



ALEPH Ordination Program
THE SEMINARY FOR THE RENEWAL OF JUDAISM

COURSE CATALOG

ACADEMIC YEAR 2024 - 2025

Table of Contents

Contents

Contents

Table of Contents.....	2
Administration, Faculty, Staff	5
ABOUT THE AOP.....	3
Who We Are.....	3
CORE FACULTY AND STAFF	4
Founders	4
AOP Administration	5
<i>Va'ad</i>	6
Dean of Faculty – Chair of Education Circle	9
Dean of Students – Coordinator of Directors of Study	9
Directors of Study	10
Rabbinic Directors of Study	10
Cantorial Directors of Study.....	12
Rabbinic Pastor Directors of Study.....	12
Program Directors and Assistant Program Directors.....	13
Beloved Land: Israel and Palestine Program.....	13
Cantorial Program.....	13
Earth-Based Judaism	14
Hashpa'ah Training Program.....	14
Rabbinic Program	15
Rabbinic Pastor Program.....	15
Department Chairs	16
Chair of the Jewish History Department and the TaNaKH Department.....	16
Chair of the Jewish Mysticism Department	16
Chair of the Jewish Thought Department.....	17
Chair of the Liturgy Department and Chair of the <i>Hazzanut</i> Department	17
Chair of the Rabbinic Texts Department.....	17
Co-Supervisors of the <i>Mashpi'a/h</i> faculty	18
Additional Faculty	18
Accuracy.....	21

Core Values: Eighteen Principles	22
Program Updates	25
Schedule of Classes 2024 - 2030	31
ALEPH Rabbinical Program	32
Our Approach	32
Program Details	33
Curriculum Distribution Chart – Rabbinic	34
(1) Academic and Skill Building Curriculum	37
(A) Rabbinical Program Course Distribution Requirements	38
(B) The “Four-Worlds” Curriculum.....	47
(C) Lifecycle and <i>Davvenen</i> Skills Overview	49
(2) Hashpa’ah – Jewish Spiritual Direction with an AOP <i>Mashpi’a/h</i>	52
(3) Selecting and Working with a Mentor.....	52
ALEPH Cantorial Program	54
Our Approach	54
Program Details	55
Curriculum Distribution Chart – Cantorial	56
(1) Academic and Skill Building Curriculum	59
(A) Cantorial Program Course Distribution Requirements	60
(B) The “Four-Worlds” Curriculum	68
(C) Lifecycle and <i>Davvenen</i> Skills Overview	70
(2) <i>Hashpa’ah</i> – Jewish Spiritual Direction with an AOP <i>Mashpi’a/h</i>	73
(3) Selecting and Working with a Mentor.....	73
ALEPH Rabbinic Pastor Program	75
Our Approach	75
Program Details	76
Curriculum Distribution Chart – Rabbinic Pastor	77
(1) Academic and Skill Building Curriculum	79
(A) Rabbinic Pastor Program Course Requirements.....	79
(B) The “Four-Worlds” Curriculum.....	86
(C) Lifecycle and <i>Davvenen</i> Skills Overview	88
(2) Hashpa’ah – Jewish Spiritual Direction with an AOP <i>Mashpi’a/h</i>	92
(3) Selecting and Working with a Mentor.....	92
Hashpa’ah Training Program	94
Introduction	94

Program Details	94
COURSE DESCRIPTIONS	97
Ethics – Roles and Responsibilities	97
<i>Hazzanut</i>	97
<i>Hashpa'ah</i>	102
Hebrew	104
Beloved Land: Israel and Palestine Through the Kaleidoscope	106
Jewish History Department	106
Jewish Thought	109
Jewish Mysticism.....	111
Liturgy Department.....	115
Pastoral Skills and Counseling	119
Rabbinic Text	123
TaNaKH Department	127
Kli Kodesh.....	132
Earth-Based Judaism.....	138
Smicha Planning and Preparation	140
Tuition, Fees, <i>T'rumah</i>	141
Administrative Fees and DOS Fees - Overview.....	141
Tuition and Fees.....	142
Credit Hour Policy	145
Summer Ordination.....	147
Detailed Competency Chart	148

Administration, Faculty, Staff

AOP Governors

Rabbi SaraLeya Schley
Rabbi Jeff Roth
Rabbi Jeremy Parnes
Neil Markowitz
RP Cantor Lisa Levine
Rabbi Dan Goldblatt
Rabbi Rachel Dorit Goldberg
Hazzan Devorah Tucker Fick
Rabbi Laura Duhan-Kaplan, Ph.D.

Va'ad:

Dr. Charles Silverstein, PhD,
Rabbi Leila Gal Berner, PhD
Hazzan Diana Brewer
Rabbi Sherril Gilbert
Rabbi Elliot Ginsburg, PhD
Hazzan Abbe Lyons
Rabbi Natan Margalit, PhD
Rabbi Shawn Israel Zevit, HDD

Dean Emeritus

Rabbi Marcia Prager, *Mashgichah Ruchanit*

AOP Directors of Programs

Beloved Land – R. Elliot Ginsburg, PhD
Cantorial Program – Hazzan Abbe Lyons
Earth Based Judaism – R. Natan Margalit, PhD
Hashpa'ah Training – R. Shawn Zevit, HDD
Rabbinic Program, R. Natan Margalit, PhD
Rabbinic Pastor Program – R. Sherril Gilbert
and RP Carl Viniar

Department Chairs:

TaNaKH - Rabbi Leila Gal Berner, PhD
History - Rabbi Leila Gal Berner, PhD
Hasidut / Kabbalah - Rabbi Elliot Ginsburg,
PhD
Hazzanut – Hazzan Abbe Lyons
Jewish Thought - TBD
Liturgy - Hazzan Abbe Lyons
Rabbinic Text - Rabbi Natan Margalit, PhD

AOP Administration

Dr. Charles Silverstein, PhD, Interim Dean
Rabbi Natan Margalit, PhD, Interim Dean of
Faculty
Hazzan Diana Brewer, Dean of Students,
Admissions Officer
Ruth Alcabes, MLS, JD, AOP Administrator,
Librarian
Stephanie Buncher, Event Planner
Satya Levine, Operations Manager

Directors of Studies – Rabbinical

Rabbi Caryn Aviv, PhD
Rabbi Leila Gal Berner, PhD
Rabbi Shir Meira Feit
Rabbi Elliot Ginsburg, PhD
Rabbi Natan Margalit, PhD
Rabbi Heather Paul
Rabbi Amy Grossblatt Pessah

Director of Studies – Cantorial

Hazzan Abbe Lyons

Directors of Studies– Rabbinic Pastor

Rabbi Sherril Gilbert
R.P. Carl Viniar

Education Circle

Chair: R. Natan Margalit, PhD
Dr. Charles Silverstein, PhD
Rabbi Leila Gal Berner, PhD
Hazzan Diana Brewer
Rabbinic Pastor Carl Viniar
Rabbi Elliot Ginsburg, PhD
Hazzan Abbe Lyons
Rabbi Shawn Israel Zevit, HDD

Supervisors: Hebrew, Music

Hebrew Supervisor, Rabbi Fern Feldman
Music Supervisor, Hazzan Abbe Lyons

Spiritual Direction Circle

Co-Supervisors of the *Mashpi'a/h* Faculty:

Rabbi Phyllis Ocean Berman

Rabbi Eva Sax-Bolder

Members:

Rabbi Ori Har

Rabbinic Pastor Sandra Wortzel

Rabbi Shawn Israel Zevit, HDD

Spiritual Direction Faculty

Rabbi Eva Sax-Bolder, *Mashpi'a/h* Supervisor

Rabbi Phyllis Berman, *Mashpi'a/h* Supervisor

Dr. Sarah Cohen

Rabbi Lavey Yitzchak Derby

Rabbi Diane Elliot

R.P. Shulamit Fagan

Rabbi Shefa Gold

Mashpia Ruchani Jon Gottsegen

Rabbi Nadya Gross

Rabbi Chaya Gusfield

Rabbi Ori Har

Rabbi Ruth Gan Kagan

Dr. Joel L. Kushner

Rabbi Rev. Dr. Haviva Ner-David

Rabbi Mark Novak

Mashpi'ah Ruchanit Hannah Salander

Rabbi Hanna Tiferet Siegel

R.P. Sandra Wortzel

Rabbi Shawn Israel Zevit, MHL, HDDiv

Admissions Task Force

Chair: H. Diana Brewer Admissions Officer

Hazan Diana Brewer

Rabbi Leila Gal Berner, PhD

Rabbi Eva Sax-Bolder

Smicha Week Task Force

Chair: H. Diana Brewer

Rabbi Elliot Ginsburg, PhD

Rabbi Natan Margalit, PhD

Rabbi Leila Gal Berner, PhD

Rabbi Shawn Zevit

Representative of ALEPH Student Organization

Hebrew Task Force

Chair: Rabbi Natan Margalit

Hazzan Diana Brewer

Rabbi Fern Feldman

Financial Aid Task Force

Chair: Hazzan Diana Brewer

Ruth Alcabes

ALEPH Ethics Committee

Chair: Rabbi Susan Shamash

Rabbi Susan Albersheim

Rabbi Andrea Cohen-Kiener

Rabbi Abby Michaleski

Rabbi Seth Oppenheimer

Rabbi Charna Rosenholtz

Ombudsperson

(Third Party)

Susan Willson

ABOUT THE AOP

WHO WE ARE

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

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

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

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

CORE FACULTY AND STAFF

FOUNDERS

Rabbinical School

Rabbi Zalman Schachter-Shalomi, z”l, or Reb Zalman as he preferred to be known, was one of the most influential Jewish spiritual leaders of his generation. Countless innovations in Jewish life and worship sprang from his creative mind and from his ceaseless work as a visionary pioneer in contemporary Jewish life.

His ideas and work influenced the birth of the Havurah movement, the international Jewish Renewal movement, numerous Jewish retreat centers and innovative social-change programs, the interfaith eldering wisdom movement, as well as the ordination programs for rabbis, cantors and rabbinic pastors that began as B’nai Or Religious Fellowship, later became P’nai Or Religious Fellowship, and eventually coalesced to form the current ALEPH Ordination Program/AOP.

In July 1990, Reb Zalman appointed Rabbi Marcia Prager as the Dean of Students of the B’nai Or/P’nai Or Rabbinical Ordination Program. Reb Marcia, a graduate of the Reconstructionist Rabbinical College who had also earned a personal *smicha* from Reb Zalman, began working for B’nai Or/P’nai Or as an advisor and collaborator in running what was initially being called “Reb Zalman’s Smicha Project.”

By 2000, the Rabbinical Program had continued to strengthen, and enrollment grew with Reb Marcia now functioning as both Director and Dean. With a need to further develop the organizational structure to meet the academic and administrative demands, Reb Marcia brought together a group of Reb Zalman’s *musmachimot* (ordained clergy) with strong rabbinic and academic credentials. At a meeting in New York City, in Spring of 2002, this group met to form the working council of core faculty.

Rabbi Marcia Prager, MFA, MHL, D.Min. D.Div. h.c., Dean Emerita, *Mashgichah Ruchanit*

Rabbi Marcia (she/her) serves as the visionary leader and founding Dean (retired) of the ALEPH Ordination Program, where she currently holds the esteemed role of *Mashgichah Ruchanit*. With a wealth of experience and profound spiritual insight, Reb Marcia guides students on their transformative journey, offering spiritual inspiration and empowering them to realize their aspirations, unlock their full potential, and deepen their connection with the Divine.

Reb Marcia authored *The Path of Blessing*, a contemporary Hasidic text delving into the profound Jewish practice of blessing. Reb Marcia also curated the Jewish Renewal P’nai Or Siddurim for Friday Evening and Shabbat Morning, along with other innovative prayer and liturgy compilations. As a CLAL Rabbis Without Borders Rabbinic Fellow, her contributions have resonated widely, leading to her recognition as one of the Top Fifty American Female Rabbis by the Jewish Daily Forward in 2010. Reb Marcia is a Co-Director of the award-winning Davennen’ Leader’s Training Institute, where she coaches rabbis, cantors and lay leaders of all denominations.

Cantorial School

Hazzan Jack Kessler, z”l, MA

AOP’s Cantorial Program took root in 2000 when Reb Zalman began to explore with Hazzan Jack Kessler, a Jewish Theological Seminary trained *hazzan/cantor* with extensive experience in

congregational leadership and a Master's in Voice from Boston Conservatory, the creation of a path for ordaining *hazzanimot*. By 2001, Reb Zalman had ordained three *hazzanim*: Cantors Lev Friedman, Robert Esformes and Richard Kaplan. Reb Zalman then turned over the effort to Hazzan Jack, who created a comprehensive training program that embraces traditional *hazzanut* and contemporary Jewish musical and liturgical creativity. In 2002 the Cantorial Program and the Rabbinical Program came under the new umbrella of the ALEPH Ordination Program.

In the program, Hazzan Jack Kessler taught the core sequence of courses in Nusach ha-Tefillah and Master Classes in voice and the art of *hazzanut*. He also taught *nusach* in the Davvenen' Leadership Training Institute (DLTI) and lectured widely. Hazzan Jack's education included coaching in *Hazzanut* with David Koussevitzky and composition studies with Miriam Gideon. He received the Albert Einstein Memorial Prize in *Hazzanut*, the Cantors Assembly Prize and the Jacobson Memorial Prize in *Hazzanut*. He went on to have a twenty-year career serving Conservative congregations. He earned a Master's Degree in Voice from Boston Conservatory (Dean's List) and pursued two years' work in composition in the Graduate Department of Music at Brandeis University, studying with Arthur Berger and Harold Shapero. He has been a teacher of *hazzanut* and voice for 30 years and was the only active composer of classical *Hazzanut* in our time. Originally trained as an Ashkenazi Hazzan, his performance style and original compositions also embrace Sephardi and Mizrachi styles.

AOP ADMINISTRATION

Dr. Charles Silverstein, Ph.D., Interim Dean, Member of the Academic *Va'ad*.

Charles "Chuck" Silverstein, PhD, (he/him) is on leave from the ALEPH Board where he was also the Treasurer, and Chair of the Finance and Governance Committees. After retiring from a successful career as a fixed-income institutional investor, he earned an MA in Conscious Evolution and a PhD in Transformative Studies at the California Institute for Integral Studies. He is the former Executive Vice President at The Graduate Institute of Holistic Studies where he was also the Academic Director of the MA program in Consciousness Studies and Transpersonal Psychology. His experience at the school included founding and directing the Coaching with Spirit training, accredited by the International Coaching Federation. Since the late 1990s, Chuck has been steeped in the traditions and practices of the Jewish Renewal movement. He attended retreats at Elat Chayyim and has attended all Kallah gatherings since 2013. He is a graduate of the Nondual Kabbalistic Healing program and the Age-ing to Sage-ing Legacy program.

Rabbi Natan Margalit, Ph.D., Interim Dean of Faculty, Chair of the Rabbinic Texts Department, Director of the Earth-Based Judaism Program, Director of Studies, and a Member of the Academic *Va'ad*.

Rabbi Natan (he/him) founded the non-profit Organic Torah offering courses in text-based environmentalism. Rabbi Natan is a Talmudic scholar bringing environmental, systems theory and nonduality to Torah study. He recently authored *The Pearl and the Flame: A Journey into Jewish Wisdom and Ecological Thinking*. He was ordained in Jerusalem in 1990 and earned a Ph.D. from U.C. Berkeley, 2001. He has taught at Bard College, RRC, and Hebrew College Rabbinical School. He lives in Newton, MA with his wife, two sons and dog.

Hazzan Diana Brewer, MA, Dean of Students, Director of Admissions, and Member of the Academic *Va'ad*.

Hazzan Diana (she/ze) was ordained through the AOP Cantorial Program and currently serves as *hazzan* at the Jewish Community of Amherst in Massachusetts, leading Shabbat, weekday, and High Holy Day services. Finding joy in teaching, she is the instructor for the Cantorial Program's music lab, tutors individuals in voice and *hazzanut*, and works with B'nei Mitzvah students. She came to *hazzanut* from an active professional life in Early Music performance as a singer and string player. She earned her Master of Music at the Longy School of Music in Cambridge, MA.

Ruth Alcabes, MLS, JD, AOP Administrator

Ruth (she/her) earned her MLS at SCSU in 2007, and her JD at NYU School of Law in 1987. She has over 10 years of experience as a librarian in higher education, in the areas of reference, instruction, collection development and cataloging, including at Springfield Technical Community College, Asnuntuck Community College Learning Resource Center, and the Yale Law School Lillian Goldman Law Library. Prior to being a librarian, Ruth worked as an attorney for approximately 15 years, in governmental and private settings. Ruth engages in Jewish life and learning in a variety of settings and enjoys sharing about religious traditions in interreligious gatherings, notably the Sisterhood of Salaam Shalom, and the Hartford International University for Religion and Peace. She is a member of Congregation P'nai Or of West Hartford and has participated in other Jewish Renewal programs through ALEPH and at Elat Chayyim.

Stephanie Buncher, Events and Retreats Manager

Stephanie (she/her) has a passion for event planning and management which spans virtual events, in-person conferences, galas, and fundraising events. She is the event planner and retreat manager for the AOP Smicha Week, the AOP Shabbaton and Smicha Ceremony and the ALEPH Kallah. Prior to ALEPH, Stephanie worked in both rare disease advocacy and education justice. When not creating spaces for soulful Renewal connection, Stephanie can be found spending time with her loving husband, Aaron, and their rescue dogs, Katonah and Ember.

Satya Levine, AOP Operations Manager

Satya (she/her) brings more than a decade of experience working for educational nonprofits with missions ranging from lifelong learning for older adults, to Jewish afterschool education, to qigong and Ren Xue life cultivation practices. Prior to that, she lived in Israel for a full *shemita* cycle (seven years) where she studied Torah and worked for several English language publishers. She is a native of the San Francisco Bay Area, where she currently resides amidst the oaks, bays, and redwoods with her rescue pup Luna, the scrub jays and woodpeckers, and so many other marvelous critters.

VA'AD

The *Va'ad* serves as the primary Academic Council of the AOP providing guidance to the Administration and to the Circles the *Va'ad* oversees. The *Va'ad* reviews proposals of the circles (committees) and if substantive changes are proposed, The *Va'ad* presents the plan to the Board of Governors.

The members of the *Va'ad* serve as deans, program directors and/or chairs of departments. All *Va'ad* members serve as Directors of Studies guiding student progress through the ordination programs. *Va'ad*

members determine the suitability for ordination for Cantors, Rabbis, and Rabbinic Pastors and confer these and other ordinations as appropriate.

Dr. Charles Silverstein, Ph.D., Interim Dean, Member of the Academic *Va'ad*.

Charles “Chuck” Silverstein, PhD, (he/him) is on leave from the ALEPH Board where he was also the Treasurer, and Chair of the Finance and Governance Committees. After retiring from a successful career as a fixed-income institutional investor, he earned an MA in Conscious Evolution and a PhD in Transformative Studies at the California Institute for Integral Studies. He is the former Executive Vice President at The Graduate Institute of Holistic Studies where he was also the Academic Director of the MA program in Consciousness Studies and Transpersonal Psychology. His experience at the school included founding and directing the Coaching with Spirit training, accredited by the International Coaching Federation. Since the late 1990s, Chuck has been steeped in the traditions and practices of the Jewish Renewal movement. He attended retreats at Elat Chayyim and has attended all Kallah gatherings since 2013. He is a graduate of the Nondual Kabbalistic Healing program and the Age-ing to Sage-ing Legacy program.

Rabbi Leila Gal Berner, Ph.D., D.Min. h.c., Chair of the Jewish History Department, Director of Studies, Member of the Academic *Va'ad*.

Reb Leila (she/her) was ordained at the Reconstructionist Rabbinical College and also received ordination from R' Zalman Schachter-Shalomi z"l. She makes Jewish History come alive with her extensive background in her doctoral area of medieval Jewish history from UCLA. She was a Fulbright scholar and spent extensive time in Spain researching the Jewish history of the Spanish Reconquista. She has published widely on the creation of new feminist rituals and is a pioneer in Jewish contemplative practice, authoring the seminal book, *Listening to the Heart of Genesis: A Contemplative Path*.

She was the spiritual leader of Kol Ami: The Northern Virginia Reconstructionist Community in Arlington, Virginia and is now rabbi emerita. She was the Founding Director of the Center for Jewish Ethics at the Reconstructionist Rabbinical College. She taught at Reed College, Swarthmore College and Emory University, and was for a decade Scholar-in-Residence in the Department of Philosophy and Religion at American University in Washington D.C.

Hazzan Diana Brewer, MA, Dean of Students, Director of Admissions, and Member of the Academic *Va'ad*.

Hazzan Diana (she/ze) was ordained through the AOP Cantorial Program and currently serves as *hazzan* at the Jewish Community of Amherst in Massachusetts, leading Shabbat, weekday, and High Holy Day services. Finding joy in teaching, she is the instructor for the Cantorial Program's music lab, tutors individuals in voice and *hazzanut*, and works with B'nei Mitzvah students. She came to *hazzanut* from an active professional life in Early Music performance as a singer and string player. She earned her Master of Music at the Longy School of Music in Cambridge, MA.

Rabbi Sherril Gilbert, Program Co-Director of the Rabbinic Pastor Program, Director of Studies, Member of the Academic *Va'ad*.

Rabbi/Rabbinic Pastor Sherril Gilbert (she/her) is a community rabbi, spiritual director, and adult educator with a deep interest in the intersection of spirituality, human relationships, the natural environment, and community-building. As a devoted board member of OHALAH: the Association of Rabbis and Cantors for Jewish Renewal, Rabbi Sherril is deeply engaged in shaping the landscape of

Jewish spiritual leadership. She holds a BA in Applied Social Science and an MA in Human Systems Intervention (Concordia University). As an educator, her expertise is in experiential, participatory and inclusive adult learning. Rabbi Sherril is Co-Executive Director of ALEPH Canada, a national charitable organization whose mission is to build and strengthen Jewish spiritual renewal in Canada (www.alephcanada.ca); and co-spiritual leader and community builder at LevShul (www.levshul.ca), creating sacred spaces where people may deepen their connection to Jewish spirituality and communal life. Rabbi Sherril also serves as a facilitator, trainer and process consultant to organizations, communities, and congregations.

Rabbi Elliot Ginsburg, Ph.D. Chair of the Jewish Mysticism Department, Program Director of the AOP Beloved Land: Israel and Palestine Program, Director of Studies, and a Member of the Academic *Va'ad*

Reb Elliot (he/הוא) is a scholar and practitioner of Jewish mysticism and Hasidut bringing experiential learning to his classes. With a doctorate from the University of Pennsylvania and a distinguished career as an Associate Professor of Jewish Thought at the University of Michigan, Rabbi Ginsburg is renowned for his groundbreaking research on the mystical celebration of Sabbath in classical *Kabbalah*. Through his engaging lectures and critical commentary, Rabbi Ginsburg invites students to explore the profound teachings of Jewish mysticism and discover new depths of spiritual insight. Rabbi Ginsburg's classes help to unlock the secrets of the mystical tradition.

Rabbi Aubrey L. Glazer, Ph.D., Chair of the Jewish Thought Department, Director of Studies, and Member of the Academic *Va'ad*. – ON LEAVE

Rav Aubrey is the visionary founder and editor-in-chief of the nonprofit Panui, an open space for mindfully exploring contemporary, lost, and forgotten Jewish mystical text and practice. Rav Glazer leads a pioneering think tank dedicated to exploring and teaching modern Jewish mysticism in an engaging and authentic manner. With a wealth of experience as a Senior Rabbi in diverse communities and a mentor for rabbinic students, Rav Glazer brings a depth of insight and wisdom to his teachings. His courses delve into transformative topics such as meditation, Zohar, and Jewish spirituality through which students discover a profound journey of personal and spiritual growth. Aubrey's recent publications on contemporary philosophy and theology include *Mystical Vertigo* (2013); *Tangle of Matter & Ghost: Leonard Cohen's Post-Secular Songbook of Mysticism(s) Jewish & Beyond* (2017) and *God Knows Everything is Broken: Bob Dylan's Gnostic Mystical Songbook* (2019). Aubrey is co-editor and translator of a multi-volume series on Tiberian Hasidism called *From Tiberias With Love*.

Hazzan Abbe Lyons, Interim Program Director of the Cantorial Program, Director of Studies, Music Supervisor, and Member of the Academic *Va'ad*.

Hazzan Abbe Lyons (she/her) received *smicha* from the ALEPH Cantorial Program in 2010. She has been on the AOP faculty teaching practical *davvenen* leadership and musical skills since 2014, and in 2023 joined the faculty for the Davvenen' Leadership Training Institute (DLTI). Hazzan Abbe is dedicated to making Jewish music, learning and practice both accessible and inspiring, in everyday life as well as at sacred times. Her teaching is informed by her education and experience as a musician as well as a Feldenkrais® practitioner. She is the Jewish Chaplain for Hillel at Ithaca College, where she received a B.Mus. in voice performance in 1987. As a SpeakChorus Torah Project educator, she has facilitated SpeakChorus Torah at Ruach HaAretz retreat, the ALEPH Kallah, and in congregational settings with adults and teens. Hazzan Abbe is a writer and innovative liturgist whose published work includes *Jewish Liturgy: A Guide for Everyone*, poetry and alternative social justice haftarat. In 2017 she and her multifaith band, Resonate, released the album, Listen! Other recording credits include Behold! (Vocolot, 1997), Roots and Wings (Vocolot, 1992) and Household Chores (Abbe Lyons, 1990).

Rabbi Natan Margalit, Ph.D., Interim Dean of Faculty, Chair of the Rabbinic Texts Department, Director of the Earth-Based Judaism Program, Director of Studies, and a Member of the Academic *Va'ad*.

Rabbi Natan (he/him) founded the non-profit Organic Torah offering courses in text-based environmentalism. Rabbi Natan is a Talmudic scholar bringing environmental, systems theory and nonduality to Torah study. He recently authored *The Pearl and the Flame: A Journey into Jewish Wisdom and Ecological Thinking*. He was ordained in Jerusalem in 1990 and earned a Ph.D. from U.C. Berkeley, 2001. He has taught at Bard College, RRC, and Hebrew College Rabbinical School. He lives in Newton, MA with his wife, two sons and dog.

Rabbi Shawn Israel Zevit, MHL, HDDiv., Program Director of the Hashpa'ah Training Program, Member of the Academic *Va'ad*, Representative of the Spiritual Circle to the *Va'ad*.

Rabbi Shawn (he/him) is the Director of the Hashpa'ah Training Program and has been on faculty for the program since its inception, bringing his wise heart to the training. Rabbi Shawn is a dynamic and widely known liturgist, teacher, singer, author, faith-based community organizer, and consultant to Jewish communities. He is a 1998 graduate of The Reconstructionist Rabbinical College, with independent *smicha* from Reb Zalman in 1999, a graduate of the Nondual Kabbalistic Healing program, and worked for the Reconstructionist Movement for fourteen years as the Director of Congregational Services, Outreach and Tikkun Olam. Rabbi Shawn has been a sought-after teacher and leader of spiritual practice programs, including Co-Director of the award-winning Davennen' Leadership Training Institute since 2000, where he coaches rabbis, cantors, and lay leaders of all denominations. He is also a *Mashpi'a*/spiritual director for the ALEPH *Hashpa'ah* program and a member of Spiritual Directors' International. He has consulted with myriad congregations, organizations and social justice initiatives in the Jewish and the larger world. He has recorded seven original musical projects, is the author of *Offerings of the Heart: Money and Values in Faith Communities*, and co-edited *Brother Keepers: New Essays in Jewish Masculinities*.

DEAN OF FACULTY – CHAIR OF EDUCATION CIRCLE

Rabbi Natan Margalit, Ph.D., Interim Dean of Faculty, Chair of the Rabbinic Texts Department, Director of the Earth-Based Judaism Program, Director of Studies, and a Member of the Academic *Va'ad*.

Rabbi Natan (he/him) founded the non-profit Organic Torah offering courses in text-based environmentalism. Rabbi Natan is a Talmudic scholar bringing environmental, systems theory and nonduality to Torah study. He recently authored *The Pearl and the Flame: A Journey into Jewish Wisdom and Ecological Thinking*. He was ordained in Jerusalem in 1990 and earned a Ph.D. from U.C. Berkeley, 2001. He has taught at Bard College, RRC, and Hebrew College Rabbinical School. He lives in Newton, MA with his wife, two sons and dog.

DEAN OF STUDENTS – COORDINATOR OF DIRECTORS OF STUDY

Hazzan Diana Brewer, MA, Dean of Students, Director of Admissions, and Member of the Academic *Va'ad*.

Hazzan Diana (she/ze) was ordained through the AOP Cantorial Program and currently serves as *hazzan* at the Jewish Community of Amherst in Massachusetts, leading Shabbat, weekday, and High Holy Day services. Finding joy in teaching, she is the instructor for the Cantorial Program's music lab, tutors individuals in voice and *hazzanut*, and works with B'nei Mitzvah students. She came to *hazzanut* from

an active professional life in Early Music performance as a singer and string player. She earned her Master of Music at the Longy School of Music in Cambridge, MA.

DIRECTORS OF STUDY

Directors of Studies. The student's path through the curriculum of the Program is supervised by their Director of Studies (DOS). A Director of Studies is assigned from the group of rabbis, rabbinic pastors and cantors who serve on or are associated with the Ordination Program Academic *Va'ad*. In addition, the Dean of Students serves as advisor to all the students.

The DOS becomes a partner in designing a plan of study that includes selecting courses and fashioning a path for success in this program. The DOS offers insight into the course work, suggestions for progress and represents the student to the *Va'ad* as the student approaches senior status, the completion of coursework and preparation for *smicha*.

RABBINIC DIRECTORS OF STUDY

Rabbi Caryn Aviv, PhD, Director of Studies.

Rabbi Caryn Aviv (she/her) serves as Rabbinic and Program Director at Judaism Your Way. Caryn loves to create and facilitate transformative Jewish experiences that spark joy and meaning for Jews and loved ones. Prior to becoming a rabbi, Caryn earned a PhD in sociology from Loyola University Chicago in 2002. She taught, mentored students, and published research in Jewish Studies and sociology at University of Colorado at Boulder and the University of Denver from 2003-2013 before entering the ALEPH Ordination Program. Caryn loves spending time with her family, hiking in the Rocky Mountains, singing with Denver Women's Chorus, hugging trees as a spiritual practice, organizing for justice, and making art.

