



Academy for Jewish Religion | CA
Transforming the Jewish World

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MISSION OF THE ACADEMY FOR JEWISH RELIGION CALIFORNIA

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

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

PROGRAMS OF STUDY AT THE ACADEMY

Three **professional schools** of the Academy provide highly specialized programs of training for rabbis, cantors, and chaplains:

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

Programs in community leadership for students who do not wish to become clergy or chaplains are also available at the Academy. These are graduate programs in one of five specializations:

- Jewish Communal Life
- Music in Jewish Life
- Jewish Values and Ethics
- Interfaith Relations in Jewish Communities
- Sephardic Studies
- Individually Designed Programs

Successful completion of one of these programs leads to the Master of Jewish Studies degree with a specialization certificate. Descriptions of these programs begin on page 41.

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

STUDY WITH AN OUTSTANDING FACULTY

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

DIVERSITY AND A TRANSDENOMINATIONAL APPROACH

AJRCA intentionally creates a learning community with representation from a wide spectrum of Jewish practice and background, not only among students but also its faculty, administration, and Board of Directors. We do not require adherence to a specific set of Jewish beliefs or a tradition of practice. We expect that students will be open to experiencing Jewish practices and ideas with which

they may not have been familiar, to gain first-hand understanding of their meaning, and to be able to share this knowledge with those whom they will serve. Both courses and extra-curricular activities offer students opportunities to explore varied theological positions and approaches to spirituality. We also expect that students will demonstrate respect for all streams of Jewish observance.

SPIRITUALITY

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

OPPORTUNITIES FOR CAREER CHANGE

The Academy is especially attractive to individuals who, after years of diverse professional and work endeavors, experience a kindling of their spiritual calling to serve the Jewish community and God. The Academy provides such students with an educational experience that is sound in scholarship, intellectually challenging, and capable of fostering the psycho-spiritual skills needed for the successful embodiment of the moral and ethical foundations supporting our faith. Opportunities for part-time enrollment and some online classes enable those with other jobs and family responsibilities to enter upon this journey.

ACADEMIC STANDARDS AND ACADEMIC FREEDOM

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

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

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

times take care to use accurate information, exercise appropriate restraint, show respect for the opinions of others, and make every effort to indicate that he or she is not an institutional spokesperson.

SUPPORTIVE COMMUNITY

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

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

INTERRELIGIOUS OPPORTUNITIES

Through cooperation with Claremont School of Theology, Bayan Claremont, and University of the West, the Academy offers our students the opportunity to study with future leaders in other religious traditions. The Academy maintains its independent programs and operations, while students have the advantage of being able to take courses at the cooperating schools. In return, Christian, Muslim and Buddhist students can take courses in Jewish studies at AJRCA.

As part of this collaboration, students at AJRCA can create an Interreligious Studies Concentration within their rabbinical or cantorial programs (see below, p.27), and Chaplaincy and other MJS students can take interreligious electives. Students who wish this option should consult with their Deans to plan their programs carefully.

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

EDUCATIONAL OBJECTIVES:

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

Torah, *avodah*, and *gemilut hasadim* constitute AJRCA's three Institutional Learning Outcomes (ILOs). Eleven of the thirteen Program Learning Outcomes (PLOs) are derived from the ILOs. The two remaining PLOs pertain to Hebrew reading and comprehension. Course-specific PLOs are identified as Course Learning Outcomes (CLOs).

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

In particular, the AJRCA student is expected to achieve the following competencies in accord with the emphases of each professional school and degree program:

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

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

7. Skills in designing, adapting, and leading Jewish prayer services and life-cycle ceremonies, including a range of traditional, denominational, and non-denominational services, at the appropriate level determined for each of the professional schools; or, in the case of Jewish Studies specialization programs, ability to contribute actively to prayer services.
8. Presentation skills appropriate for teachings on Torah, prayer, meditation, Jewish spiritual growth, and/or Jewish observance, as appropriate for the audience, according to the level determined for each school or specialization

3) GEMILUT HASADIM (acts of lovingkindness) represents the ability to contribute to the enhancement of Jewish life through service, education, leadership development, an exemplary personal lifestyle, and ethical behavior. It includes supporting and guiding individuals and groups toward positive change and enabling them to discover their own potentials for service. In achieving this outcome, the AJRCA student is expected to acquire the following core competencies:

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

4) HEBREW LANGUAGE is the common medium of discourse with centuries of Jewish tradition; competence in both Torah and Avodah require proficiency in classical Hebrew. Each AJR student must, therefore, acquire the following:

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

5) TIKUN HA-NEFESH and TIKUN HA-MIDOT

In addition, we at the Academy believe that spiritual development is essential for the individual who chooses to serve God and the Jewish people as a rabbi, cantor, chaplain, or community leader. Such a person takes on a major task as exemplar, teacher, and helper. This level of professional work requires constant attention to

one's own attitudes, motivations, emotions, and behaviors. For that, a strong foundation of practice must be laid during the years of one's professional education.

While the character of a spiritual leader includes many aspects, the faculty of the Academy has chosen six central *middot* or qualities of being that we expect to be able to discern in our students as they grow in their self-awareness and focused Jewish practice. In the enumeration below, each quality is followed by a list of actions and attitudes through which such traits might typically be observed. These lists are not exhaustive, but provide representative guidelines along which spiritual development can be assessed.

Anavah (humility) is demonstrated by students when they:

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

Rachamim (empathy) is demonstrated by students when they:

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

Kavod (respect) is demonstrated by students when they:

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

Pnimit (inwardness) is demonstrated by students when they:

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

Chesed (kindness) is demonstrated by students when they:

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

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

Demonstration of Achievement of Outcomes:

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

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

- 1) grades of B or above and satisfactory written evaluations in all required courses in the Rabbinical School curriculum;
- 2) satisfactory completion of each annual review, and of any remedial work recommended as a result of each review;
- 3) preparing and explaining a section of Talmud study, either in a Talmud seminar (IV or above), or as a separate examination;
- 4) delivering *Divrei Torah* based on Tanakh and commentaries beyond class work, specifically at AJRCA *minyan*, and in internships or fieldwork experience;
- 5) fluent and accurate reading of Hebrew prayer texts, Torah, and Haftarah, and leading the prayer service, in AJRCA *minyan* as well as required classes;
- 6) positive evaluations in internship or fieldwork settings, in accordance with the evaluation requirements set forth by the Rabbinical School (including liturgical, teaching, and organizational requirements);
- 7) writing a Master's thesis, including satisfactory completion of an oral consultation on the thesis and final approval by the thesis advisor, a second reader, and the Dean of the Rabbinical School.

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

- 1) grades of B or P and satisfactory written evaluations in all the required courses in the Cantorial School curriculum;
- 2) satisfactory completion of each annual review, and of any remedial work recommended as a result of each review;
- 3) fluent and accurate reading of Hebrew prayer texts, Torah, and Haftarah, and leading the prayer service, in AJRCA *minyan* as well as required classes;
- 4) positive evaluations in internship or fieldwork settings, in accordance with the evaluation requirements set forth by the Cantorial School;
- 5) successful preparation and performance of the required Recital;

6) writing the Master's thesis, which must be approved by the thesis advisor, a second reader, and a Dean of the Cantorial School.

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

- 1) grades of B or above and satisfactory written evaluations in all required courses in the Chaplaincy School curriculum;
- 2) grades of P with satisfactory written evaluations from supervisors in Clinical Pastoral Education;
- 3) satisfactory completion of each annual review, and of any remedial work recommended as a result of each review;
- 4) reading Hebrew prayer texts with fluency in AJRCA *minyan*;
- 5) writing the master's thesis, which must be approved by a thesis advisor, a second reader, and the Dean of the Chaplaincy School.

Candidates for graduation in the various specializations of the Master of Jewish Studies program will have demonstrated their competence at an appropriate level by:

- 1) grades of B or above in all required courses and satisfactory written evaluations in the core courses of the degree and their specialization;
- 2) demonstrating knowledge of Jewish communal religious life through active contributions to AJRCA *minyan*;
- 3) completing either a thesis or capstone project, which must be approved by two members of the faculty chosen according to the student's specific field.

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

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

- 1) appropriate classroom behavior, assessed as part of class evaluations or individual reports;
- 2) successful joint work with other students in activities such as *minyan*, *Va'ad*, and the annual retreat;
- 3) self-improvement efforts evidenced in Spiritual Development Seminars, CPE, and/or other assigned spiritual development requirements;
- 4) constructive response to evaluations by faculty or administrators, including the third-year evaluation or, in the Master of Jewish Studies programs, at midpoint in their program.

Students accomplish these objectives through multiple avenues. Our strong offerings in biblical and rabbinic studies, utilizing both traditional and modern scholarship, provide an intellectual foundation. Courses in professional skills contribute to individual spiritual development and equip our graduates to meet the challenges inherent in contemporary spiritual leadership, including pastoral

counseling, education, and ethics. Study of traditional and contemporary *tefillah* texts and practices, life cycles, and mystical traditions help our students achieve understanding of spiritual work in ritual settings and the power of symbol and ceremony. *Minyan* and classes enable them to learn not only to lead religious services, but to appreciate the significance of music as the soul of Jewish prayer, and to understand the importance of ritual structures in community-building. Most of all, our students learn to transmit Torah and tradition in a manner that reflects the highest Jewish values, in the context of the realities of contemporary Jewish life.

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

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

ACCREDITATION STATUS:

The Academy for Jewish Religion California is accredited by the Accrediting Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges, 985 Atlantic Avenue #100, Alameda, CA 94501, 510-748-9001. Accreditation was reaffirmed in July 2018 and is valid for a period of five years.

The letter confirming our accreditation status is available on request from our WASC Liaison Officer, Cantor Jonathan Friedmann, Ph.D., and accreditation documents are accessible in the central office.

GENERAL REGULATIONS

ENTRANCE REQUIREMENTS

Jewish Status. All applicants for AJRCA professional schools must be Jewish. This means that the biological mother of the applicant is Jewish, and/or that the applicant is accepted as Jewish by at least one of the major rabbinical bodies.

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

Commitment to Jewish Life. Applicants must demonstrate commitment to Jewish religious life and have the potential to become a religious leader of the Jewish people. This will be assessed through recommendations and an admissions interview (see pp. 45-50 for admissions procedures).

Hebrew Language. While we offer many levels of Hebrew instruction, each entering student applying to the professional schools must meet at least the level required to enter the Academy's Hebrew I, as determined by a Hebrew proficiency examination given at the time of the admissions interview. This entry level requires the student to be able to pronounce Hebrew correctly in reading (with vowels), read Hebrew script, translate simple sentences, and recognize pronouns, adjectives, and singular or plural forms. The Proficiency Examination will also determine where more advanced students should begin their study in the Academy's Hebrew language program.

Students assigned to Hebrew I will not be able to begin certain text study sequences until their second year, and also should expect to take additional credits beyond the minimum 150 semester credits required.

For community leadership specializations, requirements vary; see curricula on pp. 43-44. Even where Hebrew classes are not required, however, the student will be expected to acquire familiarity with vocabulary used in synagogue and Jewish community life.

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

DURATION OF STUDY AND RESIDENCY REQUIREMENT

To be eligible for ordination as Rabbi or Cantor and Teacher in Israel, a student must complete the requirements specified in the program descriptions below and satisfy the residency requirements. Both Rabbinical and Cantorial Schools normally require five years of full-time study, averaging 15 credits per semester. Full-time students must be available for all courses offered, Sunday through Tuesday. In cases where family or professional commitments preclude the possibility of full-time study, part-time study is an option, with the recognition that this will increase the duration of study. All rabbinic and cantorial students must complete all requirements no later than ten calendar years from the beginning of the first term of enrollment at the Academy. If a student has not completed all requirements within a period of two times the regular full-time study for their program (10 years for Cantorial or Rabbinical, 6 years for Chaplaincy, 4 years for MJS), they may be required to reapply.

Some online courses are available at the Academy. These are equivalent in credits to the face-to-face courses offered under the same titles unless otherwise noted. However, no programs at the Academy can be completed with online courses only. Face-to-face teaching and learning are essential in the unique personal and spiritual communication between teacher and student to which we aspire. The maximum of online credits that can count toward completion of a program is specified by each program.

Transfer students into the cantorial and rabbinical programs from other seminaries or graduate schools must take courses at AJRCA for three years (six semesters), and must accumulate at least 84 semester credits residency at the Academy. A transfer student has six years from the beginning of the academic year of entry to complete those credits.

A student who has completed one ordination program at AJRCA and wishes to be a candidate for another must submit an official application for admission to that program. If accepted, the student will be required to complete all additional requirements (courses, thesis, and recital) that are in place at the time of re-entry, to be in residency for at least two additional years of study which will include a minimum of 54 semester credits beyond the previous ordination program. He or she must also complete at least one year in an internship appropriate to the second ordination program. The exact requirements in the new program will be determined in an evaluation after the student's admission.

To be eligible for the Academy's certification as a Jewish chaplain, a student must complete the requirements of the Chaplaincy School curriculum, which normally takes three years. The minimum residency requirement is two years (four semesters) at AJRCA. All requirements for the chaplaincy program must be completed no later than five calendar years from the beginning of the first term of enrollment at the Academy.

Specializations in community leadership are Master's programs designed for completion in two years of residency, either on campus or in our hybrid (partly online) program.

Tefillah Teams

A central and educationally uplifting and inspiring part of our co-curricular requirements is tefillah leadership and attendance. Students are required to attend tefillah each week of each semester either online or in person. While the online experience may have its challenges, AJRCA believes it is important to engage in technological learning and prayer, even if one isn't physically on campus. Zoom students may fulfill this requirement online, though this may be an opportunity for students to visit campus additional times during the semester/year.

Each student is responsible for managing their own attendance. If a work or other obligation makes it difficult to attend regularly, student must communicate this with their Dean. The Deans will work with students to find a doable plan for each person to fulfill the tefillah attendance requirement. All students are required to attend when their Tefillah Team is responsible for the service.

STUDY ABROAD

AJRCA strongly encourages, but does not require, study in Israel. Many of our students spend summers in Israel, and the Academy has informal relationships with Israeli centers

for Jewish learning. Students wishing to receive credit for study in Israel must receive approval from the Dean of the Rabbinical School before arrangements are made. Assessment of student work is required to receive AJRCA credit for Israel study, and submission of written work to our faculty may also be required.

NON-MATRICULANT STUDY AND AUDITING

Students may enter the Academy first as non-matriculant students while exploring application to one of the Academy's programs. They must apply for one of the regular programs during the term before completing their third course (9 credits). If admitted, the student may apply non-matriculant course credit toward completion of a program.

Auditing is possible for adult learners who meet the Academy's criteria of being able to engage in study at a graduate level. Approval from the instructor and the appropriate Dean are required. Auditors must pay audit tuition, attend all classes and participate as the instructor requires, but do not take exams, write final papers or receive academic credit.

