



Academy for Jewish Religion | CA
Serving as a bridge between the pillars of Judaism

CATALOG

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Academy for Jewish Religion, California
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MISSION OF THE ACADEMY FOR JEWISH RELIGION, CALIFORNIA

The Academy for Jewish Religion, California, is a transdenominational institution dedicated to the training of rabbis, cantors, and chaplains. Its mission is to develop religious leaders steeped in Torah wisdom and tradition and capable of transforming Jewish communities into places where all Jews can grow toward spiritual wholeness and well-being.

The Academy is especially attractive to individuals who, after years of diverse professional and work endeavors, experience a kindling of their spiritual calling to serve the Jewish community and God. The Academy provides such students with an educational experience that is sound in scholarship, intellectually challenging, and capable of fostering the psycho-spiritual skills needed for the successful embodiment of the moral and ethical foundations supporting our faith.

To this end, the Academy has recruited clergy and Jewish scholars with impeccable professional reputations, remarkable intellectual breadth, and outstanding qualifications to serve as teachers for students pursuing excellence in Torah studies, foundational texts, Jewish law, rituals, and traditions, as well as guides and mentors in spiritual growth and fulfillment.

It is the Academy's intent to graduate rabbis, cantors and chaplains who will serve as agents of transformation wherever they work, promoting genuine concern for the joys and pains of all Jews, dedication to moral living, and commitment to viewing Torah as foundational for human wisdom and spiritual practice.

In its few years of existence, the Academy has grown a community of faculty and board members, alumni, administrators, and students committed to bringing understanding, guidance, and Jewish wisdom to all Jews, as well as to the human community at large.

THE PROFESSIONAL SCHOOLS

Three Professional Schools of the Academy provide the programs of training that constitute the Academy's work:

- the Rabbinical School, which grants ordination as *Rav u'Moreh/Morah b'Yisrael* (Rabbi and Teacher in Israel) and awards the degree of Master of Rabbinic Studies;
- the Cantorial School, which grants ordination as *Hazzan u'Moreh/Morah b'Yisrael* (Cantor and Teacher in Israel) and awards the degree of Master of Jewish Sacred Music; and
- the Chaplaincy School, which grants Academy certification as a Jewish Chaplain and awards the degree of Master of Jewish Studies.

These programs offer depth, rigor and integrity as they embrace academic scholarship, traditional Jewish study, ethical training, professional skills and spiritual preparation. All of the programs share the following unique characteristics of study at the Academy:

DIVERSITY AND A TRANSDENOMINATIONAL APPROACH

AJRCA does not require adherence to a specific dogma of Jewish belief or practice. We expect that students will be open to experiencing Jewish practices to gain first-hand understanding of their meaning and to share this knowledge with those whom they will serve. Courses and extra-curricular activities offer students opportunities to explore varied theological positions and approaches to spirituality. We also expect that students will demonstrate respect for all streams of Jewish observance.

ACADEMIC STANDARDS AND ACADEMIC FREEDOM

The Faculty and Administration of AJRCA uphold standards of graduate-level education, in accordance with each subject's domain and within our overall purpose of education for Jewish leadership. Thorough investigation and critical thinking enable students to gain deeper understanding of Jewish history, belief and practice.

Academic freedom of inquiry in both secular studies and Jewish tradition are merged in the Academy's environment of free exchange of ideas and opinions. Faculty, students, and administrative personnel are free to engage in all domains of study, subject to the adequate performance of their other academic duties; and to exchange and to disseminate conclusions of their investigations and reflections in oral or written form without fear of sanction. This includes faculty dissemination of conclusions of research in the classroom, provided only that the material be related to the subject being taught.

As representatives or future representatives of Jewish spiritual leadership, both students and teachers have special obligations. The public may judge their profession and/or the institution by their utterances. Therefore when speaking or writing as a citizen, each student, faculty member, or administrator should at all times take care to use accurate information, exercise appropriate restraint,

show respect for the opinions of others, and make every effort to indicate that he or she is not an institutional spokesperson.

SPIRITUALITY

Our programs encourage vibrant spirituality within an atmosphere of strong Jewish learning and respect for all streams of observance. The Jewish people are engaged in a quest for God, and our common life is devoted to discovery of the meaning of holiness in our daily lives, with Torah study and prayer as our primary vehicles in that quest. In pursuing these values together, we discover also our differences, both in how we address God and how we express our Judaism in practice. Nevertheless, we share an understanding that *gemilut hasadim*, deeds of loving kindness, must be the foundation of all of our behavior.

SUPPORTIVE COMMUNITY

The AJRCA Student Association (Va'ad) is supportive of the unique path of study of each student as well as the collective vision that brings all the students together. The Va'ad meets regularly to ensure good communication. It nominates students to work with the faculty and administration in key areas, including representing the views of the student body to the administration and Board of Directors. It arranges weekday *minyanim* and holiday celebrations during the school year, and plans important student events. It sponsors *tzedaka* efforts and offers solace and emotional support in times of individual student's illness, bereavement, or other hardship. Va'ad representatives are available to all students for guidance, and can accompany any student in a meeting with the administration in a time of difficulty.

In consultation with the administration, the Va'ad plans an annual retreat each winter, with attendance required of the entire student body. The retreat offers opportunities to build strong relationships within the AJRCA community, to interact informally with members of the faculty, the Board of Directors, and alumni, and to focus in-depth upon an area of learning that demands more attention than normal class sessions would allow.

INTER-RELIGIOUS PROJECTS

In 2010 the Academy joined Claremont School of Theology and the Islamic Center of Southern California in creating a new framework, the Claremont University Project, to train religious leaders through joint study and collaborative endeavors on many fronts. The Academy maintains its independent programs and operations, while students have the advantage of being able to take courses at Claremont. In return, Claremont students can take courses in Judaica at the AJRCA. Additional collaborative programs are expected in the future.

The Academy also is a participating member of Intersem, a consortium of six seminaries, three Jewish and three Christian, under the auspices of the American Jewish Committee. Each year students from all the seminaries plan a joint retreat for learning together, a social event, and a social action project. AJRCA students are strongly encouraged to participate as a preparation for working in our diverse, pluralistic communities.

EDUCATIONAL OBJECTIVES:

All the Professional Schools share basic overall objectives of education for Jewish leadership. We affirm the Jewish tradition that our life, collectively and individually, rests on three pillars: *Torah*, *avodah*, and *gemilut hasadim*. Jewish leaders serving a variety of communities must achieve expertise and leadership qualities in these areas, and we understand these as defining the major learning outcomes for our students, with appropriate variations as described later in this Catalog, in the descriptions of each program.

1) TORAH (the Teachings) represents the broad scope of Jewish written and oral traditions as a repository of wisdom and the principal mode of our quest for God. The desired outcome includes knowledge of a variety of texts and collections, their terminology and issues, so as to enable each of our spiritual leaders to understand, be in dialogue with, and teach life-guiding wisdom and critical thinking from more than three millennia of Jewish life.

In particular, the AJRCA student is expected to achieve the following competencies in accord with the emphases of each Professional School:

1. Understanding of the content and themes of our most important textual traditions including Tanakh [Hebrew Bible], rabbinic literature (*Torah sheb'al peh*), and liturgy; as well as the most important mystical, spiritual, philosophical and ethical traditions, down to modern times.
2. Interpretation of the most important textual traditions including Tanakh (Hebrew Bible), rabbinic literature (*Torah sheb'al peh*), and liturgy; as well as the most important mystical, spiritual, philosophical and ethical traditions, in relation both to traditional Jewish and modern critical scholarship.
3. Practical knowledge of Jewish law and custom as applied to the ritual calendar, life-cycle rituals, daily practices, dietary laws, personal relationships, and ethical practices in daily life.
4. Understanding of Jewish history and thought in terms of the course of events, major personalities, and critical issues in various historical periods including modern denominations.
5. Practical knowledge of how to access essential resources and pursue research, including using the requisite information technology, as appropriate to each Professional School.
6. Ability to think critically, identify basic questions, compare sources, evaluate different perspectives, and integrate material into coherent written and oral presentations.

2) AVODAH (prayer and ceremonial life) represents the ability to bring experiences of prayer, meditation, observance and celebration, based in engagement with Jewish tradition, to communities and individuals who are understood empathically as spiritual seekers and strugglers, so that they may be empowered to develop a depth of relationship with God, a sense of Jewish community, an appreciation for Torah, inner resources to face adversity, and joy in daily life.

In this area, the AJRCA student is expected to demonstrate the following core competencies:

7. Ability to design, adapt, and lead Jewish prayer services and life-cycle ceremonies, including a range of traditional, denominational and non-denominational services,, at the appropriate level determined for each of the Professional Schools;
8. Ability to present teachings on Torah, prayer, meditation, Jewish spiritual growth, and/or Jewish observance, as appropriate for the audience.

3) GEMILUT HASADIM (acts of lovingkindness) represents the ability to contribute to the enhancement of Jewish life through service, education, leadership development, an exemplary personal lifestyle, and ethical behavior. It includes supporting and guiding individuals and groups toward positive change and enabling them to discover their own potentials for service.

In achieving this outcome, the AJRCA student is expected to acquire the following core competencies:

9. Skill in helping individuals and groups develop healthy responses to life issues, deeper spirituality, and positive connections to community.
10. Ability to contribute to productive work environments, work in teams, and communicate with people of diverse backgrounds and needs, both in the Jewish world and in interfaith contexts.
11. Understanding of the role of the rabbi, cantor, or chaplain in relation to various institutions and resources in the Jewish community, including synagogues and their internal structures, schools, professional organizations, and charitable institutions.

4) HEBREW LANGUAGE is the common medium of discourse with centuries of Jewish tradition; competence in both Torah and Avodah require proficiency in classical Hebrew.

Each AJR student must, therefore, acquire the following:

12. Ability to read, understand, translate, and analyze the grammar of biblical texts, at the level specified by each Professional School.
13. Ability to read and understand the traditional Jewish liturgy and other important rabbinical texts, at the level specified by each Professional School.

5) SPIRITUAL DEVELOPMENT is essential for the individual who chooses to serve God and the Jewish people as a rabbi, cantor, or chaplain. Such a person takes on a major task as exemplar and teacher, and also as one who, like *Moshe rabbenu*, bears the burdens of others. This level of professional work requires constant attention to one's own spiritual development, and a strong foundation for that must be laid during one's professional education.

Many qualities go into a person's character and spiritual leadership. The Faculty and Administration of the Academy have chosen six very important attributes that we intend to help our students cultivate. In the enumeration below, each quality is followed by a list of actions and attitudes through which such traits might typically be observed. These lists are not exhaustive, but provide representative guidelines along which spiritual development can be assessed.

Anavah (humility) is demonstrated by students when they:

Avoid behavior that draws excessive attention to self; model thoughtful response; show self-restraint under stress; are willing to apologize; show interest in accurately knowing strengths and weaknesses; seek feedback and spiritual guidance; manifest decreasing ego concerns; respond in ways that help others become self-aware.

Rachamim (empathy) is demonstrated by students when they:

Show warmth and interest in others; listen carefully and sympathetically; offer assistance; use supportive and empowering language; demonstrate understanding of emotions behind verbal expressions; take initiative in settings where difficult life issues are being addressed.

Kavod (respect) is demonstrated by students when they:

Behave and speak respectfully toward teachers, scholars, fellow students, and Torah; acknowledge their sources in written and oral presentations; show openness to other opinions and values; avoid *loshon hara* (gossip); are able to suspend judgment; refrain from embarrassing or blaming others; refrain from competitive behavior and language; actively honor others; demonstrate self-respect, including awareness of how their behavior is perceived in public settings and of their professional image.

Pnimit (inwardness) is demonstrated by students when they:

Show interest in spiritual resources beyond class work; manifest thoughtfulness about life's challenges; increase their observance and spiritual practice, personal and communal; identify inner conflicts and doubts; share perspectives that come from inward reflection; manifest equanimity and *bitachon* (trust) in difficult situations, personally and interpersonally.

Chesed (kindness) is demonstrated by students when they:

Support efforts for justice and relief of suffering; show interest in wisdom and ethical reflection beyond class work; use ethical reflection to illuminate their own actions and the actions of people with whom they work; lead and engage others in ethical reflection.

Zerizut (initiative and enthusiasm) is demonstrated by students when they:

Show enthusiasm toward Jewish community, liturgy, and spirituality; are punctual and reliable in attendance for classes and meetings; are attentive in class and at events; take on responsibilities and hold themselves accountable for timely results and thorough completion of tasks; manifest energy and passion in pursuing goals; take pride in high standards of professional work; take initiative when problems arise; engage others in action; demonstrate courage to stand up for what is right.

Demonstration of Achievement of Outcomes:

The achievement of the above outcomes is demonstrated to the Faculty of the Academy by successful completion of the curriculum of each Professional School, its co-curricular requirements, and periodic examinations and evaluations, which are summarized below. Details of the curricula and requirements are in the sections for each Professional School, further in this Catalog.

Rabbinical graduates will have demonstrated their competence at an appropriate level by:

- 1) grades of B or above in all the required courses in the Rabbinical School curriculum;
- 2) preparing and explaining an assigned segment in the Steinsaltz Talmud, either in an Advanced Talmud class or as a separate examination;
- 3) grades of B or P in all performance-based classes (including but not limited to Homiletics, Tefillah Seminar, Cantillation);
- 4) delivering *Divrei Torah* based on Tanakh and commentaries beyond class work, specifically at AJRCA *minyanim*, and in internships or fieldwork experience;
- 5) fluent reading of Hebrew prayer texts and Torah, and leading the prayer service, in AJRCA *minyan* and/or other settings as required (see p. 18);
- 6) positive evaluations in internship or fieldwork settings, in accordance with the evaluation requirements set forth by the Rabbinical School (including liturgical, teaching, and organizational requirements);
- 7) writing the Master's thesis, including satisfactory completion of an oral consultation on the thesis and final approval by the Thesis Advisor and Dean of the Rabbinical School.

Cantorial graduates will have demonstrated their competence at an appropriate level by:

- 1) grades of B or P in all the required courses in the Cantorial School curriculum;
- 2) fluent reading of Hebrew prayer texts, Torah, and Haftarah, and leading the prayer service, in AJRCA *minyan* as well as required classes;
- 3) positive evaluations in internship or fieldwork settings, in accordance with the evaluation requirements set forth by the Cantorial School;
- 4) successful preparation and performance of the required Recital;
- 5) writing the Master's thesis, which must be approved by the Thesis Advisor and Dean of the Chaplaincy School.

Chaplaincy graduates will have demonstrated their competence at an appropriate level by:

- 1) grades of B or above in all required courses in the Chaplaincy School curriculum;
- 2) grades of P with satisfactory written evaluations in Clinical Pastoral Education (minimum 9 credits);
- 3) reading Hebrew prayer texts with fluency in AJRCA *minyan*;
- 4) writing the Master's thesis, which must be approved by the Thesis Advisor and Dean of the Cantorial School.

Note: A student who does not receive a B in any required course must either repeat the course or arrange for remedial work followed by a special examination.

All graduates of the Academy will have demonstrated appropriate levels of spiritual development to their teachers, advisors, deans, and supervisors, in accordance with the criteria described above, in:

- 1) appropriate classroom behavior;
- 2) successful joint work with other students in activities such as *minyan*, *Va'ad*, and the annual retreat;
- 3) self-improvement efforts evidenced in Spiritual Development Seminar;
- 4) constructive response to evaluations by faculty or administrators, including but not limited to the Third-Year Evaluation;
- 5) positive evaluations from supervisors in internships, fieldwork settings, and/or CPE.

Students accomplish these objectives through multiple avenues. Our strong offerings in biblical and rabbinic studies, utilizing both traditional and modern scholarship, provide an intellectual foundation. Courses in professional skills contribute to individual spiritual development and equip our graduates to meet the challenges inherent in contemporary spiritual leadership, including pastoral counseling, education, and ethics. Study of traditional and contemporary liturgy, life cycles, and mystical traditions help our students achieve understanding of spiritual work in ritual settings and the power of symbol and ceremony. *Minyan* and classes enable them to learn not only to lead religious services, but also to appreciate the significance of music as the soul of Jewish liturgy. Most of all, our students learn to transmit Torah and tradition in a manner that reflects the highest Jewish values, in the context of the realities of contemporary Jewish life.

A unique aspect of the Academy is that students from the various Professional Schools have the opportunity to study with one another in core courses as well as electives. Prospective rabbis and cantors have the opportunity to work with each other in our *minyan*, recognizing the unique expertise held by each. Both also take numerous Jewish studies and professional skills courses with chaplaincy candidates. In this way, all students develop an appreciation for the unique contributions of different types of Jewish professionals.

Graduates from each of our Schools will be able to help a congregation or agency develop a vision for the future and institute the processes that will actualize this vision. Our faculty members remain available to help our graduates as consultants and visiting lecturers. In partnership with Jewish community leadership in its many facets, the Academy and its graduates are active in building vibrant and compelling communities for the future.

