



Neshama: Association of Jewish Chaplains

Doing G!d's Work With Our Own Hands

CERTIFICATION HANDBOOK

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WELCOME TO THE NAJC CERTIFICATION PROCESS

INTRODUCTION:

By pursuing Board Certification through Neshama: Association of Jewish Chaplains (NAJC), you are signifying your intent to abide by the high standards established by NAJC and the cognate chaplaincy groups of National Association of Catholic Chaplains (NACC), Association of Professional Chaplains (APC), Association of Clinical Pastoral Education (ACPE), and Canadian Association for Spiritual Care (CASC). A NAJC board certified chaplain is defined as “a Jew who has demonstrated professional excellence as a chaplain and commitment to Torat Yisrael and Klal Yisrael, has completed eligibility requirements, is approved by the Commission of Certification, and confirmed by the Board of Directors of Neshama: Association of Jewish Chaplains.”

This manual is the official guide to the application and procedures necessary to attain and maintain board certification. This revised Certification Handbook is consistent with the “Common Standards” as set by the above strategic partners, and, in addition, contains requirements specific to becoming a NAJC Board-certified chaplain.

The Certification process encompasses two components in order to become Board Certified: written documentation and an appearance before a panel of Board-Certified Chaplains. Please review this handbook carefully and complete the Application fully with all supporting documentation. The NAJC National Office will need to receive your written submission no later than 2 months before you plan on meeting with a Certification panel. On behalf of the Certification Commission, we extend best wishes to you for professional fulfillment.

I. Pre-Requisites for Certification as a Jewish Board-Certified Chaplain

A. Educational Pre-Requisite

1. Have completed an undergraduate degree from a college, university, or theological school accredited by a member of the Council for Higher Education Accreditation (www.chea.org); and a graduate-level theological degree from a college, university or theological school accredited by a member of the Council for Higher Education Accreditation. Equivalencies for the undergraduate and/or graduate level theological

degree will be granted by NAJC according to established guidelines as listed in [Appendix B](#).

2. Provide documentation of a minimum of four units of Clinical Pastoral Education (CPE) accredited or approved by the Association for Clinical Pastoral Education (ACPE), by programs that were accredited by the former United States Conference of Catholic Bishops Commission on Certification and Accreditation (USCCB/CCA), or the Canadian Association for Spiritual Care (CASC/ACSS). Equivalency for one unit of CPE (two units in CASC) may be considered [See [Appendix B](#) for definition and procedure].

B. Chaplaincy Work Experience

Have completed 2,000 hours of professional chaplaincy work after completing the 4 units of CPE. Provisional Certification can be granted if this requirement is not yet attained as long as the candidate is deemed to meet all the other pre-requisites, and competencies. Full Certification will then be granted if the requisite 2,000 hours are met within 2 years of meeting with the Certification Panel. A letter from the Chaplain's supervisor must attest to the completion of the 2,000 hours of professional chaplaincy work.

C. The Candidate must be of the Jewish faith

It is the policy of Neshama: Association of Jewish Chaplains that any candidate currently engaged, married, or partnered/committed to a person who is not Jewish by birth or by conversion will not be certified by NAJC. Therefore, no person currently in the aforementioned circumstance shall be accepted to the certification process of NAJC. The Chair of the Certification Commission is available to explain this policy to a Candidate upon request.

II. Application Process

The Application process includes written documentation as described below as well as meeting with an Interview Panel, either in-person or virtually. The Candidate needs to have met the Pre-Requisites for Certification as well as meet all 38 Competency Standards as outlined in Section X in order to become a NAJC Board Certified Chaplain. These standards can be evidenced in the written documentation and/or during the Interview Panel.

1. The Candidate will contact the NAJC Office to indicate the intent to pursue Certification. The NAJC Office will respond by opening a workspace at www.NAJC.member365.com in the Candidate's name after a non-refundable application fee of \$300.00 has been paid.

2. The Candidate will submit a completed application form with all supporting materials in PDF format to the workspace. Once this is accomplished and the candidate notifies the Certification Chair that the application is uploaded and complete, an Interview Panel will be scheduled to meet between 6-8 weeks from notification. A non-refundable Interview fee of \$300.00 will be paid online at www.NAJC.member365.com no later than two weeks before the interview.

3. The Certification Chair will notify the Candidate of the names and e-mail addresses of the Interview Panel, which shall include the chairperson, presenter, and one or three other members, and the date and location of the interview.

4. The Presenter will send a Presenter's Report no later than one week before the Interview Panel, which will include an analytical summary of the written documentation, with a checklist of which Competency standards the Presenter believes have been met through the written documentation as well as clarifying questions for the candidate and Interview Panel to explore further.

5. At the conclusion of the interview process, the Candidate's materials are archived on www.NAJC.member365.com.

III. Procedural Steps for Completing a Certification Application

The Candidate must submit the following items to the workspace on www.NAJC.member365.com (click [Appendix A](#) for checklist). Please use the checklist to make sure you do not miss any items. Submit all materials in your workspace on www.NAJC.member365.com. Nothing will be accepted on paper. Incomplete workspaces can lead to disqualification for a panel.

This workspace is accessible to you until you have notified the office and the Certification Commission Chair that you are ready to meet with the Interview panel, and then will be accessible only to your panel members, the office, and the Chair of the Certification Commission.

- All materials must be submitted in PDF format. The workspace can only accept PDFs for uploading.
- Number submissions according to the item numbers on the checklist.
When you create the PDF, save it as the item number and title of the item (e.g. # 1a Application, etc.) so it will be easy for the Panelists to access and evaluate the varying documents.
- The Spiritual Autobiography as well as the Competency Essay should not exceed 10 pages double-spaced each with one-inch margins and 12 point font on 8 1/2 x 11 paper.

IV. Guidelines Regarding the Certification Interview Panel

After the candidate has completed and uploaded the written documentation as part of the pre-requisite Checklist, the candidate will be invited to meet with a panel of NAJC Board Certified Chaplains to discuss and clarify the competencies as a way of indicating their integration of the theoretical material and their ability to meet the standards of being a Board Certified Chaplain. The Certification Commission Chair, Panel Chair and Presenter will access all materials submitted by the candidate as soon as practicable, but in no case less than one month before the interview.

The other Panel Members will access

- the completed application form,
- the autobiography
- two (2) recent pastoral encounters (verbatim)
- the essay demonstrating Qualifications
- statement of the candidate's present activities in the Jewish community.

The Presenter will circulate the Presenter's Report to the candidate, the Certification Commission Chair and other Panel members as soon as practicable, but no later than one week before the interview.