Hybrid Low-Residency and Online Programs

We are proud to offer a variety of study options to suit the lifestyles, learning styles, and needs of our community.

AJRCA students in all programs will have the option of registering as Resident Students (on-campus) or Hybrid Students (online and low-residency). The category that best fits the students' needs and schedule will be determined through the admissions process and made official at enrollment. A change in student status requires approval from the Dean of the student's program.

Hybrid Students are defined as taking 50% or more of their classes online, with three weeks of low-residency each semester (explained below). Resident Students will continue to take on-campus courses weekly as they have been offered since the Academy's inception. Classes with a minimum of three Resident Students will be held on campus, with Hybrid Students joining online. Classes with fewer than three Resident Students will be conducted online, along with the two weeks of on-campus instruction per semester.

All Hybrid Students from all programs are required to be in residence three times per year for a minimum of three days each time, Sunday through Tuesday. In addition to these two in-residence times, one per semester, a three-day retreat in January/February will also be required. An optional Shabbaton may also be offered each year.

These full days of in-person residency for each semester will occur in August (Orientation), January or February (Retreat), and May (Ordination/Graduation week) of each year. Summer sessions might also include an in-person component that either begins during the May session, depending on the courses being offered, or at a later time early on in the summer.

The General Schedule and Activities

The hybrid program includes academic coursework, tefillah, and special community and educational programs. Students and faculty meet at intervals towards during each semester. During the weeks in between, faculty and students meet online via video conference. In regard to the times when in residency, AJRCA's students engage in studies (both academic and experiential) from morning until night. Scheduling outside meetings and activities during a session is not permitted.

During the in-residence sessions throughout the year, in addition to focusing on their academic courses, students also receive opportunity to engage in workshops and experiential thematic topics and the learning of practical skills.

Netiquette and Technology Requirements

Netiquette refers to “rules of etiquette that apply when communicating over computer networks” (Webster’s). It is critical that online attendees participate in class discussions, and that communication between on-campus and online participants is done in a respectful manner. Do not interrupt or talk over each other. Pay attention to non-verbal communication from both on-campus and online attendees. When attending online, please be in a private and quiet space. Mute your microphone when you are not speaking to reduce background noise. Do not engage in distracting activities while on screen.

All students using Zoom must meet the following technology requirements: 1) computer running the latest operating system, 2) stable, private connection to the internet, 3) webcam and microphone or headphones, and 4) an active email account (for matriculated students, this must be an @ajrca.edu domain email account).

THE RABBINICAL SCHOOL

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

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

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

COMPONENTS OF THE PROGRAM

The Academy's course of study leads to the completion of 150 semester credits (usually five years of full-time study), as well as required supervised fieldwork and co-curricular activities in the context of our community. The program provides support and guidance for personal and spiritual development. All rabbinical students must complete five years of Hebrew study or have equivalent Hebrew proficiency. An outline of courses that will fulfill the course requirements appears at the end of this section.

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

PERSONAL DEVELOPMENT

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

years of enrollment in Spiritual Development seminars and one year of Clinical Pastoral Education are required.

FORMAL REVIEWS OF STUDENT PROGRESS

Annual Reviews:

All rabbinical students will be reviewed annually to evaluate their progress in various areas. These reviews will include Jewish literacy, spiritual formation, academic competence, and professional preparation, normally with a different area being the focus of each year.

These are evidence-based reviews conducted by faculty and deans under the auspices of the faculty's Student Assessment Committee, using course grades, written evaluations from instructors and supervisors, student portfolios, participation and leadership in *minyan* and the community generally, and specific performance requirements. A personal interview will also be part of the review. Students will be informed well in advance of upcoming reviews and any notified of preparation expected for before the review.

Each review will result in a written report to the student and the Student Assessment Committee. The student's Dean will track the completion of recommendations and completion of any remedial work.

Progress in Hebrew:

A minimum grade of B- is required in the last term of each year of Hebrew in order for a student to continue to the next year of studies. If a repetition of Hebrew is required, this will delay graduation. Students beginning with first-year Hebrew at the Academy will not be eligible in their first year for text-study classes using Hebrew. They also will normally be required to complete additional credits in order to graduate, as they must be able to perform adequately in advanced Rabbinics classes. Hebrew reading fluency will be tested both in and out of Hebrew class. Fluent and accurate reading of prayer and Torah texts is a requirement for ordination.

Liturgical and Teaching Skills:

All rabbinical students must demonstrate the ability to lead traditional services with fluency in Hebrew diction. By the end of third year, they normally will have demonstrated this proficiency in weekday *shacharit* in AJRCA *minyan*, and *mincha* and *ma'ariv* either in an internship setting or by special arrangement. By the end of fourth year, they must have demonstrated proficiency in Shabbat *shacharit*, normally in an internship setting. The method of acquiring these proficiencies may vary according to the student. AJRCA requires courses in tefillah skills, and may provide assistive materials such as audio CDs. If this is not sufficient, students may also arrange private tutoring outside the regular curriculum.

Students will continue throughout their time at AJRCA contributing to the community through participation and enhancement of the experience of the

minyan. In their final year, they will demonstrate ability to read Torah with the appropriate trope and will deliver at the *minyan* at least one *drashah* (“senior sermon”) as assigned on an appropriate topic. For cantillation of Torah and *haftarah*, the regular course offering may be sufficient. If not, s/he will arrange for private or semi-private coaching until proficiency is acquired. If this is done through the Academy, it will be on the same basis as private vocal coaching.

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

MASTER’S THESIS AND THESIS CONSULTATION

Each student must complete a Master’s Thesis, which is a formal academic research paper that may have practical applications. It constitutes a “capstone” of the student’s career in that it demonstrates skills appropriate to this level of graduate studies and a mastery of general and useful knowledge in a specific chosen area. Requirements and procedures for the thesis are explained in the Handbook on Thesis Writing available from the AJRCA office.

In the year before they expect to graduate, students should be exploring possible topics for a thesis, a process that can include assistance from one or more faculty members in creating a proposal. The student will develop a formal written thesis proposal and submit it to the Dean of the Rabbinical School no later than January 31 of the fourth year. The Dean will approve thesis topics, make suggestions for improvement or require re-submission, and assign an advisor and a reader. The student and advisor will then develop a work plan and timeline that will enable the student to finish the research and writing by December of the student’s final academic year.

By November 1 of the academic year in which the student expects to graduate, the advisor will report to the office of the Dean on the progress of the thesis. If the advisor is not satisfied, a warning will be issued to the student that progress must be in evidence by December 1. A substantial draft of the thesis is to be in the advisor’s hands by January 15.

A Thesis Consultation will be scheduled in January or February, involving the student, the advisor and second reader, and the Dean of the Rabbinical School, with others to be invited as need and interest dictate. The committee will assess whether the thesis demonstrates an integration of studies, is grounded in good research, demonstrates mastery of the appropriate Jewish scholarship, and shows evidence of clear thinking and writing. Recommendations for revision and suggestions for improvement may be made. If progress has not been satisfactory, the student will not be allowed to proceed to graduation in that academic year. If approved to continue, the advisor will supervise the student in completing the thesis in accordance with the committee’s recommendations.

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

Lack of adherence to thesis deadlines will result in the removal of the student from the list of candidates for ordination and graduation. If the thesis is not complete by April 1, ordination and graduation will automatically be postponed to the following year.

FIELDWORK EXPERIENCE

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

Beginning in Fall 2013, all rabbinical students will fulfill one year of internship by enrollment in Clinical Pastoral Education (CPE). This is a combination of clinical practice, resulting in one CPE unit (see further below), with an academic seminar of six semester credits, both extended over the school year. A student must apply for CPE *during the year prior to registration*. A variety of settings are possible for such an internship, ranging from hospitals or elder facilities to chaplaincy in a synagogue or workplace. The Dean of the Chaplaincy School should be consulted about possible placement sites.

The other year of rabbinical internship will be a contractual relationship (see further below) in a synagogue setting. Ideally, such an internship should be ten hours a week for a minimum of nine months. Shorter internships such as full-time summer positions will be considered on a case-by-case basis in accordance with strict criteria of proficiencies that will be demonstrated under supervision, equivalent to internships in the regular year.

During the course of an internship, the student is expected to lead services, life cycle events, and other activities, and teach classes or organize events. The aim is to grow by operating outside their previous comfort level and to have exposure to situations and experiences that would enhance their training and skill set. An integral part of the internship is weekly or bi-weekly meetings with a

supervisor/mentor for feedback to discuss problems, issues, and suggestions. In addition, the student must participate in the Fieldwork Support Seminar (FWSS) for one semester of that year.

Positive evaluations from the supervisors are required to confirm growth and demonstrate spiritual development. These evaluations are submitted twice a year to the Director of Placement and Internships. If questions about proficiencies or behavioral issues arise in the course of these evaluations, they will be referred to the appropriate Dean, and the student may be required to engage in a different, additional internship to overcome deficiencies.

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

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

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

CLINICAL PASTORAL EDUCATION (CPE)

AJRCA offers CPE training, in cooperation with a nationally accredited agency, as a service to the entire AJRCA community. AJRCA requires one unit of Clinical Pastoral Education of rabbinical and cantorial students, and at least two units for Chaplaincy students. (The CPE "unit" is a different credit structure from the academic unit with which students are usually familiar.) CPE provides a carefully structured balance of clinical experience and close supervision that are invaluable components of our professional and spiritual preparation for religious leadership.

When students successfully complete one year of our CPE program, they receive one unit of CPE; and they also participate in a concurrent year-long academic seminar, for which they receive six semester credits. (Summer CPE programs at AJRCA are different; please consult the Dean of the Chaplaincy School.)

CPE acquired at another institution or nationally accredited agency will be deemed equivalent to six months of internship experience in a non-synagogue setting. Rabbinical students taking CPE elsewhere must still complete another half-year in another non-synagogue setting, and one year of fieldwork experience in a synagogue setting.

CO-CURRICULAR REQUIREMENTS

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

OUTLINE OF RABBINICAL CURRICULUM

The number of credits listed in each segment is considered the minimum. When not otherwise noted, courses are for three credits.

Hebrew:

Hebrew must be taken until the student completes Hebrew V (up to 30 credits). Where the student starts depends upon their placement exam at entry. In addition, the Rabbinics faculty may ask the student to do additional work in Hebrew to ensure sufficient textual competence.

Tanakh (18 credits):

- Introduction to Tanakh (6 credits)
- Chumash with Rashi & Mikraot Gedolot (3)
- Chumash with Commentaries – choose from options (3)
- Nevi'im and Ketuvim, minimum one advanced course each (6)

Rabbinics (30 credits):

- Introduction to Mishnah and Talmud (3)
- Talmud sequence (12 credits or until required competence is demonstrated)
- The Rabbi's Library: Resources and Methods in Rabbinics (3)
- Codes & Halacha (9 credits)
- Studies in Midrash (3)

Tefillah (15 credits)

- Introduction to Tefillah (3)
- Tefillah 2 & 3 (6 credits) [Formerly called Intermediate Tefillah I & II] (6)
- Tefillah Skills and Musical Traditions (3)
- Cantillation for Rabbis (Torah and Haftarah) (3)

Jewish History and Thought (15 credits)

- World of the Bible (3)
- Rabbinic and Gaonic Periods (3)
- Medieval and Early Modern Jewish History (3)
- Emancipation, Zionism, & the Arab-Israeli Conflict (3)
- Survey of Jewish Thought (3)

Mysticism and Spirituality (9 credits)

- Introduction to Mysticism (3)
- Introduction to Hasidut (3)
- Advanced elective (3)

Professional Skills (28 credits)

- Professional Ethics (3)
- Rabbinic Leadership in Ritual Life (3)
- Homiletics (3)
- Jewish Education (3)

Art of Counseling (3)
Spiritual Development Seminar (4 credits)
Clinical Pastoral Education Seminar, 1 year (6 credits)
Fieldwork Seminar (3)

Electives will be chosen in consultation with the Dean to make a minimum of 150 semester credits. We strongly encourage additional Talmud study for rabbinical electives. However, a student with a special interest in another area, such as Tanakh, Jewish thought, or interreligious studies, may develop a concentration in that area. Students who begin with Hebrew I will normally be required to take 156 credits in order to fulfill all requirements and to achieve appropriate mastery in an area.

INTERRELIGIOUS STUDIES CONCENTRATION

In cooperation with other seminaries, including Claremont School of Theology, Bayan Claremont, and University of the West, rabbinical or cantorial students may opt to include in their program a concentration in interreligious studies, using the space for free electives within each professional program. Students entering with minimal Hebrew preparation (who begin with Hebrew I) may have to take extra credits in order to complete these requirements. The total course credit requirement remains a minimum of 150 semester credits.

Requirements:

Six courses, normally eighteen semester credits, which are to include the following:

Texts and histories of two other religious traditions

Survey courses – 2

Texts or special issues courses – 1

Interreligious skills - 2 courses in interreligious dialogue, spirituality, counseling, education, or interreligious ethical issues

Theological issues - 1 course

AJRCA will provide in each spring semester a list of courses to be offered the following year that will fulfill these requirements.

THE CANTORIAL SCHOOL

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

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

The cantor brings talent and skills in music and voice that enhance and deepen the ritual life of all Jews. As a living resource for Jewish musical tradition, the cantor must work toward a mastery of the melodies and chants for all approaches to Jewish prayer, as well as unique traditions such as Hasidic *niggunim* and Yiddish songs. Additionally, the contemporary cantor may have responsibility for teaching and spiritual leadership, and so must be familiar with classical Jewish texts, biblical traditions, contemporary Judaic scholarship, and education. He or she must also have the professional skills involved in working with individuals and communities in times of joy and sorrow. Cantorial students are encouraged to develop a specialization in either rabbinics or Jewish education to supplement their cantorial training.

COMPONENTS OF THE PROGRAM

The Academy's course of study allows students to achieve its objectives through the completion of a minimum of 150 semester credits (usually five years of full-time study), guidance for personal development, and co-curricular activities in the context of our community. All cantorial students must complete four years of Hebrew study or have equivalent Hebrew proficiency. Students who enter with minimal Hebrew background (and therefore start with Hebrew I) may have to take more than 150 credits to fulfill all requirements. An outline of courses that will fulfill the requirements appears at the end of this section.

Competencies are assessed through course performance, individual reviews including special examinations, a master's thesis, and a public recital, as well as references from positions of employment. Students normally acquire professional

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

VOCAL AND MUSICAL TRAINING

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

Each cantorial student must have a minimum of four semesters of coaching from a member of the AJRCA Cantorial School faculty, for one credit of academic credit per semester, while taking repertoire courses. The instructional fees for this service are established by and paid to the Academy, but since it is private study, are not the same as regular courses.

Students are required to continue their musical study until they reach the required standard in the areas of harmony, conducting, sight singing, and ear training. In instrumental music, guitar proficiency will be required; a class in guitar can be taken at AJRCA.