Rabbi Leila Gal Berner, Ph.D., D.Min. h.c., Chair of the Jewish History and TaNaKH Departments, Director of Studies, Member of the Academic *Va'ad*.

Reb Leila (she/her) was ordained at the Reconstructionist Rabbinical College and also received ordination from R' Zalman Schachter-Shalomi z"l. She makes Jewish History come alive with her extensive background in her doctoral area of medieval Jewish history from UCLA. She was a Fulbright scholar and spent extensive time in Spain researching the Jewish history of the Spanish Reconquista. She has published widely on the creation of new feminist rituals and is a pioneer in Jewish contemplative practice, authoring the seminal book, *Listening to the Heart of Genesis: A Contemplative Path*.

She was the spiritual leader of Kol Ami: The Northern Virginia Reconstructionist Community in Arlington, Virginia and is now rabbi emerita. She was the Founding Director of the Center for Jewish Ethics at the Reconstructionist Rabbinical College. She taught at Reed College, Swarthmore College and Emory University, and was for a decade Scholar-in-Residence in the Department of Philosophy and Religion at American University in Washington D.C.

Rabbi Shir Meira Feit, Director of Studies

Rabbi Shir (they/them) is a musician, composer, ritual facilitator, and spiritual director. They have released several solo and collaborative albums of sacred music and have facilitated countless circles of communal ritual and song, helping people of all backgrounds connect with their inner wisdom and joy. Shir worked as a serial spiritual entrepreneur for twenty years in the Jewish Renewal movement, and in

the Zen peacemakers Order, co-facilitating their Bearing Witness Retreats in Auschwitz-Birkenau. Shir received rabbinic ordination from Rabbi Zalman Schachter-Shalomi and the ALEPH Ordination Program and is a former Wexner Graduate Fellow. Today, Shir offers their teachings as an independent educator and musician and as a spiritual director, helping others to grow and flourish at the dynamic edge of spiritual emergence. In the last several years, Shir's work and life have been heavily influenced by the spiritual practice of parenting three children, interpersonal neurobiology, somatic psychology, neuroqueer theory, artificial intelligence, and the wisdom of plant medicines. They live with their family in New York's Hudson Valley.

Rabbi Elliot Ginsburg, Ph.D. Chair of the Jewish Mysticism Department, Program Director of the AOP Beloved Land: Israel and Palestine Program, Director of Studies, and a Member of the Academic *Va'ad*

Reb Elliot (he/אליהו) is a scholar and practitioner of Jewish mysticism and *Hasidut* bringing experiential learning to his classes. With a doctorate from the University of Pennsylvania and a distinguished career as an Associate Professor of Jewish Thought at the University of Michigan, Rabbi Ginsburg is renowned for his groundbreaking research on the mystical celebration of Sabbath in classical *Kabbalah*. Through his engaging lectures and critical commentary, Rabbi Ginsburg invites students to explore the profound teachings of Jewish mysticism and discover new depths of spiritual insight. Rabbi Ginsburg's classes help to unlock the secrets of the mystical tradition.

Rabbi Natan Margalit, Ph.D., Interim Dean of Faculty, Chair of the Rabbinic Texts Department, Director of the Earth-Based Judaism Program, Director of Studies, and a Member of the Academic *Va'ad*.

Rabbi Natan (he/him) founded the non-profit Organic Torah offering courses in text-based environmentalism. Rabbi Natan is a Talmudic scholar bringing environmental, systems theory and nonduality to Torah study. He recently authored *The Pearl and the Flame: A Journey into Jewish Wisdom and Ecological Thinking*. He was ordained in Jerusalem in 1990 and earned a Ph.D. from U.C. Berkeley, 2001. He has taught at Bard College, RRC, and Hebrew College Rabbinical School. He lives in Newton, MA with his wife, two sons and dog.

Rabbi Heather Paul

Rabbi Heather (she/her) is the Senior Jewish Educator at Illini Hillel, where she loves empowering students to engage with and innovate on Jewish tradition. Rabbi Heather has 15 years of experience in Jewish education, previously working as Hillel International's Springboard Assistant Director, and in engagement roles at Hillel at Stanford, and Santa Cruz Hillel. She also has 10 years of experience supporting children and young adults facing grief and long-term illness. Rabbi Heather received rabbinic *smicha* from the ALEPH Ordination Program in 2023 and a graduate certificate in Jewish experiential education from HUC-JIR in 2012. Her capstone was a book of original liturgy and rituals, and she has taught clergy, university students, and Hillel professionals about ritual design. Rabbi Heather lives in Urbana, Illinois, with her husband, Joseph, her daughter, Ella, and labradoodle, Gulliver. You can learn more about Rabbi Heather, and find links to her published writing, on her website, www.scatteredleaves.net

Rabbi Amy Grossblatt Pessah, Director of Studies.

Rabbi Amy (she/her) was ordained by ALEPH: Alliance for Jewish Renewal and is a graduate of the Rhea Hirsch School of Jewish Education at Hebrew Union College-Jewish Institute of Religion where she received a Master of Arts in Jewish Education. Her undergraduate work was completed at

Washington University in St. Louis where she graduated magna cum laude with a double bachelor's degree in history and Jewish Near-Eastern Studies.

Rabbi Amy is nationally certified in Jewish Family Education and has consulted and worked in synagogues and Jewish institutions across the country, serving various demographics and settings. She was trained and practices as a Jewish Spiritual Director and has recorded a CD of *mussar* related chants entitled, *With a Full Heart*. Rabbi Pessah's writings can be found online and in various anthologies; her first book, *Parenting on a Prayer: Ancient Jewish Secrets for Raising Modern Children* was published in 2020.

Currently, she serves as a community rabbi in South Florida where she works in Reform, Conservative, Renewal, and non-denominational communities. In 2022, Rabbi Amy was elected for a three-year term as a rabbi for the Jewish Federation of Palm Beach County's Board of Directors.

CANTORIAL DIRECTORS OF STUDY

Hazzan Abbe Lyons, Interim Program Director of the Cantorial Program, Chair of the Liturgy Department, Chair of the Hazzanut Department, Director of Studies, Music Supervisor, and Member of the Academic *Va'ad*.

Hazzan Abbe Lyons (she/her) received smicha from the ALEPH Cantorial Program in 2010. She has been on the AOP faculty teaching practical *davvenen* leadership and musical skills since 2014, and in 2023 joined the faculty for the Davvenen' Leadership Training Institute (DLTI). Hazzan Abbe is dedicated to making Jewish music, learning and practice both accessible and inspiring, in everyday life as well as at sacred times. Her teaching is informed by her education and experience as a musician as well as a Feldenkrais® practitioner. She is the Jewish Chaplain for Hillel at Ithaca College, where she received a B.Mus. in voice performance in 1987. As a SpeakChorus Torah Project educator, she has facilitated SpeakChorus Torah at Ruach HaAretz retreat, the ALEPH Kallah, and in congregational settings with adults and teens. Hazzan Abbe is a writer and innovative liturgist whose published work includes *Jewish Liturgy: A Guide for Everyone*, poetry and alternative social justice haftarat. In 2017 she and her multifaith band, Resonate, released the album, Listen! Other recording credits include Behold! (Vocolot, 1997), Roots and Wings (Vocolot, 1992) and Household Chores (Abbe Lyons, 1990).

RABBINIC PASTOR DIRECTORS OF STUDY

Rabbi Sherril Gilbert, Program Co-Director of the Rabbinic Pastor Program, Director of Studies, Member of the Academic *Va'ad*.

Rabbi/Rabbinic Pastor Sherril Gilbert (she/her) is a community rabbi, spiritual director, and adult educator with a deep interest in the intersection of spirituality, human relationships, the natural environment, and community-building. As a devoted board member of OHALAH: the Association of Rabbis and Cantors for Jewish Renewal, Rabbi Sherril is deeply engaged in shaping the landscape of Jewish spiritual leadership. She holds a BA in Applied Social Science and an MA in Human Systems Intervention (Concordia University). As an educator, her expertise is in experiential, participatory and inclusive adult learning. Rabbi Sherril is Co-Executive Director of ALEPH Canada, a national charitable organization whose mission is to build and strengthen Jewish spiritual renewal in Canada (www.alephcanada.ca); and co-spiritual leader and community builder at LevShul (www.levshul.ca), creating sacred spaces where people may deepen their connection to Jewish spirituality and communal life. Rabbi Sherril also serves as a facilitator, trainer and process consultant to organizations, communities, and congregations.

Rabbinic Pastor Carl Viniar, Program Co-Director of the Rabbinic Pastor Program, Director of Studies, Member of the Education Circle.

Rabbinic Pastor Carl was ordained as a Rabbinic Pastor in January 2022, the culmination of a 45-year journey to becoming clergy. During the course of his studies, he served as the Rabbinic Intern and LGBT+ fellow at the Abramson Center for Jewish Living, where he did pastoral work, led programs on identity, and researched issues on the exercise of religious freedom versus discrimination. Currently, at Congregation Kol Ami, he is co-chair of the Scholar in Residence committee, and one of the coordinators of the Shabbos morning programming, called Spice Up Your Judaism, where he has led programs on such diverse subjects as Me Too and Judaism, Things I Did Not Learn in Hebrew School, Living With Purpose, and Science and Religion. Prior to ordination, he had been a practicing attorney for over 40 years, and a pioneer transformative mediator, having mediated and negotiated family settlements in over a thousand matters, as well as real estate, construction, and partnership disputes. He was a founding partner of his law firm, the founder of a Mediation Center, and a founding board member of the Academy of Professional Family Mediators. He was a clinical professor at Rutgers Law School and taught Negotiation and Conflict Resolution in the Professional MBA program. He is an author, having completed *A Guide to Premarital Counseling for Clergy Working with People Remarrying or Marrying Later in Life*.

PROGRAM DIRECTORS AND ASSISTANT PROGRAM DIRECTORS

Program Directors serve as the senior faculty member for each ordination or specialty program and are responsible for the academic and spiritual direction of their program. The Program Director is responsible for the goals, objectives, syllabi and course descriptions of their program. Each Program Director oversees 1) the development of programmatic themes, 2) the selection of faculty in consultation with Department Chairs, 3) Program evaluation in consultation with the Dean of Faculty, and 4) the assessment of faculty. It is the responsibility of the Program Director to provide leadership in which their program can evolve and flourish.

BELOVED LAND: ISRAEL AND PALESTINE PROGRAM

Rabbi Elliot Ginsburg, Ph.D. Chair of the Jewish Mysticism Department, Program Director of the AOP Beloved Land: Israel and Palestine Program, Director of Studies, and a Member of the Academic *Va'ad*

Reb Elliot (he/אליהו) is a scholar and practitioner of Jewish mysticism and *Hasidut* bringing experiential learning to his classes. With a doctorate from the University of Pennsylvania and a distinguished career as an Associate Professor of Jewish Thought at the University of Michigan, Rabbi Ginsburg is renowned for his groundbreaking research on the mystical celebration of Sabbath in classical *Kabbalah*. Through his engaging lectures and critical commentary, Rabbi Ginsburg invites students to explore the profound teachings of Jewish mysticism and discover new depths of spiritual insight. Rabbi Ginsburg's classes help to unlock the secrets of the mystical tradition.

CANTORIAL PROGRAM

Hazzan Abbe Lyons, Interim Program Director of the Cantorial Program, Chair of the Liturgy Department, Chair of the Hazzanut Department, Director of Studies, Music Supervisor and Member of the Academic *Va'ad*.

Hazzan Abbe Lyons (she/her) received *smicha* from the ALEPH Cantorial Program in 2010. She has been on the AOP faculty teaching practical *davennen* leadership and musical skills since 2014, and in 2023 joined the faculty for the Davvenen' Leadership Training Institute (DLTI). Hazzan Abbe is dedicated to making Jewish music, learning and practice both accessible and inspiring, in everyday life as well as at sacred times. Her teaching is informed by her education and experience as a musician as well as a Feldenkrais® practitioner. She is the Jewish Chaplain for Hillel at Ithaca College, where she received a B.Mus. in voice performance in 1987 and has served Reform, Conservative and unaffiliated congregations. As a SpeakChorus Torah Project educator, she has facilitated SpeakChorus Torah at Ruach HaAretz retreat, the ALEPH Kallah, and in congregational settings with adults and teens. Hazzan Abbe is a writer and innovative liturgist whose published work includes *Jewish Liturgy: A Guide for Everyone*, poetry and alternative social justice haftarot. In 2017 she and her multifaith band, Resonate, released the album, Listen! Other recording credits include Behold! (Vocolot, 1997), Roots and Wings (Vocolot, 1992) and Household Chores (Abbe Lyons, 1990).

EARTH-BASED JUDAISM

Rabbi Natan Margalit, Ph.D., Interim Dean of Faculty, Chair of the Rabbinic Texts Department, Director of the Earth-Based Judaism Program, Director of Studies, and a Member of the Academic *Va'ad*.

Rabbi Natan (he/him) founded the non-profit Organic Torah offering courses in text-based environmentalism. Rabbi Natan is a Talmudic scholar bringing environmental, systems theory and nonduality to Torah study. He recently authored *The Pearl and the Flame: A Journey into Jewish Wisdom and Ecological Thinking*. He was ordained in Jerusalem in 1990 and earned a Ph.D. from U.C. Berkeley, 2001. He has taught at Bard College, RRC, and Hebrew College Rabbinical School. He lives in Newton, MA with his wife, two sons and dog.

HASHPA'AH TRAINING PROGRAM

Rabbi Shawn Israel Zevit, MHL, HDDiv., Program Director of the Hashpa'ah Training Program, Member of the Academic *Va'ad*, Representative of the Spiritual Circle to the *Va'ad*.

Rabbi Shawn (he/him) is the Director of the Hashpa'ah Training Program and has been on faculty for the program since its inception, bringing his wise heart to the training. Rabbi Shawn is a dynamic and widely known liturgist, teacher, singer, author, faith-based community organizer, and consultant to Jewish communities. He is a 1998 graduate of The Reconstructionist Rabbinical College, with independent *smicha* from Reb Zalman in 1999, a graduate of the Nondual Kabbalistic Healing program, and worked for the Reconstructionist Movement for fourteen years as the Director of Congregational Services, Outreach and Tikkun Olam. Rabbi Shawn has been a sought-after teacher and leader of spiritual practice programs, including Co-Director of the award-winning Davennen' Leadership Training Institute since 2000, where he coaches rabbis, cantors, and lay leaders of all denominations. He is also a *Mashpi'ah*/spiritual director for the ALEPH *Hashpa'ah* program and a member of Spiritual Directors' International. He has consulted with myriad congregations, organizations and social justice initiatives in the Jewish and the larger world. He has recorded seven original musical projects, is the author of *Offerings of the Heart: Money and Values in Faith Communities*, and co-edited *Brother Keepers: New Essays in Jewish Masculinities*.

Rabbi David Curiel, Assistant Director of the Hashpa'ah Training Program

Rabbi David (he/him) carries *smicha* as Rabbi and *Mashpi'a Ruchani* from the AOP and is a member of Spiritual Directors International. He has studied at Hebrew College, the Jewish Theological Seminary, the Pardes Institute of Jewish Studies, and the Shalom Hartman Institute. Rabbi David has led prayer and meditation and nourished souls for over a dozen years, including at Asiyah, the community he co-founded and led for five years in Somerville, MA as well as with Nava Tehila in Jerusalem and Romemu in Manhattan. He has sat multiple vipassana retreats with various teachers at the Insight Meditation Society, as well as with Rabbi Alan Lew, z"l, and Rabbi David Cooper, z"l. Currently, Rabbi David teaches and counsels private clients, assists Rabbi Nadya Gross in *Yerusha's Secrets My Grandmother Told Me: A Wisdom School*, and serves as adjunct faculty at Hebrew College. Rabbi David also holds a BA degree from the University of Michigan, an MBA from Indiana University, and is certified as a Somatic Experiencing Practitioner (SEP), a body-based trauma healing modality.

RABBINIC PROGRAM

Rabbi Natan Margalit, Ph.D., Interim Dean of Faculty, Chair of the Rabbinic Texts Department, Director of the Earth-Based Judaism Program, Director of Studies, and a Member of the Academic *Va'ad*.

As Interim Dean of Faculty, Rabbi Natan oversees the Rabbinic Program.

Rabbi Natan (he/him) founded the non-profit Organic Torah offering courses in text-based environmentalism. Rabbi Natan is a Talmudic scholar bringing environmental, systems theory and nonduality to Torah study. He recently authored *The Pearl and the Flame: A Journey into Jewish Wisdom and Ecological Thinking*. He was ordained in Jerusalem in 1990 and earned a Ph.D. from U.C. Berkeley, 2001. He has taught at Bard College, RRC, and Hebrew College Rabbinical School. He lives in Newton, MA with his wife, two sons and dog.

RABBINIC PASTOR PROGRAM

Rabbi Sherril Gilbert, Program Co-Director of the Rabbinic Pastor Program, Director of Studies, Member of the Academic *Va'ad*.

Rabbi/Rabbinic Pastor Sherril Gilbert (she/her) is a community rabbi, spiritual director, and adult educator with a deep interest in the intersection of spirituality, human relationships, the natural environment, and community-building. As a devoted board member of OHALAH: the Association of Rabbis and Cantors for Jewish Renewal, Rabbi Sherril is deeply engaged in shaping the landscape of Jewish spiritual leadership. She holds a BA in Applied Social Science and an MA in Human Systems Intervention (Concordia University). As an educator, her expertise is in experiential, participatory and inclusive adult learning. Rabbi Sherril is Co-Executive Director of ALEPH Canada, a national charitable organization whose mission is to build and strengthen Jewish spiritual renewal in Canada (www.alephcanada.ca); and co-spiritual leader and community builder at LevShul (www.levshul.ca), creating sacred spaces where people may deepen their connection to Jewish spirituality and communal life. Rabbi Sherril also serves as a facilitator, trainer and process consultant to organizations, communities, and congregations.

Rabbinic Pastor Carl Viniar, Program Co-Director of the Rabbinic Pastor Program, Director of Studies, Member of the Education Circle.

Rabbinic Pastor Carl was ordained as a Rabbinic Pastor in January 2022, the culmination of a 45-year journey to becoming clergy. During the course of his studies, he served as the Rabbinic Intern and

LGBT+ fellow at the Abramson Center for Jewish Living, where he did pastoral work, led programs on identity, and researched issues on the exercise of religious freedom versus discrimination. Currently, at Congregation Kol Ami, he is co-chair of the Scholar in Residence committee, and one of the coordinators of the Shabbos morning programming, called Spice Up Your Judaism, where he has led programs on such diverse subjects as Me Too and Judaism, Things I Did Not Learn in Hebrew School, Living With Purpose, and Science and Religion. Prior to ordination, he had been a practicing attorney for over 40 years, and a pioneer transformative mediator, having mediated and negotiated family settlements in over a thousand matters, as well as real estate, construction, and partnership disputes. He was a founding partner of his law firm, the founder of a Mediation Center, and a founding board member of the Academy of Professional Family Mediators. He was a clinical professor at Rutgers Law School and taught Negotiation and Conflict Resolution in the Professional MBA program. He is an author, having completed *A Guide to Premarital Counseling for Clergy Working with People Remarrying or Marrying Later in Life*.

DEPARTMENT CHAIRS

Department Chairs serve on the *Va'ad*, developing and supervising the curriculum relevant to their content area. They maintain relationships with core teachers and adjunct teachers in the content area and advise the Dean of Faculty regarding both scheduling of courses and appropriate teachers for the program. Department Chairs are members of the Education Circle, the locus of coordination between their roster of courses and those comprising the larger curriculum for all programs.

CHAIR OF THE JEWISH HISTORY DEPARTMENT AND THE TANAKH DEPARTMENT

Rabbi Leila Gal Berner, Ph.D., D.Min. h.c., Chair of the Jewish History and TaNaKH Departments, Director of Studies, Member of the Academic *Va'ad*.

Reb Leila (she/her) was ordained at the Reconstructionist Rabbinical College and also received ordination from R' Zalman Schachter-Shalomi z"l. She makes Jewish History come alive with her extensive background in her doctoral area of medieval Jewish history from UCLA. She was a Fulbright scholar and spent extensive time in Spain researching the Jewish history of the Spanish Reconquista. She has published widely on the creation of new feminist rituals and is a pioneer in Jewish contemplative practice, authoring the seminal book, *Listening to the Heart of Genesis: A Contemplative Path*.

She was the spiritual leader of Kol Ami: The Northern Virginia Reconstructionist Community in Arlington, Virginia and is now rabbi emerita. She was the Founding Director of the Center for Jewish Ethics at the Reconstructionist Rabbinical College. She taught at Reed College, Swarthmore College and Emory University, and was for a decade Scholar-in-Residence in the Department of Philosophy and Religion at American University in Washington D.C.

CHAIR OF THE JEWISH MYSTICISM DEPARTMENT

Rabbi Elliot Ginsburg, Ph.D. Chair of the Jewish Mysticism Department, Program Director of the AOP Beloved Land: Israel and Palestine Program, Director of Studies, and a Member of the Academic *Va'ad*

Reb Elliot (he/אליהו) is a scholar and practitioner of Jewish mysticism and Hasidut bringing experiential learning to his classes. With a doctorate from the University of Pennsylvania and a distinguished career

as an Associate Professor of Jewish Thought at the University of Michigan, Rabbi Ginsburg is renowned for his groundbreaking research on the mystical celebration of Sabbath in classical *Kabbalah*. Through his engaging lectures and critical commentary, Rabbi Ginsburg invites students to explore the profound teachings of Jewish mysticism and discover new depths of spiritual insight. Rabbi Ginsburg's classes help to unlock the secrets of the mystical tradition.

CHAIR OF THE JEWISH THOUGHT DEPARTMENT

Rabbi Aubrey L. Glazer, Ph.D., Chair of the Jewish Thought Department, Director of Studies, and Member of the Academic *Va'ad*. ON LEAVE

Rav Aubrey (he/him) is the visionary founder and editor-in-chief of the nonprofit Panui, an open space for mindfully exploring contemporary, lost, and forgotten Jewish mystical text and practice. Rav Glazer leads a pioneering think tank dedicated to exploring and teaching modern Jewish mysticism in an engaging and authentic manner. With a wealth of experience as a Senior Rabbi in diverse communities and a mentor for rabbinic students, Rav Glazer brings a depth of insight and wisdom to his teachings. His courses delve into transformative topics such as meditation, Zohar, and Jewish spirituality through which students discover a profound journey of personal and spiritual growth. Aubrey's recent publications on contemporary philosophy and theology include *Mystical Vertigo* (2013); *Tangle of Matter & Ghost: Leonard Cohen's Post-Secular Songbook of Mysticism(s) Jewish & Beyond* (2017) and *God Knows Everything is Broken: Bob Dylan's Gnostic Mystical Songbook* (2019). Aubrey is co-editor and translator of a multi-volume series on Tiberian Hasidism called *From Tiberias With Love*.

CHAIR OF THE LITURGY DEPARTMENT AND CHAIR OF THE HAZZANUT DEPARTMENT

Hazzan Abbe Lyons, Interim Program Director of the Cantorial Program, Chair of the Liturgy and Hazzanut Departments, Director of Studies, Music Supervisor and Member of the Academic *Va'ad*.

Hazzan Abbe Lyons (she/her) received *smicha* from the ALEPH Cantorial Program in 2010. She has been on the AOP faculty teaching practical *davvenen* leadership and musical skills since 2014, and in 2023 joined the faculty for the Davvenen' Leadership Training Institute (DLTI). Hazzan Abbe is dedicated to making Jewish music, learning and practice both accessible and inspiring, in everyday life as well as at sacred times. Her teaching is informed by her education and experience as a musician as well as a Feldenkrais® practitioner. She is the Jewish Chaplain for Hillel at Ithaca College, where she received a B.Mus. in voice performance in 1987 and has served Reform, Conservative and unaffiliated congregations. As a SpeakChorus Torah Project educator, she has facilitated SpeakChorus Torah at Ruach HaAretz retreat, the ALEPH Kallah, and in congregational settings with adults and teens. Hazzan Abbe is a writer and innovative liturgist whose published work includes *Jewish Liturgy: A Guide for Everyone*, poetry and alternative social justice haftarot. In 2017 she and her multifaith band, Resonate, released the album, Listen! Other recording credits include Behold! (Vocolot, 1997), Roots and Wings (Vocolot, 1992) and Household Chores (Abbe Lyons, 1990).

CHAIR OF THE RABBINIC TEXTS DEPARTMENT

Rabbi Natan Margalit, Ph.D., Interim Dean of Faculty, Chair of the Rabbinic Texts Department, Director of the Earth-Based Judaism Program, Director of Studies, and a Member of the Academic *Va'ad*.

Rabbi Natan (he/him) founded the non-profit Organic Torah offering courses in text-based environmentalism. Rabbi Natan is a Talmudic scholar bringing environmental, systems theory and nonduality to Torah study. He recently authored *The Pearl and the Flame: A Journey into Jewish Wisdom and Ecological Thinking*. He was ordained in Jerusalem in 1990 and earned a Ph.D. from U.C. Berkeley, 2001. He has taught at Bard College, RRC, and Hebrew College Rabbinical School. He lives in Newton, MA with his wife, two sons and dog.

CO-SUPERVISORS OF THE *MASHPI'A/H* FACULTY

Rabbi Eva Sax-Bolder, *Mashpi'a/h* Supervisor.

Rabbi Eva Sax-Bolder, M.S. (she/her) received her rabbinic smicha through the ALEPH Ordination Program in 2016 and completed her certificate as a *mashpi'ah*, spiritual director through Lev Shomea over 20 years ago. R' Eva retired as the Rabbi of The Shul of NY and moved to Boulder, CO, where she serves as a community rabbi in a variety of roles. In addition, she recently transitioned as the AOP Rosh *Hashpa'ah* to co-supervising the *mashpi'a/h* faculty, supporting the spiritual development of the seminary students and faculty. An alumna of CLAL's trans-denominational Rabbis Without Borders and the IJS Clergy Leadership Program, she is also trained through IJS as a teacher of Jewish Mindfulness Meditation, Mussar and Wise Eldering. R' Eva completed Kol Zimra, Rabbi Shefa Gold's chant leadership training and Reb Nadya Gross's Wisdom School and is most excited to have just completed her training in the third cohort of the Jewish Studio Project's (JSP) Creative Facilitator fellowship, integrating the expressive arts into her rabbinate. In addition, she was in the inaugural clergy cohort through the JSP, engaging clergy to integrate the arts into text study, pastoral care, spiritual direction, and worship. As a spiritual leader and artist, R' Eva enjoys designing transformative learning and ritual opportunities to provide seekers with joyful and creative approaches to Judaism.

Rabbi Phyllis Berman, E.M., *Mashpi'a/h* Supervisor.

Rabbi Phyllis is a *Mashpi'ah Ruchanit* trained through Lev Shomea, the first training program for Jewish Spiritual Directors. She received smicha from ALEPH in the first class of women rabbis in 2004. She co-leads Shabbatonim and Jewish holiday retreats as well as Jewish silent meditation retreats and assisted Rabbi Shefa Gold with four cohorts of Kol Zimra chant leaders' training program. She was a long-time chair of B'nai/P'nai Or before it became ALEPH through its merger with The Shalom Center and was the summer program director for 12 years at Elat Chayyim, the Jewish Renewal Retreat Center in Accord, NY. She's now retired from 37 years of creating and directing the Riverside Language Program in NYC, an intensive English-language "ulpan" for newly arrived adult immigrants, refugees, and asylees from around the world. With her partner, Rabbi Arthur Waskow, she has co-authored *Tales of Tikkun, A Time for Every Purpose Under Heaven*, and *Freedom Journeys*. In July 2018, she taught What in the (Four) Worlds is Jewish Renewal? at the ALEPH Kallah as a tribute to Reb Zalman z"l.

ADDITIONAL FACULTY

Rabbi Fern Feldman, Hebrew Competency Supervisor, Hebrew Department

Rabbi Fern Feldman (they/them) teaches Biblical Hebrew and is the program's Hebrew Administrator. She was ordained by ALEPH in 2003 and received her Spiritual Direction certification in 2007 from the Morei Derekh program of Yedidya. Rabbi Fern is a singer, thinker, spiritual counselor, service leader,

and ritual facilitator, with experience in a wide range of Jewish communities, including Conservative, Renewal, Reconstructionist, Reform, and unaffiliated. Her current work involves exploring the sacred dark in Jewish text, as well as developing non-dual paradigms for the mysteries of creation. In addition, she works as a certified clinical hypnotherapist and transpersonal life coach in Seattle, Washington.

Rabbi Elizabeth Goldstein, Jewish History Department

Rabbi Elizabeth W. Goldstein, PhD is Associate Professor of Religious Studies at Gonzaga University. She specializes in Hebrew Bible and Jewish Women's Studies. She completed her rabbinic studies at Hebrew Union College-Jewish Institute of Religion in New York in 2001. Her PhD in Ancient Jewish History focuses on Hebrew Bible and particularly its intersection with Gender Studies. Goldstein completed her doctoral work in 2010 at the University of California at San Diego. She is the author of *Impurity and Gender in the Hebrew Bible* (Lexington, 2015) and has contributed to several volumes including *Jewish Blood: Reality and Metaphor in History, Religion, and Culture* (ed. by Mitchell B. Hart, Routledge, 2009), *Embroidered Garments: Priests and Gender in Biblical Israel* (Ed. by Deborah W. Rooke, Sheffield Phoenix, 2009), and *The Torah: A Woman's Commentary* (Ed. by Andrea Weiss and Tamara Eskenazi, URJ Press, 2007).

