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I. THE RECONSTRUCTIONIST RABBINICAL COLLEGE

Mission and Vision Statements

MISSION:
The Reconstructionist Rabbinical College cultivates and supports Jewish living, learning and leadership for a changing world.

EDUCATIONAL ENTERPRISE¹: The vitality of the Jewish people requires a dynamic approach to Jewish life. The approach must honor the past, meet the needs of the present and provide a road to the future through bold, innovative thinking. The Reconstructionist Rabbinical College will:

EDUCATE rabbis and other Jewish community leaders who will help people create meaningful, purposeful and spiritual lives; engage Jews of all ages in sacred study grounded in scholarly, traditional and innovative methods of interpretation; foster participation in Jewish cultural arts and letters; inspire Jews and others to pursue justice, peace and righteousness; and lead efforts to build and sustain participatory and vibrant Jewish communities.

ADVANCE scholarship with an esteemed teaching faculty that gives voice to Jewish wisdom throughout the ages; sheds light on the historical and intellectual dynamics of Jewish religious civilization; and contributes fresh ideas to contemporary Jewish life through research and publication.

DEVELOP and widely disseminate Jewish liturgical and educational materials that foster meaningful living and promote a world in which all peoples coexist peacefully and with mutual respect.

¹ Adopted 2008.
RRC: Our Academic Philosophy and Program

The Reconstructionist Rabbinical College trains leaders and provides scholarly and religious resources for the Reconstructionist movement and the Jewish community at large. We are committed to fostering rootedness in Jewish tradition, strengthening progressive moral values such as egalitarianism and inclusion, nurturing spirituality and contributing to the growth of Jewish communities. We pride ourselves on being a kehillah kedushah, a sacred, ethical community guided by a sense of connection to godliness—those beliefs and values that compel us to work for a better world.

We believe that training Jewish leaders is a complex task. It requires us to impart the knowledge and practical training necessary to carry out the responsibilities of the profession, and also to model an ethical community in which transparency of governance, participatory decision making and caring for each individual are central to the day-to-day experience of students, faculty and staff.

TALMUD TORAH: A RECONSTRUCTIONIST APPROACH

RRC’s curriculum reflects the Reconstructionist view of Judaism as the evolving religious civilization of the Jewish people. Our approach to Jewish learning simultaneously embraces the wisdom of our tradition and our ancestors and shows a willingness to struggle or differ with that tradition. Every course at RRC requires students to be intellectually honest, rigorous and self-reflective. Our students learn how to understand our predecessors’ texts and traditions on their own terms historically; explore how subsequent generations have reinterpreted and developed them; and reaffirm, reconstruct or reject certain texts or practices. We take very seriously our responsibility as heirs of this rich tradition; we are willing to seek wisdom in the Jewish past and to explore new possibilities for the Jewish future.

Our students delve deeply into the five principal periods of Jewish civilization: biblical, Rabbinic, medieval, modern and contemporary. In mining our ancestors’ understanding of Torah, students enter into a dialogue with those in previous generations who addressed perennial human issues. In this way, RRC educates leaders who can articulate the voice of tradition as it speaks to today’s Jews.

BECOMING A RABBI

Rabbis, like all clergy in the 21st century, play complex and demanding roles. As community leaders, they must mediate between the rapidly changing contemporary world and their own religious traditions, providing guidance in a maelstrom of ethical and political challenges. As practical administrators, they must contend with concerns of staff, budgets, buildings and program planning. As pulpit rabbis or educators, college chaplains or pastoral caregivers, they must translate religious teachings into holy human encounters. And as religious practitioners, they must nourish themselves through prayer, study
and spiritual pursuits so that they can lead and model an engaged Jewish life. To fulfill these roles, rabbinical students need to cultivate and internalize a rabbinical identity. At RRC, we take seriously the mandate to foster among students a rabbinical identity that integrates dedication to the Jewish people, knowledge and skills, spiritual maturity, strong interpersonal skills, integrity and other traits of fine moral character, and a commitment to the responsibilities they will be assuming in clergy practice.

Students develop knowledge and skills through (1) a variety of core courses and electives covering Jewish texts, history and thought; (2) practical rabbinics courses on such topics as pastoral counseling, ritual leadership, community organizing, education and Jewish ethics; (3) supervised field experience, including student pulpits, campus work, chaplaincy, Jewish education and community organizing; and (4) participation in a broad range of co-curricular programs including workshops, lectures and committee work.

Students are encouraged to use their years at RRC to develop spiritual maturity, to build moral character and to cultivate interpersonal skills. They have the opportunity to participate in RRC’s innovative spiritual direction program, a contemplative practice that assists those seeking to discern God’s presence in their lives. RRC also offers a series of elective courses in Mussar, in which students engage in a process of self-transformation through the study and application of ethical traits (middot). Opportunities for communal worship and religious expression abound in and around the RRC community, enriched by the diverse liturgical styles and religious practices of its students and faculty. Hevrutah study (partnered study) encourages the development of intimate and fruitful relationships with others.

RRC’s commitment to egalitarianism, inclusiveness, participatory decision making and a vibrant Bet Midrash enables students to cultivate interpersonal skills and build character. RRC emphasizes teaching students how to listen, how to let people be heard and how to involve them in decision making. By encouraging and sustaining a diverse and inclusive community, RRC enables students to explore and appreciate a variety of Jewish identities and expressions. The appreciation of our diversity equips RRC’s graduates to see the holiness in those they will come to serve and to be open to the varieties of contemporary Jewish expressions and identities.
The Reconstructionist Movement: Intellectual Origins

The name Reconstructionist was coined in the first half of the 20th century to describe an approach to understanding and living a Jewish life that dates back to the sixth century B.C.E. Jeremiah illustrated this approach as he confronted the challenges of early Israel. Correctly sensing that the community was facing great changes, Jeremiah understood that it was his role as a Jewish leader

“To uproot and to pull down,
To destroy and to overthrow,
To build and to plant.”

(Jer. 1:10)

Jeremiah recognized that the continuation of Judaism required an active effort to abandon certain elements of tradition that were standing in the way of the continued health of the community and to create new approaches in their place.

In the 18th century, emancipation, which granted Jews citizenship rights in France—and later throughout Europe—presented the Jewish community with unprecedented questions. Non-Jews and Jews began to ask if Jews could be loyal citizens of the countries in which they lived. If they did not need to be Jewish, why would they choose to retain their Jewish connections? What exactly was Judaism? Was it a religion, a nationality, an ethnicity or something else entirely? Jewish thinkers in various geographic locations addressed these questions.

In the 1930s, Mordecai M. Kaplan, the intellectual founder of Reconstructionist Judaism, defined Judaism as the evolving religious civilization of the Jewish people. This definition of Judaism, widely adopted though rarely attributed, effectively brought to a close 150 years of Jewish communal struggle with the question of what it means to be Jewish post emancipation. But ending the intellectual debate was just the beginning. A clearer definition of Judaism gave the Jewish people a helpful starting point, but would this newfound clarity lead to a vibrant Jewish life, for individuals and for the community? Would the Jewish people be able to contribute in new ways to the improvement of the world, bringing us closer to the peace and wholeness we all hope for?

For more than 70 years, many members of the Jewish community have been motivated by an approach to Jewish life that emerges from Kaplan’s definition. This approach is dynamic, giving true weight to the evolutionary nature of Jewish life that Kaplan described. The changing nature of Judaism is both a description of what Jewish life has been and a prescription for a healthy Jewish future. A Reconstructionist approach to Jewish life is deeply immersed in tradition while simultaneously responding to the present and providing a pathway to the future.
II. RRC FACULTY

Abraham, Jennifer (f/t), Vice President for Administration, BA, Gratz College; BA, Temple University; MS, Drexel University

Breitman, Barbara, D.Min. (p/t), Assistant Professor of Pastoral Counseling; Director of Training, Jewish Spiritual Direction Program, BA, Brandeis University; MSW, University of Pennsylvania; Doctor of Ministry, Graduate Theological Foundation

Cooper, Rabbi Fredi, Ed.D (f/t), Director of Assessment; Assistant Professor of Practical Rabbinics, BS and Doctor of Education, Temple University; MA Special Education, Loyola College; MAHL, Reconstructionist Rabbinical College

Dulkin, Rabbi Ryan, Ph.D. (f/t), Assistant Professor of Rabbinic Literature, BA and Master of Arts degrees in English Literature, San Francisco State University; Rabbinic Ordination, MAHL and Doctorate in Midrash and Scriptural Interpretation, Jewish Theological Seminary

Friedman, Reena Sigman , Ph.D. (p/t), Associate Professor of Modern Jewish History, BA (cum laude) History with distinction in all subjects, Cornell University; MA, Master of Philosophy and Doctoral degrees, Columbia University

Kreimer, Rabbi Nancy Fuchs, Ph.D. (p/t), Director, Department of Multifaith Studies and Initiatives; Associate Professor of Religious Studies, BA, Wesleyan; MA, Yale Divinity School; Title of Rabbi, Reconstructionist Rabbinical College; Doctorate in Religion, Temple University

Glanzberg-Krainin, Rabbi Deborah, Ph.D. (f/t), Vice President for Community Engagement, Title of Rabbi, MAHL, Reconstructionist Rabbinical College; Doctorate in Religion, Temple University

Hecker, Joel, Ph.D. (f/t), Chair, Department of Modern Jewish Civilization; Associate Professor of Jewish Mysticism, Honors BA, Wesleyan; MA, Yale Divinity School

Holtzman, Rabbi Linda (p/t), Rabbinic Formation Specialist, BA and MS Degrees, Temple University; BA in Hebrew Letters, Gratz College; Title of Rabbi, MAHL, Reconstructionist Rabbinical College

Kamionkowski, S. Tamar, Ph.D. (f/t), Chair, Department of Biblical Civilization; Associate Professor of Bible, BA, Oberlin College; Master of Theological Studies, Harvard Divinity School; Doctorate in Near Eastern and Judaic Studies, Brandeis University

Lev, Rabbi Sarra, Ph.D. (f/t), Chair, Department of Rabbinic Civilization; Associate Professor of Rabbinic Literature, BA in Religious Studies, York University; Title of Rabbi and MAHL, Reconstructionist Rabbinical College; Doctorate in Rabbinic Literature, New York University
Liebling, Rabbi Mordechai (p/t), Director, Social Justice Organizing Program, BA Government, Cornell University; MA in the History of American Civilization, Brandeis University, Title of Rabbi, MAHL Reconstructionist Rabbinical College

Martin, Rabbi Nathan, Director of Student Life, MA in International Relations, Johns Hopkins University; Title of Rabbi, MAHL, Reconstructionist Rabbinical College

Mayer, Rabbi Vivie (p/t), Director, Mekhinah-Year Program and Bet Midrash, BA Biology, BA English, Queens College of the City University of New York, Title of Rabbi, MAHL, Reconstructionist Rabbinical College

Powers, Rabbi Amber, Vice President for Student Development (f/t), Adjunct Instructor of Practical Rabbinics, BA Religion, Emory University; Title of Rabbi, MAHL, Reconstructionist Rabbinical College

Rom, Tirzah (p/t), Adjunct Instructor of Modern Hebrew Language, BA Linguistics, Temple University; Senior Teacher’s Degree, David Yalin School of Education in Israel

Staub, Rabbi Jacob, Ph.D. (f/t), Chair, Department of Medieval Jewish Civilization; Professor of Jewish Philosophy and Spirituality Director, Jewish Spiritual Direction, BA in English, State University of New York at Buffalo; MA and Doctorate in Religion, Temple University; Trained as a Spiritual Director, Shalem Institute for Spiritual Formation; Certification in Mindfulness Leadership Training with Sylvia Boorstein

Stein, Rabbi Margot (p/t), Adjunct Instructor, Music and Liturgy, BA, Princeton University; Title of Rabbi, MAHL, Reconstructionist Rabbinical College

Stern, Elsie, Ph.D. (f/t), Vice President for Academic Affairs, BA, Yale University Title of Rabbi, MAHL, Reconstructionist Rabbinical College

Teutsch, Rabbi David, Ph.D. (f/t), The Louis and Myra Wiener Professor of Contemporary Jewish Civilization; Chair, Department of Contemporary Jewish Civilization; Director, Levin-Lieber Program in Jewish Ethics, Doctorate from the Wharton School, University of Pennsylvania

Wasserman, Rabbi Mira (f/t), BA in Hebrew Literature, Jewish Theological Seminary; BA American Studies, Barnard College; Ph.D. in Jewish Studies, University of California at Berkeley; Title of Rabbi, Hebrew Union College-Jewish Institute of Religion.

Waxman, Rabbi Deborah (f/t), President, BA Columbia College, Columbia University, Title of Rabbi and MAHL, Reconstructionist Rabbinical College; Ph.D. in American Jewish History, Temple University
III. DEGREE PROGRAMS AND ADMISSIONS REQUIREMENTS

Master of Arts in Hebrew Letters and Title of Rabbi

Requirements for the title of rabbi are the following:

- satisfactory completion of academic coursework (minimum three years; normally five or six years)
- satisfactory completion of professional requirements
- final approval of the faculty

Upon successful completion of the rabbinical program, students also receive the Master of Arts in Hebrew Letters degree.

ADMISSIONS POLICIES AND PROCEDURES

RRC welcomes applications for admission to the rabbinical program from bright, energetic and motivated Jews who have demonstrated commitment to the furtherance of Judaism and the development of the Jewish people. RRC has established these entrance requirements for the Master of Arts in Hebrew Letters and rabbinical program:

- a bachelor’s degree from an accredited college or university and an academic record that demonstrates the potential to do quality graduate-level study
- a knowledge of Jewish religion and history
- facility with modern Hebrew equivalent to one year of college-level Hebrew study or higher, as demonstrated by an examination administered by RRC in conjunction with the admissions interview (applicants whose Hebrew proficiency is at the minimum standard are admitted to the Mekhinah-year program, the successful completion of which is a prerequisite to entering the regular five-year program)
- familiarity with the basic concepts of Reconstructionist Judaism
- experience with at least one Reconstructionist community
- ongoing involvement with the Jewish community
- academic and personal references that testify to the applicant’s suitability for rabbinical studies and the rabbinate
- the Graduate Record Examination (optional for applicants who already hold a graduate degree)
- a personal interview with the Admissions Committee

The College, under the auspices of the Admissions Committee, also reserves the right to conduct a psychological evaluation of candidates.
**GENERAL POLICIES**

Age, sex, marital status, sexual orientation, gender identity or expression, race, color, ancestry, national origin, handicap and disability will not be determining factors in the considerations of the Admissions Committee.

Although RRC has no formal standard of religious practice that it demands of students or candidates for admission, respect for the sancta of the Jewish people and an openness to issues of personal religious observances are expected, as are high standards of ethical behavior.