AJRCA CHOIR

Cantorial students are required to participate each year in performance events plus the necessary hours of rehearsal for each event, as assigned by the Deans. These generally include cantorial *shiurim* for the Academy community and singing at ordination, but may also involve other events.

PERSONAL DEVELOPMENT

AJRCA evaluates its students in terms of their personal growth and development, particularly in the areas of personal ethics and integrity, stability, self-discipline, interaction with others, ability to self-evaluate, commitment to goals, growth in spiritual qualities, and appropriate leadership skills. Regular evaluations of development in these and related areas will be made by the appropriate deans on the basis of observations by faculty and administrators. As part of this process, two years of enrollment in spiritual development groups and one year of Clinical Pastoral Education are required.

FORMAL REVIEWS

Fundamentals:

All cantorial students will be reviewed on entry for their musical knowledge and ability to take the required courses. Normally this takes place at the time of the audition, but there may be additional review during the first year of attendance in classes. If deficiencies are identified, the student may be required to take additional training inside or outside the Academy.

Annual Reviews:

Cantorial students will be reviewed annually to evaluate their progress in various areas. These reviews will include Jewish literacy, spiritual formation, academic competence, and professional preparation, normally with a different area being the focus of each year.

These are evidence-based reviews conducted by faculty and deans under the auspices of the faculty's Student Assessment Committee, using course grades, written evaluations from instructors and supervisors, student portfolios, participation and leadership in *minyán* and the community generally, and specific performance requirements. A personal interview will also be part of the review. Students will be informed well in advance of upcoming reviews and any preparation expected.

Each review will result in a written report to the Student Assessment Committee. The student's Dean will track the completion of recommendations and of any remedial work.

MASTER'S THESIS

Each student must complete a master's thesis, which is a formal academic research paper that may have practical applications. Requirements and procedures for the thesis are explained in the Handbook on Thesis Writing available from the AJRCA office.

In the year before they expect to graduate, students should be exploring possible topics for a thesis, a process that can include assistance from one or more faculty members in creating a proposal. The student will develop a formal written thesis proposal and submit it to the Associate Dean of the Cantorial School no later than January 31 of the fourth year. The dean will approve thesis topics, make suggestions for improvement, or require re-submission, and assign an advisor and a reader. The student and advisor will then develop a work plan and timeline that will enable the student to finish the research and writing by December of the student's final academic year.

By November 1 of the academic year in which the student expects to graduate, the advisor will report to the dean on the progress of the thesis. If the advisor is not satisfied, a warning will be issued to the student that progress must be in evidence by December 1. A substantial draft of the thesis must be in the hands of the advisor by January 15. .

A Thesis Consultation will be scheduled in January or February, involving the student, the advisor and second reader, and a dean of the Cantorial School. The committee will assess whether the thesis demonstrates an integration of studies, is grounded in good research, demonstrates mastery of the appropriate Jewish scholarship, and shows evidence of clear thinking and writing. Recommendations

for revision and suggestions for improvement may be made. If progress has not been satisfactory, the student will not be allowed to proceed to graduation in that academic year. If approved to continue, the advisor will supervise the student in completing the thesis in accordance with the committee's recommendations.

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

PUBLIC RECITAL

All students, in consultation with the Dean of the Cantorial School, develop a repertoire and perform at a recital during their last year of study. Students, faculty, and other constituencies of the Academy are invited to attend. Successful completion of this requirement serves as a capstone not only in mastering a certain body of Jewish musical tradition, but also of the ability to interpret material vocally, and to demonstrate cantorial leadership by engaging the audience in a powerful and inspiring experience.

SYNAGOGUE EXPERIENCE

All students develop the skills to conduct services in synagogues of traditional and liberal approaches to *tefillah*. Students will demonstrate this ability during the course of their studies, primarily by active participation in AJRCA minyan whenever in residency during their course of studies.

In addition, they will, in a traditional and in a liberal synagogue, lead services on Friday nights, Shabbat mornings, a Festival morning and if possible one of the *Yamim Noraim*. Students will demonstrate the ability to *daven* from the *siddur* without reference to music. A student normally develops the ability to fulfill this requirement by serving for a minimum of one year as a cantorial intern, soloist, or junior cantor in a congregation. This fulfills the basic internship requirement as well as providing the variety of services required.

During the time of the internship, the student must enroll once in Fieldwork Seminar. Evaluations by a supervisor or mentor must indicate how the requirements were satisfied.

All cantorial students will fulfill an additional year of internship by enrollment in Clinical Pastoral Education (CPE). *A student must apply for CPE during the year prior to registration for it.* A variety of settings is possible for such an internship, ranging from hospitals or elder facilities to chaplaincy in a synagogue or workplace. The Dean of the Chaplaincy School must be consulted about possible placement sites.

CLINICAL PASTORAL EDUCATION (CPE)

AJRCA offers CPE training, in cooperation with a nationally accredited agency, as a service to the entire AJRCA community. AJRCA requires one unit of Clinical Pastoral Education of rabbinical and cantorial students, and at least two units for chaplaincy students. (The CPE “unit” is a different credit structure from the academic unit with which students are usually familiar.) CPE provides a carefully structured balance of clinical experience and close supervision that are invaluable components of our professional and spiritual preparation for religious leadership.

When students successfully complete one year of our CPE program, they receive one unit of CPE; they also participate in a concurrent year-long academic seminar, for which they receive six semester credits. (Summer CPE programs at AJRCA are different; please consult the Dean of the Chaplaincy School.)

CPE acquired at another institution or nationally accredited agency will be deemed equivalent to six months of internship experience in a non-synagogue setting. Cantorial students who have a CPE credit from elsewhere still must complete the regular internship assignments in the Cantorial School but need not take a chaplaincy course or CPE at AJRCA.

CO-CURRICULAR REQUIREMENTS

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

OUTLINE OF CANTORIAL CURRICULUM

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

Hazzanut (Cantorial Studies), 67-73 credits

Weekday Nusach (3)
Tefillah Practicum (3)
Shabbat Nusach (6)
Shabbat Repertoire (6)
Yamim Noraim Nusach (6)
Yamim Noraim Repertoire (6)
Shalosh Regalim Nusach (3)
Music for Holidays (3)
Jewish Music History (6)
History of the Cantorate (3)
Musical Diversity **or** Jewish Musicology (3)
Music for Jewish Life Cycle (3)
Cantillation of Torah, Haftarah, and Special Tropes (6)
Improvisation and Recitative (6)
Vocal and Musical Skills, including:
 Repertoire Coaching (4)
 Guitar & Song Leading (3)
 Youth and Adult Choir and Instrumental Ensemble Direction (3)
Music Theory will be required unless student is proficient upon entry

Judaica, 33 credits

Tanakh

Introduction to Tanakh sequence (6)
Advanced Tanakh (Megillot, Tehillim, Wisdom Books, or other choices) (3)

Jewish Prayer

Introduction to Tefillah (3)
Intermediate Tefillah II and III (6)

Rabbinics

Codes / Halakha (1 course chosen from options) (3)
Introduction to Rabbinic Literature (3)

Jewish History

World of the Bible (3)
Survey of Jewish History (3)

Mysticism and Spirituality

Introduction to Mysticism **or** Introduction to Hasidut (3)

Professional Skills, 25 credits

Spiritual Development (4)
Professional Ethics (3)

Homiletics (3)
Jewish Education (3)
Clinical Pastoral Education Seminar (6)
Art of Counseling (3)
Fieldwork Seminar (with rabbinical students) (3)

Hebrew, through Hebrew IV. Up to 18 credits count toward graduation (i.e., not Hebrew I)

Credits above: 125+Hebrew = up to 143 in required courses

Electives, 7 credits or more, to make a total of 150 credits.

Cantorial students are strongly recommended to take either additional Tanakh or Rabbinics courses, Jewish education electives, or interreligious studies (see below) to complete their requirements.

Required courses besides Hebrew normally constitute about 120 credits of the required total of 150. Students who begin with Hebrew I can expect to take 156 credits in order to fulfill all requirements and/or achieve appropriate mastery in an area.

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

The **Concentration in Interreligious Studies**, in cooperation with non-Jewish seminaries, is available to Cantorial students by using the free electives in their curriculum to take the required courses. Please see above, p. 27.

THE CHAPLAINCY SCHOOL

The Chaplaincy School at the Academy for Jewish Religion California rests on a spiritual foundation, namely the saying in the Mishnah, *K'lal Yisrael arayvim zeh l'zeh*-- “the whole Jewish people are bound to one another.” All ethical and spiritual behavior emerges from the fact that we are responsible for each other’s wellbeing. Indeed, every Jew is bound by many mitzvot that require us to care for one another. Yet, in the modern world, our society’s complexity has left these mitzvot unfulfilled; many Jews do not have family, friends, synagogue, or other community to reach out to them in time of need. Rabbis and cantors rarely have the time available to serve all the needs in this area. It is the goal of the Chaplaincy School to educate and train professional chaplains to provide supportive care and guidance from the spiritual and intellectual treasure-house of Jewish wisdom and ceremony.

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

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

Academically, the AJRCA Chaplaincy program is one of the specializations that can be chosen under the Master of Jewish Studies degree. Completion of the AJRCA Chaplaincy program thus leads to the degree of Master of Jewish Studies and to Certification as a Jewish Chaplain by the Academy for Jewish Religion California. We encourage all our students also to work, in addition, toward certification granted by a national chaplaincy organization. Chaplaincy certification does not provide rabbinic status.

Candidates for the Chaplaincy School must have a strong commitment to spiritual learning and to serving others who are in great need. They must have demonstrated a commitment to Judaism and the Jewish people in their previous work or in their avocations. They must be willing to work to a high academic

standard toward their master's degree, and to continue their own spiritual growth through introspection and interaction with faculty and peers.

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

COMPONENTS OF THE PROGRAM

To achieve the above objectives, the Academy requires chaplaincy students to complete a total of 72 semester credits, which are specified in terms of courses toward the Master of Jewish Studies degree as well as specialized courses required by the Academy and by professional chaplaincy organizations. The total of 72 credits meets the most stringent requirements. Candidates must take a minimum of two years of Hebrew, unless their Hebrew proficiency examination exempts them from Hebrew study. The program of the Chaplaincy School usually takes three years because of the demanding schedule of fieldwork required to accumulate chaplaincy experience and the requirement of a Master's Thesis.

PERSONAL DEVELOPMENT

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

FIELDWORK EXPERIENCE

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

FORMAL REVIEWS

Chaplaincy students will be reviewed annually to evaluate their progress in various areas. These reviews will include Jewish literacy, spiritual formation, academic competence, and professional preparation, normally with a different area being the focus of each year. In some areas, the review will be part of the student's evaluation

in CPE (see below). In other areas, the review will take place under the auspices of the faculty's Student Assessment Committee, with faculty and deans evaluating evidence of student performance as well as a personal interview. Students will be informed well in advance of upcoming reviews and any preparation expected. Each review will result in a written report to the student and the Student Assessment Committee. The student's Dean will track the completion of recommendations and any remedial work.

CLINICAL PASTORAL EDUCATION (CPE)

AJRCA offers CPE training, in cooperation with a nationally accredited agency, as a service to the entire AJRCA community. AJRCA requires at least two CPE units for chaplaincy students. (The CPE "unit" is a different credit structure from the academic credit with which students are usually familiar.) CPE provides a carefully structured balance of clinical experience and close supervision that are invaluable components of our professional and spiritual preparation for religious leadership.

When students successfully complete one year of our CPE program, they receive 1 unit of CPE; and by participating in a concurrent year-long academic seminar, receive 6 semester credits. (Summer CPE programs at AJRCA are different; please consult the Dean of the Chaplaincy School.)

CPE acquired at another institution or nationally accredited agency will be evaluated by the Dean of the Chaplaincy School as to how it will assist the student in meeting AJRCA's requirements.

CO-CURRICULAR REQUIREMENTS

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

MASTER'S THESIS IN APPLIED JEWISH CHAPLAINCY

Chaplaincy students will complete a written project, based upon fieldwork and practicum studies or on a topic of research interest, toward the end of their period of study. Requirements and procedures for the thesis are explained in the Handbook on Thesis Writing available from the AJRCA office.

In the year before they expect to graduate, students should be exploring possible topics for a thesis, a process that can include assistance from one or more faculty members in creating a proposal. The student will develop a formal written thesis proposal and submit it to the Dean of the Chaplaincy School no later than January

31 of the second year of study. The Dean will approve thesis topics, make suggestions for improvement, or require re-submission, and assign an advisor and a reader. The student and advisor will then develop a work plan and timeline that will enable the student to finish the research and writing by December of the student's final academic year.

By November 1 of the academic year in which the student expects to graduate, the advisor will report to the office of the Dean on the progress of the thesis. If the advisor is not satisfied, a warning will be issued to the student that progress must be in evidence by December 1. A substantial draft of the thesis must be in the hands of the advisor by January 15.

A Thesis Consultation will be scheduled in January or February, involving the student, the advisor and second reader, and the Dean of the Chaplaincy School. The committee will assess whether the thesis demonstrates an integration of studies, is grounded in good research, demonstrates mastery of the appropriate Jewish scholarship, and shows evidence of clear thinking and writing. Recommendations for revision and suggestions for improvement may be made. If progress has not been satisfactory, the student will not be allowed to proceed to graduation in that academic year. If approved to continue, the advisor will supervise the student in completing the thesis in accordance with the committee's recommendations.

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

CERTIFICATION AND GRADUATION

In the fall of the final year of studies, the chaplaincy student must file a formal Petition for Candidacy in order to be considered for graduation and the Academy's chaplaincy certificate. All the requirements have to be fulfilled, as with rabbinical and cantorial candidates. For the procedures, see "Graduation and Ordination," pp. 51-52. The Master's in Jewish Studies and AJRCA chaplaincy certification will normally be granted at the same ceremony as the rabbinical and cantorial Master's degrees.

OUTLINE OF CHAPLAINCY CURRICULUM

Hebrew language must be taken until the student demonstrates fluency in readings in the siddur. Normally this includes finishing Hebrew II. A placement exam at entry determines the student's beginning Hebrew level.

Tanakh, minimum 12 credits

- Introduction to Chumash (3)
- Ketuvim: Tehillim (Psalms); Job/Wisdom Books (6)
- Chumash or Nevi'im elective (3)

Rabbinics and Halakhah, 9 credits

- Introduction to Rabbinic Literature (3)
- Bioethics (3)
- Hilchot (Laws of) Bikkur Cholim and Avelut (3)

Tefillah, 3 credits

- Introduction to Tefillah (3)

History and Thought, 6 credits

- Survey of Jewish History (3)
- Elective in Jewish Thought (3)

Mysticism and Spirituality, choose 9 credits from:

- Introduction to Mysticism
- Introduction to Hasidut
- Creative Ritual
- Mourning to Dancing

Professional Skills, 18 credits

- Art of Counseling (3)
- Crisis Intervention, Addiction and Trauma (3)
- Clinical Pastoral Education (CPE) (12)

Electives to make a total of 72 semester credits.

