



Neshama: Association of Jewish Chaplains

Doing G!d's Work With Our Own Hands

CERTIFICATION HANDBOOK

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PLEASE NOTE: THIS HANDBOOK IS IN THE PROCESS OF A TOTAL REVISION TO MAKE IT MORE READABLE AND USER FRIENDLY. WHILE THE BASIC INFORMATION IS ACCURATE, PLEASE COMMUNICATE WITH THE OFFICE FOR CURRENT, UP-TO-DATE DETAILS.

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WELCOME TO THE NAJC CERTIFICATION PROCESS
Dear NAJC Member:

By requesting this Certification Handbook and Application, you have indicated your interest in becoming a NAJC Board-Certified Jewish Chaplain. We define such a chaplain as "a Jew who has demonstrated professional excellence as a chaplain and commitment to Torat Yisrael and Klal Yisrael, has completed eligibility requirements, is approved by the Commission of Certification, and confirmed by the Board of Directors of Neshama: Association of Jewish Chaplains."

Achieving NAJC certification is no easy task. Meeting with a Certification Interview Panel does not guarantee that an Candidate will become certified. While documentary evidence is a necessary prerequisite to qualify for an Interview, a record on paper is not sufficient. The successful Candidate must be able to demonstrate in

person to the Interview Panel's satisfaction that he or she has certification-quality personal, pastoral and professional Qualifications, as well as supervised education and training, outlined in the Standards for Certification of Chaplains contained in this Handbook. Inextricably interwoven with these Qualifications is the chaplain's commitment to Judaism, to Klal Yisrael and Torat Yisrael.

In November 2004 at Portland, Maine, the NAJC Board, together with the Boards of other cognate groups represented on the Council on Collaboration (COC), the Association of Professional Chaplains (APC); the American Association of Pastoral Counselors (AAPC); the Association for Clinical Pastoral Education (ACPE); the National Association of Catholic Chaplains (NACC); and the Canadian Association for Pastoral Practice and Education (CAPPE/ACPEP), adopted "Common Standards for Professional Chaplaincy." The "Common Standards" represent shared minimum requirements that all COC member groups must have for certification of professional chaplains, although each group is free to set additional standards that reflect faith and organization specific needs. This revised Certification Handbook is consistent with the "Common Standards" and, in addition, contains requirements specific to NAJC Board-certified Jewish chaplains. Individual standards in this revised Handbook, where applicable, contain references to the corresponding, numbered COC standard (s) in parentheses.

By conferring its certification, NAJC conveys its assurance to stakeholders in the Jewish and general communities that the chaplain is fully competent to provide and/or facilitate a full range of pastoral care to individuals in specialized settings such as hospitals, nursing homes, hospices, etc.

We advise you to review this handbook carefully and complete the Application fully with all supporting documentation. The NAJC National Office will need to receive your submission no later than 2 months before the next certification cycle. On behalf of the Certification Commission, we extend best wishes to you for professional fulfillment.

NAJC Certification Commission

QUALIFICATIONS FOR CERTIFICATION OF CHAPLAINS

Torah lies at the heart of Jewish chaplaincy. A core tenet of Judaism is to "walk after the Lord your G!d." (Deuteronomy 13:5). Our sages derived numerous mitzvot (commandments) from this verse to emulate G!d's attributes of caring and compassion. Thus, helping the poor, comforting the bereaved, burying the dead, and visiting the sick

are but some of many concrete examples of how a Jew walks with G-d and G!d's creatures. Supporting others in times of joy and crisis is more than humanitarian. It is sacred, for it involves people imitating G!d's divine character. In their caring and helping tasks, Jews perform the many mitzvot bayn adam l'haveiro (person-to-person commandments), which undergird a strong bayn adam laMakom (1-Thou) relationship. Through education, training, and experience, Jews can develop skills to become professional chaplains, and members of Neshama: Association of Jewish Chaplains (NAJC). After further extensive education, supervision and training, NAJC Jewish chaplains can seek professional board certification. With these Standards for Certification, Neshama: Association of Jewish Chaplains (NAJC) seeks to ensure that members it certifies carry out their functions in a manner that the profession and the community recognize as excellent and expert.

NAJC's Definition Statement for Board Certified Jewish Chaplain is: "A Jew who has demonstrated professional excellence as a chaplain and commitment to Torat Yisrael and Klal Yisrael, has completed eligibility requirements, is approved by the Commission on Certification, and confirmed by the Board of Directors of Neshama: Association of Jewish Chaplains." Grounded in a faith commitment to Judaism, to Klal Yisrael and Torat Yisrael, the Board Certified Jewish Chaplain responds pastorally to religious, spiritual and psychosocial needs. As a pastoral professional, the certified chaplain ministers holistically as witness, prophet, advocate, clinician, educator and spiritual companion in the healing process. The chaplain accepts responsibility and accountability for maintaining professional certification, for continuing education and peer review, and for active participation in the discernment of the vision, direction and activities of NAJC. Active participation in NAJC's organizational life is recommended for the ongoing development of professional identity as a Board Certified Jewish chaplain.

Core Qualifications

Members certified as chaplains give evidence of the personal, pastoral and professional Qualifications required to function effectively. These Qualifications must be evident in verbatims or essays.

The candidate for certification must:

QUA1: Provide documentation of current endorsement or of good standing in accordance with the requirements of his/her own faith/spiritual tradition.

QUA2: Be current in the payment of the annual fees as designated by NAJC

QUA3: Have completed an undergraduate degree from a college, university, or theological school accredited by a member of the Council for Higher Education Accreditation (www.chea.org); and a graduate-level theological degree from a college, university or theological school accredited by a member of the Council for Higher Education Accreditation. Equivalencies for the undergraduate and/or graduate level theological degree will be granted by NAJC according to established guidelines.

