



ALEPH Ordination Program
THE SEMINARY FOR THE RENEWAL OF JUDAISM

COURSE CATALOG

ACADEMIC YEAR 2023 - 2024

Updated:

Added dual programs: Rabbi-Cantor

Updated requirements for TaNaKH and Jewish Thought – Rabbinic; Dual Programs.

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ABOUT THE AOP

WHO WE ARE

The ALEPH Ordination Program trains rabbis, cantors, rabbinic pastors and *mashpi'im* (spiritual directors) to be community builders, teachers, spiritual leaders, counselors, liturgists and artists of the Jewish tradition. Each program's unique curriculum engages our dynamic faculty and student body in a full spectrum of Jewish learning and practice.

Built upon the pioneering work of the visionary catalyst of Jewish Renewal, and ALEPH founder, Rabbi Zalman Schachter-Shalomi z"l, the ALEPH Ordination Program trains students from diverse backgrounds and every denomination to serve the global Jewish community.

Engagement in Jewish Renewal's unique approaches to spirituality, celebration, prayer, learning and *tikkun olam* brings ALEPH students and graduates to the forefront of Jewish creative life. Together, in our learning and our practice, we re-enliven our personal connection to the Divine by infusing ancient Jewish wisdom with a modern, egalitarian and socially progressive consciousness. Our work reflects our deep desire to heal our planet, to build new models of community, to live a deeply spiritual Jewish life, to serve the Jewish people and to reach towards God.

The ALEPH Ordination Program offers a comprehensive curriculum of study and practica for rabbis, cantors, rabbinic pastors and *mashpi'im*, embracing both traditional modalities of learning and prayer and the exploration of new learning, ritual, art, music, and prayer experiences. ALEPH students are expected to demonstrate a high-level of Jewish literacy and personal integrity, textual skills and interpersonal skills, and to demonstrate a capacity to work with individuals and groups in a way that models a life path of personal growth and self-awareness.

ACCURACY

While every effort is made to ensure the accuracy of the information provided in this catalog, accuracy cannot be guaranteed. The information written in this catalog is deemed accurate as the time of issuance. The ALEPH Ordination Program (AOP) reserves the right to make changes at any time without prior notice. The AOP provides the information in this catalog solely for the convenience of the reader, who may not rely upon it as a promise or legal obligation. The AOP expressly disclaims any liability based on the contents. Please check with the website for updates of this catalog.

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Core Values: Eighteen Principles

Four Worlds, Eighteen Affirmations, One Covenant: ALEPH Statement of Principles

This statement of principles, drafted in the 1990s, revised by the Board on March 17, 2021, remains a meaningful component of what guides ALEPH's evolution, practices, and growth.

FOUR WORLDS, EIGHTEEN AFFIRMATIONS, ONE COVENANT: ALEPH STATEMENT OF PRINCIPLES

We of ALEPH: Alliance for Jewish Renewal strive to open ourselves to awareness of the sacred in all of existence. We strive to create Jewish paths of prayer and meditation, study, communal life, practice, and public action that embody this outlook. We see ourselves in a crucial position at these times of paradigm shift and are committed to help develop a spirituality through which Judaism can transform itself to continued vitality in the service of *tikkun olam*—world and soul healing.

Together we affirm principles and values that flow together from the Four Worlds of Being, Knowing, Relating, and Doing:

In the world of *Atzilut* (Being):

1. The foundation and center of these principles is the Mystery we name God. We understand Judaism to be the individual and collective responses of Jews throughout our history, both in thought and deed, to the ongoing manifestations of the Divine.
2. We are committed to the search for a deeper and higher understanding of the spiritual realities in our lives and of our cosmic purposes.
3. We meditate on and reverentially engage with the Divine in ways that honor both the tradition, and how past generations experienced God as transcendent, and our intuition as to how we are addressed in the present.
4. We see the human spirit and the Divine as one evolving process that calls upon us all for the interaction that we call Godwrestling (“*Yisrael*”) and “Gathering the Sparks.”
5. We intend to open ourselves to the transformation of consciousness and action that is resulting from our living in a time when the Feminine is continuing to manifest after millennia of suppression, and we are dedicating ourselves to making space for and learning through Her manifestations.

In the world of *Briyah* (Knowing):

6. In the sacred texts of the Jewish people and the writings of Jewish spiritual teachers of previous generations, we find enormous wisdom and insight that draw on Eternal truth and continue to have great potential to aid human beings in our quest for personal growth, empowerment, and healing—as well as those elements that are historically limited and need to be transcended. We will study, teach, and make accessible these texts and writings with all

those who wish to encounter them, wrestle with their content and meaning, and decide what to draw on and what to leave behind.

7. Among our guides to interpretation of Torah are the Rabbinic, Prophetic, Kabbalistic, Hassidic and Jewish World traditions as they are now being transformed in the light of evolving contemporary spirituality, process theology, feminist theology and our own direct experience of the Divine.
8. We are committed to deep ecumenism; engaging respectfully with other spiritual traditions, sharing with them what we have learned about awakened consciousness and acknowledging what we might learn from them, to see whether and how it can enhance our practice of the Jewish path.

In the world of *Yetzirah* (Relating):

9. We are committed to fostering a nourishing environment for spiritual growth in which all that we are learning about the human psyche and spirit is honored, and through which we enable the self to embody the Presence and cultivate compassion.
10. Our communities strive to be collective, and egalitarian and accountable in leadership and decision-making.
11. Our communal Jewish life is open to all. We welcome every individual, appreciating the sacredness of their humanity, while recognizing and nurturing the breadth of their diversity, regardless of race, culture, class, age, sexual orientation or gender identity.
12. We make space for all spiritual seekers who have not yet found a spiritual home in the Jewish community or a satisfying connection to the Jewish people and its traditions and teachings.

In the world of *Assiyah* (Doing):

13. In order to heal the world, we seek to re-balance the power relationships among human beings and institutions, redressing the interconnected socio-economic and ecological crises that plague marginalized communities, and aiming to work for liberation. We view these efforts as integral to Jewish spirituality and action.
14. We believe that the healthy expression of Jewish peoplehood requires vital, varied, and creative Jewish communities in Israel and throughout the world, and further depends on the continuous and open-hearted interchange between all these communities. We intend to treat with respect other Jews and other Jewish communities whose approaches to Jewish life differ from our own, even if we feel compelled to oppose their statements or their actions.
15. We are committed to the formation and growth of communities, programs, initiatives, and organizations that are in alignment with these principles. We invite and welcome fellow travelers to co-create and even partner with us.
16. We are committed to living in and drawing inspiration from Israel, land of enduring history, seat of sacred narrative, and land of the Bible. We do so in mutual recognition of our cousins, the Palestinians, and each other's right to freedom, self-determination, justice, security and peace. We are committed to skillful efforts that seek a peaceful way to share the land of Israel/Palestine among all peoples who cherish it and call it home.
17. We seek to amplify the voice of Gaian Consciousness: that all life is interconnected and interdependent, as both our ancient wisdom and modern science tell us. We must reconnect

with and cherish our planet, its wild and natural spaces, because the Earth we live on is holy ground. We must act for the healing and flourishing of healthy and diverse ecosystems. We see this as a moral imperative to each other and future generations.

18. We are committed to applying these principles to the renewal and revitalization of our personal and communal ceremonies, rituals, liturgies, spiritual practices, and life-paths, as well as to our processes for collective decision-making and collective actions, with curiosity, humility and trust in Judaism's continuing evolution.

ALEPH Rabbinic Program

OUR APPROACH

The Rabbinic Program trains rabbis to be community builders, teachers, spiritual leaders, and artists of Jewish tradition. The rigorous curriculum engages our faculty and student body in a full spectrum of rabbinic learning and practice.

Built upon the pioneering work of Rabbi Zalman Schachter-Shalomi z"l – ALEPH founder and the visionary catalyst of Jewish Renewal – the Rabbinic Program trains students from diverse backgrounds and every denomination to serve the global Jewish community. Engagement in Jewish Renewal's unique approaches to spirituality, celebration, prayer, learning, community-building and *tikkun olam* bring ALEPH Ordination Program (AOP) students and graduates to the forefront of Jewish creative life.

AOP's Rabbinic Program is a program of learning that offers the comprehensive curriculum of rigorous studies and practica required for rabbinic ordination. Rabbis and scholars from across the Jewish denominational spectrum participate in diverse aspects of the training of over 80 students from the United States, Canada, Europe, Israel, and other countries.

Our core faculty includes rabbis and educators known for their scholarship, spiritual depth, passion, and creativity who teach the 50-plus semester-length courses and residential retreats that are at the center of the program of study.

Students in this program are called upon to master Jewish text and traditional modalities of learning and prayer, and to engage their creativity in the exploration of new ritual, art, music, and prayer experiences. AOP students are expected to demonstrate a high-level of Jewish literacy and personal integrity, textual skills and interpersonal skills, and to demonstrate a capacity to work with individuals and groups in a way that models a life path of personal growth and self-awareness. Rabbis completing this program will be empowered as compassionate Jewish teachers and leaders, artists, healers, and spiritual guides.

The Rabbinic Program curriculum requires a minimum of 60 units of study spanning an array of subjects and disciplines. The requirements represent the equivalent of five years of graduate-level study, including both academic coursework and the full range of experiences that prepare an individual for spiritual leadership. The combination of a student's academic coursework, practica, seminars, and gatherings should be the equivalent of 15 semesters of study, including summers.

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic VAAD. Since not all learning is necessarily in the format of a formal academic course, we employ the term "units" of study with the understanding that a **"unit" is the academic or practical equivalent to a semester-length graduate seminar or practicum.** The curriculum itself blends a variety of modalities of learning, including our own retreats, seminars, and video-conference courses.

The Rabbinic Program's academic requirements are comparably rigorous as those of any respected liberal seminary, even as each seminary understandably structures its curriculum to reflect its unique philosophy, emphasizing the style of learning and the content it values most.

CURRICULUM DETAILS

The following sections detail specifics of the Rabbinic Program learning requirements:

- (1) Course Distribution Requirements offers guidance in how to conceptualize and structure a learning program that distributes coursework over all these areas of learning.
- (2) Four-Worlds Curriculum brings more detail to an array of other areas for learning and skill building.
- (3) Lifecycle and *Davvenen*’ Skills Overview adds detail and offers further direction.

(1) COURSE DISTRIBUTION REQUIREMENTS

All coursework is expected to be graduate level. The Course Distribution Chart below offers guidance in how to conceptualize and structure a student learning program that distributes coursework across these areas of learning in order to ensure a relatively common basis of learning, knowledge and textual proficiency among rabbis trained in the ALEPH Ordination Program.

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic VAAD. Since not all learning is necessarily in the format of a formal academic course, we employ the term “units” of study with the understanding that a “unit” is the academic or practical equivalent to a semester-length graduate seminar or practicum. The curriculum itself blends a variety of modalities of learning, including our own retreats, seminars, and video-conference courses, with other distance-learning programs.

AOP students can track their progress in their Learning Plan through Moodle, the learning management system. The plan lists each required and elective competency numbers, so students can see which competencies they have completed and which ones they still need to work on. The Program Course Requirements below lists required and elective courses and their associated competency number.

Course Distribution Chart

Subject Area	Minimum Units
Biblical and Rabbinical Hebrew (can place out of)	As needed
TaNakh	6
Rabbinic/ <i>Halachic</i> Literature	6
Liturgy	5
<i>Kabbalah</i> and <i>Hasidut</i>	6
Jewish Thought/Philosophy/Theology	5
History	5
Required <i>Kli Kodesh</i> as <i>Eved HaShem</i> (DLTI, Pastoral Counseling, Lifecycle Practicum, Music of Liturgical Year, Capstone CPE)	10
<i>Kli Kodesh</i> Electives	17
Total	60

A minimum of 60 units (courses/practica) is required for consideration for ordination. A “unit” is the academic or practical equivalent to a semester-length graduate seminar or practicum.

AND, it is always important for us to remind applicants that our *Smicha* is not a “diploma” from an academic institution, despite our high academic standards. Our rabbinic, cantorial, or rabbinic pastor *Smicha* is a recognition by a circle of rabbis, cantors, and rabbinic pastors – who are spiritual teachers in the highest sense of that calling – that a student has become a colleague. The less tangible but essential measures of inner capacity is as important to us as are all the courses in Jewish thought, history, and practice etc. We are engaged in cultivating the whole person in all Four Worlds of our capacities and are seeking applicants who are inspired and highly motivated to be high caliber spiritual leaders.

RABBINIC PROGRAM COURSE REQUIREMENTS

Hebrew:

Students are required to take these courses or can place out of them.

Hebrew Courses as Needed –All incoming students meet with the ALEPH Hebrew supervisor to assess their level. Each course is one semester, students must commit to both 101 and 102 (unless given special permission by instructor). If you have passed Biblical Hebrew 101, you will be prepared for Biblical Hebrew 102. If you want to start with Biblical Hebrew 102 without having taken 101, please be able to conjugate all tenses in the *binyan paal (qal)*, as well as the rest of the content in EKS First Hebrew Primer through chapter 20.

HEBREW 101 Biblical Hebrew 101 (Competency Translate 0201,0202, Declaim 020101,020201)

By the end of spring semester (Biblical Hebrew 102), the student will have a solid grounding in Biblical Hebrew grammar, and translation of Hebrew texts from Tanakh and siddur. Areas covered are nouns, verbs and other topics in grammar. Students learn the *binyan pa'al (qal)* in all its tenses.

HEBREW 102 Biblical Hebrew 102 (Competency Translate 0202, Declaim 020201)

Students learn all seven *binyanim* (besides *pa'al*, which was learned in 101), as well as many other grammatical concepts. By the end of the course, the student will be prepared to start translating Biblical and liturgical Hebrew independently. Biblical Hebrew 102 or its equivalent is required as a prerequisite for many advanced courses. Hebrew 103 is highly recommended.

HEBREW 103 Biblical Hebrew 103

A continuation of Biblical Hebrew 102 with an emphasis on practice – reading and translating.

HEBREW 401 Rabbinic Hebrew Workshop – Prerequisite Biblical Hebrew 102

This will be an ongoing (every semester) Rabbinic Hebrew skills workshop. It will offer practice and instruction in Rabbinic Hebrew, both Rabbinic Hebrew Level One: *Mishnaic* Hebrew, which is relatively similar to Biblical Hebrew, and Rabbinic Hebrew Level Two, Medieval Rabbinic Hebrew, which includes a number of Aramaic terms that are common in the *Talmud*. **Students will be charged a reduced fee for these workshops, and they will also be 90 minutes each.**

TaNaKH:

A minimum of 6 semester-length courses/units required. Courses in the *pshat* of the text viewed through the lens of contemporary Biblical criticism, as well as courses exploring classical commentaries on TaNaKH including Rashi and other medieval *m'forshim*, *Midrash*, Hasidic commentaries, and contemporary, queer and feminist commentaries.

Four courses are required as indicated below. Three of the six units taken must include the practice and application of Biblical Hebrew translation skills.

Four Required Courses:

Narratives of Bible (Competency Narratives of the Bible 05030201)

Classical *M'forshim* or *Mikraot G'dolot* (Competency 05030305)

Nevi'im – various *Nevi'im* courses can fulfill this requirement. (Competency 05030306)

Ketuvim - various *Ketuvim* courses can fulfill this requirement. (Competency 05030306)

Two Electives: (Competency TaNaKH Elective 05030308 - 11)

Learning to Love Leviticus

Leviticus: Entryways into Earth-based Perspectives

Contemplative Torah

Sexuality and Gender in TaNaKH

Other TaNaKH electives

Rabbinic/Halachic Literature:

A minimum of 6 semester-length courses/units are required. A sequence of required and elective courses in Rabbinic Literature and the *Halachic* process, including *Mishnah*, *Gemara*, Codes (e.g., *Mishnah* Torah, Tur, and *Shulchan Arukh*), and responsa (particularly for thematic/case studies), and *Aggadic* Literature.

Five Required Courses:

Foundations of Jewish Practice

(Competency Foundations of Jewish Practice: Shabbat, Food Body 050102)

First Encounter with *Talmud* (Competency First Encounter 05030702)

Second Encounter with *Talmud* (Competency Second Encounter 05030703)

Halachic Process (includes Responsa Workshop) / Theory of Integral *Halachah* (Competency 05030701)

One course in *Midrash* (Competency 05040407)

One Elective: (Competency Rabbinic Text Elective 05030705)

Third Encounter with *Talmud* and *Midrash*

Codes, Responsa and Halakhic Literature

Other rabbinic text elective

Liturgy:

A minimum of 5 semester-length courses/units are required. Courses in the language, historical development, and theology of liturgy; the structure of the *Siddur*; exposure to the multiple versions of prayers in different Jewish communities; and the style of Renewal *Davvenen*.

Four Required Courses:

Liturgy: Festivals (Competency 050202)

Liturgy: *Shabbat v'Chol* (Competency 050201)

Liturgy: *Yamim Noraim* (Competency 050203)

Liturgy of the Lifecycle 1 (Competency 0401)

Liturgy of the Lifecycle 2 (Competency 0401)

No Electives Required.

Kabbalah and Hasidut:

A minimum of 6 units required. Historical overview of the development of classical *Kabbalah* and Eastern European *Hasidut*. Focused study of one Hasidic Rebbe to whom you are attracted. Mystical understandings of Jewish sacred time and practice.

Four Required Courses:

Moadim L'Simcha 1 (Competency 05030604)

Moadim L'Simcha 2 (Competency 05030605)

Yesh Sod L'Dvar: Themes of Jewish Mystical Tradition (Competency 05030607)

Zohar (Competency 05030603)

One Elective:

Hasidism as Mysticism: Hasidic Rebbes (Nachman)

(Competency Familiarity with a rebbe or sefer 05030606)

Other electives (Competency 03030706)

Jewish Thought, Philosophy, and Theology:

A minimum of 5 units required. Courses on Biblical, Rabbinic, Medieval, and Modern and Contemporary Jewish theology and thought.

In addition, our approach requires that we understand Judaism in the context of world religions. Thus, courses in what we call Deep Ecumenism, with emphasis on the emergence of Christianity and its roots in Second Temple Judaism; the emergence of Islam and its relationship to Judaism; our connections with Eastern paths of practice and meditation, as well as earth-based traditions, are also crucial parts of the knowledge we expect our students to seek. We also hope that students will acquaint themselves with the New Cosmology by studying authors including Thomas Berry, Brian Swimme, Ken Wilber, Rupert Sheldrake, Matthew Fox, Amit Goswami, Gary Zukav, and others.

Five Required Courses:

Deep Ecumenism (Competency 05030101)

Foundations of Jewish Philosophy & Theology (Competency 05030106)

Jewish Feminist Thought (Competency 05030107)

Modern Jewish Thought (Competency 05030104)

Transformative Themes of Reb Zalman's Writings (Competency 05030105)

No Electives required but encouraged.

Jewish History:

A minimum of 5 units required. Study of Biblical, Rabbinic, Medieval, and Modern and Contemporary historical periods.

Three Required Courses:

Ancient Israelites, Judeans, and the Making of a People (Competency 05030301)

Defining Identity, Belonging, and Community (Jewish Medieval History) (Competency 05030205)

Judaism Confronts Modernity (formerly Jewish Emancipation Period) (Competency 05030204)

Two Electives: (Competencies 05030206 and 05030207)

Anti-Judaism and Antisemitism

Transformation, Reformation or Retrenchment (formerly History of Hasidism)

Wanderings (formerly Survey of Jewish History)

Kli Kodesh as Eved HaShem:

A minimum of 28 units required. Study and experience that includes: Pastoral Counseling and Spiritual Direction; one unit of CPE or approved equivalent (see below); lifecycle ceremony facilitation; educational pedagogy; curriculum development; DLTI & Davvenology, including mastery of basic musical *Nusach* ha-t'fillah, Torah and haftarah leynen, and megillot; congregational dynamics and working with boards; community organizing; interfaith relations and more.

Ten Required Units:

Jewish Pastoral Counseling 1 (One Unit) (Competency 060201)

Jewish Pastoral Counseling 2 (One Unit) (Competency 060202)

Lifecycle Practicum 1 (One Unit) (Competency 040201)

Lifecycle Practicum 2 (One Unit) (Competency 040202)

Davvenen' Leadership Training Institute (see detail below) (Two Units) (Competency 030901)

Music for the Jewish Liturgical Year (One Unit) (Competency 090101)

Capstone (One Unit)

Clinical Pastoral Education (see detail below) (Two Units) (Competency Chaplaincy Training 0601)

Eighteen Electives:

Additional *Kli Kodesh* - 18 Units (Competencies 1001 – 1019)

The *Davvenen*' Leadership Training Institute (DLTI)

Each cohort, consisting of four retreats over two years, offers a unique learning experience to help those who lead worship in a Jewish context to deepen the quality of communal prayer so that it activates the body, touches the heart, engages the mind, and nourishes spiritual growth and insight. Employing the participatory approach of an intensive master class, this program coaches participants in the high art of leadership of public ritual and prayer. DLTI students become part of a living and learning fellowship, deeply engaged in the process of communal prayer and ritual. Throughout each retreat participants join with core faculty and guest master-teachers in ongoing *Davvenen*', text study, group discussions, and coaching. DLTI is a required program for all ALEPH Ordination students, with credit awarded in *Kli Kodesh*.

CPE residency for all students:

Clinical Pastoral Education (CPE) is the primary way of training hospital and hospice chaplains in the United States. It is both a multicultural and interfaith experience that uses real-life ministry encounters

of students to improve the ministry and pastoral care provided by caregivers of all different faith and cultural backgrounds. It brings theological students and ministers of all faiths (pastors, priests, rabbis, imams, and others) into supervised encounter with persons in crisis. Out of an intense involvement with people in need, and the feedback from peers and teachers, students develop new awareness of themselves as persons and of the needs of those to whom they minister. From theological reflection on specific human situations, they gain a new understanding of ministry. Within the interdisciplinary team process of helping people, they develop skills in interpersonal and inter-professional relationships. CPE is usually offered in single units (10 to 12 weeks) or in a yearlong program, depending on the individual hospital. **This course content is required.**

HASHPA 'AH: JEWISH SPIRITUAL DIRECTION FOR ALL STUDENTS

It is a requirement of the ALEPH Ordination Program that each student be in an ongoing *Hashpa'ah* (spiritual direction) relationship, with a *Mashpia/h* who is a member of our AOP *Mashpia* faculty.

Hashpa'ah is the traditional term for the relationship with a spiritual director, or *Mashpia/h*, who offers guidance and teaching on matters of Jewish faith and spiritual practice. Because a deepening connection with God is at the heart of the training that AOP offers, each is in a monthly one-to-one *Hashpa'ah* relationship with a member of the ALEPH *Mashpia* Faculty who serve our students, from the time a student enters the program until six months after ordination. At that time, each ordainee is expected to find his/her own *Mashpia* for ongoing growth. The role of the ALEPH *Mashpia/h* is to provide spiritual support and guidance on a year-round basis. Sessions focus on growth in relationship to God, prayer and spiritual practice, and *middot*/ethical qualities. **This is a required component of the ALEPH Rabbinic Program.**

(2) THE “FOUR-WORLDS” CURRICULUM

A menu of essential skills in spiritual life and leadership

The Assiyah Program

- Community building, organizing, planning, fundraising, administration, entrepreneurial, outreach – all infused with spiritual purpose; how to turn these undervalued and often feared tasks into vehicles for growth and opportunities to express spiritual values.
- Basic people skills, including skills in communication, mediation, conflict resolution; publicity.
- The cultivation of *menschlichkeit*.
- Political organizing and social action: learning how to organize political action (lobbying, electoral action, community solidarity, vigils, and direct action) and how to draw upon Jewish symbols in shaping a spiritually rich politics guided by Jewish spiritual and ethical *middot*.
- Learning to embody the *mitzvot* that speaks to heart and mind.
- Issues of physical space – the “how-to” of designing sacred space (and shape) – art, graphic, sculptural and architectural design; mandalas, different shapes of *Davvenen*’ space – use of circles, spirals, rows, meditation gardens, home shrines, color, improvisational art, etc.
- Spirituality of board meetings – understanding board dynamics.
- Educational pedagogy for children, teenagers and adults.

The Yetzirah Program

- Cultivating self-awareness, emotional depth and integrity; healing our self-righteousness and critical judging – working towards teshuvah and forgiveness.

- Cultivating love for the Jewish people, humanity, and the earth; learning how to act on this love.
- Help to alleviate the pain of those who suffer, helping them explore their lives so they might find meaning and joy.
- Cultivating *chesed* and *rachamim*, loving-kindness and compassion, humility, patience, integrity, courage, righteousness, and the passion for justice, freedom, and peace.
- Counseling: Pastoral Counseling; relationship and family therapy; transpersonal therapy, dealing with spiritual crises/emergencies, chaplaincy for the sick and dying, healing relationships, strengthening elders.
- *Bikur Holim* and *Nichum Aveylim*
- Liturgy – learning the deep structure of the texts and *Nusach* of the major services.
- Learning how chant functions as the emotional carrier-wave of text: Trop for Torah and haftarah, and all *megillot*.
- *Davvenology*: learning the art of shaping profoundly evocative, soul-expanding, participatory prayer experiences.
- Facilitating emotionally powerful and transformative ritual and ceremony.
- Heart-centered meditation; *hitlahavut*.
- Theater techniques that help foster creative expression. Bibliodrama.
- Use of yoga-*Davvenen*’ and other ways of engaging the body more deeply in the experience of prayer.
- Old and new Jewish music, creating new melodies, the artful use of music in specific circumstances.
- *Darshanut*: how to craft a *D’var* Torah, a *drashah*, the art of storytelling.

The *Bri’ah* Program

- Cultivating practices that aid the continuing search for insight and self-knowledge.
- Breath-focused and insight meditation; *hitbon ’nut*.
- Teaching/learning texts as discursive meditation.
- Refining our ethical lives; *cheshbon hanefesh*.
- Learning how to access and express imagination and intellectual creativity.
- Learning to formulate new questions and address these questions to the sources so that our ancestors can speak to us in new ways, yielding new spiritual and moral insights.

The *Atzilut* Program

- Becoming an authentic *shaliach tzibbur* – a channel of the Divine to others in communal worship and meditation.
- Learning to develop one’s own spiritual gifts in such a way that one’s rabbinate becomes an authentic form of service.
- Cultivating prayer and the devotional life; *hitbod’dut*, the practice of being alone with God.
- Cultivating wonder, gratitude, faith, joy, humor, awe, unity, and the love of God even in times of adversity and pain.
- Finding, renewing, and creating spiritual practices which deepen our link to the Holy Mystery beyond and within us.
- Acquiring spiritual direction/spiritual mentoring skills: working with and perhaps becoming a *Mashpia*.

(3) LIFECYCLE AND *DAVVENEN*’ SKILLS OVERVIEW

A self-assessed diagnostic checklist

DAVVENEN' AND LITURGY

Service leadership is a primary focus of many rabbis' professional lives, though less so for others. DLTI is our primary AOP training in the art of effective service leading, with an emphasis on weekday and Shabbat.

While some spiritual leaders are singers and comfortable with the sung dimension of prayer-service leadership, others are best at the spoken word, and play a supervisory role in the construction of effective services with the help of *hazzanim* and musical leaders. We recognize that different proclivities will produce different varieties of mastery of the skill sets below. Nevertheless, this list is a guideline, and should be used by the rabbinic candidate as a template for the kinds of skills that are generically presumed.

AOP rabbis are expected to have these competencies.

Traditional liturgy and know the appropriate *Nusach* for:

- Weekday
- Kabbalat Shabbat and *Ma'ariv*
- Shabbat *Shacharit*
- Shabbat *Mincha*
- *Birkat HaMazon* – full Hebrew text
- Havdalah (memorize)
- Hallel – psalms and congregational melodies
- Kiddush for Shabbat and all Holy Days
- *Shalosh Regalim* – Shacharit/Musaf. These have unique texts and melodies.
- Pesach Seder – know the structure, liturgy and how to adapt.
- *Hoshanot* - Reb Zalman's rendition and how it works with the traditional themes.
- Rosh HaShanah – understands the fundamental structure and have basic fluency in the liturgy and basic *Nusach* for RH – evening text and melodies, RH Day major components.
- Yom Kippur – understand the fundamental structure and have basic fluency in the liturgy and *Nusach* for YK Evening, Kol Nidre, *S'lichot* liturgy, *Shacharit*, Musaf, *Minchah*, *N'eilah*. Have a repertoire of Renewal adaptations.
- *Simhat Torah* – including *Hakafot*

Trop:

Our Rabbis should master basic leynen skills. Rabbinic candidates should demonstrate a high level of mastery.

- Torah reading – *leynen* in Hebrew and in English.
- Haftarah – also use of Haftara trop in Hebrew and English.
- High Holidays – know its unique Torah trop melody.
- Ten Commandments – be able to *leyn* this core text in its special melody.
- Esther – basic Megillat Esther trop.
- *Eicha* – basic *Eicha* trop.

LIFECYCLE

Our lifecycle liturgy course and lifecycle ceremonies practicum training prepare our candidates to know traditional liturgy and *Halachic* traditions, along with novel approaches for:

Funerals

- proper care of the body in the hospital
- *hevra kadisha*
- *halachot* of funerals and mourning process
- liturgical components of a traditional funeral
- create a moving and personal eulogy.
- Kaddish
- *El Malei*
- grief counseling, family bonding, expression of emotion and healing
- *shiva minyan with correct weekday Nusach.*
- *unveiling*

Weddings/commitment ceremonies for hetero, LGBTQ, gender-fluid couples

- premarital counseling
- wedding ceremony
- *sheva brachas*
- commitment ceremonies and their alternative liturgies/texts
- traditional *ketubot* and contemporary versions
- *Halachic* issues, including adapted ceremonies in which one partner is not a Jew.

