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Goals Project. University of Judaism, 1997 March – July.

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Date: July 8, 1997
To: Rabbi Bob Wexler
Rabbi Dan Gordis
From: Karen Barth
CC: Dan Pekarsky
Alan Hoffmann
Gail Dorph
Sharon Feiman-Nemser

NOTES FROM JUNE 30TH MEETING

It was a pleasure to meet with you. We had an interesting discussion and are excited about continuing to be helpful going forward in any way we can. This note summarizes our meeting and is divided into four sections:

- Building a vision of a healthy vibrant synagogue
- Knowledge, skills and qualities a Rabbi would need to create such a synagogue
- Specific curricular issues and ideas
- Possible next steps

Building a vision of a healthy vibrant synagogue

Although rabbis work in many different institutional settings, we decided to focus, for the purpose of this day's meeting, on the synagogue. We described the following vision for the type of synagogue that we would like to see the University of Judaism Rabbis help to create:

1. A community of Jewish living
2. A place of sanctity and elevation
 - A transcendent environment
 - A place of celebration, ritual, prayer, spiritual quest
3. A haven/a home
 - A place with premium of ^{meaningful} interpersonal relationships
4. A moral environment
 - Internally
 - In relation to the outside world

5. A place for continuous engagement with big moral, social, spiritual and intellectual questions
6. A center for learning
 - Empowering adults to learn
 - Quality schools
 - A learning organization
 - Learning permeates the entire organization

7. Outreach?

What knowledge, skills qualities a rabbi would need

We then decided to focus in on one of these aspects and think about what sorts of capabilities a Rabbi would need to create it. We selected number 5., "a place for continuous engagement of big questions".

We developed the following list:

1. Knowledge

- Engagement and knowledge about leading Jewish and other intellectual trends
- A vision of engaged learning
- Personal experiences with great learning

2. Skills

- A way of thinking about knowledge
- Ability to help others to develop a vision of good teaching and learning

3. Personal Qualities

- Lifelong learner
- Moral sensibility/moral radar

Specific Educational ideas and issues

We then began to discuss what this might mean for curricular and pedagogical approaches. There was not enough time to develop real answers, but some interesting questions were raised:

1. How can the process of personal learning be integrated with the building of an understanding of how to make the material come alive for others--especially for those with less Jewish background?
2. What approaches of teaching and learning will be modeled?
3. How does the emphasis on Talmud fit with the vision of a healthy synagogue and

what will a Rabbi need to know to create it?

4. How could field experiences be integrated into the heart of the learning experience instead of being an add-on? Could the undergraduate and adult education program be part of this?
5. Should the University of Judaism's role in the education of its Rabbis continue after ordination?
6. What are the actual steps to building a community that models the vision? What are the differences between a model Rabbinic program and a model synagogue and what do these differences mean for the curriculum?
7. Should the University of Judaism take a role in transforming institutions?
8. How will the University of Judaism overcome the challenge of hiring faculty who can be role models? What would a focus on teaching mean for the system of rewards and incentives? What would it mean for the University of Judaism's reputation?

Next Steps

We discussed a process for beginning to address these issues which would have five steps (of which the first two are already started):

1. First cut at what is different about the program
2. Experiment with some different approaches
3. Articulate the vision
4. Pilot and define ideas
5. Build into the institutions

A suggested approach to steps 3-5 are detailed in exhibit 1 which is attached. We discussed the possibility of a task force of faculty and others who would have 6-8 meetings focused on creating a University of Judaism vision of the Rabbinate and then translating that vision into the broad strokes of a curriculum and educational philosophy.

We would...

* * *

Designing a new rabbinic program in this time of transformation and upheaval is a terrific challenge. We are excited about the steps you are taking to create something truly innovative that addresses this challenge.

What is missing?

UW Consultation

Synagogue 2000?

Technology/Library

Grant Writing

Beliak

Board & Council Development & Education

Wexner Conference

Orientation of new staff

Mandel Cooperation - Relationship

Consulting Projects

Movements - TIEI strategy

TUM

UJ

HUC

Community on IBTP

Communities on Evaluation

PEJE

FMAMS *

Melton

Ortho Principals - Yr. 3

TO: Karen
FROM: Dan
RE: the UJ consultation

Below is my attempt to fill in some missing material from the UJ consultation. The main contribution of this attempt, I think, is the identification of a number of conversations and issues that were strongly represented in the first part of the day. I wasn't, though, able to add much to your summary of the three-part exercise we jointly did. In truth, on paper some of those points are eluding me -- I can't quite recall what they referred to (for example, under "Skills", "A way of thinking about knowledge". I'm also unclear about the significance of a paragraph, near the end, that begins "We would..."

What I have done is to re-draft the piece, incorporating my recollections of issues, up through the first part of "What knowledge, skills, qualities a rabbi would need". In line with your request, along with the substantive additions, I tried to fill in some of your points. I stopped at the point that I did because it wasn't clear to me that I could add much to the rest of what you did.

I am faxing you what I've done this afternoon. I'm also going to email it to you so that you can get it on to a word processor file. In case that doesn't work, I'm FedExing a disk with what I've done.

I hope this material is helpful. Feel free to use not use any or all of it. If I can be of any additional help in getting this document ready for sending out, let me know.

PS In the interests of time, I am sending this off to you without I have yet done a careful review of what I'm sending. I'll try to get to that later today.

NOTES FROM JUNE 30 MEETING

It was a pleasure to meet with you. The discussion was very interesting and we at CIJE are excited about continuing to be helpful to you in any way we can as you go forward with this exciting project. This note summarizes our meeting.

INTRODUCTORY SESSION: SITUATING THE PROJECT AND IDENTIFYING ISSUES

Bob Wexler's presentation

Our day began with a presentation by Bob Wexler intended to situate the emergence of the new Rabbinical School within the larger history and community of the University of Judaism. Among the important points emphasized in Bob's presentation were the following:

1. **Openness to the surrounding community.** The UJ has been, and continues to be, interested in connecting to the greater LA community and in bringing the diversity found in the larger community into the campus.
2. **Emphasis on leadership.** The introduction of the rabbinical school is continuous with a long-standing institutional emphasis on the cultivation of leadership. This emphasis was, for example, at work in the UJ's introduction of a four-year undergraduate program in which the ideal of service, as expressed in colloquia and service projects, was central. In this instance, the hope was to use the undergraduate program to cultivate committed and knowledgeable lay leaders.
3. **Broad-based/"Conservative tension.** There has been a tension in the life of the UJ between a broad-based, Kaplanesque understanding of its identity and its mission and its relationship to the Conservative movement. Historically, although the public did not always understand this, only in its involvement in the preparation of rabbis (with JTS), was the UJ denominationally-oriented; in other arenas, it viewed itself and its programs in much broader terms. The introduction of a well-publicized rabbinical school at the UJ that is Conservative in creating a public relations problem, threatening the institution's Kaplanesque public identity. [There was, in this connection, a brief discussion of what a Kaplanesque vision of a rabbi would be, and whether such a vision is reflected in the new rabbinical program; it was suggested that although there is no specific reference to him, elements of his world-view are central.]
4. **From six to four years.** A decision was made to have a four-year program that would meet year-around as compared with the Seminary's 6-year program. While there is some concern that the stream-lined program does not allow as much time for personal formation, it was felt that the four-year program allows for greater intensity and less wastage of time (as compared with the Seminary program which has people in classes for only 6 to 7 months a year). In addition, the shorter, more intensive program is much more congenial to the life circumstances of older, returning students.
5. **Place of Israel in the new program.** There was a lot of internal discussion concerning the advisability of an Israel program of the kind required (sort of) by the Seminary. The initial

impulse was not to require an Israel program, but this impulse was reversed after consultation with the leadership of the Conservative movement and continuing reflection. It was felt that Israel would offer students the sense of being part of an international movement, a strong Beit Midrash opportunity, and a short-term learning opportunity that would be fruitfully less intense. [Was there also a reference to the opportunity for students to deal with questions concerning the place of Israel in Jewish life and concerning Israel/Diaspora relations?]