QUA4: Provide documentation of a minimum of four units (Levels I & II) of Clinical Pastoral Education (CPE) accredited or approved by the Association for Clinical Pastoral Education (ACPE), by programs that were accredited by the former United States Conference of Catholic Bishops Commission on Certification and Accreditation (USCCB/CCA), or the Canadian Association for Spiritual Care (CASC/ACSS). Equivalency for one unit of CPE (two units in CASC) may be considered.

Section I: Integration of Theory and Practice

The candidate for certification will demonstrate the ability to:

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

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

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

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

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

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

Section II: Professional Identity and Conduct

The candidate for certification will demonstrate the ability to:

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

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

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

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

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

PIC6 Advocate for the persons in one's care.

PIC7: Function within the NAJC Code of Ethics

PIC8: Communicate effectively orally and in writing.

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

Section III: Professional Practice Skills

The candidate for certification will demonstrate the ability to:

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

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

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

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

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

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

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

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

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

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

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

Section IV: Organizational Leadership

The candidate for certification will demonstrate the ability to:

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

OL2: Establish and maintain professional and interdisciplinary relationships.

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

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

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

Section V: Jewish Professional Qualifications

The candidate for certification will demonstrate:

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

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

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

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

JPQ5: Ability to integrate Jewish theology with pastoral practice.

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

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

Requirements for the maintenance of certification

In order to maintain status as a Certified Chaplain, the chaplain must:

MNT1: Participate in a peer review process every fifth year.

MNT2: Document fifty (50) hours of annual continuing education as designated by one's professional association.

MNT4: Be current in the payment of the annual fees as designated by NAJC

MNT5: Adhere to the Common Code of Ethics for Chaplains, Pastoral Counselors, Clinical Pastoral Educators, and Students and the NAJC Code of Ethics.

REQUIREMENTS FOR CERTIFICATION OF NAJC CHAPLAINS

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

The candidate must (a) have completed an undergraduate degree from a college, university, or theological school accredited by a member of the Council for Higher Education Accreditation (www.chea.org) and this be submitted to the NAJC; OR (b) submit evidence (i.e. copy of transcript, diploma or certificate) to a CHEA-accredited school that their Jewish theological training is the equivalent of a Bachelor's Degree and this be submitted to the NAJC.

The Candidate must be a graduate of, be ordained or invested by, an accredited Jewish seminary. Accredited Jewish seminary is defined as "offering a graduate level degree in Jewish Studies from a Jewish college, Jewish university, or Jewish theological school accredited by a member of the Council for Higher Education Accreditation (www.chea.org). These studies provide the Candidate with the knowledge, skills, and abilities as enumerated in the NAJC Certification Standards to function effectively as a Jewish Chaplain. Evidence of graduation, ordination, or investiture must be submitted to the NAJC. Additionally, the accredited Jewish seminary has ordination or investiture standards leading to acceptance or eligibility as a member of a recognized national Rabbinic/Cantorial organization (e.g., Rabbinical Council of America, Rabbinical Assembly, Central Conference of American Rabbis, Reconstructionist Rabbinical Association, Association of Rabbis and and Cantors, Cantorial Council of America, Cantorial Assembly, American Conference of Cantors) or equivalent bodies in the US or other countries.

PROVISIONAL CERTIFICATION

One may qualify to meet with a certification committee before a candidate has completed any or all of the required 2,000 hours of post CPE employment. A Provisional Certification candidate may choose to meet with a certification committee and then be certified with the contingency that the 2,000 hours are earned within two years following the affirmative vote. Once the chaplain who has been certified with this contingency has fulfilled the hours' requirement, s/

he must submit to the Chair of the Certification Commission documentation of such work as well as one letter of positive recommendation from an individual who has served as a supervisor during that time of employment and a second letter of positive recommendation from either another supervisor or a professional colleague. After these letters and said documentation has been submitted then the Certification Commission will release the chaplain from this BCC Provisional status and the individual will become a fully certified Jewish chaplain.

RECIPROCITY

Jewish certified ACPE or CASC supervisors, who meet all other NAJC certification standards without the request for any equivalencies in lieu of the requirements for Jewish education and 2,000 hours of professional chaplaincy employment, may request reciprocal board certification from NAJC. Such individuals need to complete the certification face sheet, document their standing as ACPE supervisors as well as their Jewish education and work experience and paid membership in NAJC.

Jewish Board Certified Chaplains may apply for reciprocal certification. They must submit proof of Board Certification and either an essay on JCP01-JCP07 or a phone or personal conversation on these qualifications. Certification from a recognized pastoral care/pastoral counseling organization (e.g., Association of Professional Chaplains (APC), CASC or the National Association of Catholic Chaplains (NACC) may be submitted as evidence of requisite clinical pastoral education and training.

Candidates for reciprocity must submit an essay on the Jewish Professional Qualifications 1-7, to be read by the Certification Commission Chair and 2 members of the Certification Commission, or address these Qualifications orally with the Certification Commission Chair or his/her designee.

APPLICATION PROCESS

The Candidate will contact the NAJC Office to schedule a panel. The NAJC Office will respond by scheduling a panel and opening a workspace at www.jewishchaplain.net in the Candidate's name. The Candidate will submit a completed application form with all supporting materials in PDF format to the workspace no later than 6 weeks before the scheduled Panel is to meet. A non-refundable fee of \$300.00 will be paid on-line at www.jewishchaplain.net .

The Certification Chair will notify the Candidate of the names and e-mail addresses of the Interview Panel, which shall include the chairperson, presenter, and one or three other members, and the date and location of the interview. At the conclusion of the interview process, the Candidate's materials are archived on www.jewishchaplains.net.

