Listen to the *Neshama*: Daring to Speak About the Soul in Israeli Clinical Pastoral Education (CPE)

Einat Ramon

It was not until I became an Israeli clinical pastoral education (CPE) supervisor-in-training that I began thinking about the soul. Only in the process of writing my supervisory theory papers did I have to confront my own theology and beliefs. This happened when one of my students, a Russian-born Jew, asked me what I thought about reincarnation.[1]

As a spiritual caregiver or a spiritual care provider (these terms are, in my mind interchangeable), I was trained to accept any system of beliefs as an authentic expression of the person before me. Thus, my initial reaction to my student's query was agnostic. Having been trained theologically and academically at schools that uphold the rationalistic view of Judaism, all I could say on the topic at that time was, "I am open to this form of knowledge." I relied on a theological remark by the non-Orthodox theologian Abraham Joshua Heschel, a descendant of a Hasidic (Jewish mystical) line of rabbis, who had escaped the Holocaust and taught in the 1940s at Reform and Conservative rabbinical seminaries in America (Hebrew Union College

Dr. Einat Ramon, an Israeli CPE educator, is the founder and director of Marpeh, an academic spiritual care training program at the Schechter Institute of Jewish Studies in Jerusalem. Email: einatramon@Schechter.ac.il.

Reflective Practice: Formation and Supervision in Ministry
ISSN 2325-2847 (print)* ISSN 2325-2855 (online)
* © Copyright 2017 *Reflective Practice: Formation and Supervision in Ministry*
All Rights Reserved

and Jewish Theological Seminary). In my reflections on that supervision, I wrote as follows:

> On the topic of death and the afterlife, I consider myself also a student of the Eastern European and later American Jewish thinker, Abraham Joshua Heschel (1907–1972). In a television interview with Carl Stern shortly before his death, he said the following: "We believe in an afterlife. But we have no information about it."[2]

Little did I know at the time that this supervisory conversation about the soul would set me off on a theological and pedagogical journey.

In this essay I will provide three possible answers to the question of why the soul escaped us, the first group of Israeli CPE educators. The first reason is historical, related to the evolution of professional Israeli spiritual care as an outgrowth of American Jewish CPE. The second reason is cultural and is rooted in the delicate relationship between religion and state and the secularization of spiritual care in Israel. When discussing this issue, I will refer to the ethical code of Israeli spiritual caregivers, which provides a window into the cultural sensitivities within which Israeli spiritual caregivers operate. A third reason for the lack of reference to the soul in Israeli spiritual care is the theological tendency to refrain from speaking about the soul within both Orthodox and non–Orthodox circles.

I will then discuss the newly burgeoning interest in the soul in Israeli spiritual care practices and education, and I will conclude by tracing a transformation that has occurred in the curriculum of one Israeli CPE program, the Marpeh spiritual care training program at the Schechter Institute.[3] When I claim that we are beginning to once again direct our attention to the *Neshama*, to the soul, in the context of learning how to care spiritually for ourselves and for others in Israeli CPE and how generally to think about the entire field, I am borrowing from a liturgical poem that calls for the awakening of the Jew for the purpose of reciting the morning prayers.[4]

The Secularization of Judaism and the Denial of the Soul

Historical Reasons

Possible historical reasons for the denial of the soul relates to the climate out of which spiritual care emerged in Israel in 2006 when we, the first group of Israeli spiritual care providers, started developing projects with the New York Jewish Federation as it began to offer grants to various Israeli

organizations for the purpose of initiating models of spiritual care in Israel that reflected the spiritual world of our American CPE teachers, both liberal Protestants and liberal religious Jews.[5] This climate mirrored and was largely nourished by the field in the United States, which is dominated by therapeutic paradigms.[6] As a result, the Israeli spiritual caregiver's self-understanding is 'Rogersian' in nature; most explain that, in contrast to therapists or rabbis, their role is not to try to "fix" but to "be with" the patient/client, emphasizing "being" rather than "doing." According to this self-perception, the role of spiritual care cannot be defined as "the growth of the soul," a term coined by Richard Cabot, one of the founders of CPE, because that professional perception could be interpreted as an attempt "to fix" someone.