All materials and discussions are confidential and any Candidate's materials that was accessed or printed by the Interview Panelists are to be destroyed or deleted at the conclusion of the process; the workspace and results will be locked and available only to the NAJC Office and Certification Commission Chair.

A. Structure of the Panel

1. The Interview Panel will be comprised of either 3 or 5 Board Certified Chaplains. The majority of members of a Certification Interview Panel (hereinafter "Interview Panel") must be NAJC Board-Certified chaplains. Other qualified individuals may serve at the discretion of the Certification Commission Chair. Every effort will be made in constituting an Interview Panel to have the candidate's identified movement within Judaism, as well as gender and work modality, represented.

2. The Certification Commission Chair will appoint a Chairperson for the Interview Panel whose role it is to conduct the Interview. After the Interview, the Panel Chairperson will immediately convey the results of the Interview to the Certification Commission Chair.

3. A Presenter, selected by the Certification Commission Chair from the members of the Interview Panel, will prepare a Pre-Interview Report based upon all submitted materials. This Presenter's Report will contain a summary of the candidate's application and supporting documents and also include questions to the candidate that may be used by members of the Interview Panel. It will include the checklist of which competencies the Presenter believes to have been met through the written documentation. The other Panel members have the right to disagree with this determination when they can offer evidence to support their concerns. The Presenter's Report shall be available to the candidate and members of the Interview Panel as soon as practicable, but not less than one week before the Interview.

B. The Interview Process

1. The Interview Panel shall meet between 15 minutes to 1/2 hour before the Interview to review the form and content of the Interview.

2. The Interview shall extend for approximately one hour.

3. The Interview shall be conducted in a manner that will be respectful and of positive help to the candidate.

4. The candidate will be interviewed on aspects of the submitted documentation, Presenter's Report, and whether the candidate fulfills the Competencies for Certification.

5. At the conclusion of the interview, the Panel, temporarily excusing the candidate, will then have time to discuss the Interview, using the checklist of the Standards as the basis for the discussion as to what their status will be.

a. A majority vote of the Interview Panel will constitute its decision. For a five-member panel, a vote of three for any of the three possible options will prevail. For a three-member panel, a vote of two for any option will prevail.

b. At the end of the discussion, as determined by the Interview Panel Chairperson, the Competency checklist will be consulted in order to determine as to whether all the

Competency standards have been met. While deference will be given to the Presenter's Report vis-a-vis the competencies, Panel members have the discretion to question the Presenter and determine whether or not a specific Competency standard was actually met through the written documentation.

- c. At the conclusion of the vote and count of the Competency Standards met/unmet, the Panel will complete a written report of the interview process as experienced by the interview team, which will include their decision and any follow-up recommendations. The Interview Feedback Form includes a summary of the vote action taken by the committee and the signatures of all members of the committee. The options are:
 1. Recommend with Suggestions;
 2. Provisional Certification (either because of lack of the 2,000 required hours or because of not meeting up to 8 Competencies, (all the PPS Competencies must be met), and;
 3. Not Recommended, either with the recommendation of a Subsequent Appearance or Certification Not Recommended. The competencies not met will be included with educational feedback will be included in the report.
- d. 6. After the Panel has written the Post Interview Feedback form, the candidate will be invited back in and informed of the essence of the discussion and the result of the vote. The post-interview discussion should not exceed 45 minutes.

V. Possible Panel Recommendations

Provided below are the possible recommendations, and explanation of each, that the Certification Panel may make for each candidate immediately following his or her interview.

- A. Certification as a Board-Certified Chaplain Recommended – If all 38 Professional Chaplaincy Competencies are met in writing, and/or orally and the candidate has the required number of work experience hours.
- B. Provisional Board-Certified Chaplain Status Recommended
 1. If the candidate meets at least 30 of the 38 NAJC Professional Chaplaincy Competency Standards **including all eleven (11) of the Section III: Professional Practice Skills (PPS: 1-11)**. The candidate will need to appear before another Panel, at no additional cost, to address the

Competencies that were not met. The Candidate has two years within which to demonstrate their meeting the Competency Standards in order to become fully Certified. They will need to write a new Competency Essay addressing the Competencies that were not met as well meet with a Second Panel to address those specific Competencies. If, at that point, they do not meet the Standards, their Provisional Certification is revoked, and they will need to complete a full application if they want to be re-considered for Board Certification.

2. If the candidate has not completed 2,000 hours of work experience as a chaplain. The candidate will need to complete the required hours within a two-year period and provide proof of work experience through a supervisor's letter documenting their hours of work to the NAJC Office. If this is not accomplished, the Provisional Certification is revoked, and they will need to re-apply with a full application.

3. There are no additional fees for individuals who have attained Provisional Board-Certified status.

C. Certification is not recommended but Subsequent Appearance Only Recommended – If the candidate has not demonstrated all Competencies related to Section III: Professional Practice Skills (PPS: 1-11) and/or has demonstrated between 30-38 Professional Chaplaincy Competencies, the candidate will need to appear before another PANEL within two years to address the Competencies that were not met in order to be granted Board Certification.

D. Certification is not recommended

If the Panel determines that the candidate has not demonstrated sufficient knowledge, understanding and integration of the Professional Chaplaincy Competencies and or if the Panel determines the candidate would be better served by resubmitting written materials and taking more time to complete the certification process if the candidate chooses to do so,

The candidate must resubmit all materials and meet another NAJC Certification Panel to demonstrate the Competencies and pay the application and interview fee.

E. The NAJC Board will vote on the Recommendation of the Interview Panel at their next board meeting and the Candidate will then be notified of the final decision.

VI. Appearance before a Second Interview Committee

A candidate who has not been recommended for certification may request to have a second interview after attending to the recommendations of the original panel. The candidate and any initial interview committee members may communicate after 30 days of the initial decision.

There is no application fee, but a new Interview Fee must be paid before the second interview for a subsequent appearance by a candidate who was not recommended for Certification.

VII. Reciprocity

Jewish certified ACPE or CASC supervisors, who meet all other NAJC certification standards without the request for any equivalencies in lieu of the requirements for Jewish education and 2,000 hours of professional chaplaincy employment, may request reciprocal board certification from NAJC. Such individuals need to complete the certification face sheet, document their standing as ACPE supervisors as well as their Jewish education and work experience and paid membership in NAJC. They must submit either an essay on JCP01-JCP07 to be read by the Certification Commission Chair and 2 members of the Certification Commission or address these Qualifications orally with the Certification Commission Chair or a Chair appointed designee.

Board Certified Chaplains who are Jewish and received their Board Certification from one of our strategic partners (APC, ACPE, NACC, NAVAC and CASC) may apply for reciprocal certification. They must submit proof of Board Certification and either an essay on JCP01-JCP07 to be read by the Certification Commission Chair and 2 members of the Certification Commission or address these Qualifications orally with the Certification Commission Chair or a Chair appointed designee.

