



Hebrew College, 160 Herrick Road, Newton Centre, MA 02459
Office of Admissions: 617-559-8610 • Fax: 617-559-8601 • Email: admissions@hebrewcollege.edu

INSTRUCTIONS FOR APPLICANTS

SHOOLMAN GRADUATE SCHOOL OF JEWISH EDUCATION

MASTER OF JEWISH EDUCATION

Thank you for your interest in applying to the Shoolman Graduate School of Jewish Education of Hebrew College. Please read these instructions carefully before completing your application. Should you have any questions about the application process or regarding the status of your application, please call the Office of Admissions, 617-559-8610, 9:00 a.m.–5:00 p.m. Monday–Thursday and 9:00 a.m.–1:00 p.m. Friday, or email admissions@hebrewcollege.edu.

Selection of Candidates Admissions decisions are based on a careful review of a candidate's completed application, credentials, supporting documents and appropriateness for the degree program. Applicants for graduate degree programs must have a bachelor's degree from an accredited college or university and a competitive grade point average. Hebrew College admits qualified students without regard to age, sex, religion, disability, race, color or national origin. An application for financial aid does not in any way affect a candidate's application for admission.

Application Submission Please send your completed application and all supporting materials to the Office of Admissions, Hebrew College, 160 Herrick Road, Newton Centre, MA 02459. You are responsible to ensure that all of your application materials are received; we welcome calls or emails from candidates regarding the status of their applications.

Deadlines

- Early Decision—Application and, if relevant, financial aid forms, must be postmarked by December 15; preference for fellowships and financial aid will be given to these applicants. Interviews will be scheduled during the last two weeks of December. Applicants will be notified of admission decisions by January 15. *Candidates applying for admission during the spring semester must apply by the December 15 deadline.*
- March Decision—Application and, if relevant, financial aid forms, must be postmarked by February 15. Interviews will be scheduled during the last week of February. Applicants will be notified of admission decisions by March 15.
- June Decision—Application and, if relevant, financial aid forms, must be postmarked by May 30. Interviews will be scheduled during the first two weeks of June. Applicants will be notified of admission decisions by June 15.

Application Checklist All applicants must submit the following materials:

- A completed, signed application form
- One typewritten essay as described below
- Official transcripts of all undergraduate and graduate studies from accredited academic institutions. Please have official copies of transcripts forwarded directly from the issuing institution to the Office of Admissions.
- An official score report from the Test of English as a Foreign Language (TOEFL) for all foreign students whose native language is not English and who have not received a degree from an accredited United States college or university.
- Three letters of recommendation, including at least one (if possible), from an academic instructor. Letters should be completed on the enclosed forms and mailed directly to the Office of Admissions.
- A non-refundable application fee of \$50; please submit a check or money order made payable to Hebrew College.

Interview

The interview is an essential and required part of the application process for all Hebrew College graduate degree programs. This is an opportunity for us to get to know you better; for you to visit the campus, sit in on classes and meet students; and to learn more about the College and program for which you are applying. Though on-campus interviews are preferred, if you live far from campus and are unable to travel, a phone interview may be arranged.

Fellowships and Financial Aid Qualified applicants are invited to apply for the Hebrew College Fellows Program; priority is given to those applying for December 15 Early Decision. For more information, please contact the Dean of Students, 617-559-8618, iregosin@hebrewcollege.edu.

A financial aid application is included in this packet. Instructions are on the form. If you are applying for financial aid, please complete the form and submit it with your application materials according to the deadline schedule above.

Essay Questions

Please compose a 2–3 page essay in which you display your understanding, interpretation (or critique) and possible applications to Jewish education of **one** of the following three texts. Note that we are less concerned with your particular knowledge or experience with these kinds of texts, or with how accurate or informed your interpretation is. Rather, we are interested in your best writing and reflective thought in engaging these texts.