Rabbi Dr Jill Hammer, Jewish Mysticism Department

Rabbi Jill Hammer, PhD, author, scholar, ritualist, poet, mystic, dreamworker and midrashist, is the Director of Spiritual Education at the Academy for Jewish Religion (www.ajrsem.org), and was the co-founder of the Kohenet Hebrew Priestess Institute (www.kohenet.org). She is the author of *Undertorah: An Earth-Based Kabbalah of Dreaming, Return to the Place: The Magic, Meditation, and Mystery of Sefer Yetzirah*, *The Hebrew Priestess: Ancient and New Visions of Jewish Women's Spiritual Leadership* (with Taya Shere), *The Jewish Book of Days: A Companion for All Seasons*, *Sisters at Sinai: New Tales of Biblical Women*, and *The Book of Earth and Other Mysteries*. She is also the author of academic articles published in *Religion and Literature*, *Nashim: A Journal of Jewish Women's Studies and Gender Studies*, *The Journal of Applied Social Psychology*, and *The Journal of Lesbian Studies*, as well as anthologies including *Best Jewish Writing 2002* and the *Encyclopedia of Women and World Religions*. She is the translator of *The Romemu Siddur* and of *Siddur haKohanot: A Hebrew Priestess Prayerbook*. She has written a children's book, *The Garden of Time*. She lives in Manhattan with her family.

Rabbi Jeff Hoffman, PhD, Liturgy Department

Rabbi Jeff Hoffman teaches liturgy in the ALEPH Ordination Program. Rabbi Hoffman delights in exploring primary texts on prayer and primal experiences of the divine. He served for 23 years as a pulpit rabbi in Conservative congregations in Vancouver, B.C. and Nyack, N.Y. He was a faculty member at the Jewish Theological Seminary for five years and has been a faculty member at The Academy for Jewish Religion (AJR) in New York for over 35 years. Reb Jeff holds a B.A. in Judaic Studies/Hebrew from the State University of N.Y. at Albany and an M.A. in Jewish Studies, Rabbinic Ordination, and a Doctorate of Hebrew Letters in Liturgy from The Jewish Theological Seminary. Reb Jeff is the editor of the Siddur Tisha B'Av for the Rabbinical Assembly, co-author (with Rabbi Andrea Cohen-Kiener) of *Karov L'Chol Korav, For All Who Call: A Manual For Enhancing the Teaching of Prayer*, and the author of many articles and reviews on Jewish liturgy (see his page on academia.edu for all of his articles and reviews). His commentary on the siddur, *Weaving Prayer: An Analytical and Spiritual Commentary on the Jewish Prayer Book* was published in 2024. He has played lead guitar in rock 'n roll bands (favorite music: The Grateful Dead and Bob Dylan) and enjoys creating visual art.

Rabbi Vivie Mayer, Liturgy and Rabbinic Texts Departments

Rabbi Vivie Mayer (she/אִיבִי) was raised in Queens, NY, in a Modern-Orthodox family. She teaches classes in liturgy, midrash and Rabbinics. She lived in Israel on a kibbutz during her 20's where she taught Judaism to prospective converts. She graduated from the Reconstructionist Rabbinical College in Philadelphia in 1996 and went on to serve a small Conservative congregation in Danbury CT for ten years. She returned to the RRC community where she is now the Director of the Beit Midrash and the Director of the Mechinah Program. Rabbi Vivie is also an alumna of ALEPH's Kol Zimra Chant Leaders' Training. R' Vivie teaches the AOP Foundational courses in Traditional Jewish Practice including courses in Mishnah, Talmud and Halachah.

Hannah Salander, *Mashpi'ah Ruchanit*, Supervisor Faculty, Hashpa'ah Training Program

Hannah Salander, *Mashpi'ah Ruchanit*, Supervisor and Faculty, brings great sensitivity to supporting others in their spiritual formation. She is skilled in co-creating a space of holy listening where one may better discern how they are being called, and how to nurture a unique and loving relationship with the Divine. In addition to this ministry, Hannah is a Licensed Professional Counselor and Art Therapist, and has a clinical practice in Lafayette, Colorado. She has taught graduate studies at Naropa University in both transpersonal art and wilderness therapy and served for several years as a hospice chaplain and graduate student supervisor. Hannah is also a graduate of Rabbi Nadya Gross', *Secrets My Grandmother Told Me*, a training rooted in the wisdom of relational Kabbalah. Finally, Hannah is a mother to her beloved three-year-old son, which has truly been the most holy and transformational work of her life.

Rabbi Deb Smith, Ethics and Jewish Pastoral Counseling

Rabbi Debra Smith ("Reb Deb") (she/her) is the founder and spiritual leader of Congregation Or Ha Lev, a Jewish Renewal Community in New Jersey. She received Smicha as a Rabbi from the ALEPH Ordination Program where she currently serves on the faculty, teaching An Introduction to Pastoral Counseling and Clergy Ethics. She is also a Clinical Social Worker and Multicultural Family Therapist. Reb Deb is an ordained Maggidah (Jewish Inspirational Storyteller). Reb Deb has been nationally recognized for her work as an ethicist and ethics educator and is a recipient of the NASW (National Association of Social Workers) Trailblazer Award in the field of professional ethics. Reb Deb's rabbinic work focuses on Deep Ecumenism and multi-faith dialogue. She currently co-chairs the NJ Muslim-Jewish Solidarity Committee and co-chairs the NJ Morris County Chapter of the Sisterhood of Salaam-Shalom. Reb Deb is married for almost 50 years to Neil Smith, a now retired physician and mohel, and is the mother of two married daughters, Elana and Dana. Reb Deb and Neil make their home in Boynton Beach, Florida and Parsippany, NJ. Reb Deb and Neil are the proud parents of Sammi, their adorable golden doodle puppy.

Accuracy

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

Core Values: Eighteen Principles

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

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

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

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

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

In the world of *Atzilut* (Being):

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

In the world of *Briyah* (Knowing):

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

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

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

In the world of *Yetzirah* (Relating):

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

In the world of *Assiyah* (Doing):

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

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

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

Program Updates

The Education Circle has been focused on improving the curriculum by emphasizing these areas:

- **Hebrew**
- **Spiritual Practice and Development**
- **Curriculum Improvement**

Students are to fulfill the requirements that were in effect at the time that they entered the program. However, students have the option of fulfilling the new or modified requirements in consultation and with the approval of their Director of Studies. New requirements are only for students entering the program in the Fall 2024 semester. Modifications to offered courses may affect all students.

Hebrew:

- **New Course: HEBREW-TANAKH 103 Biblical Hebrew 103 – Optional, Recommended**
 - A continuation of Biblical Hebrew 102 with an emphasis on application – reading and translating passages in Biblical Hebrew, as well as learning the *binyanim*, *pual* and *hophal*, which appear frequently in certain texts, such as Psalms. This course is cross-listed as Hebrew or as a TaNaKH elective.
- **New Courses: HEBREW 401 and 402 Liturgical Hebrew Workshop – Optional, Recommended**
 - This workshop may be taken concurrently with Biblical Hebrew 102 or as an independent study with permission from the instructor.
 - Gain fluency in reading aloud, chanting and singing Hebrew text effectively. Bring your knowledge into real life and deepen your understanding and ability in this practical workshop. Students will be guided to improve pronunciation while making the connection between understanding and bringing out the meaning of phrases, passages and entire prayers. Over the course of each academic year, we will study texts from weekdays, Shabbat, holiday, and Lifecycle liturgy.
- **New Course – TaNaKH 402 *Parshat Ha'Shavuah***

This course is a “reading the *parsha*” course, designed to improve Biblical Hebrew reading skills.

 - **Rabbinical program:** This course will be added to the TaNaKH course requirements. The course TaNaKH 401 Narratives of the Bible is being moved to the History Department as a JHIST requirement – renamed JHIST-TaNaKH 401 Narratives of the Bible. (For students entering the program Fall 2024)
 - **RP Program:** This course will be added to the TaNaKH course requirements. The course TaNaKH 401 Narratives of the Bible is being moved to the History Department as a JHIST requirement – renamed JHIST-TaNaKH 401 Narratives of the Bible. (For students entering the program Fall 2024)

- **Cantorial Programs:** Students can choose between JHIST-TaNaKH 401 Narratives of the Bible and TaNaKH 402 Parshat Ha'Shavuah. (For students entering the program Fall 2024)

Spiritual Practice and Development:

- **New Course – MYSTIC 418 Hasidic Spiritual Practices**
 - **Rabbinical Program:** This course is being added to the rabbinic curriculum as a required MYSTIC course increasing required MYSTIC courses from 6 to 7. Kli Kodesh electives will be reduced by one to accommodate. (For students entering the program Fall 2024)
 - **Rabbinic Pastor and Cantorial Programs:** This course is replacing MYSTIC 401 Intro to Hasidut. If you have already taken the Intro to Hasidut, great. If you haven't, then take Hasidic Spiritual Practices – they will be equivalent in the degree audit.
 - **Hashpa'ah Training Program:** Required, replacing MYSTIC 401 Intro to Hasidut.
- **Recently introduced course: MYSTIC 519 Living in God's Presence – Optional, Recommended**
 - This course is structured as a spiritual practice workshop following practice instructions from the school of the contemporary Hasidic master R Itche Meir Morgenstern. Focus is on issues of daily practice and spiritual growth such as the importance of pleasure in spiritual practice, interaction with others, *devekut*, struggles with arrogance, lack of enthusiasm and/or interest, prayer, Torah study, eating, sleeping and more.

Curriculum Improvements:

- **New Course: ETHICS 501 Roles and Responsibilities of Clergy**
 - **Rabbinical Program:** Required as a Kli Kodesh course. (For students entering the program Fall 2024)
 - **Cantorial and Rabbinic Pastor Programs:** Required course. (For students entering the program Fall 2024)
 - **Highly recommended for all students** who entered prior to Fall 2024, consult with your Director of Studies.
- **New Course – JHIST 506E Exploring Jewish History from Rabbinic Roots to the Dawn of Modernity.**
 - **Rabbinic Pastor and Cantorial Programs:** JHIST 506E is now the required history course for Cantorial and Rabbinic Pastor students entering the program in Fall 2024. The previously required course, JHIST 501 Ancient Israelites, Judeans, and the Making of a People, is now a history elective for those programs. This course replaces JHIST 506W Wanderings which is no longer be offered. The reason for this change is to provide the Cantorial and Rabbinic Pastor students a comprehensive panorama of Jewish history to

- equip future spiritual leaders with a deep understanding of the historical context that has shaped Jewish identity, traditions, and practices over millennia. The previously required course, JHIST 501 Ancient Israelites, Judeans, and the Making of a People, is now a history elective for those programs.
- **Rabbinical Program:** The content of this course is covered in the required history courses in the rabbinical program. Therefore, rabbinical students should not take this course.
 - **New Course – LTURGY 403 Exploring the Siddur**

The siddur is not just a prayerbook. It is a repository of Jewish wisdom, spirituality, and communal tradition. It contains inspiring words of Torah, Talmud, Tehillim, brachot, and liturgical poetry that comfort, transport, and transform us. In this practical and highly participatory course, we will explore the organization and flow of the siddur, learning how the different elements of prayer connect to create cohesive prayer experiences as we engage with both the structure (*keva*) and the intention (*kavanah*) of Jewish prayer. This course replaces LTURGY 401 Intro to the Siddur.

 - **Rabbinic Pastor Program:** Students may choose between taking LTURGY 403 Exploring the Siddur (the new course) or LTURGY 509 Liturgy: Shabbat v’Chol. Consult with your Director of Studies.
 - **Rabbinical and Cantorial Programs:** Students learn this content in other required courses and therefore should not take this course. Cantorial students are now required to take LTURGY 509 Liturgy: Shabbat v’Chol and are no longer required to take LTURGY 401 Intro to the Siddur.
 - **New Required Kli Kodesh Course for Rabbinic students entering the program Fall 2024: KLIKO 502 Kehilla Builders.** This course offers essential insights into practical community-building. This crucial component of the curriculum explores various aspects of developing and nurturing a thriving congregation or other organization. Optimally conducted in-person during Smicha Week, the course provides hands-on experience and fosters collaborative learning among future spiritual leaders.
 - **New Preparation Course: SPP 699 Smicha Planning & Preparation** Noncredit class for Senior Status students – formalizing preparation for the Smicha Ceremony – Facilitated by Dean of Students Hazzan Diana Brewer.

Courses relocating to a new department:

- TaNaKH 401 Narratives of the Bible is a history-based course, so it is being moved from the TaNaKH Department to the Jewish History Department. The new course code will be JHIST-TaNaKH 401.
 - **Rabbinical Program:** Required JHIST courses increases from 3 to 4, JHIST elective decreases from 2 to 1.
 - **Rabbinic Pastor Program:** Two required history courses, JHIST-TaNaKH 401 Narratives of the Bible and JHIST 506E Exploring Jewish History. The history elective decreases from 2 to 1. A new TaNaKH course, TaNaKH 402 *Parshat*

Ha'Shavuah is added to the TaNaKH requirements to replace Narratives when it was part of the TaNaKH Department.

- **Cantorial Program:** The required history course will continue to be JHIST 506E Exploring Jewish History. Students will be given a choice between JHIST-TaNaKH 401 Narratives of the Bible and a new course, TaNaKH 402 Parshat Ha'Shavuah.
- Midrash Requirement moves from the TaNaKH Department to the Rabbinic Text Department
 - **Rabbinical Program only.**
 - **Multiple midrash courses available.**
- **Courses Merged Due to Duplicative Content - courses fulfill requirements for previously separate courses - Effective Fall 2024**

JTHT 401 Introduction to Jewish Renewal and Reb Zalman's Thought, and JTHT 505 Transformative Themes of Reb Zalman's Writings merged as JTHT 505 Transformative Themes of Reb Zalman's Writings.

 - **Rabbinical, Rabbinic Pastor, Cantorial and Hashpa'ah Training Programs:** All programs will now require JTHT 505 Transformative Themes of Reb Zalman's Writings.
- **Eliminated Courses**
 - JTHT 402 Introduction to Jewish Thought - this course was an elective only and will no longer be offered.
 - JHIST 506W Wanderings - Cantorial and Rabbinic Pastor students may take any other core History course to fulfill this requirement, consult with your Director of Studies.
- **Updates to Lifecycle Liturgy and Practicum**
 - Beginning Fall 2024, the Liturgy of the Lifecycle course will be year-long course, divided into:
 - LTURGY 514 Liturgy of the Lifecycle 1 Endings & Beginnings
 - LTURGY 515 Liturgy of the Lifecycle 2 B'Mitzvah & Weddings
 - The one-semester Liturgy of the Lifecycle course, for students who already took it or are currently enrolled in it, still fulfills the Lifecycle Liturgy requirement.
 - Beginning Fall 2024, the Lifecycle Practicum will be held virtually during the school year in coordination with the Liturgy course.
- **Clinical Pastoral Education (CPE) – Change in Credit Calculations**

Prior to Fall 2024, one CPE Unit was given 2 AOP Credits. For the benefit of the Rabbinic Pastor program in which 4 CPE Units are required for a total of 1600 hours, the RP program increased the AOP credits from 2 to 4 AOP Credits. Therefore, in the Rabbinic and Cantorial programs, the AOP Credit is also increasing from 2 to 4 AOP Credits, but only the first CPE Unit. If the Rabbinic or Cantorial student takes optional, additional CPE Units, only 2 AOP Credits will be given subsequent

to the first CPE Unit taken. The 4 Credit CPE course is PASTOR 541. The 2 Credit CPE Course is PASTOR 501

For students entering prior to Fall 2024, 1 Unit of CPE remains at 2 AOP Credits.

For students entering Fall 2024, 1 Unit of CPE is 4 AOP Credits and the total credits required in each program increases by 2 AOP credits so that there is no overall change.

- **Rabbinic Pastor Program:** 4 CPE Units now equals 16 AOP Credits.
- **Rabbinical Program:** first CPE Unit now equals 4 AOP Credits while additional CPE Units equals 2 AOP Credits.
- **Cantorial Program:** first CPE Unit now equals 4 AOP Credits while additional CPE Units equals 2 AOP Credits.

- **Applied Clinical Pastoral Education (CPE) – Accredited CPE and non-accredited alternatives**

Training in applied pastoral skills is an integral part of all ordination paths at AOP. In general, Rabbinical, Cantorial, and RP students meet the requirement by enrolling in an Accredited CPE training course (or courses), often in a hospital setting. (<https://acpe.edu/>)

Accredited CPE includes these features:

- Earns credit towards becoming a Board-Certified Chaplain <https://www.apchaplains.org/>
- Intensive clinical experience
- Feedback on clinical experiences from supervisors
- Feedback on clinical experience from peers
- Often includes interfaith theological experience
- “Verbatims” for self-reflection and feedback from others
- Classroom component

Many students report their accredited CPE experiences to be a highly meaningful part of their AOP journey.

Some students, however, may feel an alternative to Accredited CPE training may meet their educational objectives, especially if it has a more Jewish lens, or if a community that the student is already serving can be used as their primary placement. **A non-accredited CPE alternative will not provide credit towards becoming a Board-Certified Chaplain.**

These non-accredited alternatives include many but not all of the features in an Accredited CPE course:

- Intensive clinical experience
- Feedback on clinical experiences from supervisors
- May or may not include feedback on clinical experience from peers
- “Verbatims” for self-reflection and feedback from others
- Classroom component

At this time, we have approved two alternative courses for obtaining applied pastoral education. It’s important to note that, at this time, neither of them are accredited CPE providers. These options are likely most relevant for Rabbinic and Cantorial students; however, some RP students may wish to pursue them as well. **All students considering an alternative applied pastoral skills course should speak with their DOS before enrolling.** Students using their congregation as their primary

placement are strongly encouraged to also explore short term experiences at their local hospital or health care facility.

(1) Ezzree Institute with Rochelle Robins, a certified CPE trainer, she has opened a new, independent school, which is not yet accredited, but provides the equivalent to CPE training. <https://ezzreeinstitute.org/>

(2) Rabbi Chaya Gusfield is a chaplain very experienced in the field and very familiar with the CPE training but is not a certified CPE trainer. She would provide training similar to CPE but not 100% equivalent. Her training is primarily for those students who are already serving communities which provide them opportunities for pastoral training experience. cgusfield@gmail.com

- **Earth-Based Judaism (EBJ) Courses**

- Rabbinic Students entering the AOP in Fall 2024 will be required to take two courses designated as EBJ courses. In Populi, those courses will be part of a “Specialization.”
- Examples:
 - JHIST 511EBJ Earth-Based Judaism History
 - Cross-listed: History Elective
 - JTHT 510EBJ Modern Jewish Environmental Thought
 - Cross-listed Rabbinic Requirement: Modern Jewish Thought
 - Cross-listed Cantorial Requirement: Thought Elective
 - RABTXT 501EBJ First Encounter w/Talmud w/EBJ
 - Cross-listed Rabbinic Requirement: First Encounters with Talmud
 - RABTXT 502EBJ Second Encounter w/Talmud w/EBJ
 - Cross-listed Rabbinic Requirement: Second Encounters with Talmud
 - RABTXT 512EBJ Organic Thinking in Rabbinic Texts
 - Cross-listed Rabbinic Requirement: Rabbinic Text Elective
 - RABTXT 517EBJ Pattern Thinking in Midrash w/ EBJ
 - Cross-listed Rabbinic Requirement: Midrash or Rabbinic Text Elective
 - MYSTIC 510EBJ Sefer Yetzirah: An Earth-Based Jewish Mystical Work
 - Cross-listed Rabbinic: Mystic Elective
 - TANAKH 506EBJ Leviticus: Entryways into Earth-based Perspectives
 - Cross-listed Rabbinic Requirement: TaNaKh Elective

Additional EBJ courses will be introduced in the near future.

Schedule of Classes 2024 - 2030

The Schedule of Classes is in Populi for current students and can be accessed in Populi by going to Home / Links, then scroll down to “Course Offerings.”

[Course Offerings by department and semester](#) – this will lead to a consolidated list of courses and when they are being offered – very good tool for planning your program. This pdf gets updated as future courses are modified.

[Course Offerings until 2030](#) – this leads to course listings by future semester.

You can go directly to a semester’s offering here:

- [2024 Fall](#)
- [2025 Spring](#)
- [2025 Summer](#)
- [2025 Fall](#)
- [2026 Spring](#)
- [2026 Summer](#)
- [2026 Fall](#)
- [2027 Spring](#)
- [2027 Summer](#)
- [2027 Fall](#)
- [2028 Spring](#)
- [2028 Summer](#)
- [2028 Fall](#)
- [2029 Spring](#)
- [2029 Summer](#)
- [2029 Fall](#)
- [2030 Spring](#)
- [2030 Summer](#)

ALEPH Rabbinical Program

OUR APPROACH

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

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

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

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

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

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

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic *Va'ad*.

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

PROGRAM DETAILS

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

The Rabbinical Program is a robust program designed to develop the student academically, psychologically, ethically, and spiritually. This is accomplished through:

1. Academic and Skill Building Curriculum – 62 Credits

Fall and Spring Semester Courses/credits (42 credits): Fall and Spring semesters are 13 weeks of 2-hour online classes. Each Course is equal to one credit.

Summer “Smicha Week” residency program (Approx. 12 credits): The summer week is comprised of 5 days of 2.5-hour classes. Students enroll for 2 courses/credits each summer week.

Lifecycle Practicum (2 Credits) – is given on the weekend in the fall and spring semesters – 2 credits.

Davvenen’ Leadership Training Institute (2 Credits) – residency program offered outside of the AOP but by AOP teachers. 4 weeklong courses over 2 years in February and July/August.

Clinical Pastoral Education (1 CPE Units – 4 AOP Credits) is taken outside of the AOP. Your Director of Studies can help the student find programs for enrollment.

2. **Hashpa’ah – Jewish Spiritual Direction with an AOP Mashpi’a/h** – The student will be assigned an AOP *mashpi’a/h* for spiritual direction. The student meets with their *mashpi’a/h* 5 times each semester. See *Hashpa’ah* section below.
3. **Selecting and working with a Mentor** – The student will work with their Director of Studies to identify an opportunity to work with a mentor or as an intern. See mentorship section below.

CURRICULUM DISTRIBUTION CHART – RABBINIC

Enrolled Prior to Fall 2023	Enrolled Fall 2023	Enrolled Fall 2024 or After
Rabbinic Requirements / Academic Year	Rabbinic Requirements / Academic Year	Rabbinic Requirements / Academic Year
TaNaKH 401 Narratives	TaNaKH 401 Narratives	TaNaKH 402 Parshat Ha'Shavuah
TaNaKH 501 Mikraot G'dolot	TaNaKH 501 Mikraot G'dolot	TaNaKH 501 Mikraot G'dolot
TaNaKH Prophets or Writings	TaNaKH Prophets	TaNaKH Prophets
TaNaKH Midrash	TaNaKH Writings	TaNaKH Writings
TaNaKH Elective	TaNaKH Midrash	TaNaKH Elective
TaNaKH Elective	TaNaKH Elective	TaNaKH Elective
TaNaKH Elective		
TaNaKH Elective		
Total TaNaKH 8 Credits	Total TaNaKH 6 Credits	Total TaNaKH 6 Credits
RABTXT 401 Fund. Jewish Practice	RABTXT 401 Fund. Jewish Practice	RABTXT 401 Fund. Jewish Practice
RABTXT 501 1st Encounter (or EBJ)	RABTXT 501 1st Encounter (or EBJ)	RABTXT 501 1st Encounter (or EBJ)
RABTXT 502 2nd Encounter (or EBJ)	RABTXT 502 2nd Encounter (or EBJ)	RABTXT 502 2nd Encounter (or EBJ)
RABTXT 602 Halachic Process / Responsa Workshop (Originally: RABTXT 601 Halachic Process / Integral and RABTXT 602a Responsa Workshop)	RABTXT 602 Halachic Process / Responsa Workshop (Originally: RABTXT 601 Halachic Process / Integral and RABTXT 602a Responsa Workshop)	RABTXT 602 Halachic Process / Responsa Workshop
		RABTXT Midrash
RABTXT Elective	RABTXT Elective	RABTXT Elective
Total Rabbinic Text 5 Credits	Total Rabbinic Text 5 Credits	Total Rabbinic Text 6 Credits
LTURGY 509 Shabbat v'Chol	LTURGY 509 Shabbat v'Chol	LTURGY 509 Shabbat v'Chol
LTURGY 510 Yamin Noraim	LTURGY 510 Yamin Noraim	LTURGY 510 Yamin Noraim
LTURGY 511 Festivals	LTURGY 511 Festivals	LTURGY 511 Festivals
LTURGY 514 Liturgy Lifecycle Endings & Beginnings (Originally LTURGY 505 Lifecycle One Semester – if you didn't take already then you must take the two semester Lifecycle)	LTURGY 514 Liturgy Lifecycle Endings & Beginnings (Originally LTURGY 505 Lifecycle One Semester – if you didn't take already then you must take the two semester Lifecycle)	LTURGY 514 Liturgy Lifecycle Endings & Beginnings
LTURGY 515 Liturgy Lifecycle B'Mitzvah & Weddings	LTURGY 515 Liturgy Lifecycle B'Mitzvah & Weddings	LTURGY 515 Liturgy Lifecycle B'Mitzvah & Weddings
Total Liturgy 4 Credits	Total Liturgy 4 Credits	Total Liturgy 5 Credits
MYSTIC 402 Yesh Sod L'Dvar	MYSTIC 402 Yesh Sod L'Dvar	MYSTIC 402 Yesh Sod L'Dvar
MYSTIC 601 Moadim L'Simcha 1	MYSTIC 601 Moadim L'Simcha 1	MYSTIC 418 Hasidic Spiritual Practices
MYSTIC 602 Moadim L'Simcha 2	MYSTIC 602 Moadim L'Simcha 2	MYSTIC 601 Moadim L'Simcha 1
MYSTIC 603 Zohar	MYSTIC 603 Zohar	MYSTIC 602 Moadim L'Simcha 2
MYSTIC Intensive Rebbe	MYSTIC Intensive Rebbe	MYSTIC 603 Zohar
MYSTIC Elective	MYSTIC Elective	MYSTIC Intensive Rebbe

		MYSTIC Elective
Total Mysticism 6 Credits	Total Mysticism 6 Credits	Total Mysticism 7 Credits
JTHT 501 Deep Ecumenism	JTHT 501 Deep Ecumenism	JTHT 501 Deep Ecumenism
JTHT 502 Foundations of Jewish Philosophy & Theology	JTHT 502 Foundations of Jewish Philosophy & Theology	JTHT 502 Foundations of Jewish Philosophy & Theology
JTHT 504 Modern Jewish Thought	JTHT 504 Modern Jewish Thought	JTHT 504 Modern Jewish Thought
JTHT 503 Jewish Feminist Thought	JTHT 503 Jewish Feminist Thought	JTHT 503 Jewish Feminist Thought
JTHT 505 Transf. Themes Reb Zalman Writings	JTHT 505 Transf. Themes Reb Zalman Writings	JTHT 505 Transf. Themes Reb Zalman Writings
		JTHT Elective
Total Jewish Thought 5 Credits	Total Jewish Thought 5 Credits	Total Jewish Thought 6 Credits
JHIST 501 Ancient Israelites	JHIST 501 Ancient Israelites	JHIST-TaNaKH 401 Narratives of the Bible
JHIST 503 Defining Identity, Belonging, and Community	JHIST 503 Defining Identity, Belonging, and Community	JHIST 501 Ancient Israelites
JHIST 504 Judaism Confronts Modernity	JHIST 504 Judaism Confronts Modernity	JHIST 503 Defining Identity, Belonging, and Community
JHIST Elective	JHIST Elective	JHIST 504 Judaism Confronts Modernity
JHIST Elective	JHIST Elective	JHIST Elective
Jewish History 5 Credits	Jewish History 5 Credits	Jewish History 5 Credits
KLIKO HAZZAN 506 Music J Liturgical Year	KLIKO HAZZAN 506 Music J Liturgical Year	KLIKO HAZZAN 506 Music J Liturgical Year
KLIKO LTURGY 506 Lifecycle Pract 1: Endings & Beg	KLIKO LTURGY 506 Lifecycle Pract 1: Endings & Beg	KLIKO LTURGY 506 Lifecycle Pract 1: Endings & Beg
KLIKO LTURGY 507 Lifecycle Pract 2: B'Mitz & Wed	KLIKO LTURGY 507 Lifecycle Pract 2: B'Mitz & Wed	KLIKO LTURGY 507 Lifecycle Pract 2: B'Mitz & Wed
KLIKO PASTOR 541 CPE - 2 Credits	KLIKO PASTOR 541 CPE - 2 Credits	KLIKO PASTOR 541 CPE - 4 Credits
KLIKO PASTOR 505 J Pastoral Counseling and Ethics 1	KLIKO PASTOR 505 J Pastoral Counseling and Ethics 1	KLIKO PASTOR 505 J Pastoral Counseling and Ethics 1
KLIKO PASTOR 506 J Pastoral Counseling and Ethics 2	KLIKO PASTOR 506 J Pastoral Counseling and Ethics 2	KLIKO PASTOR 506 J Pastoral Counseling and Ethics 2
KLIKO 600 Capstone	KLIKO 600 Capstone	KLIKO 600 Capstone
KLIKO LTURGY 501,502, 503, 504 DLT1 - 2 Credits	KLIKO LTURGY 501,502, 503, 504 DLT1 - 2 Credits	KLIKO LTURGY 501,502, 503, 504 DLT1 - 2 Credits
		KLIKO ETHICS 501 Roles and Resp. of Clergy
		KLIKO 503 Kehilla Builders
KLIKO Electives (can include Hebrew) 16 Credits +1 for RABTXT -1 for Lifecycle	KLIKO Electives (can include Hebrew) 18 Credits +1 for RABTXT -1 for Lifecycle	KLIKO Electives (can include Hebrew) 13 Credits
Total Kli Kodesh 27 Credits	Total Kli Kodesh 29 Credits	Total Kli Kodesh 27 Credits
		Earth Based Judaism – Two cross-listed courses designated as EBJ
Total 60 Credits	Total 60 Credits	Total 62 Credits

Changes for students entering Fall 2024 and later:

Reminder: Individual student requirements are based on the requirements in effect when you entered the program, with the option of fulfilling the new requirements. Exceptions can be made in consultation with your Director of Studies.

