



## **AJR ACADEMIC CATALOG**

**ACADEMIC YEAR**

**2022 / 2023**

**תשפ"ג / 5783**

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## **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 2022 Trimester**

**Week 1 – September 6 – 7 (classes on Tuesday and Wednesday this week)**

Week 2 – September 12 – 14

Week 3 – September 19 – 21

**Week 4 – October 3 – Monday only (no school Tuesday and Wednesday)**

Week 5 – October 24 – 26

Week 6 – October 31 – November 2

Week 7 – November 7 – 9

**Week 8 – November 13 – 16 Retreat (no regular classes)**

Week 9 – November 21 – 23

Week 10 – November 28 – 30

Week 11 – December 5 – 7

Week 12 – December 12 – 14

Week 13 – December 19 – 21

**Winter Intersession – Monday, January 9 – Thursday, January 12**

**Spring 2023 Trimester**

**Week 1 – January 17 – 18 (classes on Tuesday and Wednesday this week)**

Week 2 – January 23 – 25

Week 3 – January 30 – February 1

Week 4 – February 6 – 8

Week 5 – February 13 - 15

Week 6 – February 20 – 22

**Week 7 – February 27 – March 1 Intensive**

**Week 8 – March 6 – 8 – erev Purim Monday**

Week 9 – March 13 – 15

Week 10 – March 20 – 22

Week 11 – March 27 – 29

**Week 12 – April 3 Monday only (no school Tuesday and Wednesday)**

Week 13 – April 17 – 19

**Ordination Thursday April 20**

**Spring Intersession – Monday, May 1 – Thursday, May 4**

**Summer 2023 Trimester**

Week 1 – May 15 – 17

Week 2 – May 22 – 24

**Week 3 – May 30 - 31 no school Monday (Memorial Day), classes meet Tuesday and Wednesday**

Week 4 – June 5 – 7

Week 5 – June 12 – 14

Week 6 – June 19 – 21

Week 7 – Jun 26 – 28

**Week 8 – July 3 Monday only (no classes Tuesday and Wednesday)**

Week 9 – July 10 – 12

Week 10 – July 17 – 19

Week 11 – July 24 – 26

Week 12 – July 31 – August 2

**Summer Intersession – Monday, August 14 – Thursday, August 17**

### 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 – CEO and Academic Dean ([ohornprouser@ajr.edu](mailto:ohornprouser@ajr.edu); ext. 4)
- Cantor Michael Kasper – Dean of Cantorial Studies and Student Life ([mkasper@ajr.edu](mailto:mkasper@ajr.edu); ext. 2)
- Rabbi Dr. Matthew Goldstone – Assistant Academic Dean ([mgoldstone@ajr.edu](mailto:mgoldstone@ajr.edu); ext. 5)
- Rabbi Dr. Jill Hammer – Director of Spiritual Education ([jhammer@ajr.edu](mailto:jhammer@ajr.edu); ext. 6)
- Cantor Lisa Klinger-Kantor – Dean of Admissions ([lklingerkantor@ajr.edu](mailto:lklingerkantor@ajr.edu); ext. 1)
- Rabbi Beth Kramer-Mazer - Assistant Dean of Student Life and Director of Placement ([bkramermazer@ajr.edu](mailto:bkramermazer@ajr.edu); ext. 7)
- Rabbi Dr. Rob Scheinberg – Interim Rabbi-in-Residence ([rscheinberg@ajr.edu](mailto:rscheinberg@ajr.edu))
- Rabbi Jeffrey Segelman – Director of Fieldwork ([jsegelman@ajr.edu](mailto:jsegelman@ajr.edu))
- Suli Fassler – Senior Director of Administration ([sfassler@ajr.edu](mailto:sfassler@ajr.edu); ext. 8)
- Rabbi David Cavill – Director of Financial Aid and Operations ([dcavill@ajr.edu](mailto:dcavill@ajr.edu))
- Linda Ripps – Registrar/Bursar ([lripps@ajr.edu](mailto:lripps@ajr.edu); ext. \*)
- Evan Klinger – Media Coordinator ([eklinger@ajr.edu](mailto:eklinger@ajr.edu); ext. 9)
- Daniel Price – Controller ([controller@ajr.edu](mailto:controller@ajr.edu); ext. 3)
- Rabbi Ellie Shemtov – Librarian ([librarian@ajr.edu](mailto:librarian@ajr.edu); ext. 9)
- Rosemarie Bodur – Executive Assistant ([office@ajr.edu](mailto:office@ajr.edu); ext. 0)

### IV. General Academic Policies

#### A. Student Advising

Student advising prior to each trimester is available for all students. Matriculated Rabbinical students should meet with the Academic Dean or the Assistant Academic Dean and matriculated cantorial students should meet with the Dean of Cantorial Studies for student advising before each trimester. *Kol-Bo* students may meet with any of the above advisors. 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 advisors and students can sign up for time slots that work for them. These meetings can be held in person, by phone, or by Zoom. At other times, the Academic Dean, the Assistant Academic Dean, and the Dean of Cantorial Studies are available to meet with students for individual meetings as the student needs. *Gesher* students interested in an advising appointment should contact the Dean of Admissions and Master's Degree students interested in an advising appointment should contact the Academic Dean or the Assistant Academic Dean.

#### 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@ajr.edu](mailto:librarian@ajr.edu)).

#### C. Courses-Related Information

##### i. Class Hours, Preparation Time

A course offered at AJR will be based upon the synthesis of material covered in class sessions, and a body of additional material to be studied by class participants outside of class session, individually or in groups.

A class earning two credits will meet for two hours and twenty-five minutes, once a week for eleven weeks. A class earning one credit will meet for one hour and ten minutes, once a week for eleven weeks or for two hours and twenty-five minutes once a week for six weeks. AJR also offers Intersession classes that meet either for a total of two or four full days (depending on the number of credits).

Students should expect to study for two to three hours for each hour of class time. A reading assignment of between 90 and 150 pages would be usual for some courses. In the case of courses working with primary texts, the assignment will be the preparation of specified primary texts, with background material from secondary sources.

In courses designed for ordination students, assignments should, where possible, serve the needs of a student preparing for religious leadership. In some courses, the AJR faculty will base their assignments around the working life of a rabbi and/or cantor.

## **ii. Required Books and Materials**

Students are advised that almost all AJR courses will require the purchase of textbooks and standard reference works. The cost of these purchases is entirely the responsibility of the student.

## **iii. Distance Courses**

AJR courses are primarily taught solely remotely, although we are experimenting with select entirely in-person intersession 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 (<https://ajr.edu/wp-content/uploads/Zoom-Handbook-Students-5783.pdf>).

**Please note that while courses take place online, it is required for every matriculated ordination student to participate in-person at the Fall Retreat and Spring Intensive.**

We do not allow students to use the Zoom phone number to call in to class. They may use the phone number for troubleshooting purposes or if they lose connection to their internet.

## **Technology Needed to Participate in Zoom Classes:**

All students participating in a class at AJR via Zoom should ensure that they are using the following technology:

1. A device (computer or ipad) with a screen large enough to clearly see all participants in the class. The device should also be equipped with high quality speakers, a way to attach high quality speakers, or a way to use headphones that facilitates clear audio.
2. A strong internet connection capable of at least 25 Mbps (upload).
3. A quality camera capable of at least 720p (Standard HD).
4. A high quality microphone that allows students to be heard clearly without static.

## **Etiquette**

We expect students to treat these courses as if they were attending in person. This means dressing according to the AJR guidelines, minimizing background noise, and ensuring that children, roommates, pets, and any other visitors don't interrupt. Additionally, all in-class rules apply. Students should treat their classes as if they are in important business meetings, and should not be engaged in other activities during class sessions.

Be advised that each session will be recorded. If a student is unable to attend a particular class, it will still count as an absence, but they will have the benefit of being able to watch the session later on. Recordings will be posted on the Populi course page.

#### **iv. In Class**

Please be sensitive to the needs of the group and be aware of the amount of material that each class must cover.

Please be aware of other students' needs when asking questions or making comments in class. Class participation is great, but please be considerate and conscious to not impose your personal learning needs at others' expense.

AJR students have a variety of learning styles. Please be patient with students who may move at a different pace than yours. Keep in mind that good listening skills are very important for rabbis and cantors. If you find the behavior of a particular student is interfering with your learning, please speak to them privately. Respectful, face-to-face, private discussions often clear up the matter. If the problem persists, please speak with a member of the administration.

Please turn your cell phone off or put it on silent mode during class.

When the instructor or fellow students are speaking, basic respect demands that we give them our attention. Therefore, it is a violation of basic respect to use our computer or other devices to check for email or voicemail, to surf the Internet, or to do anything that is not directly connected with the class in session. Please make sure that computers are only used for coursework for that class during classes.

Many students need or choose to eat snacks during class. This is fine as long as it is acceptable to the instructor. Please do not cook or prepare food during class.

#### **v. Attendance and Written Work**

- 1) Attendance at AJR class sessions is an AJR requirement.
- 2) Students who miss two class sessions will be required to complete make-up work corresponding to the content of all sessions missed. Excessive lateness or leaving class early will not be tolerated. At the instructor's discretion, repeated partial absences may be considered an absence requiring make-up work.
- 3) Students who miss a third class have the option of dropping the course or converting their status in that class to that of auditor with no academic penalty and no refund of tuition, and cannot use the class towards credit for Academy requirements.
- 4) In the event of severe mitigating circumstances, the instructor and student will meet with a member of the Senior Administration to approve an alternative plan for meeting course requirements.
- 5) In order for a change of class status to take effect the student must file the appropriate paperwork in the Administrative Office.
- 6) Please do not "call in sick" to the office. It is your responsibility to notify the instructor directly or via another student in the class. A student who has missed a class is responsible for obtaining all distributed materials and details of assignments and for learning the material covered in the class session. Faculty cannot make sure that students receive materials for classes missed. Students are responsible for watching the recording of the class session (posted on the course site on Populi).

#### **vi. Guide for Submitting Papers**

Written papers submitted as course work should be double-spaced in a standard, easily readable, 12-point font. Proper citations for all work used must be included. Unless an instructor requests a specific citation format, any of the standard citation formats such as the Chicago Style ([https://www.chicagomanualofstyle.org/tools\\_citationguide.html](https://www.chicagomanualofstyle.org/tools_citationguide.html)), the SBL Style (<https://www.sbl-site.org/publications/SBLHandbookofStyle.aspx>), or the MLA Style (<https://style.mla.org/>) may be used.

#### **vii. Grading Policy**

The preferred form of grading at AJR is conventional letter grades. There are specific courses and specific situations, however, in which a Pass/Fail grading system is the more logical option (e.g., FWSS). In this era of “grade inflation” it is important that the Academy for Jewish Religion contribute to the maintenance of reasonable standards in the award of letter grades. The award of the grade of “A” or “A-” should imply some significant level of distinction demonstrated by the student. A solid performance should earn the grade of “B” or “B+”.

Letter grades are accompanied by narrative comments from instructors. These comments, which offer the chance to weigh carefully the progress made, and the successes and challenges, are often the most important piece of feedback received by students.

#### **viii. Recordings**

Please note that in general all AJR online courses, lunchtime programs, and events are recorded (with a number of exceptions including FWSS). Everyone who joins a Zoom Room understands and consents to their being recorded. Course recordings, records of the “chat,” and transcriptions are only intended for the students and instructor in the particular course (as well as select AJR administrators for evaluative purposes) and *should not be shared with anyone outside of the course*.

#### **ix. Core Concepts**

Seminar in Core Concepts is a sequence of six seminars. It includes Core Concepts Seminar 1 through 6, which comprise six trimesters of study, or sometimes fewer when two seminars are taught within a single term. 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.

Ordination students are required to take any four of the six seminar trimesters given in the sequence. Each seminar will meet for one hour and ten minutes weekly, unless it is a combination of two seminars, in which case it will meet for two hours and twenty five minutes. No credit is given for these seminars and no tuition is charged.

Students may only take Core Concepts in trimesters where they are taking other credit bearing classes.

#### **x. Talmud**

The first three trimesters of Talmud (i.e., Intro Talmud I, Intro Talmud II, and Intermediate Talmud I) all have a required supervised *havruta* session that meets for one full period each week. The timing of the session is typically determined in consultation with the students in these courses.

### **D. Auditing Courses**

For students who audit a class, including alumni auditors, taking tests, writing papers, and submitting final projects is not part of the auditing process (with the exception of those alumni pursuing the Science and Judaism Certificate who are required to submit all materials as directed by the course instructor). This serves two purposes: It allows the student to prepare for each class without the pressures that accompany tests and papers

and it allows the teacher to focus more fully on the students who are taking the class for credit and paying the entire amount.

Students who audit classes are still fully responsible for class preparation and they will be treated as full members during class time, able to ask questions and receive feedback. However, they will not be allowed to submit papers, tests, or final projects and teachers will not be offering those papers, tests, or final projects to those students who audit (with the exception of alumni pursuing the Science and Judaism Certificate).

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 that non-credit bearing courses, such as Musical Skills may not be audited. Required classes may not be audited by matriculated students. Hebrew courses may not be audited by matriculated students unless the student already successfully completed that Hebrew course at AJR and receives permission from the Academic Dean. *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, and it is important that the student not wait until the course is offered again.

In certain circumstances AJR will locate instructors for Independent Studies but students are ultimately 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://ajr.edu/wp-content/uploads/Independent-Study-Application.doc>) and pay the Independent Study fee.

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")

Independent Studies should be coordinated through the AJR Office and should use an AJR Zoom link that will be recorded.

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://ajr.edu/wp-content/uploads/2015/01/Transcript-Update-Form.pdf>) and submit it to the Registrar, but no additional fee beyond the Independent Study fee is required.

**xi. 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.

**xii. 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). Independent Study credits are also not considered when applying for financial aid (see Section XII 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)

**xiii. Private Tutoring/Coaching**

In keeping with best educational practices, students are not allowed to engage in private tutoring or independent private coaching (with the exception of cantorial coaching organized through AJR) with any member of the AJR faculty while the student is currently enrolled in a course that the faculty member is teaching. Only when a student has completed all assignments and received a grade from the faculty member may they enter into a tutoring/coaching arrangement. Please note that this includes any incomplete in a course with an AJR faculty member, which must be resolved prior to entering into a tutoring/coaching arrangement with that faculty member.

**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://ajr.edu/wp-content/uploads/2015/01/Transcript-Update-Form.pdf>) and submit it to the Registrar.

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 eight or more credits 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.

Please note that credits are not officially considered transferred until they have been approved by the Academic Dean, added to a student's transcript, and the requisite transfer credit fee has been processed.

#### **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 (please note that students are generally not exempt from FWSS requirements regardless of prior experience).
- 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; Ideas and Debates I and II; 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 60 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. Regarding students in the Cantors to Rabbis Track, see below.
- c. 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.
- d. 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. This does not include students enrolled in the Cantors to Rabbis Track who are also pursuing the Master's Degree.
- e. 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):
  - 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 60 credits to complete the Cantors to Rabbis Track are not eligible to fulfill AJR course credit through transfer credits, independent study, or exemption examination, except for 8 credits of Hebrew, which may be fulfilled through exemption examination (i.e., the Hebrew Placement Test). Students who are required to complete more than 60 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 60 credit minimum (if they are required to take the 8 credits of Hebrew). Thus, if a student in this track is required to take 70 credits total, they may fulfill 2 credits through these others means (even though 10% of the 10 additional credits beyond the 60 credit minimum is only 1). If a student is required to take 100 credits total, then they may fulfill 4 credits through these others means (i.e., 10% of the 40 credits beyond the 60 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 20 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 20 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. Similarly, students in the Cantors to Rabbis Track who are simultaneously pursuing a Master's Degree at AJR are not eligible to fulfill course credit through transfer credits, independent study, or exemption examination as 6 credits of their rabbinic program are already considered shared credits with the M.A. Degree.