ACCREDITATION STATUS:

The Academy for Jewish Religion, California has been recognized as a Candidate for Accreditation by the Accrediting Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges (WASC), 985 Atlantic Avenue #100, Alameda, CA 94501, 510-748-9001. This status is a preliminary affiliation with the Commission, awarded for a maximum period of four years. Candidacy is an indication that the institution is progressing toward Accreditation. Candidacy is not Accreditation and does not ensure eventual Accreditation.

The letter confirming our accreditation status is available on request from our WASC Liaison Officer, Dr. Tamar Frankiel, Dean of Academic Affairs, and accreditation documents are accessible in the library.

GENERAL REGULATIONS FOR THE PROFESSIONAL SCHOOLS

ENTRANCE REQUIREMENTS

Jewish Status. All applicants for AJRCA Professional Schools must be Jewish. This means that the biological mother of the applicant is Jewish, or that the applicant has converted through a bona fide Bet Din with *mikvah* and *milah/hatafat dam brit*, as appropriate.

The spouse of an applicant to any of the Schools must be Jewish. It is the conviction of the Academy that these policies enable AJRCA and its community of students and graduates, throughout their careers, to serve the widest spectrum of the Jewish community as leaders and as exemplars of Jewish life.

College Degree. Applicants must hold a bachelor's degree from an accredited college or university.

Commitment to Jewish Life. Applicants must demonstrate commitment to Jewish religious life and have the potential to become a religious leader of the Jewish people. This will be assessed through recommendations and an admissions interview (see Application Procedure).

Hebrew Language. While we offer many levels of Hebrew instruction, each entering student must have a minimum knowledge of Hebrew. A Hebrew Proficiency Examination given at the time of the admissions interview will determine whether the student meets at least the level required to enter the Academy's Hebrew I. This level requires the student to be able to pronounce Hebrew correctly in reading (with vowels), read with fluency, have a basic liturgical vocabulary, and be able to translate simple sentences, recognizing pronouns, adjectives, and singular and plural forms.

If a student does not score high enough on the exam, a preparatory Hebrew program will be required before entering our classes. Details are available from the Deans of the Schools. The Proficiency Examination will also determine where more advanced students should begin their study in the Academy's Hebrew language program.

Cantorial Applicants: Musical Training. Applicants to the Cantorial School must have a pleasing voice, with evidence of the training appropriate to a vocal professional, and have some formal training in music (described in the AJRCA application materials). The admissions process for the Cantorial School includes assessment of the applicant's musical skills.

DURATION OF STUDY AND RESIDENCY REQUIREMENT

To be eligible for ordination as Rabbi or Cantor and Teacher in Israel, a student must complete the requirements specified in the program descriptions below and satisfy the Residency Requirement. Both Rabbinical and Cantorial Schools normally require five (5) years of full-time study, averaging 14 units per trimester. Full-time students must be available for all courses offered, Sunday through Tuesday. In cases where family or professional commitments preclude the possibility of full-time study, part-time study is an option, with the recognition that this will increase the duration of study. For any student, all requirements must be completed no later than ten (10) calendar years from the beginning of the first trimester of enrollment at the Academy.

All transfer students into the cantorial and rabbinical programs must take courses at the AJRCA for three years (9 trimesters), and must accumulate a minimum of 120 credits at the Academy. A transfer student has a maximum of 6 years from the beginning of the academic year of entry to complete those credits.

To be eligible for the Academy's certification as a Jewish chaplain, a student must complete the requirements specified in the Chaplaincy School description, which normally takes three years. The minimum residency requirement is two years (6 trimesters) at the AJRCA. All requirements for Chaplaincy must be completed no later than five (5) calendar years from the beginning of the first trimester of enrollment at the Academy.

STUDY ABROAD

AJRCA strongly encourages, but does not require, a period of study in Israel. The Academy has relationships with a number of international centers for Jewish learning, including the Pardes, Yakar and Hartman institutes in Jerusalem. Students are encouraged to arrange a program of study abroad for a trimester or a full year. As program structures do change, the Dean of the Rabbinical School must be consulted for guidance before arrangements are made. In some cases, submission of written work may be required in order to receive AJRCA credit for study in Israeli institutions.

The exposure to Hebrew language in Israel is incomparable, but we recognize that this is not possible for all students. Many of our students spend one or more summers in Israel.

NON-MATRICULANT STUDY AND AUDITING

Non-matriculant study in classes is available for those exploring the possibility of application to one of the Academy's professional schools. Auditing is possible for serious adult learners who meet the Academy's criteria of being able to engage in study at a graduate level.

Students who wish to be admitted to one of the professional programs must apply during the trimester in which they are completing their third course (9 units). If

admitted, the credits earned in those courses may be credited toward completion of a program.

Auditors may be permitted with the approval of the instructor and the Dean of the appropriate program. They must pay full tuition, attend all classes and participate as the instructor requires, but do not take exams or write final papers or receive academic credit.

THE RABBINICAL SCHOOL

The goal of the Rabbinical School is to train future leaders of the Jewish people to have deep learning in texts and tradition, an appreciation for the historical forces that have shaped our people, a mastery of the spiritual wisdom of our tradition, and a love for the Jewish people. The rabbinate involves service as much as leadership, and the rabbi ordained by AJRCA will have developed the professional skills to serve with insight and compassion, with wisdom and understanding.

Each student may well be a passionate advocate for a particular position in Jewish life, but will graduate from AJRCA with a deep understanding of alternatives within Judaism. Our program is designed to develop a model of Judaism for the twenty-first century, educating leaders who will be able to serve multiple segments of the Jewish people as we continue to search for meaning and turn to our rabbis for authentic guidance in spirituality.

Of the three pillars of Judaism—*Torah*, *Avodah*, and *Gemilut Hasadim*—a rabbi's primary contribution comes from Torah learning. The rabbi is expected also to be able to lead prayer and ritual services for different kinds of communities, and an orientation toward loving service of the community is central to the rabbi's life. But the rabbi must in particular be able to access the depths of tradition, understand the issues of life in Jewish terms, communicate them with clarity and heartfelt devotion, and help others empower themselves in connecting to God and the Jewish people through Torah learning.

COMPONENTS OF THE PROGRAM

The Academy's course of study leads to the completion of 210 course credits (usually five years of full-time study), including required supervised fieldwork and co-curricular activities in the context of our community. The program provides support and guidance for personal development. All rabbinical students must complete five years of Hebrew study or have equivalent Hebrew proficiency. An outline of courses that will fulfill the course credit requirements appears at the end of this section.

Competencies are assessed through course performance, examinations, periodic individual reviews, a Master's Thesis, and supervised fieldwork.

PERSONAL DEVELOPMENT

The AJRCA evaluates its students in terms of their personal growth and development, particularly in the areas of personal ethics and integrity, stability, self-discipline, interaction with others, ability to self-evaluate, commitment to goals, growth in spiritual qualities, and appropriate leadership skills. Regular

evaluations of development in these and related areas will be made by the appropriate Deans on the basis of observations by faculty and administrators.

Spiritual Development Seminars. Involvement in peer-led spiritual development groups is required, normally for a minimum of 3 years (9 trimesters), and this work becomes part of the evaluation. The Deans will in turn consult with all students and advise them, so that they can gauge their own progress toward personal development goals.

FORMAL REVIEWS OF STUDENT PROGRESS

Fundamentals:

All rabbinical students will be reviewed after completion of 40 credits (approximately one year of full-time study) to ensure that they are eligible to take advanced courses. This review has three components: (1) course grades, (2) written evaluations by faculty including the student's advisor, and (3) participation in minyan and delivering one *d'var Torah* at an AJRCA minyan, . The Student Assessment Committee of the Faculty will review this material.

Progress in Hebrew:

Near the end of each summer, students must pass a test in order to be admitted to the next year of Hebrew. These will focus on text reading skills with attention to grammar and will not include conversational ability.

Third-Year Evaluation:

In the spring trimester of the third year the Faculty and Deans will conduct a formal review of each student's academic progress and of his/her development as a prospective Jewish communal leader. The basis for this review will be a Portfolio of student work as well as grades and evaluations accumulated in the student file. This portfolio will include:

- (a) a selection of three academic papers or assignments from courses required of all students in the program. The Deans may request students to submit papers from specific courses;
- (b) a selection of three academic papers or assignments from elective courses, selected by the student;
- (c) the results of the student's most recent Hebrew exams, provided by the Hebrew instructor;
- (d) the first-year *D'var Torah* and, if requested, other appropriate examples of the student's development in spirituality and practical rabbinics.

Students will be invited to a discussion of their portfolio and other aspects of their progress in the program. They will be advised personally and in writing of the results of the review and recommended either for continuation in the program or for discontinuance.

Liturgical and Teaching Skills:

All rabbinical students must demonstrate ability to lead traditional services with fluency in Hebrew diction. By the end of third year, they must have demonstrated this proficiency in weekday Shacharit in AJRCA minyan, and Mincha and Ma'ariv either in an internship setting or by special arrangement. By the end of fourth year, they must have demonstrated proficiency in Shabbat Shacharit, normally in an internship setting. The method of acquiring these proficiencies may vary according to the student. AJRCA will provide audio CDs and may offer elective courses in tefillah skills periodically. Students may also arrange private tutoring outside the Academy.

All students are required to attend *minyanim* on any day in which they are registered for classes at the Academy. In addition, during the week as well as on Shabbat, they are expected to attend at other locations besides the Academy, where they can listen, participate, and improve their tefillah skills.

In their final year, they will demonstrate ability to read Torah with the appropriate trope and will deliver at the *minyan* two *drashot* as assigned on an appropriate topic.

MASTER'S THESIS AND THESIS CONSULTATION

Each student must complete a **Master's Thesis**, which is a formal academic research paper that may have practical applications.

Requirements and procedures for the thesis are explained in documents available from the AJRCA office. Early in the fourth year, students should be exploring possible topics for a thesis and should select an advisor from among AJRCA faculty. In consultation with the advisor, the student will develop a formal thesis proposal and submit it to the Dean of the Rabbinical School no later than January 31st of the fourth year. With the advice of appropriate faculty, the Dean will approve thesis topics, make suggestions for improvement, or require re-submission. The student and advisor will then develop a work plan and timeline that will enable the student to finish the research and do much of the writing by December of the student's final academic year.

By October 31st of the academic year in which the student expects to graduate, the advisor will report to the office of the Dean on the progress of the thesis. The student will schedule a Thesis Consultation during the month of January, by which time the student should have completed writing about two-thirds of the thesis. The committee convened for this purpose will normally include the thesis advisor, another faculty reader, the Dean of the Rabbinical School, and the Dean of Academic Affairs. The committee will assess whether the thesis demonstrates an integration of the student's studies, as well as whether it is grounded in good research, demonstrates mastery of the appropriate Jewish scholarship, and shows evidence of clear thinking and writing. Recommendations for revision and suggestions for improvement may be made. The advisor will supervise the

student in completing the thesis in accordance with the committee's recommendations.

The completed thesis, in appropriate format and style (based on Chicago Manual of Style), must be submitted to the advisor by April 1st of the year of ordination. After final corrections, the advisor, reader, and Dean of the School will certify on a signature page that the thesis is satisfactory. After the certification is complete, the student will submit two bound copies for the Academy.

FIELDWORK EXPERIENCE

An essential component of the AJRCA academic program is supervised, diversified field experience in the full range of rabbinical responsibilities. An integral part of each student's preparation to serve K'lal Yisrael as clergy is successful participation in two different types of internships in order to provide maximum exposure to the possibilities in the rabbinate, cantorate or chaplaincy. Internships prior to the third and fourth year of education are less fulfilling to both the students and institutions they serve, so we normally do not approve internships at earlier stages. Internships must be arranged in advance (see below). Students will usually find appropriate placements through their own initiative.

Ideally, internships should be 10 hours a week for a minimum of nine months. Shorter internships such as full-time summer positions will be considered on a case by case basis in accordance with strict criteria. During that time, the student is expected to grow by performing or participating in services, activities, classes, or events outside their comfort level and exposure to situations and experiences that would enhance their training and skill set. An integral part of the internship is weekly or bi-weekly meetings with a supervisor/mentor for feedback to discuss problems, issues, and suggestions. Positive evaluations from the supervisors will confirm growth and demonstrate spiritual development. These evaluations are submitted twice a year to the Director of Placement and Internships.

In addition, during each year of fieldwork, the student must participate in the Fieldwork Support Seminar (FWSS) for one trimester of that year.

The Dean of the professional school, or the Faculty in assessing students, reserves the right to require longer or different terms of internship in individual circumstances.

Internship placements are paid contractual positions in the hiring agency, which must also provide supervision and evaluation. A proposal for placement must be discussed with the Dean of the Rabbinical School before any agreement is made with a synagogue or agency. Subsequently, a proposed contract or letter of appointment must be submitted for AJRCA review prior to the student's acceptance of the placement. Documentation must be included that provides full details of the responsibilities of the intern, provisions for on-site supervision,

terms of remuneration, and the identity and background of the directing professional.

Contracts and supporting documentation should be submitted as soon as possible, preferably three months or more in advance of the anticipated commencement of duties. A minimum of 30 days prior to contract signing is required, in order to give the Dean's office adequate time for careful review and response.

OPTION OF CLINICAL PASTORAL EDUCATION (CPE)

AJRCA highly recommends Clinical Pastoral Education to all its students. The carefully structured balance of clinical experience and close supervision are invaluable as a component of the professional and spiritual preparation for religious leadership.

AJRCA offers CPE training, in cooperation with a nationally accredited agency, as a regular part of our chaplaincy program and as a supplement to the rabbinical and cantorial programs. When students enroll in our CPE program, they receive 9 hours of professional skills credit, satisfying one year of practicum requirement for chaplains, and satisfying one Fieldwork Seminar and Art of Chaplaincy for rabbis or cantors.

CPE acquired at another institution or nationally accredited agency will be deemed equivalent to six months of internship experience in a non-synagogue setting and 6 professional skills credits as above. Rabbinical students must still complete another half-year in another non-synagogue setting, and one year of Fieldwork experience in a synagogue setting. Cantorial students who have a CPE credit still must complete the regular internship assignments in the Cantorial School, but receive credit for Art of Chaplaincy.

CO-CURRICULAR REQUIREMENTS

Attendance at the annual AJRCA Retreat and at the annual Ordination ceremonies is required of all students. In general, students should be aware that, as members of the community, they are expected to support all AJRCA events by their participation. A student with compelling circumstances that may preclude participation in co-curricular activities should consult with the Dean and submit a written petition for exemption. If the petition is approved, an alternative assignment will be developed.

OUTLINE OF RABBINICAL CURRICULUM

The number of credits listed in each segment is regarded as minimal. When not otherwise noted, courses are for 3 credits.

Hebrew:

Hebrew must be taken until the student completes Hebrew V. Where the student starts depends upon their placement exam at entry.

Foundational Courses in Judaica (48 credits): These courses require minimal Hebrew, and, except for Spiritual Development Seminar, should be completed no later than the end of the second year.

Tanakh:

Introductions to Chumash, Nevi'im, and Ketuvim

Rabbinics:

Introduction to Mishna and/or Introduction to Rabbinic Literature

Liturgy:

Introduction to Liturgy (2 trimesters)

Jewish History and Thought

World of Bible

Rabbinic Period

Medieval Jewish History and Thought

Modern Jewish History and Thought

Mysticism and Spirituality

Introduction to Mysticism

Introduction to Hasidut

Spiritual Development Seminar, 9 credits (usually 3 per yr for 3 yrs)

Rabbinics, minimum 75 credits including the following:

Tanakh

Chumash with Rashi

Chumash with Commentaries – choose from options

Nevi'im and Ketuvim, minimum 3 courses

Rabbinics and Halakha:

Sefer HaMitzvot

Talmud Competence Sequence (see further below):

Introduction (9 credits)

Intermediate

Mikraot Gedolot (in Tanakh area)

Advanced, including preparing and explaining an assigned segment in the Steinsaltz Talmud (unless done by examination, see p. 11);

Resources and Methods in Rabbinics

Codes & Halacha, minimum 4 courses

Advanced Midrash or equivalent

Liturgy Text Study

Intermediate Liturgy

High Holy Day Liturgy

Festival Liturgies
Jewish Musical Traditions
History and Thought
Zionism & the Arab-Israeli Conflict
Mysticism and Spirituality
Minimum 2 advanced courses, chosen from various options

Professional Skills (33)

Professional Ethics
Rabbinic Leadership in Ritual Life
Homiletics
Tefillah Seminar
Note: Students must demonstrate proficiency in leading services and giving divrei Torah in AJRCA weekday minyanim as well as in the requirements of this course/ See above, p. 19, "Liturgical and Teaching Skills."
Cantillation (Haftarah and Torah)
Jewish Education
Art of Counseling
Art of Chaplaincy
Fieldwork Seminar, 2 courses (concurrently with fieldwork experience; one trimester each year)
One advanced Professional Skills elective

Electives chosen in consultation with the Dean to make a total of 210 credits. We strongly encourage additional Talmud study for rabbinical electives. However, a student with a special interest in another area, such as Tanach, Jewish thought, or mysticism may develop a concentration in that area.

