



# Neshama

ASSOCIATION of JEWISH CHAPLAINS

## CERTIFICATION HANDBOOK APPENDICES

### **NAJC Certification Commission**

Cantor Rabbi Dr. Robert T. Jury, BCC, Certification Commission Chair  
Rabbi Andrea Gouze, BCC, Immediate Past Certification Commission Chair  
Rabbi Bryan Kinzbrunner, BCC, Vice-Chair Certification  
Rabbi Natan Fenner, BCC  
Rabbi Miriam Herscher, BCC  
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Rabbi Dr. Edith Meyerson, BCC  
Rabbi Susan Landau Moss, BCC  
Rabbi Suzanne Offit, BCC  
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**Appendix A**  
**Certification Materials Checklist**

<b>Certification Materials Checklist</b>					
<b>Item #</b>	<b>Application Materials</b>	<b>Yes</b>	<b>No</b>	<b>N/A</b>	<b>?</b>
1	Application for Certification	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Resume or curriculum vitae	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Evidence of ordination, investiture, or equivalent master's level Jewish education (i.e., copy of diploma or certificate, OR copy of transcript).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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. <i>Supervisor Evaluation 1.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	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. <i>Supervisor Evaluation 2.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	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. <i>Supervisor Evaluation 3.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	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. <i>Supervisor Evaluation 4.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	Candidate's self-evaluations of four (4) most recent units of CPE or equivalent clinical pastoral education and training. <i>Self-evaluation 1.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11	Candidate's self-evaluations of four (4) most recent units of CPE or equivalent clinical pastoral education and training. <i>Self-evaluation 2.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12	Candidate's self-evaluations of four (4) most recent units of CPE or equivalent clinical pastoral education and training. <i>Self-evaluation 3.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Item#	Application Materials <i>cont.</i>	Yes	No	N/A	?
13	Candidate's self-evaluations of four (4) most recent units of CPE or equivalent clinical pastoral education and training. <i>Self-evaluation 4.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14	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.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15	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. <i>Verbatim 1.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16	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. <i>Verbatim 2.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17	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.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18	Description of current activity within the organized Jewish community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19	Equivalency approval letter from the Certification Commission or appointed designee for either the educational or the CPE learning experience (if equivalency is requested).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20	Three letters of recommendation (LOR) to be sent directly to the NAJC office ( <a href="mailto:certify@najc.org">certify@najc.org</a> ) from a) the Candidate's work supervisor to whom he/she/they currently reports; b) 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; c) from an NAJC certified member (other than a or b). <i>LOR A.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Item#	Application Materials <i>cont.</i>	Yes	No	N/A	?
21	Three letters of recommendation (LOR) to be sent directly to the NAJC office ( <a href="mailto:certify@najc.org">certify@najc.org</a> ) from a) the Candidate's work supervisor to whom he/she/they currently reports; b) 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; c) from an NAJC certified member (other than a or b). <i>LOR B.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22	Three letters of recommendation (LOR) to be sent directly to the NAJC office ( <a href="mailto:certify@najc.org">certify@najc.org</a> ) from a) the Candidate's work supervisor to whom he/she/they currently reports; b) 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; c) from an NAJC certified member (other than a or b). <i>LOR C.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23	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.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## **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 Core Jewish Subject Matter.

If you are requesting an equivalency for a bachelor's degree, graduate theological education to meet the requirements of a graduate degree, or to meet the Core Jewish Subject Matter, please follow the instructions and complete the applicable equivalency request form.



## NAJC Bachelor Education Transcript Equivalency APPLICATION

### Educational Pre-Requisite for NAJC Certification

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](http://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. The official Standards of Neshama: Association of Jewish Chaplains require:

- Bachelor's Degree from an institution of higher education whose accreditation is recognized by the Council of Higher Education [CHEA];
- 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] totaling a minimum of 72 semester hours;

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.

Recognition of graduate education from a non-CHEA recognized institution of higher education may be recognized through applying for an Education Equivalency.

The candidate must demonstrate proficiency in the following core Jewish subject matter areas: liturgy, Hebrew calendar/lifecycle rituals, halakha, Jewish bioethics, Hebrew, and Jewish theology/philosophy especially as they relate to existential issues of illness, death, dying, and bereavement

#### **For degrees awarded outside of the United States of America or Israel, please note:**

1. Institutions of higher education accredited by a member of the CHEA International Quality Group (CIQG) are accepted as CHEA or CHE equivalently accredited institutions. Documentation of CIQG accreditation is required.
2. Degrees awarded by institutions of higher education not accredited by CIQG will need to be evaluated by the National Association of Credential Evaluations Services ([www.NACES.org](http://www.NACES.org)). candidates should request a report indicating both the equivalent academic level (bachelor's or master's level) and include a copy of this report in the equivalency request.
3. A degree awarded outside the United States or Israel does not need evaluation from an NACES institution if the degree was accepted as part of admission to a CHEA or CHE accredited graduate program.

## Instructions

1. Fill out the NAJC Graduate Theological Education Transcript Equivalency worksheet.
  - a. Complete each section according to the instructions, including all requested information.
  - b. Any section that does not apply or that you do not use should be marked as N/A (Not Applicable).
  - c. Supporting documentation is required to grant a transcript equivalency. In each section, indicate the corresponding document you are submitting.
2. Submit an official transcript from each institution for which you are requesting an equivalency. If an official transcript is not available, please contact the Certification Commission Chair to determine if equivalency by transcript is possible.
3. Upload NAJC Graduate Theological Education Transcript Equivalency Form and all supporting documentation

### Candidate Planning Rubric for Requesting Equivalencies By Transcript

Criteria	YES	NO	?	#
Requesting Bachelor's Degree Equivalency Using Equivalency by Transcript	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Total Semester Hours Requested Using Transcript			<input type="checkbox"/>	
Requesting Master's Degree Equivalency Using Equivalency by Transcript	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Total Semester Hours Requested Using Transcript			<input type="checkbox"/>	
I have Jewish Semicha, Ordination, Investiture, Commission as Cantor, Dayan, Hazzan, Rabbanit, Rabbi, and/or Rav	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Requesting Graduate Theological Education Equivalency for a graduate degree in Counseling, Marriage and Family Therapy, Nursing, or Psychology	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Requesting Graduate Theological Education Equivalency for a degree not specified above	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Official Transcripts are available from the institution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Transcripts are from institutions accredited by a member of CHEA (United States of America), CHE (Israel), or CIQG (all other countries)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Transcript requires NACES review	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<b>Equivalencies By Transcript are Requested for the following Core Jewish Subject Matter Areas</b>				
Liturgy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Hebrew calendar/lifecycle rituals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Halakha	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Jewish bioethics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Hebrew	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Jewish theology/philosophy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<b>Candidate Planning Rubric for Requesting Equivalencies By Examination</b>				
Tested by <a href="#">CLEP</a> , <a href="#">DANTES</a> , <a href="#">NYU</a> , <a href="#">CICA</a> , and/or the <a href="#">Jerusalem Exam</a>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Official documentation of test results	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Total Semester Hours Requested Using Equivalency by Examination			<input type="checkbox"/>	
<b>Equivalencies By Transcript are Requested for the following Core Jewish Subject Matter Areas</b>				
Liturgy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Hebrew calendar/lifecycle rituals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Halakha	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Jewish bioethics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

Hebrew	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Jewish theology/philosophy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

**NAJC BCC Bachelor Education Equivalency  
EQUIVALENCY WORKSHEET**

<b>Name</b>	Click or tap here to enter text.		
<b>Address</b>	Click or tap here to enter text.		
<b>City, State, Zip code, Country</b>	Click or tap here to enter text.		
<b>Phone Number</b>	Click or tap here to enter text.	<b>E-mail</b>	Click or tap here to enter text.

<b>Section 1: Bachelor’s Degree Equivalency</b>	N/A	<input type="checkbox"/>
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If you are not applying for a Bachelor’s Degree Equivalency, in lieu of checking each “N/A” within this section, please check “N/A” above and got to Section 2. If you are applying for a Bachelor’s Degree Equivalency, please check “N/A” next to any section that you are not using in your equivalency application.

A bachelor’s degree is comprised of a minimum of 120 semester hour credits or 180 quarter hour credits. The NAJC Certification Commission does not require a subject specific degree for the purposes of certification. A candidate can hold a bachelor’s degree or its equivalent in any subject and meet QUA3 of the Common Qualifications and Competencies for Professional Chaplains (2023). If you are applying for a Bachelor’s Degree Equivalency, please see each section outlining the method for seeking equivalency and follow the instructions in the section. Please also check “N/A” for each method of equivalency for a Bachelor’s Degree that you are not submitting.

**Section 1.1 Equivalency by Transcript**

N/A

<b>Name of Institution</b>	Click or tap here to enter text.					
<b>Qualifying Degree</b>	<b>Date Conferred</b>	<b>CHEA/CHE Accredited</b>				<b>Total Hours</b>
Click or tap here to enter text.	Click or tap here to enter text.	<b>YES</b>	<input type="checkbox"/>	<b>NO</b>	<input type="checkbox"/>	Click or tap here to enter text.
<b>Name of Institution</b>	Click or tap here to enter text.					



		here to enter text.	item. <b>No</b> <input type="checkbox"/> <b>N/A</b> <input type="checkbox"/>
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	<b>Yes</b> <input type="checkbox"/> Choose an item. <b>No</b> <input type="checkbox"/> <b>N/A</b> <input type="checkbox"/>
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	<b>Yes</b> <input type="checkbox"/> Choose an item. <b>No</b> <input type="checkbox"/> <b>N/A</b> <input type="checkbox"/>
<b>Total Hours requested in this section.</b>			Click or tap here to enter text.

\*To request example equivalency calculations of semester hours represented by the test for specific Core Jewish subject matter, please contact the Certification Chair at [certify@najc.org](mailto:certify@najc.org). Please submit an official document from the Testing Organization verifying you passed the test. For exams offered through the CICA program, an email from the office of the Cantors Assembly or the head of the CICA Program may serve as official documentation. This process will be the same for either Cantorial Council of America (CCA) or the American Conference of Cantors (ACC), if candidates passed an equivalent exam as part of an internship program in the past or in a future iteration of such a program

### Section 1.3 Equivalency by Credentials

N/A

Submitting an earned license, certificate, or other credential that can be used for academic credit. [The following is a list of earned licenses, certificates, or other credentials that can be used for granting academic equivalencies for the purposes of meeting the degree requirements for NAJC Board Certified Chaplain.](#) Credit by credentials is available towards the total hours of a bachelor's degree and may be applied to specific equivalencies for graduate theological education as named in the NAJC Certification Handbook. Please enter each earned licenses, certificates, or other credential and the corresponding semester hours below.

<b>Earned license, certificate, or other credentials</b>	<b>Semester Hours</b>
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
<b>Total Hours requested in this section.</b>	Click or tap here to enter text.

Please submit a copy of the license, certificate, or other credential corresponding to each credential listed in the request of equivalency by license, certificate, or other credential.

## Section 1.4 Equivalency by American Council on Education Credits

N/A

Credit through [United States Armed Forces military service](#), [training programs or examinations completed at companies or organizations](#). Credit by American Council on Education Credits (ACEC) is available towards the total hours of a bachelor's degree, may be applied to specific equivalencies for graduate theological education as named in the NAJC Certification Handbook, and may be counted towards the total number of hours for graduate theological education if ACEC has determined the credit to be in a theological topic at the graduate level of learning.

Military Course(s) or Occupation(s)	Semester Hours
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
<b>Total Hours requested in this section.</b>	Click or tap here to enter text.

Please submit a copy of the ACE Credit recommendation as documentation for the military course(s) and/or occupation(s) listed above.

## Sections 1.5 Credit by Portfolio

N/A

NAJC recognizes Credit by Portfolio as a pathway to grant credit hours towards an equivalency for a bachelor's and/or master's degree to become a Board Certified Chaplain. Credit by Portfolio is available for the following prior learning experiences:

- Learning Completed in an Orthodox Yeshiva/Mesivta/Metivta that does not have an accreditation recognized by CHEA and does not issue an official transcript. N.B. this relates to granting equivalencies towards a bachelor's degree and/or a master's degree to become a Board Certified Chaplain and is not a statement on *Das Torah*
- Credit for Published Papers, Papers, Podcasts, Videos, and/or Produced Music Recordings
- Credit from Shiurim, Graduate Level Adult Education, Supervised Private Study, and Continuing Education Events
- Credit for Work Experience

### 1.5a Yeshiva/Mesivta/Metivta

N/A

NAJC recognizes the *yeshiva/mesivta/metivta* model as a historical model of Jewish education that predates the college/university model of education. Candidates for Board Certified Chaplain seeking equivalencies for a bachelor's and/or a master's degree using learning completed in an Orthodox *yeshiva/mesivta/metivta* are encouraged to begin their equivalency process by speaking the NAJC

Yeshiva/Mesivta/Metivta equivalency coordinator. Please email [certify@najc.org](mailto:certify@najc.org) to begin the equivalency process.

**1.5b Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music**

N/A

NAJC recognizes that Credit for Prior Learning can come in many forms. [Click on this link for a listing of Semester Credit for Prior Learning from published papers, unpublished papers, Podcasts, Videos, and/or Produced Music Recordings.](#) Enter each paper Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music and the corresponding semester hours in the section below.

Title of each Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music which you are using to request an equivalency	Semester Hours
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
<b>Total Hours requested in this section.</b>	Click or tap here to enter text.

Submit a copy of each Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music for which equivalency credit is requested. Unfortunately, NAJC is not able to return copies of submitted Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music at this time.

**1.5c Shiurim, Graduate Level Adult Education, Supervised Private Study, and continuing education events**

N/A

NAJC recognizes that Jewish learning can take place through shiurim, graduate level adult education, supervised private study, and continuing education events. Please list each event or course of study for which you are seeking an equivalency. Please note, equivalencies in this category require documentation in the form of a certificate of participation or a letter, please see the note below. After entering the total contact hours for each , [please use this link to look up the corresponding Semester Hours for the number of Contact Hours](#) indicated in this section.

Title of Learning/Event	Name of Instructor	Date(s) of	Total Contact	Semester Hours
-------------------------	--------------------	------------	---------------	----------------

		Learning	Hours	
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
<b>Total Semester Hours Requested in this Section.</b>		Click or tap here to enter text.		

Ideally, for equivalency, the shiur, graduate level adult education class, supervised private study, and or continuing education event concluded with a certificate of participation that lists the title, instructor/teacher/presenter/rav/etc, date and total number of contact hours as part of completing the learning experience. A letter from the instructor/teacher/presenter/rav/etc. that includes the title, date, and total number of contact hours from the learning may be used in lieu of a certificate. Please submit the certificate or letter as documentation of learning listed in this section.

### 1.5d Work Experience

N/A

Work Experience refers to credit hours granted for learning that occurs outside traditional educational environments, particularly focusing on the knowledge and skills acquired in the workplace. Please outline the experiences for which you are requesting credit, ensuring they are comparable to the coursework in higher education. Be specific and include the names and addresses of the individuals or organizations involved. Provide relevant dates and attach any supporting

documentation, such as résumés, certificates, or letters of recommendation. If applicable, indicate how your work samples can be accessed. An interview may be necessary. NAJC uses the [Central Michigan University Easy-Reference guide for Determining the Number of Potential Credits for Work Experience](#).

**Work Experience #1**

**Semester Hours Requested** Click or tap here to

enter text.

1. Please detail the specific life or professional experiences that you believe qualify for life experience credit.

+

2. List the supporting materials you are submitting.

Click or tap here to enter text.

3. Identify the agencies or places of employment where the relevant learning experiences occurred.

Click or tap here to enter text.

4. Provide the names, addresses, and phone numbers of supervisors who can verify your experiences.

Click or tap here to enter text.

5. List classes from any CHEA or CHE accredited institution you are seeking credit for with this equivalency, including the course number, title, and a link to the course description.

Click or tap here to enter text.

6. Submit the required documentation listed in question 2 from this section.

**Work Experience #2**

**Semester Hours Requested** Click or tap here to

enter text.

1. Please detail the specific life or professional experiences that you believe qualify for life experience credit.

Click or tap here to enter text.

2. List the supporting materials you are submitting.

Click or tap here to enter text.

3. Identify the agencies or places of employment where the relevant learning experiences occurred.

Click or tap here to enter text.

4. Provide the names, addresses, and phone numbers of supervisors who can verify your experiences.

Click or tap here to enter text.

5. List classes from any CHEA or CHE accredited institution you are seeking credit for with this equivalency, including the course number, title, and a link to the course description.

Click or tap here to enter text.

6. Submit the required documentation listed in question 2 from this section.



**NAJC Graduate Theological Education Transcript Equivalency  
APPLICATION**

**Instructions**

4. Fill out the NAJC Graduate Theological Education Transcript Equivalency worksheet.
  - a. Complete each section according to the instructions, including all requested information.
  - b. Any section that does not apply or that you do not use should be marked as N/A (Not Applicable).
  - c. Supporting documentation is required to grant a transcript equivalency. In each section, indicate the corresponding document you are submitting.
5. Submit an official transcript from each institution for which you are requesting an equivalency. If an official transcript is not available, please contact the Certification Commission Chair to determine if equivalency by transcript is possible.
6. Upload NAJC Graduate Theological Education Transcript Equivalency Form and all supporting documentation to your equivalency portal in member365.