6. Avoiding an overly-cognitive, academic approach. There was a decision to avoid giving the program an overly-cognitive/academic/cerebral emphasis, and creating a more yeshiva-like atmosphere that emphasizes personal spiritual development and self-reflection. This emphasis is captured in the suggestion that the center of the new program will not be the library but the Beit Midrash. [At various points in the day questions were raised concerning the relationship between this emphasis and the UJ's understanding of the nature of congregations and the role of the rabbi.]

7. Desire to integrate academic, professional, yeshiva. Overall, the hope is to create a program that draws on the best of the academic, the professional, and the yeshiva world.

Response to Bob Wexler's presentation

Bob's presentation stimulated a number of comments and questions, including the following:

Entrance requirements. What are the entrance requirements for the new program, and how are they tied to the School's conception not just of the program of study but of the work that rabbis will be doing?

Tenure-criteria. If the new program will require teaching-energies, aptitudes, and skills that differ somewhat from what is the norm in an academic environment, will tenure-requirements at the UJ be tailored to these circumstances?

The cognitive and the affective. Bob's presentation had emphasized that the new program hoped to be more than narrowly academic; it hoped to engender in students a strong personal relationship to the texts being studied. Is Scheffler cautioned against dichotomizing the academic and the personal (what he called "love"). In his view, the encounter with significant truths is itself inspiring; that is, inspiration and personal relationship with the text will emerge as a by-product of study focused on the encounter with truth. There was some discussion of the conditions under which this might and might not be true and of its implications for teaching.

The emphasis on Talmud. Questions were raised concerning the reasons for the central place of rabbinic literature in the new program of study. Initial responses focused on the importance of rabbis' being at home in the next and on having the ability to continue their own learning beyond their own training-years. It was also

observed that students in the new program seemed to relish the Beit Midrash kind of learning experience; for them, Bet Midrash learning often has a more personal and religious quality..

These responses called forth the observation that a Beit Midrash style of learning did not necessitate the focus on Talmud; other kinds of texts might lend themselves to this kind of study.

A question was also raised about what, if anything, the new program assumed about the place of Talmud in the life of congregations. This matter was left open, but there seemed to be a suggestion that Beit Midrash-style learning might play a more prominent role in congregational life than it does now.

The place of field-experience in the new program. There was a lively discussion of the place of clinical/field experience in professional training programs, and it was agreed that more attention needs to be given to conceptualizing the point of this dimension of the program and its relationship to other facets of the programs.

Among the views expressed were the following: 1) the field offers an opportunity to see how core-knowledge learned in professional courses relate to real and living areas of need; the potentialities of this core-knowledge can be explored in practical settings; 2) the field offers opportunities for important learnings that might prove impossible in more traditional academic settings; 3) the field offers students an opportunity to discover their own inclinations and aptitudes.

In discussing the medical school analogy, it was noted that for medical students the clinical experience often takes place in exemplary, or in any case relatively healthy settings. If, as is often the case with rabbinic internships, the field settings are seriously problematic, what implications might this have for the organization of clinical work and the aspirations associated with it?

Place of philosophy in the program. Scanning the curriculum of the new program, one participant expressed concern about the relative absence of philosophy of religion in the new program.

GAME PLAN FOR THE REST OF THE DAY: A WAY OF THINKING ABOUT THE PREPARATION OF RABBIS FOR CONGREGATIONAL LEADERSHIP

Framework for discussion

Although rabbis work in a variety of institutional settings, we agreed, as a way of pushing our thinking further, to focus on the implications for rabbinical training of the rabbi's role in congregational settings. We agreed to proceed in the following stages:

1. build a vision of a healthy vibrant synagogue.
2. identify the knowledge, skills, and qualities a rabbi would need in order to create/lead such a synagogue.
3. Articulate specific curricular ideas and issues that flow from #2.

Below, in three separate sections, are summaries of the group's work in these three areas. Before laying them out, it is worth recalling that in our preliminary conversation concerning these matters, three potentially important points were articulated:

A. Learning how to know thy client. A discussion of why people affiliate with congregations and what they expect to gain through membership led to the observation that, whatever else rabbis need to be able to do, it is clear that they need to be adept at understanding their clients (congregants). Thus, one of the jobs of a rabbinical school is to cultivate individuals who have learned how to be learners.

B. Spiritual search. Whereas in the past rabbis may have viewed their aspiration as "teaching", today they are more likely to view Judaism as being about spiritual search. It was noted that whether or not typical congregants presently expect congregational life to help them with such a search may not in itself be sufficient to give programmatic direction. For assuming congregants have low expectations in this area, this may be because those with high spiritual search aspirations go elsewhere to meet these needs. Thus, sociological realities cannot dictate programmatic direction.

C. Congregation or Synagogue. It was pointed out that we were tending to speak of thriving synagogues rather than of thriving congregations, and that in fact the two were very different from one another. A congregation is a community; a Synagogue is a building that has a special relationship to that community but to which the community is not reducible.

Building a vision of a healthy, vibrant congregation/synagogue

Below is our first iteration of the type of congregation that we would like University of Judaism rabbis to help create and maintain:

1. A community of Jewish living
2. A place of sanctity and elevation
 - a place in which the Transcendent can be glimpsed
 - a place of spiritually rich celebration, ritual, and prayer

3. A haven/home

A place of safety, in which we can enjoy authentic and caring interpersonal relationships

4. A moral environment

A community whose internal social life is animated by Jewish moral ideals

A community which is morally concerned with problems of the larger community

5. A place for continuous engagement with big moral, social, spiritual and intellectual questions

6. A center for learning

- Empowering adults to learn
- Quality schools
- A learning organization
- Learning permeates the entire organization

7. Outreach??

In the context of this discussion, Danny Gordis articulated the principle that the community that rabbinical students enter into in the Rabbinical School should (in its social organization, pedagogy, forms of relationship, etc.) embody the self-same ideals that we would hope to find in a thriving congregation. While there was some discussion of the ways in which salient differences between typical rabbinical students and typical congregants might appropriately lead to differences in social organization, pedagogy, etc., the broader principle elicited considerable interest.

What knowledge, skills, and qualities a rabbi would need

In order to see how clarity concerning the elements of a thriving congregation would help us to think about the kind of rabbi that ought to be cultivated, we decided to focus on one of the elements of a thriving congregation summarized above and to identify in a preliminary way the sorts of capabilities a rabbi would need to establish and maintain it. We selected #5, "a place for continuous engagement with big questions". This selection led to a brief discussion aimed at further clarifying this element of a thriving congregation; and we touched on questions pertaining to why such engagement is to be valued and to how we would know if we had succeeded in this aspiration, i.e. what would be the signs of success.

Though fuller discussion of these matters may well be useful, we felt that we had enough clarity to move on to consider the characteristics we felt a rabbi would need in order to create a place featuring continuous engagement with big ideas. We developed the following list:

- ① How/In what way/is conception of role J.?
- ② Conception of community -- is ~~is~~
- ③ Roles - Conventional - Large Vision
↳ spiritual guide
- ④ Jewish ideas about leadership
- - teacher, Rabbi, Priest, Prophet

Seminary / Hollywood / BJE

Conservative and/or Broad-based

Undergrad - Adult Ed - Potential for by choice

M.A. in Business/Non-profit management

↳ Non-guns are chests, too

Want to connect to community

↳ Bring diversity into campus

Undergrad - - used to be 2-tracks.

Then created a 2-year integrated track - but 2-year problematic

Then - 4 year program ~ develop lay leadership.

Teacher - Education - - all the way through.

Tension between educ.
school & rabbinical
students

PR Identity Probe

↳ Our identity
as Broad-based
university is
threatened by
the prominence of
rabbinical program.

Leadership as Central Thrust

Undergrad. program

↳ Desk of service

↳ central.

