

**KEHILLA’S SPIRITUAL-RITUAL LEADERSHIP:
GUIDELINES FOR PARTICIPATION**

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TABLE OF CONTENTS

I.	Introduction	2
II.	Background	3
III.	Spiritual / Ritual Leadership Roles & Responsibilities: Definitions	4
IV.	Spiritual / Ritual Leadership Roles & Responsibilities: Qualifications	8
V.	List of Services which Kehilla uses a Service Leader	13
VI.	Preparation for Leading Shabbat Morning Service Segments	14
Appendix A.	A B’rit for All Roles of Service	21
Appendix B.	Committee Rosters (as of January 2011)	22
Appendix C:	Decision Making the Kehilla Way:	23

I. INTRODUCTION

Our Kehilla community is blessed by the many ways we celebrate life, and by our members who lead our rituals and services -- a variety that includes Saturday morning services, baby namings, shiva gatherings, Tahara, School tefillah, Tuesday Morning Minyans, High Holyday sermons, guided meditations, Torah study, leyning from the torah, and many more. We celebrate with musical and spoken prayer, indoors and outdoors, and with leaders responsible for segments of services and with Service Leaders responsible for entire services. This document identifies Kehilla's various leadership roles and invites congregants to participate in ritual and spiritual leadership.

There are other ways to express and support our spiritual lives besides being on the bima or sitting in the sanctuary. For instance, teaching a class, serving on a committee, joining the Chevra Kadisha and leading a Tahara or leading Spiritual Direction are ways to participate in spiritual-ritual leadership. And each of us *de facto* contributes to leadership broadly understood by just showing up and bringing the gift of our authentic selves to the prayers, songs, movements and the personal sharing that infuses our rituals with meaning.

This document authored by the Spritual Life Practices Committee with input from many identifies Kehilla's spiritual leadership roles and responsibilities, with emphasis on the description of the ritual service leadership roles. By clarifying these roles and their qualifications, along with the network of relationships and expectations involved, that together comprise our spiritual-ritual infrastructure, our intent is to encourage congregants to participate in them.

Accordingly, this document will:

- Define the roles and duties of various leadership roles;
- Outline the specific expectations or qualification requirements for individuals serving in these capacities;
- Provide a list of different types of rituals and services;
- Describe particular sections of the Shabbat morning service and the requirements for leading each one;
- Discuss the importance of developing Service Leaders and welcoming congregant participation in segments of services and rituals;
- Detail the steps by which a member of the community may step forward and begin the process of assuming a spiritual leadership role.

The appendices provide references useful to anyone interested in understanding how Kehilla operates.

- A. B'rit for All Roles of Service
- B. Current Roster: SLPC (Spiritual Life Practices Committee), Service Leadership Develoment Committee, Spiritual Leaders, Spiritual Directors, Service Leaders, Musical Prayer Leaders. Additional committees interfacing with ritual and spirituality.
- C. Decision-Making the Kehilla Way

II. BACKGROUND

Since Kehilla's founding in 1984, many service leaders have emerged from our midst to lead Shabbat services, the High Holiday services, and other ritual and life-cycle observances. The diversity of styles and abilities has been a hallmark and a treasure. Kehilla would not be "Kehilla" without the depth, talent, and teamwork of our service leadership.

During our first thirty years various ritual and Spiritual Leader / Service Leader roles have evolved, each with its own scope of authority. Our spiritual practices have likewise evolved, receiving input from leaders and congregants. Feedback is a key factor in creating meaningful services and rituals. To improve our practices, we request feedback and we affirm that *everyone* who takes part in leadership will be open to feedback, and sometimes to being mentored, as described in this document. Further, Kehilla's leaders are expected to work with each other in a fluid and collaborative way. This teamwork requires regular and thoughtful consultation, discerning what is best for Kehilla, with decision-making ideally accomplished by consensus. Where consensus is not possible, it is usually Kehilla's community rabbi who has the final word.

Shabbat services are especially emphasized in these guidelines. In providing guidance for service leaders, this document also attempts to articulate our recognizable "Kehilla style" of service leadership. Elements of this style include less emphasis on traditional Hebrew and Jewish knowledge in favor of direct experience and inspiration, and making room for activist *tikkun olam* concerns as well as for contemplative practice.

In creating this document the Spiritual Life Practices Committee (SLPC) has tried to clarify the complex roles and relationships that have emerged over the years so that members of our community can understand this network and how to better participate in it. This has not previously been attempted in a systematic way, and is done here with the understanding that this is a snapshot in time; new aspects are in development and many of the particulars will become clearer as congregants step forward to participate. In this first attempt we have not been exhaustive in listing all that is important to support our ritual life. For instance, how could it be an authentic Kehilla -- or even a Jewish -- shabbat service without a kiddush? For sponsoring a Kiddush, or joining a committee and the many other opportunities to participate in our spiritual life not covered here, check with the *Kol Kehilla*, the Kehilla website, our Managing Director, our Executive Director, the literature table in the sanctuary foyer.

These guidelines are intended to indicate how to join in creating our collective spiritual and ritual life. We hope that by describing the network of spiritual roles, relationships and expectations this document will provide welcome guidelines to serve as the basis for wider participation and continued leadership renewal.

III. SPIRITUAL / RITUAL LEADERSHIP ROLES & RESPONSIBILITIES: DEFINITIONS

Below is a list of the major roles that are the foundation of Kehilla's spiritual and ritual life. The qualifications for these roles and the selection processes are listed in the next section.

- A. **The Rabbi.** The Community Rabbi serves full time as a Spiritual Leader, and has additional pastoral, administrative, scholarly, communal, and tikkun olam responsibilities. The Community Rabbi has the final word about spiritual matters when necessary, but is accountable to the Board and does not have a blanket authority to overrule an established policy.
- B. **Associate Rabbi.** Works with the Community Rabbi in providing rabbinic presence and leadership.
- C. **The Founding Rabbi.** This position honors Burt Jacobsen as our founding Rabbi. Besides co-leading services, notably the High Holydays and Chai Shabbatot, Rabbi Burt teaches Adult Education classes, serves as a Spiritual Director and is active on tikkun olam committees.
- D. **Spiritual Leader.** "Spiritual Leader" is a designation that arose in the 1990's when Kehilla was developing a lay leadership to serve rabbinic or quasi-rabbinic functions. (See Roster for current Spiritual Leaders.) Typically the *Spiritual Leaders* are also *Service Leaders*. In everyday use, the collective term "Spiritual Leaders" usually includes the Rabbis.