If a student (who is not in the Cantors to Rabbis Track) 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 in addition to the Ritual Skill requirements, comprehensive examinations, four trimesters of fieldwork including FWSS (0 credits), and a Master's Project. 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 (regular) Rabbinical, Cantorial, or *Kol-Bo* Programs, twelve credits or fewer in the M.A. Program, and sixteen credits or fewer in the Cantors to Rabbis Track will be required to follow the new system. New distribution requirements and required courses are only introduced at the beginning of a new trimester and only credits earned in trimesters prior to the change will be counted when considering whether a student is subject to the new system. For example, if a new distribution requirement is added for the fall trimester, any student who has not earned the requisite number of credits by the end of the previous summer term is subject to the new requirement. Incomplete credits that were not resolved prior to the addition of new requirements are not counted towards a student's total number of credits to remain under the prior system. Transfer credits that were fully processed (including payment of the Transfer Credit fee) and added to a student's transcript prior to the change are included in the total number of credits to remain under the prior system.

If a matriculated student applies to, is accepted into, and changes programs (e.g., from Cantorial to *Kol-Bo* or M.A. to Rabbinical) they are responsible for the curriculum of the program into which they switch at the time of matriculation into that program.

#### **L. Learning Accommodations**

In accordance with the Americans with Disabilities Act (1990), as amended by the ADA Amendment Act of 2008 and Section 504 of the Rehabilitation Act of 1973, AJR is committed to providing access and accommodation for any disabled member of its community. Any student who wishes to request an accommodation for equal access to learning must provide AJR with current and appropriate medical or diagnostic documentation regarding their disability. The student must then meet with the Academic Dean to discuss what reasonable and appropriate accommodations can be made.

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. 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.

##### *Plagiarism*

- 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. For examples of common types of plagiarism, see <https://examples.yourdictionary.com/examples-of-plagiarism.html>
- 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.

##### *Copyright Infringement*

Please note that unauthorized distribution of copyrighted material, including unauthorized peer-to-peer file sharing, may subject the students to civil and criminal liabilities. AJR students who engage in unauthorized distribution of copyrighted material, including unauthorized peer-to-peer file sharing, whether through the use of AJR's information technology system (Populi), or otherwise using AJR resources (including, but not limited to, AJR computers, email, discussion boards, and listservs), may be subject to suspension and/or expulsion (see Section IX:D below).

### **Summary of Civil and Criminal Penalties for Violation of Federal Copyright Laws**

Copyright infringement is the act of exercising, without permission or legal authority, one or more of the exclusive rights granted to the copyright owner under section 106 of the Copyright Act (Title 17 of the United States Code). These rights include the right to reproduce or distribute a copyrighted work. In the file-sharing context, downloading or uploading substantial parts of a copyrighted work without authority constitutes an infringement. Penalties for copyright infringement include civil and criminal penalties. In general, anyone found liable for civil copyright infringement may be ordered to pay either actual damages or "statutory" damages affixed at not less than \$750 and not more than \$30,000 per work infringed. For "willful" infringement, a court may award up to \$150,000 per work infringed. A court can, in its discretion, also assess costs and attorneys' fees. For details, see Title 17, United States Code, Sections 504, 505. Willful copyright infringement can also result in criminal penalties, including imprisonment of up to five years and fines of up to \$250,000 per offense. For more information, please see the website of the U.S. Copyright Office at <https://copyright.gov> (also see <https://www.copyright.gov/title17/>).

Students who need access to copyrighted material for school-related purposes should be in touch with AJR's Librarian ([librarian@ajr.edu](mailto:librarian@ajr.edu)) for information regarding legal ways of accessing materials.

### **O. Incompletes**

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 an Incomplete Request Form (<https://ajr.edu/wp-content/uploads/Incomplete-Request-Form.doc>) signed by the student, the instructor, and the Academic Dean to the Administrative Office by the last day of the trimester.
- 2) Incompletes from the Fall trimester must be handed in by May 1<sup>st</sup> of the same academic year. Incompletes from the Spring trimester must be handed in by September 1<sup>st</sup> of the same academic year. Incompletes from the Summer trimester must be handed in by November 1<sup>st</sup> of the same academic year. These dates will be adjusted accordingly if they fall on a weekend or Jewish holiday.
- 3) In order to remove the Incomplete grade, satisfactory work must be submitted directly to the instructor with a copy sent to the Registrar ([lripps@ajr.edu](mailto:lripps@ajr.edu)) and the Assistant Academic Dean ([mgoldstone@ajr.edu](mailto:mgoldstone@ajr.edu)).
- 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.

Please note that in order to facilitate timely completion of incompletes, AJR only preserves course recordings for one trimester following the term in which the course occurred (e.g., Spring course recordings are only saved through the end of the summer term).

#### **P. Maintain Matriculation and Leave of Absence**

For students who need to take time off from AJR courses there are two categories, we urge you to speak with the Academic Dean or Assistant Academic Dean to clarify which of these categories best addresses your needs.

Matriculated students who have completed coursework, or who are taking a term off from courses while working on other curricular requirements, are permitted to register for “Maintain Matriculation” (includes a fee; see the “Tuition and Fees” section for all fees). Students who wish to continue in Maintain Matriculation status for more than two consecutive trimesters must receive permission from the Academic Dean prior to enrolling with Maintain Matriculation for a third term. Please note that all ordination students on Maintain Matriculation status are required to attend both Retreat and Intensive.

Students who need to take a trimester or more entirely away from AJR may apply for an approved Leave of Absence. In keeping with Title IV rules, to obtain an approved Leave of Absence students must submit a written, signed, and dated request to the Academic Dean, including details about the reason for the requested leave of absence, prior to beginning the Leave of Absence. If unforeseen circumstances prevent a student from providing a prior written request, the Academic Dean may choose to grant the Leave of Absence and collect the formal request at a later time. Please note that students may be on Leave of Absence status for a maximum of 180 days within a 12 month period, beginning on the first day of their Leave of Absence. Any student who does not return to actively completing their program after their approved Leave of Absence will be considered withdrawn from their program. Students on an approved Leave of Absence are not eligible for AJR or Title IV financial aid. Also please note that because of the criteria that must be met for a Leave of Absence to be an approved Leave of Absence, term-based schools like AJR can grant Leaves of Absence that meet the Department of Education’s criteria for an approved Leave of Absence in a very limited number of cases (see [FSA Handbook Vol 5](#)).

Students who have not registered for any trimester, as an active student, for Maintain Matriculation, or for a Leave of Absence, 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 trimester 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.

## **S. Drug and Alcohol Policy**

The unlawful possession, use, or distribution of drugs and alcohol by students on the school's property or as part of the school's activities is prohibited and may result in monetary fines and imprisonment. For New York State sanctions regarding the possession or sale of drugs, see [here](#). For federal laws relevant to controlled substances, see [here](#). For AJR sanctions concerning students who violate AJR's drug and alcohol policy, see Section IX:D below. For exceptions to the use and possession of alcohol at AJR, see the Student Handbook Section VI.

For information regarding the health risks of substance abuse, see the Department of Justice's Drug Enforcement Administration's [resource on Drugs of Abuse](#). Resources for dealing with substance abuse can be found [here](#).

AJR will annually distribute to all students and employees a written statement containing several pieces of information related to the use of drugs and alcohol including:

- A statement of AJR's standards of conduct that prohibit the unlawful possession, use, or distribution of illicit drugs and alcohol by students and employees on the institution's property or as part of any of the institution's activities;
- A description of applicable legal sanctions under state, local, and federal law
- A description of the health risks associated with the use of drugs and alcohol
- A description of available counseling, treatment, rehabilitation, or re-entry programs that are available to AJR students
- A clear statement that AJR will impose sanctions for violation of our standards of conduct and a description of the sanctions

The health and safety of every student at the Academy for Jewish Religion (AJR) is of utmost importance. AJR recognizes that students who have been drinking and/or using drugs (whether such use is voluntary or involuntary) at the time that violence, including but not limited to domestic violence, dating violence, stalking, or sexual assault occurs may be hesitant to report such incidents due to fear of potential consequences for their own conduct. AJR strongly encourages students to report domestic violence, dating violence, stalking, or sexual assault to institution officials. A bystander acting in good faith or a reporting individual acting in good faith that discloses any incident of domestic violence, dating violence, stalking, or sexual assault to AJR's officials or law enforcement will not be subject to AJR's code of conduct action for violations of alcohol and/or drug use policies occurring at or near the time of the commission of the domestic violence, dating violence, stalking, or sexual assault.

AJR has established the Rabbi Gabriel Kirshner z"l Wellness Fund, which is intended to provide limited financial support for students seeking initial counseling consultation. Students in need of drug and or alcohol counseling should contact AJR's Dean of Student Life ([mkasper@ajr.edu](mailto:mkasper@ajr.edu)) regarding their eligibility for support from this fund.

## **T. Student Educational Records and Information**

The AJR administration maintains three tiers with respect to administrative access of student educational information without express student consent:

1. Tier 1: All AJR administrators, with the exception of the Librarian, have access to student transcript and coursework related-information in AJR's student learning management system, Populi.
2. Tier 2: Select AJR administrators, including the Academic Dean, the Dean of Student Life, the Assistant Academic Dean, the Dean of Admissions, the Director of Spiritual Education, the Senior

Director of Administration, the Bursar/Registrar, and the Administrative Assistant, have access to current student physical files and digital files.

3. Tier 3: Only the Academic Dean, the Senior Director of Administration, the Bursar/Registrar, and the Dean of Student Life have access to sensitive student files including psychosocial evaluations and related materials.

As per the [Family Educational Rights and Privacy Act \(FERPA\)](#), AJR maintains a record in each student's file of the individuals to whom personally identifiable information about the student was disclosed with indication of the legitimate need that the party had for obtaining the information about the student. This record does not include administrators as reflected in the above three tiers. Please note that in addition to the above mentioned administrators, the following parties may have access to a student's personally identifiable information without student consent:

- U.S. Comptroller General, U.S. Attorney General, U.S. Department of Education
- State and local officials
- Authorized organizations conducting educational research
- Accrediting agencies
- Alleged victim of a crime
- Parent of a Dependent Student as defined by the IRS
- Parent of a student under 21 regarding the violation of a law regarding alcohol or drug abuse

In the event of a court order or lawfully issued subpoena, AJR will release a student's information after making a reasonable effort to notify the student in advance to allow the student to seek protective action if they so desire. Additionally, in the event of an immediate threat to the health or safety of a student or other individuals, a student's personally identifiable information may be released to appropriate parties in connection with the emergency if the information is deemed necessary to protect the health and/or safety of the student or other individuals.

Students retain the right to provide consent for the disclosure of their educational information. In order to request the release of student information, the student must provide a signed and dated written consent specifying the records that may be disclosed, the purpose of the disclosure, and the party or class of parties to whom the disclosure may be made. The consent may be signed in electronic format provided the format can be used to clearly identify and authenticate that the student is the source of the electronic consent and that the student approves of the information contained in the electronic consent. Except for documents that students have already officially relinquished their right to access (such as psychosocial evaluations), students may request copies of records that are disclosed.

Please note that student names, email addresses, phone numbers, and addresses are designated as directory information and students grant permission for this information to be shared within the AJR student community in a form completed during registration.

For more information regarding FERPA, please see <https://www2.ed.gov/about/offices/list/opepd/sppo/index.html>.

Students have a right to review their own educational records and most such information is immediately available to students through their Populi login. If a student identifies information in their educational record that they believe to be incorrect, they have the right to request that the data be emended by

contacting the Senior Director of Administration ([sfassler@ajr.edu](mailto:sfassler@ajr.edu)). The request will be reviewed by one or more senior administrators, including the Academic Dean, the Dean of Student Life, and the Assistant Academic Dean. If the information in the student's file is deemed to be incorrect, it will be corrected in their student record. If the request is denied, the student retains the right to a hearing with the Academic Dean in order to challenge the contents of their educational record.

If a student has a concern with respect to AJR's handling of their educational information, they have a right to file a complaint with the Department of Education.

#### **U. Information Security Program**

As required by the Code of Federal Regulations, AJR maintains an Information Security Program, which is defined as "the administrative, technical, or physical safeguards you use to access, collect, distribute, process, protect, store, use, transmit, dispose of, or otherwise handle customer information" ([§ 314.2c](#)). AJR ensures the security of physical files and documents through the use of fireproof locked cabinets and the security of digital information through the use of secure virtual environments – shared files protected and hosted by CyberlinkASP and student educational information protected and hosted by Populi.

AJR's Designated Coordinator for this Information Security Program is Suli Fassler, Senior Director of Administration, who oversees physical storage of information as well as information contained in Populi and information hosted by CyberlinkASP (including files, email, and other digital information).

AJR strives to identify foreseeable internal and external risks to student and employee information through such means as: Training for the Designated Coordinators in the use of the virtual environments, prompt communication with the companies that host our secure information whenever a question of security or the location of information arises, and the periodic assessment of our information hosting companies to ensure that they continue to provide sufficient security for information, as specified in our contracts with these service providers. AJR's most recent cybersecurity assessment was conducted in December 2021 and several recommendations were subsequently implemented. The AJR staff also engaged in cybersecurity training in May 2022.

For questions or concerns regarding AJR's Information Security Program, please contact [sfassler@ajr.edu](mailto:sfassler@ajr.edu) to direct your query.

#### **V. Vaccinations**

AJR requires matriculating students to provide proof of MMR immunization at 1+ years of age or older, and a 2nd dose vaccine 28 days after 1st dose (or students may get the vaccine at their doctor's office, providing documentation and proof of their next appointment for the 2nd MMR dose 28 days after the first dose). AJR also requires matriculating students to provide proof of Meningococcal Meningitis immunization or a signed declination form.

AJR reserves the right to request documentation of other vaccinations, including for Covid-19, that it deems relevant to the health and safety of its student body. AJR also reserves the right to institute policies regarding the vaccination status of students coming to campus or attending AJR in-person events.

#### **V. Discrimination and Sexual Harassment Policy**

The Academy presents information regarding discrimination to its 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 during the academic year through annual emails and in its programming. 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 CEO / Academic Dean or the Dean 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-2021.pdf>).

#### **A. Affirmative Consent to Sexual Activity**

Affirmative consent is a knowing, voluntary, and mutual decision among all participants to engage in sexual activity. Consent can be given by words or actions, as long as those words or actions create clear permission regarding willingness to engage in the sexual activity. Silence or lack of resistance, in and of itself, does not demonstrate consent. The definition of consent does not vary based upon a participant's sex, sexual orientation, gender identity, or gender expression.

The following principles reflect guidance for the AJR community:

1. Consent to any sexual act or prior consensual sexual activity between or with any party does not necessarily constitute consent to any other sexual act.
2. Consent is required regardless of whether the person initiating the act is under the influence of drugs and/or alcohol.
3. Consent may be initially given but withdrawn at any time.
4. Consent cannot be given when a person is incapacitated, which occurs when an individual lacks the ability to knowingly choose to participate in sexual activity. Incapacitation may be caused by the lack of consciousness or being asleep, being involuntarily restrained, or if an individual otherwise cannot consent. Depending on the degree of intoxication, someone who is under the influence of alcohol, drugs, or other intoxicants may be incapacitated and therefore unable to consent.
5. Consent cannot be given when it is the result of any coercion, intimidation, force, or threat of harm.
6. When consent is withdrawn or can no longer be given, sexual activity must stop.

#### **B. 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 teamwork. 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.

## **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-2021.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 Dean 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.

The AJR administration is currently working on updating this assessment in light of student formation (see the section on formation below). More information will be forthcoming in future months.

