gratefulness as a way by which to cope with suffering and evil, how gratefulness contributes to the formation of spiritual identity, and as an approach to an ethical way of living that emphasizes the positive and the nurturing dimensions of life. (2 credits)

PHI 352 Is *Kashrut* Kosher? Modern Ethical Debates Around *Kashrut*

Drawn from the pages of recent newspaper articles, this course will consider ethical questions currently facing the American Jewish community regarding the laws of *kashrut*. The course will cover the connections and conflicts between *kashrut* and *tza'ar ba'alei hayyim* (avoiding the suffering of animals), labor violations such as those alleged at the Agriprocessors meat-packing plant, issues of rabbinic supervision and business ethics, and the advent of modern ethical certifications such as the *Heksher Tzedek*. • We will consider the ways that the *Shulchan Arukh* and other legal codes deal with these issues, as well as modern essays on *kashrut* dilemmas. This course will require a paper dealing with one of the above topics or a related issue. (2 credits)

PHI 367 Heschel's Heavenly Torah

Intensive study of A.J. Heschel's major work on Heavenly Torah • along with the primary rabbinic sources that he relied on for illustrating his theses. Topics will include: The schools of Rabbi Akiva and Rabbi Ishmael; how did they read the Torah? transcendence and immanence; common sense vs. mystical approaches; differing concepts of revelations; eternal vs. evolutionary perspectives of Torah. (2 credits)

PHI 368 Kaplan and Heschel: Face to Face

This course explores a series of "debates" between two towering figures of modern American Judaism, Mordecai M. Kaplan (1881–1983) and Abraham J. Heschel (1907–1972). We will discuss their differing views on Judaism as paradigms for understanding the human condition, Jewish and non-Jewish alike, in the modern era. By the conclusion of the course, each student will demonstrate competence in information literacy relevant to the topics covered. By then, students will also be able to articulate: (1) the general theological outlook of each thinker; (2) the divergences and commonalities between them; and (3) three examples where a comparison between the two paradigms elucidates the challenges of pluralistic religious life in our own day. The subjects we will explore include: God and the world, immanence and transcendence, mysticism and rationalism, the problem of evil, revelation and scripture, tradition and freedom, faith and science, traditionalism and spiritual renewal, *Halakhah* and humanism, knowledge of God and selfless love, community and the Other, peoplehood and assimilation, self-fulfillment and self-transcendence, the reality of death, Judaism and democracy,

objectives of Jewish education in a free society, Israel and Diaspora, interfaith and inter-denominational dialogue, particularism and universalism. (2 credits)

PHI 370 Judaism and the Earth

In this course we will examine the ways Judaism relates to the natural world and its preservation. We will look at biblical and rabbinic texts on nature, the preservation of life, and the avoidance of waste, and explore theories of Judaism and the environment from stewardship to deep ecology. We will discover fun, effective and hands-on ways to educate Jews about these issues, and each student will be invited to develop a program for use in environmental education. (2 credits)

PHI 420 A Laboratory of Questioning: Forging Contemporary Personal Jewish Theologies

In each generation, people seeking fullness of life and an encounter with the divine pose their own existential questions. The twenty-first century opens with some old familiar queries dressed up in modern and postmodern garb; in addition, there are also some challenges posed that are unique to the nature and culture of our generation. This course can be seen as an existential laboratory, in the context of which Jewish leaders can face and grapple with such questions, and also design and forge the framework for new and personal Jewish theologies.

Three salient questions will be addressed in this course:

(a) *The Meaning of the Divine*: What is *divinity*, and what does it mean, in the twenty-first century, *to believe*? What cognitive and spiritual means do we have to know the divine? Is there a uniquely contemporary way to encounter the holy?

(b) *Religious Communities and Seekers of the Divine*: What is the relationship between the community and the individual seeker? Should we belong to a religious community? Why, or why not? What is the connection between religion and societal injustice, especially violence? What does it mean to experience a variety of religious and spiritual pathways and practices?

(c) *Religion, Spirituality, and Intimacy*: What is the relationship between these essential aspects of human life? Does religion hinder or enhance human intimacy? How is prayer related to intimacy? What are the spiritual roles of Nature, emotion and the body? Is there a uniquely contemporary theology of intimacy that includes yearning, vulnerability, touching, sexuality and emotional integrity? Is authentic intimacy possible in today's faith groups and religious communities?

We will encounter a variety of contemporary voices addressing these complex questions, exploring both Jewish and non-Jewish perspectives. Participants will compose personal theological texts based on their learning and insights. These texts will be shared with fellow participants, and will constitute an informed personal Jewish theology. Taken together, these texts and personal theologies will be crucial in the forging of a unique and timely Jewish way of life in the United States today. (2 credits)

PHI 460 Comparative Religion for Jewish Religious Leaders

This course will survey the theologies, practices, core texts, and current circumstances of a variety of religious traditions, including Christianity (Catholicism, Protestantism, Mormonism), Islam, Buddhism, Hinduism and Wicca. The goal of the course is to increase students' knowledge base around each of these traditions, note their place in our cultural milieu, and consider the possibilities for coexistence and/or dialogue. Special emphasis will be placed on traditions with which our students are likely to come into contact as rabbis. (2 credits)

PHI 475 Personal Theology

What is my personal theology? How can I articulate it, for myself and for those I plan to teach and influence? In this class, students will systematically face the issues of revelation-and-authority, God, Jewish peoplehood, evil/suffering, and eschatology (death/immortality and Messianism). Texts of contemporary thinkers on these

issues will provide a springboard, but the primary objective will be discussion and written articulation of the students own considered theological positions. (2 credits) *Typically offered every 4 trimesters.*

PHI 480 Pluralism: Theory and Application

What is the significance or value of a pluralistic commitment? Is it basically a practical orientation, a relativistic stance, or does it entail acceptance of certain more fundamental affirmations? In this course we will examine some of the various conceptions of pluralism that have been argued “for and against” by social and religious thinkers. Readings will include traditional Judaic texts as well as contemporary writings, especially from within the Jewish community. In addition to grappling with the theory “promising or problematic” of pluralism, we will also give some attention to issues involved in making pluralism work. (2 credits) *Typically offered every 4 trimesters.*

PHI 510 Mysticism

Mysticism taught through varying perspectives. For example: The Zohar The Zohar is an extraordinary collection of writings embodying the most revered statement of Jewish mystical teachings. Its concerns are manifold and its levels of meaning are multiple. We shall devote ourselves to reading through the Zoharic treatment of one Biblical portion with a view toward entering into this rich multi-layered approach to the life of God-Torah-Israel. Our reading will be supplemented and enhanced by other materials drawn from primary sources and scholarly essays. (2 credits) *Typically offered every 4 trimesters.*

Prerequisite: Hebrew must be at least at the level of Hebrew IA

PHI 510 Gender in Jewish Mysticism

This course is an exploration of how femininity/masculinity has been portrayed in Jewish mystical sources, and what the theological category of gender means for *kabbalists*. We will consider the presence of a multigendered God in Jewish mysticism and consider what that means for human beings. Students will analyze mystical texts for how they present gender as a divine and human category, and develop their own approach to the spiritual issues of gender presented by traditional *kabbalah*. This course will be taught mostly in translation. (2 credits)

Prerequisite: Hebrew must be at least at the level of Hebrew IA

PHI 510 Lurianic Kabbalah: The Lion King

The small city of *Tzfat* in northern Israel, was the site of the greatest renaissance of Jewish mysticism, or Kabbalah, in Jewish history. In the aftermath of the expulsion of Jews from Spain (1492), many of the most creative Jewish mystical minds gathered in *Tzfat* creating an epicenter of Jewish mystical thought that would transform Judaism to this day. Teachers like Shlomo Alkabetz, author of the *Lecha Dodi*; and Yosef Karo, author of the *Shulchan Aruch*.. The greatest teacher of *Kabbalah*, acknowledged and revered by all was Yitzchak Luria (the ARI). This course will offer an in-depth introduction to this giant of Jewish Mysticism. We will study primary source material dealing with many of the basic principals of *Kabbalah*, including the *sefirot*, the various names of God, and some of the more advanced concepts such as *tzimtzum* or Divine Constriction, the Breaking of the Vessels, *Gilgul* or reincarnation, *Kabbalistic* Astrology and various meditative techniques. In addition to studying texts and engaging in various contemplative practices, we will seek to understand the importance of these sophisticated spiritual systems for our every day lives. (2 credits)

Prerequisite: Hebrew must be at least at the level of Hebrew IA

PHI 510 – The Zohar

The Zohar is the masterpiece of medieval Jewish mysticism known as Kabbalah. While it claims to be the product of the 2nd century sage, Rabbi Shimon bar Yohai, it was actually created by Rabbi Moshe DeLeon and

his circle of mystics in 13th century Spain. The form in which it expresses itself is similar to that of ancient Rabbinic midrash but its content is shockingly dissimilar to anything in Rabbinic Literature. The Zohar concerns itself with nothing less than the inner life of God, which, in the Zohar's view, involves the interplay between Ein Sof (the infinite, unknowable part of God), the ten Sefirot (ten slightly more knowable divine energies) and the physical world – especially the Jewish People. Its contents are expressed in a most concealed way that does not yield much meaning upon first glance. Deciphering its contents involves decoding the many allusions to biblical verses, midrashic and talmudic interpretations, and myriad poetic and mythic images and symbols. While we will read the original Aramaic of the text, we will utilize both Hebrew and English translations of all passages to ease our study. Fulfills mysticism elective requirement for rabbinical students or spirituality elective requirement for cantorial students. (2 credits).