Required courses besides Hebrew normally constitute about 162 credits toward the total required of 210. Students who begin with Hebrew I will have very little space for free electives and may have to take more than 210 credits in order to fulfill all requirements and/or to achieve appropriate mastery in an area, as determined by the Faculty's Student Assessment Committee and the Dean of the student's Professional School.

All courses listed above under the heading of **Rabbinics, plus Hebrew IV and V**, constitute the basic curriculum for the degree of Master of Rabbinic Studies.

THE CANTORIAL SCHOOL

The program of the AJRCA Cantorial School leads to ordination as Hazzan and Teacher in Israel. Its students develop the Jewish learning and the musical and professional skills necessary to serve the Jewish people as a cantor. Heir to a tradition of great musical insight and artistry, the modern cantor is also a professionally trained member of the clergy, a teacher, and a religious and spiritual leader.

The Academy established the Cantorial School—the only institution of its kind in the Western half of the United States—because we provide a uniquely supportive and encouraging environment for training students to serve in this multi-faceted contemporary role. Our faculty represents the diversity of the Jewish people. Our curriculum stresses cantorial interpretation and musicality, an understanding of the liturgies of present-day Jewry, and modern Jewish scholarship. Our graduates will be prepared to serve in a variety of settings in the United States and elsewhere. The education offered by AJRCA recognizes and supports the possibility that the cantor may be sole leader of a congregation.

The cantor brings talent and skills in music and voice that enhance and deepen the ritual life of all Jews. As a living resource for Jewish musical tradition, the cantor must work toward a mastery of the melodies and chants for all approaches to Jewish prayer, including Hasidic *niggunim* and Yiddish songs.

The contemporary cantor is also frequently charged with responsibility in teaching and spiritual leadership, and must be familiar with classical Jewish texts, biblical traditions, contemporary Judaic scholarship, education, and the professional skills involved in working with individuals and communities in times of joy and sorrow. Cantorial students are encouraged to develop a specialization in either rabbinics or Jewish education to supplement their cantorial training .

COMPONENTS OF THE PROGRAM

The Academy's course of study allows students to achieve its objectives through the completion of a minimum of 210 course credits (usually five years of full-time study), guidance for personal development, and co-curricular activities in the context of our community. All cantorial students must complete four years of Hebrew study or have equivalent Hebrew proficiency. Students who enter with minimal Hebrew background (and therefore start with Hebrew I) may have to take more than 210 credits to fulfill all requirements. An outline of courses that will fulfill the requirements of 210 credits appears at the end of this section.

Competencies are assessed through course performance, individual reviews which may include special examinations, a Master's Thesis, and a public Recital, as well as references from positions of employment. Students normally acquire

professional experience through employment in a synagogue in an appropriate student cantorial position.

VOCAL AND MUSICAL TRAINING

Vocal instruction is an integral part of the professional training of a cantor. All students are required to take voice lessons throughout their Academy Cantorial studies. This instruction is arranged privately by students, who are responsible for the costs. The Deans of the school are available for guidance and will periodically discuss with students their vocal progress.

Each cantorial student must have a minimum of six (6) trimesters of Coaching from a member of the AJR Cantorial School faculty, for 1 academic credit per trimester. The instructional fees for this service are established through and paid to the Academy but, since it is private study, are not the same as regular courses..

Students are required to continue their musical study until they reach the required standard in the areas of harmony, conducting, sight singing and ear training. In instrumental music, either guitar or keyboard proficiency will be required.

AJRCA CHOIR

Cantorial students are required to participate each year in performance events plus the necessary hours of rehearsal for each event, as assigned by the Deans.

PERSONAL DEVELOPMENT

The AJRCA evaluates its students in terms of their personal growth and development, particularly in the areas of personal ethics and integrity, stability, self-discipline, interaction with others, ability to self-evaluate, commitment to goals, growth in spiritual qualities, and appropriate leadership skills. Regular evaluations of development in these and related areas will be made by the appropriate Deans on the basis of observations by faculty and administrators.

Spiritual Development Seminars. Involvement in peer-led spiritual development groups is required, normally for a minimum of 3 years (9 trimesters), and this work becomes part of the evaluation. The Deans will in turn consult with all students and advise them, so that they can gauge their own progress toward personal development goals.

FORMAL REVIEWS

Fundamentals:

All cantorial students will be reviewed after completion of 40 credits (approximately one year of full-time study) to ensure that they are eligible to take

advanced courses. This review has three components: (1) course grades, (2) evaluations of academic development and musical knowledge by faculty, including the student's advisor, and (3) participation in minyan including leading minyan at least once for an evaluation. The relevant material is placed in the student's file and reviewed by the Student Assessment Committee of the Faculty will review this material.

Progress in Hebrew:

Near the end of each summer, students must pass a test in order to be admitted to the next year of Hebrew. These will focus on text reading skills with attention to grammar and will not include conversational ability.

Third Year Review

The Cantorial Faculty and Dean will meet with each student and review progress at the end of the third year and will recommend to the Student Assessment Committee whether the student should continue in the program on the basis of musical and cantorial skills. The Committee will consider this and other academic and personal development information as part of the Third Year review.

MASTER'S THESIS

Each student must complete a **Master's Thesis**, which is a formal academic research paper that may have practical applications.

Requirements and procedures for the thesis are explained in documents available from the AJRCA office. Early in the fourth year, students should be exploring possible topics for a thesis and should select an advisor from among AJRCA faculty. In consultation with the advisor, the student will develop a formal thesis proposal and submit it to the Dean of the Cantorial School no later than January 31st of the fourth year. With the advice of appropriate faculty, the Dean will approve thesis topics, make suggestions for improvement, or require re-submission. The student and advisor will then develop a work plan and timeline that will enable the student to finish the research and do much of the writing by December of the student's final academic year.

By October 31st of the academic year in which the student expects to graduate, the advisor will report to the office of the Dean on the progress of the thesis. By January 31st a substantial draft must be submitted to the advisor and a second reader. They must confirm whether or not the thesis can be completed in a timely fashion.

The completed thesis, in appropriate format and style (Chicago Manual of Style) must be submitted to the AJRCA office by April 1st of the year of ordination. After final corrections, the advisor and reader will certify on a signature page that the thesis is satisfactory. After the certification is complete, the student will submit two bound copies for the Academy.

PUBLIC RECITAL

All students, in consultation with the Dean of the Cantorial School, develop a repertoire and perform at a recital during their last year of studies. Students, faculty, and other constituencies of the Academy are invited to attend.

SYNAGOGUE EXPERIENCE

All students develop the skills to conduct services in synagogues of traditional and liberal approaches to liturgy. Students will be asked to demonstrate this ability during the course of their studies. Specifically, in a traditional and in a liberal synagogue, students will lead services on a weekday morning, Friday night, Shabbat morning, a Festival morning and if possible one of the *Yamim Noraim*. The students will demonstrate the ability to *daven* from the *siddur* without reference to music.

A student normally develops the ability to fulfill this requirement by serving for a minimum of one year as a cantorial intern, soloist, or junior cantor in a congregation. This fulfills the basic internship requirement. During the time of the internship, the student must enroll once in Fieldwork Seminar. Evaluations by a supervisor or mentor must indicate how the requirements were satisfied.

CO-CURRICULAR REQUIREMENTS

Attendance at the annual AJRCA retreat and at the annual Ordination ceremonies is required of all students. Other co-curricular requirements, such as private vocal training, are designed for each individual's program. In general, students should be aware that, as members of the community, they are expected to support Academy events by their participation. A student with compelling circumstances that may preclude participation in co-curricular activities should consult with the Dean and submit a written petition for exemption. If the petition is approved, an alternative assignment will be developed in consultation between the student and the Dean.

OUTLINE OF CANTORIAL CURRICULUM

The following outline specifies the minimum course of study required for cantorial ordination. Other courses besides those listed below may be required for individual students if prior background in an area is insufficient, or if additional work in an area is deemed necessary. The Dean of the Cantorial School supervises individual program design and approves electives and course substitutions.

Hebrew:

Hebrew must be taken until the student completes Hebrew IV. Where the student starts depends upon their placement exam at entry.

Foundational Courses, 24 credits

Liturgy (6)

History of Liturgy and Structure of the Siddur

Tanakh (6)

Introduction to Chumash and Neviim

History and Thought (6)

World of the Bible

Survey of Jewish History

Professional Skills for Cantors (6)

Introduction to the Cantorate and Weekday Nusach

Hazzanut (Cantorial Studies), 102 credits

Cantorial Music (45)

Shabbat Nusach & Repertoire (9)

Yamim Noraim & Repertoire (9)

Shalosh Regalim Nusach (6)

Musical Diversity & Special Concert Repertoire (3)

Music for Jewish Life Cycle (6)

Cantillation (9)

Jewish Music History (3)

Musical Skills for the Cantorate (12)

Conducting (3)

Coaching (2 credits per year for 3 yrs)

Improvisation or Independent Study (3)

Judaica, 30 credits

Tanakh (6)

Introduction to Ketuvim or Megillot

Advanced Tanach

Liturgy (12)

Intermediate Liturgy I-II

Festival Liturgies

High Holiday Liturgy
Rabbinics (9)
Sefer HaMitzvot
Rabbinics Electives (6 or more)
Mysticism and Spirituality (3)
Introduction to Hasidut (or Introduction to Mysticism)

Professional Skills, 30 credits

General:

Spiritual Development Seminar: 9 credits (usually 3 per yr for 3 yrs)
Professional Ethics
Homiletics
Tefillah Seminar: must be taken till proficiency is demonstrated
Jewish Education
Art of Chaplaincy
Art of Counseling
Fieldwork Seminar (with rabbinical students)

Electives as needed to total a minimum of 210 credits.

Cantorial students are strongly recommended to take either additional Tanach and Rabbinics courses or a series of Jewish Education electives to complete their requirements. CPE (Clinical Pastoral Education) is also open to cantorial applicants.

Required courses besides Hebrew normally constitute about 142 credits of the required total of 210. Students who begin with Hebrew I may be required to take more than 210 credits in order to fulfill all requirements or achieve appropriate mastery in an area.

The curriculum that constitutes the course requirements for the degree of Master of Jewish Sacred Music includes all Cantorial Music courses and the Judaica courses numbered 200 and above.

ORDINATION IN THE RABBINICAL AND CANTORIAL PROGRAMS

PETITION FOR CANDIDACY

Students approaching the conclusion of their studies must file a formal Petition for Candidacy in order to be considered for Ordination. This petition will be prepared by the student in consultation with the appropriate Dean. It will include a current copy of their AJRCA internal transcript; it will document all course work, co-curricular, and examination requirements that have been met, and indicate those to be completed during the final year. The petition will also document fieldwork or synagogue experience, Master's Thesis, and any other requirements that may have been introduced for the student. The petition will not be accepted if a student has any outstanding incompletes.

This Petition for Candidacy should be filed by October 1 of the academic year in which the student hopes to receive ordination. A copy of the petition form is available in the Administration office.

ORDINATION REQUIREMENTS

Coursework must be completed, including all required courses, to the satisfaction of the AJRCA Faculty. At the time of Ordination in the spring trimester, a student can have no more than nine credits incomplete or unfinished, including any spring term registration. If more than nine credits remain, the student will not be permitted to participate in Ordination ceremonies. After participating in Ordination, in order to receive the diploma, te'udah, and/or certificates, the student must finish the work for the unfinished courses in such a manner that all grades have been turned in no later than 21 days after the Spring trimester ends. If not finished at that point, the student must register and pay for a course in each subsequent term until the work is all finished, and must pay the fees for the diploma, te'udah, and/or certificates to be re-done with new dates.

For rabbinical students, the *Thesis Consultation* must have been completed; for cantorial candidates, the *Recital* and *Comprehensive Examination* must have been completed.

The *Master's Thesis* must be completed. If the final draft of the Master's thesis has not been submitted to the Dean of Academic Affairs by the time of Ordination, the student will not be able to participate in Ordination ceremonies.

Fieldwork or *synagogue experience* must have been completed, with all necessary reports and evaluations submitted to the appropriate Dean.

Co-curricular requirements must have been fulfilled, including attendance at AJRCA Retreats, spiritual development requirements, vocal training and choir requirements for cantorial candidates, and any other requirements that may have been instituted for individual programs.

All outstanding financial obligations to AJRCA, including all fees, and tuition must have been paid in full, and all documents regarding loan or deferment payments must be signed. Any student with outstanding loans or deferments must complete a Loan Counseling session before graduation.

The President of AJRCA and the Deans of the Professional Schools must be satisfied that each candidate for ordination possesses the qualities of integrity, stability, personality, spirituality and Jewish commitment that will enable the candidate to serve as a competent, caring leader of the Jewish people, as Rabbi or Cantor/Hazzan.

CONFERRING OF ORDINATION

The Institutional Ordination (*semikha*) of The Academy for Jewish Religion, California, is conferred in person by the President and Deans (or their appointed rabbinical or cantorial representatives) upon the recommendation of the Faculty and with the approval of the Board of Directors.

Candidates must be personally present for ordination, which is scheduled at the end of each academic year. If a student is unable to attend for any reason, the Academy will issue a letter stating that all requirements have been fulfilled. However, ordination will not be conferred or the *semikha* presented until an ordination ceremony at which the candidate is personally present.

THE CHAPLAINCY SCHOOL

The Chaplaincy School at the Academy for Jewish Religion, California, rests on a spiritual foundation, namely the saying in the Mishnah, *Kal Yisrael arayvim zeh l'zeh*-- “the whole Jewish people are bound to one another.” All ethical and spiritual behavior emerges from the fact that we are responsible for each other’s well being. Indeed, every Jew is bound by many mitzvot that require us to care for one another. Yet, in the modern world, our society’s complexity has left these mitzvot unfulfilled; many Jews have neither family, friends, synagogue nor community to reach out to them in time of need. Rabbis and cantors rarely have the time available to serve all the needs in this area. It is the goal of the Chaplaincy School to educate and train professional chaplains to provide supportive care and guidance from the spiritual and intellectual treasure-house of Jewish wisdom and ceremony.

The Academy envisions the chaplain as proficient in meeting personal needs of individuals who are generally beyond the range of traditional institutions. With skills in listening and visitation, attuned to special problems and knowledgeable about resources, the chaplain reaches out to lonely members of a congregation, or independently in settings beyond the synagogue—hospitals, nursing homes, prisons, geriatric centers, hospices, mental health facilities, correctional institutions, crisis intervention settings, treatment and recovery centers, youth centers, college campuses, and business or commercial settings. In such settings, the services of a full-time rabbi either are not required or need supplementation. In some cases, the chaplain works as assistant to a synagogue rabbi.

Education for Jewish chaplaincy will prepare the student to be a servant leader to those in need, a wise and faithful guide through the challenges of life. Each chaplain will be able to access the wisdom of Jewish tradition in texts and religious reflection, to guide individuals and communities in ritual, prayer, and meditation, and to assist in emotional and spiritual healing.

Completion of the AJRCA Chaplaincy program leads to the degree of Master of Jewish Studies and Certification as a Jewish Chaplain by the Academy for Jewish Religion, California. We encourage all our students also to work toward certification granted by a national chaplaincy organization. Chaplaincy certification does not provide rabbinic status.

Candidates for the Chaplaincy School must have a strong commitment to spiritual learning and to serving others who are in great need. They must have demonstrated a commitment to Judaism and the Jewish people in their previous work or in their avocations. They must be willing to work to a high academic standard toward their Master’s, and to continue their own spiritual growth through introspection and interaction with faculty and peers.

The chaplain's unique place in Jewish life requires a special priority in the pillar of Judaism known as *gemilut hasadim* (acts of lovingkindness). Torah study underlies all our acts of service and lovingkindness, and spiritual development as an individual and member of a community is an essential part of being of service to others. But the chaplain's special emphasis is in the practical application of lovingkindness to those with special needs.

COMPONENTS OF THE PROGRAM

To achieve this objective, the Academy requires chaplaincy students to complete a minimum of 105 credits, including all the required courses listed below. Candidates must take a minimum of two years of Hebrew, unless their Hebrew Proficiency Examination exempts them from all Hebrew study. The program of the Chaplaincy School usually takes three years because of the demanding schedule of fieldwork required to accumulate chaplaincy experience and the Master's Thesis requirement.

All academic and financial policies of the AJRCA apply to chaplaincy students as well, with the exception that transfer credits will normally not be accepted for the Chaplaincy Program. (Exemption from certain courses may be permitted to transfer students, and electives substituted to make 105 credits. Students who wish such exemption must submit a petition to the Dean of the Rabbinical School.)

PERSONAL DEVELOPMENT

The Academy evaluates its students in terms of their personal growth and development, particularly in the areas of personal ethics and integrity, stability, self-discipline, interaction with others, ability to self-evaluate, commitment to goals, growth in spiritual qualities, and appropriate leadership skills. Regular evaluations of development in these and related areas will be made by the appropriate Deans on the basis of observations by faculty and administrators.