VIII Equivalencies. (Click [Appendix B](#) for Equivalencies Worksheets)

A. OFFICIAL STANDARD:

The official Standards of Neshama: Association of Jewish Chaplains require:

- Bachelor's Degree,
- Graduate Theological Education Degree, through participation in a program of ordination or investiture through a seminary whose accreditation is recognized by the Council of Higher Education [CHEA];
- 4 units of Clinical training (CPE);
- 2,000 hours of Professional Chaplaincy upon completion of the 4 units of CPE.

As it is common for Jewish graduate learning to take place outside of the context of the Master of Divinity (MDiv) degree, NAJC also recognizes graduate degrees in Jewish Studies, Rabbinics, Talmudic Studies, Jewish Education, Jewish Communal Service, Masters of Hebrew Letters, Jewish Sacred Music, and Hebrew Bible as meeting the requirement for a graduate degree in a

Jewish subject matter, when granted by an academic institution whose accreditation is recognized by CHEA.

Graduate degrees from CHEA recognized institutions of higher education that are in a related subject not specified herein may be approved at the discretion of the NAJC Certification Commission or their appointed representative. An education equivalency worksheet will be submitted and if approved, the candidate will upload it to their workspace. [[Appendix B](#)]

Recognition of graduate education from a non-CHEA recognized institution of higher education may be recognized through applying for an Education Equivalency, as outlined in [Appendix B](#).

NAJC recognizes that there are different pathways to achieve competency and therefore, these may be substituted through requesting equivalencies:

B. ALTERNATIVE PATH TO ACHIEVE STANDARDS FOR CERTIFICATION - EQUIVALENCIES

The Equivalency sub-committee of the NAJC Certification Commission is responsible for ascertaining the legitimacy of any equivalencies requested. Questions concerning equivalencies or meeting basic requirements may be addressed to the Chair, Certification Commission.

1. DEFINITION OF AN EQUIVALENCY

An “Equivalency” indicates a form of education or training that varies from the usual route to competency measured by NAJC Standards but has enabled the individual in the judgment of the Commission of Certification to achieve the level of theological education, clinical training, and/or pastoral experience which meets the requirements of the Standards.

C. REQUIREMENTS FOR EQUIVALENCY DOCUMENTATION

The candidate is responsible for documenting the manner in which equivalencies meet the Standards. The appropriate Equivalency Worksheet, as outlined below for each Equivalency requested (see Appendix B) should be filled out, submitted and approved before the Candidate is approved to meet with a Certification Panel.

D. TYPES OF EQUIVALENCIES

1. BACHELOR’S DEGREE EQUIVALENCY

Required documentation when requesting an equivalency for a bachelor’s degree: Document that an equivalency for a Bachelor’s Degree has been approved for the candidate by a theological

school that is accredited by a member of the Council for Higher Education Accreditation (www.chea.org). Otherwise, you will need to fill out the Educational Equivalency Worksheet in [Appendix B](#).

2. GRADUATE THEOLOGICAL EDUCATION DEGREE EQUIVALENCY

Candidates seeking Education Equivalency who have not received ordination/semicha or cantorial commission are required to demonstrate 72 credit-hours of graduate-level work in Jewish subject matter. Specifically, the candidate must demonstrate proficiency in the following core areas: liturgy, Hebrew calendar/lifecycle rituals, halakha, Jewish bioethics, and Jewish theology/philosophy especially as they relate to existential issues of illness, death, dying, and bereavement.

Equivalency credit for graduate theological education is granted under the following guidelines:

a. A transcript of courses taken from a CHEA recognized institution and a diploma indicating completion of the degree.

b. Degrees/courses from non-CHEA recognized institutions are given full credit hours when the candidate or Candidate can document that the professor's qualifications and course content are up to CHEA standards.

c. Graduate level continuing education and other educational experiences are given credit hours at the rate of one credit hour per one hundred contact hours.

If the institution does not submit transcripts and/or credit hours, it is upon the candidate to submit a comprehensive statement outlining the nature of study, along with supporting documents, including a letter affirming the candidate's enrollment in said institution. If this course of study culminated in a rabbinical ordination, a copy of the ordination statement (in English or Hebrew) should be submitted.

3. CPE TRAINING EQUIVALENCY

Board Certified Chaplain candidates may only request one of the four ACPE-approved CPE units required as an equivalency. Not more than one unit of CPSP clinical training can be substituted for one of the ACPE CPE units. One unit of CPE will also be granted to those who have completed a Pastoral Counseling or other parallel clinical based pastoral education program. Refer to the Clinical Pastoral Education (CPE) ([Appendix B](#)) Equivalency Instruction Sheet when preparing your equivalency materials.

4. ONE-YEAR WORK EXPERIENCE EQUIVALENCY

The one (1) year work experience requirement is met by candidates when a substantial part of their duties include ministry commonly performed by chaplains in specialized settings and the

chaplain has worked the equivalent of one year full-time or 2,000 hours. Work experience begins after completion of four units of CPE and apart from clinical training or residency. Work experience must be paid, supervised experience; volunteer hours are not accepted.

NAJC will recognize 300 hours of clinical work, after the completion of the 4 units of educational CPE. Documentation needs to be submitted by the educator attesting to the 300 hours of clinical work in connection with the fellowship or further CPE training.

IX. Mentorship

It is strongly encouraged that a Candidate work with a mentor to prepare for the Certification process. While the Candidate can work with anybody with whom they feel comfortable, the Certification Commission recommends that the Candidate work with a mentor that has undergone specific training through the Commission because they are most familiar with the process and requirements necessary for Certification. If a Candidate does not receive certification, the mentor is not held responsible and cannot be the reason for an appeal, unless the actions or recommendations were of an egregious nature and can be documented

X. Appeals. (Click [Appendix C](#) for the Appeals Process)

A. Purpose of an Appeal

NAJC depends upon the professional and prudent judgments of its Certification Commission and Interview Committees to conduct the process and render recommendations or decisions regarding certification. However, in cases where a Candidate feels that standards were violated, which resulted in a negative certification recommendation/decision, the Candidate is ensured of the right to an orderly appeals procedure.

B. Principles of an Appeal

In the process of certification, a Candidate shall have a right to an orderly and complete review of a negative recommendation/decision.

An appeal is a review of a negative recommendation/decision regarding certification. An appeal must be based on the grounds that such recommendation/decision was in disregard or in violation of the NAJC Standards for Certification.