However, when we, Israeli spiritual caregivers, employ this explanation, that spiritual caregivers are meant to only "be with" someone, we downplay the uniqueness of spiritual care altogether. The problem with the Israeli spiritual caregiver's self-understanding of the profession echoes the words of the North American chaplain and theoretician of spiritual care, Arthur M. Lucas, in his work *The Discipline for Pastoral Care Giving*:

> As pastors, we entered with our personal, emotional availability and tried to be "present" with patients. . . . We avoided intentionality about what was likely to be good for patients because it would be controlling. Intentionality meant we were imposing values and agendas.[7]

Lucas explains that working with spiritual care recipients towards "the growth of their soul" by cultivating feelings of love, learning, appreciation of beauty, and service[8] can thus be seen as a "desired contributing outcome at least within the professional spiritual caregiving community."[9] Thus, a similar professional dilemma also exists in the United States among those who advocate for outcome-oriented spiritual caregiving—namely, what does it mean to "be there" for our spiritual care recipients? Isn't that essentially a 'care of the soul,' and how do we do that professionally?[10] However, in Israel, not being clear on what we do is a crucial impediment to the development of this new profession. If we do not address the uniqueness of spiritual caregiving and distinguish it from therapy (in fact, not all therapists and rabbis attempt to "fix" people); if we do not explain that we use very different and specific tools (learning together, praying together, meditating together) and that our focus is the caring for souls (however the term "soul" is understood by different individuals), we risk misrepresenting the nature of our work and leading others to devalue its importance.

It may be politically unwise to actually mention the soul to some medical professionals, although Dr. Tal Patalon of the Wolfson Medical Center in south Tel Aviv, who introduced spiritual caregiving to his hospital by including Israeli CPE students in the palliative division, was asked at a conference of Israeli social workers to explain the difference between spiritual care and social work. In response, he said that spiritual care is about *caring for souls*. However, among ourselves—within the community of spiritual care providers—we feel shame speaking that language. Why?

Sociological Reasons

Perhaps the answer to this question is sociological. We, the first group of Israeli spiritual caregivers, wrote and committed ourselves to the code of ethics of Israeli spiritual caregivers, which precludes us from associating ourselves with religious (or academic) titles and from challenging the religious status quo at the institutions in which we train or work. That is due to the greater complexity of the relationship between religion and state in the State of Israel (compared to other Western democracies). Thus, Israel faces tremendous cultural struggles due to its internecine Jewish debates, on the one hand, and the identification of most secular Jews in Israel with Orthodoxy, on the other hand, not to mention the religious diversity of the population at large.[11] The interplay of Orthodoxy, even ultra-Orthodoxy, and secularism in the public sphere in Israel results in surprising realities, such as the fact that, often, Muslims feel more comfortable with Orthodox Judaism than with the secular norms of liberal Israelis. Moreover, secular Israelis (who constitute over 60 percent of the Israeli Jewish population) are what American sociologist Barry Kosmin refers to as "soft secularists." Secular Israelis' "soft secularism" is different than American "soft secularism" in the sense that they—secular Israelis—may seek traditional Jewish rituals or texts at liminal hours and times of distress or celebration, primarily from Orthodox rabbis. At the same time, they would resent it if spiritual caregiving was officially intertwined with any religious (liberal or traditional) establishment because they are protective of their own cultural autonomy and that of their communities. Thus, associating spiritual caregivers with religious establishments in Israel blurs the strict distinction between the secular community or the extended family's identity and the national religious establishment.[12]

Likewise, as Tomer Persico, a scholar of contemporary Israeli spirituality, explains, ultra-Orthodox Jews in Israel, though strictly observant as far as *Halakha* (Jewish law) is concerned, define their identity nowadays more secularly because they identify with their Israeli citizenship. Ironically, their religiosity in some respects mirrors that of secular Israelis as "soft religiosity" in the sense that mystical concepts such as the soul, which are central to traditional Jewish theology, are eliminated from their daily speech, even though they are part and parcel of Jewish traditional theology.[13] Persico's observation is based on his close reading of interviews with ultra-Orthodox individuals. His academic conclusions echo the words of Chani Weinroth, an ultra-Orthodox married mother of three who was diagnosed with terminal breast cancer at age twenty-seven. Weinroth was told that she had six months to live, and now, seven years later, she is still alive. She became an inspiration to many Orthodox women due to the spiritual process she underwent in accepting the reality of her illness while celebrating every moment of her life and sharing it in her lectures, books, and blogs. Although she is not trained as a spiritual caregiver, she regards herself as such. Her worldview is deeply steeped in Jewish religious faith, yet it is interesting and unexpected that her worldview is agnostic and rationalistic concerning the eternity of the soul, the resurrection of the dead, and the afterlife. When reading or listening to her many interviews in the Israeli secular and religious media, one wonders whether her agnosticism on these issues, which is accompanied by a very strong faith in God, is another feature of the influence of secular-scientific culture on ultra-Orthodox thinking.[14]

It is, therefore, in this dialectic context of Israelis' complex Jewish identities that we can and should understand the Ethical Code for Israel Spiritual Care Providers written in 2012 and adopted by the Association of Spiritual Care in Israel in 2014. The code addresses as many different groups' religious and cultural concerns and sensitivities as possible.

Here are some of the key passages from the Israeli Code of Ethics for Spiritual Care Givers that deal with instructions for maintaining the theological, cultural and communal boundaries that were essential for the founding of spiritual care as a profession in Israel, strictly separated from any institutional religion.