An applicant who is married to or in a committed relationship with a non-Jewish partner will ordinarily not be admitted to the rabbinical program.

**APPLICATION PROCEDURE**

Applications for admission may be obtained by contacting the vice president for student development at the College. We strongly advise prospective applicants to visit the College before beginning the application process, so that they can become more familiar with the program, the community, and the entrance and academic requirements. A visit may be arranged by contacting the vice president for student development.

Prospective applicants in Israel may contact the director of the College’s Israel program to consult about the application process.

Each applicant must complete a formal application and also submit the following:

- official transcripts of undergraduate and graduate academic records
- results of the Graduate Record Examination
- at least three letters of recommendation, including one from an academic instructor and one from a rabbi (applicants may submit up to six letters)
- a five- to-10-page statement (double-spaced) discussing the applicant’s formative influences and life experiences, intellectual and religious development, decision to train for the rabbinate, rabbinical goals and choice of RRC (topics the applicant may wish to address include his or her current Jewish practices, relationship with Israel and conception of and relationship with God)
- a $50 application fee

Applicants are considered on a rolling basis throughout the academic year for the following fall semester. However, those seeking financial aid should submit applications for admission and all supporting materials by Feb. 1 to allow sufficient time for administrative processing. In addition, because applications will be considered for merit scholarships on a rolling basis, applicants are advised to submit all the materials listed above as early as possible in the academic year. In all cases, only applications postmarked no later than Feb. 1 will be considered for merit scholarships.
Candidates who are clearly not qualified (in terms of prerequisite requirements, academic record or some other outstanding factor) will be informed in writing that they will not be considered for admission. The vice president for student development will contact qualified candidates to schedule interviews with the Admissions Committee. Upon advance request, home hospitality with an RRC student will be provided for out-of-town applicants.

The Admissions Committee consists of the following members:
- the president of the College
- the academic dean
- the director of student life
- the vice president for student development
- a representative of the board of governors
- a graduate of the College
- two faculty members
- a senior student

ADMISSIONS INTERVIEW

Admissions interviews are generally held at the College from November through April, although interviews may be scheduled at other times at the discretion of the Admissions Committee and the vice president for student development. Applicants in Israel who submit their applications by Feb. 1 and who have made a campus visit to RRC may arrange to be interviewed via videoconferencing from Jerusalem. The Admissions Committee reserves the right to require all applicants to interview again in person at the College. Placement examinations in Hebrew and in Jewish traditions are administered in conjunction with the interview. At the interview, applicants should be prepared to respond to questions about the following:
- personal Jewish journey
- motivations for wanting to pursue a rabbinical career
- Jewish beliefs and practices
- conception of and relationship with God
- relationship to Israel
- acquaintance with North American Jewish life
- acquaintance with the Reconstructionist movement and its philosophy
- experience in Jewish leadership
- vision for their rabbinate

Because the College values the interview as an opportunity to get to know each candidate individually, other subjects may be raised as well. Applicants less familiar with Reconstructionist Judaism are expected to seek opportunities to learn in advance about the movement, its practices and its philosophy.
NOTIFICATION OF DECISION

The Admissions Committee normally will make decisions on acceptance within one month following the interview. The written notification will state whether applicants are admitted to the Mekhinah year or the regular five-year program.

Once accepted, applicants have three weeks to provide the vice president for student development with written confirmation of their intention to enroll, along with a deposit of $500 to hold a place in the entering class. (Applicants who pay the deposit may receive a full refund up to May 15, a 50 percent refund up to May 31 and no refund thereafter.)

Admitted candidates will be sent instructions on how to apply for financial aid. Applications for financial aid must be completed and submitted by April 15 to the office of the vice president for student development. Applicants who wish to apply for need-based aid are encouraged to submit their financial aid applications as soon as possible, before the April 15 deadline, because certain awards may be granted on a rolling basis. Financial aid decisions will be announced by May 15. At this time, students may request federal Direct Loan application forms from the loan administrator.

Master of Arts in Jewish Studies

Requirements for the Master of Arts in Jewish Studies (M.A.J.S) are the following:

- satisfactory completion of all academic coursework
- a master’s essay or project—a coherent and original work that reflects the student’s insight and learning, planned with and guided by a faculty adviser over the course of a semester

ADMISSIONS POLICIES AND PROCEDURES

The Master of Arts in Jewish Studies program offers a serious, graduate-level opportunity to delve deeply into Jewish history, thought, ethics and literature while searching for spiritual meaning and holiness. The M.A.J.S. provides students with a sound basis for later specialization, affording them a background in the full breadth of Jewish studies, including Hebrew language.

The program is designed to serve students with a variety of personal and professional objectives, including individuals who:

- are in the process of learning about Judaism and want to intensify their learning at a level not available in most adult education programs
- prefer to learn in an environment that encourages exploration of a subject’s religious significance and spiritual potential, rather than in a setting that emphasizes only academic “objectivity” and precludes personal engagement
- have already achieved a significant level of Jewish learning and now wish to study Torah in an open environment with serious-minded people
are planning careers as Jewish professionals and want to deepen their background first
are considering embarking on doctoral work in Jewish studies that will require narrow specialization

Classes are taught by rabbinical school faculty and are attended by rabbinical students. Love of Torah is enhanced by a commitment to viewing Jewish teachings and traditions through a contemporary lens. Hebrew language requirements support the study of Jewish texts in their original language. The College integrates academic learning and the exploration of spiritual significance and personal meaning. M.A.J.S. students may participate in many of RRC’s community programs, including worship and celebration.

Students in the program will:
• achieve advanced Hebrew language proficiency to support a lifetime of ongoing text study
• gain a substantial mastery of areas that interest them, particularly in Jewish history, thought and literature
• deepen their Jewish sense of self and advance their spiritual growth
• integrate the academic and personal aspects of the course of study through a master’s essay or project, developed with the help of a faculty adviser

ADMISSIONS POLICIES AND PROCEDURES
Applications are available from the Admissions Office. Applicants will be expected to demonstrate or provide the following:
• a bachelor’s degree from an accredited college or university and an academic record that demonstrates the potential to do quality graduate-level study
• a proficiency in modern Hebrew equivalent to at least one year of college-level Hebrew study, as determined by an examination administered in conjunction with the admissions interview
• familiarity with the basic concepts of Reconstructionist Judaism
• academic and personal references
• the Graduate Record Examination
• a three-page statement (double-spaced) discussing their intellectual and religious development, reasons for applying to the program, personal and/or professional goals and, if determined, their academic areas of focus within the M.A.J.S. program or ideas for the final paper or project
• a $50 application fee

A personal interview with the vice president for student development and two members of the regular faculty is required.

Applicants must submit all materials to the Admissions Office no later than May 15 before the fall semester in which studies are to begin. When circumstances permit, applications submitted by Nov. 1 will be considered for a program that begins during the spring semester, but entering in the fall semester generally is preferable.
GENERAL POLICIES
Age, sex, marital status, sexual orientation, religion, race, color, ancestry, national origin, handicap and disability will not be determining factors in the considerations of the Admissions Committee.

DEGREE REQUIREMENTS
The Master of Arts in Jewish Studies program is a two-year program for those who enroll full time. Students may also enroll on a part-time basis.

Twenty courses are required, including the following:
• two semester-long courses in Jewish history/civilization
• two semester-long courses in Jewish thought
• Reconstructionism 1
• eight elective courses, including one in which texts are studied in the original Hebrew or Aramaic
• six semester-long courses in modern, biblical and/or Rabbinic Hebrew (each student will be placed at an appropriate level based on a Hebrew language examination, and students whose Hebrew competence is equivalent to that required for completion of the rabbinical program will be exempt from this requirement)
• a master’s essay or project, planned with and guided by a faculty adviser, in which the student spends a semester integrating the materials studied into a coherent and original work that reflects the individual’s insight and learning

DESIGNING AN INDIVIDUAL ACADEMIC PLAN
Upon admission, the student will be assigned a faculty adviser by the academic dean. The adviser will meet with the student at least once each semester to reflect upon the student’s progress and plan an individualized academic program that will culminate in the master’s essay/project.

The shape of the program and the cluster of courses the student chooses depend on his or her interests. For example, the program might focus on a period of Jewish history (such as biblical, Rabbinic or modern), a discipline in Jewish studies (such as Jewish history, Jewish mysticism, Jewish ethics or Jewish feminism) or a theme (such as covenant, community or prayer). Although no such specialization is required in course selection, the master’s essay/project will provide an opportunity for personalized consideration of themes that have emerged from coursework. Examples of master’s essays/projects include “The Use of Classical and Contemporary Images of the Matriarchs in Creating a Feminist Jewish Consciousness,” “The Hasidic Approach to Prayer and Meditation,” “What Is Jewish Art?” and new rituals (e.g., a Tu B’Shvat seder).

CO-CURRICULAR ACTIVITIES
An orientation program is held before the first day of classes each fall. Other co-curricular programs for rabbinical students are often open to M.A.J.S. students.
Doctor of Hebrew Letters

Students granted the title of rabbi at RRC are eligible for the Doctor of Hebrew Letters degree upon completing the required degree work at RRC, earning a doctorate at an accredited university and submitting to RRC an approved thesis growing out of the doctoral dissertation. Additional details regarding the doctoral program are available from the vice president for academic affairs.

Special Programs in Practical Rabbinics

SPECIALIZATION IN THE CAMPUS RABBINATE

In consultation with the directors of practical rabbinics and the campus rabbinate program, rabbinical students interested in campus work may choose to structure their practical rabbinics training as a specialization in the campus rabbinate. The campus specialization requirements include a prescribed set of practical rabbinics courses, three full years of supervised campus work in at least two locations and participation in the Campus Supervision Group. Those who complete all requirements will receive a certificate of specialization in the campus rabbinate.

SPECIALIZATION IN CONGREGATIONAL LIFE

In consultation with the director of practical rabbinics, students who are interested in pursuing a career in the congregational rabbinate may choose to structure their practical rabbinics training as a specialization in congregational work.

The requirements for a specialization in congregational life include a prescribed set of practical rabbinics courses: Life Cycle, Homiletics, Pastoral Counseling, Group Work, Rabbi as Organizational Manager, Rabbi as Educator and Contemporary Jewish Worship. A unit of Clinical Pastoral Education is recommended. Students are required to have one two-year-long or two one-year-long field placement positions as student rabbis in congregations. In those years in which students have pulpit positions, they will be required to participate in RRC’s Pulpit Supervision Group. Those who complete all requirements will receive a certificate of specialization in congregational life.

SPECIALIZATION IN SOCIAL JUSTICE ORGANIZING

The College is in the process of determining the requirements for a new specialization in Social Justice Organizing.
Joint Degree and Certificate Programs

JOINT MASTER’S PROGRAM IN JEWISH EDUCATION
Students matriculated at the College who are interested in specializing in education may opt to enroll in the Master of Arts in Jewish Education program at Gratz College. Coursework at RRC satisfies all relevant Jewish studies requirements. Two RRC education courses also may be applied to the seven graduate courses in education required for the master’s degree at Gratz College.

An internship under the supervision of a joint RRC-Gratz committee also is required. For information on Gratz College’s Master of Arts in Jewish Education program, contact Gratz College’s Office of Admissions at 215.635.7300, ext. 140, or 800.475.4635, ext. 140, or e-mail admissions@gratz.edu.

Nonmatriculated Students
Each semester, some of the courses in the rabbinical program are open to limited numbers of nonmatriculated students. These courses are advertised, and permission from the instructor is required.

EXCHANGE AGREEMENTS
Subject to the approval of the instructor and of RRC’s Faculty Executive Committee, students matriculated at the College may enroll in courses offered at Gratz College, the Lutheran Theological Seminary at Philadelphia and the Department of Religion of Temple University. Matriculated students also may enroll for a year of equivalent study at Leo Baeck College in London, subject to the endorsement of RRC’s academic dean and the approval of the Leo Baeck College administration.
IV. RABBINICAL PROGRAM OF STUDY

Summary of the curriculum

The RRC Rabbinic program is founded on the question: What skills and knowledge do 21st-century rabbis need to create and sustain vibrant Jewish life and to lead, inspire and support the communities they serve? The curriculum is designed to cultivate skills and knowledge that will allow students to be:

• **vessels of Torah** who are deeply rooted in Judaism’s rich textual legacy and are able to share that legacy with others in ways that enrich their lives with meaning.

• **sh’likhei tzibur (ritual leaders)** who lead communities in meaningful and inspiring prayer and ritual as they move through the rhythms of the year and of their individual lives.

• **self-aware models of strength and kindness** whose actions and leadership model the value that all human beings are created *b’tezlem Elohim* (in the image of God). RRC’s curriculum cultivates students’ interpersonal skills and their growth in the *middot* (virtues and behaviors) that allow people to live up to this central and demanding Jewish value.

• **effective and socially aware leaders.** RRC seeks to train rabbis who will lead in all the settings in which Jews seek meaning and community and who work for greater justice in the Jewish world and beyond. In order to train students for leadership roles in synagogues, nonprofit organizations and educational settings, the curriculum includes training and internship experiences that develop entrepreneurial, financial and organizational skills.

• **healing and helpful pastoral caregivers.** Rabbis have the holy privilege of accompanying people in times of great joy and great sadness. At RRC, students learn from leaders in the fields of pastoral and spiritual care and are supported by teachers, mentors and colleagues as they develop the inner resources that will allow them to support others in their times of need.

The Core Program

The core program is designed to meet the needs of students who enter RRC with a love for Judaism and a passion for serving the Jewish people, strong undergraduate training in the liberal arts or sciences, and demonstrated aptitude in the areas of social and emotional intelligence. Students who enter RRC with limited Hebrew skills begin with the *Mekhinah* Year, which prepares them to succeed in the five-year core program. Students who enter RRC with more extensive experience, knowledge or skills in the areas of Jewish studies, ritual or organizational leadership, or pastoral care modify the program to meet their
current capabilities, needs and interests. Our instructors draw on best practices from traditional academic study, traditional Jewish learning, mindfulness practice and pastoral and professional training to help students cultivate their intellectual, personal and professional growth and learning.

The core program consists of two parts: The first two years are the Foundational Years, which provide students with a grounding in the Jewish legacy from antiquity through modern times. They also provide students with basic training in practical rabbinic skills and opportunities for personal spiritual growth. The final three years are the Integration Years. These years, which begin with a year of study in Israel, further cultivate students’ knowledge, skills and abilities through individualized programs of study.

**MEKHINAH YEAR:**
RRC requires that some students complete one preparatory year of study before they are admitted to the five-year core program. The Mehinah Year is designed to accommodate students who, although lacking some of the skills required to begin rabbinical study, appear to have excellent potential for service to the Jewish people.