XI. Competency Standards (Click [Appendix D](#) for Writing Guide for Qualifications)

Section I: Integration of Theory and Practice

The candidate for certification will demonstrate the ability to:

ITP1: Articulate an approach to spiritual care, rooted in Jewish tradition that is integrated with a theory of professional practice.

ITP2: Incorporate a working knowledge of psychological and sociological disciplines and Jewish and other religions' beliefs and practices in the provision of spiritual care.

ITP3: Incorporate the spiritual and emotional dimensions of human development into one's practice of care.

ITP4: Incorporate a working knowledge of different ethical theories appropriate to one's professional context.

ITP5: Articulate a conceptual understanding of group dynamics and organizational behavior.

ITP6: Articulate how primary research and research literature inform the profession of chaplaincy and one's spiritual care practice.

Section II: Professional Identity and Conduct

The candidate for certification will demonstrate the ability to:

PIC1: Be self-reflective, including identifying one's professional strengths and limitations in the provision of care.

PIC2: Articulate ways in which one's feelings, attitudes, values, and assumptions affect professional practice.

PIC3: Attend to one's own physical, emotional, and spiritual well-being.

PIC4: Function in a manner that respects the physical, emotional, cultural, and spiritual boundaries of others.

PIC5: Use one's professional authority as a spiritual care provider appropriately.

PIC6: Advocate for the persons in one's care.

PIC7: Function within the NAJC Code of Ethics

PIC8: Communicate effectively orally and in writing.

PIC9: Present oneself in a manner that reflects professional behavior, including appropriate attire, and grooming.

Section III: Professional Practice Skills

The candidate for certification will demonstrate the ability to:

PPS1: Establish, deepen and conclude professional spiritual care relationships with sensitivity, openness, and respect.

PPS2: Provide effective spiritual support that contributes to well-being of the care recipients, their families, and staff.

PPS3: Provide spiritual care that respects diversity and differences including, but not limited to culture, gender, sexual orientation and spiritual/religious practices.

PPS4: Triage and manage crises in the practice of spiritual care.

PPS5: Provide spiritual care to persons experiencing loss and grief. PPS6: Provide religious/spiritual resources appropriate to the care recipients, families, and staff.

PPS7: Develop, coordinate, and facilitate public worship/spiritual practices appropriate to diverse settings and needs.

PPS8: Facilitate theological/spiritual reflection for those in one's care practice.

PPS 9: Facilitate group processes, such as family meetings, post trauma, staff debriefing, and support groups. \

PPS10: Formulate and utilize spiritual assessments, interventions, outcomes, and care plans in order to contribute effectively to the well- being the person receiving care.

PPS11: Document one's spiritual care effectively in the appropriate records.

Section IV: Organizational Leadership

The candidate for certification will demonstrate the ability to:

OL1: Promote the integration of spiritual care into the life and service of the institution in which one functions.

OL2: Establish and maintain professional and interdisciplinary relationships.

OL3: Understand and function within the institutional culture and systems, including utilizing business principles and practices appropriate to one's role in the organization.

OL4: Promote, facilitate, and support ethical decision-making in one's workplace.

OL5: Foster a collaborative relationship with community clergy and faith group leaders.

Section V: Jewish Professional Qualifications

The candidate for certification will demonstrate:

JPQ1: Familiarity with and ability to integrate sacred Jewish texts and studies with chaplaincy practice (e.g.: Liturgy, Traditional and modern texts, Theology and Philosophy, History, and Hebrew language and literature).

JPQ2: Familiarity with and ability to facilitate and/or officiate at Jewish life cycle events, holidays, and communal observances.

JPQ3: Familiarity with and ability to engage patients, families, and staff of all backgrounds and Jewish identities.

JPQ4: Knowledge of and ability to select a variety of spiritual interventions, including spontaneous prayer and other strategies that closely track the client's spiritual needs during the encounter.

JPQ5: Ability to integrate Jewish theology with pastoral practice. JPQ6: Ability to draw upon the knowledge of Jewish and general resources in one's community and ability to utilize them in one's spiritual-care practice.

JPQ7: Ability to facilitate decision-making skills based on an understanding of Jewish religious and theological values, as well as behavioral sciences, networking and systems thinking.

Appendix A: CERTIFICATION MATERIALS CHECKLIST

Application Materials:

1. Application for Certification and resume or curriculum vitae.
2. Evidence of a bachelor's degree from a college or university that is accredited by a member of the Council for Higher Education Accreditation (www.chea.org) (i.e., copy of diploma or certificate OR copy of transcript).
3. Evidence of ordination, investiture, or equivalent master's level Jewish education (i.e., copy of diploma or certificate, OR copy of transcript).
4. Evidence of membership in a recognized rabbinic/ cantorial organization (e.g., RCA, RA, CCAR, RRA, CCA, CA, ACC) if Candidate is ordained and/or invested.
5. Evidence of one-year full-time supervised professional chaplaincy work experience apart from clinical training or equivalent experience approved by the NAJC Certification Commission. Include evidence of spiritual care functioning in a multidisciplinary setting with colleagues and/or other professional staff or request Provisional Certification pending completion of the hours. A letter from the Candidate's work supervisor verifying current chaplaincy employment.
6. Supervisors' evaluations of the Candidate's four (4) most recent Clinical Pastoral Education (CPE) units or equivalent clinical education and training. A statement should be included that the Candidate has successfully completed and received credit for the unit.
7. Candidate's self-evaluations of four (4) most recent units of CPE or equivalent clinical pastoral education and training.

8. Autobiographical sketch, not more than 10 double-spaced pages of 12 font and one-inch margins. which describes how the Candidate's family, spiritual journey, and life history have influenced his/her vocational choices, goals, formation of pastoral identity, and chaplaincy practice. This paper should include a theory of spiritual care and reflections on Qualifications, strengths, and growing edges.

9. Two recent verbatims, transcripts, or process notes. At least one must be from the Candidate's current work setting which demonstrates the Candidate's proficiency with a patient/client in a clinical setting. While there is no specific format, the Verbatims should include an analysis of the interaction, which includes a spiritual assessment, analysis of your interventions, a sample chart note and an understanding of behavioral and developmental dynamics.

10. Competencies Essay of no more than ten (10) pages, double-spaced, 12 font and 1" margins, demonstrating how the competency standards are met. Include the Competency Standard code number(s) after the vignette or paragraph that speaks to the standard/standards. Standards may also be demonstrated within the Verbatims.

11. Description of current activity within the organized Jewish community.

12. Equivalency approval letter from the Certification Commission or appointed designee for either the educational or the CPE learning experience (if equivalency is requested)

13. Three letters of recommendation to be sent directly to the NAJC office (www.NAJC.member365.com):

1. from the Candidate's work supervisor to whom he/she currently reports

2. from someone in the general community (a peer professional other than a fellow chaplain, e.g., nurse, doctor, social worker with whom the candidate has a working relationship) who knows the Candidate's work as a Jewish chaplain.