> 11.A The spiritual caregiver will disclose aspects of their biography, identity, opinions, and life course solely in the context of the spiritual care and in accordance with the client's needs only.

12. The spiritual caregiver will adapt their conduct and the spiritual care services they provide for the client, while respecting the practice and proceedings of the institution in religious and cultural terms, and while cooperating with the authorities in the institution responsible for the field of religion, culture, and morality.

13. The spiritual caregiver will hold a religious or cultural ceremony only if asked to do so by the client and/or the client's family (but not against the client's wishes), while respecting the client's privacy and social environment.

14. Activities constituting religious, political, and cultural preaching of all kinds are prohibited in the framework of spiritual care support. Accordingly, the spiritual caregiver will not propose to hold a ceremony or action of religious or cultural significance unless there is a strong probability that the client is interested in this, and after ensuring that the ceremony does not undermine the client's spiritual approach and communal affiliation, and that its holding is not tantamount to solicitation and preaching intended to convert a person or to move them from one spiritual or religious stream to another.

15. Any client is entitled to ask the spiritual caregiver for a referral to a spiritual caregiver closer to the client's religious and/or spiritual worldview and to receive maximum assistance in realizing this request.

16. The field of spiritual care is sometimes characterized by religious and cultural uncertainty, since it touches on end-of-life situations or on individuals whose consciousness is impaired. Given this uncertainty, which forms part of the professional reality, the spiritual caregiver must aspire to recognize the key principles of the religions and streams within Israeli space and to strike a balance between their borders and the clients' desires.[15]

Given these very specific Israeli ethical-cultural instructions, it is easy to understand why speaking about the soul in the context of Israeli CPE seems like a sociological/cultural "crossing of boundaries," including the assumed boundaries between spirit/matter and religion/science, since spiritual care in hospitals is situated sociologically and studied academically within the realm of 'science.' Speaking about the soul might be perceived by secular Israelis as a violation of the separation between religion and spirituality, a separation that is necessary for the survival of spiritual care in Israel.[16] One Israeli spiritual caregiver who identifies herself as 'Orthodox and modern 'describes the following tactic: "I am very careful. It is a dangerous place here, in Israel; it [religion] can close doors instead of opening doors . . . we are practicing something simple, no healing, incense, stones, etc." As

an Orthodox woman, she is apparently afraid to be stigmatized as 'too religious' when approaching patients in the context of providing spiritual care. At the same time, a secular spiritual caregiver in Israel described the opposite experience: "When I go there [a hospital where there are many Orthodox workers and patients] . . . it happened that I sat near people and I read from Psalms, and it is a text that is very difficult for me, a lot of it awakens feelings of guilt . . . but I do whatever makes them stronger."[17] According to these testimonies—both from the modern Orthodox spiritual caregiver who is wary of bringing religious content to the spiritual care encounter and from the secular Jew who adopts traditional practices in order to provide the appropriate spiritual care to very Orthodox patients—hospital staff have internalized the basics of spiritual care ethics and professionalism.

These interviews, conducted by Professor Zaidman of Ben Gurion University in southern Israel, demonstrate what David Augsburger calls 'interpathy," an ability to "enter a second culture cognitively and affectively." The spiritual caregivers regard that other culture as being "as valid as" their own, though they do not identify with it personally, and they transcend "for a moment" cultural limitations.[18] Clearly, Israeli spiritual care providers, according to these testimonies and others, have internalized the idea and practice of interpathy towards the dominant Jewish culture that is not their own: secular if one is Orthodox, and Orthodox if one is secular.[19] According to Zaidman's study, neither the Orthodox nor the secular spiritual caregivers regard the other culture as equal in value to their own, but they maintain a great deal of love for the recipients of their spiritual care, regardless of their spiritual affiliation and beliefs; and this love, if only temporarily, dismantles the barriers between cultures. Zaidman's study shows how Israeli spiritual caregivers constantly negotiate this interpathy internally and externally in their spiritual care practice.

My speculation is that speaking about the soul disrupts this socio-cultural equilibrium between secularism and Orthodoxy because the term is regarded as problematic by both camps. Most secular Jews would regard the soul as too religious a concept. And I suspect that for most Orthodox Israelis, speaking about the soul in a spiritual care situation would seem like New Age terminology. The soul, so to speak, cannot find a home, certainly not in the context of spiritual care that reflects the "continuous struggle between science and orthodox religion," a struggle that permeates Western

culture but is intensified in Israel on account of the complex dynamic between religion and state.[20]

An (Unrecognized) Theological Crisis: The 'Denial' of the Soul in Modern Jewish Theology