PROCEDURAL STEPS FOR COMPLETING A CERTIFICATION APPLICATION

The Candidate must submit the following items to the workspace on www.jewishchaplain.net :

1. Application for Certification and resume or curriculum vitae
2. Evidence of a Bachelor's Degree from a college or university that is accredited by a member of the Council for Higher Education Accreditation (www.chea.org) (i.e., copy of diploma or certificate OR copy of transcript).
3. Evidence of ordination, investiture, or equivalent Master's level Jewish education (i.e., copy of diploma or certificate, OR copy of transcript). 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. 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.
4. Supervisors' evaluations of the Candidate's four (4) most recent Clinical Pastoral Education (CPE) units or equivalent clinical education and training, each of which addresses at least the following subjects:
 - a. The Candidate's development as a person and chaplain during CPE or equivalent clinical education and training.
 - b. Appraisal of the Candidate's assets and liabilities as a pastoral caregiver in an institutional or other Evaluation of the Candidate's capability to conduct pastoral care chaplaincy in a specialized environment.
 - c. A statement that the Candidate has successfully completed and received credit for the unit.

7. d. Candidate's self-evaluations of four (4) most recent units of CPE or equivalent clinical pastoral education and training.
5. Four CPE Units self-evaluations
6. Autobiographical sketch of between five (5) and ten (10) pages in length 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.
7. Two recent verbatims, transcripts, process notes or tapes (video or audio). 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.
8. Essay of no more than ten (10) pages demonstrating how the competency standards are met. Standards may also be demonstrated within the Verbatims (#11 above).
9. Description of current activity within the organized Jewish community.
10. Equivalency forms (if equivalency is requested)

Three letters of recommendation to be sent directly to the NAJC office (certification@NAJC.org):

1. from the Candidate's work supervisor to whom he/she currently reports
2. from someone in the general community (a peer professional other than a fellow chaplain, e.g., nurse, doctor, social worker with whom the candidate has a working relationship) who knows the Candidate's work as a Jewish chaplain.
3. from an NAJC certified member (other than a or b).

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. NAJC will not reimburse these expenses regardless of the outcome of the interview.

Announcement of application deadlines and Certification Interview times will be made in the NAJC Newsletter and Updates. Certification interviews will normally be scheduled with an Interview Panel during the NAJC Annual Conference. Requests for certification interviews at

other times and places may be arranged and scheduled by the Chair of the Certification Commission according to the convenience of the Interview Panel membership.

All materials must be complete and in proper order before the Candidate submits them in the Workspace. Incomplete materials and/or materials in disorder will be returned to the Candidate. The required non- fees are to be paid on-line.

REQUIREMENTS FOR DOCUMENTATION OF EQUIVALENCIES

The official Standards of Neshama: Association of Jewish Chaplains requires a Bachelor's Degree, Graduate Theological Education Degree, Clinical training (CPE), and pastoral experience as necessary components of a chaplain's education. Competence in these areas is essential for anyone wishing to achieve the level of professionalism that becoming a Board-certified member of the NAJC entails.

We expect the NAJC educational standards to remain normative.

However, we recognize that there may be other avenues through which some candidates or Candidates may achieve and demonstrate Qualifications. Hence, we may consider certain activities or

educational programs as equivalencies, to be substituted for NAJC standards as stated. When equivalencies are requested, they must be clearly and thoroughly documented.

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

DEFINITION OF AN EQUIVALENCY

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

REQUIREMENTS FOR EQUIVALENCY DOCUMENTATION

The candidate or Candidate is responsible for documenting the manner in which equivalencies meet the Standards. This is usually done through reports, transcripts and/or evaluations from academic institutions, religious faith group officials, administrators, and/or supervisors.

When preparing your equivalency materials, refer to the appropriate equivalency worksheet for complete instructions (found towards the

back of this application). The Theological Education Equivalency Worksheet and Work Experience Equivalency Worksheet must be returned with your equivalency documents and all materials must be submitted with copies for the NAJC Office, the Certification Commission Chair, the Interview Panel Chair, and the Presenter. A thorough review will be conducted by the Commission of Certification, and the Candidate/candidate will be notified of the Commission's decision. In the event of disagreement, the candidate may appeal for a second review, and that decision will be final.

The candidate or Candidate is responsible for documenting in detail the manner in which equivalencies meet the Standards. This is usually done through tracking relevant Standards with reports, transcripts and/or evaluations from academic institutions, religious faith group officials, administrators, and/or supervisors that illustrate how the alternative track is equivalent to the respective Standards.

TYPES OF EQUIVALENCIES

The NAJC Certification Commission must approve all applications for equivalency.

The Candidate must be in compliance with the NAJC Code of Ethics, as well as similar such written codes found in the Candidate's professional bodies of affiliation. The Certification Commission reserves the right to review each application to determine whether all NAJC Standards have been satisfactorily met.

1. BACHELOR'S DEGREE EQUIVALENCY

Required documentation when requesting an equivalency for a Bachelor's Degree: Document that an equivalency for a Bachelor's Degree has been approved for you by a theological school that is accredited by a member of the Council for Higher Education Accreditation (www.chea.org).

2. GRADUATE THEOLOGICAL EDUCATION DEGREE EQUIVALENCY

Requirement: The requirement for graduate theological education is a Master's-level degree in Jewish Studies that meet the minimum of 30 semester hours of credit for Board Certified Chaplain.

Accreditation: Any graduate theological degree or any graduate theological courses that were offered at an institution accredited by a member of the Council for Higher Education Accreditation (www.chea.org), which are not being used to satisfy another certification standard requirement may count toward the fulfillment of the graduate theological education requirement.