**Candidate Planning Rubric for Requesting Equivalencies By Transcript**

<b>Criteria</b>	<b>YES</b>	<b>NO</b>	<b>?</b>	<b>#</b>
Requesting Bachelor's Degree Equivalency Using Equivalency by Transcript	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Total Semester Hours Requested Using Transcript			<input type="checkbox"/>	
Requesting Master's Degree Equivalency Using Equivalency by Transcript	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Total Semester Hours Requested Using Transcript			<input type="checkbox"/>	
I have Jewish Semicha, Ordination, Investiture, Commission as Cantor, Dayan, Hazzan, Rabbanit, Rabbi, and/or Rav	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Requesting Graduate Theological Education Equivalency for a graduate degree in Counseling, Marriage and Family Therapy, Nursing, or Psychology	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Requesting Graduate Theological Education Equivalency for a degree not specified above	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Official Transcripts are available from the institution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Transcripts are from institutions accredited by a member of CHEA (United States of America), CHE (Israel), or CIQG (all other countries)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Transcript requires NACES review	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<b>Equivalencies By Transcript are Requested for the following Core Jewish Subject Matter Areas</b>				
Liturgy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Hebrew calendar/lifecycle rituals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

Halakha	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Jewish bioethics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Hebrew	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Jewish theology/philosophy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<b>Candidate Planning Rubric for Requesting Equivalencies By Examination</b>				
Tested by <a href="#">CLEP</a> , <a href="#">DANTES</a> , <a href="#">NYU</a> , <a href="#">CICA</a> , and/or the <a href="#">Jerusalem Exam</a>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Official documentation of test results	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Total Semester Hours Requested Using Equivalency by Examination			<input type="checkbox"/>	
<b>Equivalencies By Transcript are Requested for the following Core Jewish Subject Matter Areas</b>				
Liturgy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Hebrew calendar/lifecycle rituals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Halakha	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Jewish bioethics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Hebrew	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Jewish theology/philosophy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

<b>Name</b>	Click or tap here to enter text.		
<b>Address</b>	Click or tap here to enter text.		
<b>City, State, Zip code, Country</b>	Click or tap here to enter text.		
<b>Phone Number</b>	Click or tap here to enter text.	<b>E-mail</b>	Click or tap here to enter text.

<b>Section 2: Graduate Theological Education Equivalency</b>	N/A	<input type="checkbox"/>
--	-----	--------------------------

If you are not applying for a Graduate Theological Equivalency, in lieu of checking each “N/A” within this section, please check “N/A” above and got to Section 3. If you are applying for a Graduate Theological Education Equivalency, please check “N/A” next to any section that you are not using in your equivalency application.

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. It is from this context that the NAJC Certification Commission establishes the following guidelines for master’s degree equivalencies to meet QUA3 of the Common Qualifications and Competencies for Professional Chaplains (2023). Candidates who received ordination/semicha or cantorial commission in a context and do not hold a graduate degree in a Jewish subject matter as outlined above may apply up to 40 credit-hours from their related subject graduate degree towards meeting the 40 credit-hour requirement if the thesis/capstone for the degree is related to a Jewish or spiritual care topic. Candidates who received ordination/semicha or cantorial commission in a context and do not hold a graduate degree in a Jewish subject matter as outlined above may apply up to 20 credit-hours from their related subject graduate degree towards meeting the 40 credit-hour requirement if the thesis/capstone for the degree is *not* related to a Jewish or spiritual care topic. If you are applying for a Graduate Theological Education Equivalency, please see each section outlining the method for seeking equivalency and follow the instructions in the section. Please also check “N/A” for each method of equivalency for Graduate Theological Education Equivalency that you are not submitting.

### Section 1.1 Equivalency by Transcript

N/A

<b>Name of Institution</b>	Click or tap here to enter text.					
<b>Qualifying Degree</b>	<b>Date Conferred</b>	<b>CHEA/CHE Accredited</b>		<b>Total Hours</b>		
Click or tap here to enter text.	Click or tap here to enter text.	<b>YES</b>	<input type="checkbox"/>	<b>NO</b>	<input type="checkbox"/>	Click or tap here to enter text.

## Section 1.2 Equivalency by Examination

N/A

Taking a test to demonstrate prior knowledge of a subject such as those offered by [CLEP](#), [DANTES](#), [NYU](#), [CICA](#), and/or the [Jerusalem Exam](#). Credit by examination is available towards the total hours of a bachelor's degree and may be applied to specific equivalencies for graduate theological education as named in the NAJC Certification Handbook

Name of Testing Organization	Name of Test	Hours of Learning Represented by Test*	Credit Towards Core Jewish Subject Matter Area
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Yes <input type="checkbox"/> Choose an item. No <input type="checkbox"/> N/A <input type="checkbox"/>
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Yes <input type="checkbox"/> Choose an item. No <input type="checkbox"/> N/A <input type="checkbox"/>
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Yes <input type="checkbox"/> Choose an item. No <input type="checkbox"/> N/A <input type="checkbox"/>
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Yes <input type="checkbox"/> Choose an item. No <input type="checkbox"/> N/A <input type="checkbox"/>
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Yes <input type="checkbox"/> Choose an item. No <input type="checkbox"/> N/A <input type="checkbox"/>
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Yes <input type="checkbox"/> Choose an item. No <input type="checkbox"/> N/A <input type="checkbox"/>
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Yes <input type="checkbox"/> Choose an item. No <input type="checkbox"/> N/A <input type="checkbox"/>
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Yes <input type="checkbox"/> Choose an item. No <input type="checkbox"/> N/A <input type="checkbox"/>
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Yes <input type="checkbox"/> Choose an item. No <input type="checkbox"/> N/A <input type="checkbox"/>
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Yes <input type="checkbox"/> Choose an item. No <input type="checkbox"/> N/A <input type="checkbox"/>
<b>Total Hours requested in this section.</b>			Click or tap here to enter text.

\*To request example equivalency calculations of semester hours represented by the test for specific Core Jewish subject matter, please contact the Certification Chair at [certify@najc.org](mailto:certify@najc.org).

Please submit an official document from the Testing Organization verifying you passed the test. For exams offered through the CICA program, an email from the office of the Cantors Assembly or the head of the CICA Program may serve as official documentation. This process will be the same for either Cantorial Council of America (CCA) or the American Conference of Cantors (ACC), if candidates passed an equivalent exam as part of an internship program in the past or in a future iteration of such a program

### Section 1.3 Equivalency by Credentials

N/A

Submitting an earned license, certificate, or other credential that can be used for academic credit. [The following is a list of earned licenses, certificates, or other credentials that can be used for granting academic equivalencies for the purposes of meeting the degree requirements for NAJC Board Certified Chaplain.](#) Credit by credentials is available towards the total hours of a bachelor’s degree and may be applied to specific equivalencies for graduate theological education as named in the NAJC Certification Handbook. Please enter each earned licenses, certificates, or other credential and the corresponding semester hours below.

Earned license, certificate, or other credentials	Semester Hours
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
<b>Total Hours requested in this section.</b>	Click or tap here to enter text.

Please submit a copy of the license, certificate, or other credential corresponding to each credential listed in the request of equivalency by license, certificate, or other credential.

### Section 1.4 Equivalency by American Council on Education Credits

N/A

Credit through [United States Armed Forces military service, training programs or examinations completed at companies or organizations.](#) Credit by American Council on Education Credits (ACEC) is available towards the total hours of a bachelor’s degree, may be applied to specific equivalencies for graduate theological education as named in the NAJC Certification Handbook, and may be counted towards the total number of hours for graduate theological education if ACEC has determined the credit to be in a theological topic at the graduate level of learning.

<b>Military Course(s) or Occupation(s)</b>	<b>Semester Hours</b>
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
<b>Total Hours requested in this section.</b>	Click or tap here to enter text.

Please submit a copy of the ACE Credit recommendation as documentation for the military course(s) and/or occupation(s) listed above.

### Sections 1.5 Credit by Portfolio

N/A

NAJC recognizes Credit by Portfolio as a pathway to grant credit hours towards an equivalency for a bachelor's and/or master's degree to become a Board Certified Chaplain. Credit by Portfolio is available for the following prior learning experiences:

- Learning Completed in an Orthodox Yeshiva/Mesivta/Metivta that does not have an accreditation recognized by CHEA and does not issue an official transcript. N.B. this relates to granting equivalencies towards a bachelor's degree and/or a master's degree to become a Board Certified Chaplain and is not a statement on *Das Torah*
- Credit for Published Papers, Papers, Podcasts, Videos, and/or Produced Music Recordings
- Credit from Shiurim, Graduate Level Adult Education, Supervised Private Study, and Continuing Education Events
- Credit for Work Experience

#### 1.5a Yeshiva/Mesivta/Metivta

N/A

NAJC recognizes the *yeshiva/mesivta/metivta* model as a historical model of Jewish education that predates the college/university model of education. Candidates for Board Certified Chaplain seeking equivalencies for a bachelor's and/or a master's degree using learning completed in an Orthodox *yeshiva/mesivta/metivta* are encouraged to begin their equivalency process by speaking the NAJC *Yeshiva/Mesivta/Metivta* equivalency coordinator. Please email [certify@najc.org](mailto:certify@najc.org) to begin the equivalency process.

#### 1.5b Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music

N/A

NAJC recognizes that Credit for Prior Learning can come in many forms. [Click on this link for a listing of Semester Credit for Prior Learning from published papers, unpublished papers, Podcasts, Videos, and/or Produced Music Recordings.](#) Enter each paper Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music and the corresponding semester hours in the section below.

<b>Title of each Published Papers, Unpublished Papers, Podcasts, Videos,</b>	<b>Semester Hours</b>
--	-----------------------

<b>and/or Produced Music which you are using to request an equivalency</b>	
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.
<b>Total Hours requested in this section.</b>	Click or tap here to enter text.

Submit a copy of each Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music for which equivalency credit is requested. Unfortunately, NAJC is not able to return copies of submitted Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music at this time.

### 1.5c Shiurim, Graduate Level Adult Education, Supervised Private Study, and continuing education events

N/A

NAJC recognizes that Jewish learning can take place through shiurim, graduate level adult education, supervised private study, and continuing education events. Please list each event or course of study for which you are seeking an equivalency. Please note, equivalencies in this category require documentation in the form of a certificate of participation or a letter, please see the note below. After entering the total contact hours for each , [please use this link to look up the corresponding Semester Hours for the number of Contact Hours](#) indicated in this section.

Title of Learning/Event	Name of Instructor	Date(s) of Learning	Total Contact Hours	Semester Hours
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.

Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
<b>Total Semester Hours Requested in this Section.</b>			Click or tap here to enter text.	

Ideally, for equivalency, the shiur, graduate level adult education class, supervised private study, and or continuing education event concluded with a certificate of participation that lists the title, instructor/teacher/presenter/rav/etc, date and total number of contact hours as part of completing the learning experience. A letter from the instructor/teacher/presenter/rav/etc. that includes the title, date, and total number of contact hours from the learning may be used in lieu of a certificate. Please submit the certificate or letter as documentation of learning listed in this section.

### 1.5d Work Experience

N/A

Work Experience refers to credit hours granted for learning that occurs outside traditional educational environments, particularly focusing on the knowledge and skills acquired in the workplace. Please outline the experiences for which you are requesting credit, ensuring they are comparable to the coursework in higher education. Be specific and include the names and addresses of the individuals or organizations involved. Provide relevant dates and attach any supporting documentation, such as résumés, certificates, or letters of recommendation. If applicable, indicate how your work samples can be accessed. An interview may be necessary. NAJC uses the [Central Michigan University Easy-Reference guide for Determining the Number of Potential Credits for Work Experience](#).

#### **Work Experience #1**

**Semester Hours Requested** Click or tap here to enter text.

1. Please detail the specific life or professional experiences that you believe qualify for life experience credit.

Click or tap here to enter text.

2. List the supporting materials you are submitting.

Click or tap here to enter text.

3. Identify the agencies or places of employment where the relevant learning experiences occurred.

Click or tap here to enter text.

4. Provide the names, addresses, and phone numbers of supervisors who can verify your experiences.

Click or tap here to enter text.

5. List classes from any CHEA or CHE accredited institution you are seeking credit for with this equivalency, including the course number, title, and a link to the course description.

Click or tap here to enter text.

6. Submit the required documentation listed in question 2 from this section.

**Work Experience #2**

**Semester Hours Requested** Click or tap here to

enter text.

1. Please detail the specific life or professional experiences that you believe qualify for life experience credit.

Click or tap here to enter text.

2. List the supporting materials you are submitting.

Click or tap here to enter text.

3. Identify the agencies or places of employment where the relevant learning experiences occurred.

Click or tap here to enter text.

4. Provide the names, addresses, and phone numbers of supervisors who can verify your experiences.

Click or tap here to enter text.

5. List classes from any CHEA or CHE accredited institution you are seeking credit for with this equivalency, including the course number, title, and a link to the course description.

Click or tap here to enter text.

6. Submit the required documentation listed in question 2 from this section.



## NAJC Core Jewish Subject Matter Areas Equivalency APPLICATION

### Educational Pre-Requisite for NAJC Certification

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](http://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. The official Standards of Neshama: Association of Jewish Chaplains require:

- Bachelor's Degree from an institution of higher education whose accreditation is recognized by the Council of Higher Education [CHEA];
- 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] totaling a minimum of 72 semester hours;

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.

Recognition of graduate education from a non-CHEA recognized institution of higher education may be recognized through applying for an Education Equivalency.

The candidate must demonstrate proficiency in the following core Jewish subject matter areas: liturgy, Hebrew calendar/lifecycle rituals, halakha, Jewish bioethics, Hebrew, and Jewish theology/philosophy especially as they relate to existential issues of illness, death, dying, and bereavement.

#### **For degrees awarded outside of the United States of America or Israel, please note:**

7. Institutions of higher education accredited by a member of the CHEA International Quality Group (CIQG) are accepted as CHEA or CHE equivalently accredited institutions. Documentation of CIQG accreditation is required.
8. Degrees awarded by institutions of higher education not accredited by CIQG will need to be evaluated by the National Association of Credential Evaluations Services ([www.NACES.org](http://www.NACES.org)). candidates should request a report indicating both the equivalent academic level (bachelor's or master's level) and include a copy of this report in the equivalency request.
9. A degree awarded outside the United States or Israel does not need evaluation from an NACES institution if the degree was accepted as part of admission to a CHEA or CHE accredited graduate program.

## Instructions

7. Fill out the NAJC Core Jewish Subject Areas Equivalency worksheet.
  - a. Complete each section according to the instructions, including all requested information.
  - b. Any section that does not apply or that you do not use should be marked as N/A (Not Applicable).
  - c. Supporting documentation is required to grant a transcript equivalency. In each section, indicate the corresponding document you are submitting.
8. Submit an official transcript from each institution for which you are requesting an equivalency. If an official transcript is not available, please contact the Certification Commission Chair to determine if equivalency by transcript is possible.
9. Upload NAJC Graduate Theological Education Transcript Equivalency Form and all supporting documentation to your equivalency portal in member365.

### Candidate Planning Rubric for Requesting Equivalencies By Transcript

Criteria	YES	NO	?	#
Requesting Bachelor's Degree Equivalency Using Equivalency by Transcript	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Total Semester Hours Requested Using Transcript			<input type="checkbox"/>	
Requesting Master's Degree Equivalency Using Equivalency by Transcript	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Total Semester Hours Requested Using Transcript			<input type="checkbox"/>	
I have Jewish Semicha, Ordination, Investiture, Commission as Cantor, Dayan, Hazzan, Rabbanit, Rabbi, and/or Rav	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Requesting Graduate Theological Education Equivalency for a graduate degree in Counseling, Marriage and Family Therapy, Nursing, or Psychology	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Requesting Graduate Theological Education Equivalency for a degree not specified above	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Official Transcripts are available from the institution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Transcripts are from institutions accredited by a member of CHEA (United States of America), CHE (Israel), or CIQG (all other countries)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Transcript requires NACES review	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<b>Equivalencies By Transcript are Requested for the following Core Jewish Subject Matter Areas</b>				
Liturgy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Hebrew calendar/lifecycle rituals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Halakha	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Jewish bioethics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Hebrew	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Jewish theology/philosophy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<b>Candidate Planning Rubric for Requesting Equivalencies By Examination</b>				
Tested by <a href="#">CLEP</a> , <a href="#">DANTES</a> , <a href="#">NYU</a> , <a href="#">CICA</a> , and/or the <a href="#">Jerusalem Exam</a>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Official documentation of test results	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Total Semester Hours Requested Using Equivalency by Examination			<input type="checkbox"/>	
<b>Equivalencies By Transcript are Requested for the following Core Jewish Subject Matter Areas</b>				
Liturgy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Hebrew calendar/lifecycle rituals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Halakha	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

Jewish bioethics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Hebrew	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Jewish theology/philosophy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

**NAJC BCC Core Jewish Subject Matter Areas Equivalency  
EQUIVALENCY WORKSHEET**

<b>Name</b>	Click or tap here to enter text.		
<b>Address</b>	Click or tap here to enter text.		
<b>City, State, Zip code, Country</b>	Click or tap here to enter text.		
<b>Phone Number</b>	Click or tap here to enter text.	<b>E-mail</b>	Click or tap here to enter text.

<b>Section 3: Core Jewish Subject Matter Areas Equivalency</b>	N/A	<input type="checkbox"/>
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If you are not applying for Core Jewish Subject Matter Areas Equivalency, in lieu of checking each “N/A” within this section, please check “N/A” above. If you are applying for a Core Jewish Subject Matter Areas Equivalency, please check “N/A” next to any section that you are not using in your equivalency application.

