



# RECONSTRUCTIONIST RABBINICAL COLLEGE

המדרשה ליהדות מתחדשת



## 2018-19 Course Catalogue

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RRC.edu

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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 ENTERPRISE**<sup>1</sup> 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.

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<sup>1</sup>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, and grounded in 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, in addition to 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 Mussar experiences, 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 Beit Midrash enables students to cultivate interpersonal skills and build character. 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 BCE. 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.” (Jeremiah 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 by many American Jews without knowledge of its authorship, 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 seek?

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

**Bauer, Rabbi David Dunn**, (f/t), Acting Director of Recruitment, Admissions, and Student Life; B.A. English Literature and Theater Studies, Yale University; Title of Rabbi, M.A.H.L., Reconstructionist Rabbinical College; Certificate of Sexuality and Religion, Pacific School of Religion

**Breitman, Barbara**, D.Min. (p/t), Assistant Professor of Pastoral Counseling; Director of Training, Jewish Spiritual Direction Program, B.A., Brandeis University; M.S.W., University of Pennsylvania; D.Min., Graduate Theological Foundation

**Friedman, Reena Sigman**, Ph.D. (p/t), Associate Professor of Modern Jewish History, B.A., History, Cornell University; M.A. and Ph.D., History, Columbia University

**Gershoni, Sharon**, Ph.D. (p/t), Instructor of Modern Hebrew, B.F.A., Bezalel Academy of Art and Design, M.A. Image Engineering, Chiba University, Ph.D. Neuroscience Visual Perception, Chiba University

**Hecker, Joel**, Ph.D. (f/t), Professor of Jewish Mysticism, B.A., University of Toronto; M.S., Yeshiva University; Ph.D., Judaic Studies, New York University; rabbinic ordination, Yeshiva University

**Hendler, Andrea**, Director of the Israel Program, B.A., University of Vermont; M.A. Baltimore Hebrew University; M.S. University of Maryland

**Holtzman, Rabbi Linda** (p/t), Rabbinic Formation Specialist; Assistant Professor of Practical Rabbinics; B.A. and M.S., Temple University; B.H.L., Gratz College; Title of Rabbi, M.A.H.L., Reconstructionist Rabbinical College

**Kamionkowski, S. Tamar**, Ph.D. (f/t), Professor of Bible; B.A., Oberlin College; M.T.S, Harvard Divinity School; Ph.D., Near Eastern and Judaic Studies, Brandeis University

**Kreimer, Rabbi Nancy Fuchs**, Ph.D. (p/t), Director, Department of Multifaith Studies and Initiatives; Associate Professor of Religious Studies, B.A., Wesleyan; M.A., Yale Divinity School; Ph.D., Religion, Temple University; Title of Rabbi, M.A.H.L., Reconstructionist Rabbinical College

**LaPayover, Rabbi Alan** (f/t), Director of the Goldyne Savad Library Center; B.A., Theatre, Pennsylvania State University; M.Div., Union Theological Seminary; Title of Rabbi, M.A.H.L., Reconstructionist Rabbinical College

**Lev, Rabbi Sarra**, Ph.D. (f/t), Associate Professor of Rabbinic Literature, B.A., Religious Studies, York University; Ph.D., Rabbinic Literature, New York University; Title of Rabbi, M.A.H.L., Reconstructionist Rabbinical College

**Lewis, Rabbi Annie** (f/t), Director of Rabbinic Formation; B.A., Jewish Women's and Gender Studies, Brown University; M.A., Rabbinic Ordination, Jewish Theological Seminary

**Liebling, Rabbi Mordechai** (p/t), Director, Social Justice Organizing Program; Instructor of Practical Rabbinics, B.A., Cornell University; M.A., Brandeis University; Title of Rabbi, M.A.H.L., Reconstructionist Rabbinical College

**Mayer, Rabbi Vivie** (f/t), Director, Mekhinah Year Program and Beit Midrash; Instructor of Jewish Studies B.A., Queens College of the City University of New York; Title of Rabbi, M.A.H.L., Reconstructionist Rabbinical College

**Powers, Rabbi Amber** (f/t), Executive Vice President, Instructor of Practical Rabbinics, B.A., Emory University; Title of Rabbi, M.A.H.L., Reconstructionist Rabbinical College



**Staub, Rabbi Jacob**, Ph.D. (f/t), Professor of Jewish Philosophy and Spirituality Director; Jewish Spiritual Direction Program, B.A., State University of New York, Buffalo; M.A. and Ph.D., Religion, Temple University; Certification in Mindfulness Leadership Training; Title of Rabbi, M.A.H.L., Reconstructionist Rabbinical College

**Stern, Elsie**, Ph.D. (f/t), Vice President for Academic Affairs; Associate Professor of Bible, B.A., Yale University; Ph.D., Bible, University of Chicago

**Teutsch, Rabbi David**, Ph.D. (p/t), Professor Emeritus, B.A., Harvard University; Ph.D., Social Systems Sciences, the Wharton School, University of Pennsylvania; Title of Rabbi, M.A.H.L., Hebrew Union College-Jewish Institute of Religion

**Wasserman, Rabbi Mira**, Ph.D. (f/t), Director, Assistant Professor of Rabbinics, B.A., Barnard College; B.H.L., Jewish Theological Seminary; Ph.D.; Jewish Studies, University of California, Berkeley; Title of Rabbi, Hebrew Union College-Jewish Institute of Religion

**Waxman, Rabbi Deborah**, Ph.D. (f/t), President; Aaron and Marjorie Ziegelman Presidential Professor; Assistant Professor of Contemporary Jewish Thought, B.A., Columbia University, Ph.D.; American Jewish History, Temple University; Title of Rabbi, M.A.H.L., Reconstructionist Rabbinical College

**Weissman, Cyd** (f/t), Director of the Reconstructionist Learning Network; Instructor of Practical Rabbinics, B.A., University of Pennsylvania; M.A., Jewish Liberal Studies, Gratz College; M.A., Instructional Systems and Design, Penn State 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

#### Entrance Requirements and Desired Attributes at Admission

The Admissions Committee will determine each candidate's suitability for the College after a thorough review of all application materials, including the completed application form and written self-assessment, resume, academic record, GRE scores (if submitted), letters of recommendation and a personal statement.

A candidate can only be admitted subsequent to a personal interview with the Admissions Committee.

The College welcomes applications for admission to the rabbinical program from candidates who meet our admissions requirements, which include the following attributes:

#### **Jewish Identity**

Candidates must be born of at least one Jewish parent and raised as Jews, or be Jews-by-choice. For Jews-by-choice, we accept conversions from all denominations.

#### **Jewish Commitments**

We expect candidates to actively demonstrate engagement with God, Torah, and the Jewish people. Candidates model commitment to Jewish community and continuity in their personal, familial, and communal lives, engaging thoughtfully in Jewish practice and with respect for tradition.

#### **Hebrew Language Facility**

For candidates who accept our invitation to interview, the College will administer a Hebrew placement exam to determine their readiness for rabbinical study. By the time of their matriculation, candidates will need facility with Modern Hebrew minimally equivalent to one year of successful, college-level Hebrew study.

#### **Educational Background**

Candidates must hold an undergraduate degree from an accredited institution of higher learning, and their transcripts must show solid academic abilities. Candidates who do not yet hold a graduate degree are encouraged to submit official Graduate Review Examination (GRE) scores, which can help us assess their ability to succeed in a rigorous graduate program.

**Critical Thinking/Intellectual Curiosity**

Candidates should demonstrate an ability and willingness to reflect upon, analyze, and synthesize information, as well as a desire to explore and shape new ideas and ways of thinking.

**Service Orientation**

The College expects candidates to value community and enact selflessness motivated by a desire to 'give back' and help, and who look for opportunities to work with and serve others.

**Leadership**

Candidates should be able to articulate a compelling vision and support a group in determining its goals, as well as be able to develop and implement appropriate strategies to achieve them.

**Interpersonal**

The College seeks candidates who easily connect with others, demonstrate empathy, and work well as part of a team. Candidates need the ability to 'read a room' and to establish and maintain appropriate boundaries with others.

**Listening/Communication**

Candidates we seek actively engage in conversation with others. They articulate their ideas in a coherent manner. Equally important is that they listen actively, and are attentive to words spoken by others while being able to accurately interpret their meaning.

**Resilience/Stress Management**

Candidates should have the ability to work under pressure, effectively deal with adverse situations and difficult people, and handle multiple responsibilities/tasks at one time. Candidates must demonstrate effective self-care strategies.

**Openness**

Candidates are expected to seek out and accept constructive criticism or feedback. The ability to be reflective and the willingness to admit mistakes and to demonstrate humility is crucial for rabbis and rabbinical students. We seek candidates who actively seek opportunities to further their personal growth.