Transcripts: The candidate or Candidate shall send transcripts of

graduate theological education degrees and/or courses which are CHEA accredited with the total hours clearly marked.

Not Accredited: An equivalency must be requested for any graduate theological education that is NOT accredited by a member of CHEA. Provide school catalog, a list of faculty members and their credentials, and course descriptions.

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

1. Degrees/courses from non-CHEA accredited institutions are given full credit hours when the candidate or Candidate can document that the professor's qualifications and course content are up to CHEA standards.
2. Graduate level continuing education and other educational experiences are given credit hours at the rate of one credit hour per one hundred contact hours.
3. Extra units of clinical training are granted credit hours at the rate of five (5) semester hours for each CPE unit up to a maximum of three (3) units. "Extra" is defined as any CPE unit that is not used to meet the four (4) required units for certification and/or is not already included in the candidate's or Candidate's graduate theological education degree.
4. The Theological Education Equivalency Worksheet must be completed and returned with your graduate education equivalency materials.

If the Candidate's theological education degree program does not involve ordination or investiture, the Candidate, in order to be eligible to appear before an Interview Committee, must previously apply for an equivalency by documenting the following: The Candidate must (a) have a graduate-level degree from a college, university or theological school accredited by a member of the Council for Higher Education (www.chea.org) that is equivalent to Jewish Theological education (e.g., MHL, MAHL, Master's in Talmud, etc.) OR (b) Submit evidence (i.e. copy of transcript, diploma or certificate) to a CHEA-accredited school that the Jewish theological training is the equivalent of a Master's Degree in Jewish Studies from a Jewish college, Jewish university, or Jewish theological school that provide the Candidate with the knowledge, skills, and abilities as enumerated in the NAJC Certification Standards (JCP1-7) to function effectively as a Jewish Chaplain and this evidence must be submitted to the NAJC.

Specifically, the candidate must demonstrate proficiency in the following core areas: liturgy, Hebrew calendar/lifecycle rituals, halakha, Jewish bioethics, and Jewish theology/philosophy especially as they relate to existential issues of illness, death, dying, and bereavement. Additionally, the Candidate should demonstrate active participation in synagogue life, as well as a commitment to the Jewish people reflected by participating voluntarily in synagogue or organizational community hesed projects, such as bikur holim, hospice, meals on wheels for seniors, etc.

3. CLINICAL PASTORAL EDUCATION EQUIVALENCY

Alternatives to the standard (CPE) method of clinical education may include a variety of pastoral training programs. Board Certified Chaplain candidates may only request one unit of CPE in an equivalency. Refer to the Clinical Pastoral Education (CPE) Equivalency Instruction Sheet when preparing your equivalency materials. CPSP: 1 equivalency plus a second at the discretion of the Commission. The Candidate documents and demonstrates that the competency areas outlined in the Standards have been satisfactorily addressed. These Qualifications must be attained through processes that were educational, experiential, and supervised. The proposed equivalency shall include:

A small group of peers (3-8) in a common learning experience. Students meet regularly in a supervisor-directed peer group (3-8), whose purpose is to facilitate learning through interpersonal dynamics and to foster leadership. Students demonstrate leadership in utilizing peer groups for interaction, support, clarification and confrontation as means of integrating their personal and pastoral identity.

A specific time period (unit of training) which consists of at least 400 hours of supervised learning. At least 200 of these hours shall involve the actual practice of chaplaincy and at least 100 hours shall involve group work, various types of reflection and didactics on the practice of chaplaincy. The learning experience submitted must be a single learning experience and not a combination of several experiences. The program must include the actual practice of chaplaincy with people. An adult education model of learning that relies on the action-reflection form of reporting and evaluating the practice of chaplaincy (330.2). The educational methods used in the program to help students evaluate their personal and pastoral functioning shall include but not be limited to: verbatims, case conferences, prayer seminars, spiritual assessments, theological reflection and group process.

Pastoral Supervision-Students learn to reflect theologically on their chaplaincy and to articulate a pastoral theology that is both contemporary and functional.

An individual contract for learning- Students draw up a learning contract in dialogue with the supervisor. This contract specifies personal, pastoral and professional goals, the means to achieve them, and the criteria for measuring their achievement.

A theoretical perspective on all educational elements of the program- The Candidate describes the various components of the program and how they work together.

An evaluation of the student's clinical education experience, including final evaluations by both student and supervisor. A minimum of one (1) year's full-time experience as a chaplain apart from clinical training or residency. Candidates who do not have this one year of full-time experience apart from clinical training may apply for an equivalency by documenting such experience, where the Candidate has been a professional chaplain for a long period of time before completing clinical training.

D. ONE-YEAR WORK EXPERIENCE EQUIVALENCY

The one (1) year work experience requirement is met by candidates when a substantial part of their duties include ministry commonly performed by chaplains in specialized settings and the chaplain has worked the equivalent of one year full-time or 2,000 hours. Work experience begins after completion of four units of CPE and apart from clinical training or residency. Refer to the Work Experience Equivalency Worksheet when preparing your equivalency materials. Organizational equivalencies: CPSE, ACPE, CASC, etc. fulfilling 2,000 supervised hours AFTER finishing the 4 units. Candidates who meet with a certification committee and have completed the 2,000 post CPE employment hours and receive an affirmative vote from the committee are Board Certified Jewish Chaplains.

THE CERTIFICATION INTERVIEW

The candidate, whose application, supporting documents, and procedural requirements have been found to be in order by the Certification Commission Chair and the NAJC Office, will be docketed for an interview. The Commission Chair will appoint a Panel Chair, Presenter, and one or three additional Interviewers. The Certification Commission Chair will notify the candidate and Panel members of their assignment. There will be no fewer than 3 nor more than 5 interviewers on a panel for certification.