Chaplaincy students normally take 12 credits of CPE seminar, accompanying 2 accredited CPE units as defined in professional chaplaincy organizations. If a Chaplaincy candidate is not enrolled in CPE in any given year, s/he must enroll in a Spiritual Development Seminar. If chaplaincy students wish to enroll in rabbinics courses for which they are qualified, they may count them as electives or may petition to substitute a course for one required in the chaplaincy program.

Courses in Tanakh, Rabbinics/Halakhah, Jewish History and Thought, and Mysticism and Spirituality, plus the Thesis, constitute the core Master of Jewish Studies curriculum and, with Clinical Pastoral Education and other required professional courses, qualify the chaplain to receive the degree of Master of Jewish Studies with a specialization in Jewish chaplaincy.

MASTER'S DEGREE

AJRCA's Master of Jewish Studies degree provides a platform for developing your unique qualities in ways that will serve Jewish and/or interfaith communities. You will build a foundation of Jewish knowledge and then, with an advisor, select the courses that will best qualify you to serve in your chosen area. A variety of positions in synagogues, agencies, Jewish centers, and spiritual or faith-based programs will be open to you upon completion of the degree.

Course requirements total 36 semester credits plus Hebrew requirements, which differ depending on your specialty. A full-time student can complete the Master's degree in less than two years.

The core curriculum for the Master's degree includes 18 credits of courses in Tanakh (Bible), *tefillah*, rabbinic literature, law, and custom, and Jewish history and thought. Your specialization will require 18 credits, including 3 credits of a capstone course which will result in a substantial final project, either a focused area of research or an area of specific practical concern.

Specializations:

Jewish Values, Ethics, and Action

The Torah describes the Jewish people as “a wise and understanding people,” and our tradition demonstrates this concern in the realm of ethical reflection and action. With critical problems facing the world, Jews have both opportunities and responsibility to bring Jewish values and ethics to bear on our society. This specialization offers a foundation in biblical and rabbinic literature, followed by courses in contemporary ethical issues. Students who complete this degree specialization can become teachers, adult educators, and consultants in a variety of communal settings.

Music in Jewish Life

Music is a powerfully inspiring, integrating, and healing force in communities. This specialization will enrich the student's access to musical resources and ability to implement that knowledge in the context of Jewish community. Students will also be trained in Jewish musicology and related disciplines, and gain tools to contribute to this diverse and growing field. Graduates will be qualified for positions as teachers of music, directors of ritual life in synagogues, and as musical educators or directors in other Jewish organizations.

Interfaith Relations

Our contemporary communal reality includes practitioners and believers from many non-Jewish religious, humanistic, and spiritual traditions. This degree track introduces this complex reality, and offers practical skills in assisting individuals, families, and groups from different religious and non-religious traditions. The growing number of interfaith families is creating opportunities for education and consulting in this area, while many social action organizations also are excellent locations for pursuing interfaith work.

Sephardic Studies

This track provides a foundation in classical Sephardic biblical commentaries, medieval philosophers, modern legal responsa, and the humane wisdom of Jews from the Iberian Peninsula, North Africa, and the Middle East. Students will experience the majesty of Sephardic culture, including music, art, and poetry, and learn how this culture thrived for many centuries within the Arab and Muslim worlds. Graduates will be able to share these unique treasures with their communities, and gain practical skills for work in Sephardic congregations.

Individually Designed Programs

The Master's degree offers the possibility of combining elements of two or more of the above specializations with unique interests to design a program contributing to the creative life of Jewish communities. Those with experience in the arts, drama, poetry or narrative can develop, with the assistance of an advisor, a program that combines required courses, studies at partner schools, and independent work leading to the capstone. This degree will open up possibilities for work in Jewish and interfaith education, and in organizations that support diversity in the arts, drama, and creative writing. Future careers will be as varied as the programs that individuals would undertake.

All program designs are created in collaboration with a faculty advisor and are subject to approval by the Program Coordinator.

MASTER'S THESIS OR CAPSTONE PROJECT

Students in these specializations will complete a written project, either a Thesis on a topic of research interest or a Capstone Project based upon fieldwork and practicum studies, in the second half of their degree studies. Requirements and procedures for the thesis are explained in the Handbook on Thesis Writing available from the AJRCA office.

In the year before they expect to graduate, students will explore possible topics, a process that can include assistance from one or more faculty members in creating a proposal. The student will develop a formal written proposal and submit it to the Dean of the school most relevant to the topic. The Dean will approve thesis topics,

make suggestions for improvement, or require re-submission, and assign an advisor and a reader. The student will normally enroll in the Capstone Seminar during the time of writing, to share with other students in the program and make at least one presentation on the topic.

A schedule will be developed similar to those which apply to the thesis process in the professional schools, with the proviso that the timing of the Capstone Seminar may affect due dates during the process.

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

OUTLINE OF THE CURRICULA:

The Core Curriculum for all tracks includes 18 credits of courses in Tanakh, tefillah, rabbinic literature and Jewish law, Jewish history, and Jewish thought. Most of these will be taken in the first year.

Introduction to Tanakh, 6 credits
Introduction to Tefillah, 3 credits
Introduction to Rabbinic Literature, 3 credits
Jewish History, 6 credits:
 Survey of Jewish History
 Modern Jewish History
Elective in Jewish Thought, 3 credits

The specializations each require 18 credits, including 3 credits of a capstone course which will result in a substantial final project, demonstrating mastery of a focused area of research or practical concern. Below are the lists of courses which are typical of each program.

Jewish Values, Ethics and Action

Mishnah, Talmud, or Halacha electives
Value of Life and Lives
Studies in Applied Ethics
Capstone Project
Hebrew language: two years of biblical Hebrew (12 credits) or equivalent proficiency

Music in Jewish Life

Jewish Music History, 6 credits

Musical Diversity

Jewish Musicology

Elective

Capstone Project

Hebrew language: one year of biblical Hebrew (6 credits) or equivalent proficiency

Creativity in Jewish Communal Life

Value of Life and Lives

Studies in Midrash

Electives chosen from the following:

Daily Jewish Practices

Introduction to Mysticism or special topics in mysticism

Spiritual Direction

Songs of the Times

Special Topics in Jewish Arts and Media

Capstone Project

Interfaith Relations in Jewish Communities

World Religions: Framework for Understanding (3)

Interreligious Counseling (3)

Interfaith Family Systems (3)

Spirituality or Counseling Elective, or Creative Ritual (3)

Elective in a non-Jewish tradition (3)

Capstone Project (3)

Sephardic Studies

Fixing God's Torah (3)

Direct Tanakh (3)

Studies in Sephardic Halakha (3)

Studies in Sephardic Literature & Culture (6)

Capstone Project (3)

Students who complete any of these programs may find that they wish to apply to the Rabbinic, Cantorial, or Chaplaincy Schools. Applications are welcome, but admission is not automatic. Students should note that the requirements for application to the professional schools are different, and potential candidates must meet all those requirements and go through a regular application process.

APPLICATION FOR ADMISSION

INTRODUCTION

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

At AJRCA we are not concerned with affiliations or denominational preferences. We welcome applicants from all paths of Jewish life. We expect that applicants will have visited and prayed with different communities and be informed about current issues in the Jewish world. The Jews our alumni serve, even in a denominational setting, will have family from the full spectrum of Judaism. The ability to see each person as a unique soul will be very important for professional effectiveness.

We believe that individuals with life experience or prior careers make uniquely capable rabbis, cantors, chaplains, and community leaders. We encourage most applicants to take time after undergraduate training for personal development. Those who are making mid-life career changes are welcome to our student body; many of our students have previously been teachers, professors, physicians, executives, attorneys, parents, therapists, and scientists, among other professions.

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

PREPARATION

To be ready to apply to the Academy, a prospective student will most likely already have some strongly engaged experience in the Jewish world—for example through leading services, teaching in a congregation or *havurah*, serving on a committee or board of a synagogue, or working with some other agency of the Jewish community. Applicants without specific Jewish community experience may have held leadership positions in the secular world, while others may have displayed talents in counseling or in unique areas like the arts or drama. We welcome applications from people of many talents and backgrounds who are motivated by a deep spiritual yearning to serve the Jewish people.

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

HEBREW LANGUAGE

Proficiency in Hebrew is essential to serious Jewish study in all the professional schools, and an acquaintance with Hebrew is required in some community leadership programs as well. A Hebrew Proficiency Examination, given at the time of the admissions interview, will measure the candidate’s ability in Hebrew and determine placement in our Hebrew classes. Prior knowledge of modern Hebrew is helpful but not sufficient.

Entering the Hebrew I level will already require ability to “decode” Hebrew, meaning familiarity with the aleph-bet, *nekudot*, and familiarity with rules of pronunciation. Entering Hebrew II or higher requires various levels of grammatical proficiency. Our Hebrew instructors are pleased to help identify areas that a prospective student would need to study to begin at a higher level.

JUDAICA PREPARATION

Familiarity with basic Jewish texts and practice is essential, but no test in Judaica is required for admission. A reading list will be provided the summer before fall semester entry to assist students in orienting themselves to AJRCA’s expectations.

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

THE APPLICATION PROCESS

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

- 1) Official transcripts from all colleges or universities attended, showing completion of at least a Bachelor’s degree at an accredited university.
- 2) A resume or curriculum vitae.
- 3) Essays as described below.
- 4) Three letters of recommendation relevant to activity and experience in the Jewish community.
- 5) An application fee of \$300.

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

TIMELY APPLICATION

While the Academy has a “rolling admissions” process, applicants are advised to submit their materials by March 31 before the fall term in which they wish to enter. This will allow time for completion of any requirements or for preparatory study over the summer.

Students wishing to apply for federal student loans must complete their applications no later than June 15 in order for their materials to be processed in time for fall term. Later applications (completed after June 15) cannot be considered for scholarships or grants for that year. In some cases, full-time enrollment may be postponed until the spring semester.

ESSAYS

Written essays are required of each candidate as a part of the application file. They should total six to ten typed pages and discuss the topics indicated below for each School:

Rabbinical and Chaplaincy Applicants:

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

Cantorial Applicants:

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

Applicants for one of the Master of Jewish Studies specializations:

- 1) Write a personal history/spiritual autobiography, giving the background to your decision to enter AJRCA’s graduate program and your interest in the field of study you have chosen.
- 2) Describe your current beliefs and ways of living/practicing Judaism; please discuss what you love and enjoy as well as areas of struggle and concern.

PSYCHOLOGICAL EVALUATION

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

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

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

ADMISSIONS INTERVIEW

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

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

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

We generally notify an applicant of the decision within three weeks of the interview assuming that all application requirements and materials have been completed. An application may be unconditionally accepted, accepted with stipulations or conditions, or rejected. Acceptance to the Academy is valid until the beginning of the term following the anniversary of the interview date.

The Hebrew Placement Exam is normally taken on the same day as the admissions interview, and the candidate should allow an hour for this exam.

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

TRANSFER CREDIT

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

No more than 65 semester credits (approximately two years of study) can be counted toward an AJRCA Rabbinical or Cantorial program. Transfer students who enter with two years credit will not be permitted to begin their approved fieldwork placements until they have completed one academic year (two semesters) of course work at AJRCA.

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

ADVANCED PLACEMENT

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

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

SPECIAL ISSUES IN ADMISSIONS

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

Where an admitted student has covered an identifiable curricular area by some form of learning other than a graduate course at an accredited institution, the student may request that his/her program grant transfer credit rather than simply

advanced placement. Examples of such study would be at a (post-secondary) *yeshivah* or other program of Jewish study in Israel or elsewhere, or privately with a mentor. The petition shall detail the following:

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

If the information provided is insufficient for assessment, the student must take an examination prepared by a member of the faculty under the guidance of the Dean. An examination fee will be payable for each examination prepared. No retake is permitted of an advanced standing or proficiency examination.

TRANSFER FROM OTHER ORDINATION PROGRAMS

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

If a transfer student is accepted by the AJRCA Admissions Committee, he or she can be granted advanced standing equal to the proportion of the ordination program that they have already completed. However, as with other transfers, at least 85 semester units must be taken as an AJRCA student, and at least three (3) years or six (6) semesters of residence must be completed (see above, Duration of Study and Residency Requirement, pp. 16-17).

Transfer students are subject to all fieldwork and co-curricular requirements. In exceptional circumstances, the Dean may grant credit for up to one year of internship fulfilled at another institution, providing that the conditions and supervision were equivalent to those of AJRCA. However, those who come from other ordination programs must complete one full academic year (2 semesters) at AJRCA before the Academy will approve another fieldwork placement.

GRADUATION AND ORDINATION

PETITION FOR CANDIDACY FOR GRADUATION AND ORDINATION

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

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

GRADUATION REQUIREMENTS

Coursework must be completed, including all required courses, to the satisfaction of the AJRCA faculty. At the time of ordination in the spring term, spring courses must be verified by faculty as completed. No student will be permitted to participate in ordination and graduation ceremonies if any coursework is incomplete. The ordination date would then be postponed till the following year. The academic degree can be given as soon as the student has completed the work, but not the *te'udah*. The student must pay the fees for the diploma, *te'udah*, and/or certificates to be re-done with new dates.

For all candidates, the thesis or capstone project must be completed; for cantorial candidates, the *Recital* must have been completed. If the final draft of the thesis or project has not been submitted by the time of graduation, the student will not be able to participate in ordination and graduation ceremonies, as above.

Fieldwork, synagogue experience, and/or chaplaincy practica (including CPE as required) must have been completed, with all necessary reports and evaluations submitted to the appropriate dean.

Co-curricular requirements must have been fulfilled, including attendance at AJRCA retreats and other events, spiritual development requirements, and choir requirements for cantorial candidates.

Proficiency requirements, including but not limited to vocal training, proficiency in cantillation, leading services, Talmud requirements, and any other

requirements that may have been instituted for individual programs or for students' particular circumstances.

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

The President of AJRCA and the Deans of the professional schools must be satisfied that each candidate for graduation, ordination or chaplaincy certification possesses the qualities of integrity, stability, personality, spirituality and Jewish commitment that will enable the candidate to serve as a competent, caring leader of the Jewish people. The Deans recommend their candidates to the faculty, who must approve the list of candidates for graduation. The President then certifies that list and recommends the candidates to the Board of Directors, who give final approval. The Board will not unreasonably withhold approval providing that the above procedures have been followed.

CONFERRING OF ORDINATION

For rabbinical and cantorial students, the institutional ordination (*smicha*) of the Academy for Jewish Religion California, is conferred in person by the President and Deans (or their appointed rabbinical or cantorial representatives) upon the recommendation of the faculty and with the approval of the Board of Directors.