**Character**

We seek candidates who strive to live their lives consistent with their core beliefs. They demonstrate maturity, integrity and authenticity in the face of conflicting demands in order to make appropriate and reasoned decisions. Others must perceive them as reliable, trustworthy, flexible, moral and personable.

**Suitability for Reconstructionist Rabbinical Study**

Candidates should have already made a sincere effort to learn about Reconstructionist Judaism, including first-hand experience with at least one Reconstructionist community. Candidates must believe in and demonstrate Reconstructionist Judaism's core values.

*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.*

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

## APPLICATION PROCEDURE

Applications for admission may be obtained by contacting the Director of Admissions 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 Director of Admissions.

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
- at least three letters of recommendation, one of which needs to be written by a current or former teacher, and another by a rabbi (applicants may submit up to six letters)
- A 5-to-10-page personal statement (double spaced) that addresses your interest in the rabbinate and the College, as well as your goals as a rabbi. Topics you may wish to address include your formative influences and life experiences, intellectual and religious development, your current Jewish practices, relationship with Israel, and conception of and relationship with God)
- a \$50 non-refundable application fee

We don't require GRE scores, but candidates who have not done post-graduate work are encouraged to include them.

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 may 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 office of admissions 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 director of Admissions
- the vice president for academic affairs
- the director of student life

- a representative of the board of governors
- a graduate of the College
- two faculty members
- a senior student

## **ADMISSIONS INTERVIEW**

If your submitted materials indicate that you are a strong prospect, we will schedule an interview with our Admissions Committee. 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. Applicants in Israel who submit their applications by Feb. 1 and who have previously made a campus visit to RRC may arrange to be interviewed via videoconferencing. 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:

- your personal Jewish journey
- your personal Jewish beliefs and practices
- your motivations for wanting to become a rabbi
- your conception of and relationship with God
- your relationship to Israel
- your experiences engaging with North American Jewish life
- your acquaintance with the Reconstructionist movement and its philosophy
- your experience of Reconstructionist communities, Reconstructionist rabbis and the Reconstructionist approach to Jewish civilization
- your experience in Jewish leadership
- your vision for the rabbinate - what kind of rabbi do you want to be?

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.

## **DEADLINES**

Applications are considered on a rolling basis throughout the academic year.

## **NOTIFICATION OF DECISION**

A decision about your acceptance will generally be communicated in writing within a month of your interview. At that point, you'll be accepted into the preparatory *Mekhinah* year, the five-year program, or, if you have strong professional experience or previous graduate-level work in Jewish Studies, a customized accelerated program. Once accepted, you will need to confirm your intent to enroll by replying in writing within three weeks of the date listed on your acceptance letter. Letters of intent should be accompanied by a \$500-deposit, which will reserve



your 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. Enrolling students who wish to be considered for scholarships must fill out a financial aid application form provided by the College. Application forms and supplementary materials must be completed and submitted by April 15. Students admitted after April 1 will be given an extension to the April 15 deadline. Please note, late applications will be accepted but may be at a disadvantage. We encourage all students to apply for financial aid by April 15 if possible. Financial-aid decisions are ordinarily announced by May 15. At this time, students may request Federal Direct Loan application forms from the loan administrator.

### **TRANSFER POLICY**

Students may petition to be granted equivalency credit for graduate courses taken at other institutions if the courses correspond to the RRC course requirements. Petitions to the Faculty Executive Committee should include the course syllabus, a transcript from the institution at which the course was taken, and the signature (signifying approval) of the member of the RRC faculty in whose area the course falls. The maximum number of equivalency credits that a student may apply is 72. This policy does not include courses taken in Israel as part of the RRC program.

## [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 advisor over the course of a semester

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, academically rigorous environment
- 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 with 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 (optional for applicants who already hold a graduate degree)
- 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 director of admissions 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; and 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; 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 vice president for academic affairs. 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'Shevat *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.

## **TRANSFER TO THE M.A.J.S. PROGRAM**

When a student in the RRC rabbinic program applies for admission to the Master of Arts in Jewish Studies (M.A.J.S.) program, the admission to the M.A.J.S. program will include withdrawal from the rabbinic program.

## 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.

## Joint Degree and Certificate Programs and Academic Partnerships

### **CERTIFICATE IN CONGREGATIONAL AND FAMILY SYSTEMS with the Council for Relationships (CFR)**

Students matriculated at the College who are interested in specializing in counseling may opt to enroll in the one-year Certificate in Congregational and Family Systems Program at CFR. Students can apply credits from approved CFR coursework to their RRC degree. More information on this program can be found at <https://councilforrelationships.org/professional-education/degree-certificate-programs/clergy-education/>

### **CERTIFICATE PROGRAM IN MARRIAGE AND FAMILY THERAPY with the Council for Relationships (CFR)**

Students matriculated at the College who are interested in an in-depth specialization in counseling may opt to enroll in the [Post Graduate Certificate Program in Marriage and Family Therapy](https://councilforrelationships.org/professional-education/degree-certificate-programs/post-graduate-program/clergy-track/) at CFR. Students can apply credits from approved RRC coursework to the CFR degree and can apply credits from approved CFR coursework to their RRC degree. Students who complete this multi-year program training program become eligible for licensure as a Marriage and Family Therapist (LMFT) upon completion of additional counseling hours. More information on this program can be found at <https://councilforrelationships.org/professional-education/degree-certificate-programs/post-graduate-program/clergy-track/>

### **MASTER OF ARTS IN JEWISH EDUCATION with Gratz College**

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. Students can apply credits from approved RRC coursework to the Gratz degree and can apply credits from approved Gratz coursework to their RRC degree. 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](mailto:admissions@gratz.edu).

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](mailto:admissions@gratz.edu).

### **MASTER OF SCIENCE IN NONPROFIT MANAGEMENT with Gratz College**

Students matriculated at the College who are interested in specializing in nonprofit leadership may opt to enroll in the Master of Science in Nonprofit Management at Gratz College. Students can apply credits from approved RRC coursework to the Gratz degree and can apply credits from approved Gratz coursework to their RRC degree. For

information on Gratz College's Master of Science in Nonprofit Management 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](mailto:admissions@gratz.edu).

### **MASTER OF SCIENCE IN NONPROFIT LEADERSHIP with the University of Pennsylvania**

RRC has an arrangement with the University of Pennsylvania's School of Policy and Social Practice's Master of Science in Nonprofit Leadership degree program, which provides RRC students who enroll in the program with special funding and accelerated opportunities. More information on this program can be found at <http://www.sp2.upenn.edu/degree-programs/ms-in-nonprofit-leadership/overview/about-the-program/>.

### **Non-Matriculated Students**

Each semester, some of the courses in the rabbinical program are open to limited numbers of non-matriculated students. These courses are advertised; permission from the instructor is required.

### **EXCHANGE AGREEMENTS**

**Temple University Department of Religion** Full-time matriculated RRC students are entitled to enroll free of charge in graduate-level courses in the Department of Religion at Temple University during the academic year if they receive the approval of the course instructor and the approval of the department's director of graduate studies. The student should advise the instructor that a written letter confirming completion of course requirements will have to be written at the end of the semester.

Once such approval is received, the student should find a faculty supervisor on the RRC faculty and should petition the RRC's Faculty Executive Committee (including a course syllabus with the petition) for permission to take an independent study course at RRC with that faculty supervisor. It is the student's responsibility to make sure that the Temple faculty member writes an evaluation at the end of the semester to the faculty supervisor at RRC, who will then submit a passing evaluation to the RRC director of academic administration.

**The United Lutheran Seminary** Full-time matriculated RRC students are entitled to enroll free of charge during the academic year in courses at the United Lutheran Seminary. They should advise the RRC vice president for academic affairs of their interest. The vice president for academic affairs will then secure the permission of the academic dean of ULS, who may then require the permission of the instructor involved. The student should advise the instructor that a written letter confirming completion of course requirements will have to be written at the end of the semester. Once such approval is received, the student should find a faculty supervisor on the RRC faculty and should petition (including a course syllabus with the petition) the RRC's Faculty Executive Committee for permission to take an independent study course at RRC with that faculty supervisor. It is the student's responsibility to make sure that the ULS faculty member writes an evaluation at the end of the semester to the vice president for academic affairs of RRC, who will then submit a passing evaluation to the RRC registrar.



## 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, as well as 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'tzelem 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 who 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 who will accompany 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 of Judaism and a passion for serving the Jewish people, a strong undergraduate training in the liberal arts or sciences, and a 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 grounding in the Jewish legacy from antiquity through modern times. These years 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 Mekhinah Year is designed to accommodate students who lack some skills required to begin rabbinical study but appear to have excellent potential for service to the Jewish people.