The NAJC Certification Commission determined that candidates seeking equivalencies for bachelor’s and graduate Jewish theological education must demonstrate learning in at least the following six (6) areas: Liturgy, Hebrew Calendar/Lifecycle Rituals, Halakha, Jewish Bioethics, Hebrew, and Jewish Theology/Philosophy. These six areas constitute the Core Areas of Jewish theological education as determined by the NAJC Certification Commission. Equivalencies are granted based on comparison to established courses of study. Below are equivalency courses of study pre-identified by the NAJC Certification Commission as meeting learning requirements in each of the required six areas. *Candidates must demonstrate a minimum of 3-semester hours of learning in each of these core categories* in addition to meeting the total number of semester credit hours towards the equivalency of a bachelor’s degree and/or graduate theological education.

To request examples of equivalencies for each or any of the Core Jewish Subject Matter Areas, please contact the Certification Chair at [certify@najc.org](mailto:certify@najc.org).

If you are applying for Core Jewish Subject Matter Areas Equivalency, please see each section outlining the method for seeking equivalency and follow the instructions in the section. Please also check “N/A” for each method of equivalency for Core Jewish Subject Matter Areas Equivalency that you are not submitting.

**Section 3.1 Equivalency by Transcript**

N/A

<b>Name of Institution</b>	Click or tap here to enter text.					
<b>Qualifying Degree</b>	<b>Date Conferred</b>	<b>CHEA/CHE Accredited</b>				<b>Total Hours</b>
Click or tap here to enter text.	Click or tap here to enter text.	<b>YES</b>	<input type="checkbox"/>	<b>NO</b>	<input type="checkbox"/>	Click or tap here to enter text.

**Section 3.2 Equivalency by Examination**

N/A□

Taking a test to demonstrate prior knowledge of a subject such as those offered by [CLEP](#), [DANTES](#), [NYU](#), [CICA](#), and/or the [Jerusalem Exam](#). Credit by examination is available towards the total hours of a bachelor’s degree and may be applied to specific equivalencies for graduate theological education as named in the NAJC Certification Handbook

Name of Testing Organization	Name of Test	Hours of Learning Represented by Test*	Core Jewish Subject Matter Area
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
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Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Choose an item.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
<b>Total Hours requested in this section.</b>			Click or tap here to enter text.

\*To request example equivalency calculations of semester hours represented by the test for specific Core Jewish subject matter, please contact the Certification Chair at [certify@najc.org](mailto:certify@najc.org).

Please submit an official document from the Testing Organization verifying you passed the test. For exams offered through the CICA program, an email from the office of the Cantors Assembly or the head of the CICA Program may serve as official documentation. This process will be the same for

either Cantorial Council of America (CCA) or the American Conference of Cantors (ACC), if candidates passed an equivalent exam as part of an internship program in the past or in a future iteration of such a program.

### Section 3.3 Equivalency by Credentials

N/A

Submitting an earned license, certificate, or other credential that can be used for academic credit. The following is a list of earned licenses, certificates, or other credentials that can be used for granting academic equivalencies for the purposes of meeting the degree requirements for NAJC Board Certified Chaplain. Credit by credentials is available towards the total hours of a bachelor’s degree and may be applied to specific equivalencies for graduate theological education as named in the NAJC Certification Handbook. Please enter each earned licenses, certificates, or other credential and the corresponding semester hours below.

Earned license, certificate, or other credentials	Semester Hours	Core Jewish Subject Matter Area
Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
<b>Total Hours requested in this section.</b>	Click or tap here to enter text.	

Please submit a copy of the license, certificate, or other credential corresponding to each credential listed in the request of equivalency by license, certificate, or other credential.

\*To request example equivalency calculations of semester hours represented by the test for specific Core Jewish subject matter, please contact the Certification Chair at [certify@najc.org](mailto:certify@najc.org).

### Section 3.4 Equivalency by American Council on Education Credits

N/A

Credit through United States Armed Forces military service, training programs or examinations completed at companies or organizations. Credit by American Council on Education Credits (ACEC) is available towards the total hours of a bachelor’s degree, may be applied to specific equivalencies for graduate theological education as named in the NAJC Certification Handbook, and may be counted towards the total number of hours for graduate theological education if ACEC has determined the credit to be in a theological topic at the graduate level of learning.

Military Course(s) or Occupation(s)	Semester Hours	Core Jewish Subject Matter Area
Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.

<b>Total Hours requested in this section.</b>	Click or tap here to enter text.
---	----------------------------------

Please submit a copy of the ACE Credit recommendation as documentation for the military course(s) and/or occupation(s) listed above.

\*To request example equivalency calculations of semester hours represented by the test for specific Core Jewish subject matter, please contact the Certification Chair at [certify@najc.org](mailto:certify@najc.org).

### Sections 3.5 Credit by Portfolio

N/A

NAJC recognizes Credit by Portfolio as a pathway to grant credit hours towards an equivalency for a bachelor's and/or master's degree to become a Board Certified Chaplain. Credit by Portfolio is available for the following prior learning experiences:

- Learning Completed in an Orthodox Yeshiva/Mesivta/Metivta that does not have an accreditation recognized by CHEA and does not issue an official transcript. N.B. this relates to granting equivalencies towards a bachelor's degree and/or a master's degree to become a Board Certified Chaplain and is not a statement on *Das Torah*
- Credit for Published Papers, Papers, Podcasts, Videos, and/or Produced Music Recordings
- Credit from Shiurim, Graduate Level Adult Education, Supervised Private Study, and Continuing Education Events
- Credit for Work Experience

### 3.5a Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music

N/A

NAJC recognizes that Credit for Prior Learning can come in many forms. [Click on this link for a listing of Semester Credit for Prior Learning from published papers, unpublished papers, Podcasts, Videos, and/or Produced Music Recordings.](#) Enter each paper Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music and the corresponding semester hours in the section below.

Title of each Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music which you are using to request an equivalency	Semester Hours	Core Jewish Subject Matter Area
Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
<b>Total Hours requested in this section.</b>	Click or tap here to enter text.	Choose an item.

Submit a copy of each Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music for which equivalency credit is requested. Unfortunately, NAJC is not able to return copies of

submitted Published Papers, Unpublished Papers, Podcasts, Videos, and/or Produced Music at this time.

**3.5b Shiurim, Graduate Level Adult Education, Supervised Private Study, and continuing education events**

N/A

NAJC recognizes that Jewish learning can take place through shiurim, graduate level adult education, supervised private study, and continuing education events. Please list each event or course of study for which you are seeking an equivalency. Please note, equivalencies in this category require documentation in the form of a certificate of participation or a letter, please see the note below. After entering the total contact hours for each , [please use this link to look up the corresponding Semester Hours for the number of Contact Hours](#) indicated in this section.

Title of Learning/Event	Name of Instructor	Date(s) of Learning	Total Contact Hours	Semester Hours	Core Jewish Subject Matter Area
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Choose an item.
<b>Total Semester Hours Requested in this Section.</b>		Click or tap here to enter text.			

Ideally, for equivalency, the shiur, graduate level adult education class, supervised private study, and or continuing education event concluded with a certificate of participation that lists the title, instructor/teacher/presenter/rav/etc, date and total number of contact hours as part of completing the

learning experience. A letter from the instructor/teacher/presenter/rav/etc. that includes the title, date, and total number of contact hours from the learning may be used in lieu of a certificate. Please submit the certificate or letter as documentation of learning listed in this section.

### 3.5c Work Experience

N/A

Work Experience refers to credit hours granted for learning that occurs outside traditional educational environments, particularly focusing on the knowledge and skills acquired in the workplace. Please outline the experiences for which you are requesting credit, ensuring they are comparable to the coursework in higher education. Be specific and include the names and addresses of the individuals or organizations involved. Provide relevant dates and attach any supporting documentation, such as résumés, certificates, or letters of recommendation. If applicable, indicate how your work samples can be accessed. An interview may be necessary. NAJC uses the [Central Michigan University Easy-Reference guide for Determining the Number of Potential Credits for Work Experience](#).

#### Work Experience #1

**Semester Hours Requested** Click or tap here to enter text.

1. Please detail the specific life or professional experiences that you believe qualify for life experience credit.

Click or tap here to enter text.

2. List the supporting materials you are submitting.

Click or tap here to enter text.

3. Identify the agencies or places of employment where the relevant learning experiences occurred.

Click or tap here to enter text.

4. Provide the names, addresses, and phone numbers of supervisors who can verify your experiences.

Click or tap here to enter text.

5. List classes from any CHEA or CHE accredited institution you are seeking credit for with this equivalency, including the course number, title, and a link to the course description.

Click or tap here to enter text.

#### Work Experience #2

**Semester Hours Requested** Click or tap here to enter text.

6. Submit the required documentation listed in question 2 from this section.

1. Please detail the specific life or professional experiences that you believe qualify for life experience credit.

Click or tap here to enter text.

2. List the supporting materials you are submitting.

Click or tap here to enter text.

3. Identify the agencies or places of employment where the relevant learning experiences occurred.

Click or tap here to enter text.

4. Provide the names, addresses, and phone numbers of supervisors who can verify your experiences.

Click or tap here to enter text.

5. List classes from any CHEA or CHE accredited institution you are seeking credit for with this equivalency, including the course number, title, and a link to the course description.

Click or tap here to enter text.

6. Submit the required documentation listed in question 2 from this section.



## NAJC Beis Midrash/Metivta/Yeshiva/Kollel Equivalency APPLICATION

### Educational Pre-Requisite for NAJC Certification

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](http://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. The official Standards of Neshama: Association of Jewish Chaplains require:

- Bachelor's Degree from an institution of higher education whose accreditation is recognized by the Council of Higher Education [CHEA];
- 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] totaling a minimum of 72 semester hours;

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.

Recognition of graduate education from a non-CHEA recognized institution of higher education may be recognized through applying for an Education Equivalency.

The candidate must demonstrate proficiency in the following core Jewish subject matter areas: liturgy, Hebrew calendar/lifecycle rituals, halakha, Jewish bioethics, Hebrew, and Jewish theology/philosophy especially as they relate to existential issues of illness, death, dying, and bereavement

#### **Equivalencies for Learning Completed in an Orthodox Yeshiva/Mesivta/Metivta/Kollel**

NAJC recognizes the *yeshiva/mesivta/metivta/kollel* model as a historical model of Jewish education that predates the college/university model of education. Candidates for Board Certified Chaplain seeking equivalencies for a bachelor's and/or a master's degree using learning completed in an Orthodox *yeshiva/mesivta/metivta/kollel* can complete this form. Completed forms will be evaluated by evaluators familiar with the Orthodox *yeshiva/mesivta/metivta/kollel* learning paradigm. The Orthodox *Yeshiva/Mesivta/Metivta/Kollel* Form can be completed for a Bachelor's Degree, Graduate Theological Education Degree, or both degrees.

### Instructions

10. Fill out the NAJC Orthodox *Yeshiva/Mesivta/Metivta/Kollel* Form.
  - a. Complete each section according to the instructions, including all requested information.
  - b. Any section that does not apply or that you do not use should be marked as N/A (Not Applicable).
  - c. Supporting documentation is may be required to grant an equivalency. In each section, indicate the corresponding document you are submitting.
11. Submit the documentation indicated in the sections below to apply for an equivalency.
12. Upload NAJC Orthodox *Yeshiva/Mesivta/Metivta/Kollel* Form and all supporting documentation to your equivalency portal in member365.

**Candidate Planning Rubric for Requesting Equivalencies for Learning in  
Orthodox *Yeshiva/Mesivta/Metivta/Kollel***

Criteria	YES	NO	?	#
Requesting Bachelor's Degree Equivalency Using Equivalency by Transcript	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Total Semester Hours Requested Using Transcript			<input type="checkbox"/>	
Requesting Master's Degree Equivalency Using Equivalency by Transcript	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Total Semester Hours Requested Using Transcript			<input type="checkbox"/>	
I have <i>Yoreh Yoreh</i> semicha in <i>Issur V'heter</i> , also occasionally referred to as <i>Issur V'heter</i> or <i>Heter Hora'ah</i> semicha. NAJC has determined that <i>Yoreh Yoreh</i> semicha in <i>Issur V'heter</i> meets or exceeds the Bachelor's Degree and Graduate Theological Education pre-requisites for a Board Certified Chaplain. If you meet this requirement. Please check this box and submit the completed form with a copy of the <i>teudat semicha</i> of your <i>Yoreh Yoreh</i> semicha in <i>Issur V'heter</i> or a copy of the <i>klaf</i> of your <i>Yoreh Yoreh</i> semicha in <i>Issur V'heter</i> .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
I graduated from the Rabbinical College of America (RCA-Chabad). The Rabbinical College of America is an accredited institution for higher education in the United States. No equivalency is required. Please indicate that you graduated from an RCA-Chabad bachelor's and/or master's program on your application.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
I am a <i>Regular Member</i> of the Rabbinical Council of America (RCA). NAJC has determined that the requirements for Regular Membership of the RCA meet or exceed the Bachelor's Degree and Graduate Theological Education pre-requisites for a Board Certified Chaplain. If you meet this requirement. Please check this box and submit the completed form and a your documentation of current Regular Member status with the Rabbinical Council of America.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
I have <i>Yoreh Deah</i> semicha, and spent at least six years (for at least five hours a day) of post-high school learning in a traditional <i>beit midrash/ yeshiva/mesivta/metivta/kollel</i> setting. NAJC has determined that <i>Yoreh Deah</i> semicha in conjunction with a minimum of six years (for at least five hours a day) of post-high school learning in a traditional <i>beit midrash/ yeshiva/mesivta/metivta/kollel</i> setting meets or exceeds the Bachelor's Degree and Graduate Theological Education pre-requisites for a Board Certified Chaplain. If you meet this requirement, please check this box and submit the completed form with a copy of your <i>Yoreh Deah teudat semicha</i> and a document indicating learning in a traditional <i>beit midrash/ yeshiva/mesivta/metivta/kollel</i> setting for a minimum of 6-years post-high school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

**Candidate Planning Rubric for Requesting Equivalencies for Learning in  
Orthodox *Yeshiva/Mesivta/Metivta/Kollel***

Criteria	YES	NO	?	#
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I have <i>Yoreh Deah</i> semicha and did not spend at least six years (for at least five hours a day) of post-high school learning in a traditional <i>beit midrash/ yeshiva/mesivta/metivta/kollel</i> setting. You will need to document your learning in requesting a Bachelor's Degree and/or Graduate Theological Education pre-requisites for a Board Certified Chaplain. Below, please complete the Orthodox Yeshiva/Mesivta/Metivta/Kollel Equivalency Worksheet.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
I have spent at least seven years (for at least five hours a day) of post-high school learning in a traditional <i>beit midrash/ yeshiva/mesivta/metivta/kollel</i> setting and I do not have <i>Yoreh Deah, Yoreh Yoreh</i> in <i>Issur V'heter</i> , or <i>Yadin Yadin</i> . You will need to document your learning in requesting a Bachelor's Degree and/or Graduate Theological Education pre-requisites for a Board Certified Chaplain. Below, please complete the Orthodox Yeshiva/Mesivta/Metivta/Kollel Equivalency Worksheet.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<b>Orthodox Yeshiva/Mesivta/Metivta/Kollel Equivalency Worksheet</b>				
Please Check Any of the Following that Apply	<b>YES</b>	<b>NO</b>	<b>?</b>	<b>#</b>
I have <i>Yoreh Deah</i> semicha and can submit my <i>teudat semicha</i> .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	36
I can lead davening for <i>ma'ariv, shachris, and mincha</i> on <i>chol</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3
I can lead davening for <i>ma'ariv, shachris, and mincha</i> on <i>Shabbos</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3
I can lead davening for <i>ma'ariv, shachris, and mincha</i> on <i>Shelosh Regalim</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3
I can lead davening for <i>ma'ariv, shachris, and mincha</i> on <i>Yamim Noraim</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3
I can <i>lein Torah</i> with <i>ta'amei haMikra</i> (tropes)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5
I know <i>ta'amei haMikra</i> (tropes) for <i>haftarah</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5
I know <i>ta'amei haMikra</i> (tropes) for the <i>megilot</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5
I know <i>ta'amei haMikra</i> (tropes) for the <i>Yamim Noraim</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5
I can read and translate Hebrew from the <i>Siddur</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5
I can read and translate Hebrew from the <i>Chumash</i> well enough to teach at the day school/ <i>Chinuch</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	15
I am a member of the <i>Chevra Kadisha</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5
I have studied the laws of <i>Aveilus, Burial and Bereavement</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3
I have attended shiurim (online or in person) on Jewish medical ethics and/or bioethics for at least 18 hours.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3
Using the number associated with each box for which you checked "yes," calculate the total number of points and enter it into the grey box on the right.				Click or tap here to enter text.
Record the total <i>zmanim</i> that you spent learning a minimum of 5 hours a day in a traditional learning setting post-high school. For example, if you spent 1 year in yeshiva post-high school learning for a minimum of 5 hours a day during <i>Elul, choref, and kayitz zmanim</i> , you will enter "3" in the box.				Click or tap here to enter text.
Multiply your answer in the box above by 11 and enter this new number in the grey box on the right. For example, if you entered "3" above, you will now enter "33." This will enter the total number of <i>zmanim</i> credit hours applied towards your equivalency application.				Click or tap here to enter text.

**Total the numbers in the two grey boxes above** and enter the number in the box to the right. This will be the total number of hours available for NAJC to use to equivalency a Bachelor's and/or Master's Degree.