Baby namings, bris, covenanting ceremonies

- *Brit milah* – know full liturgy.
- medical circumcision versus using a skilled mohel; issues for counseling.
- adopted children – know *Halachic* background and issues for counseling.
- children whose mothers are not Jewish – know *Halachic* background and issues for counseling.

Conversion

- *Halachic* requirements
- *mikvah / brit milah/ hatafat dam brit / counseling*
- write a kosher *shtar gerut*

Divorce

This is a highly specialized area. Basic skills include:

- *halacha*
- locate colleagues who will conduct an orthodox and liberal Jewish *get*.
- counseling divorce ritual that could supplement a perfunctory traditional *beyt-din*.

Illness

- *mishabeyrach* (traditional and non-traditional)
- *vidui* (traditional and non-traditional)

Other

- have a repertoire of rituals or ceremonies for life-stage events that are not represented by traditional rituals (anniversaries, retirements, menopause, menarche, miscarriage, etc.)
- Develop a repertoire of *niggunim*.

OPTIONAL HANDS-ON SKILLS

Hebrew calligraphy

- repair letters on a Sefer Torah
- repair stitching

Hashgacha

- learn how to *kasher* a kitchen for home, synagogue or institutional needs.

ALEPH Cantorial Program

OUR APPROACH

The Cantorial Program trains cantors to be community builders, teachers, spiritual leaders, and artists of Jewish tradition. The rigorous curriculum engages our faculty and student body in a full spectrum of rabbinic learning and practice.

Built upon the pioneering work of Rabbi Zalman Schachter-Shalomi z"l – ALEPH founder and the visionary catalyst of Jewish Renewal – the Cantorial Program trains students from diverse backgrounds and every denomination to serve the global Jewish community. Engagement in Jewish Renewal's unique approaches to spirituality, celebration, prayer, learning, community-building and *tikkun olam* bring ALEPH Ordination Program (AOP) students and graduates to the forefront of Jewish creative life.

The Cantorial Program curriculum requires a minimum of 37 units of study spanning an array of subjects and disciplines. The ALEPH Cantorial Curriculum provides a wide range of skills for Jewish spiritual artists in a rapidly changing world. The foundation is a solid grounding in traditional Ashkenazi synagogue song and training in the art of leading worship, enriched with exposure to the range of global Jewish music styles, expressive *leynen* (Torah reading), music of the Chassidic tradition, and new musical developments in the laboratory that is Jewish Renewal. Because the roles for *hazzanim* in congregational life are expanding, clergy-level pastoral skills are called for, as well as strong Torah/Jewish life teaching capabilities. The Cantorial Program curriculum embraces this contemporary outlook wholeheartedly, preparing our *hazzanim* to serve congregations with spiritual depth, and an impressive blend of traditional and modern skills.

Each cantorial student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic VAAD. Since not all learning is necessarily in the format of a formal academic course, we employ the term “units” of study with the understanding that a **“unit” is the academic or practical equivalent to a semester-length graduate seminar or practicum.** The curriculum itself blends a variety of modalities of learning, including our own retreats, seminars, and video-conference courses, with other distance-learning programs.

The Cantorial Program's academic requirements are comparably rigorous as those of any respected liberal seminary, even as each seminary understandably structures its curriculum to reflect its unique philosophy, emphasizing the style of learning and the content it values most.

CURRICULUM DETAILS

In addition to the program of study outlined below, cantorial students may enroll in any course in the entire ALEPH Rabbinic Program course roster for which their background and skills offer sufficient preparation. These courses cover a wide range of subjects, including classical rabbinic texts, *Hasidut*, and Jewish philosophy.

The following sections detail specifics of the Cantorial Program learning requirements:

- (1) **Course Distribution Requirements** offers guidance in how to conceptualize and structure a learning program that distributes coursework over all these areas of learning.
- (2) **Four-Worlds Curriculum** brings more detail to an array of other areas for learning and skill building.
- (3) **Lifecycle and *Davvenen*' Skills Overview** adds detail and offers further direction.

(1) COURSE DISTRIBUTION REQUIREMENTS

All coursework is expected to be graduate level. The Course Distribution Chart below offers guidance in how to conceptualize and structure a student learning program that distributes coursework across these areas of learning in order to ensure a relatively common basis of learning, knowledge and textual proficiency among rabbis trained in the ALEPH Ordination Program.

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic VAAD. Since not all learning is necessarily in the format of a formal academic course, we employ the term “units” of study with the understanding that a “unit” is the academic or practical equivalent to a semester-length graduate seminar or practicum. The curriculum itself blends a variety of modalities of learning, including our own retreats, seminars, and video-conference courses, with other distance-learning programs.

AOP students can track their progress in their Learning Plan through Moodle, the learning management system. The plan lists each required and elective competency numbers, so students can see which competencies they have completed and which ones they still need to work on. The Program Course Requirements below lists required and elective courses and their associated competency number.

Course Distribution Chart

Subject Area	Minimum Units
Cantorial	11
TaNaKH	1
Biblical Hebrew	2
Rabbinic/ <i>Halachic</i> Literature	1
Lifecycle Officiation	4
Liturgy	5
<i>Kabbalah</i> and <i>Hasidut</i>	2
Jewish Thought/Philosophy/Theology	4
Jewish History	2
<i>Davvenen</i> ' Leadership Training Institute	2
Jewish Pastoral Care	4
Total	38

A minimum of 38 units (courses/practica) is required for consideration for ordination. A “unit” is the academic or practical equivalent to a semester-length graduate seminar or practicum.

AND, it is always important for us to remind applicants that our *Smicha* is not a “diploma” from an academic institution, despite our high academic standards. Our rabbinic, cantorial, or rabbinic pastor *Smicha* is a recognition by a circle of rabbis, cantors, and rabbinic pastors – who are spiritual teachers in the highest sense of that calling – that a student has become a colleague. The less tangible but essential measures of inner capacity is as important to us as are all the courses in Jewish thought, history, and practice etc. We are engaged in cultivating the whole person in all Four Worlds of our capacities and are seeking applicants who are inspired and highly motivated to be high caliber spiritual leaders.

CANTORIAL PROGRAM COURSE REQUIREMENTS

Music Requirement:

- 1) Music Theory: The basic entrance or first year requirement is one year or equivalent of college-level music theory. (Competency Music Theory 0101)
- 2) Ear training/sight-reading. (Competency 0102)
- 3) Recommended Music Instrument Skills for service leading (Competency 0104)

Supervised by Cantorial Supervisor

Hebrew:

Students are required to take these courses or can place out of them.

Hebrew Courses as Needed –All incoming students meet with the ALEPH Hebrew supervisor to assess their level. Each course is one semester, students must commit to both 101 and 102 (unless given special permission by instructor). If you have passed Biblical Hebrew 101, you will be prepared for Biblical Hebrew 102. If you want to start with Biblical Hebrew 102 without having taken 101, please be able to conjugate all tenses in the *binyan paal (qal)*, as well as the rest of the content in EKS First Hebrew Primer through chapter 20.

HEBREW 101 Biblical Hebrew 101 (Competency Translate 0201,0202, Declaim 020101,020201)

By the end of spring semester (Biblical Hebrew 102), the student will have a solid grounding in Biblical Hebrew grammar, and translation of Hebrew texts from Tanakh and siddur. Areas covered are nouns, verbs and other topics in grammar. Students learn the *binyan pa'al (qal)* in all its tenses.

HEBREW 102 Biblical Hebrew 102 (Competency Translate 0202, Declaim 020201)

Students learn all seven *binyanim* (besides *pa'al*, which was learned in 101), as well as many other grammatical concepts. By the end of the course, the student will be prepared to start translating Biblical and liturgical Hebrew independently. Biblical Hebrew 102 or its equivalent is required as a prerequisite for many advanced courses. Hebrew 103 is highly recommended.

HEBREW 103 Biblical Hebrew 103

A continuation of Biblical Hebrew 102 with an emphasis on practice – reading and translating.

HEBREW 401 Rabbinic Hebrew Workshop – Prerequisite Biblical Hebrew 102

This will be an ongoing (every semester) Rabbinic Hebrew skills workshop. It will offer practice and instruction in Rabbinic Hebrew, both Rabbinic Hebrew Level One: *Mishnaic* Hebrew, which is relatively similar to Biblical Hebrew, and Rabbinic Hebrew Level Two, Medieval Rabbinic Hebrew, which includes a number of Aramaic terms that are common in the *Talmud*. **Students will be charged a reduced fee for these workshops, and they will also be 90 minutes each.**

Cantorial:

A minimum of 11 semester-length courses/units required.

Required Courses:

Classical Ashkenazi *Nusach* (Four Units) (Competency Classical Ashkenazi *Nusach* 0303)
HAZAN 501 (Shabbat), 502 (Rosh Hashannah), 503 (Yom Kippur), 504 (Shelosh Regalim)
Middle Eastern Maqam (One Unit) (Competency Middle Eastern Maqam 030401) HAZAN 505
North African Jewish Music (One Unit) (Competency N. African Jewish Music 030402) HAZAN 507
Omnibus Non-Ashkenazi Modules (One Unit) (Competency Non-Ashkenazi Music 0304, Ladino Music Module 030404, Yeminite Music Module 030403) HAZAN 508, 509, 510, 511
Applied Global Jewish Music / Jewish Music History (Competency 030502) HAZAN 512 or 512a
Ba'al Niggun (Competency *Ba'al Niggun* 0302) HAZAN 515 or 516 or 517
Hazzanut Masterclass (Two Units) (Competency *Hazzanut* Masterclass 0306)

Cantorial Personal Coaching

Ongoing Personal Coaching 0307 HAZAN 602
Senior Status Coaching Intensive 0308 HAZAN 611

TaNaKH:

One semester-length course/unit required. Courses in the *pshat* of the text viewed through the lens of contemporary Biblical criticism, as well as courses exploring classical commentaries on TaNaKH including Rashi and other medieval *m'forshim*, *Midrash*, Hasidic commentaries, and contemporary and feminist commentaries.

Required Courses:

Narratives of Bible (One Unit) (Competency Narratives of Bible 05030201)

No Electives required.

Rabbinic/Halachic Literature:

One unit required. A sequence of required and elective courses in Rabbinic Literature and the *Halachic* process, including *Mishnah*, *Gemara*, Codes (e.g., *Mishnah Torah*, *Tur*, and *Shulchan Arukh*), and responsa (particularly for thematic/case studies), and *Aggadic* Literature.

One Required Course:

Foundations of Jewish Practice (Competency Foundations of Jewish Practice: Shabbat, Food and the Body 050102)

No Electives required.

Lifecycle Officiation:

Four Required Courses:

Liturgy of the Lifecycle 1 (Competency 0401)
Liturgy of the Lifecycle 2 (Competency 0401)
Lifecycle Practicum 1 (One Unit) (Competency 040201)
Lifecycle Practicum 2 (One Unit) (Competency 040202)

Liturgy: (Competency 0502)

A minimum of 5 units required. Courses in the language, historical development, and theology of liturgy; the structure of the *Siddur*; exposure to the multiple versions of prayers in different Jewish communities; and the style of Renewal *Davvenen*'. Also, see the *Davvenen*' Leadership Training Institute in *Kli Kodesh*.

Five Required Courses:

Introduction to the Siddur (Competency 050103) LTURGY 401
Liturgy: Festivals (Competency Festivals 050202) LTURGY 508
Liturgy: *Shabbat v'Chol* (Competency Shabbat 030301, Shabbat v'Chol 050201) LTURGY 509
Liturgy: *Yamim Noraim* (Competency *Yamim Nora'im* 050203, *Rosh HaShannah* 030302, *Yom Kippur* 030303) LTURGY 510
Tehillim (One Unit) (Competency *Tehillim* 050205) TANAKH 511

No Electives Required.

Kabbalah and Hasidut:

A minimum of 2 units required. Historical overview of the development of classical *Kabbalah* and Eastern European *Hasidut*. Focused study of one Hasidic Rebbe to whom you are attracted. Mystical understandings of Jewish sacred time and practice.

Two Required Courses:

Yesh Sod L'Dvar: Themes of Jewish Mystical Tradition (Competency 05030602)
Introduction to *Hasidut* (Competency 05030601)

No Electives Required.

Jewish Thought, Philosophy, and Theology:

A minimum of 4 units required. Courses on Biblical, Rabbinic, Medieval, and Modern and Contemporary Jewish theology and thought.

In addition, our approach requires that we understand Judaism in the context of world religions. Thus, courses in what we call Deep Ecumenism, with emphasis on the emergence of Christianity and its roots in Second Temple Judaism; the emergence of Islam and its relationship to Judaism; our connections with Eastern paths of practice and meditation, as well as earth-based traditions, are also crucial parts of the knowledge we expect our students to seek. We also hope that students will acquaint themselves with the New Cosmology by studying authors including Thomas Berry, Brian Swimme, Ken Wilber, Rupert Sheldrake, Matthew Fox, Amit Goswami, Gary Zukav, and others.

Four Required Courses:

Deep Ecumenism (Competency Deep Ecumenism 05030101)

Foundations of Jewish Philosophy & Theology (Competency Foundations Courses 0501)

Jewish Traditions of Sacred Time (Competency Jewish Traditions of Sacred Time 050101)

Introduction to Jewish Renewal and Reb Zalman's Thought (Competency Jewish Renewal & Reb Zalman Electives 05030102) or Reb Zalman's Writings

No Electives required.

Jewish History:

A minimum of 2 units required. Study of Biblical, Rabbinic, Medieval, and Modern and Contemporary historical periods.

Required:

Ancient Israelites, Judeans, and the Making of a People (formerly Biblical History & Civilization 1) (Competency 05030301)

Wanderings (formerly Survey of Jewish History, formerly Biblical History & Civilization 2) (Competency Wanderings 05030202)

No Electives required.

The *Davvenen*' Leadership Training Institute (DLTI)

Each cohort consists of four retreats over two years – offering a unique learning experience to help those who lead worship in a Jewish context to deepen the quality of communal prayer so that it activates the body, touches the heart, engages the mind, and nourishes spiritual growth and insight. Employing the participatory approach of an intensive master class, this program coaches participants in the high art of leadership of public ritual and prayer. DLTI students become part of a living and learning fellowship, deeply engaged in the process of communal prayer and ritual. Throughout each retreat participants join with core faculty and guest master-teachers in ongoing *Davvenen*', text study, group discussions, and coaching. **DLTI is a required program for all ALEPH Ordination students, with credit Awarded in *Kli Kodesh*.**

Competencies:

- Davvenen' Leadership Training Institute (DLTI--Required) 030901
- Ta'amei HaMikra: Trop and Leynen 0301
- Core Structure 030108 Competency with the non-musical elements of trope.
- Torah 030101
- High Holiday Torah 030102
- Haftara 030103
- Esther 030104
- Three *Megillot* 030106 Ruth, Kohelet, Shir HaShirim
- *Leynen* as a channel 030107 Torah *leynen* as a channel to make Torah come alive in community is a major focus of the third week of the DLTI program
- Leadership in Worship 0309

Jewish Pastoral Care:

4 Units Required

Required:

Jewish Pastoral Counseling and Clergy Ethics 1 (One Unit) (Competency 060201)

Jewish Pastoral Counseling and Clergy Ethics 2 (One Unit) (Competency 060202)

Clinical Pastoral Education (see detail below) (Two Units) (Competency Chaplaincy Training 0601)

Hashpa'ah: Jewish Spiritual Direction for all students

It is a requirement of the ALEPH Ordination Program that each student be in an ongoing *Hashpa'ah* (spiritual direction) relationship, with a *Mashpia/h* who is a member of our AOP *Mashpia* faculty.

Hashpa'ah is the traditional term for the relationship with a spiritual director, or *Mashpia/h*, who offers guidance and teaching on matters of Jewish faith and spiritual practice. Because a deepening connection with God is at the heart of the training that AOP offers, each is in a monthly one-to-one *Hashpa'ah* relationship with a member of the ALEPH *Mashpia* Faculty who serve our students, from the time a student enters the program until six months after ordination. At that time, each ordainee is expected to find his/her own *Mashpia* for ongoing growth. The role of the ALEPH *Mashpia/h* is to provide spiritual support and guidance on a year-round basis. Sessions focus on growth in relationship to God, prayer and spiritual practice, and *middot*/ethical qualities. **This is a required component of the ALEPH Cantorial Program.**

(2) THE ART OF THE *SHLIACH TZIBUR*: SKILLS IN THE LEADERSHIP OF PRAYER

A menu of essential skills in spiritual life and leadership

Ta'amei HaMikra*: Required Basic Skills in Trop and *Leynen

Attaining fluency in all six classical tropes is a required skill. Music resources and coaching are provided as part of our program. Torah *leynen* as a channel to make Torah come alive in community is a major focus of the third week of the DITI program.

Ba'al Niggun

The Hasidic realm of *niggun* (wordless melody) is a vast and deep tradition of pure melody as a vehicle for spiritual ascent. A hazzan can teach and transmit the essence of the process in contemporary settings. This skill set is emphasized in our residential learning retreats.

Ongoing Personal Coaching

Customized monthly coaching sessions during the year, using videoconferencing and in-person. Additional time can be scheduled based on need.

Senior Status Coaching Intensive

Each student is expected to spend several days in residence in Philadelphia with Hazzan Jack Kessler for personal intensive coaching and examinations during the final year of the program. This residential 2- or 3-day intensive review and coaching intensive, designed to evaluate the scope of a student's

preparedness for ordination, and to refine an array of skills spanning vocal delivery and nuance of liturgical presentation. Instructor: Hazzan Jack Kessler

Optional and recommended: Retreats with Rabbi Shefa Gold

Sacred chant and spiritual leadership training: <https://www.rabbishefagold.com/about/c-deep/>

(3) LIFECYCLE AND *DAVVENEN*' SKILLS OVERVIEW

Required Basic Skills:

The hazzan will be asked to officiate at diverse life-cycle events, at times of joy and grief. Renewal *hazzanim* should have the ability to work creatively with the components of a ceremony, both musically and structurally, in order to achieve a compelling and transformative public event. Candidates must master the basic traditional liturgy and *Halachic* traditions, along with novel approaches for:

- **funerals** – Know *halachot* of funerals and mourning process, all liturgical components of a traditional funeral and contemporary approaches. Know how to create and lead a shiva event that promotes family healing.
- **unveilings** – know how to create and lead a simple unveiling ceremony that reunites a family and celebrates the life of the departed. Be familiar with the range of Jewish traditions concerning the nature of the soul and the afterlife. 6
- **weddings/commitment ceremonies** – Renewal *hazzanim* may be asked to perform wedding/commitment ceremonies for heterosexual, gay and gender fluid couples. A hazzan should have familiarity with the dynamic flow and spiritual significance of each element of a wedding ceremony, including familiarity with newly emerging commitment ceremonies and their alternative liturgies/texts.
- **baby namings, bris, covenanting ceremonies** – Ceremonies for welcoming infants and initiating infants into the Covenant.
- **illness** – CPE training will impart many skills in *bikkur Cholim*/visiting the sick and in working with families who are traumatized by illness. Liturgically – be able to offer a traditional and non-traditional *mishaberach* and a *vidui*.
- **other** – have a repertoire of prayers and songs for life-stage events that are not represented by traditional ritual.

ALEPH Rabbinic Pastor Program

OUR APPROACH

The Rabbinic Pastor Program trains rabbinic pastors to be community builders, teachers, spiritual leaders, and artists of Jewish tradition with an emphasis on pastoral care and chaplaincy. The rigorous curriculum engages our faculty and student body in a full spectrum of rabbinic learning and practice.

Built upon the pioneering work of Rabbi Zalman Schachter-Shalomi z"l – ALEPH founder and the visionary catalyst of Jewish Renewal – the Rabbinic Pastor Program trains students from diverse backgrounds and every denomination to serve the global Jewish community. Engagement in Jewish Renewal's unique approaches to spirituality, celebration, prayer, learning, community-building and *tikkun olam* bring ALEPH Ordination Program (AOP) students and graduates to the forefront of Jewish creative life.

AOP's Rabbinic Pastor Program is a program of learning that offers the comprehensive curriculum of rigorous studies and practica required for rabbinic pastor ordination. Rabbis and scholars from across the Jewish denominational spectrum participate in diverse aspects of the training students from the United States, Canada, Europe, Israel, and other countries.

Our core faculty includes rabbis and educators known for their scholarship, spiritual depth, passion, and creativity who teach the 50-plus semester-length courses and residential retreats that are at the center of the program of study.

Students in this program are called upon to master Jewish text and traditional modalities of learning and prayer, and to engage their creativity in the exploration of new ritual, art, music, and prayer experiences. AOP students are expected to demonstrate a high-level of Jewish literacy and personal integrity, textual skills and interpersonal skills, and to demonstrate a capacity to work with individuals and groups in a way that models a life path of personal growth and self-awareness. Rabbinic Pastors completing this program will be empowered as compassionate Jewish teachers and leaders, artists, healers, and spiritual guides, specializing in pastoral care and chaplaincy.

The Rabbinic Pastor Program curriculum requires a minimum of 35 units of study spanning an array of subjects and disciplines. The requirements represent the equivalent of four years of graduate-level study, including both academic coursework and the full range of experiences that prepare an individual for spiritual leadership. The combination of a student's academic coursework, practica, seminars, and gatherings should be the equivalent of 10 semesters of study, including summers.

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic VAAD. Since not all learning is necessarily in the format of a formal academic course, we employ the term "units" of study with the understanding that a **"unit" is the academic or practical equivalent to a semester-length graduate seminar or practicum.** The curriculum itself blends a variety of modalities of learning, including our own retreats, seminars, and video-conference courses.

CURRICULUM DETAILS

The following sections detail specifics of the Rabbinic Pastor Program learning requirements:

- (1) Course Distribution Requirements offers guidance in how to conceptualize and structure a learning program that distributes coursework over all these areas of learning.
- (2) Four-Worlds Curriculum brings more detail to an array of other areas for learning and skill building.
- (3) Lifecycle and *Davvenen*’ Skills Overview adds detail and offers further direction.

(1) COURSE DISTRIBUTION REQUIREMENTS

All coursework is expected to be graduate level. The Course Distribution Chart below offers guidance in how to conceptualize and structure a student learning program that distributes coursework across these areas of learning in order to ensure a relatively common basis of learning, knowledge and textual proficiency among rabbis trained in the ALEPH Ordination Program.

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic VAAD. Since not all learning is necessarily in the format of a formal academic course, we employ the term “units” of study with the understanding that a “unit” is the academic or practical equivalent to a semester-length graduate seminar or practicum. The curriculum itself blends a variety of modalities of learning, including our own retreats, seminars, and video-conference courses, with other distance-learning programs.

AOP students can track their progress in their Learning Plan through Moodle, the learning management system. The plan lists each required and elective competency numbers, so students can see which competencies they have completed and which ones they still need to work on. The Program Course Requirements below lists required and elective courses and their associated competency number.

Course Distribution Chart

Subject Area	Minimum Units
Biblical Hebrew	2
Jewish Pastoral Skills (CPE)	8
Jewish Pastoral Counseling	5
Lifecycle Officiation	5
Liturgy of Prayer	3
TaNaKH	2
Rabbinic/ <i>Halachic</i> Literature	2
<i>Kabbalah</i> and <i>Hasidut</i>	2
Jewish Thought/Philosophy/Theology	4
Jewish History	3
Total	36

A minimum of 36 units (courses/practica) is required for consideration for ordination. A “unit” is the academic or practical equivalent to a semester-length graduate seminar or practicum.

AND, it is always important for us to remind applicants that our *Smicha* is not a “diploma” from an academic institution, despite our high academic standards. Our rabbinic, cantorial, or rabbinic pastor *Smicha* is a recognition by a circle of rabbis, cantors, and rabbinic pastors – who are spiritual teachers in the highest sense of that calling – that a student has become a colleague. The less tangible but essential measures of inner capacity is as important to us as are all the courses in Jewish thought, history, and practice etc. We are engaged in cultivating the whole person in all Four Worlds of our capacities and are seeking applicants who are inspired and highly motivated to be high caliber spiritual leaders.

RABBINIC PASTOR PROGRAM COURSE REQUIREMENTS

Hebrew:

Students are required to take these courses or can place out of them.

Hebrew Courses as Needed –All incoming students meet with the ALEPH Hebrew supervisor to assess their level. Each course is one semester, students must commit to both 101 and 102 (unless given special permission by instructor). If you have passed Biblical Hebrew 101, you will be prepared for Biblical Hebrew 102. If you want to start with Biblical Hebrew 102 without having taken 101, please be able to conjugate all tenses in the *binyan paal (qal)*, as well as the rest of the content in EKS First Hebrew Primer through chapter 20.

HEBREW 101 Biblical Hebrew 101 (Competency Translate 0201,0202, Declaim 020101,020201)

By the end of spring semester (Biblical Hebrew 102), the student will have a solid grounding in Biblical Hebrew grammar, and translation of Hebrew texts from Tanakh and siddur. Areas covered are nouns, verbs and other topics in grammar. Students learn the *binyan pa'al (qal)* in all its tenses.

HEBREW 102 Biblical Hebrew 102 (Competency Translate 0202, Declaim 020201)

Students learn all seven *binyanim* (besides *pa'al*, which was learned in 101), as well as many other grammatical concepts. By the end of the course, the student will be prepared to start translating Biblical and liturgical Hebrew independently. Biblical Hebrew 102 or its equivalent is required as a prerequisite for many advanced courses. Hebrew 103 is highly recommended.

HEBREW 103 Biblical Hebrew 103

A continuation of Biblical Hebrew 102 with an emphasis on practice – reading and translating.

HEBREW 401 Rabbinic Hebrew Workshop – Prerequisite Biblical Hebrew 102

This will be an ongoing (every semester) Rabbinic Hebrew skills workshop. It will offer practice and instruction in Rabbinic Hebrew, both Rabbinic Hebrew Level One: *Mishnaic* Hebrew, which is relatively similar to Biblical Hebrew, and Rabbinic Hebrew Level Two, Medieval Rabbinic Hebrew, which includes a number of Aramaic terms that are common in the *Talmud*. **Students will be charged a reduced fee for these workshops, and they will also be 90 minutes each.**

Pastoral Skills:

Eight Required AOP Units: (Competencies CPE 060101 – 060104)

Clinical Pastoral Education (CPE): 4 - 6 units (1600 - 1800 hours) – EACH CPE UNIT COUNTS AS TWO AOP UNITS. CPE typically includes residency. This is required for certification as a chaplain with The National Association of Jewish Chaplains and/or The National Association of Chaplains. Generally, this is a necessary requirement for employment as a hospital chaplain.

Rabbinic Pastor students who are not seeking chaplaincy certification, the CPE requirement may be reduced by 1 CPE unit (2 AOP Units) by substituting 2 other appropriate courses in congregational work, leadership and organization, such as Kehilla Builders: Leadership and Growing Sacred Community.

Hashpa'ah: Spiritual Direction (Competency Hashpa'ah Spiritual Direction 070101)

Required: Ongoing *Hashpa'ah*/Spiritual Direction. All students in the ALEPH Ordination Program enroll in an ongoing relationship with an ALEPH *Mashpia* / Jewish Spiritual Director. The *Mashpia* is a counselor and guide who, in addition to helping the student grow in relationship to God and sacred service, has a mission to guide the student in growing spiritually through Jewish practice and thought. A *Mashpia* guides and supports others in their path to living more fully in the presence of the Divine. We highly recommend that this relationship continue after ordination.

Optional: Training and Certificate in *Hashpa'ah* / Jewish Spiritual Guidance and Direction.

The ALEPH Ordination Programs offers a unique certificate / ordination program: [The *Hashpa'ah* Training Program](#). This three-year program trains rabbinical, cantorial and rabbinic pastor students and *musmachim* (those who already have an ordination from ALEPH or other seminaries) as Spiritual Directors and *Mashpi'im*. The training program is multidisciplinary, integrating diverse spiritual guidance approaches and skills, while also emphasizing the legacy of *Hashpa'ah* offered by the Jewish mystical and Hasidic traditions. Those who complete our three-year program will receive both a Certificate as Spiritual Director and a *Smicha* (ordination) as *Mashpia*. This training will be integrated with the student's ongoing studies.

Jewish Pastoral Counseling

Five units required, plus counseling and supervision.

Five Required Courses:

Jewish Pastoral Counseling 1 (One Unit) (Competency 060201)

Jewish Pastoral Counseling 2 (One Unit) (Competency 060202)

Issues of Sage-ing for Clergy (One Unit) (Competency 0604)

Storytelling for Transformation (or equivalent) summer course (One Unit) (Competency 0605)

Jewish Bioethics and the Role of Jewish Clergy (Competency 0606)

Required: Sessions with a personal therapist (Competency Personal Therapy 070102)

The candidate will have a mutually determined sequence of sessions with a therapist to work on personal issues and develop those skills only attainable by doing one's own inner and family systems work. This is also typically required to receive certification in the above programs.

Required: Ongoing supervision. Candidate will at all times be in relationship with a trained rabbi / psychotherapist / spiritual director / chaplain to receive supervision pertinent to the candidates' ministry.

Optional:

- **Age-ing to Sage-ing** / Spiritual Eldering seminars to become a facilitator – 2-year Training Program / description at <https://yerusha.org/sage-ing/>
- **Compassionate Communication:** a teleconference and retreat-based training facilitated by Rabbi Uzi Weingarten cwcseminars.com.