The Mekhinah 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 Mekhinah 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, politics and the experiences of Israel's diverse population. 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, as well as 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 of full-time study at RRC (most students complete the program in five to six years)
- One semester of Israel Residency
- Fulfillment of academic and professional requirements
- Approval by the faculty

## Program of Study<sup>2</sup>

### **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 individual students and the cohort as a whole.

### **FOUNDATIONAL YEARS**

#### **Courses:**

- Biblical Core – Civilization (four credits)
- Rabbinic Core – Civilization (three credits)
- Medieval Core – Civilization (three credits)
- Modern Core – Civilization (three credits)
- Medieval Core – Thought (two credits)
- Modern Core – Thought (two credits)
- Reconstructionism 1 (two credits)

#### **Foundational Text:**

- Tanakh 1 (two credits)
- Tanakh 2 (two credits)
- Rabbinic Core: Introduction to Rabbinic Thought & Literature (four credits)
- Talmud 1-2 (four credits)
- Parshanut HaMikra 1 (two credits)

#### **Hebrew**

- Introduction to Rabbinic Hebrew (two credits)
- Intermediate Modern Hebrew 1 (two credits)
- Intermediate Modern Hebrew 2-3 (four credits)

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<sup>2</sup>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.

## Practical Rabbinics, Professional and Personal Formation

- Life-Cycle Shiur (one credit)
- Life-Cycle Practicum (one credit)
- T'fillah Shiur/Practicum 1 (one credit)
- T'fillah Shiur/Practicum 2 (one credit)
- Year-Cycle Shiur (one credit)
- Teaching and Learning Practicum (one credit)
- Foundations of Rabbinic Relationships and Ethics (two credits)

## INTEGRATION YEARS

### Required Courses

- Contemporary Civilization-Israel (two credits)
- Contemporary Jewish Landscape (two credits)
- Contemporary Jewish Thought (two credits)
- Entrepreneurship (two credits)
- Group Work (two credits)
- Homiletics (two credits)
- Intermediate Modern Hebrew 4<sup>3</sup> (six credits)
- Introduction to Jewish Mysticism (two credits)
- Israel Seminar (offered in Israel)
- Jewish Identity (two credits)
- Pastoral Counseling (two credits)
- Rabbi as Leader (two credits)
- Senior Capstone (two credits)
- Senior Seminars (two one-credit courses)

### Distribution Requirements

- Advanced Biblical Text (two credits)
- Midrash (two credits)
- Advanced Talmud (four credits)
- Text and Practice (two credits)
- Advanced Text (six credits)
- Multifaith (four credits)
- Social Justice (two credits)

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<sup>3</sup>In the standard program, students can fulfill this requirement through *ulpan* study outside of RRC or through coursework at RRC.



## Professional Formation Workshops

- Boards (non-credit)
- Budgets and Financial Documents (non-credit)
- Clergy Sexual Boundaries (0.3 credit)
- LGBTQAI Inclusive Communities (0.3 credit)
- Navigating Israel in American Communities (0.3 credit)

## Electives

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

## Additional Requirements (normally required of all students)<sup>4</sup>

- Community service (normally completed in Foundational Year 1)
- Demonstration of basic knowledge of Christianity and Islam
- Rabbinical Formation Experience (one credit per semester, excluding senior year)
- Demonstration of basic liturgy skills
- Participation in communal worship, reflection and study <sup>5</sup>
- Professional shadowing (40 hours)
- Supervised fieldwork (six semesters)
- Three visits to Reconstructionist congregations
- Year of study in Israel

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<sup>4</sup>The demonstration of basic liturgy skills, professional shadowing and visits to Reconstructionist congregations must be completed before the start of Integration Year 4.

<sup>5</sup>Participation in these activities comprises the Foundational and Integration Year experiences, which are one credit per semester.

# Program Offerings

## Mekhinah Year Program

### **Jewish Traditions/Halakhah 1-2**

Rabbi Vivie Mayer

(two credits per semester)

Open to Mekhinah Year students and Foundation Year 1 students only

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)

Required for Mekhinah Year students; open to Non-Matrices

This two-semester 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.

### **Mekhinah Learners' Minyan 1-2**

Staff

(one credit per semester)

Required Mekhinah and Foundational Year 1, as based on assessment

In these biweekly sessions, students experience and practice the daily morning prayer service at a beginner's pace. They encounter the standard *nusakh* (intonation) of the prayers and contemporary folk melodies 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.

### **Mekhinah Modern Hebrew 1-2**

Sharon Gershoni, Ph.D.

(four credits per semester)

Required Mekhinah Year students

This course uses a multimedia approach to develop 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.

### **Mekhinah Rabbinic Hebrew: 1-2**

Rabbi Vivie Mayer

(four credits)

Required Mekhinah Year students

This course introduces students to the poetic language of classical, Rabbinic-era prayer through central texts of the *Siddur*. Additionally, it introduces students to the discursive language of the Mishnah through selected texts in Tractate Berachot. 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 selected prayers and *mishnaic* texts.

## Foundation Years Program

### Civilizational Core Sequence

#### **Biblical Core: Civilization**

Elsie Stern, Ph.D.

(four credits)

Required, Fall Semester of Foundational Year 1 (usually taken in conjunction with Tanakh 1)

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.

#### **Rabbinic Core: Civilization**

Rabbi Mira Wasserman, Ph.D.

(three credits)

Required, Spring Semester of Foundational Year 1

An exploration of the religious cultures of the Jews during the Second Temple and rabbinic periods. We will begin by investigating the diversity of Jewish communities in Roman Palestine and the diaspora while the Temple still stood, examining different conceptions of Jewish identity, of Scripture, and of the biblical past among different Jewish groups. For most of the semester, our focus will be on the texts, institutions, and culture of the Rabbis who came to define Jewish life following the destruction of the Temple. How did rabbinic Judaism come to be the dominant expression of Jewish life? How do rabbinic institutions and ideas emerge in interaction with Hellenistic Rome, Christianity, and Sasanian Babylonia? We will study the historic conditions that were the context for the emergence of the rabbinic textual tradition, and explore the complexities of using rabbinic texts as evidence for the cultures of the Jews in late antiquity.

### **Rabbinic Core: Introduction to Rabbinic Thought & Literature**

Rabbi Sarra Lev, Ph.D.

(four credits)

Required, normally taken in Foundational Year 1

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 they matter, even millennia later. Texts will be studied in the original language; the class will consist primarily of reading and interpreting the selected texts.

### **Medieval Core: Civilization**

Rabbi Jacob Staub, Ph.D.

(three credits)

Normally taken in Foundational Year 2

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.

### **Medieval Core: Thought**

Joel Hecker, Ph.D.

(two credits)

Normally taken in Foundational Year 2

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.

### **Modern Core: Civilization**

Reena Sigman Friedman, Ph.D.

(three credits)

Required, normally taken in Spring Semester of Foundational Year 2

This survey of modern Jewish history, from the mid-17th century through 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 a rabbi's role in a changing world.

### **Modern Core: Thought**

Joel Hecker, Ph.D.

(two credits)

Normally taken in Spring Semester of Foundational Year 2

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

### **Reconstructionism 1**

Rabbi Jacob Staub, Ph.D.

(two credits)

Required, normally taken in Foundational Year 1 or 2

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 the categories that differentiate the Reconstructionist approach to Judaism and reflect upon their continuing relevance.

## Foundation Texts Sequence

### **Tanakh 1-2**

Tanakh 1 (Fall) – S. Tamar Kamionkowski, Ph.D.

Tanakh 2 (Spring) – Elsie Stern, Ph.D.

(two credits per semester)

Required, normally taken in Foundational Year 1

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.

### **Talmud 1-2**

Rabbi Sarra Lev, Ph.D.

(four credits)

Required, normally taken in Foundational Year 2

Talmud 1 will be an introduction to how the Talmud works. It will survey a series of sugyot from different locations in the corpus, and explore both what the rabbis talk about, and how they talk about it. This is a skills building course, and is designed to teach you how to "do" Talmud, and what it meant to the rabbis to "do Talmud."

### **Parshanut HaMikra 1**

Rabbi Jacob Staub, Ph.D.

(two credits)

Required, normally taken in Foundational Year 2. Ability to read and translate unvocalized Hebrew texts.

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.

## Hebrew Language

### **Introduction to Rabbinic Hebrew**

Staff

(two credits)

Required, Foundational Year 1

This intensive course introduces students to the basic grammatical and syntactic features of rabbinic Hebrew.

### **Intermediate Modern Hebrew 1-3**

Sharon Gershoni, Ph.D.

(six credits)

Required, Foundational Year 2

This sequence develops Hebrew comprehension and communication skills through a mix of immersive learning and extended study structured around conversation, instruction and multimedia resources.