1) Colloquium.

deal w/
service

Yunsh
com. 2) Projects

3) Ind. Service

Proy
Educ. Program unit
designed - at this point -- to be Conserva
-tive

What would a Kaplan-
esque vision of
a Rabbi? (Alan)

DG --

Though we don't refer to
it, elements of his
world-view are central.

[Which??]

Bob W:

Moderate version of how move-
ment last we should be.

History of ~~the~~ Re:
Rabbinical school:

Medical School Model

↳ (⊖) Four year — year-around
curriculum

↳ vs. Seminary's 6-
year program.

Loss 1/3 of time For
Personal Formation.

On other hand, does the
four-year program

1) ↑ Intensity

2) Older students

3) In trad. program,

only 6-7
months of
schooling.

First Class -- ^{many} Returning
Students

Should there be an
Israel program -- as
Seminary (sort of) requires?

After consultation w/
leadership of Cons. movement

~~Yes~~

a) Sense of being part
of international movement

b) Better Beit Midrash

c) Less work

[Is there also a chance to
deal w/ Israel-Diaspora?]

Another major element

— — Against the
Seminary's overly-cognitive
emphasis. How
give school more
yeshiva, less academic

- Personal cerebral/intelle
- Belk. deep
 - Spiritual
 - Self-reflective
 - Belk. 10/15 as

Library vs Best Midrash as
Central!

* These differences ~ your
understanding
of role of rabbi

→ Best of Academic/Profess / yeshiva
Overcome fragmentation
behind { prof. / practical
{ academic / religious

Alan: Criteria for tenure in
the rabbinical school

↳: Entrance requirements?

↳ Academics/Love — too stark
{ a control

Kaplan's Homiletics

↳ Interpretation

↳

Phil. of Religion in
Curriculum — —

how much room
is there?

— — — — —
{ worried about
— shhhonalizing
love.

The truth
inspires —
inspiration is a
by-product

Scheff

The cognitive & the affective needn't be separated. The "affect" will flow out of serious encounter with the cognitive.

Need new ways to think about cognitive/affective Nship.

Talmud -- how much
more central to
program.

It turns out to be very
appealing.

Why?

1) Talmud

2) Bed Midrash

from students' view: ענין א"ת
= Relis. Experience

Why Talmud?

Rabbinic
Literature

a) Need to be at home
in text! In order
to be drawn to
it, need a lot of
words!

b) Rabbinic need the
power to go
back to the
well themselves
to continue their
own learning.

Alan :

Place of Talmud in
Conservative Cong
M? ?

Kaplan — — — Talmud — — — Mov's Personal
↓

Thriving Cong

- 1) Not all will end of there.
- 2)

{ It's important to
Congress to N Am-Jewish
left
what does it
need to be like?
→ Training

Schiffers

~~of~~ connection to "the field"
is essential.

[Point of Field!]

Authority of Rubber needs
to rest on some
core

Can't train for
the field — but for
the core of knowledge
that confers authority!

Field-work

↳ How will core training relate to areas of need.

Core-training

↳ Immersion in materials

↳ Enlarging sense of potentialities of core-material

Also, a chance
for students to
figure out their
inclinations

In recent med. schools,

Build Clinical
component into
early phases.

Clinical settings - ^{Are they} Good/Bed?

→ Implications for field work?

Scheffe

Professional training

Scheffe } School As Center of
Inquiry

↳ a useful parallel
for a congregation

Think of rabbinical
env. as a place that's

Scheffs - Harvard's Principals
Center

Bob

why people affiliate?

- Mechanism of affiliation / identification

- Religious dimension may not be important to them!

Spiritual Search

- - outside synagogues

DG

Today, an award says
that Judaism is
about spiritual
search

In DG's gemara,
rabbinical aspirota
was "to kach"

Sharon

↳ One implication:
cultivate people who
know how to
understand their
clients, need to
be learners

Synagogue as a
Center of Learning
- - Kaplan-essue.

You want ~~the~~
Rabbinical school
to be a model
for the kind of
congregation we'd
like to see.

Vision of a thriving
Congregation:

① A place of spiritual
elevation

↳ It elevates
us!!

② A haven/home

③ A moral Env.



UNIVERSITY
OF JUDAISM

DATE Monday, June 30, 1997

TIME 9:33:52 AM

NUMBER OF PAGES 7

FACSIMILE

TO Rabbi Daniel Gordis

COMPANY

VOICE NUMBER

FAX NUMBER 12125322646

FROM Dr. Daniel Gordis

COMPANY University of Judaism

VOICE NUMBER (310)476-9777 ext. 257

FAX NUMBER (310)476-7768

NOTES Please deliver this fax to the conference room
ASAP. Rabbi Gordis waiting for it.
Thank you very much for help.
Larisa

Mona Gil de Gibaja
University of Judaism, Ziegler School of Rabbinic Studies
Community Organizing Skills/PRS 412
Summer, 1997
Monday and Thursday-2:00 p.m.-4:30 p.m.

INTRODUCTION:

Whether you will be working as a rabbi at a Hebrew school, a human rights organization, in a university setting, or in a synagogue, you will have the opportunity to work with numerous individuals, within different types of communities. To be effective in your role, it is important for you to know how to assess the community in which you will be working and to have the skills necessary to help you address the various needs of the community members with whom you will be involved. This course is designed to help prepare you to be an effective consumer and/or facilitator of community organizing techniques and strategy, as you work as a volunteer or paid professional in a variety of community settings.

The course will begin with an overview of community analysis and assessment. These issues will provide the foundation from which to begin community practice in any arena. In addition, different models of community organizing will be explored to highlight the variety of theoretical frameworks which have been used to create community change throughout the world. Also, we will explore the ways in which group dynamics can and do impact community organizing initiatives and the different types of relationships that can be developed through this type of work. Lastly, we will be addressing the ways in which boards of directors, task groups, and committees function in community practice. These groups can serve as a means of providing support or opposition to the implementation of effective programs and services within a community.

COURSE OBJECTIVES:

- 1) To gain an understanding of the different types of community and the ways in which a community can be diagnosed.
- 2) To learn the different techniques used to implement a community needs assessment or develop a capacity building inventory of community residents.
- 3) To develop familiarity with different models of community practice.
- 4) To learn the stages of group development and how this impacts community organizing strategy.
- 5) To know the roles groups members can play and how each members orientation can impact group functioning.
- 6) To be familiar with the difference between interorganizational cooperation, coordination and collaboration and how each level can impact community practice.

7) To learn about the functions of boards, task groups and committees and how each can be managed for efficiency and effectiveness.

INSTRUCTIONAL METHODS:

To help each student become an effective consumer and/or facilitator of community practice a variety of instructional methods will be used in this course. The course information that is theoretically based and conceptual will be addressed through the course readings and the instructor will lecture on these topics. In addition, articles which provide information on the ways in which theory and conceptual information has been implemented in practice will be assigned and discussion will be facilitated on these readings. This discussion will help to highlight the ways in which this information can be transferred to the environments in which you will be working. Also, to compliment the class discussions, each student will facilitate an e-mail discussion on one of the course topics. The discussion will help link theory, concepts/models, and practice by using each individual students own perspective and experiences as the linking framework. Lastly, at the end of the course, a simulation exercise will be introduced and facilitated to show the relationship and continuum between the content of the entire course.

CLASS REQUIREMENTS AND GRADING:

Class attendance in the Ziegler School is required. If you will be unable to attend a session please leave a message for me prior to class. Your participation in classroom discussions and through e-mail are a requirement for this course and will be 20% of your grade. In addition, there will be two additional required assignments that will serve as the basis for your grade for this course.

In the first assignment each student will conduct a brief review of the literature to determine what community practice/organizing techniques have been used to address an issue he/she is presently working on or has an interest in working on in the future. The paper should be 7-10 pages and should include the following:

- 1) Introduction to the issue/problem;
- 2) Overview of the way in which it has been addressed;
- 3) The results of these efforts;
- 4) Gaps or areas that you feel need to be addressed in the future;
- 5) Conclusions.

