Student Handbook

Zacharias Frankel College

בית מדרש מסורתי

ZACHARIAS FRANKEL
COLLEGE

Student Handbook
Zacharias Frankel College

Content

Welcome

Dear Friend,

We are committed to the energizing and strengthening of Jewish Life in Europe. The founding of the **Zacharias Frankel College** has been the consequence of that continuing commitment and to the shared enthusiasm of so many partners: the leadership of the University of Potsdam, Leo Baeck Foundation, the Jewish community of Germany, the Rabbinical Assembly of Europe, Masorti Europe, and the American Jewish University's Ziegler School of Rabbinic Studies in Los Angeles.

It might be easy to take our project for granted, but a moment's reflection will reveal the extraordinary gift we have been given: the continent that gave the Jewish world Rashi and Rabbenu Tam, the Rif and the Zohar, not to mention the Haskalah and the various forms of Liberal and Conservative/Masorti Judaism has been home to some of the most important and valuable streams of Jewish spirit and wisdom. We are blessed with the task of restoring this home to its deserved vitality and depth.

The Mishna teaches that the three-fold cord is not easily severed, and we derive great depth and resilience from our partnership with the Abraham Geiger College and the School of Jewish Theology. Together, our faculty presents a comprehensive exploration of Jewish learning and scholarship, and our access to the whole of the University of Potsdam locates that learning in the broad context of the humanities, identifying Judaism as one of the world's sources of wisdom, creativity, and insight.

We invite you to join us in this extraordinary journey of renewal and growth. Located in one of Europe's most vibrant cities, rooted in an ancient Jewish community that has known great triumph and deepest devastation, we welcome your participation in the renewal of Jewish life, the resurgence of Jewish faith, and the integration of the two through learning that is both academically rigorous and existentially vibrant.

B'virkat Shalom,

Rabbi Prof. Dr. Bradley S. Artson
Rabbi Cheryl Peretz
Dr. Sandra Anusiewicz-Baer

Mission Statement

The mission of Zacharias Frankel College is to recruit, educate and inspire devoted individuals who will become Masorti/Conservative rabbis and serve as spiritual leaders and builders of Jewish communities in Europe and elsewhere.

Zacharias Frankel College

Zacharias Frankel College was co-founded in 2013 in Berlin, Germany by the American Jewish University's Ziegler School of Rabbinic Studies and the University of Potsdam's School of Jewish Theology. It is the newest rabbinical seminary of the Masorti/Conservative movement, including the Jewish Theological Seminary of America in New York, the Schechter Rabbinical Seminary in Jerusalem, the Ziegler School of Rabbinic Studies at the American Jewish University in Los Angeles, and the Seminario Rabinico Latinoamericano Marshall T. Meyer in Buenos Aires.

The School of Jewish Theology provides the academic umbrella for Zacharias Frankel College at the University of Potsdam. The Ziegler School of Rabbinic Studies of the American Jewish University is responsible for approving faculty, curriculum, students for admission and their progress through the program, and approving graduates for ordination and membership in the international Rabbinical Assembly, the professional organization of Masorti/Conservative rabbis.

Administration

Rabbi Prof. Dr. Bradley Shavit Artson
Dean of the Zacharias Frankel College and
Dean of the Ziegler School of Rabbinic Studies at the
American Jewish University in Los Angeles

Rabbi Cheryl Peretz
Vice Dean of the Zacharias Frankel College and
Vice Dean of the Ziegler School of Rabbinic Studies at
the American Jewish University in Los Angeles

Dr. Sandra Anusiewicz-Baer, Ph.D.
Chief Operating Officer of the Zacharias Frankel College

Rabbi Prof. Dr. Walter Homolka
Executive Director of the Zacharias Frankel College
and Rector of the Abraham Geiger Kolleg

Faculty

Zacharias Frankel College is fortunate to benefit from the wealth of gifted academic scholars who are full-time faculty of the University of Potsdam and its School of Jewish Theology, as well as international guest professors who come from Israel, North America and elsewhere in Europe to teach their special academic areas during intensive seminars or semester-long programs of multiple courses. Students also benefit from affiliated professionals who teach courses in practical skills and offer coaching and counseling.

For specific information about faculty teaching in a given year, please consult with:

⟶ Dr. Sandra Anusiewicz-Baer, Chief Operating Officer, or the Zacharias Frankel College website, http://zacharias-frankel-college.de

Zacharias Frankel College and the Masorti Movement

Masorti//Conservative Judaism believes in continuing our deep and meaningful Jewish tradition, and keeping it vibrant, relevant and authentic in our day. It includes a strong commitment to a covenantal-based life of halachic observance and high ethical standards, with an equal commitment to modern values, social engagement and scientific enquiry.

Masorti Judaism developed slightly differently in Europe, Israel and the United States, but the same core commitments can be found all over. Masorti rabbis are expected to be proficient in classic sources (Torah, Talmud and halachic codes) and modern academic insights, as well as being role-models in the community and engaged in the challenges of our day.

Masorti Judaism is an authentic part of the wider Jewish community, with full respect for the diversity of practice and belief that can be found throughout the Jewish world, but integrity and commitment to our own values. We strive for maximal inclusion in our communities, including gender-equality and accessibility for those traditionally kept on the margins of Jewish life. We prioritize teaching and informed choices, as well as a traditional framework of community norms.

The Masorti movement in Europe is a diverse, highly-motivated and fast-growing collection of over 40 synagogue communities in 15 countries. The largest Masorti communities are in Britain and France. The movement draws historical inspiration from the Wissenschaft-based schools in Germany and Budapest, as well as from the development of the Conservative/Masorti movement in Israel and in the United States. Masorti institutions include a youth movement (NOAM), a young-adults association (MAROM), and a religious court (the European Beit Din) that oversees conversions and divorce procedures, supervises the catering of kosher food, and rules on complex issues of Jewish law. The movement brings together the different communities, strengthening smaller communities and bringing fresh ideas to the larger ones. The Zacharias Frankel College is the only Masorti rabbinical training institute in Europe.

History of Modern Rabbinical Education

Modern rabbinical education had its origin in late 19th century German Jewish enlightenment, which established a dual commitment to knowledge of classical Judaic and rabbinic literature, and modern critical scholarship. At that time, this was true of all three rabbinical seminaries that emerged to prepare rabbis for the modern era: the Jüdisch-Theologisches Seminar, Breslau (1854), directed by Rabbi Zacharias Frankel, the Hochschule für die Wissenschaft des Judentums (1872), directed by Rabbi Abraham Geiger, and the Rabbiner-Seminar für das Orthodoxe Judentum (1873), founded by Rabbi Esriel Hildesheimer. These rabbis, in effect, were among the founding fathers of what later became the Conservative/Masorti movement, the Liberal/Progressive/Reform movement and Modern Orthodoxy. These institutions, along with the Neolog Budapest University of Jewish Studies (founded in 1877 on the model of Breslau) succeeded in preparing rabbis for the modern era in Europe. In a parallel process not long afterwards, American rabbinical schools were founded – Hebrew Union College (1875), the Jewish Theological Seminary (1887) and The Rabbi Isaac Elhanan Theological Seminary at Yeshiva University (1897).