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Click or tap here to enter text.

**Please Upload This Form to Your Portal on Member365**

**NAJC CPE Equivalency Form**

Name \_\_\_\_\_

**Number of Units of CPE Requested for Equivalency**

1      2      3      4

**Hours of CPE taken during the units for which equivalency is sought**

**Name and Location of Program in which equivalent CPE was taken**

**Name of Clinical site clinical hours completed, if different than above**

400      800      1200      1600      Other

**Name of CPE Supervisor offering equivalent CPE**

**Supervisors Qualifications**

**Was the CPE Supervisor certified by ACPE as a CPE Supervisor**

Yes      No

**Was the CPE Supervisor certified by an equivalent CPE Supervisor as a Supervisor**

Yes      No

**I. Professional Chaplain/Professional Spiritual Care Provider Identity**

***Self-knowledge***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

***Multicultural knowledge***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

***Practitioner spirituality, ethics, religion, and values***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

## **II. Collective Care**

### ***Self-care***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

### ***Implicit and explicit bias***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

### ***Cultural humility***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

## **III. Individual and Group Dynamics**

### ***Use of self***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

***Interpersonal boundaries***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

***Group dynamics***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

**IV. Professional Practice Skills**

***Establishing, deepening and concluding professional spiritual care relationships with sensitivity, openness, and respect***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

***Provide religious/spiritual resources appropriate to the care recipients, their spiritualities/religions, their contexts, and their goals***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

***Make and use spiritual assessments to inform chaplain interventions and contribute to interdisciplinary plan of care***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

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

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

**V. Clinical Education and Supervision**

***Utilize a clinical based method of education***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

***Function within the Common Code of Ethics for Chaplains, Pastoral Counselors, Clinical Pastoral Educators, and Students***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

***Receive regular supervision in a variety of formats including individual, triadic, and/or group supervision***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

***Establish and maintain professional and interdisciplinary relationships***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

***Utilize primary research and research literature inform the profession of chaplaincy and one's spiritual care practice.***

Learning intervention/modality:

Method assessment/learning measure:

Date completed:

Level of CPE:

Name of Supporting Documentation:

**CPE Equivalency Appendix**

**Addendum for Method Assessment/Learning Measure Using Simulation**

**Was simulation conducted in a simulation lab accredited by The Society for Simulation in Healthcare (SSH)?**

Yes      No

**Was the simulation conducted under the supervision of an evaluator holding the Clinical Healthcare Simulation Educator (CHSE) or Clinical Healthcare Simulation Educator-Advanced (CHSE-A)?**

Yes      No

**Did the simulation involve human SPs (simulated persons/patients)?**

Yes      No

**If the simulation involved human SPs, were the SPs supervised by a supervisor with Association of SP Educators accreditation?**

Yes      No

**Was a checklist or rubric used to evaluate learners in the simulation?**

Yes      No

**How as the minimum passing score (MPS) set for evaluating the simulation?**

## **Appendix C: Appeals Process**

### **Purpose of an Appeal**

Neshama Association of Jewish Chaplains depends upon the professional and prudent judgments of its Certification Commission and Certification Interview Panels to conduct the certification process and render recommendations or decisions regarding certification.

However, in cases where a candidate believes that certification standards or procedures were violated and that such violation resulted in a negative certification recommendation or decision, the candidate is ensured the right to an orderly appeals procedure.

### **Definition of an Appeal**

An appeal is a review of a negative recommendation or decision regarding certification.

An appeal must be based on the grounds that the recommendation or decision was made in disregard of or in violation of the NAJC Standards for Certification.

Appeals may not be based on disagreement with the professional judgment of the Certification Interview Panel when standards were appropriately applied.

### **Grounds for Appeal**

An appeal may be submitted only when a candidate believes that one or more of the following occurred:

- A violation of established NAJC certification standards
- A failure to follow stated certification procedures
- A procedural error that materially affected the outcome of the certification decision

Appeals based solely on dissatisfaction with the outcome or disagreement with the panel's evaluation of competencies are not grounds for appeal.

### **Appeals Submission Timeline**

An appeal must be submitted within thirty days of the candidate's receipt of the final certification decision.

Appeals submitted after the thirty-day period will not be considered.

### **Review Procedures**

Appeals are reviewed according to the procedures established by the NAJC Certification Commission.

Upon receipt of a timely appeal, the NAJC Certification Commission Chair, or a designee appointed by the Chair, will conduct an initial review to determine whether the appeal meets the stated grounds for appeal.

If the appeal is determined to meet the stated grounds, the appeal will be reviewed by members of the NAJC Certification Commission who did not serve on the original Certification Interview Panel. The review is limited to an examination of whether certification standards and procedures were properly applied. The appeals process does not include a re evaluation of competencies, a re scoring of materials, or a new certification interview.

The NAJC Certification Commission may review relevant documentation, including the Certification Interview Panel's written report and the Presenter's Report, and may request additional

clarification or documentation as needed.

### **Relationship Between Appeals and Second Interviews**

The filing of an appeal does not automatically result in a second interview.

If the NAJC Certification Commission determines that a procedural error occurred that materially affected the outcome of the certification decision, the Commission may direct corrective action.

Corrective action may include referral of the candidate to a new Certification Interview Panel.

Such a referral is distinct from a candidate-initiated request for a second interview and does not constitute a determination regarding the candidate's competencies.

### **Second Interview Clarification**

A second interview is available to candidates who were not recommended for certification or who were recommended for subsequent appearance only and who have addressed the competencies identified by the original Certification Interview Panel.

A second interview focuses exclusively on the outstanding competencies identified in the prior panel decision.

A second interview is not an appeal and may not be used to challenge the professional judgment of the original Certification Interview Panel or the procedures used in the certification process.

### **Appeal Determination**

Following review, the NAJC Certification Commission may:

- Uphold the original certification decision
- Determine that a procedural error occurred and issue corrective action consistent with NAJC standards

Corrective action, when warranted, may include referral of the candidate to a new Certification Interview Panel or other remedies deemed appropriate by the NAJC Certification Commission.

### **Finality of Decisions**

The decision of the NAJC Certification Commission following an appeal is final.

Candidates who do not meet certification standards following a second or subsequent interview are required to begin the certification process again and must submit a new application and all required materials in accordance with the Certification Handbook in effect at the time of re-application.

## Appendix D

### WRITING GUIDE FOR COMMON QUALIFICATIONS AND JEWISH QUALIFICATIONS

This writing guide is designed to help Candidates prepare Competency Essays/Narratives that clearly demonstrate the Board Certified Chaplain (BCC) competencies as evaluated by the official rubric. While the wording of the competencies themselves must remain unchanged, this guide reframes the explanatory prompts to align explicitly with what the rubric defines as “Demonstrates competency.” Use this guide to ensure your writing is clear, concrete, and directly responsive to how certification committees assess competence.

#### General Writing Expectations

Your essays are an opportunity to demonstrate professional competence, not modesty. Certification committees can only assess what you explicitly articulate.

As you write, consistently:

- Name concepts clearly (traditions, theories, frameworks, tools).
- Explain them briefly but accurately.
- Demonstrate application through specific examples from your own chaplaincy practice.
- Show congruence between what you claim and what you do.

Strong essays balance theory and practice, show reflective capacity, and stay grounded in professional chaplaincy standards. Failure to name, explain, or illustrate typically results in a determination of “*Needs clarification.*”

#### Section I: Integration of Theory and Practice Qualifications

These competencies assess whether your theological/spiritual framework is coherently integrated with professional practice.

##### **ITP1: Articulate an approach to spiritual care rooted in one’s spiritual tradition and integrated with a theory of spiritual care.**

**Write to demonstrate that you:**

- Name your own spiritual or faith tradition.
- Describe how that tradition shapes your understanding of spiritual care.
- Identify at least one recognized theory or theorist of chaplaincy/spiritual care.
- Provide at least one concrete example of care that is congruent with both your tradition and your stated theory.

##### **ITP2: Provide spiritual care that incorporates a working knowledge of the academic study of religion/spirituality.**

**Write to demonstrate that you:**

- Draw on at least one non-theological academic discipline (e.g., psychology, sociology, anthropology, history).
- Explain how that discipline informs your understanding of religion/spirituality.
- Illustrate how you apply that insight in caring for recipients’ beliefs, practices, or affiliations.

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

**Write to demonstrate that you:**

- Name at least one developmental framework or theorist.
- Show how spiritual and emotional needs vary across the lifespan.
- Provide examples from **at least two distinct developmental phases**, demonstrating different caregiving approaches.

##### **ITP4: Incorporate a working knowledge of at least one ethical theory appropriate to one’s**

**professional context.**

**Write to demonstrate that you:**

- Identify at least one ethical framework (e.g., biomedical ethics, virtue ethics, deontology).
- Explain the framework clearly.
- Apply it to an ethical situation you encountered in your professional context.

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

**Write to demonstrate that you:**

- Describe at least one framework for understanding individuals in groups **and** groups within organizations.
- Illustrate how these dynamics affect behavior.
- Use examples from your chaplaincy work (e.g., families, teams, institutions).

**ITP6: Articulate how primary research and research literature inform chaplaincy and one's spiritual-care practice.**

**Write to demonstrate that you:**

- Summarize at least one peer-reviewed primary or clinical research study relevant to chaplaincy.
- Explain how the findings influenced or changed your practice.

## **Section II: Professional Identity and Conduct Qualifications**

These competencies assess **self-awareness, professional boundaries, authority, ethics, and advocacy.**

**PIC1: Identify one's professional strengths and limitations in the provision of spiritual care.**

**Write to demonstrate that you:**

- Identify both strengths and limitations.
- Analyze their professional impact.
- Provide examples from your work illustrating each.

**PIC2: Articulate ways in which one's feelings, values, assumptions, culture, and social location affect professional practice.**

**Write to demonstrate that you:**

- Name examples of your feelings, values, assumptions, culture, and social location.
- Distinguish among these categories.
- Provide examples showing how each impacts your chaplaincy practice.

**PIC3: Attend to one's own physical, emotional, and spiritual wellbeing.**

**Write to demonstrate that you:**

- Identify concrete self-care boundaries, practices, or relationships.
- Explain how these support your holistic wellbeing.
- Show how they sustain your professional effectiveness.

**PIC4: Respects the physical, emotional, cultural, and spiritual boundaries of others.**

**Write to demonstrate that you:**

- Identify boundaries articulated by others (not only your own).
- Address physical, emotional, cultural, and spiritual boundaries.
- Illustrate how you respected each in practice.

**PIC5: Use appropriately one's professional authority as a chaplain.**

**Write to demonstrate that you:**

- Identify legitimate sources of your professional authority.
- Give one example of serving the institution.
- Give one example of appropriately challenging or standing up to the institution.

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

**Write to demonstrate that you:**

- Clearly define advocacy in chaplaincy.
- Provide examples of speaking up for care recipients' needs.

**PIC7: Function within the APC/NACC/NAJC Code of Ethics.**

**Write to demonstrate that you:**

- Cite at least one specific section of the Code of Ethics.
- Illustrate how you apply it in your practice.

*(PIC8 and PIC9 are observed competencies; no written material is required.)*

**Section III: Professional Practice Skills Qualifications**

These competencies assess **direct caregiving skills**.

**PPS1: Establish, deepen, and conclude professional spiritual-care relationships.**

**Write to demonstrate that you:**

- Provide one example showing the beginning, middle, and conclusion of a relationship.
- Demonstrate sensitivity, openness, and respect throughout.

**PPS2: Provide effective spiritual support that contributes to wellbeing.**

**Write to demonstrate that you:**

- Identify desired outcomes of care.
- Provide examples involving patients (or analogues), families/friends, and staff.

**PPS3: Provide spiritual care that respects diversity.**

**Write to demonstrate that you:**

- Provide distinct examples involving differences in race, culture, gender, and sexual orientation.
- Show openness to others' self-understandings.

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

**Write to demonstrate that you:**

- Identify competing needs.
- Explain prioritization.
- Describe actions taken and evaluate outcomes.

**PPS5: Provide spiritual care to persons experiencing loss and grief.**

**Write to demonstrate that you:**

- Show an understanding of grief beyond death alone.
- Model best practices of grief support.

**PPS6: Provide appropriate religious/spiritual resources.**

**Write to demonstrate that you:**

- Identify a resource you provided.
- Explain why it fit the care recipient's spirituality, context, and goals.

**PPS7: Develop, coordinate, and facilitate public/semi-public liturgy.**

**Write to demonstrate that you:**

- Provide at least two examples in different settings.
- Describe design, organization, and facilitation.

**PPS8: Facilitate care recipients' theological/spiritual/philosophical reflection.**

**Write to demonstrate that you:**

- Show how you helped care recipients connect lived experience with meaning.

**PPS9: Facilitate group processes.**

**Write to demonstrate that you:**

- Describe active chaplain participation in a group setting.

**PPS10: Make and use spiritual assessments.**

**Write to demonstrate that you:**

- Describe assessment, intervention, and interdisciplinary communication.

**PPS11: Document spiritual care effectively.**

**Write to demonstrate that you:**

- Provide an example of documentation.
- Explain what you included and excluded and why.

**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.

**Appendix E**  
**Rubric for Board Certified Chaplain Competencies**

Section I: Integration of Theory and Practice

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
ITP1: Articulate an approach to spiritual care rooted in one's spiritual tradition and integrated with a theory of spiritual care.	<p>Does not name the chaplain's own spiritual tradition, and/or</p> <p>Does not identify a theory/theorist of chaplaincy, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the <a href="#">Standards of Practice for Professional Chaplains</a>.<sup>13</sup></p>	<p>Names the chaplain's own spiritual tradition but does not link it to spiritual care, and/or</p> <p>Merely mentions but does not explain a theory/theorist of chaplaincy, and/or</p> <p>Describes these ideas about spiritual care without any actual example from the chaplain's own work.</p>	<p>Describes the chaplain's perspective on spiritual care in terms of the chaplain's own spiritual tradition, and</p> <p>Describes at least one theory/theorist of spiritual care that the chaplain applies in their practice, and</p> <p>Gives at least one example of the chaplain's caregiving that is congruent with their stated approach to spiritual care.</p>	<p>Demonstrates competency, plus</p> <p>Applies multiple chaplaincy theories/theorists, and/or</p> <p>Gives multiple diverse examples, and/or</p> <p>Analyzes the limitations of their own spiritual tradition and/or primary theories/theorists on their particular approach to spiritual care, and/or</p> <p>Generates an especially novel approach to spiritual care.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
ITP2: Provide spiritual care that incorporates a working knowledge of the academic study of religion/ spirituality. <sup>14</sup>	<p>Articulates only a religious/spiritual perspective on religion/spirituality, without also a broader academic lens, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Merely names disciplines/ideas, without describing insights into religion/spirituality, and/or</p> <p>Describes ideas without an illustration from the chaplain's own work, and/or</p> <p>Gives only examples that do not address a spiritual affiliation, practice, nor belief of the care recipient(s).</p>	<p>Articulates insight into religion/spirituality from at least one academic discipline that is not explicitly religious/spiritual (e.g., psychology, sociology, anthropology, history), and</p> <p>Illustrates the chaplain applying at least one such insight to their work with the spiritual affiliation(s), practice(s), and/or belief(s) of their care recipient(s).</p>	<p>Demonstrates competency, plus</p> <p>Articulates multiple insights from multiple religious-studies perspectives, and/or</p> <p>Gives multiple diverse examples, and/or</p> <p>Compares, contrasts, criticizes, and/or evaluates the contributions of various religious-studies perspectives to the chaplain's spiritual care.</p>

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	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
ITP3: Incorporate the spiritual and emotional dimensions of human development into one's practice of care.	<p>Describes giving spiritual care that does not vary at all across developmental differences, and/or</p> <p>Names but does not draw on a particular developmental theory/theorist, or does not even mention one, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Describes developmentally tailored spiritual care in general/theory without specific illustration from the chaplain's own work, and/or</p> <p>Illustrates only one phase of development, and/or</p> <p>Addresses only spiritual or only emotional development—not both.</p>	<p>Articulates at least one framework for understanding human development over time, and</p> <p>Gives at least one example each of two distinct phases of development—showing how the chaplain provides different kinds of spiritual care depending on the care recipient's/recipients' phase of spiritual and emotional development.</p>	<p>Demonstrates competency, plus</p> <p>Analyzes and/or evaluates an entire theory of human development, and/or</p> <p>Cites multiple theories of human development, and/or</p> <p>Gives examples from three or more phases of development, and/or</p> <p>Interprets the interplay of the chaplain's own phase of spiritual/emotional development with the chaplain's practice, and/or</p> <p>Argues for or against specific theories of human development for spiritual-care purposes today.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
ITP4: Incorporate a working knowledge of at least one ethical theory <sup>15</sup> appropriate to one's professional context.	<p>Only names the ethical theory, or does not name it, and/or</p> <p>Only addresses the chaplain's own ethical commitment/conduct and/or professional code(s) of ethics, rather than an ethical theory that also guides care recipients and/or the institution the chaplain serves, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Discusses but does not apply the ethical theories, and/or</p> <p>Illustrates the ethical theory with examples from a context other than where the chaplain has served.</p>	<p>Describes at least one ethical framework (e.g., consequentialism, biomedical ethics, virtue ethics, deontology), and</p> <p>Gives at least one example of applying that framework to a situation in the chaplain's work setting.</p>	<p>Demonstrates competency, plus</p> <p>Evaluates and selects the more fitting of multiple ethical theories for a given case, and/or</p> <p>Applies more than one ethical framework, and/or</p> <p>Adapts an ethical framework to support the chaplain's particular practice setting(s) and challenges.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
ITP5: Articulate a conceptual understanding of group dynamics and organizational behavior.	<p>Names but does not describe theory/theorist, or does not name theory/theorist at all, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains..</p>	<p>Describes a theory of individuals in groups or a theory of groups in organizations—but not a theory of each/both—and/or</p> <p>Summarizes a framework but does not illustrate by example.</p>	<p>Describes a framework that interprets/predicts how individuals function in groups (e.g., members in a family)... ...and how groups function in organizations (e.g., teams in an institution), and Illustrates that theory with the chaplain's work.</p>	<p>Demonstrates competency, plus</p> <p>Applies more than one framework for understanding groups/organizations, and/or</p> <p>Models spiritual-care interventions at the group/organizational level, and/or</p> <p>Adapts existing group/organizational theories across cultures.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
ITP6: Articulate how primary research and research literature inform the profession of chaplaincy and one's spiritual- care practice.	<p>Merely cites research, or does not cite research, and/or</p> <p>Espouses only opposition to chaplain research, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Applies research that is unpublished, not peer-reviewed, or not primary/clinical, and/or</p> <p>Does not give an example of applying that research finding in practice, and/or</p> <p>Applies the research finding unreasonably.</p>	<p>Summarizes a published peer-reviewed report of primary/clinical research (e.g., virtually any of <a href="#">John Ehman's Article-of-the-Month selections</a>), and</p> <p>Gives an example of how the cited study has influenced the chaplain's work.</p>	<p>Demonstrates competency, plus</p> <p>Summarizes multiple studies, and/or</p> <p>Critically analyzes study strengths and weaknesses, and/or</p> <p>Participates in own primary/clinical research.</p>