Prerequisite: Hebrew must be at least at the level of Hebrew IA

PHI 515 *Sefer Yetzirah*

This will be a course in which we read in its entirety one of the earliest works of Jewish mysticism, *Sefer Yetzirah*, and explore its meanings. We'll consider the spiritual and philosophical underpinnings of the book, learn about its connection to the later *kabbalah*, and also discover "practical *kabbalah*— how mystics might have used this work to transform their consciousness and shape their experience of time, space, and soul. This course can count toward the Mysticism requirement or the spirituality requirement. (2 credits)

Prerequisite: Hebrew must be at least at the level of Hebrew IA

PHI 521 The Ecstasy and Intensity of the *Hassidic* Masters

We will study the ideas of such Hasidic teachers as the *Baal Shem Tov* (the founder of the *Hasidic* movement), Rabbi Shneur Zalman of Liadi (the founder of the *Lubavitch Chasidim* and author of the *Tanya*), Rabbi Nachman of Bratslov, Rabbi Mordechai Yosef Leiner of Ishbitza (the author of the *Mei Hashiloach*), Rabbi Yehudah Aryeh Leib Alter (the author of the *Sefat Emet*), and Rabbi Kalonymos Kalmish Shapira of Piasezna (the author of the *Aish Kodesh*). These are deeply powerful texts that will be interesting and exciting to anyone who is willing to look at Judaism in a different type of way. In the class we will look at how each of these Chasidic thinkers look at such ideas as God, soul, reality, revelation, *mitzvah* and prayer. In looking at these fascinating texts, we hope to help guide people in their spiritual journeys. There will be historical introductions to each of the Chasidic Masters we will analyze. There will also be a general introduction to *Hassidism*. (2 credits) PRO 001 through PRO 006 Core Concepts This is a multi-year sequence of seminars. They include Core Concepts Seminar I, II, III, and IV. The seminars cover some of the fundamental values, concepts and vocabulary of Jewish tradition. The student is expected first to gain a basic acquaintance with these terms and then to delve more deeply into them so as to appreciate their range of significance. The goal of the seminars is not simply to gather information, but to develop an integrated way of thinking about and expressing these value-concepts, so that the student may grow from an appreciation of the tradition to active and creative participation in the discourse of Torah. (No credit for ordination programs; 1 credit for M.A. program.)

J. Professional Skills

PRO 001, 002, 003, 004, 005, 006 Core Concepts

Seminar in Core Concepts is a sequence of six seminars. It includes Core Concepts Seminar 1 through 6, which comprise three full years of study. The seminars cover some of the fundamental values, concepts and vocabulary of Jewish tradition. The student is expected first to gain a basic acquaintance with these terms and then to delve more deeply into them so as to appreciate their range of significance. The goal of the seminars is to gather information and to develop an integrated way of thinking about and expressing these value-concepts,

so that the student may grow from an appreciation of the tradition to active and creative participation in the discourse of Torah. (For M.A. students: 1 credit. For Rabbinical and Cantorial students: 0 credit). *Each section is typically offered once every 4 trimesters.*

PRO 102 Bread and Butter Nusah: The Joys of Shabbat and Hol

All rabbis should be able to get up and lead a minyan on any Shabbat or weekday without the need for preparation. This course will offer students an opportunity to learn, practice, and become proficient in the basic nuschaot of Shabbat and Hol. It is designed to offer a good foundation for anyone wanting to learn how to proficiently lead a minyan or congregation. This course fulfills the Jewish Music for Rabbis requirement for rabbinical students. (1.0 credit)

PRO 230 Reform Judaism

A study of Reform Judaism, its history, development, philosophy, and range of ritual practice. (2 credits)

PRO 311 Homiletics

An exploration into the structure and content of the pulpit sermon. Particular attention will be paid to various nontraditional varieties of pulpit discourse as well as to available resource materials in the sermonic field. Primary methodology: the creation, presentation and critique of sermons assigned to course participants. (1 credit) *Typically offered every 4 trimesters.*

PRO 312 Parashat Hashavua/Homiletics

An exploration into the structure and content of the pulpit sermon and the written D'var Torah. Attention will be paid to traditional and nontraditional varieties of pulpit and other rabbinic discourse as well as to available resource materials in the sermonic field. Students will also focus on the structure and development of a written D'var Torah. (2 credits)

PRO 320 Education Seminar

How do children's brains learn Hebrew? What effects do ambiance and atmosphere have on student? What is the best way to measure progress in a religious school? Which criteria are most important in designing a curriculum? What role should prayer play in a child's life? Covering theory and practice in equal parts, this seminar is designed for future clergy who care about excellent Jewish education. (2 credits)

PRO 326 Jewish Education II

This course will address the role of rabbis and cantors as communal educators. The focus will be on practical issues such as programming, curriculum development, and the many areas involved in running educational programs and schools at synagogues. (2 credits)

PRO 330 Bar/Bat Mitzvah

This class will look at Bar/Bat Mitzvah as a rite of passage. It will examine the children themselves, issues affecting their families, and synagogue policies. We will look closely at the specific educational needs of the Bar/Bat Mitzvah child; and how a tutor can guide students successfully on their paths. We will examine Bar/Bat Mitzvah as a path to Jewish identity development and study classical texts as they relate to Bar/Bat Mitzvah. We will look at the Bar/Bat Mitzvah service and the role of the Rabbi and Cantor. The class will focus on difficult issues that inevitably arise during the planning of this rite of passage. Prerequisite: Knowledge of cantillation, and experience in Bar/Bat Mitzvah tutoring and/or leading a Bar/Bat Mitzvah service. This course can fulfill the Congregational Dynamics requirement. (2 credits)

PRO 334 Building and Running a Congregational Religious School

The congregational religious school plays a central role in synagogue life and building. This course will address practical, philosophical, and spiritual matters in organizing and directing a religious school. This includes issues

such as hiring and supervising teachers, developing curriculum, the role of the religious school in the synagogue, and including the family. This course will count as a professional skills elective. (2 credits)

PRO 335 Empowering Communities Through Song

Students will master the skill of teaching and inspiring congregants of all ages. Songleading techniques and musical resources will be examined. A rich and varied repertoire of songs will provide students with the ability and confidence to lead the a variety of synagogue programming including: Holiday celebrations (such as Hanukkah Songfests, *Simhat Torah hakafot*, *Yom Hashoah* Commemorative, etc.), Youth Groups functions (e.g. *Ruah* songs), Religious School Assemblies, Senior Luncheons, Tot • Shabbat Services for Nursery School, as well as Interfaith Services. This course satisfies the Music for Rabbis requirement. (2 credits)

PRO 336 Guitar

In this course students will learn the basics of playing guitar which has become so important in much of synagogue life. (2 credits)

PRO 339 Jewish Stories and Jewish Storytelling

Stories have been used to transmit values, to illustrate problems, to illuminate history, and to entertain. As much as we tell stories, the stories we tell, tell about us. The goal of this course is to give students depth of knowledge about the various genres of oral stories and the development of Jewish stories and storytelling, tools to analyze stories, an overview of the existing storytelling literature, both classical and modern, and the opportunity to hone their own storytelling presentations and styles. (2 credits)

PRO 341 Life Cycle I

This course is designed to prepare religious leaders to participate in the various life cycle rituals of the Jewish people. Primary focus will be on the life cycle events from birth through bar/bat mitzvah, leading up to marriage. Role play and reenactments will allow students to receive feedback on their developing skills. (2 credits) *Typically offered every 4 trimesters.*

PRO 342 Life Cycle II

This course is a continuation of PRO 341. Death and funerals, unveilings, and conversion constitute the focus of this trimester. A pre-requisite is the ability to translate simple biblical and rabbinic texts. Practical problems and shared experiences from the field will occupy much of class discussion. (2 credits) *Typically offered every 4 trimesters.*