Spiritual Development Seminars. Involvement in peer-led spiritual development groups is required, normally for a minimum of 2 years (6 trimesters), and this work becomes part of the evaluation. This may be coordinated with CPE (see below). The Deans will in turn consult with all students and advise them, so that they can gauge their own progress toward personal development goals.

FIELDWORK EXPERIENCE

Chaplaincy students acquire fieldwork experience in connection with Clinical Pastoral Education and continue in diverse settings such as hospitals, nursing homes, extended care facilities, hospices, treatment centers, crisis intervention facilities, and prisons. In the process, they will learn to become aware of how they function in the healing/helping process, and how to become a more effective presence among the sick, lonely, or troubled. A minimum of 400 supervised

fieldwork hours must be verified before a candidate can be certified as a Jewish chaplain. If a student takes 18 units of CPE, this requirement is satisfied.

CO-CURRICULAR REQUIREMENTS

Attendance at the annual AJRCA retreat and at the annual Ordination ceremonies is required of all students. In general, students should be aware that, as members of the community, they are expected to support AJRCA events by their participation. A student with compelling circumstances that may preclude participation in co-curricular activities should consult with the Dean and submit a written petition for exemption. If the petition is approved, an alternative assignment will be developed.

MASTER'S THESIS IN APPLIED JEWISH CHAPLAINCY

Chaplaincy students will complete a written project, based upon fieldwork and practicum studies, toward the end of their period of study. This project will be submitted for final approval to the Dean of the Chaplaincy School and another faculty member appointed by the Dean.

CERTIFICATION AND GRADUATION

In the fall of the final year of studies, the chaplaincy student must file a formal Petition for Candidacy in order to be considered for graduation and certification. This petition will be prepared by the student in consultation with the appropriate Dean. It will include a current copy of their AJRCA internal transcript; it will document all course work, co-curricular, and examination requirements that have been met, and indicate those to be completed during the final year. The petition will also document internship experience, Master's Thesis, and any other requirements that may have been introduced for the student. The petition will not be accepted if a student has any outstanding incompletes.

This Petition for Candidacy should be filed by October 1 of the academic year in which the student hopes to receive ordination. A copy of the petition form is available in the Administration office.

The Master's in Jewish Studies and AJRCA chaplaincy certification will be granted at the same ceremony as the rabbinical and cantorial ordination. The following are required:

Coursework must be completed, including all required courses, to the satisfaction of the AJRCA Faculty. At the time of Ordination in the spring trimester, a student can have no more than nine credits incomplete or unfinished, including any spring term registration. If more than nine credits remain, the student will not be permitted to participate in Ordination ceremonies. After participating in Ordination, in order to receive the diploma, te'udah, and/or certificates, the student must finish the work for the unfinished

courses in such a manner that all grades have been turned in no later than 21 days after the Spring trimester ends. If not finished at that point, the student must register and pay for a course in each subsequent term until the work is all finished, and must pay the fees for the diploma, te'udah, and/or certificates to be re-done with new dates.

The *Master's Thesis* must be completed. If the final draft of the Master's thesis has not been submitted to the Dean of Academic Affairs by the time of Ordination, the student will not be able to participate in Ordination ceremonies.

Fieldwork or *synagogue experience* must have been completed, with all necessary reports and evaluations submitted to the appropriate Dean.

Co-curricular requirements must have been fulfilled, including attendance at AJRCA Retreats, spiritual development requirements, any other requirements that may have been instituted for individual students' programs.

All outstanding financial obligations to AJRCA, including all fees, and tuition must have been paid in full, and all documents regarding loan or deferment payments must be signed. Any student with outstanding loans or deferments must complete a Loan Counseling session before graduation.

The President of AJRCA and the Deans of the Professional Schools must be satisfied that each candidate for chaplaincy certification possesses the qualities of integrity, stability, personality, spirituality and Jewish commitment that will enable the candidate to serve as a competent, caring leader of the Jewish people, in the role of a professional Jewish Chaplain.

OUTLINE OF CHAPLAINCY CURRICULUM

Hebrew language must be taken until the student demonstrates fluency in reading in the prayerbook. Normally this includes finishing Hebrew II. Where the student starts depends upon their placement exam at entry.

Tanakh, minimum 15 units

- Introduction to Chumash or Psychospiritual Themes in Tanach
- Introduction to Neviim or Nevi'im elective
- Psalms
- Job
- Chumash elective

Rabbinics and Halakhah, 15 units

- Laws of Bikkur Cholim and Life Cycle
- Sefer HaMitzvot
- Pirkei Avot
- Bioethics
- Hilchot Avelut

Liturgy, 3 credits

Structure of the Siddur

History and Thought. 6 credits

Survey of Jewish History

Modern Jewish Thought (or advanced option)

Mysticism and Spirituality: 12 credits

Introduction to Hasidut or Mussar

Spiritual Development Seminars, each trimester, 2 yrs (6)

Choose from:

Spiritual Dimensions of Torah – up to 4 trimesters, 1.5 credit each

Creative Ritual

Mourning to Dancing

Calendar as Spiritual Path

Professional Skills, 18-27 credits

Art of Counseling

Issues in Addiction and Trauma

Crisis Intervention

Clinical Pastoral Education (9-18 cr)*

Electives to make a total of 105 credits.

CPE is highly recommended, and a student may take 18 credits at AJRCA, which make a student eligible to receive 2 accredited “CPE units” as defined in professional chaplaincy organizations. However, chaplaincy students may opt to take Art of Chaplaincy instead, along with a range of other courses to complete their 105 units.

If chaplaincy students wish to enroll in rabbinical courses for which they are qualified, they may count them as additional electives or, in some cases, may petition to substitute a course for one required in the chaplaincy program. Auditing is also permissible, under the general rules for auditing courses (including payment of fees and class preparation).

Courses in Tanakh, Rabbinics/Halakhah, Modern Jewish Thought, and Mysticism and Spirituality, plus Clinical Pastoral Education with advanced electives constitute the core Master’s curriculum and, with the Thesis, qualify the chaplain to receive the degree of Master of Jewish Studies with a specialty in Jewish chaplaincy.

APPLICATION FOR ADMISSION

INTRODUCTION

Application to the Academy for Jewish Religion, California, is normally the result of a process of reflection and preparation. The Director of Admissions will serve as a guide through this process, which may culminate in a formal application to one of the Professional Schools. The first step in contemplating study at AJRCA will be an initial conversation with the Director of Admissions or with any senior member of the Academy staff.

A person considering an application to an ordination program will already be deeply involved in Judaism and in Jewish practice. Study to become a Jewish professional is not to be regarded as a continuation of adult study; it is a high-level, profound education leading to a career as a leader of the Jewish people. Many institutions of Jewish learning offer a wide array of programs of serious, engaged Jewish study, some of which lead to formal degrees or diplomas, while others are *Torah lishmah* (study for its own sake). We will be glad to offer guidance and counsel to those for whom such study may be more appropriate than an ordination program.

The Academy for Jewish Religion, California, is not concerned with current affiliation or with denomination (if any) that a student might hope to serve upon ordination. We welcome applicants from all paths of Jewish life. We expect that applicants will have visited and prayed with different communities and be well informed about current issues in the Jewish world. The Jews our alumni serve, even in a denominational setting, will have family from the full spectrum of Judaism. The ability to see each person as a unique soul will be very important for professional effectiveness.

Many individuals among the Academy's student body are making mid-life career changes. Our students have been teachers, professors, physicians, executives, attorneys, parents, therapists, and many other professions. The Academy believes that individuals with prior careers and life experience make uniquely capable rabbis, cantors, and chaplains; and we encourage most applicants to take time after undergraduate training for personal development.

Occasionally, a person whose life history includes a variety of spiritual paths will consider application. Such past experiences help deepen the work and will be respected. Others have spent substantial time in psychotherapy; this is also viewed positively as an advantage for a career where deep self-understanding is crucial. The Academy highly recommends, and frequently in individual cases may require, that students to undergo psychotherapy during their enrollment.

PREPARATION

To be ready to apply to The Academy for Jewish Religion, California, a prospective student will most likely already have some leadership experience in the Jewish world—for example through leading services, teaching in a congregation or *havurah*, serving on a committee or Board of a synagogue, or working with some other agency of the Jewish community. Some applicants without specific Jewish community experience may have held leadership positions in the secular world, while others may have displayed talents in counseling. When such individuals are motivated by a deep spiritual yearning to serve the Jewish people, we welcome applications from them as well.

Before making application, we suggest arranging a preliminary interview on-site, visiting classes, speaking with several active Jewish clergy about their life and work, and, if possible, “shadowing” a rabbi, cantor, or chaplain for a day or two. This will provide invaluable insight into the true nature of the profession.

HEBREW LANGUAGE

Proficiency in Hebrew is essential to serious Jewish study in all our schools. A Hebrew Proficiency Examination, given at the time of the Admissions Interview, will measure the candidate’s ability in Hebrew and determine placement in our Hebrew classes (see above, p. 10). Study of Modern Hebrew is recommended, either through a one-year class or in *ulpan*, before undertaking biblical Hebrew.

JUDAICA PREPARATION

Familiarity with basic Jewish texts and practice is essential, but no test in Judaica is required for admission. Each student’s proficiency in these areas will be assessed prior to the beginning of the student’s second year of study.

AJRCA does offer some courses that, while demanding in their requirements, are considered *mechina* or preparatory study in the context of a rabbinical program. Suitable courses of study are also offered elsewhere around the country and abroad for students whose Judaica background requires additional study prior to full admission into the Academy’s programs. Once admitted, a student is expected to take the *mechina* courses offered by the Academy.

THE APPLICATION PROCESS

Following a preliminary interview or other conversations with faculty and administration, a prospective student may be invited to make a formal application. The next step will be to prepare all required materials, including

- 1) Official transcripts from all colleges or universities attended, showing completion of at least a Bachelor’s degree at an accredited university;
- 2) Your resume or curriculum vitae, five (5) copies.
- 3) Three essays as described below, five (5) copies of each.

- 4) Three letters of recommendation relevant to demonstrating experience in working supportively with the Jewish community;
- 5) Application Fee of \$300

Preparation of all required materials is the responsibility of the applicant, and the full application is to be submitted only with all of the required materials and copies assembled.

TIMELY APPLICATION

All the documents above must be received in accordance with the Academy’s admissions schedule, either for Early Admissions or for Regular Admissions:

	Complete Application	Interviews and Hebrew Placement	Notification
Early Admissions	February 1	March 1-31	April 15
Regular Admissions	April 1	May 1-31	June 15

While later applications may in some cases be considered, a late applicant will not be considered for scholarships or grants for the entering year. In some cases, full-time enrollment may be postponed until the winter trimester.

ESSAYS

Three essays are required of each candidate as a part of the Application File. They should total between 6-10 typed pages and discuss the topics indicated below for each School:

Rabbinical and Chaplaincy Applicants:

- 1) Write a personal history/spiritual autobiography giving the background to your decision to become a rabbi or chaplain and your reasons for selecting AJRCA.
- 2) Describe your current beliefs and ways of living/practicing Judaism; please discuss what you love and enjoy as well as areas of struggle and concern.
- 3) Portray for us your vision of what your future rabbinate or chaplaincy might look like. Whom would you like to serve and in what context?

Cantorial Applicants:

- 1) Write a personal history/spiritual autobiography giving the background to your decision to become a cantor and your reasons for selecting AJRCA.
- 2) Describe your current beliefs and ways of living/practicing Judaism; please discuss what you love and enjoy as well as areas of struggle and concern.
- 3) Please read the essay, “The Vocation of the Cantor,” by Abraham Joshua Heschel (enclosed with Application Materials) and describe similarities and differences between his vision of the cantorate and your own.

PSYCHOLOGICAL EVALUATION

After submitting application materials, each applicant will be asked to make an appointment for an interview with an AJRCA psychological consultant. This consultant will forward a confidential report to the Admissions Committee. This interview is designed to provide information on the suitability of a candidate to undertake the rigorous training demanded in preparation for a life of religious leadership.

The report on this interview is confidential, and will be available only to members of the Admissions Committee and members of the AJRCA Administration. The applicant will be asked to sign a waiver of right of access to the psychological report.

Chaplaincy students (or rabbinical students desiring a specialty in chaplaincy) must, in addition, demonstrate that they have undergone at least one year in psychotherapy (on a weekly basis); otherwise, they must complete one year of weekly psychotherapy while enrolled in the Chaplaincy School.

ADMISSIONS INTERVIEW

Decisions concerning admission to the various Schools at the Academy are made by an Admissions Committee. Such a committee is convened for each individual applicant, and it comprises members of AJRCA's senior administration, a member of the faculty, and the Director of Admissions.

The interview will last for approximately an hour and will be wide ranging. Questions may relate to the application essays or any other topic of interest or concern to the committee.

The interview for cantorial applicants will also include an audition. Each candidate should prepare a list of five pieces, from which the Admissions Committee will probably select two or three for performance. The selections should acquaint the committee with the full range of vocal and interpretive abilities; at least three of the pieces should be drawn from Jewish repertoire, and one of them should represent traditional cantorial style and one a more informal style. Two of these pieces must be accompanied.

We generally advise an applicant of the decision according to the schedule given above, or within two weeks of the interview. An application may be unconditionally accepted, accepted with stipulations or conditions, or rejected. Acceptance to the Academy is valid until the beginning of the trimester following the anniversary of the interview date.

The Hebrew Placement Exam is normally taken on the same day as the admissions interview.

Full details and explanation of all matters concerning application to AJRCA are contained within the Admissions Materials, and the Director of Admissions will be glad to offer general guidance and to respond to any questions.

TRANSFER CREDIT

Transfer credit may be awarded based upon prior study in an accredited program of graduate level Jewish study, certified by an official transcript from the institution where the course was taken. Courses for which credit is requested must be equivalent to courses in the Academy's curriculum. Students may demonstrate equivalency by providing a full description of that course (preferably from the syllabus), and papers or examinations when available. If the course was taken more than five years prior to application, the student should be prepared to demonstrate continued mastery of the material and skills covered by the course.

No more than 90 transfer credits (approximately two years of study) can be counted toward an AJRCA Rabbinical or Cantorial program. Transfer students who enter with two years credit will not be permitted to begin their approved Fieldwork Placements until they have completed one full year (three trimesters) of course work at AJRCA.

An evaluation of transfer credit is not official until a student is admitted and registered for regular courses in one of the Professional Schools.

ADVANCED PLACEMENT

Advanced placement may under certain conditions be awarded to students based upon prior study and demonstrated mastery of curricular areas, thereby exempting students from lower-level courses though transfer credit cannot be given.

The student is responsible for preparing a petition for advanced placement and for assembling required supporting documentation. Fees will be charged for administration of examinations and/or evaluation procedures. The Dean of the appropriate School will offer guidance and determine the placement of the student in appropriate classes. In the case of an adverse decision regarding level of placement, appeal may be made to the Faculty's Student Assessment committee.

SPECIAL ISSUES IN ADMISSIONS

In rare cases, some portion of credit may be granted in certain skill or *mechinah* areas, such as Hebrew language, if an AJRCA proficiency examination is passed in the subject. The Faculty of the Academy reserves the right to determine in what areas proficiency examinations may be offered, and to determine whether it is in the student's best interest to receive credit by examination.

Where an admitted student has covered an identifiable curricular area by some form of learning other than a graduate course at an accredited institution, the student may petition the Faculty's Student Assessment Committee for transfer credit rather than simply advanced placement. Examples of such study would be at a (post-secondary) *yeshivah* or other program of Jewish study in Israel or elsewhere, or privately with a mentor. The petition shall detail the following:

- modality of the learning, including frequency and length of study
- the scholar(s)/teacher(s) involved
- the primary sources studied
- the secondary sources studied or consulted
- any written work undertaken
- any oral or written examination administered
- letter of verification from the mentor or teacher involved

If the information provided is insufficient for assessment, the petitioner may be required to take an examination prepared by a member of the Faculty under the guidance of the Dean. An Examination Fee will be payable for each examination that is prepared.

No retake is permitted of an advanced standing or proficiency examination.

TRANSFER FROM OTHER ORDINATION PROGRAMS

AJRCA is willing to accept a transfer application from students in good standing in an ordination program of an approved institution of higher Jewish learning. Such an applicant should expect to discuss, in detail, the circumstances leading them to request a transfer, and will provide the name of an administrator with whom their standing can be verified. A cantorial student in a program leading to "investiture" rather than ordination is eligible as a potential transfer student.

If a transfer student is accepted by the AJRCA Admissions Committee, he or she will be granted advanced standing equal to the proportion of the ordination program that they have already completed. However, as with other transfers, at least 120 credits must be taken as an AJRCA student, and at least three (3) years or nine (9) trimesters of residence must be completed (see above, Duration of Study and Residency Requirement, p. 12).

