



המכללה העברית

Hebrew College

Ordination of the
Rabbinical Graduate Leadership Program
at Temple Reyim of Newton, Massachusetts

Sunday, May 29, 2022
28 Iyar 5782
3:00 p.m.

via YouTube [hebrewcollege.edu/rabbordination](https://www.youtube.com/watch?v=hebrewcollege.edu/rabbordination)

Today's Program

Opening Niggun and Processional

Opening Prayer

Rav Rachel Adelman, PhD

Associate Professor, Bible

Welcome

Rabbi Sharon Cohen Anisfeld

President

Greetings

Rabbi Dan Judson, PhD

Dean and Chief Academic Officer

Presentation of Tallitot and Berakhot

Members of the Faculty

Ordainees

Frankie Sandmel

Sara Blumenthal

Joey Glick

Batya Ellinoy

Genevieve Greinetz

Stephanie Kennedy

David Joslin

Giulia Fleishman

Talia Laster

Yael Werber

Reading of Semikha Document

Rabbi Allan Lehmann, Associate Dean and Co-Director, Beit Midrash

Rabbi Shayna Rhodes, Rab`08, Co-Director, Beit Midrash

Closing Blessing

Rabbi Jane Kanarek, PhD

Associate Dean for Academic Development and Advising

Closing Niggun and Recessional

Text of Ordination/*Semikha* Document

We the faculty of the Rabbinical School of Hebrew College give faithful testimony that these students have been devoted participants in our house of learning and have completed the required course of study for rabbinic ordination.

During their years here, they have been eager and diligent in the study of Torah, in prayer, and in service, and have studied Jewish thought and Jewish practice, searching for meaning, revealed and hidden.

The Torah of the Blessed Holy One is their desire, and they have been steadfast in making that Torah their own.

Amid a circle of listening companions, they have opened heart and ear to the seventy facets of Torah to study and to teach, to keep and to fulfill, to draw the hearts of Israel near so that each individual might find his, her or their own path in Torah.

Therefore,

They shall each be called Rabbi.

We have ordained them to take upon themselves the service of the rabbinate.

We attest that they are fit and prepared to stand before communities that may rely upon them, as we have in ordaining them, and may blessings of goodness come upon them.

תעודת סמיכה

אנו מורי ביהמ"ד לרבנים של המכללה העברית
מודיעים נאמנה כי תלמידינו אלו
שחלקם מיושבי בית מדרשנו
סיימו את חוק לימודיהם.

זה כמה שנים שקדו על התורה ועל
העבודה ויגעו בהלכה ובאגדה,
בנגלה ובנסתר, ובהכשרה לעסוק
בצורכי ציבור באמונה.

בתורת ה' חפצם, ולא זו
ממנה עד שעשאוה תורתם.

בסוד חברים מקשיבים
עשו אוזנם כאפרכסת וליבם חדרי חדרים
להיפתח לשבעים פניה של תורה,
ללמוד וללמד, לשמור ולעשות,
למען קרב את ליבות עדת ישראל
למצוא כל אחד ואחת את נתיב נשמתם בתורה.

ועל כן

חכם יתקרו ורבי יתקרו

ומילאנו את ידם לשאת את
משרת הרבנות על שכמם.

וראינום נכונים ומוכנים
לעמוד כל אחד ואחת לפני העדה אשר תבחר בס,
וקהלי עדתם עליהם יסמוכו כאשר סמכנו אנו,
ועליהם תבוא ברכת טוב.

כל מן דין סמוכו לנא.

Sara Blumenthal



פְּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי

Open my heart to your Torah, and may my soul pursue your commandments.

Berakhot 17a

These words, silently uttered at the end of the *Amidah* in a moment of private devotion, speak to me of a yearning for God's presence and Torah in the world. At once powerful in their command form and intimate in their first-person voice, they illustrate the oscillating feelings of distance and closeness in the human-Divine relationship.