PRO 347 Honoring the Dead

This course will empower AJR student to provide effective spiritual leadership and support in preparation for death and burial, and to clarify their own positions on key funeral issues. The first half of the course focuses on the role of the rabbi or cantor as a pastoral advocate for bereaved families and for the *hevra kadisha*/sacred burial fellowship, in upholding the imperatives of honoring the dead. The second half of the course adopts a transdenominational approach to *halakhah* in tracing the imperatives of honoring the dead from the Bible and classical rabbinic sources through the contemporary literature of *teshuvot*/response, and considers the role of extra-*halakhic* facts in determining funeral norms and values. This course will count as 0.5 credit in Professional Skills, and 0.5 credit in Critical Issues: *Halakhah*. (2 credits)

PRO 348 Pastoral Responses to Death, Dying, and Bereavement

One of the most important roles of a clergy is pastoral leadership at times of bereavement and loss. This course will examine tools and techniques available to the rabbi or cantor in supporting and counseling the bereaved, creating meaningful funerals, and maximizing the spiritual and emotional benefits of shiva and mourning observances. This course will count as a Spirituality elective. (2 credits)

PRO 350 Conversion

A study of conversion from historical, practical, *halakhic*, and political perspectives. We will address issues relating to preparing individuals for conversion, the process of conversion itself, and the halakhic and political implications of the conversion process. (2 credits) *Typically offered every 4 trimesters.*

PRO 355 Are the Citizen and Stranger Alike? A Practicum in Conversion to Judaism in 21st Century America

This intensive will survey the complex landscape of spirituality, ideology and practice with regard to conversion to Judaism across the movements. We will begin by examining the boundaries and ambiguities of “Jewish citizenship” according to the Torah and Talmud through the medieval codes and teshuvot. We will then reexamine those same materials in light of the critical late 19th -early 20th century Jewish thinkers who drew new boundaries of movement and affiliation, nationality and peoplehood, complicating the discourse on conversion to this very day. Infused throughout will be a study and deconstruction of traditional rituals and customs for conversion with contemporary reflection and creativity. At the heart of our work together will be the hardest question to explore—as a spiritual leader of the Jewish people, what are my deepest held convictions about Jewishness, and in what ways do I both open and close doors for others? (1 credit)

PRO 365 Social Justice

This seven session course will examine the role of justice in Judaism, particularly in the globalized world in which we live. We will look at classic concepts such *mipnei darkhei shalom* and *tikkun olam*, modern philosophers on the role of justice in Judaism such as Salanter, Heschel and Levinas and perhaps most importantly explore how contemporary Jews can understand justice as a religious expression in the context of our personal theologies. (2 credits)

PRO 369 Expressions of American Judaism

This course will take a comprehensive look at the current state of Judaism in America, with attention paid to the history of denominational and non-denominational Jewish expressions. This course will fulfill the Contemporary Denominations and Contemporary History requirements or count as an elective. (2 credits)

PRO 373 Critical Issues

A study of pressing modern issues facing the Jewish community. (2 credits)

PRO 373 Marketplace Professional Skills

This class will bring in a series of speakers to discuss important areas of non-profit management and professional conduct that are relevant to the various settings of clergy practice that will also help students prepare for the job market. Topics to be discussed will include budget planning and presentation, strategic planning, community organization, PR and marketing, legal issues and much more. (2 credits)

PRO 373 Community Building What is a *Kehillah Kedoshah*?:

An exploration of the individual and the community, sacred encounters and the role of relationships. This course will be a journey to a better understanding of how to build sacred community. We will discuss ideas which have evolved through the generations “on the on-going, timeless concept of Jewish community. What is it? What has it been? What might it be? And how can our leadership enable and empower people to make the ordinary into something sacred? We will explore ideas of identity and sacred encounters from many different teachers, leading to a new understanding of our own roles in the development of *kehillot kedoshot*. (This course can count as a professional skills elective, a general elective, or as a professional skills critical issues class.) (2 credits)

PRO 374 History of Anti-Semitism

The course will consist of an overview of antisemitism, from the ancient world to contemporary times, in the

larger context of world history. Students will become familiar with both primary and secondary sources, as well as with other illustrative material (film, art, literature). The course, tailored to the needs of synagogue professionals, will cover the main phases or periods of antisemitism throughout history, and students will learn the differences between these manifestations as well the continuity between the periods. The course will cover the ancient world; early and Medieval Christianity (religious antisemitism); the modern period, including the forces of nationalism, racism, and socialism, in which anti-Judaism moved into “antisemitism”; and the contemporary world—Anti-Zionism, the radicalization of Islam, the “New Antisemitism.” We analyze in detail the special case of antisemitism in the United States. Important topics for the synagogue professional—the measurement of antisemitism, the psychology of antisemitism, and the counteraction of antisemitism—are covered. This class can count toward the Modern History requirement. (2 credits)

PRO 377 ISRAELITY: A 21st century Lens on Living Israel

This course has been designed as an effort to help each student develop a more nuanced approach in developing a personal understanding and a better grounding in their relationship with the State of Israel. By inviting a series of outside speakers representing many different organizations and approaches, we will try to gain perspective on a range of connections to Israel life, culture and politics, concentrating on issues less highlighted in popular media. As a class, we will try to process the broad scope of opinions, facts, and approaches. It is hoped that this process of hearing from many different viewpoints, and analyzing them together will lead each student, as an individual and as a member of the clergy, to a more concrete personal grounding in feelings and in facts. (2 credits)

PRO 400 *Lo Tiqalel Heresh*: The Communication Needs of Jews who are Deaf To sensitize students at AJR to the needs of those with differences, The Jewish Deaf Resource Center (JDRC), will teach a class on the communication needs of Jews who are deaf and hard-of-hearing. We will explore texts that sensitize us to people with various needs and use these texts to enrich our understanding of how you as clergy can include a wider diversity in your community. The course will include a brief overview of deaf history, deaf culture in the USA and Israel, how sign language can effectively be used in synagogue worship along with captioning and other communication devices. The instructors are JDRC’s president who is a civil rights attorney, and the executive director of JDRC who is a tri-lingual interpreter. This course fulfills the Ethics requirement, or can count as a Professional Skills or a general elective. No prerequisites for this course. (2 credits)

PRO 425 Spiritual Entrepreneurship: Getting Ideas Off the Ground

Not all clergy work in pulpits—and the nature of congregational work is changing, too. How can the tools of innovation and entrepreneurship help clergy respond to the changing spiritual landscape, launch new initiatives, or even start your own organization? Taught by a rabbi who was in the pulpit for seven years and then set out on his own in 2013, and with conversations with clergy who have launched exciting projects (some of which succeeded, and some of which failed), this course will give you the basic introduction of how you can have the highest likelihood of getting your ideas off the ground. This course fulfills part of the entrepreneurship requirement. (1 credit)

PRO 430 Technology for Clergy

This class will help students to become more familiar with the various tools now available in order to better serve the Jewish community. Among other issues to be covered, this course will include the internet as a vehicle for textual study and learning on the one hand, and the many uses of social networking tools to create and bring together Jewish communities in many new ways. (2 credits)

PRO 470 Chaplaincy

Welcome to the world of professional chaplaincy. This is an introduction to the role of the Rabbi/Cantor in the modern healthcare setting. This work-study mini-course delves into the inner emotions of a person

experiencing spiritual distress because of unwellness along with your own inner emotions as you encounter this person. Includes 40 hours divided between group supervision and Chaplain-Intern visits in a medical institution. Medical clearance is required prior to course beginning. This may include: a note from your MD certifying your health for this work; blood titers for measles, mumps, rubella, and varicella; and TB tests. Your local hospitals or nursing homes may be approved. Because sessions are limited and co-shaped by me and you, classes cannot be made up; consequently, 100% attendance and participation is required. Although this class is a ½-credit course, sessions are spread throughout the trimester to allow sufficient time for clinical service. Required book: *Why Me? Why Anyone?* By Hirshel Jaffe, James Rudin, and Marcia Rudin. (1 credit) *Typically offered every 4 trimesters.*

PRO 479 Jewish Leadership in the Eye of the Storm

The twenty-first century opens with some old familiar questions about the meaning of leadership dressed up in modern and postmodern garb; in addition, there are also some challenges posed that are unique to the nature and culture of our generation. This course can be seen as an existential laboratory of Jewish leadership, in the context of which Jewish leaders can face and grapple with such questions, and also design and forge the framework for new and personal Jewish theologies of leadership, with a focus on North America. Among other challenges, we will deal with the meaning of Adaptive Leadership theory and practice. We will focus on different Mussar values of leadership, such as creating intimacy, love, critique and deep listening. We will focus on how to speak about Israel in the American Jewish sphere, how to engage feminine leadership into our Jewish masculine culture, and will explore the tension between focusing on the future of Judaism and the future of Jews. We will encounter a variety of contemporary voices addressing these complex questions, exploring both Jewish and non-Jewish perspectives. Participants will compose personal leadership texts based on their learning and insights. These texts will be shared with fellow participants, and will constitute an informed personal Jewish leadership. Taken together, these texts and personal reflections will be crucial in the forging of a unique and timely Jewish leadership in the United States today. This course will count toward the Entrepreneurship requirement. (2 credits)