Transfer students are subject to all fieldwork and co-curricular requirements. In exceptional circumstances, the Dean may grant credit for up to one year of internship fulfilled at another institution, providing that conditions and supervision were equivalent to those of AJRCA. However, those who come from other ordination programs must complete one full year (three trimesters) at the AJRCA before the Academy will approve another Fieldwork Placement.

ACADEMY POLICIES

GENERAL POLICIES

CATALOG

This Catalog here provides an official statement of the major policies and requirements applying to students of the Academy for Jewish Religion, California. Students will be given a hard copy of the AJRCA Catalog in their entering year, and will have electronic access to subsequent editions Catalog as each is published. When a student registers, it is assumed that s/he is familiar with and agrees to the policies outlined in the Catalog as the basis upon which they enter and continue study at AJRCA.

GOOD STANDING

The Academy expects its students to uphold high standards of academic, personal and professional conduct and to be emotionally well balanced. Accordingly, the President reserves the right to deny admission, registration or re-admission to any student who, in the judgment of a review committee (which may include a psychological consultant), is deemed personally unsuited for religious leadership on any of those grounds. The Academy may require a student to enter counseling, psychotherapy or other appropriate evaluation and treatment for a specified period as a condition for continued registration. The Academy may also require a satisfactory written report from the Academy's psychological or psychiatric consultant, and/or a written waiver permitting Academy officials to enable continuing consultation with the student's therapist. Educational testing or therapy may also be recommended, with favorable reports required as a condition for continued registration.

If problematic issues arise during the course of studies, the advising system and annual reviews of students will generally provide appropriate channels for communication and addressing problems. In the case of a student's failure to address issues as requested by the Deans or Faculty, the student is subject to suspension, dismissal, or expulsion. In such an event, appeal may be made to the Office of the President. In any case, the Academy reserves the final right to suspend, expel, or dismiss a student. (For dismissal on academic grounds, see "Academic Evaluation" below.)

ACADEMIC POLICIES

ATTENDANCE

Class participation is a significant part of the learning process at the AJRCA and attendance is required at all classes. This attendance policy ensures that students share knowledge and ideas in dialogue with the faculty and with one another. If pressing reasons cause a student to miss classes in any course, the student must arrange make-up work with the instructor. More than two absences are grounds for reduction in the grade or withholding of credit for the course. Besides these general guidelines, instructors may institute their own requirements for attendance.

COURSE SELECTION

Each student must meet with the appropriate Dean or assigned representative to discuss the appropriate balance of courses in light of the student's other professional or personal commitments. The respective Deans must approve the final selections of a student's courses, and students may not change their registration without the approval of the Dean's office. Changes in choice of classes may not be made after the end of the second week of classes; after that date, only withdrawals are permitted.

COURSE REGISTRATION

For each trimester's courses, students must register during the regular pre-registration period, which will be publicized to the student body by the Registrar.

Students are permitted to register for a maximum of 18 credits of 3-credit courses per trimester (excluding classes offered for 1 or 1.5 credits). The Deans of the various schools reserve the right to limit a particular student's registration further, and to limit any student's registration in summer intensive courses.

Students are permitted to drop or add classes during the first two weeks of any regular trimester. In summer session the drop/add is only the first day.

PREPARATION FOR AJRCA CLASSES

As in all graduate study programs, material covered in each class session can be only a small part of the learning required for each course. For each course, students should allow a minimum of three hours of preparation for each hour of class time. Some courses may require more extensive reading or other preparation. In particular, courses based upon primary sources will demand close study and multiple readings of appropriate sections of texts upon which the course is based. Registration for supervised study Beit Midrash is required for students in text-based classes such as Tanakh, Mishnah, Midrash, and Talmud. In addition, AJRCA students are encouraged to study together as in the traditional *chevruta* system beyond the regular class schedule.

REQUIRED BOOKS AND MATERIALS

Students are advised that almost all AJRCA courses will require the purchase of textbooks and standard reference works, as well as supplementary materials that may be required by the instructor. The costs of these purchases are entirely the responsibility of the student.

ACADEMIC STANDING AND PROGRESS

A student is considered in good academic standing if he or she has a grade point average of 3.0 overall, is not on probation or other warning from the Student Assessment Committee. Good academic standing is required to be eligible for any financial aid.

A student is considered to be making satisfactory progress through the program if a minimum of 21 units is completed in one academic year. Incompletes are not counted toward that minimum, nor are courses in which a C has been received in a required course. Satisfactory progress is required in order to be eligible for any financial aid in the following year.

EVALUATION OF STUDENT COURSEWORK

Each instructor, in consultation with the Dean and Curriculum Committee of the Faculty, will determine the expected learning outcomes, structure, form of assignments, and type of assessment most appropriate for a course, in line with the catalog description and the requirements of the appropriate Professional School. Normally, expected learning outcomes, course requirements, and modes of assessment will be stated on the course syllabus distributed no later than the first day of class.

Assessment of student performance will be indicated with letter grades in most courses. Passing letter grades include A through C, and F is the fail grade (no credit, and class must be repeated to receive credit). Some courses may be given on a P/C/F system, in which "Pass" is given instead of grades A and B. Pass/C/Fail is not used for required courses.

Faculty also submit a written or scaled evaluation about student achievement along with the letter grade. These evaluations are kept on file and may be accessed by students on request.

Course work with grades of C or below for foundational courses is unacceptable; grades of B- or above are required for students to commence more advanced work in that area. Any cases of doubt concerning a student's first-year transcript will be referred to the Student Assessment Committee of the Faculty.

As indicated in “Demonstration of Competence” (above, pp. 11-12), all students must receive grades of B- or above in required courses in their programs. Any required course in which that minimum standard has not been met must be repeated. The student must pay full tuition for any such repeated course.

Students receiving a grade of C or F in any course will be placed on academic probation the following trimester; this probation will be lifted if the student receives no grade lower than a B- in that trimester. Students on probation for a third trimester (sequentially or not) will meet with the Student Assessment Committee of the Faculty to consider whether they may continue.

Following are the standards for each grade, approved by Administration and Faculty to achieve as much as possible a uniform grading system:

- A: Student demonstrated exceptional competence and excellence in expression. Usually this means using resources beyond the generally expected requirements and/or achieving a unique and interesting integration of the material. This grade reflects the instructor's confidence that this student's work has the potential to significantly advance the learning of his/her peers.
 - B: Student demonstrated basic knowledge of course material and general competence in issues relevant to the course; oral and written expression were clear and organized, including grammar and appropriate style.
 - C: Student completed minimal requirements but did not demonstrate competence in the material, OR has significant deficiencies in oral or written expression. This grade results in academic probation for the student (for 1 trimester) and immediate attention from the administration.
 - F: Student failed to complete requirements (may include, for example, excessive absences, severe violations of classroom procedure or ethics)
- Pluses or minuses reflect 'partial' achievement of the goals (higher or lower, respectively).

INCOMPLETES

All course work is due on the dates required by the instructor; otherwise students must request permission of the instructor to be given a grade of “Incomplete” (I). The instructor may or may not agree to the request for an Incomplete. The student then has one additional trimester in which to complete the work. Beyond that, a student must petition the Faculty Committee on Student Assessment to request additional time to complete the work.

If a student has more than two incompletes carried over beyond the first trimester after the course was taken, permission to register for the next semester will be limited to taking 12 credits (4 courses).

All incompletes must be resolved before the beginning of the student's anticipated final academic year, or the student cannot be listed as a candidate for

ordination. Any student who receives an incomplete during his/her final year must complete it by March 1st in order to be permitted to graduate that year.

Unresolved incompletes will remain on the record with no credit given for the course.

GRIEVANCE PROCEDURE FOR EVALUATIONS

In the case of student grievances regarding grades for individual assignments or for the course as a whole, the following procedures shall be followed.

1. Students must first discuss their grievance with the instructor, present concerns and seek from the instructor an explanation for the grade assigned.
2. If the matter cannot be resolved at that level, the student shall bring the grievance to the Dean of Academic Affairs. The Dean shall verify, after conferring with the instructor, that the instructor has met with the student and has not agreed to the request by the student for a change of grade.

The Dean of Academic Affairs shall convene the Faculty Academic Grievance Committee, which shall consist of the Dean, two faculty members other than the faculty member involved, a student representative selected by the AJRCA Vaad, and the Dean of the professional school in which the student is enrolled. The two faculty members shall be appointed annually by the AJRCA President in consultation with the Faculty Executive Committee. The committee shall seek formal written statements from the student detailing the basis of the grievance along with the original submitted work under dispute and shall then solicit a reply to this statement from the faculty member. The faculty member shall submit the syllabus for the course, any relevant assignment sheets, and any other relevant documentation. The grievance committee may also request that both parties appear before the grievance committee at the time of its discussion of the case. The grievance committee shall arrive at a decision by consensus, render its decision, including the appropriate course grade, and shall communicate it and the reasoning behind it in writing to the student, the faculty member, and the Dean of the Professional School in which the student is enrolled. In cases where consensus cannot be achieved, the decision will be made by majority vote of the committee..

4. If any of the Deans is the faculty member in question regarding the grievance, s/he will recuse him/herself from the proceedings and an alternate will be appointed by the AJRCA President. If the Dean in question regarding to the grievance also serves as President of AJRCA, the Dean of Academic Affairs will appoint an alternate.

ACADEMIC INTEGRITY

The principles of academic integrity entail simple standards of honesty and truth, applied thoroughly and consistently. Each member of the AJRCA community has a responsibility to uphold the standards of the community and to take action when others violate them.

Faculty members have an obligation to educate students about the standards of academic integrity as applied to academic and professional work, and to report violations of these standards. Students are responsible for knowing what the standards are and for adhering to those standards. Students should also bring any violations of which they are aware to the attention of their instructors.

Academic integrity requires that all academic work be wholly the product of an identified individual or individuals. Violations of academic integrity include the following or similar actions:

- copying from or giving assistance to others on an examination
- plagiarizing any portion of an assignment, including copying verbatim or nearly verbatim from print or digital sources, or lack of adequate reference to sources
- using forbidden material on an examination
- using a purchased term paper
- presenting the work of another as one's own
- altering a graded examination for the purposes of re-grading.

In addition, no student can submit the same or nearly the same paper to satisfy a requirement in more than one course. An exception would be when *prior* permission has been received from faculty in both courses, and the faculty both verify that the work is substantial enough to receive double credit.

Faculty who believe that violations of academic integrity have occurred should immediately contact the Dean. Students who suspect that other students are involved in actions of academic dishonesty should speak to the course instructor or their advisor.

Violations of academic integrity will be discussed by the administration and will involve serious consequences, which can include suspension or expulsion from AJRCA.

SUPPLEMENTARY STUDY

In addition to study connected with AJRCA 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. Rabbinical students should expect to read the entire *Tanakh*, as well as a large portion of the *Mishnah*, as much as possible in Hebrew. The summer intersession is the ideal opportunity for such study projects. Students should expect to discuss their plans and progress with their advisors at least once each year.

STUDY IN THE CONTEXT OF THE CLAREMONT UNIVERSITY PROJECT

As part of our cooperative interfaith endeavor with the Claremont School of Theology and the Islamic Center of Southern California, students at AJRCA may take courses for credit at the Claremont School of Theology if the courses are approved by their advisor as appropriate for their program. CST provides an online schedule of classes and a list of recommended classes; students sign up and pay tuition through the regular AJRCA registration system.

AJRCA students must email the professor to ask permission to enroll in the CST class. Students should also be aware that classes at CST are semester credits and the academic calendar operates on different dates.

STUDY AT OTHER INSTITUTIONS

Once a student has been accepted as a regular student at AJRCA, study at other institutions is discouraged. In certain circumstances, a student may petition the Faculty Curriculum Committee for permission to take courses for credit at other approved institutions of higher Jewish learning provided that the proposed courses will not interfere with AJRCA class attendance or requirements. Such a petition must be approved before the course commences or no credit will be given. Credit will be earned at AJRCA only when the student presents an official transcript showing completion of the course with a grade of B or higher.

INDEPENDENT STUDY

The special interests of an advanced student or other compelling circumstances may, on some occasions, warrant the pursuit of course credit by private study, either with a member of the AJRCA Faculty or with another approved instructor. However, the following restrictions apply:

- No first-year students may register for Independent Study.
- Independent studies are limited to topics not otherwise covered in established AJRCA courses.
- Rabbinical and Cantorial students are limited to a maximum of six independent studies during their five-year programs at AJRCA (years 2 through 5 only).
- Chaplaincy students are limited to three independent studies (years 2-3 only).
- The Faculty Curriculum Committee must review and approve all independent studies before they are authorized.

In order for a proposal for Independent Study to be considered, a full outline of the study, including means of assessment, must be submitted in writing, signed by the instructor and submitted as a petition to the Faculty Curriculum Committee, no later than the last faculty meeting of the trimester before the study begins. No AJRCA credit will be earned until all required work and sessions

have been completed and evaluated. The student must pay a special tuition fee for each independent study course credited to his/her transcript.

AUDIT POLICY

Regular students in good standing who have no long-term incompletes may audit a course for half the tuition that would be incurred if they were to register for the course in that trimester. Audit status requires attendance, preparation of texts and readings for class sessions, and participation in class discussions. Auditors are not responsible for written work, papers and examinations.

LEAVE OF ABSENCE

A student in good standing who is facing circumstances that make continuation of study difficult or impossible may apply for a leave of absence. This will be granted in writing by the President or Dean. A student must register for each trimester of a leave of absence and pay the regular registration fee. After a third consecutive trimester of leave, the student may be required to re-apply and/or meet with the Faculty's Student Assessment Committee.

EXCEPTIONS TO REQUIREMENTS

In case of special need, a student may petition for an exception to any academic requirement or restriction. Petition forms are available in the administrative office. Reasons and circumstances supporting the petition must be provided in writing. In some cases, verification by faculty or other relevant personnel will be required. The Dean of the appropriate school will review the petition, determine whether additional information is necessary, and approve or disapprove the request, in sole discretion.

ADMINISTRATIVE POLICIES

AMENDMENTS TO COURSE REQUIREMENTS

The course requirements described in the Catalog for each of the Professional Schools are subject to revision by the administration and faculty of AJRCA.

The total number of credits required for ordination will not be varied after a student is admitted. However, students prior to their final year will be responsible for other changes in requirements that may be instituted during their course of study and are published in the AJRCA Catalog. A student who has completed two-thirds of the requirements, and whose study plans would be seriously disturbed by any variation in course requirements, may petition for a waiver or substitution, which will not be unreasonably withheld.

CANCELLATION AND CLOSING OF COURSES

AJRCA reserves the right to cancel any course that does not meet minimum registration requirements. These requirements will generally be five (5) students, although at the discretion of the appropriate Dean, a course may be offered with fewer students. AJRCA also reserves the right to limit the number of students in any course. When such occurs in required courses, priority will be given to students closer to the end of their program.

PROBLEM SOLVING

Students experiencing academic or other difficulties should speak with the instructor involved or with the Dean as early as possible. AJRCA is committed to providing students with a strong support system, but it can be effective only if students share their difficulties. Members of the faculty are available to assist students who require extra assistance in certain areas of their studies.

Each student will normally meet at least once each trimester with an appropriate Dean or faculty advisor; but meetings can occur as often as either party feels is necessary. While important conversations may take place by telephone, the heart of the advising relationship is in personal meetings, which provide time to explore developmental issues of concern to the student or to the Academy. Students should feel free to raise any matter of personal, academic, spiritual or professional concern with the Dean or mentor.

Faculty will be asked to evaluate students on a non-academic basis as well as through grades, in order to assess students' ability to maintain appropriate relationships, to relate in community, to respond to difficulties with maturity, and to act with a high level of ethical consciousness. These evaluations, confidential between faculty and administration, will form the basis for advising and guiding students in areas of personal growth that will affect their ability to perform as rabbis, cantors, chaplains, and general community leaders. If an area of concern about a student develops, the Dean will be kept fully informed, so as to assist the student in addressing any problematic issue. If difficulties persist or cannot be dealt with through informal systems, the respective Dean may convene an evaluation committee to assess the student's status.

NON-DISCRIMINATION POLICY

AJRCA does not discriminate on the basis of age, gender, race, country of national origin, sexual preference, or physical disability.

DRUG AND ALCOHOL POLICY

The Academy for Jewish Religion, California requires that its students conform to all applicable laws concerning abuse of drugs, narcotics, alcohol or any other substance. Specifically, the Academy is in compliance with Federal Government regulation for a Drug-Free Workplace for students and employees. Any student or employee caught in possession, use or distribution of any illegal substance may

be dismissed and/or arrested. A student convicted of felony criminal charges in this regard is subject to immediate dismissal from the Academy.

Any student seeking guidance or counsel concerning any issue of substance abuse may arrange to speak in confidence with a member of the AJRCA staff, who can refer the student to appropriate resources for further assistance. No sanction will be applied to a student who seeks such counsel and no record will be kept of such conversations.