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

ACADEMY POLICIES

GENERAL POLICIES

CATALOG

This Catalog provides an official statement of the major policies and requirements applying to students of the Academy for Jewish Religion California. Students will be given a hard copy of the AJRCA Catalog in their entering year, and will have electronic access to subsequent editions of the Catalog as each is published. When a student registers, it is assumed that s/he is familiar with and agrees to the policies outlined in the Catalog as the basis upon which they enter and continue study at AJRCA. Acceptance of the Catalog is normally indicated by a signature at the time of enrollment; however, failing to sign acceptance does not excuse a student from the responsibility of knowing and abiding by Academy policies.

CALENDAR AND UNIT OF CREDIT

The Academy operates on a calendar of two semesters which average 15-16 weeks in length. Its basic academic unit of credit is a semester hour. The academic year is constituted by two semesters plus intensives in a January mini-term and in the summer. *Note:* Prior to fall 2014, the Academy was on a quarter hour system.

Credit Hour Policy

The Academy operates on a calendar of two semester terms, each no fewer than 15 weeks, as well as winter and summer intensives. Credit hours are awarded based on a framework of in-class time plus one of several options designed by faculty for other supervised learning opportunities. Primary in-class time for most classes is 2 hours per week, except for regular Hebrew language classes which meet 4 hours per week.

We have three types of courses:

1. Those which fulfill the credit hour requirement through at least the same number of hours per week in class with the same instructor (3 hrs = 3 credits, etc.)
2. Those which fulfill the 3-credit hour requirement through 2 hours in class with the primary instructor, and an additional hour of instruction with a different instructor or supervisor. This is similar to a course where an instructor might lecture 2 hours and a graduate student would lead discussion for the third hour. In our examples, the 3rd hour (or more) of learning is led and supervised by regular faculty members.
3. Those which fulfill the requirement with fewer than 3 hours in class but have either additional contact time with the instructor in other modalities (online, personal conference) or students do additional work equivalent to

the extra hours (e.g. substantial reading and writing assignments, “independent study” research, assigned musical studies and practice, field practica or observation).

GOOD STANDING

As the Academy is first and foremost a professional school, its students are expected to uphold high standards of academic, personal, and professional conduct, and to be emotionally well balanced. Accordingly, the President reserves the right to deny admission, registration, or re-admission to any student who, in the judgment of a review committee (which may include a psychological consultant), is deemed personally unsuited for religious leadership on any of those grounds.

The Academy may at any time require a student to enter counseling, psychotherapy or other appropriate evaluation and treatment for a specified period as a condition for continued registration. The Academy may also require a satisfactory written report from the Academy’s psychological or psychiatric consultant, and/or a written waiver permitting Academy officials to enable continuing consultation with the student’s therapist. Educational testing or therapy may also be recommended, with favorable reports required as a condition for continued registration.

If problematic issues arise during the course of studies, the advising system and annual reviews of students will generally provide appropriate channels for communication and addressing problems. In the case of a student’s failure to address issues as requested by the deans or faculty, the student is subject to suspension, dismissal, or expulsion. Procedures under which such disciplinary actions are implemented are described in the appropriate sections below. In any case, the Academy reserves the final right to suspend, expel, or dismiss a student.

ACADEMIC POLICIES

ATTENDANCE

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

offered by distance learning as well, and will be defined specifically to fit the nature of each class.

COURSE SELECTION

Each student must meet with the appropriate Dean or assigned representative to discuss the appropriate balance of courses in light of the student's other professional or personal commitments. The respective Deans must approve the final selections of a student's courses, and students may not change their registration without the approval of the Dean's office.

Students are permitted to drop or add classes during the first two weeks of any regular term. Changes in choice of classes may not be made after the end of the second week of classes; after that date, only withdrawals are permitted. In short terms (winter & summer intersessions) drop/add is allowed only on the first day.

COURSE REGISTRATION & CREDIT LIMITATIONS

For each term's courses, continuing students must register during the regular pre-registration period, which will be publicized to the student body by the registrar's office. New students are registered as soon as an open registration period is available or on an individual basis.

The Board of Directors reserves the right to institute late registration penalties at any time, based on established or newly established policies.

Students must carefully plan their registration with their deans and/or advisors. Courses in the Catalog may not be offered every year, so advance planning is necessary. If courses are still not available that the student needs, the dean can recommend an appropriate substitute.

All matriculated students are classified as either half-time or full-time. Half-time is between 6 and 11 credits per semester, and full-time is 12-15 credits. Students wishing to enroll in 16 or more credits may only do so in consultation with their dean. All half-time students are required to take a minimum of 6 credits per regular semester. Students wishing to take fewer than 6 credits per regular semester (Fall & Spring) must receive approval from their dean.

Full-time registration is constituted by a minimum of 12 semester credits. However, maintaining only the minimum registration may not enable a student to graduate in the standard amount of time. A "normal" course load (for a student aiming to graduate in 5 years for rabbinic or cantorial, 2-3 years for chaplaincy or master's programs), is 12-15 semester credits, that is, four or five three-credit courses.

A student with less than a 3.5 GPA may not register for more than 5 three-credit courses under any circumstances. Students who do have a 3.5 GPA may register for a maximum of 18 credits of 3-credit courses per term (excluding 1-credit courses) without special petition. The Student Assessment Committee will be notified that the student is carrying an additional load. A student carrying this extra load is expected to maintain a 3.5 GPA during that semester. If a student is unable to meet the GPA requirement, s/he will not be permitted to take an excessive course load in subsequent semesters.

Students may petition the Dean *in writing* for permission to register for more than 18 credits of three credit courses per term. Should the Dean accede to the request, the Student Assessment Committee will be notified, and such students must maintain a 4.0 (all As) GPA during that semester. Should they not meet the GPA requirement, they will not be permitted to take an excessive course load in any subsequent semesters.

The Deans of the various schools reserve the right to limit a particular student's registration further, and to limit any student's registration in intensive courses.

PREPARATION FOR AJRCA CLASSES

As in all graduate study programs, material covered in each class session can be only a small part of the learning required for each course. For each course, students should allow a minimum of three hours of preparation for each hour of class time. Follow-up and review time is also necessary. Some courses require more extensive reading or other preparation than others. In particular, courses based upon primary sources will demand close study and multiple readings of appropriate sections of texts upon which the course is based. Additional study in *chavruta* or other study groups may also be required beyond the regular class schedule.

REQUIRED BOOKS AND MATERIALS

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

ACADEMIC STANDING AND PROGRESS

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

A student is considered to be making satisfactory progress through the program, for financial aid purposes, if a minimum of 15 semester credits is completed in one academic year. Incompletes are not counted toward that minimum, nor are courses in which the student received a C in a required course. Satisfactory progress is required in order to be eligible for any financial aid in the following year.

EVALUATION OF STUDENT COURSEWORK

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

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

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

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

As indicated in “Demonstration of Achievement of Outcomes” (above, pp. 13-14), all students must receive grades of B- or above in required courses in their programs. Any required course in which that minimum standard has not been met must be repeated. The student must pay full tuition for any such repeated course.

While B- is the minimal acceptable grade as indicated above, a pattern of B grades can generate an academic warning from the Dean of the student’s professional school.

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

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

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

Pluses or minuses reflect 'partial' achievement of the goals (higher or lower, respectively).

INCOMPLETES

All course work is due on the dates required by the instructor; otherwise students must request permission of the instructor to be given a grade of "Incomplete" (I). The instructor may or may not agree to the request for an Incomplete.

Uncompleted work from Fall semester or Winter intersession must be completed by the end of the Spring semester of that particular academic year. Work incomplete in Spring semester or Summer intersessions must be completed by the end of Fall semester of the immediately following academic year. If not completed, the grade is considered unresolved and the course will remain on the record with no credit given. To receive credit, the student would have to repeat the course.

In unusual circumstances, a student may petition the Student Assessment Committee to request additional time to complete the work. The petition must be submitted no later than the last faculty meeting of the term in which the incomplete is due to be finished. In most years that would be no later than December 1 for incompletes due in Fall, and May 1 for incompletes due in Spring.

If a student has more than two incompletes carried over beyond the first term after the course was taken, permission to register for the next semester will be blocked until the appropriate Dean gives permission, and the student is limited to taking 12 credits (four courses). Further incompletes may result in further restrictions. The Student Assessment Committee will be notified about any student who has two or more incompletes.

Students who have failed to comply with these policies will not be permitted to register for any additional courses.

All incompletes must be resolved before the beginning of the student's anticipated final academic year, or the student cannot be listed as a candidate for ordination or graduation. Any student who receives an incomplete *during* his/her final year must complete it by March 1 in order to be permitted to graduate that year.

ACADEMIC GRIEVANCE PROCEDURE FOR EVALUATIONS

In the case of student grievances regarding grades or evaluations for individual assignments or projects, for a course as a whole, or for a thesis, recital or capstone project, the following procedures shall be followed:

1. Students must first discuss their grievance with the instructor or evaluator, present concerns and seek from the instructor an explanation for the grade or evaluation. The instructor is required to respond within 14 business days. Grievances by students about the grades they have been assigned must be presented *no later than* the end of the following full semester.
2. If the matter cannot be resolved at that level, the student shall bring the grievance to the Dean of their professional school.

The Dean shall verify, after conferring with the instructor, that the instructor has met with the student and has not agreed to the request by the student for a change of grade. The Dean must respond to the student within 14 business days.

3. The Dean shall then convene an ad hoc Academic Grievance Committee, which shall consist of the Dean, two faculty members other than the faculty member involved, and a student representative of the Va'ad or other student selected by the AJRCA Va'ad. The Vice-President, in consultation with the faculty Executive Committee, shall appoint the two faculty members annually.

The committee shall seek formal written statements from the student detailing the basis of the grievance along with the original submitted work under dispute and shall then solicit a reply to this statement from the faculty member. The faculty member shall submit the syllabus for the course, any relevant assignment sheets, and any other relevant documentation. The grievance committee may also request that both parties appear before the grievance committee at the time of its discussion of the case. The grievance committee shall arrive at a decision by consensus, render its decision, including the appropriate course grade, and shall communicate it and the reasoning behind it in writing to the student, the faculty member, and the Dean of the professional school or head of program in which the student is enrolled. In cases where consensus cannot be achieved, the decision will be made by majority vote of the committee. This procedure shall take no longer than 14 business days.

4. If any of the Deans is the faculty member in question regarding the grievance, s/he will recuse him/herself from the proceedings and the Vice-President will appoint an alternate.

ACADEMIC INTEGRITY

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

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

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

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

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

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

Violations of academic integrity are very serious and will be referred to the Dean for possible suspension and further disciplinary action (see below, Violations of Academy Policies).

SUPPLEMENTARY STUDY

In addition to study connected with AJRCA courses, students should expect to read and study extensively outside the formal program to develop a breadth of

familiarity with Jewish sources that cannot be covered in class. Rabbinical students should expect to read the entire *Tanakh*, as well as significant portions of *Mishnah*, as much as possible in Hebrew. The summer intersession is the ideal opportunity for such study projects. Students should expect to discuss their plans and progress with their advisors at least once each year.

STUDY AT OTHER INSTITUTIONS

As part of our cooperative interfaith endeavor with the Claremont School of Theology, Bayan Claremont, and University of the West, AJRCA students may take courses for credit if the courses are approved by their Dean as appropriate. Schedules are available on the schools' websites. Students enroll and pay tuition through the regular AJRCA registration system.

AJRCA students will also email the professor to ask permission to enroll in the classes. Conflicts with Jewish holidays should be worked out with the professor, who will arrange a reasonable accommodation.

Other than the above established cooperative arrangements, once a student has been accepted as a regular student at AJRCA, study at other institutions is rarely approved. In certain circumstances, a student may petition the faculty's Curriculum Committee for permission to take courses that AJRCA does not offer for credit at other approved institutions of higher Jewish learning, provided that the proposed courses will not interfere with AJRCA class attendance or requirements. Such a petition must be approved **before** the course commences or no credit will be given. Credit will be earned at AJRCA only when the student presents an official transcript showing completion of the course with a grade of B or higher.

INDEPENDENT STUDY

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

- No first-year students may register for an independent study other than for language remediation.
- Independent studies are limited to topics not otherwise covered in established AJRCA courses.
- Rabbinical and cantorial students are limited to a maximum of four independent studies during their five-year programs at AJRCA (years two through five only).
- Chaplaincy students are limited to two independent studies (years two and three only).
- The Dean of the student's professional school must review and authorize all independent studies before the student's registration.

In order for a proposal for Independent Study to be considered, a full outline of the study, including means of assessment, must be submitted in writing, signed by the

instructor, and submitted as a petition to the faculty Curriculum Committee no later than the last faculty meeting of the term before the study begins. No AJRCA credit will be earned until all required work and sessions have been completed and evaluated. The student must pay a special tuition fee for each independent study course credited to his/her transcript.

Teach-Out Policy

This policy provides for the protection of students in the event that an AJRCA program is discontinued. Students will be directed to an appropriate in-house or outside program, where they will continue their studies with minimal disruption.

1. AJRCA leadership will take measures to protect the interests of students in the event a program is discontinued.
2. AJRCA will create a teach-out plan to ensure that all active students will be able to complete their studies, either at AJRCA or in comparable program or institution.

Whenever possible, AJRCA will continue to provide instruction so that active students can complete their prescribed program at AJRCA, including through mentoring, independent study, and culminating examinations.

In cases where it is not feasible to continue the same curriculum with the same faculty, AJRCA leadership will develop a teach-out agreement with one or more institutions or programs. This agreement will provide for the equitable treatment of students, and allow for the smooth transfer of students to that institution.

The institution must be in good standing and accredited by a regional accrediting agency equivalent to WSCUC, and must have the necessary experience, resources, and support services to provide an educational program that is reasonably similar in content, structure, quality, and tuition, and leads to the same certification.

AJRCA will notify WSCUC if and when a program is being discontinued.

AUDIT POLICY

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

LEAVE OF ABSENCE

A student in good standing who is facing circumstances that make continuation of study difficult or impossible may apply for a leave of absence. This will be granted in writing, if judged to be reasonable, by the President or Dean. A student must register for each term of a leave of absence by paying the regular registration fee. After a third consecutive term of such leave, the student may be required to re-apply and/or meet with the faculty's Student Assessment Committee. Leaves of absence may affect eligibility for Federal loans.

EXCEPTIONS TO REQUIREMENTS

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

ADMINISTRATIVE POLICIES

AMENDMENTS TO COURSE REQUIREMENTS

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

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

CANCELLATION AND CLOSING OF COURSES

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

PROBLEM SOLVING

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

Each student will normally meet at least once each term with an appropriate Dean or faculty advisor; but meetings can occur as often as either party feels is necessary. In a term when only distance-learning classes are being taken, conversations may take place by telephone or video conference. The heart of the advising relationship is in personal meetings, which provide time to explore developmental issues of concern to the student or to the Academy. Students should feel free to raise any matter of personal, academic, spiritual or professional concern with the Dean or mentor.