PRO 480 Divorce

This course will focus on issues that arise during the often lengthy and painful process of divorce as it is experienced by the couple who are separating, as well as by various members of the immediate and extended family. Rabbis and cantors are often sought out for support, guidance, and assistance at different times during and after the divorce (for help with obtaining a get, for advice, for counseling/mediation, for wisdom and spiritual direction) and must deal with complicated and often emotional family conflicts in their congregations. Readings, class discussions, and case presentations will cover all these areas. Specific topics will include an understanding of legal issues (Jewish and secular law), social adjustments, psychological and emotional reactions (especially grief, loss and anger), changing family dynamics, the needs of children, and changes in identity that often occur. The role of clergy in helping people cope and heal and creating an atmosphere of safe neutrality will be explored in detail, including ways that the congregation and community can be encouraged to be helpful and compassionate to all family members. (2 credits)

PRO 490 Difficult Conversations

This course will enable students to identify those situations and topics that are difficult to deal with, and especially hard to have a conversation about. The “difficult conversations” will be suggested by students, and may include areas such as dealing with conflicts or different values, talking about sexuality, having to refuse a request, spending time with the parents of a dying child, confronting a very difficult/demanding congregant—any conversation that seems to always be put off. In brief readings and class discussions, students will develop greater self-awareness, understand habits of thought that lead to avoidance of these conversations, and learn

skills and strategies to overcome obstacles and create greater comfort and better communication. Many classes will provide opportunities for supportive problem-solving and practice. (1 credit) *Typically offered every 4 trimesters.*

PRO 525 PR and Marketing for Clergy

The 21st Century has ushered in an exciting new era of communications; Two dimensional public relations campaigns or promotional outreach based solely on newspapers and magazines is a thing of the past. With the advent of the Internet, a brave new world has come into being. The proliferation of websites and blogs and the powerful tools of social media, chiefly Facebook, Twitter and Youtube, enables your ability to communicate important new ideas and effect social change in a newly democratic way. In this course, you will learn how to use old and new media alike to agitate, motivate and communicate for maximum effectiveness. You will also learn the 'how-to's' of successful event planning – think Flashmobs for a cause. Bring your passions and your platforms and be prepared to be empowered by the Ten Commandments of 21st Century communication for clergy. (2 credits) PRO 560 Pastoral Counseling II Employing concepts developed in Part I (PRO 215), specific examples culled from the daily life of rabbis/cantors are utilized to highlight the psychological issues in life-cycle events, pastoral diagnosis and referral, pastoral care and counseling. Special topics, including confidentiality and sexual ethics will be discussed. Prerequisite: Counseling I (2 credits)

PRO 532 Teaching Tefillah

How do we teach Tefillah to every age and every stage? This course will give practical lessons on how to teach meaning and understanding of our core prayers to early childhood through adults. The curriculum could be used in supplementary schools as well as general synagogue education. This course will count toward the Education requirement. (2 credits)

PRO 560 Counseling II

Counseling II builds on concepts developed in Counseling I (PRO 215) and will emphasize effective ways for clergy to assess and respond to difficult life transitions, complicated family situations, illness (both physical and psychological), personal and community crises, addictions, and conflicts that arise in everyday life. Students will also learn how to appropriately use community resources and make good referrals. Prerequisite: Counseling I (2 credits) *Typically offered every 4 trimesters.*

PRO 700 Fieldwork Support Seminar

This seminar group focuses upon issues that arise in the course of rabbinical and cantorial work. Participation is required of all students whose work is counting as a required internship experience. Tuition is charged but no academic credit is given for this seminar. (No credit) *Typically offered every trimester.*

K. Rabbinics

RAB 100 Introduction to *Mishnah*

An introduction to the study of *Mishnah*. Selections will be chosen to illustrate the variety of literary styles and subject matter within the *Mishnah*. The course will also include a brief introduction to the scholarly issues regarding the development and redaction of the *Mishnah*. (2 credits) *Typically offered every 3 trimesters.*

Prerequisite: Hebrew must be at least at the level of Hebrew IA

RAB 110 Introduction to *Midrash*

This course focuses on assisting students in developing the skills and confidence needed to read *midrashic* works in their original form. It examines the language and organic logic of *midrash* through a

survey of selections from various *aggadic* and *halakhic midrashim*. (2 credits) RAB 150 *Pirke Avot* Ethics of the Fathers, an ancient, yet modern text as relevant today as it was nearly 1,800 years ago. The sage advice contained therein is as valuable a guide today as it was at the time it was written. These *Mishnayot* have been on the best seller list for millennia studied in depth by young and old, students and rabbis, intellectuals and the curious. Its wisdom regarding human nature and its pithy sayings memorized by countless generations are revered by Jews and learned non-Jews and still pondered between *Pesach* and *Shavuot* every year. (2 credits) *Typically offered every 4 trimesters.*

Prerequisite: Hebrew must be at least at the level of Hebrew IA

RAB 111 Midrash II

In this second trimester of Midrash we will delve more deeply into a number of locations where the genre known as Midrash makes an impact: Halakhah, Talmud, and in well-known collections such as Midrash Tanhuma, Breishit Rabbah, and Pesikta D'Rav Kahana. We will explore Midrash in its original language, with an emphasis on the way the rabbinic authors treated the sacred Biblical text reverently even while turning it on its head. Prerequisite: one trimester of Midrash. (2 credits) *Typically offered every 4 trimesters.*

RAB 230 Introduction to Talmud

A study of the necessary skills in language, logic and text required to read a Talmudic text with the help of only a dictionary. Covers basic Aramaic terms as well as Talmudic organic logic. • Students expected to prepare texts each week without the use of an English translation. Prerequisite: 1 course point *Mishnah* and familiarity with basic *halakhic* terminology. The *Havruta* session is required of all students. (2 credits) *Typically offered every 3 trimesters.*

Prerequisite: Completion of Hebrew IA

RAB 231 Introduction to Talmud Continuation of RAB 230.

The *Havruta* session is required of all students. Prerequisite: 2 credits in Talmud. (2 credits) *Typically offered every 3 trimesters.*

RAB 310 Advanced Midrash Events of Revelation Through Talmud and Midrash

In Exodus chapters 19-40, from the portion of *Yitro* through *Pekudei*, occur the consequential events of Revelation: arrival at Mount Sinai, preparation of the people, Moses's ascents and descents, Divine phenomena, the Ten Commandments, role of priests and elders, tablets of stone, detailed ordinances, Moses's writing of the Torah, offering of sacrifices, mandate of the Tabernacle, idolatry of the Golden Calf, Divine punishment and reconciliation. These events will be examined through the prism of Talmud, Midrash and Commentary, for both their *aggadic* significance and their Rabbinic chronology. One of the goals of this text study will be the creation of a calendar of Revelation events from *Rosh Hodesh Sivan* through the following *Rosh Hodesh Nisan*. (2 credits)

Prerequisite: Completion of Hebrew IA

RAB 310 Shema in Talmud and Midrash

This text course will focus on *aggadic* and *halachic* implications of the portions that constitute the twice-daily recitation of *Shema*: Deuteronomy 5:4-9; 11:13-21; and Numbers 15:37-41. Students will read and translate the classic expositions found in *Talmud*, *Midrash* and *Parshanut*, in order to become acquainted with their ideas and themes and to continue the development of skills in comprehending rabbinic literature. Ideas and practices to be encountered include oneness of God, love of God, *kavannah*, good and evil inclinations, *tefillin* and *mezuzah*, providence, reward and punishment, repentance, martyrdom, exile and

redemption, and *tzitzit*. This course will count as a *Midrash* course, or as a Rabbinics or general elective.