## Practical Rabbinics, Professional and Personal Formation

### **Foundation Year 1 Experience**

Staff

(one credit)

Required; Foundational Year 1 students; open to Mekhinah Year Students

“Experience” is a curricular element designed to complement students’ learning in their academic courses and in their fieldwork. It combines participation in the weekly Communal Davening on Tuesdays mornings and participation in Community Limmud.

### **Foundation Year 2 Experience**

Staff

(one credit)

Required Foundational Year 2 students

“Experience” is a curricular element designed to complement students’ learning in their academic courses and in their fieldwork. It combines participation in the weekly Communal Davening on Tuesdays mornings and participation in Community Limmud.

### **Foundations of Rabbinic Relationships and Ethics**

Barbara Breitman, D.Min. and Rabbi David Teutsch, Ph.D.

(two credits)

Required, Foundational Year 1 or 2

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 the foundational skills, conceptual frameworks, values, principles, and speech ethics that help rabbis to exercise their roles consciously, self-reflectively, ethically, and effectively.

### **Life-Cycle Shiur**

Rabbi Vivie Mayer

(one credit)

Required, Foundational Year 1 or 2

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, *brit 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.

### **Life-Cycle Practicum**

Staff

(one credit)

Required in Foundational Year 1 or 2; Pre-requisite Life-Cycle Shiur or permission of instructor

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 *shiur*) and are meaningful to a wide range of contemporary Jews. The course will explore traditional Jewish life-cycle moments, as well as additional familial changes characteristic of American Jewish life, including birth, adolescence, marriage, conversion, midlife transformations and death. Students will examine philosophic, *halakhic*, theological, psychological, ethical, and spiritual elements of these life-cycle moments and will create rituals for them.

### **Tefillah Shiur/Practicum 1 -2**

Rabbi Vivie Mayer

(two credits)

Required in Foundational Year 1 or 2

In the *Tefillah Shiur/Practicum*, students encounter the texts and practices of the daily and Shabbat prayers. The course provides opportunities for developing fluency in the performance of the liturgy, and for exploring issues of language and/or *halakhah* as related to the practices of prayer.

### **Year-Cycle Shiur**

Staff

(one credit)

Required in Foundational Year 1 or 2

Through a combination of *Beit 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 over time.

### **Teaching and Learning Practicum**

Staff

(one credit)

Required in Foundation Year 1 or 2

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

### **Fieldwork Supervision**

**Campus:** Jeremy Brochin

**Chaplaincy:** Rabbi Elisa Goldberg

**Education:** Rabbi Linda Holtzman

**Multifaith/Social Justice:** Rabbi Nancy Fuchs Kreimer, Ph.D. & Rabbi Mordechai Liebling

**Pulpit:** Rabbi Elyse Wechterman

(two credits)

Required 6 semesters (or 2 from CPE) normally taken in Foundation Year 1 and 2, try to complete 3 before going to Israel

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 students are working. Group supervision helps participants analyze and address problems and opportunities that arise in the course of their fieldwork.

## **Integration Years Program**

### **Required Courses**

#### **Contemporary Israeli Civilization Seminar**

Staff

(two credits)

Required course

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.



### **Contemporary Jewish Landscape**

Rabbi David Teutsch, Ph.D.

(two credits)

Required course

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.

### **Contemporary Jewish Thought 1**

Rabbi Nancy Fuchs Kreimer, Ph.D.

(two credits per semester)

Required course

This course is a survey of the leading Jewish thinkers in the post-Holocaust period, as well as a discussion of the challenges of contemporary developments (e.g., Israel, feminism, liberation theology) to Jewish thought.

### **Contemporary Jewish Thought 2 - Senior Capstone**

Rabbi Nancy Fuchs Kreimer, Ph.D.

(two credits)

Required course; open only to graduating seniors

This course will begin with reading short spiritual memoirs that will inspire students' own reflections. Class time will include dedicated writing practice with prompts. Students will each complete a personal theological essay that will be read in advance by their classmates and discussed during that student's designated week.

### **Entrepreneurship**

Cyd Weissman

(two credits)

Required course

This project-based course introduces students to the skills and knowledge necessary to successfully launch entrepreneurial projects, both within existing organizations and outside of them. Skills include articulating and honing a compelling vision and brand; creating and implementing projects that actualize these visions; developing partnerships; and cultivating supporters. The course will also introduce students to the core financial and organizational skills necessary to implement new ideas.

### **Fieldwork Supervision**

Rabbi Linda Holtzman

Rabbi Nancy Fuchs Kreimer, Ph.D.

Rabbi Mordechai Liebling

Rabbi Elyse Wechterman

(two credits)

Six semesters of supervision are required

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 students are 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.

### **Group Work**

Staff

(two credits)

Required

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 challenging 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.

### **Homiletics**

Rabbi Linda Holtzman

(two credits)

Required

Students will develop skills 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 will also have the opportunity to observe local rabbis giving talks.

### **Introduction to Jewish Mysticism**

Joel Hecker, Ph.D.

(two credits)

Required course

“Mysticism” is a cross-cultural phenomenon in the world’s different religions, adopting different idioms, images, and symbols in its various manifestations. Jewish mysticism tends to focus on the ways in which divine names,

classical texts, and normative and non-normative practices are used to induce mystical experiences (visual, auditory, contemplative, unitive) and to have “positive” impact upon Divinity and the world.

In this course we will read highlights from the historical scope and range of genres of Jewish mystical texts. Throughout, we will consider the meaning of mystical experience and practice from its dawn in the chariot vision of Ezekiel and Sefer Yetsirah; its prominent early medieval expressions in Heikhalot Literature and Sefer ha-Bahir; a focus on the Sefer ha-Zohar, the central and canonical text of Jewish mysticism; the kabbalah of 16th century-Tsafat; concluding with Hasidism. All along we will ask the following questions: what is mystical experience in a Jewish context (and with comparison to other pre-modern forms of mysticism)? Who were the figures behind these texts? For what purposes and audiences were they written? How might they speak to religious seekers today?

### **Jewish Identity**

Staff

(two credits)

Required course

This 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*.

### **Pastoral Counseling**

Rabbi Elisa Goldberg

(two credits)

Required course; Pre-requisite: Foundations of Rabbinic Relationships & Ethics

Jewish pastoral caregivers need to integrate knowledge of psychology, spirituality and Jewish tradition to offer comfort and support, and inspire 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; rabbis as *midrashic* healers; addiction and recovery; psychological and spiritual dimensions of loss and grief, suffering and resilience; and prayer as a pastoral resource. Students will write short reflective papers, as well as participate in experiential exercises and role-playing 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.

### **Rabbi as Leader**

Rabbi Mordechai Liebling

(two credits)

Required course

Rabbis lead in a variety of contexts, and each individual must develop an approach that is appropriate to the context and is authentic to the self. This class is based in the teachings of transformational leadership and is highly experiential. Students develop clarity of their own personal mission; spiritual, emotional and social intelligence skills; the “soft arts” of organizing (listening, empathy and thoughtfulness); and skills for self-care.

### **Senior Seminar 1**

Mira Wasserman, PhD.

(one credit)

Required Senior Year

The senior seminar provides a forum for graduating seniors to acquaint themselves with resources that will enable the rabbi to function effectively as part of a professional helping network. The fall semester focuses on an exploration of rabbinical ethics. It includes a detailed examination of the RRA Code of Ethics and its application to contemporary rabbinic practice.

### **Senior Seminar 2**

Rabbi Annie Lewis

(one credit)

Required Senior Year

Senior Seminar 2 is designed to help prepare students for their transition from “RRC student” to “Reconstructionist rabbi.” The course focuses on self-reflection about rabbinic-identity formation, introduces some key practical areas of best practice for clergy, and offers opportunities to learn from and interact with a diverse set of visiting rabbinic colleagues.

### **Talmud 3 – Intermediate**

Rabbi Sarra Lev, Ph.D.

(two credits)

Advanced Talmud credit; Prerequisite: Completion of Talmud 1 & 2

This course builds on the skills and knowledge developed in Talmud 1-2 with a focus on developing skills to enable the reader to independently analyze a *sugya*. The material of the course changes from year to year, and students will be able to take multiple instances of this course.

### **Talmud 3 – Immersive**

Rabbi Mira Wasserman, Ph.D.

(two credits)

Advanced Talmud credit

This immersive class in Talmud will focus on Tractate Hagiga and its discussions of diverse topics including: festival sacrifice, pilgrimage, the constitution of religious community, esoteric knowledge, dissident rabbis, divine revelation, the reliability of tradition, rabbinic disputes and laws of impurity. The class will offer a deep dive into Talmud study, building skills in analyzing talmudic argumentation and in learning in *hevrutah*, and allowing us to deepen our own critical and religious understanding.