When I whisper these words to myself, I pray that I may draw closer to God through my Torah learning and meaningful fulfillment of the *mitzvot*. To ask God to open our hearts to God's Torah is to be open to discovering *Torat Chayyim*, the Torah of every life.

In this technological age, it is difficult to be open to encountering Torah all the time. It feels that we are constantly rushing from one place or Zoom meeting to the next, often concerned with what's right in front of us. With so many things competing for our attention, how do we make time to cultivate awareness of the Torah and divinity around and within us?

Slowing down – to say hello to a new bud in the spring, to deepen into the wordless melody of a *niggun*, to unpack a single word of text – has been one of my most profound learnings in rabbinical school. This, too, is Torah, and I cherish the opportunities I have been given to pause, reset, and connect with the infinite expressions of divinity in the world.

Engaging in Torah study attunes me to beauty and gratitude as well as to the pain and suffering around me, as the human condition and natural world are reflected back to me in all their complexity. *Ki hem chayyenu v'orekh yamenu*, we say in the evening service. Torah is our life and the length of our days. What a gift it is to be among its inheritors and co-creators.

It has been an immense blessing to immerse myself in rich Torah learning with fellow seekers for the last five years. My classmates and teachers have not only taught me deep insights, pushed my thinking, and encouraged me to share my voice but also have modeled open-hearted lives guided by Torah. I am incredibly grateful to my mentors, internship communities, CPE cohorts and educators, and spiritual directors for guiding my professional and spiritual growth and for touching my life in invaluable ways.

My family and friends have been the most steadfast supporters during this transformative experience. Thank you for accompanying me on this journey; I could not have arrived at this juncture without you. As we say at the end of reading a book of Torah, *hazak v'nithazek*. May the Torah we learn and live by continue to strengthen and anchor us.

Batya Ellinoy



שמעון הצדיק היה אומר,
על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon Hatzadik would say, "On three things the world stands: on the Torah, on service, and on acts of lovingkindness."

Pirkei Avot 1:2

For as long as I can remember, I have always had an insatiable drive for learning, for being a part of the healing in this world, and for celebrating life through acts of love and kindness. What inspires and motivates me is aligned with the teaching of Shimon Hatzadik from *Pirkei Avot*, the Ethics of the Sages, who states that the three things upon which the world rests are Torah, service, and deeds of loving-kindness.

According to a story that my mom tells about me as a toddler, I used to parade around the house singing the above-mentioned verse from *Pirkei Avot*, but instead of the actual Hebrew words, *Al shlosha devarim*, I sang what I thought I was hearing, "I'll sure share with my rings!"

As I become a rabbi, I know and feel that same desire as I did as a singing toddler "to share with my rings!" These "rings" to share are those of my ever-growing love for Torah, those of continually seeking and finding where I can be of leverage for healing and service within the Jewish community and beyond, and those of acting in ways that express my deep love for this world.

This sacred time and space at Hebrew College of deeply engaging with Torah, of richly reflecting on and practicing what it means to be of service, and of experiencing being a loving and loved part of this community has only deepened my connection to these things on which the world rests and to share of my gifts for the benefit of the whole.

Kosi Revaya – My cup overflows with gratitude to the Source of Life for *all* of the gifts of this journey and for those who supported me to embark on and make it through this holy ride of rabbinical school, enabling me to reach this moment: ancestors, my dear parents and family, rabbis, teachers, mentors, my spiritual director, cohort, *chavrutot*, colleagues, dear friends, and all the blessings from the natural world. Thank you for supporting a rebirth of my soul. I take you with me into the next chapters of my journey.

למען אחי ורעי אֲדַבְרֶה נָא שְׁלוֹם בָּדָד

For all my beloved teachers, family, and friends: May you know peace and wholeness.