Prerequisite: Intro to *Mishnah*. (2 credits)

Prerequisite: Completion of Hebrew IA

RAB 330 Intermediate Talmud

This course will continue the study of the Talmud, its structure, and concepts. Tractate to be announced. *Havruta* session is required of all students. Prerequisite: 2 credits in Talmud (2 credits) RAB 331 Intermediate Talmud Continuation of RAB 330, taught in the fall. The *Havruta* session is required of all students. Prerequisite: 3 credits in Talmud (2 credits) *Typically offered every 3 trimesters.*

RAB 350 Three Paths into the World of Halakhic Literature

The world of *halakhic* literature was created over a span of centuries in diverse geographic and social contexts, but there have been a number of individuals whose work was a turning point in this genre of Jewish literature. This class will examine the lives and work of three individuals: the Rambam (Moses Maimonides), Yosef Karo, and Moses Isserles, three rabbinic scholars whose work forever changed the world of *halakhic* literature. We will examine from multiple perspectives not only their literary output, but also who they were as individuals and their lasting influence. This course can fulfill the Critical Issues Halakhah requirement, or be counted as a Rabbinics or general elective.

(2 credits)

Prerequisites: Hebrew IA and IB

RAB 360 Women's Tefillah

This course will focus on issues around women's participation in Jewish worship (e.g., counting in *minyan*, *hiyuv*, *tefillin*). The literature studied will be drawn from the traditional rabbinic corpus, as well as modern responsa. Text work will constitute the bulk of the student's responsibilities, with the expectation that each will work at their level. Discussion of the texts' relevance and application to students' concerns will be integrated into the text work. Pre-requisites include *Mishnah* and at least one trimester of Talmud; two years of Hebrew language. (This course will count as a Rabbinics text class, or as a rabbinic critical issues class.) (2 credits)

RAB 361 Midrash: Rabbis and Wives

This course will examine rabbinic wife tales from the Talmud and midrashic collections including Rachel, the wife of Akiva; Beruriah, the wife of Rabbi Meir; and many unnamed wives who nurture, agitate, and educate our rabbinic ancestors about the lived experience of the Jew. Traversing a complex way of life, halakhah, that links home and bedroom to the *beit midrash*, synagogue to self, the marketplace of things to the marketplace of ideas, these stories contain a healthy dose of performance anxiety, wit and wisdom. Our critical and creative readings of these texts, informed by classical and contemporary scholarship on midrash and aggadah, as well as gender construction and performance theory, will in fact reveal the existential quandary driving our storytellers— is the “religion of the rabbis”, developed behind the closed doors of the *Beit Midrash*, sustainable in the world outside, both in their times and in ours? This course will enhance students' ability to read and interpret rabbinic texts in their literary and historical context while cultivating the crucial creativity necessary to continue the tradition of Oral, lived Torah, in the 21st century. This course will count toward the Midrash requirement. Prerequisite: Introduction to *Mishnah*. (2 credits)

RAB 372 The Image of G-d: A Survey of Rabbinic Theology

As a religion, Judaism is often action-oriented and externally focused, as opposed to being concerned with specific doctrines or beliefs. The uncoded nature of rabbinic faith has often led to claims that ancient Judaism had no set beliefs, but is this the case? While there is no tractate of the Talmud designated with that task,

scattered within rabbinic literature are clear examples of Rabbis operating within a theological world. In this course, we will explore what major ideas informed their beliefs and world-views, how the Rabbis understood the deity and their relationship to it, and what kind of role they, and the Jewish people as a whole, played in it. There will be a range of answers found for each question. We will look at a survey of rabbinic texts found in the Mishnah, Talmud, and Midrash, and will try to craft an answer to the challenge: What was it that the Rabbis believed, and how do we fit within that story? This course is open to all levels. (2 credits)

RAB 430 Intermediate/Advanced Talmud

This course will continue the study of the Talmud, its structure, and concepts. Tractate to be announced.

Havruta session is required of all students. Prerequisite: 2 credits in Talmud (2 credits) *Typically offered every 3 trimesters.*

RAB 510 Advanced Midrash

An in-depth, high level study of *Midrash* with close attention paid to textual issues, and major themes raised by the text. (2 credits) RAB 515 Moses in *Talmud* and *Midrash* Reading and analysis of *aggadot* in which the Rabbis reflect upon the interplay of Divine plan and human response of the man Moses, as child, prince, hero, shepherd, husband, father, brother, son-in-law, liberator, legislator, judge, and mortal. Students will share their prepared translations and interpretations from the Hebrew texts during the class and the Instructor will provide supplementary guidance in the *midrashic* methods employed. (2 credits)

Prerequisites: Hebrew IA and IB

RAB 530 Advanced Talmud

This course will help students to gain a critical understanding of the structure of the Talmudic text. Through a close-reading of the text along with the use of numerous commentaries, students will learn how to greater appreciate the different voices and complexity of both the text and its religious message. *Havruta* session is required of all students. Prerequisite: 8 credits in Talmud (2 credits) *Typically offered every 3 trimesters.*

RAB 650 Midrash Ruth

An in-depth, high level study of *Midrash* Ruth with close attention paid to textual issues, and major themes raised by the text. Permission of the Dean is required for all students who wish to take this class. (2 credits)

Prerequisite: Hebrew IA

L. Spirituality

SPI 120 Introduction to Jewish Meditation and Healing

Experientially explores forms of classic and contemporary Jewish meditation and prayer; focuses upon personal growth and working with the ill and dying. Readings will include selections from rabbinic and mystical literature as well as contemporary writings from the overlapping fields of psychology and spirituality. Students must commit to regular meditation practice, submit a weekly written reflection, and present an oral report on a supplemental book. (2 credits)

SPI 240/241 Jewish Contemplative Practice: A Practicum

These classes will explore a variety of ways that Jews have connected with their inner lives. We will cover kabbalistic meditative strategies as well as modern Jewish meditation, and will also spend some time on chanting, reflection on one's moral life (*musar*), and other methods of contemplation. Each class will include both study and practice. Students may take either or both of these minimester courses. (1 credit) SPI 320 Leading Guided Meditation: A Practicum In this course, we will learn a variety of approaches to guided meditation in a Jewish context. We will study and practice the approaches of the *Baal Shem Tov*,

modern *kabbalists* Colette Aboulker-Moscat and Aryeh Kaplan, as well as contemporary meditation leaders such as David Cooper, Tamar Frankiel, Eve Ilse, Mark Sameth, and Mindy Ribner. We will focus on methodology and best practices as well as content. Each student will develop his or her own guided meditations and practice leading them in class. (2 credits)

SPI 335 High Holy Days: Texts and Themes

What is the spiritual and emotional work demanded of us on the High Holy Days? How can we use the many different stories and texts of the holiday to guide us in this work? What might the various spiritual uses of the *Akedah*, the story of Hannah, the *Avodah* service, be? Work on these and other questions in this mini-mester course focusing on spiritual growth and self-examination through engagement with sacred story. (2 credits)

SPI 355 Mindfulness in the Bible and the Far East

This course introduces students to a comparative study of biblical religion and Zen Buddhism, revolving around the themes of mindfulness and the human condition. We will particularly focus on a distinct quality of awareness that each of the foundational texts is designed to cultivate in its readers. Although historically unrelated, this course will show the two religious traditions share features and concerns that prove fruitful for a trans-cultural dialogue. The questions we will explore include: According to each tradition, what are some of the essential cognitive qualities that constitute an optimal mode of being human? How does each tradition understand some of the major pitfalls in achieving such quality of consciousness? What relevance, if any, does this inquiry have to our general life in modern societies? No prior knowledge of biblical studies, Judaism, Hebrew, or Buddhism is required. This course fulfills the Spirituality requirement, or can count as a Bible elective. (2 credits)

SPI 362 Life After Death in Jewish Tradition

In Genesis, there's *She'ol*. In the Talmud, there's resurrection, or the heavenly yeshiva. In kabbalistic times, reincarnation is in. And in modern times, no one agrees. In this course, we'll learn about traditions of the afterlife that Jews have accepted in different eras, and we'll begin to understand how and why Jews have shifted their beliefs across time. This class will prepare participants to understand Jewish traditions concerning death and the afterlife and clarify their own approaches. This course fulfills the Spirituality elective course requirement. (2 credits)

SPI 365 Jewish Dreamwork

Jewish tradition regards dreams as one way God communicates with us. Like the meaning of Torah, the meaning of dreams is complex and changing. In this course, we will cover Jewish rituals around sleep and dreaming (such as nighttime prayers and dream courts), ancient advice from the Talmud on dream interpretation, Torah texts on sacred dreaming, and *kabbalistic* dream stories. We'll learn about dream interpreters throughout Jewish history, and about modern approaches to Jewish dreaming. We will also convene dream circles in which we interpret one another's dreams. (2 credits)