Depending on their skill set, a Spiritual Leader may serve as backup to the Rabbi and take on rabbinic duties when the Rabbi is not available. In this context, a Spiritual Leader specifically refers to a member of the collaborative group made up of the Rabbis and others, who:

1. Meet regularly as a group,
2. Share the responsibility for the spiritual needs of the community,
3. Develop a cohesive approach to spiritual issues and service leadership;
4. Develop the content of worship experiences; and
5. Consider halachic and ethical issues.

Additional responsibilities include mentoring congregants wishing to develop their own leadership abilities, as part of a mentorship group assigned by the Spiritual Leadership Development Committee.

- E. **Music Director.** The Music Director designs and guides Kehilla's prayer and celebration through music and regularly serves as Musical Prayer Leader. The Music Director provides cantorial functions, along with the other Musical Prayer Leaders. The Director is principal mentor of Musical Prayer Leaders and those being mentored as potential Musical Prayer Leaders. When qualified, the Music Director can serve as a Service Leader.
- F. **Musical Prayer Leader (MPL).** The MPL facilitates Kehilla's musical prayer and celebration through mindful musical davvening and teaching. When a Service Leader is involved, works together with the Service Leader, who has the final decision. May from time to time perform the duties of a Service Leader.

- G. **Service Leader.** The Service Leader is the person who has ultimate responsibility for the content and flow of a particular service. S/he is not expected to lead every aspect of the service him/herself, but has the primary responsibility for designing and leading the service and designating who else will participate in other capacities (see below). Several Service Leaders may be on the bima at a given time.
- H. **Service Segment Leader.** Under the direction of the Service Leader, the Segment Leader has responsibility for some portion of a service. See below for the many possibilities. (*This function is traditionally termed the SHa'Tz from the Hebrew SHaliach/SHlichat TZibbur "community emissary."*) In everyday practice "Service Segment Leader" will be used—until we have a better term. Typically a congregant wishing to leyn, or give a drash or participate in some way contacts the Rabbi or another Service Leader to discuss the possibilities, or the Service Leader may invite a congregant to perform such a role.
- I. **Spiritual Life Practices Committee (SLPC):** The SLPC oversees the spiritual life and ritual practices of the synagogue and shares responsibility with the Spiritual Leaders for discerning a "Kehilla way of being," emphasizing the lay congregant's point of view. The Spiritual Life Practices Committee was created by the 2003 Strategic Plan, and is accountable to the Board, reporting regularly to the Board through a liaison. Members of the SLPC are nominated by current members of the SLPC to represent a variety of interests and concerns and are approved by the Board. Responsibilities of the SLPC include:
- i) Monitors the experience of the congregation for opportunities to enhance the spiritual experience.
 - ii) Plans for the Kehilla ritual calendar and for service leadership.
 - iii) Informs the Spiritual Leadership about the needs of the community, with a nonexclusive role in proposing likely candidates for spiritual leadership, and monitors the community's progress in developing such candidates.
 - iv) Informs and works collaboratively with the Kehilla Board and other Kehilla committees on matters of Kehilla spiritual and ethical culture.
 - v) Works with the Chevra Kadisha, Adult Education, Retreat and other committees on issues bearing on spiritual and ritual content.
 - vi) Welcomes feedback from congregants (and visitors) on services, rituals and spiritual matters. Currently this can be done via filling out a "blue" Feedback form on the literature table, or clicking the website home page **GIVE US FEEDBACK** button, or emailing SpiritualLife@kehillasynagogue.org, or by speaking to any SLPC member. Congregants may also arrange with a co-chair to attend the first part of a monthly meeting.

- J. Service Leadership Development Committee (SLDC).** The SLDC is comprised of the Spiritual Leaders. The committee may invite another congregant or Board member to participate, as needed, and reports its mentoring progress to the SLPC. Responsibilities include:
- i) Invites congregants who are interested in developing as a Service Leader or Musical Prayer Leaders to contact the Service Leader Liaison or the Committee.
 - ii) Identifies candidates for mentorship, forms mentoring groups and oversees the mentorship process.
 - iii) Discerns readiness for leadership roles and recommends candidates to the SLPC.
 - iv) Responds to needs identified by the SLPC and reports regularly concerning progress of mentees.
 - v) The SLPC identifies the needs of the community for service leadership, and in turn the Spiritual Leaders identify and work with the people who might meet those needs. The SLDC informs the SLPC as to its progress, while avoiding, and helping the SLPC avoid inappropriate disclosure of private or confidential matters or lashon hara. To the extent there is a lack of transparency, it is comparable to the confidential aspects of a personnel committee.
 - vi) Provides feedback and supervision for mentors, Spiritual Leaders, Service Leaders.
- K. Service Leader Liaison.** The Liaison welcomes inquiries from congregants interested in leading rituals, and helps both the congregant and the Spiritual Leaders develop a good understanding of the congregant's desires and experience. Facilitates the "next step" for congregants. This work is intended to help ensure that a congregant's interest is met with a respectful, timely and warm response from Kehilla, and to support the SLDC and other service leaders, MPLs or staff who become aware of congregants' interests but who may not be prepared in the moment to respond fully. See the section on "Next Steps" for more description of this process.
- L. Spiritual Director.** Spiritual direction is the contemplative practice of companioning individuals and groups as they explore and discern the spiritual dimension of their lives. Spiritual Directors are independently trained through an acknowledged spiritual direction program and in receipt of a certificate of completion as a spiritual director may be accepted to serve in this role by the other Kehilla Spiritual Directors and Spiritual Leaders. A Spiritual Director develops individual and group spiritual direction relationships; may lead ad hoc spiritual direction to support the work of Kehilla's lay leadership, staff and other Kehilla committees. Anyone who wishes to lead rituals or services is encouraged to consider spiritual direction.
- M. Meditation Leader.** A Meditation Leader may lead meditation as a segment of a service or as a stand alone meditation session. This may take the form of leading a chanting group like the one that has been meeting on the fourth Sunday of the month.
- N. Leadership in the Chevra Kadisha.** The Chevra Kadisha (Holy Society) is the group that performs the traditional Jewish ritual of blessing, purification and preparing a Kehilla member (or their family member) for burial (or cremation) after death, if it is requested. Members of the group may lead, write, or participate in the Tahara ritual or address any issues concerning the end of life and mourning within our community. Any member is

welcome to join, and participate, after talking and working with the Chevra Kadisha. (See further information on Kehilla's website.)