The Certification Commission Chair, Panel Chair and Presenter will access all materials submitted by the candidate as soon as practicable, but in no case less than one month before the interview.

The other Panel Members will access

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

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

Guidelines Regarding the Certification Interview Panel

The majority of members of a Certification Interview Panel (hereinafter "Interview Panel") must be NAJC Board-Certified Jewish chaplains.

Other qualified individuals may serve at the discretion of the Certification Commission Chair.

The Certification Commission Chair will appoint a Chairperson for the Interview Panel whose role it is to conduct the Interview. The Panel Chairperson is also responsible to see that the Panel has all necessary documents available for the Interview. After the Interview, the Panel Chairperson will immediately convey the results of the Interview to the Certification Commission Chair.

A Presenter, selected by the Certification Commission Chair from the members of the Interview Panel, will prepare a Report based upon all submitted materials. This Presenter's Report will include questions to the candidate that may be used by members of the Interview Panel. It shall be available to the candidate and members of the Interview Panel as soon as practicable, but not less than one week before the Interview. Every effort will be made in constituting an Interview Panel to have the candidate's identified movement within Judaism, as well as gender, represented.

The Interview Panel shall meet for at least 15 minutes before the Interview to review the form and content of the Interview. The Interview shall extend for approximately one hour. The Panel, temporarily excusing the candidate, will then have time to discuss the Interview. The Panel will vote. The candidate will be informed of the essence of the discussion and the result of the vote.

The Interview Panel should conduct a straw vote without discussion immediately at the conclusion of the Interview. This vote will form the

basis of the deliberation about the candidate. At the end of the discussion, as determined by the Interview Panel Chairperson, a secret ballot will be held to vote on the candidate.

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

The Candidate must demonstrate all of the PPS Qualifications either in writing or orally, and may have no more than 8 qualifications from the other categories not demonstrated. In other words, the Candidate must demonstrate a total of 30 qualifications either in writing or orally to be certified.

PRESENTER'S REPORT: PRE-INTERVIEW AND SUMMARY REPORT OF THE INTERVIEW WITH A CANDIDATE

The Presenter's Pre-Interview Report will contain a summary of the candidate's application and supporting documents. It will suggest questions for Panel members to explore with the candidate during the interview.

The Presenter's Summary Report of the interview with a candidate consists of two parts.

- Part I is a written report which summarizes the educational and clinical experiences, work and the committee's observations of the candidate.
- Part II is a written report of the interview process as experienced by the interview team. It includes a summary of the vote action taken by the committee and the signatures of all members of the committee. The options are: Recommend with Suggestions, Provisional Certification and Not Recommended.

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

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

Chaplaincy Support for Candidates

In the event that a candidate is declined for certification, an NAJC Board Certified chaplain will be present immediately after the interview to provide emotional and spiritual support for the candidate and will review with the candidate his/her options for a follow up committee or appeal. The chaplain and Certification Commission Chair may offer on-going support of candidacy and on-going encouragement.

Appearance before a Second Interview Committee

A candidate who has not been recommended for certification may request to have a second interview after attending to the recommendations of the original panel. The candidate must address the Qualifications that were deficient according to the Summary Report, and must submit a new verbatim for the second committee. It is strongly recommended that the candidate work with a mentor in preparation for the second interview. The candidate and any initial interview committee members may communicate after 30 days of the initial decision.

There is no application fee, but a new Interview Fee must be paid before the second interview.

HOW TO SUBMIT YOUR APPLICATION

Please follow these directions exactly. There's a reason we need you to be precise: we have a lot of materials to review, and, in most cases, 7 people will be looking for specific materials in your folder. If an item is mislabeled, we all will waste a lot of time looking for it. Please use the check-list on the next page to make sure you do not miss any items. Submit all materials in your workspace on www.jewishchaplain.net. Nothing will be accepted on paper. Incomplete workspaces can lead to disqualification for a panel! You don't want that to happen, so please make sure every item is in your workspace. Use the checklist!

- This workspace is accessible to you until the submission deadline, and then will be accessible only to your panel members, the office, and the Chair of the Certification Commission. After your panel meets, it will be archived, and accessible only to you and the office.
- All materials must be submitted in PDF format. The workspace does not accept anything but PDFs for downloading.
- Number submissions according to the item numbers on the checklist
- When you create the PDF, save it as the item number and title of the item (e.g. # 1a Application) so it will be easy to find your second verbatim, or your self-evaluation for unit 2.

In addition to the workspace, you need to have letters of recommendation and pay your fees.

Letters of Recommendation:

Letters to be submitted directly by the person making the recommendation via email to Rgoldstein@NAJC.org. Three (3) separate letters of recommendation from three different individuals,

none of whom can have been one of your CPE Supervisors. All letters must recommend you for certification by NAJC.

1. Administrator Recommendation Letter
2. Letter from someone in the general community who knows the Candidate's work as a Jewish chaplain
3. Letter from NAJC Certified Member

Fees:

Please pay on-line through your account on www.jewishchaplain.net:

Non-refundable application fee of \$300.

At least two weeks before the Panel meets, Non-refundable panel fee of \$300.