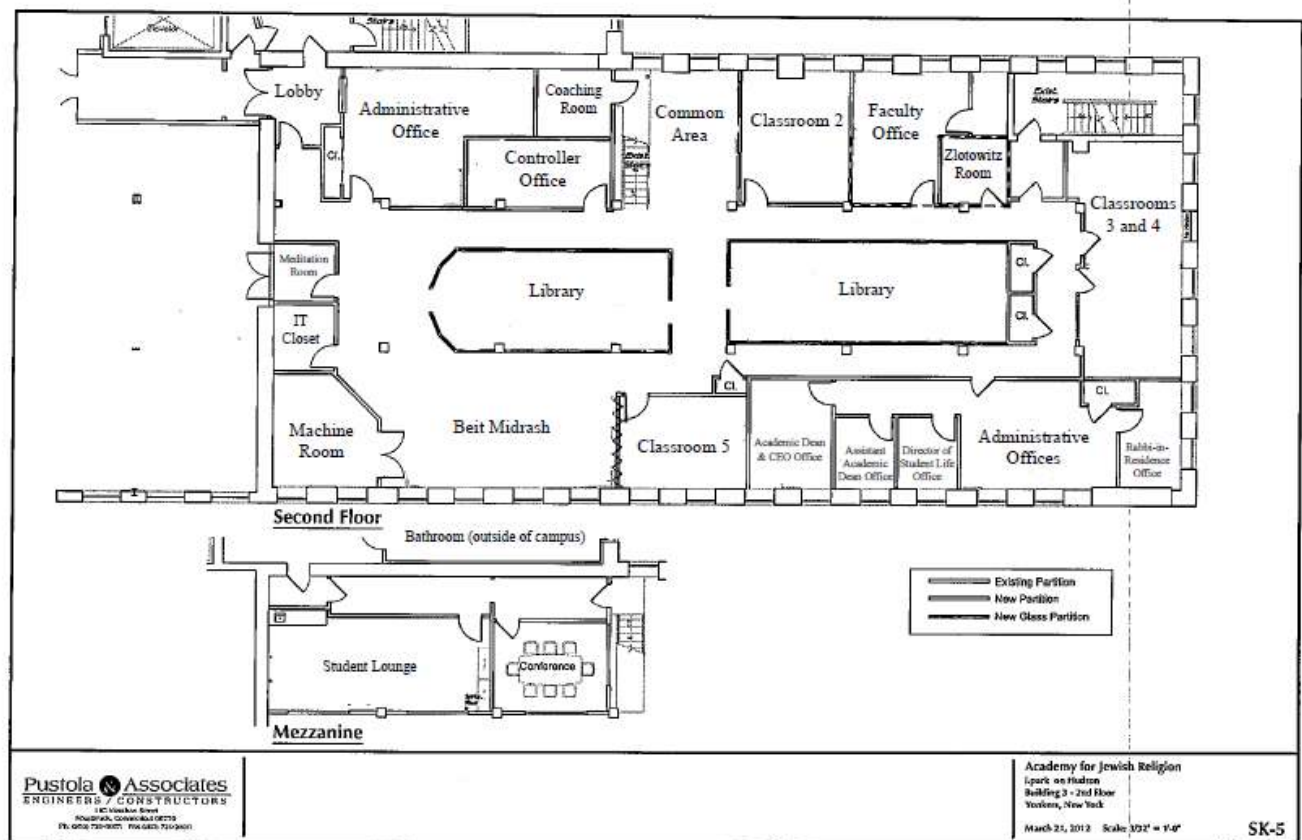
SPI 370 The Architecture of Jewish Ritual: Decoding Ceremonial Action in Jewish Life

In this class, we will study traditional and contemporary Jewish lifecycle and holiday rituals such as the waving of the *lulav* on *Sukkot*, *brit milah*, weddings, and funerals, the American bar/bat mitzvah and *simkhat bat*, aging, healing, and coming out rituals, and other new ceremonies. We will ask questions such as: what are the components of ritual? How does ritual transmit meaning? What elements are common to all ritual? To what extent is the strength of a ritual dependent on its age? What is the role of new rituals? How can we design new rituals to have power and impact? (2 credits) *Typically offered every 4 trimesters.*

SPI 400 The New Shall be Holy: Understanding and Creating Contemporary *Midrash*

In this class, we will explore a variety of contemporary midrashim in English and Hebrew on subjects ranging from Lilith to the binding of Isaac, and examine their rabbinic roots in text and technique. As a final project, students will create modern midrash using aspects of rabbinic method as well as their own imaginations. (2 credits) "Havruta" refers to supervised group study sessions involving cooperative learning techniques monitored by the supervisor and written work approved by the supervisor. A Havruta session is offered on each of the days upon which classes meet. Each 2 hour group-study session receives 1 credit for M.A. students only. Students taking sacred text courses will be eligible to attend one Havruta session each week for each sacred text course, with a total, therefore, of no more than three Havruta sessions per week. Since Havruta is considered part and parcel of Talmud courses themselves, and the written work produced in Havruta is for the sake of the Talmud course itself, students taking Talmud cannot take Havruta for credit.

XXX. AJR Floorplan



XXXI. Appendix – AJR Sexual Harassment Policy

Introduction

The Academy for Jewish Religion (the “Academy”) is committed to maintaining a workplace and school environment free from sexual misconduct in any form. Sexual harassment is a form of workplace and academic discrimination. All members of the Academy community are required to work and study in an atmosphere free from sexual harassment. This Policy is one component of the Academy’s commitment to a safe, secure and discrimination-free work environment. Sexual harassment and the creation of a sexually hostile work environment is against the law¹ and all employees and students have a legal right to a workplace and academic environment free from sexual harassment and employees and students are urged to report sexual harassment by filing a complaint internally with the Academy. Employees and students can also file a complaint with a government agency or in court under federal, state or local antidiscrimination laws. The locations of the State and Federal agencies are listed at the conclusion of this policy.

Policy

1. The Academy’s policy applies to all employees, applicants for employment, applicants for admission, interns, whether paid or unpaid, contractors and persons conducting business, regardless of immigration status, and students of the Academy. In the remainder of this policy, the term “employees” or “students” refers to this collective group.
2. Sexual harassment is offensive, is a violation of our policies, is unlawful, and may subject the Academy to liability for harm to targets of sexual harassment. Harassers may also be individually subject to liability. Employees or students of every level who engage in sexual harassment, including managers and supervisors and professors and teachers and staff who engage in sexual harassment or who allow such behavior to continue, will be penalized for such misconduct.
3. Sexual harassment and discrimination is strictly prohibited and will not be tolerated. Any employee or individual covered by this policy, including students, who engages in sexual harassment or retaliation will be subject to remedial and/or disciplinary action (e.g., counseling, suspension, termination, or expulsion).
4. Retaliation Prohibition: No person covered by this policy shall be subject to adverse action because the employee or student reports an incident of sexual harassment, provides information, or otherwise assists in any investigation of a sexual harassment complaint. The Academy will not tolerate such retaliation against anyone who, in good faith, reports or provides information about suspected sexual harassment. Any employee or student who retaliates against anyone involved in a sexual harassment investigation will be subjected to disciplinary action, up to and including termination or expulsion. All employees, paid or unpaid interns or non-employees or students who believe they have been a target of such retaliation may also seek relief in other available forums, as explained below in the section on Legal Protections.
5. The Academy will conduct a prompt and thorough investigation that ensures due process for all parties, whenever an administrator receives a complaint about sexual harassment, or otherwise knows

¹ While this policy specifically addresses sexual harassment, harassment because of and discrimination against persons of all protected classes is prohibited. In New York State, such classes include age, race, creed, color, national origin, sexual orientation, military status, sex, disability, marital status, domestic violence victim status, gender identity and criminal history.

of possible sexual harassment occurring. The Academy will keep the investigation confidential to the extent possible. Effective corrective action will be taken whenever sexual harassment is found to have occurred. All employees, including managers and supervisors, and students are required to cooperate with any internal investigation of sexual harassment.

6. All employees and students are encouraged to report any harassment or behaviors that violate this policy. The Academy will provide all such employees or students a complaint form for reporting harassment and filing complaints.
7. Administrators or others who are aware of harassment in the Academy are required to report any complaint that they receive, or any harassment that they observe or become aware of, to the CEO/Academic Dean or the Director of Student Life.

What Is “Sexual Harassment”?

Sexual harassment is a form of sex discrimination and is unlawful under federal, state, and (where applicable) local law. Sexual harassment includes harassment on the basis of sex, sexual orientation, self-identified or perceived sex, gender expression, gender identity and the status of being transgender.

Sexual harassment includes unwelcome conduct which is either of a sexual nature, or which is directed at an individual because of that individual’s sex when:

- Such conduct has the purpose or effect of unreasonably interfering with an individual’s work performance or academic standing or creating an intimidating, hostile or offensive work or school environment, even if the reporting individual is not the intended target of the sexual harassment;
- Such conduct is made either explicitly or implicitly a term or condition of employment or enrollment as a student, including when submission to or rejection of such conduct is used as the basis for employment decisions affecting an individual’s employment or status as a student in good standing; or
- Such conduct that is so severe, pervasive, or objectively offensive that it functions to effectively deny an individual equal access to an educational program or activity.