- O. **Contact for the Committee on Abuse.** For issues involving abuse (child abuse, elder abuse, dependent adult abuse, domestic violence), the Committee on Abuse works along side of the Rabbi and SLPC to help create safety. There is an extensive policy and procedure document as a resource on Kehilla's website. [<http://www.kehillasynagogue.org/about-kehilla/policies-resolutions/abuse-policy/>]. An announcement is posted in every *Kol Kehilla* for the contact persons, or the contact number for the Rabbi. Shalom Bayit assists in guiding Kehilla's policy and training.
- P. **School Director and Teaching Staff.** In addition to serving as director of the Kehilla School, and serving on the Youth Education Committee that oversees the School, the School Director is a member of the Spiritual Life Practices Committee. The School Director remains alert to issues within the school community that should be addressed by the spiritual leadership, and is responsible for translating concerns and decisions of the spiritual leadership to those whose principal point of contact with Kehilla is the school, directly and through the work of the teachers. The School Director leads the School *tefillah* (prayer service), involving teachers as appropriate. As the spiritual leader of the School, the School Director is not necessarily a Spiritual Leader in the particular sense defined above but may serve as a Spiritual Leader if qualified.
- Q. **Bar/Bat Mitzvah Program Director.** In addition to serving on the Bar/Bat Mitzvah Committee that oversees the program, the Bar/Bat Mitzvah Program Director is a member of the Spiritual Life Practices Committee, with particular responsibility for maintaining a supportive and meaningful spiritual environment with the Bar/Bat Mitzvah families. The Bar/Bat Mitzvah Program Director remains alert to issues within the current class that should be addressed by the spiritual leadership, and is responsible for translating concerns and decisions of the spiritual leadership to those whose principal point of contact with Kehilla is the Program, directly and through the work of the teachers, who are hired by the Bar/Bat Mitzvah Director. As the spiritual leader of the BBM Program, the Bar/Bat Mitzvah Director is not necessarily a Spiritual Leader in the particular sense defined above but may serve as a Spiritual Leader as qualified.
- R. **Teachers in the Bar/Bat Mitzvah program** may participate in leading services as a service segment leader under the direction of the Service Leader, or may serve as the service leader for a particular service at the discretion of the Rabbi, in either case on the recommendation of the Bar/Bat Mitzvah Director.
- S. **Kehilla Administrative Staff** are essential to maintaining Kehilla's ritual and spiritual life. Many ritual projects and decisions have implications for the work and resources of Kehilla staff. Many inquiries about spiritual/ritual matters of policy are first heard by the Executive Director or other staff, with appropriate referrals to the Spiritual Leaders and the SLPC. Staff are regular participants in consultation with the Spiritual Leaders to ensure that our goals and methods are mutually consistent.
- T. **Kehilla Board.** The Board has the final word on spiritual/ritual matters, and in practice delegates this to the Rabbi and the SLPC, whose authority derives from the Board. A liaison from the Board to the SLPC, and visits by SLPC members to Board meetings help to ensure that our goals and methods are mutually consistent. Responsibilities of the Board and election procedures are in the by-laws on Kehilla's members-only website.

IV. LEADERSHIP ROLES & RESPONSIBILITIES: QUALIFICATIONS

Kehilla services are not performances, but participatory worship –an act of communal mindfulness. It must be the aim of service leaders in this congregation to create the necessary framework so that participants feel a sense of inclusion in the service. Service Leaders, those taking secondary leadership roles, and those leading musical aspects of the service must strive to work with one another collegially and collaboratively.

The community asks that anyone taking on a role of service in Kehilla's ritual and spiritual life be guided by **A B'rit for All Roles of Service** (Appendix A) This B'rit requires a high standard of scrutiny of one's personal calling, behavior, and potential conflicts of interest in the humble act of serving the community's needs and community's calling. (See the **Appendix** for the qualities expected beyond the Qualifications listed below.)

General Qualifications for Ritual and Service Leadership:

- a. Sufficient knowledge and experience with the ritual part or service segment being led.
- b. Demonstrated liturgical competence.
- c. Willingness to work on inspiring others, facilitating *ruach*.
- d. Willingness to work on leading from a *davvening* or prayerful vs. performance place.
- e. Ability to lead in a manner where one's ego needs do not impair the spirituality of the service, such as by drawing undue attention to oneself.
- f. Ability to work collaboratively with the others on the bima or in the ritual,
- g. Sensitivity to the ambiance in the prayer space and to be able to alter one's leadership behavior in resonance with that ambiance.
- h. Willingness to welcome feedback and assessment.

Detailed Qualifications:

- A. **The Rabbi.** The Kehilla Community Rabbi is nominated by a search committee based on a formal job description, and after acceptance by the community, and with the concurrence of the Board, is hired as a full-time member of Kehilla staff.
- B. **Founding Rabbi.** This is a unique position and title that applies only to Rabbi Burt who as an early leader in the Jewish Renewal movement began the Kehilla School in 197_ and co-founded Kehilla Community Synagogue in 1984.
- C. **Spiritual Leader.** Spiritual Leaders are identified by the Spiritual Leadership Development Committee, recommended to the SLPC, and after determining the support from throughout the congregation, they are recommended to the Board.

Spiritual Leader Qualifications:

1. An individual who meets the criteria for being a Service Leader (see below). (If not a Service Leader, then someone who has demonstrated expertise in roles such as Spiritual Direction, pastoral counseling, teaching, training, musical prayer leading, etc. and embodies qualities expected of a Service Leader aside from expertise in leading services and rituals.)
2. Operates collectively and synergistically within Kehilla, not just in regard to services and rituals.