#### **Talmud 4 – Advanced**

Rabbi Mira Wasserman, Ph.D.

Rabbi Sarra Lev, Ph.D.

(two credits)

Required; Advanced Talmud or Advanced Rabbinic Text credit

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.

### Text Courses

#### **Animals in the Talmud**

Rabbi Mira Wasserman, Ph.D.

(two credits)

Advanced Talmud or Advanced Text; Prerequisite: 2 years of Talmud study or permission of instructor

In this class, we will study three complex passages from the Babylonian Talmud that are crawling with animal life: Baba Metzia 83b-86a; Sanhedrin 55a-b; and Avodah Zarah 22a-b. In these passages, animals function in a variety of ways—sometimes as objects, sometimes as subjects, and sometimes as figures or symbols. Examining the Talmud's construction of a human-animal divide will serve as a foundation for considering other kinds of boundaries that are drawn and also breached in these passages: between men and women; between Jews and non-Jews; and between God and creation.

#### **Beyn Adam Le-Havero**

Rabbi Mira Wasserman, Ph.D.

(two credits)

Advanced Text credit

In this course, we will study core Jewish teachings about human relationships and about justice. Texts will be drawn primarily from classical rabbinic literature, including both narrative and legal material. In *hevrutah* and in class discussion, we will enlist textual study and dialogue to help us define and refine our responsibilities to others, and to explore how ancient texts can speak to the challenges of contemporary social life.

### **Biblical Call Narratives**

S. Tamar Kamionkowski, Ph.D.

(two credits)

Advanced Bible or Advanced Text credit

In this course, we will examine the call narratives of Amos, Hosea, Isaiah, Jeremiah and Ezekiel. Call narratives provide a frame within which the character of the prophet can be explored. These narratives give us clues as to the broader biblical traditions and social locations that influence the theologies/messages of the book.

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

S. Tamar Kamionkowski, Ph.D.

(two credits)

Advanced Bible or Advanced Text credit

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.

### **Biblical Theology: God**

S. Tamar Kamionkowski, Ph.D.

(two credits)

Advanced Bible or Advanced Text credit

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.

### **Hasidut**

Joel Hecker, Ph.D.

(two credits)

Advanced Text credit

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 Rebbe Nahman of Brazlav and Rabbi Mordekhai Yoseph Leiner (the Ishbitzer).

### **Heretics!**

Joel Hecker, Ph.D.

(two credits)

Advanced Text credit

This course will study texts written by (or about) figures that 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 towards 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, Rebbe Nahman of Brazlav and Rabbi Mordekhai Yoseph Leiner (the Ishbitzer), examining these figures who drew condemnation and admiration with their radical writings.

### **Holiness Code**

S. Tamar Kamionkowski, Ph.D.

(two credits)

Advanced Bible or Advanced Text credit

In this course, we will engage in a careful reading of Leviticus 17-26, known by scholars as the Holiness Code. We will pay particular attention to the interplay between ethics and ritual, and to the code’s unique view of God.

### **Midrash**

Rabbi Sarra Lev, Ph.D.

(two credits)

Midrash credit

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.

### **Modern and Contemporary Jewish Literature**

Tresa Grauer, Ph.D.

(two credits)

Advanced Text credit

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.

### **Netivot Shalom**

Rabbi Jacob Staub, Ph.D.

(two credits)

Advanced Text credit

Rabbi Shalom Noach Berezovsky (1911–2000), the Slonimer Rebbe in the last decades of the 20th century, wrote this Hasidic text that also combines *Mitnagdische* elements, including Mussar. This course focuses on the section on prayer.

### **Parashat HaShavuah**

S. Tamar Kamionkowski, Ph.D.

(two credits)

Advanced Bible or Advanced Text credit

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.

### **Parashanut HaMikra: Divine-Human Encounters**

Rabbi Jacob Staub, Ph.D.

(two credits)

Advanced Bible or Advanced Text credit; Pre-requisite: ability to read and translate unvocalized Hebrew texts

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.

### **Poverty and Social Welfare in the Bible and Beyond**

Elsie Stern, Ph.D.

(two credits)

Advanced Bible or Social-Justice credit

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 anti-poverty and social-justice work.



### **Psalms**

S. Tamar Kamionkowski, Ph.D.

(two credits)

Advanced Bible credit

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.

### **Rabbi as Text-Broker**

Elsie Stern, Ph.D.

(two credits)

Advanced Text credit

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 talks and Bible performance. The class will be structured as a workshop. Each week, a few students will perform in one of these genres; the rest of the class will offer feedback.

### **The Sefas Emes on the Parashah**

Joel Hecker, Ph.D.

(two credits)

Advanced Text or Elective credit

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 (Jew) that retains its connection to and knowledge of God under all circumstances. Throughout this course, students will consider the distinctive ways the *Sefas Emes* develops Hasidic themes and think about the way a Hasidic homily functions as Biblical interpretation. We will be reading in the Hebrew from Arthur Green's volume in class throughout, it is expected that the English translation will be used as an aid in preparation. No previous study of Hasidic literature is expected.

### **Text and Practice: Hilkhhot Evel**

Rabbi Vivie Mayer

(two credits)

Text and Practice or Advanced Text credit

This course will explore all 14 chapters of *Hilkhhot 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.

### **Text and Practice: Life Cycle**

Joel Hecker, Ph.D.

(two credits)

Text and Practice or Advanced Text credit

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.

### **Theology in Creation**

S. Tamar Kamionkowski, Ph.D.

(two credits)

Advanced Bible or Advanced Text credit

Jewish stories of creation reveal assumptions about the nature of God, the origins of humanity and relationships between God and humanity. In this course, we will immerse in creation stories as resources for theology. The course will begin with *p'shat*-oriented readings of biblical creation stories as presented in Genesis, Psalms, Isaiah and Job in order to engage with biblical theology. We will then re-read some of these texts with classic Jewish commentary to engage with early Jewish theology. We will return to the core texts a third time and read them through the lens of contemporary Jewish theology (e.g., gender, environment, etc.).

### **Torment and Ecstasy in the Teachings of Rebbe Nahman of Brazlav**

Joel Hecker, Ph.D.

(two credits)

Advanced Text credit

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 *Liqqutei Moharan*, the primary text of Rebbe Nahman's discourses. Students will explore his world, probing the parallels between his and our theological meanderings.

### **Trauma Literature: The Book of Ezekiel**

S. Tamar Kamionkowski, Ph.D.

(two credits)

Advanced Bible or Advanced Text credit

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?

## Multi-faith/Social Justice Courses

### **Congregation-Based Community Organizing**

Rabbi Mordechai Liebling and Meir Lakein

(1/2 credit)

Social Justice 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.

### **Crime and Punishment in America Today**

Rabbi Nancy Fuchs Kreimer, Ph.D. and Staff

(one credit)

Social Justice or Multifaith 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 those 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 complete a project designing an educational session.

### **Cultivating Character: A Conversation Across Communities**

Rabbi Nancy Fuchs Kreimer, Ph.D.

Francesca Nuzzolese

(two credits)

Multifaith credit

This course will explore spiritual practices from Christian, Jewish and Muslim traditions. We will focus in particular on those practices that support lives dedicated to social justice. We will learn about practices that different faith-based activists find valuable in cultivating personal traits to sustain their work. Participants will have the opportunity to engage with practices (as they choose), meet a variety of religious leaders and, schedule-permitting, attend a multifaith retreat in Philadelphia.

### **Food Justice**

Rabbi Mordechai Liebling

(two credits)

Social-Justice credit

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. It will equip you to raise justice issues every time food is served.

### **Jewish-Christian Hevrutah**

Rabbi Melissa Heller

Bob Robinson, Ph.D.

(one credit)

Multifaith 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 interfaith reflection, and a closing dinner and program.

### **Money in Our Lives and in Society**

Rabbi Mordechai Liebling

(two credits)

Social-Justice or elective credit

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 larger society. They will examine traditional Jewish sources, in addition to current economic and financial teachings for practical and theoretical lessons. There will be an experiential component to the class.

### **Muslims in America: A Course for Rabbis**

Rabbi Nancy Fuchs Kreimer, Ph.D.

(two credits)

Multifaith or Elective credit

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 U.S. 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.

### **Rabbis as Activist Leaders for Environmental Sustainability and Justice**

Rabbi Mordechai Liebling

(two credits)

Social-Justice credit

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.

### **Religious Leadership in Pluralistic America**

Rabbi Nancy Fuchs Kreimer, Ph.D.

(two credits)

Multifaith credit

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; complex public conversations; and collaboration across difference. Students will deepen their understanding of the multifaith reality and develop their leadership skills in this context.