A sexually harassing hostile work or academic environment includes, but is not limited to, words, signs, jokes, pranks, intimidation or physical violence which are of a sexual nature, or which are directed at an individual because of that individual’s sex. Sexual harassment also consists of any unwanted verbal or physical advances, sexually explicit derogatory statements or sexually discriminatory remarks made by someone which are offensive or objectionable to the recipient, which cause the recipient discomfort or humiliation, or which interfere with the recipient’s job performance or ability to study.

Sexual harassment also occurs when a person in authority tries to trade job benefits or student status for sexual favors. This can include hiring, promotion, continued employment or any other terms, conditions or privileges of employment or academic status as a student. This is also called “*quid pro quo*” harassment.

Any employee or student who feels harassed should report so that any violation of this policy can be corrected promptly. Any harassing conduct, even a single incident, may be reported under this policy.

Examples of Sexual Harassment

The following describes some of the types of acts that may be unlawful sexual harassment and that are strictly prohibited:

- Physical acts of a sexual nature, such as:
 - Touching, pinching, patting, kissing, hugging, grabbing, brushing against another person's body or poking another person's body;
 - Rape, sexual battery, molestation or attempts to commit these assaults.
- Unwanted, unwelcome, nonconsensual sexual advances or propositions, such as:
 - Requests for sexual favors accompanied by implied or overt threats concerning the target's job performance evaluation, a promotion or other job benefits or detriments or status as a student;
 - Subtle or obvious pressure for unwelcome sexual activities.
- Sexually oriented gestures, noises, remarks or jokes, or comments about a person's sexuality or sexual experience, which create a hostile work or study environment.
- Sex stereotyping occurs when conduct or personality traits are considered inappropriate simply because they may not conform to other people's ideas or perceptions about how individuals of a particular sex should act or look.
- Sexual or discriminatory displays or publications anywhere in the Academy, such as:
 - Displaying pictures, posters, calendars, graffiti, objects, promotional material, reading materials or other materials that are sexually demeaning or pornographic. This includes such sexual displays on workplace computers or cell phones and sharing such displays while in the Academy.
- Hostile actions taken against an individual because of that individual's sex, sexual orientation, gender identity and the status of being transgender, such as:
 - Interfering with, destroying or damaging a person's workstation, tools or equipment, or otherwise interfering with the individual's ability to perform the job or engage in study;
 - Sabotaging an individual's work or school projects;
 - Bullying, yelling, name-calling.

Who can be a target of sexual harassment?

Sexual harassment can occur between any individuals, regardless of their sex or gender. New York Law protects employees, paid or unpaid interns, and non-employees, including independent contractors, and those employed by companies or institutions of higher learning contracting to provide services in the workplace. Harassers can be a superior, a subordinate, a coworker or anyone in the workplace including an independent contractor, contract worker, vendor, client, customer or visitor and including students at the Academy. This policy applies equally to students.

Where can sexual harassment occur?

Unlawful sexual harassment is not limited to the confines of the physical workplace itself or the classrooms. It can occur while employees are traveling for business or at employer sponsored events or

parties or Academy events students are attending, including Fall Retreat and Spring Intensive. Calls, texts, emails, and social media usage by employees or students can constitute unlawful harassment, even if they occur away from the Academy premises, on personal devices or during non-working hours or outside classrooms. It can also occur when a student is attending classes remotely, such as through Zoom on an electronic device. Sexual harassment can also occur in the context of dating and domestic violence.

Legal Protections and External Remedies

Sexual harassment is not only prohibited by the Academy but is also prohibited by state, federal, and, where applicable, local law.

Aside from the internal process, the Academy employees may also choose to pursue legal remedies with the following governmental entities. While a private attorney is not required to file a complaint with a governmental agency, you may seek the legal advice of an attorney.

In addition to those outlined below, employees in certain industries may have additional legal protections.

State Human Rights Law (HRL)

The Human Rights Law (HRL), codified as N.Y. Executive Law, art. 15, § 290 et seq., applies to all employers in New York State with regard to sexual harassment, and protects employees, paid or unpaid interns and non-employees, regardless of immigration status. A complaint alleging violation of the Human Rights Law may be filed either with the Division of Human Rights (DHR) or in New York State Supreme Court.

Complaints with DHR may be filed any time **within one year** of the harassment. If an individual did not file at DHR, they can sue directly in state court under the HRL, **within three years** of the alleged sexual harassment. An individual may not file with DHR if they have already filed a HRL complaint in state court.

Complaining internally to the Academy does not extend your time to file with DHR or in court. The one year or three years is counted from date of the most recent incident of harassment.

An attorney is not required to file a complaint with DHR, and there is no cost to file with DHR.

DHR will investigate your complaint and determine whether there is probable cause to believe that sexual harassment has occurred. Probable cause cases are forwarded to a public hearing before an administrative law judge. If sexual harassment is found after a hearing, DHR has the power to award relief, which varies but may include requiring your employer to take action to stop the harassment, or redress the damage caused, including paying of monetary damages, attorney's fees and civil fines.

DHR's main office contact information is: NYS Division of Human Rights, One Fordham Plaza, Fourth Floor, Bronx, New York 10458. You may call (718) 741-8400 or visit: www.dhr.ny.gov.

Contact DHR at (888) 392-3644 or visit dhr.ny.gov/complaint for more information about filing a complaint. The website has a complaint form that can be downloaded, filled out, notarized and mailed to DHR. The website also contains contact information for DHR's regional offices across New York State.

Civil Rights Act of 1964

The United States Equal Employment Opportunity Commission (EEOC) enforces federal antidiscrimination laws, including Title VII of the 1964 federal Civil Rights Act (codified as 42 U.S.C. § 2000e et seq.). An individual can file a complaint with the EEOC anytime within 300 days from the harassment. There is no cost to file a complaint with the EEOC. The EEOC will investigate the complaint, and determine whether there is reasonable cause to believe that discrimination has occurred, at which point the EEOC will issue a Right to Sue letter permitting the individual to file a complaint in federal court.

The EEOC does not hold hearings or award relief, but may take other action including pursuing cases in federal court on behalf of complaining parties. Federal courts may award remedies if discrimination is found to have occurred. In general, private employers must have at least 15 employees to come within the jurisdiction of the EEOC.

An employee alleging discrimination at work can file a “Charge of Discrimination.” The EEOC has district, area, and field offices where complaints can be filed. Contact the EEOC by calling 1-800-669-4000 (TTY: 1-800-669-6820), visiting their website at www.eeoc.gov or via email at info@eeoc.gov.

If an individual filed an administrative complaint with DHR, DHR will file the complaint with the EEOC to preserve the right to proceed in federal court.

Local Protections

Many localities enforce laws protecting individuals from sexual harassment and discrimination. In conjunction with submitting a complaint to the Academy, an individual may contact the county, city or town to report sexual misconduct.

Reports may be filed with the New York State Police Campus Sexual Assault Victims Unit by calling the hotline: (844) 845-7269 or the Westchester County Police Department by calling: (914) 864-7700.

Employees who work in New York City may file complaints of sexual harassment with the New York City Commission on Human Rights. Contact their main office at Law Enforcement Bureau of the NYC Commission on Human Rights, 40 Rector Street, 10th Floor, New York, New York; call 311 or (212) 306-7450; or visit www.nyc.gov/html/cchr/html/home/home.shtml.

Contact the Local Police Department

If the harassment involves unwanted physical touching, coerced physical confinement or coerced sex acts, the conduct may constitute a crime. Contact the local police department.

Reporting Sexual Harassment

Preventing sexual misconduct is everyone’s responsibility. The Academy cannot prevent or remedy sexual misconduct unless it knows about it. Any employee, student, paid or unpaid intern or applicant for employment or admission who has been subjected to behavior that may constitute sexual harassment is encouraged to report such behavior to a Title IX Coordinator. If it is the Title IX Coordinator or one of those listed herein who is alleged to be engaged in harassing behavior, any member of the Administration may be contacted and a complaint may be filed with them.

Complaints of sexual misconduct may be made verbally or in writing. All employees and students are encouraged to use the complaint form supplied by the Academy’s Academic Dean or other Administrator.

Employees who are reporting sexual harassment on behalf of another should use the complaint form and note that it is on another employee's or student's behalf.

Employees, paid or unpaid interns or applicants for employment or admission who believe they have been a target of sexual harassment may also seek assistance in other available forums.

All supervisors and managers or Academy Administrators who receive a complaint or information about suspected sexual harassment, observe what may be sexually harassing behavior or for any reason suspect that sexual harassment is occurring, are required to report such suspected sexual harassment to the Academy's Title IX Coordinators.