Lifecycle Officiation

Five Required Courses:

Liturgy of the Lifecycle 1 (One Unit) (Competency 0401)

Liturgy of the Lifecycle 2 (One Unit) (Competency 0401)

Lifecycle Practicum 1 (One Unit) (Competency 040201)

Lifecycle Practicum 2 (One Unit) (Competency 040202)

Death and Dying (One Unit - summer course) (Competency 0404)

Elective:

Highly Recommended: Gamliel Institute AOP Course: *Chevrah Kadisha* and *Taharah*

Liturgy of Prayer

Three Required Units:

The *Davvenen*' Leadership Training Institute ([DLTI](#)) (Two Units)

Each cohort consists of four retreats over two years – offering a unique learning experience to help those who lead worship in a Jewish context to deepen the quality of communal prayer so that it activates the body, touches the heart, engages the mind, and nourishes spiritual growth and insight. Employing the participatory approach of an intensive master class, this program coaches participants in the high art of leadership of public ritual and prayer. DLTI students become part of a living and learning fellowship, deeply engaged in the process of communal prayer and ritual. Throughout each retreat participants join with core faculty and guest master-teachers in ongoing *Davvenen*', text study, group discussions, and coaching. DLTI is a required program for all ALEPH Ordination students.

Required:

Introduction to the *Siddur* (One Unit) (Competency 050103)

Elective:

Music of the Jewish Liturgical Year (Competency 090101)

Optional:

Liturgy of the High Holidays/*Yamim Noraim*: in-depth text-based study (Competency 090102)

Liturgy of Shabbat and *Chol*: in-depth text-based study (Competency 090103)

Liturgy of the Festivals: in-depth text-based study (Competency 090104)

Kol Zimra: sacred chant training retreats (Competency 090204)

TaNaKH:

Two units required. Courses in the *pshat* of the text viewed through the lens of contemporary Biblical criticism, as well as courses exploring classical commentaries on TaNaKH including Rashi and other medieval *m'forshim*, *Midrash*, Hasidic commentaries, and contemporary and feminist commentaries.

Two Required Courses:

Narratives of Bible (One Unit) (Competency Narratives of the Bible 05030201)

Choose one *Midrashic Literature* Required Course (One Unit):

(Competency Elective Courses in TaNaKH 05030304)

Midrash from a Renewal Perspective (Competency 05030302)

Comparable elective

Rabbinic/Halachic Literature:

Two Required Courses:

Jewish Traditions of Sacred Time (Competency Jewish Traditions of Sacred Time 050101)

Foundations of Jewish Practice

(Competency Foundations of Jewish Practice: Shabbat, Food and the Body 050102)

Kabbalah and Hasidut:

Two Required Courses:

Introduction to Hasidut (readings in English) (Competency 05030601)

Yesh Sod L'Dvar: Themes of Jewish Mystical Tradition (Competency 05030607)

Jewish Thought, Philosophy, and Theology:

Four units required. Courses on Biblical, Rabbinic, Medieval, and Modern and Contemporary Jewish theology and thought.

In addition, our approach requires that we understand Judaism in the context of world religions. Thus, courses in what we call Deep Ecumenism, with emphasis on the emergence of Christianity and its roots in Second Temple Judaism; the emergence of Islam and its relationship to Judaism; our connections with Eastern paths of practice and meditation, as well as earth-based traditions, are also crucial parts of the knowledge we expect our students to seek. We also hope that students will acquaint themselves with the New Cosmology by studying authors including Thomas Berry, Brian Swimme, Ken Wilber, Rupert Sheldrake, Matthew Fox, Amit Goswami, Gary Zukav, and others.

Four Required Courses:

Foundations of Jewish Philosophy & Theology (One Unit) (Competency 050104)

Deep Ecumenism (One Unit) (Competency 05030101)

Choose one: (One Unit)

(Competency Elective Courses in Jewish Thought 05030103)

Modern Jewish Thought

Jewish Feminist Thought

Choose one: (One Unit)

(Competency Jewish Renewal & Reb Zalman Electives 05030102)

Transformative Themes of Reb Zalman's Writings

Intro to Jewish Renewal & Reb Zalman's Thought

Jewish History:

Three units required. Study of Biblical, Rabbinic, Medieval, and Modern and Contemporary historical periods.

Three Required Courses:

Ancient Israelites, Judeans, and the Making of a People (Competency 05030301)

Wanderings (formerly Survey of Jewish History) (Competency 05030202)

One required elective: (Competency Elective Courses in History 05030203)

Anti-Judaism and Antisemitism

Transformation, Reformation or Retrenchment (formerly History of Hasidism)

Defining Identity, Belonging, and Community (Jewish Medieval History)

Judaism Confronts Modernity (formerly Jewish Emancipation Period)

(2) THE ART OF THE *SHLIACH TZIBUR*: SKILLS IN THE LEADERSHIP OF PRAYER

Rabbinic Pastors should be able to:

- lead basic *Kabbalat Shabbat*, Shabbat morning and *mincha* prayer services.; demonstrate familiarity with simple, basic traditional *Nusach* and a range of renewal style innovations; demonstrate ability to sensitively blend these in ways appropriate to the group and the event.
- lead a basic weekday *shacharit*, *mincha* or evening *minyan* with simple traditional *Nusach* and a range of renewal style innovations; demonstrate ability to sensitively blend these in ways appropriate to the group and the event.
- adapt the above for use in conjunction with a family or individual life-cycle ceremony.
- demonstrate familiarity with the structure of the *Siddur*; basic skills in liturgical Hebrew; familiarity with the different denominational *Siddurim*.
- demonstrate familiarity with basic Torah / Haftara chant.
- read and translate simple narrative Biblical text
- be able to use a working repertoire of *niggunim* and basic chants.
- lead Shabbat and Festival *Kiddush*
- lead *Havdalah*
- lead traditional and alternative versions of *Birkat HaMazon*

Additional Competencies from the Rabbinic Pastor Learning Plan:

1. Funerals 040301
2. Unveilings 040302
3. Weddings / Commitment Ceremonies 040303
4. Baby namings, Bris, Covenanting Ceremonies 040304
5. Conversion 040307
6. Divorce 040308
7. Illness 040305
8. Other 040306 Have a repertoire of prayers and songs for life-stage events that are not represented by traditional ritual.
9. Kabbalat Shabbat 080101
10. Shabbat Shacharit 080102
11. Shabbat Mincha 080103
12. Weekday Shacharit 080104

13. Evening Mincha 080105
14. Ma'ariv (Evening Minyan) 080106
15. Torah leynung 080201
16. Read and translate Torah 080202
17. Repertoire of niggunim 080203
18. Shabbat and Festival Kiddush 080204
19. Havdalah 080205
20. Birkat HaMazon 080206
21. El Malei 080207
22. Mourners Kaddish 080208
23. Pedagogy 090105
24. Mussar 090106
25. Hashpa'ah Training 090201
26. Sageing Facilitator 090202
27. Communicating with Compassion 090203
28. Kol Zimra: Sacred Chant 090204
29. Maggid Training or Story-Telling Training Program 090205
30. Understand Own Family System 070103
31. Grace / love / compassion 070201
32. Develop a committed spiritual practice 070202
33. Lead a *mitzvatic* life 070203
34. Listening and communication skills 070301
35. Diversity training 070302
36. Knowledge of local support services 070303
37. Leadership skills 070304
38. *Bikkur cholim* / skills for visiting the sick 070305
39. *Nichum aveylim* / skills for accompanying and counseling the mourner 070306
40. Praying with people in times of need 070307
41. Hebrew Proficiency 02010101

(3) LIFECYCLE AND DAVVENEN' SKILLS OVERVIEW

A self-assessed diagnostic checklist

Ability to officiate at all life-cycle events.

The rabbinic pastor will be asked to officiate at diverse life-cycle events, at times of joy and grief. Officiating is a performance skill and is best attained through the process of shadowing skilled practitioners at every life cycle event and also through conducting life-cycle events under the tutelage of a skilled practitioner. Additionally Jewish practice is based on a conceptual framework that candidates must understand in order to both carry out the ceremonies and assist individuals in the decisions that are confronted in arranging these events. Candidates must master the basic traditional liturgy and *Halachic* traditions, along with novel approaches for:

- **funerals** – including proper care of the body in the hospital and funeral home and the functioning of the *chevra kadisha*; know *halachot* of funerals and mourning process and liturgical components of a traditional funeral. Know how to create a moving and personal eulogy. Memorize Kaddish and El Moley. Know how to do basic grief counseling. Know how to use a funeral as an event for family bonding, as well as an expression of emotion and healing. Know how to create and lead a shiva event

that promotes family healing. Know how to work with funeral homes and cemeteries in helping them understand the intricacies of a Jewish funeral and 3 the items that need to be provided to grieving families (these arrangements vary by community—know your community's variants and make sure that the basic needs are being met)

- **unveilings** – know how to create and lead a simple unveiling ceremony that reunites a family and celebrates the life of the departed. Be familiar with the range of Jewish traditions concerning the nature of the soul and the afterlife.
- **weddings / commitment ceremonies** Rabbinic pastors may be asked to perform wedding / commitment ceremonies for both heterosexual and gay couples.

A rabbinic pastor should have:

- familiarity with basic premarital counseling (from counseling programs) and the unique Jewish perspectives on relationships and marital / family life. Master the unique counseling issues presented when working with gay and lesbian couples.
 - familiarity with *halachot* of *kiddushin* and weddings and understand the dynamic flow and spiritual significance of each element of a traditional wedding ceremony.
 - familiarity with the practice of mikvah both as a pre-wedding and an ongoing practice.
 - familiarity with newly emerging commitment ceremonies and their alternative liturgies / texts.
 - ability to work creatively with the components of a ceremony in order to achieve a compelling and transformative public event.
 - ability to accurately fill out and read both traditional *ketubot* and contemporary versions. Use of the orthodox “Madrich,” and all denominational rabbi’s manuals.
 - **sub-specialty: working with interfaith couples** This is a field that requires sensitivity, deep caring, refined pastoral / counseling skills and a healthy blend of *hesed* and *gevurah*. The rabbinic pastor candidate must complete special counseling training and Jewish continuity training before undertaking an intermarriage ceremony with permission and under the supervision of the program.
- **baby namings, bris, covenanting ceremonies for girls** Ceremonies for welcoming infants and initiating girls and boys into the Covenant – including how to turn a medical circumcision into a Jewish ritual event that bonds families and unites the generations; how to work with adopted children, *Halachic* requirements for conversion, etc.
- **conversion** – understand *Halachic* requirements for conversion and how to help *mikvah*, *brit milah* and *dam brit* ceremonies be positive, gentle, powerful, and transformative. Develop skills in working with rabbis and rabbinic *beyt-din* in this process. Cultivate counseling skills for assisting families and individuals during this time of transition.
 - **divorce** – know how to locate rabbis who will conduct an orthodox and liberal Jewish get. Be familiar with the traditional get procedure and the rationale for its components. Be able to offer Jewish counsel on the necessity of a *get*; be able to create a psycho-spiritually satisfying divorce ritual that could supplement a perfunctory traditional *beyt-din*. Be able to offer useful and comforting Jewish counsel to couples and families experiencing the pain of divorce.
 - **illness** – CPE training will impart many skills in *bikkur Cholim* / visiting the sick and in working with families who are traumatized by illness. Liturgically - be able to offer a *mishabeyrach* (traditional and non-traditional) and a *vidui* (traditional and non-traditional). Be able to refer 4 individuals to existing Jewish grief groups, and other support groups, and coordinate with local *bikkur Cholim* programs. Be able to create and conduct meaningful healing services and offer both traditional and interpretive *birkat*

gomeyl during Torah Service. Practically, families and individuals may need advice and guidance in making decisions about "living wills" (advanced directives). The candidate will be familiar with resources available to help families make these decisions and can be available to guide families with a sense of Jewish concerns in these matters. Ethical wills are an opportunity for individuals to express the hopes of their legacy. Candidates must cultivate skills to assist in designing such documents. • other – have a repertoire of rituals or ceremonies for life-stage events that are not represented by traditional rituals (anniversaries, retirements, menopause, menarche, miscarriage).

Hashpa'ah Training Program

INTRODUCTION

Hashpa'ah (Being in the Divine Flow or consciousness of God's Presence) is a traditional Jewish term for the relationship with a Jewish spiritual director/companion or *Mashpia/h* (in Hebrew). The *Mashpia/h* offers guidance and support on matters of faith and practice, relationship with the Divine or Source and meaning, calling and purpose of life Itself.

This program, unique in Jewish history, offers a three-year concentration in Jewish Studies as it informs Spiritual Direction. Upon completion, participants receive a certificate as *Mashpia/Spiritual Director*. Clergy may also receive Ordination (*Smicha*) as *Mashpia Ruchani*. The Program is open to graduates and students of all Jewish seminaries approved by OHALAH: Association of Rabbis for Jewish Renewal and candidates, not on a clergy path, whose background makes them eligible for this work.

Hashpa'ah is multi-disciplinary, integrating diverse spiritual guidance approaches and skills from classic and contemporary schools of training and practice, while emphasizing the legacy of *Hashpa'ah* that can be found in the literature and praxis of Hasidism and the Jewish mystical tradition.

The curriculum integrates the sacred arts of spiritual and pastoral counseling; personal, intercessory and communal prayer and ritual; the art of the *maggid* (storyteller); spiritual approaches to Torah and *mitzvot*; personal and communal ethical development/*mussar*, *Hashpa'ah*, gender, multiracial, multifaith identities, spiritual eldering and other areas of learning.

The requirements of the training program include five Intensives, video-conference coursework spread over the program's duration, five semesters of supervised practice with individuals and groups, and supplemental learning in related areas. Participants train individually and in group settings with *mashpi'otim* (gender expansive plural form) who support their spiritual growth in relationship to God and sacred service, and model for them diverse modalities of spiritual direction.

Faculty members will present and demonstrate various models of spiritual guidance as they engage the participants in prayer, meditation, and probing dialogues, intended to explore new possibilities of receiving guidance in the presence of the Divine.

PROGRAM DETAILS

(1) Five Intensives and Five Semesters *Hashpa'ah* Supervision

Two Winter Intensives (the Tuesday afternoon through Friday afternoon before the OHALAH conference each January)

Three Summer Intensives (a five-day training held during the ALEPH Ordination Program Intensive Study Week, aka "*Smicha* Week.")

Five Semesters *Hashpa'ah* Supervision (with individuals and groups)

(ALEPH rabbinic students earn one unit of credit in *Kli Kodesh* for each of the 5 intensives)

Topics for Intensive have included:

- Styles of *Hashpa'ah* and Holy Listening

- Personal Theology and Prayer
- The arc of Spiritual Formation (inc. lineage, internalize Jewish, gender, cultural, and other identities)
- Transpersonal Guidance – God, guides, ancestors and *malachim*/messengers
- *Hashpa'ah* and Rituals (for blessing, healing, and transformation)
- Group Spiritual Direction
- Multi-faith/Interfaith Spiritual Direction

(2) Hashpa'ah Training Program Courses – Thirteen Week Live Video Courses Offered in the Fall and Spring Semesters:

- Issues in *Hashpa'ah* – year one
- Sacred Text and *Hashpa'ah* – year two
- Issues of Sage-ing and *Hashpa'ah* – year three

(For ALEPH rabbinic students, courses 1 and 3 count as units in *Kli Kodesh*, and course 2 may count either as *Kli Kodesh* or as TaNaKH.)

(3) Required Courses offered during the summer intensives for the *Hashpa'ah* Training Program:

Requirement determined based on prior experience, in consultation with the Program Director

- Storytelling for Spiritual Transformation
- One of: Hasidic Texts and Spiritual Practice/ or *Mussar*/ or Transformative Themes of Reb Zalman's Writings
- For non-clergy students, our 'in-house' specially designed Clinical Pastoral course (can be substituted with one unit of CPE) (see CPE requirements for clergy below)

(4) **Thirteen-week courses** are offered during the Fall and Spring semesters. These courses should be completed by the end of the *Hashpa'ah* Training Program. Students are typically required to take three or four of these courses.

Requirement determined based on prior experience, in consultation with Program Director:

All required to take:

Deep Ecumenism (interfaith studies and new cosmology)

Additional Courses- take two or three courses:

- Introduction to *Hasidut*
- Foundations of Jewish Practice
- Introduction to the *Siddur*
- Jewish Traditions of Sacred Time: Theology of the Jewish Year
- Themes of the Jewish Mystical Tradition: *Yesh Sod L'Dvar*
- Introduction to Jewish Renewal and Reb Zalman's Thought

(5) These Courses are required for AOP Clergy Students only:

Best if taken prior or during the *Hashpa'ah* Training Program

- Clinical Pastoral Education, 1 Unit
- Pastoral Counseling 1 and 2
- Davvenen Leaders Training Institute [optional for non-clergy] www.DLTITraining.org

ALEPH Dual Ordination: Rabbinic and Cantorial Program

OUR APPROACH

The Dual Ordination: Rabbinic and Cantorial Program trains rabbi/cantors to be community builders, teachers, spiritual leaders, and artists of Jewish tradition. The rigorous curriculum engages our faculty and student body in a full spectrum of rabbinic learning and practice.

Built upon the pioneering work of Rabbi Zalman Schachter-Shalomi z"l – ALEPH founder and the visionary catalyst of Jewish Renewal – the Rabbinic Program trains students from diverse backgrounds and every denomination to serve the global Jewish community. Engagement in Jewish Renewal's unique approaches to spirituality, celebration, prayer, learning, community-building and *tikkun olam* bring ALEPH Ordination Program (AOP) students and graduates to the forefront of Jewish creative life.

AOP's Rabbinic and Cantorial Programs are programs of learning that offer the comprehensive curriculum of rigorous studies and practica required for rabbinic and cantorial ordinations. Rabbis, Cantors and scholars from across the Jewish denominational spectrum participate in diverse aspects of the training of over 80 students from the United States, Canada, Europe, Israel, and other countries.

Our core faculty includes rabbis, cantors and educators known for their scholarship, spiritual depth, passion, and creativity who teach the 50-plus semester-length courses and residential retreats that are at the center of the program of study.

The ALEPH Cantorial Curriculum provides a wide range of skills for Jewish spiritual artists in a rapidly changing world. The foundation is a solid grounding in traditional Ashkenazi synagogue song and training in the art of leading worship, enriched with exposure to the range of global Jewish music styles, expressive *leynen* (Torah reading), music of the Chassidic tradition, and new musical developments in the laboratory that is Jewish Renewal. Because the roles for *hazzanim* in congregational life are expanding, clergy-level pastoral skills are called for, as well as strong Torah/Jewish life teaching capabilities. The Cantorial Program curriculum embraces this contemporary outlook wholeheartedly, preparing our *hazzanim* to serve congregations with spiritual depth, and an impressive blend of traditional and modern skills.

Students in this program are called upon to master Jewish text and traditional modalities of learning and prayer, and to engage their creativity in the exploration of new ritual, art, music, and prayer experiences. AOP students are expected to demonstrate a high-level of Jewish literacy and personal integrity, textual skills and interpersonal skills, and to demonstrate a capacity to work with individuals and groups in a way that models a life path of personal growth and self-awareness. Those completing this dual ordination program will be empowered as compassionate Jewish teachers and leaders, artists, healers, and spiritual guides.

The Rabbinic - Cantorial Program curriculum requires a minimum of 60 units of study spanning an array of subjects and disciplines. The requirements represent the equivalent of five years of graduate-level study, including both academic coursework and the full range of experiences that prepare an individual for spiritual leadership. The combination of a student's academic coursework, practica, seminars, and gatherings should be the equivalent of 15 semesters of study, including summers.

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic VAAD. Students in the dual program will have two Directors of Study – one for the rabbinic program and one for the cantorial program. Since not all learning is necessarily in the format of a formal academic course, we employ the term “units” of study with the understanding that a **“unit” is the academic or practical equivalent to a semester-length graduate seminar or practicum.** The curriculum itself blends a variety of modalities of learning, including our own retreats, seminars, and video-conference courses.

The AOP Ordination Program’s academic requirements are comparably rigorous as those of any respected liberal seminary, even as each seminary understandably structures its curriculum to reflect its unique philosophy, emphasizing the style of learning and the content it values most.

CURRICULUM DETAILS

The following sections detail specifics of the Dual Rabbinic / Cantorial Program learning requirements:

- (1) Course Distribution Requirements offers guidance in how to conceptualize and structure a learning program that distributes coursework over all these areas of learning.

- (2) Four-Worlds Curriculum brings more detail to an array of other areas for learning and skill building.

- (3) Lifecycle and *Davvenen*’ Skills Overview adds detail and offers further direction.

(1) COURSE DISTRIBUTION REQUIREMENTS

All coursework is expected to be graduate level. The Course Distribution Chart below offers guidance in how to conceptualize and structure a student learning program that distributes coursework across these areas of learning in order to ensure a relatively common basis of learning, knowledge and textual proficiency among rabbis and cantors trained in the ALEPH Ordination Program.

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic VAAD. Since not all learning is necessarily in the format of a formal academic course, we employ the term “units” of study with the understanding that a “unit” is the academic or practical equivalent to a semester-length graduate seminar or practicum. The curriculum itself blends a variety of modalities of learning, including our own retreats, seminars, and video-conference courses, with other distance-learning programs.

AOP students can track their progress in their Learning Plan through Moodle, the learning management system. The plan lists each required and elective competency numbers, so students can see which competencies they have completed and which ones they still need to work on. The Program Course Requirements below lists required and elective courses and their associated competency number.

Course Distribution Chart

Subject Area	Minimum Units
Biblical and Rabbinical Hebrew	As needed
Cantorial	11
TaNakh	6
Rabbinic/ <i>Halachic</i> Literature	6
Liturgy	6
<i>Kabbalah</i> and <i>Hasidut</i>	6
Jewish Thought/Philosophy/Theology	5
History	5
Required <i>Kli Kodesh</i> as <i>Eved HaShem</i> (DLTI, Pastoral Counseling, Lifecycle Practicum, Capstone, CPE)	9
<i>Kli Kodesh</i> Electives	6
Total	60

A minimum of 60 units (courses/practica) is required for consideration for ordination. A “unit” is the academic or practical equivalent to a semester-length graduate seminar or practicum.

AND, it is always important for us to remind applicants that our *Smicha* is not a “diploma” from an academic institution, despite our high academic standards. Our rabbinic, cantorial, or rabbinic pastor *Smicha* is a recognition by a circle of rabbis, cantors, and rabbinic pastors – who are spiritual teachers in the highest sense of that calling – that a student has become a colleague. The less tangible but essential measures of inner capacity is as important to us as are all the courses in Jewish thought, history, and practice etc. We are engaged in cultivating the whole person in all Four Worlds of our capacities and are seeking applicants who are inspired and highly motivated to be high caliber spiritual leaders.

Reminders:

In Rabbinic program – but do not take:

- Music of the Jewish Liturgical Year (Cantorial program will go into more depth)

In Cantorial Program – but do not take:

- Introduction to Jewish Renewal and Reb Zalman's Thought (Instead you will take Transformative Themes in Reb Zalman’s Writings)
- Jewish Traditions of Sacred Time (Rabbinic program will go into more depth)
- Introduction to the Siddur (Rabbinic program will go into more depth)
- Introduction to *Hasidut* (Rabbinic program will go into more depth)

DUAL RABBINIC AND CANTORIAL PROGRAM COURSE REQUIREMENTS

Music Requirement:

- 1) Music Theory: The basic entrance or first year requirement is one year or equivalent of college-level music theory. (Competency Music Theory 0101)
- 2) Ear training/sight-reading. (Competency 0102)
- 3) Recommended Music Instrument Skills for service leading (Competency 0104)

Supervised by Cantorial Supervisor

Hebrew:

Students are required to take these courses or can place out of them.

Hebrew Courses as Needed –All incoming students meet with the ALEPH Hebrew supervisor to assess their level. Each course is one semester, students must commit to both 101 and 102 (unless given special permission by instructor). If you have passed Biblical Hebrew 101, you will be prepared for Biblical Hebrew 102. If you want to start with Biblical Hebrew 102 without having taken 101, please be able to conjugate all tenses in the *binyan paal (qal)*, as well as the rest of the content in EKS First Hebrew Primer through chapter 20.

HEBREW 101 Biblical Hebrew 101 (Competency Translate 0201,0202, Declaim 020101,020201)

By the end of spring semester (Biblical Hebrew 102), the student will have a solid grounding in Biblical Hebrew grammar, and translation of Hebrew texts from Tanakh and siddur. Areas covered are nouns, verbs and other topics in grammar. Students learn the *binyan pa'al (qal)* in all its tenses.

HEBREW 102 Biblical Hebrew 102 (Competency Translate 0202, Declaim 020201)

Students learn all seven *binyanim* (besides *pa'al*, which was learned in 101), as well as many other grammatical concepts. By the end of the course, the student will be prepared to start translating Biblical and liturgical Hebrew independently. Biblical Hebrew 102 or its equivalent is required as a prerequisite for many advanced courses. Hebrew 103 is highly recommended.

HEBREW 103 Biblical Hebrew 103

A continuation of Biblical Hebrew 102 with an emphasis on practice – reading and translating.

HEBREW 401 Rabbinic Hebrew Workshop – Prerequisite Biblical Hebrew 102

This will be an ongoing (every semester) Rabbinic Hebrew skills workshop. It will offer practice and instruction in Rabbinic Hebrew, both Rabbinic Hebrew Level One: *Mishnaic* Hebrew, which is relatively similar to Biblical Hebrew, and Rabbinic Hebrew Level Two, Medieval Rabbinic Hebrew, which includes a number of Aramaic terms that are common in the *Talmud*. **Students will be charged a reduced fee for these workshops, and they will also be 90 minutes each.**

Cantorial:

A minimum of 11 semester-length courses/units required.

Required Courses:

Classical Ashkenazi *Nusach* (Four Units) (Competency Classical Ashkenazi *Nusach* 0303)
 HAZAN 501 (Shabbat), 502 (Rosh Hashannah), 503 (Yom Kippur), 504 (Shelosh Regalim)
 Middle Eastern Maqam (One Unit) (Competency Middle Eastern Maqam 030401) HAZAN 505
 North African Jewish Music (One Unit) (Competency N. African Jewish Music 030402) HAZAN 507
 Omnibus Non-Ashkenazi Modules (One Unit) (Competency Non-Ashkenazi Music 0304, Ladino Music
 Module 030404, Yeminite Music Module 030403) HAZAN 508, 509, 510, 511
 Applied Global Jewish Music / Jewish Music History (Competency 030502) HAZAN 512 or 512a
Ba'al Niggun (Competency *Ba'al Niggun* 0302) HAZAN 515 or 516 or 517
Hazzanut Masterclass (Two Units) (Competency *Hazzanut* Masterclass 0306)

Cantorial Personal Coaching

Ongoing Personal Coaching 0307 HAZAN 602
 Senior Status Coaching Intensive 0308 HAZAN 611

TaNakh:

A minimum of 6 semester-length courses/units required. Courses in the *psht* of the text viewed through the lens of contemporary Biblical criticism, as well as courses exploring classical commentaries on TaNaKH including Rashi and other medieval *m'forshim*, *Midrash*, Hasidic commentaries, and contemporary, queer and feminist commentaries.

Four courses are required as indicated below. Three of the six units taken must include the practice and application of Biblical Hebrew translation skills.

Four Required Courses:

Narratives of Bible (Competency Narratives of the Bible 05030201)

Classical *M'forshim* or *Mikraot G'dolot* (Competency 05030305)

Nevi'im – various *Nevi'im* courses can fulfill this requirement. (Competency 05030306)

Ketuvim - various *Ketuvim* courses can fulfill this requirement. (Competency 05030306)

Two Electives: (Competency TaNaKH Elective 05030308 - 11)

Learning to Love Leviticus

Leviticus: Entryways into Earth-based Perspectives

Contemplative Torah

Sexuality and Gender in TaNaKH

Other TaNaKH electives

Rabbinic/Halachic Literature:

A minimum of 6 semester-length courses/units are required. A sequence of required and elective courses in Rabbinic Literature and the *Halachic* process, including *Mishnah*, *Gemara*, Codes (e.g., *Mishnah Torah*, *Tur*, and *Shulchan Arukh*), and responsa (particularly for thematic/case studies), and *Aggadic* Literature.

Five Required Courses:

Foundations of Jewish Practice

(Competency Foundations of Jewish Practice: Shabbat, Food Body 050102)

First Encounter with *Talmud* (Competency First Encounter 05030702)

Second Encounter with *Talmud* (Competency Second Encounter 05030703)

Halachic Process (includes Responsa Workshop) / Theory of Integral *Halachah* (Competency 05030701)

One course in *Midrash* (Competency 05040407)

One Elective: (Competency Rabbinic Text Elective 05030705)

Third Encounter with *Talmud* and *Midrash*

Codes, Responsa and Halakhic Literature

Other rabbinic text elective

Liturgy:

A minimum of 6 semester-length courses/units are required. Courses in the language, historical development, and theology of liturgy; the structure of the *Siddur*; exposure to the multiple versions of prayers in different Jewish communities; and the style of Renewal *Davvenen*.

Required:

Liturgy: Festivals (Competency 050202)

Liturgy: *Shabbat v'Chol* (Competency 050201)

Liturgy: *Yamim Noraim* (Competency 050203)

Liturgy of the Lifecycle 1 (Competency 0401)

Liturgy of the Lifecycle 2 (Competency 0401)

Tehillim (One Unit) (Competency *Tehillim* 050205)

No Electives Required.

Kabbalah and Hasidut:

A minimum of 6 units required. Historical overview of the development of classical *Kabbalah* and Eastern European *Hasidut*. Focused study of one Hasidic Rebbe to whom you are attracted. Mystical understandings of Jewish sacred time and practice.

Required:

Moadim L'Simcha 1 (Competency 05030604)

Moadim L'Simcha 2 (Competency 05030605)

Yesh Sod L'Dvar: Themes of Jewish Mystical Tradition (Competency 05030607)

Zohar (Competency 05030603)

Electives:

Hasidism as Mysticism: Hasidic Rebbes (Nachman)

(Competency Familiarity with a rebbe or sefer 05030606)

One additional elective (Competency 03030706)

Jewish Thought, Philosophy, and Theology:

A minimum of 5 units required. Courses on Biblical, Rabbinic, Medieval, and Modern and Contemporary Jewish theology and thought.