- Midrash moves from the TaNaKH Department to the Rabbinic Text Department.
- TaNaKH 401 Narratives of the Bible has been moved from the TaNaKH Department to the JHIST Department as JHIST-TaNaKH 401 Narratives of the Bible but will be cross-listed between the two departments.
- New Course added to TaNaKH Department: TaNaKH 402 *Parshat Ha'Shavuah* – a Tanakh reading class.
- TaNaKH requirements now have 2 electives, total 6 credits remains the same.
- RABTXT 601 Halachic Process / Integral Halachah and RABTXT 602a Responsa Workshop became one course for entering student Fall 2024, RABTXT 602 Halachic Process / Responsa Workshop. Student who entered before Fall 2024 will take RABTXT 602 and will take one more Kli Kodesh Elective.
- LTURGY 505 Liturgy of the Lifecycle, a one semester course, becomes a two-semester course starting Fall 2024, LTURGY 514 Endings & Beginnings and LTURGY 515 B'Mitzvah & Weddings.
- New Course added to MYSTIC Department: MYSTIC 418 Hasidic Spiritual Practices for a total of 7 Mysticism credits.
- Jewish Thought adds one unit elective increasing the total Jewish Thought from 5 credits to 6 credits.
- Required Kli Kodesh increases by one unit for ETHICS 501 Roles and Responsibilities of Clergy
- The First CPE Unit is now equivalent to 4 Credits (reason: so that it is in line with the Rabbinic Pastor Program). However, the optional CPE units after the first remain at 2 credits so that other courses are not “crowded out.”
- Kli Kodesh Electives decreases from 18 to 13 for the above changes (1 credit increase in LTURGY Lifecycles; 1 credit increase in Jewish Thought Elective; 1 credit Roles and Responsibilities, 1 credit Kehila Builders, 1 credit Mysticism).
- Total credits increase from 60 to 62 due to the increase in credits in CPE from 2 to 4 – so no additional work or cost.

(1) ACADEMIC AND SKILL BUILDING CURRICULUM

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

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

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

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic *Va'ad*. AOP students can track their progress on the Populi Degree Audit page. The degree audit lists each required and elective, so students can see which courses they have completed and which ones they still need to enroll for. The Program Course Requirements below lists required and elective courses.

(A) RABBINICAL PROGRAM COURSE DISTRIBUTION REQUIREMENTS

Hebrew

Rabbinic Students are required to take Hebrew 101 and 102 or place out of them.

All Hebrew Courses can be used as Kli Kodesh credits (see Kli Kodesh section below).

Students placing out of Hebrew 101 and/or Hebrew 102 will get Kli Kodesh credit as transfer credits.

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

Required to take or place out of:

HEBREW 101 Biblical Hebrew 1st Semester

Part one of a two semester course. Students must commit to completing both Hebrew 101 and Hebrew 102 (unless given special permission by instructor).

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

Prerequisite: phonetic Hebrew reading skills

HEBREW 102 Biblical Hebrew 2nd Semester

Prerequisite: Hebrew 101

Part two of a two semester course. Students must commit to completing both Hebrew 101 and Hebrew 102 (unless given special permission by instructor).

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

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

Optional but highly recommended:

HEBREW-TANAKH 103 Biblical Hebrew 3rd Semester – One Credit/Unit – Kli Kodesh

Prerequisite: Passing or testing out of Biblical Hebrew 102

A continuation of Biblical Hebrew 102 with an emphasis on application – reading and translating passages in Biblical Hebrew, as well as learning the *binyanim, pual* and *hophal*, which appear frequently in certain texts, such as Psalms.

We will read Tanakh from the perspective of literary analysis, learning to recognize patterns such as parallelism, chiasm, key words, word plays, assonance, repetition, irony, allusion, and ambiguity. A literary approach both enriches our understanding of the text and gives many clues for translating.

This course will give credit in the Hebrew or Tanakh departments.

HEBREW 401 Liturgical Hebrew Workshop 1 (Fall) – Shabbat & Weekday Texts

HEBREW 402 Liturgical Hebrew Workshop 2 (Spring) – Holiday & Lifecycle Texts

Prerequisite: Passing or testing out of Biblical Hebrew 102 or permission of the instructor.

These workshops may also be taken concurrently with Biblical Hebrew 102 or as an independent study with permission from the instructor.

Gain fluency in reading aloud, chanting and singing Hebrew text effectively. Bring your knowledge into real life and deepen your understanding and ability in this practical workshop. Students will be guided to improve pronunciation while making the connection between understanding and bringing out the meaning of phrases, passages and entire prayers. Over the course of each academic year, we will study texts from weekdays, Shabbat, holiday, and Lifecycle liturgy.

Each session is 90 minutes, 13 weeks.

Tuition fee is the standard Workshop Fee.

HEBREW 501 Rabbinic Hebrew Workshop – Prerequisite Biblical Hebrew 102

The workshop may be taken by students who have passed Biblical Hebrew 102, or an equivalent level of Biblical Hebrew as approved by the instructor.

This will be an ongoing (every semester) Rabbinic Hebrew skills workshop. It will offer practice and instruction in Rabbinic Hebrew, both Rabbinic Hebrew Level One: Mishnaic Hebrew, which is relatively similar to Biblical Hebrew, and Rabbinic Hebrew Level Two, Medieval Rabbinic Hebrew, which includes a number of Aramaic terms that are common in the Talmud. We will also work on some common *roshei teivot* (abbreviations) reading without vowels and reading Rashi script. We will be studying a variety of texts including Rashi, Rambam, and Hasidic texts.

Each session is 90 minutes, 13 weeks.

Tuition fee is the standard Workshop Fee.

Included in the tuition is the Rabbinic Hebrew Test (includes both Mishnaic and Medieval Rabbinic Hebrew). Passing the test will provide the student with one AOP credit.

This workshop may also be taken for one AOP credit without passing the Rabbinic Hebrew Test by completing other written assignments as assigned by the instructor.

This workshop may be taken as many times as one wants as an auditor (without credit or final test) for the Workshop Auditing Tuition Fee. Auditors may take the Rabbinic Hebrew test only if it is a retake.

The course may be taken for credit for a maximum of 2 times.

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

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

TaNaKH

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

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

Six Required and Elective Courses:

1. TANAKH 402 *Parshat Ha'Shavuah*
2. TANAKH 501 *Mikraot G'dolot*
3. *Nevi'im* – various *Nevi'im* courses can fulfill this requirement.

Examples:

TANAKH 503 Sefer Iyyov - The Book of Job

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

4. *Ketuvim* - various *Ketuvim* courses can fulfill this requirement.

Examples:

TANAKH 502 *Ketuvim: The Feminine Books of TaNaKH*

TANAKH 519 *Book of Ruth and Torah of Our Times*

5. Two Elective Courses:

Examples of Electives:

TANAKH 505 *Learning to Love Leviticus*

TANAKH 506EBJ *Leviticus: Entryways into Earth-based Perspectives*

TANAKH 509 *Contemplative Torah*

TANAKH 510 *Sexuality and Gender in TaNaKH*

TANAKH 515 *Changing Neshamot in Sefer Bereishit — Encounters with Kriat Hakodesh*

Rabbinic/Halachic Text

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

Six Required and Elective Courses:

1. RABTXT 401 Foundations of Jewish Practice
2. RABTXT 501 First Encounter with Talmud
Or
RABTXT 501EBJ First Encounter with Talmud and Earth-Based Judaism
3. RABTXT 502 Second Encounter with Talmud
Or
RABTXT 502EBJ Second Encounter with Talmud and Earth-Based Judaism
4. RABTXT 602 Halachic Process / Responsa Workshop
5. One course in *Midrash*
Examples:
RABTXT 507 Midrash from a Renewal Perspective
RABTXT 517EBJ Pattern Thinking in Midrash
6. One Elective Course:
Examples:
RABTXT 603 Third Encounter with Talmud and Midrash
RABTXT 604 Codes, Responsa and Halakhic Literature
Other rabbinic text elective

Liturgy

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

Note: Prior to Fall 2024, Liturgy of the Lifecycle was a one semester course. If a student has taken LTURGY 505 Liturgy of the Lifecycle (Complete) they have completed the Liturgy of the Lifecycle requirement, and only 4 units are required.

Five Required Courses Starting 2024-2025:

1. LTURGY 509 Liturgy: Shabbat v'Chol
2. LTURGY 510 Liturgy: Yamim Noraim
3. LTURGY 511 Liturgy: Festivals
4. LTURGY 514 Liturgy of the Lifecycle 1: Endings & Beginnings
5. LTURGY 515 Liturgy of the Lifecycle 2: B'Mitzvah & Weddings

No Electives Required.

Note: LTURGY 506 and 507 Lifecycle Practica, to be taken concurrently with LTURGY 514 and 515 are listed in the Kli Kodesh section.

LTURGY 599 Trope and Leyning in Hebrew

Not a course, but a competency for documenting results of testing by the Music Supervisor. A competency such as this does not carry any course credit. There is an optional course, HAZAN 514-W, Leynen for the Rest of Us, that covers Torah trope, meaningful declamation, use of tikkun and locating passages in Torah scrolls, or students may learn on their own.

- Torah - meaningful declamation
- Torah trope
- Use of tikkun and locating passages in Torah scrolls
- Awareness of special Torah readings (*Shirat Hayam*, Ten Commandments, end of each book)
- Haftarah trope – rabbinic and cantorial students
- Awareness of High Holiday, Megillat Esther, Eicha and Ruth/Shir Hashirim/Kohelet tropes

Jewish Mysticism

A minimum of 7 semester-length courses/units required. Historical overview of the development of classical *Kabbalah* and Eastern European *Hasidut*. Focused study of one Hasidic Rebbe to whom you are attracted. Mystical understandings of Jewish sacred time and practice.

Seven Required Courses and Elective:

1. MYSTIC 402 Yesh Sod L’Dvar: Themes of Jewish Mystical Tradition
2. MYSTIC 418 Hasidic Spiritual Practices
3. MYSTIC 601 Moadim L’Simcha 1
4. MYSTIC 602 Moadim L’Simcha 2
5. MYSTIC 603 Zohar
6. Intensive Study of One Sefer or the Work of One Rebbe. See your DOS about how to fulfil this requirement. – Examples:
 - a. MYSTIC 504 Hasidism as Mysticism: The Radical Teachings of Nachman of Breslov,
 - b. MYSTIC 604 The Chasidism of Izhbitz/Radzin: A Closer Look,
 - c. Or other intensive study of a Sefer or rebbe.
7. One Elective Course:

Examples:

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

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

MYSTIC 508 Holy Ground: Entering the Mystical Shabbat

MYSTIC 510 Sefer Yetzirah

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

MYSTIC 511 The Senses as Pathways to the Divine

Other Mystic Electives

Jewish Thought

Beginning Fall 2024, for the Rabbinical Program, Jewish Thought will require 6 credits instead of 5 credits. This conforms with the 6 credits in TaNaKH, Rabbinic Text and Mysticism Departments. The additional credit will be a Jewish Thought Elective.

A minimum of 6 semester-length courses/credits required. Courses on Biblical, Rabbinic, Medieval, and Modern and Contemporary Jewish theology and thought.

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

Six Required and Elective Courses:

1. JTHT 501 Deep Ecumenism
2. JTHT 502 Foundations of Jewish Philosophy & Theology
3. JTHT 503 Jewish Feminist Thought
4. JTHT 504 Modern Jewish Thought
5. JTHT 505 Transformative Themes of Reb Zalman's Writings
6. One Elective in Jewish Thought

Examples:

JTHT 402 Introduction to Jewish Thought

JTHT 404 In Search of Renewal: The Legacy of Rabbi Zalman Schachter-Shalomi

JTHT 510EBJ Modern Jewish Environmental Thought

JTHT 511 Reb Zalman, Gadlud, and the Transpersonal

JTHT 512 Nondualism In Jewish Thought

JTHT 513 Rainbow Jewish Theologies: Venturing Beyond Jewish Feminisms, Queer Theologies & Trans Poetics

JTHT 514 Curious Wisdom Conversations on the Quotidian with Qohelet & Lao Tzu

JTHT TBD Other Thought Elective

Jewish History

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

Five Required and Elective Courses:

1. JHIST 501 Ancient Israelites, Judeans, and the Making of a People
2. JHIST 503 Defining Identity, Belonging, and Community (Jewish Medieval History)

3. JHIST 504 Judaism Confronts Modernity (formerly Jewish Emancipation Period)
4. JHIST-TaNaKH 401 Narratives of the Bible (Now JHIST for Fall 2024 students)
5. One Elective:

Examples:

JHIST 502 History of Antisemitism or Equivalent

JHIST 505 Transformation, Reformation or Retrenchment

JHIST 510EBJ Jewish Earth-Based History

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

ISRL 401: Journey through the Histories of Israel-Palestine

Beginning Fall 2024, JHIST 506 Wanderings is eliminated. If you have already taken Wanderings, it may be used as a Jewish History elective.

Kli Kodesh as Eved HaShem

A minimum of 27 credits required. 14 Required Credits, 13 electives.

Fourteen Required Credits:

1. PASTOR 505 Jewish Pastoral Counseling and Clergy Ethics 1 (One Credit)
2. PASTOR 506 Jewish Pastoral Counseling and Clergy Ethics 2 (One Credit)
3. LTURGY 506 Lifecycle Practicum 1 Endings & Beginnings (One Credit)
4. LTURGY 507 Lifecycle Practicum 2 B'Mitzvah & Weddings (One Credit)
5. DLTI: Davvenen' Leadership Training Institute (Two Credits)
 - a. LTURGY 501 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)
 - b. LTURGY 502 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)
 - c. LTURGY 503 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)
 - d. LTURGY 504 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)
6. HAZAN 506 Music for the Jewish Liturgical Year (One Credit)

(Note: a student can test out of this course; testing by the Music Supervisor; to place out, the same assignments as the course need to be submitted.) Prerequisite: LTURGY 403 Exploring the Siddur OR LTURGY 509 Liturgy: Shabbat v'Chol (may be taken concurrently with permission of instructor).
7. KLIKO 600 Capstone (One Credit)

Fill out this [form](#) for your Capstone Project or in Populi click Home / Home / Forms.
8. PASTOR 541 Clinical Pastoral Education (see detail below) (Four Credits)

One Unit of CPE as defined by the offering institution equals four AOP Units. Only one "outside" CPE unit is required and counts as four AOP units.
9. ETHICS 501 Roles and Responsibilities of Clergy (One Credit)
10. KLIKO 503 Kehilla Builders (offered at Smicha Week) (One Credit)

Thirteen Electives:

Consult with your Director of Studies regarding your selection of Kli Kodesh electives.

Earth-Based Judaism

Earth Based Judaism – Students entering AOP Fall 2024 or later are required to take two courses designated as EBJ courses. In Populi, those courses will be part of a “Specialization.”

- **Earth-Based Judaism (EBJ) Courses**

- Examples:

- JHIST 511EBJ Earth-Based Judaism History
 - Cross-listed: History Elective
- JTHT 510EBJ Modern Jewish Environmental Thought
 - Cross-listed Rabbinic Requirement: Modern Jewish Thought
 - Cross-listed Cantorial Requirement: Thought Elective
- RABTXT 501EBJ First Encounter w/Talmud w/EBJ
 - Cross-listed Rabbinic Requirement: First Encounters with Talmud
- RABTXT 502EBJ Second Encounter w/Talmud w/EBJ
 - Cross-listed Rabbinic Requirement: Second Encounters with Talmud
- RABTXT 512EBJ Organic Thinking in Rabbinic Texts
 - Cross-listed Rabbinic Requirement: Rabbinic Text Elective
- RABTXT 517EBJ Pattern Thinking in Midrash w/ EBJ
 - Cross-listed Rabbinic Requirement: Midrash or Rabbinic Text Elective
- MYSTIC 510EBJ Sefer Yetzirah: An Earth-Based Jewish Mystical Work
 - Cross-listed Rabbinic: Mystic Elective
- TANAKH 506EBJ Leviticus: Entryways into Earth-based Perspectives
 - Cross-listed Rabbinic Requirement: TaNaKh Elective

Additional EBJ courses will be introduced in the near future.

The Davvenen’ Leadership Training Institute (DLTI)

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

with core faculty and guest master-teachers in ongoing *Davvenen*, text study, group discussions, and coaching. DLTI is a required program for all ALEPH Ordination students, with credit awarded in *Kli Kodesh*.

CPE residency for all students

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

One CPE Unit typically involves full-time work, usually consisting of around 400 hours of supervised clinical practice spread over 10-12 weeks. Most CPE Units require 300 clinical hours and 100 classroom hours.

When a student takes CPE it is with a third party therefore it is “transferred” to the student’s degree audit. Use the following courses:

- CPE when the student entered the AOP prior to Fall 2024: PASTOR 501.
- CPE when the student entered the AOP Fall 2024 or after: PASTOR 541
- CPE if the student is taking a second CEP Unit: PASTOR 501

- **Clinical Pastoral Education (CPE) – Change in Credit Calculations**

Prior to Fall 2024, one CPE Unit was given 2 AOP Credits. For the benefit of the Rabbinic Pastor program in which 4 CPE Units are required for a total of 1600 hours, the RP program increased the AOP credits from 2 to 4 AOP Credits. Therefore, in the Rabbinic and Cantorial programs, the AOP Credit is also increasing from 2 to 4 AOP Credits, but only the first CPE Unit. If the Rabbinic or Cantorial student takes optional, additional CPE Units, only 2 AOP Credits will be given subsequent to the first CPE Unit taken. The 4 Credit CPE course is PASTOR 541. The 2 Credit CPE Course is PASTOR 501

For students entering prior to Fall 2024, 1 Unit of CPE remains at 2 AOP Credits.

For students entering Fall 2024, 1 Unit of CPE is 4 AOP Credits and the total credits required in each program increases by 2 AOP credits so that there is no overall change.

- **Rabbinic Pastor Program:** 4 CPE Units now equals 16 AOP Credits.
- **Rabbinical Program:** first CPE Unit now equals 4 AOP Credits while additional CPE Units equals 2 AOP Credits.
- **Cantorial Program:** first CPE Unit now equals 4 AOP Credits while additional CPE Units equals 2 AOP Credits.

- **Applied Clinical Pastoral Education (CPE) – Accredited CPE and non-accredited alternatives**

Training in applied pastoral skills is an integral part of all ordination paths at AOP. In general, Rabbinical, Cantorial, and RP students meet the requirement by enrolling in an Accredited CPE training course (or courses), often in a hospital setting. (<https://acpe.edu/>)

Accredited CPE includes these features:

- Earns credit towards becoming a Board-Certified Chaplain <https://www.apchaplains.org/>
- Intensive clinical experience
- Feedback on clinical experiences from supervisors
- Feedback on clinical experience from peers
- Often includes interfaith theological experience
- “Verbatims” for self-reflection and feedback from others
- Classroom component

Many students report their accredited CPE experiences to be a highly meaningful part of their AOP journey.

Some students, however, may feel an alternative to Accredited CPE training may meet their educational objectives, especially if it has a more Jewish lens, or if a community that the student is already serving can be used as their primary placement. **A non-accredited CPE alternative will not provide credit towards becoming a Board-Certified Chaplain.**

These non-accredited alternatives include many but not all of the features in an Accredited CPE course:

- Intensive clinical experience
- Feedback on clinical experiences from supervisors
- May or may not include feedback on clinical experience from peers
- “Verbatims” for self-reflection and feedback from others
- Classroom component

At this time, we have approved two alternative courses for obtaining applied pastoral education. It’s important to note that, at this time, neither of them are accredited CPE providers. These options are likely most relevant for Rabbinic and Cantorial students; however, some RP students may wish to pursue them as well. **All students considering an alternative applied pastoral skills course should speak with their DOS before enrolling.** Students using their congregation as their primary placement are strongly encouraged to also explore short term experiences at their local hospital or health care facility.

(1) Ezzree Institute with Rochelle Robins, a certified CPE trainer, she has opened a new, independent school, which is not yet accredited, but provides the equivalent to CPE training. <https://ezzreeinstitute.org/>

(2) Rabbi Chaya Gusfield is a chaplain very experienced in the field and very familiar with the CPE training but is not a certified CPE trainer. She would provide training similar to CPE but not 100% equivalent. Her training is primarily for those students who are already serving communities which provide them opportunities for pastoral training experience. cgusfield@gmail.com.

(B) THE “FOUR-WORLDS” CURRICULUM

A menu of essential skills in spiritual life and leadership

The Assiyah Program

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

The Yetzirah Program

- Cultivating self-awareness, emotional depth and integrity; healing our self-righteousness and critical judging – working towards teshuvah and forgiveness.
- Cultivating love for the Jewish people, humanity, and the earth; learning how to act on this love.
- Help to alleviate the pain of those who suffer, helping them explore their lives so they might find meaning and joy.
- Cultivating *chesed* and *rachamim*, loving-kindness and compassion, humility, patience, integrity, courage, righteousness, and the passion for justice, freedom, and peace.
- Counseling: Pastoral Counseling; relationship and family therapy; transpersonal therapy, dealing with spiritual crises/emergencies, chaplaincy for the sick and dying, healing relationships, strengthening elders.
- *Bikur Holim* and *Nichum Aveylim*
- Liturgy – learning the deep structure of the texts and *Nusach* of the major services.
- Learning how chant functions as the emotional carrier-wave of text: *Trope* for *Torah* and *haftarah*, and all *megillot*.
- *Davvenology*: learning the art of shaping profoundly evocative, soul-expanding, participatory prayer experiences.
- Facilitating emotionally powerful and transformative ritual and ceremony.
- Heart-centered meditation; *hitlahavut*.
- Theater techniques that help foster creative expression. Bibliodrama.

- Use of *yoga-Davvenen* and other ways of engaging the body more deeply in the experience of prayer.
- Old and new Jewish music, creating new melodies, the artful use of music in specific circumstances.
- *Darshanut*: how to craft a *D'var* Torah, a *drashah*, the art of storytelling.

The Bri'ah Program

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

The Atzilut Program

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

(C) LIFECYCLE AND DAVVENEN SKILLS OVERVIEW

***Davvenen* and Liturgy**

Required Basic Skills:

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

While some spiritual leaders are singers and comfortable with the sung dimension of prayer-service leadership, others are best at the spoken word, and play a supervisory role in the construction of effective services with the help of *hazzanimot* and musical leaders. We recognize that different proclivities will produce different varieties of mastery of the skill sets below. Nevertheless, this list is a

guideline, and should be used by the rabbinic candidate as a template for the kinds of skills that are generically presumed. AOP rabbis are expected to have these competencies which are gained with the associated courses:

Competency area	AOP courses
<i>Nusach</i> intro-weekdays & shabbat	DLTI
<i>Nusach</i> in detail-weekdays	Music for the Jewish Liturgical Year
<i>Nusach</i> in detail-Shabbat	Music for the Jewish Liturgical Year
<i>Nusach</i> basics-high holidays	Music for the Jewish Liturgical Year
<i>Nusach</i> basics-shalosh regalim	Music for the Jewish Liturgical Year
Other calendar-based liturgical music	Music for the Jewish Liturgical Year
<i>Nusach</i> for weekday <i>shiva minyan</i>	Music for the Jewish Liturgical Year
Life cycle prayers-El Malei, funerals	Lifecycle Practicum
Life cycle prayers- <i>Sheva brachot</i> , weddings	Lifecycle Practicum
<i>Kiddush</i> for Shabbat & Festivals	Music for the Jewish Liturgical Year
What <i>kaddish</i> melody to use when	DLTI & Music for the Jewish Liturgical Year
Torah <i>trope</i> , plus scroll and <i>tikkun</i> basics	Leynen for the Rest of Us*
Declaiming (speaking text with feeling and accuracy)	Liturgical Hebrew Workshop
Improving use of Hebrew in declaiming, chanting and singing	Liturgical Hebrew Workshop

*Hazzan Diana and Hazzan Abbe have begun posting videos and other materials on Torah *trope* (and possibly eventually haftorah *trope*) for those who prefer to learn on their own.

Trope and Leyning:

Rabbinic candidates should demonstrate a high level of mastery.

HAZAN 514-W, Leynen for the Rest of Us

This workshop covers Torah trope, meaningful declamation, use of tikkun and locating passages in Torah scrolls.

LTURGY 599 Trope and Leyning in Hebrew

Not a course, but a competency for documenting results of testing by the Music Supervisor. A competency such as this does not carry any course credit. There is an optional course, HAZAN 514-W, Leynen for the Rest of Us, that covers Torah trope, meaningful declamation, use of tikkun and locating passages in Torah scrolls, or students may learn on their own.

- Torah - meaningful declamation
- Torah trope
- Use of tikkun and locating passages in Torah scrolls
- Awareness of special Torah readings (*Shirat Hayam*, Ten Commandments, end of each book)
- Haftarah trope – rabbinic and cantorial students
- Awareness of High Holiday, Megillat Esther, Eicha and Ruth/Shir Hashirim/Kohelet tropes

Lifecycle:

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

Funerals

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

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

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

Baby namings, *bris*, covenanting ceremonies

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

Conversion

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

Divorce

This is a highly specialized area. Basic skills include:

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

Illness

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

Other

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

(2) HASHPA'AH – JEWISH SPIRITUAL DIRECTION WITH AN AOP MASHPI'A/H

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

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

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

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

(3) SELECTING AND WORKING WITH A MENTOR

Reb Leib Saras said, "I do not go to Rabbi Dov Baer of Mezritz to learn the interpretations of the Torah. I go to him to observe his way of tying his shoelaces."

The ALEPH Ordination Program (AOP) Director of Study (DOS) has the primary responsibility for supporting each student in navigating a path through the program. The student's *mashpi'a/h* has an integral role in the student's inner development. As well, students are expected to reach out to rabbi / cantor / rabbinic pastor / Jewish educator mentors. These are individuals who will add a further dimension of support and involvement in the student's progress through the AOP.

Mentors often are chosen because they have specialties that are important to the student's learning, or because they have a unique interest in supporting the student. They may work with the student online, or (ideally) may be local and more available for shadowing and consultation. Mentors offer diverse kinds of support and will stay in touch with the student's DOS to offer feedback about how the student is progressing in the areas of their work together. Mentors may change over the course of a student's progress through the program, depending on the learning need at the time. Mentors offer reflection and guidance, prodding, questioning, support, nurture, and challenge.

There are many different skills and capabilities to cultivate. Students are expected to engage in rigorous academic learning, practical training in diverse areas, and to deepen their own spiritual practice and inner life. The best mentors are those individuals who not only have the skills to offer excellent guidance and supervision, but who truly care and have a personal investment in the student. A mentor is a stakeholder in the student's success.

Students are expected to have regular engagements with both their mentor and their DOS. Students should review the curriculum with the mentor and determine if there are components of the curriculum they are going to work on together.

The DOS should be consulted on and approve the choice of a mentor, and the student must provide updated contact information so the DOS and mentor can stay in touch. It is the responsibility of the student to arrange periodic meetings of the DOS and mentor, and the "committee" of DOS, mentor and student, and if helpful and appropriate, also including the *mashpi'a/h*.

Students enter into varied financial relationships with mentors. Some mentors offer their mentorship gratis, as a gift of the heart, or in gratitude for the mentorship of a beloved teacher who also gave generously and well. Some students barter and offer services to mentors like research or translations, or assistance with other projects. Some students pay their mentors on a fee-for-service basis.

For a rabbi, hazzan, rabbinic pastor, or Jewish educator, mentorship of an aspiring AOP student can be one of the most meaningful relationships in their career. For a student, the opportunity to enter into this kind of relationship is one of the most important gifts of the ALEPH Ordination Program.

ALEPH Cantorial Program

OUR APPROACH

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

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

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

Each cantorial student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic *Va'ad*. The curriculum itself blends a variety of modalities of learning, including our own retreats, seminars, and video-conference courses.

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

PROGRAM DETAILS

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

The Cantorial Program is a robust program designed to develop the student academically, psychologically, ethically, and spiritually. This is accomplished through:

1. Academic and Skill Building Curriculum – 46 Credits

Fall and Spring Semester Courses/credits (30 credits): Fall and Spring semesters are 13 weeks of 2-hour online classes. Each Course is equal to one credit.

Summer “Smicha Week” residency program (Approx. 8 credits): The summer week is comprised of 5 days of 2.5-hour classes. Students enroll for 2 courses/credits each summer week.

Lifecycle Practicum (2 Credits) – is given on the weekend in the fall and spring semesters – 2 credits.

Davvenen’ Leadership Training Institute (2 Credits) – residency program offered outside of the AOP but by AOP teachers. 4 weeklong courses over 2 years in February and July/August.

Clinical Pastoral Education (1 CPE Units –2 or 4 AOP Credits based on when the student entered the program) is taken outside of the AOP. Your Director of Studies can help the student find programs for enrollment.

2. **Hashpa’ah – Jewish Spiritual Direction with an AOP Mashpi’a/h** – The student will be assigned an AOP *mashpi’a/h* for spiritual direction. The student meets with their *mashpi’a/h* 5 times each semester. See *Hashpa’ah* section below.
3. **Selecting and working with a Mentor** – The student will work with their Director of Studies to identify an opportunity to work with a mentor or as an intern. See mentorship section below.

CURRICULUM DISTRIBUTION CHART – CANTORIAL

Although the chart indicates credits, there are some courses that students continue to take as long as they are in the Cantorial Program, such as Omnibus Music, Masterclass and Smicha Week afternoon classes.