In addition to being subject to discipline if they engaged in sexually harassing conduct themselves, supervisors and managers and Administrators will be subject to discipline for failing to report suspected sexual harassment or otherwise knowingly allowing sexual harassment to continue. Supervisors and managers and Administrators will also be subject to discipline for engaging in any retaliation.

Title IX Coordinators

The individuals identified below have been designated as the Academy's Title IX coordinators. Title IX Coordinators are specially trained to work with individuals who report or are accused of sexual misconduct and have knowledge of resources, services, and options available in such circumstances. Complaints of sexual misconduct may be reported to the Academy's Title IX coordinators at any time in-person, by mail, email or telephone.

Contact: Dr. Ora Horn Prouser
Location: 28 Wells Ave, Yonkers NY 10701
Phone: (914) 709-4024
Email: Ohornprouser@ajrsem.org

Contact: Cantor Michael Kasper
Location: 28 Wells Ave, Yonkers NY 10701
Phone: (914) 709-4029
Email: Mkasper@ajrsem.org

The Title IX Coordinator will offer supportive measures, as appropriate, to the person who allegedly suffered misconduct and the person alleged to have committed the misconduct. Supportive measures are non-disciplinary, non-punitive services offered by the Academy, without fee or charge. These measures are available before or after the filing of a formal complaint and even where no formal complaint is filed. Supportive measures serve to protect the safety of all parties, protect the safety of the Academy's educational environment, or deter sexual misconduct all the while ensuring equal access to education programs and activities, without unreasonably burdening any of the parties.

Complaint and Investigation of Sexual Harassment

The individual who is the alleged victim of sexual misconduct is referred to as the "complainant." The individual alleged to have committed the act complained of in violation of policy is referred to as the "respondent."

All complaints or information about sexual harassment will be investigated, however, a complainant's wishes against the initiation of an investigation will be respected unless it is determined that the need for an investigation outweighs the complainant's wishes and is reasonable under the known circumstances. Further, depending on the circumstances of the matter, an informal resolution process may be an option.

An investigation of any complaint, information or knowledge of suspected sexual harassment will be prompt and thorough and will commence immediately and be completed as soon as possible. All persons involved, including complainants, witnesses and alleged harassers will be treated equitably and accorded due process, as outlined below, to protect their rights to a fair and impartial investigation. Any employee or student may be required to cooperate as needed in an investigation of suspected sexual harassment.

Until the grievance process is completed and a determination is made, responsibility for the alleged misconduct will not be presumed, and the Academy will not impose disciplinary actions. The Academy will not tolerate retaliation against individual who file complaints, support another's complaint or participate in an investigation regarding a violation of this policy.

While the grievance process may vary from case to case, when a formal complaint is filed, the process will generally consist of the following actions:²

- Upon receipt of a formal complaint, the Academy will conduct a preliminary review of the allegations, and take any interim actions (e.g., instructing the respondent to refrain from communications with the complainant) within thirty (30) calendar days, as appropriate. If the complaint is verbal, the individual will be encouraged to complete the "Complaint Form" in writing. If he or she refuses, the Academy will prepare a Complaint Form based on the verbal reporting. The Academy will designate neutral decision-maker(s), who are not the Title IX Coordinator or the investigator, to facilitate the grievance process.
- Prior to the commencement of an investigation, the parties involved will be notified in writing of the following, to the extent such information is known: the identities of the parties involved in the incident, the conduct allegedly constituting sexual harassment, and the date and location of the alleged incident. Further, the parties may elect to have an advisor of their choice. Liability will not be assigned until the conclusion of the investigation and a determination is formed.
- If documents, emails or phone records are relevant to the investigation, steps will be taken to obtain and preserve them. Requests for and review of all relevant documents, including all electronic communications will be conducted.
- Each party will have the right to present their case. This includes equal opportunity for the parties to present witnesses and to inspect and review any evidence obtained as part of the investigation.
- At the conclusion of the investigation, a report summarizing the investigation (such as a letter, memo or email), which contains the following will be created and distributed to the parties:
 - A list of relevant documents and evidence reviewed, along with a detailed summary thereof;
 - A list of names of those interviewed, along with a detailed summary of their statements;
 - A timeline of events; and
 - A summary of prior relevant incidents, reported or unreported.

² The timeline of the process set forth herein is subject to change. The designated time periods assume that none of the events take place during one of the two major Jewish holiday seasons and that there are no extenuating circumstances affecting the parties, their witnesses, or the responsible Title IX Coordinator(s).

- A live hearing will be held within six (6) weeks of the distribution of the report during which each party may examine the other party and any witnesses and follow-up with a cross-examination before the decision-maker(s). Either party may request that the other party be separated in a different room during the hearing.
- The decision-maker(s) will conduct an objective evaluation of all relevant evidence. At the conclusion of the hearing, a determination as to responsibility will be issued within thirty (30) calendar days of the conclusion of the hearing. The determination will include a summary of the allegations and the procedures undertaken, findings of fact supporting the determination, a statement of, and rationale for, the result as to each allegation. The complainant and respondent will be notified of the final determination.
- Remedial measures, disciplinary actions, and/or sanctions will be assessed on a case-by-case basis. The assessment will be based on several factors, including, but not limited to, the severity of the conduct and any prior violations of the policy.
- The complainant may, at any time during the investigation or hearing, dismiss the complaint or withdraw any allegations therein by notifying the Academy in writing. Moreover, the Academy may, upon a complete review of the facts and evidence presented, dismiss the complaint, or certain allegations, if it determines that the alleged conduct does not constitute sexual harassment. Written notice of the dismissal and reason(s) therefor will be promptly sent to both parties.

Appeals

Both the complainant and the respondent are entitled to appeal the determination.

The appeal must be made within thirty (30) calendar days from the date of the written notification of the determination. An appeal must be in writing and specify the basis for the appeal. The grounds for appeal are as follows:

1. Procedural errors within the investigation or hearing may have substantially affected the fairness of the process;
2. New evidence that was not reasonably available at the time of the investigation or hearing is discovered and could materially affect the outcome; or
3. The Title IX Coordinator, investigator(s), or decision-maker(s) had a conflict of interest or bias for or against the complainant or respondent that affected the outcome of the matter.

Both parties will be provided with a reasonable, equal opportunity to submit a written statement in support of, or challenging, the determination. Upon conclusion of the appeals process, the Academy will issue a decision describing the result of the appeal and both parties will be notified of the decision.

Retaliation

Intimidation, threats, coercion, or discrimination, including charges against an individual for code of conduct violations that do not involve sex discrimination or sexual harassment, but arise out of the same facts or circumstances as a report or complaint of sex discrimination, or a report or formal complaint of sexual misconduct, for the purpose of interfering with any right or privilege constitutes retaliation.

Retaliation is unlawful under federal, state, and (where applicable) local law. Unlawful retaliation can be any action that could discourage an individual from coming forward to make or support a sexual harassment claim. An adverse action need not be job-related or study related or occur outside the Academy to constitute unlawful retaliation (e.g., threats of physical violence outside of work or study hours).

The New York State Human Rights Law protects any individual who has engaged in “protected activity.” Protected activity occurs when a person has:

- made a complaint of sexual harassment, either internally or with any anti-discrimination agency;
- testified or assisted in a proceeding involving sexual harassment under the Human Rights Law or other anti-discrimination law;
- opposed sexual harassment by making a verbal or informal complaint to management, or by simply informing a supervisor or manager of harassment or an Academy Administrator;
- reported that another employee or student has been sexually harassed; or
- encouraged a fellow employee or student to report harassment.

Even if the alleged harassment does not turn out to rise to the level of a violation of law, the individual is protected from retaliation if the person had a good faith belief that the practices were unlawful. However, this provision is not intended to protect persons making intentionally false charges of harassment.

Retaliatory conduct is strictly prohibited and should be reported to the Academy. All employees, paid or unpaid interns, or students or non-employees working or studying in the Academy who believe they have been subject to such retaliation should inform their supervisor, manager, or the CEO/Academic Dean or the Director of Student Life. Individuals who are found to have engaged in retaliation are subject to disciplinary action.

Privacy

The Academy understands that privacy maintains the integrity of the investigation, protects the interests of the parties involved, and precludes retaliatory or defamatory acts. For those reasons, the Academy will protect the identity of persons involved and maintain privacy of all complaints and investigations to the extent reasonably possible, except as required by the Family Educational Rights and Privacy Act (FERPA), Title IX, or other applicable laws. Any written documentation and associated records in connection with the complaint and grievance process will be kept in a secure and confidential location. Where necessary, information pertaining to the complaint will be disclosed on a need-to-know basis.