Faculty are asked to evaluate students on a non-academic basis as well as through grades, in order to assess students' ability to maintain appropriate relationships, to relate in community, to respond to difficulties with maturity, and to act with a high level of ethical consciousness. These evaluations, which are confidential between faculty and administration, will form the basis for advising and guiding

students in areas of personal growth that will affect their ability to perform as rabbis, cantors, chaplains, and general community leaders. If an area of concern about a student develops, the Dean will be kept fully informed, so as to assist the student in addressing any problematic issues. If difficulties persist or cannot be dealt with through informal systems, the respective Dean may convene an evaluation committee to assess the student's status.

NON-DISCRIMINATION POLICY

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

DRUG AND ALCOHOL POLICY

The Academy for Jewish Religion California requires that its students conform to all applicable laws concerning abuse of drugs, narcotics, alcohol, or any other substance. Specifically, the Academy is in compliance with federal government regulation for a drug-free workplace for students and employees. Any student or employee caught in possession, use, or distribution of any illegal substance may be dismissed and/or arrested. A student convicted of felony criminal charges in this regard is subject to immediate dismissal from the Academy. In addition, no alcoholic beverages are permitted in AJRCA classes or at on-campus events, even if no minors are in attendance.

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

BEHAVIOR CODES

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

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

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

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

DISCIPLINARY PROCEDURE FOR VIOLATION OF ACADEMY POLICIES

Violations of academic or administrative policies that are reported to a dean of the student's professional school, or to the President, will be investigated as quickly as possible within the limits imposed by the academic calendar. These can include issues of academic integrity or violations of administrative policies such as those regarding sexual harassment, drugs and alcohol, or repeated behavioral improprieties. The policies are listed above in the relevant sections of this Catalog (e.g., pp. 59, 65-66).

After review of the events and discussion with the student reported to be in violation, and finding the report of violation to be substantiated, the Dean or President has the authority to suspend the student pending further investigation. Suspension results in immediate prohibitions on attending classes, receiving grades, and participation in AJRCA student activities until further notice. No refunds of tuition will be made and all amounts on the student's bill will still be due.

The Dean will convene a committee to discuss subsequent actions. This committee may be the same as the Grievance Committee for Evaluations, except that the personnel on the committee may vary with the circumstance (e.g., if a faculty member on the committee was the object of harm by the student). The committee will review the evidence and circumstances and decide whether and under what conditions the suspension can be lifted, or whether the student will be immediately expelled. The committee may also impose additional conditions for the student's progress toward graduation, with the intent of the student overcoming deficits that led to the violation and/or better preparing the student as a Jewish professional.

GRIEVANCE PROCEDURE FOR IMPROPER TREATMENT

If a student has a complaint of improper treatment (other than an academic grievance, the procedure for which is described on p. 59) by a member of the staff, faculty or administration, and conversations with appropriate individuals have not resolved the problem, the student should present the grievance, in writing, to the Dean of the appropriate school. The Dean will make a preliminary investigation and attempt to correct the action or clarify any misunderstanding within 30 days. If unsuccessful, the Dean will convene an *ad hoc* committee including members of

the faculty and administration to make a full investigation and recommend action to the Dean within 30 days. If the matter is not resolved, final appeal is to the Grievance Committee of the Board, which can also include the President. All persons involved shall be kept informed of the progress of the matter, and all parties shall have access to an impartial hearing.

If a student has an unresolved complaint in relation to compliance with state laws relating to educational institutions, he or she may contact the Bureau for Private Postsecondary Education for review of a complaint, at P.O. Box 980818, Sacramento, CA, 916-431-6959; the relevant website is www.bppe.ca.gov.

PRIVACY ACT

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

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

Students have the right to inspect their AJRCA general file during regular office hours. A written notice should be directed to the Registrar, and a time will be arranged for inspection in the office with the Registrar or a senior administrator present.

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

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

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

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

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

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

TUITION AND FINANCIAL AID POLICIES

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

TUITION

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

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

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

The Board of Directors enacted a new policy in August 2016, whereby matriculated students who do not register for any course during the first registration period and wish to register for that semester at a later date will incur a \$300 late registration fee in order to complete their registration.

FINANCIAL AID

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

In order to request and qualify for any kind of financial aid, students must submit an AJRCA application and a FAFSA (Free Application for Federal Student Aid, www.fafsa.ed.gov) and follow all appropriate procedures.

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

The Financial Aid Officer will inform each student in writing as to the amount of scholarship and federal student loans to be allotted in any given academic year.

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

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

Students who need additional financial aid are advised to apply to relevant aid programs. Loans averaging \$3000 per year, repayable over a four-year period beginning after graduation, may be available from the Jewish Free Loan Association to qualified Los Angeles County residents. Students must apply and arrange terms directly with the Association.

TUITION PAYMENTS

Tuition payments are due upon registration for each term unless an alternative payment plan has been arranged and a Payment Agreement signed by the student. A "payment due" date will be specified by the Registrar; if payment is not made by that date, the student will lose his/her place in the classes.

Students paying tuition fees by check or automatic debit rather than a credit card will receive a 3% discount on tuition only. However, the discount will be rescinded if a check bounces or an automatic debit fails to clear.

TUITION REFUNDS

Reducing Number of Classes

Changes in registration are permitted within the first two weeks of classes of a regular semester. If the change results in a lower number of classes, a full refund of the difference in tuition is permitted. After two weeks, no refunds are given. In mini-terms, tuition is refunded only if cancellation is before the start of class.

Withdrawal from the Academy

Students who wish to withdraw from school completely by canceling their entire registration must give notice to the Registrar. If written notification is given, the date of receipt by the office is the official date of withdrawal. If oral notification is given, the date of the oral notice will be recorded as the official date of withdrawal;

however, oral notification must be followed by written notice within seven calendar days. If a student who has given notification of withdrawal continues to attend classes or participate in an Academy activity, s/he is not considered withdrawn. The last documented academic or co-curricular participation will be the official date of withdrawal.

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

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

Calculations of Refund of Tuition for Students Not Receiving Federal Loans

Students who withdraw (i.e. cancel registration entirely), prior to the first day of classes are entitled to a full refund of the relevant portion of the tuition for the term. If cancellation occurs within two weeks from the first day of classes, students are entitled to a refund of 80% of tuition. **NO REFUNDS WILL BE MADE AFTER THE FIRST TWO WEEKS OF CLASSES** in a regular semester. In a mini-term, an 80% refund will be made **ONLY** if the student cancels on the first day of class.

Calculation of Federal Loan Refunds

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

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

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

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

Processing of Refunds

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

TUITION AND FEES FOR 2018-19

The fees in the schedule below apply as of Fall Semester 2018. The Board of Directors reserves the right to change the fee schedule at any time. Students can expect increases in tuition and fees over the years of their attendance. See above, “Tuition Payments,” for rules on payments by credit card versus other methods. The Board of Directors also reserves the right to institute late registration penalties at any time, based on established or newly established policies.

Tuition per unit of credit	\$851
Most courses are 3 credits, so each regular course will be:	\$2553
CPE + Seminar, 1 yr. (1 CPE unit + 6 AJRCA credits)	\$5700
Private Cantorial Coaching per semester (1 credit)	\$2553
Independent Study (see requirements)	\$2753
<i>Other fees assessed <u>each term</u>:</i>	
Registration (Fall, Spring)	\$150
Registration (Winter/Summer Miniterm)	\$75
Materials Fee	\$60
Va’ad Fee (Fall, Spring)	\$70
SPECIAL FEES	
Application Fee	\$300
Accompanist for Cantorial Audition	\$100
AJRCA Annual Retreat *(billed in Fall Semester)	\$325
Thesis Fee (final year only)	\$800
Ordination/Graduation Fee (final year only)	\$600

*Based on double occupancy. Single room for retreat will incur an additional cost.

OTHER FEES

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

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

COURSES OF INSTRUCTION

Courses are listed below alphabetically by curricular area:

- CN Cantorial Music and Performance
- CP Chaplaincy
- HB Hebrew
- HT History & Thought
- LT Tefillah (Jewish Liturgy)
- MS Mysticism & Spirituality
- PR Professional Skills
- RB Rabbinics
- TN Tanakh

Most courses meet once per week for 2.4 contact hours. Hebrew classes meet for 3 contact hours each week; many others require longer meetings or additional communication, such as by email or online. The calendar varies because of coordination with the Jewish holidays, but the semester will include 15 or 16 weeks of classes or required instructional activities.

The numbering system for courses has changed from catalogs prior to 2012. We are now using 4-digit numbers coded as follows: The “3” at the beginning of the number indicates a Master’s degree level course, and applies to all AJRCA courses except first- and second-year Hebrew; a few courses are 4000, namely 5th-year seminars or special studies. Students in PhD programs at Claremont School of Theology can apply to take AJRCA courses for PhD credit under specific circumstances; please contact the instructor.

CANTORIAL MUSIC AND PERFORMANCE (CN): Nusach, Repertoire, and Cantillation

CN 3100 Weekday Nusach

One-semester course introducing the nature of cantorial work, including basic skills to begin to work in congregations and build the accomplishments necessary to meet criteria for performance; along with practice in traditional prayer motifs for weekdays, Rosh Chodesh, fast days minor holidays, Yom HaAtzma’ut, and Yom HaZikaron.

CN 3105 Music Theory

Music theory and practice, including reading and understanding music, sight-singing, ear training, transposing, arranging, and other skills. (Requirement for some students).

CN 3110 Repertoire Coaching

Individual training with a vocal coach appointed by the Academy; four semesters required, 1 credit each semester, normally while enrolled in Shabbat and High Holiday Repertoire. Unique tuition schedule.

- CN 3115 Guitar and Song Leading
Basic guitar competency and song leading repertoire for synagogues and other contexts. Strongly recommended.
- CN 3150 History of the Cantorate
Development of the cantorate from the Talmudic period to the present, focusing on the changing status and functions of the profession and its denominational variations.
- CN 3201-02 Shabbat Nusach
Two-semester sequence teaching traditional prayer motifs for Shabbat.
- CN 3211-12 Shabbat Repertoire
A variety of modern prayer motifs for Shabbat
- CN 3250 Music in the Hebrew Bible
Survey of musical references in the Hebrew Bible, with emphasis on the roles of music in devotional and everyday life. [satisfies: Advanced Tanakh]
- CN 3251-3252 Jewish Music History
The history of Jewish music from ancient times to the present.
- CN 3281-82 Cantillation for Cantorial Candidates
Two-semester course including skills and tools needed to chant from Torah and Haftarah in the traditional Ashkenazic form; history and sources of cantillation; varieties of cantillation needed for different occasions in the Jewish calendar; methods of teaching cantillation for bar and bat mitzvah students.
- CN 3301-02 Yamim Nora'im Nusach
Two-semester sequence teaching traditional nusach for Rosh Hashanah and Yom Kippur.
- CN 3311-12 Yamim Nora'im Repertoire
A variety of modern prayer motifs for Rosh Hashanah and Yom Kippur.
- CN 3320 Musical Diversity
Survey of music from diverse locations, movements and historical periods, such as Yiddish, Ladino, Israeli, or Hasidic music.
- CN 3325 Songs for Holidays
Special repertoires for festivals, minor holidays, and special occasions.
- CN 3360 Music for the Jewish Life Cycle
Study of traditional and contemporary music of life-cycle passages, including study of the halakha and Jewish calendar as applicable.
- CN 3365 Youth and Adult Choir and Instrumental Ensemble Direction
Techniques and resources for directing youth and adult synagogue choirs, with special topics related to the use of music in Jewish schools.

CN 3395 Cantorial Improvisation and Recitative
Techniques of improvisation in a variety of musical environments and independent study in recitative, for students in final year only.

CN 3400 Nusach for Shalosh Regalim
Traditional and modern prayer motifs for Pesach, Shavuot, Sukkot, and Shemini Atzeret/Simchat Torah.

CN 3410 Jewish Musicology
Theories and methods in the critical study of Jewish music, past and present.

CN 3420 Concert Repertoires
Advanced study of various repertoires, including Yiddish, Ladino, and other concert music; and modern folk repertoire, including music from Rabbi Shlomo Carlebach, Debbie Friedman, Craig Taubman, Julie Silver, and others. Repeatable with permission of instructor.

CHAPLAINCY (CP)

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

CP 3275 Crisis Intervention, Addiction, and Trauma
Study of professional approaches to crisis intervention, including approved practices in immediate intervention, appropriate referrals, follow-up, and dealing with relevant community agencies at various levels of intervention; and to addiction and anti-social behavior resulting from physical or emotional trauma, along with applicable philosophical and religious thought, such as theory and practice of forgiveness, mussar and self-improvement, the nature of supportive communities.

CP 3311 Creative Life Cycle Rituals
Study of the spectrum of life's passages and milestones, including childbirth, puberty, conversion, marriage, singlehood, mid-life, divorce, aging, and death; illuminated using halachic material, study of traditional customs, personal narratives, and insights derived from contemporary practice. [satisfies: Professional Skills; Spirituality]

CP 3312 Mourning into Dancing: Transforming the Experience of Loss
Traditional Jewish rituals of death and mourning understood through halachic material, personal narratives, and contemporary practice. [satisfies: Professional Skills; Spirituality]

CP 3280 Spiritual Care Studies with Clinical Pastoral Education
Extended form (scheduled over two semesters). Repeatable up to eight semesters with permission of instructor.

Chaplaincy as a profession, with field experience and regular meetings as a class. This series provides academic studies that give course credit in tandem with CPE training

and clinical experience. Successful completion of both aspects results in six semester credits per year and, at the end of the year, and one unit of accredited CPE training.

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

Each year, the academic segment will focus on a different theme to gain exposure to important thinking in the field, and to develop the depth of thoughtful reflection expected of our students. Themes might include spiritual assessment, theology of spiritual care, classics of spiritual growth, etc.

CP 3285 A summer intensive version of CP3280, with clinical training. Offered periodically.

HEBREW (HB)

The Hebrew program is designed to give students sufficient command of the Hebrew language to study Tanakh in its original Hebrew, to comprehend the meaning of prayers in the Siddur, and to study major commentaries. Levels from beginners to advanced, are offered. Each Hebrew class meets twice per week during each regular semester, to earn three credits each semester. Entering students must have taken a proficiency examination in Hebrew (see above, p. 16) to determine where their Hebrew studies should commence.

HB 1001-02 Introduction to Biblical Hebrew I, II

Declension of nouns with prepositions and possessive endings; construct forms (word pairs); past, future, imperative and infinitive verb forms; verbs in the *pa'al* structure; *vav* reversing.

HB 2001-02 Intermediate Biblical Hebrew I, II

Continuation of verb study, with three structures and their classification.

HB 3001-02 Intermediate Biblical Hebrew III, IV

Continuation of verb study, with the three further structures; study of excerpts from *Tanakh* for translation and advanced grammatical analysis, using all the forms and patterns studied.

HB 4001-02 Advanced Biblical Hebrew and Introduction to Rabbinic Hebrew

Transition from biblical to rabbinic Hebrew; reading midrashim and commentaries.