The Mehinah Year program focuses on intensive study of Hebrew language and literature. Students also devote substantial time to the study of Jewish practices—the halakhah of customs, ceremonies, life-cycle events and calendar—and participate in a learners’ minyan. Successful completion of the Mehinah Year qualifies students to continue in the College’s five-year rabbinical training program.

**FOUNDATIONAL YEARS:**
During their Foundational Years, students cultivate a strong foundation in all areas of rabbinic formation. They encounter the unfolding story of Jewish civilization by studying texts, traditions and lived experience of Jews from antiquity to the present. In addition, they begin to cultivate pastoral, interpersonal and liturgical skills through classroom study and applied experience. The Foundational Years also include opportunities for students to cultivate the personal and spiritual growth that will animate and sustain their work as rabbis.

**INTEGRATION YEARS:**
After completing the Foundational Years, students enter the Integration Years. At RRC, we believe that the integration of intellectual, personal and professional modalities lies at the core of the rabbinic vocation. The Integration Years foster this crucial melding.

Students spend the first Integration Year in Israel, where they develop their Hebrew skills and learn firsthand about Israeli culture, history and politics and the experiences of Israel’s diverse populations. During the Israel year, many students engage in study and experiential learning that helps them to better understand the experiences of both Israelis and Palestinians. Many students engage in intensive study in one of Israel’s many Batei Midrash (houses of study), where they have the opportunity to develop their
knowledge of Jewish texts through traditional study.

During their integration years at RRC, students build on the skills and learning they have cultivated in the earlier parts of the program. Students take advanced text courses, which allow them to delve deeper into Judaism's rich textual tradition. They also take courses that bring together academic, traditional and applied modes of study as well as courses that combine the study of traditional texts and past Jewish experience with contemporary theory and creative application. During the Integration Years, students continue to develop their professional skills through study and practical learning in the areas of pastoral care, ritual leadership and organizational leadership and through increasingly advanced field placements. Students further develop their professional skills within the RRC community through leading services, planning programs and teaching fellow students and faculty during our community learning times. During the Integration Years, students are encouraged to design their own learning experiences and projects that allow them to build on their individual areas of strength and interest.

**REQUIREMENTS FOR GRADUATION**

- Equivalent of three years full-time study at RRC (most students complete the program in 5–6 years)
- Year of study in Israel
- Fulfillment of academic and professional requirements
- Approval by the faculty
Program of Study

MEKHINAH PROGRAM:
The Mekhinah Program provides students with the instruction in biblical, Rabbinic and modern Hebrew that will prepare them to enter the Foundational Years. The specific courses are tailored to the needs of the individual students and the cohort as a whole.

FOUNDATIONAL YEARS
Courses:
Civilizational Core
Biblical Core (four credits)
Rabbinic Core (five credits)
Medieval Core (six credits)
Modern Core (five credits)
Reconstructionism 1* (two credits)

Foundational Text
Tanakh 1-2 (two credits)
Haftarot (two credits)
Mishnah and Tosefta (two credits)
Talmud 1-2 (four credits)
Parshanut HaMikra 1 (two credits)

Hebrew
Introduction to Rabbinic Hebrew (two credits)
Intermediate Modern Hebrew (six credits)

Practical Rabbinics, Professional and Personal Formation
Life-Cycle Shiur (one credit)
Year-Cycle Shiur (one credit)

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2 The standard program is designed to cultivate foundational knowledge and skills across the competencies. We encourage students to individualize the program to meet their needs. A student who demonstrates the competencies cultivated in a given course can opt out of that course or experience and either accelerate his/her progress through the program or take another course/RRC-sponsored experience instead. Courses marked with an asterisk are normally taken by all students.

This is the program of study for students who matriculated in 2013 or after. The program of study for students matriculating before 2013 is listed in the 2012–13 catalogue available on the RRC website.
Beyn Adam Lekhavero Shi’ur (one credit)
Life-Cycle Practicum (one credit)
Teaching and Learning Practicum (one credit)
2 Exploring Practice Labs* (1/2 credit each)
Foundations of Rabbinic Relationships and Ethics (two credits)

INTEGRATION YEARS (INCLUSIVE OF PRIOR SUMMER)

Designated Courses³
Rabbi as Leader (two credits)
Group Work (two credits)
Pastoral Counseling (two credits)
Homiletics (two credits)
Entrepreneurship (two credits)
Jewish Identity (two credits)
Contemporary Jewish Landscape (two credits)
Contemporary Jewish Thought (two credits)
Introduction to Jewish Mysticism (two credits)
Advanced Talmud (two credits)
Contemporary Civilization—Israel⁴ (two credits)
Immersive Hebrew⁵ (minimum credits TBD)

Distribution Requirements
Multifaith (four credits)⁶
Social Justice (two credits)
Integration (six credits)
Text and Practice (two credits)
Advanced Biblical Text (two credits)
Advanced Rabbinic Text (two credits)
Advanced Medieval Text (two credits)
Advanced Modern Text (two credits)

³ These are courses that most students will take in order to achieve the competencies.
⁴ Most students take this course in Israel.
⁵ In the standard program, students will take either a summer- or semester-long intensive ulpan in Israel or will engage in an immersive summer Hebrew program in the United States.
⁶ Students will be required to pass tests to demonstrate basic knowledge of Christianity and Islam before taking multifaith courses.
Professional Formation Workshops
Boards (non-credit)
Budgets and Financial Documents (non-credit)
Clergy Sexual Boundaries (1/2 credit)
LGBTQAI Inclusive Communities (1/2 credit)
Navigating Israel in American Communities (1/2 credit)

Electives
Courses (10 credits)
Workshops (two additional workshops)

Additional requirements (normally required of all students)
Year of study in Israel
Senior capstone experience
Ma’agalim (six semesters)
Professional shadowing (40 hours)
Participation in communal worship, study and committee work
Supervised fieldwork (six semesters)
Demonstration of basic knowledge of Christianity and Islam
Program Offerings

**Mekhinah year program**

**Jewish Traditions/Halakah 1–2**  
Rabbi Vivie Mayer  
(two credits per semester)

In this two-semester course, students will explore traditional Jewish beliefs and practices. Through primary texts (Bible and Mishnah) in translation, students will encounter the fundamentals of prayer, *kashrut*, Shabbat and festival observance. This course also investigates the phenomenon of *halakhah* (Jewish lived practice) and how it evolves through ever-changing times.

**Mekhinah Tanakh 1–2**  
S. Tamar Kamionkowski, Ph.D.  
(four credits per semester)

This course introduces students to the language and literary features of the biblical texts. Over the course of the year, students learn the vocabulary, grammar and stylistic elements of biblical Hebrew that will allow them to read and translate the narrative texts of the Bible.

**Minyan Mekhinah**  
Rabbi Nathan Martin  
(one credit per semester)

In these biweekly sessions, students experience and practice the daily prayer service at a beginner’s pace. They encounter the standard *nusah* (intonation) of the prayers as they build their reading fluency. They encounter the standard format of the weekday service and increase their familiarity with the *siddur* and the daily prayers. One session per week uses the Reconstructionist prayer book, while the other uses a traditional Ashkenazi prayer book.

**Modern Hebrew 1–2**  
Tirzah Rom  
(four credits per semester)

This course uses a multimedia approach to develop students’ Hebrew comprehension and communication skills. Through daily conversation, instruction and engagement with texts and spoken
material from contemporary Israeli culture and media, students develop their ability to speak, understand, read and write modern Hebrew.

**Siddur**
Rabbi Ryan Dulkin, Ph.D.
(four credits per semester)

This course introduces students to the poetic language of classical, Rabbinic-era prayer through central texts of the *siddur*. Students build vocabulary and learn to recognize syntactical and literary forms. The students encounter central theological themes of the prayers through the exploration of the structure and function of each prayer section.

**Haggadah shel Pesakh/Mishnah**
Instructor TBD
(four credits)

This course continues to build the language skills developed in the *siddur* class through study of the *haggadah* and selected *mishnayot* from Tractate *Pesakhim*. It also continues the work of the *halakhah* course as it traces the integration of the biblical and rabbinic texts and trends into what has become the *haggadah*.

**Foundational Years Program**

**CIVILIZATIONAL CORE SEQUENCE**

**Biblical Core: Civilization**
Elsie Stern, Ph.D.
(four credits)

This course explores the history, literature and thought of the biblical period. Students will trace the evolution of the Bible and devote special attention to the emergence of a distinctive Israelite worldview in the context of the ancient Near East.
Normally taken in Foundational Year 1

**Rabbinic Core: Civilization**
Rabbi Ryan Dulkin, Ph.D.
(three credits)

This course covers key historical and intellectual issues in the Second Temple and Rabbinic periods,
an emphasis on the latter. Among the questions to be asked: How did developments in Second Temple Judaism set the stage for the emergence of the Rabbis? How did the “Rabbis” emerge as a movement after the destruction of the Second Temple, and how could they replace the old priestly elite? How did Rabbinic Judaism develop in its two centers of origin, Palestine (the Land of Israel) and Babylonia (Iraq), to become the dominant form of Judaism under the rule of Islam? How were the Rabbis organized, and was there diversity within the group? How did Rabbinic literature fundamentally reshape Judaism? How did Jewish ritual and liturgy develop under Rabbinic influence? What was the Rabbis’ view of gender? How did they perceive non-Rabbinic Jews and non-Jews?

Normally taken in Foundational Year 1

**Rabbinic Core: Thought**
Rabbi Sarra Lev, Ph.D.
(two credits)

This course is designed to introduce students to the major forms and genres of Rabbinic literature. Students will touch on a few of the best-known texts, learn what questions to ask, learn how to read and understand them, and discuss why it might matter, even millennia later. Texts will be studied in the original language, and class will consist primarily of reading and interpreting the selected texts.

Normally taken in Foundational Year 1

**Medieval Core: Civilization**
Rabbi Jacob Staub, Ph.D.
(four credits)

This comprehensive survey of medieval Jewish civilization covers the period of the Geonim to the dawn of the Emancipation (seventh to 17th centuries). The institutions and literature of social, political, spiritual, *halakhic* and intellectual movements are studied in their historical contexts. The course makes special reference to the interactions of Jewish communities with neighboring societies; to the ever-changing forms of Jewish communal structures, beliefs and practices; and to diversity and controversy within the communities.

Normally taken in Foundational Year 2

**Medieval Core: Thought**
Joel Hecker, Ph.D.
(two credits)

This course introduces students to major trends and genres of medieval Jewish thought, including philosophy, mysticism and *halakhah*. While it can be taken as a stand-alone course, it also functions as a companion course to Medieval Core: Civilization.
Normally taken in Foundational Year 2

**Modern Core: Civilization**
Reena Sigman Friedman, Ph.D.
(three credits)

This survey of modern Jewish history, beginning in the mid-17th century and culminating in the mid-20th century, will explore the transformation of Jewish identity and communal life in response to the unprecedented challenges of the modern era. Emphasis will be placed upon the evolution of the rabbinic role in a changing world.

Normally taken in Foundational Year 2

**Modern Core: Thought**
Joel Hecker, Ph.D.
(two credits)

Students will examine key issues developed by leading theologians, including Cohen, Baeck, Buber and Rosenzweig. During this course, students will explore their own theologies in light of these thinkers’ ideas.

Normally taken in Foundational Year 2

**Reconstructionism 1**
Rabbi Jacob Staub, Ph.D.
(two credits)

This course surveys the history of the Reconstructionist movement and places particular emphasis on the basic categories of Mordecai M. Kaplan’s thought. Students become acquainted with those categories that differentiate the Reconstructionist approach to Judaism.

Normally taken in Foundational Year 1

**FOUNDATIONAL TEXTS SEQUENCE**

**Tanakh 1–2**
S. Tamar Kamionkowski, Ph.D.
(two credits per semester)

Students will work with lexical resources and critical commentaries to build biblical Hebrew translation skills and to cultivate the ability to recognize nuances in the text. The course engages readings that explore biblical texts from a variety of perspectives. During the first semester, students will focus on narrative
texts; during the second, they will focus on poetic texts, especially those that are Haftarot or appear in the liturgy.

Normally taken in Foundational Year 1

**Mishnah and Tosefta**
Rabbi Mira Wasserman, Ph.D.
(two credits)

This course introduces students to these foundational halakhic texts. The course develops students’ abilities to read and understand the texts independently while also providing opportunities for lively engagement with the content of the material.

Normally taken in Foundational Year 1

**Talmud 1–2**
Rabbi Mira Wasserman, Ph.D.
Rabbi Sarra Lev, Ph.D.
(four credits)

This course examines the first chapter of Tractate Berakhot. Students will explore key features of talmudic literature and will begin to develop essential skills for reading Talmud.

Normally taken in Foundational Year 2

**Parshanut HaMikra 1**
Rabbi Jacob Staub, Ph.D.
(two credits)

This course is an introduction to the most significant medieval commentators on the Torah. Students will read medieval commentators such as Rashi, Rashbam, Ibn Ezra, Radak, Rambam and Sforno. During this course, students will focus on the general presuppositions and methods of medieval biblical exegesis and on the particular concerns of individual commentators. This semester will focus on commentaries on the Akedah—Genesis 22.

Normally taken in Foundational Year 2

**MODERN HEBREW**

Introduction to Rabbinic Hebrew
Rabbi Mira Wasserman, Ph.D.
(two credits)
This intensive course introduces students to the basic grammatical and syntactic features of rabbinic Hebrew.
Normally taken in Foundational Year 1

**Intermediate Modern Hebrew 1–3**
Tirzah Rom and Staff
(two credits per semester)

This sequence develops students' Hebrew comprehension and communication skills through a mix of immersive learning and extended study structured around conversation, instruction and multimedia resources.
Normally taken in Foundational Year 2

**PRACTICAL RABBINICS, PROFESSIONAL AND PERSONAL FORMATION**

**Shiurim and Practica**

*Beyn Adam Lekhavero Shi’ur*
Rabbi Mira Wasserman, Ph.D.
(one credit)

This course will explore core Jewish teachings about interpersonal relationships—the relationship between teacher and student, between parent and child, between oneself and others. Students will enlist text study and dialogue to help define one’s responsibilities to others and to explore how ancient texts can speak to the challenges of contemporary social life.
Normally taken in Foundational Year 2

*Life-Cycle Shi’ur*
Rabbi Vivie Mayer
(one credit)

This course will explore some of the seminal texts of Torah, Talmud and Codes that address, describe and serve as sources for traditional life-cycle rituals, including birth, *b’rit milah*, coming of age, marriage, divorce, illness, death and mourning. Students will build a foundation for reconstructing Jewish life-cycle rituals to meet contemporary needs with integrity and understanding.
Normally taken in Foundational Year 1
Life-Cycle Practicum
Rabbi Linda Holtzman
(one credit)

In this course, students learn to create life-cycle rituals that are rooted in, and informed by, traditions of Jewish practice (as explored in the Life-Cycle Shi’ur) and meaningful to a wide range of contemporary Jews. The course will explore traditional Jewish life-cycle moments as well as additional life changes characteristic of American Jewish life, including birth, adolescence, marriage, conversion, midlife transformations and death. The course will explore the entire cycle, examining philosophic, halakhic, theological, psychological, ethical and spiritual issues. Students will produce practical and creative “lab” projects.
Normally taken in Foundational Year 1

Year-Cycle Shi’ur
Staff
(one credit)

Through a combination of Bet Midrash study and instruction, this course will explore the Jewish year cycle as it is described in biblical, Rabbinic, medieval and modern sources and as it has been practiced by Jews across time and space.
Normally taken in Foundational Year 1

Teaching and Learning Practicum
Rabbi Fredi Cooper, Ed.D.
(one credit)

This course introduces students to fundamental principles and practices of curriculum design and instruction, especially as they are relevant to supplementary school settings.

