

## **Desired Learning Outcomes for HUC-JIR Rabbinical Students**

As a learning-centered institution, HUC-JIR is committed to articulating desired learning outcomes for its graduates. These outcomes cut across all aspects of rabbinical education and formation at HUC-JIR, including classroom and co-curricular learning, and the wide range of fieldwork experiences. The learning outcomes take a holistic approach, relating to the knowledge, practice, spiritual life, and dispositions of rabbis. They are intended to serve as a guide for prospective and current students, faculty, alumni, fieldwork supervisors, and employers. In using the term “desired learning outcomes,” we mean to convey a sense of aspiration rather than expectation. HUC-JIR aims to be an incubator that nurtures and challenges every aspect of a rabbi-in-formation. We recognize the uniqueness of each of our students, and we are committed to diversities within our sacred learning community. We hope that all rabbis will continue to grow as lifelong learners of Torah in the broadest sense, returning to this document as a source of guidance and inspiration.

### **Section 1: Interpreter of Text and Culture**

An HUC ordained rabbi will be able to:

#### **1. Competencies**

- a. Read aloud and translate a range of Jewish textual sources in Hebrew and Aramaic using recommended resources.
- b. Teach and transmit the content and contexts of Jewish texts, traditions, ethics, theology, and history to diverse audiences.
- c. Translate, interpret, and communicate Jewish sources in meaningful ways for contemporary Jewish life.
- d. Participate in both traditional and contemporary modes of worship and ritual.
- e. Facilitate, as a solo practitioner and in partnership with others, worship with skill, fluency, and artistry.

#### **2. Literacies**

- a. Use the tools and methods of critical scholarship to study and analyze a range of texts, focusing on main themes and issues.
- b. Articulate how and why Jewish thought and practice have changed over time.
- c. Trace the evolution of Jewish history and culture in North America and other global Jewish communities.

#### **3. Commitments**

- a. Embody an ongoing commitment to lifelong study and active engagement in Jewish practice and communal life.

### **Section 2: Personal Integrity**

#### **4. Competencies**

- a. Serve as a rabbi with an understanding of and commitment to live by the CCAR Code of Ethics.

- b. Exemplify integrity as exemplified by the mishnaic concept of a תלמיד חכם/*talmid chacham* (learned person) and expressed by the values of Reform Judaism.
- c. Harness the reflective capacity, discipline, and awareness that each of us is an imperfect being with the understanding that the process of תיקון/*tikkun* (repairing) is both internal and external.

#### **5. Literacies**

- a. Acquire a command of Jewish texts, values, and practices that guide their personal life and inform their stances on issues of significance to the Jewish People and humanity.
- b. Develop a network of spiritual and ethical mentors, colleagues, and communities that aspire to study and enact sacred Jewish values.

#### **6. Commitments**

- a. Demonstrate a commitment to inclusivity, pluralism, and diversity, treating all members of the community with respect.
- a. Exhibit personal, passionate, and enduring commitments to a life of learning, spiritual growth, ethical behavior, and social engagement.
- b. Advocate for Jewish Peoplehood, recognizing points of connection to the wider Jewish story through both time and space.

### **Section 3: Sacred Community Creator and Leader**

#### **7. Competencies**

- a. Articulate a compelling vision for Jewish life informed by a sophisticated understanding of Reform Judaism in relationship to other branches on the tree of Jewish life.
- b. Inspire one's community to fulfill Jewish norms and expectations of social responsibility through acts of loving kindness, the pursuit of social justice, and the commitment to challenge oneself and the community to act in accordance with the highest moral standard.
- c. Navigate the demands of leadership, which include ensuring the institutional budget is aligned with the community's mission and vision.
- d. Supervise, mentor, and collaborate with staff and collegial partners.
- e. Develop a spiritual practice that is personally enriching and contributes to the rabbi's role as a communal worship leader (שליחות ציבור)

#### **8. Literacies**

- a. Articulate, through study and God wrestling, a personal theology grounded in Jewish thought that informs and guides one's conversations with and about God.
- b. Grow, through prayer and contemplative practice, a habit of the soul embedded in a deep, nuanced understanding of engagement with the Divine.
- c. Engage in substantive intra-religious and inter-religious dialogue.
- d. Communicate one's thoughts in speech and in writing through 21<sup>st</sup> century media.

#### **9. Commitments**

- a. Use one's power and authority to embody the Jewish value of working in partnership with the community and the Divine.
- b. Engage in *Tikkun Olam* (Repairing the World), working to fix what is broken in expanding circles from individual communities within North America, Israel and the world.
- c. Take risks as a leader to realize a vision of Jewish life in the 21<sup>st</sup> century and to encourage community members to do the same.
- d. Strengthen connections and cultivate responsibility to *Klal Yisrael* (the Jewish people), to Jews throughout the world.
- e. Act upon a personal relationship to the State and People of Israel, including wrestling with the complexities of what it means for the Jewish people to be powerful and for Israel to be a sovereign state.

#### **Section 4: Comforter and Challenger**

##### **10. Competencies**

- a. Provide pastoral care and counseling guided by Jewish ethics and values and shaped by an understanding of the diversity of human experience and relationships.
- b. Navigate the delicate balance between “afflicting the comfortable” and “comforting the afflicted” by reading the text, subtext and context of interpersonal relations.
- c. Establish genuine relationships and to be fully “present” in the moment to reach and teach people.

##### **11. Literacies**

- a. Maintain current knowledge in the language and study of clinical pastoral education.
- b. Understand and internalize the Jewish and contemporary sources of wisdom and experience that inform a pastoral presence.

##### **12. Commitments**

- a. Respect and accept the power and sacred responsibility rabbis hold in having a profound and meaningful impact on individuals and families throughout the lifespan and at peak and valley moments in their lives.