BEHAVIOR CODES

The AJRCA expects all members of the community to abide by the highest ethics of kindness, respect for others, and tolerance of difference. Students are expected to familiarize themselves with basic Jewish personal ethics, including honesty in all dimensions of practical life; awareness of the uniqueness of each individual and appreciation for others; and prohibitions on negative behavior such as *lashon hara* (gossip), jealousy, and holding grudges. When students are unable to take courses in Ethics or Mussar that cover such topics, they are responsible for learning it on their own. The Deans can recommend appropriate reading material.

When a student exhibits inappropriate behavior in a class, the instructor has the initial responsibility to discuss the matter with the student in an effort to resolve the situation. The faculty member should also consult the appropriate dean. If the situation is not resolved after two discussions with the student, the matter should be referred to the appropriate dean.

The AJRCA maintains a no-tolerance policy for sexual harassment by any member of the institutional community—faculty, students, administration, or board. If an individual perceives behavior as harassment, s/he should immediately inform the suspected harasser that the behavior is unwelcome and must stop. In addition, any incidents of suspected harassment should be immediately reported to the administration.

Any other concerns stemming from perceived inappropriate behavior between members of the community should be discussed confidentially with the appropriate Dean.

GRIEVANCE PROCEDURE

If a student has a complaint of improper treatment by a member of the faculty or administration, and conversations with appropriate individuals have not resolved the problem, the student should present the grievance, in writing, to the Dean of the appropriate School. The Dean will make a preliminary investigation and attempt to correct the action or clarify any misunderstanding. If unsuccessful, the Dean will convene an *ad hoc* committee including members of the faculty and administration to make a full investigation and recommend action to the Dean. If the matter is not resolved, final appeal is to the President. All persons involved

shall be kept informed of the progress of the matter, and all parties shall have access to an impartial hearing.

PRIVACY ACT

The Federal Family Educational Rights and Privacy Act of 1974 accords each enrolled Academy student access to his or her file of educational records, which include the following:

- application form and essays;
- transcripts of grades;
- other academic records and petitions;
- written evaluations of performance in particular courses;
- results of regular examinations and evaluations under the student assessment process.

Students have the right to inspect their AJRCA general file during regular office hours. A written notice should be directed to the Registrar or Dean of Academic Affairs, and a time will be arranged for inspection.

Students also have the right to submit a request to amend those records where they are inaccurate, misleading, or otherwise in violation of their privacy rights, and the right to control their distribution to others; and the right to file with the Department of Education a complaint concerning any alleged failure of the AJRCA to comply with the requirements of the Privacy Act. Inquiries related to such matters should be addressed to the Dean of Academic Affairs, who will provide any further information a student may need to pursue the inquiry.

The above rights do not include any right to challenge the appropriateness of a grade determined by an instructor.

A confidential file is kept for each student, which contains:

- letters of recommendation which the student has waived the right to inspect;
- confidential report(s) from AJRCA consulting psychologists prepared for the admissions process or for other occasions;

The confidential files are kept secure and students do not have access to these files.

Under federal regulations, AJRCA may elect to release certain student directory information to the public for informational or publicity purposes. This information could include some or all of the following: students' name, address, telephone, e-mail address, date and place of birth, course of study, dates of attendance, degrees and awards received, the most recent previous educational institution attended, and a photograph. If any student wishes this information not to be available for release, the student should so inform the Academy in writing two weeks prior to the start of any trimester in which s/he plans to be registered.

TUITION AND FINANCIAL AID POLICIES

The Academy for Jewish Religion, California, upholds the highest standards of financial ethics and equity in all its dealings, including financial responsibility in its budget and fairness in treatment of students. We expect in return that students will be ethical and financially accountable in all respects, regarding themselves as bound by the regulations of the Academy in financial matters.

TUITION

Tuition and other fees for attending the Academy for Jewish Religion, California are determined by the Board of Directors, in consultation with the Administration, prior to the beginning of each academic year, and these are printed in this Catalog (also available online). The Board reserves the right to make changes during the academic year in case of necessity, in which case students will be notified by email.

Tuition must be paid in full, or installment payment arrangements made, by each student at the time of registration for classes, which will be several weeks prior to the beginning of the next trimester.

Students can attend classes only if all tuition payments are up to date, including installment payments. No credit will be given for classes for which tuition has not been paid.

FINANCIAL AID

The Academy offers qualified students the opportunity to apply for Federal guaranteed student loans to assist with the costs of their education. A small amount of financial aid for tuition costs is also available, in the form of scholarships.

In order to request and qualify for any kind of financial aid, students must submit an AJRCA application and a FAFSA (Federal Student Aid application) and follow all appropriate procedures. These are outlined in the student Financial Aid Manual.

The financial information is confidential and available only to the members of the Financial Aid Committee, which is composed of the Financial Aid Officer and two other administrators. In addition to considering student need, the Financial Aid Committee must request that the Dean of Academic Affairs verify the student's satisfactory academic progress.

The Financial Aid Committee will inform each student in writing as to the amount of scholarship and Federal Direct Loans to be allotted in any given academic year.

No statement or assurance of financial aid, verbal or written, from any member of faculty, staff, or administration, can be regarded as binding on the Financial Aid Committee or the Board of Directors, or as constraining their authority in Financial Aid decisions.

Any student who has a dispute or grievance over a Financial Aid award may write to the Financial Aid Officer stating the issues. If the dispute is not resolved between the FAO and the student, it will be taken up by the Financial Aid Committee, who may choose to meet with the student personally and/or require additional documentation of the student's financial status. After reviewing the case, the Committee will recommend to the President how the grievance should be resolved. The President's decision is final.

Students who need additional financial aid are advised to apply to relevant aid programs. Loans of up to \$3,000 per year, repayable over a four (4) year period beginning after graduation, may be available from the Jewish Free Loan Society to qualified California residents. Students must apply and arrange terms directly with the Society.

TUITION PAYMENTS

Tuition payments are due upon registration for each trimester unless an alternative payment plan has been arranged and a Payment Agreement signed by the student.

Students paying tuition fees with a credit card will be assessed a 3% surcharge to cover costs charged to the Academy by the credit card companies.

Students who are delinquent in their tuition payments will be assessed a 6% interest on the outstanding balance beginning the day following the end of the trimester, and will not be allowed to enroll in any new classes until their payments are current.

Students who were previously on a tuition deferral plan (before 2010) will pay installment payments per the agreement signed with the Academy. Students who leave the Academy without graduating incur interest immediately and must begin paying within three months of their departure. Graduates do not incur interest until one year after graduating, and have up to 48 months subsequently to repay the deferment.

TUITION REFUNDS

Reducing Number of Classes

Changes in registration are permitted within the first two weeks of classes. If the change results in a lower number of classes, a full refund of the difference in tuition is permitted. After two weeks, no refunds are given.

Withdrawal from the Academy

Students who wish to withdraw from school completely by canceling their entire registration must give notice to the Registrar, Reesa Rotman. If written notification is given, the date of receipt by the office is the official date of withdrawal. If oral notification is given, the date of the oral notice will be recorded as the official date of withdrawal; however, oral notification must be followed by written notice within 7 days. If a student who has given notification of withdrawal continues to attend classes or participate in an Academy activity, s/he is not considered withdrawn. The last documented academic or co-curricular participation will be the official date of withdrawal.

A student is considered unofficially withdrawn if, after registering for courses and paying the required tuition and fees, s/he does not attend any classes during the first two weeks of a regular trimester, and does not inform the Registrar that s/he will be absent. The student's registration will be cancelled; the withdrawal date will be set as two weeks from the first day of classes of the trimester.

Note: Withdrawal may adversely affect a student's Federal financial aid. Students who receive Title IV funds are required to earn these funds by attending classes through at least 60% of a trimester. Students who withdraw from all classes prior to completing 60% of an enrollment term will have their aid recalculated based on the percent of the term they completed. The Financial Aid Office encourages you to read this policy carefully. If you are thinking about withdrawing from all classes prior to completing 60% of the trimester, or you are not sure when 60% of the trimester will have passed, please contact the Financial Aid Office to determine how your withdrawal will affect your financial aid and your possible repayment.

Calculations of Refund of Tuition for Students Not Receiving Federal Loans

Students who cancel registration entirely prior to the first day of classes are entitled to a full refund of the relevant portion of the trimester's tuition. If cancellation occurs within two weeks from the first day of classes, students are entitled to a refund of 80% of tuition. **NO REFUNDS WILL BE MADE AFTER THE FIRST TWO WEEKS OF CLASSES.**

Calculation of Federal Loan Refunds

For students receiving government funds from the Direct Loan program, students who cancel registration prior to the first day of classes are entitled to a full refund of the trimester's tuition. From the first day until 60% of the trimester is completed, pro-rated refunds will be made, calculated according to the following formula:

$$\text{Percent of Refund} = \frac{\text{number of calendar days from withdrawal to end of trimester}}{\text{total number of calendar days in the trimester}}$$

The number of days in the trimester session is calculated according to the official Academic Calendar, excepting weeks when the Academy cancels classes and co-curricular activities for more than 5 consecutive days due to holidays.

After 60% of the trimester is completed, no refunds of Federal funds are given. These policies also apply to partial refunds due to dropped classes resulting in fewer credit hours.

Processing of Refunds

Tuition refunds are normally processed and mailed within ten working days (excluding weekends, national holidays, and school breaks for Jewish holidays) of the official date of withdrawal.

TUITION AND FEES FOR 2010-11

These fees apply as of Fall trimester 2010. The Board of Directors reserves the right to change the fee schedule at any time. Students can expect increases in tuition and fees over the years of their attendance.

Each regular 3-credit course (based on \$445 per credit)	\$1335
Spiritual Development Seminar, per trimester	\$300
Beit Midrash per trimester (no credit)	\$300
Cantorial Coaching per trimester (1 credit)	\$1335
Clinical Pastoral Education, 1 yr (9 credits)	\$4200
Independent Study (see requirements)	\$1500
Registration per Trimester	\$ 75
Materials Fee per Trimester	\$35
Va'ad Fee per Trimester	\$35

OTHER FEES

Application Fee	\$300
Accompanist for Cantorial Audition	\$100
AJRCA Annual Retreat (billed in Winter trimester)	\$350
Thesis Fee (final year only)	\$750
Ordination Fee (final year only)	\$400

SPECIAL FEES

An Examination Fee of \$500 is payable if any AJRCA Examination is taken more than once or if any Examination is prepared especially for a student, as may be the case in a Proficiency Exam or an application for credit for work done elsewhere. A supplementary instruction fee will be charged for participation in a course offering enhanced teaching contact such as Talmud and *havruta*, and for cantorial courses that require an accompanist.

Fees may be charged in connection with transfer credit or other special credit when costs are incurred by the Academy. The student is responsible for all tuition payable to any other institution in connection with transfer credit.

COURSES OF INSTRUCTION

Courses generally meet once per week for 2 contact hours. Certain courses such as Hebrew have extended teaching, meeting for 2 sessions (4 contact hours) each week; others may require longer meetings or additional communication, such as by email. The calendar and length of trimester varies because of coordination with the Jewish holidays. Special summer intensives may be offered.

For courses at the 200 level, Hebrew I is prerequisite; at the 300 level, Hebrew II or permission of instructor; at the 400 level, Hebrew III unless otherwise noted.

TANAKH (TAN)

TAN 101-102-103 (F-W-Sp) Introduction to Tanakh

A three-trimester sequence surveying (1) Chumash (Pentateuch), (2) Nevi'im (Prophets), and (3) Ketuvim (Writings). Each trimester may be taken independently. The courses will study the content and structure of biblical books with commonly used Jewish commentaries in English, and will provide an overview of critical methods, major literary theories, and important archeological research that has bearing on biblical studies.

TAN 201 Chumash with Rashi

Study of the Torah text through Judaism's most famous and most fundamental Jewish commentator. Prerequisite: Hebrew 103 or equivalent.

TAN 202 Chumash with Hasidic Masters

Introduction to the spiritual approaches to the Torah developed by Hasidic masters, analyzing the fundamental concepts they have used to interpret Torah. Original texts will be selected by the instructor; translations will be available. No prerequisite.

TAN 203 Chumash with 18th-20th Century Commentaries

Study of the Torah text with recent commentators selected from such outstanding figures as Samson Rafael Hirsch, the Malbim, Dovid Tzvi Hoffman, and the *Torah Temimah*. Prerequisite: Hebrew 103 or equivalent.

TAN 221 Nevi'im Rishonim

Selected readings from the early prophets (Joshua through Kings), using collections of narratives or recurring themes. Emphasis on improving Hebrew translation and textual understanding. Course title may vary with selections. Prerequisite: Hebrew 103 or equivalent.

TAN 270 Iyov: Issues of Meaning:

Study of the book of Job, a challenging text which have become classic explorations of the human search for meaning in an apparently meaningless

world. Topics addressed include the purpose of life, the injustice that pervades human experience, and the meaning of suffering.

TAN 301 Mikraot Gedolot

Study of the Torah text with the medieval commentaries of the Ramban (Nachmanides) and Ibn Ezra in addition to Rashi. Prerequisite: Hebrew I or equivalent. Students are advised to take this course prior to Advanced Talmud.

TAN 322 Nevi'im Acharonim: Jeremiah

Selected readings from the book of Jeremiah in the context of its own time and from the perspectives of later interpretation.

TAN 340 Visionary Traditions: Daniel to Hekhalot Rabbati

Investigations into prominent ancient texts important to the mystical tradition, including Enochian materials and texts from Qumran as well as biblical and rabbinic texts.

TAN 360 Megillot

An examination of the five Megillot or Scrolls (Kohelet, Esther, Shir HaShirim, Ruth, Eichah) which are read on special occasions in the liturgical year,. Emphasis will be on the general structure of each book, with close reading and midrashic interpretations of selected portions.

TAN 370 Tehillim

An intensive study of the Psalms as expressions of the struggles of faith. The course will involve reading, writing, interpreting, commenting on and singing Psalms. Content will include review of Psalm sets, such as Pesukei DeZimrah, Hallel, and Tikkun Hatzot; special attention will be given to daily reading of Psalms, as well as Psalms of specific occasions, holidays and situations.

TAN 399 Advanced Topics in Tanakh

Topics of interest such as advanced parshanut, biblical archeology, biblical theology, or close study of specific themes.

TAN 423 The Twelve Prophets

Selected readings from the book of the Twelve Prophets in the context of their own times and from the perspectives of later interpretation.

TAN 424 Nevi'im Acharonim: Isaiah

Selected readings from the book of Isaiah in the context of its own time and from the perspectives of later interpretation.

TAN 425 Nevi'im Acharonim: Ezekiel

Selected readings from the book of Ezekiel in the context of its own time and from the perspectives of later interpretation.

TAN 440 Shir HaShirim (The Song of Songs)
Struggles of love as expressed in the 117 verses of King Solomon's Song of Songs, with emphasis on correct reading and translation, and various levels of exegesis, including secular, rabbinic, and spiritual.

TAN 500 Independent Studies in Tanakh
Advanced topics in specialized areas designed for individual study.

RABBINICS (RAB)

RAB 180 Introduction to Rabbinic Literature
Introduction to the main textual resources of rabbinic literature, with focus on understanding the context and use of the material in rabbinic studies.

RAB 195 Pirkei Avot
Study of the classic Jewish text of rabbinic ethics and thoughtful perspectives on life.

RAB 201 Introduction to Mishnah
Analysis of the literary and structural features of the Mishnah, with emphasis on developing skills in reading and interpreting the text and working with commentaries. Prerequisite: Hebrew I or equivalent.

RAB 202a-b-c Introduction to Talmud
Study of selected portions of Talmudic tractates with halachic and aggadic themes. Introduces students to the methods and language of Talmud. Prerequisite: Introduction to Mishnah. Normally 9 credits over two trimesters. Concurrent enrollment in RAB 210 required, and students must complete Beit Midrash in order to receive credit for Talmud.

RAB 210 Beit Midrash
Supervised study accompanying rabbinic text courses; required concurrent enrollment for students in Talmud classes. No credit.

RAB 230 Sefer HaMitzvot
An overarching perspective on the structure of Jewish life and law, using Maimonides' *Sefer HaMitzvot* as a guide.

RAB 270 Introduction to Midrash
Study of selected portions of midrashic literature such as *Midrash Rabbah*, *Yalkut Shemoni*, and others, introducing students to the world of rabbinic theology and ethics as expressed through tale and metaphor.

RAB 290 Fixing God's Torah

Criticism of the Bible in Talmud and commentaries, using a variety of sources in English and Hebrew

RAB 300 Intermediate Talmud

Continuation of beginning Talmud with emphasis on improving skills of language, logic and approach required to read a Talmudic text, particularly Talmudic "organic logic." Study of selected *sugyot* will illuminate specific Jewish religious values. Prerequisite: RAB 250; concurrent enrollment in RAB 210 required. Students must complete Beit Midrash in order to receive credit.

RAB 310 Talmud Bekiut with Skills Emphasis

Tutorial for broadening the student's scope of knowledge and developing greater familiarity with the idiom of the Babylonian Talmud, through review of various texts.