CERTIFICATION MATERIALS CHECKLIST

1. a. Completed application form
2. b. Resume
2. Graduation Proof. Diplomas or certificates proving graduation from college, graduate school and/or seminary. (If copies or photographs of diplomas or certificates are not available for some reason, transcripts may be submitted. They do not have to be official transcripts from your school, since they need to be PDFs.)
3. a. Ordination/investiture documentation (if applicable)b. Evidence of membership in a recognized rabbinic/cantorial organization (e.g. RCA, RA, CCAR, RRA, NYBR, CCA, CA, ACC, etc.) if Candidate is ordained and/or invested.c. Documentation of chaplaincy experience and current employment
4. a. First unit of CPE Supervisor Final evaluation
5. b. Second unit of CPE Supervisor Final evaluation
6. c. Third unit of CPE Supervisor Final evaluation
7. d. Fourth unit of CPE Supervisor Final evaluation or equivalency
5. a. First unit of CPE Self-evaluation
6. b. Second unit of CPE Self-evaluation
7. c. Third unit of CPE Self-evaluation
8. d. Fourth Unit of CPE Self-evaluation or equivalent clinical pastoral training
6. Autobiography
7. a. Verbatim 1 (must be dated; recent and from current work experience)
8. b. Verbatim 2 (must be dated)
8. Essays on Qualifications
9. Present activities in the Jewish Community

10. Equivalency Form. If an equivalency is requested, submit the form here and transcripts or supporting data for the equivalency request.

APPLICATION FORM

Deadline for Request of Certification Interview: Four (4) Months before Interviews

Application Submission Deadline: Three (3) Months before Interviews
Fees

Application: \$300.00 (non-refundable)

Interview: \$300.00 (non-refundable) To be received by the NAJC 10 days prior to the scheduled interview date. The order of the documents shall follow the order on the checklist as contained in this manual.

Last Name _____ First Name

_____ Middle Initial _____

Hebrew Name _____

Home Address: _____

City, State/Province, Postal Code: _____

Home Phone Number: _____

Cell Phone _____

Email (work) _____

Email (home) _____

Birth Date ____/____/____ Gender: M / F / TM / TF _____

Are you currently a member of NAJC? Yes / No

Salutation: Rabbi / Chaplain / Cantor / Dr. Other:

Jewish Affiliation: _____

If partnered with another person by marriage, engagement, or committed relationship, is that person Jewish? Y/ N
(Note: it is NAJC policy that any candidate currently engaged, married, or partnered/committed to a person who is not Jewish by birth or by conversion is not eligible to be admitted to the NAJC certification process.)

Number of completed CPE units: _____

If requesting an equivalency, check below:

_____ EDUCATION EQUIVALENCY: Check here if you are requesting an equivalency for graduate theological education. Document in detail on the Education Equivalency Worksheet how the equivalent theological education meets the criteria and complete below:

Institution(s): _____

Date(s): _____

Degree(s): _____

Major(s): _____

Date(s): _____

_____ EXPERIENCE EQUIVALENCY: Check here if you are requesting an equivalency for the one-year full-time chaplaincy experience. Enclose documentation of Position, Institution, and Dates of Experience and a letter written by your administrator(s). Document Work Experience Worksheet how the equivalent experience meets the criteria.

_____ CPE EQUIVALENCY: Check here if you are requesting an equivalency for CPE. Document in detail on the CPE Equivalency Worksheet how the equivalent clinical training and education meets the criteria.

CONSENT

I certify that the information in my application materials is accurate and true. I hereby authorize Neshama: Association of Jewish Chaplains' Staff and the Commission on Certification to review and verify my application materials. I understand that providing false, incomplete, or misleading information may result in denial of my application, denial of certification, or provide grounds for removing me from membership. I understand my application materials will not be shared by Neshama: Association of Jewish Chaplains outside of its processes.

Signature: _____

Date: _____

APPLICATION ESSAYS

Instructions_____

Listed below are descriptions of written materials that candidates must prepare in separate, clearly marked sections and submit with the Board Certified Jewish Chaplain application. Please follow the instructions and write clearly, succinctly and honestly.

Label each with the appropriate heading as outlined on page 18-19:

1. Verbatims
Submit two (2) verbatims (or equivalent) with dates identified. One verbatim must be current and should be of a chaplain interaction with patient/client that has taken place within the past 12 months of the deadline for submitting materials and must be from the candidate's current work setting. Both verbatims should demonstrate the candidate's current level of functioning.
2. Autobiography
Write and submit an autobiographical sketch of not less than five (5) pages and not more than ten (10) pages (single or double spaced) that describes how your family, spiritual journey, and life history have influenced your vocational choices, goals, formation of pastoral identity, and practice of chaplaincy.
3. Statement About Involvement with and Participation in Jewish Community
Write about your work in the Jewish Community, both as a professional and as a volunteer. For instance, are you a member of a synagogue, Jewish organization? Are you involved in Jewish philanthropy? Do you teach classes in the Jewish community?
4. Demonstration of Qualifications
Write and submit an essay that demonstrates your understanding and ability in all of the Qualifications on pages 4-6. Integration of Theory and Practice (ITP), Professional Identity and Conduct (PIC), Professional Practice Skills (PPS), Organizational Leadership (OL), and Jewish Professional Qualifications (JCP). This should include reference to the cited Qualifications. The essay should not exceed a total of ten (10) pages (single or double spaced). Cover the points within the Qualifications. Demonstration of Qualifications may also be documented within the Verbatims.

WRITING GUIDE FOR COMMON QUALIFICATIONS AND JEWISH QUALIFICATIONS

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

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

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

Section I: Integration of Theory and Practice Qualifications

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

The candidate for certification will demonstrate the ability to:

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

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

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

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

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

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

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

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

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

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

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

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

Section II: Professional Identity and Conduct Qualifications

The primary emphasis of these Qualifications is your understanding of your professional identity and how it influences your conduct as a

spiritual care provider. Numbers in parentheses following each competency denote ACPE Outcomes that support the Qualifications.

The candidate for certification will demonstrate the ability to:

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

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

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

Your feelings, attitudes, values, and assumptions impact the way you assess, make meaning, connect with, and provide care to others.