Another reason for the absence of the soul from the spiritual care discourse in Israel relates to the paradigms in modern and especially in post-Holocaust Jewish theology, not only in Israel but throughout the Jewish world. It seems that the 'denial of the soul's eternal life,' as opposed to the 'denial of death' in Western culture, permeates both late-twentieth-century non-Orthodox and modern Orthodox Jewish thought.[21] Rationalist, philosophically oriented Jewish thinkers such as A. J. Heschel and Rabbi J. D. Soloveitchik were very hesitant to write for their audiences explicitly about the immortality of the soul in the manner of Israel's most influential Zionist Orthodox rabbi, Abraham Isaac HaCohen Kook (1865–1935), who lived and wrote a generation earlier, before the Holocaust.[22] There are two possible reasons for this theological paradigm that has affected Orthodox and non-Orthodox theologians alike: (1) the dominance of scientific secular thinking that forbids discussion of anything that is not grounded in empirical sense perception or (2) the idea that writing explicitly about the reincarnation or immortality of Jewish souls and quoting the rich Kabbalistic traditions on this subject could be interpreted in a post-Holocaust condition as a vulgar desecration of the memory of those who perished and as an act of minimizing the moral responsibility for the crime done to Jews and to Jewish European civilization in the Holocaust .

Early twentieth-century existentialist Jewish theology never denied death. It emphasized the importance of recognizing the reality of death in order to achieve a deeper understanding of Jewish observance of the Torah as a celebration of a Jew's life in the face of death. The non-Orthodox Jewish philosopher Franz Rosenzweig, a German Jew from a liberal non-observant Jewish family in Frankfurt, is perhaps the founder of this Jewish existentialist genre. He wrote his first book, *The Star of Redemption*, while a soldier serving in the German military in World War I. It begins as follows: "From death, it is from the fear of death that all cognition of all begins . . . all that is mortal lives in this fear of death; every new birth multiplies the fear for new reason, for it multiplies that which is mortal. . . . the fear of death knows nothing of such a separation in body and soul."[23] Following Rosenzweig,[24]

Abraham Joshua Heschel ended one of his major early theological works, *Man Is Not Alone*, as follows:

> The meaning of death: the ultimate self-dedication to the divine. Death so understood will not be distorted by the craving for immortality, for this act of giving away is reciprocity on man's part for God's gift of life. For the pious man it is a privilege to die.[25]

Heschel thus regarded death as a unification of the pious person with God. He did not explain what this means, nor did he refer to the question of whether humans have a soul or to the relationship between the body and the soul. Likewise, Rabbi Joseph Dov Soloveitchick (1903–1993), the towering rabbinic figure of modern Jewish Orthodoxy in the United States and an existentialist philosopher in his own right, treated the subject of death without referring directly to the subject of the soul. In his major philosophical work, *Halakhic Man*, in which he highlights the existentialist and creative power of traditional Torah study as a model for the ultimate philosophically existential authentic way of life, Soloveitchick recalls his father's spiritual portrayal of Rabbi Soloveitchik's grandfather, Rabbi Hayim, who was a leading Talmudic scholar.

> My father related to me that when the fear of death would seize R. Hayim [Rav Soloveitchik's grandfather], he would throw himself, with his entire heart and mind, into the study of the laws of tents and corpse defilement. . . . And these laws, which revolve around such difficult and complex problems, . . . would calm the turbulence of his soul and would imbue it with a spirit of joy and gladness. When halakhic man fears death, his sole weapon wherewith to fight this terrible dread is the eternal law of *Halakhah*. The act of objectification triumphs over the subjective terror of death. . . . Therefore, if a person is afraid of a particular phenomenon, let him approach it with a standard of cognition, and then he shall be delivered from dread and terror.[26]

An expression of refraining from explicitly addressing the immortality of the soul (and thereby hiding this idea, which is a sort of denial) was part and parcel of the idea that Talmudic learning is the appropriate response to any psychological or spiritual existential anxiety, as opposed to being 'consoled' by remembering the idea of the eternity of the soul.

Theoretically, one could offer alternative responses to the fear of death: the immortality of the soul, the afterlife—'the world to come'—but Rabbi Soloveitchik insists here on a rationalist approach and emphasizes the clear-cut separation between the living and the dead. We may speculate that

Rabbi Soloveitchik, as an Orthodox rabbi, most probably believed in the existence of the soul, yet he never wrote about it explicitly. Was his refraining from addressing the topic or writing in a mystical, Kabbalistic language about the soul's journey a reflection of his own beliefs or those of his North American modern Orthodox Jewish followers, whom he felt were not ready to hear that message?[27] Consider the following passage from one of his essays, "On Repentance":

There seems to be a tragic flaw inherent in the nature of man from which no one can escape. The people and things we love and cherish most are not fully appreciated as long as they are alive and present with us. We realize what they meant only after they are gone and their image has become faded and unreal. . . .