Giulia Fleishman



עת להשליך אבנים ועת כנוס אבנים

A time to cast off stones and a time for gathering stones.
Ecclesiastes 3:5

These words have guided me in my (personal/spiritual/academic/professional) life and resonate with my hopes for what it means for me to be a spiritual caregiver in this world:

עת / time

Learning to discern when any moment may be ripe for change, learning, growth, presence, pointing me to discover

meaning and purpose even when I'm surrounded by doubt – ומי יודע אם־לעת כִּזאת הגעת למלכות – and *who knows, perhaps it was for this very moment that you achieved royalty.* (Esther 4:14)

להשליך / cast off

Discovering what is within that I/we need to let go of, to fling from ourselves, practicing gestures of release.

אבנים / stones

Stone as Divine metaphor. By this I mean an enduring witness to life – calm, present, memory-filled, sometimes easy to miss. Growing up collecting stones on the beach, a constant reminder to return to nature as my spiritual home.

כנוס / gathering

The Hebrew for synagogue is בֵּית כְּנֶסֶת – *beit kneset*, which I would like to translate here as a home of gathering. I am deeply grateful for all the homes of gathering and the gatherings in which I have been at home, that have nurtured and nourished me on this path, as well as my dreams of home-gatherings yet to come.

With abundant gratitude and indebtedness to all who have been a part of my life's gathering: my brilliant teachers and classmates at Hebrew College and Pardes, my beloved pod (dogs included), all of the wise and compassionate members and leaders of The Martha's Vineyard Hebrew Center and The Community Hevra Kadisha of Greater Boston, the incredible supervisors, teachers, mentors, and colleagues of my clinical pastoral education units at Hebrew SeniorLife (HSL), Baystate Medical Center, Beth Israel Deaconess Medical Center, Havli Satellite of HSL as well as my internships at HSL, 2Life Communities, and Congregation Betenu, my dear friends and family in Boston and beyond, and my parents whose lives – and deaths – I weave into my own life daily.

Joey Glick



כָּל הַנְּבִיאִים נִסְתַּכְּלוּ בְּאַסְפִּקְלָרְיָא שְׂאִינָהּ מְאִירָה

All prophets see through an obscuring lens.
Yevamot 49b

I wrote my Hebrew College admission essay on the spiritual impact of being nearly blind out of my left eye. Since birth, I have been able to see only whirls of shape and color through that eye. For most of my life, I have leaned on my functional right eye to navigate space, read, and learn. In my application essay, I wrote about my hope to spend more time in the softer, kaleidoscope world of my left eye. I wondered what mysteries and

questions might live within this vision.

In the closing moments of rabbinical school, a line of Talmud reminded me of this goal: *All prophets see through an obscuring lens.* (Yevamot 49b) I love the vision of leadership that emerges from this text. The rabbis of Yevamot suggest that a Jewish leader must never see things quite as they are. Rather, they must harness their imagination, their grounding in Torah, and their hope to see a world colored by the past and healing towards a future.

The passage in Yevamot has made me realize that my rabbinical education has been something like a five-year long trip to a mystical optometrist. Each of my teachers and *chavrutot* has offered me new looking glasses through which to see Torah, humanity, our past and our future. Rather than making my sight clearer, these lenses on top of lenses have distorted and adorned my vision, making the world appear more complicated, more tender, and more whole.

The rabbis used the word אֲסִפְקִלְרְיָא to refer not only to lenses, but also to mirrors. As such, the rabbis of Yevamot might be telling the aspiring Jewish leader to look not just out, but also in, towards all the stories, relationships, and loves that surround us. As I hold a mirror up to my life these past five years, I see the fierce love of my partner, Adele, whose faith in me and care for me are my guiding light. I see a seminar table surrounded by my cohort of ten as we hold each other and Torah with laughter and tears. I see a kitchen filled with housemates, pod-mates and friends doing extraordinary things (and making extraordinary food) to support each other and find joy in challenging times. I see the gifts of my family, the socks, robots, cartoons, and phone calls, each gift reminding me that I am rooted and loved. I see the wisdom of teachers from so many communities: Hebrew College, Nehar Shalom, Beth Jacob, Shaaray Tefila, the Community Hevra Kadisha of Greater Boston, Hebrew Senior Life, and the chapels at Beth Israel Deaconess Medical Center, Colorado College, and Vassar College. As I look at this reflection, I struggle to believe my luck and give thanks for all the love that has and will continue to form me.