3. from an NAJC certified member (other than a or b).

14. A Non-refundable Application fee of \$300.00 submitted on-line at the same time as the Application. There will be an additional non-refundable interview fee of \$300.00 due at the time of the Interview. These fees will not be credited towards annual NAJC dues. All associated costs for certification (including travel, hotel accommodations, etc.) are the responsibility of the

Candidate. There are no scholarships or reductions permitted. NAJC will not reimburse these expenses regardless of the outcome of the interview.

Appendix B: NAJC BCC Education Equivalency Guide & Worksheets

The purpose of the NAJC Education Equivalency Guide is to help a candidate for Board Certified Chaplain (BCC) demonstrate that the candidate possesses the educational equivalent for a bachelor's degree and/or a master's degree. In academic settings a bachelor's degree might be a Bachelor of Arts (BA), Bachelor of Science (BS), or some other bachelor's degree and a master's degree might be a Master of Arts (MA), Master of Education (MEd), Master of Divinity (MDiv), Master of Hebrew Letters (MHL), or some other master's degree. For the purposes of equivalency, candidates are seeking recognition of the equivalent of a bachelor's degree (Bd) and/or master's degree (Md).

A bachelor's degree (Bd) is comprised of at least four years of full-time equivalent college-level work equaling a minimum of 120 credit hours.

A master's degree (Md) is comprised of 40 credit hours of graduate-level work and in the case of a Master of Divinity (MDiv), 72 credit hours of graduate-level work. In Jewish contexts, a Master of Arts (MA) is often earned after two years of full-time graduate learning, followed by additional time learning towards ordination, and the Master of Hebrew Letters (MHL) is earned after three years of full-time graduate learning, followed by additional time learning towards ordination. Candidates seeking Education Equivalency who have received ordination/semicha or cantorial commission are only required to demonstrate 40 credit hours of graduate-level work in Jewish subject matter. Candidates seeking Education Equivalency who have not received ordination/semicha or cantorial commission are required to demonstrate 72 credit-hours of graduate-level work in Jewish subject matter.

Credit-hours are calculated based on the number of classroom hours spent learning during a semester or a quarter. A semester constitutes 15 weeks of learning, and a quarter constitutes 10 weeks. Generally, candidates attended a single class 3 hours per week (e.g., Monday/Wednesday/Friday one hour per day, or Tuesday/Thursday 1.5 hours per day) to earn 3 credits. If the course was 15 weeks long, the candidate earned 3 semester credit-hours and if the course was 10 weeks long, the candidate earned 3 quarter credit-hours.

Questions to help you calculate your classroom hours:

How many hours did your course meet per week? (If the course met in person, this is the number of hours in person per week. If the course met online this is the number of combined hours of asynchronous content and synchronous meetings. If this course was a seder or shiur in yeshiva, this is number of hours per week spent learning in the specific shiur or seder).

How to calculate continuous learning for semester equivalencies.

Step 1: What was the topic or name of the seder or shiur for which you are seeking equivalencies:

Step 2: How many hours did your course meet per week was the above seder or shiur in yeshiva, this is number of hours per week spent learning in the specific shiur or seder named above:

Step 3: How many weeks did you spend studying the shiur? (1 semester = 15 weeks or approximately 3.75 months; 2 semesters = 30 weeks or approximately 7.5 months).

A. NAJC BCC EDUCATION EQUIVALENCY WORKSHEET

Neshama: Association of Jewish Chaplains
3950 Biscayne Blvd. Miami, FL 33137

Candidate's Name:

Date:

Did you receive ordination/semicha or cantorial commission? Yes _____ No _____

Education for which you are requesting equivalency:

Bd (120 credit-hours) _____ Md (40 credit-hours) _____

Md (72 credit-hours) _____

Name of institution you attended:

Address

Phone number

Contact Person

Years you attended _____ to _____

Course/Seder/Shiur Title:

Instructor:

Credit-hours:

Course/Seder/Shiur Title:

Instructor:

Credit-hours:

(Please continue to complete Course/Seder/Shiur Title; Instructor; Credit-hours until you have met the required number of equivalency credit-hours). If your credit-hours are from multiple institutions, please complete the Institution Information section for each institution for which you are seeking an Education Equivalency).

B. NAJC BCC CPE EQUIVALENCY WORKSHEET

Neshama: Association of Jewish Chaplains
3950 Biscayne Blvd. Miami, FL 33137

Candidates who have taken CPE through CPSP, have studied Pastoral Counseling or another master's level education program for pastoral clinical education, may request the equivalent of one unit of ACPE approved CPE to be applied toward the pre-requisite of 4 units of ACPE CPE training. If applying for an equivalency for a CPSP CPE training, please submit the final evaluations for the CPSP units. If applying for an equivalency for another form of pastoral education program, please submit the curricula, transcripts and supervisor evaluations.

C. NAJC BCC WORK EQUIVALENCY WORKSHEET

Neshama: Association of Jewish Chaplains
3950 Biscayne Blvd. Miami, FL 33137

Candidates who have taken advanced CPE training or have completed a specialized CPE program upon completion of the 4 units of Level I and Level II CPE may request up to 300 hours toward the pre-requisite 2,000 hours of work experience. Candidates need to submit a letter from their supervisor attesting to the number of hours that were clinically based as part of their advanced educational training.

Appendix C: Appeals Process

If a Candidate desires to appeal the recommendation/decision of an Interview Panel, the Candidate shall write to the Chair of the Certification Commission within thirty (30) days after

the date of the written notice of the negative action. The specific grounds for initiating the appeal, namely disregard or violation of the NAJC Standards, must be clearly stated in this written request.

The Chair of the Certification Commission will:

Appoint a three-member Certification Appeal Review Team and designate one of them as secretary.

The members of the Certification Appeal Review Team shall have no personal or professional conflict of interest and shall not have participated in the original action. The Candidate has fourteen (14) days to challenge the composition of the Review Team by notifying the Chair of the Certification Commission.

Notify the Chair of the appropriate Interview Panel of the appeal request and composition of the Appeal Review Team.

Notify the Candidate of the three-member Certification Appeal Review Team.

The Chair of the Certification Commission sends to each member of the Appeal Review Team the grounds for the appeal. With the assistance of the NAJC Office, the Chair of the original Interview Panel sends a copy of the Candidate's supportive materials to the secretary of the Appeal Review Team.

The secretary sends one copy of the supportive materials to each of the remaining two members of the Appeal Review Team.