With the German seminaries being forced to close by the Nazis, modern rabbinic education for the Progressive/Reform and Masorti/Conservative movements continued in America, with "daughter" institutions being established in Israel and Latin America. The first post-War rabbinical seminary in Europe, Leo Baeck College, which saw itself as the successor to the Breslau and Hochschule seminaries, was founded in 1954 in London by the Progressive movement.

Focusing on the more liberal movements in Germany, it wasn't until after German Reunification (1990) and the sudden influx of 200,000 Jewish immigrants from the Former Soviet Union that the need for more rabbis and the possibility of training rabbis again in Germany could become a reality. In 1999, visionaries of the Progressive Movement established the Abraham Geiger College to train rabbis and cantors. Fourteen years later, these same visionaries, realizing that more traditional, but non-Orthodox rabbis were also needed to serve European communities, sought to establish a Masorti/Conservative rabbinical

seminary. Zacharias Frankel College was established on November 11, 2013 in partnership with the American Jewish University's Ziegler School of Rabbinic Studies in Los Angeles. On this same date, the School of Jewish Theology was established at the University of Potsdam to serve as an umbrella for both seminaries and other students of Jewish theology, in fulfillment of a dream to integrate the study of Jewish theology into a German university on par with Christian and Islamic seminaries.

The Curricular Approach of Zacharias Frankel College

To be a rabbi in Europe today is to be simultaneously at home in the world of Western culture and thought, scientific findings and method, Jewish texts and observance, and, at the same time, throughout much of Europe and what was the former Soviet Union, one must be endowed with creativity and commitment to confront the challenge of rebuilding what was so devastatingly destroyed. Borrowing liberally from the Ziegler School of Rabbinic Studies' introduction to its curriculum: Like the Jews they will serve, our rabbinic students must thirst for God, for covenant, and for mitzvot, and, yet, they must be rooted in contemporary culture and have a healthy respect for individualism and idiosyncrasy. They must embody a faith that is confident and unafraid, one that trusts that an authentic encounter between Judaism and contemporary values and thought will be mutually enriching and transformative and will vindicate the core beliefs and practices of Judaism across the ages. To be a rabbi today in Europe also requires a determination to challenge those who are comfortable in the existing institutions of Jewish life and boldly acknowledge the need for new models of Jewish engagement that young Jews are so passionately seeking.

The curriculum of Zacharias Frankel College, based upon the Ziegler School of Rabbinic Studies' curriculum, endeavors to provide its students with an enriching body of knowledge in *mahshevet Yisrael* – the ideology and thought of the Jewish people as expressed in the great works of Jewish literature, Jewish traditions and practices shaped by three millennia of Jewish religious experience – AND the practical considerations of the professional rabbinate. These two essentials respond to the demands placed upon the contemporary rabbi. Jews are seeking meaning and guidance from their heritage, they look to Judaism for solace and inspiration, and they turn to their religion to provide ethical rigor, a sense of value, and a community of belonging. Rabbis must be capable of providing access to the tradition and to making that tradition accessible and relevant to the lives of today's Jews. Focusing on Jewish literature and practice will give the Frankel rabbi the tools needed to meet that demand. At the same time, the riches of Jewish thought must be transmitted through the building and maintenance of synagogues, schools and other institutions, and

its rich message must inspire through well-crafted sermons, effective teaching and preaching, pastoral counseling, and the myriad professional demands that today's rabbi must master.

Once students pass their German competency exam, the first two years of the rabbinic school curriculum are devoted primarily to skill building, knowledge acquisition and an introduction to the broad compendium of classical Jewish literature, as well as deepening exposure to Halakhah, focusing on Jewish religious practice in daily and holiday life, and the liturgy of the weekday, Shabbat and holiday prayers. During these years, aspects of professional development are not neglected, but they are not given the prominence that they will receive in the final years of the program.

In Year 3, students complete the Bachelors' requirements in Israel, where they study at the Jerusalem-based Conservative Yeshiva in a joint program planned by the Ziegler School. The Masorti Israel office introduces students to Conservative synagogues in Israel, where they observe or may have small-time assignments. The year in Israel is a crucial part of rabbinic training. Not only are they receiving intensive text study and expanding their Hebrew skills, but they are also building a strong relationship with Israel – for the land, the people and its integral role in Jewish peoplehood, and they come to understand the issues that Israel confronts, internally and in relation to its neighbors. Rabbis, especially in Europe, play an important role in educating their congregants about Israel as the Homeland of the Jewish people and in the face of anti-Israel efforts in their communities.

In Years 4 and 5, students complete a Master's degree and start to acquire synagogue skills in internship placements. Ideally, students will intern in Masorti-affiliated synagogues with supervising rabbis. Students with stronger skills may also be placed where there is no supervising rabbi.

Requirements for Enrollment / Registration

Bachelor's Degree Program

For general information about eligibility, please visit:

⟶ www.uni-potsdam.de/de/studium/zugang/vor-bewerbung-immatrikulation/hzb

If you are qualified to enroll at an institution of higher education but have obtained such qualification in a country other than Germany and/or your native language is not German, you must provide evidence of German language skills at an academic level.

Master's Degree Program

Acceptance requires an academic degree qualifying you for postsecondary education (e.g. a BA in a relevant subject.) For specific requirements, please consult the regulations of the Master program.

For enrollment in the MA Program, German language skills are not required. For further information, please see:

⟶ www.juedischetheologie-unipotsdam.de/en/index

Application and Admissions Process

Step 1: Preliminary interviews are conducted with the prospective student candidate by the Zacharias Frankel College Chief Operating Officer and the Vice Dean of the Ziegler School of Rabbinic Studies.

Step 2: If you pass the preliminary interviews, you are invited to officially apply, and application materials, together with a tentative interview date, are sent to candidates with a deadline for submission. Students are also eligible to apply for scholarships at the same time. Upon review of the application, candidates are invited to an in-person Admissions Interview at the College.

Step 3: In the formal Admissions Interview, we discuss your spiritual, intellectual and professional journey, based upon your essays and recommendations we received on your behalf. Additionally, you are scheduled to meet with a psychologist who is part of our admissions team.

Step 4: Students are notified after the Admissions Interview regarding their acceptance. Upon formal acceptance, students meet with representatives of the Ernst Ludwig Ehrlich Studienwerk (ELES) scholarship foundation.

For more information about the admissions process, please contact
⟶ Dr. Sandra Anusiewicz-Baer, Chief Operating Officer at
office@frankel-edu.de.

Scholarships

There are different scholarship possibilities available. In each case, applicants have to go through an assessment process for legibility and academic excellence.