Genevieve Greinetz



Hin'ni – a creative adaptation הַנִּי

Here I am, imperfect and incomplete, but standing here, excited, and terrified before You, God. I am here propelled by a force of community and ancestry that I don't understand, but I am here with my gifts, with my flaws. I'm here praying that You'll be with me on this path, that You'll grant success to me in my efforts to be in service to others; I am here ever seeking Your compassion for myself, for all those who will call me rabbi. Do not let my shortcomings be reflected in those I serve and do not let theirs be reflected in me. Be compassionate with us in our humanity and let us be kind to one another in our wholeness. Receive my

prayer like a familiar old hymn, like a song You love to listen to. Turn our bitterness to sweetness. May it be Thy will, my God, that this prayer reaches You. Receive my path as a continuation of these syllables, as a prayer for goodness in the world because You listen with nurturing compassion. Blessed are You, God, who hears prayer.

I realized I wanted to be a rabbi at my grandfather's shiva in an irrational moment of unexpected yet ringing clarity. Although I changed the direction of my life after hearing that call, it took two years before I began at Hebrew College. I mention this now because I can't look at my life and understand what I am doing with logic. I have, instead, to engage in a process of trust. Even while I struggle to be a person of faith and to "understand," logically, what that means, my path rests on faith, on trust, on something unknown, something greater than myself, a current that humbles me.

I brought in the *Hin'ni* prayer because this is all I can do—to arrive here as I am with an honest willingness to be of service. To show up, offer what I can, and to keep walking the varying terrains of the religious path. My promise is to be here wholeheartedly and to heed the call each time I hear it, to be a rabbi to the best of my ability. I know that my mind, my beliefs, my practices – all of these things are in flux as I continue to learn, to be humbled, to be convinced of wisdom, to be tossed into the void of meaninglessness, but no matter who I logically conceive of myself to be in a given moment, I am here, with my full humanity and with my hands open. I am here with a heart of trust and faith even while I don't conceptually understand. I am here — my heart beats wiser than my thinking mind.

It is a great privilege to have spent six years studying, and truly, walking on this path. I am grateful beyond words to my family and friends for their ongoing, generous support, and to all my teachers, role models, *chavrutot*, and mentors for the gift of learning and the grace of inspiration. Thank you to the Hebrew College faculty and staff and to all I was fortunate to learn with in internships, as well as in my time spent in Israel and in California. A never-ending debt of gratitude, too, to the many nonhuman beings who sustain our existence and have enriched my life and path. For all of this, I am in awe and dedicated to living out the goodness bestowed on me by you. Thank you.

David Joslin



ותאמר הגה שבה ובמתד אלעמה ואלאלהיה שובי אחרי ובמתד:
ותאמר רות אלתיפגעני בי לעזבד לשוב מאחריד כי אלאלאשר תלכי
אלד ובאשר תליני אלין עמו עמי ואלהיד אלהי:
באשר תמותי אמות ושמ אקבר פה יעשה הי לי וכה יוסיף כי
המות יפריד ביני ובינד:

So, she [Naomi] said, "See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law." But Ruth replied, "Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your G-d my G-d. Where you die, I will die, and there I will be buried. Thus, and more may the LORD do to me if anything but death parts me from you."

Ruth 1:15-17

Throughout this year, whether discussing conversion themes for my Capstone Project in *Masachet Yevamot*, learning about the five *megillot*, or preparing for Shavuot, I have frequently visited the Book of Ruth, in particular this brief but powerful exchange between Ruth and Naomi. When I pause to recall the stories that initially sparked my passion to pursue a life of Jewish learning, I remember the feeling that the Book of Ruth invoked when I first heard it during Leil Tikkun Shavuot. While the ancient rabbis focus much of their attention on constructing a formal framework for conversion to Judaism out of the dialogue, one which clearly resonated with my own Jewish journey, the interaction between Ruth and Naomi always struck me more as a story of love. Indeed, it is a love story based on mutual respect, admiration, and even a little despair. It is this very interpersonal bond that evolves between two kindred spirits which sets the foundation for the more captivating tale of devotion to develop, the love of peoplehood. In seeking the comfort of Naomi and her customs, Ruth outwardly cries for any sense of hope, a future, but also a past, a history, and inevitably a story – one that ends with a people and a community to call home.