> The longing for the one who has died and is gone forever is worse than death. The soul is overcome and shattered by fierce longing. Just before Rosh Hashana, I imagined that my father, of blessed memory, was standing beside me. . . . I imagined myself speaking to my father, knowing that I would receive no response. . . . The same is true regarding my mother and my wife, I asked but heard no reply. Perhaps there was a whispered response to my question, but it was swallowed up by the wind whistling through the trees and did not reach me.[28]

In this passage, Rabbi Soloveitchik seemed to delicately touch upon the idea of the soul—he writes about the pain of his own soul's longing for his father's and mother's and wife's presence but does not directly address the immortality of souls. The passage could be read as a gentle hint regarding his belief, yet the rabbi refrains from explicitly expressing his views on this mystical subject despite the fact that the Kabbalah was his source of inspiration no less than the Talmud or the Jewish philosophical tradition.[29] This is ironic because one of the founders of Jewish thought, the eighteenth-century philosopher Moses Mendelssohn (1729–1876), dedicated one of his major philosophical works to defending the claim that the idea of the immortality of the soul does not negate philosophical-scientific logic.[30]

It is likely that secularism, and especially Marxism—which held tremendous appeal for many European Jewish intellectuals at the end of the nineteenth and beginning of the twentieth centuries—played a central role in the disappearance of the soul from modern Jewish theology. In such a climate, even modern Orthodox theology refrained from referring explicitly to ideas that were not considered 'scientifically founded' at that time.

But the denial or, more accurately, the ignoring of the soul in late modern Jewish thought and Jewish scholarship might also be a post-Holocaust phenomenon.[31] Here is why. In Jewish tradition, the notion that humans have a soul is bound up with ideas about reincarnation, which necessarily raises questions concerning the nature of death: What is death? Who dies?[32] In the years following the Holocaust, Jews were too immersed in mourning for one third of their people. 'Reasons' for the final destruction of the entire European Jewish civilization puzzled and tormented them,[33] and it seemed odd and even immoral to reflect about what happened to the souls of the dead: were they reincarnated, do they continue to live? As Emmanuel Levinas (1906–1995), the French Jewish theologian/philosopher, writes of the psychological impact of the Holocaust on Jewish consciousness: "There are events which tear open their own envelope. There are despairs that words cannot recount but which shatter the silence that holds them without breaking that silence."[34] The Holocaust was one such despair, not only because of the collapse of our moral compass but also because of its future chaotic effect on theology in that mystical explanations of the journey of the soul might have a minimizing effect on the scope of the Holocaust's moral crime. In other words, one could theoretically argue that those who perished in the Holocaust 'did not really die' or that their souls were reincarnated and continue to live; as a result, the crime of the Holocaust would not seem that terrible. The very careful manner in which both Heschel and Soloveitchik dealt with the old Jewish idea of the eternity of the soul reflects a perplexity in their generation regarding the basic human intuition that there is something about the human being that transcends the body.[35] As a result of this confusion or perplexity, perhaps they both held back when discussing those Jewish mystical teachings about the soul.

The Awakening of the Soul in Israeli New Age Culture

Perhaps only now, more than seventy years after the Holocaust, can Jews finally allow themselves to return to thinking and writing about the soul. The distance from our trauma, as well as the emergence of new scientific discoveries about the human mind, has gradually closed the gap between the intuitive and the rational, between science and mysticism.[36]

It is in this context that over the past few years several new books about the soul have been published in Israel, books that are both academic and

theological.[37] In addition, several new books discuss the body-soul connection as understood through various academic disciplines such as medicine, psychology, and anthropology. I would argue that these books are emerging now as a result of the widening of the scientific mind in the world and in Israel during the twenty-first century and as a result of our distance from Holocaust. As science expands to include mystical ideas, the gap between science and religion—or spirituality—narrows, allowing room for discourse about the soul even in more rational contexts. This does not mean that such ideas have necessarily infiltrated mainstream Israeli medicine, which remains very focused on scientifically based medical interventions, as is the case with Western medicine around the world. But the fact that about 40 percent of the Israeli population, including Jews, Muslims, and Christians, turn to alternative medicine indicates that the idea of a connection between body and soul is returning to Israeli society, not only through Jewish theology but also through a general, more spiritual consciousness that imbues Israeli secular culture.[38]

The Return of the Soul in Israeli CPE Curricula

The story, however, of the journey of the soul to find its place in various Israeli spiritual homes and in CPE training has, to my mind, a happy ending. It seems that the subtle paradigm shift that has resulted in greater openness to mysticism and the blurring of boundaries between scientific/philosophical and religious consciousness was responsible for my student's question about reincarnation mentioned at the start of this essay.[39] Discussions of the soul were central to a core CPE course I taught on theological reflection at the Marpeh program at Schechter in 2016. Students read a variety of modern Jewish theological works on various theological concepts written by thinkers from all denominations on subjects related to spiritual care, concepts such as gratitude, loving kindness, faith, the nature of the soul in Kabbalistic and Hasidic writings, and the reincarnation of the soul. At the end of the semester, the students were required to write a paper on their personal theologies/spiritual worldviews, offering reflections on their spiritual beliefs and on their concept of the soul, based on the course material. The students' reflections were very telling, and I wish to conclude with just a few as they offer a window into some of the ways in which the soul may return to the discourse of CPE in Israel.