Foundations of Rabbinic Relationships and Ethics
Barbara Breitman, D.Min., and Rabbi David Teutsch, Ph.D.
(two credits)

Responding to the complex needs, expectations and agendas of those interacting with rabbis requires a high level of interpersonal awareness and moral responsibility. This course introduces foundational skills, conceptual frameworks, values and principles that help rabbis to exercise their roles consciously, self-reflectively and effectively.
Normally taken in Foundational Year 1 or 2
Exploring Practice Labs
Staff
(1/2 credit)

These experiences provide students with an opportunity to develop and deepen their Jewish practice through experimentation, reflection and conversation. Areas for reflection will include: What was the experience like? How did it affect the participant’s personal and/or collective experience? How did it relate to traditional aims of the practice category (Shabbat, prayer, etc.)? How did it relate to the participant’s own goals and desires?

Ma’agalim
Rabbi Amber Powers
Rabbi Linda Holtzman
(1/4 credit)

Ma’agalim are facilitated reflection groups focused on the development of an authentic, meaningful rabbinic identity and style that draws upon Reconstructionist approaches to leadership and Jewish life. In a small-group format, students will discuss the ways their identities as future rabbis impact their lives and their emerging visions for their future rabbinate. Ma’agalim are a primary home for self-reflection and the integration of the various components of rabbinical education, including classroom-based learning, fieldwork experiences, and personal spiritual practice and development.

Fieldwork Supervision
Rabbi Fredi Cooper, Ed.D., Rabbi Anne Feibelman, Rabbi Nancy Fuchs-Kreimer, Ph.D., Rabbi Mordechai Liebling, Rabbi Nathan Martin, Rabbi Mira Wasserman, Ph.D.
(1/2 credit)

Supervision groups are intended to help students maximize the learning experience inherent in their internships and fieldwork. Each group is organized based on the setting in which the student is working. Group supervision helps participants to analyze and address problems and opportunities that arise in the course of their work.

Integration Years Program

ADVANCED TEXT AND INTEGRATION COURSES

Advanced Talmud
Rabbi Mira Wasserman, Ph.D.
Rabbi Sarra Lev, Ph.D.
(two credits)
This course will explore a different chapter of the Babylonian Talmud during each semester of a six-semester cycle so that students can take this course more than once. Students will focus on understanding how the historical layers of the text intersect with one another to create a coherent view of a subject. The intersections of halakhah and aggadah and how different Rabbinic sources are used in the Babylonian Talmud will also be studied.

Required course for students who matriculated before 2013; Advanced Rabbinic Text credit

Agadic Process: The Body in Jewish Thought, Law and Lore
Joel Hecker, Ph.D.
(two credits)

This course will adopt a multidisciplinary approach to considering issues of the body as treated in select texts from the Jewish tradition. Looking at rabbinic/halakhic, pietistic, kabbalistic and Hasidic texts, the course will begin by considering different approaches to the question of the body. Students will then examine the following topics: asceticism, eating, death, and issues around gender and sexuality. Throughout, the course will adopt the perspective that the body is a constructed entity that can be contextualized and that has a history of its own; thus, people in different cultural frameworks will not only think about but even experience their bodies in varying ways. The goal is to trouble accepted notions of the body and identity so that students can have greater awareness of how these tropes work in their own lives. Most classes will begin with one or more film clips that will help to open up the topic of study.

Advanced Rabbinic Text and Integration credit

Ancient Jewish Mysticism and Magic
Joel Hecker, Ph.D.
(two credits)

This course will explore ancient Jewish mysticism and the Jewish magical tradition through classical Rabbinic texts, The Book of Formation (Sefer Yetzirah), ancient heikhalot literature, The Book of Mysteries (Sefer ha-Razim) and texts from the Magic Bowls and the Sword of Moses (Harva de-Moshe). Students will consider the following questions: Who are the actors in the Jewish mystical and magical scenes? What continuities and ruptures do these traditions present in relation to biblical and apocryphal texts? To what extent were Jewish mystical and magical practices part of the general Jewish culture? What do they share with and how are they different from “normative” Judaism? How did they influence liturgy and practice?

Advanced Rabbinic Text credit

Biblical Theology: God
S. Tamar Kamionkowski, Ph.D.
(two credits)
Biblical theology is a robust subfield of biblical studies for Protestant scholars; however, no single work by a Jewish biblicist explicitly addresses biblical theology. This course will explore how a Jewish biblical theology might look. The course will include careful readings of a number of texts about God in the Bible and will also include secondary literature about biblical theology.

Advanced Bible or Integration credit

**Midrash**
Rabbi Sarra Lev, Ph.D.
(two credits)

This course will study a range of *midrashic* literature, including *Midrash Rabbah*, *Sifrei*, *Sifra* and *Mekhilta*. Students will learn how the Rabbis used strategies of interpretation to explore the biblical texts and derive meaning from them.

Advanced Rabbinic Text credit

**Beki’ut: Mishneh Torah—Hilkhot Evel**
Rabbi Vivie Mayer
(two credits)

This course will explore all 14 chapters of *Hilkhot Evel* in Maimonides’ *Mishneh Torah*. Students will build reading comprehension by reading substantial portions of Hebrew text in class each week. The course will also engage with the array of *halakhic* issues that arise around death and ritual mourning. While the course will focus on understanding the *peshat* of the text and covering ground, it will also consider the material from a practical rabbinics point of view.

*Beki’ut* and Advanced Rabbinic Text credit

**Beki’ut: Netivot Shalom**
Rabbi Jacob Staub, Ph.D.
(two credits)

Rabbi Shalom Noach Berezovsky (1911–2000), the Slonimer Rebbe in the last decades of the twentieth century, wrote this Hasidic text that also combines Mitnagdische elements, including Mussar. This course focuses on the section on *tefillah*.

*Beki’ut* and Advanced Modern Text credit

**Beki’ut: Parashat Ha’shavuah**
S. Tamar Kamionkowski, Ph.D.
(two credits)
In this course, sections of each week’s Torah portion are read. Students will study the content of each *parashah*, focus on certain *pesukim* that have a rich textual legacy, strengthen their biblical Hebrew reading skills and explore creative applications of the weekly *parashah* to contemporary issues.

**Beki’ut, Advanced Bible and Integration credit**

*Beki’ut: Sefas Emes*

Joel Hecker, Ph.D.

(two credits)

This course will focus on *Sefas Emes*, the classic Hasidic work by Rabbi Yehudah Leib Alter of Ger. The text became popular in modern times because of the Gerrer Rebbe’s emphasis on the *nequdah penimit*, the inner point of each individual that retains its connection to and knowledge of God. Students will consider the distinctive ways the *Sefas Emes* develops Hasidic themes and think about the way a Hasidic homily functions as biblical interpretation. During class, students will read the piece in Hebrew (from Arthur Green’s volume); the English translation will be used to aid preparation. Since this is a *beki’ut* course, it will prioritize covering ground in the Hebrew text. No previous study of Hasidic literature is expected.

*Beki’ut and Advanced Modern Text credit**

**Biblical Theologies of Exile: A Hands-On Approach**

S. Tamar Kamionkowski, Ph.D.

(two credits)

In recent years, scholars have argued that most of the Hebrew Bible can be read through the lens of the trauma of exile. This course will examine various biblical texts that offer theological responses to the experience of dislocation, exile and resettlement. Students will use class time to conduct close readings of biblical texts in their ancient context and to reflect on service-learning projects. Students are expected to participate in community service related to the needs of displaced persons and immigrants.

*Advanced Bible and Integration credit**

**The Contemplative Reading of Jewish Texts**

Rabbi Jacob Staub, Ph.D.

(one credit)

Students will enact a Reconstructionist adaptation of the Christian practice of *lectio divina*. Each week, students will read a short passage, write about the thoughts that arose during the daily reading and read the same text together during the two-hour class session. The course will treat sacred texts as conduits of inspiration and insight, develops the ability to read such texts without reference to their literal meanings.
or historical contexts, and develops a shared vocabulary of sacred discourse. Students will engage with texts from all eras of Jewish history.
Integration credit

**Contemporary Israeli Civilization Seminar**
Matthew Berkman
(two credits)

This seminar offers an exploration of contemporary Israeli society, politics and history with particular attention to the history of the Israel/Palestine conflict and to pluralism and diversity within Israeli society.
Required course

**Contemporary Jewish Civilization Seminar/Contemporary Jewish Landscape**
Rabbi David Teutsch, Ph.D.
(two credits)

This seminar surveys the 21st-century community in terms of its demography, sociology, institutions, problems and prospects. Discussion will focus on methodological questions, on the nature of the American Jewish community and on the practical implications of the material studied.
Required course; students who matriculated before 2013 normally take this course in Year 5

**Contemporary Jewish Thought 1–2**
Rabbi Nancy Fuchs Kreimer, Ph.D.
(two credits per semester)

This course is a survey of the leading Jewish thinkers in the post-Holocaust period, as well as a discussion of the challenge of contemporary developments (e.g., Israel, feminism, liberation theology) to Jewish thought. The course concludes with each student preparing a personal statement of faith and doubt.
Required course; normally open only to seniors

**Ethics of Speech**
Rabbi David Teutsch, Ph.D.
(two credits)

Jewish tradition teaches that “life and death are in the power of the tongue.” This course will explore leshon hara and rekhilut, the nature of promises and verbal agreements, the obligation to offer reproof (tokhekhah) and the challenge of truth telling. Students will read traditional texts, discuss cases and apply contemporary ethical methodologies.
Integration credit
Hasidut
Joel Hecker, Ph.D.
(two credits)

This course addresses issues such as Hasidic prayer and Torah study, mystical leadership, worship through materiality, and mystical union in the movement’s early texts. These will include texts written by students of the Baal Shem Tov, the Maggid of Mezheritch and Ya’aqov Yosef of Polonoyye, and from their students, including Menahem Mendel of Vitebsk, Levi Yitshaq of Berditchev, Menahem Nahum of Chernobyl, Elimelekh of Lizhensk and Shneur Zalman of Liadi. The course will conclude with teachings of Nahman of Brazlav and “the Ishbizer,” Mordekhai Yosef Leiner.

Heretics!
Joel Hecker, Ph.D.
(two credits)

This course will study texts written by (or about) figures who skirted the boundaries of “legitimate” religious discourse and practice. Students will consider the following questions: What are the lines of doctrine/praxis that deem a person heretical? What are the historical patterns that lead toward the symbiotic relationship of heresies and orthodoxies? When does ostensibly heretical thought slip past “the censors”? Students will examine midrashic texts dealing with Korah, talmudic texts discussing Elisha ben Avuyah and works by Spinoza and Nathan of Gaza (the pamphleteer for Shabbatai Zvi), exploring the crossed lines that rendered these figures “heretical.” Students also will study texts by Maimonides, R. Nahman of Brazlav and Rabbi Mordekhai Yoseph Leiner (the Ishbitzer), examining these figures who drew condemnation and admiration with their radical writings. Integration credit; Advanced Rabbinic Text credit for students who matriculated before 2013

In and Out of the Garden: Classic Rabbinic Sources on Genesis 1–5
Rabbi Ryan Dulkin, Ph.D.
(two credits)

This course will explore the Garden of Eden narrative (Genesis 1–3) through classical Rabbinic sources, homing in on key themes and motifs. Was the creation of human beings a good idea? Were Adam and Eve created together or separately? What was Adam doing in the Garden? What was the serpent’s role? How many punishments did the first couple receive? Were they ultimately forgiven for their transgression?
Advanced Bible and Advanced Rabbinic Text credit

Introduction to Jewish Mysticism
Joel Hecker, Ph.D.
This course introduces Jewish mysticism within the context of broader scholarly discussions of mystical experience, gender, religion and reading. Students will focus on the Zohar, the central and canonical text of Jewish mysticism, and will read the text in translation, focusing on its literary style and on the experiential and reciprocal relationship with divinity. During the course, students will explore the kabbalistic mindset and the nature of the kabbalists' mystical experience; kabbalistic models and practices in the 16th-century kabbalah of Zefat will also be considered. Students will gain the tools to read the Torah as a modern kabbalist—to be able to use that experiential hermeneutic creatively.

Required course

Jewish Biomedical Ethics
Rabbi David Teutsch, Ph.D.
(two credits)

This course will explore Jewish approaches to health, medicine and medical research; study the major issues in biomedical ethics; and formulate Jewish-based positions on these matters. Students will gain knowledge of basic approaches to biomedical ethics, learn how to research and formulate a substantial Jewish approach to biomedical issues, and analyze and evaluate moral arguments concerning these issues.

Integration credit

Jewish Meditation
Rabbi Jacob Staub, Ph.D.
(two credits)

This course will help students develop a meditation practice. Writings about different types of Jewish meditation will be surveyed, and students urged to practice a variety of meditation techniques—both during class meetings and between them. Students are required to develop a daily practice and to regularly write in their journals.

Integration credit

Jewish Sexual and Family Ethics
Rabbi David Teutsch, Ph.D.
(two credits)

This course will explore traditional Jewish sexual ethics and contemporary alternatives. Students will consider individual rights and obligations, as well as the creation and maintenance of family structures and communities, as part of their investigation of sexual ethics.