As I sat before the Beit Din at my own conversion court over seventeen years ago, I can vividly remember the head rabbi cutting straight to the chase when he blurted out, "Why do you want to convert? What's so special about being Jewish?" I explained how much I loved learning about and discussing Jewish history, waving the *lulav*, retelling the Exodus every Pesach, the idea of visiting Israel, and the pure joy of singing Shabbat melodies. The head rabbi then yelled out, "WHAT ABOUT G-d?!?! What about your love for G-d!" Of course, it is the love of G-d that has brought me to the Jewish people! Yet, it's my admiration, respect, and love of G-d which makes me want to share that joy in a sacred community. What I desire is to be wildly, madly in love with a nation, a people – the same elusive community Ruth sought, and Naomi provided!

It is this same burning desire which brought me to Judaism, Israel, and inevitably the decision to serve the Jewish people. I wish to be in community with folks interested in learning Torah, engaging in personal growth, and helping one another uplift Judaism through challenges and joys; sometimes seeking like Ruth, other times offering like Naomi, but always invested in the vibrancy of Jewish life. The dialogue between these two women reminds me of the obstacles associated with achieving that holy endeavor. When we review the text, we see that for each to understand the other, both women must be extremely vulnerable and honest with their rawest fears, needs, expectations, and hopes. Only when I was receptive to the tough love and honest assessment from my mentors regarding my own fears, needs, expectations, and hopes did personal growth begin to seriously occur. Learning when to listen and follow like Ruth and learning when to speak and lead like Naomi have been powerfully instrumental tools in finding my rabbinic voice.

I owe a debt of gratitude and appreciation to those who loved, cared, encouraged, promoted, taught, and mentored me. I recall the sweet elderly couple from my first shul who acted like adopted grandparents. My time in Israel was transformative; words can't begin to describe my long but never forgotten friends from ulpan, kibbutz, and the army. To my internships, especially one special synagogue president, thank you for allowing me to experiment and explore. To my dear,

lifelong friends from the old neighborhood, you're my best friends and you accepted my long and never-ending journey; thank you for your patience and unwavering support. R.-You are my rock, and I couldn't imagine surviving or thriving this year without your love, kindness, and sensitivity. Lastly, my family; while my Jewish decisions might not have always been popular or appreciated, inevitably we stood by each other. To my departed father, you were my first rabbi, mentor, and a great gift. You are deeply missed every day. To my mother, sister, niece, and nephew, the original tough love specialists, you may have been my greatest defenders over the years and for this I can't thank you enough.

Stephanie Kennedy



וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא ה' בְּשֵׁם בְּצַלְאֵל בֶּן־אוּרִי
בְּרִיחֹר לְמִטָּה יְהוּדָה: וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה בְּתַבּוּנָה וּבְדַעַת
וּבְכָל־מְלָאכָה: וְלַחֲשֹׁב מַחְשָׁבֹת לַעֲשׂוֹת בְּזָהָב וּבְכֶסֶף וּבְנִחָשֶׁת: וּבְחַרְשֵׁת אֲבָן
לְמַלְאֵת וּבְחַרְשֵׁת עֵץ לַעֲשׂוֹת בְּכָל־מְלָאכֶת מַחְשָׁבֹת: וְלַהוֹרֵת נֶתַן בְּלִבּוֹ . . .

And Moses said to the Israelites: See, God has singled out by name Bezalel, son of Uri son of Hur, of the tribe of Judah, endowing him with a divine spirit of skill, ability, and knowledge in every kind of craft, and inspiring him to make designs for work in gold, silver, and copper, to cut stones for setting and to carve wood—to work in every kind of designer's craft—and [God] has put in his heart that he may teach.