In addition, our approach requires that we understand Judaism in the context of world religions. Thus, courses in what we call Deep Ecumenism, with emphasis on the emergence of Christianity and its roots in Second Temple Judaism; the emergence of Islam and its relationship to Judaism; our connections with Eastern paths of practice and meditation, as well as earth-based traditions, are also crucial parts of the knowledge we expect our students to seek. We also hope that students will acquaint themselves with the New Cosmology by studying authors including Thomas Berry, Brian Swimme, Ken Wilber, Rupert Sheldrake, Matthew Fox, Amit Goswami, Gary Zukav, and others.

Required:

Deep Ecumenism (Competency 05030101)

Foundations of Jewish Philosophy & Theology (Competency 05030106)

Jewish Feminist Thought (Competency 05030107)

Modern Jewish Thought (Competency 05030104)

Transformative Themes of Reb Zalman's Writings (Competency 05030105)

No Electives required but encourages.

Jewish History:

A minimum of 5 units required. Study of Biblical, Rabbinic, Medieval, and Modern and Contemporary historical periods.

Three Required Courses:

Ancient Israelites, Judeans, and the Making of a People (Competency 05030301)

Defining Identity, Belonging, and Community (Jewish Medieval History) (Competency 05030205)

Judaism Confronts Modernity (formerly Jewish Emancipation Period) (Competency 05030204)

Two Electives: (Competencies 05030206 and 05030207)

Anti-Judaism and Antisemitism

Transformation, Reformation or Retrenchment (formerly History of Hasidism)

Wanderings (formerly Survey of Jewish History)

Kli Kodesh as Eved HaShem:

A minimum of 16 units required. Study and experience that includes: Pastoral Counseling and Spiritual Direction; one unit of CPE or approved equivalent (see below); lifecycle ceremony facilitation; educational pedagogy; curriculum development; DLTI & Davvenology, including mastery of basic musical *Nusach* ha-t'fillah, Torah and haftarah leynen, and megillot; congregational dynamics and working with boards; community organizing; interfaith relations and more.

Nine Required Units:

Jewish Pastoral Counseling 1 (One Unit) (Competency 060201)

Jewish Pastoral Counseling 2 (One Unit) (Competency 060202)

Lifecycle Practicum 1 (One Unit) (Competency 040201)

Lifecycle Practicum 2 (One Unit) (Competency 040202)

Davvenen' Leadership Training Institute (see detail below) (Two Units) (Competency 030901)

Capstone (One Unit)

Clinical Pastoral Education (see detail below) (Two Units) (Competency Chaplaincy Training 0601)

Seven Electives:

Additional *Kli Kodesh* - 18 Units (Competencies 1001 – 1019)

The *Davvenen*' Leadership Training Institute (DLTI)

Each cohort, consisting of four retreats over two years, offers a unique learning experience to help those who lead worship in a Jewish context to deepen the quality of communal prayer so that it activates the body, touches the heart, engages the mind, and nourishes spiritual growth and insight. Employing the participatory approach of an intensive master class, this program coaches participants in the high art of leadership of public ritual and prayer. DLTI students become part of a living and learning fellowship, deeply engaged in the process of communal prayer and ritual. Throughout each retreat participants join with core faculty and guest master-teachers in ongoing *Davvenen*', text study, group discussions, and coaching. DLTI is a required program for all ALEPH Ordination students, with credit awarded in *Kli Kodesh*.

CPE residency for all students:

Clinical Pastoral Education (CPE) is the primary way of training hospital and hospice chaplains in the United States. It is both a multicultural and interfaith experience that uses real-life ministry encounters of students to improve the ministry and pastoral care provided by caregivers of all different faith and cultural backgrounds. It brings theological students and ministers of all faiths (pastors, priests, rabbis, imams, and others) into supervised encounter with persons in crisis. Out of an intense involvement with people in need, and the feedback from peers and teachers, students develop new awareness of themselves as persons and of the needs of those to whom they minister. From theological reflection on specific human situations, they gain a new understanding of ministry. Within the interdisciplinary team process of helping people, they develop skills in interpersonal and inter-professional relationships. CPE is usually offered in single units (10 to 12 weeks) or in a yearlong program, depending on the individual hospital. **This course content is required.**

HASHPA'AH: JEWISH SPIRITUAL DIRECTION FOR ALL STUDENTS

It is a requirement of the ALEPH Ordination Program that each student be in an ongoing *Hashpa'ah* (spiritual direction) relationship, with a *Mashpia/h* who is a member of our AOP *Mashpia* faculty.

Hashpa'ah is the traditional term for the relationship with a spiritual director, or *Mashpia/h*, who offers guidance and teaching on matters of Jewish faith and spiritual practice. Because a deepening connection with God is at the heart of the training that AOP offers, each is in a monthly one-to-one *Hashpa'ah* relationship with a member of the ALEPH *Mashpia* Faculty who serve our students, from the time a student enters the program until six months after ordination. At that time, each ordainee is expected to find his/her own *Mashpia* for ongoing growth. The role of the ALEPH *Mashpia/h* is to provide spiritual support and guidance on a year-round basis. Sessions focus on growth in relationship to God, prayer and spiritual practice, and *middot*/ethical qualities. **This is a required component of the ALEPH Rabbinic Program.**

(2) THE “FOUR-WORLDS” CURRICULUM

A menu of essential skills in spiritual life and leadership

The Assiyah Program

- Community building, organizing, planning, fundraising, administration, entrepreneurial, outreach – all infused with spiritual purpose; how to turn these undervalued and often feared tasks into vehicles for growth and opportunities to express spiritual values.
- Basic people skills, including skills in communication, mediation, conflict resolution; publicity.
- The cultivation of *menschlichkeit*.
- Political organizing and social action: learning how to organize political action (lobbying, electoral action, community solidarity, vigils, and direct action) and how to draw upon Jewish symbols in shaping a spiritually rich politics guided by Jewish spiritual and ethical *middot*.
- Learning to embody the *mitzvot* that speaks to heart and mind.
- Issues of physical space – the “how-to” of designing sacred space (and shape) – art, graphic, sculptural and architectural design; mandalas, different shapes of *Davvenen*’ space – use of circles, spirals, rows, meditation gardens, home shrines, color, improvisational art, etc.
- Spirituality of board meetings – understanding board dynamics.
- Educational pedagogy for children, teenagers and adults.

The Yetzirah Program

- Cultivating self-awareness, emotional depth and integrity; healing our self-righteousness and critical judging – working towards teshuvah and forgiveness.
- Cultivating love for the Jewish people, humanity, and the earth; learning how to act on this love.
- Help to alleviate the pain of those who suffer, helping them explore their lives so they might find meaning and joy.
- Cultivating *chesed* and *rachamim*, loving-kindness and compassion, humility, patience, integrity, courage, righteousness, and the passion for justice, freedom, and peace.
- Counseling: Pastoral Counseling; relationship and family therapy; transpersonal therapy, dealing with spiritual crises/emergencies, chaplaincy for the sick and dying, healing relationships, strengthening elders.
- *Bikur Holim* and *Nichum Aveylim*
- Liturgy – learning the deep structure of the texts and *Nusach* of the major services.

- Learning how chant functions as the emotional carrier-wave of text: Trop for Torah and haftarah, and all *megillot*.
- *Davvenology*: learning the art of shaping profoundly evocative, soul-expanding, participatory prayer experiences.
- Facilitating emotionally powerful and transformative ritual and ceremony.
- Heart-centered meditation; *hitlahavut*.
- Theater techniques that help foster creative expression. Bibliodrama.
- Use of yoga-*Davvenen*’ and other ways of engaging the body more deeply in the experience of prayer.
- Old and new Jewish music, creating new melodies, the artful use of music in specific circumstances.
- *Darshanut*: how to craft a *D’var* Torah, a *drashah*, the art of storytelling.

The *Bri’ah* Program

- Cultivating practices that aid the continuing search for insight and self-knowledge.
- Breath-focused and insight meditation; *hitbon’nut*.
- Teaching/learning texts as discursive meditation.
- Refining our ethical lives; *cheshbon hanefesh*.
- Learning how to access and express imagination and intellectual creativity.
- Learning to formulate new questions and address these questions to the sources so that our ancestors can speak to us in new ways, yielding new spiritual and moral insights.

The *Atzilut* Program

- Becoming an authentic *shaliach tzibbur* – a channel of the Divine to others in communal worship and meditation.
- Learning to develop one’s own spiritual gifts in such a way that one’s rabbinate becomes an authentic form of service.
- Cultivating prayer and the devotional life; *hitbod’dut*, the practice of being alone with God.
- Cultivating wonder, gratitude, faith, joy, humor, awe, unity, and the love of God even in times of adversity and pain.
- Finding, renewing, and creating spiritual practices which deepen our link to the Holy Mystery beyond and within us.
- Acquiring spiritual direction/spiritual mentoring skills: working with and perhaps becoming a *Mashpia*.

(3) LIFECYCLE AND *DAVVENEN*’ SKILLS OVERVIEW

A self-assessed diagnostic checklist

DAVVENEN’ AND LITURGY

Service leadership is a primary focus of many rabbis’ professional lives, though less so for others. DLTI is our primary AOP training in the art of effective service leading, with an emphasis on weekday and Shabbat.

While some spiritual leaders are singers and comfortable with the sung dimension of prayer-service leadership, others are best at the spoken word, and play a supervisory role in the construction of effective services with the help of *hazzanim* and musical leaders. We recognize that different proclivities

will produce different varieties of mastery of the skill sets below. Nevertheless, this list is a guideline, and should be used by the rabbinic candidate as a template for the kinds of skills that are generically presumed.

AOP rabbis are expected to have these competencies.

Traditional liturgy and know the appropriate *Nusach* for:

- Weekday
- Kabbalat Shabbat and *Ma'ariv*
- Shabbat *Shacharit*
- Shabbat *Mincha*
- *Birkat HaMazon* – full Hebrew text
- Havdalah (memorize)
- Hallel – psalms and congregational melodies
- Kiddush for Shabbat and all Holy Days
- *Shalosh Regalim* – Shacharit/Musaf. These have unique texts and melodies.
- Pesach Seder – know the structure, liturgy and how to adapt.
- *Hoshanot* - Reb Zalman's rendition and how it works with the traditional themes.
- Rosh HaShanah – understands the fundamental structure and have basic fluency in the liturgy and basic *Nusach* for RH – evening text and melodies, RH Day major components.
- Yom Kippur – understand the fundamental structure and have basic fluency in the liturgy and *Nusach* for YK Evening, Kol Nidre, *S'lichot* liturgy, *Shacharit*, Musaf, *Minchah*, *N'eilah*. Have a repertoire of Renewal adaptations.
- *Simhat Torah* – including *Hakafot*

Trop:

Our Rabbis should master basic leynen skills. Rabbinic candidates should demonstrate a high level of mastery.

- Torah reading – *leynen* in Hebrew and in English.
- Haftarah – also use of Haftara trop in Hebrew and English.
- High Holidays – know its unique Torah trop melody.
- Ten Commandments – be able to *leyn* this core text in its special melody.
- Esther – basic Megillat Esther trop.
- *Eicha* – basic *Eicha* trop.

LIFECYCLE

Our lifecycle liturgy course and lifecycle ceremonies practicum training prepare our candidates to know traditional liturgy and *Halachic* traditions, along with novel approaches for:

Funerals

- proper care of the body in the hospital
- *hevra kadisha*
- *halachot* of funerals and mourning process
- liturgical components of a traditional funeral
- create a moving and personal eulogy.
- Kaddish
- *El Malei*

- grief counseling, family bonding, expression of emotion and healing
- *shiva minyan with correct weekday Nusach.*
- *unveiling*

Weddings/commitment ceremonies for hetero, LGBTQ, gender-fluid couples

- premarital counseling
- wedding ceremony
- *sheva brachas*
- commitment ceremonies and their alternative liturgies/texts
- traditional *ketubot* and contemporary versions
- *Halachic* issues, including adapted ceremonies in which one partner is not a Jew.

Baby namings, bris, covenanting ceremonies

- *Brit milah* – know full liturgy.
- medical circumcision versus using a skilled mohel; issues for counseling.
- adopted children – know *Halachic* background and issues for counseling.
- children whose mothers are not Jewish – know *Halachic* background and issues for counseling.

Conversion

- *Halachic* requirements
- *mikvah / brit milah/ hatafat dam brit / counseling*
- write a kosher *shtar gerut*

Divorce

This is a highly specialized area. Basic skills include:

- *halacha*
- locate colleagues who will conduct an orthodox and liberal Jewish *get*.
- counseling divorce ritual that could supplement a perfunctory traditional *beyt-din*.

Illness

- *mishabeyrach* (traditional and non-traditional)
- *vidui* (traditional and non-traditional)

Other

- have a repertoire of rituals or ceremonies for life-stage events that are not represented by traditional rituals (anniversaries, retirements, menopause, menarche, miscarriage, etc.)
- Develop a repertoire of *niggunim*.

OPTIONAL HANDS-ON SKILLS

Hebrew calligraphy

- repair letters on a Sefer Torah
- repair stitching

Hashgacha

- learn how to *kasher* a kitchen for home, synagogue or institutional needs.

ALEPH – Pastoral Rabbi



Course Descriptions

BELOVED LAND: ISRAEL AND PALESTINE THROUGH THE KALEIDOSCOPE

Course Coordinator – Rabbi Elliot Ginsberg, PhD

Israel, the home to almost half of the Jews in the world, is arguably the most dramatic game-changing collective experiment in Jewish history of the last two millennia. The in-gathering of our people from all corners of the earth and now the existence of a reborn Jewish State, has altered everything from Jewish language to Jewish polity and communal life, and has fired the Jewish religious imagination in bold and unanticipated ways.

ISRL 401 Journey Through Histories of Israel and Palestine

This course explores the complex history, sociology and anthropology of pre-state Ottoman Palestine, including traditional understandings of home and sacred place, the emergence of Israel as a modern nation-state, Palestinian nationalism, and their relationship to the wider, shifting geopolitics of the Middle East.

This course can be used for Kli Kodesh or Jewish History

ISRL 402 Dream of Place: Contemporary Culture in Israel and Palestine

This course explores the rich cultural and religious diversity of human expression in Israel and Palestine through literature, poetry, film, music, art, foodways, liturgy, theology and prayer communities. The focus will be on contemporary ferment and will treat such themes as Land and Desire, Rituals of Memory and Home, Trauma and Healing, the interplay of languages and voices, as well as spiritual renewal and the rhythms of daily life.

EARTH-BASED JUDAISM

Course Coordinator – Rabbi Natan Margalit, PhD

Earth-Based Judaism is a vital approach to Torah for our age, imbuing Judaism with a “Gaian consciousness” as Reb Zalman Schachter-Shalomi z”l taught us, to see ourselves as cells within the living body of the earth. We awaken an earth-based perspective to Judaism through a four-worlds approach that emphasizes integration of body, emotions, thought and spirit. Our approach fosters a relational way of being that brings ancient wisdom to bear on our modern world, learning oriented to Judaism’s earth-based traditions, and earth-based Jewish ceremony that awakens the spirit through the elements

TANAKH 506 Leviticus: Entryways into Earth-based Perspectives

In this class we will focus on the book of Leviticus as an entry point in re-visioning the TaNaKH from an Earth-Based point of view. Many of us have come to view Leviticus with a sense of its difficulty and perhaps even distaste at its description of priestly sacrifices and purity rituals. Yet, with its focus on human/animal relationships, on bodies, the seasons, agriculture and ritual, Leviticus can be an excellent entryway into understanding the TaNaKH’s earth-based character. Using an intertextual approach in which understanding of one biblical text is enhanced by comparisons with other texts to create richly layered patterns, we will usually start with a text from Leviticus but will end up exploring many parts of TaNaKH from Genesis to Deuteronomy to Song of Songs to Kings and the Prophets. In addition, we will explore the writing style of Leviticus (and other parts of TaNaKH) as it exemplifies an organic mode of thought which puts humans, land, and other beings, living and divine, into dynamic networks of relationship. Subjects will include: the Israelite Dietary System, Blood as a complex symbol, Animals and the wild, Death, Life and Purity, *Shmitta*, *Pe’ah* and our relation to agriculture, Sexuality, Priests and Gender, Society and Ritual.

TANAKH 517 Earth, Tanakh, and YHWH

The course will explore Tanakh (the Hebrew Bible) as the spiritual expression of an earth-based people, most of whom were shepherds and farmers, who viewed a sacred relationship with the land as the most important aspect of their relationship with God.

RABTXT 501 First Encounter w/Talmud w/EBJ

In the first part of this course, we will introduce students to the basic periods, genres, nomenclature and personalities of Rabbinic Literature. In the second part we will take up an intensive reading of *Mishnah* in order to appreciate the Paradigm shift thinking which the Sages used to create this first document of Rabbinic Literature. This will also be essential training in reading rabbinic literature in the original Hebrew. By the end of this course students must demonstrate a reasonable level of competence in reading *Mishnaic* Hebrew. Prerequisite: Foundations of Jewish Practice

RABTXT 502 Second Encounter w/Talmud w/EBJ

This course will give students an opportunity to improve their skills in reading *Talmudic* texts in the original Aramaic and Hebrew. It will include study of some of the most essential sugyot of the *Talmud* and integrate a Renewal, feminist and critical perspective into the reading of these texts. By the end of

this course students will need to be able to read rabbinic literature at a reasonable level. This course will serve as the main “breaking the sefer barrier” course. As such students may need extra work with tutors or they may need to take additional course work in rabbinic literature in order to pass this course with the requisite level of competency.

MYSTIC 506 Mysticism: Kabbalah and Ecology

In this time of ecological crisis, people in religious traditions the world over are re- evaluating theologies and doctrines that shape and deepen and fix or distort our relationship with the Earth. In this process, texts and ideas from the past may rise to newfound prominence because they teach or reinforce for us what we need to do and how we need to live now. Some of Judaism’s greatest resources that support this task are found in medieval esoteric literature, in *Kabbalah* and in Maimonides.

Kabbalah and Maimonides are resonant with ecology in ways that are illuminating in both directions. Reb Zalman especially emphasized the significance of Gaia theory, and there are many other lines of connection. More broadly, medieval esoteric literature is a tremendous wellspring for developing a worldview that cares more about how we serve the world than about how the world can serve us. In this course, students will explore such resonant texts in objective terms related to science, textuality and intellectual history, and in subjective terms related to finding their own theological voice and taking a stand for the Earth and for life. In the process, we will also explore different ways of using the past to help us reach the future. Uppermost in class discussion will be the following questions:

What are our theological goals when approaching a text? How do people “mine” texts to prove the point they want to make? How can we use our tradition with greatest integrity? What is our responsibility to read texts that disagree with our theological perspectives or positions? How do we read texts holistically rather than only focusing on what speaks to us charismatically? What makes a text from the past compelling to us now? How do we listen to a text to discover new perspectives and get around our own biases and presumptions?

We will focus not just on what the texts say, but how they stand in relationship to what came before them, what came after them, and what fruit may come from our own study of them.

RABTXT 512 Organic Thinking in Rabbinic Texts

One of the amazing achievements of the early rabbis (from about the 1st to the 7th centuries) was their creation of genres of literature (*Mishnah, Midrash, Talmud*) which maintained many aspects of an earlier, earth-based, indigenous ways of thinking that grew out of the biblical era. This Rabbinic literature is therefore a rare treasure—offering insight into a type of thinking that has become mostly lost to Western European intellectual tradition, but which we are discovering may be essential to solving our ecological, social, economic and political crises. Rabbinic literature has often been misunderstood in Scholarly and popular circles as being haphazardly edited, lacking theological meaning, boring and repetitive. Yet, when approached from the perspective of more organic modes of thinking and writing, it reveals deep spiritual, social and cultural insights, as well as offering a glimpse of ways of thinking that are both ancient and resonant with modern ecological and systems thinking. We will read primary texts in *Midrash, Mishnah* and *Talmud*, as well as commentaries both traditional and modern. While many of our texts will deal directly with our relationship to the earth such as agricultural laws and practices, in some cases we will focus on the organic thinking to be found in texts which deal with a wide variety of subjects from gender and sexuality to ritual and community. We also juxtapose our rabbinic texts with modern ecological writings to see how new insights emerge when reading these texts with an earth-based perspective.

MYSTIC 510a *Sefer Yetzirah*: An Earth-Based Jewish Mystical Work

Sefer Yetzirah is one of the earliest works of Jewish mysticism. This brief and cryptic book imagines letters as the building blocks of the universe, introduces us to the sefirot or divine realms, and focuses our attention on the cosmic components of space, time, and soul. Its goal is to allow adepts to contemplate, and even partake in, the Divine creative process. Yet *Sefer Yetzirah* focuses its mystical lens on the physical world, understanding the elements and nature to be an intrinsic part of the divine unfolding. We will be reading the work in its entirety, in order to understand the meaning of *Sefer Yetzirah* and its potential role in contemporary Jewish earth-based belief and practice. We will learn how to translate the text, and form ideas about its purpose and meaning. We will also be using the text to meditate and reflect on our own spiritual experience. Students will be asked to write their own translation of a section of *Sefer Yetzirah* and will also respond to the book by means of a creative project (poetry, art, lesson plan, guided meditation etc.)

JHIST 510 Jewish Earth-Based History: From Goddess Worship to JOFEE Movement

JHIST 511 Evolution of Earth-Based Judaism

Judaism is an ancient, earth-based tradition. Nevertheless, Judaism as we know it in Europe and America has largely abandoned traditional connections to earth and feminine archetypes. We are now witnessing a burgeoning Jewish environmental movement that incorporates feminine aspects of spiritual life. This course will explore goddess worship in Ancient Israel, the rejection of such worship with the rise of patriarchy and rabbinic approaches to monotheism, the subversive persistence of the feminine within Jewish mysticism, and the reawakening of Jewish nature worship in early Chasidic and modern environmental movements. We will depend on both primary and secondary sources to trace the evolution of Judaism's relationship to the earth and feminine spirituality, and explore this history from a Renewal perspective, integrating Reb Zalman's call for a renewed Gaian Consciousness in our work together.

JTPHIL 510 Modern Jewish Environmental Thought

This course will focus on ecological theory and writings in the 20th and 21st centuries, eco-theology and the emergence of Jewish eco-theologies with special attention to that of Rabbi Zalman Schachter-Shalomi. From a diverse set of ecological writers and thinkers such as Aldo Leopold, Teilhard de Chardin, Joanna Macy, Starhawk, Thomas Berry and others we will explore the roots and relationships to Reb Zalman's ecological thought, as well as to other contemporary Jewish thinkers such as Arthur Waskow and Jill Hammer. This course will feature guest lectures with contemporary Jewish eco-theologians.

HAZZANUT

Department Chair – Hazzan Jack Kessler

Cantorial Supervisor – Hazzan Abbe Lyons

Cantorial Program Assistant – Hazzan Diana Brewer

One of the richest parts of our inherited Jewish civilization is the vast treasury of our people's music, accumulated by gifted Jewish musicians in all the countries of our history. In the Jewish world, the Hazzan has typically been the creative proponent and communal resource of that tradition.

HAZAN 501 Classical Ashkenazi Nusach: Shabbat

This course is devoted to the liturgical music of Shabbat. Students will learn the Ashkenazi *nusach* for *Ma'ariv*, *Shacharit*, *Mincha*, and *Havdallah*, as well as melodic settings and innovative approaches. Included is a weekly office hour in which to build familiarity with scales, *nusach* structures, and improvisation skills. Study sources: an extensive collection of sheet music developed by Hazzan Kessler, based on the work of earlier authorities, particularly Max Wohlberg. Printed music includes sections of scalar and motivic analysis along with samples, e.g., multiple settings of texts. Classes include coaching of *talmidim* as they develop their own style and improvisational skills.

HAZAN 502 Classical Ashkenazi Nusach: Rosh Hashannah

This course is devoted to the liturgical music of Rosh Hashanah. Students will learn the Ashkenazi *nusach* for *Ma'ariv*, *Shacharit*, *Mincha*, and *Musaf*, as well as melodic settings and innovative approaches. Included is a weekly “lab” hour in which to build familiarity with scales, *nusach* structures, and improvisation skills. Study sources: an extensive collection of sheet music developed by Hazzan Kessler, based on the work of earlier authorities, particularly Max Wohlberg. Printed music includes sections of scalar and motivic analysis along with samples, e.g., multiple settings of texts. Classes include coaching of *talmidim* as they develop their own style and improvisational skills.

HAZAN 503 Classical Ashkenazi Nusach: Yom Kippur

This course is devoted to the liturgical music of Yom Kippur. Students will learn the Ashkenazi *nusach* for *Ma'ariv/Kol Nidre*, *Shacharit*, *Mincha*, and *Musaf*, as well as melodic settings and innovative approaches. Included is a weekly “lab” hour in which to build familiarity with scales, *nusach* structures, and improvisation skills. Study sources: an extensive collection of sheet music developed by Hazzan Kessler, based on the work of earlier authorities, particularly Max Wohlberg. Printed music includes sections of scalar and motivic analysis along with samples, e.g., multiple settings of texts. Classes include coaching of *talmidim* as they develop their own style and improvisational skills.

HAZAN 504 Classical Ashkenazi Nusach: Shelosh Regalim

This course is devoted to the liturgical music of *Shalosh Regalim*. Students will learn the Ashkenazi *nusach* for *Ma'ariv*, *Shacharit*, *Amidah*, *Tal-Geshem*, *Hallel*, and *Yizkor*, as well as melodic settings and innovative approaches. Included is a weekly office hour in which to explore and build improvisation skills and start learning *ketuvim* trop for chanting the biblical texts distinct to *Shalosh Regalim*. Study sources: an extensive collection of sheet music developed by Hazzan Kessler, based on the work of

earlier authorities, particularly Max Wohlberg. Printed music includes sections of scalar and motivic analysis along with samples, e.g., multiple settings of texts. Classes include coaching of *talmidim* as they develop their own style and improvisational skills.

HAZAN 505 Middle Eastern Maqam

Exposure to the classical modal tradition of the Middle East, in which most Jewish music is grounded. A number of basic modes will be studied, with access to online resources. As part of the work, *talmidim* will be expected to demonstrate their knowledge by composing their own melodies in these modes.

HAZAN 506 Music for the Jewish Liturgical Year

Basic *Nusach* and melodies for non-cantorial students. Jewish liturgical music is based on sets of musical modes with melodic motifs for different types of prayer. It is calendar-linked to event and time of day. Folk melodies, niggunim, compositions for cantor and choir, and contemporary liturgical songs have supplemented or supplanted traditional *Nusach* as synagogue life has changed. This course covers the basics of *Nusach*, melodies and niggunim, with the goal of competence in leading services that are traditionally grounded and melodically accessible. It is intended for both music readers and non-readers. Participants should be able to download mp3 files and have a working knowledge of the *Siddur* and *machzor*. (Cross listed in *Kli Kodesh* and *Liturgy/Hazzanut*).

HAZAN 507 North African Jewish Music

This course explores the musical traditions associated with North African Jewry – herein defined as Maghrebi Jewry and including Morocco, Algeria, Tunisia, and al-Andalus (historical Sepharad or Spain) – from both ethnomusicological and practical perspectives. The scope of the course will include exploring different historical periods, regional and interregional connections between Jewish communities, intercultural connections between Jewish and non-Jewish communities, through the vantage point of liturgical, paraliturgical, and non-liturgical musical expressions. Students will attend group classes in an online classroom environment and work on practical performance and analysis projects outside of class.

HAZAN 508 Omnibus Music Course

HAZAN 509 Omnibus Music Course: Yemenite Music

HAZAN 510 Omnibus Music Course: Ladino Music

HAZAN 511 Omnibus Music Course: Jewish Women's Music

These courses are exposure to the musical styles of communities whose traditions are not part of the American mainstream. They are taught by teachers native to those traditions, and include a range of styles: *Nusach*, piyyut singing, and folk melodies. The courses may be of less than one semester duration.

HAZAN 512 Jewish Music History

HAZAN 512a Applied Global Jewish Music

This course addresses a wide range of topics under this heading, including known scholarship on early Jewish music, the cultural contexts in which the multiplicity of Jewish communities developed their musical traditions, and Jewish music in modernity. Some lecture titles (by way of example) are: The Music of the Temple; Early Jewish Music and its Influence on Early Christian Chant; Cultural and Denominational Diversity in Jewish Liturgical Music; The Basic Elements of Ashkenazi Modality;

Environmental Influences upon Cantorial Music; European-Jewish Psalm Settings; Learning to Chant the Bible in the Bukharan-Jewish Tradition; Sulzer's Musical Style in the Context of 19th-century German Romanticism; A Hundred-and-fifty Years of Jewish Art Music: from the French Revolution to the outbreak of World War II.

HAZAN 513 An Exploratory Journey Through Eastern European and Ladino Jewish Music

An introduction to the various types of music that flourished in Eastern and Central Europe's Jewish Community and among Jewish immigrants to the U.S. in the late nineteenth and first half of the twentieth century including klezmer, Hassidic, cantorial, Yiddish folksong, Yiddish Theatre, and Yiddish art song. Students will use recordings from these traditions as a point of departure for their own performance projects. (SW23 Dr. Hankus Netsky)

HAZAN 514 *Leynen* for the Rest of Us

Welcome to a step-by-step approach to chanting Torah. Even if you think you “can’t sing,” you can learn to leyn Torah. Yes, we will be dealing with music and singing together, but there’s so much more to it than the notes.

Over the course of our five days together, you will:

- 1) learn the names, functions, and sounds of the symbols that hold the musical AND grammatical notation that inform the chanting of the five books of the Torah. Known as the “*ta’amei hamikra*” – literally, the tastes of the reading – these symbols unlock the meaning of the text for reader and listener.
- 2) learn how to use them to inform a meaningful (dare I say “dramatic?”) rendition of the Hebrew text – sung OR spoken;
- 3) be able to chant full verses of Torah;
- 4) explore applying the *ta’amei hamikra* to your creative translations of Torah texts.