Integration credit
Love, Longing and Laughter: *Shir HaShirim, Eikhah and Esther* in Their Biblical and Jewish Contexts
Elsie Stern, Ph.D.
(two credits)

This course will explore three *megillot* in their original biblical contexts and their later Jewish liturgical and interpretive contexts. Students will conduct close readings of the Hebrew texts, exploring what these books have to say about a range of theological, national-political and existential issues. Particular attention will be paid to the literary features of the texts and the relationship of these books to the rest of the biblical corpus. After engaging with the texts in their original literary contexts, students will explore how the texts are transformed in later Jewish tradition. This part of the course will look at *midrashic*, liturgical and ritual treatments of the three texts and explore how these treatments comment on, expand upon and transform the biblical texts.
Advanced Bible credit

Modern and Contemporary Hebrew Literature
Staff
(two credits)

This course will follow the amazing journey of 20th-century Hebrew literature from the creative endeavor of a small number of people to a major literary presence, producing internationally recognized and acclaimed authors. Students will examine the cultural context of Hebrew authors and how that context both shaped the literature and was shaped by it.
Advanced Modern Text credit; required course for students who matriculated before 2013

Modern Contemporary Jewish Literature
Tresa Grauer, Ph.D.
(two credits)

This course will consider the ways in which Jewish American writing reflects and explores issues of identity formation, with particular attention to potentially competing and often problematic cultural allegiances. Questions to be asked include: What does it mean to "be Jewish"? To "be American"? To be Jewish and gendered? How do we understand the link between individual identity and collective identity? What role does memory play in the creation of a sense of self? The course will look at many forms of cultural production in an effort to understand how these questions have been inscribed by American Jews; texts may include novels, short stories, plays, autobiographies and films.
Advanced Modern Text credit; required course for students who matriculated before 2013
Organizational Ethics and Economic Justice
Rabbi David Teutsch, Ph.D.
(two credits)

This course will explore how traditional and contemporary approaches to Jewish ethics are applied to organizational policy and practice, employer–employee relations, business transactions and issues of economic justice. Students will investigate their understanding of ownership, disclosure, human rights and dignity, and how these topics should affect everyday commercial and organizational conduct, as well as broader social policy.
Integration credit

Parashanut HaMikra: Divine–Human Encounters
Rabbi Jacob Staub, Ph.D.
Spring semester
(two credits)

This advanced parashanut course will study commentary about biblical texts that describe divine–human encounters—dreams, malakhim and prophecy. The course will focus primarily on the perspectives of Rashi, Rashbam, Ibn Ezra, Radak, Ramban, Sforno and Ralbag.
Advanced Bible and Advanced Medieval Text credit

Poverty and Social Welfare in the Bible and Beyond
Elsie Stern, Ph.D.
(two credits)

This course will explore a range of biblical texts addressing poverty and social welfare. Students will use the biblical perspectives as starting points for an exploration of Rabbinic texts dealing with these subjects. The texts’ depictions of the poor, representations of the social and economic aspects of poverty and the community’s responsibility for social welfare will be examined. Students also will consider the role of ancient texts and traditions in contemporary Jewish antipoverty and social justice work.
Advanced Bible and Integration credit

Psalms
S. Tamar Kamionkowski, Ph.D.
(two credits)
This course engages in close readings of selected psalms, devoting particular attention to the poetic features of these texts, their original settings and functions, and how they might be reinterpreted and utilized in contemporary Jewish life.
Advanced Bible and Integration credit

**Rabbi as Text-Broker**
Elsie Stern, Ph.D.
(two credits)

Rabbis act as mediators, interpreting Torah texts for their constituents. This course will examine the idea of rabbi as text-broker and explore a range of genres through which contemporary rabbis broker experiences with Torah. These genres include d’var torah, communal text study, TED talk and Bible performance. The class will be structured as a workshop. Each week, a few students will perform in one of these genres, and the rest of the class will offer feedback.
Advanced Bible credit for students who matriculated before 2013; Integration credit

**Reconstructionism 2/Jewish Identity**
Rabbi Deborah Glanzberg-KRAININ
(two credits)

The course comprises three units. Unit I focuses on theoretical, academic, political and gender issues of identity in general and Jewish identity in particular. Unit II focuses on a halakhah l’ma’aseh as Reconstructionist rabbis might envision it regarding identity issues or “ishut-moments”: arrival of children, bar and bat mitzvah, marriage and partnering, gittin, death and burial, and the role of non-Jews in relation to the Jewish life cycle. Unit III focuses on the role of the rabbi in mediating, moderating and managing issues of Jewish identity and ishut.
Required course

**The Sefas Emes on the Parashah**
Joel Hecker, Ph.D.
(two credits)

This course will study the Sefas Emes, the classic Hasidic work by R. Yehudah Leib Alter of Ger. The text has become particularly popular in modern times because of its emphasis on the nequdah penimit, the inner point of each individual (Jew) that retains its connection to and knowledge of God under all circumstances. Students will consider the distinctive ways in which the Sefas Emes develops Hasidic themes and how a Hasidic homily functions as biblical interpretation.
Advanced Bible and Advanced Modern Text credit
Text and Practice: Life Cycle
Joel Hecker, Ph.D.
(two credits)

This course explores the development of Jewish life-cycle rituals through study of halakhic texts and lived practices from the Rabbinic period through the present. The course is designed to give students the tools to access Judaism’s rich halakhic literature and history of practice and to engage with it in ways that are meaningful to a wide range of contemporary Jews.
Text and Practice credit

Torment and Ecstasy in the Teachings of Rebbe Nahman of Brazlav
Joel Hecker, Ph.D.
(two credits)

Rebbe Nahman of Brazlav oscillated between despair and joy, acknowledging the theological inevitability of the former and always striving for the breakthrough to the latter. This course will study Liqquetei Moharan, the primary text of Nahman’s discourses. Students will explore his world and probe the parallels between his and our theological meanderings.
Advanced Modern Text credit

Trauma Literature: The Book of Ezekiel
S. Tamar Kamionkowski, Ph.D.
(two credits)

Students will read major portions of the Book of Ezekiel, exploring the book’s themes against the crisis of the Babylonian exile. The primary reading lens will be trauma theory. What kind of theology emerges from traumatic experiences?
Advanced Bible and Integration credit

MULTIFAITH AND SOCIAL JUSTICE COURSES

Christianity
Rev. Hal Taussig, Ph.D.
(two credits)
This course will explore Christian scriptures and current forms of Christianity, paying special attention to how Judaism and Christianity interact with each other. The course also will study Christian ritual, Christian social engagement and Christian imperialism.

Multifaith credit

**Congregation-Based Community Organizing**
Rabbi Mordechai Liebling and Meir Lakein
(1/2 credit)

This three-day workshop will explore the basic skills and arts of CBCO, training students to create covenantal communities based on relationships. The workshop will address the use of power and relationships in public life; how rabbis can identify and develop leaders; and how to bring the synagogue into the public square.

Social Justice credit

**Food Justice**
Rabbi Mordechai Liebling and Rev. Katie Day, Ph.D.
(two credits)

This course will examine the production, consumption and distribution of food and food’s connection to our physical, emotional and spiritual lives. The course will explore traditional Jewish and Christian teachings about food in relationship to eco-kashrut and current food justice and sustainability issues.

Social Justice credit

**Hands-On Christianity**
Rabbi Nancy Fuchs Kreimer, Ph.D.
(one credit)

This course allows students to continue their class-based hevrutah learning in a community-based, service-learning context. Students will pray and work with members of an intentional Christian community in North Philadelphia, The Simple Way, and study the Gospels in a program of The Alternative Seminary held at Project H.O.M.E.

Multifaith credit

**Muslims in America: A Course for Rabbis**
Rabbi Nancy Fuchs Kreimer, Ph.D., Rabbi Michael Ramberg and Homayra Ziad, Ph.D.
(two credits)
After a brief introduction to Islam as an evolving religious civilization, this course will focus on American Muslims today: the diversity of Muslim communities (black American, immigrant, Sufi); the unprecedented freedom of American society giving rise to new expressions of Islam; how 9/11, and the subsequent “war on terror,” have impacted the experience of Muslims; Muslims and American politics; the evolution of interfaith dialogue from Judeo-Christian to “Abrahamic”; feminism and LGBTQ issues in Muslim life. Emphasis will be placed on the relationship between Muslims and Jews in this country, exploring commonalities, conflicts and complexities. Sources will include lectures by guest Muslims (in person and via Skype), blogs, podcasts, autobiographies, fiction and films. Students will be paired with Muslim graduate students at Penn with whom they will visit a mosque, engage in hevrutah and teach a session about Islam in a Jewish venue.

Multifaith credit

**Jewish–Christian Hevrutah**
Rabbi Melissa Heller and Bob Robinson, Ph.D.
(one credit)

This course, offered in partnership with the Lutheran Theological Seminary, is centered on the traditional Jewish study practice of hevrutah in which students study traditional texts with a partner. The course will include an introductory dinner and hevrutah workshop, guided hevrutah sessions, an opportunity for intrafaith reflection, and a closing dinner and program.

Multifaith credit

**Rabbis as Activist Leaders for Environmental Sustainability and Justice**
Rabbi Mordechai Liebling
(two credits)

The course will combine text, experiential exercises and activist involvement. It will cover fundamental teachings on Judaism and the environment, a deepening of our personal connection to the earth and the basics of nonviolent direct action. A unique and influential component will be activism. During the course of the semester, all matriculated students will be required to devote at least eight hours to an environmental campaign.

Social Justice and Integration credit

**Money in Our Lives and in Society**
Rabbi Mordechai Liebling
(two credits)
The Talmud teaches, “One who wishes to acquire wisdom should study the way money works, for there is no greater area of Torah study than this. It is like an ever flowing stream. … ” Students will examine how money works in their own lives, in institutions they serve, in Jewish history and in the larger society. They will examine traditional Jewish sources as well as current economic and financial teachings for practical and theoretical lessons. There will be an experiential component to the class.

**Social Justice and Integration credit**

**Crime and Punishment in America Today**
Phyllis Taylor, R.N., and Rabbi Nancy Fuchs Kreimer, Ph.D.
(one credit)

This course explores pastoral and political issues related to incarceration. How does our society deal with violations of law, and what can we do to bring more compassion and justice for everyone caught up in the criminal justice system? How effectively does the current criminal justice system work for the victims and the accused, their families and the community? The course will meet for four evenings, each featuring one or two guest speakers along with Chaplain Taylor. Students will also tour the Philadelphia prisons and will complete a project designing an educational session.

**Social Justice and Multifaith credit**

**Tikkun Olam in Christianity, Islam and Buddhism**
Rabbi Nancy Fuchs Kreimer, Ph.D.
(two credits)

This course will examine the social and political dimensions of religious faith through three major world traditions: Christianity, Islam and Buddhism. Students will read works by H. Richard Niebuhr, Simone Weil, Dr. Martin Luther King Jr., Thomas Merton, Dorothy Day, Feisal Abdul Rauf, the Dalai Lama, Thich Nhat Hanh and Joanna Macy. Students will identify connections between these faith traditions and Jewish wisdom in this realm.

**Social Justice and Multifaith credit**

**Religious Leadership in Pluralistic America**
Rabbi Nancy Fuchs Kreimer, Ph.D., and Rev. Katie Day, Ph.D.
(two credits)

This course will explore the reality of what Diana Eck has called “a new religious America,” a “Christian country that has become the world’s most religiously diverse nation.” Today, more Americans than ever are encountering one another across faith lines. What does this new context mean for the evolution of Jewish identity and Jewish religion? How can religious leaders confront the challenges and exploit the opportunities of this moment? Students will explore theological and sociological theory, and grapple with
practical issues through case studies, role-playing, guest lectures, field visits and more. The course will explore topics such as life-cycle events in families with more than one faith tradition; interfaith education as a component of Jewish education for children, teens and adults; communal interfaith liturgies; the foundations of good dialogue; difficult public conversations; and collaboration across difference. Students will deepen their understanding of the multifaith reality and develop their leadership skills in this context.

**Rabbi as Leader**

Rabbi Mordechai Liebling
(two credits)

Students will learn to lead from and in alignment with their purpose and vision, cultivating skills of emotional and social intelligence. The course will be experiential.

**PRACTICAL RABBINICS AND PROFESSIONAL FORMATION**

**Fieldwork Supervision**

Rabbi Fredi Cooper, Ed.D., Rabbi Anne Feibelman, Rabbi Nancy Fuchs-Kreimer, Ph.D., Rabbi Mordechai Liebling, Rabbi Nathan Martin, Rabbi Mira Wasserman, Ph.D.
(¼ credit)

Supervision groups are intended to help students maximize the learning experience inherent in their internships and fieldwork. Each group is organized based on the setting in which the student is working—Campus, Chaplaincy, Congregation, Community Organizing, Education or Multifaith work. Group supervision helps participants to analyze and address problems and opportunities that arise in the course of their work.

Six semesters of supervision are required

**Contemporary Jewish Worship**

Staff
(two credits)

This course will explore the many varieties of contemporary *siddurim* and modes of Jewish worship. Students will examine their own views of prayer, develop and lead services, evaluate various types of prayer experiences and experiment with different forms of creative services. Students will lead parts of this class, facilitating discussions and prayer experiences.

**End of Life: Pastoral, Ethical and Theological Perspectives**

Staff
(two credits)
This course will prepare students to work with individuals who are nearing the end of life. Students will examine their own feelings and perspectives about death and dying, and will explore texts on the ethical dimensions of end-of-life decision making, the experience of dying and life after death. Students will develop skills in accompanying dying people by observing settings where people are facing the end of life, role-playing and case analysis. (This course is offered in alternate years.)

**Group Spiritual Direction Training**  
Sandra Cohen, Ph.D.  
(two credits)

Students will learn to facilitate group spiritual direction in a variety of settings, using a contemplative group model. Students will read a variety of approaches to the practice of facilitating group spiritual direction, using Jewish and non-Jewish sources. Students will form groups and learn from the processes in which they are engaged. They will practice facilitation (under supervision)—both in their own groups and in other settings, if possible.

**Group Work**  
Rabbi David Teutsch, Ph.D.  
(two credits)

Success as a rabbi depends in part on leadership skills. This course will acquaint students with the nature of groups and their leadership through reading texts on family therapy, systems theory, organizational behavior and group work. Class sessions will be used to discuss the readings and to examine issues that have arisen in groups to which the students belong. A major portion of each session will be devoted to discussing examples of leadership, problem solving, decision making and intervention from students’ current experiences. The course will examine how groups form, function and maintain themselves, and how to organize groups, facilitate decision making and handle difficult individuals. Students will analyze family, board and large-group situations to develop the skills and insights needed to lead groups effectively. Students also will explore the differing missions and values of groups.  
Required course

**Homiletics**  
Rabbi Linda Holtzman  
(one credit)

Students will develop skill for a variety of public speaking opportunities. Students will present sermons, divrei torah, life-cycle talks and general talks that their classmates will then critique. Students also will observe local rabbis giving talks.  
Required course
Informal and Formal Jewish Education
Rabbi Fredi Cooper, Ed.D.
(two credits)

This course will explore Reconstructionist educational programs developed and published over the past 30 years, focusing on informal approaches. Students will examine motivational activities and informal learning styles used in camp, youth work and family education. Students also will help to develop programs, retreats and kallot experiences, using the lens of spiritual peoplehood.