Shemot 35:30-34

I grew up in the home of a community organizer and an architect. A particular source of pride for me as a child was my parent's involvement in turning a local dilapidated lot on our street into a community garden. It is no wonder that Bezalel's story touched the furthest corners of my heart. With deep gratitude to my parents, I recognize that this early experience of community organizing and creative vision inspired the type of change-seeking path to which I continue to aspire.

As a young adult, I craved something in the spirit of the *Mishkan*: a place built by the generous heartedness of community, a place whose inclusiveness was wide enough for God, a place where I, a curious Jew from an alternative Jewish community, could find a safe, accessible, and progressive connection to Torah that was also deeply rooted in tradition. In many ways, Hebrew College is that place. Thank you to our teachers for identifying the Bezalel-like qualities with which we have each been endowed. Thank you for showing us how to use these qualities to help build a home for God and the Jewish people. With the knowledge of your support, I leave open-hearted and open-handed.

Rainer Maria Rilke reminds us to "be patient toward all that is unsolved in your heart and try to love the questions themselves, like locked rooms." My cohort has taught me to start dance parties at the entrance to not-yet-unlocked doors. They've helped me see firsthand that when Jewish learning is creative, sincere, and playful, it offers opportunities for individuals to discover themselves alongside their unique Jewish community. Thank you to my beloved cohort, who have infused so much joy, generosity, and companionship into the last five years. May we continue to see the Divine in Torah, in our new communities, and in one another. Thank you to my wife and daughter for absolutely everything else.

Talia Laster



וְהַעֲרִבְנָא ה' אֱלֹהֵינוּ אֶת דְּבָרֵי תּוֹרַתְךָ בְּפִינוּ

Sweeten, Hashem Our God, the words of Your Torah in our mouths...

Morning Liturgy

Each morning, I say this line and pray that the Torah I utter this day will be sweet.

Our Torah artistically renders so much of the human experience, replete with suffering and heartbreak, challenge and confusion, alienation, and loss. Just as with life, engaging with Torah can often draw us into these emotions. וְהַעֲרִבְנָא reminds me to tilt the scales of my learning toward sweetness

and beauty. Love and resilience. Connection and stability.

“God, make pleasant the words of Torah in our mouths.”

Why is this in the imperative, asking *God* to make Torah sweet, or pleasant? This seems to say that the flavor of Torah changes day to day, and it is not in our control. It may be our role to keep the words of Torah in our mouths, but we may need help from the Universe to make them taste good.

The root ערב also has another meaning. In addition to pleasant or sweet, it can also refer to surety, or accountability. Read this way, וְהַעֲרִבְנָא pleads - Please guarantee this Torah that is in our mouths. Make our learning benefit all who have a stake in it. Make it real and grounded, relevant, and connective.

I am grateful to my teachers near and far, classmates, and *chavrusos* for helping me find my place alongside Torah, for trusting me with it, and for carrying it alongside me.

And I am grateful to my family and other dear ones for your support and wisdom, and for bringing so much sweetness to my life.

Frankie Sandmel



פתח לבי בתורתך, ובמצוותיך תרדף נפשי
?הייו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי:

Open my heart through your Torah, and my soul will pursue your mitzvot... May the words of my mouth and the reason in my heart be desirous before you, God, who shapes me and who frees me.

Berakhot 17a

In a college class I drew a diagram of a ritual machine. When a person went into the ritual machine, it separated them from society, it broke them down, and it rebuilt them anew on the other side, creating a transformed person.

For rabbinical school to work, we must separate enough from the world so that we can be transformed into rabbis. The ritual separation ends at ordination, after which we go back out into the world transformed, ready to serve in a new way.

But it is impossible to keep the world at bay for all these years, and the world these past few years has been particularly unruly, demanding our attention and presence.