Entered Prior to Fall 2024	Credits	Enrolled Fall 2024 or after	Credits
HEBREW 101 102	2	HEBREW 101 102	2
TOTAL HEBREW	2	TOTAL HEBREW	2
HAZZAN Nusach, Music 501,2,3,4,5,7,9	7	HAZZAN Nusach, Music 501,2,3,4,5,7,9	7
		Students continue to take HAZZAN 509 Omnibus as offered	*
HAZZAN 512 Jewish Music History	1	HAZZAN 512 Jewish Music History	1
HAZZAN 601 Masterclass - Students take this class as long as they are in the program	2	HAZZAN 601 Masterclass – Students take this class as long as they are in the program	4 – 6*
HAZZAN 508SW Omnibus - Students take this class as long as they are in the program		HAZZAN 508SW Omnibus - Students take this class as long as they are in the program	4 – 6*
		HAZZAN 602 Senior Seminar	1
TOTAL HAZZANUT and Music History	10	TOTAL HAZZANUT & Music History	17 - 21
LTURGY 514,515 Lifecycle LTURGY 505 Lifecycle Practicum (1 semester)	3	LTURGY 514,515 Lifecycle LTURGY 506,507 Lifecycle Practicum (2 semesters)	4
LTURGY Intro Siddur; LTURGY 509 Shabbat v’Chol; 510 Yamim Noraim, 511 Festivals; TANAKH 511 Tehillim	5	LTURGY 509 Shabbat v’Chol; 510 Yamim Noraim, 511 Festivals; TANAKH 511 Tehillim	4
LTURGY 501,2,3,4 DLTI	2	LTURGY 501,2,3,4 DLTI	2
TOTAL LITURGY	10	TOTAL LITURGY	10
JTHT 505 RZ Writings		JTHT 505 RZ Writing	
JTHT 501 Deep Ecumenism	2	JTHT 501 Deep Ecumenism	2
JTHT - One Elective	1	JTHT - One Elective	1
TOTAL JEWISH THOUGHT	3	TOTAL JEWISH THOUGHT	3
JHIST 501 Ancient Israelites JHIST – One Elective	2	JHIST 506E Exploring Jewish History JHIST – One Elective, note that TaNaKH 401 Narratives may be taken for either JHIST or TaNaKH credit but not both	2
TOTAL JEWISH HISTORY	2	TOTAL JEWISH HISTORY	2
MYSTIC 401 Intro to Hasidut MYSTIC 402 Yesh Sod D’var	2	MYSTIC 418 Hasidic Spiritual Practices; MYSTIC 402 Yesh Sod D’var	2
TOTAL MYSTICISM	2	TOTAL MYSTICISM	2

RABTXT 401 FJPractice;402 Sacred Time	2	RABTXT 401 FJPractice;402 Sacred Time	2
TOTAL RABBINIC TEXT	2	TOTAL RABBINIC TEXT	2
TaNaKH 401 Narratives	1	Choose one: JHIST-TaNaKH 401 Narratives TaNaKH 402 Parshat Ha'Shavuah Note: you may take Narratives either a history elective or for TaNaKH credit but not both	1
TOTAL TANAKH	1	TOTAL TANAKH	1
CPE 1 Units PASTOR 501	2	1 CPE Unit = was 2 now 4, 4x4=16	4
J. Pastoral Counseling PASTOR 505,506	2	J. Pastoral Counseling PASTOR 505,506	2
	0	ETHICS 501 Roles and Responsibilities	1
TOTAL PASTORAL CARE	4	TOTAL PASTORAL CARE	7
GRAND TOTAL	36	GRAND TOTAL	46 - 50

*Number of credits varies because students enroll in this class when offered as long as the student is in the Cantorial Program.

Note: Although the minimum number of credits is shown increasing from 36 to 46, there is only one *additional* credit in the program, the Roles and Responsibilities of Clergy course. Credits are now given for Smicha Week courses now showing a range of 4-6, although it can be more since students continue to take the Smicha Week classes as long as they are in the program.

The First CPE Unit is now equivalent to 4 Credits instead of 2 (reason: so that it is in line with the Rabbinic Pastor Program, and 4 credits is appropriate based on the number of hours).

Liturgy of the Lifecycle (LTURGY 505), a one semester course, becomes a two-semester course starting Fall 2024, LTURGY 514 and 515. Intro to the Siddur is no longer required.

Changes starting Fall 2024:

Reminder: Individual student requirements are based on the requirements in effect when you entered the program, with the option of fulfilling the new requirements. Exceptions can be made in consultation with your Director of Studies.

- HAZZAN 601 Masterclass increases from 2 credits to 4 credits, but no change in actual courses – this class is taken every summer session until ordination.
- HAZZAN 508SW Summer Omnibus class is taken every summer session until ordination regardless of number of credits. Sometimes a cantorial student may take a non-cantorial class a smicha week later in their studies, subject to DOS approval.
- HAZZAN 509 Omnibus (usually spring semester) is a rotating series offering additional repertoire and skill building, usually with two and occasionally more guest faculty. Minimum is 1 credit. Strongly preferred: take all the different options offered during various semesters.
- HAZZAN 602 Senior Seminar – previously zero credit class, now 1 credit class.

- LTURGY 505 Liturgy of the Lifecycle, a one semester course, becomes a two-semester course starting Fall 2024, LTURGY 514 Endings & Beginnings and LTURGY 515 B'Mitzvah & Weddings.
- Elimination of course LTURGY 401 Introduction to the Siddur – material covered in LTURGY 509 Shabbat v'Chol.
- The First CPE Unit is now equivalent to 4 Credits (reason: so that it is in line with the Rabbinic Pastor Program). However, the optional CPE units after the first remain at 2 credits so that other courses are not “crowded out.”
- Introducing the new course ETHICS 501 Roles and Responsibilities of Clergy. This course is required for all ordination students beginning their studies in the Fall 2024. Recommended for all other students.
- Jewish History: Required course changes from JHIST 501 Ancient Israelites to JHIST 506E Exploring Jewish History.
- TaNaKH 401 Narratives of the Bible has been moved from the TaNaKH Department to the JHIST Department as JHIST-TaNaKH 401 Narratives of the Bible but will be cross-listed between the two departments. It is no longer required for all cantorial students, though it may be taken for either the required TaNaKH credit or as a Jewish History elective, but not both.
- For the one TaNaKH class, students have a choice between JHIST-TaNaKH 401 Narratives of the Bible, which is more about history, and a new course, TaNaKH 402 Parshat Ha'Shavuah – which is more about reading the Tanakh. Students who wish to take both of these classes may use JHIST-TaNaKH 401 Narratives of the Bible as their history elective. Students who choose JHIST-TaNaKH 401 as their TaNaKH credit must choose a different JHIST course for their history elective.
- New Course added to MYSTIC Department: MYSTIC 418 Hasidic Spiritual Practices, replacing MYSTIC 401 Introduction to Hasidut.

Total number of credits increases from 36 to 46 due to the increase in credits in the Masterclass, added 2; Senior Seminar added 1; Lifecycle added 1; Elimination of Intro to Siddur, less 1; CPE added 2; Summer Session (Smicha Week) added 4; Roles and Responsibilities of Clergy – added 1 credit. Total 10 additional credits but only one resulting in an additional course - Roles and Responsibilities of Clergy.

Regardless of credits, cantorial students should take as many Omnibus Music courses as possible, both at smicha week and during the semester, to build skills and repertoire, including non-Ashkenazi repertoire, and deepen their understanding of the diversity of Jewish liturgical, para-liturgical and folk music.

(1) ACADEMIC AND SKILL BUILDING CURRICULUM

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

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

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

(C) *Lifecycle and Davvenen Skills Overview* adds detail and offers further direction.

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

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic *Va'ad*. AOP students can track their progress on the Populi Degree Audit page. The degree audit lists each required and elective, so students can see which courses they have completed and which ones they still need to enroll for. The Program Course Requirements below lists required and elective courses.

(A) CANTORIAL PROGRAM COURSE DISTRIBUTION REQUIREMENTS

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

Music Requirement

- 1) Music Theory: The basic entrance or first year requirement is roughly equivalent to college-level music theory, ear training/sight-reading and simple transcription. Students must pass competency testing in these areas.
- 2) Music Instrument Skills and Modal Harmony: how to use instrumental accompaniment to support nusach modes as well as congregational melodies. The Music Supervisor will guide students to work with cantorial faculty and other approved tutors to learn the Modal Harmony material after they have completed all other Cantorial Music Competency requirements.

HAZAN 599 Competency: Music Theory, Sightsinging, Transcription

Not a course, but a competency for documenting results of testing by the Music Supervisor.

Hebrew

Cantorial Students are required to take Hebrew 101 and 102 or place out of them.

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

Required to take or place out of:

HEBREW 101 Biblical Hebrew 1st Semester

Part one of a two semester course. Students must commit to completing both Hebrew 101 and Hebrew 102 (unless given special permission by the instructor).

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

HEBREW 102 Biblical Hebrew 2nd Semester

Students learn the next four most common *binyanim (piel, hiphil, niph'al, and hitpa'el)*, as well as many other grammatical concepts. By the end of 102, the student will be prepared to start translating Biblical and liturgical Hebrew independently. Biblical Hebrew 102 or its equivalent is required as a prerequisite for many advanced courses. Hebrew 103 is highly recommended.

Optional but highly recommended:

HEBREW 103 Biblical Hebrew 3rd Semester

A continuation of Biblical Hebrew 102 with an emphasis on application – reading and translating passages in Biblical Hebrew, as well as learning the *binyanim*, *pual* and *hophal*, which appear frequently in certain texts, such as Psalms.

We will read Tanakh from the perspective of literary analysis, learning to recognize patterns such as parallelism, chiasm, key words, word plays, assonance, repetition, irony, allusion, and ambiguity. A literary approach both enriches our understanding of the text and gives many clues for translating.

This course will give credit in the Hebrew and Tanakh departments.

Prerequisite: Passing or testing out of Biblical Hebrew 102

HEBREW 401 Liturgical Hebrew Workshop 1 (Fall) – Shabbat & Weekday Texts

HEBREW 402 Liturgical Hebrew Workshop 2 (Spring) – Holiday & Lifecycle Texts

Prerequisite: Passing or testing out of Biblical Hebrew 102.

This workshop may be taken concurrently with Biblical Hebrew 102 or as an independent study with permission from the instructor.

Gain fluency in reading aloud, chanting and singing Hebrew text effectively. Bring your knowledge into real life and deepen your understanding and ability in this practical workshop. Students will be guided to improve pronunciation while making the connection between understanding and bringing out the meaning of phrases, passages and entire prayers. Over the course of each academic year, we will study texts from weekdays, *Shabbat*, holiday, and Lifecycle liturgy.

Each session is 90 minutes, 13 weeks.

Tuition fee is the standard Workshop Fee.

HEBREW 501 Rabbinic Hebrew Workshop

The workshop may be taken by students who have passed Biblical Hebrew 102, or an equivalent level of Biblical Hebrew as approved by the instructor.

This will be an ongoing (every semester) Rabbinic Hebrew skills workshop. It will offer practice and instruction in Rabbinic Hebrew, both Rabbinic Hebrew Level One: Mishnaic Hebrew, which is relatively similar to Biblical Hebrew, and Rabbinic Hebrew Level Two, Medieval Rabbinic Hebrew, which includes a number of Aramaic terms that are common in the Talmud. We will also work on some common *roshei teivot* (abbreviations) reading without vowels and reading Rashi script. We will be studying a variety of texts including Rashi, Rambam, and Hasidic texts.

Each session is 90 minutes, 13 weeks.

Tuition fee is the standard Workshop Fee.

Included in the tuition is the Rabbinic Hebrew Test (includes both Mishnaic and Medieval Rabbinic Hebrew). Passing the test will provide the student with one AOP credit.

This workshop may also be taken for one AOP credit without passing the Rabbinic Hebrew Test by completing other written assignments as assigned by the instructor.

This workshop may be taken as many times as one wants as an auditor (without credit or final test) for the Workshop Auditing Tuition Fee. Auditors may take the Rabbinic Hebrew test only if it is a retake.

The course may be taken for credit for a maximum of 2 times.

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

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

Hazzanut and Jewish Music History

Total Required 17 Credits

Required Courses: Nusach and Omnibus – 7 Credits

1. HAZAN 501 Classical Ashkenazi Nusach: Shabbat
2. HAZAN 502 Classical Ashkenazi Nusach: Rosh Hashanah
3. HAZAN 503 Classical Ashkenazi Nusach: Yom Kippur
4. HAZAN 504 Classical Ashkenazi Nusach: Shalosh Regalim
5. HAZAN 505 Middle Eastern Maqam (One Credit)
6. HAZAN 507 North African Jewish Music (One Credit)
7. HAZAN 509 Omnibus – Semester (One Credit) (Includes two or more modules such as Ladino Music and Yemenite Music)

Required: Smicha Week Omnibus – Four Credits

Examples:

HAZAN 508SW Omnibus Bus Music Course (General title)

HAZAN 515 Hasidic Nigunim: The First 250 Years

HAZAN 516 Hasidic Niggun as Spiritual Practice

HAZAN 517 The Real Ashkenaz in Music and Song

Note on HAZAN 509 Omnibus and HAZAN 508SW Omnibus:

The Cantorial Program is a hybrid of competencies and credits. In the case of the Omnibus courses they are designed to broaden the student's musical knowledge, training, and practical repertoire beyond classical Ashkenazi nusach in smaller modules, both at smicha week and during the spring semester when possible. Cantorial students are required to take HAZAN 509 Omnibus every spring and HAZAN

508SW Omnibus every summer smicha week. Note that HAZAN 508SW is not the same as HAZAN 509.

Hazzan Jack's approach to cantorial education was always to find good people to teach good repertoire, and for cantorial students to "take as many different options as you can," and this approach will be continued.

Required: Jewish Music History – One Credit

HAZAN 512 Jewish Music History or equivalent

Required: Hazzanut Masterclass – Four Credits

HAZAN 601 Hazzanut Masterclass

Given in the summer Smicha Week, students receive 1 unit each summer for a minimum of 4 credits. Cantorial students are required to attend Smicha Week.

Required: Senior Seminar One Credit

HAZAN 602 Senior Seminar

Each student receives personal intensive coaching and examinations during the final year of the program. This review and coaching intensive is designed to evaluate the scope of a student's preparedness for ordination, and to refine an array of skills spanning vocal delivery and nuance of liturgical presentation.

Liturgy

10 Required Credits and one tested competency:

Four Credits in Lifecycle Liturgy:

Note: Prior to Fall 2024, Liturgy of the Lifecycle was a one semester course. If a student has taken LTURGY 505 Liturgy of the Lifecycle (Complete) they have completed the Liturgy of the Lifecycle requirement, and only three credits are required.

1. LTURGY 514 Liturgy of the Lifecycle 1: Endings & Beginnings
2. LTURGY 515 Liturgy of the Lifecycle 2: B'Mitzvah & Weddings
3. LTURGY 506 Lifecycle Practicum 1 Endings & Beginnings
4. LTURGY 507 Lifecycle Practicum 2 B'Mitzvah & Weddings

Four Credits in the history and theology of Liturgy:

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

Note: Prior to Fall 2024, LTURGY 401 Introduction to the Siddur was a requirement but is now no longer required. Students who have already completed LTURGY 401 Introduction to the Siddur will not have to take LTURGY Shabbat v'Chol but will take a short tutorial for the additional content. See your Director of Studies for more information.

1. LTURGY 509 Liturgy: Shabbat v'Chol
2. LTURGY 510 Liturgy: Yamim Noraim, Rosh HaShannah, Yom Kippur
3. LTURGY 511 Liturgy: Festivals
4. TANAKH 511 Tehillim

Two Credits in the Davvenen' Leadership Training Institute (DLTI) Program

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

1. DLTI: Davvenen' Leadership Training Institute – Year 1
 - a. LTURGY 501 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)
 - b. LTURGY 502 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)
2. DLTI: Davvenen' Leadership Training Institute – Year 2
 - a. LTURGY 503 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)
 - b. LTURGY 504 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)

LTURGY 599 Trope and Leyning in Hebrew

Not a course, but a competency for documenting results of testing by the Music Supervisor. A competency such as this does not carry any course credit. There is an optional course, HAZAN 514-W, Leynen for the Rest of Us, that covers Torah trope, meaningful declamation, use of tikkun and locating passages in Torah scrolls, or students may learn on their own.

- Torah - meaningful declamation
- Torah trope
- Use of tikkun and locating passages in Torah scrolls
- Awareness of special Torah readings (*Shirat Hayam*, Ten Commandments, end of each book)
- Haftarah trope – rabbinic and cantorial students
- Awareness of High Holiday, Megillat Esther, Eicha and Ruth/Shir Hashirim/Kohelet tropes

Jewish Thought

Three credits required. Courses on Biblical, Rabbinic, Medieval, and Modern and Contemporary Jewish theology and thought.

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

Three Courses – two required, one elective.

Two Required:

1. JTHT 505 Transformative Themes of Reb Zalman's Writings

Prior to Fall 2024, JTHT 401 Introduction to Jewish Renewal and Reb Zalman's Thought was the required course. Beginning Fall 2024, JTHT 401 and JTHT 505 Transformative Themes of Reb Zalman's Writings have been combined and called JTHT 505. Students who have taken JTHT 401 have fulfilled this requirement.

2. JTHT 501 Deep Ecumenism

One Elective - Examples:

1. JTHT 402 Introduction to Jewish Thought
2. JTHT 502 Foundations of Jewish Philosophy & Theology
3. JTHT 503 Jewish Feminist Thought
4. JTHT 504 Modern Jewish Thought
5. JTHT 510EBJ Modern Jewish Environmental Thought

Jewish History

Two Courses. Study of Biblical, Rabbinic, Medieval, and Modern and Contemporary historical periods.

1. JHIST Exploring

2. One Elective, Examples:

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

JHIST 502 History of Antisemitism or Equivalent

JHIST 503 Defining Identity, Belonging, and Community (Jewish Medieval History)

JHIST 504 Judaism Confronts Modernity (formerly Jewish Emancipation Period)

JHIST 505 Transformation, Reformation or Retrenchment

JHIST 510EBJ Jewish Earth-Based History

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

ISRL 401: Journey through the Histories of Israel-Palestine

Beginning Fall 2024, JHIST 506 Wanderings has been eliminated. If you have already taken Wanderings, it may be used as a Jewish History elective.

Mysticism

Two Required Courses:

1. MYSTIC 418 Hasidic Spiritual Practices
2. MYSTIC 402 Yesh Sod L'Dvar: Themes of Jewish Mystical Tradition

Rabbinic Text

Two Required Courses: Two foundational courses in Rabbinic Texts and *Halachah*.

1. RABTXT 401 Foundations of Jewish Practice: Shabbat, Food and the Body
2. RABTXT 402 Jewish Traditions of Sacred Time

TaNakh

One Course.

Students have a choice between JHIST-TaNaKH 401 Narratives of the Bible, which focused more on history, and a new course, TaNaKH 402 Parshat Ha'Shavuah – which is a reading the Tanakh course.

JHIST-TaNaKH 401 Narratives of the Bible

TaNaKH 402 Parshat Ha'Shavuah

Note: JHIST-TaNaKH 401 Narratives of the Bible is cross-listed between the Jewish History Department and the TaNaKH Department.

Pastoral Care

Seven Credits Required:

1. PASTOR 505 Jewish Pastoral Counseling and Clergy Ethics 1 (One Credit)
2. PASTOR 506 Jewish Pastoral Counseling and Clergy Ethics 2 (One Credit)
3. ETHICS 501 Roles and Responsibilities of Clergy (One Credit)

4. PASTOR 541 Clinical Pastoral Education (Four Credits) One Unit of CPE as defined by the offering institution equals four AOP Units. Only one “outside” CPE unit is required and counts as four AOP credits.

CPE residency for all students

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

One CPE Unit typically involves full-time work, usually consisting of around 400 hours of supervised clinical practice spread over 10-12 weeks. Most CPE Units require 300 clinical hours and 100 classroom hours.

When a student takes CPE it is with a third party therefore it is “transferred” to the student’s degree audit. Use the following courses:

- CPE when the student entered the AOP prior to Fall 2024: PASTOR 501.
- CPE when the student entered the AOP Fall 2024 or after: PASTOR 541
- CPE if the student is taking a second CEP Unit: PASTOR 501

- **Clinical Pastoral Education (CPE) – Change in Credit Calculations**

Prior to Fall 2024, one CPE Unit was given 2 AOP Credits. For the benefit of the Rabbinic Pastor program in which 4 CPE Units are required for a total of 1600 hours, the RP program increased the AOP credits from 2 to 4 AOP Credits. Therefore, in the Rabbinic and Cantorial programs, the AOP Credit is also increasing from 2 to 4 AOP Credits, but only the first CPE Unit. If the Rabbinic or Cantorial student takes optional, additional CPE Units, only 2 AOP Credits will be given subsequent to the first CPE Unit taken. The 4 Credit CPE course is PASTOR 541. The 2 Credit CPE Course is PASTOR 501

For students entering prior to Fall 2024, 1 Unit of CPE remains at 2 AOP Credits.

For students entering Fall 2024, 1 Unit of CPE is 4 AOP Credits and the total credits required in each program increases by 2 AOP credits so that there is no overall change.

- **Rabbinic Pastor Program:** 4 CPE Units now equals 16 AOP Credits.
- **Rabbinical Program:** first CPE Unit now equals 4 AOP Credits while additional CPE Units equals 2 AOP Credits.
- **Cantorial Program:** first CPE Unit now equals 4 AOP Credits while additional CPE Units equals 2 AOP Credits.

- **Applied Clinical Pastoral Education (CPE) – Accredited CPE and non-accredited alternatives**

Training in applied pastoral skills is an integral part of all ordination paths at AOP. In general, Rabbinical, Cantorial, and RP students meet the requirement by enrolling in an Accredited CPE training course (or courses), often in a hospital setting. (<https://acpe.edu/>)

Accredited CPE includes these features:

- Earns credit towards becoming a Board-Certified Chaplain <https://www.apchaplains.org/>
- Intensive clinical experience
- Feedback on clinical experiences from supervisors
- Feedback on clinical experience from peers
- Often includes interfaith theological experience
- “Verbatims” for self-reflection and feedback from others
- Classroom component

Many students report their accredited CPE experiences to be a highly meaningful part of their AOP journey.

Some students, however, may feel an alternative to Accredited CPE training may meet their educational objectives, especially if it has a more Jewish lens, or if a community that the student is already serving can be used as their primary placement. **A non-accredited CPE alternative will not provide credit towards becoming a Board-Certified Chaplain.**

These non-accredited alternatives include many but not all of the features in an Accredited CPE course:

- Intensive clinical experience
- Feedback on clinical experiences from supervisors
- May or may not include feedback on clinical experience from peers
- “Verbatims” for self-reflection and feedback from others
- Classroom component

At this time, we have approved two alternative courses for obtaining applied pastoral education. It’s important to note that, at this time, neither of them are accredited CPE providers. These options are likely most relevant for Rabbinic and Cantorial students; however, some RP students may wish to pursue them as well. **All students considering an alternative applied pastoral skills course should speak with their DOS before enrolling.** Students using their congregation as their primary placement are strongly encouraged to also explore short term experiences at their local hospital or health care facility.

(1) Ezzree Institute with Rochelle Robins, a certified CPE trainer, she has opened a new, independent school, which is not yet accredited, but provides the equivalent to CPE training. <https://ezzreeinstitute.org/>

(2) Rabbi Chaya Gusfield is a chaplain very experienced in the field and very familiar with the CPE training but is not a certified CPE trainer. She would provide training similar to CPE but not 100% equivalent. Her training is primarily for those students who are already serving communities which provide them opportunities for pastoral training experience. cgusfield@gmail.com.

(B) THE “FOUR-WORLDS” CURRICULUM

A menu of essential skills in spiritual life and leadership

The Assiyah Program

- Community building, organizing, planning, fundraising, administration, entrepreneurial, outreach – all infused with spiritual purpose; how to turn these undervalued and often feared tasks into vehicles for growth and opportunities to express spiritual values.
- Developing basic people skills, including skills in communication, mediation, conflict resolution; publicity.
- The cultivation of *menschlichkeit*.
- Social action and organizing: learning how to organize community action and how to draw upon Jewish values and symbols in shaping spiritually rich actions guided by Jewish spiritual and ethical *middot*.
- Learning to embody the *mitzvot* that speaks to heart and mind.
- Exploring issues of physical space – the “how-to” of designing sacred space (and shape) – art, graphic, sculptural and architectural design; mandalas, different shapes of *Davvenen* space – use of circles, spirals, rows, meditation gardens, home shrines, color, improvisational art, etc.
- Understanding organizational dynamics, infusing meetings with spirituality
- Studying educational pedagogy for children, teenagers and young and older adults

The Yetzirah Program

- Cultivating self-awareness, emotional depth and integrity; healing our self-righteousness and critical judging – working towards teshuvah and forgiveness.
- Cultivating love for the Jewish people, humanity, and the earth; learning how to act on this love.
- Helping to alleviate the pain of those who suffer, helping them explore their lives so they might find meaning and joy.
- Cultivating *chesed* and *rachamim*, loving-kindness and compassion, humility, patience, integrity, courage, righteousness, and the passion for justice, freedom, and peace.
- Studying and practicing pastoral counseling: relationship, family and transpersonal counseling, dealing with spiritual crises/emergencies, chaplaincy for the sick and dying, healing relationships, strengthening elders.
- Developing practices of *Bikur Holim* and *Nichum Aveylim*, visiting the sick and comforting the mourners.
- Learning Liturgy – the structure of the texts and *Nusach* of the major prayers used for pastoral Rabbis.
- Learning how chant functions as the emotional carrier-wave of text: effective *trope* or declamation.
- Learning Davvenology: the art of shaping profoundly evocative, soul-expanding, participatory prayer experiences.
- Facilitating emotionally powerful and transformative ritual and ceremony.

- Practicing heart-centered meditation; *hitlahavut*.
- Fostering creative expression, finding ways of engaging the body more deeply in the experience of prayer.
- Immersing in old and new Jewish music, creating new melodies, the artful use of music in specific circumstances.
- Sharing the stories, *darshanut*, crafting a D'var Torah, a *drash*, the art of the story.

The Bri'ah Program

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

The Atzilut Program

- Becoming an authentic channel of the Divine to others in communal worship, meditation and mourning.
- Learning to develop one's own spiritual gifts in such a way that one practices an authentic form of service.
- Cultivating prayer and the devotional life; *hitbod'dut*, the practice of being alone with God.
- Cultivating wonder, gratitude, faith, joy, humor, awe, unity, and the love of God even in times of adversity and pain.
- Finding, renewing, and creating spiritual practices which deepen our link to the Holy Mystery beyond and within us.

Acquiring spiritual direction/spiritual mentoring skills: working with a *mashpi'a/h* while in this program and perhaps becoming a *Mashpi'a/h*.

(C) LIFECYCLE AND DAVVENEN SKILLS OVERVIEW

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

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

Ba'al Niggun

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

Ongoing Personal Coaching

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

Senior Status Coaching Intensive

Each student receives personal intensive coaching and examinations during the final year of the program. This review and coaching intensive, designed to evaluate the scope of a student’s preparedness for ordination, and to refine an array of skills spanning vocal delivery and nuance of liturgical presentation.

Optional and recommended: Retreats with Rabbi Shefa Gold

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

AOP cantors are expected to have these competencies which are gained with the associated courses:

Competency area	AOP courses
Nusach intro-weekdays & shabbat	DLTI
Nusach in detail-weekdays	Classical Ashkenazi Nusach: Shabbat v’chol
Nusach in detail-Shabbat	Classical Ashkenazi Nusach: Shabbat v’chol
Nusach basics-high holidays	Classical Ashkenazi Nusach: Rosh Hashanah and Classical Ashkenazi Nusach: Yom Kippur
Nusach basics-shalosh regalim	Classical Ashkenazi Nusach: Shalosh Regalim
Other calendar-based liturgical music	Classical Ashkenazi Nusach & Smicha Week
Nusach for weekday shiva minyan	Classical Ashkenazi Nusach: Shabbat v’chol
Life cycle prayers-El Malei, funerals	Lifecycle Practicum
Life cycle prayers-Sheva brachot, weddings	Lifecycle Practicum
Kiddush for Shabbat & Festivals	Classical Ashkenazi Nusach: Rosh Hashanah, Shabbat v’chol
What kaddish melody to use when	DLTI & Classical Ashkenazi Nusach classes

Torah <i>trope</i> , plus scroll and <i>tikkun</i> basics	Leynen for the Rest of Us*
Declaiming (speaking text with feeling and accuracy)	Liturgical Hebrew Workshop
Improving use of Hebrew in declaiming, chanting and singing	Liturgical Hebrew Workshop

*Hazzan Diana and Hazzan Abbe will also be posting videos and other materials on Torah *trope* for those who prefer to learn on their own

A self-assessed diagnostic checklist:

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

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

(2) HASHPA'AH – JEWISH SPIRITUAL DIRECTION WITH AN AOP MASHPI'A/H

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

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

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

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

(3) SELECTING AND WORKING WITH A MENTOR

Reb Leib Saras said, "I do not go to Rabbi Dov Baer of Mezritz to learn the interpretations of the Torah. I go to him to observe his way of tying his shoelaces."

The ALEPH Ordination Program (AOP) Director of Study (DOS) has the primary responsibility for supporting each student in navigating a path through the program. The student's *mashpi'a/h* has an integral role in the student's inner development. As well, students are expected to reach out to rabbi / cantor / rabbinic pastor / Jewish educator mentors. These are individuals who will add a further dimension of support and involvement in the student's progress through the AOP.

Mentors often are chosen because they have specialties that are important to the student's learning, or because they have a unique interest in supporting the student. They may work with the student online, or (ideally) may be local and more available for shadowing and consultation. Mentors offer diverse kinds of support and will stay in touch with the student's DOS to offer feedback about how the student is progressing in the areas of their work together. Mentors may change over the course of a student's progress through the program, depending on the learning need at the time. Mentors offer reflection and guidance, prodding, questioning, support, nurture, and challenge.

There are many different skills and capabilities to cultivate. Students are expected to engage in rigorous academic learning, practical training in diverse areas, and to deepen their own spiritual practice and inner life. The best mentors are those individuals who not only have the skills to offer excellent guidance

and supervision, but who truly care and have a personal investment in the student. A mentor is a stakeholder in the student's success.

Students are expected to have regular engagements with both their mentor and their DOS. Students should review the curriculum with the mentor and determine if there are components of the curriculum they are going to work on together.

The DOS should be consulted on and approve the choice of a mentor, and the student must provide updated contact information so the DOS and mentor can stay in touch. It is the responsibility of the student to arrange periodic meetings of the DOS and mentor, and the "committee" of DOS, mentor and student, and if helpful and appropriate, also including the *mashpi'a/h*.

Students enter into varied financial relationships with mentors. Some mentors offer their mentorship gratis, as a gift of the heart, or in gratitude for the mentorship of a beloved teacher who also gave generously and well. Some students barter and offer services to mentors like research or translations, or assistance with other projects. Some students pay their mentors on a fee-for-service basis.

For a rabbi, hazzan, rabbinic pastor, or Jewish educator, mentorship of an aspiring AOP student can be one of the most meaningful relationships in their career. For a student, the opportunity to enter into this kind of relationship is one of the most important gifts of the ALEPH Ordination Program.