3. Discerns accurately what is healthy and right for the congregation in a spiritual sense at any particular moment. In addition to responsiveness to the spectrum of congregational life, responds with discernment regarding a congregant's personal life when called upon.
4. Explores, develops and models the leading edge for the congregation intellectually and ethically and facilitates spiritual experience creatively and with sensitivity.
5. Draws upon a combination of Jewish knowledge, wisdom, skill, humility and devotion to Kehilla demonstrated by congregational recognition and trust.
6. Demonstrates sophistication regarding individual and group psychological processes, whether or not through professional training. Holds confidences appropriately.

Spiritual Leader denotes more than a fill-in for the Rabbis when they are not available, and more than teamwork for the convenience of dividing up tasks. The Spiritual Leaders, including the Rabbis, create an emotional and spiritual relationship among themselves that, while requiring stability and support, cannot be imposed from outside. From this commitment, they make a unique contribution to the congregation and to Jewish Renewal.

Accordingly, the Spiritual Leaders, working within the SLDC, have the authority to recognize a staff member or congregant ready to be nominated to serve as a Spiritual Leader. Besides the qualifications listed above, the SLDC also takes into consideration what is needed on behalf of the congregation, the size of a functional Spiritual Leader team, the teamwork between the candidate and the Rabbis/Spiritual Leaders, and a general sense of congregational approval of the designee in this role. The SLDC assures that there is congregational input and support for this before sending the recommendation to the Board. For further clarification, contact someone on the Service Leader Development Committee roster.

- D. **Music Director.** The Kehilla Music Director is nominated by a search committee based on a formal job description, and after acceptance by the community is hired by the Board as a member of Kehilla staff.
- E. **Musical Prayer Leader (MPL)** **Musical Prayer Leaders** are identified by the Music Director and the Service Leadership Development Committee; after successfully completing a mentoring process the candidate is recognized by the Spiritual Life Practices Committee as qualified to lead Kehilla musical prayer.

Musical Prayer Leader Qualifications:

1. Demonstrated musical talent and skill.
2. Experience davvening as part of a personal spiritual practice.
3. A level of prayerbook Hebrew that allows for effective individual study and understanding of the words being sung.
4. Familiarity with melodies.
5. Song leading skills and/or drumming/instrumental accompaniment skills.
6. Availability and ability to coordinate with the other participants in service leadership,
7. Adaptability to the style, *kavannah* (intention) and direction of the Service or Segment Leader for the service.
8. Openness to feedback and ability to incorporate it.

- F. **Service Leader.** Service Leaders are identified by the Spiritual Leadership Development Committee, and after successfully completing a mentoring process are recognized by the SLPC as qualified to lead Kehilla Services.

Service Leader Qualifications:

1. Has a public presence is inspiring and sincere.
2. Can inspire congregants to experience the depths of prayer, to reach toward an experience of awe.
3. Encounters the world out of a sense of mystery, awe, wonder, gratitude, love, and joy.
4. Is capable of leadership in a manner that is relatively free of ego, i.e. that his or her personality and presence is not manifested in such a way so as to eclipse the spiritual needs of the community (leadership that is not inappropriately self-referential, and does not distract from the davveners' process by drawing attention to the leader's performance and instead points toward that which is beyond self).
5. Is sensitive to the ambiance in the prayer space and is able to alter his or her leadership behavior in resonance with that ambiance.
6. Is familiar with the structure and themes of the prayer book and the public worship service.
7. Is familiar with different davvenology modes (ways of leading services).
8. Understands the unique requirements for leading a particular service, for instance the complex demands of a Bar/Bat Mitzvah service and the journey leading to it.
9. Has the ability to improvise within the context of the service in a manner appropriate to the needs of the community and with an understanding of Jewish tradition.
10. Identifies with, and is grounded in, the movement for Jewish Renewal.
11. Recognizes that *tikkun olam* and progressive political considerations are an integral part of Kehilla's spirituality.
12. Should own or have easy access to a luach (ritual calendar) and know where we are in the Jewish calendar and what the special prayers or activities are done as part of that day's service.
13. A level of prayerbook Hebrew that allows for effective individual study and the ability to further communal worship (need not be fluent).
14. Can collaborate with other leaders on the bima or in the ritual, ensemble style.
15. Is alert to opportunities to invite congregants to participate in the service, for instance reading prayers and poems that are already planned as part of the service or ritual; considers offerings suggested by a congregant in advance.
16. Has a regular spiritual practice that informs what is communicated from the bima.
17. Has to the ability to facilitate others to participate actively as leaders of service segments or some aspect of sharing during the service, and allow for a variety of levels of mastery. (Not every Service Leader is expected to be accomplished in facilitating this shared leadership or have it as a major priority.)

G. Service Segment Leader (whether assisting the MPL or Service Leader).

Service Segment Leader Qualifications:

1. Takes a leadership role during a portion of a service, but not as that service's main leader.
2. Strives to manifest the same personal qualities required of the Service Leaders (see above).
3. Knows the parts of the service before and after the segment for which she or he has leadership responsibility in order to prepare their part to be in the flow of an entire service and not done as if in isolation.
4. While Kehilla's standards are high for being able to facilitate davveners with a wide spectrum of experience with Jewish prayer, we do not expect mastery by those who volunteer to lead segments of the service, but rather, be engaged to do one's best in the process of building experience and gaining more expertise. At some services a higher degree of mastery may be required than at others.
5. See the lengthy description below devoted to **Preparation for Leading Shabbat Morning Service Segments**.

H. Spiritual Life Practices Committee Member. As Kehilla's ritual and spiritual oversight committee, the SLPC originated with the 2003 Strategic Plan. Members of the SLPC are nominated by current members of the SLPC to represent a variety of interests and concerns and are approved by the Board. See the roster in the Appendix that lists the members (Rabbi, Director of Music, School Director, Director of the BBM Program, a Spiritual Leader not on staff, and congregants who do not lead services representing various parts of Kehilla. Two congregants are co-chairs who serve as contact points for congregant feedback.

Qualifications for Spiritual Life Practices Committee Members:

1. Expected to attend a variety of services
2. Represent both particular and multiple Kehilla constituencies by holding a holistic perspective of what is best for Kehilla
2. Hold confidences impeccably, communicating feedback without lashon hara
3. Collaborate effectively, holding passionate ideas lightly
4. Demonstrate these qualities through work in other Kehilla committees.

For further information contact an SLPC co-chair.