RAB 331-332 Codes I-II

Literature of the Codes from traditional perspectives. After a survey of the history of code literature and issues (2 timesters), students will undertake textual study (3rd trimester of specific works such as Maimonides' *Mishneh Torah*, the *Shulchan Aruch*, and of response literature. Two trimesters.

RAB 340 Choshen Mishpat

Study of the essential section of the codes of Jewish law relating to ethical practice in daily life, including business ethics and high standards of behavior in the community and workplace. Repeatable for different sub-topics. Prerequisite: Hebrew 302.

RAB 341-345 Topics in Halacha

Halachic studies relevant to significant elements of Jewish practice such as *kashrut*, observance of Shabbat, marriage and relationships, *bikhur cholim*, death and mourning, tefillah, Jewish calendar (*luach*). Repeatable for different topics.

RAB 370 Advanced Midrash

Selected themes in rabbinic midrash, with intensive text study. Repeatable as topics vary. Prerequisite: RAB 203 and permission of instructor.

RAB 395-99 Special Topics in Talmud and Rabbinics

Special topics in the Talmud, rabbinic theology, or responsa literature; advanced studies in Aggada; or comparative studies in Palestinian and Babylonian Talmuds.

RAB 400 Advanced Talmud

Continuation of Talmud III, building on the skills already acquired in order to understand complex Talmudic arguments and delve further into the

commentaries of Rashi and the Tosafot. Rishonim, Codes, and Responsa on specific Talmudic issues may be used to understand the ongoing dialogue on major issues. Repeatable as topics vary. Prerequisite: RAB 300 and TAN 302 (Mikraot Gedolot) ; concurrent enrollment in RAB 210 required. Students must complete Beit Midrash in order to receive credit.

RAB 410 Resources and Methods in Rabbinics: The Rabbi's Library
How to access and employ the bibliographical, textual, and electronic media to locate information, research topics, and develop your own "Rabbi's Library" for *divrei Torah* and other purposes. Required for all rabbinical students.

RAB 420 Contemporary Perspectives on Rabbinic Literature
In-depth study of Talmud and Midrash as strategies of discourse in specific historical contexts, with emphasis on detecting implicit assumptions and core values of the rabbis. Selections will be chosen to illuminate the texts, based on recent studies of the role of sages and students, gender issues, and the relations between Jews and other peoples. Prerequisite: RAB 300 (Intermediate Talmud) or permission of instructor.

RAB 500 Independent Studies in Rabbinics
Advanced topics in specialized areas designed for individual study.

LITURGY AND TEFILLAH (LIT)

LIT 101-102 Introduction to Jewish Liturgy
Explication of the patterns of the Jewish liturgical day, week, and year, so that students become familiar with what is in the traditional siddur. The weekday shacharit service will be the focus of special attention, with study of basic structure, important themes, and the history of the service including study of biblical and rabbinic sources, variants in prayer traditions, and recent innovations.

LIT 150 Jewish Musical Traditions
Introduction to cantorial and liturgical traditions and contemporary synagogue music in a format useful to the congregational rabbi.

LIT 280 Cantillation of Torah and Haftarah
Study of skills and tools needed to chant from Torah and Haftarah in the traditional Ashkenazic form; history and sources of cantillation; varieties of cantillation needed for different occasions in the Jewish calendar; methods of teaching cantillation for bar and bat mitzvah students. Same as CAN 280. Prerequisite: HEB 203.

LIT 301-302 Intermediate Studies in Liturgy
Close textual study of specific portions of the liturgy, with attention to Hebrew grammar and literary structure. Prerequisites: LIT 101-102, MYS 101, and HEB 203 or equivalent.

LIT 351 Yomim Nora'im: High Holy Day Thought and Liturgy
Rosh Hashanah and Yom Kippur liturgies, including introduction to Piyyutim, blowing of the shofar, and Shacharit and Musaf Amidah for each day. The theologies implied in the liturgy will be studied through appropriate commentators. Prerequisite: LIT 302.

LIT 352 Shalosh Regalim: Liturgies for Festivals
Liturgical variations and special prayers and recitations for Pesach (including the Haggadah), Shavuot, Sukkot, and Shemini Atzeret/Simchat Torah; the theologies implied in the liturgies will be studied through appropriate commentators. Prerequisite: LIT 302.

LIT 395-99 Special Topics in Liturgy
Advanced studies in specialized areas, such as specific liturgical traditions or in-depth study of commentaries and halachic issues related to Tefillah. Repeatable with permission of instructor.

LIT 500 Independent Studies in Liturgy
Advanced topics in specialized areas designed for individual study.

JEWISH HISTORY AND THOUGHT (HST)

Note: HST 101 through 202 must be taken in sequence, followed by HST 300. There are no specific Hebrew prerequisites for HST courses unless noted.

HST 100C Survey of Jewish History
For cantorial and chaplaincy students: A one-trimester survey of Jewish history from post-biblical to modern times.

HST 101 World of the Bible
Study of literature, history, and religious concepts of ancient Israel and Judah in the context of the ancient Near East, with focus on the basic theological and spiritual substance inherent in the biblical treasure-trove. Modern literary and historical-critical scholarship will be employed to understand biblical texts.

HST 102 Second Temple and Early Rabbinic Period
History of the Jewish people from approximately 400 BCE through the 6th century CE. Study of documents and scholarly histories illuminates the dramatic developments within Jewish life during the periods of the late Second Temple,

Mishnah, and Talmud. Special attention is given to the dissemination of the oral Torah and the emergence of the figure of the sage. Prerequisite: HST 101.

HST 103 Late Rabbinic and Medieval Periods

Survey of the political, intellectual, and social history of the Jewish people during the millennium from the close of the Talmud (7th century) to the onset of modernity (17th century). Prerequisite: HST 101, 102.

HST 104 Medieval Jewish Thought

Overview of major medieval Jewish thinkers including significant theological or philosophical issues in the medieval period. Prerequisite or concurrent registration: HST 101, 102, 103.

HST 201 Modern Jewish History

Survey of Jewish history from 1700 to the present, including topics such as emancipation, Haskalah, Hasidism, the yeshiva system and emergence of mussar, changes in Jewish and life styles in Russia, Germany, and France; early Zionism and *yishuv*, the establishment of the state of Israel, World Wars and Holocaust, *baal teshuva* and renewal movements, and the Arab-Israeli conflict. Prerequisite: HST 101, 102, 103.

HST 202 Modern Jewish Thought

Overview of selected major modern Jewish thinkers including consideration of significant theological or philosophical issues. Prerequisite or concurrent registration: HST 101, 102, 103, 104.

HST 300 Zionism, Israel, and the Middle Eastern Conflict

The emergence and development of Zionism since the late nineteenth century, including major figures and debates in the secular and religious communities; roots of the conflict between Israelis and Palestinians since the early twentieth century; major events and individuals who shaped the conflict; influence of other nations; peace proposals and their outcomes. Prerequisite: HST 104.

HST 330 Jewish Denominations

Close study of emergence of the various denominations in the nineteenth and early twentieth centuries, including readings of original sources by the leaders of new movements and responses from other movements.

HST 370 World Religions

Study of selected religious traditions, emphasizing how Jewish leaders can address themselves to issues of contemporary relevance in their own congregations and in relations with other religious communities.

HST 395-99 Special Topics in Jewish History and Thought

Special topics in history or thought, such as studies of specific sectarian Jewish movements, in-depth studies of particular periods and their issues, important philosophers; or historic Jewish perspectives on current issues.

HST 500 Independent Studies in History and Thought
Advanced topics in specialized areas designed for individual study.

MYSTICISM AND SPIRITUALITY (MYS)

MYS 101 Introduction to Mysticism I: Rabbinic and Medieval
Introduction to the basic vocabulary of Jewish mysticism, with a survey of its origins in classical mystical literature and medieval Kabbalah. Topics include the ten sefirot, the four worlds, levels of the soul, and partzufim. Students will study translations of texts which use these concepts in order to develop facility in thinking in mystical terms. Historically, the class will survey mysticism from its ancient roots to Lurianic times.

MYS 102 Introduction to Mysticism II: Hasidut
A survey of the Hasidic movement which has inspired much of modern mysticism, beginning with the Ba'al Shem Tov and followed by his students and other important leaders. Basic concepts and practices of the classic Hasidic period will be emphasized. Modern developments from Hasidic roots will also be surveyed, including Heschel and Buber, Jewish Renewal, and successful *baal-teshuva* movements such as Chabad-Lubavitch.

MYS 210 Psychospiritual Themes in Tanakh
Through study of selected themes, such as the Garden of Eden, the Akeida, the dreams of Jacob, and the figures of Moses, Jonah, and Job, this course probes the growth of the soul through the encounter with the *numinosum* and traces the details of the heroic journey as envisioned from various biblical perspectives.

MYS 250 Mussar
Psychospiritual teachers of the nineteenth and twentieth centuries, from Reb Yisrael Salanter through the Chafetz Chaim, in their historical contexts. Methodologies and similarities to modern psychological thinking will be articulated.

MYS 321 The Ba'al Shem Tov
An introduction into the teachings of the Ba'al Shem Tov through the essential and primary sources of Hasidut: the books of Rabbi Ya'acov Yosef of Polnoye (the Toldos), the Maggid of Mezritch, the Degel Machne Ephraim as well as the compilation of teachings in *Tzava'at Harivash*, and the compilation of stories *In Praise of the Ba'al Shem Tov*.

MYS 322 Tanya
In-depth study of selected chapters of the Tanya (*Likutei Amarim*) by the great Hasidic master, Rabbi Schneur Zalman of Liadi. Modern interpretations will supplement textual study. Repeatable with permission of instructor.

MYS 323 Rabbi Nachman of Breslov
Studies of pivotal selections from Rabbi Nachman's *Likutei Moharan* and from his tales, illustrating an important approach to Hasidic thought and practice.

MYS 350 Experiential Mysticism
Jewish meditation, movement, awareness practice, and awakening of spontaneous prayer, with reference to liturgical sources as well as creative approaches to prayer and meditative texts. Includes attention to prayer and meditation as strategies for dealing with illness and loss.

MYS 390 Classic Kabbalistic Texts
An important kabbalistic text will be studied each time this course is offered, such as Sefer Yetzirah, Bahir, or selected writings of the AriZal.

MYS 395-99 Special Topics in Mysticism
Study of major themes or writers in mysticism, such as Lurianic Kabbalah, or Hasidic masters; mysticism of the Temple; mysticism and modernity. Course is repeatable with permission of instructor.

MYS 410 Zohar / Rav Kook
The first half of this course uses selections from one of mysticism's most important texts, the Zohar (13th century), working with difficulties of translation and conceptual innovation. The second compares themes in Rav Kook, one of the most important twentieth-century writers whose mystical vision informed his approach to the people and land of Israel.

MYS 500 Independent Studies in Mysticism
Advanced topics in specialized areas designed for individual study.

PROFESSIONAL SKILLS (PRO)

PRO 110 Spiritual Development Seminar
Peer-led groups to develop skills in self-examination, creating an atmosphere of trust and support, and working in cooperation with one another in professional capacities. Required registration for all students, for three years, all trimesters, at AJRCA. 1 credit each term.

PRO 125 Spiritual Dimensions of Torah
Torah study with attention to exploring personal responses to the sacred text of our tradition and the sacred texts of students' personal lives. Jewish inspirational texts add depth and dimension to the study of biblical and liturgical texts and practices. One and one-half credits per trimester; repeatable for up to six credits (four classes).

PRO 190 Tefillah Skills

Basic skills in tefillah and leading services, including choreography of the shacharit prayer and Torah service, putting on tefillin, and changes in the service according to time and calendar. Alternate years.

PRO 220 Rabbinic Leadership in Ritual Life

Study and practice of traditional Jewish ceremonials, including performing marriages and executing divorces, presiding at namings and circumcisions, conducting bar/bat mitzvah ceremonies and funerals.

PRO 250 Jewish Professional Ethics

Study of a range of issues in Jewish ethics, such as ethics of speech in personal and communal contexts, interpersonal and sexual behavior, financial matters and charitable actions, with attention to the special role of the rabbi in a Jewish community.

PRO 300 Tefillah Seminar

Practicum on leading services, jointly between cantor and rabbi.

PRO 301 Homiletics

Practical, hands-on experience in the art of sermonizing and communication from the pulpit. Students prepare and deliver sermons on the weekly Torah readings, holiday themes, and life-cycle events which are analyzed and constructively criticized by classmates and the instructor.

PRO 311 Creative Life Cycle Rituals: The Rabbi as Priest-Midwife

Study of the spectrum of life's passages and milestones, including childbirth, puberty, conversion, marriage, singlehood, mid-life, divorce, aging, and death. These will be illuminated using halachic material, study of traditional customs, personal narratives, and insights derived from contemporary practice.

PRO 312 Mourning into Dancing: Transforming the Experience of Loss

Traditional Jewish rituals of death and mourning understood through halachic material, personal narratives, and contemporary practice.

PRO 313 The Jewish Calendar as a Spiritual Path

Study of the lunar cycle as an annual renewal through the unique characteristics of each month and season, along with its holidays and commemorations.

PRO 330 Spiritual Direction

Introduction to spiritual direction as a tool for Jewish professionals to empower individuals to develop their relationship with God and their inner spiritual resources.

PRO 340 Spiritual Formation in Community

This course combines a focused and disciplined approach to spiritual and moral growth using mussar contemplative practice and introspection, with theories of

cognitive psychology and group psychology as applied to relationships in synagogues and to groups under stress.

PRO 380 **Advanced Seminar on Issues in the Rabbinat**
Synagogue administration, organizational development, fundraising, rabbinical organizations; interdenominational and interfaith relations, Zionism and connections to Israel. Preferably taken concurrently with first year of fieldwork.

PRO 395-99 **Special Topics in the Rabbinical Profession**
Special studies in the art of the rabbinic profession, for example issues in leadership, synagogue management, or specific areas of work such as advanced spiritual direction.

PRO 411 **The Art of Counseling**
Concurrent with CHP 211. Instruction and practice in the skills needed to be an effective counselor, particularly artful listening skills and a sophisticated recognition of what is required to create a healing relationship.

PRO 412 **The Art of Chaplaincy**
The nature of chaplaincy, focusing on the theory and practice of spiritual care and developing an awareness of oneself as a spiritual caregiver. Topics include the history of *bikhur cholim*, developing appropriate listening skills, learning about chaplaincy in a variety of settings, understanding the art of being a presence to patients and residents, and adapting Jewish rituals to chaplaincy situations. Field trips included.

PRO 440 **Bioethics**
Study of contemporary issues in medicine, including important case studies and with close attention to the perspectives of Jewish law. Topics considered will include abortion, euthanasia, genetic engineering, and critical choices in health care.

PRO 460 **Jewish Education**
Exploration of themes in Jewish education, including learning styles, moral leadership, technical skills, and issues and dilemmas in contemporary Jewish education.

PRO 461 **Adult Jewish Learning**
Explorations in developmental psychology and adult education theory, in connection with current community practice, to develop an understanding of issues in adult learning. The emphasis will be on how Jewish education can lead to higher levels of creativity, stronger identity formation, and greater involvement in Jewish texts.

PRO 462 **Supervision and Administration**
Issues in leadership, supervision, and administration of Jewish educational institutions.

PRO 500 Fieldwork Support Seminar
Seminar concurrent with fieldwork, for discussion of issues relevant to work in various parts of the Jewish community. Two semesters required, one in each year of a student's fieldwork placement.

CANTORIAL COURSES

CANTORIAL MUSIC (CAN): Nusach, Repertoire, and Cantillation

CAN 101-102 Introduction to the Cantorate and Nusach for Weekdays
Two-trimester course introducing the nature of cantorial work, including basic skills to begin to work in congregations and build the accomplishments necessary to meet criteria for performance; along with practice in traditional prayer motifs for weekdays, Rosh Chodesh, and fast days.

CAN 201-202-203 Nusach and Repertoire for Shabbat
Three-trimester sequence teaching traditional and modern prayer motifs for Shabbat.

CAN 280 Cantillation for Torah & Haftarah
Study of skills and tools needed to chant from Torah and Haftarah in the traditional Ashkenazic form; history and sources of cantillation; varieties of cantillation needed for different occasions in the Jewish calendar; methods of teaching cantillation for bar and bat mitzvah students. Same as PRO 303.

CAN 281 Cantillation for Yamim Nora'im and Esther
Cantillation for the Torah and Haftarah portions for Rosh Hashanah and Yom Kippur, and for the Book of Esther.

CAN 282 Cantillation for Megillot and Special Readings
Cantillation of Shir HaShirim (Song of Songs), Ruth, Kohelet (Ecclesiastes), Eichah (Lamentations).

CAN 301-302-303 Nusach and Repertoire for Yamim Nora'im
Three-trimester sequence on traditional and modern prayer motifs for Rosh Hashanah and Yom Kippur.

CAN 320 Musical Diversity
Special songs for various occasions; topic varies, for example, Shabbat table songs; niggunim.