Scholarships that applicants may apply to include:

- Ernst Ludwig Ehrlich Studienwerk (ELES):
  ⟶ https://eles-studienwerk.de
- Benno-Jacob-Stipendium
  (for rabbinical students with non-German passports):
  ⟶ feldhake@leo-baeck-foundation.de
- Szloma-Albam-Stiftung:
  ⟶ https://www.szloma-albam-stiftung.de/foerderung/stipendien/

Practical Information

Visa Regulations and Residency

EU nationals do not require a visa to enter the Federal Republic of Germany. All other foreigners require a visa for stays in Germany. Applicants must submit visa applications, together with all necessary documents, in person at the German mission responsible for their place of residence.

All information and the necessary documents for download can be found on the website of the Auswaertiges Amt:

⟶ https://www.auswaertiges-amt.de/en/einreiseundaufenthalt/visabestimmungen-node#content_1

Housing

Students are responsible for finding their own housing.

Within 14 days of moving into a new residence, you must register the new address at the registration office (Einwohnermeldeamt). This registration can occur at any municipal office (Bürgeramt) in Berlin. It is important to schedule an appointment as early as possible.

Health Insurance

In Germany, health insurance is obligatory for all students. This means that presentation of valid health insurance is a prerequisite for your matriculation at the University of Potsdam. Foreign students with limited residence permits must additionally certify that they have health insurance for each extension of their visa in Germany. If you are publicly insured in certain countries – namely, EU and EEA countries, as well as Bosnia-Herzegovina, Macedonia, Montenegro, Switzerland, Serbia, Tunisia, and Turkey – you must acquire the European Health Card (EHIC for EU and EEA countries) or an equivalent entitlement document (the E-111, AT 11, ATN 11 or BH form for other countries) in advance of traveling to Germany. This would exempt you from obligatory insurance from a German provider. Nevertheless, you are still obligated to acquire a certificate from a public health insurance provider in Germany which

verifies that you are publicly insured in your home country. This certificate must be presented at the time of matriculation. All other students are subject to compulsory health insurance. When registering with a health insurance provider, please bring your passport and your admission certificate and request a health insurance certificate for your University enrollment. This proof of health insurance is to be presented at the time of matriculation.

In Germany, there are two types of health insurance: public and private. With private insurance, you must initially cover the costs of a visit to a doctor. You then later send the doctor's bills you have paid to your insurance provider, which then makes decisions regarding reimbursement. With public health insurance, costs are settled directly between the doctor and the insurance provider.

Participants in preparatory German language courses or preparatory programs are not covered by statutory health insurance during this time and are generally privately insured. Students should make sure that they are able to verify that their health insurance is not otherwise covered. Public student health insurance, a sensibly-priced option, remains in effect until the end of a student's 14th semester of studies or until he or she reaches the age of 31. If you encounter problems or have questions, please consult with the international students' registry of the University of Potsdam.

Bank Account

Opening a German bank account and getting a bank card generally presents relatively few obstacles: proof of identity and certificate of registration are all that you need. A German bank account is required in order to receive a stipend from a German foundation.

University Requirements

Introduction to the University of Potsdam / School of Jewish Theology

The School of Jewish Theology is an institute of the University of Potsdam. It offers students, scholars, future rabbis and cantors insights into Judaism as a religion and a way of life. The treasures of the Bible, the Talmud, Jewish religious law, liturgical practice, and Jewish thought and its religious and intellectual history can be studied and researched at the beautiful campus in Potsdam.

The discipline of "Judaistik" (Judaic Studies) is devoted to researching Judaism in all its historic expressions. It encompasses its religious, cultural, philosophical and literary history, as well as Jewish history from its origins to the present. Hebrew language studies in the German academic framework is both a philological and historical discipline, which integrates cultural and social scientific approaches as well as comparative ones (with regard to different religions). "Judaistik" and "Jüdische Studien" are secular disciplines."Jüdische Theologie" (Jewish Theology), in contrast, is a sectarian discipline, taught by Jewish professors and preparing students for professions in the Jewish clergy: rabbis and cantors. Therefore, the organized Jewish religious community is formally involved in the practical work of the discipline.

Rabbi Abraham Geiger (1810-74) as early as 1830 demanded that the training of rabbis should be placed on the same footing as that of Christian clergy. But it took 183 years before Jewish Theology was regarded to be a worthy scholarly discipline within the German university.

Previous Degrees and Jewish Knowledge

Course accreditation will be considered by the University of Potsdam on a case-by-case basis, especially for Jewish studies courses completed in an academic setting. Applicants must come with a BA degree in any subject to enter the program.

Furthermore, we expect familiarity with Jewish practices, text study and involvement in communities.

Transcript Evaluation
Martin Kujawa, Study Coordinator for the School of Jewish Theology at the University of Potsdam and an expert of the academic course system, conducts transcript evaluation for entry into the program.

Martin can be reached at:
⟶ kujawa@uni-potsdam.de.

Language Requirements – German, English, Hebrew
In order to begin academic studies at the university, you must have a good command of German (C1 level). You may begin your application at the college, and, in some cases, begin the non-accredited classes before reaching this level.

At the University of Potsdam, the following certificates attesting to German language skills are recognized for enrollment in a BA program:

- Deutsche Sprachprüfung für den Hochschulzugang (DSH) with, as a rule, a score of DSH 2 or higher.
- Test Deutsch als Fremdsprache (TestDaF) with a minimum of 4 points in each section)
- Results from Feststellungsprüfung (FSP): an assessment test following preparatory German courses
- Certificate of university entrance qualification (Abitur) at a recognised German-speaking school abroad
- "Kleines deutsches Sprachdiplom", "Großes deutsches Sprachdiplom" or the Goethe-Certificate attesting C2-level skills from the Goethe-Institut's Zentrale Oberstufenprüfung (Central Advanced Level Examination
- Language Diploma from the Conference of Ministers of Education and Cultural Affairs, Level 2

If you do not have any of the aforementioned certificates, but have German skills exceeding level B2, you may attend the intensive DSH preparatory course offered at the University of Potsdam before taking the exam.

Additional information:
⟶ http://www.uni-potsdam.de/studium/zugang/vor-bewerbung-immatrikulation/deutschkenntnisse.html.

Candidates should be able to read and study in English, as classes are taught in English or German, depending upon the teacher.

Candidates should also have basic Hebrew reading and conversing skills (equivalent to Ulpan Ramah Gimel) as well as prayer skills.

Components of the Curriculum

Introduction: A Dual System of Academic Learning and Rabbinic Training

The curriculum of Zacharias Frankel College is structured within two institutional models of graduate Jewish education: a broad spectrum of Jewish knowledge, essential for a future rabbi, which is offered in a German public university – the School of Jewish Theology at the University of Potsdam, and a specific sequence of courses and practical experiences which prepare new Masorti/Conservative rabbis, developed in partnership with the Los Angeles-based American Jewish University's Ziegler School of Rabbinic Studies. The combination of these two strong models will produce rabbis steeped in Jewish tradition, yet modern in their approach, who, upon ordination, will dedicate themselves to building and rebuilding Jewish life and Jewish communities throughout Europe and elsewhere.