This assignment is due Monday, July 21, 1997 and will be 30% of your final grade.

The second assignment will give you an opportunity to link your review of the literature with the theory, models, concepts and skills taught throughout the course to develop

your own plan for a community organizing effort. The paper should be no more than 20 pages and should include the following:

- 1) Review of the literature on your issue/problem;
- 2) A diagnosis of the community in which you are/would be working in;
- 3) The techniques you would use to assess the community needs or develop a capacity building inventory and why you chose these specific techniques;
- 4) The community practice model(s) you would use to implement your community organizing effort and why you would use this/these model(s);
- 5) A description of the ways in which you would engage other individuals, groups or organizations in your effort.
- 6) An overview of how you would organize and facilitate group meetings; the purpose of including each participant; and the function of the meetings.
- 7) Provide information about the results you expect to achieve using the course readings as the support for your conclusions.

NOTE: Course readings should be cited throughout your paper to provide support for the way in which you develop your plan.

The final assignment will be due August 7, 1997 and will be 50% of your final grade.

COURSE READINGS:

I. COMMUNITY DIAGNOSIS AND ASSESSMENT.

COMMUNITY DIAGNOSIS:

Roland Warren, The Community in America (Chicago: Rand McNally, 1978).

Ch. 1, "Introduction", pp.1-20.

Ch. 5, "The American Community as a Social System", pp. 137-169.

Ch. 6, "Locality Relevant Functions and Their Allocation," pp. 167-208.

ASSESSMENT OF COMMUNITY NEEDS AND STRENGTHS:

Tropman, J.E., Erlich, J.L., and Rothman, J. , Tactics & Techniques of Community Intervention. (Illinois: Peacock Publishers, 1995).

Ch. 1, L. Siegel, et al., "Need Identification and Program Planning in the Community Context," pp. 10-34.

Kretzman, J.P. & McKnight, Building Communities From the Inside Out (Chicago, ACTA Publications, 1993).

Ch. 1, "Releasing Individual Capacities", pp. 13-25.

Ch. 5, "Asset Based Community Development: Mobilizing an Entire Community", pp 345-354.

II. MODELS OF COMMUNITY PRACTICE. STRATEGIES AND TECHNIQUES.

COMMUNITY DEVELOPMENT, POLITICAL ACTION, & COMMUNITY LIAISON MODELS:

Taylor, S. H. and Roberts, R.W. Theory and Practice of Community Social Work. (New York, Columbia University Press, 1985).

Ch. 3, Ben Lappin, "Community Development: Beginnings in Social Work Enabling," pp. 59-94.

Ch. 6, Charles Grosser and Jacqueline Mondros, "Pluralism and Participation: The Political Action Approach," pp. 154-176.

Ch. 7, Samuel Taylor, "Community Work and Social Work: The Community Liaison Approach," pp. 179-214.

COMMUNITY PRACTICE STRATEGIES AND TECHNIQUES:

Tropman, J.E., Erlich, J.L., and Rothman, J. , Tactics & Techniques of Community Intervention. (Illinois: Peacock Publishers, 1995).

Ch. 11, Mizrahi, T. & Rosenthal, B. "Managing Dynamic Tensions," pp. 143-147.

Ch. 14, F. Netting, F.E., Kettner, P.M., and McMurtry, S.L., "Selecting Appropriate Tactics," pp. 171-186.

Edwards, R. L. & Yankey, J.A., Skills for Effective Human Service Management. (Washington, D.C.; NASW Press, 1991).

Ch. 6, C. Alexander, "Creating and Using Coalitions," pp.90-102

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COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
Consultation with the University of Judaism
Suggested Agenda for June 30, 1997

OBJECTIVES

To clarify and articulate the goals of the University of Judaism Rabbinic program

To begin to discuss how these goals might inform the approach to curriculum, pedagogy and the learning environment

To consider possible avenues for building support for new approaches among faculty and administrators

AGENDA

1. What are the goals of the program? (9:00 - Noon)

managing/Administrator
Counselor
Teacher
Spiritual guide
→ find meaning
- experience
transcendence

- What are the different roles a Rabbi plays and may play in the future? What are the key sets of knowledge, skills and personal qualities for each of these roles?
- What is the standard notion of a Conservative Rabbi? How, if at all, does the University of Judaism vision of the Rabbinate differ?
- Particularly with regard to the congregational Rabbinate, do we have an image of a thriving and robust congregation and what the role of a Rabbi should be in building/maintaining it?
- What is changing in the environment that graduates will enter? What is likely to be different in 10-20 years? What does this mean for Rabbinic education?

Jewish ideas re: these.

Caring, Learning, spiritual growth

2. Lunch (12:00 - 12:30)

3. How might such goals inform the educational curricular approach? (12:30 - 2:30)

- What is known/believed about how knowledge, skills and personal qualities of these types are acquired?
- How might a text-based curriculum be built around these goals?
- What pedagogical approach(es) would fit with the goals?

- What are the key factors that need to exist in the learning environment for the goals to be achieved?

4. How might faculty support for these goals and approaches be developed? (2:30 - 4:30)

- How high is the level of change readiness and what, if anything, should be done to raise it?
- What are the major stumbling blocks to change? What could be done to address these?
- What kind of process makes sense for involving the faculty and others in the process of goal clarification and redesign of the program?
- What level of specificity is needed to ensure that what happens in the classroom is consistent with the design of the program?
- What mechanisms need to be in place to ensure that existing and new faculty have the understanding, skills and motivation to carry out the new program in the classroom?

5. Next Steps (4:30 - 5:30)

- What are the most important issues to be addressed?
- What process makes the most sense for addressing?

Life-cycle events - Priestly

Counseling - Pastoral

Teaching/Educator ^{But what is...}
~~the~~ growth Behav.

Administering/managing

Spiritual guide

Roles - ~~Technical/Conventional~~

↳ Ideological/Normative/moral
"spiritual guide"
"educator" ^{stimulate}
~~convey~~ shaper

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

15 East 26th Street, Suite 1817
New York, NY 10010-1579
(212) 532-2360
Fax: (212) 532-2646

FAX TRANSMISSION COVER SHEET

Date: 6/17
To: Dan Pekarsky
Fax:
Re:
Sender: Megan Gill

YOU SHOULD RECEIVE 3 PAGE(S), INCLUDING THIS COVER SHEET.

Please review. Given time constraints you may call me with changes.

Pedagogy

No reference to the curric!
Proble w/ trad. training program...

Suggested Agenda for June 30, 1997

OBJECTIVES

To clarify and articulate the goals of the University of Judaism Rabbinic program

To begin to discuss how these goals might inform the approach to curriculum, pedagogy and learning environment

To review possible approaches to support for and commitment to new approaches among faculty and administrators

AGENDA

What are the goals of the program?

9:00 - Noon

- What are the different roles a Rabbi plays? What are the key sets of knowledge, skills and character traits for each of these roles?
- What is the standard notion of a Rabbi? How, if at all, does the University of Judaism vision of the Rabbinate differ?
- Particularly with regard to the congregational Rabbinate, what is a thriving congregation and what role should a Rabbi play in building/maintaining it?
- What is changing in environment that graduates are entering into? What is likely to be different in 10-20 years? What does this mean for Rabbinic education?

Lunch

12:00 - 12:30

How might these goals inform the educational approach?

12:30 - 2:30

- What is known/believed about how the knowledge, skills and character traits of this type are acquired? (1)
- How might a text-based curriculum be built around these goals and this knowledge/belief? (2)
- What pedagogical approach(es) would fit with the goals? (3)
- What are the key characteristics that need to exist in the learning environments for the goals to be achieved? (4)

Next steps

Success 2)

One example perhaps

generating building

need of further training

bodies

Concepts of Judaism - Jewish Jewish

such might

a representative example

con

social

How might faculty support for these goals and approaches be developed? 2:30 - 4:30

- How high is the level of change readiness and what, if anything, should be done to raise it?
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- What level of specificity is needed to ensure that what happens in the classroom is consistent with the design of the program?
- What mechanisms need to be in place to ensure that existing and new faculty have the understanding, skills and motivation to carry out the new program in the classroom?