CAN 350 Jewish Music History
The history of Jewish music from ancient times to the present.

CAN 361-362 Music for the Jewish Life Cycle
Study of traditional and contemporary music of life-cycle passages, including study of the halacha and Jewish calendar as applicable.

CAN 401-402 Nusach for Shalosh Regalim
Two-trimester sequence on traditional prayer motifs for Pesach, Shavuot, Sukkot, and Shemini Atzeret/Simchat Torah.

CAN 420 Special Repertoires
Advanced study of various repertoires, including Yiddish, Ladino, and other concert music; and modern folk repertoire, including music from Rabbi Shlomo Carlebach, Debbie Friedman, Craig Taubman, Julie Silver, and others. Repeatable with permission of instructor.

MUSICAL SKILLS FOR THE CANTORATE (MSC)

MSC 200 Vocal Training (Coaching)
Individual training with a vocal coach appointed by the Academy; eight trimesters required, 1 credit each trimester.

MSC 300 Musicianship
Music theory, reading and understanding music, sight-singing, conducting, arranging choral music. Open to all levels.

MSC 400 Cantorial Improvisation
Techniques of improvisation in a variety of musical environments.

MSC 500 Recitative
Advanced independent study in recitative for students in final year only.

CHAPLAINCY (CHP)

Chaplaincy students take courses in various departments; see above for the requirements of the course of study.

CHP 250 Bikkur Cholim and Life Cycle in Jewish Law

Introduction to Jewish laws and traditions regarding birth, adolescence, marriage, divorce, caring for and visiting the sick, and death. Students will also explore halakhic issues that arise in adapting rituals for different individuals.

CHP 275 Issues of Addiction and Trauma

Study of professional approaches to addiction and anti-social behavior resulting from physical or emotional trauma, along with applicable philosophical and religious thought, such as theory and practice of forgiveness, mussar and self-improvement, the nature of supportive communities.

CHP 276 Crisis Intervention

Study of professional approaches to crisis intervention, including approved practices in immediate intervention, appropriate referrals, follow-up, and dealing with relevant community agencies at various levels of intervention.

CHP 280 Clinical Pastoral Education (scheduled over three trimesters).

Chaplaincy as a profession, with field experience and regular meetings as a class. Students will be exposed to diverse situations where a chaplain's services are needed. They will study personal skills and rabbinic wisdom in dealing with those who are ill and their relatives and friends. They will learn to develop a comprehensive spiritual care program for a specific site, and to work as part of a treatment team. They will acquire skills of charting, interviewing, writing verbatims, ethical wills, personal spiritual journals and genograms. In class discussions, they will compare various situations and build their knowledge of Jewish institutional and educational resources and will become familiar with other faiths and cultures, and with their approaches to spiritual care.

HEBREW (HEB)

The Hebrew program is designed to give students full command of the Hebrew language in order to study the Bible in the original Hebrew, to comprehend the meaning of prayers in the Siddur, and to study major commentaries. All levels, from beginners to advanced, are offered. Each Hebrew class meets twice per week for three trimesters to earn 3 credits per trimester.

Entering students must have taken a Proficiency Examination in Hebrew (see above, p. 14) to determine where their Hebrew studies should commence.

HEB 101-102-103 Hebrew I-B: Beginning Biblical Hebrew
Declension of nouns with prepositions and possessive endings; construct forms (word pairs); past, future, imperative and infinitive verb forms; verbs in the *pa'al* structure; *vav* reversing.

HEB 201-202-203 Hebrew II: Intermediate
Continuation of verb study, with three structures and their classification.

HEB 301-302-303 Hebrew III: Advanced Intermediate
Continuation of verb study, with the three other structures; study of excerpts from *Tanakh* for translation and advanced grammatical analysis, using all the forms and patterns studied.

HEB 401-402-403 Advanced Hebrew
Reading selections from Hebrew texts, including midrashim and commentaries; repeatable for three trimesters with permission of instructor.

HEB 500 Advanced Hebrew
Reading selections from Hebrew texts, including a variety of texts for rabbinical studies; repeatable for three trimesters with permission of instructor.

FACULTY OF THE ACADEMY

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Judy Aronson, *Jewish Education*. M.S.T., Harvard University. Former director of Religious and Day Schools in Boston and Los Angeles.

Cantor Perryne Anker, *Liturgical Studies*. Assistant Dean of the Cantorial School. B.S., Julliard School of Music, New York where she won the Catherine Tuck Award. Served as cantor at Stephen S. Wise Temple in Bel Air, Beth Shalom in Santa Monica, and Temple of the Arts in Los Angeles. Member of the American Conference of Cantors.

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Rabbi Toba August, *Rabbinics*. Ordination from Jewish Theological Seminary, New York; M.Ed. in Education and Reading. Served as rabbi of Temple Adat Shalom and as associate rabbi at Stephen S. Wise Temple, Los Angeles.

Dr. Yolande Bloomstein, *Professional Skills*. Ph.D. in Clinical Psychology from Pacifica Graduate Institute; M.S.W. from the University of Southern California. In private practice with Village Mental Health Associates.

Dr. Shlomit Baruch, *Hebrew Language*. Ph.D. in Philosophy from Hebrew University, Jerusalem.

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Rabbi Daniel Bouskila, *Talmud*. Ordination from Yeshiva University. Director of the Sephardic Educational Center, Los Angeles and Jerusalem. Former rabbi of Sephardic Temple, Los Angeles (1991-2009).

Rabbi Anne Brener, *Ritual and Human Development*. Rabbinical ordination and M.S. in Jewish Communal Service from Hebrew Union College; M.S.W., University of Southern California. Faculty member at Morei Derekh, a program in Jewish Spiritual Direction. Author of *Mourning and Mitzvah*. Ph.D. candidate, Hebrew Union College.

Rabbi Steve Breuer, *Practical Rabbinics*. Rabbinic ordination from Hebrew Union College-Jewish Institute of Religion, where he is adjunct professor. Executive Director of the Progressive Association of Reform Day Schools; former Executive Director of Wilshire Boulevard Temple, the oldest Reform synagogue in Los Angeles.

Rabbi Dr. Mordecai Finley, *Liturgical Studies, Ethics*. Ordination from Hebrew Union College. Ph.D. in Religion-Social Ethics, University of Southern California. Founding rabbi of Ohr Ha-Torah Congregation, Los Angeles, a traditional-progressive congregation; co-founder of the Academy for Jewish Religion, California.

Cantor Jay Frailich, *Liturgical Studies*. D.Mus. and Commission as Cantor from Hebrew Union College School of Sacred Music. Cantor of University Synagogue (Reform), Brentwood, California, for more than 30 years.

Dr. Tamar Frankiel, *Comparative Religion..* PhD in History of Religions, University of Chicago. Has taught at Claremont School of Theology, Stanford, Princeton, and UC Berkeley and Riverside. Author of numerous books, including *The Gift of Kabbalah; The Voice of Sarah; Christianity: A Way of Salvation*, and *California's Spiritual Frontiers*.

Dr. Joel Gereboff, *Biblical Thought*. Ph.D., Religious Studies, Brown University; Associate Professor and Chair of the Department of Religious Studies at Arizona State

University; Author of *Rabbi Tarfon: The Tradition, the Man and Early Rabbinic Judaism* (Scholars Press, 1979).

Hazzan Joseph Gole, *Liturgical Studies*. B.S.M., University of Southern California School of Music. Hazzan of Sinai Temple, the largest conservative congregation in Los Angeles. Past chairman of the West Coast Region of the Cantors Assembly and past officer of the national Cantors Assembly.

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Rabbi Dr. Mel Gottlieb, *Jewish Thought*. Ordination from Yeshiva University, New York; Ph.D. in Mythology/Depth Psychology from Pacifica Graduate Institute; M.S.W. in Social Work and M.A. in Jewish Philosophy, Yeshiva University. Adjunct Associate Professor at Pacifica Graduate Institute. Served as Hillel Director at MIT and Princeton.

Rabbi Avraham Greenstein, *Hebrew Language*. Ordination from Yeshivat Tomchei Temimim, Jerusalem. M.A. in Near Eastern Languages and Cultures: Hebrew Language, UCLA. Translator of Judeo-Persian poetry; author of articles on Jews in the Sasanian empire.

Cantor Don Gurney, *Liturgical Studies*. Graduate of the Hebrew Union College - Jewish Institute of Religion, School of Sacred Music, New York City. Hazzan of Wilshire Boulevard Temple, Los Angeles.

Rabbi Ariel Hanien, *Liturgy*. Ordination from the University of Judaism's Ziegler School of Rabbinic Studies. Curriculum development specialist. Director of Education, Temple Beth Shalom, Long Beach, CA.

Rabbi Carla Howard, *Chaplaincy*. Ordination from the University of Judaism's Ziegler School of Rabbinic Studies. Co-founder and Executive Director of the Jewish Hospice Project, Los Angeles; formerly Associate Rabbi and Director for the Los Angeles Jewish Healing Center at *Metivta*.

Dr. Snira Klein, *Hebrew Language*. M.H.L., University of Judaism; M.A., PhD in Modern Hebrew Literature from UCLA. Instructor of Hebrew at the University of Judaism.

Hazzan Nathan Lam, *Liturgical Studies*. Commissioned as *Hazzan* by the Cantors Assembly; Cantorial Certification from Hebrew Union College. Cantor at Stephen S. Wise Temple, the largest Jewish congregation in the world, for 28 years. Past international president of the Cantors Assembly and fellow of the Jewish Theological Seminary, which awarded him an Honorary Doctor of Music.

Dr. Robert Levy, *Jewish History*. Ph.D., UCLA. BFA, film and video production, California Institute of the Arts. Author of *Ana Pauker: The Rise and Fall of a Jewish Communist*.

Rabbi Stan Levy, J.D., UCLA. *Spiritual Development*. Spiritual leader of Congregation B'nai Horin-Children of Freedom-in Los Angeles. Partner in the nationally known law firm of Manatt, Phelps & Phillips; co-founder of Bet Tzedek, which provides free legal services to the poor and elderly; co-founder of the Academy for Jewish Religion, California.

Dr. Michael Menitoff, *Jewish Thought*. Ph.D. in Early Childhood Development, UCLA; M.A. in Developmental Psychology, Columbia University. Rabbinic ordination from the Jewish Theological Seminary. A psychotherapist with a private practice in Beverly Hills, he served as a congregational rabbi for many years.

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Rabbi Menachem M. Metzger, *Rabbinics*. M.A., Judaic Studies, Touro College. Rabbinic ordination from Central Yeshiva Tomchei T'mimim (New York) and from Rabbi Pinchus Hirshprung z"l, Chief Rabbi of Canada.

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Rabbi Haim Ovadia, *Rabbinics*. Ordination from the Chief Sephardic Rabbi of Israel, Rabbi Mordekhai Eliyahu. M.H.L., UCLA, 2007. Rabbi of Congregation Magen David, Los Angeles..

Cantor Samuel B. Radwine. Investiture as Cantor from the School of Sacred Music, Hebrew Union College-Jewish Institute of Religion, New York. Cantor at Congregation Ner Tamid of South Bay; Visiting Lecturer in Liturgical Music, Hebrew Union College.

Rabbi Rochelle Robins, *Clinical Pastoral Education*. Rabbinic ordination from Hebrew Union College – Jewish Institute of Religion, New York. Associate Director for the Clinical Pastoral Education program at the Center for Urban Chaplaincy in San Diego Certified Associate Supervisor in Clinical Pastoral Education.

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Rabbi Stephen Robbins, *Mystical Thought*. Ordination and M.H.L. in History, and honorary Doctor of Divinity degree from Hebrew Union College. Psy.D. from Ryokan College. Co-founder of the Academy for Jewish Religion, CA; founding rabbi of Congregation N'vay Shalom, Los Angeles.

Rabbi J. B. Sacks, *Jewish Thought*. D. Min, Claremont School of Theology; Ph.D. Candidate, Claremont Graduate University. Rabbi, Congregation Beth Shalom, Corona, CA. Instructor at the University of Judaism and Claremont Graduate University.

Rabbi Dr. Elijah Schochet, *Talmud*. Ordination from Jewish Theological Seminary. Ph.D. in Rabbinic Literature, Jewish Theological Seminary; M.F.C.C., Columbia University. Former rabbi of Shomrei Torah Synagogue, West Hills, California (1960-1999). Founder of Kadima Hebrew Academy in the San Fernando Valley. Author of *The Hasidic Movement and the Gaon of Vilna* and other works.

Dr. Marvin Sweeney, *Tanakh*. Ph.D., Bible, Claremont Graduate School. Professor of Hebrew Bible at Claremont School of Theology and Professor of Religion at Claremont Graduate University;. Author of numerous works on prophetic books of the Bible, as well as *Reading the Bible After the Shoah*. Editor of the *Review of Biblical Literature*.

Nira Weiss, *Hebrew Language*. Graduate of Gordon's Teachers College in Haifa, Israel. Two decades' experience teaching Hebrew to students of all ages and levels of aptitude.

Dr. Jacob Zigelboim, M.D., *Bioethics, Philosophical Thought*. Former Professor of Medicine (Hematology-Oncology) and Microbiology and Immunology at UCLA Medical School. Author of *From Fear to Awe: A New Understanding of the Book of Job* (Toren Publishers, 1998) and *To Health: The New Humanistic Oncology* (J. Zigelboim, 2003).

ADMINISTRATION

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Rabbi Mel Gottlieb, M.S.W., Ph.D.

Dean of the Cantorial School
Hazzan Nathan Lam, D.Mus.

Dean of Academic Affairs
Tamar Frankiel, Ph.D.

Associate Dean of the Cantorial School
Cantor Perryne Anker

Assistant Dean for Internships and Placement
Rabbi Lynn Brody

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ACADEMIC CALENDAR

2010-2011

Fall trimester begins <i>Note: Chol Ha Mo'ed Sukkot</i>	Sept 19, 2010 Classes <u>will</u> be held (Sept 26-28)
Last day of fall trimester (13 weeks)	Dec 14, 2010
Winter trimester begins Annual AJRCA Retreat	January 9, 2011 February 6-8, 2011
Last day of winter trimester (12 weeks)	March 29, 2011
Spring trimester begins Passover vacation Ordination ceremonies (no classes Monday) No classes Tuesday, Erev Shavuot	April 3, 2011 <i>April 17-26, 2011</i> <i>May 30, 2011</i> <i>June 7, 2011</i>
Last day of Spring trimester (11 weeks)	June 28, 2011

Jewish Holidays 5771

Rosh Hashanah	Thu-Fri, Sept 9-10, 2010 Followed immediately by Shabbat
Yom Kippur	Shabbat, Sept 18, 2008
Sukkot-Simchat Torah	Thu-Fri, Sept 23-Oct 1, 2010 (Yom Tov: 9/23-24, 9/30-10/1) Followed immediately by Shabbat
Hanukkah	Thu-Thu., Dec 2-9, 2010
Tu B'Shevat	Thu., Jan 20, 2011
Purim	Sun., Mar 20, 2011
Pesach	Tue-Tue., April 19-26, 2011 (Yom Tov: 4/19-20, 4/25-26) First Seder Monday night
Yom HaShoah	Sun., May 1, 2011
Yom HaAtzma'ut	Tue., May 10, 2011
Lag B'Omer	Sun., May 22, 2011
Shavuot	Wed-Thu., June 8-9, 2011

ACADEMIC CALENDAR

2011-2012

Fall trimester begins	Sept 11, 2011
<i>Holiday break</i>	Oct 9-22, 2011
Classes resume	Oct 23, 2011
Last day of fall trimester (13 weeks)	Dec 20, 2011
Winter trimester begins	January 8, 2012
Annual AJR/CA Retreat	February 5-7, 2012
Last day of winter trimester (13 weeks)	April 3, 2012
Spring trimester begins	April 15, 2012
No classes Sun-Mon., Shavuot	May 27-28, 2012
Classes <u>will</u> be held Tues	May 29, 2012
Ordination TBA	
Last day of Spring trimester (11 weeks)	June 26, 2012

Jewish Holidays 5772

Rosh Hashanah	Thu-Fri, Sept 29-30, 2011 Followed immediately by Shabbat
Yom Kippur	Shabbat, Oct 8, 2011
Sukkot-Simchat Torah	Oct 13-21, 2011 (Yom Tov: 10/13-14, 10/20-21) Followed immediately by Shabbat
Hanukkah	Wed-Wed., Dec 21-28, 2011 (First candle Tues night 12/20)
Tu B'Shevat	Wed., Feb 8, 2012
Purim	Thu., Mar 8, 2012
Pesach	Shabbat-Shabbat, April 7-14, 2012 (Yom Tov: 4/7-8, 4/13-14) First Seder Friday night
Yom HaShoah	Thu., Apr 19, 2012
Yom HaAtzma'ut	Thu., Apr 26, 2012
Lag B'Omer	Sun., May 22, 2011
Shavuot	Sun-Mon., May 27-28, 2012