One of the students, a head nurse in the bone and marrow transplant department of one of Israel's largest hospitals and the daughter of a Holocaust survivor who became an atheist after the war, wrote that over the years she has become more aware of the soul's existence. (She believes that "the soul is that which is good within the heart of every person.") As she provides spiritual care in the hospital to her patients, she feels that spiritual care is the place where one often meets the soul of another person, and she has often felt herself in touch with the souls of her spiritual teachers.

Another CPE student, an ultra-Orthodox Hasidic woman who is also a professional dancer and a nutritionist, wrote that the soul is the part of God that is in us. The body is the vessel commanded to perform God's commandments. A secular student wrote about the soul as the transcendent element within the human being that cannot be illustrated and is well defined by the philosopher Emanuel Kant.

I conclude with the remarks of a secular Israeli CPE student who worked for many years as a professional dancer and now works as a "movement teacher" at a special education school in Tel Aviv that teaches young students who are severely mentally impaired. The students come from a variety of cultural and spiritual Israeli backgrounds, including Israeli Arab Christians and Muslims in Jaffa as well as Buddhist immigrants from the Philippines who came to Israel as foreign laborers. She writes of how the soul can only express itself when it is sought out; if others do not ask for the soul to appear, it remains hidden within itself. She views her role as drawing out the soul of her students. "In the [special education] school where I work," she writes, "the space is full of such concealed souls. The presence of these souls is so real . . . that it is like matter that can be touched." Considering this poetic portrayal of these children's souls, may we all learn how to feel the souls of our patients and students and how to touch our own souls daily.[40]

I have described in this essay three possible reasons for the lack of mention of the soul in Israeli CPE until now. The most challenging one, I believe, which requires further research, is the theological reason. I concluded with inspiring, poetic spiritual-theological reflections that portray how my CPE students at Marpeh perceive the soul within their own spiritual reflection and in the context of their clinical training. Asking CPE students to write and present what they think the soul is in light of various sources that they read may be an important step in bringing back the soul to CPE. None

of us who are Israeli spiritual care providers in the hospitals and retirement homes have experimented with this yet, but it might be a good idea to ask some of our patients to engage, when appropriate, in the same kind of spiritual reflection.

ACKNOWLEDGMENTS

The author wishes to thank the UJA Federation of New York for its benevolent financial support of Marpeh and other spiritual care initiatives during the years 2006–2018.

NOTES

1 Einat Ramon, "Loving-Kindness and Truth Meet: The Weaving Together of Care (Love) and the Law Within *Marpeh,* an Israeli CPE program." *Reflective Practice: Formation and Supervision in Ministry* 35 (2015): 154–70, http://journals.sfu.ca/rpfs/index.php/rpfs/article/view/397.

2 Ibid., 157. See "Carl Stern's Interview with Dr. Heschel," in Abraham Joshua Heschel, *Moral Grandeur and Spiritual Audacity: Essays*, ed. Susannah Heschel (New York: Farrar Straus and Giroux, 1996), 411.

3 The Schechter Institute is a small Jewish studies graduate school in Jerusalem modeled upon an American theological seminary. See http://www.marpeh.org.il/marpehen/ and www.schechter.edu.

4 Ehud Banai, "Pay Attention to the Soul (*Odeh LaEl*)" [in Hebrew], *Piyut* [Jewish Sacred Poetry] website, ld.piyut.org.il/articles/1065.html.
I would like to thank Chani Kreuzer, one of the founders of spiritual care in Israel, for highlighting the importance of this liturgical poem in understanding aspects of spiritual care from a Jewish perspective.

5 I want to thank Cecille Asekoff, former CEO of Neshama: Association of Jewish Chaplains, who started CPE training with me, as well as our first CPE teachers, Rabbi Zahara Dawidowitz-Farkash and the late Reverend John Develder.

6 David A. Steere, "Clinical Supervision in Pastoral Care," in David A. Steere, *The Supervision of Pastoral Care* (Eugene, OR: Wipf and Stock, 2002), 26.

7 Arthur M. Lucas, Introduction to Larry VanderCreek and Arthur M. Lucas, *The Discipline for Pastoral Care Giving: Foundations for Outcome Oriented Spiritual Care Giving* (New York: Haworth Pastoral Press, 2001), 2, 4. For a similar summary of reservations concerning outcome-oriented spiritual care, see Zahara Davidowitz-Farkash, "Jewish Spiritual Assessment," in Dayle A. Friedman, *Jewish Pastoral Care: A Practical Handbook from Traditional and Contemporary Sources* (Woodstock, VT: Jewish Lights Publishing, 2010), 105–7.