Zacharias Frankel College students, all of whom enter the program with university undergraduate degrees in a variety of majors, complete, depending upon their background in rabbinical studies, up to a five-year program of requirements. What is unique to this dual system is that students have the opportunity to strengthen their knowledge of theology and obtain a second Bachelor's degree during their introductory studies.

Modules and Course of Studies for BA in Jewish Theology (Masorti)

Basic Academic and Subject Specific Skills in Jewish Theology

Students learn academic skills such as research practices, the use of academic terminology, the basics of scientific writing. They are introduced to essential texts, concepts and basic methodology in the Jewish theological discourse. They also develop modes of self-organization and responsible time management skills.

Jewish Religion and Philosophy

Courses offer an introduction to Jewish history, religion and thought through the study of primary and secondary sources, pre- and post-Enlightenment, and into present times.

⟶ Requirements: 3 courses

Hebrew Bible and Exegesis

Students read and develop their understanding of TANACH, including the central themes and content, along with its literary characteristics, religious, and historical contexts. Students learn exegetical analysis from rabbinic, medieval and contemporary *mephorshim*. Knowledge of Biblical Hebrew is required.

⟶ Requirements: 3 courses

Rabbinic Literature

With a basic background in Hebrew Bible and Exegesis, students encounter the study of "classic" rabbinics: Mishna, Talmud and Midrash, including traditional principles of interpretation, the important contributions of the early rabbinic academies and their leading scholars.

⟶ Requirements: 3 courses

Halakhah

Students explore the most important traditional Jewish legal sources and develop an understanding of the traditional halakhic process, as well as how this process continues into the contemporary streams of Judaism. Students, then, are able to apply these methodologies to formulate halakhic questions and responses.

⟶ Requirements: 3 courses

Liturgy
Students explore the historical development of the daily and holiday prayer books and synagogue worship services.
⟶ Requirements: 3 courses

Modern and Biblical Hebrew
Depending upon the level of Hebrew language background, students, in Modern Hebrew, acquire skills in basic grammar and vocabulary, printed and written Hebrew scripts, and reading non-vocalized texts. In Biblical Hebrew, students learn to read and translate the Bible, and become familiar with its specific vocabulary, grammar and syntax.
⟶ Requirements: 2 courses, 8 hours each per week

Rabbinical Hebrew (Aramaic)
This sequence builds upon knowledge gained in Biblical and Modern Hebrew courses, and develops skills in the grammar and vocabulary of Babylonian and Palestinian Aramaic.
⟶ Requirements: 2 courses

Religious Education and Homiletics
Students learn how the general, historic development of education in society influences ideas and concepts of Jewish education. Through practical exercises, students acquire skills in lesson planning, methods of engagement and pedagogy for teaching children and adults in different formats. In Homiletics, students learn the structure of a sermon, and begin to compose and present their own Divrei Torah in dialogue with fellow students and teachers.
⟶ Requirements: 2 courses in Religious Education and 1 course in Homiletics

History and Culture
Students can choose courses according to their interests on topics related to Jewish history and culture, as offered by faculty in Religious Studies, Jewish Studies, History and Jewish Theology.
⟶ Requirements: 3 courses

Career Skills for Rabbis

Students begin to acquire an overview of the German model of community organization and structure, including the history and functions of the Central Council of Jews in Germany and Jewish social welfare organizations, and how synagogues operate within that structure. Students continue their learning about these structures as they progress into their internships.

⟶ Requirements: 2 courses

Bachelor Colloquium in Jewish Theology

Students deepen their knowledge and skills in Jewish Theology by developing a question for research, conducting a literature search, and completing a thesis for presentation in consultation with the instructor.

⟶ Requirement: 1 course

Modules and Course of Studies for MA in Jewish Theology (Masorti)

Classes will be given higher credits and require more self learning and literature review. Thus the course load is lower but the time devoted to studying is higher.

History of Judaism

The module covers the history of Judaism up to the present. Building upon courses at the Bachelor level, students deepen their understanding of the historical development of the Jewish religion in the broader context of Jewish history. Using primary sources and secondary literature, key aspects of Jewish religious thought and practice will be analyzed. One focus is Judaism's answers to the opportunities and challenges of modernity, in the context of larger interaction and engagement with other religions as well as Jewish life in the diaspora. The module looks at the history of Judaism from the perspectives of theology, religious history and cultural history, whose concepts and categories will be assessed for their relevance and applicability to Judaism.
⟶ Requirements: 2 courses

Biblical Theology

The module builds on the methodological foundations for biblical exegesis and comparative reception research that students gained in previous studies. The bible is being read under a theological focus with questions pertaining to God-human relationships. The focus is on hermeneutic questions in the analysis of biblical texts, especially questions that engage with the ambiguity and intertextuality of the Tanakh. The text-centered tutorial is dedicated in particular to internal biblical references and theological connections between the three parts of the Tanakh. This involves overarching themes of theological relevance, such as the relationship between ritual and space, the relevance of time, and the theodicy question.
⟶ Requirements: 2 courses

Rabbinical Theology

Students will expand their knowledge of the whole spectrum of the great writings that encompass the historical accumulation of Jewish thought – Tanakh

(Bible), Rabbinics (Mishna, Talmud, Midrash, Codes). Besides further development of students' core competencies in rabbinical literature, the advanced seminar (AS) in this module concentrates on important theological and philosophical ideas and concepts of Judaism as reflected in these texts. The tutorial is based on a selection of materials relevant to the course. The aim of the tutorial is for students to study texts from the sources themselves as well as the secondary literature.
⟶ Requirements: 2 courses

Systematic (Constructive) Theology and Philosophy of Religion
Jewish theology is how Judaism talks about God. Students in the Master's program in Jewish Theology are faced with a double task. In the seminar they must master at least one of the great systems of Jewish theology (antiquity, medieval times, modernity or the present) through the work of one of the great Jewish thinkers of the past. Then, in the tutorial, they must produce their own work on one of the great problems in contemporary Jewish theology.
⟶ Requirements: 2 courses

Halakhah
The focus of this module is on the literature, history and theory of the Halakhah as well as on developing the ability to formulate new halakhic decisions. The Halakhah can be found in the legal codices (Mishnah Torah, Shulhan Arukh), in the responsa literature, and in various decrees published by rabbis (takkanot). These are based on the classical texts of rabbinical Judaism, the Mishnah, Midrash and Talmud. The theory of the Halakhah, that is, the philosophy of the Halakhah as a normative practice as well as the process of formulating these norms, is often related to the history of the Halakhah, i.e. the study of the Halakhah in relation to past and present social and cultural realities.
⟶ Requirements: 2 courses

Practical Theology
The module consists of four parts: liturgy, religious pedagogy, homiletics and pastoral counselling. It establishes the academic foundations of these practical theological disciplines. The module deepens students' knowledge of the **liturgy**

and the order of the prayer service for different denominations, particularly Reform/Liberal and Conservative/Masorti Judaism. The focus is also on life cycle rituals and their historical development, a well as on molding them according to contemporary and personal needs.

In the area of **religious pedagogy**, the focus is on recently developed lesson plans and educational standards for every level of Jewish religious instruction. The module therefore helps students develop teaching concepts for curricular and extracurricular Jewish religious instruction.