#### **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 five areas:

- 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. Students must maintain a Grade Point Average (GPA) of at least 2.00. If a student's GPA for a given trimester, or their cumulative GPA, drops below a 2.00, then they will be placed on academic probation.
- 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.
- 4) Violation of copyright infringement laws, including the unauthorized distribution of copyrighted material, whether through the use of AJR's information technology system or otherwise. If AJR becomes aware of suspected copyright infringement or related activities, the school will attempt to identify the perpetrator and notify them of the violation. The notification for first time offenders will include a five-day grace period during which the perpetrator may remove all digital and hard copies of the material that was illegally downloaded, shared, or otherwise obtained (if the identification of a suspected perpetrator and offense occurs during a Jewish or secular holiday season, the timeline will be adjusted accordingly). If the material is not removed, or if it is a second offense, AJR may suspend or expel the student, or may take other sanctioning actions.
- 5) Misuse of drugs and/or alcohol and illegal possession or distribution of drugs or alcohol (particularly to minors), or contributing to an unsafe environment within the AJR community.

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**

Fall trimester registration is due on or before 12:00 noon on Friday, July 22, 2022, and must be accompanied by your \$1000 deposit, and financial aid application, if applying. A \$125 late fee plus an additional \$5 per day will be assessed for all registrations received after July 22nd.

Spring trimester registration is due on or before Thursday, December 15, 2022 and must be accompanied by your \$1000 deposit, and financial aid application, if applying. A \$125 late fee plus an additional \$5 per day will be assessed for all registrations received after December 15th.

Summer trimester registration is due on or before Monday, April 17, 2023 and must be accompanied by your \$1000 deposit, and financial aid application, if applying. A \$125 late fee plus an additional \$5 per day will be assessed for all registrations received after April 17th.

All students (on-site and on leave of absence) are required to register. 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://ajr.edu/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 Registrar 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 matriculated 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: Winter 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.

Intersession registration deadlines: Winter Intersession 2023 registration is due Wednesday November 2nd; Spring Intersession 2023 registration is due Wednesday February 22nd; Summer Intersession 2023 registration is due Wednesday June 21st.

Please note that although there is no late fee charged for missing the intersession registration deadline, if at all possible students should register by these deadlines in order to determine whether there is sufficient enrollment for intersession courses to run. Particularly for the in-person intersession courses that AJR is currently piloting, timely registration is crucial to ensure that students are able to book transportation and housing.

### **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, which, typically take place in-person without a Zoom option. 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. Participation in AJR's Retreat and Intensive is an essential component of AJR's ordination programs and waivers for attendance will only be granted in extremely dire circumstances. Note that a full-time job does not count as a dire circumstance, students are expected to arrange their schedules so as to be able to attend these two in-person essential programs.

### **E. Maintain Matriculation**

Students who are not planning on taking classes during any term (but are not taking an approved Leave of Absence) must register on Populi for ELE999 – Maintain Matriculation (see Section IV:P above). 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 (or receive an approved Leave of Absence), they will be considered withdrawn from AJR.

### **F. Payment and Deferred Payment Plans**

Full payment (or your first payment plan payment) for Fall Trimester 2022 is due by Thursday, September 1, 2022. Full payment (or your first payment plan payment) for Spring Trimester 2023 tuition is due by Thursday, January 12, 2023. Full payment for Summer Trimester 2023 (or your first payment plan payment) is due by Thursday, May 11, 2023.

Should full payment not be received by September 1st, January 12th, and May 11th respectively, students will automatically be put on a deferred payment plan. Students will not be able to re-register for the next trimester, unless an arrangement to complete payment is reached, and will not 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 monthly until the balance is paid.

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. A late payment fee will be assessed if payment plan payments are not received by their due dates. Installment payments for Fall Trimester are due on the 6th of September, the 13th of October, and the 15th of November. Installment payments for Spring Trimester are due on the 12th of January, and the 15th of February and March. Installment payments for the Summer Trimester are due on the 11th of May, and the 15th of June and the 13th of July.

Starting with registration for the fall 2022 trimester, **all credit card payments for tuition and fees will include a 3% convenience fee.** There is NO charge for ACH electronic funds transfer from a bank account.

All students on payment plans must arrange for automatic payment in Populi, by ACH bank transfer or credit card. If paying by credit card a 3% convenience fee will be charged. If there is a reason why this automatic payment is a hardship please speak with the registrar to set up an alternative plan.

### **G. Add/Drop Period**

The standard Add/Drop Period for courses that run for the full 11 sessions in one term is during the first two weeks of courses and concludes at the end of the second week of courses (for related refund policies, see the next section). The Add/Drop Period for one credit classes that only run for half of the term is the first week of that course, concluding with the end of the first week in which that course runs. For example, if a one credit class runs for the second half of the Fall trimester, then the Add/Drop Period for this course is the first week in which this course runs, although it is in the middle of the standard trimester. The Add/Drop Period for the *Shalosh Regalim* experience is one week following the first session. Note that there is no Add/Drop Period for intersession courses.

### **H. Refunds**

Refunds (Complete Withdrawal from Term) – Students who cancel their entire registration prior to the first day of classes are entitled to a refund of 95% of that trimester's tuition; students who withdraw after the first day of classes during the first two weeks of the term are entitled to a refund of 80% of that trimester's tuition; students who withdraw during the third week of classes are entitled to a refund of 60% of that trimester's tuition. No refunds will be made after the start of the fourth week of the term.

Refunds (One or More Courses) – Students who drop a course within the add/drop period will do so without penalty. Students who withdraw from a course after the add/drop period ends, but within the first month of a trimester (for a course that runs the entire term), or within the first two weeks of the course for a course that runs half the term, are entitled to a refund of 60% of the tuition for that course. No refunds will be made after the first four weeks of classes for a course that runs the entire term or after the first two weeks of a course that runs half the term.

Intersession Refunds – Students who cancel registration of an intersession course prior to the start of the first day of the course are entitled to a refund of 95% of the course. Given the condensed nature of intersession courses, students who withdraw from an intersession course by 11:59 am on the first day, are entitled to a 50% refund for a two-day intersession course, and a 75% refund for a four-day course. If a student withdraws from an intersession course after 11:59 am on the first day of the course, no refund will be given.

Refund Fees – all refunds are less any credit card or bank fees.

Registration fees, in all cases, are nonrefundable.

All refunds will be made by check.

## **XI. Tuition and Fees**

### A. Tuition by Number of Credits

Credits	Tuition	Credits	Tuition
1	\$1,568	8	\$11,167
2	\$3,136	9	\$11,167
3	\$4,704	10	\$11,167
4	\$6,272	11	\$11,526
5	\$7,840	12	\$11,526
6	\$9,408	13	\$11,526
7	\$10,680	14	\$11,526

Per additional credit over 14 credits – \$1,394

### B. Other Costs of Attendance

It is estimated that books and supplies will cost approximately \$450 per year. Because AJR conducts almost all classes online AJR does not operate any housing or food services. The AJR student community tends to be varied in terms of where students live and therefore costs vary considerably for attending Retreat and Intensive.

### C. Mechina Program

The AJR Mechina Program consists of two different sections: Mechina Hebrew and Mechina Jewish Studies (see Section XVII below). 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 \$8,235 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 \$4,120 per trimester. The Mechina Hebrew section typically involves a two or three trimester progression (Mechina 1, Mechina 2, and Mechina 3), which prepares students to take Hebrew 250 (1A).

### D. 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://ajr.edu/wp-content/uploads/FWSS-Approval-Request-Form-1.docx>

### E. Alphabetical List of Fees

Accelerated Program Fee – \$850

Application Fee – \$75

Audit (Alumni) audit fee for a two credit class \$775

Audit (Current Student) – Audit rate is one-half of the applicable tuition

Bulk Transfer Credit and Advanced Standing Fee – \$750

Coaching fee – \$900 if registered through AJR

Deposit – \$1000 due with registration

Examination Fee – \$155

Fall Retreat – \$775 | single supplement \$175

Gabbai – coordinates 2-3 Minhah services per week, plus 1-2 Shaharit services per trimester – 1 credit \$1,570 – counts towards the total for tuition package

Incomplete Fee – \$ 75

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

Late Registration Fee – \$125 the day after registration ends & increases by \$5 per day until deposit is paid

Late Payment fee – \$75 automatically assessed the day after a missed payment was due

Maintain Matriculation Registration – \$235

Master's Project Mentor Fee \$300

Offsite Coaching transfer fee – \$200

Psychosocial Evaluation Fee – \$250

Registration – \$235

Returned Check Fee – \$35

Ritual Skills Workshop – \$850

Senior Ordination Fee – \$950

Shalosh Regalim Fee – \$300

Spring Intensive – \$350

Transfer Credit and Advanced Standing Fee – \$200 per each two credit course

## **F. 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.

**COACHING** Matriculated cantorial students are required to receive coaching every fall and spring trimester they are enrolled as matriculated students. Students 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. Matriculated rabbinical and cantorial students are not charged for these four seminars and receive no credit.

**CREDIT CARDS** – Please keep in mind that we prefer payment by ACH bank funds transfer. We will accept credit cards for tuition payments with a 3% convenience fee. You may use credit cards for tuition payments through your student account on Populi, our student information system.

**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.

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.

LATE PAYMENT FEES – Beginning with the Fall 2021 Trimester all late payment penalties will be automatically added to your Populi account balance. Late payment fees will be fully enforced.

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 as they are not taking classes. Attendance at Retreat and Intensive is still required. With the permission of the Academic Dean, the number of trimesters may be extended.

RETREAT AND INTENSIVE FEES – Attendance at the Fall Retreat and Spring Intensive is mandatory for all matriculated & Mechina ordination students, including those solely registered to Maintain Matriculation. Gesher and M.A. students are encouraged to attend, and will be billed accordingly.

RITUAL SKILLS WORKSHOP – This workshop provides an opportunity for students to work on individual ritual skills requirements.

TRANSFER CREDITS & ADVANCED STANDING – A fee is payable for each credit recorded on a student's transcript to reflect work done at another institution or on the basis of prior study and demonstrated mastery of curricular areas (including for Hebrew courses required as a part of a student's program that a student passes out of through transfer credit or on the basis of the Hebrew Placement Test). For transfer credits, 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 (Bulk transfer fee). The fee for Transfer Credit & Advanced Standing is for the administration of these arrangements. The student is responsible for all tuition payable to any other institution in connection with Transfer Credit and/or Advanced Standing.

## **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 Independent 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 Ordination. 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.

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 Registrar at [AJROffice@ajr.edu](mailto:AJROffice@ajr.edu). Financial Aid Applications are due together with registration.

AJR is currently applying for Title IV benefits. Information related to Title IV requirements and policies will appear in AJR's Title IV Manual and SAP Policy, which will be available once AJR is approved. More information about Title IV can be found [here](#).

### **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 (Wendy Love Anderson). 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 Turia Stark (Cantorial) and Jacki Menaker (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 and spring trimesters. These dues allow the Student Association, among other things, to co-sponsor the holiday festivities and social events during Intensive, 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. Contact the President (Steven Goldstein at [stevengoldstein.email@gmail.com](mailto:stevengoldstein.email@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 Lisa Goldberg (or the Student Association President) if you have a name to add to the *Misheberakh* list or a *simhah* to share in the *Gemah Nus*, the student newsletter.

The AJR Student Association, together with the administration, are continuing our *Madrikh* program. This program pairs new students and a veteran, one who will make the transition into academic studies and school culture easier. If you are interested in the *Madrikh* program, please be in touch with the current coordinator, Chana Stein.

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

The Student Association officers are always available to assist you:

- Steven Goldstein (President)
- Kelly Onickel (Vice President)
- Molly May (Secretary)
- Leah Cassorla (Digital Learning and Programming Representative)
- Aviv Siegel (Treasurer)

#### **XIV. Library**

The AJR library consists of approximately 10,000 catalogued titles. The library catalogue can be accessed on the school's website, <https://opac.libraryworld.com/opac/home.php>. 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/cpsolccco/lcco.html>.

AJR subscribes to the [Digital Theological Library \(DTL\)](#), which includes over 600,000 e-books, over 150 databases, over 22,000 journals, and over 100,000 musical scores. For login information, please contact the librarian at [librarian@ajr.edu](mailto:librarian@ajr.edu).

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.

If students who are unable to come onsite 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 students 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@ajr.edu](mailto:librarian@ajr.edu) for assistance.

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

#### **XV. Overview of Ordination Programs**

AJR offers two different ordination programs: 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://ajr.edu/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. With the explicit permission of the

Academic Dean, students may remain in the *Gesher* program for more than 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. Transfer credit and advanced standing are evaluated upon admission into one of the ordination programs.

## **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 one, two, or three 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 periods 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.

The Mechina Hebrew section typically involves a two or three trimester progression (Mechina 1, Mechina 2, and Mechina 3), which prepares students to take Hebrew 250 (1A).

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 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 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 four comprehensive exams, and successful completion of a number of Ritual Skills (see the Ritual Skills section in this Catalog).

#### **xiv. 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 or the Assistant 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. For a general description of how frequently certain courses are offered, see the descriptions Section XXX: Course Catalog below.

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 eight 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 first three terms of Talmud are accompanied by a required supervised *havruta* session that meets weekly for a full period (there is no additional cost for *havruta*).

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 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.

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 Phonetics and Morphology (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

#### **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 4 credits)  
Science and Judaism (2 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)

**LITURGY** (11 credits)

Introduction to Liturgy

Shabbat Liturgy

Festival Liturgy

Yamim Noraim Liturgy

Tefillah and Seminar (with multiple courses totaling 3 credits)

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)

**PHILOSOPHY** (11 credits)

Medieval Philosophy

Modern Philosophy

Personal Theology

Mysticism Elective

Pluralism

Bio-Ethics (1 credit)

**SPIRITUALITY** (6 credits)

Architecture of Ritual

Sacred Arts

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.

\*\* Note that students who had 50 credits prior to Fall 2021 may take 6 credits of Entrepreneurship instead of 4 credits of Entrepreneurship and 2 credits of Judaism and Science.

**D. Comprehensive Exams**

Only matriculated students are eligible to take comprehensive exams.

Students have access to the Comprehensive Exam Preparation group on Populi, which includes a number of resources for preparing for exams (if you are a matriculated student and do not currently have access to this Populi group, please email Linda Ripps ([lripps@ajr.edu](mailto:lripps@ajr.edu))).

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 approximately 20 minutes for the Codes exam and 45 minutes for the Talmud exam, both in the presence of two testers. The Talmud oral exam includes technical terms and locating tractates in their respective *Sedarim*, in addition to the *sugya/sugyot*. Students will be asked to translate and explain passages from anywhere in the texts for that exam. After a student has completed the elements of the oral test, the two testers will privately discuss the results and 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 Fall 2022 the AJR administration reduced the number of required comprehensive exams for the rabbinical program from eight to four. In order to ensure that there are no gaps in students' education, the material from the discontinued comprehensive exams will be integrated into related courses in the future. AJR will work with those students who already completed the relevant coursework but did not yet take the discontinued comprehensive exams to ensure that they still benefit from the material from these exams.

In order for students to be ordained they must take the following exams (see materials in the Comprehensive Exam Preparation group for more details):

**Liturgical Hebrew**

A translation of liturgical texts. Hard copy dictionaries and the following digital dictionaries are allowed: Modern Hebrew - <https://www.morfix.co.il/>; BDB - <http://www.ericlevy.com/revel/bdb/bdb/main.htm>; Jastrow - <https://www.lahavlearning.com/jastrow/>

### **Bible and *Parshanut***

This exam involves translating comments of various *meforshim* that students prepare in advance and translating unseen passages from the Hebrew Bible. Students will receive preparatory material for the *parshanut* portion of this exam 72 hours before they take the exam. For the unseen Hebrew Bible texts students may use a Hebrew only *Tanakh* as well as hard copy dictionaries and the following digital dictionaries: Modern Hebrew - <https://www.morfix.co.il/>; BDB - <http://www.ericlevy.com/revel/bdb/bdb/main.htm>; Jastrow - <https://www.lahavlearning.com/jastrow/>.