ALEPH Rabbinic Pastor Program

OUR APPROACH

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

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

Rabbis, cantors, rabbinic pastors and scholars from across the Jewish denominational spectrum participate in diverse aspects of training students from the United States, Canada, Europe, Israel, and other countries and continents. Our faculty members are known for their scholarship, spiritual depth, passion, and creativity, and teach the 50-plus semester-length courses and residential retreats that are at the center of the program of study.

AOP’s Rabbinic Pastor Program is a program of learning that offers the comprehensive curriculum of rigorous studies and practica required for Rabbinic Pastor ordination. Students in this program are called upon to master Jewish text and traditional modalities of learning and prayer, and to engage their creativity in the exploration of new ritual, art, music, and prayer experiences.

AOP students are expected to demonstrate a high-level of Jewish literacy and personal integrity, textual skills and interpersonal skills, and to demonstrate a capacity to work with individuals and groups in a way that models a life path of personal growth and self-awareness.

The Rabbinic Pastor Program curriculum spans a wide array of subjects and disciplines. These requirements represent the equivalent of four to five years of graduate-level study, including both academic coursework and the full range of experiences that prepare an individual for spiritual leadership. The combination of a student’s academic online coursework, practica, seminars, and retreats should represent the equivalent of 10 semesters of study, including summers.

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic *Va’ad*.

PROGRAM DETAILS

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

The Rabbinic Pastor Program is a robust program designed to develop the student academically, psychologically, ethically, and spiritually. This is accomplished through:

1. Academic and Skill Building Curriculum – 48 Credits

Fall and Spring Semester Courses/credits (22 credits): Fall and Spring semesters are 13 weeks of 2-hour online classes. Each Course is equal to one credit.

Summer “Smicha Week” residency program (approximately 6 credits): The summer week consists of 5 days of 2.5-hour classes. Students enroll for 1 or 2 courses/credits each summer week. There are required courses and electives that are offered during Smicha Week.

Lifecycle Practicum (2 Credits) – is given on the weekend in the fall and spring semesters – 2 credits.

Davvenen’ Leadership Training Institute (2 Credits) – residency program offered outside of the AOP but by AOP teachers. 4 weeklong courses over 2 years in February and July/August.

Clinical Pastoral Education (4 CPE Units – 16 AOP Credits) is taken outside of the AOP. Your Director of Studies can help the student find programs to enroll in. Completing the four CPE Units will earn 16 AOP Credits. (See alternative of taking 3 CPE Units in the Pastoral Skills Section below.

2. **Hashpa’ah – Jewish Spiritual Direction with an AOP Mashpi’a/h** – The student will be assigned an AOP *mashpi’a/h* for spiritual direction. The student meets with their *mashpi’a/h* 5 times each semester. See Hashpa’ah section below.
3. **Selecting and working with a Mentor** – The student will work with their Director of Studies to identify an opportunity to work with a mentor or as an intern. See Mentorship section below.

CURRICULUM DISTRIBUTION CHART – RABBINIC PASTOR

Entered Prior to Fall 2024	Credits	Entered Fall 2024 or after	Credits
HEBREW 101 102	2	HEBREW 101 102	2
Liturgical Hebrew 401 or 402	0	Liturgical Hebrew 401 or 402	1
TOTAL HEBREW	2	TOTAL HEBREW	3
CPE 4 Units PASTOR 501,502,503,504	8	CPE 4 Units PASTOR 501,502,503,504	16 (or 12*)
PASTOR 505,506 J. Pastoral Couns.	2	PASTOR 505,506 J. Pastoral Couns.	2
PASTOR 507 Bio ethics; 508 Sageing; 509 Storytelling (SW)	3	PASTOR 507 Bio ethics; 508 Sageing; 509 Storytelling (SW)	3
TOTAL PASTORAL CARE	13	TOTAL PASTORAL CARE	21
LTURGY LCycle 514,515 L Practicum 505 (1 semester) 511 Death & Dying	4	LTURGY LCycle 514,515 L Practicum 506,507 (2 semesters) 511 Death & Dying	5
DLTI LTURGY 501,502,503,504	2	DLTI LTURGY 501,502,503,504	2
LTURGY 403 Exploring Siddur OR 509 Shabbat v'Chol	1	LTURGY 403 Exploring Siddur OR 509 Shabbat v'Chol	1
TOTAL LITURGY	7	TOTAL LITURGY	8
TaNakh 401 Narratives	1	TaNakh 402 Parshat Ha'Shavuah	1
TOTAL TANAKH	1	TOTAL TANAKH	1
RABTXT 401 Fund Jewish Practice RABTXT 402 Sacred Time	2	RABTXT 401 Fund Jewish Practice RABTXT 402 Sacred Time	2
RABTXT Midrash (SW)	1	RABTXT Midrash (SW)	1
TOTAL RABBINIC TEXT	3	TOTAL RABBINIC TEXT	3
MYSTIC 401 Intro Hasidut. MYSTIC 402 Yesh Sod L'Dvar	2	MYSTIC 418 Hasidic Spiritual Practice MYSTIC 402 Yesh Sod L'Dvar	2
TOTAL MYSTICISM	2	TOTAL MYSTICISM	2
JTHT 501 Deep E; 502 Found J Phil	2	JTHT 501 Deep E; 502 Found J Phil	2
JTHT 505 Transformative Themes RZ	1	JTHT 505 Transformative Themes RZ	1
JTHT 503 J Fem Thought or 504 J Modern Thought	1	JTHT 503 J Fem Thought or 504 J Modern Thought	1
TOTAL JEWISH THOUGHT	4	TOTAL JEWISH THOUGHT	4

JHIST 501 Ancient Israelites	1	JHIST-TaNaKH 401 Narratives	1
JHIST 506W Wanderings	1	JHIST 506E Exploring Jewish History	1
JHIST History Elective	1	JHIST History Elective	1
TOTAL JEWISH HISTORY	3	TOTAL JEWISH HISTORY	3
	0	KLIKO - 2 Electives	2
	0	KLIKO ETHICS 501 Roles and Responsibilities	1
TOTAL KLI KODESH	0	TOTAL KLI KODESH	3
GRAND TOTAL	35		48

Note: The increase in credits from 35 to 48 is due to greater credits for CPE and Kli Kodesh courses that RP students were already taking.

* Four CPE (Clinical Pastoral Education) Units are required in the Rabbinic Pastor Program to match the 4 CPE Units that are typically required for board certification as a Chaplain. Each CPE Unit is 400 hours and earns 4 AOP credits. Since 4 CPE Units are required in total, that is the equivalent of 16 AOP credits.

If board certification is not the goal of the student, then the student may complete 3 CPE Units (12 AOP credits) with two alternatives:

Alternative 1: Complete a Pastoral Skills Project which would include classwork, supervision, and fieldwork. The project would be the equivalent of 4 AOP credits (400 hours).

Alternative 2: Complete four additional Jewish Pastoral Counseling classes (4 credits) for a total of 9 credits of Jewish Pastoral Counseling. The 5 required Pastoral Counseling courses are shown in the Pastoral Counseling section, and the additional courses are shown in the Kli Kodesh section.

Changes starting Fall 2024:

Reminder: Individual student requirements are based on the requirements in effect when you entered the program, with the option of fulfilling the new requirements. Exceptions can be made in consultation with your Director of Studies.

- New course requirement: One credit in Liturgical Hebrew, students can take either HEBREW 401 Liturgical Hebrew Workshop 1 or HEBREW 402 Liturgical Hebrew Workshop 2
- CPE Units will earn 4 AOP Credits instead of 2 AOP Credits.
- LTURGY 505 Liturgy of the Lifecycle, a one semester course, becomes a two-semester course starting Fall 2024, LTURGY 514 Endings & Beginnings and LTURGY 515 B'Mitzvah & Weddings.
- In Jewish History Department, JHIST 506 Wanderings is eliminated and replaced by JHIST 506E Exploring Jewish History.

- TaNaKH 401 Narratives of the Bible has been moved from the TaNaKH Department to the JHIST Department as JHIST-TaNaKH 401 Narratives of the Bible but will be cross-listed between the two departments.
- New Course added to TaNaKH Department: TaNaKH 402 Parshat Ha'Shavuah – a Tanakh reading class.
- New Course added to MYSTIC Department: MYSTIC 418 Hasidic Spiritual Practices, replacing MYSTIC 401 Introduction to Hasidut.
- Adding 3 Kli Kodesh courses – 2 electives and 1 ETHICS 501 Roles and Responsibilities.
- Total credits increasing from 35 to 48 (increase of 8 in CPE; 5 credits for Smicha Week courses that students were already taking)

(1) ACADEMIC AND SKILL BUILDING CURRICULUM

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

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

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

Each AOP student designs a yearly learning plan under the direct supervision of their Director of Studies (DOS) and the overall supervision of the Academic *Va'ad*. AOP students can track their progress on the Populi Degree Audit page. The degree audit lists each required and elective, so students can see which courses they have completed and which ones they still need to enroll for. The Program Course Requirements below lists required and elective courses.

(A) RABBINIC PASTOR PROGRAM COURSE REQUIREMENTS

Hebrew

Rabbinic Pastor Students are required to take Hebrew 101, Hebrew 102 and one of Hebrew 401 or Hebrew 402. Alternatively, students can place out of specific Hebrew courses with testing.

Hebrew Courses as Needed –All incoming students meet with the ALEPH Hebrew Supervisor to assess their level.

Required to take or place out of:

HEBREW 101 and 102:

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

HEBREW 101 Biblical Hebrew 1st Semester – (One Credit)

Students learn the *binyan pa'al (qal)* in all its tenses, as well as other foundational concepts in Biblical Hebrew grammar. **Prerequisite:** phonetic Hebrew reading skills

HEBREW 102 Biblical Hebrew 2nd Semester – (One Credit)

Students learn the next four most common *binyanim (piel, hiphil, niphil, and hitpa'el)*, as well as many other grammatical concepts. By the end of 102, the student will be prepared to start translating Biblical and liturgical Hebrew independently. Biblical Hebrew 102 or its equivalent is required as a prerequisite for many advanced courses. Hebrew 103 is highly recommended.

HEBREW 401 or HEBREW 402 Liturgical Hebrew

HEBREW 401 Liturgical Hebrew Workshop 1 (Fall) – Shabbat & Weekday Texts

HEBREW 402 Liturgical Hebrew Workshop 2 (Spring) – Holiday & Lifecycle Texts

Rabbinic Pastor students must take either one of these courses or place out of them. HEBREW 401 is given in the fall and 402 in the spring. A student is encouraged to take both courses.

One Required Credit

HEBREW 401 or HEBREW 402 Liturgical Hebrew Workshop (One Credit)

Gain fluency in reading aloud, chanting and singing Hebrew text effectively. Bring your knowledge into real life and deepen your understanding and ability in this practical workshop. Students will be guided to improve pronunciation while making the connection between understanding and bringing out the meaning of phrases, passages and entire prayers. Over the course of each academic year, we will study texts from weekday, Shabbat, holiday, and lifecycle liturgy.

Pre-requisites: Ability to decode and pronounce Hebrew. Biblical Hebrew 101 and 102 or equivalent required, or this workshop may be taken concurrently with Biblical Hebrew or independent study with permission from the instructor.

Students will be charged a reduced fee for these workshops, and they will also be 90 minutes each.

Optional but highly recommended:

HEBREW-TANAKH 103 Biblical Hebrew 3rd Semester – Prerequisite Biblical Hebrew 102

A continuation of Biblical Hebrew 102 with an emphasis on application – reading and translating passages in Biblical Hebrew, as well as learning the *binyanim, pual* and *hophal*, which appear frequently in certain texts, such as Psalms.

We will read Tanakh from the perspective of literary analysis, learning to recognize patterns such as parallelism, chiasm, key words, word plays, assonance, repetition, irony, allusion, and ambiguity. A literary approach both enriches our understanding of the text and gives many clues for translating.

This course will give credit in the Hebrew and Tanakh departments.

Prerequisite: Passing or testing out of Biblical Hebrew 102

HEBREW 501 Rabbinic Hebrew Workshop

The workshop may be taken by students who have passed Biblical Hebrew 102, or an equivalent level of Biblical Hebrew as approved by the instructor.

This will be an ongoing (every semester) Rabbinic Hebrew skills workshop. It will offer practice and instruction in Rabbinic Hebrew, both Rabbinic Hebrew Level One: Mishnaic Hebrew, which is relatively similar to Biblical Hebrew, and Rabbinic Hebrew Level Two, Medieval Rabbinic Hebrew, which includes a number of Aramaic terms that are common in the Talmud. We will also work on some common *roshei teivot* (abbreviations) reading without vowels and reading Rashi script. We will be studying a variety of texts including Rashi, Rambam, and Hasidic texts.

Each session is 90 minutes, 13 weeks.

Tuition fee is the standard Workshop Fee.

Included in the tuition is the Rabbinic Hebrew Test (includes both Mishnaic and Medieval Rabbinic Hebrew). Passing the test will provide the student with one AOP credit.

This workshop may also be taken for one AOP credit without passing the Rabbinic Hebrew Test by completing other written assignments as assigned by the instructor.

This workshop may be taken as many times as one wants as an auditor (without credit or final test) for the Workshop Auditing Tuition Fee. Auditors may take the Rabbinic Hebrew test only if it is a retake.

The course may be taken for credit for a maximum of 2 times.

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

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

Pastoral Skills

Clinical Pastoral Education (4 CPE Units - 16 AOP Credits)

Taken with an Offering Institution outside of the AOP.

4 - 6 CPE Units (1600 - 1800 hours) – EACH CPE UNIT COUNTS AS FOUR AOP UNITS.

CPE typically includes residency. This is required for certification as a chaplain with The National Association of Jewish Chaplains and/or The National Association of Chaplains. Generally, this is a necessary requirement for employment as a hospital chaplain.

Rabbinic Pastor Students who are not seeking chaplaincy certification may complete 3 CPE Units (12 AOP credits) with two alternatives:

Alternative 1: Complete a Pastoral Skills Project which would include classwork, supervision, and fieldwork. The project would be the equivalent of 4 AOP credits (400 hours).

Alternative 2: Complete four additional Jewish Pastoral Counseling classes (4 credits) for a total of 9 credits of Jewish Pastoral Counseling. The 5 required Pastoral Counseling courses are shown in the Pastoral Counseling section, and the additional courses are shown in the Kli Kodesh section.

PASTOR 541 Clinical Pastoral Education – 4 Credits Each

(This course is set to “Retakes counted in earned credits” – one registers for this course for each of the 3 or 4 CPE Units)

Pastoral Counseling

Five credits required, plus counseling and supervision.

Five Required Courses:

PASTOR 505 Jewish Pastoral Counseling and Clergy Ethics 1 (One Credit)

PASTOR 506 Jewish Pastoral Counseling and Clergy Ethics 2 (One Credit)

PASTOR 507 Jewish Bioethics and the Role of Jewish Clergy

PASTOR 508 Issues of Sage-ing for Clergy (One Credit)

PASTOR 509 Storytelling for Transformation (or equivalent) summer course (One Credit)

Required: Sessions with a personal therapist

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

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

Lifecycle Officiation

Note: Prior to Fall 2024, Liturgy of the Lifecycle was a one semester course. If a student has taken LTURGY 505 Liturgy of the Lifecycle (Complete) they have completed the Liturgy of the Lifecycle requirement, and only 4 credits are required.

Five Required Courses:

1. LTURGY 514 Liturgy of the Lifecycle 1: Endings & Beginnings
2. LTURGY 515 Liturgy of the Lifecycle 2: B'Mitzvah & Weddings
3. LTURGY 506 Lifecycle Practicum 1 Endings & Beginnings (One Credit)

4. LTURGY 507 Lifecycle Practicum 2 B'Mitzvah & Weddings (One Credit)
5. LTURGY 508 Death and Dying (One Credit - summer course)

Elective:

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

Liturgy of Prayer

Three Required Credits, one tested competency:

1. One of: (One Credit)
 - a. LTURGY 403 Exploring the Siddur
 - b. LTURGY509 Shabbat v'Chol

2. The Davvenen' Leadership Training Institute ([DLTI](#)) (Two Credits)

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

 - A. DLTI: Davvenen' Leadership Training Institute – Year 1
 - a. LTURGY 501 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)
 - b. LTURGY 502 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)
 - B. DLTI: Davvenen' Leadership Training Institute – Year 2
 - a. LTURGY 503 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)
 - b. LTURGY 504 Davvenen' Leadership Training Institute (see detail below) (.5 Credit)

LTURGY 599 Trope and Leyning in Hebrew

Not a course, but a competency for documenting results of testing by the Music Supervisor. A competency such as this does not carry any course credit. There is an optional course, HAZAN 514-W, Leynen for the Rest of Us, that covers Torah trope, meaningful declamation, use of tikkun and locating passages in Torah scrolls, or students may learn on their own.

- Torah - meaningful declamation
- Torah trope

- Use of tikkun and locating passages in Torah scrolls
- Awareness of special Torah readings (*Shirat Hayam*, Ten Commandments, end of each book)
- Haftarah trope – rabbinic and cantorial students
- Awareness of High Holiday, Megillat Esther, Eicha and Ruth/Shir Hashirim/Kohelet tropes

Other Liturgy Courses Suggested:

Music for the Jewish Liturgical Year

Liturgy of the High Holidays/Yamim Noraim: in-depth text-based study

Liturgy of Shabbat v'Chol: in-depth text-based study

Liturgy of the Festivals: in-depth text-based study

Kol Zimra: sacred chant training retreats

TaNaKH

One Course.

TaNaKH 402 Parshat Ha'Shavuah

Rabbinic Text

Three Required Courses:

1. RABTXT 401 Foundations of Jewish Practice
2. RABTXT 402 Jewish Traditions of Sacred Time
3. RABTXT Midrash Course: Examples:

RABTXT 507 Midrash from a Renewal Perspective

TANAKH 507 Midrash for Rabbinic Pastors

TANAKH 516 Feminist Midrash

(Note: Midrash was formerly in the TaNaKH department)

Mysticism

Two Courses:

MYSTIC 418 Hasidic Spiritual Practices

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

Jewish Thought

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

In addition, our approach requires that we understand Judaism in the context of world religions. Thus, courses in what we call Deep Ecumenism, with emphasis on the emergence of Christianity and its roots in Second Temple Judaism; the emergence of Islam and its relationship to Judaism; our connections with Eastern paths of practice and meditation, as well as earth-based traditions, are also crucial parts of

the knowledge we expect our students to seek. We also hope that students will acquaint themselves with the New Cosmology by studying authors including Thomas Berry, Brian Swimme, Ken Wilber, Rupert Sheldrake, Matthew Fox, Amit Goswami, Gary Zukav, and others.

Four Required Courses:

1. JTHT 501 Deep Ecumenism (One Credit)
2. JTHT 502 Foundations of Jewish Philosophy & Theology (One Credit)
3. JTHT 505 Transformative Themes of Reb Zalman's Writings
4. JTHT 503 Jewish Feminist Thought OR JTHT 504 Jewish Modern Thought

Prior to Fall 2024, JTHT 401 Introduction to Jewish Renewal and Reb Zalman's Thought was the required course. Beginning Fall 2024, JTHT 401 and JTHT 505 Transformative Themes of Reb Zalman's Writings have been combined and called JTHT 505. Students who have taken JTHT 401 have fulfilled this requirement.

Jewish History

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

1. JHIST 506E Exploring Jewish History (replaces JHIST 506W Wanderings)
2. JHIST-TANAKH 401 Narratives of Bible
3. One Elective, Examples:

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

JHIST 502 History of Antisemitism or Equivalent

JHIST 503 Defining Identity, Belonging, and Community (Jewish Medieval History)

JHIST 504 Judaism Confronts Modernity (formerly Jewish Emancipation Period)

JHIST 505 Transformation, Reformation or Retrenchment

JHIST 510EBJ Jewish Earth-Based History

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

ISRL 401: Journey through the Histories of Israel-Palestine

Beginning Fall 2024, JHIST 506E is the required Jewish History course replacing JHIST 506W Wanderings. Do not take both courses.

Kli Kodesh

Three credits required:

1. **KLIKO ETHICS 501 Roles and Responsibilities of Jewish Clergy** (1 Credit; required beginning in 2025 for all new students)

2. Choose 2 courses from the following (1 Credit each; required). Note that courses with an asterisk meet the Jewish Pastoral Counseling class requirement for those students opting out of the 4th CPE Unit.

SPIRITUAL AND RELIGIOUS LEADERSHIP

KLIKO 501 Leading Through Innovation - CLAL

[Innovation and Entrepreneurship for Jewish Clergy]

KLIKO 502 Kehilla Builders: Leadership and Growing Sacred Community

*KLIKO 510 Tending the Soul: Self-Care for Spiritual Leadership

*KLIKO 528 Spiritual Leadership [Leadership Skills]

KLIKO 514 Faith-Based Community Organizing (FBCO) and Tikkun Olam

*KLIKO 518 Jews on the Margins

*KLIKO TBD Mussar for Jewish Spiritual Leadership

SPIRITUAL PRACTICE

*KLIKO534 Rituals and Prayer for Healing and Life Transitions

*KLIKO521 Spiritual Tools for Kli Kodesh

*KLIKO522 Essence of Healing in the Four Worlds

*KLIKO533 Solo and Communal Spiritual Practice

LITURGY

LTURGY 509 Liturgy: Shabbat v'Chol

LTURGY 510 Liturgy: Yamim Noraim, Rosh HaShannah, Yom Kippur

LTURGY 511 Liturgy: Festivals

PROFESSIONAL SKILLS DEVELOPMENT

*KLIKO 512 Mahloket: Sacred Arguing in Jewish Tradition, Dispute Resolution & Negotiation

KLIKO TBD Pedagogy: Facilitating Adult Learning

KLIKO TBD Diversity, Inclusion, and Belonging

KLIKO TBD Public Torah: Homiletics, *Divrei* Torah, and Public Communications

*KLIKO TBD Listening and Communication Skills

*KLIKO TBD Group Development and Facilitation

NATURE AND THE ENVIRONMENT

KLIKO 531 Organic Torah [Ecology and Environmental Activism in Judaism]

KLIKO 532 Animals as Spiritual Teachers

KLIKO TBD Eco-Kashrut: Responsible Stewardship

(B) THE "FOUR-WORLDS" CURRICULUM

A menu of essential skills in spiritual life and leadership

The Assiyah Program

- Community building, organizing, planning, fundraising, administration, entrepreneurial, outreach – all infused with spiritual purpose; how to turn these undervalued and often feared tasks into vehicles for growth and opportunities to express spiritual values.
- Developing basic people skills, including skills in communication, mediation, conflict resolution; publicity.
- The cultivation of *menschlichkeit*.
- Social action and organizing: learning how to organize community action and how to draw upon Jewish values and symbols in shaping spiritually rich actions guided by Jewish spiritual and ethical *middot*.
- Learning to embody the *mitzvot* that speaks to heart and mind.
- Exploring issues of physical space – the “how-to” of designing sacred space (and shape) – art, graphic, sculptural and architectural design; mandalas, different shapes of *Davvenen* space – use of circles, spirals, rows, meditation gardens, home shrines, color, improvisational art, etc.
- Understanding organizational dynamics, infusing meetings with spirituality
- Studying educational pedagogy for children, teenagers and young and older adults

The Yetzirah Program

- Cultivating self-awareness, emotional depth and integrity; healing our self-righteousness and critical judging – working towards teshuvah and forgiveness.
- Cultivating love for the Jewish people, humanity, and the earth; learning how to act on this love.
- Helping to alleviate the pain of those who suffer, helping them explore their lives so they might find meaning and joy.
- Cultivating *chesed* and *rachamim*, loving-kindness and compassion, humility, patience, integrity, courage, righteousness, and the passion for justice, freedom, and peace.
- Studying and practicing pastoral counseling: relationship, family and transpersonal counseling, dealing with spiritual crises/emergencies, chaplaincy for the sick and dying, healing relationships, strengthening elders.
- Developing practices of *Bikur Holim* and *Nichum Aveylim*, visiting the sick and comforting the mourners.
- Learning Liturgy – the structure of the texts and Nusach of the major prayers used for pastoral Rabbis.
- Learning how chant functions as the emotional carrier-wave of text: effective *trope* or declamation.
- Learning Davvenology: the art of shaping profoundly evocative, soul-expanding, participatory prayer experiences.
- Facilitating emotionally powerful and transformative ritual and ceremony.

- Practicing heart-centered meditation; *hitlahavut*.
- Fostering creative expression, finding ways of engaging the body more deeply in the experience of prayer.
- Immersing in old and new Jewish music, creating new melodies, the artful use of music in specific circumstances.
- Sharing the stories, *darshanut*, crafting a *D'var Torah*, a *drash*, the art of the story.

The Bri'ah Program

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

The Atzilut Program

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

(C) LIFECYCLE AND DAVVENEN SKILLS OVERVIEW

Rabbinic Pastors should be able to:

- lead basic *Kabbalat Shabbat*, Shabbat morning and *mincha* prayer services.; demonstrate familiarity with simple, basic traditional *Nusach* and a range of renewal style innovations; demonstrate ability to sensitively blend these in ways appropriate to the group and the event.
- lead a basic weekday *shacharit*, *mincha* or evening *minyan* with simple traditional *Nusach* and a range of renewal style innovations; demonstrate ability to sensitively blend these in ways appropriate to the group and the event.
- adapt the above for use in conjunction with a family or individual life-cycle ceremony.

- demonstrate familiarity with the structure of the *Siddur*; basic skills in liturgical Hebrew; familiarity with the different denominational *Siddurim*.
- demonstrate familiarity with basic *Torah / Haftarah* chant.
- read and translate simple narrative Biblical text
- be able to use a working repertoire of *niggunim* and basic chants.
- lead *Shabbat* and Festival *Kiddush*
- lead *Havdalah*
- lead traditional and alternative versions of *Birkat HaMazon*

**The Competency Chart indicates the courses that the AOP offers to attain these skills.
Consult with your DOS for your specific requirements.**

Competency area	AOP courses
<i>Nusach</i> intro-weekdays & shabbat	DLTI
<i>Nusach</i> in detail-weekdays	Music for the Jewish Liturgical Year
<i>Nusach</i> in detail-Shabbat	Music for the Jewish Liturgical Year
<i>Nusach</i> basics-high holidays	Music for the Jewish Liturgical Year
<i>Nusach</i> basics- <i>shalosh regalim</i>	Music for the Jewish Liturgical Year
Other calendar-based liturgical music	Music for the Jewish Liturgical Year
<i>Nusach</i> for weekday <i>shiva minyan</i>	Music for the Jewish Liturgical Year
Life cycle prayers- <i>El Malei</i> , funerals	Lifecycle Practicum
Life cycle prayers- <i>Sheva brachot</i> , weddings	Lifecycle Practicum
<i>Kiddush</i> for Shabbat & Festivals	Music for the Jewish Liturgical Year
What <i>kaddish</i> melody to use when	DLTI & Music for the Jewish Liturgical Year*
Torah <i>trope</i> , plus scroll and <i>tikkun</i> basics	Leynen for the Rest of Us*
Declaiming (speaking text with feeling and accuracy)	Liturgical Hebrew Workshop
Improving use of Hebrew in declaiming, chanting and singing	Liturgical Hebrew Workshop

**Hazzan Diana and Hazzan Abbe will also be posting videos and other materials on *Torah trope* for those who prefer to learn on their own.

Lifecycle Events

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

- **funerals** – including proper care of the body in the hospital and funeral home and the functioning of the *chevra kadisha*; know *halachot* of funerals and mourning process and liturgical components of a traditional funeral. Know how to create a moving and personal eulogy. Memorize Kaddish and El Moley. Know how to do basic grief counseling. Know how to use a funeral as an event for family bonding, as well as an expression of emotion and healing. Know how to create and lead a shiva event that promotes family healing. Know how to work with funeral homes and cemeteries in helping them understand the intricacies of a Jewish funeral and 3 the items that need to be provided to grieving families (these arrangements vary by community—know your community's variants and make sure that the basic needs are being met)
- **unveilings** – know how to create and lead a simple unveiling ceremony that reunites a family and celebrates the life of the departed. Be familiar with the range of Jewish traditions concerning the nature of the soul and the afterlife.
- **weddings / commitment ceremonies** Rabbinic pastors may be asked to perform wedding / commitment ceremonies for both heterosexual and gay couples.

A Rabbinic Pastor should have:

- familiarity with basic premarital counseling (from counseling programs) and the unique Jewish perspectives on relationships and marital / family life. Master the unique counseling issues presented when working with gay and lesbian couples.
- familiarity with *halachot* of *kiddushin* and weddings and understand the dynamic flow and spiritual significance of each element of a traditional wedding ceremony.
- familiarity with the practice of mikvah both as a pre-wedding and an ongoing practice.
- familiarity with newly emerging commitment ceremonies and their alternative liturgies / texts.
- ability to work creatively with the components of a ceremony in order to achieve a compelling and transformative public event.
- ability to accurately fill out and read both traditional *ketubot* and contemporary versions. Use of the orthodox “Madrich,” and all denominational rabbi’s manuals.
 - **sub-specialty: working with interfaith couples** This is a field that requires sensitivity, deep caring, refined pastoral / counseling skills and a healthy blend of *hesed* and *gevurah*.
- **baby namings, *bris*, covenanting ceremonies for girls** Ceremonies for welcoming infants and initiating girls and boys into the Covenant – including how to turn a medical circumcision into a Jewish ritual event that bonds families and unites the generations; how to work with adopted children, *Halachic* requirements for conversion, etc.
- **conversion** – understand *Halachic* requirements for conversion and how to help *mikvah*, *brit milah* and dam brit ceremonies be positive, gentle, powerful, and transformative. Develop skills in working

with rabbis and rabbinic *beyt-din* in this process. Cultivate counseling skills for assisting families and individuals during this time of transition.