Section II: Professional Identity and Conduct Competencies

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PIC1: Identify one’s professional strengths and limitations in the provision of spiritual care. <sup>16</sup>	<p>Does not discuss the chaplain’s strengths and limitations, and/or</p> <p>Describes personal strength(s) and/or limitation(s) but not their professional import, and/or</p> <p>Names strengths and/or weaknesses but does not give examples, and/or</p> <p>Gives a related example of the chaplain’s own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Demonstrates awareness of only the chaplain’s strengths...</p> <p>...or only the chaplain’s limitations, and/or</p> <p>Demonstrates and even names but does not analyze (i.e., reflect upon) the chaplain’s strengths... .. and/or limitations.</p>	<p>Analyzes the chaplain’s strengths and... .. limitations... .. with examples from the chaplain’s work.</p>	<p>Demonstrates competency, plus</p> <p>Gives examples from a range of administrative and clinical contexts, and/or</p> <p>Exhaustively determines the personal and social roots of the chaplain’s strengths and limitations, and/or</p> <p>Develops strategies for building on the chaplain’s strengths and redressing the chaplain’s limitations.</p>

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	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PIC2: Articulate ways in which one's feelings, values, assumptions, culture, and social location affect professional practice. <sup>17</sup>	<p>Does not identify the chaplain's feelings (distinct from thoughts), and/or...</p> <p>...the chaplain's values (distinct from others' values), and/or...</p> <p>...the chaplain's assumptions (distinct from universal truths), and/or...</p> <p>...the chaplain's culture (distinct from individual personality), and/or...</p> <p>...the chaplain's social location (distinct from common humanity), and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Identifies but does not give an example of the impact on the chaplain's work of an identified feeling, and/or...</p> <p>...value, and/or...</p> <p>...assumption, and/or...</p> <p>...cultural aspect, and/or...</p> <p>...aspect of social location.</p>	<p>Names at least some of the chaplain's feelings, and...</p> <p>... some of the chaplain's values, and</p> <p>... some of the chaplain's assumptions, and...</p> <p>... some of the chaplain's culture(s), and...</p> <p>...some aspects of the chaplain's social location (e.g., race, ethnicity, class, gender, sexual orientation, age, disability, nationality, immigration status), and</p> <p>Illustrates impacts on one's chaplaincy of the identified feelings, and...</p> <p>...values, and...</p> <p>...assumptions, and...</p> <p>...culture(s), and...</p> <p>...aspects of social location.</p>	<p>Demonstrates competency, plus</p> <p>Illustrates additional feelings, values, assumptions, cultural aspects, and elements of social location, and/or</p> <p>Demonstrates an ability to explore in the moment previously unrecognized feelings, values, assumptions, culture, and aspects of social location.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PIC3: Attend to one's own physical, emotional, and spiritual wellbeing.	<p>Does not demonstrate any self-care, and/or Demonstrates mostly self-abuse or reckless disregard for the chaplain's own wellbeing, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Names a boundary, practice, or relationship but does not describe its impact on the chaplain's holistic wellbeing, and/or</p> <p>Discusses importance of self-care in principle without describing any actual such boundary, practice, or relationship.</p>	<p>Identifies one or more of the chaplain's boundaries, practices, and/or relationships that promote(s) the chaplain's own health, and... ...their own integration of "head and heart," and... ...their own search for and/or response to what the chaplain holds sacred.<sup>18</sup></p>	<p>Demonstrates competency, plus</p> <p>Describes additional self-care boundaries, practices, and relationships, and/or</p> <p>Exhibits self-care not only outside the chaplain's working hours but also within work hours and even within care encounters appropriately.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PIC4: Respects the physical, emotional, cultural, and spiritual boundaries of others.	<p>Demonstrates willful, unrepentant, and/or careless violation of another's boundary, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains</p>	<p>Does not identify at least one physical boundary set by another person,, and/or ...at least one emotional boundary set by another person,, and/or...  ...at least one cultural boundary set by another person,, and/or...  ...at least one spiritual boundary set by another person, and/or</p> <p>Identifies but does not give examples of all identified boundaries.  Demonstrates mistaken violation of another's boundary and an effort to repair.</p>	<p>Identifies a physical boundary set by another person (i.e., not [only] the chaplain's own physical boundary) and ...an emotional boundary set by another person, and...  ...a cultural boundary set by another person, and...  ...a spiritual boundary set by another person, and</p> <p>Illustrates how the chaplain respected each boundary.</p>	<p>Demonstrates competency, plus</p> <p>Recognizes both explicit and implicit boundaries of others.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PIC5: Use appropriately one's professional authority as a chaplain.	<p>Does not discuss the chaplain's authority, and/or</p> <p>Gives example of the chaplain over-stepping the chaplain's authority, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains</p>	<p>Illustrates standing up to the institution but not serving the institution, or</p> <p>Illustrates serving the institution but not standing up to the institution.</p>	<p>Identifies at least one legitimate source of the chaplain's authority as a chaplain, and</p> <p>Gives an example of when the chaplain drew on that authority to serve an institution that employs/employed the chaplain, and</p> <p>Gives an example of when the chaplain drew on that authority to stand up to the institution that employs/employed the chaplain.</p>	<p>Demonstrates competency, plus</p> <p>Illustrates multiple sources of the chaplain's authority, and/or</p> <p>Cites multiple examples of the chaplain taking up leadership, fully occupying/embodying the role of chaplain, and engaging their context of care with a strong sense of purpose, belonging, and worth/value.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PIC6: Advocate for the persons in one's care.	<p>Does not describe advocating as a chaplain, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains</p>	<p>Attests to advocating but does not give examples, and/or</p> <p>Gives examples of purported advocacy that express the chaplain's own needs but not the needs of the care recipient(s).</p>	<p>Illustrates the chaplain speaking up for the needs of their care recipient(s).</p>	<p>Demonstrates competency, plus</p> <p>Gives additional such examples, and/or</p> <p>Spells out the chaplain's criteria for when (and when not) to advocate, and/or</p> <p>Illustrates how the chaplain has helped care recipients advocate for themselves.</p>
PIC7: Function within the APC/ NACC/NAJC Code of Ethics.	<p>Demonstrates violation of any aspect of the APC/NACC/NAJC Code of Ethics, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Attests to complying with the APC/NACC/NAJC Code of Ethics—in general or with a particular section/subsection— but does not give any example.</p>	<p>Cites at least one section/subsection of the APC/NACC/NAJC Code of Ethics and illustrates how the chaplain complies with that norm.</p>	<p>Demonstrates competency, plus</p> <p>Illustrates compliance with more than one section/subsection of the APC/NACC/NAJC Code of Ethics, and/or</p> <p>Demonstrates grappling with a difficult ethical issue using the APC/NACC/NAJC Code of Ethics as a guide.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PIC8: Communicate professionally orally and in writing.				
PIC9: Present oneself in a manner that reflects professional behavior, including appropriate attire, and grooming. <sup>19</sup>				

Section III: Professional Practice Skills Competencies

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PPS1: Establish, deepen, and conclude professional spiritual-care relationships with sensitivity, openness, and respect.	<p>Labels or explains these values without any specific example of relationship, and/or</p> <p>Conveys insensitivity, inhospitality, or disrespect in either or both cited examples, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	Does not specifically address each of these three phases of relationship.	<p>Illustrates the chaplain's care over the course of at least one relationship, demonstrating a blend of sensitivity, openness, and respect in three phases of the relationship:</p> <p>in the beginning/establishing of the relationship, and...            ...in the middle/deepening of the relationship, and...            ...in the ending/concluding of the relationship.</p>	<p>Demonstrates competency, plus</p> <p>Breaks down sensitivity, openness, and respect into each individual value and illustrates each, and/or</p> <p>Compares and contrasts the specific values, phases, and relationships from each other, and/or</p> <p>Creates an original solution to a dilemma/challenge when trying to embody one or more of these values in one more of these phases in relationship.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PPS2: Provide effective spiritual support that contributes to the wellbeing of care recipients, including patients (or the relevant analogue in a non-healthcare setting), their families/friends, and staff. <sup>20</sup>	<p>Eschews any orientation to outcomes of spiritual care, and/or</p> <p>Demonstrates care that is largely ineffective and/or largely harmful, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Does not articulate any particular desired outcome, and/or</p> <p>Does not address the chaplain's contribution to said outcome, and/or</p> <p>Gives examples of the chaplain's positive impact on only one or two of these three kinds of care recipients.</p>	<p>Articulates at least one desired outcome of the chaplain's care, and</p> <p>Speculates on how the chaplain's care contributes to said outcome(s), and</p> <p>Gives one example involving a patient (or inmate, student, service member, frontline worker, etc.), and</p> <p>Gives another example involving the patient's (or analogue's) family/friends, and</p> <p>Gives a third example involving (additional) institutional staff (e.g., nurse, doctor, guard, support staff, management).</p>	<p>Demonstrates competency, plus</p> <p>Goes beyond speculation to actually illustrate empirically the positive impact of the chaplain's care, citing feedback from care recipients or observed changes, etc.</p>

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	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PPS3: Provide spiritual care that respects diversity, relative to differences in race, culture, gender, sexual orientation, etc.	Demonstrates care that largely imposes the chaplain's own understanding over the care recipients' self-understanding, and/or Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	<p>Describes general openness to others' self-understandings but without specific professional examples of how the chaplain's spiritual care honors such differences, and/or</p> <p>Lacks examples of the chaplain's respect for:  ...care recipients of different racial identities from each other, and/or...  ...care recipients of different cultural identities from each other, and/or...  ... care recipients of different gender identities from each other, and/or...  ... care recipients of different sexual orientations from each other.</p> <p>Relies on stereotypes, i.e., a shallow version of cultural competence.</p>	<p>Illustrates openness to and honoring of others' self-understandings in the chaplain's care of...  ...care recipients of different racial identities from each other (i.e., not just care of someone who is different <i>from the chaplain</i> in terms of race, but rather two or more care recipients of different races), and...  ...care recipients of different cultural identities from each other, and...  ...care recipients of different gender identities from each other, and...  ...care recipients of different sexual orientations from each other.</p>	<p>Demonstrates competency, plus</p> <p>Conveys an ongoing practice of cultural humility, i.e., the chaplain engages in ongoing reflection on their practice that increases the chaplain's self-awareness, enriches the chaplain's power analyses, and supports the chaplain's increasingly respectful spiritual care.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PPS4: Triage and manage crises in the practice of spiritual care.	<p>Does not discuss competing spiritual-care needs, and/or</p> <p>Does not discuss the chaplain's prioritization/ranking decisions, and/or</p> <p>Does not describe the chaplain's response/actions, and/or</p> <p>Does not evaluate the chaplain's triage decisions, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Alludes to but does not lay out the competing spiritual-care needs, and/or</p> <p>Prioritized/ranked the competing needs inappropriately, and/or</p> <p>Took largely ineffective action to address those needs, and/or</p> <p>Largely misevaluated the outcomes of their crisis management.</p>	<p>Describes at least one moment at which the chaplain accurately assessed there to be competing spiritual-care needs, then...  ...prioritized/ranked them appropriately, then...  ...took effective action, then...  ...realistically evaluated the outcomes of those choices.</p>	<p>Demonstrates competency, plus</p> <p>Gives additional examples, and/or</p> <p>Analyzes systemic determinants of crises and works to remedy them toward avoiding/minimizing crises.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PPS5: Provide spiritual care to persons experiencing loss and grief.	<p>Merely names loss and grief without describing the chaplain's care around it, and/or</p> <p>Demonstrates a largely harmful response to loss and grief (e.g., ignoring, badgering, bright siding, minimizing, spiritualizing), and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Limits understanding of loss and grief to death per se, and/or</p> <p>Misses multiple opportunities to provide grief support.</p>	<p>Demonstrates the chaplain's understanding of loss and grief as wider than just about death per se, and</p> <p>Models best practices of loss and grief support.</p>	<p>Demonstrates competency, plus</p> <p>Compares and contrasts at least two different experiences of loss and grief paired with correspondingly different spiritual-care interventions, and/or</p> <p>Integrates multiple frameworks/models of loss and grief (e.g., ambiguous loss and anticipatory grief).</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PPS6: Provide religious/spiritual resources that are appropriate to given care recipients, their spiritualities/ religions, their contexts, and their goals. <sup>21</sup>	<p>Does not explain the chaplain's rationale for providing a given resource, and/or</p> <p>Selects religious/spiritual resources that are largely inappropriate or only generic, and/or</p> <p>Does not provide any resources (i.e., relies on care recipients to supply all of their own resources), and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Gives only a partial rationale, without establishing the appropriateness of the spiritual resource provided in terms of the care recipient's/ recipients' particular...</p> <p>... spirituality/ spiritualities,</p> <p>...circumstances, and/or</p> <p>...hopes/intentions /aims.</p>	<p>Recounts the chaplain supplying a religious/spiritual resource (e.g., a text, object, service, ritual, prayer, song, meditation) to their care recipient(s), and</p> <p>Explains the rationale by which the chaplain intentionally selected that resource, given the care recipient's/ recipients' particular...</p> <p>... spirituality/spiritualities and...</p> <p>...circumstances and...</p> <p>...hopes/intentions /aims.</p>	<p>Demonstrates competency, plus</p> <p>Marshals a wide range of religious/spiritual modalities, and/or</p> <p>Furnishes not only customary religious/ spiritual resources but spiritual resources that are customized for specific care recipients, contexts, and/or goals.</p>

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	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PPS7: Develop, coordinate, and facilitate public/ semi-public liturgy appropriate to a range of settings and needs. <sup>22</sup>	<p>Describes only a liturgy from beyond the chaplain's institution, and/or</p> <p>Describes only a service within a single family of care recipients, and/or</p> <p>Gives an example of a liturgy that is largely inappropriate to the given setting and/or needs, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Gives only one example, and/or</p> <p>Gives two examples but with no difference in setting, and/or</p> <p>Gives two examples but addressing only the same need, and/or</p> <p>Asserts that but does not describe how the chaplain...</p> <p>... selected/designed the particular service/ ceremony, and...</p> <p>... organized/publicized the particular service/ ceremony, and...</p> <p>... officiated the particular service/ ceremony.</p>	<p>Gives at least two examples—different both in terms of setting and need addressed—of the chaplain leading a ceremony/service within the chaplain's institution but beyond one family of care recipients (e.g., a memorial, worship, weekly meditation sessions, prayer service), and</p> <p>In each example, describes how the chaplain...</p> <p>... selected/designed the particular service/ceremony, and...</p> <p>... organized/ publicized the particular service/ceremony, and...</p> <p>...officiated the particular service/ ceremony.</p>	<p>Demonstrates competency, plus</p> <p>Creates/adapts liturgies to make them even more appropriate to different settings and needs.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PPS8: Facilitate care recipients' own theological/ spiritual/ philosophical reflection. <sup>23</sup>	<p>Explores neither the care recipient's spirituality nor lived experience, and/or</p> <p>Discusses only the chaplain's theological/ spiritual/philosophical reflection, rather than the care recipient's/ recipients' and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Supports exploration of the care recipient's/ recipients' spirituality only apart from the care recipient's lived experience, and/or</p> <p>Supports exploration of the care recipient's/ recipients' lived experience only apart the care recipient's/ recipients' spirituality.</p>	<p>Illustrates the chaplain supporting the care recipient's/recipients' exploration of... ... what the <i>lived experience</i> of the care recipient(s) may mean to the care recipient(s) in light of some aspect of the <i>spirituality</i> of the care recipient(s), and/or... ...what some aspect of the <i>spirituality</i> of the care recipient(s) may mean to the care recipient(s) in light of the <i>lived experience</i> of the care recipient(s).</p>	<p>Demonstrates competency, plus</p> <p>Not only helps the care recipient(s) explore new meaning but helps them to actually arrive at new insight and/or take new actions, and/or</p> <p>Gives both examples of supporting... ...exploration of <i>life</i> in terms of <i>spirituality</i>, and ... exploration of <i>spirituality</i> in terms of <i>life</i>.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PPS9: Facilitate group processes in the provision of spiritual care. <sup>24</sup>	Demonstrates largely avoidance of group settings for spiritual care, and/or Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	Illustrates merely passive participation/ presence.  Illustrates participation not as a spiritual-care provider but in a different role (e.g., a care recipient, a manager).	Illustrates the chaplain's active participation as a spiritual-care provider in group settings (e.g., support group, intra- family meeting, staff- family meeting, after- trauma care, team debriefing, interdisciplinary rounds).	Demonstrates competency, plus Describes taking up leadership (e.g., setting the structure) of a group process.