In the area of **homiletics**, the module strengthens aspects of Jewish religious hermeneutical traditions and homiletic concepts.

In the area of **pastoral counselling**, the module expands students' knowledge of the theology and theory of Jewish pastoral care, as well as their communication and conversational skills. With the help of structured communication exercises, pastoral guidance sessions will be methodologically and theologically reflected on and analyzed.
⟶ Requirement: 4 courses

Practical Rabbinics
Torah, Haftarah and Megillot reading skills.

Students learn the names of the Pentateuch tropes and will be able to chant tropes in the most common combinations, with practical application to the first and last sections of the Shema Yisrael text. Students will be able to recite the tropes from memory as thematic combinations in the Haftarah mode and use them for any Haftarah reading.

Students will learn the tropes for the High Holidays and Megillat Esther by learning the cantillation melodies and applying these directly to the biblical texts read on Rosh Hashanah, Yom Kippur and Purim.

Tefillah Skills
Weekday, Kabbalat Shabbat, Shacharit Shabbat, Rosh Chodesh, Havdalah.

Tefillah Skills teaches the rubrics of the daily prayer as well as their texts and possible configurations: Birkot haShahar, Pesukei d'Zimra and closing prayers; Shema and Birchoteha; the Amidah (Shacharit, Minhah, and Ma'ariv); Rosh Hodesh; Torah reading and Drashot. By conducting a practice service (usually Thursday Shacharit as well as Minchah and Ma'ariv) alongside individual coaching, the modes for Shacharit, Minchah and Ma'ariv leChol are learned.

The modes for Kabbalat Shabbat, Shacharit, Minchah and Ma'ariv leShabbat are taught as part of the practice service and individual coaching sessions. Students learn the meaning and importance of the Shabbat services and will be able to lead a Shabbat service on their own.

Yamin Noraim
Students are introduced to the liturgy of the Yamim Noraim. They explore essential questions about the liturgy, poetry and minhagim (religious customs) of penitential Jewish liturgy – Rosh Hashanah, Yom Kippur and the cycle of repentance. They discuss the structure, content and language of old and new liturgy, deal with related minhagim, explore the major differences between various liberal and traditional penitential prayers and piyyutim, and develop understanding of the underlying theology and values that govern liturgical changes.

Shalosh Regalim
Students are introduced to the liturgy of the Shalosh Regalim (the three pilgrimage festivals). They explore essential questions about the prayers, poetry and minhagim (religious customs) of the three pilgrimage festivals: Pesach, Shavuot and Sukkot.

Minor Holy Days and Memorial Days
Students are introduced to the liturgy of the so-called minor holy days and memorial days. Students study the structure, content and language of traditional liturgy; explore the major differences between the prayers of these designat-

ed times in various liberal and traditional and liturgical hymns (piyyutim), familiarize themselves with the underlying theology and values that govern liturgical changes; and learn about related national/public, synagogue and family minhagim.

Life Cycle Events

In the course of Applied Halakhot to Life Cycle Events, students will study the basic halakhot of the brit milah, simhat/brit bat, pidyon haben / peter rechem, bar and bat mitzvah, wedding and funeral. Some key passages in the Shulkhan Arukh will be studied as well as many of the CCAR and RA rabbis' manuals with a discussion of practical issues that arise. Students will acquire a solid foundation in the halkhot of lifecycle rituals, practical knowledge of their performance, and some exposure to the contemporary issues of debate and the different approaches across the spectrum of modern Judaism.

Miqra

The custom of conducting a weekly review of the Torah portion recorded in b.Berakhot 8a creates a brilliantly effective pedagogical and experiential structure for a serious encounter with biblical texts. By reading the weekly Parashah we are becoming part of this eternal Jewish way of connecting with God and with the Jewish people. Thus, all ways of reading are basically valid. We will try to hear the different voices of the text and of its interpretations both in their differences and in their connectedness. In practice this means that from week to week we will concentrate on varying hermeneutic strategies of understanding the text. The students will become familiar with the original biblical text as well as with the most important commentaries. The students will also reflect on the study of Torah as an individual religious practice. Finally, the students will learn to progress to the practical question of what they can tell their congregation after having read the parashah. The three hours will be divided into introduction, Chevrutah and Shiur.

Beit Midrash

In the Frankel Beit Midrash, rabbinical students will gain a solid grounding in text skills and comprehensive knowledge of the Jewish library. The Beit Mid-

rash will follow a five year study cycle in which proficiency with the following subjects is acquired:

Immersive Talmud: Each semester will be based on a chapter of the Talmud, with expansions into contextual readings from the Mishnah, Tosefta, parallel material in other sources, and Rishonim.

Halakhah: Codes (Shulchan Aruch, Tur and Mishneh Torah) and responsa (medieval and modern from diverse denominations). As well as acquiring knowledge, and learning how to find halakhic literature alone, students will learn how to apply the halakhic models to complex modern situations.

Hashkafa: Each semester will have a leading theme of Judaism's rich theological thinking as its topic. Rooted mainly in the Aggadah, medieval and modern Philosophy, Mysticism, Mussar literature and current denominational thinkers, students will be exposed to a variety of approaches to Jewish thought and be encouraged to develop their own.

Leadership Skills: Future Masorti Rabbis will have to take classes in Leadership, Pastoral Care, Pedagogy, Homiletics etc. in order to become competent teachers and guides of their diverse communities.

Tefillah Skills: As religious community leaders, future rabbinical students learn step by step how to lead services, read Torah, and blow the Shofar, including halakhic and musical aspects.

Guided Self-Study: This is a place to foster curiosity and independent specialised learning, with guidance and support from the Beit Midrash staff. This is a space to include areas of Jewish thinking not covered elsewhere in the curriculum: chassidut, kabbalah, apocrypha, haskalah, modern and postmodern Jewish philosophy. Each student will be asked to set out their own text goals at the beginning of the semester, and will be given time and guidance in mastering the chosen texts.

Guest Lecturers: A variety of external teachers will be invited to teach about their own philosophies or about the Beit Midrash current semester topic from their individual perspective. These will be in an online format, to allow for international speakers and possibly an international audience. The Thursday sessions will be text-based, Wednesday sessions need not be. Such insights can provide Frankel students with a broad range of knowledge and understanding of Jewish tradition that they can apply over the course of their rabbinic careers.

The Frankel Beit Midrash meets weekly during the Winter and Summer semesters, starting Wednesday afternoons and continuing all through Thursdays.

To earn University of Potsdam credit toward their BA and MA degrees, and to meet the requirements for Frankel College/Rabbinical Assembly ordination, students will be required to write a personal commentary at the semester's end on any Beit Midrash material studied that semester, appropriate in length according to the student's degree status.

The Frankel students will have oral Talmud tests at least twice a semester, and liturgy check-ups at the end of the semester. There would also be general check-in meetings with each of the students during the course of the semester, making sure that the study is working out, giving extra help, and listening to important feedback.