Next Steps

4:30 - 5:30

Karen

1) Reflect on diff. understandings
↳ "Rabbi"

2) Take a model

End of Day:

Some sort of statement re:

"Teach a text"



Rabbinical Texts

↳ "Teaching a text"

DP -- what's implicit in the existing curriculum?

Rabbi as an educator

- Karen - as teacher/educator
- Rabbi as Leader
- Rabbi as spiritual guide
- Reuben as healer
→ Pastoral

Transmitter of tradition

E.g. Sharon
Felman.
Nansh

Rabbi as { "teacher"
"leader"
"spiritual guide" }

① What do Rabbits need to know
(teaching adults) to do?

→ address?

② How balance academic rigor
& sophistication w/
spiritual stuff?

③ Halachically serious w/o intimidating,
& looking over your shoulder

④ What does it mean to know
a text? N2
i.e. Talmud.

'Religious Policy' ~~is~~
statement exists

see ONE-articles. / see Danny's



UNIVERSITY
OF JUDAISM

Vice President for Public Affairs and
Community Outreach
Dean, Ziegler School of Rabbinic Studies

MEMO

To: Karen Barth
Daniel Pekarsky
From: Daniel Gordis
Subject: ZSRS Curriculum
Date: May 2, 1997

Per Meagan's request, please find the latest iteration of our curriculum, just approved by the Academic Senate.

Cover memos should give you a sense of our process, and some of the issues we've been addressing. I'm also enclosing a memo from Shelly Dorff, National Ramah Director, with his thoughts.

Bob Wexler and I are thrilled that this is coming to be. We know that our program will benefit enormously from this experience, and look forward to working with you both in preparation and beyond

Kol tuv.



UNIVERSITY
OF JUDAISM

Vice President for Public Affairs and
Community Outreach
Dean, Ziegler School of Rabbinic Studies

MEMO

To: Members of the Academic Senate
From: Dr. Daniel Gordis
Subject: Ziegler Curriculum — Second Iteration
Date: April 4, 1997

Enclosed please find the second major version of the ZSRS curriculum. As you can tell from the attached memos to John and the ZSRS Steering Committee, the changes are important, but they **do not affect** issues such as total numbers of courses, units, divisions among departments, etc. They are more subtle changes, and I am hoping that the Senate will approve them so that we may mail the new curriculum to the incoming students who have recently been admitted.

At this writing, the curriculum still required approval by the Academic Affairs Committee. I am taking the liberty of distributing it to you at this time so that *if* the AAC approves, you will have had sufficient time to review it prior to the Senate meeting on April 11, 1997.

Many thanks in advance for your time and consideration.



UNIVERSITY
OF JUDAISM

Vice President for Public Affairs and
Community Outreach
Dean, Ziegler School of Rabbinic Studies

MEMO

To: John Lutzker
From: Daniel Gordis
Subject: Ziegler Curriculum — Second Iteration
Date: April 3, 1997

John —

After a year's worth of work, the Ziegler Steering Committee has approved the attached revision of the Ziegler curriculum. This revision is based on feedback we've received from faculty inside the University as well as from scholars across the country. It's also based on experiences we've had teaching the program this year, and the major change of adding the Israel year.

To describe the curriculum changes in greater detail, I'm enclosing the cover memo I send to the faculty with this draft. Please note that the total number of units and semesters remains unchanged, and that the basic elements of the program are exactly as they were before, when the Senate approved this last year.

I understand from Miriyam Glazer, Chair of the Academic Senate, that the Academic Affairs Committee needs to approve this so it can go on to the Senate. I would appreciate your taking this to CAA as quickly as possible, and notifying me of that status thereof.

Please recall as well that I will need sufficient time to get this into the hands of Senate members with a week's advance read time, as recently requested.

Many thanks.

[APRIL 3, 1997]

MEMO

To: Ziegler Steering Committee
From: Daniel Gordis
Subject: Second Major Version of the Curriculum
Date: [sent at a previous date]

Chevre —

Attached please find what I hope is an almost final version of the second major iteration of our curriculum. I believe that it addresses virtually all of the issues that we have raised collectively and individual over the past months, at least in terms of the actual courses to offer. We have a meeting on March 27, at which I hope we will be able to approve this curriculum only as the next step in its ongoing development so we can share it with incoming students.

I have been taking copious notes on suggestions regarding curriculum at all our meetings, and have worked hard (in concert with many of you in individual meetings) to incorporate almost all of them. I would ask that if you have issues that you consider to be serious enough to prevent approval of this draft as the next major step forward that we speak about those issues prior to the meeting of the Steering Committee.

I want to note here that Ziony has consistently pointed out that within disciplines (such as Bible, for example), we still have much more to do regarding the levels of courses, specific determinations of which skills will be covered, when, etc. I could not agree more strongly. We saw the need for that conversation even this year in some of the Chumash classes, among others. But that is a long and subtle conversation; we need to keep moving the curriculum forward on this level even as we prepare to have that broader conversation.

One reminder: please recall that the original impetus for many of these changes was the inclusion of the Beit Midrash program in our curriculum. We designed most of the previous version when we assumed that students would not go to Israel. Now that they are (which I think is a very good thing), we have restructured the curriculum to fit a little better with what the Beit Midrash will do. (Remember: we have made some minor adjustments in the Beit Midrash curriculum to fit our needs.)

Finally, prior to my more specific notes, please be aware that the comments on the Internship are

Ziegler Steering Committee

Page 2

April 3, 1997

not yet being submitted for our collective approval. There is a separate Internship committee which is working on this, and they have yet to finish work. The Internship information is provided here only to give you a sense of where we seem to be headed.

Now, as an indication of what we've done since the last major curriculum (the one printed in the grey booklet):

- We have added much more detail to the pre-requisites (pp. 1 and 2). (We *will* be developing a mechanism through which to test students on this, without intimidating them beyond recovery when they start!)
- We have added the Ziegler colloquium to the summer session, at the suggestion of the students themselves. They argue that the colloquium is the "glue that binds" their community, and they missed it last summer. It's been added to all summer sessions, and David Ackerman and I will explore the Ulpan schedule to see if we can get Ulpan students (those admitted to Ziegler, obviously) into it as well. I hope to.
- We will teach a learner's minyan during the Ulpan experience, to make the transition in the fall somewhat less painful than it has been in years past.
- Students have suggested that because the program is lock-step, the first and second year students spend almost no time with each other, and they see that as a problem. Thus, we are going to "cycle" the Thematic Seminar in Jewish Philosophy (Year I, Fall) and Liturgy (Year II, Fall) every other year. We'll offer each course every other year, and Year I and Year II students will both take it. Because these are not text courses, these are the natural places to accommodate somewhat larger groups.
- We have decided to take the last two to three weeks of the Mishnah and Tosefta course (Year I, Fall) and make it an intensive seminar in Aramaic grammar, in preparation for the Talmud study which will begin the next semester. Those of us who discussed it felt that a full semester was not really needed, but that some formal introduction was critical. This should do it.
- We have deleted the Philosophy of Religion course (Year II, Summer Session I) and substituted a Hospital Chaplaincy course. We ultimately decided that the Philosophy course was not critical, and we have seen that the best programs in the country for hospital internships require classroom time to set it up. Summer is the best time for this internship, so this was the natural place in the curriculum.
- Some question has been raised about the "History and Survey of Tanakh Literature" (Year II, Summer Session I). I remain convinced that there ought to be a course in which

Should begin with paragraph
re: informing conception

ZIEGLER SCHOOL OF RABBINIC STUDIES
FALL 1997 CURRICULUM

This description of the curriculum of the Ziegler School of Rabbinic Studies is designed to give prospective students a sense of the nature of our program. Because our faculty and students are always engaged in discussion of the curriculum, rabbinic education and a vision of the rabbinate for the twenty-first century, the curriculum will undoubtedly change slightly from year to year. The following is the curriculum under which students beginning the Ziegler program in 1997 are to be admitted.