Procedure for Reviewing an Appeal

The Appeal Review Team studies the following:

The Candidate's supportive materials previously submitted to the Interview Panel.

The Presenter's Report.

The Committee Action Report.

The Candidate's written documentation regarding the grounds for an appeal. No other material may be considered by the Appeal Review Team.

After reviewing the materials, the Appeal Review Team shall render a decision to grant or deny the appeal. In the event the appeal is denied, the original Interview Panel's decision is upheld. In

the event that the appeal is granted based upon the findings that the original Interview Panel acted in violation of NAJC Standards for Certification and the Candidate's appeal was filed on the grounds of a procedural infraction of standards, the Appeal Review Team shall report their finding to the Certification Commission Chair. The Chair will invalidate that action and grant another interview to the appellant, which will be viewed as a first certification panel, with no prejudice. Normal and reasonable expenses incurred by the Candidate for the second interview, granted by the Appeal Review Team, will be paid by the NAJC.

The three (3) member Appeal Review Team has sixty (60) days from the initiation of the appeal to review and notify the Candidate of their response.

The decision of the Appeal Review Team is final and binding for NAJC.

Appendix D: WRITING GUIDE FOR COMMON QUALIFICATIONS AND JEWISH QUALIFICATIONS

The following is a writing guide for the Competency Essays to be written by the Candidate in regard to the Common Qualifications for Certification for Professional Spiritual Care (Chaplains). It is designed to give you a clearer understanding behind the meaning for each competency and what your committee members will be looking for when reading your essays.

As you write your essays/Narrative, please keep these thoughts in mind:

1. The Essay(s)/Narrative Statement provide an opportunity for you to articulate the theory (theology) and practice that you have developed through your education, formation, training and experience.
2. Your interview panel will be looking for a balance of theory and practice. What is your understanding of each of the Qualifications and then how do you apply it to your provision of spiritual care? Be clear in your working definition of each and then give examples to demonstrate them.
3. Writing your essays is not a time to be shy about your competence. Let your committee/interview team know that you demonstrate these Qualifications. If you don't tell the committee, then they will determine you do not understand the Qualifications and/or you are not demonstrating them. Claim your strength and value as a quality spiritual care provider!

Section I: Integration of Theory and Practice Qualifications

The primary emphasis of these Qualifications is your theory and its congruence with your provision of spiritual care. Numbers in parentheses following each competency denote ACPE Outcomes that support the Qualifications.

The candidate for certification will demonstrate the ability to:

ITP1: Articulate an approach to spiritual care, rooted in one's faith/ spiritual tradition that is integrated with a theory of professional practice. (ACPE Outcomes 311.1, 312.1)

What are the roots and foundation of your faith/spiritual tradition? Demonstrate how you integrate these theoretical beliefs in your practice of spiritual care.

ITP2: Incorporate a working knowledge of psychological and sociological disciplines and religious beliefs and practices in the provision of spiritual care. (ACPE Outcomes 311.2, 312.2, 312.3, 312.4)

Psychology and sociology inform what professional spiritual care providers understand and how they practice. What are the psychological and sociological theories and insights that influence and support what you do within the context of spiritual care? Demonstrate how you integrate these key theories in your spiritual care.

ITP3: Incorporate the spiritual and emotional dimensions of human development into one's practice of care. (ACPE Outcomes 311.7, 312.2, 312.4)

The cognitive, emotional, social, and spiritual dimensions and needs of individuals evolve as they progress through each stage of human development. Spiritual care providers relate in distinct ways with children and adults. How do you understand those differences? How do you as a spiritual care provider adapt your practices in light of those differences?

ITP4: Incorporate a working knowledge of different ethical theories appropriate to one's professional context. (ACPE Outcome 312.2)

How do you understand the commonly used principles of ethics – personal, religious, organizational, situational, medical, etc.? What ethical theories do you draw from that inform your spiritual practice? Demonstrate, using examples from your professional context, how you incorporate these theories in your spiritual care.

ITP5: Articulate a conceptual understanding of group dynamics and organizational behavior.

Essential to the provision of effective spiritual care is the understanding that people interact with others differently depending on the dynamics, size, and focus of the group in the contexts in which they are located. What concepts and theories have been useful to you in understanding how people interact in family systems, group settings, interdisciplinary teams, and organizations?

Articulate your understanding of how relational dynamics impact people's behavior in both group and organizational settings.

ITP6: Articulate how primary research and research literature inform the profession of chaplaincy and one's spiritual care practice. (ACPE Outcome 311.6)

Spiritual care providers integrate research literacy and may conduct research to ensure that their spiritual care is current and innovative in their practice. Demonstrate through examples how you are utilizing current research literature in your spiritual care practice and work with interdisciplinary team members. If applicable, what primary research have you participated in and what were the key findings? How are you integrating your findings in your spiritual care practice?

Section II: Professional Identity and Conduct Qualifications

The primary emphasis of these Qualifications is your understanding of your professional identity and how it influences your conduct as a spiritual care provider. Numbers in parentheses following each competency denote ACPE Outcomes that support the Qualifications. The candidate for certification will demonstrate the ability to:

PIC1: Be self-reflective, including identifying one's professional strengths and limitations in the provision of care. (ACPE Outcomes 311.2, 311.9, 312.1, 312.6, 312.9)

Being self-reflective — including awareness of our strengths and limitations — is critical in the provision of spiritual care. What are your self-perceived strengths and how do these contribute your provision of spiritual care? How do you adapt, manage, or work through your self-perceived limitations? Provide examples of how you assess and self-supervise these tendencies in your professional practice.

PIC2: Articulate ways in which one's feelings, attitudes, values, and assumptions affect professional practice. (ACPE Outcomes 311.1, 311.2, 312.1, 312.6, 312.9)

Your feelings, attitudes, values, and assumptions impact the way you assess, make meaning, connect with, and provide care to others. Identify your understanding of feelings, attitudes, values, and assumptions as it relates to your spiritual care. Demonstrate using examples how you assess and evaluate these concepts' impact on your spiritual care. How do you use them as resources to provide competent spiritual care?

PIC3: Attend to one's own physical, emotional, and spiritual well-being. (ACPE Outcomes 311.3, 311.9, 312.5, 312.7, 312.9)

In order to provide effective spiritual care for others, you must practice holistic self-care. Discuss using examples from your professional context how you attend to your own physical, emotional,

and spiritual well-being. What is your practice of self-care? Demonstrate how your personal practice of self-care impacts your ability to care for others more competently in your professional practice.