8 Richard C. Cabot, *The Art of Ministering to the Sick*, 19.

9 Lucas, *The Discipline*, 6.

10 Ibid. 5; Brent Peery, "Outcome Oriented Chaplaincy: Intentional Caring," in Rabbi Stephen B. Roberts, ed., *Professional, Spiritual and Pastoral Care* (Woodstock, VT: Skylight Paths, 2012), 342–61.

11 See Anthony D. Smith, "Nationalism and Religion: The Role of Religious Reform in the Genesis of Arab and Jewish Nationalism," *Archives de Sciences Sociales des Religions* 18, no. 35 (1973), 23–43; Ehud Luz, *Parallels Meet: Religion and Nationalism in the Early Zionist Movement (1882–1904)*, trans. Len J. Schramm (Philadelphia: Jewish Publications Society,1988); Yona Goodman and Yossi Yona, "The Gordic Ties Between Religiosity and Secularism in Israel: Inclusion, Exclusion and Change" [in Hebrew], in Yochi Fisher, ed. *Secularization and Secularism: Interdisciplinary Perspectives* [in Hebrew] (Tel Aviv: Van Leer Institute Press/Hakibutz Hameuchad Publishing House, 2015); Barry A. Kosmin, "Introduction: Contemporary Secularity and Secularism," in Barry A. Kosmin and Ariela Keyzar, *Secularism and Secularity: Contemporary International Perspectives* (Hartford CT: Institute for the Study of Secularism in Society and Culture, 2002), 1–13; Einat Ramon, "Secular at Home, National When You Leave Your Home" [in Hebrew], *Hashiloach* 2, 137–55.

12 Kosmin, "Introduction," 6.

13 Tomer Persico, "Four Cubits of Nationalism" [in Hebrew], *Deot* 75 (June–July 2016), 35–55.

14 Eliezer Shulman, "How to Cope When There is No Hope?, *Mishpacha*, May 7, 2014, http://www.mishpacha.com/Browse/Article/4205/How-to-Cope-When-Theres-No-Hope.

15 *Constitution of the Association for Spiritual Care in Israel, Appendix A, Ethical Code for Spiritual Caregivers in the State of Israel* (2014). To receive a copy in English of the Israeli standards and ethical code, email Livui Ruchani, The Association of Spiritual Care in Israel, livui.ruchani@gmail.com.

16 See Michal Pagis, Orly Tal, and Wendy Cadge, "What Do Non-Clergy Spiritual Care Providers Contribute to End of Life Care in Israel?," *Journal of Religious Health* 56 (2017): 614–22.

17 Nurit Zaidman, "The Incorporation of Spiritual Care into Israeli Medical Organizations," in Shai Feraro and James R. Lewis, eds., *Contemporary Alternative Spiritualities in Israel* (New York: Palgrave Macmillan, 2017), 90.

18 David W. Augsburger, *Pastoral Counseling Across Cultures* (Philadelphia: Westminster Press, 1986), 14.

19 There are very few Conservative or Reform Jews in Israel.

20 Charles T. Tart, "Science, States of Consciousness, and Spiritual Experiences: The Need for State-Specific Sciences," in Charles T. Tart (ed.), *Transpersonal Psychologies* (El Cerrito, CA: Psychological Processes, 1992), 11.

21 Ernest Becker, *The Denial of Death* (New York: Free Press, 1973).

22 See Elchanan Shilo, "Rabbi Kook's Interpretation of Lurianic Kabbalah: The Appearance of New Souls and Tikkun Olam," *Iyunim Bitkumat Yisrael: Studies in Zionism, the Yishuv and the State of Israel* 18 (2008): 55–78.

23 Franz Rosenzweig, *The Star of Redemption*, trans. Barbara E. Galli (Madison: University of Wisconsin Press, 2005), 9.

24 On Heschel's appreciation for Rosenzweig, see Edward K. Kaplan and Samuel H. Dresner, *Abraham Joshua Heschel*: *Prophetic Witness* (New Haven: Yale University Press, 1998), 242–43.

25 Abraham Joshua Heschel, *Man Is Not Alone: A Philosophy of Religion* (New York: Farrar, Straus & Giroux, 1951), 296. Eduard K. Kaplan, *Spiritual Radical: Abraham Joshua Heschel in America, 1940–1972* (New Haven: Yale University Press, 2007), 118.