Pre-Requisites
Basic Biblical Literacy ¹
Basic Biblical History ²
Foundations of Conservative Judaism ³
Basic Jewish History ⁴
Basic Hebrew Literacy (pre-Ulpan)
Basic Liturgy ⁵

¹Familiarity with the major stories and characters in the Tanakh. This may be achieved by reading all the narrative prose from Genesis through II Kings, Ruth, Esther, Ezra and Nechemia, the prose chapters in Job, selections from major and minor prophets, and selections from Psalms and Proverbs.

²A short, popular book on biblical history or some aspect of it; or a popular commentary on one book of the bible.

³Through reading a book like Elliot Dorff's *Conservative Judaism — Our Ancestors to Our Descendants*, or Robert Gordis' *Understanding Conservative Judaism*. Seymour Siegel's *Conservative Judaism and Jewish Law* is also a good introduction.

⁴Through reading a book like Paul Johnson's *The History of the Jews*. Students may certainly choose to use other single volume histories of the Jewish people. Robert Seltzer's *Jewish People, Jewish Thought* is another popular choice.

⁵Recommended texts are Reuven Hammer's *Entering Jewish Prayer*, Stephen Schach's *The Structure of the Siddur* and Arnold S. Rosenberg's *Understanding the Traditional Jewish Prayer Service*.

Basic Jewish Practice ⁶
Introduction to Jewish Texts ⁷

DRAFT

⁶Recommended texts are Blu Greenberg's *How to Run a Traditional Jewish Household* and Isaac Klein's *Guide to Jewish Religious Practice* (which is considerably more detailed but more difficult).

⁷Assigned text is Barry Holtz's *Back to the Sources* and Michael Strassfeld's *The Jewish Holidays*.

YEAR ONE

Summer Ulpan Prior to Year One
Classical Hebrew Grammar / Classical Hebrew Vocabulary ⁸
Ziegler She'ur K'lali
Minyan and Liturgy Practicum

Long Minimester Prior to Year One
Thematic Seminar: The Rabbinate as a Calling
Introduction to Practical Halakhah
The Art of Teaching: Introduction to Classroom Management & Teaching Skills ⁹

*Inkeshin
mho to
educ.*

*what
is this?*

Year One ¹⁰	
Minyan and Synagogue Skills I – Weekday Davening (all three services)	Minyan and Synagogue Skills II – Torah Reading
Hebrew IIA or Hebrew IIIA	Hebrew IIB or Hebrew IIIB
Introduction to Chumash – Intensive Readings in Genesis and Exodus ¹¹	Readings in Chumash, continued ...

⁸The Ulpan program is 10 weeks long. It is designed for students who are not yet ready to enter Hebrew IIA. Students should begin the Ulpan with at least a minimal familiarity with Hebrew and the ability to read vocalized texts. Students who have questions about the Hebrew Ulpan should speak with the Coordinator of the Hebrew Department, Dr. David Ackerman or with Prof. Lois Rothblum.

⁹This Seminar will also meet periodically during the first semester to assist students with classroom teaching, a role that many take on during their first year.

¹⁰Advanced placement may be granted to students with the appropriate background. The Ziegler School has a residence requirement of a minimum of three academic years. Students who would like their records reviewed to assess advanced placement should speak with the Dean of the Ziegler School.

¹¹All Bible and Talmud courses make extensive use of the Beit Midrash, using Chavruta style learning as a major component.

Mishnah and Tosefta ¹² / Aramaic Grammar ¹³	Talmud — with the commentary of Rashi
Thematic Seminar I ¹⁴ — Major Issues in Jewish Philosophy	Thematic Seminar II — The Lifecycle Ceremonies and their Images of Covenant
Chavurah Program I & Ziegler She'ur K'lali	Chavurah Program II & Ziegler She'ur K'lali
No Field Experience ¹⁵	Field Experience — Introduction to Hillel and the Congregation ¹⁶

End of Year Review¹⁷
YEAR TWO

¹²Ziegler students study talmud and rabbinics three hours each day. The first hour and a half is devoted to Talmud *she'ur* in the morning. At the end of the day, students meet for an hour and a half in the *Beit Midrash* for *chavrutah* study.

¹³The last few weeks of this semester are used as an Introduction to Aramaic Grammar, as preparation for the work in Talmud which students will begin in the following semester.

¹⁴Thematic Seminars are a critical part of the program. Though their subjects vary, each is designed to incorporate the following three elements: (a) rigorous text study, (b) philosophic analysis and discussion of those texts, (c) instruction in how the rabbi might make use of such material in various rabbinic settings, and (d) opportunities for students to think about how the material discussed fits into their own religious and spiritual formation.

¹⁵In recognition of the many transitions involved in beginning Rabbinical School, the curriculum does not call for a Field Experience during the first semester. This program begins with the second semester of the first year. As of this writing, the faculty committee responsible for Internships is still developing the program. More details will be forthcoming as they are finalized.

¹⁶This program is an introductory exposure to the work of rabbis in congregational and Hillel settings. Students will be paired with mentors in these fields who will guide their preliminary introduction to the responsibilities and roles of rabbis in these fields.

¹⁷Each academic year will conclude with a review. Students will have a chance to discuss their development, challenges they continue to face, areas that need improvement, etc. as a continuing means of measuring their growth. It is important to us that an *admissions* interview not be the last time students discuss their beliefs, their spiritual yearnings, their halakhic development and their intellectual accomplishments with the faculty. These reviews will make sure that such conversations are an ongoing part of the Ziegler School experience. Students must "pass" this review each year in order to continue into the next year of the program. Though the review is shown only here, it takes place after each year.

Good why not every course?

what's missing? Are these your goals?

Background of the conversation?

Summer Semesters Prior to Year Two ¹⁸	
Session I	Session II
Introduction to Halakhah	Ancient Jewish History (Ezra through the Talmud)
Introduction to Pastoral Counseling I ¹⁹	Chaplaincy Training and Hospital Internships
History and Survey of Tanakh Literature ²⁰	Chumash & Rashi ²¹ — Rashi's use of Source Material
Ziegler She'ur K'lali	

Year Two	
Minyan and Synagogue Skills III — Haftarah Reading	Minyan and Synagogue Skills IV — Shabbat Davenning (all services)
Hebrew IIIA or Hebrew IV	Hebrew IIIB or Hebrew IV
Liturgy: History and Structure of the Prayerbook; Theology of <i>Tefillah</i> ²²	Chumash with Rashi & Classical Commentaries (<i>Mikra'ot Gedolot</i>)
Talmud with Alfasi and Tosafot	Talmud with Tosafot and Other Rishonim; Introduction to Critical Methodologies
Thematic Seminar III — Theologies of Mitzvah and the Conservative Jew	Seminar IV — Redemption and Messianism in the Lives of Modern Jews OR Jewish Ethics
Chavurah Program III & Ziegler She'ur K'lali	Chavurah Program IV & Ziegler She'ur K'lali

¹⁸Current plans call for two summer sessions, each of five weeks. The first would begin shortly after Commencement. The second, the time of which is still to be determined, would be after the University's Summer Institute.

¹⁹The second of two semesters follows in Year Four.

²⁰This will be a text course, to ensure that students keep improving their Hebrew and textual skills through the summer semester. Course will cover Ancient Israelite History as well as the Biblical material.

²¹Beginning with this semester, Bible courses will introduce students to the classic commentators, the spiritual richness of the text as well as the results of modern scholarship.

²²This liturgy course and the Year I Philosophy course are cycled every other year, to allow Year I and Year II students to study together and to get to know each other.

Field Experience: Introduction to
Federations and Educational Supervision

Field Experience: Intensive
Congregational Internship

???