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PPS10: Make and use spiritual assessments to inform chaplain interventions and contribute to interdisciplinary plans of care. <sup>25</sup>	<p>Gives no example, and/or Espouses an opposition to chaplain assessment, intervention, and/or interdisciplinary communication, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Gives no example of assessment (e.g., only "presence" without assessment), and/or Gives no example of an assessment-informed intervention (e.g., provides interventions only intuitively), and/or</p> <p>Gives no example of interdisciplinary communication (e.g., largely avoids sharing the chaplain's assessment with non-chaplain teammates), and/or</p>	<p>Illustrates the chaplain... using evidence to determine the care recipient's/recipients' main spiritual concern, history of present spiritual concern, past history of spiritual distress, and/or review of at least one spiritual system/resource/area (according to any spiritual-assessment tool/framework), and... taking an intentional spiritual-care action informed by that assessment, and... sharing at least some aspect of that assessment with at least one non-chaplain member of the interdisciplinary team.</p>	<p>Demonstrates competency, plus</p> <p>Demonstrates facility with more than one spiritual-assessment tool.</p> <p>Develops/adapts a spiritual-assessment tool/framework of their own, and/or</p> <p>Demonstrates a practice of re-assessment over the course of a caring relationship.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
PPS11: Document one's spiritual care accurately, cautiously, and usefully and in the appropriate records. <sup>26</sup>	Includes in the chaplain's documentation significant inaccuracies, and/or... ...legally/ethically risky language/information, and/or... ...irrelevant material, and/or Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains	Provides documentation but without rationale, and/or  Provides rationale without actual/hypothetical documentation, and/or  Provides rationale only for what the chaplain includes, or... ...only for what the chaplain does not include.	Illustrates accuracy, caution, and usefulness of documentation with at least one (actual or hypothetical) example of on-the-record documentation of a spiritual-care encounter (e.g., a note in the electronic healthcare record, an email handoff to a chaplain colleague, a progress note in the chaplain's log), and Describes the chaplain's rationale for what to include in the given example of documentation (e.g., what policies require, what is relevant to the interdisciplinary team)... ...and what not to include (e.g., language beyond the chaplain's scope of practice, superfluous details).	Demonstrates competency, plus  Supplies not only what the chaplain documented or would have documented in their current context but also what the chaplain might have documented in alternative contexts (e.g., under different institutional documentation norms).

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Section IV: Organizational Leadership Competencies

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
OL1: Promote the integration of spiritual care into the life and service of the institution in which one functions.	Largely undercuts, marginalizes, or in some other way hampers the integration of spiritual care into the institution, and/or Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains	States the mission but does not describe how the chaplain supports that mission, and/or Does no harm to spiritual care's integration into the institution but does not intentionally/consciously pursue further integration.	States the mission of the chaplain's primary institution served (e.g., the hospital, the prison, the university), and Describes the chaplain's sense of how their work has supported that mission, and Includes at least one example of a positive, intentional activity the chaplain has undertaken to deepen, widen, or elevate the role of spiritual care in that institution.	Demonstrates competency, plus Demonstrates a variety of positive, intentional activities at multiple levels of the institution's hierarchy, and/or Describes not only how their work supports the institution's mission but also how their chaplaincy influences, hones, and/or appropriately challenges the institution's mission.

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
OL2: Establish and maintain intradisciplinary and interdisciplinary relationships. <sup>27</sup>	<p>Conveys a largely solo approach to their work, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains</p>	<p>Gives examples only with chaplains, or</p> <p>Gives examples only with non-chaplains, and/or...</p> <p>Illustrates beginning but not sustaining the relationships</p>	<p>Illustrates the chaplain beginning and sustaining professional relationships...  ...with chaplain colleagues and...  ...with non-chaplain colleagues.</p>	<p>Demonstrates competency, plus</p> <p>Demonstrates teamwork within and across disciplines even with especially challenging circumstances, personalities, histories, and/or dynamics.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
OL3: Understand and function within the chaplain's institutional culture and systems, including utilizing business best practices appropriate to one's role in the organization. <sup>28</sup>	<p>Does not identify any institutional culture or systems, and/or</p> <p>Does not identify any management, administrative, nor customer-service aspects of the chaplain's functioning, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Identifies an aspect of their institution's culture but not any particular system, or...</p> <p>...a system but not any particular aspect of the institution's culture, and/or</p> <p>Demonstrates a business practice but not a best/advisable practice.</p>	<p>Reflecting on the chaplain's institution (e.g., their hospital, prison, university), identifies at least one of its systems (e.g., organizational structure, compliance, risk management, human resources, branding/marketing)...</p> <p>...and at least one aspect of its culture (i.e., its characteristic norms, attitudes, beliefs, habits, values, etc.), and</p> <p>Illustrates how the chaplain embodies best practices of management (of self and/or others), administration, and/or customer service.</p>	<p>Demonstrates competency, plus</p> <p>Demonstrates not only navigating the existing culture and systems but working to influence/improve culture and systems.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
OL4: Advocate for and facilitate ethical decision- making in one's workplace. <sup>29</sup>	<p>Demonstrates largely imposing the chaplain's own personal principles and/or preferred outcomes on the ethical decision-making process, and/or</p> <p>Misses most opportunities to engage with ethical decision- making in the chaplain's context, and/or</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	<p>Advocates/initiates but does not facilitate/assist ethical decision-making, or</p> <p>Facilitates/assists but does not advocate/ initiate ethical decision- making, and/or</p> <p>Cites only examples from outside the chaplain's own service context.</p>	<p>Gives an example of the chaplain prompting/encouraging their organization's member(s) to consider ethical principles in making a particular choice (i.e., <i>advocating for</i> ethical decision-making), and</p> <p>Gives an example of the chaplain assisting in the actual process of discerning and applying ethical principles to a particular choice (i.e., <i>facilitating</i> ethical decision- making).</p>	<p>Demonstrates competency, plus</p> <p>Gives examples both within and beyond the chaplain's own department.</p>

	<u>Does not demonstrate competency</u>	<u>Needs clarification</u>	<u>Demonstrates competency</u>	<u>Exceeds competency</u>
OL5: Foster a collaborative relationship with community clergy and faith-group leaders.	<p>Demonstrates largely disrespect to any community spiritual leader, and/or</p> <p>Largely squanders existing or potential collaborations with spiritual leaders in the community.</p> <p>Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.</p>	Gives no specific example.	Illustrates the chaplain liaising with spiritual leaders outside the chaplain's institution to serve care recipients within the institution.	<p>Demonstrates competency, plus</p> <p>Proactively recruits new community contacts to increase resources available to care recipients... especially from underserved populations.</p>

	Does not meet standard	Needs clarification	Meets standard	Exceeds standard
JPQ1: Familiarity with and ability to integrate sacred Jewish texts and studies with spiritual care practice (e.g.: Liturgy, Traditional and modern texts, Theology and Philosophy, History, and Hebrew language and literature).	Does not name even one text, and/or Does not articulate even one way a text was used in spiritual care practice	Names at least one text, but Does not name the way the text was used in spiritual care practice	Names and articulates a specific Jewish text, and demonstrates familiarity with its context, and Demonstrates a way in which the text was applied in an interaction in spiritual care practice	Names and articulates two or more texts from different sources, and Demonstrates ways the texts were used in different spiritual care practices
JPQ2: Familiarity with and ability to facilitate and/or officiate at Jewish life cycle events, holidays, and communal observances.	Does not name even one life cycle event, holiday, or observance, and/or Does not name even one way a holiday, event, or observance was or might be integrated into the spiritual care practice	Names at least one life cycle event, holiday, or observance, but Does not name a way the holiday, event, or observance was or might be integrated into the spiritual care practice	Names and articulates a specific Jewish life cycle event, holiday, or observance , and Demonstrates a way in which the event, holiday, or observance was or might be integrated into the specific spiritual care setting or practice	Names and articulates two or more life cycle event, holiday, or observance, and Demonstrates the ways a holiday, event, or observance was or might be integrated into different spiritual care practices
JPQ3: Familiarity with and ability to engage patients, families, and staff of all backgrounds and Jewish identities	Does not name even one type of Jewish background, and/or Does not name even one way knowing the background was important in spiritual care practice	Names at least one type of Jewish background, but Does not name a way knowing the background was important in spiritual care practice	Names and articulates one type of Jewish background, and Demonstrates the way knowing the background was important in spiritual care practice	Names and articulates two of more different types of Jewish background, and Demonstrates ways knowing the background was important in different spiritual care practice

	Does not meet standard	Needs clarification	Meets standard	Exceeds standard
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.	Does not name even one spiritual intervention, and/or Does not name even one way an intervention was used in spiritual care practice	Names and articulates at least one spiritual intervention, but Does not name the way the intervention was used in spiritual care practice	Names and articulates a spiritual intervention, and Demonstrates a way in which the intervention was applied in an interaction in spiritual care practice	Names and articulates two or more different spiritual interventions, and Demonstrates the ways in which the intervention was applied in an different types of interactions in spiritual care practice
JPQ5: Ability to integrate Jewish theology with spiritual care practice.	Does not name even one Jewish theology, and/or Does not name even one way a Jewish theology was or might be integrated into the spiritual care practice	Names and articulates at least one Jewish theology, but Does not name a way the theology was or might be integrated into the spiritual care practice	Names and articulates at least one Jewish theology, and Demonstrates a way the theology was or might be integrated into the spiritual care practice	Names and articulates two or more Jewish theologies, and Demonstrates the ways different Jewish theologies were integrated into different spiritual care practices
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	Does not name even one Jewish or general communal resource, and/or Does not name even one way the resource was or might be integrated into the spiritual care practice	Names and articulates at least one Jewish and one general communal resource, but Does not name even one way the resource was or might be integrated into the spiritual care practice	Names and articulates at least one Jewish and one general communal resource, and Demonstrates a way the resources were or might be integrated into the spiritual care practice	Names and articulates two or more Jewish and general communal resource, but Demonstrates the ways the resources were integrated into the spiritual care practice

	Does not meet standard	Needs clarification	Meets standard	Exceeds standard
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.	Does not name even one Jewish value, and/or Does not name even one behavioral or systems process	Names and articulates at least one Jewish value and at least one behavioral or systems system, but Does not name the way the values and/or systems process was used in decision making in spiritual care practice	Names and articulates at least one Jewish value and at least one behavioral or systems system, and Demonstrates the way the values and systems process were used in decision making in spiritual care practice	Names and articulates two or more Jewish values and behavioral or systems system, and Demonstrates the way the values and systems process were used in decision making in spiritual care practice

## Appendix F Suggestions for Pursuing BCC with NAJC

### Verbatims

You will submit two (2) competency verbatims to the certification panel. One of the verbatims must be from a pastoral care encounter that occurred within the past 12 months. The goal of a competency verbatim is *different* than the goal of a verbatim in CPE. During a unit of CPE your verbatim focused on learning and the verbatim format often invited you to state what you wanted to learn from the encounter and may even have focused on difficult encounters or encounters that you wanted to reflect on how to grow in your skills for the future. The goal of a Competency Verbatim is to present your *BEST* work as a chaplain. When considering an encounter to present for a competency verbatim, an important first question to ask yourself is “does this encounter represent my best work?” If the answer is “yes,” you have found an encounter for a competency verbatim. If the answer is “no,” choose a different encounter for a competency verbatim. All professional chaplains have encounters that fall short, this includes Board Certified Chaplains, AND the goal of a Competency Verbatim is to present your *BEST* work. The following format for a Competency Verbatim was developed by Janet Maclean, BCC. It is not required to use this format, and the format has proven helpful in writing a Competency Verbatim. After writing your Competency Verbatim, it is strongly recommended to go back and label the competencies you demonstrated in the verbatim by typing the competency code in bold. By labelling every time you demonstrate a competency, you make it easier for members of the certification panel to identify the competencies you are claiming. Below is an example:

Utilizing tools for spiritual screening and history taking, Fitchett’s 7x7 Model, and The Discipline, I integrated evidence based spiritual assessment tools utilized in professional chaplaincy with the ASAM Criteria across the six dimensions. The ASAM Criteria refers to the lack of a seventh spiritual dimension in their diagnostic criteria, and taking this as a nominative cue, I collectively refer to the spiritual assessment tools that I utilize as Dimension 7 for a specific ASAM dimension. At the time of this encounter, the care recipient’s treatment plan was addressing ASAM Dimension 3, and the spiritual assessment below is consistent with the spiritual assessment needs for clinical chaplaincy in addiction treatment. The assessment builds upon previous assessments conducted with the care recipient during Dimension 3 treatment, specifically Fitchett’s “*Beliefs and Meaning Report*,” the “*Gleason Pastoral Response Revised Schema*” and the “*Westerhoff Styles of Faith Expansion*” in the assessment process. The *Gleason Pastoral Response Revised Schema*,” and the “*Westerhoff Styles of Faith Expansion*” inform the pastoral care plans offered throughout Dimensions 3-6. **PPS10**

#### (Spiritual Assessment Progress Notes)

Care recipient continues to present with spiritual struggle and shame around disease concept and higher power. Care recipient appears to be at a transitional worldview stage in meaning making and is transitioning from world view B (Jungian mind function of *feeling*) to world view C (Jungian mind function of *thinking*) while his style of faith expansion remains in experienced faith. Pastoral authority is strongly asserted to provide the corrective emotional experience reframing shame to guilt, as congruent with world view B. When engaging with higher power concept, care recipient presents in worldview

C and a pastoral model of joining the care recipient on the journey is needed. Given that the care recipient remains in experienced faith, it is recommended that the care recipient continue to explore and test, observe and copy, imagine and create, experience and react paying specific intention to interactions with others and the vocabulary of spirituality.  
**PIC8**

### **Documentation (Chart Note)**

As a Staff Chaplain in the Advocate Health Care System, my plan charting utilizes terminology consistent with the Advocate Health Care Chaplaincy Taxonomy (Massey K, Barnes MJ, Villines D, et al. What do I do? Developing a taxonomy of chaplaincy activities and interventions for spiritual care in intensive care unit palliative care. *BMC Palliative Care*. 2015;14:10. doi:10.1186/s12904-015-0008-0.) **ITP6**.

(Chart Note)

Subjective: Care recipient reported struggling with the concept of higher power and feelings of shame. "I told (Counselor) that if I have to say I believe in BS that I don't I may as well still be a junkie."

Objective: Care recipient cried and was quiet when acknowledging actions of his past. Care recipient recently encountered his childhood parish in the context of 12-step meetings.

Assessment: Care recipient is in the midst spiritual struggle and feelings of shame as he adjusts to life in sobriety. The shame is an emotional trigger for the care recipient and contributed to recent relapse.

Plan: Intended Effects: Demonstrate caring and concern, meaning-making, preserve dignity and respect. Methods: discuss spirituality/religion with someone, demonstrate acceptance, encourage sharing of feelings, exploring hope. Interventions: ask questions to bring forth feelings, share words of hope and inspiration, pray. **PPS11**

Please note, it is not recommended to claim multiple competencies after one intervention. It is easier for the panel to discern which competency you are claiming if you claim one competency per specific pastoral care intervention. Below is an example of what NOT TO DO:

Plan: Intended Effects: Demonstrate caring and concern, meaning-making, preserve dignity and respect. Methods: discuss spirituality/religion with someone, demonstrate acceptance, encourage sharing of feelings, exploring hope. Interventions: ask questions to bring forth feelings, share words of hope and inspiration, pray. **PIC8, PPS10, PPS11**

Though one can make a case for any or all of the three competencies listed above being demonstrated in the given example, it is not clear to all readers why the example given demonstrates all of the listed competencies.

It is also recommended to list which competencies you will be claiming at the top of a verbatim. This is not required, and it makes it much easier for a member of the certification committee to find an example of a competency if the committee member wishes to review an example at a later time. Below is an example:

**This Competency Verbatim will illustrate ITP1-ITP4, ITP6, PIC1-PIC2, PIC5-PIC8, PPS1-PPS3, PPS8, PPS10-PPS11, and OL3-OL4.**

Your verbatims must not violate HIPAA. Please change any identifying information that appears in your verbatims. The NAJC Certification Commission encourages the use of the [Safe Harbor method of de-identifying HIPAA protected data](#) contained in verbatims. There are 18 identifiers used to check for HIPAA violations (none of the information in your verbatims should include ANY of the following actual care recipient identifiers):

1. Names (Both first and last)
2. All geographic subdivisions smaller than a state, including a street address, city, county, precinct, zip code, and their equivalent geocodes, except for the initial three digits of a zip code if, according to the current publicly available data from the Bureau of Census, (1) the geographic unit formed by combining all zip codes with the same initial digits contains more than 20,000 people, and (2) the initial three digits of a zip code for all such geographic units containing 20,000 or fewer people are changed to 000.
3. All elements of dates ( except year) for dates directly related to an individual, including birth date, admission date, discharge date and date of death; and all ages over 89 and all elements of date (including year) indicative of such age, except that such ages and elements may be aggregated into a single category of age 90 or over”
4. Telephone numbers
5. Fax numbers
6. E-mail addresses
7. Social Security numbers
8. Medical record numbers
9. Health plan beneficiary numbers
10. Account numbers
11. Certificate/license numbers
12. Vehicle identifiers and serial numbers, including license plate numbers
13. Device identifiers and serial numbers
14. Web Universal Resource Locators
15. Internet Protocol addresses
16. Biometric identifiers, including finger and voice prints
17. Full-face photographic images and any comparable images
18. Any other unique identifying number, characteristic or code (This would include a patient identifying number).