### **Talmud**

This Oral examination will involve three components: 1) Identifying Mishnaic tractates by their respective Order (*Seder*) and briefly describing the contents of the tractate; 2) Translating and explaining Talmudic and midrashic technical terms; 3) Reading, translating, and explaining a selected Talmudic passage (or two). For more details, see the Talmud Oral & Written Comprehensive Exam Overview available in the Populi Comprehensive Exam Preparation group, which includes a list of the tractates, technical terms, and *sugyot* option.

### **Codes**

This 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.

The examinations must either be taken at AJR or offsite on Zoom with a proctor secured by AJR. Each of these exams, including parts of the same subject matter, may be taken separately. If you are interested in taking a comprehensive exam, please contact Rabbi Matthew Goldstone ([mgoldstone@ajr.edu](mailto:mgoldstone@ajr.edu))

### **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 as well as a Ritual Skills workshop course (no credit) 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 Rob Scheinberg; [rscheinberg@ajr.edu](mailto:rscheinberg@ajr.edu)) in order to facilitate scheduling 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.

Only matriculated students are permitted to test on Ritual Skills.

### **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 are encouraged 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**

Students matriculating into the Cantors to Rabbis Track in Fall 2022 or later are required to complete 60 credits (including 8 credits of Hebrew that one may pass out of by demonstrating significant mastery, leaving a basic minimum of 52 credits for everyone in the track). Previously, the track officially had a minimum of 52 credits with an assumed degree of prior Hebrew mastery (i.e., passing out of HEB 401 / Hebrew 3B); however, due to the number of students entering the track who needed at least two trimesters of Hebrew, these additional two terms (8 credits) of Hebrew are now officially a part of the track (from which students may be exempt by demonstrating mastery).

Students who matriculated into this track prior to Spring 2021 have a minimum of 50 credits, assuming a significant mastery of Hebrew (i.e., passing out of HEB 401 / Hebrew 3B).

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 four 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, which involves a minimum of 30 additional credits beyond the regular Cantors to Rabbis Track credits. 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.

Please note that students who are only required to take the minimum 60 credits to complete the Cantors to Rabbis Track are not eligible to fulfill AJR course credit through transfer credits, independent study, or exemption examination. Likewise, students in the Cantors to Rabbis Track who are also required to complete the AJR M.A. in Jewish Studies are not eligible to fulfill credits towards this degree through transfer credits, independent study, or exemption examination. The 36-credit AJR M.A. Degree allows a maximum of 6 credits that may be fulfilled through transfer credits, independent study, or exemption examination; for students in the Cantors to Rabbis Track, these 6 credits are considered shared credits between their rabbinical and M.A. Degree (leaving a minimum of 30 credits towards the M.A. Degree) and thus students in this track are not eligible to fulfill additional credits for the M.A. Degree through alternative means.

### **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.**

*The following reflects the Cantors to Rabbis Track course requirements as of Summer 5781 (2021).* Students who matriculated into this track prior to Summer 5781 (2021) fall under the old Cantors to Rabbis curriculum (see the “Previous Cantors to Rabbis Course Requirements” section below).

Courses are 2 credits each unless otherwise indicated.

**Bible (8 credits)**

Introduction to Parshanut  
Electives (6 credits)

**Hebrew (8 credits)**

Hebrew III (2 trimesters, 4 credits each)

**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 (7 credits)**

Conversion (1 credit)  
Life Cycles (1 credit)  
Education or Counseling\*  
Homiletics (1 credit)  
Entrepreneurship

**Spirituality (2 credits)**

Spirituality elective

\* Whether a student needs to take Education or Counseling will be determined in consultation with the Academic Dean.

Previous Cantors to Rabbis Course Requirements

For students who matriculated into this track prior to Summer 5781 (2021)

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. Scholarship Opportunity

A special scholarship for students enrolled in the Cantors to Rabbis track discounts the part-time tuition to \$980 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 U-moreh/morah B'Yisrael*, Cantor 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 (Practicum Guide)
- Understand the musical skills program and its requirements (Musical Proficiency Requirements)
- 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 and world 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 as long as they are ready to enter Hebrew IIA in beginning their studies at AJR. 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**

All students entering the Cantorial or *Kol-Bo* Program will be evaluated for their facility with 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

**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 Phonetics and Morphology (1 credit)

**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\*

**LITURGY (11 credits)**

Introduction to Liturgy

Shabbat Liturgy

Festival Liturgy

Yamim Noraim Liturgy

Tefillah and Seminar (with multiple courses totaling 3 credits)

**PHILOSOPHY (4 credits)**

Personal Theology

Pluralism

**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

Chaplaincy (1 credit)

Field Work Support Seminar (4 trimesters, 0 credits)

Core Concepts Seminar (4 trimesters, 0 credits)

Difficult Conversations (1 credit)

**RABBINICS / HALAKHAH (8 credits)**

Introduction to Mishna

Introduction to Talmud (2 trimesters, 2 credits each)

Introduction to Halakhah

**SPIRITUALITY (4 credits)**

Architecture of Ritual

Sacred Arts

**CANTILLATION (6 credits)**

Cantillation I: Torah and Haftarah

Cantillation II: Yamim Noraim and Eikhah

Cantillation III: Shalosh Regalim and Esther

**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)

Hol and Minor Festivals (4 credits)

**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 Nora'im (1 credit)

#### **CONTEMPORARY REPERTOIRE** (8 credits)

Friday Evening (2 credits)

Shabbat Morning (2 credits)

Yamim Nora'im I (2 credits)

Yamim Nora'im 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 Nora'im (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 Nora'im I (4 credits)

Yamim Nora'im II (4 credits)

Yamim Nora'im 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)	credits)
Intro. Homiletics (1 credit)	Fieldwork Support Seminar (4 trimesters, no credit)
Life Cycle I (2 credits)	Education I (2 credits)
Life Cycle II (2 credits)	Education Elective (2 credits)
Hospital Chaplaincy (1 credit)	Education Through The Arts (2 credits)
Bar/Bat Mitzvah (2 credits)	
Empowering Community through Singing (Guitar) (2	<b>ELECTIVE STUDY</b> (2 credits)

\* 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.

#### **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. Only matriculated students are eligible to take comprehensive exams.

Students have access to the Comprehensive Exam Preparation group on Populi, which includes a number of resources for preparing for the Hebrew exams.

### **Overview of Cantorial Comprehensive Exams**

#### **Liturgical Hebrew**

A translation of liturgical texts. Hard copy dictionaries and the following digital dictionaries are allowed:  
Modern Hebrew - <https://www.morfix.co.il/>; BDB - <http://www.ericlevy.com/revel/bdb/bdb/main.htm>;  
Jastrow - <https://www.lahavlearning.com/jastrow/>

#### ***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**

There are a total of six systems to be tested. For weekday and Shabbat Torah cantillation only, students will be asked to prepare 25 p'sukim directly from the Torah. The Comprehensive examiner will assign those verses 2 days in advance. For the remaining five systems you will only 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.

### **Detailed Nusach HaTefillah Comprehensive Exams**

*NUSACH HATEFILLAH* – Traditional Synagogue Chant

Ability to chant phrases from the *Siddur* and *Mahzor* in authentic *hazzanic* style, drawn from traditional materials listed below. Your examiner will ask you to turn to random selections. We will supply you with an unmarked *Siddur* and *Mahzor* for this purpose when you arrive. In addition to Cantor Sol Zim's anthologies, we recommend use of the *Services for Sabbath Eve and Morning and Three Festivals and Music for Rosh Hashanah and Yom Kippur* by A. Katchko and *Weekday Nusach*, by Pinchas Spiro.

### ***SHABBAT & SHALOSH REGALIM***

### KABBALAT SHABBAT

Arba'im Shanah (Psalm 95)

Kol Adonai (Psalm 29)

L'kha Dodi (2 Melodies) with 3 verses

Tzaddik Katamar (Western & Eastern)

### MA'ARIV

Barkhu (Western & Eastern versions)

Uma'avir Yom (Western & Eastern versions)

Ushmor Tzeiteinu (Hashkiveinu) Hatzi Qaddish

Vaykhulu through Qadsheinu

### MA'ARIV SHALOSH REGALIM

Psalm 92 – Mizmor Shir (on Shabbat)

Barkhu

Uma'avir Yom Mi Khamokha Hatzi Qaddish

### SHAHARIT

Shokhein Ad through Hatzi Qaddish Barkhu

El Adon (choose melody)

Titbarah Tzureinu Or Hadash

Sh'ma & V'ahavta (Torah Cantillation)

G'ulah (T'hilot L'eil Elyon through

Tzur Yisrael) Amidah

Avot Ug'vurot Kedushah

Yismah Moshe Qadsheinu Qaddish Shaleim

### MUSAF SHALOSH REGALIM

Hatzi Qaddish, Avot, Tal-Geshem, She'atah Hu  
through Livrakha

One stanza of Tal and one of Geshem Hoshanot  
(opening 4 phrases) Umipnei Hata'einu or V'hasienu

### SHAHARIT SHALOSH REGALIM

Ha-el B'ta'atzumot

In Qedusha: Yimlokh, L'dor Vador, Atah V'hartanu

Ya'aleh V'yavo

V'hasienu

### TORAH SERVICE SHALOSH REGALIM

Adonai, Adonai Va'ani T'filati

### HALLEL

Transition from end of the Amidah: Sim Shalom  
Brakha

Miqimi Mei'afar Dal

Hodu and Ana (Psalm 118) Versions for different  
festivals

2 melodies from Hallel Psalms

### MUSAF SHABBAT

M'varkhim HaHodesh Y'hi Ratzon

Mi She-asah Nisim

Rosh Hodesh – announcing

Hatzi Qaddish

U'vyom HaShabbat or Yismehu

Ata Horeita La'da'at Hakafot for Simhat Torah  
(first two verses)

Calling up the Hatan Torah/Hatan B'reishit

## Y'MOT HA'HOL – WEEKDAY

### BIRKHOT HASHAHAR

3 Berakhot P'sukei D'zimra Barukh She'amar

Choose any Psalm (opening/closing)

### SHAHARIT

Yishtabah Qaddish / Bar'khu Or Hadash

Amidah – Avot, Kedusha, L'dor Vador Choose one  
paragraph from Amidah Tahanun – opening/ending

### TORAH SERVICE

Vay'hi binsoa Gadlu

Hatzi Qaddish

## CONCLUDING SERVICE

*Ashrei*

*U'va L'tziyon*

Psalm of the Day (choose 1)

*MINHA*

*Ashrei Qaddish*

*Amidah – through Qedusha*

MA'ARIV

*V'hu Rahum / Barkhu Eil Hay V'kayam*

*Ki Hamalkhut Shelkha Hi Hatzi Qaddish before  
Amidah Qaddish Shalem*

*Sefirat HaOmer (Hininei Mukhan / Brakha /  
counting)*

## HIGH HOLIDAYS

### ROSH HASHANAH EVENING

*Barkhu*

*Uma'avir Yom V'ne'emar Ufros Aleinu*

*Tik'u Vahodesh Hatzi Qaddish*

*Qiddush L'Rosh Hashanah (if on Shabbat)*

*Yigdal*

### ROSH HASHANAH MORNING

*Hamelekh Yishtabah Hatzi Qaddish Bar'khu*

*Or Olam*

*T'hilot through Tzur Yisrael (G'ulah)*

*Torah Blessing for Yamim Nora'im*

*Sh'ma / Ehad / Gadlu (Hotza'at Sefer Hatorah) Ashrei  
Ha'am*

*Shofar blessings*

#### ROSH HASHANAH MUSAF

*Hineni* (highlights)

*Hatzi Qaddish*

*Avot* through *Mi Khamokha Av Haraḥamim*

*Unataneh Tokef* / *B'rosh Hashana Qedushah*

*V'khol Ma'aminim* (1-3 verses)

*Uvekhein Ten Paḥdekha, Ten Kavod, Tzaddikim*

*Ohila La'eil*

*Aleinu*

One paragraph from each of the following

(beginnings/endings): *Malkhuyot, Zikhronot,*

*Shofarot*

*Hayom T'amtseinu*

#### KOL NIDRE

*B'yeshivah Shel Ma'alah* / *Kol Nidre* through

*Sheheḥeyanu*

2 verses from *Ya'aleh* and *Ki Hineh Kaḥomer Sh'ma*

*Koleinu*

*Eloheinu Tavo* through *Ashamnu Al Heyt*

#### YOM KIPPUR DAY

*Avodah* service: *V'khakh Hayah Omer* through

*V'hakohanim*

Martyrology (choose small section)

*Eloheinu....M'hal*

#### N'ILAH

*Hatzi Qaddish Avot Ug'vurot*

*P'taḥ Lanu Sha'ar Engat M'saldekha Adonai, Adonai*

*Sh'ma* through *Adonai Hu Ha'elohim*

### 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 *Kol-Bo* 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 you are working toward your practicum date in a timely way and to make sure your progress meets the expectations you and your coach have discussed.

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 Cantorial Studies. 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**

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 Cantorial Studies 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. Senior practica will run for 40 minutes. Cantorial students are expected to gather their own audience and perform the practicum for students and faculty using the AJR supplied zoom link.

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 *Nusach* 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 Cantorial Studies.

Matriculated Cantorial students who have been enrolled for ten years, have a minimum of 90 credits completed, and are at a level of both musical and cantorial knowledge and competence which will be determined by the Dean of Cantorial Studies, may be eligible to stop coaching and practica until their senior year. There will be no exemption from coaching or the senior practicum in the final year before ordination.

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 Cantorial Studies following your practicum for constructive feedback on your presentation. If necessary, the Dean of Cantorial Studies 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 Cantorial Studies who will review it, make final recommendations and email 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 Cantorial Studies, 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. AJR will provide \$50 towards the accompanist fee.

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 carefully crafted practicum program with titles and prayers in both English and Hebrew for distribution at their practicum. Hard copies should be provided to those in the same location as the student giving the 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 Cantorial Studies

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 Cantorial Studies **at least two weeks before your practicum.**

#### **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 most dates there will be two cantorial practica.

#### **vi. Attendance & Evaluation**

It is important to support fellow students in their work by attending all 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 Cantorial Studies. 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. Students should contact the Ritual Skills Coordinator (Rabbi Rob Scheinberg; [rscheinberg@ajr.edu](mailto:rscheinberg@ajr.edu)) 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.

Only matriculated students are permitted to test on Ritual Skills.

### **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 Phonetics and Morphology (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 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 Noraim I (4 credits)  
 Yamim Noraim 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 (however, see the sections about these programs for details about Course Areas students with a prior M.A. Degree may still be required to take). 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 that M.A. Degree. 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. 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 (this requirement may also be fulfilled through electives).

##### **i. 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 (please contact Rabbi Matthew Goldstone, [mgoldstone@ajr.edu](mailto:mgoldstone@ajr.edu), for more details about this Hebrew level). 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 advisor with the help of the Master's Projects Advisor. Such an advisor – who must have the necessary expertise for the particular project – may be chosen from the AJR faculty or from the general community. A \$300 advisor's fee will be collected by AJR and the advisor will be paid by AJR. The Academic Dean and the Master's Projects Advisor may not serve as advisors.

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 advisor 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 in December. 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 Cantor Michael Kasper ([mkasper@ajr.edu](mailto:mkasper@ajr.edu)).

For examples of prior Master's Projects, go to the [AJR Library Catalog](#) and search for the letters "prj" (more recent projects include available online pdfs).

##### **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 50 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://ajr.edu/about/mission/ma-program-goals/>).

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. Particularly for ordination students, 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. Students planning to complete their Master's Project prior to the year before they graduate do not need to adhere to this timeline.

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

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

The topic for your project and your advisor must be approved by the Director of Master's Projects, please be in touch with Rabbi Matt Goldstone. Approval should be confirmed before approaching the advisor in order to avoid embarrassment if the advisor or topic is not approved.