Each step forward through this ritual machine is a balancing act. I have been drawn inward towards deepening my relationship with myself and with the Divine and the Infinite and towards seeking wisdom from ancestors and teachers. And I have been pulled outwards, into my communities, my relationships, and the world – each of which needs time, care and tending.

Day by day, my endlessly thoughtful, intentional, and caring community brought me along and held me up. Colleagues, mentors, teachers, comrades, fellow homebuilders, students, family, friends, and neighbors; and the people around me, near or far, day to day or occasionally, supported me in knowing when to lean where, and caught me when I was falling. I am so humbled and grateful for the love and support that carried me and continues to shape me.

I can't say exactly what will greet me on the other side of this time of learning; if the past few years have taught me anything, it is to hold lightly onto expectations for the future.

In lieu of a clear, determined future, I head out into the world committed to a slow, careful journey. Moving out of this liminal space, turning my full attention back to the world around me, I hope to make sure each choice I make – big or small – is in service of a freer, more just, and more healed future.

I leave equipped with the tools of תורה ומצוות – *Torah* and *mitzvot*. Torah that extends far beyond the scroll and *mitzvot* that manifest infinitely as we discover additional ways to make our world more whole. And I leave more deeply attuned to the divine spark within me, helping me know how to understand the world – הַגְּיוֹן לְבִי – *hegyon libi*, the reason in my heart – and helping guide what my voice in the world should be – אִמְרֵי פִי – *imrei fi*, the words of my mouth.

I am in awe of the way this environment of curiosity and experimentation has transformed me. I leave with more surety of the ground beneath me, openness towards the unimaginable future, and – *baruch haShem* with my cup full of learning and support, such that I am ready to offer support and learning to others.

Yael Werber



ושְׁבֹתִי בְּבֵית־ה' לְאָרְךָ יָמִים

I shall dwell in the house of Adonai for many long years.

Psalms 23:6

*And I'd discuss the holy books...several hours every day,
and that would be the sweetest thing of all.*

Tevye, Fiddler on the Roof

The ending of Psalm 23 has always felt like a verse of longing to me, akin to Tevye's words, a declaration of desire to sit in God's house of loving-kindness, of abundance, of connection, and of love. If we were just able to lengthen our time there, we would be fulfilled. It also

feels like a promise, an agreement between me and the *Kadosh Baruch-Hu*, that we promise to sit together, whatever hardships or twists in the road might come, to sit and be together for many long days. And that feels like the sweetest thing of all.

This fragment of a *pasuk*, with its valence of both longing and promise, has carried me through all five years of rabbinical school. Each year with its own rises and falls, its own failures and successes, and its own moments of tears and moments of pure joy. And each year I found myself recommitting and reconnecting to the house of Adonai; to studying the holy books and finding their deep meaning, as well as to sitting with others through sweetness and pain without any plans of stopping. This is the foundation that has sustained me and the vision and hope I take with me as I step into the world for the first time as rabbi!!!

To study the holy books – I have nothing but words of gratitude. Most importantly to my first teachers, my parents, who have each taught me what being a rabbi means in their own way, and what it means to live a life directed by kindness. To my teachers and all of Hebrew College: thank you for your words of Torah, for your guidance on my path toward finding my own voice, and for providing the container for discovering the great joy of our holy tradition. To my mentors, thank you for your intentionality and care as I took my first (wobbly) steps toward my future, and for leading by extremely awe-inspiring example.

To sit together in times of sweetness and pain – my immense love goes to my cohort and pod who have sat with me through it all, reassured me when I needed lifting, celebrated me with no need for celebrations of their own, and made sure I was laughing the entire way. I couldn't have done it without you.

Linda Friedman Memorial Award



Sixty years after Linda Friedman's death, her brother, Lev `18 and niece, Shoshana `14, along with the rest of the Friedman family are fulfilling the mitzvah of *Kevod HaMet*, honoring the dead, by reviving Linda's memory through the Linda Friedman Memorial Award. Linda died tragically of kidney failure at the age of fifteen on February 14, 1961. Due to a lack of support systems for grieving parents and surviving siblings in that era, the Friedman family learned to suppress the pain of their tremendous loss until Linda's memory was almost entirely repressed.