Leadership and Change
Rabbi Mordechai Liebling
(two credits)

Professional leadership plays a pivotal role in how synagogues and other Jewish organizations respond to the diverse needs of their members and volunteers. This course will examine what it means for clergy to exercise leadership in the complex synagogue environment and in other Jewish communal organizations. Students also will explore how to lead and how to manage change.

Leadership Practicum for Rabbis: Diversity and Inclusion Skills
Cherie Brown
(one credit)

In this hands-on, skill-based practicum, students will increase their awareness of diversity issues and build leadership in resolving conflict, reducing prejudice and building coalitions between groups. Students will explore the following topics: the intersection of racism and anti-Semitism, Jews and class and internalized Jewish oppression. Students will learn an easy, replicable workshop model that can be used in many settings and that can help Jews engage in dialogue about Israel.
Social Justice credit.

Mussar
Rabbi Ira Stone
(two credits per semester)

Mussar places one’s ethical being at the center of the religious discussion in an ascetic and deeply reflective environment. The RRC Mussar program is built around the shi’ur and the va’ad. These groups will meet in tandem, one following the other for a combined two-hour-long period. In the shi’ur, a text-based study group, students will read Mesillat Yesharim by Rabbi Moses Hayyim Luzzato. Students will then reconstitute as a va’ad—a workshop for exploring students’ progress or lack of progress in aligning
their behavior with the demands of the particular middah (character trait) on which the group has chosen to focus. Self-scrutiny will be facilitated by keeping mussar/middot journals. Each student will choose a Mussar moment and a fixed time of day for introspection and will then share, according to his or her comfort level, the results of this introspective work with the group. Students will maintain a weekly study appointment with a hevrutah, or study partner. Hevrutah partners will study a text for 15–30 minutes and generate questions that will be brought back to the shi’ur.

**Pastoral Counseling**  
Barbara Breitman, D.Min.  
(two credits)

Jewish pastoral caregivers need to integrate knowledge of psychology, spirituality and Jewish tradition to offer comfort and support healing and growth in individuals and relationships throughout the life cycle. Topics covered include the dynamics of healing relationships, transference and counter-transference, developmental theory, teshuvah and the process of change, rabbi as midrashic healer, addiction and recovery, psychological and spiritual dimensions of loss and grief, suffering and resilience, and prayer as pastoral resource. Students will write short reflective papers, as well as participate in experiential exercises and role-plays in class. Drawing on their pastoral work in the field, students will each present a verbatim during the semester. Students are always encouraged to bring experiences from internships and other rabbinic work into class discussions.

Required course

**Advanced Pastoral Counseling: Narratives, Neurons and Neshamot**  
Barbara Breitman, D.Min.  
(two credits)

This course is designed to enable students to explore deeply the dynamics of pastoral care relationships and to enrich their Jewish pastoral imaginations. Students will develop a deepened understanding of the complexities of transference and counter-transference when the rabbi/cantor serves as caregiver/counselor, especially during times of grief, illness, death and trauma. Students will explore the method and metaphor of narrative as a pastoral approach that is uniquely rich for Jewish pastoral caregivers. The course will explore interpersonal neurobiology, the neuroscience of trauma and how healing interactions can change the brain, and the implications for pastoral caregiving and pastoral theology. Students will explore ways of touching people’s lives with text at times of transition and human vulnerability, to deepen people’s relationship with Jewish traditions and to expand their moral universes.

**Rabbi as Educator**  
Rabbi Fredi Cooper, Ed.D.
A rabbi is first and foremost a teacher—whether working in a congregational, educational or campus setting. This course will explore these various contexts for Jewish teaching and learning and what constitutes effective teaching and learning. Students will work in small groups to explore the personal implications of these issues for their roles as rabbis and teachers.

**Senior Seminar 1–2**  
Rabbi David Teutsch, Ph.D.  
(one credit per semester)

Graduating seniors will learn about resources (personnel, institutions and literature) that will facilitate their integration into a professional helping network. Students will learn how to work cooperatively with other professionals on the issues affecting the daily lives of American Jews and the Jewish community.

**Tachlis Jewish Education**  
Rabbi Fredi Cooper, Ed.D.  
(two credits)

This course will explore basic pedagogical concepts through role-playing, brainstorming and consideration of students’ teaching experiences at their internships. With the support of peer and clinical supervision, students will develop their classroom skills. This course is endowed by a gift from Roy Berlin, z”l, and Bess Berlin.

**Torah of Music**  
Joey Weisenberg  
(one credit)

In this course, students will explore the role music can play in fostering spirituality and connection for individuals and communities. The course will include text study, singing and discussion.

**Curriculum Building Practicum**  
Rabbi Fredi Cooper, Ed.D.  
(two credits)

This course will explore what makes a strong curriculum and work on developing students’ own curricula. Students will study some of the most essential curriculum development methodologies: 4MAT, Understanding by Design, project-based learning, constructivist learning and Habits of Mind. After investigating each of these methods, students will develop their own curricular modules. They will
perform task analyses of their chosen topics to help them develop the scope and sequence of each of their curricula. Finally, students will identify texts and materials necessary to complete one unit of students’ curricula. Students will serve as “critical friends,” working together to ensure that every student’s curriculum is complete and usable and that it represents the best material on the chosen topic. Students will study how to create curricula that can be used by different populations.

**PROFESSIONAL FORMATION WORKSHOPS**

**Boards**
Staff
(non-credit)

This workshop introduces students to the role and function of nonprofit boards, and their relationship to committees and to staff. It introduces them to some basic best practices of board functioning and board–staff relationships.
Required course

**Budgets and Financial Documents**
Rabbi David Teutsch, Ph.D.
(non-credit)

Students will learn how to read and interpret budgets, income and expense statements, and balance sheets. Enough bookkeeping terms will be taught to make a sensible conversation with a bookkeeper possible.
Required course

**LGBTQAI Inclusive Communities**
Rabbi David Dunn Bauer and Rabbi Dev Noily
(1/2 credit)

This workshop, rooted both in Jewish texts and traditions and in contemporary queer innovation, supports and prepares rabbis to serve the spiritual needs of LGBTQAI people. First acknowledging the larger dynamics of privilege and vulnerability, students will draw on their own identities, curiosities and resistances to better serve people of diverse sexual desires and orientations and gender identities/expressions. Students will look at best practices for queer inclusion and welcome in synagogues and other settings. Jewish texts and liturgies will be studied and created as sources for affirmation and liberation for all people.
Required course
Navigating Israel in American Communities
Staff
(1/2 credit)

This workshop explores rabbis’ roles in navigating conversations about and relationships with Israel in American communities today.
Required course

Look into My Eyes: Coming Face to Face with Disability
Rabbi Judith Abrahamson
(1/2 credit)

This workshop explores the experiences of people with disabilities and introduces students to best practices for creating communities that are inclusive of people with a range of abilities and disabilities.

HEBREW COURSES

Advanced Modern Hebrew 1–2
Staff
(two credits per semester)

This course builds students’ modern Hebrew skills. It focuses on comprehension of modern Hebrew texts relevant to the contemporary rabbinate and on spoken and written expression.
Required course for students who matriculated before 2013

Readings and Soundings in Modern Israeli Culture
Staff
(two credits)

This course explores contemporary Israeli cultural production that reflects contemporary trends and concerns. The course draws on writing from a wide range of media, including literature, journalism, music and film/TV. Throughout the semester, students will engage with the content of the material and continue to develop their skills of Hebrew comprehension and expression.
Extracurricular Opportunities

BET MIDRASH

The recommended form of preparation for text courses is hevrutah (partnered) study in our Bet Midrash setting. Foundational year students spend two hours per week in the Bet Midrash as part of their coursework. In addition, specific times are designated each week during the semester for Bet Midrash study, when the Bet Midrash director and student interns who have achieved an advanced level of text competence are available to assist fellow students in their text study. The Bet Midrash is also the locus for Torah lishmah (volunteer learning opportunities). On any given week, students and faculty gather informally to study the weekly Torah portion or traditional texts related to a particular holiday or ritual practice.

FIELD EXPERIENCE

The College’s approach to practical rabbiniccs provides exposure to the widest possible range of roles from which students eventually will choose or find inspiration to create their own roles. Toward this end, students gain field experience in a variety of settings. Congregation, education, chaplaincy, campus, multifaith and social justice internships provide supervised work experience for students in areas most closely aligned with their individual talents and interests.

The College’s class schedule has been structured to permit students to travel to and from Shabbat and weekend internships. Depending on the nature of the internship, students may travel to congregations around the country weekly, monthly or several times annually. Many students serve as student rabbis for the High Holidays. Student rabbi positions are available in congregations throughout North America.

Chaplaincy positions are available throughout the Philadelphia area. Because health care is one of the largest sectors of the region’s economy, opportunities in hospitals and elder care communities are plentiful. Many students take at least one unit of Clinical Pastoral Education (CPE), a nationally certified program to train individuals to serve as hospital chaplains in interfaith settings.

Many accredited CPE centers are located within an hour’s drive from RRC, and many students seek training here or elsewhere during the summer. Several geriatric facilities routinely offer our students rich opportunities, as does the Joan Grossman Center for Chaplaincy and Healing of the Jewish Family and Children’s Service of Greater Philadelphia.

Local religious schools, day schools and organizations provide opportunities to teach courses and lead workshops for a wide range of age groups. Students can gain experience working with young children or
teens, helping students prepare for b’nai mitzvah, facilitating family education sessions or teaching adult education sessions. Some students serve as education directors of religious schools or as youth group program directors. They may serve as Jewish cultural specialist or director of education at Camp JRF or other summer camps.

Students also work with Jewish student groups at local colleges and universities. Greater Philadelphia is home to many colleges and universities, providing work opportunities for student rabbis in campus settings.

In addition, students work in a variety of social justice and multifaith organizations and programs, including HIAS, T’ruah: Rabbinic Call for Human Rights and PERL (Philadelphia Emerging Religious Leaders).

Students also have the opportunity to gain organizational experience through intern positions at RRC. In recent years students have worked at various Jewish community organizations, such as the American Jewish World Service and CLAL, the National Jewish Center for Learning and Leadership in New York City.

**GUEST SPEAKERS AND COMMUNITY LIMMUD (LEARNING)**

The College Time period is an integral part of the academic calendar, providing a weekly opportunity for students, faculty and guest speakers to lead community-wide conversations that further enrich college life. Shared celebrations of Shabbat and holidays within the student community are an important part of the RRC experience, and several times each year shabbatonim—seminars and retreats for students and faculty—afford opportunities for extended discussion, study and celebration.

**JEWISH SPIRITUAL DIRECTION**

In 1998, with the support of the Nathan Cummings Foundation, RRC pioneered a new program in Jewish spiritual direction. Spiritual direction is a contemplative practice that assists those seeking to discern God’s presence in their lives. Although the program is completely voluntary, 75 percent of RRC’s student body participate each year, substantially informing their discussion of God and spirituality. RRC provides students with a choice of spiritual directors with whom they can meet monthly for up to 10 hour-long meetings. The student defines what he or she is seeking to discern: God, the shekhinah, the divine, the power that makes for salvation, ultimate meaning. It is not the job of the spiritual director to impose his or her beliefs on the student. Rather, the director’s role is to listen openly with no personal agenda, noting where God emerges in the student’s narrative and shining light on those moments. These conversations are absolutely confidential; no member of the faculty, therefore, may serve in this capacity, because faculty members evaluate students. The role of the spiritual director is to provide a safe and open space, free of judgment or analysis.
If students meet with their spiritual director 10 times in one academic year, they receive elective course credit. Up to one full elective course credit may be earned for spiritual direction, spiritual *hevrutah* and group spiritual direction in the whole of a student’s career at RRC.

**SPIRITUAL HEVRUTAH**

In this piece of the program, two students agree to meet for an hour weekly to check in about their spiritual journeys. Usually they divide the time. Sometimes they alternate weeks. The listening partner stays open, present and supportive without judgment, criticism or analysis. The speaking partner reflects on the spiritual journey of the past week. *Hevrutah* partners need not be of similar spiritual types. They need only be open and committed to each other.

**GROUP SPIRITUAL DIRECTION**

RRC offers a monthly spiritual *hevrutah* support group. Students who meet weekly and attend the monthly group for the full year receive elective course credit. RRC also offers a monthly spiritual direction group. Groups of four students meet monthly for two hours. Each participant takes a turn describing her or his spiritual journey. The other members of the group then serve collectively as spiritual companions, helping the presenter to discern God’s presence in his or her life. Students who attend all group direction sessions for the year receive one-fourth of an elective course credit. Participants in group direction are required to have first completed one year of spiritual direction or spiritual *hevrutah*. There is also a class offered in group direction that prepares rabbis to lead such groups in the field.

**THE RECONSTRUCTIONIST STUDENT ASSOCIATION**

The Reconstructionist Student Association (RSA) supports students and their evolving needs at the College by providing a forum in which students can share ideas and concerns with their colleagues and address issues of student life at RRC.

The RSA meets monthly during the academic year and organizes activities within the student community and the wider College community. Students chosen by the RSA participate in the College’s governance by serving on various committees. In addition, the RSA elects a student to serve as a nonvoting representative to the college’s board of governors. The student representative attends all board meetings to report on student life and concerns, and serves on the board’s College Committee. Students also organize efforts around social action, community concerns, holiday and other celebrations, and other areas of student life.

Each year a student is chosen as a nonvoting representative to the College’s board of governors. The RSA representative attends all board meetings to report on student life and concerns, and serves on the board’s College Committee. The RSA meets monthly while school is in session. Any RSA member may submit
agenda items to the RSA president in advance of the meeting. For a number of years, the RSA has edited and published an independent student newsletter, *Talmidei Haverim*, as an open forum for students to publish letters, opinions, articles, *divrei* Torah and creative works of art and poetry.

**Funded Fellowships and Internships**

**JOHN BLISS CAMPUS INTERNSHIPS**

Through the generosity of William Fern, Ph.D., three 10-month internships are available on campuses in the Philadelphia metropolitan area. Each intern is jointly supervised on site and at RRC, to maximize learning.

**JOHN BLISS SCHOLARSHIPS FOR CLINICAL PASTORAL EDUCATION**

Through the generosity of William Fern, Ph.D., who has chosen to honor his life partner, John Bliss, RRC is able to offer up to four $3,500 stipends for full-time students engaged in a summer CPE unit or an extended unit of CPE.