Advisors 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 advisor. 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 advisor 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 advisor 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.      Advisor Guidelines**

It is assumed that your Master's Project Advisor 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 advisor 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 advisor 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
<b>Practicality/ Educational Value</b>	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
<b>Scholarly</b>	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	General understanding of original languages of the sources; Adequate understanding of the historical, literary, and religious background of the texts presented;	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

		Satisfactory academic merit of the project	
<b>Required Format</b>	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 50-100 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 50-100 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.
<b>Writing Skills</b>	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
<b>Graduate Level Research Skills</b>	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.

<b>Imagination/ Creativity</b>	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
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## 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. For Fieldwork conducted in an immersive experience (i.e., camp) students 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* or as a *Gesher* student 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 Fieldwork (Rabbi Jeffrey Segelman, [ravjeff@aol.com](mailto:ravjeff@aol.com)) 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 Fieldwork 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 Fieldwork.

### B. Congregational Fieldwork

AJR ordinees are viewed by prospective employers as capable of serving in the full spectrum of rabbinic and cantorial duties. Accordingly, two trimesters must, and all four 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 XXII: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.

### **C. 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 Pastoral Education):

- 1) One full CPE unit that includes its own integral group supervision process will fulfill two trimesters 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 Fieldwork. 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.

#### **D. 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 Fieldwork as part of the registration process each trimester. The Fieldwork Approval Request form may be found here: <https://ajr.edu/wp-content/uploads/FWSS-Approval-Request-Form-1.docx>.
- 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 Director of Fieldwork 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 Director of Fieldwork). 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 Director of Fieldwork.

### **XXIII. Placement**

The Director of Placement is available to assist matriculated ordination 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.

#### **A. 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 Director of Fieldwork. 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 Fieldwork. Students will sign off on the evaluation form and have the opportunity to comment and elaborate on the experience.

#### **B. 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 minimum of 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. 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 who are not already Jewish clergy should not be installed as an institution’s “rabbi” or “cantor.” Installation as a professional member of the clergy with the ordained role that a student is pursuing at AJR should take place only after ordination.

AJR ordination students, who are not already ordained/invested Jewish clergy, 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 who do not already hold a Jewish ordination 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 who are not already ordained/invested Jewish clergy is participating in any way in an intermarriage ceremony itself.

## **XXV. Retreat and Intensive**

AJR holds a four-day Retreat each Fall that offers students opportunities to build strong relationships within the AJR community, to meet new classmates, and to focus in depth upon an experience or an area of learning that demands more attention than class sessions allow. Retreats also offer opportunities to interact informally with AJR faculty, the administration, and alumni.

In the middle of the Spring trimester, AJR holds a week of intensive study on a topic that is of deep concern to the contemporary Jewish community. Topics for this Intensive program (and for the Retreat) include such areas as practical professional development, outreach, the arts and religion, and contemporary spirituality.

The Retreat and Intensive are integral and crucial parts of preparation for ordination. Consequently, all matriculated ordination students, including those who are on “maintain matriculation” status, are required to participate in the full program in person. M.A. students and non-matriculated students are warmly invited to attend. Retreat and Intensive attendance for ordination students, including a description of the topic(s) covered, will be recorded on the student’s transcript. It is hoped that this will make an impact on potential employers. Only students attending the full Retreat or Intensive program will have attendance and the topic recorded on their transcript.

Participation in AJR’s Retreat and Intensive is an essential component of AJR’s ordination programs and waivers for attendance will only be granted in extremely dire circumstances. Note that a full-time job does not count as a dire circumstance, students are expected to arrange their schedules so as to be able to attend these two in-person essential programs.

Unless a student requests a private room (for an additional fee), AJR coordinates rooming assignments for students at the Retreat. AJR assumes that Jewish ethics concerning relationships will guide students’ conduct, including students’ requests for roommates. As a general rule, AJR asks that students of different gender identities not room together for reasons of *mar’eit ayin*. If you feel that this policy should not apply to you because you are married or in a life partnership that does not include legal marriage or for any other reason, you must discuss with Cantor Michael Kasper or Rabbi Jill Hammer. In the case of gender queer or transgender students, or students in transition, sensitive and confidential attention will be paid to the comfort of the student as well as potential roommates.

Special and creative *tefillot* are an important part of AJR programming. If a student needs a document photocopied for use during *tefillot* at Retreat and Intensive, the AJR office will photocopy the document for all

participants if it is up to 10 pages and it is submitted to the office no later than two weeks before the program. If the document is more than 10 pages, our preference is that the document be submitted electronically to the office and it will be projected onto a screen during the service.

## **XXVI. Clergy Formation**

Over the course of their studies at AJR, all ordination students are expected to engage in the process of clergy formation:

The development of a mature sense of *shlichut*/mission—that is, a sense of what we are committing to as Jewish clergy, and why we are making that commitment to living in the presence of God in service to the Jewish people, and the world. This sense of purpose should be well-thought-out and well-integrated into the clergy student's life, and the clergy student should be developing the intellectual, emotional and spiritual qualities and skills to implement their vision, in an ongoing way.

As a part of the process of clergy formation, AJR expects students to particularly focus on developing or enhancing the following areas:

In the human realm:

- Maturity of self-knowing and self-reflection

- A high standard of ethics

- The ability to manifest principled humility

- Curiosity about the experience of others

In the intellectual realm:

- Maturity of thought, such that one's beliefs and approaches to Jewish tradition are carefully considered

- A commitment to continual learning of Torah and Jewish tradition

- A desire to constantly broaden one's knowledge beyond the familiar

In the pastoral realm:

- Maturity of one's inner life such that the candidate is able to wisely negotiate clergy roles and interactions

- A willingness to serve the Jewish community and the individuals in it

- An understanding that the role of clergy is to comfort and bring compassion to others

- Respect for the multiplicity of approaches to Jewish tradition

In the spiritual realm:

- Maturity of spiritual life, such that one is able to formulate a coherent and considered expression of relationship with God as one understands God

- The ability to negotiate an effective interface, in prayer and other sacred practice, between personal experience and communal service

Over the course of matriculated ordination students' time at AJR, the faculty and administration will devote special attention to assisting students in continuing on this process of formation. This dedication of time and energy is specifically for matriculated ordination students and is not applicable to *Gesher* students and students solely enrolled in the Master's Degree Program.

Clergy formation is a lifelong process and thus Cantors to Rabbis Track students are also expected to engage in a rigorous process of formation, as are AJR alumni who are greatly encouraged to find opportunities to continue their personal growth in this area.

## **XXVII. Student Life**

### **A. *Tefillah* at the Academy for Jewish Religion**

Included in the opportunities for study and spiritual growth at the Academy for Jewish Religion are occasions to join together in *Tefillah* as a community. AJR holds *Minhah* most days that classes are held and *Shaharit* periodically throughout the trimester.

We are interested in a variety of styles. We welcome all kinds of worship structures whether they consist of a full, traditional *davening*, Reform service, meditative worship, etc. AJR allows for the option of constituting a minyan that includes on-line participants. The *sheliah/shelihat/shelihei tsibbur* may choose to include components of the service that require a *minyan* (i.e., *devarim shebikedushah*) if there are 10 Jews who are participating and those who are on Zoom have their cameras on. Every service includes a *Kaddish Yatom* or an alternative if there is no *minyan*. If there is a *minyan* when one counts on-line participants but the *sheliah/shelihat/shelihei tsibbur* is not comfortable constituting a *minyan* in this way, then one of the AJR faculty or administration members, or the *gabbai*, will recite *Kaddish Yatom*.

Among the core values of the AJR community are egalitarian participation in all areas of Jewish life for women and men. This holds true in the prayer life at AJR. All of our administration and faculty members are happy to help guide students who are looking for help in preparing a service; please approach these teachers. Interim Rabbi-In-Residence, Rabbi Rob Scheinberg is especially involved with prayer life at AJR, and is happy to consult with students who desire some guidance. This guidance can refer to melodies, structuring a service, etc.

If a *sheliah/shelihat/shelihei tsibbur* makes an error of some kind in the course of the prayers, Rabbi Rob Scheinberg will convey that to the person in private. Other faculty members or students should speak to Rabbi Scheinberg if they have a concern, rather than approaching a prayer leader directly. Our goal is to provide a gentle and supportive learning environment.

The regular services led by our students and faculty are not only spiritual pauses during the day and week, but are also educational opportunities to hone skills and to learn different models of worship. One of the frustrations that full-time rabbis and cantors have is their inability to visit other synagogues, especially on Shabbat and holidays, except during vacation. While we don't hold services at AJR on Shabbat and festivals, members of the AJR community have had their eyes opened to all kinds of different practices simply by attending *Shaharit* and daily *Minhah* services. These are opportunities of which students should avail themselves.

*Minhah* is held every Monday, Tuesday, and Wednesday when classes are in session. *Minhah* begins at 3:30 and should conclude by 3:50. Classes resume at 3:55.

We are aware that because of our busy schedule throughout the day, we need *Tefillah* to end on time. We ask *Tefillah* leaders to be conscious of this and we ask the community to come to *Tefillah* on time so as not to put added time pressure on the *shelihei tsibbur*. It is a very important lesson for clergy in training to understand the value of others people's time, to adhere to schedules, and to be spiritually mindful at the same time. It is a hard lesson to learn, but if we can train ourselves to begin and end worship on time while we are still students, we will gain a skill that will be highly appreciated when we work as ordained rabbis and cantors.

We are all urged to come and experience worship that is created by fellow students and faculty as often as we can. Let's all contribute of ourselves to help create meaningful *Tefillah* at AJR.

### **B. Lunchtime Programming**

Students are encouraged to attend lunchtime programming which includes communal conversations, visiting speakers, new student check-ins, practica, and much more. These programs are of great value to the education of students, and add to our sense of community. Many recordings of lunchtime programs are archived in Populi in a group called "Lunchtime Programs."

### **C. Email**

The majority of communication between the AJR Administration and students takes place through email. It is the student's responsibility to ensure that the Administrative Office has a working email address and that the email account is checked regularly. Students are expected to be responsive to AJR communications.

Students in leadership positions are required to vet all communication using the AJR logo with the AJR administration prior to sending.

Communications to AJR lists from students in leadership positions should not be sent on Shabbat and holidays. This includes second and eighth days of holidays (including *Rosh Hashanah*, *Sukkot*, *Simhat Torah*, *Pesah*, and *Shavuot*) whether or not the student personally observes those days. In addition to the email lists that the school uses for regular communication with the students, there are additional lists maintained for other purposes:

AJR sends a weekly *D'var Torah* to our community. You will be automatically added to this email list.

The "One-list" is a listserv for the AJR community. It provides a way for students and alumni to pose questions and discuss current issues. To join this list, please send an email to: Linda Ripps ([lripps@ajr.edu](mailto:lripps@ajr.edu)).

The Student Association also maintains a list for communications among the student body. To join this list, please contact the president of the Student Association, who will direct you to the proper person. Please note that the administration is not included in the distribution of the Student Association email list. If you wish any member of the administration to be informed of something communicated on this list, you must specifically type in that address.

### **D. Volunteerism at AJR**

AJR students are our face to the public and serve as ambassadors to help showcase our school and community. It is the contributions of our generous and dedicated corps of volunteers that help make each communal event at AJR run successfully.

Retreats and Intensives rely on student volunteers for *Tefillah*, cabaret, hospitality, and other aspects. New students are mentored by student volunteers.

The Student Association also has volunteer opportunities that contribute to the quality of the student environment.

Volunteering is a strong AJR tradition that enriches student life and enhances your student experience.

## **XXVIII. Guidelines for Emergencies at AJR**

### **A. Reporting a Fire**

Every year AJR will distribute an annual Safety and Fire Report to all students which includes details relevant to fire safety and evacuating AJR.

Notify those in your immediate surrounding to leave the building. Pull the nearest fire alarm and once outside the building dial 9-1-1 reporting to the operator that you pulled the alarm and what you believe the problem to be.

### **B. Fire Alarms**

When the fire alarm sounds, it is your responsibility to leave the building immediately. Although some fire alarms are false, you must treat every fire alarm as if a real fire is occurring. Our building houses various offices including Contrafect Corporation, a commercial lab.

### **C. Exiting the Building**

In addition to the main entrance and stairwell, there is an Emergency Exit door and stairwell next to classroom 3. In an emergency, all should exit through the closest open exit. In the event of a fire emergency, any student or faculty member who is in the vicinity of the *Beit Midrash* is asked to take the Torah outside with them if they can safely do so.

### **D. Once Outside the Building**

All AJR students and faculty will meet opposite the building's main entrance under the overhang. This will allow us to account for everyone.

### **E. Fire Extinguishers**

Fire extinguishers are placed in specific locations throughout AJR. These extinguishers should be used only in the event of an actual fire. Please notify the office if you used a fire extinguisher.

## **XXIX. Courtesy Code**

### **A. Maintaining a Safe Environment**

While at AJR or participating in any AJR-sponsored event, all students, faculty, staff, and visitors are prohibited from contributing to any action or situation that recklessly or intentionally endangers mental or physical health or involves the forced consumption of liquor or drugs for the purpose of initiation into or affiliation with any organization. Anyone who contributes to these actions or situations may be removed from the AJR campus or event and may be subject to suspension, expulsion, or other appropriate disciplinary action (see Section IX:D).

The Academy for Jewish Religion is committed to the principle that discrimination and harassment will not be tolerated in the Academy community. This policy applies to all employees, administrators, faculty, staff, and students, including all applicants for admission or employment, and is applicable to visitors to the Academy and to those with whom the Academy conducts business.

AJR's Harassment Policy can be found as an appendix to this Catalog.

### **B. Representing AJR**

Each AJR student is an ambassador for our school, whether to visiting prospective students, new students, or to the public at large. Please take your role as an emissary seriously and present yourself and the school in the best possible light. Everything we do or say reflects on our school and our community.

### **C. Dress at AJR**

Members of the AJR community are challenged to consider the teaching of Torah in all areas of their lives. "And now, Israel, what does the Lord your God demand of you! Only this: to revere the Lord your God to walk in all of His paths..." (Deut. 10:12). This applies to many areas, and specifically to the way in which we dress. AJR's approach does not refer to a rigid and specific set of expectations, but to a broad and flexible range of possibilities based on a key Jewish value: *tzni'ut*, "modesty." All individuals are asked to consider how the way in which we dress reflects a modest or immodest way of presenting ourselves. Our school's mandate is to prepare students to serve as professional members of the clergy. Throughout their years of study, students are often challenged to transition into the roles of professional teachers, leaders, scholars, rabbis, and cantors. Therefore, AJR community members are asked to view the way they dress with that same eye toward professionalism, regardless of whether they are onsite or on Zoom.

### **D. Food Policy**

As a *M'qom Torah* embracing all *Klal Yisrael*, AJR attempts to follow policies that maintain the integrity of our Torah while respecting diversity of approach. In that spirit, we have adopted the following guidelines regarding food items at AJR:

Alcoholic beverages should not be brought onto AJR premises, except when wine may be deemed appropriate for a sacred occasion or a *simḥah*. In such cases, the wine must be certified kosher. Other beverages, such as juices, must comply with the appropriate guidelines for an individual and the institution as set forth below.

The following should never be brought onto AJR premises whether for individual use or for shared use: food items which are from non-kosher animals, meat that is not slaughtered in accordance with traditional rules of kashrut, and foods that combine meat and dairy ingredients.

For official school events, including events or meeting led by other groups hosted at AJR, AJR will serve only foods that are certified kosher by an authoritative and recognized supervisory body. An unregistered "K" doesn't qualify for this standard. "Official school events" include any event organized by AJR. For full day programs, AJR's policy will be to wait three hours to serve dairy after serving meat. In those cases, a pareve option will also be served to accommodate those individuals that wait six hours between eating meat and milk.