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

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

In order to provide effective spiritual care for others, you must practice holistic self-care. Discuss using examples from your professional context how you attend to your own physical, emotional, and spiritual well-being. What is your practice of self-care? Demonstrate how your personal practice of self-care impacts your ability to care for others more competently in your professional practice.

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

Demonstrating competence in spiritual care relies on knowing and respecting your boundaries and those of your care-recipients. Discuss your understanding of boundaries as it informs your spiritual care.

Demonstrate using examples how you practice humility and respect within the boundaries of the physical, emotional, cultural and spiritual needs of diverse populations you serve.

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

Authority, appropriately engaged, is an inherent dynamic in your role as a spiritual care provider.

What is the foundation of your professional authority? How might your own personal authority inform your professional authority?

Demonstrate using examples how you live into your professional authority as a spiritual care provider.

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

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

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

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

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

The ability to communicate effectively, both orally and in writing, is critical to ensuring effective interaction with members of the interdisciplinary care team and with care-recipients. In addition, effective communication in your written materials and congruence of your self-presentation with your written materials will be assessed in your engagement with the Certification Committee. This is an observed competency. No writing needed.

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

Your visual presentation and self-presentation in interactions with others contributes to their perceptions of your degree of professional

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

Section III: Professional Practice Skills Qualifications

The primary emphases of these Qualifications are your skills in providing spiritual care. Numbers in parentheses following each competency denote ACPE Outcomes that support the Qualifications.

The candidate for certification will demonstrate the ability to:

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

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

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

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

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

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

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

Many care-recipients present with more spiritual needs than can realistically be addressed. How do you establish priorities in the face of a crisis to provide the most effective spiritual care? Demonstrate

using examples from crises how you assess the underlying dynamics, triage, develop, and evaluate interventions in your spiritual care?

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

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

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

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

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

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

PPS8: Facilitate theological/spiritual reflection for those in one's care practice. (ACPE Outcomes 311.1, 311.2, 312.2, 312.3, 312.4)

Facilitating care-recipients' theological/spiritual reflection often leads to increased understanding and insight. This process may support them in finding purpose, value, and direction in their lives. Demonstrate using examples how you assist those in your care to reflect on the meaning of their situation and employ their beliefs as resources for their healing.

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

Understanding group process depends on your ability to assess, understand, and evaluate relational dynamics in your spiritual care relationships. How do you facilitate spiritual care through group

processes? Demonstrate using examples as listed in the competency how you utilize your skills and/or coordinate with other professionals to facilitate group processes.

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

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

PPS11: Document one's spiritual care effectively in the appropriate records. (ACPE Outcomes 311.7, 312.4, 312.5, 312.7)

Documentation of your spiritual care is one way to facilitate interdisciplinary communication. How do you communicate the facets of your emotional and spiritual care effectively for the benefit of other disciplines? Demonstrate using examples the process you follow to document your assessment and provision of spiritual care.

Section IV: Organizational Leadership Qualifications

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

The candidate for certification will demonstrate the ability to:

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

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

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

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

professional relationships. How do you educate about spiritual care and the role of spiritual care providers on the interdisciplinary team?

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

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

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

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

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

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

Section V: Jewish Professional Qualifications

The candidate for certification will demonstrate:

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

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

JPC2: Familiarity with and ability to facilitate and/or officiate at Jewish life cycle events, holidays, and communal observances. Jewish chaplains are often called upon to preside at or facilitate for life cycle events as part of their chaplaincy and spiritual care duties. NAJC assumes a mastery of rites and rituals by our chaplains, but how do you incorporate your role as religious officiant or facilitator in your professional setting? Provide an example that demonstrates your ability to facilitate and/or officiate at Jewish life cycle events, holidays, and communal observances

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

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

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

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

JCP5: Ability to integrate Jewish theology with pastoral practice.

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

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

As a Jewish chaplain and spiritual care provider, you serve as a liaison connecting clients to the larger Jewish and general community and vice versa. How do you determine what resources are available and how to best access them for your clients? Demonstrate, using

examples, how you draw upon the knowledge of Jewish and general resources in one's community and utilize them in your spiritual care practice.

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

Jewish law (halakhah) and thought (hasqafah) inform Jewish decision-making in all aspects of Jewish life. In a spiritual care/pastoral setting, they often work together with the behavioral sciences and systems theory to provide client-centered care, particularly around certain issues in healthcare provision. How do you integrate Jewish law and thought with behavioral sciences to provide quality, client-centered care? How do these theories and insights influence and support what you do within the context of spiritual care? Demonstrate how you facilitate decision-making skills based on an understanding of Jewish religious and theological values, as well as behavioral sciences, networking and systems thinking in your spiritual care.

EDUCATION EQUIVALENCY WORKSHEET

Neshama: Association of Jewish Chaplains

3950 Biscayne Blvd. Miami FL 33137

Candidate's Name: _____

Date _____

Education for which you are requesting equivalency: BA _____

MA _____

Name of institution you attended _____

Address _____

Phone number _____

Contact Person _____

Is the institution CHEA certified? Yes _____ No _____

Years you attended _____ to _____

Education for which you are requesting equivalency: BA _____

MA _____

Name of institution you attended _____

Address _____

Phone number _____

Contact Person _____

Is the institution CHEA certified? Yes _____ No _____

Years you attended _____ to _____

Please attach documentation of degree, transcripts, course catalog, any materials which can help NAJC assess the request for Equivalency.

WORK EXPERIENCE EQUIVALENCY WORKSHEET

Neshama: Association of Jewish Chaplains

3950 Biscayne Blvd. Miami FL 33137

Candidate's Name: _____

Date _____

Work experience begins after completion of four units of clinical pastoral education (CPE). Additional units of CPE are considered an equivalency to hours (refer to additional units of CPE documentation below). The one-year work experience requirement is met by candidates when a substantial part of their duties include ministry commonly performed by chaplains in specialized settings such as health care and the chaplain has worked an equivalent of one year of full-time employment (2,000 hours). NOTE: Candidates have three years to meet the 2,000-hour experience requirement.