After writing your verbatims, please review the verbatims and check for the following:

- ✓ This verbatim is an example of your *BEST* work
- ✓ Check for HIPAA violations
- ✓ At least 1 of the 2 verbatims is from an encounter within the previous 12 months
- ✓ Competencies are labeled in **bold** throughout the verbatim
- ✓ Spell Check
- ✓ Read for typos not caught by spell check

## Sample Competency Verbatim Format

**This competency verbatim will illustrate** (list of competencies claimed in verbatim, e.g., ITP1-ITP4, PIC1-PIC2, etc.).

### **Part 1: Context / Known Facts / Personal Observations**

Context: (Year; type of facility at which the encounter took place, e.g., in-patient hospital, outpatient clinic, long-term care facility, etc; State in which encounter took place).

Known Facts: In order to comply with regulations of the Health Insurance Portability and Accountability Act of 1996 (HIPAA), the names in this verbatim are changed along with information that might allow the reader to identify the original subject of the verbatim. (Altered identifiers; diagnosis; reason for visit, etc.).

Personal Observations:

**Part 2: Chaplain Clinical Contact – Narrative** (verbatim content of encounter: word for word AND clearly identify where competencies are demonstrated. The following should be included in the Chaplain Clinical Contact: **ITP2** – *Incorporate a working knowledge of psychological and sociological disciplines and religious beliefs and practices in the provision of pastoral care.* A narrative analysis should be used to demonstrate this; **PPS10** – *Formulate and utilize spiritual assessments in order to contribute to plans of care.* A spiritual assessment should be included to demonstrate this. **PPS11** – *Document one’s contribution of care effectively in the appropriate records.* At the end of the narrative, provide an example of patient record documentation to demonstrate **PPS11**. This certainly may be a print out of an electronic medical record with all of the identifying information removed OR it may simply be the applicant typing out what s/he would have put into the record. **Please be mindful of HIPAA regulations.** Other competencies may also be demonstrated in the narratives. Clearly identify where the competency is being addressed in the narrative and the narrative analysis. FOR EXAMPLE: To address **PPS5**, the narrative would include pastoral care to a grieving person and the analysis would identify how the pastoral intervention provided effective support. **PPS5** would be identified clearly in the consultation narrative.).

### **Part 3: Analysis of Chaplain Clinical Contact**

Self-Evaluation: (What did you do well in this encounter and what would you do differently next time).

Theological Reflection ITP1:

Identified Ethical Considerations: (Please clearly identify the ethical model you are using to identify and consider ethical questions from the encounter).

**Part 4: Spiritual Assessment** (Please clearly identify the type of spiritual assessment you are using and give your assessment) **PPS10**.

**Part 5: Documentation** (Chart Note) (SOAP note or DAP note is strongly encouraged) **PPS5**.

## Competency Essay

The Competency Essay is a maximum of 10 double spaced pages in length in 12pt font and is comprised of four (4) subheadings: Integration of Theory and Practice, Professional Identity and Conduct, Professional Practice Skills, Organizational Leadership. The Certification Handbook provides a *Writing Guide for Common Qualifications and Jewish Qualifications*. The competency essay provides you with the opportunity to utilize the action-reflection model by focusing on specific competencies listed in the Common Qualifications and Competencies for Professional Chaplains. One action-reflection structure to consider when writing a competency essay is the What, How, Why structure. In the What, How, Why structure you name the competency, either in your own words or by quoting the competency (WHAT); give an example that illustrates you doing something that demonstrates the competency (HOW); and then give a meaning-making statement as to why the example you gave is an example of the competency that you named (WHY). Below are two examples using the What, How, Why structure with “What” underlined, “*How*” *italicized*, and “**Why**” **Bolded** (please also note the competency code listed at the end of the example).

One of the ways that I use pastoral authority appropriately in my provision of spiritual care with patients in early recovery is to *underscore the disease model of addictions and encourage patients and their families to let go of the old moral model*. **The multi-disciplinary treatment team and I have observed that when I, as a person with pastoral authority, tell patients and their families that “addiction is not a moral failure, it is a disease” it is more impactful than when a doctor, nurse, or counselor make the same statement. Our medical director remarked that “as a doctor, I can tell the patients that it’s a disease all I want, but it takes the chaplain giving the patients permission to understand their addiction as a disease and not a moral failure before many of them can start to come to terms with the disease.” To leverage this appropriate use of pastoral authority, I now give the didactic to patients on the disease model of addiction that we utilize at the treatment program.** PIC5

I promote the integration of pastoral/spiritual care into the life and service of the Advocate Addiction Treatment Program through *offering a Spirituality Lecture in our treatment lecture series, joining as a chaplain with a CAADC in group therapy once a week, helping to create and maintain a sanctuary space and spirituality resource library, offering spiritual assessment during staffing meetings on patients, joining the patients and staff in community meetings at the start of treatment days and commenting on the spiritual meditation for the day, and meeting with individual patients prior to their completion of Step II work to dialogue about the patient’s personal understanding of a Higher Power.* **12-Step Addictions Treatment is inherently a spiritual program and through the above actions and behaviors, I promote and reinforce the integration of spiritual care and treatment.** OL1

Any competencies not claimed in your verbatims should appear in the competency essay. If you have room in your competency essay, you may provide additional examples of competencies claimed in the verbatims.

## **Professional Practice Skills (PPS)**

There are 11 Professional Practice Skills (PPS) qualifications. You must demonstrate ALL 11 of the PPS qualifications for a certification panel to be able to certify you as a board certified chaplain. Missing even one of the PPS qualifications prevents the certification panel from certifying you at the time of the interview. Because the demonstration of these skills are essential to your success in pursuing BCC, additional learning may be necessary when preparing your application materials. Below are resources for self-study that may be helpful to you as you prepare your written materials.

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

Health System, H.F. [live out loud productions]. (2012, Apr 5). *AIDET five communication behaviors: Acknowledge, Introduce, Duration, Explanation, and Thank You*. [Video File]. Retrieved from <https://www.youtube.com/watch?v=l6UjlmF30Do>

Keegan, D. [dkcalgary]. (2016, June 9). *How to conclude a patient encounter* [Video File]. Retrieved from <https://www.youtube.com/watch?v=BqvhuvZFRo>

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

Brown-Haithco, R.C. (2012). Spiritual care of staff. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 209-218). Skylight Paths Publishing.

McCormick, S.C. & Hildebrand, A.A. (2015). A qualitative study of patient and family perceptions of chaplain presence during post-trauma care. *Journal of health care chaplaincy*, 21(2), 60-75.

Torke, A.M., Maiko, S., Watson, B.N., Ivy, S.S., Burke, E.S., Montz, K., Rush, S.A., Slaven, J.E., Kozinski, K., Axel-Adams, R., & Cottingham, A. (2019). The chaplain family project: Development, feasibility, and acceptability of an intervention to improve spiritual care of family surrogates. *Journal of health care chaplaincy*, 25(1), 1-24

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

Anderson, N.K. & Wilson, J.C. (2012). Gay, Lesbian, Bisexual, and Transgendered (GLBT) People. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 282-290). Skylight Paths Publishing.

Dean, R.G. (2001). The myth of cross-cultural competence. *Families in society: The journal of contemporary human services*, 82(6), 623-630.

Gaventa, B. (2012). Spiritual/pastoral care with people with disabilities and their families. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 291-302). Skylight Paths Publishing.

Oakes, K.E. (2011). Health care disparities and training in culturally competent mental health counseling: A review of the literature and implications for research. *International journal of humanities and social science*, 1(17, Special Issue-November), 46-57.

Snorton, T.E. (2012). Gender issues in pastoral care. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 219-232). Skylight Paths Publishing.

Tervalon, M. & Murray-Garcia, J. (1998). Cultural humility versus cultural competence: A critical distinction in defining physician training outcomes in multicultural education. *Journal of health care for the poor and underserved*, 9(2), 117-125.

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

Roberts, S. (2015). Jewish spiritual care in the wake of disaster. In D.A. Friedman & B.E. Breitman (Eds.), *Jewish pastoral care: A practical handbook from traditional and contemporary sources* (2<sup>nd</sup> ed.) (pp.433-452): Jewish Lights Publishing.

Roberts, S.B. & Ashley, W.W.C. (Eds.). (2017). *Disaster spiritual care: Practical clergy responses to community, regional and national tragedy* (2<sup>nd</sup> ed.). Skylight Paths.

Wirpsa, M.J., Johnson, R.E., Bieler, J., Boyken, L., Pugliese, K., Rosencrans, E., & Murphy, P. (2019). Interprofessional models for shared decision making: The role of the health care chaplain. *Journal of health care chaplaincy*, 25(1), 20-44.

***PPS5: Provide spiritual care to persons experiencing loss and grief.***

Osborne, N. (2012). Life review. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 149-161). Skylight Paths Publishing.

Raphael, S.P. (2015). Grief and bereavement. In D.A. Friedman & B.E. Breitman (Eds.), *Jewish pastoral care: A practical handbook from traditional and contemporary sources*, 2<sup>nd</sup> Edition (pp.400-432). Jewish Lights Publishing.

Serban, T.G. (2012). Complicated grief: Exploring arresting grief and survival grief in spiritual/pastoral care. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 312-328). Skylight Paths Publishing.

***PPS6: Provide religious/spiritual resources appropriate to the care recipients, families, and staff.***

Brownstein, T. (Ed.). (2014). *The interfaith prayer book: New expanded edition*. Lake Worth, FL: Lake Worth Interfaith Network.

Marino, M. (2012). Working with community religious resources. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 233-239). Skylight Paths Publishing.

Walsh, F. (Ed.). (2009). *Spiritual resources in family therapy* (2<sup>nd</sup> ed.). Gulliford Press.

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

Jones, G.L. (2012). Prayer and ritual. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 106-118). Skylight Paths Publishing.

Stern, S. (2012). Blessings of a mixed population: Institution prayer in multifaith communities. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 434-451). Skylight Paths Publishing.

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

Dykstra, R.C. (2005). *Images of pastoral care*. Chalice Press.

Trokan, J. (1997). Models of theological reflection: Theory and praxis. *Catholic education: A journal of inquiry and practice*, 1(2), 144-158.

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

Mikulak, L.M. (2012). Spirituality groups. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 193-208). Skylight Paths Publishing.

Yalom, I.D. & Leszcz, M. (2005). *Theory and practice of group psychotherapy*, 5<sup>th</sup> Edition. Perseus Books Group.

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

Donovan, D.W. (2012). Assessments. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 42-60). Skylight Paths Publishing.

Fitchett, G. (1999). Selected resources for screening for spiritual risk. *Chaplaincy today*, 15(1), 13-26.

Joint Commission. (2005). Evaluating your spiritual assessment process. *The source*, 3(2). Joint Commission on Accreditation of Healthcare Organizations.

LaRocca-Pitts, M. (2012). FACT, a chaplain's tool for assessing spiritual needs in an acute care setting. *Chaplaincy Today*, 28(1), 25-32.

Massey, Kevin, Marilyn J.D. Barnes, Dana Villines, Julie B. Goldstein, Anna Lee Hisey Pierson, Cheryl Scherer, Betty Vander Laan, and Wm Thomas Summerfelt. (2015). "What do I do? Developing a taxonomy of chaplaincy activities and interventions for spiritual care in intensive care unit palliative care." *BMC Palliative Care* 14(1). Available online at: <https://bmc-palliatcare.biomedcentral.com/articles/10.1186/s12904-015-0008-0>.

Roberts, S.B., Donovan, D.W., & Handzo, G. (2012). Creating and implementing a spiritual/pastoral care plan. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 61-80). Skylight Paths Publishing.

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

Cameron, S. & turtle-son, i. (2002). Learning to write case notes using the SOAP format. *Journal of counseling & development*, 80(summer), 286-292.

Goldstein, H.R. (2012). Chaplains and charting. In S.B. Roberts (Ed.), *Professional spiritual care & pastoral care: A practical clergy and chaplain's handbook* (pp. 81-91). Skylight Paths Publishing.

Hilsman, G.J. & Gunn, J.H. (2016). *Spiritual care in common terms: How chaplains can effectively describe the spiritual needs of patients in medical records*. Jessica Kingsley Publisher.

Massey, Kevin, Marilyn J.D. Barnes, Dana Villines, Julie B. Goldstein, Anna Lee Hisey Pierson, Cheryl Scherer, Betty Vander Laan, and Wm Thomas Summerfelt. (2015). "What do I do? Developing a taxonomy of chaplaincy activities and interventions for spiritual care in intensive care unit palliative care." *BMC Palliative Care* 14(1). Available online at: <https://bmc-palliatcare.biomedcentral.com/articles/10.1186/s12904-015-0008-0>.

Serrano, N. [primarycareshrink.com]. (2012, May 11). *SOAP note tips for BHC* [Video File]. Retrieved from <https://www.youtube.com/watch?v=e8QHqSxaYdo>

**What happens after you submit your written materials**

After you have successfully submitted all of your written materials by the specified deadline, your materials will be reviewed by a certification panel. A certification panel is typically comprised of three to five Board Certified Chaplains. As these Board Certified Chaplains are your professional peers and chaplain colleagues, efforts are often made to have at least one member of the panel reflect your faith tradition, denomination, self-identified gender, sexual orientation, race, nationality, generation, regional identity, area of specialty, or

commonality with one of your claimed identities. All members of your certification panel will read the competency essays and two verbatims that you submit for certification. One member of the panel, the Presenter, will be given the task to write a Presenter's Report that summarizes the Presenter's position on which competencies you fully met in writing and which competencies the Presenter recommends that the certification committee explore further during your interview. It might be helpful to remember that ALL Presenter's Reports indicate some competencies to explore further during the interview; as such, the Presenter's Report for your interview WILL include recommendations for the committee to explore some competencies with you. It is also important to remember that the Presenter's Report is one suggestion of what competencies the committee may want to explore with you during your interview; and, the committee reserves the right to explore any of the competencies with you during your interview. You and the certification panel will receive a copy of the Presenter's Report seven (7) days prior to your certification interview. When you receive the Presenter's Report, take time to read it through carefully. Note which competencies the Presenter identified as already being met in writing and which competencies the Presenter is recommending you meet at your interview.

Look at the list of competencies that were not yet met as identified in writing. Use the action-reflection model that you learned in CPE. The What, How Why structure is often helpful in this process. Under each competency heading of a competency the Presenter marked as not met in writing (WHAT), write down three to five (3-5) examples of you doing something that demonstrates your meeting the competency (HOW). When your list is complete, write down a sentence articulating the meaning making in which you are engaging when you explain WHY the examples (HOW) are demonstrating you meeting the competency (WHAT). Bring this list with you. Many certification panels will allow you to refer to your notes. If you are blanking on the examples you wrote down, *ask your panel*: "May I look at the notes that I made after reading the Presenter's Report?" As you briefly review your notes, take a deep breath or three, and then share your expertise about our profession.

The committee will meet with you for approximately 1 hour (NAJC, 2018, p.15). At the end of your time with the committee, you will be escorted back to a waiting area while the committee deliberates. The committee typically begins by asking the candidate if the candidate wishes to say anything to begin the interview. This is an opportunity to acknowledge any feelings you are experiencing and any questions you may have about the interview process. There is often a temptation for the candidate to try and guide the interview and it is highly recommended that you allow the interview process to unfold. After your opening address to the committee, the interview will typically continue by discussing the competencies that the Presenter's report invited you to further demonstrate during the interview. Committee members will likely have already identified which committee member will take the lead in asking questions about specific items identified in the Presenter's Report and other competencies around which committee members have questions. Sometimes candidates spend significant time answering a question that wasn't asked, answering a question multiple times, or commenting on why they don't think the competency is necessary for chaplaincy. Sometimes candidates don't spend enough time naming a theory or theorist, giving specific examples of demonstrating a competency, or reflecting on their own feelings. It is highly recommended that you check-in with your committee as you answer their questions. This can be done in the form of asking questions like: does that help get at what you are asking? ; would it be helpful if I named the theory or theorists that informs my practice?; would a specific example be helpful?; would you like additional examples or is was that example clear?.

The committee's discussion will be focused on whether or not you ***demonstrated*** the Qualifications/Competencies, either in writing or verbally when you met with the committee. It is entirely possible to practice the Qualifications/Competencies when you are in the field and manage to ***NOT DEMONSTRATE*** the Qualifications/Competencies in your written materials and verbal interview. Working with a mentor and meeting with a mock interview panel should help to highlight if there are competencies that are not being demonstrated either in your written materials and/or verbally.

It is a large undertaking to work towards becoming a Board Certified Chaplain (BCC). We are all rooting for you on this journey!