- I. Service Leadership Development Committee Member (SLDC).** Originally an adjunct committee of the SLPC, the SLDC identifies potential spiritual leaders and works with them, mainly through a mentoring process. This process is currently led by the rabbis with input from Spiritual Leaders, and reports to the Spiritual Life Practices Committee.
- J. Service Leader Liaison.** A member of the Service Leader Development Committee who serves as a contact person; is approachable and able to advise congregants on the next steps in ritual leadership; knows the Service Leaders and Musical Prayer Leaders well enough to make appropriate referrals.

K. Spiritual Director.

Spiritual Director Qualifications:

1. Independently trained through an acknowledged spiritual direction program and received a certificate of completion as a spiritual director;
2. Accepted to serve in this role by the other Kehilla Spiritual Directors and Spiritual Leaders.
3. Experience in Kehilla spiritual direction groups as well as one to one with a Kehilla Spiritual Director.

L. Meditation Group Leader.

Meditation Group Leader Qualifications:

1. Can lead meditation in the context and purpose of the service segment or session.
2. Leads meditation in a way that creates a safe environment and leaves room for having each individual have their own personal experience.
3. Training or certification in leading meditation that recognizes issues of safety and potential pitfalls. For instance can help people ground and process their experience, especially if that experience is disorienting, dissociative, or difficult in some way.
4. Some knowledge of Jewish meditation practices and the desire to introduce these practices within a Kehilla context.
5. Each situation is reviewed and monitored by the SLDC.

M. Chevra Kadisha Member.

Chevra Kadisha Member Qualifications:

1. Willingness to become familiar with Jewish ritual for preparing the body for burial, attend periodic meetings, practice confidentiality.
2. Available to participate in Tahara, ideally on short notice at variable times.
3. Any member is welcome to join, and participate, after talking and working with the Chevra Kadisha. See Appendix B for the contact person for the Chevra Kadisha.

Qualifications for Other Roles: For the Qualifications to serve in the additional roles not covered above, contact the appropriate Committee Chair, or the Executive Director.

V. LIST OF SERVICES AND RITUALS

The variety of services and contexts for which Kehilla uses a Service Leader include:

1. Friday night services including Kabbalat Shabbat
2. Saturday morning services, not a BBM service: regular and “Chai” shabbatot
3. BBM services
4. High Holyday services
5. Chavurah-style service
6. Tot Shabbats
7. Kehilla School services—tefillah; Friday nights
8. Services with teen leadership
9. Other spiritual occasions: shiva minyans, baby namings, bris, healing circle, etc.
10. Tuesday Morning Minyan (currently not meeting)
11. Wednesday Morning Meditation
12. Leading a meditation group
13. Glitter Kehilla services and gatherings

There are many rituals where someone not a Service Leader may lead including: Tahara provided by the Chevra Kadisha, Shiva Minyan, Havdalah, Havurah table services, baby naming, Tuesday Morning minyan, visiting the sick, and other rituals.

In addition to particular qualities, skills, and training that a given service may require, also refer to the general qualities expected in the B’rit and to generic qualifications that are expected from someone leading a shabbat service or a segment of a shabbat service. These (see above) may also apply to leading other rituals.

VI. PREPARATION FOR LEADING SHABBAT MORNING SERVICE SEGMENTS

These are prerequisites for a person who takes a leadership role during a portion of a service, but not as that service's main leadership coordinator. This person, whom we call a "Segment Leader," should strive for manifesting the same personal qualities required of the Service Leaders. In general, someone leading a segment should know what is coming before and after the segment for which she or he has leadership responsibility. In this way, they can better prepare to have their piece be part of the flow of an entire service and not have their segment done as if in isolation. The Service Leader will indicate the expectations for leading each particular segment and will suggest ways to prepare for leading them. Even though a contribution may be for a particular segment, this is not just a slot to be filled, but part of a team effort that adapts to go with the flow.

There are smaller portions than the parts described below that a volunteer can lead—such as reading a poem, or a piece of commentary, or leading a prayer, without responsibility for a whole segment. The community is blessed with writers open to being asked to bring a poem or community offering to share within a specific segment of the service. It could be related to morning blessings, a specific prayer, any of the thematic sections of the service (freedom, holiness, generations) and in memoriam. If one has a piece in mind to share, approach the Rabbi or the Service Leader with the written offering to see where it might fit. A short piece integrated into the service should be consistent with what is expected from a Service Segment Leader (described above).

Parts of the Shabbat Morning Service That Could be Led by a Segment Leader

- | | |
|-------------------------|---|
| 1. Morning Blessings | 7. Torah Service Leader |
| 2. Healing Blessing | 8. Torah Leynen |
| 3. Psukey D-zimra | 9. Giving a D'var Torah or other teaching |
| 4. Barchu / Sh'ma | 10. Leading or sharing a musical segment |
| 5. Amida | 11. Serve as Gabbai |
| 6. Guiding a meditation | 12. Conclusion of service |

Detailed requirements of leading sections of the Shabbat Morning Service:

1. Morning Blessings, or Healing Blessings, or P'sukey D-zimra :

- Must know the songs connected to that section,
- Can do English versions of the blessings or improvised English,
- Ability to read Hebrew not necessary, but understanding of what the key words in the songs and readings is,
- Have an understanding of what the segment is about (e.g. by reading Hammer's *Entering Jewish Prayer*, or the appropriate volume of Lawrence Hoffman's *My People's Prayer Book*)
- Understands why we have the pieces in that segment in our prayerbook specifically.
- Without being an accomplished singer, can sing sufficiently to help co-lead with the singer and model participation for the worshippers to be effective in encouraging participation rather than acting as if a performance.

2. Barchu / Sh'ma:

- a. Familiarity with the variety of ways of doing this in Kehilla
- b. Familiarity with the variety of melodies.
- c. Ability to chant the *V-ahavta* and to understand it.
- d. Have the order of this segment memorized so that it can be played with,
- e. Sufficient depth of understanding, so that a Kavanah can be provided when necessary.
- f. Ability to read Hebrew is necessary.

3. Amida:

- a. Ability to chant the three opening prayer segments of the communal Tefilla or Amida.
- b. Knowledge of the seven segments of the Shabbat Amida.
- c. Familiarity with the variety of ways of doing this in Kehilla
- d. Familiarity with the variety of melodies.
- e. Demonstrated knowledge of the keywords in Hebrew in the Amida.
- f. Ability to read Hebrew is necessary.