As individuals, we may have differing commitments to kashrut and differing interpretations of its rules. Therefore, all food brought onto AJR premises by any individual for the individual's own consumption may be cooked in an individual's own kitchen or bought at a store that lacks kosher certification as long as that food

conforms to what is stated above, i.e., it does not contain meat from non-kosher animals, meat that is not slaughtered in accordance with traditional rules of kashrut nor combines meat and dairy ingredients.

There is also some flexibility regarding food that is brought to AJR to be informally shared with others not as part of an official school event, e.g., to be left in the student lounge. AJR wants to allow community members to share their own food with other community members as long as that is done with an open and pluralistic spirit. As with all food brought to AJR, such food must conform to the rules stated above and not contain meat from non-kosher animals, meat that is not slaughtered according to traditional rules of kashrut nor combine meat and dairy ingredients. However, like food brought for individual use, food brought for informal sharing may be cooked in an individual's own kitchen or bought at a store that is not certified kosher. Such food must be accompanied by a form that identifies who has brought the food in to be shared, the ingredients in it, and the kind of kitchen in which it is prepared. The form allows us to be open about the source of the food and permits AJR community members to decide, in an informed way, whether or not they feel comfortable partaking of the shared food. In the spirit of pluralism, there is room at AJR for both stricter and more relaxed applications of the rules of kashrut.

### **E. Environmental Policy**

"Whoever breaks vessels, or tears garments, or destroys a building, or clogs a well, or does away with food in a destructive manner, violates the principle of *bal tashhit*."

Babylonian Talmud, Kiddushin 32a

Guided by the ancient Jewish principles of *bal tashhit* – the commandment not to waste (Deut. 20:19-20) – and the injunction in Genesis *l'ovdah vel'shomrah* – to work for the earth and preserve it (Gen 2:15), AJR has instituted sustainability guidelines in order to insure the maximum possible attention to issues of environmental preservation.

AJR commits to buying recycled or partially recycled materials where possible and financially practical. This includes copy paper, disposable paper goods, plastic utensils, etc. AJR encourages faculty and students to act in a similar manner.

AJR asks everyone to reduce use of paper, plastic, and other substances that are valuable resources and/or damaging to the environment when discarded. This means considering whether paper photocopies are really needed during a class or an event, sending materials electronically, serving food that does not require very many utensils, avoiding excessively packaged food, etc.

We do not use Styrofoam at AJR events because of its toxic impact on the environment.

AJR asks everyone on campus to reduce use of fuel by turning lights and other appliances off when not in use.

The vast majority of the fuel used by the AJR community is used by commuters in private cars. We advise carpools and public transportation wherever possible.

We hope, through these policies, to be good stewards of creation and to contribute to the preservation and healing of the earth. *"This is the way of the righteous and those who improve society... that nothing, not even a grain of mustard, should be lost to the world, that they should regret any loss or destruction that they see, and if possible they will prevent any destruction that they can."* (Sefer HaHinukh, #529)

## **F. Coming to AJR**

If you are interested in coming to the AJR campus, please be in touch with the Senior Director of Administration in advance ([sfassler@ajr.edu](mailto:sfassler@ajr.edu)).

The Academy's physical site will be closed for the day due to weather conditions when the New York City or Yonkers public schools are closed, when the MTA closes, or at the discretion of the Academic Dean.

## **G. Marketing of Credit Cards**

Pursuant to NYS Law Chapter 16, Title 7, Article 129-A, § 6437, AJR prohibits the advertising, marketing, or merchandising of credit cards on the AJR campus or at AJR-sponsored events.

## **XXX. Spirituality at AJR**

AJR prioritizes the integration of spirituality – the experience of connection to God as each individual understands God – into all aspects of rabbinical and cantorial education. Our classes contain exploration of Jewish spiritual resources and personal meaning, and offer tools for creating a vibrant and connected Judaism. A day at AJR always has set times for reflection and prayer as well as intellectual study.

We welcome reverence, curiosity, and openness about one's own spiritual life and the spiritual lives of others. We invite a pluralistic approach that respects many different ways of being spiritual. Some individuals feel God through Torah study, while others feel transported by song or silence. Some feel most connected to spirit when in community prayer, and others feel most connected on a mountaintop. At AJR, we invite the sharing of many different kinds of spiritual approaches.

### **A. Prayer**

Afternoon prayer (*Minhah*) is a part of most study days at AJR. The entire community is invited to participate in these daily rituals. For more information, please see the section on *T'fillah* on Student Life at AJR.

### **B. Holidays**

AJR marks the Jewish holidays with special lunchtime teaching programs and ritual experiences. There might be a *Tu b'Shevat* seder, a *Purim* feast with *Purim* spiels, a teaching on the laws of *hametz* before *Pesach*, a model seder, a visit from a survivor on *Yom haShoah*, and many other programs. These programs are meant to invite students and faculty members to enter the spirit of the holiday, and are also models for students to use in creating their own holiday programming.

### **C. Meditation**

Meditation and visualization have been important tools for Jewish mystics across the centuries. AJR holds guided meditations during lunchtime periodically throughout the year, using various Kabbalistic and other Jewish methods for meditation and reflections.

#### **D. Spiritual Spelunking**

Spiritual Spelunking is a lunchtime program held once each trimester. In this program, faculty members and invited guests speak about their own spiritual questions, concerns, and significant moments. The community then reflects together on these sharings. Recent topics have included everything from theology to *halakhic* practice, the story of the sage Shimon bar Yochai to Jewish-Catholic dialogue, and Jewish music to Judaism and science.

#### **E. Classes**

All classes at AJR attempt to integrate the spiritual. Some classes specially geared to the topic of spirituality include Jewish Contemplative Practice, Personal Theology, Liturgy, Contemporary Ritual, Jewish Mysticism, Jewish Dreamwork, and “*Tefillah* and Seminar,” a laboratory in prayer leadership.

We invite suggestions for new ways we can make our community environment conducive to spiritual experience.

#### **F. *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 six 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.

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 or M.A. students (who are not also enrolled in the Rabbinical or Cantorial Program).

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. However, *Shalosh Regalim* is considered a program rather than a course. Thus, if a student only registers for *Shalosh Regalim* and no other courses for a fall or spring trimester, they must also pay the maintain matriculation fee.

Students are required to attend all sessions. If a student misses more than half the sessions of their Shalosh Regalim track, the student will not receive credit for participating that year.

### **Shalosh Regalim Descriptions 2022**

#### **The Spiritual Practice of Bibliodrama**

*Dr. Peter and Susan Pitzele*

The method of Bibliodrama, an improvisational midrashic form of role-playing, has a double dimension: it has a window and a mirror aspect.

The window opens when one plays a biblical character by stepping into his or her shoes and entering the space behind and within the words of the text. In that process one sees the character in a new way. When this process is engaged with others, one sees through their midrashic impersonations, the figures of the Bible in new ways as well.

The mirror aspect arises when one looks a second time at the way one played a particular role. Invariably, one recognizes that the interpretation of the role reflects something about oneself.

Thus Bibliodrama is a hermeneutic of story and of self. In the process of articulating what one sees through the window and in the mirror, a deeper relationship arises regarding the text and its connection to our lives.

Each of the seminars will take up successively one book of the Torah.

*Dates: Oct. 27, Dec. 8, Jan. 26, March 9, April 20, June 1, 10:30 am-12:45 pm*

#### **The Spiritual Practice of Compassionate Listening**

*Kohenet Dr. Harriette Wimms*

According to Pirkei Avot 9:20, the spiritual legacy of the Jewish people is humility, compassion and lovingkindness. The Torah speaks of rachamim, compassion, as a divine attribute. When we listen to others, we make it possible for them to open their hearts to us, and we build trust in our community and our world. The spiritual practice of compassionate listening invites us to witness our fellow travelers with respect, kindness, and non-reactive openness to their experience. In these sessions, we will learn about the practice of compassionate listening and practice compassionate listening with one another. We'll also consider how this practice affects our spiritual lives and helps us develop as clergy, Jews, and human beings.

*Dates: Oct. 27, Dec. 8, Jan. 26, March 9, April 20, June 1, 7 pm-9:15 pm*

#### **The Spiritual Practice of Visual Art**

*Rabbi Adam Lavitt*

Betzalel, the artist of the mishkan, was said to be filled with "a divine spirit of wisdom, ability, and knowledge." The visual arts allow us to exercise a form of knowing that extends beyond words into

image, color, light and shadow. In these sessions, we will explore sacred texts and our own inner spiritual landscape, and seek to respond to these prompts through art. We'll learn from our own and one another's artwork about what matters to us and how art can be a vehicle for spiritual expression. We'll also consider how this practice affects our spiritual lives and helps us develop as clergy, Jews, and human beings.

*Dates: Oct. 27, Dec. 8, Jan. 26, March 9, April 20, June 1, 3-5:15 pm*

## **XXXI. Senior Standing for Ordination Students**

### **A. Requirements for Senior Standing**

Upon entering the senior year, students must have fulfilled all but 28 credits (20 credits for those in the Cantors to Rabbis Track), completed their proficiency exams, have significant work done on their Master's Projects (if applicable), and be in good standing financially. They may also have no more than five existing incompletes from previous trimesters.

In addition, each student must meet criteria of personal suitability for the cantorship and/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* or *Batei Din* in the case of *Kol-Bo* ordination. 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.

## **XXXII. Ordination**

This section provides a very brief overview of ordination requirements. For more details, please consult the relevant sections of the Catalog above or the Senior Handbook.

### **A. Completion of Examinations and Comprehensives**

All examinations and comprehensives must be completed by September 1st of the academic year in which ordination is expected. If a student fails a comprehensive examination, a determination will be made by the Dean as to whether the exam should be retaken or whether alternate coursework should be done in its stead. Retakes of comprehensive examinations must be completed by the first week of January of the expected year of ordination. Based on the results of the exam, the decision may be made that the student will need to put off ordination for a year or more. In extreme cases, if multiple exams are failed, or if exams are failed multiple times, it may be determined that the student is not eligible for ordination.

For rabbinic comprehensive examinations, see Section XVIII:D

For cantorial comprehensive examinations, see Section XIX:D

### **B. Master's Project**

Rabbinical and cantorial students fulfill their Master's Project requirement by completing the Master's Project as part of the M.A. in Jewish Studies (see Section XXI:D).

### **C. Senior Practicum**

Senior cantorial students must present a Senior Practicum (see Section XIX:G).

### **D. Ritual Skills**

Ritual Skill requirements must be completed by the end of the first trimester of the senior year. Specific ritual skill requirements and descriptions are outlined in the Ritual Skills Handbook.

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.

### **E. Financial Obligations**

All financial obligations to the Academy must be settled by March 1st of the ordination year and acknowledgment of any debt for student loans must be filed with the Financial Office.

### **F. 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. Ordinees can choose between being called Rav or the newer feminine form 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, however, *Kol-Bo* ordinees have a slightly longer time limit. Seniors must submit the text of their presentation two weeks prior to ordination. Candidates for cantorial and *Kol-Bo* 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 (or seven in the case of *Kol-Bo*) in their own ordination. There will be one Presenter and three members of the witnessing *Beit Din* (*Kol-Bo* ordinees will have two *Batei 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. For *Kol-Bo* students, one *Beit Din* should be comprised entirely of rabbis and the other entirely of cantors (for a total of three rabbis and three cantors). A *Beit Din* member who is both a rabbi and a cantor may count as one or the other for the purposes of the ordaining *Beit Din*.

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, when AJR awards MA Degrees, you are encouraged to wear an academic hood from the school you earned your highest degree from.

## Addendum to Catalog

### XXXIII. 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.

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Signature

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Date

*To ensure compliance, please retain this completed form for your records and submit a copy to [kathleen.vonk@veterans.ny.gov](mailto:kathleen.vonk@veterans.ny.gov) no later than August 1, 2022.*

## XXXIV. Course Catalog

The following list includes regular and required courses as well as electives that have been offered recently. 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@ajr.edu](mailto:ohornprouser@ajr.edu)).

### 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 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 324 Book of Ruth**

We will read the Scroll of Ruth, which is composed in a classical Hebrew style. We will lay emphasis on the analysis of Hebrew language—forms, expressions, style, and discourse features—as well as on literary conventions. Diverse interpretations of the text, as well as the attendant theological issues and literary motifs, will be discussed.

#### **BIB 332 Disturbing Biblical Texts**

When we engage seriously with the Bible, we find sections that are very meaningful and that speak to us personally, and we find others that disturb us for moral, ethical, or personal reasons. We will focus on those difficult texts and struggle together to find new meaning, or, to find alternative ways to negotiate those

sections that are just too troubling. Prerequisite: In order to count this class as a biblical text class, students must have taken Introduction to Bible. Otherwise, students may count this class as an elective.

### **BIB 341 Science in Dialogue with Biblical Imagery**

This class will examine the natural imagery that permeates the Hebrew Bible — trees, mountains, wind, and stars — together with related areas of science — biology, geology, meteorology, and astrophysics — to discover how we might read the Bible in new ways in juxtaposition with science.

### **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)

### **BIB347: Leviticus Reconsidered**

Many find the book of Leviticus too difficult to understand. Its cultic concerns seem obsolete and boring, and its rules of sacrifices and ritual purity appear to have no relevance to the social, existential, and normative issues of our time. And yet, we live in the “Golden Age of *Parashat Hashavua* (Weekly Torah portion),” and Jewish clergies are expected to know how to draw insight from this seemingly outmoded and arcane book. This course is a close critical reading of Leviticus, revolving around the contemporary relevance of this text. By the conclusion of this course, the student will learn: (1) the structure, purposes, and theological outlook of Leviticus; (2) the theology of holiness and the idea of biblical ecology as reflected in Leviticus; and (3) how to teach the book of Leviticus to the contemporaries with AJR values (i.e., critical rigor, inclusivity, commitment to the pluralistic, contemporary Jewish and broader communities). Prerequisite: Introduction to Bible. This course will count as a Bible elective or as fulfilling the *Parashat Hashavua* requirement.

### **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 405 Isaiah**

An in-depth analysis of the Book of Isaiah in light of modern scholarship and traditional commentaries. (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 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 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 445 The Adventures of Monotheism: The Varieties of Religious Experience in Jewish Tradition**

No Jews would deny the centrality of monotheism—the belief in one God YHWH—in their religion. And yet, when it comes to its content, their opinions are so diverse that you may begin to wonder if people next to you in the synagogue are actually praying to the same God. This course explores the biblical idea of monotheism and how it has served as a ground for varieties of religious experience in Jewish tradition. We will divide the history of Judaism and its interpretative tradition into four phases—biblical, rabbinic, medieval, and modern—and set forth four corresponding models for addressing the divine reality. The diversity of these models will

help students develop an informed perspective on the fascinating story of this ever-evolving notion—within Judaism and beyond—and tools so vital for serving as clergy in pluralistic settings. Prerequisite: In order to count this class as a biblical text class, students must have taken Introduction to Bible. Otherwise, they may count this class as an elective. Students in this course must be at the level of Hebrew IA or above.

#### **BIB 461: *B'tzelem Elohim*: Biblical Text through the Lens of Disability Studies**

*Hafokh bah v'hafokh bah d'khulei bah*. Turn it over and over for everything is in it (Pirke Avot). Each time we view the Bible through a new lens, we add to our understanding of the text, we learn more about ourselves, and we widen the impact of the Bible on the Jewish community. Using close readings, we will approach the biblical text through Disability Studies. We will see how viewing certain biblical personalities through this lens provides access to new dimensions of their characters and the texts in which we encounter them. We will then consider the character of God in the Bible and how God too can be more deeply appreciated through the perspective of Disability Studies. Our exploration of this topic will be placed in the broader context of issues of disability and inclusion. This analysis challenges us to broaden our understanding of the concept of *b'tzelem Elohim* and will help us, in the critical work of more fully appreciating the image of God in those with physical, emotional, and intellectual challenges. This course will count as a Bible elective or as a General Elective. (2 credits)

#### **BIB 463 Reparations in the Bible and Rabbinic Literature**

Since the official end of American slavery, there have been calls for reparations to descendants of enslaved people. In recent years, that case has amplified in public discourse as a central issue of social and racial justice, especially since Ta-Nehisi Coates's magisterial 2014 article, "The Case for Reparations". In this course, we will study abundant Torah sources, Biblical, Rabbinic, liturgical, aggadic, and halakhic, which explore the place of reparations in the mythic Jewish story of liberation from slavery; consider halakhic models for reparations in practice; and consider thorny questions in reparations debates, such as liability of one generation for the sins of its ancestors and how to distribute reparations fairly when the exploitation has been societal, and not individual. Class discussion will build on text preparation in advance of class. Texts will be available in translation for students at beginning stages of textual experience; preparation in the original is preferred and encouraged for students for whom that is appropriate. Students will submit a final project at the end of the trimester. This course can count as a Bible elective.