This course will also include a monthly session with Hazzan Diana over the course of the academic year to maintain and hone your skills. (SW23 H. Diana Brewer)

HAZAN 515 *Hasidic Niggunim: The First 250 Years*

The Hassidic Nigun is one of Jewish culture's most unique and widely recognized musical forms. We will explore the evolution of the *nign* from the time of its inception to the present day through singing and discussion. (SW22, SW19 Dr. Hankus Netsky)

HAZAN 516 *Hasidic Niggun as a Spiritual Practice*

Hassidic Nigun as a spiritual practice. (SW2018 Nohemia Polen)

HAZAN 517 *The Real Ashkenaz in Music and Song*

An introduction to the various types of music that flourished in Eastern and Central Europe's Jewish Community and among Jewish immigrants to the U.S. in the late nineteenth and first half of the twentieth century including klezmer, Hassidic, cantorial, Yiddish folksong, Yiddish Theatre, and Yiddish art song. Students will use recordings from these traditions as a point of departure for their own performance projects. (SW2017 Dr. Hankus Netsky)

HAZAN 518 *Modal Harmony*

Class 1 – theory review and preview: harmonizing with major mode

Class 2 – review of common nusach modes; chord choice; harmonic rhythm/speed; major mode

Class 3 – natural minor mode; tonic modulations, relative major modulations

Class 4 – harmonizing with Adonai malach mode

Class 5 – harmonizing with freygish mode

Class 6 – review and dipping into other modes if possible (F16 H. Abbe Lyons)

HAZAN 601 Hazzanut Masterclass

Yearly residential course as part of the Study Intensive Week (aka “Smicha Week”). Study sources: music by Cantorial composers, e.g., Leib Glantz, Moshe Koussevitsky, Adolph Katchko, etc, plus audio tracks of the great *Hazzanim*. The class includes analysis and performance in masterclass format, including work on stylistic aspects, vocal issues, and emotional communication.

(Enrollment every time offered until Senior Status, Max 1 unit)

HAZAN 602 Personal Coaching

Customized monthly coaching sessions during the year, using video-conferencing and in-person. Additional time can be scheduled based on need.

HAZAN 611 Senior Status Coaching Intensive

Each student is expected to spend several days in residence in Philadelphia with Hazzan Jack Kessler for personal intensive coaching and examinations during the final year of the program. This residential 2- or 3-day intensive review and coaching intensive designed to evaluate the scope of a student’s preparedness for ordination, and to refine an array of skills spanning vocal delivery and nuance of liturgical presentation.

HASHPA'AH

Program Director – Rabbi Shawn Israel Zevit, HDD

Assistant Director – Rabbi David Curiel

Hashpa'ah (Being in the Divine Flow or consciousness of God's Presence) is a traditional Jewish term for the relationship with a Jewish spiritual director/companion or mashpia/h (in Hebrew). The Mashpia/h offers guidance and support on matters of faith and practice, relationship with the Divine or Source and meaning, calling and purpose of life Itself.

[Note: The *Hashpa'ah* courses are unique for the *Hashpa'ah* Training Program, admission to the program is required to enroll in these courses. Other courses required for the *Hashpa'ah* Training Program are found in their respective departments.]

HSHPAH 501 Issues in *Hashpa'ah*

Hashpa'ah is the art and practice of mentoring people as they seek to grow closer to the Divine in a Jewish context. Spiritual Direction centers around relationship to God, regardless of religious setting. Topics will include Spiritual Development and Typologies, Kabbalistic Perspectives, Stages of the Journey, Sacred Narratives, Moral Development, Spiritual Practices, and Issues in conducting a session. Assignments will consist of two short personal reflection papers, a class report on related reading, and monthly *middot* work with a spiritual *hevruta*. It is assumed that participants will engage in daily meditation and prayer practice.

Admission to the *Hashpa'ah* program is required for this course.

HSHPAH 502 Sacred Text and *Hashpa'ah*

We will be studying *parashiot* selected for the general themes of spiritual development they represent. Our focus will be: to read and understand the narrative in both Hebrew and English; to meditate upon the readings to discern what personal spiritual message(s) and sense of God's presence in our lives the text raises; to learn how to incorporate personal spiritual experience into a *dvar* Torah, and involve participants in discussion. *Talmidim* should study an *aliyah* of each parshah daily for each of the 13 weeks of the class, so that the entire Torah reading becomes a personal guide to the *talmidim*' inner lives and spiritual concerns. The guiding question is, "How is God speaking to you through Torah (or how do you discern God's presence in your life through the parshah), what is the message, and how can you incorporate this into your personal and professional life? After the sharing of the *dvar* Torah and reflections of the presenter, they will facilitate the rest of the group in a *Hashpa'ah* format to share what arises for them in response.

Admission to the *Hashpa'ah* program is required for this course.

HSHPAH 503 Issues of Sage-ing and *Hashpa'ah*

We will be guided by our deep, interactive study of Reb Zalman's groundbreaking work: From Age-ing to Sage-ing and our own experiences and personal insights generated through the application of his exercises, to discover how we might direct our own *mushpa'im/ot* on the Sage-ing path.

Admission to the *Hashpa'ah* program is required for this course. (Year 3)

HSHPAH 510 Interfaith Issues and Hashpa'ah

This course is the fifth intensive for students in the Hashpa'ah Program. Admission to the *Hashpa'ah* program is required for this course.

Objectives for this intensive:

- To develop an understanding of the issues and triggers that arise in hashpa'ah when other faith traditions are present.
- To cultivate compassion through encountering the spirituality of imperfection
- To review our ethical responsibility to ensure safety in our practice of hashpa'ah

(SW2019)

HSHPAH 511 Pastoral Counseling Survey Class

This is a condensed survey class in Pastoral Counseling especially for members of the Haspa'ah program who are not in another of our programs and only require one semester. (SW2019)

HSHPAH 512 Stories for Spiritual Direction

This class will explore the question of when and how to use stories. When is it appropriate to use a personal story? Is it OK to tell a Hassidic story, and is it necessary to explain the point of the story?

When is it appropriate to change a story? Can you make up one yourself? We will look at the margins of our groups and discuss working with people who are gay or lesbian, those who have mental illnesses, have experienced racism, bigotry and abuse, and those who consider themselves spiritual but not religious. (SW2017 RP S. Fagan)

HSHPAH 513 Liturgy and Hashpa'ah and Personal Theology

Objectives for this intensive:

~To develop an understanding of the use of Jewish liturgy and liturgical themes in the hashpa'ah container.

~To explore areas of knowing, the unknown, and doubt about how the Divine works in your life and to articulate your current personal theology. To name, understand and support issues that folks seeking spiritual direction may encounter; to learn how to travel in and develop navigational skills to companion *mushpa'im* in uncharted territories as a *mashpia*/spiritual director.

~To Deepen your formation as *Mashpi'im* by reviewing:

1) Group spiritual direction guidelines (and approaches), 2) confidentiality concerns, and 3) support for forming *Mashpia* led SD groups for the Fall 2021. (SW2021 R. Nadya Gross)

Admission to the *Hashpa'ah* program is required for this course.

HSHPAH 521 Hashpa'ah Intensive 1

Core requirement for the training, and open only to students in the cohort. (First Winter Intensive)

HSHPAH 522 Hashpa'ah Intensive 2

Core requirement for the training, and open only to students in the cohort.

HSHPAH 523 Hashpa'ah Intensive 3

Core requirement for the training, and open only to students in the cohort.

HSHPAH 524 Hashpa'ah Intensive 4

Core requirement for the training, and open only to students in the cohort.

HSHPAH 525 Hashpa'ah Intensive 5

Core requirement for the training, and open only to students in the cohort.

HEBREW

Hebrew Competency Supervisor – Rabbi Fern Feldman

Hebrew Coordinator – Rabbi Natan Margalit, PhD

HEBREW 101 Biblical Hebrew 101

Each course is one semester, students must commit to 101 and 102 semesters (unless given special permission by instructor).

Areas covered: nouns, verbs and other topics in grammar. In the first semester (101), students will learn the *binyan pa'al (qal)* in all its tenses.

HEBREW 102 Biblical Hebrew 102

Each course is one semester, students must commit to both semesters (unless given special permission by instructor).

In the second semester (102) they will learn all the rest of the seven *binyanim*. The goal of these courses is a solid grounding in translation of Hebrew texts from TaNaKH and *Siddur*.

If you have passed Biblical Hebrew 101, you will be prepared for Biblical Hebrew 102. If you want to start with Biblical Hebrew 102 without having taken 101, please be able to conjugate all tenses in the *binyan paal (qal)*, as well as the rest of the content in EKS First Hebrew Primer through chapter 20. Biblical Hebrew 102-A employs texts from Genesis, *parashiot ha-shavuah*, and *Siddur*.

HEBREW 102 or 102-A Biblical Hebrew 102 or 102-A

Same course as Biblical Hebrew 102.

HEBREW 103 or 102-B Biblical Hebrew 103 or 102-B

A continuation of Biblical Hebrew 102-A with an emphasis on practice – reading and translating.

HEBREW 401 Rabbinic Hebrew Workshop

Please note that this course is appropriate not only for Rabbinic students, but for all tracks.

Prerequisite Biblical Hebrew 102

Passing the Rabbinic Hebrew Test is a prerequisite for the higher-level courses.

This will be an ongoing (every semester) Rabbinic Hebrew skills workshop. It will offer practice and instruction in Rabbinic Hebrew, both Rabbinic Hebrew Level One: *Mishnaic* Hebrew, which is relatively similar to Biblical Hebrew, and Rabbinic Hebrew Level Two, Medieval Rabbinic Hebrew, which includes a number of Aramaic terms that are common in the *Talmud*. We will also work on some common *roshei teivot* (abbreviations) reading without vowels and reading Rashi script. (For those who have taken Reb Natan's Reading the Rabbis courses through Hebrew College, this will follow a similar format). We will be primarily studying texts from the *Mishnah* along with medieval commentaries.

The workshop is 90 minutes each.

Students will be charged a reduced fee for these workshops, \$750, which includes the Rabbinic Hebrew Test (includes both Mishnaic and Medieval Rabbinic Hebrew) and earns the student 1

credit. Passing the Rabbinic Hebrew Test is required to take certain higher-level courses. This workshop may also be taken for credit (with the tuition of \$750) and choose not to take the Rabbinic Hebrew Test, but do other written assignments.

This workshop may be taken as many times as one wants as an auditor (without credit or final test) for the tuition of \$550. It may be taken for credit for a maximum of 2 times.

Tests will be offered at the end of each semester or by requested arrangement.

If you don't pass the test, you can retake the test at any time, and you may always do the workshop again as an auditor. Even if you do pass the test, it is encouraged to continue taking the workshop to keep improving your Rabbinic Hebrew.

Auditors paying \$550 may take the test only if it is a retake.

HEBREW 402-A Liturgical Hebrew A

Prerequisite Biblical Hebrew 102-A. Alternative to Biblical Hebrew 102-B

HEBREW 402-B Liturgical Hebrew B

Prerequisite Biblical Hebrew 102-A. Alternative to Biblical Hebrew 102-B

HEBREW 403 Narrative Biblical Hebrew & Commentary

Our texts will be from Tanakh, particularly Samuel and Kings, chosen to give you vocabulary, practice in translating sophisticated literature, and in reading medieval and Hassidic commentary. We invite students who have studied at least one semester of Biblical Hebrew, that is, who understand pronoun suffixes, have learned *binyan kal* (*pa-al*), know about reversing vav, participles and infinitives, and who are acquainted with other *binyanim*. Learning to read Rashi script will be an added attraction. Instruction will be interactive, in one-on-one tutoring, *hevruta*, and small classroom venues. (SW2017 R. Silvern)

HEBREW 404 Rabbinic Code Hebrew

The primary goal of our week together is simply to build your Rabbinic Hebrew Language skills through exposure and immersion in halakhic literature. Each of you has a different type of language learning aptitude. We will pay attention to your individual learning styles as we build vocabulary, pay attention to syntax, learn technical terms specific to halakhic literature, and become more exposed to halakhic "lingo". (SW2017 R. Vivie Mayer)

HEBREW 503 Sefer Barrier

TBA

JEWISH HISTORY DEPARTMENT

Department Chair: Rabbi Leila Gal Berner, PhD

*The Study of Biblical, Rabbinic, Medieval, Modern
and Contemporary Historical Periods*

JHIST 501 Ancient Israelites, Judeans, and the Making of a People

How did we go from ethnos to religion? How well do such categories work to explain our history from the time of King Saul in the 11th century BCE to the ascendancy of the rabbis in the 6th century CE? What was “Judaism” before the rabbis became the power brokers of Jewish life? These key questions will help us discover ancient Israelite (and Judean) identity, practice, and beliefs and ask what they can teach us about who we were and who we remain — even in our own time.

JHIST 501a Biblical History & Civilization 2

This is Part 2 of an intensive year-long survey of the major movements, themes, and developments in the evolution of Israelite/Jewish civilization. The course covers the essential elements of biblical history, law, religion, culture, and thought. Students will become familiar with the major methodologies and disciplines of biblical studies. While the course focuses mostly on scholarly and religious perspectives, there will be opportunities to assess what we learn together from a spiritual perspective and to consider how we can teach biblical history in ways meaningful and relevant to **today’s** Jews. Students need not have passed Reading Post-Rabbinic Texts/Sefer Barrier to take this course, though a reading proficiency of the biblical text is expected.

JHIST 502a Anti-Judaism and Antisemitism

For philosophers and clergy, playwrights and politicians, the Jew has been a subject serving multiple ideological and polemical purposes. Why did (and do) cultures around the world adopt the figure of the Jew to address theological, social, political, and economic concerns that have, in actuality, little to do with Jews or Judaism? We will explore the multifaceted use of the figure of the Jew over the past two millennia and ask how we, as Renewal clergy, can meet the challenges of this difficult legacy.

JHIST 502 History of Antisemitism

In this course, we will explore whether the history of Jews in Europe helps us distinguish between prejudice, Judeophobia, Jew-hatred, and antisemitism, and on what theoretical basis. Where do Jews stand in today's world and how should we, as Renewal clergy, meet the challenges of this difficult legacy? (F16 R. Thiede)

JHIST 503 Defining Identity, Belonging, and Community

(Formerly Jewish Medieval History) From 325 C.E, Jews lived under the domination of the Christian Cross and later, the Muslim Crescent. This course explores the social, religious, economic, political and cultural conditions of life for Jews under Muslim and Christian rule and how they navigated a world that challenged them both internally and externally. We will explore how they carved out their own communal identity and sense of belonging in worlds that sometimes welcomed them and sometimes recoiled from them.

JHIST 504a Jewish Emancipation Period

The Haskalah (Enlightenment) transformed Jewish life in Central and Western Europe. The search for “rational” religion recreated Jewish practice, Jewish ritual, and Jewish communities and led to defining European Jews according to denomination. We will explore the modern age’s answers to the rabbinic project, the impact of rewriting that project on the life of Jews in the modern era, and the implications for Jewish Renewal.

JHIST 504 Judaism Confronts Modernity

(Formerly Jewish Emancipation Period) The Haskalah (Enlightenment) transformed Jewish life in Central and Western Europe. The search for “rational” religion recreated Jewish practice, Jewish ritual, and Jewish communities and led to defining European Jews according to denomination. We will explore the modern age’s answers to the rabbinic project, the impact of rewriting that project on the life of Jews in the modern era, and the implications for Jewish Renewal.

JHIST 505 Transformation, Reformation or Retrenchment (formerly History of Hasidism)

JHIST 505a History of Hasidism

The history of Hasidism is filled with salient questions: Who (and what) birthed Hasidism, and how much does it owe to previous Jewish experience and thought? Were founders and leaders transforming or reframing Jewish thought and practice or were they reinscribing existing structures, theologies, and hierarchies? Students will also explore the place of women and Queer Jews in the Hasidic world and ask how institutions and communities of uncompromising separatism emerged from its roots. Finally, we will ask how Hasidism reinvented itself after the Holocaust in forms so myriad that they included Jewish Renewal among them.

JHIST 506 Wanderings

(Formerly Survey of Jewish History)

Jews have adjusted, integrated, and reinvented what it means to be Jewish for thousands of years. Jews have experienced the world as a tiny and vulnerable nation, as prosperous and thriving minority communities, and as the threatened (and threatening) “other.” We will ask how our ancestors imagined and created community in diverse settings, how they defined their ideas, practices, and beliefs, and what the legacy of our diverse history is for our own work as Jewish Renewal leaders.

JHIST 506a Survey of Jewish History

Jews have adjusted, integrated, and reinvented what it means to be Jewish for thousands of years. Jews have experienced the world as a tiny and vulnerable nation, as prosperous and thriving minority communities, and as the threatened (and threatening) “other.” We will ask how our ancestors imagined and created community in diverse settings, how they defined their ideas, practices, and beliefs, and what the legacy of our diverse history is for our own work as Jewish Renewal leaders.

JHIST 507 Jewish Life in the Middle Ages

From 325 C.E., Jews lived under the domination of the Cross and the Crescent, and later the Muslim Crescent. The focus of this course is the social, religious, economic, political, and cultural conditions of life for Jews under Muslim and Christian rule and how they navigated a world that challenged them both internally and externally.

Among the topics to be studied are:

- Jewish Life under the Muslim Caliphate and Life in the Genizah World;
- the Medieval Christian Church and the Jews (theological tensions, inter-religious polemic, disputation and dialogue, as well as ecclesiastical measures focused on Jews);
- impact of the Crusades on the Jews of the Rhine District of Germany;
- development of Internal Jewish Communal and Intellectual Life in Medieval Europe; Jewish Life in Medieval Islamic Spain (living as *dhimmi* or protected people);
- the Deep Cultural Interchange Between Muslims and Jews (and the 'golden age' of medieval Jewry under Muslim rule);
- myths and Stereotypes of medieval Jews
- medieval Jewish Women and Family Life

JHIST 510 Jewish Earth-Based History: From Goddess Worship to JOFEE Movement

JHIST 511 Evolution of Earth-Based Judaism

Judaism is an ancient, earth-based tradition. Nevertheless, Judaism as we know it in Europe and America has largely abandoned traditional connections to earth and feminine archetypes. We are now witnessing a burgeoning Jewish environmental movement that incorporates feminine aspects of spiritual life. This course will explore goddess worship in Ancient Israel, the rejection of such worship with the rise of patriarchy and rabbinic approaches to monotheism, the subversive persistence of the feminine within Jewish mysticism, and the reawakening of Jewish nature worship in early Chasidic and modern environmental movements. We will depend on both primary and secondary sources to trace the evolution of Judaism's relationship to the earth and feminine spirituality, and explore this history from a Renewal perspective, integrating Reb Zalman's call for a renewed Gaian Consciousness in our work together.

JHIST 512 A History of Ba'al Shemkeit: Magic, Medicine, and Midwifery

Not long ago, Jewish shamans roamed through Ashkenaz offering healing and mystical ecstasy. These practitioners were called *Ba'alei Shem*, masters of the name, because kabbalistic names of G-d and angels were a core part of their medical craft—written in amulets or chanted over herbs. Trained in herbalism, Kabbalah, bloodletting, hypnotism, and magical incantations, they offered a uniquely Jewish style of healing throughout the early-modern period. They were turned to as resources for all sorts of maladies: depression, madness, headaches, infertility, lice, the mortal dangers of pregnancy and childbirth, exorcisms, and epidemics. But now, they roam no longer. In this series we will excavate their healing modalities, explore why they disappeared, and revive their wisdom for contemporary Jewish concerns.

Our three “case-studies” will be fire, water, and birth—for each we will focus on the history of magical use of divine names, design ways they can be used today, and acquaint ourselves with their power through visualization and chant practices. (SW23 Dr. Yosef Rosen)

JHIST 513 Second Temple Tutorial

Many Jews assume that the destruction of the Second Temple was a cataclysm threatening the survival of the Jewish people. They understand the Diaspora as a trauma and thank the rabbis for, presumably, stepping in to save Judaism. But history informs us that Judeans had long since developed thriving

communities throughout the Mediterranean and Babylonian worlds. In this course, we will explore the many ways in which Judeans creatively managed and co-created emerging forms of Judaism in the early centuries of the Common Era. We will discover why Jewish practice of this period can be described as vibrant, diverse, and confidently engaged in lively dialogue with surrounding cultures. Finally, we will explore the ways in which the rabbis and their work eventually became important for the Jewish project. (Fall 2020)

JHIST 513a Second Temple – Late Antiquity: The Birth of Judaism(s) and the Rabbinic Project

Many Jews assume that the destruction of the Second Temple was a cataclysm threatening the survival of the Jewish people. They understand the Diaspora as a trauma and thank the rabbis for, presumably, stepping in to save Judaism. But history informs us that Judeans had long since developed thriving communities throughout the Mediterranean and Babylonian worlds. In this course, we will explore the many ways in which Judeans creatively managed and co-created emerging forms of Judaism in the early centuries of the Common Era. We will discover why Jewish practice of this period can be described as vibrant, diverse, and confidently engaged in lively dialogue with surrounding cultures. Finally, we will explore the ways in which the rabbis and their work eventually became important for the Jewish project. (Fall 2019) (Same course as JHIST 513)

JHIST 513b Second Temple / Rabbinic Judaism

The Temple and its centrality for spiritual/religious expression was the first paradigm of our people. When the Temple was destroyed, there emerged the second paradigm for our people that still heavily influences Judaism to this day. This course will examine how Talmudic/Rabbinic Judaism succeeded. We will examine the major people and what constituted this paradigm. The general content of the paradigm will be examined. (F17 R. Gross)

BEL401 Journey Through the Histories of Israel and Palestine

This course explores the complex history, sociology and anthropology of pre-state Ottoman Palestine, including traditional understandings of home and sacred place, the emergence of Israel as a modern nation-state, Palestinian nationalism, and their relationship to the wider, shifting geopolitics of the Middle East.

This course can be used for Kli Kodesh or Jewish History

JHIST 514 Muslim and Jews: A Complicated Relationship

This course will offer a historical survey of Jewish/Muslim relations, focusing on religious, political and social circumstances. Hot topics will be examined, as well as attempts at moving forward and creating a better future. The class will include teachings by Reb Zalman on his special relations with the Sufi Muslim community.

JHIST 515 Jewish Historical Consciousness

Every generation of Jews has considered and reconsidered its national narratives. How Jews have read their history – from the writing of Tanakh to processing and understanding the Holocaust – is a rich, revealing, and variegated story of its own. This course will investigate the role of historical memory in Jewish tradition across both geography and time and ask: How have Jews articulated a historical consciousness around all things Jewish?

JHIST 516 The Merkavah: A History of the Visionary Path in Jewish Mysticism

The Glory: Ezekiel's Visions; Ascents: Enoch & the Apocalypses; Archangels: Metatron & Yahoel; Whispers: Rabbinic Secrets & Sociality; Angelic Sing Along: The *Heikhalot*; The Intelligences: Maimonides & The Iyyun Circle; The *Merkabah* in Early Kabbalah

Over two millennia ago, Jewish mystics began to address their own diasporic experience, filled with grief, disconnection, trauma, and hope, with a vivid and bold claim: Spirit can be accessed anywhere by cultivating visions of the Merkavah—an animate and mobile chariot made of wings and wheels. Practitioners of this visionary path became the founders of Jewish mysticism and the progenitors of Kabbalah. This course explores the evolution, spiritual symbolism, and ritual practices of Merkavah mysticism. By traversing two thousand years of religious history (593 BCE - 1250 CE), this course will enable you to acquire a big-picture understanding of both Kabbalah and the origins of Jewish mysticism. Along the way we will learn about archangels, apocalypses, heavenly ascents, the value of secrets, the aesthetics of mysticism, meditation techniques, mythological revolutions, and diasporic theology.

JEWISH THOUGHT / PHILOSOPHY / THEOLOGY

Department Chair: Rabbi Aubrey Glazer, PhD

Courses on Biblical, Rabbinic, Medieval, Modern and Contemporary Jewish theology and thought. In addition, our approach requires that we understand Judaism in the context of world religions. Thus, courses in what we call Deep Ecumenism with emphasis on the emergence of Christianity and its roots in Second Temple Judaism; the emergence of Islam and its relationship to Judaism; our connections with Eastern paths of practice and meditation, as well as earth-based traditions, are also crucial parts of the knowledge we expect our students to seek. We also hope that students will acquaint themselves with the New Cosmology by studying authors including Thomas Berry, Brian Swimme, Ken Wilber, Rupert Sheldrake, Matthew Fox, Amit Goswami, Gary Zukav, and others.

JTPHIL 401 Introduction to Jewish Renewal and Reb Zalman's Thought

Crucial to a full understanding of Jewish Renewal is knowledge of the history and development of the movement, its structures, its leaders and their thought, including the principles and development of Paradigm Shift, Integral *Halachah*, and *Davvenology*, *talmidim* will be introduced to the rabbis and teachers who embraced Reb Zalman's thought and invitation to renew Judaism with their own unique gifts.

JTPHIL 402 Introduction to Jewish Thought

Jewish Thought touches on universal themes of spirituality, ethics, *psyChology*, and society – using a uniquely Jewish vocabulary drawn from Torah. Every historical era creatively uses Torah stories, metaphors, and teachings to advance our understanding. In this course we will become acquainted with these “faces of Torah” as they appear across Jewish history. We will sample classic texts from TaNaKH, *Mishnah*, *Gemara*, *Midrash*, Philosophy, Medieval Torah commentary, *Kabbalah* and *Hasidut*. When we learn the language and style of Jewish thought, we gain keys to vast resources of spiritual teaching.

JTPHIL 403 Jewish Traditions of Sacred Time

This course will cover *shalosh regalim* and *Yamim Noraim*, paying attention to the ways that seasons give way to seasons and moods and foci shift through time. Course goals:

1. To understand the patterns and moods of the Jewish calendar as they express agricultural, mythic-historical, halakhic, and mystical points of view.
2. To become familiar with the particular practices and liturgies associated with each of the festivals and their seasons.

JTPHIL 404 In Search of Renewal: The Legacy of Rabbi Zalman Schachter-Shalomi (1924-2014)

Rabbi Zalman Schachter-Shalomi was one of the most influential and creative Jewish figures of the last several decades. Trained as a Hasidic rabbi in the HaBaD-Lubavitch community, he became a leading figure in the translation and teaching of the Jewish mystical tradition across the Jewish community and far beyond. Weaving together teachings from Kabbalah and Hasidism with insights from several other

religious and wisdom traditions, he created the Jewish Renewal Movement and served as a key mentor in the Havurah Movement. Reb Zalman (as he preferred to be called) played a vital role in interreligious and cross-cultural understanding through his teaching, dialogue, and ritual innovations. In this intensive course, we will explore Reb Zalman's legacy today in relation to various social, environmental, and spiritual challenges we face as Jews, clergy, and as citizens of the "global village." (SW2021 Or Rose)

RABTXT 401 Foundations of Jewish Practice

In this course, we will survey the Jewish traditional practices pertaining significant aspects of Jewish life, including Shabbat, Kashrut, and practices concerning the body. The course will be organized according to eight different dichotomies intrinsic to the system of applied *Halachah* (Jewish Law and Custom). As we explore such categories as the permitted and the forbidden; the pure and the impure (*tahor/tamei*); liability and exemption; we will simultaneously frame and examine specific practices pertaining to Shabbat, kashrut, sex, mikveh, tallit and tefillin. A major goal of this course is to introduce a Renewal perspective on rabbinic concepts, thus giving students the building blocks to continue learning and using Rabbinic Literature as an integral part of their Jewish outlook and practice.

Cross-listed as Rabbinics / *Halachah* course.

JTPHIL 501 Deep Ecumenism

The course begins with the questions raised by a close reading of Reb Zalman's writings on "deep ecumenism." We study comparatively the spiritualities / mysticisms of Judaism, Christianity, Islam and Buddhism utilizing insights from Ken Wilber's writings to help our comparisons. Each student partakes in an ecumenical experience and reports to the class.

JTPHIL 502 Foundations of Jewish Philosophy and Theology

Introduction to philosophical thinking in a Jewish idiom through selected writings by Philo, Saadia Gaon, *Yehudah HaLevi*, the *RambaM*, and Spinoza. Discussion of their work on its own terms, and its relevance to Jewish Renewal and spiritual development.

JTPHIL 503 Jewish Feminist Thought

The course examines the past, present and future of Jewish feminist thought since its birth in the 1960s. We explore definitions of feminism and what makes it Jewish, theological issues that have emerged because of feminism - Jewish women, ritual, *Midrash* and Torah; women and the synagogue; gender, sexuality (including queer theory and transgender issues); matters of age and women; Jewish women in positions of communal leadership (in the rabbinate and beyond); and Jewish women's involvement in social justice. We ask: Where have all the feminists gone, as we explore the apparent waning of Jewish feminism from the forefront of the Jewish communal scene? And where do we go from here in relation to feminism?

JTPHIL 504 Modern Jewish Thought

Modern Jewish thought began with Spinoza (The first secular Jew) to Nachman Krochmal (according to Reb Zalman the first Jewish Renewalist) to the mysticism of the early Martin Buber, and to Franz Rosenzweig—arguably the most influential Jewish Philosopher of the 20th century. We will examine the roots of our contemporary Jewish thought.

JTPHIL 505 Transformative Themes in Reb Zalman's Writings

We will examine key areas of Reb Zalman's thought and life journey. How did he make his way from Europe to the US, and from HaBaD-Lubavitch to the New Age? Who were some of the people—Jewish, Christian, Sufi, and Buddhist—who helped to shape his thinking? What did he mean when Reb Zalman spoke of the need for a “paradigm shift” in Jewish and global consciousness? How was that manifest in his vision of the Renewal Movement (and renewal more broadly)?