4. Guiding a Meditation

- a. Speak to the Service Leader regarding requirements

5. Torah Service Leader

- a. Ability to read Hebrew is necessary and to understand key words.
- b. Familiarity with the songs used in Kehilla during this portion of the service.
- c. An ability to give public blessings.
- d. Knows the order of this segment.
- e. Ability to inspire worshippers to participate or to be interactive.
- f. The ability to leyn is helpful but not required.

6. Torah Leyner:

- a. Ability to read Hebrew.
- b. Ability to chant the particular segment.
- c. Has studied trope, and doesn't rely on chanting by rote.
- d. The leynner should review the unusual vowelizations of their reading in advance.
- e. Engagement with meaning as well as with accuracy.
- f. Leyner should be prepared to review the leyning in advance with the Service Leader, or if necessary, a leynen mentor, who will also make the final determination on appropriate goals for leynen.
- g. The leynner must also be prepared to be corrected by a Gabbai.
- h. To encourage congregant participation, the expectations for musicality, for proficiency with reading Hebrew, and for chanting trope may vary, depending on the situation.
- i. Reading rather than chanting is acceptable on some occasions.
- j. The Service Leader determines what is required.
- k. Some services do not have a torah leynner.

7. Giving a D'var Torah, Drash, or other teaching

- a. Has read and studied the weekly parsha, including commentaries from sages.
- b. Optionally, has read the weekly Haftarah portion, including commentaries.
- c. Can give a teaching based on the Torah reading as a sermon, or can provide a short talk or teaching that is designed to inspire participation and foster dialogue.
- d. Intends to help the community find meaning with the parsha as a starting point or theme.
- e. Can provide questions and open-ended discussion points.
- f. Can use poems, stories, or anecdotes to connect with the wisdom and inspiration from this parsha.
- g. Is prepared, if necessary, to translate some verbs from Hebrew to English – at least be familiar with various meanings of key words or phrases.
- h. There is no such thing as “too short a D’var Torah.”

8. Leading or sharing a musical segment

- a. Approaches the Music Director or Musical Prayer Leader to discuss the possibility
- b. Follows the intentions and spirit of what is expected from a Musical Prayer Leader, keeping in mind that leading prayer is not the same as performing, and the need for continuity with the rest of the service.
- c. If you are offering a piece, please keep in mind that there are many factors in play in creating a service including themes and kavanot already established for the service, and time needed for the MPL and service leader to integrate new elements. If it is not feasible to work in the piece you propose, please accept that decision with patience. The Service Leadership Liaison can be helpful if timing is an issue.

9. Gabbai:

- a. Must be able to read Hebrew
- b. If possible, has reviewed beforehand the pronunciation of the unusual vowelizations in that week’s Torah segment.

10. Conclusion of service:

- a. Ability to create a supportive sacred space or container for the Kaddish appropriate for those who are mourning.
- b. Ability to recite the Kaddish with ease (but not necessarily by heart),
- c. An easy manner in helping to pull the service together and make announcements as appropriate.
- d. Know at least one short Adon Olam, or concluding song, and work this out with the MPL.

VII. THE IMPORTANCE OF DEVELOPING SERVICE LEADERS, AND WELCOMING CONGREGANT PARTICIPATION IN LEADING SEGMENTS OF SERVICES AND RITUALS

As the congregation has grown, developing new service leaders and involving congregants in a variety of spiritual and ritual roles has become a priority for the Spiritual Life Practices Committee (SLPC).

A. Developing Service Leaders

After several years of working toward a system for developing new service leaders we see two issues, each with its attending challenges:

1. It is clear that the ongoing health of a spiritual community depends on a willingness to be open to new leaders with different qualities and to experiment with trying out different ways of leading services; on the other hand, there is an implicit obligation to insure that services offered under the rubric of Kehilla have a recognizable “Kehilla style,” reflect a consistent minimum level of traditional knowledge, and are inspirational.
 - A. Elements of the “Kehilla style” include:
 - a. Alignment with the Jewish Renewal intention to make ritual meaningful to a wide spectrum of congregants. The spectrum includes those with considerable Jewish and Hebrew knowledge as well as those in early discovery of their Judaism, and those from other faith traditions,
 - b. Leading and improvising in ways that unites such a diverse congregation,
 - c. Making space for both progressive social activism and contemplative practice,
 - d. A preference for being led to go deeply into the experience,
 - e. A gathering which inspires making direct contact with the Spirit, including joyful and ecstatic experience.
 - f. Leaders with gravitas, humility, and the ability to inspire without being put on a pedestal.
 - g. A bima team that works collaboratively ensemble style to inspire congregational ruach, so that all contribute to the collective effervescence.
2. We hear that the community’s vision of itself as non-hierarchical and democratic includes a vision that more members will participate in leading services as a general rule; on the other hand, Kehilla’s services – which have usually been individually crafted and built around a unique kavannah by the service leader(s) -- do not lend themselves to handing out portions of the service without coordination and supervision.

In order to address this need, the Spiritual Life Practices Committee delegated to a subcommittee – the Service Leader Development Committee (SLDC)-- to

- a. Identify and discuss potential new service leaders and musical prayer leaders;
- b. Help assess the progress of each person who enters into a mentoring process in preparation for leadership;
- c. Help the mentors think through difficult issues in the mentoring process;
- d. Discuss other issues related to spiritual/ritual leadership in our community.

B. Welcoming and facilitating congregant participation in specialized leadership roles, as in leading service segments, (Leyning, giving a d'var torah or drash, leading a meditation, leading a Tahara) is another priority of the SLPC. This involvement potentially contributes to the variety of and interest in services, and promotes community by opening up opportunities for service.

Under the direction of the Service Leader such involvement can increase the bond without feeding the ego—as the B'rit in the Appendix calls for. The SLPC has asked the SLDC to foster participation in services that might encourage an individual to volunteer for a segment. An example of this direction is the Adult BBM service where the members of the BBM program cohort work with a Service Leader to design and lead a service. Another is developing service leadership for Glitter Kehilla.

It is understood that facilitating congregant participation in leading services is a new direction that calls upon our Rabbis and Spiritual Leaders to do more mentoring and more advance planning, and may require new resources and financial support.