#### **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 Studies in the Book of Job: When Bad Things Happen to a Good Person**

How should we approach when bad things happen to a good person? How shouldn't we? And why? Where do we find resources to cope with evil? This course explores these and other related issues of human suffering through a critical reading of the book of Job. By the conclusion of this course, students will be able to articulate: (1) the structure, purposes, and theological outlook of Job; (2) biblical theologies of evil and tragedy; and (3) examples from the book of Job as a source for understanding the human condition in our own day.

Readings will include works by such scholars as Mitch Albom, Viktor Frankl, Nahum Glatzer, Harold Kushner, Carol Newsom, and Rudolf Otto. Prerequisite: Introduction to Bible. (2 credits)

### **BIB 520 The Psalms That Clergy Use**

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.

## **B. Cantorial**

### **CAN 106 Choir**

Each student will Learn & Master the Skills of Musical Techniques used to Warm Up all voices at Choir Rehearsals. Students will Master 2 Pt, 3 Pt & 4 Pt Choral Selections ranging from: Pop Israeli songs to Hassidic nigunim, Yiddish folk songs and liturgical selections. Students will Learn & Master Proper Breathing for Vocal Coloration and Musical Integrity of choral singing. Each student will Learn & Master Materials they can use in concert or congregational 2 Pt materials for their own choirs. Each student will Master & Learn the Part They are Assigned to sing in each choral selection.

### **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 Jewish Music in the Diaspora**

The purpose of this course is to explore Jewish music as an expression of diaspora identity. To understand Jewish musical expressions, this course examines Jewish culture and identity as inherently diasporic. This course analyzes different types of Jewish musical expressions, including liturgical, para-liturgical, and non-liturgical spheres of musical production. This course fulfills the Music History requirement. (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 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 265 Creating Singing Communities**

Each student will learn and master the ability to take a 3 – 6 word liturgical phrase from our Liturgy, Torah, Pirkei Avot or Psalms, and create an exhilarating uplifting Niggun for community participation. Students will analyze various composers of the late 20<sup>th</sup> and 21<sup>st</sup> centuries that compose in a participatory fashion and show how they are most effective for a singing community today. Students will learn, master and compose a niggun with 2-3 movements of different tempos. This will create a spiritual, uplifting, community of togetherness. All students will learn, analyze and master the technique of composing a niggun with an “antiphonal refrain” sung between cantor/rabbi & congregation. This will automatically create a congregational response ultimately creating a singing community!

### **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 *shaliach 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 three-course cantillation program. It is an in-depth study of Eastern European cantillation for Torah and Haftarah. 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. (The specific schedule will be clear on the course syllabus) This course is open to both rabbinical and cantorial students. (2 credits) *Typically offered every other summer trimester.*

### **CAN 319 Cantillation II**

This course is part two of the three-course cantillation program. It is an in-depth study of Eastern European cantillation for Yamim Noraim 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. (The specific schedule will be clear on the course syllabus) This course is open to both rabbinical and cantorial students. (2 credits) *Typically offered every other summer trimester.*

### **CAN 320 Cantillation III**

This course is part three of the three-course cantillation program. It is an in-depth study of Eastern European cantillation for Shalosh Regalim and Esther. 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. (The specific schedule will be clear on the course syllabus) This course is open to both rabbinical and cantorial students. (2 credits) *Typically offered every other summer trimester.*

### **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)

### **CAN 385 Introduction to Peace Studies from a Jewish Perspectives**

This course, the first in a series of three, will introduce Peace Studies through the lens of Jewish sacred texts, Tanakh, Talmud, and Halakha, as well as in examining current events that promise conflict while searching for relief, if not resolution. Each class will have a primary text and numerous additional texts which the class will prepare. The first half of every class will be spent in presentation of the material while the second half will spent in a guided discussion.

### **CAN 386 Peace Studies 2: Character, Conflict and Community Leadership**

"It's alright for a shul to be a business – so long as you know what business you're really in." This cute aphorism begs a serious question: what's the real business of Jewish spiritual professionals? How can we wisely leverage character traits (flaws), moral leadership (failures), and peacemaking (conflicts) to nourish vibrant Jewish institutions? Blending traditional texts, socio-political literature and real-life case studies, this course will explore spiritual models of authority and legitimacy, middot (character traits) in spiritual leadership, Jewish pastoral and psycho-spiritual dynamics of conflict, and change agency in spiritual systems. Students will expand their community governance toolkits while accelerating their personal formation as spiritual leaders. This course counts as one of the Peace Studies requirements for cantorial students, and can also fulfill a spirituality elective.

### **CAN 387 Peace Studies and the Clergy's Voice**

This course brings another dimension to the Peace Studies curriculum at AJR. This course focuses on the active use of the speaking, chanting, and singing voice each member of the clergy has to offer. The place of music in conflict resolution, for which a rich body of material exists, will be examined along with experiences and techniques for enriching the task of making peace in the many varied situations all clergy members find themselves working in. This course is part of the Peace Studies requirement for cantorial students and an elective for rabbinical students.

### **CAN 390 Maqam, Liturgy, and Jewish Musical Identities**

This course explores maqam for the purposes of better understanding maqam-based music making in the Near East. Particular foci for the course include theoretical foundations of maqam, practical application of maqam, and the use of maqam in synagogue practice from the region. This course fulfills the Sephardi/Mizrachi Maqamat requirement.

### **CAN 395 Piyyut**

Piyyutim form a corpus of poetry that has become a hallmark of Sephardi-Mizrachi literary expression. Most piyyutim are set to music, performed in communal settings like the Baqqashot tradition of Moroccan Jewry, the

pizmon tradition in the Syrian community, and now as a neutral territory for Jewish cultural expression the world over. In this course, we explore the basis of various piyyutim traditions, poets and poetic trends, common literary themes, musical settings, and piyyut pedagogy.

***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 *Misinai* 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 *davening*. *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 526 Sephardic Liturgical Traditions**

During this summer course we will discuss liturgical and secular musical and poetic examples providing an opportunity for individuals to lead elements of synagogue services and to share their personal experiences during the learning process. For the purpose of this course we will broadly define Sefaradim as the Jews of the Western and Eastern Mediterranean World, but we will also consider research on Middle Eastern Jews and the Jewish communities of the Maghreb. This course will count as an elective.

**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**

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 563 Conducting**

An in depth study on developing the many skills required to conduct an adult and/or children's choir, whether two-part, three-part, four-part or solo voice. This course will also teach the various techniques used for proper breathing, phrasing, diction and warm-up exercises for adult or children's choirs. *Offered periodically.*

## **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 373 Critical Issues**

A study of pressing modern issues based in *halakhic* literature, both traditional and modern. (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) Prerequisite: Introduction to Mishnah and Hebrew must be at least at the level of Hebrew IIA or the equivalent. *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. (2 credits) Prerequisite: Introduction to Codes and Hebrew must be at least at the level of Hebrew IIA or the equivalent. *Typically offered every 4 trimesters.*

### **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: Intro Talmud, Intro Codes, and Hebrew must be at least at the level of Hebrew IIA or the equivalent (2 credits) *Typically offered every 4 trimesters.*

### **HAL 484 Responsa Writing**

Should we count both onsite and online participants to make a minyan within a pluralistic setting? In what ways have technology shifted our perception of community and togetherness, and what is the role of such new realities for shaping the path of Jewish law? In this course we will explore both halakhic and secular sources relevant for students to formulate their own responsa addressing these questions.

### **HAL 510 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 and Hebrew must be at least at the level of Hebrew IIA or the equivalent. (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 Phonetics and Morphology**

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 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 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)

### **F. Integrated Study**

#### **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 365 Joy and Play in Jewish Tradition**

Jewish tradition centrally features joy, happiness, laughter and play – so, nu, can't Jewish life be more joyful? Talmud recounts that God reserves a quarter of each day for play, jesters who lift others from sadness have a special share in the World to Come, and hasidic tradition valorizes and even venerates joy in spiritual life. On the other hand, not all of Jewish tradition's forebears were so happy about happiness. Some banned full-throated laughter until the World to Come, and they privileged piety over parties.

What's going on here? What can tradition's multi-vocality about joy and play teach us as spiritual seekers, servants and leaders in a pluralistic Judaism? That's our course question al regel ahat (on one foot). Together we'll seek answers from sacred text, tradition and the contexts in which we pray, play and serve. As we'll see, the journey of joy can get very real very fast: joy can be serious business! Using Bible, liturgy, Talmud, midrash, hasidut, pastoral literature and tools of positive psychology, this course will explore how joy and play (and their absence) shape Jewish thought, clergy service and the spiritual journey. Topics will include Tanakh theologies of happiness; valences of joy in Jewish calendrical time; liturgies and halakhot of joy; pastoral use (and misuse) of humor; and the role of play in religion, spiritual formation and ritual craft. This course also will probe the shadow side of joy, including issues of clergy role and spiritual bypassing. Students will be invited to (re)claim an authentic functional approach to joy and play in personal and communal spirituality. Students can expect an experiential approach as well as substantial reading, writing and reflection. (2 credits)

### **INT 367 Illness and Healing**

Physical illness and healing are core spiritual concerns – and uniquely potent to focus individuals, families and communities on life's Big Questions. Our course will explore Jewish approaches to illness and healing, and what we make of them in ourselves and our roles as clergy. Using Tanakh, Talmud, Codes, Hasidut, liturgy and modern sources, we'll use tradition's riches to ask (and maybe answer) Big Questions: How does Judaism respond to illness? What is healing? What tools can we offer amidst illness and healing (or not-healing)? What do the spiritual and psycho-emotional dynamics of illness and healing (or not-healing) ask of us in our own journeys of faith, spiritual practice and clergy service? What might these dynamics – and Judaism's doctrinal and theological pluralism around them – teach about the soul and the nature of Jewish tradition itself? This course fulfills a spirituality elective.

### **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 IA.

### **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 272 Creating Davening Experiences**

The Talmud teaches us that any prayer that is fixed is not true prayer, one interpretation of which is that our prayers should have a personal component to them. How does one develop a personal prayer style and how does that translate into serving as a shaliah tzibur? Using sacred texts, contemporary readings and workshop-style activities, we will examine how to think about and craft a prayer service in your own style, relying on your own skill sets and interests. This course will fulfill part of the Tefillah and Seminar course requirement.

### **LIT 274 Healing Services**

In this course students will learn to create and lead healing services for a variety of settings including sickness, divorce, miscarriage, cancer, infertility, abuse, and more. Care will be taken to pay attention to the planning of the services, the dynamics involved, and the role of technology. The course will be run as a workshop where students can gain practical experience in this important area. This course can count toward the Tefillah and Seminar requirement.

### **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 530 Siddur as Midrash**

In this course, participants will study the ways in which the *Siddur* quotes biblical paragraphs, verses, and verse-fragments. A strong resemblance will be shown between the way the *Siddur* quotes the Bible and the interpretations of midrash in the rabbinic period. In other words, this course will demonstrate that the *Siddur* ought to be viewed not only as a compendium of Jewish liturgy, but also as an authentic anthology of *midrash*. Some of the midrashic interpretations of biblical verses found in the *Siddur* are also found in the classic aggadic collections. This course will emphasize midrashic interpretations of biblical verses in the liturgy that are not found in the classic aggadic collections and are unique to the *Siddur*.

### **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 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.)

### **MEC 130, 131, and 132 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)

## **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 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 411 Positive Judaism**

One of the most influential and rapidly-growing fields in social science is the burgeoning discipline of Positive Psychology, the study of human flourishing. For a century, psychology focused mostly on reducing or minimizing negative experiences and influences (e.g. trauma, depression, anxiety). Positive Psychology seeks to discover methods for enhancing life satisfaction, engagement, and meaning. The topics addressed by Positive Psychologists include many subjects addressed in depth by Jewish sources. Among those we will cover in this course are perspective, awe, gratitude, hope, compassion, purpose, habit, and character strengths.

This class will bring together contemporary research and ancient wisdom. We will learn evidence-based interventions that increase happiness and integrate them with Jewish practices, texts, and role models. Students will not only study these topics for academic interest, but apply them in their own lives and in their work as Jewish leaders. We will plumb Positive Psychology, Jewish tradition, and the overlap between them as sources for personal and professional growth. This class will be a “lab” in creating a better life for yourself – and for all those you teach and serve. This course can count toward the Education requirement or as an elective. The course will run for the second half of the term, beginning on June 15th.

### **PHI 430 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 – The Zohar**

The Zohar is the masterpiece of medieval Jewish mysticism known as Kabbalah. While it claims to be the product of the 2<sup>nd</sup> century sage, Rabbi Shimon bar Yoḥai, it was actually created by Rabbi Moshe DeLeon and his circle of mystics in 13<sup>th</sup> 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

## **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.*

Ordination students are required to take any four of the six seminar trimesters given in the sequence. Each seminar will meet for one hour and ten minutes weekly, unless it is a combination of two seminars, in which case it will meet for two hours and twenty five minutes. No credit is given for these seminars and no tuition is charged.

Students may only take Core Concepts in trimesters where they are taking other credit bearing classes.

### **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 015 Ritual Skills**

This workshop will provide an opportunity for students to work on individual ritual skills requirements. The topics covered will be determined when there is clarity as to the participants of the class and their needs.

### **PRO 160 Voice Training for Rabbis**

The focus of this class will be concentrated on teaching Rabbinical students how to use their voices correctly and applying that to prayer services. We will explore how simple tools can make one feel empowered to sing with confidence and joy.

### **PRO 215 Counseling 1**

This course is an introduction to the practice of pastoral counseling, offering the philosophical / religious /psychological underpinnings as well as developing actual practical skills. Emphasis is on acquiring the ability to actively listen and assess situations, and then respond appropriately, knowing when to offer various kinds of help, and when to recommend appropriate referrals. Specific issues in this course involve counseling for life

cycle events, pre-marital meetings, helping people cope with illness, losses and grief/bereavement, as well as crisis situations and the stresses of life. We explore ways to use Jewish texts, song, prayer and ritual for healing. Classes often have an experiential component.

### **PRO 216 Pharmacology for Clergy**

This course has been designed to provide a framework for clergy to understand the basics of psychopharmacology. Teaching goals will include the rationale for prescribing psychiatric medicine, the nature of the conditions prescribed for, the mechanism of the drugs prescribed and the effects and side effects of different classes of medicine. Students will have an opportunity to learn about and think through their responsibilities toward congregants and community members who present themselves as in need of mental health services. These encounters can be difficult to understand and this intersession course will bring issues of psychiatric medication, their usefulness, and use into clearer focus for clergy who contemplate the need for making appropriate referrals. This course will cover the Science and Judaism requirement.

### **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 318 Who is Wise?: Inspiring Models and Best Practices of Informal Education**

There's a good chance that you've had a transformative learning experience at camp, in a youth movement, on a travel program, or in another informal educational setting. In this course, you'll have the opportunity to learn models and best practices of informal education, theories of informal education, and to have informal educational experiences that you can reflect on, incorporate into your educational toolbox, and replicate in various educational settings. The material that we cover will be intentionally useful and relevant for future rabbis and cantors. You'll be equipped to deliver meaningful and inspirational informal educational moments and programs to others.