Homiletics

Homiletics is the art of giving a Torah talk (sermon/drashah). Students will learn the formal rhetoric structure of a sermon and its elaboration by exploring the road from Parashah to Drashah: Students will learn to analyse text and ask their own piercing questions so they can unpack any given Torah text. They will then learn how to understand and use the text by looking for and discussing traditional commentaries. In a next step they will learn to work with their own ideas and feelings about the text (personalizing) and think about how the text might relate directly to them and their life. Each student will be given the opportunity to write his or her own drashah and to practice structured speech in front of his/her fellow students.

Personal Development / Social Skills

Which challenges do rabbis-to-be face in a community? The course aims at familiarizing the students with different techniques to communicate effectively, to set boundaries and be able to take criticism. With the help of role play, students act out communication strategies with the board, families and community members as well as volunteers. Social skills training will encompass the following areas in particular: empathy, compromise and agreement, critical and self-critical examination, awareness of one's own and others' needs, tolerance, values and respect, teamwork, motivational skills, conflict resolution and cooperation.

Community Development Skills

The course is designed to offer students an overview of the most relevant components of organizational development knowledge, drawing especially on the social sciences and business fields. Its intention is to introduce the most important additional practical skills which students will need in the future work as rabbis, educators or social action pioneers.

Study Year in Israel

Students of the Zacharias Frankel College join their peers from the Ziegler School of Rabbinic Studies, as well as other students from around the world, and spend a year studying at the renowned Conservative Yeshiva in Jerusalem. The year of study in Israel takes place ideally in the third year of studies but is always determined individually based on the needs and advancement of the respective student. The year in Israel is a time to immerse oneself in text learning and in Israeli life and culture, Zionism and Israeli politics, and to deepen one's passion for the country, the land, and the people of Israel.

During their year in Israel, students will participate in the Masorti-Rabbinical Students Pairing Program. The program will enable students to experience a more personal and deeper side to Israel, by making one kehillah, one Rav, and one community their special home during the year in Israel. In partnership with the Masorti Movement, the Rabbinical Assembly of Israel, and the Frankel College, students will be paired with one of the 80 Masorti kehillot in Israel. By spending recurrent time in a particular community, students will get to know real people, share their stories (and their own), learn their communal connections, and live their customs and traditions. In the process, students will learn about Masorti and its vital work.

While the program is not designed to be an internship, students may have the opportunity to develop their own skills by leading some davening and, where appropriate, to offer words of Torah, perhaps to teach.

Their time at the Conservative Yeshiva consists of comprehensive Talmud classes and an Israel Experience Program where students get to know different segments of the Israel society and meet representatives of different religious groups.

A portion of the academic courses can count toward overall credits, providing that the student has made arrangements with, and presented certificates to, the University of Potsdam.

Internships

During the course of the Zacharias Frankel College program, each student is required to gain practical experience to expose them to a variety of settings in which rabbis are employed, such as in synagogues, Jewish schools, Jewish community organizations and chaplaincy. By shadowing a professional in these areas and participating in their work, students will be able to hone their own skills as future rabbis as well as have experiences that will broaden the scope of possible career opportunities and choices for post-ordination placement. Through their internships, students also become known to communities and may create job opportunities for themselves. An additional important goal is to become familiar with the Masorti landscape in Germany, Europe and beyond through visits to best-practice congregations and communities.

Internship Requirements

In general, internship progresses from initial, very part-time exposure to more intensive and increased responsibility.

The first step in the internship consists of shadowing. The student is expected to be an active presence in a congregation and to accompany the rabbi as he or she carries out the duties of the office. Once students are ready and qualified, they can, if agreed upon after consultation, begin limited but independent work and smaller projects in a congregation or educational institution. Prior to taking over parts in service leading, the student gets tested if he/she fulfills the respective Tefilah requirements (e.g. Kabbalat Shabbat and Shacharit Shabbat, or Megillah reading).

Gradually the tasks will increase until students independently lead prayer services or give religious instruction to children or to adults, preach, give instruction in Hebrew, become involved in youth work, adult education, or counselling, or prepare an Oneg Shabbat. They carefully prepare for these responsibilities in coordination with their rabbi/mentor and the Chief Operating Officer (responsible for managerial supervision), as well as under reflective supervision and case review.

At the beginning of an internship, an agreement on learning goals - negotiated between student, congregation, and Zacharias Frankel College - is attached to the internship contract. This contract also contains dates (on a semester basis), financial conditions (fee, travel costs, housing), the general rules for internships, and is evaluated at the end of the internship.

The hosting institution's community board assigns one person in charge of feedback after each visit, first in an oral exchange with the student, and afterwards in writing to the College. The Chief Operating Officer discusses the report with the student.

It is desirable that the internship takes place at well-developed Masorti congregations in Europe. Internship places will be chosen according to the learning needs of the students and only secondarily according to the needs of a congregation for Rabbinic assistance.

Ordination

Ordination is the conclusion of education at the Zacharias Frankel College. Since it represents the passing on of the authority of the office, it requires complete trust in the graduate. Thus, it is granted in addition to an academic qualification and therefore, approval for ordination is independent of completion of studies.

If the student is approved for ordination, the General Rabbinical Conference in Germany and the international Rabbinical Assembly is informed. Ordination is planned and carried out with consideration of the student's preferences.
Ordination takes place following:

1. Successful completion of studies at the School of Jewish Theology, i.e. with the submission of the Master's Thesis. The topic of the Master's Thesis is generally chosen from the field of Halakhah and supervised by the Guest Professor for Halakhah of Zacharias Frankel College. Other topics must be approved by Administration and Faculty, and an appropriate faculty advisor will be appointed.

2. Successful completion of all course requirements at the Zacharias Frankel College.

3. Certificates are not distributed until keys and library books are returned.

4. Approval by the Dean Rabbi Bradley Shavit Artson, Vice Dean Rabbi Cheryl Peretz and Chief Operating Officer Dr. Sandra Anusiewicz-Baer.

Extracurricular Requirements

Important Meetings and Student Representation

Staff-Student Meetings

Once in each semester, meetings are held between staff and students. All faculty members, staff (administration) and students of the College take part. These sessions serve to facilitate information exchange, dialogue, and critique.

Student Representatives

Each year, the student body votes to choose student representatives for the Cantorial and Rabbinical programs (Abraham Geiger Kolleg and Zacharias Frankel College). Their tasks include representation of the concerns of students in curriculum conferences and in staff-student meetings (general member meetings).

Shabbatot

Frankel Shabbatot are a learning opportunity for the Frankel students. By giving students the opportunity to prepare a weekend of davening and learning on their own, they can creatively conduct a Shabbat and experiment with new formats. They are completely in charge of independently dividing the different tasks, organizing prayer (which parts of the service are led by whom) and each student is responsible for thorough preparation of their respective responsibilities.

Frankel Shabbatot starts Friday night with Kabbalat Shabbat Service, followed by Kiddush and a learning session, led by either a student or a guest (faculty member or invited guest lecturer). Students are also responsible for organizing a potluck dinner for Friday night.