VIII. HOW TO INDICATE INTEREST, & NEXT STEPS

- A. **Congregants who want to participate in ritual life** such as the Chevra Kadisha, speak to the appropriate contact person, or our Rabbis, or the Service Leader Liaison (see Appendix B).
- B. **Congregants who want to participate by providing an offering during a service.** Congregants who wish to participate in a part of the service (for example, leyning Torah, or sharing something germane to the theme or parsha) may simply approach the Rabbi or the Service Leader in charge, or the Music Director, and discuss the possibility. In many cases such participation can be worked out without involving a more complex training or mentoring process.
- C. **Congregants who wish to serve as Musical Prayer Leaders.** Congregants who wish to serve as an MPL should contact the Music Director. Mentoring is required by the Music Director.
- D. **Congregants who wish to lead all or part of a service:** Congregants interested in leading some or all aspects of services may signal their interest by identifying themselves to the Service Leader Liaison, our Rabbis, the Music Director, or Spiritual Leaders. From time to time, the SLPC or Service Leader Development Committee may identify potential service leaders and invite them to consider participating.

In some situations the feedback provided on a routine basis may develop into more extensive mentoring.

- E. **When Service Leading Mentoring is required.** Congregants who aspire to leading *entire* services should understand that this will involve a mentoring process, and to start this they should express their interest to the Service Leader Liaison, or a Rabbi or member of the SLDC or the SLPC. The Service Leader Liaison is contacted to assure the request is referred to the SLDC at its next meeting. These are the current steps, which may be modified as we gain more experience
 - 1. The Service Leader Liaison holds an initial conversation to become acquainted with her or his interest. The Liaison presents the request for mentoring to the SLDC at the next meeting, and the SLDC arranges for a preliminary assessment of the person's particular interest and potential to contribute to Kehilla's unique spiritual mix. If accepted, she/he will be invited to enter into a formal mentoring program with compensation for the training to be discussed and arranged.
 - 2. Those entering into a mentoring relationship for service leadership will be assigned a three-person mentoring team, consisting of the Community Rabbi, one current Spiritual Leader, and one congregant-member of the SLDC.
 - 3. The progress of all mentees will be assessed periodically both by their mentors and by the whole SLDC, who will together make decisions about what sorts of leadership roles the mentee is ready for. A leader's readiness normally is recognized gradually and organically, as the spiritual leadership is ready to work with that person as a team member in new capacities.
 - 4. Entering into a mentoring agreement does not guarantee the outcome of the mentee being recommended to serve in the capacity sought.

- Note: The service leaders have a practice of providing copies of their service outlines for other service leaders who attend, ideally in advance but at least at the service. This makes it easier for those inclined to take notes; it is also an important part of preparation for those in a mentorship process.

E. The Importance of Feedback. It is essential that everyone who participates in a service leadership role regards receiving and incorporating feedback as an integral part of the experience. Feedback comes from the congregation, from the other leaders of the service, and, for those in training, from the people responsible for mentorship. Feedback consists of: what worked well, what could be improved / done differently, and what resources might be useful in considering changes.

Feedback is asked for at services (typically during announcements by the Service Leader), and at the end of Adult Education classes. Anyone can give feedback any time on the blue forms, or by emailing the SLPC co-chairs at SpiritualLife@kehillasynagogue.org, or by clicking on the GIVE US FEEDBACK button on the home page of the Kehilla website.

F. Final Steps. For leadership roles such as MPL, Service Leader, and Spiritual Leader where mentoring is involved, the SLDC with the endorsement of the Rabbi makes a recommendation to the SLPC, which in turn assures there is adequate feedback from the congregation before the recommendation is sent to the Board.

Appendices to the Kehilla Spiritual-Ritual Leadership Document

Appendix A. A B'rit for All Roles of Service:

The community asks that anyone taking on a role of service in Kehilla's ritual and spiritual life join in this covenant:

We are honored and humbled to do this service for the community. We are acting in response to the community's need and the community's call; whatever personal calling each of us may feel, however compelling, is incidental.

By functioning in this role we are "being" Kehilla to the rest of the community and beyond, often having an impact on others that is quite different from normal interpersonal interactions. This means that each of us is responsible to both think and act according to a standard that reflects the influence and accountability of our role. Therefore:

- I consider what is best for the congregation and most consistent with our congregational approach and ethics, and accept responsibility for acting accordingly;
- I am careful to discern where I might have a conflict of interest, and to refrain from influencing situations where I perceive a conflict;
- When conflict arises, I respond in my role on behalf of Kehilla, not as an individual congregant—taking the time to discern honestly within myself what motivates my actions and forms my opinions concerning Kehilla matters, and separating my personal response from my Kehilla leadership response;
- I am watchful in my personal interactions with Kehilla congregants and in the greater community, recognizing where "personal" and "Kehilla" intersect; I am alert to the fact that others will see me and interpret my actions in light of my Kehilla role, even if I intend otherwise;
- I communicate directly and with compassion and listen in the same spirit, giving the other the benefit of the doubt and resisting assumptions;
- I strive for cooperation and collaboration, an open mind and an open heart;
- When I have difficulty with another, I initiate discussion, receive feedback, avoid defensiveness and make efforts to learn from mistakes (both mine and others');)
- I am careful to avoid *lashon hara* (wrongful speech) and am responsible for creating a culture that does not tolerate *lashon hara*;
- I accept full personal responsibility for making amends and doing tshuvah with my colleagues and other congregants.
- I am honored to have been given this opportunity and I will be careful not to present myself beyond the scope of my title, role, or expertise.
- I am careful in my Kehilla role(s) about the limits of my qualification to act as a counselor to any congregant, recognizing that no Kehilla representative undertakes a therapy relationship with a congregant.
- I am careful about my judgments regarding confidentiality, recognizing that in many cases there is a greater degree of confidentiality expected by virtue of my Kehilla role; on the other hand, because of my Kehilla role I may have a different obligation to consult and apprise colleagues than would be the case in a personal situation.
- I am in touch with my desire to share my talents and contribute to this community, furthering awareness through some reflective practice (such as meditation or spiritual direction).
- I am open to the appreciation that is directed toward me for my service. I am grateful for this opportunity to serve, and grateful for my partners who serve with me and support me.