### **PRO 319 Meeting the Needs of All Learners**

The needs of learners have a bearing on nearly every aspect of school, shul, and Jewish communal life. Pedagogy and true understanding of need can yield more than "just" learning.

### **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 329 Lifelong Education: Realities, Possibilities, Goals**

This course will explore the world of Lifelong Education. From the youngest of children to the oldest adults, Jews continually learn. But learn ...what? How does one decide priorities, set goals and create a vision that meets the needs of a community? And learn ... how? There will be an exploration of a variety of models, with a focus on both the benefits and drawbacks. The course includes the issue of relationships among professionals, lay partners and “clients” in the realm of lifelong education. The course is designed for those who will be developing, collaborating, or supporting lifelong education.

### **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 346 Psalms in Key Healing**

This seminar is intended to help students identify their own spiritual, psycho-social, theological concerns as well as those of patients/clients/congregants using close analysis of specific Psalms and other prayer materials. Students will become familiar with both the simple reading of the text and the much deeper meanings of the text as they examine their own theological reactions and understandings of the texts focusing on Psalms 23, 27, 103, 121, and 150 and themes of grief, shame, forgiveness, hope and gratitude. Students will have opportunities to look at other Psalms or spiritual texts of their own choice and present their understanding of the theological and spiritual implications of their texts. Students will have opportunities to consider the use of texts in their care practices.

### **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 391 Reaching Out to World Jewry**

As North American Jews, we are accustomed to certain types of Jewish communities, many of which provide multiple opportunities to study and experience Jewish life. In many parts of the world, however, Jews live in small communities with far fewer opportunities to grow and learn. In this course we will learn about a number of communities throughout the world, and we will explore ways for AJR to connect with these communities and help to serve their needs. We will pursue the question of how to serve them and provide learning opportunities using technology. As importantly, we, ourselves, will learn and grow from an expanded view of Jewish life. Our hope is that this work will lead to a pilot program for AJR to connect with Jewish communities throughout the world.

### **PRO 419 Lab of Questioning - Jewish Identities in the 21st Century**

In this course, we will examine the different meanings of Jewish identities in the 21st century. We will delve into different aspects of identity: peoplehood, chosen and non-chosen Jewish Identities. We will also explore the identities which humans and the Jewish tradition have been assigning the Divine and the implications of the fact that we identify ourselves as a monotheistic faith. Finally, we will look at different aspects of Jewish identities in the context of the Jewish and Israeli calendars, our covenants, language and law. This course aims to give our students a better understanding and tools with which they can lead their communities, while highlighting the current challenges and opportunities this undertaking involves.

### **PRO 422 Leading Through Innovation – Entrepreneurship**

This cross-seminary course is for rabbinical & cantorial students who are preparing to take leadership roles in the rapidly changing landscape of Jewish life. The project-based course pulls from design thinking, innovation, social entrepreneurship, and change making leadership. Students will learn how to pilot a project idea under the guidance of course facilitators, and upon course completion will have an opportunity to apply for funding if they choose to launch these projects. This course counts toward the Entrepreneurship requirement. Please look at your email for a flyer with more information. There are two sections of this course: Wednesdays 7:00 – 9:00 and Thursdays 4:00 – 6:00 but for purposes of AJR registration everyone will be listed on the Wednesday roster. This course begins on January 27th and runs on a somewhat different calendar.

### **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 426 Non-Profit Business Skills for Entrepreneurial Clergy**

When clergy leave seminary, we often find ourselves being asked to take on roles and tasks that we didn't train for -- especially in the business realm. "Rabbi" or "Cantor" often end up also being a version of CEO, financial planner, and head of marketing. In this intersession course, we will spend two days immersing ourselves in the business skills clergy need the most, especially in entrepreneurial settings where there aren't other staff to help.

Through a combination of readings, expert speakers, panels of clergy in the field, as well as group and individual work, participants will come out of this intersession course with the following:

- Understanding of how business skills impact clergy work and can dramatically elevate impact
- Ability to craft basic business documents, including mission/vision statements, one-pagers, case for giving, websites, and social media posts
- Best practices in board creation and structuring
- Ability to do basic fundraising in a variety of settings
- Understanding of communications plans and how to support organizations with public relations
- Connections to potential mentors in the field
- Greater comfort with the business side of Jewish communal life and knowledge of in what areas they want to expand their skills in the future

The course will include some pre-reading as well as a final assignment. The final assignment will be approximately five pages, in which students will create something they haven't done before -- for example, a fundraising plan, a mission statement, or a marketing plan.

### **PRO 427 Breaking the Mold of Clergy Entrepreneurship**

In this course, we will examine some of the myths of entrepreneurship and equip participants with new tools, skills, and perspectives to undertake innovative action in your communities. You will identify your own rabbinic skills and how they match gaps in the market of Jewish communal life, and then how to refocus your efforts on the actual needs and challenges of your community members ("users"). Too often entrepreneurship is focused on products; we won't be talking about your great idea, but rather about the steps needed before you develop a great idea.

Through personal reflection, workshops on identifying needs in the marketplace and understanding your constituents needs, group work, and guest panels of entrepreneurial clergy in the field, participants will come out of this intersession course with the following:

- A personal articulation of their own rabbinic calling, and superpowers
- Understanding of the shifting marketplace of Jewish communal life and the gaps (opportunities) in the market, especially in a pandemic reality
- An approach to creating Jewish community that is centered on participants themselves, instead of on organizational goals that may not be rooted in the loved experiences and yearnings of constituents
- Skills for conducting user interviews and cultivating a mindset of empathy, to best understand their users and

those users' needs

- An understanding of “competing pressures” and methods for removing the obstacles that prevent some Jews from accessing meaningful Jewish communal life

The course will include some pre-reading to introduce students to the concepts, as well as a final assignment of approximately five written pages based on the learning done in the course.

### **PRO 431 Torah Meets Tech**

Like in 70CE when Rabbi Yochanan ben Zakkai took the bold step to re-envision Judaism in light of the destruction of the holy Temple, we today, face another moment in history, which demands a re-focusing on how we connect with, learn with, pray with, mourn with and celebrate with our communities. Together we will explore some of the BIG IDEAS around using technology to enrich our worship and teaching and discover some of great TOOLS for great TORAH. Learners will leave our class with a working knowledge of:

- Digital meeting software (Zoom, Meet, Teams)
- Streaming software and Virtual Cameras (Prezi Video, Mmhmm, Manycam, Ecamm Live, OBS)
- Collaborative Software (Google Apps including: Docs, Sheets, Drawings, Slides, Forms; Mentimeter)
- Educational Software (Wordwall)
- Creative Tools (Canva, Animaker, [viewpure.com](http://viewpure.com), [remove.bg](http://remove.bg))
- Hebrew Tools (Nakdan, Sefaria - websites, divrei torah and trope)
- Website Tools (Weebly, Wix, Google Sites)
- Music Tools (Upbeat)
- Hardware (Computers, cameras, lights, greenscreen)

This course will count toward the Education requirement.

### **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 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 IIA or the equivalent

### **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 IIA or the equivalent

### **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* and Hebrew must be at least at the level of Hebrew IIA or the equivalent. (2 credits) *Typically offered every 4 trimesters.*

### **RAB 210 Intermediate *Midrash***

In this introductory class, we will continue to examine the forms, methods and vocabulary of rabbinic *midrash* and explore the function that *midrash* plays in rabbinic interpretation of *Torah*. We will deepen our understanding of *midrashic* narrative and character development by delving into *Exodus Rabbah*, *Deuteronomy Rabbah*, *Pirkei deRabbi Eliezer*, and several other sources. This is a text-based class and we will spend time during each session reading *midrashim* in Hebrew to improve our fluency. Prerequisite: Introduction to *Midrash* or permission of Instructor.

### **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: Hebrew must be at least at the level of Hebrew IIA or the equivalent

### **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 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 and Hebrew must be at least at the level of Hebrew IIA or the equivalent (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 355 Ruah Haquodesh Rabbinic Literature**

It may come as a surprise that Ruah Ha-Qodesh, the Holy Spirit, plays an active role in classical Rabbinic Literature. Throughout the Talmud and Midrash, she is portrayed as both the divine gift of prophecy that is said to have ended, and the divine voice in scripture that has never stopped speaking. In this theme-based course, Aggadic traditions about Ruah Ha-Qodesh will serve as windows into important topics like the nature of prophecy, the canonization of scripture, and feminine representations of the divine. We will study primary texts with both traditional and academic methods, and explore the importance of Ruah Ha-Qodesh traditions to our own understanding of Jewish spirituality today. Prerequisite: a prior course in Rabbinic literature and the ability to translate Hebrew texts is recommended for this course. (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 and Hebrew must be at least at the level of Hebrew IIA or the equivalent (2 credits) *Typically offered every 3 trimesters.*

### **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 and Hebrew must be at least at the level of Hebrew IIA or the equivalent (2 credits) *Typically offered every 3 trimesters.*

## **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 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 356 Meditation in Judaism and the Far East**

This course offers a comparative study of meditation in Judaism and Buddhism from theoretical and practical perspectives. Although historically unrelated, the two religious traditions share features and concerns that prove fruitful for a cross-cultural dialogue. The scope of the course encompasses: Yogic meditation in ancient India, the cultivation of mindfulness in classic and contemporary Buddhism, the art of soulcraft and awakening to the holy in biblical literature, and techniques of meditation in esoteric Judaism (e.g., the use of visualization, Mantra, conversing with God). The questions we will explore include: What are some of the essential meditative qualities that constitute, according to each tradition, an optimal mode of being human? How does each tradition understand some of the major pitfalls in achieving such quality of consciousness? What relevance does this inquiry have to contemporary people, religious and non-religious alike? How vital is such attunement for bearing clerical responsibility in a pluralistic setting and/or for engaging in cross-religious dialogue? No prior knowledge of Jewish Studies, Hebrew, or Buddhism is required. This course will count as a spirituality course or as an elective.

### **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 375 The Virtual and the Real: "Doing Jewish" Digitally in the 21<sup>st</sup> Century**

Rapid sociological and technological (r)evolutions mean that "doing Jewish" digitally is probably here to stay in some form. What spiritual (r)evolutions should follow suit, and how can spiritual leaders most skillfully nourish and respond to them? Topics will include ritual theory and innovation in digital contexts, emerging halakhot and minhagim of digital community, visuality's gifts and challenges in digital spaces, best practices for psycho-

spiritual depth in digital and hybrid contexts, and specific applications for teaching, Shabbat, haggim, conversion, and lifecycle events. Participants will be asked to contribute actively, creatively and skillfully to this rapidly developing new frontier of Jewish spiritual and community life. This course will run from May 12 – June 23.

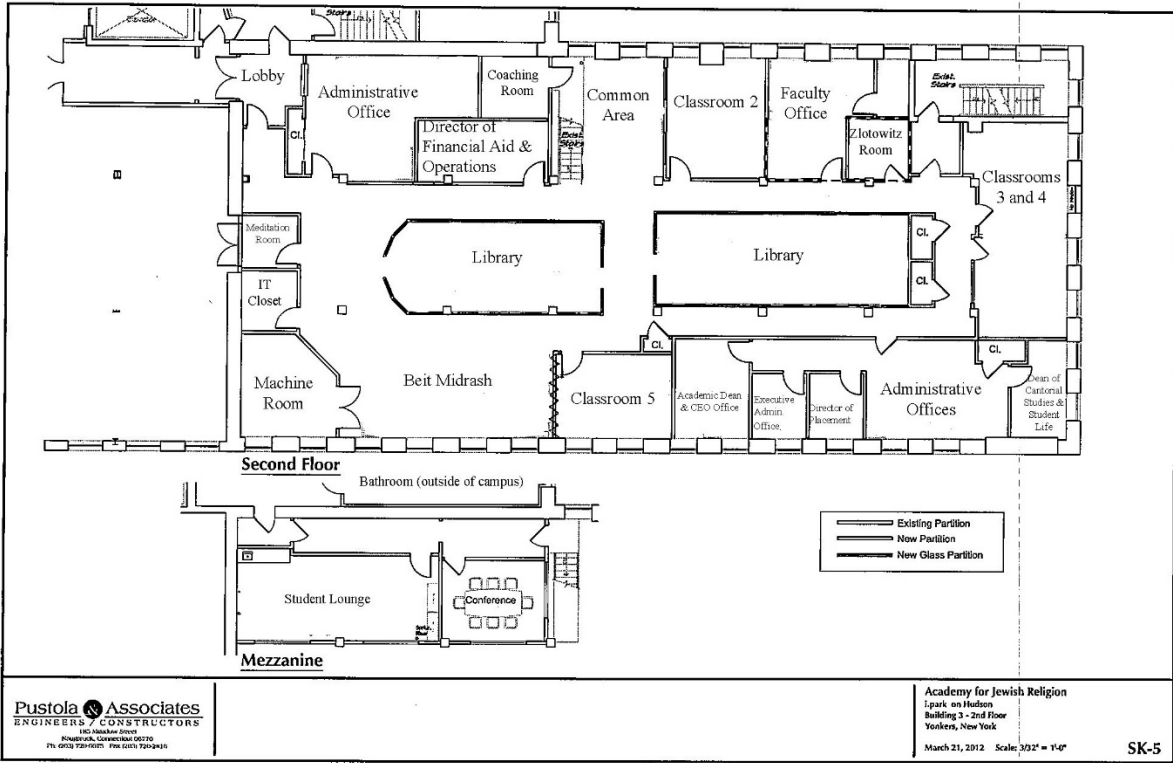
### **SPI 385 Sacred Arts: Writing the Sacred, Writing Ourselves**

When we engage with sacred text through writing, we can reach a deeper understanding of the text and a deeper understanding of our own life of the spirit. In this course we'll delve into Torah, Nevi'im, Psalms, Liturgy, and Lifecycles. We'll engage with these texts creatively through writing midrash, prophetic text, poetry, and prayer. We'll explore how we might use our creative/midrashic responses in spiritual service, and how we can skillfully discern when and how a new piece of creative Jewish text should be used. At the end of this course, students will have strengthened their text study skills and deepened their awareness of the psycho-emotional dynamics of this kind of textual encounter, and will have a set of literary / creative tools for text study and for their own journeys of clergy service. This course fulfills the Sacred Arts requirement.

### **SPI 400 Contemporary Midrash**

In this course, we will examine a wide variety of modern midrashic poetry and prose, in order to learn about the nature and purpose of contemporary midrash. We will also utilize some contemporary tools for creating midrash. We will conclude the course by creating and sharing our own creative midrashim.

xxxv. AJR Floorplan



## **XXXVI. 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 law<sup>1</sup> 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

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<sup>1</sup> 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 Dean 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](http://www.dhr.ny.gov).

Contact DHR at (888) 392-3644 or visit [dhr.ny.gov/complaint](http://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](http://www.eeoc.gov) or via email at [info@eeoc.gov](mailto: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](http://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. Matthew Goldstone

Location: 28 Wells Ave, Yonkers NY 10701

Phone: (914) 709-4035

Email: [mgoldstone@ajr.edu](mailto:mgoldstone@ajr.edu)

Contact: Cantor Michael Kasper

Location: 28 Wells Ave, Yonkers NY 10701

Phone: (914) 709-4027

Email: [Mkasper@ajr.edu](mailto:Mkasper@ajr.edu)

Contact: Rabbi Beth Kramer-Mazer

Location: 28 Wells Ave, Yonkers NY 10701

Phone: (914) 709-4029

Email: [bkramermazer@ajr.edu](mailto:bkramermazer@ajr.edu)

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:<sup>2</sup>

- 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.

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<sup>2</sup> 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).

- 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.
- 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 a 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 Dean 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.