Volunteer Hours: May accept volunteer chaplaincy experience if the work is supervised by a Certified Chaplain, Certified Supervisor, or Pastoral Counselor of the APC, AAPC, ACPE, CAPPE, NACC, or NAJC and if the number of hours and type of work performed can be documented (e.g., log of dates and hours worked, patients visited, type of work performed, etc.). Please also provide a letter from the supervisor verifying the hours worked.

Note: Hours worked in a synagogue may not count towards the 2,000 hours' experience requirement unless it is Chaplaincy-related work.

Employment History	Number of Hours/Week	Calculate Hours	
Hire Date (from – to):	Your Position:	• Full-time # ____ Hrs	# Hrs x # ____ Wks = ____
Institution/ City, State:	Your Administrator	• Part-time # ____ Hrs	# Hrs x # ____ Wks = ____
Administrator's phone #:	Administrator's Title/Credentials:	• Volunteer # ____ Hrs	# Hrs x # ____ Wks = ____
Employment History	Number of Hours/Week	Calculate Hours	
Hire Date (from – to):	Your Position:	• Full-time # ____ Hrs	# Hrs x # ____ Wks = ____
Institution/ City, State:	Your Administrator	• Part-time # ____ Hrs	# Hrs x # ____ Wks = ____

Administrator's phone #:	Administrator's Title/Credentials:	• Volunteer #____Hrs	# Hrs x # ____ Wks = ____
Employment History	Number of Hours/ Week	Calculate Hours	
Hire Date (from – to):	Your Position:	• Full-time #____Hrs	# Hrs x # ____ Wks = ____
Institution/ City, State:	Your Administrator	• Part-time #____Hrs	# Hrs x # ____ Wks = ____
Administrator's phone #:	Administrator's Title/Credentials:	• Volunteer #____Hrs	# Hrs x # ____ Wks = ____
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Institution/ City, State:	Your Administrator	• Part-time #____Hrs	# Hrs x # ____ Wks = ____
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Institution/ City, State:	Your Administrator	• Part-time #____Hrs	# Hrs x # ____ Wks = ____
Administrator's phone #:	Administrator's Title/Credentials:	• Volunteer #____Hrs	# Hrs x # ____ Wks = ____

CPE HOURS EQUIVALENCY WORKSHEET
NAJC 3950 Biscayne Blvd. Miami FL 33137

An unlimited number of additional units of CPE (beyond the 4 units needed for certification) can be used in your work experience equivalency at a rate of 250 hours of work experience per additional unit. Do not list the 4 units submitted with your application. You must provide evidence that the unit(s) were successfully completed. If necessary, you may continue on a separate sheet of paper. Copy this page and follow this format.

CPE Center	CPE Center Accredited by	Dates of CPE Unit
		From:
CPE Supervisor	Supervisor's Credentials	
		To:
CPE Center	CPE Center Accredited by	Dates of CPE Unit
		From:
CPE Supervisor	Supervisor's Credentials	
		To:
CPE Center	CPE Center Accredited by	Dates of CPE Unit
		From:
CPE Supervisor	Supervisor's Credentials	
		To:
CPE Center	CPE Center Accredited by	Dates of CPE Unit
		From:
CPE Supervisor	Supervisor's Credentials	
		To:
CPE Center	CPE Center Accredited by	Dates of CPE Unit
		From:
CPE Supervisor	Supervisor's Credentials	
		To:

APPEALS OF CERTIFICATION DECISIONS

Purpose of an Appeal

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

recommendation/decision, the Candidate is ensured of the right to an orderly appeals procedure.

Principles of an Appeal

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

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

Procedures for Initiating an Appeal

If an Candidate desires to appeal the recommendation/decision of an Interview Panel, the Candidate shall write to the Chair of the Certification Commission within thirty (30) days after the date of the written notice of the negative action. The specific grounds for initiating the appeal, namely disregard or violation of the NAJC Standards, must be clearly stated in this written request.

The Chair of the Certification Commission will:

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

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

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

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

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

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

Procedure for Reviewing an Appeal

The Appeal Review Team studies the following:

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

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

The Appeal Review Team has no authority concerning the reasonableness of the NAJC Standards, although it may make, in its conclusion, remarks that are objectively pertinent to these standards and recommendations concerning them. After reviewing the materials, the Appeal Review Team shall render a decision to grant or deny the appeal. In the event the appeal is granted, the original Interview Panel action is reversed. In the event the appeal is denied, the original Interview Panel's decision is upheld. In the event that the original Interview Panel acted in violation of NAJC Standards for Certification and the Candidate's appeal was filed on the grounds of a procedural infraction of standards, the Appeal Review Team shall report their finding to the Certification Commission Chair, who will invalidate that action and grant another interview to the appellant. Normal and reasonable expenses incurred by the Candidate for the second interview, granted by the Appeal Review Team, will be paid by the NAJC.

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

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

The secretary of the Board Certification Appeal Review Team prepares a summary report including its findings, decisions and reasons. All three Team members shall sign the summary report.

The Board Certification Appeal Review Team sends a copy of its summary report within thirty

(30) days following the rendering of its decision to the following:

- The Candidate
- The Chair of the Certification Commission
- The Chair of the original Interview Panel

In the event that a Board Certification Interview Panel's recommendation is reversed, the Board Certification Appeal Review Team's summary report and the Candidate's supportive materials are sent to the Certification Commission.

Costs of Appeal

NAJC will bear all costs related to the operation of the Certification Appeals Review Team.