## Hebrew Language

### **Advanced Limmud B’Ivrit**

Rabbi Vivie Mayer

(two credits)

Prerequisite: Completion of Intermediate Modern Hebrew 3 or permission of instructor; elective

This course is a “Limmud B’Ivrit” initiative. We will study Bamidbar, chapters 10-12, with Rashi and some *Midrashic* commentary. The course will be conducted exclusively in Hebrew, integrating biblical, rabbinic and spoken Hebrew. Preparation and homework will not exceed four hours per week. This course is geared to help prepare students for studying in a Hebrew-speaking environment.

### **Intermediate Modern Hebrew 4**

Sharon Gershoni, PhD.

(three credits per semester)

This course builds Modern Hebrew skills. It focuses on comprehension of Modern Hebrew texts relevant to the contemporary rabbinate, and on spoken and written expression.

## Electives

### **Art of the Shaliach Tzibur**

Rabbi Margot Stein

(two credits)

Elective credit

What makes a masterful leader of communal prayer? Students will develop a range of skills, including: how to select appropriate music, themes and prayer styles for a variety of settings; becoming familiar with leading traditional and experimental modalities; and developing effective approaches for performance anxiety, ego issues, managing energy flow and responding with flexibility to shifting needs of the group. Students will prepare, practice, lead others, receive feedback and integrate their learning. Emphasis will also be placed on cultivating a personal prayer practice, towards the end of discovering how such practice is at the heart of authentic prayer leadership.

### **Contemplative Reading of Jewish Texts**

Rabbi Jacob Staub, Ph.D.

(one credit)

Elective 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, develop the ability to read such texts without reference to their literal meanings or historical contexts and form a shared vocabulary of sacred discourse. Students will engage with texts from all eras of Jewish history.

### **Constructive Theology**

Rabbi Jacob Staub, Ph.D.

(two credits)

Elective credit

This class will select several areas of belief and examine selected Jewish texts through the ages, including those of Mordecai M. Kaplan, and challenge students to construct a theology on each topic that can arguably be called

Reconstructionist, with license to significantly depart from past Reconstructionist formulations. Topics to be considered include: God, revelation/prophesy/inspiration, life after death and divine providence.

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

Staff

(two credits)

Elective credit

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, and on 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.

### **Ethics of Speech**

Rabbi David Teutsch, Ph.D.

(two credits)

Elective credit

Jewish tradition teaches that “life and death are in the power of the tongue.” This course will explore *leshon hara* and *rekhilus*; 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.

### **Jewish Biomedical Ethics**

Rabbi David Teutsch, Ph.D.

(two credits)

Elective credit; Open to Non-Matrices

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.

### **Jewish Contemplative Practice**

Rabbi Jacob Staub, Ph.D.

(two credits)

Elective credit; No auditors

Students will be introduced to the practices of mindfulness meditation, contemplative prayer, sacred chant, contemplative listening, and musar hitlamdut. Class sessions will include experiential practice, and homework will include experiential practice and journaling at home.

### **Jewish Sexual and Family Ethics**

Rabbi David Teutsch, Ph.D.

(two credits)

Elective credit

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.

## Professional Formation Workshops

### **Boards**

Staff

(non-credit)

Required course

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.

### **Budgets and Financial Documents**

Staff

(non-credit)

Required course

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.

### **Clergy Sexual Boundaries**

Bobbi Breitman

Rabbi David Teutsch, Ph.D.

(0.3 Credits)

Required of all rabbinical students prior to senior year

Learning how to establish and maintain healthy boundaries is a crucially important aspect of rabbinic skill and necessary to the conduct of an ethical rabbinate. This course will explore many aspects of interpersonal boundaries, with an emphasis on sexual boundaries. A review of the RRA Code of Ethics on issues of boundaries is included.



### **Disability Rights Intensive: A Jewish Justice and Policy Workshop**

Rabbi Julia Watts Belser

(0.3 Credits)

Required

Disability activists have been on the front-lines of current political struggles: opposing devastating cuts to health care and Medicaid, while challenging the roll-back of the Americans with Disabilities Act, a signature piece of civil rights legislation. This workshop aims to catalyze Jewish political work for disability rights and justice, drawing attention to the critical areas for current political engagement. Together, we'll deepen our analysis of key issues and foster a space for clergy, rabbinical students, and disability activists to share strategies for action and for activating Jewish communities.

### **LGBTQAI Inclusive Communities**

Staff

(0.3 credit)

Required course

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. 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 in synagogues and other settings. Jewish texts and liturgies will be studied and created as sources for affirmation and liberation for all people.

### **Navigating Israel in American Communities**

Staff

(0.3 credit)

Required workshop, all rabbinical students prior to graduation

This two-day workshop will provide students with resources and skills training to help communities engage with Israel, have constructive conversations around Israel-Palestine, and productively manage diversity of opinion and conflict on these issues.

## **Curricular Highlights**

### **Beit Midrash**

The recommended form of preparation for text courses is *hevrutah* (partnered) study in our Beit Midrash setting. Foundational Year students spend two hours per week in the Beit Midrash as part of their coursework. In addition, specific times are designated each week during the semester for Beit Midrash study, when the Beit 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 Beit 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 rabbinics provides exposure to the widest possible range of roles from which students eventually will choose or find inspiration to create their own roles. To 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. Completion of a year-long CPE unit (or its equivalent) fulfills two semesters of the group supervision requirement. The remaining semesters of group supervision must be taken at RRC. A student may earn two additional elective credit for a second year (or equivalent summer) of a different internship in this category. Many accredited CPE centers are located within an hour's drive of RRC, and many students seek training here or elsewhere during the summer. Several geriatric facilities routinely offer our students rich opportunities.

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 Havaya 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; PERL (Philadelphia Emerging Religious Leaders); AVODAH: The Jewish Service Corps; and JOIN: Jewish Organizing Institute and Network. 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.

Multifaith and Social-Justice Programs:

RRC is a pioneer and leader in the areas of multifaith engagement and social justice. In addition to course offerings in these areas, RRC offers students many opportunities to participate in retreats, workshops and conferences with leaders and emerging leaders in the fields of multifaith engagement and social-justice activism. Through curricular and extracurricular learning experiences, robust internship opportunities, and mentorship and professional supervision from our program directors, RRC students build the skills and relationships that are crucial to effective work in these exciting and demanding fields.

### **NUSAKH AND LITURGY COACHING**

Additional support is available to students as needed to assist with skills acquisition in all areas of liturgy, including Shabbat and weekday *nusakh*, High Holiday preparation, Torah reading and life-cycle officiation.

### Guest Speakers and Community Limmud (Learning)

The Community Limmud period is an integral part of the academic calendar, providing opportunities 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 participates 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, as 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.

### **BECOMING A SPIRITUAL DIRECTOR**

Students may also choose to pursue further training in spiritual direction. The two-year Spiritual Direction Training Program is an exciting opportunity to deepen your own contemplative spiritual practice and prepare to

help guide others on their spiritual paths.

## 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, as well as 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.

## 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 two to four 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.

### **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 RRC students at Camp JRF (Jewish Reconstructionist Federation) and with No'ar Hadash, the Reconstructionist Youth Movement.

**KLEINBAUM CONGREGATIONAL INTERNSHIP**

Through the generosity of William Fern, Ph.D., this congregational internship was established in honor of Rabbi Sharon Kleinbaum, '90.

**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 internship at a college in Greater Philadelphia.

## V. 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 Beit Midrash, a community kitchen area, a lounge, 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 GOLDYNE 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 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. 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 and Judith Kaplan Eisenstein.

#### **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; 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 Penn'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.

Other seminaries within easy distance of the College include Palmer Theological Seminary, Moravian Theological Seminary, 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 is home to a wide range of Jewish schools, including the Perelman Jewish Day School, a Solomon Schechter affiliate for kindergarten through eighth grade; Jewish Learning Venture, which trains and supports area synagogues and schools; 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 its 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 metropolitan areas—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 5 miles. At the sign “Expressway Ends,” get in the left-turn lane.
- 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 (towards 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. 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 5 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, Jefferson 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.



## Grading System

The instructor assumes responsibility for the ongoing evaluation of student work during the course of each semester. In cases of student deficiency, the instructor is strongly encouraged to meet with the student in a timely manner to discuss ways of remedying the situation. The substance of this meeting should be recorded in a memo for the student's file, with a copy sent to the student and the student's advisor.

At the end of the semester, instructors are asked to evaluate the student in terms of the following: progress towards course objectives; progress towards development of primary competencies; rabbinic formation and development (areas of strength and areas for growth); and additional feedback. Students may receive the following grades as part of the evaluation of their coursework at the end of each semester:

### (P) Pass

The grade of pass indicates that a student has fulfilled the stated course requirements (e.g., attendance, assignments, *chevrutah* requirements, etc.), and has satisfactorily met the learning objectives of the course.