DRAFT

YEAR THREE

Summer Semesters Prior to Year Three	
Session I	Session II
Medieval Jewish History	Community Organization Skills
Sociology and History of the American Jewish Community	Modern Jewish History: Enlightenment to Present
Jewish Ethics	Kabbalah ²³
Ziegler She'ur K'lali	

Year Three ²⁴ — Israel Program ²⁵	
Bible Elective ²⁶	Bible Elective
Advanced Talmud I	Advanced Talmud II
Talmud <i>Bekiyut</i> I	Talmud <i>Bekiyut</i> II
Advanced Hebrew Language Studies	Advanced Hebrew Language Studies
Introduction to Codes I	Introduction to Codes II
Practical Halakhah I	Practical Halakhah II

²³Students will already have been exposed to Kabbalah in some of the Thematic Seminars, though not in a systematized way. Thus, the course need not be completely introductory, but can move rather rapidly and get to some more advanced material.

²⁴Beginning with Year Three, the language of instruction in all courses is be Hebrew.

²⁵Ziegler students study in Israel for the Fall and Spring semesters of Year III. Students who have personal extenuating circumstances because of which they could not attend the Israel year should speak with the Dean of the Ziegler School. We understand that such situations occasionally arise. The following in the program typically offered for such students.

²⁶The electives offered in Israel vary from year to year. In Los Angeles, one of the two courses is designed to study the Haftarot and the ways that rabbis can teach them in a variety of settings.

Introduction to Midrash I	Introduction to Midrash II
Thematic Seminar V — <i>Eretz Yisrael</i> and its Place in Jewish Identity; History of Zionism	Thematic Seminar VI — The Jewish People in Its Land
Internship I — Third Year Field Experience	Internship II — Third Year Field Experience

Year Three — Los Angeles Program	
Minyan V	Minyan VI
Talmud: Halakhah and <i>Aggadah</i> I	Talmud: Halakhah and <i>Aggadah</i> II
Talmud <i>Bekiyut</i> I	Talmud <i>Bekiyut</i> II
Introduction to History and Sources of Jewish Law	Introduction to Midrash
Thematic Seminar: Israel — Politics, Religion and Spirit	Thematic Seminar: Jewish Ethics and the Use of Power
Practical Halakhah I	Practical Halakhah II
The Haftarot (& Survey of Former Prophets)	The (Liturgical) Psalms ²⁷
Chavurah Program V and Ziegler She'ur K'lali	Chavurah Program VI and Ziegler She'ur K'lali
Third Year Field Experience — A Collaboration with Synagogue 2000	

²⁷This course is a Bible course on the book of Psalms, but will focus on those Psalms that are used in the Siddur and other parts of the liturgy.

YEAR FOUR

Summer Semester Prior to Year Four ²⁸
The Art of Teaching (#1 of 2)
Personal Issues in a Rabbinic Career
Midrash as Homiletics
Ziegler She'ur K'lali

Year Four	
Minyan and Synagogue Skills — Esther and Lamentations; Shalosh Regalim	Minyan and Synagogue Skills — Tying Tefillin and Tzitzit; Basic <i>Yamim Nora'im</i>
Pastoral Counseling II	Bible “Elective” III — Practical Skills in the Study of Tanach: Anthologies & Modern Commentaries as Rabbinic Tools
The Art of Teaching (#2): The Rabbi as Educational Leader	The Rabbi as Manager
Talmud — Teaching Rabbinic Texts; Teaching Rabbinic Texts as Spiritual Mentoring	Talmud Elective & Preparation for 100 Folio Talmud Exam — in Beit Midrash hour
Issues in American Jewish Life as Reflected in American Culture: Literature, Art and Film	The Halakhic Process — Responsa Literature / Issues in Conservative Judaism & Jewish Law
Thematic Seminar VII — Theological Foundations of Rabbinic Practice OR Issues in Jewish Mysticism	Thematic Seminar VIII — <i>Ani Ma'amin</i> - Communicating A Personal Vision of the Jewish Future
Advanced Homiletics I	Advanced Homiletics II
Internship III — Fourth Year Field Experience ²⁹	

²⁸This summer has a reduced load, because students typically come back from Israel too late to enroll in what will be our first Summer Session. Thus, the load for this summer will be three courses, rather than six.

²⁹In this internship, students will select a more long term field experience that will enable them to get more intensive exposure to their planned area of professional work.

Senior Project Prior to Ordination

Comprehensive Examinations, Community Presentation of *Ani Ma'amin*³⁰ and
End of Year Review with Beit Din Prior to Ordination

³⁰This setting will provide us an opportunity to have students discuss similar questions to those that were on their admissions applications with the faculty, this time with the years of study under their belts. Our hope, of course, is that the Ziegler School experience will afford opportunities for such conversations on a regular basis.



UNIVERSITY
OF JUDAISM

Vice President for Public Affairs and
Community Outreach
Dean, Ziegler School of Rabbinic Studies

MEMO

To: Ziegler School Steering Committee
From: Rabbi Daniel Gordis
Subject: Sheldon Dorph Thoughts on Curriculum
Date: March 28, 1997

Enclosed please find a wonderfully thoughtful memo from Shelly Dorph, National Director of Camp Ramah, with thoughts on our curriculum. I had given it to him several months ago, when he asked us to see what we could do about making it possible for our students to be at Ramah in the summer.

Unfortunately, Shelly's memo came today, one day after we approved the curriculum. But we're obviously far from done with the curriculum, and I thought you might want to see his memo and his thoughts. He's a very talented educator, and I think we should carefully consider these issues.

The attached stuff at the end of the emerging JTS curriculum, though I can't really figure out what the order of pages here should be.

Thanks for a very productive meeting yesterday.



NATIONAL RAMAH COMMISSION, INC.

OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3080 BROADWAY, NEW YORK, NY 10027

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MEMORANDUM

To: Daniel Gordis
From: Shelly Dorph
Date: March 21, 1997

Dear Danny:

Sorry I am so late getting back to you on the Ziegler School curriculum for rabbinic studies. I am also including my suggestions to the Seminary on their 5 year program, which Bill is working on slowly revamping given the long standing priorities and academic traditions here in the east.

I am going by page in your curriculum.

Fall of 1996

Page 1 - It is not clear where these pre-requisites are to be met and how you will test for them if you expect them to already have been learned. Are they the basis for a Mechina year? Or if so, certainly whatever basic Hebrew literacy is it should be a year long course.

Page 2 & 3. - Year one. It would be easier to see year one with all of the courses lined up on one side and all of your footnotes on the second side. Just a stylistic suggestion.

On page 2 the summer ulpan is certainly misnamed. It is not an ulpan. It is not basic Hebrew knowledge. It is a course in classical Hebrew grammar and vocabulary. I am not even sure it is best taught during the summer, but be that as it may.

Regarding Ramah we have no problem with someone who has just been accepted to Rabbinical School spending that first summer studying. I think you could do more in the summer of that year--maybe take some of the courses given in the summer prior to year two, like Introduction to Pastoral Counseling and move it over to that summer before year one. I like the minimester themes very much for the long minimester.

The year one program is fine but I don't quite understand what the Chavurah program is. I guess it is something like studying with another individual, but it is not clear from the book.

Pages 4 and 5 - Year two. Here I would like them to go to camp and I think if you

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shorten session one to 4 weeks so that it ended by about June 20 people who wanted to go to Ramah could take session one and do independent study on session two. I would let them skip the Pastoral Counseling at this point. I would make the Ancient Jewish History independent study and, I think we could arrange a Chumash and Rashi course at camp which would probably be parallel to whatever you would give them in 5 weeks in the better part of the summer. It certainly would not leave them at too bad a deficit by the time they come in to the beginning of year two.

The curriculum for year two looks fine.

Pages 6 and 7 - Year three. This is the summer prior to Israel. Here I would like to see the first session again be mostly text so that people who want to go to camp could and take most of their text in session one. So, I would move Kabblah and Midrash together with Bible into session one. We could certainly give a course in American Jewish Religion Movements at camp-- at least have them do some independent study of some of that. But, I don't think they could do independent studies on three of these six. Perhaps they could actually transfer one of these independent studies to the summer when they come back from Israel when you have a very short summer session.