In exploring the legacy of this unique modern mystical figure, we will ask ourselves how his contributions have shaped our lives, which aspects of his work speak to us mostly deeply, and how we might build upon his legacy (including aspects of his work in need of revisioning and renewal). In carrying out our study, we will examine primary and secondary materials—written, audio, and video and hear from some of Reb Zalman's close friends, colleagues and students.

JTPHIL 510 Modern and Jewish Eco-Theology – Jewish Thought

This course will focus on ecological theory and writings in the 20th and 21st centuries, eco- theology and the emergence of Jewish eco-theologies with special attention to that of Rabbi Zalman Schachter-Shalomi. From a diverse set of ecological writers and thinkers such as Aldo Leopold, Teilhard de Chardin, Joanna Macy, Star Hawk, Thomas Berry and others we will explore the roots and relationships to Reb Zalman's ecological thought, as well as to other contemporary Jewish thinkers such as Arthur Waskow and Jill Hammer. This course will feature guest lectures with contemporary Jewish eco-theologians.

JTPHIL 511 Reb Zalman, Gadlut, and the Transpersonal

An essential part of Reb Zalman's yerushah/inheritance is his overall insistence that the holy work we do, including davenen, study, Sage-ing, Deep Ecumenism and Deep Ecology, should be done in a state of Gadlut/expanding consciousness, rather than in our ordinary states of katnut/constricted consciousness.

Our course will focus on this universal human possibility, exploring its vocabulary, the nature of spiritual practices to induce the state, as well as some of the common obstacles. Here we are helped by explorations of the transpersonal that characterize all inner traditions. Reb Zalman draws from and pursues these traditional and post-traditional teachings.

We'll look at Hasidic texts explicated in Reb Zalman's writings, as well as his take on them. And we'll experiment with several practices designed to facilitate those states, including niggun and imaginal exercises.

Recalling that Reb Zalman considered trans-personal psychology one of his major resources, we'll read together from Robert W. Godwin's *One Cosmos under God: The Unification of Matter, Life, Mind and Spirit*. This is a Four Worlds approach to the evolution of the cosmos, including personal and inter-personal consciousness. (SW2016 R. V. Gross, R. S. Isenberg)

JTPHIL 512 Nondualism In Jewish Thought

Texts would draw from: biblical verses and subsequent parshanut; rabbinic sources; Jewish philosophy; classical Kabbalah; and, the lion's share, from modern Hasidism. As much as possible, we would learn key concepts — and hopeful much more — in Hebrew. A great deal of the material would draw on writings attributed to the Baal Shem Tov, from the Baal ha-Tanya, from Rav Nachman and others. Comparisons with other traditions where in order.

There would be approximately 70% text study and 30% hands-on experience (chanting, meditation techniques, other body-based modalities and how to teach them). Some texts would be assigned in advance of Smicha Week as preparation for the course. The class would have enough study directly in Hebrew to rise to the level of a text credit. Students would learn a combination of liturgy, philosophy, mysticism and Hasidic sources, organized around the theme. A follow-up project or paper will fulfill the requirement for this course. (SW2016 R. Andrew Hahn)

TaNaKH 522 Qurious Wisdom Conversations on the Quotidian with Qohelet and Lao Tzu

This interdisciplinary course explores the ancient philosophy and praxis of wisdom teachers— both the Hebrew sage, *Qohelet* (ca. 4th Century BCE) and the Taoist sage, Lao Tzu (ca. 6th Century BCE) in their Qurious Conversations about the Quotidian, and ways of walking more wisely in life. We will study from the new translations and commentaries on this strange book *Qohelet in Merest Breath* (Panui, 2023) and understand what makes it unique as a work of Hebrew Wisdom literature alongside Lao Tzu's *Tao Te Ching: A Translation of the Startling New Documents Found at Guodian* (CUP, 2005).

Cross-listed: TaNaKH: Ketuvim and Jewish Thought

KABBALAH / HASIDUT

Department Chair: Rabbi Elliot Ginsburg, PhD

Historical overview of the development of classical Kabbalah and Eastern European Hasidut; focused study of one Hasidic Rebbe to whom you are attracted; mystical understandings of Jewish sacred time and practice.

MYSTIC 401 Introduction to *Hasidut*

This course examines Hasidic approaches to the major ideas and pathways of Judaism. We will explore the central themes in Hasidism through studying selected texts authored by great Hasidic masters from the 18th century to the present. This journey will lead to an in-depth understanding of the unique Hasidic approaches to Jewish values and practices and an appreciation of Hasidism's profound theological and psyChological insights. Readings are in English.

MYSTIC 402 *Yesh Sod L'Dvar: Themes of Jewish Mystical Tradition*

This course is an engaged study of the development of Jewish mysticism, its symbolic universe, meditation practices, and social ramifications. While we will survey Jewish mystical traditions from the early Rabbinic period through the modern, the heart of the course is that many-branched (post)-medieval stream known as *Kabbalah*.

MYSTIC 601 *Moadim L'Simcha 1*

MYSTIC 602 *Moadim L'Simcha 2*

Prerequisite Rabbinic Hebrew

This two-semester course is based on learning to read (decode, historically contextualize, interpret, and integrate into our lives) key Hasidic texts in the Hebrew original. The focus will be on the Sacred Year as a Guide to Spiritual Practice. Key texts to be explored include: the *Sefat Emet*, the *Netivot Shalom* of the *Slonimer* Rebbe, the *B'nei Yissachar*, and teachings of Nachman of Bratslav. We will also read a key Hebrew text on the Sacred Year by Reb Zalman, enabling us to confront the Paradigm Shift. Our focus will be on key primary texts that are sure to challenge and enrich your own practice.

MYSTIC 603 *Zohar*

Prerequisite Rabbinic Hebrew

The purpose of this course is to enable students to learn to carefully read the *Zohar* and enter its symbolic universe. (Creativity and spiritual improvisation; the symbolization of the *Shekhinah*; the dialectic between Revealment and Concealment; Exile and Redemption are among the topics we will explore.) To this end, we will make use of the "original" neo-Aramaic text, as well as Hebrew translations and commentaries. We will also read selected secondary literature investigating the *Zohar*'s historical placement, the riddle of its authorship (not only who composed it, but *how* was it "written" amid the so-called "circle of the *Zohar*"), its reception history, and popularization.

MYSTIC 604 Ishbitzer Rebbe

Taught by Reb Daniel Siegel

MYSTIC 504 Hasidism as Mysticism: The Radical Teachings of Nachman of Breslov

The focus of this course is on Nachman of Breslov (1772-1810), one of the most celebrated masters of Jewish mysticism and Hasidism, whose radical writings —poised on the precipice of modernity— have attained the status of spiritual classics. The ongoing fascination with Nachman stems both from his singular (mercurial, multi-tiered, seeking) personality and from the profound and uncompromising nature of his theological vision. Together we will explore the existentialist Nachman confronting the absence of God (his Torah of the Void); the questing Nachman wrestling with depression and utopian grandeur; and the mystical Nachman, finding vivid manifestations of the divine in the realm of nature (in Forest and birds, the grasses of the field), in song and *hitbodedut*, and in interpersonal dialogue and spiritual practices that deconstruct (and reconstruct) the ordinary self. Mitzvah *gedolah lihyot be-simcha!* This course fulfills the content of the Intensive Study of one Rebbe.

MYSTIC 505 Intensive Study of One Sefer or the Work of One Rebbe

- This is a course of varying content and varying titles which focuses on the life-work of a particular Hasidic rebbe or a particular sefer.
- Some examples of rebbes and their s'farim are:
- The Ba'al Shem Tov: Sefer HaBesht; Shivchey HaBesht; Tzava'at HaRivash
- Ya'akov Yosef of Polenoye: Toldot Ya'akov Yosef; Ben Porat Yosef
- Dov Ber, the Maggid of Mezeritch: Maggid D'varav L'Ya'akov; Likkutim Y'karim
- Elimelech of Lizensk: No'am Elimelech
- Levi Yitzchak of Berdichev: Kedushat Levi
- Schneur Zalman of Liadi: Tanya; Torah Or; Likkutei Torah>
- Nachman of Breslov: Likkutei Moharan; Sippurei Ma'asiyot
- Mordechai Yosef of Isbitza: Mei HaShilo'ach
- Menachem Mendel of Chernobyl: M'or Einayim
- Tzvi Elimelech of Dinov: Bnai Yissaschar
- Yehudah Leib Alter of Ger: S'fat Emet
- Moshe Hayyim Efraim of Sudelikov: Degel Machaneh Efraim
- Rav Kook: Orot HaKodesh
- Simcha Bunem of Przysucha (Pshizcha): Kol Simcha
- Shalom Noah Berzovsky of Slonim: Netivot Shalom
- Kalonymus Kalman Shapira, the Piaseczner Rebbe: Derech ha-Melech; Esh Kodesh; B'nai Mahshavah Tovah

MYSTIC 506 Mysticism: Kabbalah and Ecology

In this time of ecological crisis, people in religious traditions the world over are re- evaluating theologies and doctrines that shape and deepen and fix or distort our relationship with the Earth. In this process, texts and ideas from the past may rise to newfound prominence because they teach or reinforce for us what we need to do and how we need to live now. Some of Judaism's greatest resources that support this task are found in medieval esoteric literature, in *Kabbalah* and in Maimonides.

Kabbalah and Maimonides are resonant with ecology in ways that are illuminating in both directions. Reb Zalman especially emphasized the significance of Gaia theory, and there are many other lines of

connection. More broadly, medieval esoteric literature is a tremendous wellspring for developing a worldview that cares more about how we serve the world than about how the world can serve us. In this course, students will explore such resonant texts in objective terms related to science, textuality and intellectual history, and in subjective terms related to finding their own theological voice and taking a stand for the Earth and for life. In the process, we will also explore different ways of using the past to help us reach the future. Uppermost in class discussion will be the following questions:

What are our theological goals when approaching a text? How do people “mine” texts to prove the point they want to make? How can we use our tradition with greatest integrity? What is our responsibility to read texts that disagree with our theological perspectives or positions? How do we read texts holistically rather than only focusing on what speaks to us charismatically? What makes a text from the past compelling to us now? How do we listen to a text to discover new perspectives and get around our own biases and presumptions?

We will focus not just on what the texts say, but how they stand in relationship to what came before them, what came after them, and what fruit may come from our own study of them.

MYSTIC 507 Mussar Practice: Middot

The physicist Neils Bohr once said that the opposite of a simple truth is a falsehood, but the opposite of a profound truth is another profound truth. In our spiritual lives we are often called upon to balance opposing truths: the need to cleave to those we love and to let go; as Jews to simultaneously embody Yisrael (one who wrestles with God) and Yehuda (one who practices gratitude); to be open to moments of breakthrough and to cultivate the slow, subtle movement of soul. In this course, we will explore some key psycho-spiritual moments in the life of the spirit, drawing upon classic kabbalistic and Hasidic texts.

MYSTIC 508 Holy Ground: Entering the Mystical Shabbat

To enter the Sabbath is to step out of the ‘River of More,’ of constantly needing to consume, do more. It is to practice having/being “enough,” of living into our largest visions our largest selves. In this course we will explore what it means to live with this expanded awareness through texts and practices that explore the plenitude of Shabbat and its vision of a more just and loving world: Shabbat in Historical Perspective/ *Neshamah Yeterah* /Contemplative Practices/Rituals for Entering Shabbat/Kabbalistic *Bakashot* and *Zemirot/Havdallah*/Hasidic Practices/ *Zohar/ Et Ratzon/Seudah Shlishit*.

MYSTIC 509b Transformation, Reformation or Retrenchment (formerly The History of Hasidism)

The history of Hasidism is filled with salient questions: Who (and what) birthed Hasidism, and how much does it owe to previous Jewish experience and thought? How did the *Mitnagdim* help shape those they opposed (and vice versa)? This course will ask what innovations in ritual, practice, and beliefs can be attributed to Hasidism, what roles (if any) women played in its history, and how institutions and communities of uncompromising separatism could emerge from its roots. We will ask how Hasidism reinvented itself after the Holocaust in forms so myriad that they included Jewish Renewal among them.

MYSTIC 509a The History of Hasidism

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MYSTIC 510 Sefer Yetzirah

Sefer Yetzirah is one of the earliest works of Jewish mysticism. This brief and cryptic book imagines letters as the building blocks of the universe, introduces us to the sefirot or divine realms, and focuses our attention on the cosmic components of space, time, and soul. Its goal is to allow adepts to contemplate, and even partake in, the Divine creative process. Yet *Sefer Yetzirah* focuses its mystical

MYSTIC 510a Sefer Yetzirah: An Earth-Based Jewish Mystical Work

Sefer Yetzirah is one of the earliest works of Jewish mysticism. This brief and cryptic book imagines letters as the building blocks of the universe, introduces us to the sefirot or divine realms, and focuses our attention on the cosmic components of space, time, and soul. Its goal is to allow adepts to contemplate, and even partake in, the Divine creative process. Yet *Sefer Yetzirah* focuses its mystical lens on the physical world, understanding the elements and nature to be an intrinsic part of the divine unfolding. We will be reading the work in its entirety, in order to understand the meaning of *Sefer Yetzirah* and its potential role in contemporary Jewish earth-based belief and practice. We will learn how to translate the text, and form ideas about its purpose and meaning. We will also be using the text to meditate and reflect on our own spiritual experience. Students will be asked to write their own translation of a section of *Sefer Yetzirah* and will also respond to the book by means of a creative project (poetry, art, lesson plan, guided meditation etc.)

MYSTIC 511 The Senses as Pathways to the Divine

(מבשרי אהזה אלוה) Mi-b'sari ehezeh eloha)

What happens when we behold the face of a beloved? When we glimpse the divine in an enemy? What happens as we breathe and feel ourselves being breathed by the divine? Or when we cradle the Torah: what unfolds in that touching and being touched? In this course we will explore how the sensorium and our neuro-sensory imagination serve as gateway to and metaphor for spiritual practice, and the embodied cultivation of joy.

Drawing on Jewish mystical and *midrashic*-rabbinic sources, as well as cross-cultural examples, we'll spend each day exploring a particular sense modality. In the final session, we will activate the synesthetic imagination, weaving together the senses as we prepare to joyously enter Shabbat. This class will combine close text study, *hevruta* learning, niggun, and spiritual practices that engage and modulate the senses, so that we might, in Job's words, "encounter the divine from our very flesh."

MYSTIC 512 Surfing the Ratzo Va-Shov

Imagine it is April and you are gazing on a slender branch that contains both the dead berry of last summer, and this year's tender bud, holding both in your awareness. So much of spiritual practice is a matter of learning how to modulate awareness, shifting scale and focus, moving through worlds of consciousness: negotiating life's expansions and contractions, periods of flow and dryness, holding life and death, presence and absence, that which we deem ordinary (*hol*) and that which we experience as extraordinary (*qadosh*). (*Each state of awareness, and its unique Shem—its unique divine Name.*) Sometimes we oscillate between states, between being particle and being wave, and sometimes we stretch to hold the stunning simultaneity of it all—the layering of awareness—so that we realize (in the words of the midrash) that it's all happening at once, *memit umehayyeh be-vat ahat*. *What are the implications of this movement: for how we call God, name ourselves, and how we treat the other? For how we pray?*

Among the themes we will address in this class are: (1) Moving between states of consciousness (what the kabbalists call *mohin de-qatnut*—itself a spectrum—and *mohin de-gadlut*, *non-dual awareness*); the

dialectic of descent and ascent: *yeridah tzorekh aliyah*; each with its unique gifts and challenges! Can there be an ethics based on the non-dual; how might we hold both particle consciousness, “we are bounded and need to honor those boundaries to feel safe” and wave consciousness, “we are waves on the Ocean of the divine”? Or perhaps, what happens when we, as Reb Zalman taught, imagine ourselves as “a cell of the living earth”? Part of the fluid web of inter-being? How do these layered understandings affect our ethics and our way of praying, of grieving, eating, dancing, making love, advocating for justice, consuming, breathing? (2) Conceptualizing our lives as works of art or as a musical composition: how do we surf the spiritual rhythms of our lives, both the staccato and the more smoothly legato; when do we compartmentalize; and when/how do we cultivate and connect the glimpses?; (3) The movement between *Hitlahavut* and *Hishtavvut*—the movement between fiery ardor and enthusiasm, on the one hand, and the need to re-balance and integrate, to “reset” on the other, to rest even as we move? (4) The relationship between boundedness (fixity, the fine line) and fluidity, especially in Gender. Here we will engage under-explored kabbalistic teachings on fluid gendering (gender as a spectrum), or what we might call the “queering” of the sefirot (including symbolic androgyny), and kabbalistic explorations of difference (disjunction? polyphony?) between the gender of body and the gender of one’s soul. Think of the midrashim on Joseph and their womb...How fixed or how fluid are the ancestors, God; how layered are we? What are the implications for our current inquiries into gender? What new ideas (new-old ideas) can we draw upon? And finally,

(5) What are the consequences of this surfing, for our understanding of kedushah? When is holiness a matter of honoring boundaries, and when can holiness best be seen as a spectrum, less an on-off switch than a rheostat? And more *takhlitically*, what are the nitty-gritty consequences—the challenges, the action-directives, the blessings—of these inquiries for our own spiritual lives? For our embodiment and our ethics, our pastoral work and our *davvenen*, our *Shabbatot* and *yemei ha-hol*, for *tikkun ne-nefesh* and *tikkun olam*? (SW2022 R. Elliot Ginsburg)

MYSTIC 513 Shema-Nic Journeys

Of all the prayers in the Jewish tradition, perhaps none is sunk deeper into our consciousness than the Shema. Often the first prayer we learn as a child, and the last offered on our deathbed, it is a reminder that beneath all the variation, all the distinctions and separations, there is a deeper Unity. In this course, we will explore key interpretations and practices of the Shema: moving from rabbinic and philosophical affirmations to (especially) mystical teachings. We will unpack kabbalistic notions of the Shema as map of consciousness (and learn the intricate meditation of the two Isaacs, “*Sagi Nehor*—Isaac the Blind” and “*de-min Akko*—Isaac of Acco”); explore the Zohar’s reading of the Shema as a loving unification of the divine energies; and a Lurianic bedtime Shema practice of letting go/ forgiveness. (SW2019, Kallah 2023 R. Elliot Ginsberg)

MYSTIC 514 Tanya

The Tanya (after its first word) is the foundational text of *Chabad Hassidut* and one of few systematic works of Eastern European *Hassidut*. It is referred to as the “written Torah” of *Chabad Hassidism* and remains one of the more important influences on Reb Zalman and therefore, by extension, on all of Jewish Renewal. We will study selections from the Tanya which describe the attainable ideal of the *beinoni*, explore Reb Schneur Zalman’s approach to contemplative meditation, and key concepts including the lower and higher love and awe, the lower and higher unity reflected in the *sh’ma*, and the ten sefirot. (R. Daniel Siegel)

MYSTIC 515 Shir HaShirim in the Key of PaRDes

The focus of this class will be the Song of Songs, that most scent- and sense-drenched of all the books of the Hebrew Bible. It has been read in many registers and modes: as a sensual love song between two young lovers who meet in a series of trysts, as a series of cultic poems, as an album of pastoral wedding songs, as an encoded allegorical adventure of the love between God and the People Israel, or --in kabbalah--between aspects of the divine. In one daring teaching, it is even offered as an alternative to the Halakhic path: As *Aggadat Shir ha-Shirim* holds, "Had the Torah not been given at Sinai, the world could have been conducted according to *Shir ha-Shirim*," the Song of Songs. (SW2018 R. E. Ginsburg)

(Cross listed with TaNaKH)

MYSTIC 516 Hasidic Hebrew: Spiritual Practice

In this course, we will focus on daily spiritual practices, drawn from Hasidism and on occasion, Sephardi Kabbalah, to help us build a mystical vocabulary that is rooted in experience. We will draw on select themes from the following topics: (1) Waking and early morning practices, including waking the body, dressing, donning Tallit and Tefillin — the poetics of daily and sacred garments; (2) Cultivating awareness, amazement, joy and ardor [*simcha ve-hitlahavut*] throughout the day through brachot and attentiveness; (3) Recalibrating: *Hishtavvut*/equanimity, quieting [*hashqatah*], and finding points of balance; (4) Encountering obstacles and removing/ transforming spiritual plaque: including lifting up distractions and the practice of *Tsubrokhkeit*, breaking the heart open; (5) Enacting skin-covered holiness or *Avodah be-gashmiyyut* (service through embodiment), including sacred eating, toileting, and—*safeq le-havdil safeq* lo— walking, sacred dance and lovemaking. We will explore (6) elements of prayer practice that stress the cultivation of inwardness and devequt; and with it, the attendant choreography of movement, gesture, and stillness; and the modulation of sound: crying out, chanting and silence. We may consider (7) social elements of prayer and spiritual life — the surfing between inwardness and extroversion, including *dibbuq haverim*, welcoming the Other and ways of becoming a *tzibbur pnimi* (a community bound by love). Finally, on our last day, (8) we will explore a few Bedtime practices, including holding and letting go, granting forgiveness, and in the last hour of class, as we draw near the Holy Ground of Shabbat, embodied practices (from *tzedaqah* to mikveh) for transforming consciousness, for entering the Seventh Day

MYSTIC 517 Lernen the Kedushat Levi

In this course, we will explore the mystical teachings of one of the most beloved of all the hasidic masters, Levi Yitzhak of Berditchev, who is well-known both as a mystical adept and as a social leader and intercessor before the Holy One on behalf of the community. Focus in the course will be on plumbing key themes in his teachings, while refining our Hebrew text-reading skills and thereby gaining intimacy with this great rebbe, one of Reb Zalman's favorites. The key text is the two-volume edition of the *Kedushat Levi* published by Mechon Hadrat Chen; I will provide supplements from cognate works and from the mayseh (tale) literature and the musical repertoire.

Themes will include: Hasidic prayer and the practice of Heightened Awareness, serving through Love/Devotion (*mesirut nefesh*), skillfully moving between Yesh and Ayin (dual and non-dual consciousness), *Tzimtzum* and *Tiqqun* (removing the veils, promoting healing), Radical Love of the Other, and generating New Torah: entering the White Letters. We will also explore Levi Yitzhak's understanding of the middot and the cherry on top the role of Humor in opening up access to the Sacred/Torah/the *Shekhinah*. Our text work will be supplemented by niggun, brief meditations, and yes barely controlled bouts of humor. (SW2016 R. Elliot Ginsburg)

MYSTIC 518 Mystical Piyyut as Gateway to Deep Practice

Piyyutim, those alliterative prayer-poems of Jewish tradition, are **hot** (at least in certain circles!). Chanted at the festive table, in Shabbat and High Holiday prayers, at dawn vigils (*baqqashot*), life cycle ceremonies, or in *hitbodedut*, they are at once a literary and an embodied—breathed—vocal art. Some piyyutim express longings for the Beloved (Yedid Nefesh), the mystical joy of Shabbat (*Yah Ekhsos*), the music of the heavenly spheres (El Adon), while others are stately and mysterious (*Kol Beru'ei Ma'ala va-Matta*), trance-formative (Le-Hai Olamim), or trace a quiet blossoming into devequt (*El Mistater*).

Especially in contemporary Israel, piyyut has been a focal point for both cultural recovery and edgy experimentation, as rockers and *paytanim*, have collaborated. Piyyut practice has revived deep Mizrahi and *Sefardi* traditions, and drawn from *hasidic* chant, Arab maqam and even kirtan—extending the musical palette gloriously! In this course, we will focus on a handful of mystical piyyutim, especially those that have entered into the liturgy and communal chant. We will decode their deep meanings, their performance context and *kavvanot*, and will learn chants (spanning the Jewish world) that enliven and transform the semantic meaning. In addition, students in the course will have access to websites that will provide historical and literary analyses, video and sound clips, and embodied dimensions of these prayers. *Ana be-khoach*, *Yedid Nefesh*, and *Lecha Dodi* will never be the same!

MYSTIC 519 Living in God's Presence

This course will be structured as a spiritual practice workshop following practice instructions from the school of the contemporary Hasidic master R Itche Meir Morgenstern. We will focus on issues of daily practice and spiritual growth such as the importance of pleasure in spiritual practice, interaction with others, *dveikut*, struggles with arrogance, lack of enthusiasm and/or interest, prayer and Torah study, eating, sleeping and more. Overall, the texts offer a practical approach to integrating a consciousness of God's presence into daily life, and a pathway to growth in the consistency and intensity of your relationship with God. The course will involve Hebrew text reading in class and regular practice between classes. Students will offer regular written reflections on their practice and growth and participate in group reflections in class. Required text: ספר בים דרכך – דרכי עבודה למעשה (Please note: there are multiple volumes of "BaYam Darkecha" make sure you get the right one. Although the book is in Hebrew, texts will be translated in class)

Prerequisite: Rabbinic Hebrew (either passing 2nd Encounters with Talmud, or passing exam for Rabbinic Hebrew Workshop, or equivalent evidence of knowledge of reading Rabbinic Hebrew). (R. Ebn Leader)

MYSTIC 520 Meditation and Kabbalah

In the words of Rabbi Aryeh Kaplan, a renowned scholar and author, "Meditation is the basis of the whole Kabbalistic tradition." This transformative course draws inspiration from Rabbi Kaplan's seminal work, "Meditation and Kabbalah" amongst other sources. It offers an immersive journey into the profound wisdom of Kabbalah and the practice of meditation. This course provides a unique blend of spiritual exploration, ancient wisdom, and practical techniques for self-discovery and inner growth.

MYSTIC 604 The Chasidism of Izhbitz/Radzin: A Closer Look

The May *haShilo'ach*, a collection of the teachings of R. Mordechai Yosef of Izhbitz, will serve as the central text of this exploration of a branch of Polish Chassidism. Using selections from this text along with excerpts of those written by his descendants and examples of their *niggunim*, we will learn about the development and significance of this 19th century renewal of the Chassidic movement.

LITURGY DEPARTMENT

Courses in the historical development and theology of liturgy; the structure of the siddur; exposure to the multiple versions of prayers in different Jewish communities; the “style of Renewal davvenen”.

LTURGY 401 Introduction to the Siddur

This course introduces a basic understanding of our liturgy and its central concepts and terms. Participants will explore both the structure (*kevah*) and the intention (*kavanah*) of Jewish prayer. We will explore basic terms such as *matbe'a shel t'fillah*, *chiyyuv*, *sh'ma u-virchote'ha*, and *heiche k'dushah*. We will look at what makes a shacharit service whole and how weekday, Shabbat, and holiday services are similar to and different from each other.

LTURGY 401a A Walk Through the Siddur

Beginning with an overview of the arc of the siddur, the spiritual journey it offers, and the initial impetus to pray as Jews, this course will explore the deep structure of the liturgy, its language, and investigate the history, literary, styles, and theological perspectives of Jewish liturgical prayer. In this course, we will explore basic terms such as *matbe'a ha-t'fillah*, *hiyyuv*, *sh'ma u-virchote'ha*, and *heikhe k'dushah*. We will look at what makes a *shacharit* service whole and how weekday, Shabbat, and holiday services are similar to and different from each other. This class will consider holistic aspects of Jewish prayer; for example, Jewish prayer references Earth's daily, monthly and seasonal patterns established by the early rabbis. Meditation methods developed Masters of Kabbalah will be introduced. We will reference siddurim from different Jewish traditions.

LTURGY 402 Navigating the Prayerbook: Intro to Jewish Liturgy

With roots in the ancient rites of the First Temple, and yet still evolving down to the present, liturgy has been a central element of Jewish civilization throughout the ages. Our shared prayer canon has given us a common language through which to express our gratitude, our fears, our praise, our dismay for more than two millennia. Jewish clergy of all stripes need to have their own understanding of and their own relationship to this ancient, still developing treasure chest of prayer.

This course introduces a basic understanding of our liturgy and its central concepts and terms. Participants will explore both the structure (*kevah*) and the intention (*kavanah*) of Jewish prayer. We will explore basic terms such as *matbe'a shel t'fillah*, *chiyyuv*, *sh'ma u-virchote'ha*, and *heiche k'dushah*. We will look at what makes a shacharit service whole and how weekday, Shabbat, and holiday services are similar to and different from each other.

LTURGY 501 THE DAVVENEN' LEADERSHIP TRAINING INSTITUTE (DLTI)

LTURGY 502 THE DAVVENEN' LEADERSHIP TRAINING INSTITUTE (DLTI)

LTURGY 503 THE DAVVENEN' LEADERSHIP TRAINING INSTITUTE (DLTI)

LTURGY 504 THE DAVVENEN' LEADERSHIP TRAINING INSTITUTE (DLTI)

Each cohort consisting of four retreats over two years – offers a unique learning experience to help those who lead worship in a Jewish context to deepen the quality of communal prayer so that it activates the body, touches the heart, engages the mind, and nourishes spiritual growth and insight. Employing the participatory approach of an intensive master class, this program provides coaching to participants in the high art of leadership of public ritual and prayer. DLTI students become part of a living and learning fellowship, deeply engaged in the process of communal prayer and ritual. Throughout each retreat participants join with core faculty and guest master-teachers in ongoing *Davvenen'*, text study, group discussions, and coaching.

LTURGY 505 Liturgy of the Lifecycle 1

LTURGY 515 Liturgy of the Lifecycle 2

A class to introduce and complement the Life Cycle Ritual Practicum. This sequence explores the rituals and customs of the Jewish lifecycle. Students will develop understanding of the history *minhagim* and *Halachah* associated with each event in the cycle of life – and explore the circumstances and context that has led to the development of new rituals and ceremonies at various stages in Jewish history. Even as we recognize that the contemporary era is a time of great fluidity and paradigm shift, the course will emphasize knowledge and fluency with the traditional sources as the basis for exploration and development of new or innovative approaches. This class will look at halachot and customs associated with traditional and modern life cycle events, and at both classical and modern liturgical texts associated with these events, covering birth, maturation, marriage, and death. There will also be consideration of conversion, divorce and newly identified life-transitions such as retirement, leaving home, menopause, entering military service.