### (LP) Low Pass

The grade of Low Pass is given to indicate that a student has not fully met the course objectives and/or has not fulfilled the stated course requirements (e.g., attendance, assignments, *chevrutah* requirements, etc.), but will not be required to retake the course. Permission to retake or rewrite the work additional times is at the discretion of the instructor.

If the student submits the work by the last day of the semester in which they were enrolled in the course, and if the grade of LP is submitted by the instructor after the semester's deadline for submitting grades, the student will have an additional semester to resubmit the work.

### (F) Fail

A failing grade is given to indicate that a student has not met minimal course requirements. In the case of a required course, students must retake the course (or its equivalent) or do additional work as determined by the instructor and the vice president for academic affairs.

### (XF)

When a student who has received a grade of F in a course re-takes the course and passes it, the original grade will be changed to a grade of XF, and the original grade will not be grounds for keeping the student on academic probation.

### (AU) Audit

Students may register to audit courses with permission of the instructor, who will determine requirements for auditing the course. A student may request permission from the instructor to change from audit status to credit status. This request must be made by the 12th week of classes. Students may register to audit a maximum of two courses per semester.

### (W) Withdrawal

This grade indicates that the student withdrew from the course after the end of the drop/add period. For more information on withdrawals, see Section VI.7.

### (I) Incomplete

When a student does not satisfactorily complete all of the required work for a course by the end of the semester, they may ask the instructor for a grade of Incomplete.

#### (AF) Administrative Failure

When a student misses a deadline for completion of assigned work without submitting an approved extension form, the student's grade will be changed to an AF by the registrar. If the work is subsequently completed and the AF is changed to a grade of P, a written record of the circumstances of the grade change will be placed in the student's file.

#### B. Policies for Grades of Incomplete

When students complete course requirements on time, instructors are expected to submit grades and evaluations and to return written work with comments three weeks after work is submitted or three weeks after the last day of the semester, whichever comes last.

Required work for a course must be completed by the date designated by the instructor. If a student cannot complete the course work by the deadline or if the work is unsatisfactory, the student may request a request an extension. The instructor is not obligated to grant an extension. Extensions may be granted by the instructor for up to one year from the end of the semester in which the course was taken. The length of the extension appropriate under the circumstances will be determined by the instructor, but is limited by leave policies and senior deadlines.

If the instructor grants the extension, the student must submit an incomplete extension form to the instructor. The instructor should then submit the extension form, signed by both the instructor and the student by the deadline for student evaluations.

If the student does not complete the work for a course and does not present to the instructor an extension form, the instructor may complete an extension form without the student's signature by the date required.

All work in courses for which a student has received a grade of Incomplete must be completed no later than one year after the end of the course. The student and the instructor may agree to one of the following five dates for the submission of work: Aug. 10, Oct. 10, March 10 and the last day of each of the semesters. The instructor must then submit a grade and an evaluation form, and return the work submitted with comments within three weeks of the due date (Graduating seniors who miss the March 10 deadline must submit the work by the final date for submission of work by seniors.) If a student will not be able to submit work by the date agreed upon on the Incomplete extension form, it is the student's responsibility to contact the instructor and submit a new Incomplete extension form with a new agreed-upon date (if the instructor agrees), signed by the student and the instructor on or before the old deadline. If, for some reason, the instructor cannot sign the extension form, they can indicate approval by email to the director of academic administration. If the assignment is not satisfactorily completed by the designated time, the student will receive a grade of AF.

A non-senior student can carry no more than two incompletes. If a student has outstanding work in more than two classes, they may not attend classes in the program. (To attend classes, outstanding work must have been submitted but not necessarily yet evaluated.) If the student completes the overload by handing in the outstanding work after the start of the semester, they will only be allowed to enroll in those courses in which they have missed no more than two classes and may do so only with the permission of the instructor. Students notified within two weeks of handing in their outstanding work that their work is not passing will again be treated as having an incomplete unless they receives a grade of LP or F. If this results in a student carrying more than two incompletes, they will be barred from attending classes.

All grades of Incomplete/AF must be removed and outstanding requirements in liturgy skills, community service and shadowing must be completed before a student is permitted to begin the senior year of study. The deadline for completion of all work is Aug. 10. Under no circumstances will a student be permitted to begin the senior year unless all outstanding work is completed before the first day of classes.

Seniors must satisfactorily complete spring-semester requirements no later than one month before the date of graduation. Students are required to continue preparing for and attending class after the senior deadline for the submission of assignments.

### C. Appeal of Grades

A student who believes that they have unfairly received a grade of LP or F may initiate an appeal by proceeding as follows:

- The student shall speak directly with the instructor and may request that a written record of that conversation be placed in their student file. If the student chooses, a regular faculty member of the student's choice may be invited to join that discussion.
- If the student and the instructor cannot come to an agreement, the student can appeal in writing to the vice president for academic affairs. After receiving the written appeal, the vice president for academic affairs shall set up a meeting to discuss the grievance among the student and the vice president for academic affairs, the director of rabbinic formation and a regular faculty member of the student's choice. The vice president for academic affairs, the assistant vice president for enrollment and rabbinic formation, and the faculty member chosen by the student shall then meet with the instructor. The three may choose to play a mediating role in resolving the dispute before they make a decision. If mediation proves unfruitful, the three shall investigate in a preliminary way to determine if there are reasonable grounds for an appeal. If a majority of the committee does not find reasonable grounds, the vice president for academic affairs shall so advise the student and the instructor in writing. If the instructor is the vice president for academic affairs, or the assistant vice president for enrollment and rabbinic formation, then the president shall appoint another member of the regular faculty to serve in their place.
- If mediation fails and the majority finds reasonable grounds for the appeal, then the three shall serve as an arbitration panel and shall conduct a thorough investigation, at the conclusion of which the student and the instructor shall be advised in writing of their binding decision.
- This appeal process, beginning with step (a), must be initiated no later than two months after receipt of the grade.

### D. Academic Probation and Dismissal

Academic probation is considered a warning to students that they are in danger of becoming subject to dismissal unless their academic work improves.

A student may be placed on academic probation under any of the following circumstances:

- Receiving one F
- Receiving two LPs
- A faculty decision that the student's academic performance warrants probation

If a grade of F or LP is subsequently changed or replaced as a result of the student's additional work for the course, the student's probationary status will be reviewed.

Students are subject to academic dismissal under any of the following circumstances:

- Receiving two Fs from two instructors
- Receiving three LPs from more than one instructor and in more than one semester
- Persistent probationary status

- A faculty decision that the student's academic performance warrants dismissal. Although the above factors for academic probation and dismissal apply generally, each student's academic performance and progress will be evaluated individually, and decisions about academic probation and dismissal will be made on an individual basis.

#### E. Non-Academic Probation, Suspension and/or Dismissal

The faculty of the Reconstructionist Rabbinical College reserves the right to dismiss a student at any time for cause.

Except in extraordinary cases, it will be the practice before dismissal to place the student on non-academic probation, for a period to be determined by the faculty, in which a supervisory faculty committee is appointed to work with the student about the faculty's concerns. The student may choose to invite their faculty advisor to any or all of the student's meetings with the supervisory faculty committee. When invited, the faculty advisor will attend without speaking. It should not be presumed that the faculty advisor will automatically advocate on the student's behalf at subsequent faculty deliberations.

Extraordinary circumstances may warrant immediate expulsion. The faculty reserves the right to determine whether a period of non-academic probation is appropriate in any given situation. If the committee and the regular faculty believe that the concerns are remediable, the student may be suspended for a period of time, definite or indefinite, and given the option to apply for re-admission at the end of that period or when the concern has been adequately addressed.

When a student is placed on non-academic probation, the faculty will treat that fact as confidential.

When a student is dismissed on non-academic grounds, it will not be treated as confidential.

When a student is suspended on non-academic grounds, the faculty will decide whether or not to treat the situation as confidential on a case-by-case basis. (The decision about whether non-academic suspension is to be kept confidential is based on factors such as, and including, the following: the likelihood of the student doing harm to others in the RRC community; the message the College wants to deliver to the RRC community; the moral issues involved; the potential damage to the reputation of RRC and to colleagues; and legal obligations/potential RRC liability.)

As part of the faculty's final consideration of the suspension or dismissal of a student, a hearing will be held by an ad hoc committee approved by the regular faculty. The committee will include the president of the Reconstructionist Student Association or, if the RSA president cannot serve, another student designated by the RSA president. The committee shall be convened on a case-by-case basis as the situation warrants. The committee will make a recommendation to the regular faculty.

If dismissed there is no re-entry to the program.