Linda loved Judaism, and had a strong connection with God, and her family can only imagine that her childhood compassion for others would have translated into an adult passion for justice. Through the Linda Friedman Memorial Award, the Friedman family honors those working for justice with and through the Jewish community. Each year, a third or fourth year Hebrew College Rabbinical School student is awarded the Linda Friedman Memorial Award in recognition of social justice work they have recently completed or in which they are taking ongoing leadership. The family is especially interested in honoring work that has an impact on a social justice issue and positively transforms the participants' spiritual lives and relationship to Judaism.

In the words of her loving family, "Since her photos were hidden for so long, each of you who see her face and witness her spirit help to honor her memory and bring her into the light."

Jenna Shaw (they/them/theirs) is a Shanah Dalet rabbinical student at Hebrew College and is honored to be this year's recipient of the Linda Friedman Memorial Award. Jenna grew up in Chicago and fell in love with political activism and the ways that social justice interacts with their Jewish identity when they stumbled into a local mayoral campaign office one afternoon in high school. Their deep call to activism and Jewish learning pulled them to American University in Washington, DC, where they discovered that Torah is one of the most powerful tools for working for justice. After college, Jenna moved to Los Angeles and spent time teaching teens and middle school students about the magical power of Judaism. In Los Angeles, Jenna's true love of organizing came to life during their year as a Jeremiah Fellow with Bend the Arc. Since moving to Boston and beginning at Hebrew College, Jenna's been excited to work on various electoral campaigns, organize around criminal justice and policing, and work with the Kavod Anti-Racism Curriculum Team to develop a curriculum to discuss topics of racism and anti-Semitism for Jewish communities across Boston. Jenna was a Rabbinic Fellow with T'ruah: The Rabbinic Call For Human Rights where they learned the vital ways to bring their commitment to justice to the rabbinate. Currently, Jenna works at Temple Sinai, Hebrew College's Teen Learning Department, and Gateways and has loved the chance to bring their love of justice into their teaching and rabbinic work. When they are not working or in school, Jenna can be found biking around the streets of Boston, trying new vegan recipes and (most importantly) cheering on their beloved Chicago Cubs!

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2022 Rabbinical Program of Hebrew College Class Gift

Dear Beloved Family, Friends, and Community,

During our time at Hebrew College, we've made an investment in learning together, working alongside each other, and growing as Jewish leaders. We've had the opportunity to learn from extraordinary teachers in a diverse and pluralistic community. We are grateful for our friends, family, and everyone who has supported us throughout our years of learning. In celebration of our ordination, we created a scholarship fund to support the Rabbinical Program and more amazing future rabbis. If you would like to make a gift in honor of the Class of 2022 or one of the ordainees please give at <https://hebrewcollege.edu/hebrew-college-class-of-2022-scholarship/>.

If you would prefer to make a gift by check, please mail it to Office of Advancement, Hebrew College, 160 Herrick Road, Newton Centre, MA 02459 and note "HCRS Class of 2022 Gift" in the memo field.

Thank you,
Class of 2022

Rabbinical School of Hebrew College

The Rabbinical School of Hebrew College, founded in 2003, trains leaders who have the empathy and knowledge to guide and inspire others to discover their own authentic Jewish paths. The school provides a rigorous full-time course of study leading to rabbinic ordination within a supportive *klal Yisrael* community. An innovative curriculum integrates the study of primary texts with themes of Jewish living and daily rabbinic practice. Today's ten graduates are ready to transmit their learning and passion to the communities they will serve. They embrace the diversity and creativity of the Jewish people. They will work to nurture communities that respect and delight in varieties of Jewish expression. They have answered a spiritual calling, devoting themselves to a lifetime of learning, teaching, and sharing their love of Judaism with those around them.

Mazal tov! May we all go from strength to strength!