After Shacharit on Shabbat morning and the ensuing Kiddush, there are student-led study groups (including guests). Students' performance will be evaluated by an afore- assigned supervisor of the Frankel Shabbat to ensure personal, spiritual and ritual development of the students.

Ethical, Academic and Professional Standards

The Zacharias Frankel College is committed to fostering and maintaining an environment of learning, growth, and observance. Zacharias Frankel College is committed to the principles of academic, professional and personal integrity and conduct of the students on campus, in synagogues, congregations, and other institutions, as well as in public, should therefore be in accordance with the values both of good academic practice and Jewish ethics.

Students must avoid all unethical and unprofessional personal conduct, and the leadership of Zacharias Frankel College views all violations of personal and academic integrity as serious offences.

The Zacharias Frankel College welcomes students regardless of gender or sexual orientation, in accordance with the *teshuvot* of the Rabbinical Assembly's Committee on Jewish Law and Standards. Discriminatory treatment or actions based on factors such as an individual's actual or perceived race, color, national origin, ancestry, gender, religious practices, age, disability or sexual orientation, or other categories protected by law, are offensive and prohibited at the College.

Code of Personal Conduct for Ethical and Professional Behavior

- Respect for the rights and dignity of others
- Honesty and Integrity in one's own conduct
- Effort to achieve the highest possible quality in one's own work
- Being responsible for one's own conduct at educational institutions and at the workplace

The leadership of the Zacharias Frankel College may introduce disciplinary measures when these standards are violated. Violations of the standards include, among other behaviors:

- Academic misconduct, including plagiarism and attempts at cheating
- Abuse of alcohol or drugs
- Bullying and stalking

- Disinformation and breaking confidentiality
- Sexual harassment
- Discrimination
- Violent conduct
- Verbal abuse and use of demeaning language
- Deliberately misinforming the educational institutions
- Misappropriation of funds
- Theft of personal and academic property
- Violation of other rules and regulations of the College

For a full, detailed description of the Code of Personal Conduct which all students are expected to follow, see **Guide for Respectful and Trustful Cooperation, adopted by the School of Jewish Theology, University of Potsdam**.
⟶ https://www.juedischetheologie-unipotsdam.de/de/index.html

Class Attendance
If students miss more than one fifth of the class the class counts as "not completed" and no credits can be given.

Leave of Absence
Students may ask for a Leave of Absence for the duration of one or maximum two semesters. The request for the Leave of Absence must be made in writing and state the reasons. The Dean or Vice Dean together with the Chief Operating Officer determine under which conditions the Leave of Absence will be granted.

In case of a withdrawal from the program at the Zacharias Frankel College, all College Property (including books from the library) must be returned to the College before the termination of the semester that the student withdraws.

In the case that a student withdraws from the program after the completion of the Israel Year, the student will have to refund the tuition for the Israel Year to Zacharias Frankel College.

Student – Staff Communication Policy
Students are expected to communicate in an ongoing, transparent, honest and timely manner in all matters, including and among contact details, academic and personal issues that impact studies, and when contacted to represent the College.

Media Policy
All interviews must, as a rule, be approved in advance by the College. If interview requests are made by media representatives, the student must refer these requests to the College by contacting:
⟶ Dr. Sandra Anusiewicz-Baer | anusiewicz-baer@frankel-edu.de.

The College then checks whether the request is legitimate and what special considerations this particular case may require. Once an interview has been approved, its appointments are arranged in consultation with the students. Whenever possible, interviews should take place on the premises of the College.

All interview results (the article or radio/tv clips) must be reviewed for accuracy by the student and authorized by Dr. Sandra Anusiewicz-Baer for ZFC, before release and publication. The student will make this requirement clear to the journalist at the beginning of the interview. Only after the journalist agrees to this condition can the interview proceed.

During the interview, potential effects on the public image of the College must be taken into account. The specific terminology used should be carefully kept in mind. For instance, students should take care to refer to the "Zacharias Frankel College," and the proper names associated with the Masorti or Conservative Movement and Masorti Olami.

For security reasons, please always keep the exact address of the College confidential. A general reference to the location in Potsdam should be sufficient.

Procedure for Reporting and Resolving Behavioral Violations

The Zacharias Frankel College views all violations of personal and academic integrity as serious offences, and has the right to terminate students from the College. Upon termination, the College is required to notify the scholarship foundations, and scholarship support will be terminated.

When a violation is reported, the College is obligated to gather information regarding the offending behavior and note the allegations in the student's record. The student will be required to attend a meeting with College Administration and others convened by the College as deemed appropriate. In this conversation, the problems will be raised, and the student will be required to address them. If applicable or necessary, a short summary of the items discussed will be written up and included in the student's record. Administration will determine measures of *teshuva* to be taken by the student, which may include, among others, intensive use of individual supervision and/or counselling sessions.

If violations are repeated or persist, a second conference will be convened with the Administration's Disciplinary Committee. This second conference may conclude with a recommendation for student probation, suspension or expulsion from the College. This conference will result, as well, in a letter to the student, requiring that a behavioral change must occur in the stated areas within a specified time frame if expulsion is to be avoided.

At the end of the specified time frame, those interacting with the student in the area of the violation will be asked to supply written reports, and a meeting of the Disciplinary Committee will be convened. At this meeting a final decision will be reached regarding the student's continuing status in the College and on what official terms. In the event of a determination for expulsion, the student will receive an official letter from the Disciplinary Committee announcing the decision, and all faculty members, staff and students of the College will be notified. The dismissed student must turn in College property - keys, library books, etc., is removed from the E-Mail server, and the scholarship providers are notified.

If ethical or moral misconduct has occurred and is particularly egregious, the student is immediately suspended. If a consultation confirms the behavior, the student is expelled and the above described communication process to administration, faculty, staff, students and scholarship foundation is applied.

Sexual harassment, which usually involves persons of unequal power, authority, or influence is particularly abhorrent and will incur a response of the utmost seriousness. Members of the Frankel College are encouraged to file complaints about sexual harassment with the appropriate administrative office of the College, or with appropriate law enforcement officials. Sexual harassment will not be tolerated and can result in suspension or expulsion.

Guidelines For Masorti Religious Observance

Zacharias Frankel College is under the religious supervision of the Ziegler School of Rabbinic Studies, American Jewish University, and thus follows its Guidelines for Religious Practice, as excerpted below:

Introduction

Judaism is a millennia-old love affair between God and the Jewish people, taking the form of a *brit* (covenant). As with any committed relationship, proper intention (*kavanah*), while essential, is not sufficient by itself. For the relationship to flourish, our commitment must manifest itself in deeds, in *mitzvot*. Conservative Judaism recognizes the important role that religious practice plays in the lives of individual Jews. We strengthen our relationship to God through the mitzvot. The mitzvot unite the Jewish people around the world and across the ages, forging us into a people with a purpose: Conveying God's insistence on justice and compassion, heightening our sensitivity to the aspirations and needs of all humanity and all of God's creation. These guidelines reflect the religious mandates of Judaism. They are obligatory for students of the Zacharias Frankel College.