HB 4501-02 Intermediate Rabbinic Hebrew

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

JEWISH HISTORY AND THOUGHT (HT)

Note: HT 3101 through 3104 must be taken in sequence. There are no specific Hebrew prerequisites for HT courses unless noted.

HT 3100 Survey of Jewish History

For non-rabbinical students: A one-semester survey of Jewish history from post-biblical to modern times.

HT 3101 World of the Bible

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

HT 3102 Second Temple and Rabbinic Periods

History of the Jewish people from approximately 400 BCE through the 10th century CE. Study of documents and scholarly histories illuminates the dramatic developments within Jewish life during the periods of the late Second Temple, Mishnah, and Talmud. Special attention is given to the dissemination of the oral Torah and the emergence of the figure of the sage, followed by the gaonic period. Prerequisite: HT 3101.

HT 3103 Medieval and Early Modern Periods

Survey of the political, intellectual, and social history of the Jewish people during the millennium from the early European medieval period (11th century) to the scientific and philosophical Enlightenment (*Haskalah*). Prerequisite: HT 3101-02.

HT 3104 Contemporary Jewish History

Survey of Jewish history from 1800 to the present, including topics such as emancipation, Haskalah, Hasidism, changes in Jewish and life styles in Europe; emigration to America; early Zionism and *yishuv*, the establishment of the state of Israel, World Wars and Holocaust, and the Arab-Israeli conflict. Prerequisite: HT 3101-02-03.

HT 3200 Issues in Jewish Thought

Significant theological or philosophical issues and approaches to them from various Jewish and, as appropriate, non-Jewish sources. [satisfies: Jewish Thought]

HT 3330 Understanding Jewish Communities

Studies of Jewish community from denominations and agencies to new communities and associations of contemporary times. Students learn how to combine deeper understanding of media and quantitative information in a way that has practical application. Various specific topics may be offered under this number. [satisfies: Jewish Thought]

HT 3340 Comparative Religion

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

HT 3345 Interreligious and Intrareligious Dialogue

This course focuses on understanding other traditions and how fruitful dialogue can be constructed and implemented. Students will investigate case studies of relevance that can help them in their own congregations and in relations with other non-Jewish and Jewish religious communities. [satisfies: Professional Skills]

HT 3495-3499 Special Topics in Jewish History and Thought

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

HT 4000 Independent Studies in History and Thought

Advanced topics in specialized areas designed for individual study.

TEFILLAH AND LITURGY (LT)

LT 3100 Introduction to Tefillah

Study and practice of Jewish liturgical life, beginning with the calendar and traditional siddur. The weekday shacharit service will be studied in English for its basic structure, important themes, and variations in contemporary prayer traditions. Students will develop their ability to read, lead and explicate key prayers of daily services such as Kaddish, Shema, Aleinu and others.

LT 3150 Unlocking the Siddur: Hebrew Roots of the Prayer Book

Exploring the structure of the siddur, and the concepts and meaning of each prayer. Students will study the text itself and become familiar with the most frequently used book in our Jewish literature [satisfies: Rabbinics]

LT 3190 Tefillah Skills and Jewish Musical Traditions

Focus on skills for leading *shiva minyan* and other basic services, including reading fluency, use of the voice, and leading or coordinating services. Students will also develop familiarity with styles of music in the contemporary synagogue.

LT 3195 Cantillation for Rabbis

Traditional trope for chanting Torah and Haftarah.

LT 3200 Tefillot for Shabbat and Special Days

Students continue to develop skills in leading the weekday service, while expanding their understanding of the various elaborations of prayer such as Rosh Chodesh with Hallel, traditional 'minor' holidays like Hanukkah and Purim, then studying the Shabbat prayers.

LT 3300 Tefillot for Major Holidays
High Holy Day liturgies and the variations in readings and tefillah for the Shalosh Regalim, as well as modern holidays like Yom HaZikaron and Yom HaAtzma'ut.

LT 3301 Tefillah 2 (Formerly Intermediate Tefillah 1)
Close textual study of specific portions of the liturgy including Heikhalot and Merkvah themes. The year-long course includes the Torah service; Shabbat liturgy; Kedushah in various formulations; and the holiday cycle. Prerequisite: LT 3100, HB 2002, MS 3101.

LT 3302 Tefillah 3 (Formerly Intermediate Liturgy 2)
Continuation of LT 3301.

LT 3360 Life Cycle Liturgies and Practices
Study of texts and practical issues in preparing for and officiating at weddings, funerals, and other life transition ceremonies. Traditional texts will be studied with attention to their use in various contemporary circumstances.

LT 3400 Vocalization & Tefillah Lab
1 credit Tefillah Lab on improve tefillah skills, vocalization, chanting, and building a repertoire of kavanot.

LT 3495-3499 Special Topics in Tefillah and Liturgy
Advanced studies in specialized areas, such as specific liturgical traditions or in-depth study of commentaries and halachic issues related to Tefillah. Repeatable with permission of instructor.

LT 4000 Independent Studies in Tefillah and Liturgy
Advanced topics in specialized areas designed for individual study.

MYSTICISM AND SPIRITUALITY (MS)

MS 3101 Introduction to Mysticism
Introduction to the Jewish mysticism as a highly significant tradition of Jewish thought. The class will survey of its origins in ancient times and its development in rabbinic mystical literature and medieval Kabbalah, with attention to understanding its impact. Texts are studied in translation to develop facility in thinking in mystical terms.

MS 3102 Introduction to Hasidut
A survey of the Hasidic movement which has inspired much of modern mysticism, beginning with the Ba'al Shem Tov and followed by his students and other major leaders. Basic concepts and practices of the classic Hasidic period will be emphasized; modern developments from Hasidic roots will be selectively studied.

MS 3210 Psychospiritual Themes in Tanakh

Through study of selected themes, such as the Garden of Eden, the Akeida, the dreams of Jacob, and the figures of Moses, Jonah, and Job, this course probes the growth of the soul through the encounter with the *numinosum* and traces the details of the heroic journey as envisioned from various biblical perspectives. [satisfies: Mysticism; Spirituality]

MS 3250 Kabbalah, Mussar, Ethics and Social Action

Foundations of Jewish psychospiritual thought, from Kabbalah and Hasidut to the deep thinkers of the Mussar tradition, from the perspective of how their insights can ground social action in the 21st century. [satisfies: Mysticism; Spirituality]

MS 3321 Studies in Hasidic Texts

Advanced study of selected Hasidic texts of historic or theological significance; topics vary. Examples: the Baal Shem Tov, the Tanya (*Likutei Amarim*) of Rabbi Schneur Zalman of Liadi, or the stories of Rabbi Nachman of Breslov. [satisfies: Mysticism; Spirituality]

MS 3340 Visionary Traditions

Investigations into prominent ancient texts important to the mystical tradition, including Enochian materials and texts from Qumran as well as biblical and rabbinic texts. [satisfies: Mysticism; Spirituality]

MS 3391 Zohar

Study of selections from one of mysticism's most important texts, the Zohar (13th century), working with difficulties of translation and conceptual innovation; selected examples of later thinkers using Zohar may also be considered. [satisfies: Mysticism; Spirituality]

MS 3495-3499 Special Topics in Mysticism

Study of major themes or writers in mysticism, such as Lurianic Kabbalah, or Hasidic masters; mysticism of the Temple; mysticism and modernity. Course is repeatable with permission of instructor.

MS 4000 Independent Studies in Mysticism

Advanced topics in specialized areas designed for individual study.

PROFESSIONAL SKILLS (PR)

PR 3110 Spiritual Development Seminar

Facilitated groups to develop skills in self-examination, creating an atmosphere of trust and support, and working in cooperation with one another in professional capacities. One credit per semester; required registration each term for six terms, unless exempt due to enrollment in CPE.

PR 3125 Spiritual Dimensions of Torah

Torah study with attention to exploring personal responses to the sacred texts of our tradition and the sacred texts of students' personal lives. Jewish inspirational texts add depth and dimension to the study of biblical and/or liturgical texts and practices. One credit per term; repeatable for up to four credits. [satisfies: Chumash; Advanced Tanakh]

PR 3220 Rabbinic Leadership in Ritual Life

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

PR 3221 Homiletics

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

PR 3250 Jewish Professional Ethics

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

PR 3270 Social Entrepreneurship for Clergy

This course examines entrepreneurial leadership issues for rabbis, cantors, chaplains and other Jewish professionals, including theories and practices of traditional and entrepreneurial leadership, models of entrepreneurship in synagogues and other non-profits, keys to successful Jewish "startups", and challenges of entrepreneurial leadership. [satisfies: Professional Skills]

PR 3330 Advanced Spiritual Direction

Introduction to spiritual direction as a tool for Jewish professionals to empower individuals to develop their relationship with God and their inner spiritual resources. Prerequisite: 2 years of Spiritual Development or equivalent.

PR 3340 Bioethics

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

PR 3345 Jewish Environmental Ethics

Examines Jewish environmental thought and practice from biblical times to the present, emphasizing practical applications for contemporary environmental crises. [satisfies: Professional Skills; Rabbinitics]

PR 3350 Practical Rabbinitics for Synagogue and Community

Practical issues in synagogue administration, leadership, and finance; working with boards and professional organizations; intergroup relations; connections to Israel.

PR 3411 The Art of Counseling

Instruction and practice in the skills needed to be an effective counselor, particularly artful listening skills and a sophisticated recognition of what is required to create a healing relationship. [satisfies: Professional Skills]

PR 3412 The Art of Chaplaincy

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

PR 3460 Jewish Education

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

PR 3461 Adult Jewish Learning

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

PR 3466-3469 Special Topics in Jewish Education

Issues of relevance to the 21st-century Jewish educator, including new technology, school-community relations, and developing and supervising religious schools.

PR 3475 Interfaith Activism

Introduction to the current multifaith landscape in America and preparation for interactions with non-Jewish clergy and community leaders. [satisfies: Professional Skills]

PR3480 Spiritual Toolbox

Advanced cross-denominational training to students who have mastered the basic skills of counseling, emphasizing spiritual strategies for psychological well-being. Students will develop a toolbox of interventions for the treatment of issues with spiritual components.[satisfies: Professional Skills; Spirituality]

PR 3495-99 Special Topics in the Rabbinical Profession

Special studies in the art of the rabbinic profession, for example issues in leadership, management, or specific areas of work such as advanced spiritual direction.

PR 4000 Fieldwork Support Seminar
Seminar concurrent with fieldwork, for discussion of issues relevant to work in various parts of the Jewish community. Required in each year of a student's fieldwork placement, unless one year is in CPE.

RABBINICS (RB)

RB 3180 Introduction to Rabbinic Literature
Introduction to the main textual resources of rabbinic literature – Mishnah, Midrash, Talmud - with focus on understanding the context and use of the material in rabbinic studies. For non-rabbinical students.

RB 3200 Introduction to Mishnah and Talmud
Introduction to the structure of the Mishnah and Talmud, with selected study of specific topics in order to provide a conceptual and practical basis for further Talmud study.

RB 3230 Codes
Literature of codes of Jewish law from traditional perspectives. After a survey of the history of code literature and issues, students will undertake textual study of specific works such as Maimonides' *Mishneh Torah*, the *Shulchan Aruch*, and of responsa literature.

RB 3250 Fixing God's Torah
Critical study of the Bible in Talmud and commentaries, using a variety of sources in English and Hebrew. [satisfies: Rabbinics]

RB 3270 Studies in Midrash
Study of selected portions of midrashic literature such as *Midrash Rabbah*, *Yalkut Shemoni*, and others, introducing students to the world of rabbinic theology and ethics as expressed through tale and metaphor. Repeatable with permission of instructor.

RB 3301-3302-3303 Talmud I-II-III
Study of selected portions of Talmudic tractates with halachic and aggadic themes. After a consideration of the Mishnaic foundations, this course introduces students to the methods and language of Talmud, with gradual improvement in skills of language and approach, particularly Talmudic "organic logic." Study of selected *sugyot* will illuminate specific Jewish religious values. Prerequisite: HB 2002 and RB 3200.

RB 3310 Talmud Topics
Study of specific topics with attention to skills, for broadening the student's scope of knowledge and developing greater familiarity with the idiom of the Babylonian Talmud. Repeatable for different topics.

RB 3340-49 Topics in Halacha: Halachic studies relevant to significant elements of Jewish practice, including:

RB 3340 *Choshen Mishpat*. The essential section of the codes of Jewish law relating to a variety of ethical and ritual practice in daily life, including high standards of behavior in community and workplace. [satisfies: Rabbinitics; Halakha]

RB 3341 Guard Your Soul. Food and kashrut, health, and the environment. [satisfies: Rabbinitics; Halakha]

RB 3342 The Value of Life and Lives. Ethical reflections on human and animal life based in rabbinic texts. [satisfies: Rabbinitics; Halakha]

RB 3345 *Bikkur Cholim* and *Avelut*: Laws of visiting the sick and those in mourning. [satisfies: Rabbinitics; Halakha]

RB 3346 Halakha in Business: Laws and foundational principles about business dealings. [satisfies: Rabbinitics; Halakha]

Other topics include *hilchot tefillah*, *luach* (calendar), marriage and divorce, conversion.

RB 3380 Resources and Methods in Rabbinitics: The Rabbi's Library
How to access and employ the bibliographical, textual, and electronic media to locate information, research topics, and develop your own "Rabbi's Library" for *divrei Torah* and other purposes. Required for all rabbinical students.[satisfies: Rabbinitics]

RB 3400 Talmud Seminar
Building on the skills already acquired, the student begins to understand complex Talmudic arguments and delves further into the commentaries of Rashi and the Tosafot. Rishonim, Codes, and Responsa on specific Talmudic issues may be used to understand the ongoing dialogue on major issues. Repeatable as topics vary.
Prerequisite: RB 3303 and TN 3301. [satisfies: Rabbinitics; Halakha]

RB 3420 Contemporary Perspectives on Rabbinic Literature
In-depth study of Talmud and Midrash as strategies of discourse in specific historical contexts, with emphasis on detecting implicit assumptions and core values of the rabbis. Selections will be chosen to illuminate the texts, based on recent studies of the role of sages and students, gender issues, and the relations between Jews and other peoples. Prerequisite: RB 3300 (Intermediate Talmud) or permission of instructor. [satisfies: Rabbinitics; Halakha]

RB 3495-3499 Special Topics in Talmud and Rabbinic Studies
Special topics in the Talmud, rabbinic theology, or responsa literature; advanced studies in Aggada; or comparative studies in Palestinian and Babylonian Talmuds.

RB 4000 Independent Studies in Rabbinitics
Advanced topics in specialized areas designed for individual study.

TANAKH (TN)

TN 3101-02 Introduction to Tanakh

A two-semester sequence surveying Chumash, Nevi'im, and Ketuvim. The two semesters may be taken independently. The courses will study the content and structure of biblical books with commonly used Jewish commentaries in English, and will provide an overview of critical methods, major literary theories, and important archeological research that has bearing on biblical studies.