LTURGY 506 Lifecycle Practicum: Weddings

Pre-requisite: Liturgy of the Lifecycle.

Training course weddings and commitment ceremonies which are created and enacted. Other life-cycle events are touched upon integrating traditional forms and liturgies with new approaches. Participants share experiences and resources, give and receive feedback, and are lovingly yet challengingly coached. This intensive master class uses hands-on practice of skills for using Jewish ritual tools. Practical skills, traditional structures, contemporary adaptations and mystical underpinnings of Jewish ritual tools and skills are explored in a laboratory setting.

LTURGY 507 Lifecycle Practicum: Endings and Beginnings

Pre-requisite: Liturgy of the Lifecycle.

Training course in funerals and baby-naming ceremonies which are created and enacted. Other life-cycle events are touched upon integrating traditional forms and liturgies with new approaches. Participants

share experiences and resources, give and receive feedback, and are lovingly yet challengingly coached. This intensive master class uses hands-on practice of skills for using Jewish ritual tools. Practical skills, traditional structures, contemporary adaptations and mystical underpinnings of Jewish ritual tools and skills are explored in a laboratory setting.

LTURGY 508 Liturgy: Festivals

This course offers a rigorous historical and textual survey of the liturgy of the *Shelosh Regalim*, *Yamim Nora'im*, Minor and Contemporary Festive and Mournful Days (including *Yom HaAtzma'ut*, *Yom HaShoah*, *Yom HaZikaron*, *Tu B'Shvat*, Purim, Hannukah). The critical texts of each day will be examined for historical context, and also for spiritual significance and ritual agenda. We will consider the dynamics and structure of these unique gatherings of the Jewish People, and the various strategies that have been employed by denominational streams and Jewish Renewal to construct and reconstruct meaning in the layered rubrics that have been passed down to us. The course will pay close attention to the text but aim “beyond the text” to empower future rabbis and cantors to lead the Jewish People with learning, insight and courage.

LTURGY 509 Liturgy: Shabbat v'Chol

This class offers a literary, historical and religious approach to the daily and Shabbat liturgy. We will look at current scholarship concerning the development of the *matbe'a ha-tefillah* and the institutions and structures of Jewish liturgy. We will also study the texts closely, looking especially at the implications of quotation or reference to Biblical/Rabbinic sources. The *piyyutim* of Shabbat and the Daily service will be studied closely – and there will examination of the history and current customs of *Keri'at HaTorah*.

LTURGY 510 Liturgy: Yamim Noraim

This course offers a rigorous historical and textual survey of the liturgy of the *Yamim Nora'im*. The critical texts of The High Holidays will be examined for historical context, and also for spiritual significance and ritual agenda. We will consider the dynamics and structure of these unique gatherings of the Jewish People, and the various strategies that have been employed by denominational streams and Jewish Renewal to construct and reconstruct meaning in the layered rubrics that have been passed down to us. The course will pay close attention to the text but aim “beyond the text” to empower future rabbis and cantors to lead the Jewish People with learning, insight and courage.

LTURGY 511 Death and Dying

This course explores the many facets of death and dying from a Jewish and pastoral perspective. We will look at the rituals that take place before and directly after death, including *vidui*, living wills, ethical wills, DNR's, and briefly look at funerals, shiva and unveilings. The course explores the diverse beliefs Jews hold, or have held, concerning the soul and its experience of the afterlife along with contemporary issues such as organ donation, extending life versus prolonging death, death-related ethical issues and current practices and trends in the care and treatment of the terminally ill. One primary goal of this course is understanding how to use the course material in support of the families and loved ones of the dying person.

LTURGY 512 Gamliel Institute: Chevrah Kadisha and Taharah

In the last 100 years in North America, Western traditions have significantly altered Jewish ritual practices around dying, death, and mourning, and the modern funeral home has supplanted parts of the traditional role of the *Chevrah Kadisha*. Jewish ritual at the end of life embodies some of our most

dearly held values, and the *Chevrah Kadisha* has been the agent of these traditions throughout our history.

How do we function in our communities to build our capacity for reclaiming this sacred work? In this course students will learn the history, evolution and roles of the *Chevrah Kadisha*. The *Vidui*, *Taharah* and *Shmirah* rituals and liturgy will be explored in depth.

LTURGY 513 Decoding the *Machzor*

Goals of this class:

- To understand the complicated structure of the Mussaf Amidah on Rosh Hashana.
- To see that this structure is already outlined in the Mishna (circa 200 C.E.)
- To understand the literary and theological content of the Malchuyot section most

(SW19 R. Vivie Mayer)

PASTORAL SKILLS AND COUNSELING

PASTOR 501 Clinical Pastoral Education (CPE)

PASTOR 502 Clinical Pastoral Education (CPE)

PASTOR 503 Clinical Pastoral Education (CPE)

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Clinical pastoral education (CPE) opportunities provide training in spiritual care to clergy and other individuals who work in healthcare settings. CPE programs typically last for one year and involve a combination of supervised clinical experiences, seminars, and individual reflection.

Students fulfill this course by seeking opportunities to earn accredited CPE through other institutions. A place to begin is the directory of the [Association for Clinical Pastoral Education](#) (ACPE). The ACPE provides accreditation to CPE programs.

The goal of CPE is to help students develop the skills and knowledge they need to provide effective spiritual care to patients, families, and staff members in healthcare settings. These skills include active listening, empathetic communication, and ethical decision-making, among others.

Each unit of CPE is valued at 2 Units for AOP required units. This is required for certification as a chaplain with [The National Association of Jewish Chaplains](#) and/or [Board of Chaplaincy Certification](#), Inc. an affiliate of the [Association of Professional Chaplains](#). The National Association of Chaplains. Generally, this is a necessary requirement for employment as a hospital chaplain.

PASTOR 505 Jewish Pastoral Counseling and Ethics for Clergy 1

PASTOR 506 Jewish Pastoral Counseling and Ethics for Clergy 2

Two semesters; a primary aspect of clergy effectiveness is how one enters into and maintains healthy and holy professional relationships with those who come to us as students, congregants, clients, board members and employees. This introductory course provides a Jewish G-d-connected lens and approach to learning and applying such fundamentals as professional conscious use of self, boundaries, pastoral counseling models and methods, common situations facing individuals who approach clergy for counseling (depression, conflict resolution, addictions, eating disorders, disfigurement, rape, unemployment, divorce and remarriage, difficulties with teens, suicide and crisis intervention, etc.), role limitations, and referrals.

PASTOR 507 Jewish Bioethics and the Role of Jewish Clergy

This class will prepare *talmidim* to undertake the main roles and responsibilities of a Jewish clergy person in a wide range of settings where Jewish bioethical questions arise. The history and fundamental principles, decision-making and counseling processes involved will be taught, often through application to realistic case situations brought by students and instructors. Primary Jewish sources will be studied, as well as contemporary responses from across the full spectrum of Judaism. Learning modalities will include reading in assigned books, articles and *teshuvot*, podcasts, weekly *hevruta*, and role playing. Topics will include issues relating to the beginnings and endings of life, abortion and contraception, organ donation/transplantation, stem cell research, gender and sexuality, addiction and mental health issues, and more.

PASTOR 508 Issues of Sage-ing for Clergy

This course is guided by our deep, interactive study of Reb Zalman's groundbreaking work *From Aging to Sage-ing* along with other literature in the field of aging, and our own experiences and personal insights generated through the application of his exercises - including journal writing, interactive meditation, imaginal exercises and group sharing - to discover how Sage-ing® can be a valuable addition to a Rabbinic Pastor, Chaplain, Rabbi, or Hazzan's toolbox.

Students will practice the Sage-ing® tools, meet weekly with a chavruta, complete a variety of written exercises and prepare and offer a presentation on Spiritual Eldering/Sage-ing® to an appropriate group in their community.

PASTOR 509 Storytelling for Transformation (or equivalent) summer course

This class will explore when and how to use stories in teaching, in homiletics and in counseling/chaplaincy settings: When is it appropriate to use a personal story? How to use a Hasidic story, and draw out its message? When is it appropriate to change a story? Can you invent a story? We will also look at the margins of our groups and discuss the use of stories in working with people who are gay or lesbian, those who have mental illness, those who have experienced racism, bigotry and abuse, and those who consider themselves spiritual but not religious. Each student is required to present six stories including a personal story and ones that address the subjects above. The use of song and poetry to augment the message of a story is also explored.

See related courses in the *Hashpa'ah* courses.

Optional: Training and Certificate in *Hashpa'ah* / Jewish Spiritual Guidance and Direction. The ALEPH Ordination Programs offers a unique certificate / ordination program: [The *Hashpa'ah* Training Program](#). This three-year program trains rabbinical, cantorial and rabbinic pastor students and *musmachim* (those who already have an ordination from ALEPH or other seminaries) as Spiritual Directors and *Mashpi'im*. The training program is multidisciplinary, integrating diverse spiritual guidance approaches and skills, while also emphasizing the legacy of *Hashpa'ah* offered by the Jewish mystical and Hasidic traditions. Those who complete our three-year program will receive both a Certificate as Spiritual Director and a *Smicha* (ordination) as *Mashpia*. This training will be integrated with the student's ongoing studies.

PASTOR 510 Practicum in Pastoral Counseling

(SP2016 RP DDK)

RABBINIC LITERATURE AND *HALACHAH* PROCESS

Department Chair: Rabbi Natan Margalit, PhD

Courses in Rabbinic Literature and the Halachic process, include topics from the Mishnah, the Gemara, Codes (e.g., Mishnah Torah, Tur, and Shulchan Arukh), and responsa (particularly for thematic/case studies), and Aggadic Literature.

RABTXT 401 Foundations of Jewish Practice

In this course, we will survey the Jewish traditional practices pertaining significant aspects of Jewish life, including Shabbat, Kashrut, and practices concerning the body. The course will be organized according to eight different dichotomies intrinsic to the system of applied *Halachah* (Jewish Law and Custom). As we explore such categories as the permitted and the forbidden; the pure and the impure (tahor/tamei); liability and exemption; we will simultaneously frame and examine specific practices pertaining to Shabbat, kashrut, sex, mikveh, tallit and tefillin. A major goal of this course is to introduce a Renewal perspective on rabbinic concepts, thus giving students the building blocks to continue learning and using Rabbinic Literature as an integral part of their Jewish outlook and practice.

Cross-listed as Jewish Thought course.

RABTXT 501 First Encounter with the Talmud and Midrash

In the first part of this course, we will introduce students to the basic periods, genres, nomenclature and personalities of Rabbinic Literature. In the second part we will take up an intensive reading of *Mishnah* in order to appreciate the Paradigm shift thinking which the Sages used to create this first document of Rabbinic Literature. This will also be essential training in reading rabbinic literature in the original Hebrew. By the end of this course students must demonstrate a reasonable level of competence in reading *Mishnaic* Hebrew. Prerequisite: Foundations of Jewish Practice

RABTXT 501a First Encounter w/Talmud w/EBJ

In the first part of this course, we will introduce students to the basic periods, genres, nomenclature and personalities of Rabbinic Literature. In the second part we will take up an intensive reading of *Mishnah* in order to appreciate the Paradigm shift thinking which the Sages used to create this first document of Rabbinic Literature. This will also be essential training in reading rabbinic literature in the original Hebrew. By the end of this course students must demonstrate a reasonable level of competence in reading *Mishnaic* Hebrew. Prerequisite: Foundations of Jewish Practice

RABTXT 502 Second Encounter: Skills in Reading Talmud

This course will give students an opportunity to improve their skills in reading *Talmudic* texts in the original Aramaic and Hebrew. It will include study of some of the most essential *sugyot* of the *Talmud* and integrate a Renewal, feminist and critical perspective into the reading of these texts. By the end of this course students will need to be able to read rabbinic literature at a reasonable level. This course will serve as the main “breaking the *sefer* barrier” course. As such students may need extra work with tutors or they may need to take additional course work in rabbinic literature in order to pass this course with the requisite level of competency.

RABTXT 502a Second Encounter w/Talmud w/EBJ

This course will give students an opportunity to improve their skills in reading *Talmudic* texts in the original Aramaic and Hebrew. It will include study of some of the most essential sugyot of the *Talmud* and integrate a Renewal, feminist and critical perspective into the reading of these texts. By the end of this course students will need to be able to read rabbinic literature at a reasonable level. This course will serve as the main “breaking the sefer barrier” course. As such students may need extra work with tutors or they may need to take additional course work in rabbinic literature in order to pass this course with the requisite level of competency.

RABTXT 510 Land, Food, and Justice in Biblical and Rabbinic Texts

Credit area Rabbis or TaNaKH

Issues of access to food, and who profits from the labor of those who work the land to produce food, questions of who owns land, and whether land can, in fact, ever be owned, are not new but have been central human concerns for thousands of years. And they are central to our earliest sacred texts. In this class we'll look at several texts from Tanakh and also from the Rabbinic writings which relate to our relationship with land, food and justice. In addition to the primary texts we'll also get perspective from some contemporary writers. (SW23 R. Natan Margalit)

RABTXT 512 Organic Thinking in Rabbinic Texts

One of the amazing achievements of the early rabbis (from about the 1st to the 7th centuries) was their creation of genres of literature (*Mishnah, Midrash, Talmud*) which maintained many aspects of an earlier, earth-based, indigenous ways of thinking that grew out of the biblical era. This Rabbinic literature is therefore a rare treasure—offering insight into a type of thinking that has become mostly lost to Western European intellectual tradition, but which we are discovering may be essential to solving our ecological, social, economic and political crises. Rabbinic literature has often been misunderstood in Scholarly and popular circles as being haphazardly edited, lacking theological meaning, boring and repetitive. Yet, when approached from the perspective of more organic modes of thinking and writing, it reveals deep spiritual, social and cultural insights, as well as offering a glimpse of ways of thinking that are both ancient and resonant with modern ecological and systems thinking. We will read primary texts in *Midrash, Mishnah* and *Talmud*, as well as commentaries both traditional and modern. While many of our texts will deal directly with our relationship to the earth such as agricultural laws and practices, in some cases we will focus on the organic thinking to be found in texts which deal with a wide variety of subjects from gender and sexuality to ritual and community. We also juxtapose our rabbinic texts with modern ecological writings to see how new insights emerge when reading these texts with an earth-based perspective.

RABTXT 513 Mishnah as Paradigm Shift

In this class we will be studying the first chapter of the Mishnah's Masekhet Megillah. While on the surface this chapter deals with laws of reading the Megillah, we will explore ways in which it, on a deeper level, charts a path of paradigm shift from a world of temple, land and priests to a world of Torah learning, individuals, and communities. We will look at the literary devices that are used in the Mishnah to create multiple meanings and which blur the lines between law and narrative.

*This class will require a basic level of Hebrew reading (at least having completed Hebrew 101-102). (SW2021 R. Natan Margalit)

RABTXT 514 From Devastation to Restoration

Every year the Jewish Sacred Calendar takes us on a journey of transformation. On the 17th of *Tammuz* we begin a three-week descent to the devastation of exile, bottoming out with *Tish'a B'Av*. We then turn and begin the seven-week ascent back home to a complete and sweet restoration. In this course, we will engage with the texts of the three *haftarot* of *pur'anut*, (of reckoning) and the seven haftaroth of *nechemtah* (of comfort) which escort us through these ten weeks. Through the prophetic images of Jeremiah and Isaiah, images of broken and restored families, of destroyed landscape and rebuilding, of panic and consolation, we will study this sacred literature in its context of sacred time, taking in the pain, beauty, and wisdom of these *haftarot*. (SW2021 R. Vivie Mayer)

RABTXT 515 Greatest Hits from the Talmud

In this class, which is open to all students, we will survey some of the most quoted, most interesting and most important *sugyot* (discussions) in the Talmud. The emphasis will be on learning the content and discussing the ideas, implications and ramifications of these Talmudic *sugyot*. Therefore, while the original Hebrew or Aramaic texts will always be available for reference, we will be primarily working from English translations. You may find that some of these *sugyot* are covered again in your regular semester Rabbinic Texts classes, but in those classes, there will be more focus on the skills of reading in the original languages. There will be some preparation for this class, primarily in the form of chapters or articles from contemporary scholars. (SW2020 R. Natan Margalit)

RABTXT 517 Pattern Thinking in Midrash w/ EBJ

Classic Rabbinic Midrash is creative and deeply insightful, playful and also profound. How did the rabbis achieve this synthesis? In this Smicha Week course we'll be exploring some classic Rabbinic Midrash with the emphasis on how the rabbis worked using "pattern thinking" -- that is, finding understanding through textual patterns, connections, and inter-relationships. It is an exploration in a mode of thought that may be different from what we are used to, but which is a powerful and important way of looking at not only texts, but the world. We'll be mainly focusing on two collections of midrashim, one early and one later: these are the *Mekilta d'Rabbi Ishmael* and *Shir HaShirim Rabba*. These explore the relationship between the Song of Songs and the story of the Exodus. Another way of saying that is that, seen through the lens of the Song of Songs, we can understand the Exodus as a love story between God and the Children of Israel. (SW2019 R. Natan Margalit)

RABTXT 518 Reading the Mishnah for Meaning

In this course we will learn to read the Mishnah, not only for its legal, halakhic content, but also to explore its deeper content which encompasses spiritual, cultural and philosophical questions of good and evil, individual and community, creativity and tradition, *kevah* and *kavannah* (spontaneity versus discipline), and more. These questions were as real and pressing for the Sages of the Mishnah as they are for us today. (SW2018 R. Natan Margalit)

RABTXT 520 Three Set Times for Prayer

The Talmud in Brachot 26b brings an in-depth study of two *Beraitot* (2nd century teachings), each of which proposes why we pray three times a day. One *beraita* describes daily prayer as generated by the spontaneous prayers of Abraham, Isaac, and Jacob; the other *beraita* roots daily prayer in the sacrificial rituals offered in the Holy Temple. This classic juxtaposition between prayer as *Avodah*/worship and prayer as *Tahanunim*/supplication persists throughout the ages. We will find this tension between the Tractates of Mishnah Brachot and *Taanit*; between the Rambam/Maimonides and the

Ramban/Nahmanides of medieval Spain; and in the participants' experiences as we reflect together on Keva (set practice) and *Kavanna* (the intention of the heart) in our own religious lives.

All texts will be available in Hebrew/Aramaic and translated to English. The course will be accessible to those who have limited Hebrew language skills, but Hebrew language will be referred to and used. (SW2016 R. Vivie Mayer)

RABTXT 519 God and Israel Through Tractate Sotah

(Kallah 2018 R. V. Mayer)

RABTXT 601 Halachic Process / Responsa

This course provides an opportunity for rabbinic students in their first two years of study to begin to explore the halachic process, and ultimately to find their places within the expanded parameters created by the addition of Integral Halachah. Through this course, we will look at the halachic process from a spiritual perspective, renewing its potential as a guide for ethical decision-making while taking an honest and compassionate look at how this process narrowed over the past two centuries. We will do this by exploring selected issues (e.g. *kitniyot* on Pesach, the *melachot* of Shabbat; kashrut and eco-kashrut), looking at the limits of traditional halachic discourse, adding the perspective of Integral Halachah, and formulating Integral approaches to those issues.

RABTXT 602 Responsa Workshop

Prerequisite Rabbinic Hebrew

In this class you will review concepts of the halachic process, Integral *Halachah* and Paradigm shift and write an excursus of your own summary/understanding of *Halachah* in a Renewal context (500 word minimum). "Responsa Workshop" is the final required course in the Rabbinic Text sequence. Students should have completed other courses in that sequence, including "Second Encounter" and "*Halachic Process*."

- Senior status is NOT a requirement for taking "Responsa Workshop."
- Students may choose to extend their "Responsa Workshop" paper into a Capstone Project once they attain senior status.

RABTXT 602a Senior Teshuva

Prerequisite Rabbinic Hebrew

In this class you will review concepts of the halachic process, Integral *Halachah* and Paradigm shift and write an excursus of your own summary/understanding of *Halachah* in a Renewal context. Develop and create your own teshuva on a topic that is relevant to today's Jewish world while integrating the principles Integral Halachah, and possibly Paradigm Shift, into your teshuva.

RABTXT 603 Third Encounter with Talmud and Midrash

The goal of this course is to build on the core competencies of the First and Second Encounter courses while introducing a meta level of understanding Rabbinic texts. Philosophically and theologically, we engage in deep primary text study, including texts influential to Reb Zalman; providing a framework for students to engage with the wisdom of our Sages as they explore topics that inform our work as rabbis and as leaders in Jewish Renewal. *Sugyot* from tractates *Sanhedrin*, *Hagigah*, *Eruvin*, and *Gittin* are windows to explore topics such as Paradigm Shift, rabbinic leadership, revelation, gender, mysticism,

and the study of *Talmud* itself. Critically, students are acquainted with contemporary academic approaches to the study of *Talmud*, with the objective of understanding the historic developments of this literature, as well as the tools and methodologies available for scholarship.

RABTXT 604 Codes, Responsa and Halakhic Literature

Prerequisite: One semester of study of Rabbinic literature from primary sources.

Close readings in the literature of the *Halachah* — texts selected to assist students in developing familiarity with this literature and to attempt a close *Halachic* analysis of issues important to contemporary Jewish life. Themes will include: (1) obligation to have children, (2) *kavvanah* in prayer, and (3) relationship with non-Jewish community. Other topic(s) will be selected by the class in consultation with the instructor. There will be some discussion of issues raised by contemporary scholars/philosophers of halacha, including Elliot Dorff, Eugene Borowitz, Joel Roth, Gordon Tucker and Zalman Schachter-Shalomi.

RABTXT 604a Introduction to Codes

Prerequisite: One semester of study of Rabbinic literature from primary sources.

This course will serve as an introduction to the development of Jewish Law from the Mishna (c. 210 CE) to the Shulchan Aruch (1555 CE). The goal is to appreciate the central role played by Rabbi Yosef Karo (d. 1575, [wiki](#)). We will use several model *sugyot* (see below) to track the ways in which the three “Pillars of *Psak*” (Rif, Rosh, Rambam) flow into the single most important work of Jewish Law - the Beit Yosef of Rav Yosef Karo. (R. Jeff Fox)

RABTXT 605 Rabbinic Approaches to Living in Community

In this course we will explore various laws, narratives and sayings by the early rabbis in the Midrash, Mishnah and Talmud, in which they discussed their ideas and guidance for their communities on how to live together in harmony. These include interpretations of the central biblical statement “love your neighbor as yourself” but they also understood that in order to get to that ideal people need to learn to deal with things like hurt, resentment, rebuke, slander, jealousy, vulnerability, oppression, misunderstanding and difference. We, as a 21st century society, are grappling with many of the same issues of how best to come together in community. How can these rabbinic approaches inform our search for community? How might we differ from them? We will be studying mostly primary sources from biblical, and rabbinic literature as well as a few more recent commentaries and contemporary writings. Advanced Hebrew and Aramaic reading skills are not needed as translations will be available for all non-English texts. However, for those wishing to improve Hebrew and Aramaic reading skills this class will be an opportunity to work through Hebrew and Aramaic texts on your own or with a hevruta. There will be an opportunity to prepare the textual sources, as well as any secondary readings in the weeks before Smicha Week so that the class time will be devoted to discussion and analysis of the texts. There will be opportunities for in-class presentations relating the material studied to our contemporary world.

RABTXT 606 Reading Post-Talmudic Texts

Formerly called "Breaking the Sefer Barrier," this is the "first" course of the **revised** Rabbinic Text program that starts with this course, continues through "The Halachic Process," Encounters with Talmud, and Codes, and ends with the "Senior Halacha/Paradigm Shift Project" (formerly "Issues of Integral Halacha"). Demonstration of competence in this course or its equivalent is prerequisite for "The Halachic Process: Theory of Integral Halacha."

Students will learn: to translate in context; to understand organizational schemes of the Tur and *Shulchan Aruch*, and of Torah as they refer to post-Talmudic texts; to recognize and identify *roshei teivot*, numbers, abbreviated words, emphases; and to use *Otzar Roshei Teivot*, dictionaries and other reference texts. (Offered 2016 – 2019)

TANAKH DEPARTMENT

Department Chair: Rabbi Leila Gal Berner, PhD

Courses in the *pshat* of the text viewed through the lens of contemporary Biblical criticism as well as courses exploring classical commentaries on TaNaKH including Rashi and other medieval *m'forshim*; midrash; Hassidic commentaries; contemporary and feminist commentaries.

TANAKH 401 Narratives of Bible

TaNaKH offers us ideas about revelation and covenantal promises. Its texts conceptualize a society based on divine law and built in a promised land. Students will explore the wide-ranging theologies in these texts, how they were composed, and how they present “revelation” through law, rites, prophecy, and more. Students will become familiar with the major methodologies and disciplines of biblical studies and will explore how to teach biblical narratives from a Jewish Renewal perspective in ways that make the texts meaningful and relevant for today’s Jews.

TANAKH 401a Biblical History & Civilization 1

TaNaKH offers us ideas about revelation and covenantal promises. Its texts conceptualize a society based on divine law and built in a promised land. Students will explore the wide-ranging theologies in these texts, how they were composed, and how they present “revelation” through law, rites, prophecy, and more. Students will become familiar with the major methodologies and disciplines of biblical studies and will explore how to teach biblical narratives from a Jewish Renewal perspective in ways that make the texts meaningful and relevant for today’s Jews.

TANAKH 501 Mikraot Gedolot

Prerequisite Biblical Hebrew 102

Prerequisite Medieval Rabbinic Hebrew

Students will learn to listen to the different styles and voices within Biblical / Rabbinical / Hassidic / *Zoharic* interpretation through the lens of the hermeneutics of PaRDeS, encompassing the full range of understanding, from the contextual to the hidden. Focus is on use of *Mikraot Gedolot* as a rabbinic tool: reading, translating and analyzing scripture and the commentaries. In addition to building an understanding of the arguments of the classical commentators, students will develop their own “inner commentator.” Biblical Hebrew I and II (or equivalent) is required along with some ability to read without vowels.

TANAKH 502 Ketuvim: The Feminine Books of TaNaKH

Prerequisite Biblical Hebrew 102

The Book of Ruth, the Book of Esther, Song of Songs and the Book of Lamentations present the reader with powerful female characters and archetypes. They find themselves subjected to hegemonic masculinity in all its forms and yet challenge God and male power. We'll read both academic and rabbinic sources in our studies and take a deep dive into the historical context, literary themes, and theological assumptions of these texts while interrogating their representation of female characters.

TANAKH 503 Sefer Iyyov - The Book of Job

An in-depth exploration of the bewildering, heart-wrenching and profound book of Job. The text will be encountered in Hebrew and in English, focusing on the deep questions:

- why do good people suffer?
- where is God in our suffering?
- in the face of suffering, what is the meaning of life?
- what can we expect of God?
- do we have the right to indict and argue with God?
- what must we expect of ourselves?
- what is the nature of friendship?
- what is the nature of faith?
- what do we learn from this book that is useful to us as rabbis, rabbinic pastors and caretakers?

The class will also include such modalities as bibliodrama, consideration of a modern theatrical treatment of the story of Job, a contemporary film that focuses on Job as its thematic center and a contemplative approach to the text.

TANAKH 504 Listening for God's Voice – The Biblical Prophets

We will use exegetical methods to get as close as we can to understanding how the prophets tried to share that “divine understanding.” Through careful reading of selections of biblical texts, in both prose and poetic styles, relating to both men and women identified as prophets, and informed by academic scholarship on these texts, we will attempt to come closer to understanding the biblical experience of speaking “from a divine perspective.” Towards the end of the semester, we will also spend some time studying the Classical Rabbinic rejection of prophecy, and the ways that some forms of that yearning for access to that “divine perspective” remained.

TANAKH 505 Learning to Love Leviticus

How are we to understand Torah today? The best way to begin is to approach Torah “on its own terms.” This course brings the learner back in time to explore as much as we can know of the original meaning of ancient practices and ideas that may puzzle us as moderns.

TANAKH 506 Leviticus: Entryways into Earth-based Perspectives

In this class we will focus on the book of Leviticus as an entry point in re-visioning the TaNaKH from an Earth-Based point of view. Many of us have come to view Leviticus with a sense of its difficulty and perhaps even distaste at its description of priestly sacrifices and purity rituals. Yet, with its focus on human/animal relationships, on bodies, the seasons, agriculture and ritual, Leviticus can be an excellent entryway into understanding the TaNaKH's earth-based character. Using an intertextual approach in which understanding of one biblical text is enhanced by comparisons with other texts to create richly layered patterns, we will usually start with a text from Leviticus but will end up exploring many parts of TaNaKH from Genesis to Deuteronomy to Song of Songs to Kings and the Prophets. In addition, we will explore the writing style of Leviticus (and other parts of TaNaKH) as it exemplifies an organic

mode of thought which puts humans, land, and other beings, living and divine, into dynamic networks of relationship. Subjects will include: the Israelite Dietary System, Blood as a complex symbol, Animals and the wild, Death, Life and Purity, *Shmitta*, *Pe'ah* and our relation to agriculture, Sexuality, Priests and Gender, Society and Ritual.

TANAKH 507 Midrash from a Renewal Perspective: Contemporary PaRDeS

This course will offer a deep engagement with Torah text using the diverse tools of old and new *Midrash aggadah*. Together we will mine the Torah itself, first holistically activating our own integrated selves as *Midrashists*, and then turning to ancient rabbinic *aggadah* as well as contemporary forms such as poetry, prose and music. This Jewish Renewal perspective will open gates to new ways and new perspectives (e.g., feminist, masculinist, queer, environmentalist, etc.) of approaching Torah text with the folks we serve as rabbis, rabbinic pastors and cantors. Through our learning together, we will strengthen our own ability to guide our ‘folk’ on the paths of their own fully engaged and holistically integrated experience of Torah and more meaningful Jewish lives. Basic comprehension of *Midrash Rabbah* level Hebrew is desirable for this course as each student will be expected to read aloud, translate and facilitate a discussion of a Hebrew text.