### Attendance Policy

An excused absence is one that is due to illness, death in the immediate family or any other unavoidable circumstances; however, the school must be apprised of the reason for such absences within 24 hours and the reason must be supported by documentary evidence, or the absence will be recorded as unexcused; three unexcused absences in any one month will result in immediate dismissal. All students must attend 85 percent of the duration of the courses in order to attain satisfactory attendance. When a student has missed over 15 percent

of the duration of the course by excused and/or unexcused absences, his or her training will be interrupted immediately.

## Student Resources

### **STUDENT HANDBOOK/ FINANCIAL RESOURCES GUIDE/POLICIES AND PROCEDURES**

Students receive the Student Handbook and the Financial Resources Guide upon matriculation. These 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.

## VI. TUITION AND FINANCIAL ASSISTANCE

### Tuition Policies

Tuition for incoming students for the academic year 2018-19 is \$26,000. A full schedule of tuition and fees can be found on the “Affording Your Rabbinical Education” page of the college website.

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#### Full-Time Students

Entry Year	2013	2014	2015	2016	2017 & 2018
Full-Time Tuition	\$21,000	\$22,000	\$23,000	\$24,000	\$26,000

Note: Students who matriculated before 2017 are grand-parented into the old fixed tuition model.

#### Fees

Student Assoc. Dues	\$36
Study in Israel	\$2,000 per Semester
IT Fee	\$100 per Semester

#### Deposit

Rabbinic Program	\$500
*MAJS Program	\$250

\*Master of Arts in Jewish Studies

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#### Part-Time Students

Entry Year	2013	2014	2015	2016	2017 & 2018
Part-Time per Credit	\$1,125	\$1,125	\$1,200	\$1,200	\$1,250

Note: Students who matriculated before 2017 are grand-parented into the old fixed tuition model.

#### Fees

Registration	\$300
Student Assoc. Dues	\$36
*MAJS Thesis	Two-Credit Course + Registration
Course Audit	\$325
Workshop Audit	\$180
Spiritual Direction	\$60 per Session + \$50 per Semester
IT Fee	\$100 per Semester

#### Additional Fees

Leave of Absence	\$100 per Semester
MAJS Maintenance	\$100 per Semester

\*Master of Arts in Jewish Studies

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#### Non-Matriculated Students

#### Fees

Not for Credit	\$500 per Course	\$180 per Workshop
For Credit	\$1250 per Credit	
RRC Alumni	\$36 Registration Fee	

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Affiliated Community Member (Not for Credit)	\$360 per Course \$180 per Workshop
Jewish Professional (Not for Credit)	\$180 for First Course \$360 Additional Course \$150 per Workshop

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 controller (215.576.0800, ext. 142).

## Financial Assistance

### ON-CAMPUS STUDY

Approximately 45 percent of revenues collected from tuition are distributed in the form of financial assistance, helping 70 percent to 80 percent of students. Typical awards in recent years have been \$3,000 to \$13,000, although the range has extended from \$1,000 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 vice president for student development (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 Feb. 1 to allow sufficient time for administrative processing. Please note that candidates who submit an application for admission after Feb. 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.

### Need-Based Scholarships

Students with demonstrated financial need are eligible for scholarships to help defray educational costs. Admitted students who wish to be considered for scholarships must fill out a financial-aid application form provided by the College. Application forms and supplementary materials must be completed and submitted by April 15. Students admitted after April 1 will be given an extension to the April 15 deadline. Please note, late applications will be accepted, but may be at a disadvantage. We encourage all students to apply for financial aid by April 15 if possible.

### Merit-Based Scholarships for Incoming Students

Merit scholarships that can be used toward tuition are available for incoming students. Each year, up to two *Marjorie and Aaron Ziegelman Scholarships* are given to especially promising incoming rabbinical students. In addition, one *Judith and Ira Eisenstein Scholarship* may be offered each year. All admitted students will automatically be considered for these prestigious merit scholarships; there is no separate application process. Merit-based scholarships are also available each year for returning students who demonstrate overall excellence, as nominated by the faculty. Although there is no separate application form, students wishing to be considered for merit-based scholarships should fill out the regular financial-aid form.

### Additional Scholarships

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

*The Rabbi Amy Bernstein and Rabbi Steven Carr Reuben Scholarship*

*The 2014 RRC Doctor of Divinity Recipients Scholarship:* This scholarship was established by the distinguished rabbis who received the Doctor of Divinity degree in 2014.

*The Nathan Cogan Scholarship*

*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 and family, in honor of his grandmother, Anna Weber Gross, z”l.

*The Max and Rita Haber Scholarship:* This endowed scholarship was established by Max and Rita Haber, z”l, to support a student with academic promise and financial need.

*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.

*The Kleinbaum Scholarship:* This scholarship was established in honor of Rabbi Sharon Kleinbaum by friends and members of her congregation upon her receiving the Keter Shem Tov, RRC’s highest award.

*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.

*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, z”l, 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 student with demonstrated financial need 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

*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 annually to a student who serves as a rabbinic intern for visits to the Reconstructionist Synagogue of the North Shore, Plandome, N.Y.

*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 and 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 William and Ruth Levy Endowed Scholarship:* This scholarship was established by David and Margaret Levy. It is awarded annually to a student who has financial need or is academically worthy.

*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 Manfred and Harriet Saalheimer Scholarship:* This scholarship fund was established through a bequest by longtime members of Dorshei Emet in Montreal.

*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, a scholarship has been established, and is awarded annually on the basis of academic merit and financial need to a student or students studying in Israel.

*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. No refund will be issued for unauthorized withdrawals.

## VII. 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 the Jewish people's struggle for ethical learning and their need for guidance as they encounter the ethical demands of contemporary life.

Directed by Rabbi Mira Wasserman, Ph.D., the center hosts 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.

## VIII. GRADUATION AND EMPLOYMENT DATA

For the 2017-18 academic year, the college had a 77% retention rate and 100% employment of its 8 graduates in congregational, campus or organizational settings.

## VIII. 2018-19 ACADEMIC CALENDAR

### **Fall Term 2018**

Orientation	8/21-23
Orientation Shabbaton	8/24-25
Opening Program	8/27
Classes begin	8/28
Labor Day	9/3 (no classes)
Monday classes meet	Wednesday, 9/5
R”H-Y”K break	9/10-9/20 (no classes)
Fall Shabbaton	TBD
Constitution Day	9/17
Sukkot break	9/24-25 (no classes)
Shemini Atzeret/Simchat Torah	10/1-2 (no classes)
Prospective Student Institute	10/31-11/3
Thursday classes meet	Wednesday, 11/14
RRC/JRC Convention	11/15-11/18 (No class 11/15)
Thanksgiving break	11/21-11/23 (no classes)
Student/Faculty Training	12/13
Make-up days	12/13 & 12/18
Reading Period	12/20-12/28
Exam days	1/3-4

### **Winter Intensive 2019 (Optional)**

January term	1/7-1/25
MLK holiday	1/21 (no classes)
Workshops	1/28-2/1
Make-up day	2/4

### **Spring Term 2019**

Classes begin	Monday, 2/11
Purim	Thursday, 3/21 (no classes)
Yom Iyyun	4/10
Passover break	4/22-26 (no classes)
Make-up days	5/13 & 5/14
Reading period	5/17-21
Exams	5/22 & 5/23
Workshops	5/28-5/31 (Tuesday to Friday)
Last day for papers	5/31
Graduation	Sunday, 6/2

**Summer Intensive 2019 (Optional)**

6/17-7/26

July 4<sup>th</sup> observation                      7/4 (no classes)

**Class Meeting Days Summary Fall 2018-Spring 2019**

FALL TERM

Monday class meetings: Sept 5 (Wednesday), Oct 8, 15, 22, 29; Nov 5, 12, 19, 26; Dec 3, 10, 17

Tuesday class meetings: Aug 28; Sept 4, Oct. 9, 16, 23, 30; Nov 6, 13, 20, 27; Dec 4, 11

Wednesday class meetings: Aug 29; Sept 26; Oct 3, 10, 17, 24, 31; Nov 7, 28; Dec 5, 12, 19

Thursday class meetings: Aug 30; Sept 6, 27; Oct 4, 11, 18, 25; Nov 1, 8, 14 (Wednesday), 29; Dec 6

SPRING TERM

Monday class meetings: Feb 11, 18, 25; March 4, 11, 18, 25; April 1, 8, 15, 29; May 6

Tuesday class meetings: Feb 12, 19, 26; March 5, 12, 19, 26; April 2, 9, 16, 30; May 7

Wednesday class meetings: Feb 13, 20, 27; March 6, 13, 20, 27; April 3, 17; May 1, 8, 15

Thursday class meetings: Feb 14, 21, 28; March 7, 14, 28; April 4, 11, 18; May 2, 9, 16