- **divorce** – know how to locate rabbis who will conduct an orthodox and liberal Jewish get. Be familiar with the traditional get procedure and the rationale for its components. Be able to offer Jewish counsel on the necessity of a *get*; be able to create a psycho-spiritually satisfying divorce ritual that could supplement a perfunctory traditional *beyt-din*. Be able to offer useful and comforting Jewish counsel to couples and families experiencing the pain of divorce.
- **illness** – CPE training will impart many skills in *bikkur Cholim* / visiting the sick and in working with families who are traumatized by illness. Liturgically - be able to offer a *mishabeyrach* (traditional and non-traditional) and a *vidui* (traditional and non-traditional). Be able to refer 4 individuals to existing Jewish grief groups, and other support groups, and coordinate with local *bikkur Cholim* programs. Be able to create and conduct meaningful healing services and offer both traditional and interpretive *birkat gomeyl* during Torah Service. Practically, families and individuals may need advice and guidance in making decisions about "living wills" (advanced directives). The candidate will be familiar with resources available to help families make these decisions and can be available to guide families with a sense of Jewish concerns in these matters. Ethical wills are an opportunity for individuals to express the hopes of their legacy. Candidates must cultivate skills to assist in designing such documents.
- **other** – have a repertoire of rituals or ceremonies for life-stage events that are not represented by traditional rituals (anniversaries, retirements, menopause, menarche, miscarriage).

(2) HASHPA'AH – JEWISH SPIRITUAL DIRECTION WITH AN AOP MASHPI'A/H

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

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

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

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

(3) SELECTING AND WORKING WITH A MENTOR

Reb Leib Saras said, "I do not go to Rabbi Dov Baer of Mezritz to learn the interpretations of the Torah. I go to him to observe his way of tying his shoelaces."

The ALEPH Ordination Program (AOP) Director of Study (DOS) has the primary responsibility for supporting each student in navigating a path through the program. The student's *mashpi'a/h* has an integral role in the student's inner development. As well, students are expected to reach out to rabbi / cantor / rabbinic pastor / Jewish educator mentors. These are individuals who will add a further dimension of support and involvement in the student's progress through the AOP.

Mentors often are chosen because they have specialties that are important to the student's learning, or because they have a unique interest in supporting the student. They may work with the student online, or (ideally) may be local and more available for shadowing and consultation. Mentors offer diverse kinds of support and will stay in touch with the student's DOS to offer feedback about how the student is progressing in the areas of their work together. Mentors may change over the course of a student's progress through the program, depending on the learning need at the time. Mentors offer reflection and guidance, prodding, questioning, support, nurture, and challenge.

There are many different skills and capabilities to cultivate. Students are expected to engage in rigorous academic learning, practical training in diverse areas, and to deepen their own spiritual practice and inner life. The best mentors are those individuals who not only have the skills to offer excellent guidance and supervision, but who truly care and have a personal investment in the student. A mentor is a stakeholder in the student's success.

Students are expected to have regular engagements with both their mentor and their DOS. Students should review the curriculum with the mentor and determine if there are components of the curriculum they are going to work on together.

The DOS should be consulted on and approve the choice of a mentor, and the student must provide updated contact information so the DOS and mentor can stay in touch. It is the responsibility of the student to arrange periodic meetings of the DOS and mentor, and the "committee" of DOS, mentor and student, and if helpful and appropriate, also including the *mashpi'a/h*.

Students enter into varied financial relationships with mentors. Some mentors offer their mentorship gratis, as a gift of the heart, or in gratitude for the mentorship of a beloved teacher who also gave generously and well. Some students barter and offer services to mentors like research or translations, or assistance with other projects. Some students pay their mentors on a fee-for-service basis.

For a rabbi, hazzan, rabbinic pastor, or Jewish educator, mentorship of an aspiring AOP student can be one of the most meaningful relationships in their career. For a student, the opportunity to enter into this kind of relationship is one of the most important gifts of the ALEPH Ordination Program.

Hashpa'ah Training Program

INTRODUCTION

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

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

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

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

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

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

PROGRAM DETAILS

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

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

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

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

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

Topics for Intensive have included:

- Styles of *Hashpa'ah* and Holy Listening

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

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

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

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

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

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

- Storytelling for Spiritual Transformation
- One of:
 - MYSTIC 516 Hasidic Text: Spiritual Practice or
 - MYSTIC 507 Mussar or
 - Another course recommended for the summer week.
- For Non-Clergy Students only – offered during the summer:
 - HSHPAH 511 Pastoral Counseling Survey Class: This is our 'in-house' specially designed Clinical Pastoral course (can be substituted with one unit of CPE, see CPE requirements for clergy below).

(4) **Thirteen-week courses** are offered during the Fall and Spring semesters. These courses should be completed by the end of the *Hashpa'ah* Training Program. Students are typically required to take three or four of these courses. ***The total number of courses required is determined in consultation with the Program Director of the Hashpa'ah Training Program upon acceptance into the program.***

All students are required to take: JTHT 501 Deep Ecumenism (interfaith studies and new cosmology)

Additional Courses – determined in consultation with the Program Director:

- MYSTIC 418 Hasidic Spiritual Practices (replaces MYSTIC 401 Intro to Hasidism. If already taken, it can be applied to this requirement.)
- RABTXT 401 Foundations of Jewish Practice
- RABTXT 402 Jewish Traditions of Sacred Time: Theology of the Jewish Year
- MYSTIC 402 Themes of the Jewish Mystical Tradition: Yesh Sod L'Dvar

- JTHT 505 Transformative Themes in Reb Zalman's Writings

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

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

- PASTOR 541 Clinical Pastoral Education
- PASTOR 505 and 506 Pastoral Counseling 1 and 2
- LTURGY 501 – 504 Davvenen' Leaders Training Institute [optional for non-clergy] www.DLTITraining.org

COURSE DESCRIPTIONS

For a schedule of when courses will be offered, please click [here](#).

ETHICS – ROLES AND RESPONSIBILITIES

ETHICS 501 Roles and Responsibilities of Clergy

The Jewish clergyperson of the twenty-first century is required to fill a broad and diverse range of roles including teacher, spiritual guide, pastoral care provider, worship leader, confidante, life cycle officiant, writer, manager, community engager, social justice activist, administrator, and public speaker. This means that rabbis, cantors and rabbinic pastors are called to work in a wide range of settings as we transmit the values, norms, laws, and rituals of our tradition. The nature of our work requires us to work with *shleimut*/moral integrity, clear boundaries, humility, and other personal and professional qualities. We do this through becoming reflective practitioners, being in service to others, and being fully present to ourselves and others. This course explores the diverse roles and responsibilities of the modern-day Jewish clergyperson, as well as the personal and professional attitudes and qualities we need as we navigate a world that is becoming increasingly complex and in deep need of healing.

HAZZANUT

Interim Department Chair and Director – Hazzan Abbe Lyons

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

HAZAN 501 Classical Ashkenazi Nusach: Shabbat

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

HAZAN 502 Classical Ashkenazi Nusach: Rosh Hashannah

This course is devoted to the liturgical music of Rosh Hashanah. Students will learn the Ashkenazi *nusach* for *Ma'ariv*, *Shacharit*, *Mincha*, and *Musaf*, as well as melodic settings and innovative approaches. Included is a weekly “lab” hour in which to build familiarity with scales, *nusach* structures, and improvisation skills. Study sources: an extensive collection of sheet music developed by Hazzan Kessler, based on the work of earlier authorities, particularly Max Wohlberg. Printed music includes

sections of scalar and motivic analysis along with samples, e.g., multiple settings of texts. Classes include coaching of students as they develop their own style and improvisational skills.

HAZAN 503 Classical Ashkenazi Nusach: Yom Kippur

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

HAZAN 504 Classical Ashkenazi Nusach: Shalosh Regalim (Festivals)

This course is devoted to the liturgical music of *Shalosh Regalim*. Students will learn the Ashkenazi *nusach* for *Ma'ariv, Shacharit, Amidah, Tal-Geshem, Hallel, and Yizkor*, as well as melodic settings and innovative approaches. Included is a weekly office hour in which to explore and build improvisation skills and start learning *ketuvim trope* for chanting the biblical texts distinct to *Shalosh Regalim*. Study sources: an extensive collection of sheet music developed by Hazzan Kessler, based on the work of earlier authorities, particularly Max Wohlberg. Printed music includes sections of scalar and motivic analysis along with samples, e.g., multiple settings of texts. Classes include coaching of students as they develop their own style and improvisational skills.

Note: HAZAN 501, 502, 503 and 504 are open to Cantorial students who have received permission from the Director of the Cantorial Program to enroll. Students should have passed or be actively working on their music theory and sight singing competencies.

HAZAN 505 Middle Eastern Maqam

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

HAZAN 506 Music for the Jewish Liturgical Year

This course is for rabbinic and RP students. Cantorial students will cover this material in the 4 semester Classical Ashkenazi Nusach series. Prerequisite: LTURGY 403 Exploring the Siddur OR LTURGY 509 Liturgy: Shabbat v'Chol. Students who have learned this material elsewhere may test out with the Music Supervisor.

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

HAZAN 507 North African Jewish Music

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

HAZAN 508SW Omnibus Music Course

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

HAZAN 509 or 511 Omnibus Music Course – Semester

These courses are exposure to the musical styles of communities whose traditions are not part of the American mainstream. They are taught by teachers native to those traditions, and include a range of styles: Nusach, piyyut singing, and folk melodies. The courses may be of less than one semester duration. Due to an administrative detail, historically, both numbers are used for the same course. Going forward, HAZAN 509 should be used for this course.

HAZAN 510 Omnibus Music Course: Ladino Music

This course is a module of HAZAN 509 or 511 – students should have credit for HAZAN 509 or 511 with this course in the unused area of the degree audit.

HAZAN 512 Jewish Music History

HAZAN 512a Applied Global Jewish Music

This course addresses a wide range of topics under this heading, including known scholarship on early Jewish music, the cultural contexts in which the multiplicity of Jewish communities developed their musical traditions, and Jewish music in modernity. Some lecture titles (by way of example) are: The Music of the Temple; Early Jewish Music and its Influence on Early Christian Chant; Cultural and Denominational Diversity in Jewish Liturgical Music; The Basic Elements of Ashkenazi Modality; Environmental Influences upon Cantorial Music; European-Jewish Psalm Settings; Learning to Chant the Bible in the Bukharan-Jewish Tradition; Sulzer's Musical Style in the Context of 19th-century German Romanticism; A Hundred-and-fifty Years of Jewish Art Music: from the French Revolution to the outbreak of World War II.

HAZAN 514 Leynen for the Rest of Us

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

In this course you will:

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

Prerequisite: Ability to read and pronounce Hebrew.

HAZAN 515 Hasidic Niggunim: The First 250 Years

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

HAZAN 516 Hasidic Niggun as a Spiritual Practice

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

HAZAN 517 The Real Ashkenaz in Music and Song

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

HAZAN 518 Modal Harmony

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

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

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

Class 4 – harmonizing with Adonai malach mode

Class 5 – harmonizing with freygish mode

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

HAZAN 519 Torah Leynen Workshop

Zero-credit competency tested by the Music Supervisor

HAZAN 599 Music Theory, Sightsinging, Transcription

Competency testing entry in Populi to document results of the testing by the Music Supervisor (zero credit)

HAZAN 601 Hazzanut Masterclass

Yearly residential course as part of the Study Intensive Week (aka “Smicha Week”). Study sources: music by Cantorial composers, e.g., Leib Glantz, Moshe Koussevitsky, Adolph Katchko, etc, plus audio

tracks of the great *Hazzanim*. The class includes analysis and performance in masterclass format, including work on stylistic aspects, vocal issues, and emotional communication.

(Enrollment every time offered until Senior Status)

HAZAN 602 Senior *Hazzanut* Seminar

Each student receives personal intensive coaching and examinations during the final year of the program. This review and coaching intensive is designed to evaluate the scope of a student's preparedness for ordination, and to refine an array of skills spanning vocal delivery and nuance of liturgical presentation.

HASHPA'AH

Program Director – Rabbi Shawn Israel Zevit, HDD

Assistant Director – Rabbi David Curiel

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

Supervisor Faculty - *Mashpi'ah Ruchanit* Hannah Salander

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

HSHPAH 501 Issues in Hashpa'ah

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

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

HSHPAH 502 Sacred Text and Hashpa'ah

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

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

HSHPAH 503 Issues of Sage-ing and Hashpa'ah

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

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

HSHPAH 510 Interfaith Issues and Hashpa'ah

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

Objectives for this intensive:

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

(SW2019)

HSHPAH 511 Pastoral Counseling Survey Class

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

HSHPAH 512 Stories for Spiritual Direction

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

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

HSHPAH 521 Hashpa'ah Intensive 1

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

HSHPAH 522 Hashpa'ah Intensive 2

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

HSHPAH 523 Hashpa'ah Intensive 3

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

HSHPAH 524 Hashpa'ah Intensive 4

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

HSHPAH 525 Hashpa'ah Intensive 5

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

HEBREW

Hebrew Competency Supervisor – Rabbi Fern Feldman

Hebrew Coordinator – Rabbi Natan Margalit, PhD

HEBREW 101 Biblical Hebrew 101

Part one of a two semester course. Students must commit to completing both Hebrew 101 and Hebrew 102 (unless given special permission by the instructor).

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

HEBREW 102 Biblical Hebrew 102

Prerequisite: Hebrew 101

Part two of a two semester course. Students must commit to completing both Hebrew 101 and Hebrew 102 (unless given special permission by the instructor).

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

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

HEBREW-TANAKH 103 Biblical Hebrew 103

Prerequisite: Passing or testing out of Biblical Hebrew 102

A continuation of Biblical Hebrew 102 with an emphasis on application – reading and translating passages in Biblical Hebrew, as well as learning the *binyanim, pual* and *hophal*, which appear frequently in certain texts, such as Psalms.

We will read Tanakh from the perspective of literary analysis, learning to recognize patterns such as parallelism, chiasm, key words, word plays, assonance, repetition, irony, allusion, and ambiguity. A literary approach both enriches our understanding of the text and gives many clues for translating.

This course will give credit in the Hebrew or Tanakh departments.

HEBREW 401 Liturgical Hebrew Workshop 1 (Fall) – Shabbat & Weekday Texts

HEBREW 402 Liturgical Hebrew Workshop 2 (Spring) – Holiday & Lifecycle Texts

Prerequisite: Passing or testing out of Biblical Hebrew 102.

This workshop may be taken concurrently with Biblical Hebrew 102 or as an independent study with permission from the instructor.

Gain fluency in reading aloud, chanting and singing Hebrew text effectively. Bring your knowledge into real life and deepen your understanding and ability in this practical workshop. Students will be guided to improve pronunciation while making the connection between understanding and bringing out the meaning of phrases, passages and entire prayers. Over the course of each academic year, we will study texts from weekdays, Shabbat, holiday, and Lifecycle liturgy.

Each session is 90 minutes, 13 weeks.

Tuition fee is the standard Workshop Fee.

HEBREW 501 Rabbinic Hebrew Workshop

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

Prerequisite: Passing or testing out of Biblical Hebrew 102

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

This will be an ongoing (every semester) Rabbinic Hebrew skills workshop. It will offer practice and instruction in Rabbinic Hebrew, both Rabbinic Hebrew Level One: Mishnaic Hebrew, which is relatively similar to Biblical Hebrew, and Rabbinic Hebrew Level Two, Medieval Rabbinic Hebrew, which includes a number of Aramaic terms that are common in the Talmud. We will also work on some common roshei teivot (abbreviations) reading without vowels and reading Rashi script. We will be studying a variety of texts including Rashi, Rambam, and Hasidic texts.

Each session is 90 minutes, 13 weeks.

Tuition fee is the standard Workshop Fee.

Included in the tuition is the Rabbinic Hebrew Test (includes both Mishnaic and Medieval Rabbinic Hebrew). Passing the test will provide the student with one AOP credit.

This workshop may also be taken for one AOP credit without passing the Rabbinic Hebrew Test by completing other written assignments as assigned by the instructor.

This workshop may be taken as many times as one wants as an auditor (without credit or final test) for the Workshop Auditing Tuition Fee. Auditors may take the Rabbinic Hebrew test only if it is a retake.

The course may be taken for credit for a maximum of 2 times.

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

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

.

BELOVED LAND: ISRAEL AND PALESTINE THROUGH THE KALEIDOSCOPE

Course Coordinator – Rabbi Elliot Ginsberg, PhD

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

ISRL 401 Journey Through Histories of Israel and Palestine

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

This course can be used for *Kli Kodesh* or Jewish History

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

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

JEWISH HISTORY DEPARTMENT

Department Chair: Rabbi Leila Gal Berner, PhD

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

JHIST-ISRL 401 Journey Through the Histories of Israel and Palestine

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

This course can be used for *Kli Kodesh* or Jewish History

JHIST-TANAKH 401 Narratives of the Bible

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

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

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

JHIST 502 Anti-Judaism and Antisemitism

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

JHIST 503 Defining Identity, Belonging, and Community

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

JHIST 504 Judaism Confronts Modernity

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

JHIST 506E Exploring Jewish History from Rabbinic Roots to the Dawn of Modernity

Description TBA.

JHIST 511EBJ Evolution of Earth-Based Judaism

Judaism is an ancient, earth-based tradition. Nevertheless, Judaism as we know it in Europe and America has largely abandoned traditional connections to earth and feminine archetypes. We are now witnessing a burgeoning Jewish environmental movement that incorporates feminine aspects of spiritual life. This course will explore goddess worship in Ancient Israel, the rejection of such worship with the

rise of patriarchy and rabbinic approaches to monotheism, the subversive persistence of the feminine within Jewish mysticism, and the reawakening of Jewish nature worship in early Chasidic and modern environmental movements. We will depend on both primary and secondary sources to trace the evolution of Judaism's relationship to the earth and feminine spirituality, and explore this history from a Renewal perspective, integrating Reb Zalman's call for a renewed Gaian Consciousness in our work together.

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

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

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

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

The Glory: Ezekiel's Visions; Ascents: Enoch & the Apocalypses; Archangels: Metatron & Yahoel; Whispers: Rabbinic Secrets & Sociality; Angelic Sing Along: The *Heikhalot*; The Intelligences: Maimonides & The Iyyun Circle; The *Merkabah* in Early Kabbalah Over two millennia ago, Jewish mystics began to address their own diasporic experience, filled with grief, disconnection, trauma, and hope, with a vivid and bold claim: Spirit can be accessed anywhere by cultivating visions of the Merkavah—an animate and mobile chariot made of wings and wheels. Practitioners of this visionary path became the founders of Jewish mysticism and the progenitors of Kabbalah. This course explores the evolution, spiritual symbolism, and ritual practices of Merkavah mysticism. By traversing two thousand years of religious history (593 BCE - 1250 CE), this course will enable you to acquire a big-picture understanding of both Kabbalah and the origins of Jewish mysticism. Along the way we will learn about archangels, apocalypses, heavenly ascents, the value of secrets, the aesthetics of mysticism, meditation techniques, mythological revolutions, and diasporic theology.

JEWISH THOUGHT

Department Chair: Rabbi Aubrey Glazer, PhD – ON LEAVE

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

JTHT 501 Deep Ecumenism

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

JTHT 502 Foundations of Jewish Philosophy and Theology

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

JTHT 503 Jewish Feminist Thought

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

JTHT 504 Modern Jewish Thought

Already in the pioneering Feminist Jewish Thought of Judith Plaskow's *Standing Again At Sinai*, we find that "partial Torah" structures Jewish communities as sites of debate over what pronouns (if any) to use for God, and that guides members of those communities to see differences of opinion about these issues as natural. This course is meant to be a structured forum of strategies for desire fulfillment in all multiverses, in all stages and orders of consciousness from Judith Plaskow to Mara Benjamin, from Tamar Ross to Joy Ladin, from Susan Taube to Clarice Lispector, from Mijal Bitton to Heidi Ravven and Hélène Cixous. This approach is inspired by Reb Zalman Schacter-Shalomi's own framing as one technique for working out a desire through these stages and orders, primarily through his challenge of the "glory-flaw" as working through the shadow. Through this process we will interrogate and ponder

why tikkun—whether part of a multiverse or not—is necessary to have what we desire in this world? In this way, he becomes more of a thinker of desire and less of an “applied theologian.”

Prerequisite: JTHT 502 Foundations of Jewish Philosophy and Theology or by permission of the instructor.

JTHT 505 Transformative Themes in Reb Zalman's Writings

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

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

JTHT 510EBJ Modern Jewish Environmental Thought

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

JTHT 514 Qurious Wisdom Conversations on the Quotidian with Qohelet and Lao Tzu

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

Cross-listed: TaNaKH: Ketuvim and Jewish Thought

JEWISH MYSTICISM

Department Chair: Rabbi Elliot Ginsburg, PhD

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

MYSTIC 401 Introduction to Hasidut

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

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

This course is an engaged study of the development of Jewish mysticism, its symbolic universe, meditation and magical practices, and social ramifications. While we will survey Jewish mystical traditions from the early Rabbinic period through the modern, the heart of the course is that many-branched (post)-medieval stream known as *Kabbalah*. Given that *Kabbalah* includes both mystical ideas and practices, we will approach it through scholarly study, experiential investigation, and reflective practice. Topics include: The Existential Value of Secrets; Ascent/Descent (the *Merkavah*); Models of Mystical Creation and Emanation; Creating and Contemplating with Letters; The Ascent of the *Shekhinah*; Practical *Kabbalah* & Jewish Magic.

MYSTIC 418 - Shiviti HaShem – Spiritual Practices of Hasidut

Hasidism is full of beautiful ideas expressed in the sermons and teachings we have received from the masters. At the core of these ideas is the notion that God is present everywhere in every moment, and that nothing exists outside of God. At the core of this notion are the practices of living in awareness of God's presence. These practices are the focus of this course.

The course will merge text study and practice. We will study descriptions of various practices through the generations of Hasidism, from the Ba'al Shem Tov to contemporary masters. Based on these descriptions we will attempt to apply the practices to our own lives.

We will address practices of the spiritual life such as spiritual friendship and Talmud Torah, practices around the holiday of *Pesah* which occurs mid-semester, and practices of spiritual community relating to interpersonal relationships.

Hasidic texts will be available in Hebrew and English, and students will be expected to keep a practice journal and submit a final paper.

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

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

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

This is a course of varying content and varying titles which focuses on the life-work of a particular Hasidic rebbe or a particular sefer.

Some examples of rebbes and their s'farim are:

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

MYSTIC 510 Sefer Yetzirah

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

translation of a section of Sefer Yetzirah and will also respond to the book by means of a creative project (poetry, art, lesson plan, guided meditation etc.)

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

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

MYSTIC 511 The Senses as Pathways to the Divine

(אלוה אחזה מבשרי, *Mi-b'sari ehezeh eloha*)

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

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

MYSTIC 513 Shema-Nic Journeys

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

MYSTIC 519 Living in God’s Presence

This course is structured as a spiritual practice workshop following practice instructions from the school of the contemporary Hasidic master R. Itche Meir Morgenstern. We will focus on issues of daily practice and spiritual growth such as the importance of pleasure in spiritual practice, interaction with others, *dveikut*, struggles with arrogance, lack of enthusiasm and/or interest, prayer and Torah study, eating, sleeping and more. Overall, the texts offer a practical approach to integrating a consciousness of

God's presence into daily life, and a pathway to growth in the consistency and intensity of your relationship with God. The course will involve Hebrew text reading in class and regular practice between classes. Students will offer regular written reflections on their practice and growth and participate in group reflections in class.

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

MYSTIC 601 Moadim L'Simcha 1

MYSTIC 602 Moadim L'Simcha 2

Prerequisite Rabbinic Hebrew

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

MYSTIC 603 Zohar

Prerequisite Rabbinic Hebrew

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

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

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

LITURGY DEPARTMENT

Department Chair: Hazzan Abbe Lyons

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

LTURGY 403 Exploring the Siddur

The siddur is not just a prayerbook. It is a repository of Jewish wisdom, spirituality, and communal tradition. It contains inspiring words of Torah, Talmud, Tehillim, *brachot*, and liturgical poetry that comfort, transport, and transform us. In this practical and highly participatory course, we will explore the organization and flow of the siddur, learning how the different elements of prayer connect to create cohesive prayer experiences as we engage with both the structure (*keva*) and the intention (*kavanah*) of Jewish prayer. Participants will examine the similarities and differences among daily, Shabbat and holidays prayer services. We will dive into the origins and evolution of key prayers and explore the diverse theological and philosophical themes embedded within the liturgy. Participants will examine and compare siddurim across different Jewish denominations, geographical regions, and historical periods, drawing insight from the diversity of Jewish religious expression and the ongoing dialogue between tradition and innovation. We will explore various approaches to creating prayer experiences that reflect the plurality of Jewish life using strategies and tools for facilitating meaningful engagement with prayer with individuals from a range of backgrounds and levels of observance. This course will also provide participants with opportunities to reflect on their own relationship to prayer, and how this may influence their approach to pastoral guidance and spiritual care.

LTURGY 501 THE DAVVENEN’ LEADERSHIP TRAINING INSTITUTE (DLTI)

LTURGY 502 THE DAVVENEN’ LEADERSHIP TRAINING INSTITUTE (DLTI)

LTURGY 503 THE DAVVENEN’ LEADERSHIP TRAINING INSTITUTE (DLTI)

LTURGY 504 THE DAVVENEN’ LEADERSHIP TRAINING INSTITUTE (DLTI)

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

LTURGY 505 Liturgy of the Lifecycle 1 (Complete)

A class to introduce and complement the Lifecycle Ritual Practicum. This sequence explores the rituals and customs of the Jewish lifecycle. Students will develop understanding of the history minhagim and *Halachah* associated with each event in the cycle of life – and explore the circumstances and context that has led to the development of new rituals and ceremonies at various stages in Jewish history. Even as we recognize that the contemporary era is a time of great fluidity and paradigm shift, the course will emphasize knowledge and fluency with the traditional sources as the basis for exploration and development of new or innovative approaches. This class will look at *halachot* and customs associated with traditional and modern life cycle events, and at both classical and modern liturgical texts associated with these events, covering birth, maturation, marriage, and death. There will also be consideration of conversion, divorce and newly identified life-transitions such as retirement, leaving home, menopause, entering military service. (Up until Spring 2023 this was a one semester course. It was replaced with LTURGY 515 and 516 beginning Fall 2024)

LTURGY 506 Lifecycle Practicum 1: Endings & Beginnings

Co or pre-requisite: Liturgy of the Lifecycle 1.

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

LTURGY 507 Lifecycle Practicum 2: B'Mitzvah & Weddings

Co-or pre-requisite: Liturgy of the Lifecycle 2.

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

LTURGY 508 Death and Dying

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

LTURGY 509 Liturgy: Shabbat v'Chol

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

LTURGY 510 Liturgy: Yamim Noraim

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

LTURGY 511 Liturgy: Festivals

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

LTURGY 512 Gamliel Institute: Chevrah Kadisha and Taharah

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

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

LTURGY 514 Liturgy of the Lifecycle 1: Endings & Beginnings

LTURGY 515 Liturgy of the Lifecycle 2: B'Mitzvah & Weddings

A class to introduce and complement the Lifecycle Ritual Practicum. This sequence explores the rituals and customs of the Jewish lifecycle. Students will develop understanding of the history *minhagim* and *Halachah* associated with each event in the cycle of life – and explore the circumstances and context that has led to the development of new rituals and ceremonies at various stages in Jewish history. Even

as we recognize that the contemporary era is a time of great fluidity and paradigm shift, the course will emphasize knowledge and fluency with the traditional sources as the basis for exploration and development of new or innovative approaches. This class will look at *halachot* and customs associated with traditional and modern life cycle events, and at both classical and modern liturgical texts associated with these events, covering birth, maturation, marriage, and death. There will also be consideration of conversion, divorce and newly identified life-transitions such as retirement, leaving home, menopause, entering military service.

PASTORAL SKILLS AND COUNSELING

PASTOR 541 Clinical Pastoral Education (CPE) – 4 Credits

PASTOR 501 Clinical Pastoral Education (CPE) – 2 Credits

- **Clinical Pastoral Education (CPE)**
 - **For students entering prior to Fall 2024, 1 Unit of CPE remains at 2 AOP Credits.**
 - **For students entering Fall 2024 or later, 1 Unit of CPE is 4 AOP Credits. Total credits required in each program increases by 2 AOP credits so that there is no overall change.**
 - **Rabbinic Pastor Program: 4 CPE Units now equals 16 AOP Credits.**
 - **Rabbinical Program: first CPE Unit now equals 4 AOP Credits while additional CPE Units equals 2 AOP Credits.**
 - **Cantorial Program: first CPE Unit now equals 4 AOP Credits while additional CPE Units equals 2 AOP Credits.**

Prior to Fall 2024, one CPE Unit was given 2 AOP Credits. For the benefit of the Rabbinic Pastor program in which 4 CPE Units are required for a total of 1600 hours, the RP program increased the AOP credits from 2 to 4 AOP Credits. Therefore, in the Rabbinic and Cantorial programs, the AOP Credit is also increasing from 2 to 4 AOP Credits, but only the first CPE Unit. If the Rabbinic or Cantorial student takes optional, additional CPE Units, only 2 AOP Credits will be given subsequent to the first CPE Unit taken. The 4 Credit CPE course is PASTOR 541. The 2 Credit CPE Course is PASTOR 501.

- **In all programs, the student’s first CPE Unit should be credited with course PASTOR 541 which provides 4 credits.**
- **RP Students should continue to be enrolled in PASTOR 541 for their additional CPE Units. The course PASTOR 541 is set in such a way that retakes count for 4 credits each time.**
- **Rabbinic and Cantorial Students: If they take a second CPE Unit, which is optional, they should be credited with course PASTOR 501 which provides 2 credits.**
- **This course can be taken 4 times in the RP program – each time 4 credits are earned.**
- **In Rabbinic and Cantorial Programs, students should first take PASTOR 541 for 4 AOP credits and if they elect to take a second CPE Unit, they should be enrolled in PASTOR 501 for 2 AOP credits.**

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

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

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

CPE is required for certification as a chaplain with [Neshama: Association of Jewish Chaplains](#) and/or [Board of Chaplaincy Certification, Inc.](#) an affiliate of the [Association of Professional Chaplains](#).

Generally, this is a necessary requirement for employment as a hospital chaplain.