**THE CHAPLAINCY INTERNSHIP**

An anonymous donor has graciously made it possible to fund student internships in chaplaincy.

**DORSHEI EMET FELLOWSHIP**

This fellowship provides a stipend for an RRC student to serve at Dorshei Emet in Montreal, Quebec.

**WILLIAM FLESHER COMMUNITY INTERNSHIP PROGRAM**

Three 10-month internships are available through Hillel of Greater Philadelphia and Philadelphia-area Jewish community centers. Each intern is jointly supervised on site and at RRC, to maximize learning.

**OR HADASH RRC ENDOWMENT**

This fund, established by Arthur and Jan Goldman and Joanne Deutchman, supports the activities of the annual RRC Or Hadash *Shabbaton* and other opportunities for RRC students at Or Hadash.

**NO’AR HADASH/CAMP JRF INTERNSHIPS**

Funds are provided to support the work of two RRC students at Camp JRF (Jewish Reconstructionist Federation) and with No’ar Hadash, the Reconstructionist Youth Movement.

**THE CAMP JRF INTERNSHIP**

This endowed internship supports RRC students who work at Camp JRF.
**KLEINBAUM CONGREGATIONAL INTERNSHIP**
This congregational internship was established in honor of Rabbi Sharon Kleinbaum, ’90.

**RECONSTRUCTIONIST RESOURCE PERSON, BRANDEIS UNIVERSITY**
Through a series of weekend visits, this rabbinical intern works directly with student leaders to facilitate programming and networking among students at Brandeis, in Waltham, MA, who are interested in or identified with the Reconstructionist movement.

**THE RABBI STEVEN CARR REUBEN INTERNSHIP**
This internship was established by Cantor Chayim Frenkel on the occasion of Rabbi Steven Carr Reuben’s 25 years of service at Kehillat Israel in Pacific Palisades, CA, to help support a student’s service at the synagogue.

**THE WIENER FELLOWSHIP AT CAMP JRF**
This endowed fellowship provides an RRC student with an extra stipend for summer work at Camp JRF and provides the camp with an additional outstanding teacher-specialist and Jewish role model.

**THE HERMAN SILVER AND DR. LEE WINSTON FELLOWSHIP**
Through a bequest of the estate of Herman Silver, z”l, the Herman Silver and Dr. Lee Winston Fellowship helps support an intern in our campus training program at a college in Greater Philadelphia.

**THE BETH-EL ZEDECK RABBINICAL STUDENT INTERNSHIP**
Established by the Sisterhood of Congregation Beth-El Zedek, this internship brings an RRC student to Indianapolis for a weekend of service to the congregation.
IV. FACILITIES, SURROUNDINGS AND STUDENT RESOURCES

Campus Facilities

ZIEGELMAN HALL
Ziegelman Hall, the College’s main building, is conveniently located and ideally equipped for the College’s use. The red-brick, slate-roofed Georgian mansion houses classrooms, seminar and conference facilities, faculty and administrative offices, the College Bet Midrash, a community kitchen area, a lounge, a meditation room, and faculty and student mailrooms. Its high ceilings, fireplaces, grand entrance foyer, wood paneling and custom details add warmth and beauty to the campus environment.

THE DOROTHY AND SIDNEY BECKER MEDIA CENTER
Ziegelman Hall also is home to the Becker Media Center, a dedicated information-technology facility. The center is an advanced digital language lab designed to further the study of Hebrew and Jewish texts and enhance the e-learning capacity of the College. It contains work stations linked by a fiber-optic network and optimized for use as a digital language laboratory. The media lab has an electronic, interactive whiteboard that can function as a touch-sensitive projection screen; everything from handwritten lectures notes to DVD videos to websites can be displayed at a size visible to everyone in the room. The material also can be saved, printed or e-mailed to remote locations. Through the use of interactive multimedia software, students can view and listen to instructor-prepared lessons and practice writing, declaiming and reading skills. The facility is used during class and for independent study.

THE GODYNE SAVAD LIBRARY CENTER
The Goldyne Savad Library Center, completed in 1999, houses the Mordecai M. Kaplan Library, the Ira and Judith Kaplan Eisenstein Reconstructionist Archives and faculty office space. The library is housed on the main and lower levels of the Savad Library Center and supports student and faculty curricular and research needs with its excellent collection of Judaic and Hebraic resources, Reconstructionist movement publications, computer facilities, electronic resources and study space for both hevrutah (partnered) and independent study. Open stacks allow users to browse freely, and an online catalogue provides searchable access to the complete holdings.

Although the library’s first responsibility is to the College’s students, faculty, alumni and the Reconstructionist movement, it also offers its resources to residents of the region and to scholars worldwide. Members of the public are invited to visit the library and may register to borrow library materials. As a member of several consortia, the library provides access for its students and faculty to research materials nationwide. Reciprocally, the library offers its resources to researchers nationwide through interlibrary loan.
THE IRA AND JUDITH KAPLAN EISENSTEIN RECONSTRUCTIONIST ARCHIVES

Papers of several of the founding leaders of the Reconstructionist movement are housed in the Ira and Judith Kaplan Eisenstein Reconstructionist Archives. The largest collection contains the papers of Mordecai M. Kaplan, z”l. A preliminary catalogue of Kaplan’s correspondence files has been published, and future plans call for the publication of a complete catalogue of holdings. Other major collections include the papers of Ira Eisenstein, z”l, and Judith Kaplan Eisenstein, z”l.

RECONSTRUCTIONIST RABBINICAL COLLEGE PRESS

The College maintains an academic press and publishes a range of materials for audiences interested in the ongoing exploration and expression of Reconstructionist ideas. The Press publishes a number of monographs and books. Among its publications is the dynamic *Guide to Jewish Practice* series, in which the Center for Jewish Ethics of RRC provides a Reconstructionist perspective on contemporary Jewish practice—from keeping kosher to bioethics. Other Ethics Center publications discuss issues such as decision making at the end of life.

Campus Surroundings

Philadelphia is the birthplace of the nation’s second-oldest synagogue (Congregation Mikveh Israel) and is home to a vibrant Jewish population and a wealth of Jewish institutions. The diverse sections of the city offer RRC students a wide variety of living, educational and congregational settings within relatively close proximity. The large Jewish community also offers excellent internship and employment opportunities in synagogues; a diverse network of Jewish schools, college campuses, geriatric centers and hospitals; and a wide range of other Jewish community organizations. The College’s suburban location makes a car the preferred form of transportation, and most RRC students drive to campus or carpool with fellow students. Greater Philadelphia boasts an extensive network of commuter trains that links the city center with surrounding suburban communities.

Philadelphia is rich in institutions with religious resources. Gratz College, the nation’s oldest nondenominational school for Jewish learning, is located in Melrose Park, just minutes away from the RRC campus. Both Temple University and the University of Pennsylvania maintain strong graduate programs in religious studies, and, along with UPenn’s Katz Center for Advanced Judaic Studies, provide a wealth of highly specialized libraries and research collections. RRC’s partnership with the Lutheran Theological Seminary provides exchange privileges for RRC students attending classes there. RRC also has an arrangement with UPenn’s School of Policy and Social Practice’s Master of Non-profit Leadership degree program, which provides RRC students who enroll in the program with special funding and acceleration opportunities.
Other seminaries within easy distance of the College include Biblical Theological Seminary, Palmer Theological Seminary, Moravian Theological Seminary, Cairn University (formerly Philadelphia College of Bible), Lutheran Theological Seminary, Princeton Theological Seminary and St. Charles Borromeo Seminary. Through its membership in the Southeastern Pennsylvania Theological Library Association, the College’s Mordecai M. Kaplan Library benefits greatly from access to the research and circulating collections of the two participating area institutions.

CHELTENHAM TOWNSHIP
The College itself is located across the street from a 45-acre arboretum in Cheltenham Township, 10 miles northwest of Center City Philadelphia in a tree-lined community close to parks, playgrounds, libraries, public tennis courts, YMCA facilities, health club facilities and a skating rink. Cheltenham’s 32 religious institutions include three Conservative, three Reform and two Orthodox congregations. Or Hadash, a Reconstructionist congregation, is located in nearby Fort Washington. The township also is home to a wide range of Jewish schools, including the Perelman Jewish Day School, a Solomon Schechter affiliate for kindergarten through eighth grade; the Auerbach Central Agency for Jewish Education; and Gratz College, which offers high school, undergraduate and graduate programs for students and has cooperative programs with RRC, providing several joint degrees. Houses and apartments tend to be charming and older.

MOUNT AIRY AND GERMANTOWN
Some RRC students choose to live in the Mount Airy community, 4.5 miles from the College. This historic neighborhood marries 18th- and 19th-century architecture to the tempo of modern life in a community that is culturally and ethnically diverse. Housing includes apartments, single-family homes and grand historic homes on tree-lined streets close to parks. The neighborhood includes a full-service food co-op.

GREATER PHILADELPHIA
Center City Philadelphia boasts a large array of cultural activities. Housing options include older brick townhouses, apartments and condominiums. The Jewish Community Centers of Greater Philadelphia offer classes, special programs and Israeli dancing. Synagogues in Center City include the Reconstructionist Leyv Ha-Ir in the center of the city, Society Hill Synagogue on the east side and Kol Tzedek, a West Philadelphia synagogue near the campus of the University of Pennsylvania.

Directions to RRC
Our beautiful wooded campus is located just north of the Philadelphia city line at Church Road and Greenwood Avenue in Wyncote, PA. RRC is easily accessible from various directions—from New York City, Center City Philadelphia and Baltimore/Washington, D.C.
FROM NEW YORK CITY:
• Take NJ Turnpike South to Exit 6 (PA Turnpike-Route 276).
• Take PA Turnpike to Exit 339 (Fort Washington).
• Take 309 South for about five miles. At the sign “Expressway Ends” get in the left-turn lane (Trilogy Apartments will be on your right).
• Turn left onto Greenwood Avenue. At the first light, bear to the right to continue on Greenwood. At the next light turn right onto Church Road. The college’s driveway will be on your left.

FROM CENTER CITY PHILADELPHIA:
• Take Schuylkill Expressway West (toward Valley Forge).
• Exit at Route 1 North-Roosevelt Boulevard (Exit 340B).
• Exit at Broad Street Route 611 North (on right). At the dead end turn left onto Broad Street (Route 611 North).
• Drive 2.4 miles (the Oak Lane Diner will be on your left). Bear right onto Old York Road (611 North).
• Continue for two miles and then turn left onto Church Road.
• Follow Church Road past Washington Lane. You will see RRC on your right (before you reach the next traffic light).

FROM BALTIMORE AND WASHINGTON, D.C., VIA ROUTE 95:
• Take 95 North.
• Exit onto 476 toward Plymouth Meeting. Continue until the end of the road, and then take Pennsylvania Turnpike East (toward New Jersey).
• Get off at Exit 339 (Fort Washington).
• Take 309 South for about five miles. At the sign “Expressway Ends” get in the left-turn lane. (Trilogy Apartments will be on your right).
• Turn left onto Greenwood Avenue. At the first light, bear to the right to continue on Greenwood. At the next light turn right onto Church Road. The college’s driveway will be on your left.

FROM CENTER CITY OR WEST PHILADELPHIA, VIA TRAIN:
• Take the West Trenton, Warrington, Doylestown or Lansdale train from Center City Philadelphia (Suburban Station, Market East Station or 30th Street Station) to Jenkintown/Wyncote Station. Walk one mile west on Greenwood Avenue. Turn left at Church Road to enter RRC’s driveway.
Student Resources

HEALTH SERVICES
Full-time students and their partners and children are eligible to participate in a College-administered health plan. Information is available from the vice president for administration.

STUDENT HANDBOOK / FINANCIAL RESOURCES GUIDE/POLICIES AND PROCEDURES
Students receive the Student Handbook and the Financial Resources Guide upon matriculation. The handbooks provide information and regulations supplementary to this catalogue. Policies regarding satisfactory progress, requirements, community expectations, academic standards and instructions on applying for financial aid are posted in the Policies and Procedures section of RRC’s website.
V. TUITION AND FINANCIAL ASSISTANCE

Tuition Policies

Tuition for incoming students for the academic year 2014–15 is $22,000. RRC strives to keep the tuition the same throughout an individual student’s tenure, but tuition may change from one incoming class to the next. For more information on tuition, contact the vice president for student development (215.576.0800, ext. 145).

Full tuition payment is due at the beginning of each semester. If this presents a hardship, a student can obtain information on tuition payment plans from the assistant vice president for administration (215.576.0800, ext. 130).

Financial Assistance

ON-CAMPUS STUDY

Approximately 50 percent of revenues collected from tuition are distributed in the form of financial assistance, helping 45 to 60 percent of students. Typical awards in recent years have been $3,000 to $4,000, although the range has extended from $300 to full tuition.

RRC provides scholarship aid to incoming rabbinical students on the basis of need. Endowed scholarship funds also provide merit-based awards that begin during students’ first two years. In subsequent years, rabbinical students may receive two categories of grants: strictly need based, and assistance based on a combination of need and merit.

The College is fully accredited by the Commission on Higher Education of the Middle States Association of Colleges and Schools, making RRC students eligible for federally guaranteed student loans through the Federal Direct Student Loans Program. The office of the vice president for student development (215.576.0800, ext. 145) can provide further information regarding federal loan programs.

STUDY IN ISRAEL

The College offers financial aid to matriculated rabbinical students who are studying in Israel for one year. For more information about assistance while studying in Israel, contact the director of the Israel program at rrcisrael@gmail.com (215.576.0800, ext. 145).
Financial Aid Award Deadlines

Only candidates who have been admitted to RRC can apply for need-based scholarship aid. The financial aid application form demonstrating need must be completed and received by RRC no later than April 15.

Financial aid application forms become available online early in the spring semester for candidates who have been admitted.

Candidates who wish to apply for financial aid are advised to apply for College admission by February 1 to allow sufficient time for administrative processing. Please note that candidates who submit an application for admission after February 1 may not be able to apply for financial aid by the April 15 deadline. Late financial aid applications will be accepted from applicants who are admitted after April 10, but an award cannot be guaranteed.

RRC will assist admitted students with the process of applying for federal loans.

Decision Making for Need-Based Scholarships

Applying for a Scholarship

RRC currently uses Need Access, an online financial aid analysis service, to help determine eligibility for scholarship aid. The online application includes standard questions required by Need Access as well as custom questions designed by RRC. The application is reviewed annually to ensure that the application process remains sensitive to the needs of both the students and the institution.