TN 3201 Chumash with Rashi and Mikraot Gedolot

Study of the Torah text through Judaism's most fundamental commentator and later classic medieval scholars. Prerequisite: Hebrew I or equivalent. [satisfies: Chumash; Chumash with Commentaries]

TN 3202 Chumash with Hasidic Masters

Introduction to the spiritual approaches to the Torah developed by Hasidic masters, analyzing the fundamental concepts they have used to interpret Torah. Original texts will be selected by the instructor; translations will be available. No prerequisite. [satisfies: Chumash; Chumash with Commentaries; Hasidut]

TN 3203 Chumash with 18th-20th Century Commentaries

Study of the Torah text with recent commentators selected from such outstanding figures as Samson Rafael Hirsch, the Malbim, Dovid Tzvi Hoffman, and the *Torah Temimah*. Prerequisite: Hebrew 102 or equivalent. [satisfies: Chumash; Chumash with Commentaries]

TN 3210 Direct Tanakh

Thematic, inquiry-based approach to Tanakh and the interrelationship of its books and collections of material. [satisfies: Advanced Tanakh]

TN 3221 Topics in Nevi'im Rishonim

Selected readings from the early prophets (Joshua through Kings), using collections of narratives or recurring themes. Emphasis on improving Hebrew translation and textual understanding. Course title may vary with selections. Prerequisite: Hebrew 102 or equivalent. [satisfies: Nevi'im; Advanced Tanakh]

TN 3260 Megillot

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

TN 3270 The Wisdom Books: Issues of Meaning

Study of the books of Job and Kohelet (Ecclesiastes), challenging texts which have become classic explorations of the human search for meaning in an apparently meaningless world. Topics addressed include the purpose of life, the injustice that pervades human experience, and the meaning of suffering. [satisfies: Ketuvim; Advanced Tanakh]

TN 3370 Tehillim

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

TN 3422 Nevi'im Acharonim: Jeremiah and Ezekiel

Selected readings from the books of Jeremiah and Ezekiel in the context of their own times and from the perspectives of later interpretation. [satisfies: Nevi'im; Advanced Tanakh]

TN 3423 Nevi'im Acharonim: Isaiah and the Twelve

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

TN 3440 Shir HaShirim (Song of Songs)

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

TN 3495-3499 Advanced Topics in Tanakh

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

TN 4000 Independent Studies in Tanakh

Advanced topics in specialized areas designed for individual study.

FACULTY OF THE ACADEMY

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

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

Rabbi Toba August, *Rabbinics*. Ordination from Jewish Theological Seminary, New York; M.Ed. in Education and Reading. Serves as Rabbi of Temple Shalom of the South Bay in Hermosa Beach, CA; and is founder and rabbi of Lev Eisha, a community of women who meet monthly to engage in prayer, study and spiritual growth.

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

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

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

Rabbi Mark Diamond, *Practical Rabbinics*. Rabbinic ordination, M.A. and D.D. (honoris causa) from the Jewish Theological Seminary of America. He has served as a congregational rabbi, Executive Vice President of The Board of Rabbis of Southern California, and Director of the Los Angeles region of American Jewish Committee.

Rabbi Andrew Feig, *Jewish Education*. Ordination and Master of Rabbinic Studies, Academy for Jewish Religion California; M.A. in Jewish Studies, University of Chicago. Rabbi in Residence, Sinai Akiba Academy, Los Angeles.

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

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

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

Dr. Jonathan Friedmann, *Jewish Music History*. PhD in Theology from the joint program of North-West University (South Africa) and Greenwich School of Theology (UK). Author of *Social Functions of Synagogue Song*, and *Synagogue Song: An Introduction to Concepts, Theories, and Customs*, among other works. Cantor of Bet Knesset Bamidbar (Reform) and Valley Outreach Synagogue-P'nai Tikvah (Reconstructionist), Las Vegas.

Dr. Joel Gereboff, *Biblical Thought*. Ph.D., Religious Studies, Brown University; Associate Professor and Chair, Department of Religious Studies, Arizona State University; author of *Rabbi Tarfon: The Tradition, the Man and Early Rabbinic Judaism* (Scholars Press, 1979).

Rabbi Miriyam Glazer, *Tanakh*. Ph.D. Chair of the Literature, Communications, and Media Department at AJU. Co-author of *The Essential Book of Jewish Festival Cooking: 200 Seasonal Recipes and their Traditions*.

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

Rabbi Mel Gottlieb, *Rabbinics*. President of the Academy for Jewish Religion California. Ordained at Yeshiva University, doctorate in Mythology/Depth Psychology from Pacifica Graduate Institute. Taught at Columbia, Yeshiva University, and the University of Southern California's School of Social Work.

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

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

Rabbi Yehuda Hausman, *Rabbinics*. Rabbinical ordination from Chovevei Torah, New York; M.A. in Jewish Studies from Brandeis University.

Rabbi Avraham Havivi, *Liturgical Studies*. MD. Rabbinical ordination from Jewish Theological Seminary of America. Lecturer in Rabbinic Studies at Ziegler School of Rabbinic Studies as well as practicing Adult and Child Psychiatry full time in Beverly Hills. On the volunteer faculty at UCLA School of Medicine.

Vered Hopendstand, *Hebrew Language*. Graduated in History and Hebrew Literature from Bar-Ilan University. A teacher of modern Hebrew language and biblical Hebrew for decades, she was awarded the Milken Family Foundation's prestigious "Jewish Educator" award in 2001.

Rabbi Carla Howard, *Professional Skills*. Founder and Executive Director and CEO of the Jewish Healing Center, Los Angeles. Previously, Co-Founder and Executive Director of Jewish Hospice Project – Los Angeles. Currently on the faculty of UCLA's David Geffen School of Medicine, and serves on the Bio-Ethics Committee of Santa Monica/UCLA Medical Center.

Hazzan Nathan Lam, *Liturgical Studies*. Commissioned as *Hazzan* by the Cantors Assembly; Cantorial Certification from Hebrew Union College. Cantor at Stephen Wise Temple, the largest Jewish congregation in the world, for over 30 years. Past international president of the Cantors Assembly and fellow of the Jewish Theological Seminary, which awarded him an Honorary Doctor of Music.

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

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

Rabbi Dr. Michael Menitoff, Jewish Thought. Ph.D. in Early Childhood Development, UCLA; M.A. in Developmental Psychology, Columbia University. Rabbinic ordination from the Jewish Theological Seminary. He served as a congregational rabbi for many years and has had a private practice in psychotherapy.

Rabbi Haim Ovdia, Rabbinics. Smicha from Chief Rabbi Mordekhai Eliyahu through SSC Shehebar Sephardic Center in the Old City of Jerusalem. Held pulpits in Israel, Colombia, and the United States. Has served on faculty at Allegra Franco College for Women in Brooklyn, lecturing on Midrash, Jewish History and Sephardic Law. Currently, Rabbi of Magen David Sephardic Congregation in Rockville, MD.

Rabbi Aaron Parry, Talmud. Masters in Jewish studies from New York State University. American synagogue rabbi, and author of several beginners books on Judaism. Formerly, Rabbi of Young Israel of Beverly Hills and former education director for the West Coast branch of Jews for Judaism.

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

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

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

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

Rabbi Ari Schwarzbarg, Rabbinics. Rabbinic ordination and Masters in Education from Yeshiva University. Director of the Shalhevet Institute and Judaic Studies Faculty at Shalhevet High School. Masters in Theological Studies from Harvard Divinity School (focusing on ancient Judaism and Christianity).

Rabbi Ronnie Serr, Hasidic Thought. Private ordination, 2013. M.A. in Communications, Hebrew University; doctoral studies in Theater Arts, UCLA. Educator in Jewish mysticism, translator of Hebrew books and court-certified Hebrew interpreter, and a web developer, the founder-owner of Alphabet House Desktop Publishing.

Rabbi Tal Sessler, Rabbinic. Senior rabbi at Sephardic Temple Tifereth Israel. Doctorate in philosophy, then received rabbinical ordination. Published author and recognized scholar; he has written three books focusing on philosophy and Jewish identity. Previously served as the Rabbi of Freehold Jewish Center in New Jersey, and earlier as the Rabbi of the Jewish Center of Forest Hills West in New York.

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

Cantor Alan Weiner, Cantorial Studies. Cantorial Investiture from Hebrew Union College, MFA in Music, California Institute of the Arts; doctoral studies in Choral Music, University of Southern California. Cantor at Temple Beth Hillel, Valley Village, CA.

Cantor/Rabbi Arik Wollheim, Liturgical Studies. PhD from Hebrew University of Jerusalem. Chazan of Beth Jacob Congregation in Beverly Hills, CA since February 2013. Previously, Chazan of Congregation Agudath Sholom in Stamford, Connecticut for 12 years. Faculty member at the Jerusalem Cantorial School.

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

ADMINISTRATION

President, Interim Dean of the Rabbinical School
Rabbi Mel Gottlieb, Ph.D.

*Vice-President and
Dean of the Chaplaincy School,*
Rabbi Rochelle Robins

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

Associate Dean of the Cantorial School
Cantor Perryne Anker

Chief Financial Officer
Alvin Martin, CPA, Ph.D.

Director of Administration
Lauren Shandling Goldner

Coordinator of Registration and Operations
Elea Friedman

Director of Admissions and Recruitment
Robin Federman

Director of Internships and Placement
Rabbi Faith Tessler

*Director of Institutional Research
and Accreditation Liaison Officer*
Cantor Jonathan Friedmann

Controller
Graciela Makow

Technical Support
Socket Klatzker, MA

BOARD OF DIRECTORS

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Charles Hamrell, M.D.

Rabbi Stan Levy, J.D.

Julie G. Madorsky, M.D.

Rabbi Yocheved Mintz

Rabbi Laura Owens

Rabbi Stephen M. Robbins, Psy.D.

Chaplain Deborah Schmidt, JD

Bruce Whizin

Shoshi Wilchfort

Jacob Zigelboim, MD

President

Rabbi Mel Gottlieb, Ph.D.

Registration Periods
2018-2019, 2019-2020

Winter Miniterm 2019 Registration Period	Sunday, November 25– Friday, November 30, 2018
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Spring Semester 2019 Registration Period	Sunday, December 2 – Friday, Dec 14, 2018
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Summer 2019 Miniterm Registration Period	Sunday, May 5– Friday, May 10, 2018
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Fall Semester 2019 Registration Period	Sunday, May 12 – Friday, May 24, 2018
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Winter Miniterm 2020 Registration Period	Sunday, November 24– Friday, November 29, 2018
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Spring Semester 2020 Registration Period	Sunday, December 1 – Friday, Dec 13, 2018
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Summer 2020 Miniterm Registration Period	Sunday, May 4– Friday, May 18, 2018
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Fall Semester 2020 Registration Period	Sunday, May 10 – Friday, May 22, 2018
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The Board of Directors reserves the right to institute late registration penalties at any time, based on established or newly established policies.

AJRCA ACADEMIC CALENDAR

2018-2019

***Required for all matriculated students**

Fall Semester begins	Sunday, August 12, 2018
*Orientation	Sun-Tues, August 12-14, 2018
Instruction Begins	
Labor Day, Classes Held	Sunday, August 19, 2018
<i>Holiday Break</i>	Monday, Sept 3, 2018 September 9-Oct. 6
Classes resume	October 7, 2018
Last day of Fall Semester (15 weeks)	Tuesday, Dec 18, 2018
 January Mini-term	 January 7-18, 2019
Spring Semester begins	January 27, 2019
*Annual AJRCA Retreat	Sun-Tues, January 27-29, 2019
<i>Pesach vacation</i>	April 20-27, 2019
Classes resume	April 28, 2019
Last day of Spring Semester	May 21, 2019
Classes (16 weeks)	
*Spring Residency Period	Sun-Tues, May 26-28, 2019
Teudah Ceremony	Sunday, May 26, 2019
Ordination/Graduation	Monday, May 27, 2019
 Summer Mini-term	 TBD

JEWISH HOLIDAYS 5779

Rosh Hashanah	Monday & Tuesday, Sept 10 & 11, 2018
Yom Kippur	Wednesday, Sept 19, 2018
Sukkot	Monday & Tuesday, Sept 24 & 25, 2018
Sh'mini Atzeret	Monday, October 1, 2018
Simchat Torah	Tuesday, October 2, 2018
Hanukkah	Dec 3 – 10, 2018 (First candle Sun night 12/2)
Tu B'Shevat	Monday, Jan 21, 2019
Purim	Thurs, Mar 21, 2019
Pesach	April 20 – 27, 2019 (Yom Tov: 4/20/-4/21 & 4/26/4/27)
Yom HaShoah	Thurs, May 2, 2019
Yom HaAtzma'ut	Thurs, May 9, 2019
Lag B'Omer	Thurs, May 23, 2019
Shavuot	Sat-Mon, June 8 - 10, 2019

AJRCA ACADEMIC CALENDAR

2019-2020

***Required for all matriculated students**

Fall Semester begins	Sunday, August 11
*First Retreat/Orientation	Sun – Tues, August 11 - 13
Labor Day (classes WILL be held)	Monday, Sept 2, 2019
<i>Holiday Break</i>	<i>September 29-Oct. 26</i>
Classes resume	October 27, 2019
Last day of Fall Semester (15 weeks)	Tuesday, Dec 17, 2019

January Mini-term **January 13-24, 2020**

Spring Semester begins	February 2- 4, 2020
*Annual AJRCA Retreat	Feb. 2 – 4, 2020
<i>Pesach vacation</i>	<i>April 8-18, 2020</i>
Classes resume	April 19, 2020
Last day of Spring Semester	May 19, 2020
Classes (14 weeks)	
*Spring Residency Period	May 24-26, 2020
Teudah Ceremony	Sunday, May 24, 2020
Ordination/Graduation	Monday, May 25, 2020

Summer Mini-term **TBD**

JEWISH HOLIDAYS 5780

Rosh Hashanah	Monday & Tuesday, Sept 30 – Tuesday, Oct 1, 2019
Yom Kippur	Wednesday, Oct. 9, 2019
Sukkot	Monday & Tuesday, Oct 14 & 15, 2019
Sh'mini Atzeret	Monday, October 21, 2019
Simchat Torah	Tuesday, October 22, 2019
Hanukkah	Monday, Dec 23 – Monday, 30, 2019 (First candle Sun night 12/22)
Tu B'Shevat	Monday, Feb. 10, 2020
Purim	Tues, March 10, 2020
Pesach	April 9 – 16, 2020 (Yom Tov: 4/9/-4/10 & 4/15/4/16)
Yom HaShoah	Tuesday, April 21, 2020
Yom HaAtzma'ut	Wednesday, April 29, 2020
Lag B'Omer	Tues, May 12, 2020
Shavuot	Fri-Sat, May 29- 30, 2020