Appendix B Committee Rosters

Spiritual Life Practices Committee

Shoshana Finacom, Co-Chair, Don Stone, Co-Chair
Avi Rose, Spiritual Leader
Rabbi David J. Cooper, Community Rabbi
Rabbi Dev Noily, School Director and Associate Rabbi
Hazan Shulamit Wise Fairman, Music Director
Sandra Razieli, Bar/Bat Mitzvah Program Director
Lynn Bravewomon, Board Liaison
Anna Martin
Beth Dickinson, Musical Prayer Leader

Service Leadership Development Committee

R. David Cooper, R. Dev Noily, Hazan Shulamit Wise Fairman, Sharon Grodin,
Howard Hamburger, Sandra Razieli

Service Leader Liaison- the contact person for exploring how to become more involved
Sharon Grodin

Spiritual Leaders, Service Leaders

R. David Cooper, Hazan Shulamit Wise Fairman, R. Chaya Gusfield, Howard Hamburger,
R. Burt Jacobsen, Sandra Razieli, Avi Rose, Sharon Grodin

Musical Prayer Leaders

Music Director Shulamit Wise Fairman, Beth Dickinson, Debbie Fier, Julie Nesnansky

Spiritual Directors

Rabbi Burt Jacobsen, Rabbi Chaya Gusfield, Susan Schulman

Additional Committees. Every Kehilla committee involves a spiritual/ritual dimension. As Rabbi Heschel said, “I pray with my feet.” Those especially involved in rituals and services, or ritual space, and thus coordinate with the SLPC and service leadership include the following, with contact person noted:

Adult Education and Adult Bat/Bar Mitzvah Contact/Coordinator--Sharon Grodin

Chevra Kadisha (Holy Society)—Jane Hoberman

Hiddur Mitzvah Arts Circle -- Leah Korican

Faith Trio Committee (previously Interfaith Spiritual Peacebuilding Trio) – Bonnie Reiser

Kehilla Fireside Room Gallery, Dvora Gordon and Leah Korican

Kehilla Board –Jay Koch, Lynn Bravewomon, Co-Chairs

Retreat Committee (3rd weekend in July Retreat) Bracha Stone

For a complete list of Kehilla’s committees see the Kehilla website.

Historical note: Five original “Spiritual Leaders” were first chosen by a congregational survey in the late 1990’s to serve as lay-leaders who could supplement the tasks of the rabbis. During the time when Kehilla was in a search process for a full-time rabbi, these lay spiritual leaders filled in. After Rabbi David became the Community Rabbi, these other leaders continued and were by this time referred to as the “Spiritual Leaders.” Today, acquiring this designation entails the process described in this document administered through the Service Leader Development Committee (SLDC). The term has come to mean the Spiritual Leaders who are not Rabbis or staff, but is not used in a consistent manner.

Appendix C.

Decision Making the Kehilla Way

1. In the life of our community, hundreds of decisions are made every month to effect the community's mission. It is not possible to subject every one of these decisions to a community-wide vote or consensus. Thus we entrust our committees and other bodies with decision-making powers that are to be exercised to reflect the sense of the community's mission. As we operate as Kehilla members, either as individuals or within our work on committees, each of us endeavors to further the objectives of the community at large rather than to elevate our personal interests as our primary objective.

In Kehilla, we downplay the hierarchical “power” aspects of our infrastructure, and aim toward consensus and consideration of others’ ideas and opinions. However, we have learned that it is best for every meeting to have a recognized chair, and where possible, to use some form of the Gradients of Agreement [see appendix] to reach effective conclusions.

When necessary due to pressures of time or the nature of a particular problem, we may need to act expeditiously with somebody making a decision with which not everyone is comfortable. In anticipation this, it is advisable for every Kehilla grouping to consider what process they should follow in the absence of consensus. For example this could be by majority vote, or by empowering someone to make the decision. The Rabbi is the ultimate arbiter when the community is unable to proceed without that assistance.

Here are some rules of road for engaging in Kehilla community business (“What’s a Kehilla For? A Handbook For Members 2009-2010”)

Kvod (respect, honor and appreciation of each other)
Engagement that results from offering our hearts, minds, time and resources
Having a sense of personal covenant (more on that later)
I-Thou (being a mensch)
Lightly holding strong opinions
Letting diversity enrich the experience
Actively considering how your actions affect others

2. “Kehilla Ground Rules” for healthy committee conversation/decision making:

Both/and thinking

Passionate ideas held lightly

Try on ideas [including from the Rabbi, Ex Director’s perspective]

Respect different approaches [to presenting and understanding information]

Respect the Chair [role of chair in moving the agenda]

Give everyone an opportunity to speak

Remember we’re all on the same team

Rules held lightly [such as Robert’s Rules of Order]

Adapted from the Kehilla Strategic Planning Process, these ground rules were introduced to Kehilla by Miriam Abrams.

3. “Gradients of Agreement Scale”

Endorsement	“I like it”
Endorsement with a Minor Pt of Contention	“Basically I like it.”
Agreement with Reservation	“I can live with it”
Abstain	“I have no opinion”
Stand Aside	“I don’t like this, but I don’t really care”
Formal Disagreement, willing to go with the Majority	“I want my disagreement noted in writing, but I’ll support the decision.”
Formal Disagreement, With Request to be Absolved of Responsibility for Implementation	I don’t want to stop anyone else, but I don’t want to be involved in implementing it.”
Block	“I veto this proposal.”

4. Process for Discerning Kehilla Halakha

Early in its history the SLPC adopted a process introduced by Rabbi Burt “Towards a Spiritual Process for Discerning Kehilla Halakha” for addressing difficult issues. It could be used where the Gradients might indicate there was major disagreement. A summary of the elements that should be embedded in the steps of discernment and decision-making includes:

- *Conduct the discussion aiming for consensus, and for avoiding debate;
- *Having the group as whole present all the “pros” and then all the “cons”;
- *Not rushing to judgment, but allowing days to pass for reflection and further exchange to allow for a time of discernment (and not coalition-building);
- *During this reflection period, the following is identified:
 - a) Underlying values, principles, traditions and *traditional* halakha;
 - b) Various perspective and alternatives that seem relevant;
 - c) Any other stakeholders who should be involved in the discussion and the eventual decision.
- *Then proposing the consensus, and if obtained
- *Communicating to the relevant parties.