Your year in Israel I think is fine. The one thing that's missing that I would love to see you continue which would be terrific is a full year of Hebrew in Israel!

I don't quite know why you are putting a whole year of field experience in Israel. It seems to me that it is needed much more in the States since they have only 2 years in the States. Perhaps they should get more field experience in year two.

During the year in Israel I would like to see some consideration given to the teaching of Israel in the Diaspora. It is a perfect place to do some planning and the Beit Midrash actually has a course for a semester in that for the year American students are in Israel. You might want to talk to Benjy and/or David Breakstone about it.

You are assuming that people can not get back for a full semester in the summer after Israel. That is probably true. We do have an arrangement with Bet Midrash and Hebrew University to get them back if they are working in camps and I would love to see them come back from Israel and work in a camp, especially with all the Hebrew they will hopefully know by then.

I am wondering why you put Tefillin and Tzitzit so late in year four synagogue skill cycle. It seems like it would be the first thing they would need to know about anyway when they come in. I can't see it being worth a whole semester.

I also think that in your last semester of your fourth year you have to give them some time to be looking for a job, to prepare their sermons when they go out to interview. This takes up a ton of time here in New York and the last half of the fourth year is basically close to lost in terms of most courses. You might consider and having a longer minimester before year four, like you did in first year so that you lighten up that second semester of year four.

Some other thoughts:

1. Do you expect people to take High Holiday jobs? I think you better assume they will and that they will need time to prepare and go to those places.

2. I must say that if I were thinking about a 4 year program I would want to put Israel in the second and not in the third year. I think you would save yourself a lot of linguistic problems by doing that and pushing very hard on the Hebrew during that year.

3. When I look this I still think that it would be a very wise, and at this point not too costly a move, to create a 5 year sequence and create a summer program where the people who want to finish in 4 years are able to do so by accelerating summers rather than create a 4 year program which is so crammed, so exhausting and so non-stop that I fear it will buckle after 2 years for most of your students.

After all, when students come to Rabbinical School after college (or a couple of years of a Masters Program or a couple of years of work experience) they are going to probably still be working for 40 years! By the time they finish their careers the working age will be 70, they will be living to 85 or 90 in most cases. It is, I think, very short sighted to push them through 4 year programs as a matter of principle. Why? So that they can work another year in the field? The truth is they are not going to save any money in 4 years over 5. They are going to be excruciatingly pushed. Given the fact that you are going to have students anyway, why don't you just go back and do a 5 year program. It could still allow for 4 years by creating a separate summer track of programming that they could take. Ideally, this would even allow some students who are 5 year students to spend parts of some summers taking courses and ease off their load in the fifth year, or during the 5 years. This would allow them to work a little bit more, since you are not giving out complete scholarships as once projected.

Anyway, I hope some of the above is helpful. I think you consider creating that 5 year program and the summer track. I think the quicker you make the transition, if you decide to make it, the easier it is going to be for the students you have now, as well as those who are coming in to consider the U.J. as a viable option for Rabbinical School, allow them to attend Ramah, and still offer a 4 year accelerated option.

cc: Brian Greene

Rabbinical School Curriculum - Proposed 1998 following

Fall

Spring

Mekhinah

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Hebrew 2. Survey of Chumash 3. Early Prophets 4. Mishneh/Talmud *5. Basic Halacha & Seminar **6. Introduction to Teaching | <ol style="list-style-type: none"> Hebrew Survey of Chumash Early Prophets Mishneh/Talmud Basic Halacha & Seminar 6a. Philosophy of Judaism |
|---|---|

Year One

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Hebrew 2. Talmud 3. Rashi & Mikfaot Gedolot 4. Ancient Judaism & Biblical Israel/Religion 5. Seminar **6. Case Studies in
Teacher Training | <ol style="list-style-type: none"> Hebrew Talmud Rashi & Mikfaot Ancient Judaism & Biblical Israel/Religion Seminar **Child & Teen Development or Chevruta, Elective |
|--|--|

Year Two

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Talmud ***2. Hebrew Language
and Literature 3. Midrash & Parshanut 4. Medieval Jewish History
& Intellectual Thought 5. Seminar 6. Adult Development & Learning | <ol style="list-style-type: none"> Talmud Hebrew Language
and Literature Midrash & Parshanut Medieval Jewish History
& Intellectual Thought Seminar Text & Methods (or an Elective)**** |
|---|---|

Year Three (Israel)

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Hebrew Language & Literature 2. Talmud 3. Introduction to Codes 4. Bible 5. History of Israel & Zionism 6. Teaching Israel & Community
Fieldwork (Seminar) | <ol style="list-style-type: none"> Hebrew Language & Literature Talmud Introduction to Codes Bible History of Israel & Zionism Teaching Israel & Community
Fieldwork (Seminar) |
|--|--|

Year Four

1. Hebrew and Jewish Literature (Medieval and Modern)
2. Modern Jewish Thought and Philosophy (incl. Conservative)
3. Liturgy - (incl. Conservative)
4. Texts of the Synagogue - T'hilim; Megillot, Jonah (Bible-Ketubim)
5. Biblical Interpretive Methods critical, literary, genre
6. Education for the Rabbinat/ Fieldwork and Hevruta study Rotations

- Hebrew and Jewish Literature (Medieval and Modern)
- Modern Jewish Thought and Philosophy (incl. Conservative)
- Liturgy - (incl. Conservative)
- Texts of the Synagogue - T'hilim; Megillot, Jonah (Bible-Ketubim)
- Biblical Interpretive Methods critical, literary, genre
- Education for the Rabbinat/ Fieldwork and Hevruta study Rotations

Year Five

1. Modern Jewish History & Jewish Community (incl. Conservative Movement)
2. Rabbi and the Congregation
3. Academic Elective
4. Hevruta Text Study
5. Practical Halacha and Religious Leadership
6. Senior Homiletics Tutorial

- Modern Jewish History & Jewish Community (incl. Conservative Movement)
- Rabbi and the Congregation
- Academic Elective
- Hevruta Text Study
- Practical Halacha and Religious Leadership
- Fieldwork, Rotations, Internships

*Replaces Rashi (Hebrew too weak) and includes Seminar

**New course

***Replaces Biblical Literature and Religion which is covered in year 1 in Ancient Judaism (#4)

****What is this course about?

RABBINICAL SCHOOL CURRICULUM 1997-98

Fall

Spring

Mekhinah

Hebrew
Survey of Pentateuch
Rashi
Early Prophets
Intensive Talmud
Philosophy
Seminar

Hebrew
Survey of Pentateuch
Rashi
Early Prophets
Intensive Talmud
Seminar

Year One

Hebrew
Talmud I
Mikraot Gedolot
Biblical Israel
Seminar

Hebrew
Talmud I
Mikraot Gedolot
Ancient Judaism
Seminar

Year Two

Talmud II
Biblical Literature and Religion
Introduction to Midrash
Medieval Jewish History
Seminar
Text and Methods

Talmud II
Biblical Literature and Religion
Intermediate Parshanut
Modern Jewish History
Seminar

Year Three in Israel

Hebrew
Talmud III
Introduction to Codes
Midrash
Bible
Seminar

Hebrew
Talmud III
Introduction to Codes
Midrash
Bible
Seminar

Medieval Jewish Literature
Jewish Intellectual History I
Advanced Liturgy
Rabbi as Educator
2 concentration/elective courses
Rotations

Year Five

Practical Halakhah
3 concentration/elective courses
Senior Homiletics tutorial
Religious Leadership Colloquium II
Professional Internship

Modern Jewish Literature
Jewish Intellectual History II
Rabbi as Community Leader
3 concentration/elective courses
Professional Internship

Religious Leadership Colloquium
4 concentration/elective courses

- 1) Natl Jew ed reform org, stimulate, encourage
educ - prog
- 2) Mission / Goals / ^{Common} Leadership
- 3) Enhance Jewish life through ed.