26 Joseph B. Soloveitchick, *Halachic Man* (Philadelphia: Jewish Publication Society of America, 1983), 74–75.

27 On Rabbi Soloveitchik's approach to mysticism see Rivka Horowitz, "Rabbi Soloveitchik's Approach to Religion and Mysticism," in *Multi-Faceted Judaism* [in Hebrew] (Beer-Sheva, Israel: Ben Gurion University, 2002). On his approach to the finitude of human life, see Dov Schwartz, *The Philosophy of Rabbi J. B. Soloveitchik, Vol. 2, From the Study of Consciousness to the Foundation of Existence* [in Hebrew] (Ramat Gan, Israel: University of Ber Ilan Press, 2008), 242–78.

28 Pinchas H. Peli, ed., *Soloveitchik on Repentance: The Thought and Oral Discourses of Rabbi Joseph B. Soloveitchik* (New York: Pauline Press, 1984), 259, 260.

29 Gershom Scholem, *Major Trends of Jewish Mysticism* (New York: Schocken Books, 1946); Eliezer Schweid, *A History of Modern Jewish Religious Philosophy*, trans. Leonard Levin (Leiden: Brill, 2011–2015); Eliezer Schweid, *Jewish Thought in the 20th Century: An Introduction*, trans. Amnon Hadary (Atlanta, GA: Scholars Press, 1992).

30 Moses Mendelssohn, *Phädon oder über die Unsterblichkeit der Seele, in drey Gesprächen*, 1780, https://archive.org/details/b28739954. See also Israel De Vries, *The Eternity of the Soul in Mendelssohn's Phädon* [in Hebrew] (Ramat Gan, Israel: 2014).

31 Jonathan Frankel, *Prophesy and Politics: Socialism, Nationalism, and the Russian Jews 1862–1917*, (Cambridge, UK: Cambridge University, 1981).

32 For a Western Buddhist approach to these questions, see Stephen Levine and Ondrea Levine, *Who Dies? An Investigation of Conscious Living and Conscious Dying* (New York: Anchor Books, 1986).

33 Zachary Braiterman, *(God) After Auschwitz, Tradition and Change in Post-Holocaust Jewish Thought* (Princeton, NJ: Princeton University Press, 1998).

34 Emanuel Levinas, "Space Is Not One-Dimensional," in *Difficult Freedom: Essays on Judaism,* trans. Sean Hand (Baltimore: John Hopkins University Press, 1990), 262.

35 Ibid.

36 See Benjamin Mozes, *The Truth of Scientific Medicine* [in Hebrew] (Jerusalem: Hebrew University, Magnes Press, 2008), 200–05. Mozes is an Israeli medical doctor and a philosopher of medicine. He summarizes and analyzes data concerning the complexity of medical studies, including studies of medicine and religion, for doctors and other readers; Dina Eisen, *Journey to Internal Kingdoms: The Way to a Happy and Healthy Life*, English ed. (Tamar M. Milstein, Tel Aviv: Contento De Semrik, 2012_. Dina Eisen is a family physician who devotes herself to promoting optimistic health.

37 Shelly Goldberg, *The Spiritual Voyage of the Soul: The Soul of the 'Zaddik' and the Eternity of the Spirit in Habbad's Doctrine* [in Hebrew] (Jerusalem: Rubin Mass, 2009); Daphna Levin, *The Mystery of Reincarnation in Kabbalah and Transpersonal Psychology: The Doctrines of the Soul, of Reincarnation, of Karma and of Healing the Soul* [in Hebrew] (Tel Aviv: Gvanim, 2016); Adin Even-Israel Steinzaltz, *Soul* [in Hebrew] (Jerusalem: Magid-Koren, 2015).

38 See the variety of articles in Feraro and Lewis, *Contemporary Alternative Spiritualities in Israel*. See also Yair Sheleg, *The Jewish Renaissance in Israeli Society: The Emergence of a New Jew* [in Hebrew] (Jerusalem: The Israeli Democracy Institute, 2010).

39 The program was accredited in 2015 by the Association of Spiritual Care in Israel, which itself had been founded just one year earlier. Marpeh weaves CPE into the academic system, and students can receive 40 percent of their credit through an MA degree in Jewish studies for their CPE theoretical learning. There are four "core courses" in which students study in small groups, read CPE professional literature, and experience forms of Interpersonal Relationship (IPR), all with a focus on pluralistic Jewish materials that are relevant to spiritual care. Students also take four other academic courses on topics such as Jewish medical ethics and Jewish spiritual practices. They are required to complete 500 clinical academic hours at retirement homes, hospitals, homeless shelters, and schools, and they are supervised by Marpeh's program supervisors (including educators-in-training) and supervisors on-site.

40 I wish to thank second-year Marpeh students in 2016 who shared these "gems": Sigal Aloni, Yael Faraji, Anat Peck, Ronit Levy-Weiss, Judi Schneider, Iris Spivak, Dr. Arielle Warner, and Etty Wein-Yaron.