- a. "Our goal should be to make it possible for every Jewish person, child or adult, to be exposed to the mystery and romance of Jewish history, to the enthralling insights and special sensitivities of Jewish thought, to the sanctity and symbolism of Jewish existence, and to the power and profundity of Jewish faith. As a motto and declaration of hope, we might adapt the dictum that says, 'They searched from Dan to Beer Sheva and did not find an *am ha'aretz!*' *Am ha'aretz*, usually understood as an ignoramus, an illiterate, may for our purposes be defined as one indifferent to Jewish visions and values, untouched by the drama and majesty of Jewish history, unappreciative of the resourcefulness and resilience of the Jewish community and unconcerned with Jewish destiny. Education, in its broadest sense, will enable young people to confront the secret of Jewish tenacity and existence, the quality of Torah teaching which fascinates and attracts irresistibly. They will then be able, even eager, to find their place in a creative and constructive community."
—From "A Time to Act," presented by Dr. Isadore Twersky, June 12, 1990, to Council on Initiatives in Jewish Education
- b. "The work of the teachers I have recounted here could never have been effective without the supporting religious culture of Jewish families and the pervasive presence of Jewish communities and institutions for which Jewish learning had the highest metaphysical status, intrinsic value, the character of religious worship, as well as the reliability to serve as practical guide in all spheres of life...
"Jewish teachers of today cannot, by and large, rely on a religious family culture, nor on an authoritative Jewish community.... It is commonly said that education is a reflection of its society. Contemporary Jewish education has the task of creating the very society of which it should be the reflection. Not only must it interpret the received texts, it needs to reinterpret the very conditions of its role, assess the new situation and invent unprecedented methods for meeting it. A repetitive application of traditional approaches will not suffice. There is no substitute for philosophy in this context—a rethinking of the bases of Jewish life and learning in our times."
—Israel Scheffler, *Teachers of My Youth* (Boston: Kluwer, 1995), p. 173.
- c. "One must study with powerful exertion to attain the true meanings of Torah, each according to his capacity. The more one learns, the more he wants to learn... for by means of the light which we have already attained we can see that there is yet more light, and we hope to attain that too. It may be compared to one who enters a room in the treasure house of the king, which is filled with all kinds of precious objects. There he finds a door leading to an inner chamber, and in there he finds yet another door to other inner chambers; and the closer one comes to the chamber of the king himself, the more precious and beautiful it is than the one before it. Had he not entered the outermost chamber, he would have known nothing of the other, inner chambers. So it is with Torah: by means of the light he attains at first, one sees that there is yet greater light, and so on. Thus does one desire to understand and attain more, until one has attained all the mysteries of the world and its fullness."
—Hayyim of Volozhin (d. 1821), Ru'ach Hayyim 6:1 as translated in Norman Lamm, *Torah Lishma; Torah for Torah's Sake in the Works of Rabbi Hayyim of Volozhin and his Contemporaries* (Hoboken, NJ: Ktav Publishing House, Inc., 1989), p. 244.

ולזה צריך ללמד ביגיעה עצומה, להשיג אמיתות כוונות התורה לפי השגתו. וכל אשר יוסיף ללמוד, כן יוסיף לחפוף ללמוד עוד... כי על ידי אור שהשגנו נראה יותר שיש עוד אור ונקווה להשיגו. כדמיון הנכנס לחדר המלך. בבית גנזיו המלך אור יקרות. ומשם רואה דלת לחדר פנימי עוד וחפץ לכנס לתוכו. ומשם רואה עוד חדרים פנימיים. וכל הקרוב יותר לחדר המלך עצמו, יותר יקר ומהודר עד אין חקר מההדר החיצון. ואם לא נכנס מתחילה בחדר הראשון, לא היה יודע מאומה אם יש חדרים פנימיים זה לפני זה. וכן לענין התורה. כי על ידי אור ששיג מתחילה, רואה כי יש עוד אור גדול מזה, וכן להלאה. ועל ידי זה יתאווה תאוה להבין ולהשיג עוד עד כי ישיג כל סתרי העולם ומלואה.

הרב חיים מוולוז'ין
רוח חיים ו'