The scholarship application is available online beginning in February at www.needaccess.org. Any rabbinical student in good standing who enrolls in at least three courses and requires financial assistance may apply. A notice instructs students on how to access the application and specifies the due date (usually April 15) for the completed forms. Applications must be completed and submitted online. In addition, supporting documentation, including the two most recent federal tax forms (1040), signed, and all accompanying schedules, as well as W-2 forms for those years, must be submitted to the vice president for student development. Students must answer all questions on the application form, to the best of their ability. There is an opportunity for students to include additional information they believe will be helpful in making a determination.

Need Access will not process incomplete applications. RRC will not make a final determination of aid without having all of the required supporting documentation.

The College does not retain the tax forms in its files, so applicants must submit the required information every year.
NOTIFICATION

Every effort is made to complete the entire scholarship award process within four weeks of the due date for applications. Notifications are mailed to new students and, if classes have ended, to returning students. If classes are still in session, notices are placed in the students' mailboxes.

The committee also accepts requests for additional financial aid from students who encounter new or increased needs during the course of the year. Adjustment decisions are made twice a year, after the fall and spring drop/add periods.

Merit-Based Scholarships for Mekhinah- and Foundational Year 1 Students

Two merit-based scholarship funds that begin during students' first two years are available in addition to various need-based awards. In subsequent years, a wider array of need- and merit-based awards becomes available.

Marjorie and Aaron Ziegelman Scholarships: Each year, the Admissions Committee awards up to two Marjorie and Aaron Ziegelman Scholarships to incoming Mekhinah- or first-year students who demonstrate special merit and academic and professional promise. Endowed by Marjorie and Aaron Ziegelman, these scholarships provide tuition aid for up to five years, provided the recipient remains in good standing at RRC. The Admissions Committee bases its decisions solely on information from the admissions process; no separate application is required.

The Admissions Committee may award Ziegelman Scholarships at any time during the academic year, though it will consider only candidates whose admissions materials (including the application and essay, fee, GRE scores, transcripts and letters of reference) are postmarked no later than Feb. 1. Applicants are encouraged to submit their admissions materials as early as possible in the academic year to ensure that their applications will be considered. Recipients are notified as awards are made, which may happen as late as the end of the academic year.

Judith and Ira Eisenstein Scholarships: Each year, the Admissions Committee may award Judith and Ira Eisenstein Scholarships to incoming rabbinical students who demonstrate exceptional merit and academic and professional promise. Established to honor the outstanding contributions to Jewish life of Judith Eisenstein, z”l, and Ira Eisenstein, z”l, these scholarships provide tuition aid for up to three years, provided the recipient remains in good standing at RRC. The Admissions Committee bases its decisions solely on information from the admissions process; no separate application is required.

The Admissions Committee may award the Eisenstein Scholarships only after considering all candidates whose admissions materials (including the application and essay, fee, GRE scores, transcripts and letters
of reference) are postmarked no later than Feb. 1. Recipients are notified when the award is made, which may happen as late as the end of the academic year.

Additional Scholarships

**NEED-BASED SCHOLARSHIPS (AVAILABLE TO BOTH NEW AND RETURNING STUDENTS)**

**The Beverly Bain Scholarship**: A permanent annual memorial student scholarship has been established at RRC in memory of Beverly Bain, z"l, longtime leader of the Reconstructionist movement in Southern California.

**The David Teutsch Israel Scholarship**: This scholarship was established in honor of Rabbi David Teutsch, Ph.D., for decades of leadership and contributions to the growth and dynamism of liberal Judaism. This scholarship supports rabbinical students during their Israel year.

**The Brin Scholarship**: Ruth Brin, z"l, and Howard Brin, z"l, provided a gift to establish the Brin Scholarship for students enrolled in a regular course of study who maintain their academic standing at the College. A recipient who qualifies and remains in good standing is given preference for renewed grants, until he or she graduates.

**The Leona Nelkin Brochin Scholarship**: An endowed scholarship has been established by the children of Leona Brochin in honor of their mother, a long-term member of the board of governors.

**The Rabbi Jeffrey Eisenstat Scholarship**: This need-based scholarship was endowed to commemorate the awarding of an honorary doctorate to Rabbi Jeffrey Eisenstat for 25 years of service to the rabbinate and the Reconstructionist movement.

**The Frieda Abelson Green Endowed Scholarship**: An endowed scholarship has been established at RRC in honor of the special birthday of Frieda Abelson Green, z"l, mother of former president Arthur Green.

**The Anna Weber Gross Scholarship**: This endowed scholarship was established by RRC board member Mark Nussbaum, in honor of his grandmother, Anna Weber Gross, z"l.

**The Fred and Naomi Hazell Scholarship**: The Fred and Naomi Hazell Scholarship is awarded to a student who has lived or is living in Delaware County, PA.

**The Myron H. Kinberg Scholarship/Fellowship**: This need-based endowed scholarship/fellowship memorializes Myron H. Kinberg, z"l, a Reconstructionist rabbi whose unpretentious warmth and spirituality inspired many in the communities he served to rekindle their involvement with Judaism. He was a peacemaker and a bridge builder on many levels, from interfaith community action to affairs in the
Middle East. In translating his love of God into a love for people, he used his great strength to heal the brokenhearted, protect the helpless and inspire others to find their own strength and use it for tikkun olam.

The Dorothy and Myer Kripke Scholarship Fund: Through the generosity of Rabbi Myer Kripke and Dorothy Kripke, z”l, endowed scholarships are awarded annually to RRC students. Myer and Dorothy Kripke spent a lifetime committed to Jewish education—Dorothy as an author of Jewish children’s books, Myer through a 30-year distinguished career as a rabbi in Omaha, NE. Both benefited from highly subsidized Jewish educations, which motivated their commitment to provide scholarships to RRC students.

The Mehlman Scholarships: These need-based scholarships were established by the board of governors to honor Benjamin William Mehlman, z”l, devoted board member and former chair of the board of governors.

The Lewis and Alice Schimberg Scholarship: Through the generosity of the Schimberg family, a scholarship fund has been established in memory of their parents to assist students with financial need.

The Sylvia Milgram Semanoff Scholarship: Through the generosity of the family and friends of Sylvia Milgram Semanoff, z”l, a scholarship has been established for a student who has demonstrated financial need.

The Allen A. Stein Memorial Scholarship: A scholarship for a financially needy student has been established by the Stein and Roberts families in memory of Allen A. Stein, z”l.

The Congregation Tikvoh Chadoshoh Scholarship: This scholarship is awarded annually to an RRC student with financial need. It was established as a living memorial to Congregation Tikvoh Chadoshoh, a congregation in Philadelphia founded by German survivors of and refugees from the Holocaust.

The Judith Winston Scholarship: Established by Arthur Winston in memory of his wife, former RRC board member Judith Winston, z”l, this scholarship is awarded to a student with financial need.

NEED- AND MERIT-BASED SCHOLARSHIPS (AVAILABLE ONLY TO RETURNING STUDENTS)

The Dorothy and Sidney Becker Israel Scholarship Fund: Through the generosity of Dorothy and Sidney Becker, z”l, lifelong committed Reconstructionist Jews, a fund has been established for students studying in Israel. Students with outstanding Hebrew knowledge and fluency are given preference. The scholarship is awarded on the basis of academic excellence and financial need.
The Fran Berley Memorial Scholarship: In memory of Fran Berley, z”l, scholarship assistance is awarded to one or two students each year, during which they serve as rabbinical interns for Shabbat visits to the Reconstructionist Synagogue of the North Shore, Plandome, NY.

The Jeannette Henigson Cowen Scholarship: Through a bequest from the estate of Jeannette Henigson Cowen, z”l, and the generosity of family and friends, an annual student scholarship has been established at the Reconstructionist Rabbinical College. The scholarship is awarded each year to an academically worthy rabbinical student with financial need.

The Joseph Hellenbrand Memorial Scholarship: An endowed scholarship has been established in memory of Joseph Hellenbrand, z”l, for a student committed to promulgating high ethical standards and a humanistic approach to Judaism.

The Herman and Shirley Levin Scholarship: Through the generosity of Herman and Shirley Levin, z”l, lifelong Reconstructionists and movement supporters, a scholarship is awarded annually to a student who is academically worthy and has financial need.

The Leslie Reggel Scholarship: Through the generosity of Reconstructionist Congregation Dor Hadash in Pittsburgh, a scholarship has been established in memory of Leslie Reggel, z”l. The scholarship is awarded on the basis of academic merit and financial need. It is renewable for up to three years, contingent upon approval of the faculty. The recipient annually leads a “Sabbath of Learning” at Dor Hadash.

The Dr. Lee Winston and Herman Silver Israel Scholarship: A scholarship from Dr. Lee Winston, z”l, and Herman Silver, z”l, is awarded annually to a student or students studying in Israel. Academic excellence and financial need are taken into consideration.

The Joseph and Miriam Singer Scholarship: Through the generosity of Miriam Singer and Joseph A. Singer, z”l, a founder of the College, an endowed scholarship has been established and is awarded annually to a student or students studying in Israel, on the basis of academic merit and financial need.

The Edith G. and A. Walter Socolow Scholarship: Through the generosity of the Socolow family, a scholarship is awarded in memory of Edith and Walter Socolow, z”l, to an incoming student who shows special academic promise.
Tuition Refunds

Tuition refunds for students are given on a prorated basis. Students who withdraw after the start of the semester are entitled to receive a full refund up to the second week of class, a 50 percent refund up to the fourth week of class, a 25 percent refund up to the seventh week of class and no refund thereafter. Refunds are calculated on the basis of the day of withdrawal. This federal policy also governs tuition refunds for students who receive federal Title IV funding, including federal direct loans. Refunds as a result of official withdrawal will be made according to the federally regulated schedule provided to all recipients of Title IV financial assistance at the start of the academic year. Activity, library and medical fees are not refundable, and no refund will be issued for unauthorized withdrawals.
VI. PROGRAM CENTERS

As part of our continuing effort to bring innovative programming and resources to the Jewish community, we have established centers on ethics and Jewish women’s and gender studies.

The program centers call on their roots in Jewish tradition and engage creatively with contemporary society, helping us heal the world as they bring vitality to our campus community.

**The Center for Jewish Ethics**

The Center for Jewish Ethics, Levin-Lieber Program in Jewish Ethics, was established in 1994 to address Jews’ struggle for ethical learning and their need for guidance as they encounter the ethical demands of contemporary life.

The Center, directed by Rabbi David A. Teutsch, Ph.D., also is the host and cofounder of the groundbreaking, pluralistic Academic Coalition for Jewish Bioethics, which mounts an annual conference and a related journal.

**Kolot: The Center for Jewish Women’s and Gender Studies**

Kolot: The Center for Jewish Women’s and Gender Studies is a pioneering academic and activist center that trains rabbinical students and other Jewish leaders at RRC; advances scholarship through teaching, publications and conferences; and develops national programs to enhance the religious and spiritual lives of all Jews. The Center brings to the Jewish community insights and innovative practices from the study of gender and Judaism.
# 2014–15 Academic Calendar

## Fall Term 2014

<table>
<thead>
<tr>
<th>Event</th>
<th>Dates</th>
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<tbody>
<tr>
<td>Orientation</td>
<td>Monday, August 25–Thursday, August 28</td>
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<tr>
<td>Orientation Shabbaton</td>
<td>Friday, August 29 and Saturday, August 30</td>
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<tr>
<td>Labor Day (RRC closed)</td>
<td>Monday, September 1</td>
</tr>
<tr>
<td>Opening program</td>
<td>Tuesday, September 2</td>
</tr>
<tr>
<td>Classes begin</td>
<td>Wednesday, September 3</td>
</tr>
<tr>
<td>Fall Shabbaton</td>
<td>Friday, September 12–Saturday, September 13</td>
</tr>
<tr>
<td>Rosh Hashana-Yom Kippur break</td>
<td>Wednesday, September 24–Sunday, October 5</td>
</tr>
<tr>
<td>Classes resume</td>
<td>Monday, October 6</td>
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<tr>
<td>Sukkot (RRC closed)</td>
<td>Thursday, October 9 and Friday, October 10</td>
</tr>
<tr>
<td>Shemini Atzeret/Simchat Torah (RRC closed)</td>
<td>Thursday, October 16 and Friday, October 17</td>
</tr>
<tr>
<td>RRC Fall Shabbaton</td>
<td>Friday, October 24 and Saturday, October 25</td>
</tr>
<tr>
<td>Institute for Prospective Students</td>
<td>Wednesday, November 5–Saturday, November 8</td>
</tr>
<tr>
<td>Thursday Class Meeting Day</td>
<td>Tuesday, November 25</td>
</tr>
<tr>
<td>Thanksgiving break</td>
<td>Wednesday, November 26–Sunday, November 30</td>
</tr>
<tr>
<td>Thursday Class Meeting Day</td>
<td>Monday, December 1</td>
</tr>
<tr>
<td>Make-up days</td>
<td>Monday, December 8 and Tuesday, December 9</td>
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<tr>
<td>Reading days</td>
<td>Wednesday, December 10–Monday, December 15</td>
</tr>
<tr>
<td>Exam days</td>
<td>Tuesday, December 16–Thursday, December 18</td>
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<tr>
<td>End of term break</td>
<td>Friday, December 19–Sunday, January 4</td>
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## January Term 2015

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<tr>
<th>Event</th>
<th>Dates</th>
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<tbody>
<tr>
<td>January term</td>
<td>Monday, January 5–Thursday, January 22</td>
</tr>
<tr>
<td>Workshops</td>
<td>Monday, January 26–Thursday, January 29</td>
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### Spring Term 2015

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<tr>
<th>Event</th>
<th>Dates</th>
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<tbody>
<tr>
<td>Classes begin</td>
<td>Monday, February 9</td>
</tr>
<tr>
<td>Purim at RRC</td>
<td>Thursday, March 5</td>
</tr>
<tr>
<td>RRA Convention (no classes)</td>
<td>Monday, March 15–Wednesday, March 18</td>
</tr>
<tr>
<td>Passover break</td>
<td>Friday, April 3–Sunday, April 12</td>
</tr>
<tr>
<td>Make-up days</td>
<td>Monday, May 11–Wednesday, May 13</td>
</tr>
<tr>
<td>Reading days</td>
<td>Thursday, May 14 and Monday, May 18–Wednesday, May 20</td>
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<tr>
<td>Exams</td>
<td>Thursday, May 21 and Tuesday, May 26–Wednesday, May 27</td>
</tr>
<tr>
<td>Workshops</td>
<td>Monday, June 1–Thursday, June 4</td>
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<tr>
<td>Graduation</td>
<td>Sunday, June 7</td>
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### Summer Session 2015 (Optional)

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<th>Event</th>
<th>Dates</th>
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<tr>
<td></td>
<td>Monday, June 15–Wednesday, July 22</td>
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