TANAKH 507a Midrash for Rabbinic Pastors

This course will offer a deep engagement with Torah text using the diverse tools of old and new *Midrash aggadah*. Together we will mine the Torah itself, first holistically activating our own integrated selves as *Midrashists*, and then turning to ancient rabbinic *aggadah* as well as contemporary forms such as poetry, prose and music.

- To encounter an assortment of midrashim, in Hebrew with English translation, whose content relates to the work of the rabbinic pastor. Talmud Torah.
- To explore the pastoral issues that arise from the encounter with the texts. *Gemilut Hassadim*, Mussar, Professional Development.
- To encounter examples of the genres of *midrashim* and to understand the corpora of midrashim. Jewish Literacy.
- To understand the literary devices active in Midrash. Talmud Torah.

TANAKH 508 The Prophetic Book of Jeremiah

Prophets were known by several terms—both Greek and Hebrew: The Greek term that our English term comes from is *prophetes* meaning one who proclaims and interprets divine revelation and is descriptive of one who speaks forth God’s word. The Hebrew terms used for a prophet is primarily *navi* which is probably descriptive of “one called” to speak for God or one who “brings” the word of God to the people. This course is a critical study of the prophetic book of Jeremiah, who was called to speak for God in and around Jerusalem before the city fell in 587 BC. Through a close reading of the text and historical background students will develop skills for reading the prophetic books; study how biblical scholarship has impacted our understanding; learn how Jeremiah in particular was perceived by his contemporaries and grapple with the issues he addressed.

TANAKH 509 Contemplative Torah

This class will focus on a Jewish adaptation of a centuries-old contemplative form of engagement with Bible called ‘*lectio divina*’ — renamed here ‘*kriat ha-kodesh*’ — that will focus on learning *Midrash*

and then engagement of the heart, mind and soul through a repetitive listening (rather than reading) to biblical text and then praying, meditating on the words and meanings, and finally contemplating on the text in the very personal and intimate context of one's own life. Students will learn the method of '*kriat ha-kodesh*' and gain an opportunity to practice leading, as we delve slowly and mindfully into Torah's stories. Our goal is that *talmidim* will have a new tool to share with their communities so that each person may enter deeply into Torah's intimate and personal meaning for her/his life.

TANAKH 510 Sexuality and Gender in TaNaKH

Discussion of sexual boundaries, narratives of sexual abuse and sexual violence, tales of an apparent erotic eden – it's all to be found in TaNaKH. We will explore the way sexuality is described, depicted and legislated in TaNaKH, including prohibited, apparently prohibited and permitted sexual relationships among human beings. Our sources will include primary texts, *Midrashic* discussions on the same, and academic commentaries. We will ask how these texts can be read, taught, and understood for our own time.

TANAKH 511 Tehillim

Study of *Tehillim* from the daily and weekly liturgy. Attention will be paid to the poetic structure, linguistic aspects of Psalms, theological and spiritual messages of the Psalms, and the relationships between the Psalms studied and other passages of Biblical narrative and poetry.

TANAKH 512 Ayeka: Changing Neshamot in Sefer Bereishit — Encounters with Kriat Hakodesh

The first question asked in Torah is "Ayeka?" when God asked Adam the existential question "where are you?" Together, through the contemplative mode of *kriat hakodesh*, we will explore different people in Genesis and "where" they were emotionally and spiritually and situationally, and how they moved toward transformation and change, and how they might answer God's "Ayeka" question. Based on Reb Leila's book, *Listening to the Heart of Genesis: A Contemplative Path*, students will learn the *kriat hakodesh* method, and then use it in our class sessions, so that they will be able to lead groups in a contemplative method as a gateway to Torah study. Students will learn the steps of *kriat hakodesh*, enabling them to experiment with, and offer this modality in their community. (SW23 R. Leila Gal Berner)

TANAKH 513 Crunching Numbers: The Torah's Book of Wild-er-ness

So a talking donkey, a red cow, and a bunch of dead quails walk into a bar. But as they do so, a bunch of the bar's customers get swallowed up by the earth, and one of the bartenders gets violent with two people who are showing excessive public affection for one another. Also 12 regulars of this bar wander to a nearby neighborhood to determine whether the bar should move to a new location, and when 10 of them say no (because the landlords in that neighborhood are scary), the owner of the bar gets mad and sentences them and all of their friends to die homeless.

Sorry. I lied when I said this was a bar. It's not. It's the book of Numbers, which is the. Very. Best. And. Wildest. Book. In. The. Torah. (SW23 R. Lex Rofeberg)

TANAKH 514 Iyyov in a Time of Love and Covid

In these awful and awe-full times of COVID, we think of *Iyyov* (Job) and his troubles – his loneliness, his complicated relationships with friends, his sense of loss, his anger and his profound wrestlings with God – we, too, are experiencing all this in this time of COVID. In the darkness (and light) of this

traumatic time, we will explore *Iyyov*'s journeys and our own through reading the text, looking at his responses and our own, wondering about pastoral responses, and more. (SW2022 R. Leila Gal Berner)

TANAKH 515 Changing Neshamot in Sefer Bereishit: Encounters with Kriat Hakodesh

The first question asked in Torah is "Ayeka?" when God asked Adam the existential question "where are you?" Together, through the contemplative mode of kri'at hakodesh, developed by Reb Leila, we will explore different people in Genesis and "where" they were emotionally and spiritually, their movement toward transformation and change, and how they might answer God's "Ayeka" question. We will be using Reb Leila's new book, *Listening to the Heart of Genesis: A Contemplative Path*, and learning the kri'at hakodesh method. (SW2021 R. Leila Gal Berner)

TANAKH 516 Feminist Midrash

We will explore some of the stories of biblical women from a feminist perspective. We will have an opportunity to read the biblical stories, traditional and contemporary *midrash* and engage in our own *midrashic* creation. **Course Goals:** To familiarize ourselves with the stories of these selected biblical women *from a feminist perspective* and to "hear the silences" in the text. (SW2020 R, Leila Gal Berner)

TANAKH 517 Earth, Tanakh, and YHWH

The course will explore Tanakh (the Hebrew Bible) as the spiritual expression of an earth-based people, most of whom were shepherds and farmers, who viewed a sacred relationship with the land as the most important aspect of their relationship with God.

TANAKH 518 Yermiyahu / Jeremiah

The prophet Yermiyahu warned of Jerusalem's destruction and witnessed the realization of his prophecy, the destruction of the First Temple in 586 BCE, and the exile of our people to Babylonia. Experiencing the people's rejection when he tried to warn them, he steadfastly held to his divinely ordained task and when catastrophe came, he channeled God's comfort and consolation to his people in exile, promising them not only survival but prosperity and return to the homeland in *Eretz Yisrael*.

Yermiyahu is often credited with authoring not only the book named for him, but also *M'lakhim I* (Kings I and II) and *Eicha* (Lamentations). His prophecy unfolds in poetry and parables, in exhortation, in tears, and in rage. In Abraham Joshua Heschel's words, Yermiyahu "has seen like no other prophet 'affliction under the rod of [God's] wrath,' but he is also imbued with the certainty of God's attachment which surpasses...wrath" and ultimately brings divine love, comfort, consolation, and forgiveness. (SW2019 R. Leila Gal Berner)

TANAKH 519 Book of Ruth and Torah of Our Times

The Book of Ruth offers us into a window into conditions for women in Ancient Israel. It describes the fears, hopes, and desperate attempts of immigrants to find both home and identity. And it demonstrates how our ancestors engaged in revisiting and revisioning halakha.

In this course, we will explore archeological evidence about the lives of women in Ancient Israel and revisit the use of the term "patriarchy." We will take a deep dive into the language, characters, relationships, and plotlines of the text. We will ask how looking at the Torah of the Book of Ruth offers Torah for our times – for immigration, for women's roles in Jewish history, for understanding the nature of halakha, and more. (SW2019 R. Shulamit Sapir Thiede)

TANAKH 520 Illness and Healing

One unit in Tanakh or Kli Kodesh (elective)

Physical illness and healing are essential pastoral, theological and practical interests for spiritual leaders and uncommonly powerful in their impact on heart, mind and spirit. Drawing from a broad Jewish toolkit ranging from the rational to the mystical, we will explore spiritual dynamics of illness, theologies of illness and healing, and inwardly authentic responses to illness that may (or may not) promote healing.

Along the way, we will journey deep into faith, doubt, philosophy, clergy roles, liturgies and rituals. Topics will include making meaning of illness and healing, theodicy, disability, laws of *bikkur cholim* (visiting the ill), practices of a *melitz yosher* (mystical advocate), healing services and more. Texts will be drawn from Tanakh, Talmud, Codes, Hasidut, Siddur and contemporary writings; materials will be provided in both original and translation. (SW2016 R. Shohama Harris Wiener and Rabbi D.E. Markus)

TANAKH 521 Yosef: A Contemplative Approach

One unit in Tanakh or Kli Kodesh (elective)

In his youth, Yosef the dreamer is both naive and arrogant, sharing dreams of dominion over his brothers, who resent him and plot to rid themselves of him. They throw Yosef into a dark pit, sell him off to a caravan of traders and Yosef ends up in Mitzrayim. After many trials and tribulations, Yosef rises to power in Pharaoh's court and many years later, he reunited with his brothers and finally forgives them. Over these years Yosef has matured and become wiser. Now humble in his power, he is able to be a loving and forgiving brother and a loyal and caring son to his elderly father, Yaakov.

Reb Leila has developed a Jewish adaptation of a centuries-old contemplative Christian form of engagement with the Hebrew scriptures that she has named *Kriat ha-kodesh* Reading the Holy. During the week, students will learn new midrashim and the *Kriat ha-kodesh* method and they will experience the power of listening not only with ears and mind, but with heart, spirit and soul. Through the *Kriat ha-kodesh* method as students, your hearts, minds and souls will become engaged through deep listening and meditation on Torah's words in the context of your own life experience. (SW2016 R. Leila Gal Berner)

TaNaKH 522 Qurious Wisdom Conversations on the Quotidian with Qohelet and Lao Tzu

This interdisciplinary course explores the ancient philosophy and praxis of wisdom teachers— both the Hebrew sage, *Qohelet* (ca. 4th Century BCE) and the Taoist sage, Lao Tzu (ca. 6th Century BCE) in their Qurious Conversations about the Quotidian, and ways of walking more wisely in life. We will study from the new translations and commentaries on this strange book *Qohelet in Merest Breath* (Panui, 2023) and understand what makes it unique as a work of Hebrew Wisdom literature alongside Lao Tzu's *Tao Te Ching: A Translation of the Startling New Documents Found at Guodian* (CUP, 2005).

Cross-listed: TaNaKH: Ketuvim and Jewish Thought

KLI KODESH DEPARTMENT

KLIKO 501 Leading through Innovation (CLAL)

A course by Clal: The National Jewish Center for Learning and Leadership
<https://clal.pathwright.com/library/leading-through-innovation-192842/462569/about/>

This cross-seminary course is for rabbinical, cantorial, and educational students who are preparing to take leadership roles in the rapidly changing landscape of Jewish life. The project-based course pulls from design thinking, innovation, social entrepreneurship, and changemaking leadership. Students will learn how to pilot a project idea under the guidance of course facilitators, and upon course completion will have an opportunity to apply for seed funding if they choose to launch these projects. The course progresses through three stages of leading through innovation: Reflect: Shifting Our Perspective (Weeks 1-4), Reframe: The Innovation Cycle (Weeks 5-8) and Reimagine: Design and Prototype (Weeks 9-13). The Reflect module invites students to individually reflect on their spiritual leadership journey, the shifts going on around us, and how we might adapt to the changing reality in which we lead. The Reframe module presents a human-centered methodology through which to better serve your people. And finally, the Reimagine module engages participants in the process of innovation by design, applying the tools of design thinking to create an innovative project, initiative, ritual, or organization and to bring it to fruition in the world. We aspire to deliver a high-caliber learning experience for our students, and to offer it in such a way that its requirements will mirror what the spiritual community will soon ask of you: hands-on practice, deep reflection, and an abundance mindset that prepares clergy to be changemakers.

KLIKO 502 Kehilla Builders: Leadership and Growing Sacred Community

This class will explore historic and current approaches to effective spiritual leadership and core elements in building sacred and healthy Jewish community, from a Jewish and spiritual values-centered approach.

Topics will include in-reach and outreach, individual and group leadership and governance from a system perspective, human and financial resources. We will combine text and best practice study, small and large sharing of challenges and successes, and creative and interactive exercises, as we deepen our understanding of the sacred bonds of congregational life. We'll explore the challenges to it in our day and how we as spiritual leaders can become more effective agents for healthy change growth in the major areas of communal life. Participants will be expected to do preparatory readings and choose a project/case study to research and write a paper for completion before Thanksgiving.

KLIKO 510 Tending the Soul: Self Care for Spiritual Leadership

As Jewish clergy and soon-to-be clergy serving individuals, families and congregations in a multiplicity of settings, we are vulnerable to burnout. Deployed into the world as spiritual leaders and healers, we need to develop strategies not only for serving others, but also to tend to ourselves in all four worlds. What might this look like? This class is designed to help us to tap the resources and develop the practices that can sustain us while serving others. We will spend the week creating our personal spiritual toolbox including experiential exercises, rituals, story-telling, art making, meditation, music and *mussar* practices. (SW23 R. Eva Sax-Bolder)

KLIKO 511 Pastoral Care for the Dying and Bereaved

This course synthesizes traditional Jewish approaches to death and dying with contemporary psychological wisdom for providing pastoral care for the dying and bereaved and their families. We shall investigate both long-established Jewish practices for accompanying the dying (including *vidui*, psalms, healing prayers and ethical wills), as well as state-of-the-art considerations (such as living wills, advance directives, and medical aid-in-dying). Additionally, we shall explore bereavement approaches that integrate contemporary grief psychology with age-old Jewish mourning rituals, and (as time permits) examine psychospiritual responses to complex grief issues such as infant death, suicide and problematic COVID bereavement. (SW 2022)

KLIKO 512 Mahloket: Sacred Arguing in Jewish Tradition

Jewish Tradition is filled with examples of arguing: with God, with our texts, with one another, and even, with ourselves. The aspiration has always been, however, not to argue for its own sake—but rather, strive to achieve what I would define as “Sacred Arguing, a *Mahloket l’shem Shamayim*.”

When executed well, *Mahloket* (argument, conflict, disagreement) provides us with the tools we need to ask essential and potentially transformative questions, such as:

- How does one learn to disagree within a community, and to do so, with integrity and mutual respect for others who hold differing opinions/ideas?
- How can a community learn to respond to diversity of opinion and real difference within one’s community without turning those who disagree into “others” and/or “outsiders”?
- How can learning the practice of “Sacred Arguing” augment one’s community? (SW2022 R. Kramer)

KLIKO 513 Pastoral Counseling Survey

The goal of this course is to understand the difference between pastoral care and *Hashpa’ah*. Understanding this difference is crucial to your work as a *mashpi’ah* so that you know when to refer and how to discuss the pastoral issue in the context of a Hashpa'ah session when it arises. We will be exploring how to stay within the scope of your training.

We will attempt to cover some of the issues in roughly four categories below. This is not an exhaustive list. And some topics really live in more than one category. I am including this list so you can start getting familiar with the possibilities of issues you may see that might need pastoral support. Since we can't cover them all with justice, we will be looking at a few of them in order to identify themes, where and how to refer when issues do arise that are outside the scope of your work, and how to hold your *mushpah* in a spiritual context when a referral isn't necessary. (SW2022 Rabbi Chaya Gusfield)

BEL401 Journey Through the Histories of Israel and Palestine

This course explores the complex history, sociology and anthropology of pre-state Ottoman Palestine, including traditional understandings of home and sacred place, the emergence of Israel as a modern nation-state, Palestinian nationalism, and their relationship to the wider, shifting geopolitics of the Middle East.

This course can be used for Kli Kodesh or Jewish History

KLIKO 514 Faith-Based Community Organizing and Tikkun Olam

Tell me what theology looks like! This is what theology looks like!"

This riff off the now-common chant about democracy can be heard in actions and events organized by faith-based communities. Across the country, people of faith are organizing across racial, cultural, economic, and religious lines for justice in record numbers.

What is faith-based community organizing? How can people preparing to be clergy benefit from exploring the theology, history, and strategies of this form of ethical democracy and engaged citizenship?

This course will examine the theory and practice of community organizing, how faith-based community organizing can strengthen congregational relationships, enact the work of Tikkun Olam, and build the beloved community. We will teach basic organizing skills, and look at history and text as well as some case studies. Some of the subject areas we will cover are an understanding of power, the differences between organizing and other forms of social change, the relationship between personal and political transformation, and organizing against racism, antisemitism and white supremacy. (SW2021 R. M. Liebling, R. Shawn Zevit, Megan Black)

KLIKO 515 A Jar of Tears: Spiritual Care Stories for Trauma and Grief, Healing and Hope

In this time of pandemic, racial reckoning, insurrection, and climate crisis, people are struggling with trauma, grief, uncertainty, and fear. Storytelling can be an important tool for us as pastoral and spiritual caregivers. This class will explore the question and process of when and how it is appropriate to use stories to promote healing and hope. We will explore stories primarily from the Hasidic tradition and Tanakh, as well as our own personal stories. (SW2021 RP De Herman, RP Tivona Reith)

Meets storytelling requirement for Rabbinic Pastor and Hashpa'ah students; appropriate for all other students, especially those drawn to pastoral care. Credit area: Klei Kodesh / Practical rabbinics - class space limited; priority given to RP and Hashpa'ah students.

KLIKO 516 Abraham's Journey of Faith As a Model for a Spiritual Seeker

It is said that as a boy, when Abraham recoiled in horror from the idolatrous travesty that consumed the soul of Ur, he would lie for hours in the open fields, his insistent spirit soaring, interrogating the star strewn sky. If the idols were not gods, what then? Was god the mysterious moon of night? Could that be? Yet dawn comes and moon yields sky to sun. Perhaps, he thought, we are called to serve the flaming fire of day? As he lay pressed into the earth, his soul soaring to heaven, days and nights rolled past. Sun, then moon, then sun again... Knowing grew inside him: oasis waters seeping, swelling. No! Not sun, not moon, no force that can be seen or named. Something larger, greater, more powerful, sourcing all yet filling all. Not sun. Not moon. Not the idols or their priests.

Only One Power.

One Source.

One God!

YES!

(SW2020 R. Marcia Prager)

KLIKO 517 Creating Rituals for Healing, End-of-Life, and Other Life Transitions

As Jewish clergy serving the diverse needs of our communities, we are often called on to create rituals beyond weddings, funerals, baby namings, and *b'nei mitzvah*. These can include healing circles or services, mikvah rituals for loss/grief/celebration, bedside rituals for the ill or dying, rituals for physician-aided dying, spontaneous rituals in emergency rooms or neonatal centers. The need for these rituals is greater than ever in this time of COVID-19. This class will provide resources and offer practical skills in designing and facilitating rituals in both Jewish and ecumenical settings for healing, end of life, and other life transitions. Didactics and experiential exercises will be used, as participants have an opportunity to co-create and lead a ritual. This virtual class will also address the challenges of and approaches to creating sacred space and rituals in virtual environments. (SW2020 RP De Herman, RP Tivona Reith)

KLIKO 518 Jews on the Margins

Torah tells us that an “*erev rav*,” a mixed multitude, went up to Sinai (Exodus 12:38). Nevertheless, most histories of Judaism place European Jews at their center and tell heteronormative stories. An artificial narrative of unity and coherence about what makes a Jew, Jewish practice, and Jewish community is exported as the standard.

Who are the Jews “on the margins” – past and present? What struggles do such Jews continue to face in an American Jewish world which remains mostly Ashkenazi and heteronormative? Our class will ask what we ourselves privilege and place at the center of what we call Judaism while engaging in deep explorations and encounters with LGBTIQ Jews and Jews of color. The course will also feature guest speakers during our online class sessions. (SW2020 R. Shulamit Sapir Thiede)

KLIKO 519 Lurking Behind the Shadow is the Light

In this course we will look behind the veil of “positivity” and develop an understanding of how the Jewish tradition understands sin, failure, and evil. We will engage with the social thought of Ernest Becker who looked at the heroic effort of humans to deny death and that is the heart of the human problem. Finally, we look at what is a realistic way to confront, engage these shadow elements of life and learn to live well in this confounding universe. (SW2020 R. Victor Gross)

KLIKO 520 Hasidic Journeys and Teachings

Hasidic tales. (SW2019 R. Victor Gross, R. Shaya Isenberg)

KLIKO 521 Spiritual Tools for Klei Kodesh

Spiritual Tools for Klei Kodesh (SW2018 Ruth Gan Kagan)

KLIKO 522 Essence of Healing in Four Worlds

Essence of Healing in Four Worlds (SW2018 Fagan/Wortzel)

KLIKO 523 Judaism Without Holocaust or Halakha

Ask American Jews what is essential to preserving Jewish identity. For decades, the majority have responded by saying: “remembering the Holocaust.” Rabbinic leaders are likely to mention halakha –

following up with worries over the apparent ignorance and indifference of their congregants to the subject.

But Jews of past times created vibrant communities with neither rabbis nor Talmud to guide them. Jews of Second Temple times built thriving synagogues all over the world; these were neither led by rabbis nor focused on prayer. Ethiopian Jews sacrificed long after the Second Temple was destroyed. Chinese Jews of Kaifeng burned incense in honor of their ancestors and wrote Confucian-style inscriptions on their temple walls.

Are the reference points “Holocaust” and “halakha” serving Jewish Renewal’s goal: to shift paradigms? Could we imagine Jewish life without defining or measuring its worth and value in the light of these powerful tropes? What would it look like if we did? (SW2018 R. Shulamit Sapir Thiede)

KLIKO 524 Jewish Theology of Liberation

Jewish Theology of Liberation (SW2018 R. Liebling)

KLIKO 525 Theology for Internal Liberation

Theology for Internal Liberation (SW2018 R. Gross / Isenberg)

KLIKO 526 Mentoring Program

Together, we will discuss a wide range of congregational leadership issues including rabbi and lay leadership relations and challenges; healthy boundary setting; and navigating between the roles of rabbinic authority, spiritual leader and community employee.

Collaboratively, we will create a safe learning environment in which to share ideas, learn the ropes, minimize traps and pitfalls, receive and offer meaningful support, and explore our challenges and growing edges.

KLIKO 527 Pedagogy of Tefillah

This seminar –workshop explores strategies and techniques for teaching prayer and liturgy, and examines issues and approaches relating to the organization and facilitation of prayer services. Students study selections from the liturgy and then consider ways to translate this content into pedagogic approaches that are consistent with the deep structure of the texts. Attention is paid to home-school relationships, the role of Hebrew, evaluation of learning, and developmental issues. (F2017 Saul Wachs)

KLIKO 528 Spiritual Leadership

"As we cultivate connection between us in spiritual community, we must also do the work of creating holy connection inside our hearts. It is that inner work which will form the foundation for our work in community and in the world. The freedom to step into mutual beneficial relationship with those that we serve depends on the quality of our awareness, attention and intention that we bring to our leadership.

We will study the paradigm of the Mishkan in the Book of Exodus as the key to our liberation and mission, as we build a place for God to dwell within us, between us and among us.

This is how The Harvard Business School defines Leadership: Leadership is about making others better as a result of your presence and making sure that impact lasts in your absence. Our course will focus on

cultivating a quality of presence that is self-aware, and responsive to the unique challenge of each moment. (SW2017 R. Shefa Gold)

KLIKO 529 Joy and Play

Using canonical and modern literature, this course will explore joy and play in Jewish spiritual life. Topics will include comparative theologies of happiness; the psycho-spirituality of ostensibly joyful calendar times (*e.g.* Shabbat, Sukkot, Chanukkah and Purim); liturgies and *halachot* of joy; the related matrix of competing pastoral norms; humor and satire as spiritual tools (and their limits); the cognitive and developmental psychology of play in spiritual formation; and the role of play in ritual craft. This course also will probe the shadow side of joy, including issues of self-worth, clergy role, piety, avoidance and spiritual bypassing. (SW2017 R. D.E. Markus, R. Shohama Wiener)

KLIKO 530 Kindness

Using the Tree of Life and 13 Attributes as a map, and Torah, Talmud, Kabbalah, and Mussar sources as directional guides, we will learn how to work with middot in ourselves and others in order to activate the *chesed* in the world. Our text study will seek to answer the following questions:

- What is kindness?
- Where does it originate?
- Is God kind?

Once we understand what kindness is in our tradition, and the role it plays in the unfolding of Creation, our next step is to discern how we manifest this all-comprehensive concept in ourselves and our relationships. This will lead to an exploration of how we teach others about the importance of lovingkindness. (SW2016 RP Shulamit Fagan, R. Nadya Gross)

KLIKO 531 Organic Torah

In this class we will be exploring a new synthesis of the ancient and modern which can open us to a more integrated experience of life and our own wholeness. The basis of this synthesis is a pairing of some core Jewish ways of thinking with some basic concepts of modern systems thinking. I call these pairings the “Three Mems:” *Minyan*/Emergence, *Mikdash*/Nestedness and *Mitzvah*/Tipping Points. (Kallah 2018 R. Natan Margalit)

KLIKO 532 Animals as Spiritual Teachers

(Kallah 2018 R. Laura Duhan-Kaplan)

KLIKO 532a Reading Torah’s Animals in a Time of Climate Crisis

(Kallah 2023 R. Laura Duhan-Kaplan)

KLIKO 533 Solo and Communal Spiritual Practice

This skill building class will focus on the text at the beginning of the second chapter of kiddushin (Kallah 2018 R. Mike Moskowitz)

KLIKO 534 Rituals and Prayer for Healing and Life Transitions

As Jewish clergy serving the diverse needs of our communities, we are often called on to create rituals beyond weddings, funerals, baby namings, and b’nei mitzvah. These can include healing circles or services, mikvah rituals for loss/grief/celebration, bedside rituals for the ill or dying, rituals for physician-aided dying, spontaneous rituals in emergency rooms or neonatal centers. The need for these

rituals is greater than ever in this time of COVID-19. This class will provide resources and offer practical skills in designing and facilitating rituals in both Jewish and ecumenical settings for healing, end of life, and other life transitions. Didactics and experiential exercises will be used, as participants have an opportunity to co-create and lead a ritual. This virtual class will also address the challenges of and approaches to creating sacred space and rituals in virtual environments.

KLIKO 600 Capstone Project

In the semester before starting a Capstone project (usually the Fall semester before being granted Senior Status) the student should

1. Choose a Capstone topic and write a short description of their project. This ideally should be a part of the evidence that the student will present to their Senior Status Committee.
2. Identify an Advisor. This advisor may be from the AOP faculty or may come from outside. They will be paid a stipend for guiding the student's Capstone. During the semester of the Capstone project the student and advisor should set up a schedule of meetings in the range of once every two to three weeks so that the advisor can have input and make suggestions on the student's progress.
3. Identify a Capstone Committee which will consist of the Advisor, the student's DOS and one other reader. Toward the end of the semester in which the student is working on the Capstone they should read a rough draft of the Capstone and meet with the student to give feedback before the student writes up the final draft.

Tuition, Fees, *T'rumah*

All Students:

- **Application Fee** is \$75 for all new applications. Applications for additional programs such as the *Hashpa'ah* Training Program is \$50.
- **Spiritual Director Sessions** (*Mashpia/h*) are \$100 per month, \$1,200 annually, paid directly to the *Mashpi'a/h*.
- **ALEPH Chai-level contribution** – a contribution to the ALEPH Alliance, minimum \$216 annually.

Rabbinic, Cantorial, Rabbinic Pastor Students:

- **Tuition for Fall and Spring semesters**, per course, is \$1,100 plus a 3% *T'rumah* Financial Aid Fee¹ of \$33.
- **Director of Studies Fee** of \$1,100 annually plus a 3% *T'rumah* Financial Aid Fee of \$33.
- **Administration Fee** of \$2,800 annually plus a 3% *T'rumah* Financial Aid Fee of \$84.
- **Required Retreats:**
 - **OHALAH Shabbaton & Conference** – about \$1,000 <https://www.ohalah.org/> in early January in Denver, Colorado *plus* 5 nights' hotel accommodation – about \$150 per night.
 - **Davvenen' Leadership Training Institute/DLTI** <https://www.dltitraining.org/> 2-year program of 4 biannual one-week retreats (February and July – new cohort usually starts every other July) for each week, about \$1,200 to \$1,900 retreat fee (depending on lodging) – fee includes tuition for 2 AOP credits / units.
 - **Intensive Study Week (Smicha Week)** – usually in early July; location varies about \$2,100 retreat fee (depending on lodging) – fee includes tuition for 2 full-credit classes.
- **Recommended Attendance (at least one Kallah required):**
 - **ALEPH Kallah** (at least one Kallah required) – biennial one-week retreats, usually following *Smicha* Week about \$1,500 retreat fee (depending on lodging), plus optional \$1,000 for 2 AOP credits / units.

Hashpa'ah Students:

- **Program Fee** \$3,100 annually plus a 3% *T'rumah* Financial Aid Fee of \$93.
- **Administration Fee** \$800 plus a 3% *T'rumah* Financial Aid Fee of \$24.
- **Tuition for Fall and Spring semesters**, per course, is \$1,100 plus a 3% *T'rumah* Financial Aid Fee of \$33.
- **Two Winter Intensives** (Tuesday pm through Friday pm before OHALAH) about \$150 per night for 3 or 4 nights - not including *Shabbaton*.

¹ This 3% surcharge goes toward the *T'rumah* Fund, a main source for AOP's financial aid.