You have embarked on a path of learning, leadership, opportunities and responsibilities. We would like to spell out how we understand some of those opportunities as they relate to religious practice. It is our hope that *ta'amei ha-mitzvot* - the meaning underlying the commandments - will be as important a part of your religious odyssey as the doing of the *mitzvot* themselves. For the Zacharias Frankel College community, the parameters of halakhic practice are established by the Committee on Jewish Law and Standards (CJLS) of the Rabbinical Assembly and the CJLS's decisions will undoubtedly guide your own practice as well. A comprehensive Conservative guide for halakhic behavior is Rabbi Isaac Klein's *A Guide to Jewish Religious Practice*, a book that serves as the basis for Conservative/Masorti students' practice, particularly in areas such as Shabbat and *kashrut*. The Dean of the Zacharias Frankel College, in consultation with the rabbinic leadership of the Rabbinical Assembly, Europe, is the Mara D'Atra for the Frankel College.

Shabbat and Holy Days

Shabbat is particularly precious to Jews. Jews express the sanctity of Shabbat primarily through the performance of the imperative commandments that have for centuries filled Shabbat with ritual and joy, and through the prohibition of *melakhah* (commonly, but inadequately, translated as "work"). Rabbi Klein's description of halakhic Shabbat observance, (pages 78-94) will prove very helpful to you. He addresses many of the issues concerning carrying, *muqtseh*, *shevut*, traveling, the use of fire, electric lights and automatic devices, the preparation of food, and use of electrical appliances. Driving on Shabbat and Yom Tov should be avoided, except in situations of Pikuach Nefesh, risk or potential risk to life. Wherever at all possible, rabbinical students are expected to walk as a way of experiencing *Oneg Shabbat* to its fullest. Where this is not possible, the use of public transport with a prepaid ticket may be permitted, especially in places where there are no electronic checks, but local rabbinic authorities and those of the College should be consulted.

As it does with Shabbat, the Zacharias Frankel College community delights in the observance of the Festivals and other Jewish holy days. Although carrying and cooking (for consumption on the Festival) are permitted on *Rosh Ha-Shanah, Sukkot, Pesach* and *Shavuot*, all other Shabbat restrictions apply. We observe *Yom Tov Sheni*, even for Israeli students who are in this country temporarily. Details of Festival observance can be found in Klein, pages 96-102.

Kashrut

All rabbinical students are *shomrei kashrut*. This includes keeping a kosher home and refraining from eating non-kosher food outside of your home. Regarding eating food outside the home, there is a range of Masorti/Conservative opinions about what constitutes permitted practice, with some prohibiting eating in non-kosher restaurants, some eating out only cold foods, and others permitting cooked dairy and *pareve* meals. Students are encouraged to be sensitive to the kashrut practices of other students, and to accommodate those practices when planning communal celebrations. European cities have very differing opportunities for eating kosher food out. Where kosher restaurants are available locally, these should be the first option; where they are not, vegetarian restaurants should

be the second choice; where neither exist, those students who do eat out should take care to ensure that the ingredients in the food they order are not offensive to kashrut. For a practical guide to kashrut, see Samuel Dresner and Seymour Siegel's *The Jewish Dietary Laws*. Isaac Klein's book is also helpful (pages 359-378).

Tefillah

Tefillah is a central component of our religious and spiritual life. Rabbinical students daven three times a day, and participate in religious life on campus and in local communities, both on weekdays and on Shabbat. Blessings before and after all meals, as well as other appropriate blessings throughout the day, are important elements of our liturgy as well.

Middot Tovot

Judaism is profoundly concerned not only with ritual and learning, but equally with issues of character, integrity, decency and lovingkindness. Without these inner virtues and acts of caring, ritual observance becomes offensive to God. To function as Jews, let alone as Rabbis, *mentschlikhkeit* is an absolute requirement, and compassion, decency, honesty, modesty, kindness, gentleness and openness are prerequisites to religious observance. In the Frankel College community we understand that *mitzvot bein adam le-havero* (interpersonal commandments) are no less commanded than *mitzvot bein adam la-Makom* (ritual commandments). The *halakhot* regarding speech, *tzedakah* and respect for others are all critical to living as religious Jews.

Rabbinical students are perceived as religious leaders and role models from the very beginning of their training, and as such, need to model the values which our God calls us. In that regard, intentionally hurtful speech, whether in the other person's presence or behind his or her back, as well as deliberate plagiarism in writing, are incompatible with the values and calling of the rabbinate.

Appropriate Attire

It is expected that the students dress appropriately at all times and professionally at the proper occasions. Students are recognized in public as representatives of Zacharias Frankel College.

Family Issues

As described in the Ziegler School of Rabbinic Studies website, rabbinical school is a life-transforming experience. All rabbinical students undergo profound changes during their rabbinical training. For this reason, married students and those in committed relationships should share as much of their spiritual and communal journey with their spouses/partners and children as possible, both for the sake of family relationships, and in preparation for a communal role which inevitably affects the whole family to a significant degree.

Just as rabbis are models of Jewish observance and values, so too, the rabbinic family often is seen as a standard of Jewish family life within the community. The Jewish tradition emphasizes the importance of marriage/consecrated unions between Jews (straight or gay). Dating and/or marriage outside the faith is, therefore, seen as incompatible with the leadership role of a rabbinical student or rabbi. While we certainly believe that students have a right to make private and personal decisions about a wide variety of issues, living arrangements are inherently public, and, therefore, require a heightened sensitivity and awareness of the religious messages we communicate.

Mikveh

There is a mikvah in Berlin, which is available for all students, male and female, to use for *taharat ha-mishpakha* or for spiritual expressions of renewal. (Mikva'ot are also available in Paris, London and many other European cities.)

A Final Word

We not only respect, but also rejoice in the unique gifts and qualities of each of our students. We also understand that each of us has deeply personal ways of expressing our commitment to God and to Jewish tradition. Yet, when all is said and done, the Zacharias Frankel College is both a university and a community. For Jews, community is also essential. We learn together and grow in observance as a community that is open, honest, searching and supportive.

Communal standards of observance strengthen our own personal commitments and prepare us all for the work we will do as Rabbis. The College's fun-

damental commitment is to ensure that the *brit* between God and *Am Yisrael* flourishes. We are devoted to producing outstanding compassionate, learned, and inspirational rabbinic models who will be able to add to the greatness of Torah in the challenging decades ahead. We are also committed to our students. The Faculty is there to help and support students and to encourage them in all areas of their personal development. We want to enable them to graduate from the Zacharias Frankel College with the faith, knowledge, and passion that will enable them to commit their lives to the service of God, Torah, and the Jewish people.

List of Weblinks

⟶ Zacharias Frankel College
⟶ Ziegler School of Rabbinic Studies
⟶ Masorti Olami
⟶ Masorti Bet Din
⟶ Conservative Yeshiva
⟶ Abraham Geiger Kolleg
⟶ University of Potsdam / School of Jewish Theology

Notes