## Appendix G

Common Code of Ethics  
for Chaplains, Pastoral Counselors, Pastoral Educators and Students  
hereinafter referred to as: Spiritual Care Professionals

This document is one of four foundational documents affirmed by the constituent boards of the Council on Collaboration on November 7, 2004 in Portland, Maine. Collectively, these documents establish a unified voice for the six organizations that have affirmed them and describe what it means to these organizations to be a professional pastoral care provider, pastoral counselor or educator. The four documents are:

- Common Standards for Professional Chaplaincy
- Common Standards for Pastoral Educators/Supervisors
- Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students
- Principles for Processing Ethical Complaints

The membership of the participating groups represents over 10,000 members who currently serve as chaplains, pastoral counselors, and clinical pastoral educators in specialized settings as varied as healthcare, counseling centers, prisons or the military. The complete documents and information about each of the collaborating groups can be found on the following Web sites:

- **Association of Professional Chaplains (APC)** - [www.professionalchaplains.org](http://www.professionalchaplains.org)
- **American Association of Pastoral Counselors (AAPC)** - [www.aapc.org](http://www.aapc.org)
- **Association for Clinical Pastoral Education (ACPE)** - [www.acpe.edu](http://www.acpe.edu)
- **National Association of Catholic Chaplains (NACC)** - [www.nacc.org](http://www.nacc.org)
- **National Association of Jewish Chaplains (NAJC)** - [www.najc.org](http://www.najc.org)
- **Canadian Association for Spiritual Care (CASC)** - [www.spiritualcare.ca](http://www.spiritualcare.ca)

For more information on the foundations of professional pastoral care see “*Professional Chaplaincy: Its Role and Importance in Healthcare*” available at <http://www.professionalchaplains.org/index.aspx?id=229>

### **The Code of Ethics for Spiritual Care Professionals:**

- gives expression to the basic values and standards of the profession;
- guides decision making and professional behavior;
- provides a mechanism for professional accountability; and
- informs the public as to what they should expect from Spiritual Care Professionals.

## Preamble

Spiritual Care Professionals are grounded in communities of faith and informed by professional education and training.

They are called to nurture their personal health of mind, body and spirit and be responsible for their personal and professional conduct as they grow in their respect for all living beings and the natural environment.

When Spiritual Care Professionals behave in a manner congruent with the values of this code of ethics, they bring greater justice, compassion and healing to our world.

Spiritual Care Professionals:

- affirm the dignity and value of each individual;
- respect the right of each faith group to hold to its values and traditions;
- advocate for professional accountability that protects the public and advances the profession; and
- respect the cultural, ethnic, gender, racial, sexual-orientation, and religious diversity of other professionals and those served and strive to eliminate discrimination.

### 1.0 Ethical Principles in Relationships with Clients

Spiritual Care Professionals understand clients to be any counselees, patients, family members, students or staff to whom they provide spiritual care. In relationships with clients, Spiritual Care Professionals uphold the following standards of professional ethics. Spiritual Care Professionals:

- 1.1 Speak and act in ways that honor the dignity and value of every individual.
- 1.2 Provide care that is intended to promote the best interest of the client and to foster strength, integrity and healing.
- 1.3 Demonstrate respect for the cultural and religious values of those they serve and refrain from imposing their own values and beliefs on those served.
- 1.4 Are mindful of the imbalance of power in the professional/client relationship and refrain from exploitation of that imbalance.
- 1.5 Maintain relationships with clients on a professional basis only.
- 1.6 Avoid or correct any conflicts of interest or appearance of conflicting interest(s).
- 1.7 Refrain from any form of sexual misconduct, sexual harassment or sexual assault in

relationships with clients.

- 1.8 Refrain from any form of harassment, coercion, intimidation or otherwise abusive words or actions in relationships with clients.
- 1.9 Safeguard the confidentiality of clients when using materials for educational purposes or written publication.
- 1.10 Respect the confidentiality of information entrusted to them by clients when communicating with family members or significant others except when disclosure is required for necessary treatment, granted by client permission, for the safety of any person or when required by law.
- 1.11 Understand the limits of their individual expertise and make referrals to other professionals when appropriate.

## 2.0 Ethical Principles in Relationships Between Supervisors/Educators and Students

Spiritual Care Professionals respect the integrity of students using the power they have as supervisors/educators in responsible ways. Spiritual Care Professionals:

- 2.1 Maintain a healthy educational environment free of coercion or intimidation.
- 2.2 Maintain clear boundaries in the areas of self-disclosure, intimacy and sexuality.
- 2.3 Provide clear expectations regarding responsibilities, work schedules, fees and payments.
- 2.4 Provide adequate, timely and constructive feedback to students.
- 2.5 Maintain a healthy respect for the personal growth of students and provide appropriate professional referrals.
- 2.6 Maintain appropriate confidentiality regarding all information and knowledge gained in the course of supervision.

## 3.0 Ethical Principles in Relationships with Faith Community

Spiritual Care Professionals are accountable to their faith communities, one another and other organizations. Spiritual Care Professionals:

- 3.1 Maintain good standing in their faith group.
- 3.2 Abide by the professional practice and/or teaching standards of the state/province, the community and the institution in which they are employed. If for any reason a Spiritual Care Professional is not free to practice or teach according to conscience, the Spiritual Care Professional shall notify the employer, his or her professional organization and faith group as appropriate.
- 3.3 Do not directly or by implication claim professional qualifications that exceed actual qualifications or misrepresent an affiliation with any institution.

#### 4.0 bEthical Principles in Relationships with Other Professionals and the Community

Spiritual Care Professionals are accountable to the public, faith communities, employers and professionals in all professional relationships. Spiritual Care Professionals:

- 4.1 Promote justice in relationships with others, in their institutions and in society.
- 4.2 Represent accurately their professional qualifications and affiliations.
- 4.3 Exercise good stewardship of resources entrusted to their care and employ sound financial practices.
- 4.4 Respect the opinions, beliefs and professional endeavors of colleagues and other professionals.
- 4.5 Seek advice and counsel of other professionals whenever it is in the best interest of those being served and make referrals when appropriate.
- 4.6 Provide expertise and counsel to other health professionals in advocating for best practices in care.
- 4.7 Seek to establish collaborative relationships with other community and health professionals.
- 4.8 Advocate for changes in their institutions that would honor spiritual values and promote healing.
- 4.9 Provide other professionals with chart notes where they are used that further the treatment of the clients or patients, obtaining consent when required.
- 4.10 Communicate sufficient information to other care team members while respecting the privacy of clients.
- 4.11 Ensure that private conduct does not impair the ability to fulfill professional responsibilities or bring dishonor to the profession.
- 4.12 Clearly distinguish between statements made or actions taken as a private individual and those made as a member or representative of one of the cognate organizations.

#### 5.0 Ethical Principles in Relationships with Colleagues

Spiritual Care Professionals engage in collegial relationships with peers, other chaplains, local clergy and counselors, recognizing that perspective and judgment are maintained through consultative interactions rather than through isolation. Spiritual Care Professionals:

- 5.1 Honor all consultations, whether personal or client–related, with the highest professional regard and confidentiality.

- 5.2 Maintain sensitivity and professional protocol of the employing institution and/or the certifying organization when receiving or initiating referrals.
- 5.3 Exercise due caution when communicating through the internet or other electronic means.
- 5.4 Respect each other and support the integrity and well being of their colleagues.
- 5.5 Take collegial and responsible action when concerns about or direct knowledge of incompetence, impairment, misconduct or violations against this code arise.
- 5.6 Communicate sufficient information to other care team members while respecting the privacy of clients.

#### 6.0 Ethical Principles in Advertising

Spiritual Care Professionals engage in appropriate informational activities that educate the public about their professional qualifications and individual scopes of practice. Spiritual Care Professionals:

- 6.1 Represent their competencies, education, training and experience relevant to their practice of pastoral care, education and counseling in an accurate manner.
- 6.2 Do not use any professional identification (business cards, letterhead, Internet or telephone directory, etc.) if it is false, misleading, fraudulent or deceptive.
- 6.3 List and claim as evidence only degrees and certifications that are earned from educational institutions and/or training programs recognized by the certifying organizations of Spiritual Care Professionals.
- 6.4 Ascertain that the qualifications of their employees, supervisees and students are represented in a manner that is not false, misleading, fraudulent or deceptive.
- 6.5.1 Represent themselves as providing specialized services only if they have the appropriate education, training or supervised experience.

#### 7.0 Ethical Principles in Research

Spiritual Care Professionals engaging in research follow guidelines and applicable laws that strive to protect the dignity, privacy and well-being of all participants. Spiritual Care Professionals:

- 7.1 Engage only in research within the boundaries of their competence.
- 7.2 In research activities involving human participants, are aware of and ensure that the research question, design and implementation are in full compliance with ethical principles.

- 7.3 Adhere to informed consent, including a clear and understandable explanation of the procedures, a description of the risks and benefits, and the duration of the desired participation.
- 7.4 Inform all participants of the right to withdraw consent and to discontinue involvement at any time.
- 7.5 Engage in research while being sensitive to the cultural characteristics of participants.
- 7.6 Maintain the confidentiality of all research participants and inform participants of any limits of that confidentiality.
- 7.7 Use any information obtained through research for professional purposes only.
- 7.8 Exercise conscientiousness in attributing sources in their research and writing thereby avoiding plagiarism.
- 7.9 Report research data and findings accurately.

## **Appendix H**

### **NAJC Certification Commission Conflict of Interest Policy for Certification Panels**

The purpose of the NAJC Certification Commission Conflict of Interest Policy for Certification Panels is to name potential of conflicts of interest for potential members of a certification panel and to outline the process by which conflicts of interest will be resolved. Potential conflicts of interest are either institutional conflicts, individual conflicts, or leadership conflicts.

#### **You have an institutional conflict serving on a Certification Panel when you...**

- Hold a position at the same institution as the candidate or at which the candidate currently has an application for employment under consideration
- Are seeking employment from the same institution at which the candidate is currently employed or at which the candidate currently has an application for employment under consideration
- Have a re-employment agreement with the institution at which the candidate is currently employed or at which the candidate currently has an application for employment under consideration
- Serve as an Officer, Member of the Governing Board, Trustee, etc. of the institution at which the candidate is currently employed or at which the candidate currently has an application for employment under consideration
- Received honoraria or travel expenses within the last 365 days from the institution at which the candidate is currently employed or at which the candidate currently has an application for employment under consideration

#### **You have an individual conflict serving on a Certification Panel when you are a...**

- Family member (biological, marital, and/or chosen family)
- Spouse or Partner
- Business or professional partner
- Former employee
- Former employer (with the past 365 days)
- Former teacher, supervisor, or mentor
- Present or past CPE supervisor, professor, and/or clergy relationship to the person
- Past CPE group peer
- A person assigned to you as a mentee by the NAJC Certification Commission, Certification Chair, Mentoring Subcommittee Chair, or their designee
- Co-author, co-editor, or project collaborator within the past 24 months
- Employer of spouse, partner, or child
- A person living in your household or their employer
- Your parent's employer
- Potential panel member is concerned about their ability to remain unbiased and/or impartial as a panelist

**You have a leadership conflict serving on a Certification Panel when you are...**

- A sitting President of NAJC
- A sitting Certification Commission Chair
- Served on a previous certification panel for the candidate in any capacity
- Currently serving on the general or executive board of a strategic partner
- Currently serving as a paid employee of NAJC

**You may have a potential leadership conflict serving on a Certification Panel when you were...**

- A sitting President of NAJC at the time of a previous certification panel held for the current candidate
- A sitting Chair of the NAJC Certification Commission at the time of a previous certification panel held for the current candidate
- Assigned as chaplain to candidates sitting for certification panels

**Questions about potential conflicts of interest will first be addressed by the NAJC Certification Commission Conflict of Interest Subcommittee comprised of the Chair of Certification and two members of the Certification Commission.**

**If the NAJC Certification Commission Conflict of Interest Subcommittee Commission cannot resolve the potential conflict of interest, the matter will be addressed by the Chair of Certification in consultation with the NAJC President and the Chair of the NAJC Ethics Committee.**

**Appendix I**  
**Alternative Testing Arrangements Request Form**  
**Request for Additional Time**  
**BCC Interview Panel**  
**Neshama: Association of Jewish Chaplains (NAJC)**

**Applicant Information**

**Full Name:** \_\_\_\_\_

**Email Address:** \_\_\_\_\_

**Phone Number:** \_\_\_\_\_

**NAJC Candidate ID (if applicable):** \_\_\_\_\_

**Interview Panel Date (if scheduled):** \_\_\_\_\_

**Type of Request**

**Please check one:**

- Request for additional time due to a documented disability
- Request for additional time because English is not my primary language

**Requested Time Extension**

**The standard Interview Panel is 1 hour.**

**Additional time requested:**

- Time and a half (1.5 hours total)
- Other (please specify): \_\_\_\_\_

**Basis for Request**

**Please provide a brief explanation of why additional time is needed.**

**(Do not include diagnostic details beyond what is necessary.)**

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**Required Supporting Documentation**

**Please check all that apply and attach the documentation to this form.**

**For Applicants with Disabilities**

- Letter from a licensed healthcare professional recommending additional interview time
  - On official letterhead
  - Signed
  - Includes provider's name, credentials, and position

**For Applicants Whose First Language Is Not English**

- Letter from an authorized representative confirming English is not your primary language
  - On official letterhead
  - Signed
  - Includes name and position of the representative
- Copy of birth certificate or visa indicating country of origin where English is not the

**primary language**

**Applicant Acknowledgment**

**I certify that the information provided in this request is accurate and complete. I understand that:**

- **All requests are subject to review and approval by the NAJC Certification Chair or their designee.**
- **Approval of additional time is not guaranteed.**
- **If approved, the Interview Panel must be completed within a single session.**

**Applicant Signature:** \_\_\_\_\_

**Date:** \_\_\_\_\_

**Submission Instructions**

- 1. Complete registration for your BCC Interview Panel.**
- 2. Submit this completed Alternative Testing Arrangements Request Form.**
- 3. Attach all required supporting documentation.**

**Forms and documentation must be submitted according to NAJC certification timelines. Incomplete requests may delay review or result in denial.**

## **Appendix J**

### **Ethical Guidelines on the Use of Artificial Intelligence (AI) for NAJC Certification Applicants**

The certification process of the Neshama Association of Jewish Chaplains (NAJC) is grounded in authenticity, self-reflection, spiritual integrity, and the demonstration of competencies in spiritual care. Written materials submitted for NAJC certification must reflect the candidate's own voice, theological reasoning, lived clinical experience, and professional development.

The purpose of these guidelines is to ensure that AI-assisted technologies are used ethically and transparently and do not compromise the integrity of the certification process or the chaplaincy profession.

#### **I. Foundational Principle**

AI tools must not replace the candidate's own thinking, reflecting, or writing.

Certification materials exist to show the applicant's personal formation, ability to integrate Jewish tradition and chaplaincy principles, and capacity for compassionate, ethical clinical judgment. Submitting AI-generated content as one's own work misrepresents these abilities and violates the ethical standards of NAJC.

#### **II. Ethical Violations in the Preparation of Certification Materials**

##### **1. Intellectual Honesty and Avoiding Plagiarism**

Ethical Concern: Presenting AI-generated writing as original work.

Example: Submitting essays, narratives, or reflections produced by ChatGPT, Claude, Gemini, Perplexity, or any generative language model.

Such actions constitute plagiarism and violate the obligation to present one's own pastoral identity, spiritual reflection, and clinical experience.

NAJC Code of Ethics and the Common Code of Ethics emphasize honesty, integrity, and accountability in all professional practice.

##### **2. Integrity of Clinical Reflection and Theological Thought**

Ethical Concern: Replacing personal analysis with AI-produced interpretation.

Example: Asking AI to interpret texts, craft theological arguments, analyze a chaplaincy encounter, or articulate rationale for spiritual care.

Using AI to bypass the candidate's own critical thinking undermines the purpose of certification and misrepresents spiritual and professional maturity.

##### **3. Truthfulness and Justice**

Ethical Concern: Submitting fabricated or inaccurate sources, experiences, or case summaries generated by AI.

Example: Allowing AI to create fictitious clinical encounters, halachic references, or spiritual care contexts.

Such fabrications create unfair advantage and mislead mentors, reviewers, and colleagues who evaluate authenticity and competence.

#### **III. Examples of Permitted Use**

These uses support clarity but do not generate new content:

- Running grammar or spell-check programs
- Correcting punctuation, typographical errors, or formatting
- Using AI as a tool to check clarity without altering meaning
- Adjusting sentence structure while keeping the candidate's ideas, tone, and content intact

#### **IV. Examples of Prohibited Use**

These actions compromise honesty and integrity:

- Asking AI to *write, rewrite, elevate, improve, summarize, expand, or “sound more pastoral, rabbinic, or professional.”*
- Using AI to produce theological reflections, integration essays, or narratives of clinical care
- Letting AI generate examples of spiritual encounters or case material
- Using AI chatbots to simulate interview panels or adopt recommended answers
- Asking AI to outline, draft, or compose any part of certification documents

Any such use constitutes misrepresentation and violates NAJC ethical expectations.

#### **V. Commitment to Ethical Professional Formation**

The NAJC certification process affirms:

- The dignity and sacredness of honest self-representation
- The value of authentic personal and spiritual growth
- Respect for colleagues who develop their own materials through reflection and practice
- Upholding the highest ethical standards of the Jewish chaplaincy profession

Responsible use of technology is consistent with Jewish ethical tradition and supports the integrity of both spiritual care and professional credentialing.