PIC4: Function in a manner that respects the physical, emotional, cultural, and spiritual boundaries of others. (ACPE Outcomes 311.2, 311.7, 312.2, 312.3, 312.4, 312.6)

Demonstrating competence in spiritual care relies on knowing and respecting your boundaries and those of your care-recipients. Discuss your understanding of boundaries as it informs your spiritual care. Demonstrate using examples how you practice humility and respect within the boundaries of the physical, emotional, cultural and spiritual needs of diverse populations you serve.

PIC5: Use one's professional authority as a spiritual care provider appropriately. (ACPE Outcomes 311.4, 311.5, 312.3, 312.5, 312.6, 312.7, 312.9)

Authority, appropriately engaged, is an inherent dynamic in your role as a spiritual care provider. What is the foundation of your professional authority? How might your own personal authority inform your professional authority? Demonstrate using examples how you live into your professional authority as a spiritual care provider.

PIC6 Advocate for the persons in one's care. (ACPE Outcomes 311.7, 312.2, 312.3, 312.4, 312.7)

Advocacy is central to ensuring the provision of competent spiritual care. How do you understand the concept of advocacy? Demonstrate using examples from your professional context how you incorporate advocacy in your spiritual practice. What informs when and how you step into the role of advocate?

PIC7: Function within the Common Code of Ethics for Chaplains, Pastoral Counselors, Clinical Pastoral Educators, and Students (ACPE Outcomes 311.5, 312.2, 312.5, 312.8, 312.9)

You have read the Code of Ethics for Spiritual Care Professionals, standards of professional ethics that have been established and agreed upon by the primary spiritual caregiving organizations of North America. How do you ensure that you abide by this Code in your provision of spiritual care? Select one principle from the Code of Ethics for Spiritual Care Professionals and demonstrate how you integrate it into your spiritual practice.

PIC8: Communicate effectively orally and in writing. (ACPE Outcomes 311.3, 311.4, 312.5, 312.6, 312.7)

The ability to communicate effectively, both orally and in writing, is critical to ensuring effective interaction with members of the interdisciplinary care team and with care-recipients. In addition, effective communication in your written materials and congruence of your self-presentation with

your written materials will be assessed in your engagement with the Certification Committee. This is an observed competency. No writing needed.

PIC9: Present oneself in a manner that reflects professional behavior, including appropriate attire, and grooming. (ACPE Outcomes 311.3, 311.4, 312.5, 312.6, 312.7, 312.9)

Your visual presentation and self-presentation in interactions with others contributes to their perceptions of your degree of professional competence. This holds true in your appearance with the Certification Committee as well. Congruence between your self-perception and others' perceptions of you also suggests a degree of self-awareness of how who you are as a person impacts your relationships. This is an observed competency. No writing needed.

Section III: Professional Practice Skills Qualifications

The primary emphases of these Qualifications are your skills in providing spiritual care. Numbers in parentheses following each competency denote ACPE Outcomes that support the Qualifications. The candidate for certification will demonstrate the ability to:

PPS1: Establish, deepen and conclude professional spiritual care relationships with sensitivity, openness, and respect. (ACPE Outcomes 311.4, 311.5, 311.7, 312.2, 312.3, 312.7)

The ability to connect spiritually with care-recipients while engaging them with sensitivity, openness, and respect is essential to developing rapport and building relationships, especially as they evolve over time. Demonstrate using examples the skills you employ to initiate, deepen, and conclude spiritual relationships with care-recipients.

PPS2: Provide effective spiritual support that contributes to well-being of the care-recipients, their families, and staff. (ACPE Outcomes 311.5, 311.7, 312.2, 312.3, 312.4, 312.6)

What are indicators of "effective spiritual support" and "well-being" from your perspective? How do you assess them? Demonstrate using examples the skills, strategies, and interventions you utilize to provide effective spiritual support and foster well-being with care-recipients, their families, and staff.

PPS3: Provide spiritual care that respects diversity and differences including, but not limited to culture, gender, sexual orientation and spiritual/religious practices. (ACPE Outcomes 311.5, 311.7, 312.2, 312.4, 312.6)

Competent spiritual care respects diversity and differences. How do you act with openness to serve all people with cultural and spiritual humility? Demonstrate using examples how inclusiveness of culture, gender, spiritual/religious practices, and sexual orientation are demonstrated in your practice.

PPS4: Triage and manage crises in the practice of spiritual care. (ACPE Outcomes 311.5, 311.7, 312.2, 312.3, 312.4, 312.6)

Many care-recipients present with more spiritual needs than can realistically be addressed. How do you establish priorities in the face of a crisis to provide the most effective spiritual care? Demonstrate using examples from crises how you assess the underlying dynamics, triage, develop, and evaluate interventions in your spiritual care?

PPS5: Provide spiritual care to persons experiencing loss and grief. (ACPE Outcomes 311.5, 311.7, 312.2, 312.3, 312.4, 312.6)

The experience of grief and loss is a universal phenomenon and part of what it means to be human. How do you understand grief holistically? Demonstrate using examples how you attend to grief, mourning, and bereavement needs in a variety of settings.

PPS6: Provide religious/spiritual resources appropriate to the care-recipients, families, and staff. (ACPE Outcomes 311.5, 311.7, 312.2, 312.3, 312.4)

What are effective religious/spiritual resources you provide in your professional practice? How do you determine the effectiveness of these resources? Demonstrate using examples how you assess and provide religious/spiritual resources appropriate to the needs of care-recipients, families, and staff.

PPS7: Develop, coordinate, and facilitate public worship/spiritual practices appropriate to diverse settings and needs. (ACPE Outcomes 311.5, 311.7, 312.2, 312.3, 312.4, 312.6)

People of diverse religious/spiritual traditions may engage their spirituality privately and/or by gathering in community to worship the Holy as they understand it. They may also participate in spiritual practices, rituals, rites, and sacraments from their faith tradition. Demonstrate using examples how you assist in the observance of or use ritual, worship, and other faith or spiritual practices as resources for persons and communities.

PPS8: Facilitate theological/spiritual reflection for those in one's care practice. (ACPE Outcomes 311.1, 311.2, 312.2, 312.3, 312.4) Facilitating care-recipients' theological/spiritual reflection often leads to increased understanding and insight. This process may support them in finding purpose, value, and direction in their lives. Demonstrate using examples how you assist those in your care to reflect on the meaning of their situation and employ their beliefs as resources for their healing.

PPS 9: Facilitate group processes, such as family meetings, post trauma, staff debriefing, and support groups. (ACPE Outcomes 311.4, 311.5, 311.7, 312.2, 312.3, 312.4, 312.6)

Understanding group process depends on your ability to assess, understand, and evaluate relational dynamics in your spiritual care relationships. How do you facilitate spiritual care through group processes? Demonstrate using examples as listed in the competency how you utilize your skills and/or coordinate with other professionals to facilitate group processes.