- **Applied Clinical Pastoral Education (CPE) – Accredited CPE and non-accredited alternatives**

Training in applied pastoral skills is an integral part of all ordination paths at AOP. In general, Rabbinical, Cantorial, and RP students meet the requirement by enrolling in an Accredited CPE training course (or courses), often in a hospital setting. (<https://acpe.edu/>)

Accredited CPE includes these features:

- Earns credit towards becoming a Board-Certified Chaplain <https://www.apchaplains.org/>
- Intensive clinical experience
- Feedback on clinical experiences from supervisors
- Feedback on clinical experience from peers
- Often includes interfaith theological experience
- “Verbatims” for self-reflection and feedback from others
- Classroom component

Many students report their accredited CPE experiences to be a highly meaningful part of their AOP journey.

Some students, however, may feel an alternative to Accredited CPE training may meet their educational objectives, especially if it has a more Jewish lens, or if a community that the student is already serving can be used as their primary placement. **A non-accredited CPE alternative will not provide credit towards becoming a Board-Certified Chaplain.**

These non-accredited alternatives include many but not all of the features in an Accredited CPE course:

- Intensive clinical experience
- Feedback on clinical experiences from supervisors
- May or may not include feedback on clinical experience from peers
- “Verbatims” for self-reflection and feedback from others
- Classroom component

At this time, we have approved two alternative courses for obtaining applied pastoral education. It’s important to note that, at this time, neither of them are accredited CPE providers. These options are likely most relevant for Rabbinic and Cantorial students; however, some RP students may wish to pursue them as well. **All students considering an alternative applied pastoral skills course should speak with their DOS before enrolling.** Students using their congregation as their primary placement are strongly encouraged to also explore short term experiences at their local hospital or health care facility.

(1) Ezzree Institute with Rochelle Robins, a certified CPE trainer, she has opened a new, independent school, which is not yet accredited, but provides the equivalent to CPE training. <https://ezzreeinstitute.org/>

(2) Rabbi Chaya Gusfield is a chaplain very experienced in the field and very familiar with the CPE training but is not a certified CPE trainer. She would provide training similar to CPE but not 100% equivalent. Her training is primarily for those students who are already serving communities which provide them opportunities for pastoral training experience. cgusfield@gmail.com.

PASTOR 505 Jewish Pastoral Counseling and Ethics for Clergy 1

PASTOR 506 Jewish Pastoral Counseling and Ethics for Clergy 2

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

PASTOR 507 Jewish Bioethics and the Role of Jewish Clergy

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

PASTOR 508 Issues of Sage-ing for Clergy

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

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

PASTOR 509 Storytelling for Transformation (or equivalent) summer course

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

stories including a personal story and ones that address the subjects above. The use of song and poetry to augment the message of a story is also explored.

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

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

PASTOR 511 Pastoral Care for the Dying and Bereaved

This course synthesizes traditional Jewish approaches to death and dying with contemporary psychological wisdom for providing pastoral care for the dying and bereaved and their families.

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

RABBINIC TEXT

Department Chair: Rabbi Natan Margalit, PhD

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

RABTXT 401 Foundations of Jewish Practice

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

RABTXT 402 Jewish Traditions of Sacred Time

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

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

RABTXT 501 First Encounter with the Talmud and Midrash

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

RABTXT 501EBJ First Encounter w/Talmud w/EBJ

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

RABTXT 502 Second Encounter: Skills in Reading Talmud

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

RABTXT 502EBJ Second Encounter w/Talmud w/EBJ

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

RABTXT 507 Midrash from a Renewal Perspective: Contemporary PaRDeS

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

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

Credit area Rabbinics or TaNaKH

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

RABTXT 512EBJ Organic Thinking in Rabbinic Texts

One of the amazing achievements of the early rabbis (from about the 1st to the 7th centuries) was their creation of genres of literature (*Mishnah, Midrash, Talmud*) which maintained many aspects of an earlier, earth-based, indigenous way of thinking that grew out of the biblical era. This Rabbinic literature is therefore a rare treasure—offering insight into a type of thinking that has become mostly lost to Western European intellectual tradition, but which we are discovering may be essential to solving our ecological, social, economic and political crises. Rabbinic literature has often been misunderstood in

Scholarly and popular circles as being haphazardly edited, lacking theological meaning, boring and repetitive. Yet, when approached from the perspective of more organic modes of thinking and writing, it reveals deep spiritual, social and cultural insights, as well as offering a glimpse of ways of thinking that are both ancient and resonant with modern ecological and systems thinking. We will read primary texts in *Midrash*, *Mishnah* and *Talmud*, as well as commentaries both traditional and modern. While many of our texts will deal directly with our relationship to the earth such as agricultural laws and practices, in some cases we will focus on the organic thinking to be found in texts which deal with a wide variety of subjects from gender and sexuality to ritual and community. We also juxtapose our rabbinic texts with modern ecological writings to see how new insights emerge when reading these texts with an earth-based perspective.

RABTXT 513 Mishnah as Paradigm Shift

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

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

RABTXT 517EBJ Pattern Thinking in Midrash w/ EBJ

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

RABTXT 602 Halachic Process / Responsa Workshop

Prerequisites Rabbinic Hebrew

RABTXT 501 or 501EBJ First Encounter with the Talmud (or with EBJ)

RABTXT 502 or 502EBJ Second Encounter with the Talmud (or with EBJ)

This course provides an opportunity for rabbinic students, within 2-3 years of ordination, to explore and develop their relationship with the Halakhic Process and to find their places within the expanded parameters of Integral Halakha. Through this course, we will look at the Halakhic Process from a 4-worlds perspective, renewing its potential as a guide for our religious lives, ethical decision-making, and rabbinic responsibility to the Tradition. We will take an honest and compassionate look at how this process narrowed over the past two centuries, particularly in the Ashkenazi world, and analyze the limits of traditional Halakhic discourse in the context of an Integral Halakhic approach. We will do this by exploring selected issues through the reading of contemporary responsa along with selections from the halakhic codification literature (including relevant Talmudic sections) on various topics relevant to the contemporary rabbinate, such as gender, healing, human dignity, *mitzvot*/obligation, Shabbat,

reproof/gossip, Jewish identity, end-of-life, kashrut, Jewish identity, and end-of-life. There are two required papers for this class: (1) an excursus summarizing the student's personal understanding of Integral Halakha and Paradigm Shift in the context of the Halakhic Process (500-750 words); (2) a teshuva (responsa-type paper), limited-in-scope (2500-3000 words) on a topic relevant to the student's personal rabbinate. This course requires competence in reading rabbinic texts as well as passing grades in First and Second Encounters with Talmud.

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

RABTXT 603 Third Encounter with Talmud and Midrash

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

TANAKH DEPARTMENT

Department Chair: Rabbi Leila Gal Berner, PhD

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

TANAKH 402 - Parshat Ha'Shavuah

TBA

TANAKH 501 Mikraot Gedolot

Prerequisite Biblical Hebrew 102

Prerequisite Medieval Rabbinic Hebrew

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

TANAKH 502 Ketuvim: The Feminine Books of TaNaKH

Prerequisite Biblical Hebrew 102

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

TANAKH 503 Sefer Iyyov - The Book of Job

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

- why do good people suffer?
- where is God in our suffering?
- in the face of suffering, what is the meaning of life?
- what can we expect of God?
- do we have the right to indict and argue with God?
- what must we expect of ourselves?
- what is the nature of friendship?

- what is the nature of faith?
- what do we learn from this book that is useful to us as rabbis, rabbinic pastors and caretakers?

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

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

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

TANAKH 505 Learning to Love Leviticus

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

TANAKH 506EBJ Leviticus: Entryways into Earth-based Perspectives

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

TANAKH 507 Midrash for Rabbinic Pastors

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

- To encounter an assortment of *midrashim*, in Hebrew with English translation, whose content relates to the work of the rabbinic pastor. Talmud Torah.
- To explore the pastoral issues that arise from the encounter with the texts. *Gemilut Hassadim*, *Mussar*, Professional Development.

- To encounter examples of the genres of *midrashim* and to understand the corpora of *midrashim*. Jewish Literacy.
- To understand the literary devices active in *Midrash. Talmud Torah*.

TANAKH 508 The Prophetic Book of Jeremiah

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

TANAKH 509 Contemplative Torah

This class will focus on a Jewish adaptation of a centuries-old contemplative form of engagement with Bible called ‘*lectio divina*’ — renamed here ‘*kriat ha-kodesh*’ — that will focus on learning *Midrash* and then engagement of the heart, mind and soul through a repetitive listening (rather than reading) to biblical text and then praying, meditating on the words and meanings, and finally contemplating on the text in the very personal and intimate context of one’s own life. Students will learn the method of ‘*kriat ha-kodesh*’ and gain an opportunity to practice leading, as we delve slowly and mindfully into Torah’s stories. Our goal is that the student will have a new tool to share with their communities so that each person may enter deeply into Torah’s intimate and personal meaning for her/his life.

TANAKH 510 Sexuality and Gender in TaNaKH

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

TANAKH 511 Tehillim

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

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

The first question asked in Torah is “*Ayeka?*” when God asked Adam the existential question “where are you?” Together, through the contemplative mode of *kriat hakodesh*, we will explore different people in Genesis and “where” they were emotionally and spiritually and situationally, and how they moved toward transformation and change, and how they might answer God’s “*Ayeka?*” question. Based on Reb Leila’s book, *Listening to the Heart of Genesis: A Contemplative Path*, students will learn the *kriat*

hakodesh method, and then use it in our class sessions, so that they will be able to lead groups in a contemplative method as a gateway to Torah study. Students will learn the steps of *kriat hakodesh*, enabling them to experiment with, and offer this modality in their community. (SW23 R. Leila Gal Berner)

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

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

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

TANAKH 516 Feminist Midrash

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

TANAKH 518 Yermiyahu / Jeremiah

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

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

TANAKH 519 Book of Ruth and Torah of Our Times

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

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

JTHT 514 Qurious Wisdom Conversations on the Quotidian with Qohelet and Lao Tzu

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

Cross-listed: TaNaKH: Ketuvim and Jewish Thought

KLI KODESH

KLIKO Kli Kodesh

This is the generic Kli Kodesh course that can be used multiple times in a student record. This course is helpful in designating transfer courses that are Kli Kodesh.

KLIKO 502 Kehilla Builders: Leadership and Growing Sacred Community

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

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

KLIKO 510 Tending the Soul: Self Care for Spiritual Leadership

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

PASTOR 511 Pastoral Care for the Dying and Bereaved

This course synthesizes traditional Jewish approaches to death and dying with contemporary psychological wisdom for providing pastoral care for the dying and bereaved and their families.

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

ISRL 401 Journey Through the Histories of Israel and Palestine

This course explores the complex history, sociology and anthropology of pre-state Ottoman Palestine, including traditional understandings of home and sacred place, the emergence of Israel as a modern

nation-state, Palestinian nationalism, and their relationship to the wider, shifting geopolitics of the Middle East.

This course can be used for Kli Kodesh or Jewish History

KLIKO 514 Faith-Based Community Organizing and Tikkun Olam

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

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

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

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

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

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

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

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

It is said that as a boy, when Abraham recoiled in horror from the idolatrous travesty that consumed the soul of Ur, he would lie for hours in the open fields, his insistent spirit soaring, interrogating the star strewn sky. If the idols were not gods, what then? Was god the mysterious moon of night? Could that be? Yet dawn comes and moon yields sky to sun. Perhaps, he thought, we are called to serve the flaming fire of day? As he lay pressed into the earth, his soul soaring to heaven, days and nights rolled past. Sun, then moon, then sun again... Knowing grew inside him: oasis waters seeping, swelling. No! Not sun, not moon, no force that can be seen or named. Something larger, greater, more powerful, sourcing all yet filling all. Not sun. Not moon. Not the idols or their priests. (SW2020 R. Marcia Prager)

- Only One Power.
- One Source.
- One God!
- YES!

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

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

KLIKO 518 Jews on the Margins

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

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

KLIKO 519 Lurking Behind the Shadow is the Light

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

KLIKO 520 Hasidic Journeys and Teachings

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

KLIKO 521 Spiritual Tools for Kli Kodesh

Spiritual Tools for Klei Kodesh (SW2018 Ruth Gan Kagan)

KLIKO 522 Essence of Healing in Four Worlds

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

KLIKO 523 Judaism Without Holocaust or Halakha

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

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

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

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

KLIKO 524 Jewish Theology of Liberation

Jewish Theology of Liberation (SW2018 R. Liebling)

KLIKO 525 Theology for Internal Liberation

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

KLIKO 526 Mentoring Program

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

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

KLIKO 527 Pedagogy of Tefillah

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

KLIKO 528 Spiritual Leadership

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

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

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

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

KLIKO 529 Joy and Play

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

KLIKO 530 Kindness

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

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

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

KLIKO 531EBJ Organic Torah

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

KLIKO 532 Animals as Spiritual Teachers

(Kallah 2018 R. Laura Duhan-Kaplan)

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

(Kallah 2023 R. Laura Duhan-Kaplan)

KLIKO 533 Solo and Communal Spiritual Practice

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

KLIKO 534 Rituals and Prayer for Healing and Life Transitions

As Jewish clergy serving the diverse needs of our communities, we are often called on to create rituals beyond weddings, funerals, baby namings, and b’nei mitzvah. These can include healing circles or services, mikvah rituals for loss/grief/celebration, bedside rituals for the ill or dying, rituals for

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

KLIKO 600 Capstone Project

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

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

EARTH-BASED JUDAISM

Course Coordinator – Rabbi Natan Margalit, PhD

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

JHIST 511EBJ Evolution of Earth-Based Judaism

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

JTHT 510EBJ Modern Jewish Environmental Thought

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

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

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

translation of a section of Sefer Yetzirah and will also respond to the book by means of a creative project (poetry, art, lesson plan, guided meditation etc.)

RABTXT 501EBJ First Encounter w/Talmud w/EBJ

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

RABTXT 502EBJ Second Encounter w/Talmud w/EBJ

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

RABTXT 512EBJ Organic Thinking in Rabbinic Texts

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

RABTXT 517EBJ Pattern Thinking in Midrash w/ EBJ

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

saying that is that, seen through the lens of the Song of Songs, we can understand the Exodus as a love story between God and the Children of Israel. (SW2019 R. Natan Margalit)

TANAKH 506EBJ Leviticus: Entryways into Earth-based Perspectives

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

SMICHA PLANNING AND PREPARATION

SPP 699 Smicha Planning and Preparation

Non-Credit Course facilitated by the Dean of Students. Senior status students design their smicha ceremony. This course provides a structure for developing and implementing the plans.

Tuition, Fees, *T'rumah*

ADMINISTRATIVE FEES AND DOS FEES - OVERVIEW

Administrative Fees are student charges that cover the costs of managing and operating the school including the costs of administrative staff, technology, billing systems, and other overhead.

Director of Studies (DOS) Fees cover the cost of the student's guide in the program.

Students pay a "T'rumah Fund" surcharge which is 3% of the tuition and fees charged. These funds are used for scholarships for students who have financial need.

Students pay Administrative and DOS Fees according to this schedule:

Student Status	Amount each Spring and Fall Semesters	Director of Studies Fee each Spring and Fall Semesters
Provisionally Accepted Students*	\$1,000 + 3% <i>T'rumah</i>	NA
Rabbinic, Cantorial, Rabbinic Pastor	\$1,400 + 3% <i>T'rumah</i>	\$550 + 3% <i>T'rumah</i>
<i>Hashpa'ah</i> Students (non-ordination)	\$400 + 3% <i>T'rumah</i>	NA

*Provisionally Accepted Students are applicants who have been granted conditional acceptance subject to their acclimation and performance during their first year of studies.

Administrative Fees are mandatory charges for each fall and spring semester that a student remains enrolled in their ordination program. These fees apply to all semesters beginning in the term that the student is admitted to a program and up to and including the student's formal ordination (Smicha) Ceremony that occurs in January, regardless of how many course credits they are taking in a particular term. The Administrative Fees continue even if the student has already completed their academic requirements, received ordination over the summer preceding their official Smicha ceremony, or is taking only a course outside of the AOP such as a CPE unit. The fees cover administrative overhead costs associated with maintaining the student's active enrollment status until they have formally graduated from the program.

The Administrative Fee ensures continued access to institutional resources, support services, and operational management for these students as they transition toward official degree conferral and ordination. It funds the behind-the-scenes administration necessary to review academic records, process graduations, and organize the Smicha Ceremony activities.

The Director of Studies fee covers the cost of working with a designated Director of Studies (DOS) throughout the ordination program. The DOS serves as a mentor and guide, providing personalized support and guidance to the ordination student as they navigate the program's requirements and coursework.

Students are exempt from paying the Administrative and Director of Studies (DOS) fees during an approved leave of absence, as outlined in the leave of absence policy. This exception acknowledges that

students on an approved hiatus from their studies do not actively engage with administrative services or receive mentorship from a DOS during their time away from the program.

TUITION AND FEES

Applicants:

- **Application Fee** is \$75 for all new applications. Applications for additional programs, if an AOP student, such as the Hashpa'ah Training Program is \$50.

Provisionally Accepted Students (*Mechina*):

- **Administration Fee** of \$1,000 per spring or fall semester plus a 3% *T'rumah* Financial Aid Fee of \$30.
- **Tuition for Fall and Spring semesters**, per course, is \$1,100 plus a 3% *T'rumah* Financial Aid Fee¹ of \$33.
- **Intensive Study Week (Smicha Week)** – usually in early July; location varies; cost is \$2,600 and up depending on lodging – fee includes tuition for 2 full-credit classes.

Rabbinical, Cantorial, Rabbinic Pastor Students:

- **Tuition for Fall and Spring semesters**, per course, is \$1,100 plus a 3% *T'rumah* Financial Aid Fee of \$33.
- **Beit Midrash Fees:** Some courses have an optional study session, 1 hour a week. The fee is \$300 for the live sessions, \$200 for access to the videos only. The Beit Midrash is non-credit.
- **Workshop Fees:** Workshops meet for 90 minutes a session with 13 sessions for a total of 19.5 hours or a different combination accumulating to approximately 19.5 hours. The fee is \$750 plus 3% *T'rumah* Financial Aid Fee of \$22.50. For some workshops, one AOP credit is awarded. See course description for details. Workshops have a -W in the course abbreviation, such as HEBREW 401-W. Lifecycle Practicums are workshops.
- **Workshop Auditor:** Some workshops can be taken as an auditor in which the student would not receive credit. Students are encouraged to take skill building workshops multiple times, if needed, as an auditor after the first time for the full fee. Auditors would not be able to take a qualifying test unless they previously paid the full tuition and are retaking the test. The fee is \$550 plus 3% *T'rumah* Financial Aid Fee of \$16.50.
- **Director of Studies Fee** of \$550 each spring and fall semester plus a 3% *T'rumah* Financial Aid Fee of \$16.50. Students in double tracks (Rabbinic or RP + Cantorial) pay an additional Director of Studies Fee of \$550 per semester plus *T'rumah*.
 - **First DOS Fee:** Upon admission, for the period prior to the start of the student's first semester, a \$200 DOS fee plus 3% *T'rumah*.

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

- **Spiritual Direction – *Mashpi'a/h*** – Fees of \$600 each spring and fall semester, paid via Populi. No *T'rumah* fee. Covers 5 sessions or \$120 per session.
- **Administration Fee** of \$1,400 each spring and fall semester plus a 3% *T'rumah* Financial Aid Fee of \$42.
- **ALEPH *Chai*-level contribution** – AOP students and alumni play important roles in sustaining ALEPH and AOP through many channels. One way that support is expressed is through a donation to ALEPH of \$18/month (\$216/year) known as “Smicha Chai”.
- **Ordination Gift:** At ordination, the graduating student is expected to make a substantial donation of at least \$1,000 which will be used exclusively to fund need-based financial aid. Typically, this is achieved through fundraising as a collective effort of the graduating class during the semester before the smicha ceremony.
- **Required Retreats:**
 - **OHALAH Shabbaton & Conference** – about \$1,000 *plus* 5 nights’ hotel accommodation – about \$150 per night. This is now held in early January around Denver, Colorado. <https://www.ohalah.org/>
 - **Davvenen’ Leadership Training Institute/DLTI** A 2-year program of 4 biannual one-week retreats (February and July – new cohort usually starts every other July) for each week, about \$1,200 to \$1,900 retreat fee (depending on lodging) – fee includes tuition for 2 AOP credits / units. <https://www.dltitraining.org/>
 - **Intensive Study Week (Smicha Week)** – usually in early July; location varies; cost is \$2,600 and up depending on lodging – fee includes tuition for 2 full-credit classes.
- **Recommended Attendance (at least one Kallah required):**
 - **ALEPH Kallah** (at least one Kallah required) – biennial one-week retreats, usually following Smicha Week. Retreat fee is approximately \$1,500 (depending on lodging). Some course offerings are designated as AOP one credit courses that require 4 additional hours after Kallah. These optional AOP one credit courses are available for \$495 each credit.

Hashpa’ah Training Program Students:

- **Program Fee** \$3,100 annually plus a 3% *T'rumah* Financial Aid Fee of \$93. This fee includes HTP “core courses” and Hashpa’ah Supervision as well as the program for the winter intensives, although not accommodations, and does not include the summer retreats or additional courses.
- **Administration Fee** \$800 plus a 3% *T'rumah* Financial Aid Fee of \$24. Current AOP students who are paying the administration fee of \$1,400 do not have to pay this admin fee of \$800.
- **Spiritual Director Sessions (*Mashpi'a/h*)** are \$120 per month for 10 months, \$1,200 annually, paid via Populi.
- **Tuition for Fall and Spring semester courses**, per course, is \$1,100 plus a 3% *T'rumah* Financial Aid Fee of \$33.
- **Two Winter Intensives** (Tuesday pm through Friday pm before OHALAH).

Accommodation costs of about \$150 per night for 3 or 4 nights - not including Shabbaton.

- **Three Summer Retreats (Smicha Week)** – usually in late June to early July; location varies; cost is \$2,600 and up depending on lodging.
- **ALEPH *Chai*-level contribution** – a contribution to the ALEPH Alliance, minimum \$18/month, \$216 annually.

Credit Hour Policy

An AOP one-credit course covers the amount of material that would normally be covered in a course that meets two hours per session in a 13-week semester for a total of 26 hours. In addition to class hours, a one credit course is expected to involve 52 hours of out-of-class preparation such as reading and written assignments.

A course that is given in an Independent Study format, with less than 5 students, may vary from this number of in-class hours. Given that the pace and intensity of study is increased with fewer students in attendance, an IS one-credit course may consist of fewer than 26 contact hours but must not be fewer than 13 contact hours.

The AOP one credit is approximately double the standard one credit at a U.S. college or university. This is because the standard requirement for one credit involves 12.5 hours of direct classroom instruction and 25 hours of out-of-class preparation time, and the AOP credit involves approximately double that amount.

Types of courses: The AOP has various types of courses that have evolved over time with some having exceptions to the standards outlined above.

- Semester Courses
- Smicha Week Courses
- Workshops and Labs
- Lifecycle Practicum
- Clinical Pastoral Education Courses (CPE)
- Davvenen' Leadership Training Institute (DLTI)
- Kallah Courses

Semester Course. An AOP course is two hours per session in a 13-week semester for a total of 26 hours. The AOP defines one AOP credit as 26 hours of class time with 52 hours of out-of-class preparation. The cost of a semester course is the standard cost of a one AOP credit course.

AOP Smicha Week. Students receive one AOP credit for each course taken during Smicha Week. This is an exception to the standard AOP credit with class time ranging from 14 to 15 hours. This exception is justified by the intensive nature and value of the week.

Workshops. An AOP Workshop typically meets for 90 minutes per session for 13 sessions or some other combination for a total of 19.5 hours. Some workshops are slightly greater or less than those hours. Although the class hours would translate to $\frac{3}{4}$ of a credit, an exception is made, and one AOP credit is awarded, although there may be a credit limit for Hebrew language workshops. Cost of the workshop reflects the actual number of hours. Included in this category are the Hebrew workshops and the Lifecycle Practicum.

Clinical Pastoral Education (CPE). One CPE Unit typically involves full-time work, usually consisting of around 400 hours of supervised clinical practice spread over 10-12 weeks, often with 300

clinical hours and 100 classroom hours. Because of the number of hours involved, the AOP credits have increased as shown below:

Students who entered prior to Fall 2024:

All programs: one CPE Unit is assigned 2 AOP credits.

Students entering on or after Fall 2024, Units of CPE will be assigned as follows (note: total AOP credits for each program increases by the increase in CPE credits so that there is no overall change):

- Rabbinic Students: First CPE Unit (required) will be assigned 4 AOP credits. If the student decides to take a second Unit of CPE, it will be assigned 2 AOP credits.
- Cantorial Students: First CPE Unit (required) will be assigned 4 AOP credits. If the student decides to take a second Unit of CPE, it will be assigned 2 AOP credits.
- Rabbinic Pastor Students: All Units of CPE will be assigned 4 AOP credits.

Davvenen' Leadership Training Institute/DLTI. DLTI is a core feature of our program and a requirement for all rabbinic, rabbinic pastor, and cantorial students. This two-year training program brings together clergy, students, and lay leaders of all backgrounds for four intensive weeks of skill-building (July and February) in the high art of leading public prayer. Although there are four intensive weeks, the full DLTI program was assigned 2 AOP Credits. While the number of hours might warrant more credit, we want to make sure that there is room in the program for the other courses and requirements. If the credits assigned to DLTI were to be increased, we would need to increase the total credits required for each program by a commensurate amount. Therefore, DLTI will continue to earn 2 AOP Credits.

ALEPH Kallah Retreat. The ALEPH Kallah is a week-long public festival of Jewish Renewal-style learning, *davvenen*, art, music, theater, workshops, concerts, a fabulous gathering for anyone interested in Jewish Renewal. A few specified courses may be offered for AOP credit at Kallah. In class hours during Kallah is approximately 10 hours and the faculty schedules two videoconference classes that are 2-hours each bringing the total to 14-15 hours.

Summer Ordination

All eligible AOP smicha program students may receive ordination in the summer with the following provisions.

To be eligible for Summer Ordination, the student must complete ALL requirements by the end of the Spring Semester or Smicha Week. However, based on the discretion of the student's Director of Studies, Clinical Pastoral Education (CPE) may sometimes be completed after smicha.

Additional details:

Summer Ordination Ceremony - Students who complete their program in the Spring Semester or during Smicha Week should discuss with their Director of Studies the format for the ordination. The format could be a low-key ceremony at the conclusion of Smicha Week, or via a video conference call soon after Smicha Week, for example.

January Smicha Ceremony - Summer Ordained students are required to attend the non-credit course SPP 699 Smicha Planning and Preparation in the Fall semester and participate in the Smicha Ceremony at OHALAH the following January.

Official Documentation - Students receiving Summer Ordination will receive official documentation that they completed all requirements and achieved ordination. They will receive their official *teudah* in January.

Rabbinic Capstone and/or Cantorial Senior Seminar - the Rabbinic Capstone (spring semester) and Cantorial Senior Seminar (fall semester) must be completed prior to ordination.

Payment Obligations - See section on Tuition, Fees, *T'rumah*, above.

Consult with your Director of Studies if you have any questions.

Detailed Competency Chart

	non-cantorial coursework*	coursework for all programs	Rabbinic	RP	Cantorial	supplementary coursework
Traditional liturgy and the nusach:						
Weekday	HAZAN 506	initial skill building: DLTI	required	required	<i>Nusach</i> cycle	Liturgical Hebrew
<i>Kabbalat Shabbat & Ma'ariv</i>	HAZAN 506	initial skill building: DLTI	required	required	<i>Nusach</i> cycle	Liturgical Hebrew
<i>Shabbat Shacharit</i>	HAZAN 506	initial skill building: DLTI	required	required	<i>Nusach</i> cycle	Liturgical Hebrew
<i>Shabbat Mincha</i>	HAZAN 506	initial skill building: DLTI	required	preferred	<i>Nusach</i> cycle	Liturgical Hebrew
<i>Birkat HaMazon</i>			full Hebrew	abbreviated	full Hebrew	
<i>Havdalah</i>	HAZAN 506	initial skill building: DLTI	required	required	<i>Nusach</i> cycle	
<i>Hallel</i>	HAZAN 506		required	**	<i>Nusach</i> cycle	Liturgical Hebrew
<i>Kiddush for Shabbat and all Holydays</i>	HAZAN 506		required	required	<i>Nusach</i> cycle	
<i>Shalosh Regalim simple nusach</i>	HAZAN 506		required	**	<i>Nusach</i> cycle	Liturgical Hebrew
<i>Pesach Seder basics</i>			required	required	required	Liturgical Hebrew
<i>Hoshanot</i>	HAZAN 506		required	**	<i>Nusach</i> cycle	Liturgical Hebrew
<i>High Holiday Evening nusach</i>	HAZAN 506		required	required	<i>Nusach</i> cycle	Liturgical Hebrew
<i>High Holiday nusach basics</i>	HAZAN 506		required	required	<i>Nusach</i> cycle	Liturgical Hebrew
Trope:						
<i>Torah reading</i>	HAZAN 514		required	required	required	
<i>Haftarah</i>	Resources in Files		required	**	required	

Awareness of other <i>tropes</i>	Resources in Files				<i>Nusach</i> cycle	
Awareness of special readings	Resources in Files			**	<i>Nusach</i> cycle	
Eicha	Resources in Files				required	
High Holidays	Resources in Files				required	
Esther	Resources in Files				required	
Other Megillot (Ruth, Kohelet, Shir Hashirim)	Resources in Files				required	
Lifecycle liturgy, <i>nusach</i> and innovative approaches		Liturgy of the Lifecycle and Lifecycle Practica				
Funerals, <i>Shiva</i> , Unveiling		Endings & Beginnings	required	required	required	Liturgical Hebrew
Weddings/commitment ceremonies for couple of all genders and gender identities		B Mitzvah & Weddings	required	required	required	Liturgical Hebrew
Baby namings, <i>brit milah</i> , <i>simchat bat</i> , adoption		Endings & Beginnings	required	required	required	Liturgical Hebrew
Conversion	Halakha courses		required	counsel & refer	counsel & refer	
<i>B'nei Mitzvah</i>		B Mitzvah & Weddings				Liturgical Hebrew
Divorce & <i>Gittin</i>	Halakha courses		required	counsel & refer	counsel & refer	
Illness, <i>Misheberach</i> , <i>Vidui</i>		Endings & Beginnings	required	required	required	Liturgical Hebrew