PPS10: Formulate and utilize spiritual assessments, interventions, outcomes, and care plans in order to contribute effectively to the well-being of the person receiving care. (ACPE Outcomes 311.5, 311.7, 312.2, 312.3, 312.4)

Conducting spiritual assessments are an essential contribution to the needs and well-being of care-recipients. What type of spiritual assessment tools do you use? Demonstrate using examples how your spiritual assessment and care planning process assists the persons you serve. How do you integrate and evaluate their effectiveness in terms of your care-recipients' well-being?

PPS11: Document one's spiritual care effectively in the appropriate records. (ACPE Outcomes 311.7, 312.4, 312.5, 312.7) Documentation of your spiritual care is one way to facilitate interdisciplinary communication. How do you communicate the facets of your emotional and spiritual care effectively for the benefit of other disciplines? Demonstrate using examples the process you follow to document your assessment and provision of spiritual care.

Section IV: Organizational Leadership Qualifications

The primary emphasis in these Qualifications is your ability to lead within the setting(s) in which you provide spiritual care. Numbers in parentheses following each competency denote ACPE Outcomes that support the Qualifications.

The candidate for certification will demonstrate the ability to:

OL1: Promote the integration of spiritual care into the life and service of the institution in which one functions. (ACPE Outcomes 311.1, 311.2, 312.1, 312.2, 312.5, 312.7)

Drawing from your professional context, identify your institution's mission, core values, and/or vision. Demonstrate using examples how spiritual care is integrated in your institution. How does your leadership facilitate and benefit the mission of your organization/ institution?

OL2: Establish and maintain professional and interdisciplinary relationships. (ACPE Outcomes 311.3, 311.4, 311.7, 312.2, 312.5, 312.6, 312.7)

Spiritual care providers are key members of the interdisciplinary team. How do you relate with and attend to these professional relationships? Demonstrate using examples how you build, lead, and maintain these professional relationships. How do you educate about spiritual care and the role of spiritual care providers on the interdisciplinary team?

OL3: Understand and function within the institutional culture and systems, including utilizing business principles and practices appropriate to one's role in the organization. (ACPE Outcomes 311.2, 311.4, 311.5, 312.2, 312.5, 312.6, 312.7)

Describe your institution's culture and systems. How do you learn about the culture and systems within your organization and become a functioning, contributing leader within them? Demonstrate using examples how you lead within your institution's identified culture and systems. Include how principles and practices from leadership and management, as applicable to your spiritual care provider role, have proven effective.

OL4: Promote, facilitate, and support ethical decision-making in one's workplace. (ACPE Outcomes 311.1, 311.4, 312.2, 312.3, 312.5, 312.6, 312.7, 312.9)

Professional organizations define and abide by a set of ethical principles. What is your role and function in promoting, facilitating, and supporting ethical decision-making and care in your particular setting? Demonstrate using examples how you lead by promoting, facilitating, and supporting ethical decision-making in your context.

OL5: Foster a collaborative relationship with community clergy and faith group leaders. (ACPE Outcomes 311.1, 311.7, 312.2, 312.3, 312.6, 312.7)

As a spiritual care provider, you serve as a liaison, connecting care- recipients to their spiritual/religious communities. How do you establish and maintain relationships with area faith group leaders? Demonstrate using examples how you lead in fostering collaborative relationships with community clergy and faith group leaders.

Section V: Jewish Professional Qualifications

The candidate for certification will demonstrate:

JPC1: Familiarity with and ability to integrate sacred Jewish texts and studies with chaplaincy practice (e.g.: Liturgy, Traditional and modern texts, Theology and Philosophy, History, and Hebrew language and literature).

How have Jewish texts and ideas informed your theology of spiritual care/chaplaincy? How do you use sacred Jewish texts and/or concepts in providing direct client care in your chaplaincy setting? Provide an example of your ability to integrate sacred Jewish texts and studies with chaplaincy practice.

JPC2: Familiarity with and ability to facilitate and/or officiate at Jewish life cycle events, holidays, and communal observances.

Jewish chaplains are often called upon to preside at or facilitate for life cycle events as part of their chaplaincy and spiritual care duties. NAJC assumes a mastery of rites and rituals by our chaplains, but how do you incorporate your role as religious officiant or facilitator in your

professional setting? Provide an example that demonstrates your ability to facilitate and/or officiate at Jewish life cycle events, holidays, and communal observances

JPC3: Familiarity with and ability to engage patients, families, and staff of all backgrounds and Jewish identities.

The reality of Jewish life today is that there are varied streams of religious identification in Judaism as well as those who identify solely as cultural, Zionist or secular Jews. As a Jewish chaplain, you will, most likely, be called to serve the needs of Jews from all backgrounds, walks of life and belief systems. Demonstrate, using examples, how you engage patients, families, and staff of all backgrounds and Jewish identities.

JPC4: Knowledge of and ability to select a variety of spiritual interventions, including spontaneous prayer and other strategies that closely track the client's spiritual needs during the encounter.

What are effective Jewish/spiritual interventions you provide in your professional practice? How do you determine the effectiveness of these interventions? Demonstrate, using examples, how you select, provide and assess Jewish/spiritual interventions appropriate to the needs of clients, and their families.

JCP5: Ability to integrate Jewish theology with pastoral practice.

How has your Jewish theology of spiritual care affected your practice of spiritual care/chaplaincy? Does what you believe affect the way in which you approach and engage in pastoral practice? Has your Jewish spiritual journey affected how you look at and utilize sacred texts and ideas? Demonstrate, using examples, how you integrate Jewish theology with pastoral practice.

JCP6: Ability to draw upon the knowledge of Jewish and general resources in one's community and ability to utilize them in one's spiritual-care practice.

As a Jewish chaplain and spiritual care provider, you serve as a liaison connecting clients to the larger Jewish and general community and vice versa. How do you determine what resources are available and how to best access them for your clients? Demonstrate, using examples, how you draw upon the knowledge of Jewish and general resources in one's community and utilize them in your spiritual care practice.

JCP7: Ability to facilitate decision-making skills based on an understanding of Jewish religious and theological values, as well as behavioral sciences, networking and systems thinking.

Jewish law (halakhah) and thought (hasqafah) inform Jewish decision-making in all aspects of Jewish life. In a spiritual care/pastoral setting, they often work together with the behavioral sciences and systems theory to provide client-centered care, particularly around certain issues in healthcare provision. How do you integrate Jewish law and thought with behavioral sciences to

provide quality, client-centered care? How do these theories and insights influence and support what you do within the context of spiritual care? Demonstrate how you facilitate decision-making skills based on an understanding of Jewish religious and theological values, as well as behavioral sciences, networking and systems thinking in your spiritual care.